

BOOKS AND READERS, 1595

A Survey and Analysis of all
Books Printed in England
or in English Abroad
during the year 1595

by

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of Master of Arts

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SYNOPSIS

BOOKS AND READERS, 1595

The objective of this thesis is not only to illustrate the temperament, problems and life of the people of England in the year 1595, but also to examine the intellectual climate of the English Renaissance portrayed through the publications of this period. The method employed is an analysis of all the available extant works printed and published in England or abroad in English during this year. The literature covers a broad scope of interest, which the thesis divides into five general categories. These divisions include theology, arts, education, government and topical publications. Where possible, the texts are allowed to speak for themselves, exposing the general history of the English Renaissance and the particular nature of English life at this time.

The year was marked by great expectations and accomplishments, as well as by disappointments, turmoil and fear. France was at war with Spain, and the Spaniards also threatened the peace and security of English life especially since Spain's long time archenemy, Sir Francis Drake,

was still active but would die in January, 1596. It was not surprising therefore that the publications of this period reflect anti-Spanish and anti-Catholic attitudes, manifesting the reality of the fear of the Spanish problem. The Earl of Tyrone, Hugh O'Neill, instituted rebellion against Queen Elizabeth in Ireland for which he was pardoned upon his submission. Countrywide famine loomed large in England and the religious works suggest that this judgement of God is brought about by the sinfulness of the people. The degeneration of the public behaviour is candidly expressed by the Anglican, Stephen Gosson,¹ and others, but the changing lifestyles are simply an expression of the new consciousness, which examined, analyzed and improved upon the norms and mores of the day, an action which is typical of the Renaissance movement. Still, optimism was the dominant feeling of the period as works such as William Shakespeare's Venus and Adonis, Samuel Daniel's Civil Wars, Edmund Spenser's Amoretti and Epithalamion, and Colin Clouts, John Lyly's Euphues, and Michael Drayton's Endimion and Phoebe demonstrated the blossoming of the literary art of the English Renaissance. Sir Philip Sidney epitomized the rise of the new intellectual climate with his The Defence of Poesie, heralded as a classic of the English Renaissance and

¹ 12096.

the beginning of English literary criticism. Robert Devereux, the Earl of Essex, was nearing the pinnacle of his success as witnessed by the number of dedications he received from writers seeking his patronage and protection. Thus one sees that England was growing in the fame and fortune, which was to be its later glory, and yet the world as always had its problems.

In this study, an attempt will be made to reveal the England of 1595 through the authors' own words rather than to impose any modern or personal biases of interpretations. This approach lets the writers of this period speak on the issues, their hopes, and fears from the perspective that they lived. Through induction then, the characteristic background of the English Renaissance and of the life in England during the year 1595 is illustrated and brought to life by those who knew it.

INTRODUCTORY NOTES

This thesis is based upon all the publications printed between January 1, 1595 and December 31, 1595 (n.s.) which are listed in the Short-Title Catalogue¹ and the Short-Title Catalogue Revised² in addition to the chronologically arranged catalogue belonging to Harvard University Library in Cambridge, Massachusetts. Additional entries have been found in the works of A. F. Allison and D. M. Rogers,³ David Ramage,⁴ W. W. Bishop,⁵ and Eustace

¹ A. W. Pollard and G. R. Redgrave, eds., A Short-Title Catalogue of Books Printed in England, Scotland, & Ireland and of English Books Printed Abroad, 1475-1640 (London: The Bibliographical Society, 1926; reprint 1963).

² A. W. Pollard and G. R. Redgrave, eds., A Short-Title Catalogue of Books Printed in England, Scotland, & Ireland and of English Books Printed Abroad, 1475-1640, Revised and Enlarged, eds. K. F. Pantzer with F. S. Ferguson and W. A. Jackson (2 ed.; London: The Bibliographical Society, 1926, 1976), II. (Vol. I projected for publication by 1980.)

³ A. F. Allison and D. M. Rogers, eds., A Catalogue of Catholic Books in English Printed Abroad or Secretly in England, 1558-1640 (Bognor Regis: The Arundel Press, 1956).

⁴ David Ramage, A Finding-List of English Books to 1640 in Libraries in the British Isles (Durham: Council of the Durham College, 1958).

⁵ W. W. Bishop, A Checklist of American Copies of "Short-Title Catalogue" Books (Ann Arbor: University of Michigan Press, 1950).

Bosanquet.¹ Miss Katharine F. Pantzer, editor of the revised STC, volume two, has also provided helpful suggestions.

In the interest of brevity, two reference books have been abbreviated. The Short-Title Catalogue is consistently shortened to STC and the revised second edition of A Short-Title Catalogue is abbreviated to STC². Another work, A Transcript of the Register of the Company of Stationers of London, 1554-1640, edited by Edward Arber in five volumes, published in London, 1875-1894, has been abbreviated to S. R., the Stationers' Register or Arber. Other abbreviations are consistent with the usage in the Short-Title Catalogues.

I wish to thank Dr. George Merrill, former chairman of the English Department of Lakehead University and faculty advisor of this thesis, not only for his guidance in this type of research but also for his rich knowledge of the Elizabethan Renaissance in England. I am deeply indebted also to Dr. G. Merrill's patient understanding, encouragement, and effort in reading the compilation of this research.

¹ Eustace Bosanquet, English Printed Almanacks and Prognostications (London: The Bibliographical Society, 1917).

BOOKS AND READERS, 1595

INTRODUCTION

This thesis is modelled after the study done by Dr. Corinne H. Rickert for her doctoral dissertation for the University of Birmingham in 1954, entitled Books and Readers, 1598-1600, and after a later but similar study done by Dr. George J. Merrill for his doctoral dissertation at the same university. His Books and Readers, 1586 and 1587 was completed in 1963. Dale Willoughby's Books and Readers, 1596, completed in 1971 at Lakehead University, also served as a helpful model and source of information.

The books utilized in this study are the extant works published in England or elsewhere in English during the year 1595. Many books published in 1595 are no longer extant, as a survey of the works entered in the Stationers' Register shows. A significant proportion is extant, however, to enable the reader to gain a knowledge of the attitudes and special problems of the year 1595.

Seventeen of the books originally listed as being published in 1595 have been found to belong to other years, and consequently have been removed from the list which forms

the material for the subject of this study. A catalogue listing these special works follows Appendix B.

After adjustments 244 extant publications remain to be considered in this thesis.¹ The works have been divided into sections according to their content. The five general divisions are religion and theology, the arts, education and learning, government and the law, and topical publications. Each of these categories is subdivided further in order to discuss particular types of publications in greater detail and in relation to other works with similar content.

Although the classification of books into groups can become artificial and insensitive, the groups are necessary for practical purposes because of the volume and diversity of thought and writing. Some works may fit equally well into two or more categories, but they are treated only once in their arbitrarily assigned section. Cross references are used where they seem helpful.

The first chapter deals with religious publications in several subdivisions, such as treatises and devotional literature. Furthermore, treatises have distinct sections discussed, such as doctrinal, exegetical and homiletical treatises. Similarly, devotional literature is examined through Bibles, prayers, liturgies and meditations. Because England was generally a Protestant nation under Queen Elizabeth's rule, the fundamental tone of religious writers carried a strong anti-Roman Catholic

¹ Fifty additional works were unavailable for this study.

sentiment. The English fear of a Spanish attack during 1595 took on a tone of religious zeal because of the sympathetic identification and association with the religious conflict and the national crisis. Therefore, an element of these feelings is present in some form in the one hundred publications of religious literature.

In the Arts publications, the areas of poetry, prose, and drama are discussed. These works are viewed in detail as a product of 1595 rather than as an isolated, literary piece. Samuel Daniel's The Civil Wars,¹ for example, can be seen as an expression of England's intense concern for its historical roots, the Englishmen's desire for national unity, and the growth of patriotism. Table I shows that poetry not only surpassed other types of Arts publications in volume, but also any type of publication. Forty-four of the eighty-three books of this chapter are verse, while the other three sections compose the remaining thirty-nine works.

The chapter on education and learning contains a variety of books and thought. The seventy-one books assigned to this category are subdivided into fifteen subject sections. The subjects range from history, medicine and philosophy to husbandry, navigation and sports. The con-

¹ 6244.

temporary issues of 1595 play a less significant role here than in other chapters, although some publications result directly from these daily problems.

The governmental proclamations and public documents in the fourth chapter arise intrinsically from current English political problems, and are frequently attempts to solve these issues by means of legislation. The two law books in this classification of twenty-four publications are general and concerned little with the peculiarities of 1595.

The topical publications of the fifth chapter similarly depict the contemporary problems of England, both nationally and internationally. The sixteen publications included here deserve a separate status because they are more particular and current than history. The topical publications are treated as news by the Elizabethans.

Chapters six and seven discuss the topics of dedications and translations respectively. The former chapter deals with the practice of writing dedications and examines the reasons and conditions that supported its acceptance. The latter chapter analyses translation, looking at the languages, quality, quantity and motives of translation. Chapter six concludes with an index of dedicatees and chapter seven has an index of translators.

In conclusion, an endeavour to examine the physical

qualities of the texts themselves is offered. The eighth chapter explores the changing trends and methods of printing and publishing in 1595. The topics of this chapter cover printing types, format, collation, titlepages, imprints, devices, dedicatory and reader epistles, errata lists, indexes, tables, colophons and illustrations. The reader is allowed to draw some definitive conclusions concerning the printing and publishing industry in 1595 England from the statistical data collected in these topical areas.

Table I, which follows, indicates the chapters and subdivisions to which the books are assigned, the numbers in each section, and the percentage of the total for purposes of comparison:

TABLE I
PROPORTION OF BOOKS BY SUBJECT MATTER, 1595

| Content of Book | Number of Publications | Percentage of Total |
|---|---------------------------|------------------------|
| Religion and Theology | 100 | 34.0 |
| Treatises | 30 | |
| Devotional Literature | 24 | |
| Sermons | 22 | |
| Theological Controversy | 9 | |
| Church Organization and Administration | 8 | |
| Catechisms | 7 | |
| Arts | 83 | 28.2 |
| Poetry | 44 | |
| Prose | 30 | |
| Drama | 9 | |
| Education and Learning | 71 | 24.2 |
| Almanack | 13 | |
| History | 12 | |
| Language and Dictionaries | 9 | |
| Martial Instruction | 6 | |
| Home Reference | 4 | |
| Medicine | 4 | |
| Miscellaneous Education | 4 | |
| Philosophy | 4 | |
| Exploration and Travel | 3 | |
| Music | 3 | |
| Navigation | 3 | |
| Natural Science | 2 | |
| Sports | 2 | |
| Arithmetic | 1 | |
| Husbandry | 1 | |
| Government and Law | 24 | 8.2 |
| Proclamations | 14 | |
| Public Documents | 8 | |
| Law Books | 2 | |
| Topical Publications | 16 | 5.4 |
| | <hr/> | <hr/> |
| Total | 294 | 100.0 |

CHAPTER I

RELIGION AND THEOLOGY

Approximately one-third of all the extant works published in 1595 are religious and theological publications. One hundred works, representing 34% of the total publications, are undeniably in this category which has the largest number and percentage of all sections. Considering the exclusion of nine religious poems, which by their nature are in the Arts section and are therefore not included in this chapter, the figures show that works of a religious nature dominated the publications of this year.

Under the rule of Queen Elizabeth I, England was officially a Protestant country. Therefore, a great majority of these books were written from a Protestant perspective. Nevertheless, the Roman Catholic point of view does exist in a few works, but these books that contained pro-Catholic sentiments were either printed secretly in England or openly in Europe. One should notice, however, that all of the theological writers, no matter which side they chose to represent, revered the Bible as the irrefutable authority for guidance in all aspects of man's life.

Some of the religious publications express ideas that are characteristically peculiar to the year 1595. Rumours that Spain would go to war against England in the spring spread during the winter of 1594-1595 and it was not uncommon to hear a sermon or to read a treatise which condemned the sins and iniquities of the people, urging the citizenry at the same time to repent before the judgement of God was upon them in the form of a Spaniard. Similarly, famine struck England in 1595, unleashing its full fury a year later, and most of the religious writers attributed this problem not only to the wickedness of the nation, but also to the corruption of the Catholics and Spaniards. The theological writers also recommend repentance by the people in general as the solution to their miseries. The frequent mention of the peculiarities of 1595 in the religious books, whether large or small, exhibits the influence of incidents from 1595 upon the thoughts and the people.

The one hundred books in this section are subdivided in order to facilitate a more detailed examination of them in relation to other works of similar content. All the catechisms, for example, are discussed in one section, and all the sermons in another, while devotional literature is treated in three separate groups: Bibles, meditations, and prayers. The lines of division disappear at times when one book may equally fit into two or more sections or chapters,

but usually the work is handled intensively only in the one section to which it has been assigned. On occasion, where insight may be enhanced, such works are mentioned in several sections and have been cross-referenced.

Table II, which follows, indicates the number and percentage of publications placed in each section of this chapter dealing with religion and theology:

TABLE II
DISTRIBUTION OF RELIGIOUS PUBLICATIONS BY TYPES

| <u>Type of Publication</u> | <u>Number</u> | <u>Percentage of Total</u> |
|--|---------------|--------------------------------|
| Treatises | 30 | 30 |
| Doctrinal | (17) | |
| Homiletical | (7) | |
| Exegetical | (6) | |
| Devotional Literature | 24 | 24 |
| Meditations | (10) | |
| Bibles | (8) | |
| Prayers and Liturgies | (6) | |
| Sermons | 22 | 22 |
| Theological Controversy | 9 | 9 |
| Church Organization and Administration | 8 | 8 |
| Catechisms | 7 | 7 |
| | — | — |
| Total | 100 | 100 |

TREATISES: DOCTRINAL

1766. Becon, Thomas. Salve for a sicke man. (R.)

3436. Bownd, Nicholas. The doctrine of the sabbath.

7299. Du Jon, François, the Elder. De peccato primo Adami.

14047 = 21555.1. Iohannides, Christophorus, Danus. De praedestinatione.

19662. Perkins, William. A golden chaine, or the description of theologie. (R.)

19667. Perkins, William. A case of conscience. (R.)

19702 = 19702a.

19702a = 19702. Perkins, William. An exposition of the Lords prayer. (R.)

19703. Perkins, William. An exposition of the symbole or creed of the apostles.

19711. Perkins, William. The fovndation of christian religion. (R.)

19742. Perkins, William. A salve for a sicke man.

19754. Perkins, William. A treatise tending vnto a declaration whether a man be in the estate of damnation or grace.
(R.)

19754.3. Perkins, William. A treatise tending vnto a declaration, etc. (R.)

19759 = 19760.5. Perkins, William. Two treatises. (A direction for the gouernment of the tongue.) (R.)

19760. Perkins, William. Two treatises, etc. (R.)

19760.5 = 19759.

20083.7. Polanus, Amandus. The substance of christian religion, soundly set forth in two bookes.

21555.1 = 14047. Saint Andrews University, Theses.

22797. Smith, John, at Reading. The doctrine of praier in generall.

24768.5. Virel, Matthieu. A learned and excellent treatise. (R.)

The first section of religious publications to be discussed is the doctrinal treatise, a grouping which has seventeen publications. These works explain a point of faith or doctrine, principally professing a Protestant doctrine; however, it is not uncommon to see Biblical exegeses and homiletic admonitions incorporated within the text of doctrinal treatises. Some of the topics range from pre-destination and salvation to sin and death, sometimes

illustrated by topical references of anti-Roman Catholic sentiments, plagues, and other aspects of English life in 1595.

William Perkins, the most published religious writer in England during 1595, presents in his book, A golden chaine, or a description of theologie,¹ a chart of "the bodie of holy scripture distinguished into sacred sciences." Perkins suggests that the sciences are as follows:

1. One is principall. Theologie is a science of liuing well & blessed foreuer.
2. a) Ethiques--a doctrine of liuing honestly and ciuilly.
- b) Oeconomicks--a doctrine of gouerning a familie well.
- c) Politiques--a doctrine of right administration of a common-weale.
- d) Ecclesiasticall--a doctrine of well-ordering the Church.
- e) The Iewes common-weale--In as much as it differeth from Church gouernment.
- f) Prophecie--the doctrine of preaching well.
- g) Academie--the doctrine of gouerning scholes well especially those of the Prophets.²

Perkins urges the people to read the Bible because it is capable of extensive instruction as the chart indicates. He elaborates upon the order and causes of salvation and damnation, but he does not fail to use the element of fear, so typical of Renaissance preaching, to stir the people to

¹ 19662.

² Ibid., Sig. B₁.

repent for their sins, and to return to godly behaviour, lest they have to suffer the dire judgements of God. The author warns them in this manner:

Hereupon is the punishment of those, that are condemned called Hellfire, aworme, weeping, and gnashing of teeth, vtter darkness, & c. Reuel. 21. 8. But the fearfull and vnbeleuing, and the abominable, and murtherers, and whoremongers, and sorcerers, and idolater, and all lyars, shall haue their part in the lake which burneth with fire and brimstone, which is the second death. Matt. 13. 24. And shall cast them into a furnace of fire, there shall bee weeping and gnashing of teeth. Esay. 66. 24.¹

In the next publication, The fovndation of christian religion,² also by William Perkins, the author continues to elaborate upon religion. However, unlike his more general previous work, he becomes more particular, postulating six principles of religion in the form of questions:

- Q. What doest thou beleeeue concerning God?
- Q. What doest thou beleeeue concerning man, and concerning thine owne selfe?
- Q. What meanes is there for thee to escape this damnable estate?
- Q. But how mayst thou bee made partaker of Christ and his benefites?
- Q. What are the ordinarie or vsuall meanes for the obtayning of faith?
- Q. What is the estate of all men after death?³

¹ Ibid., Sig. B₂.

² 19711.

³ Ibid., Sig. A₃, A₄, B₁.

In his answers, Perkins states that he wishes only to instruct the simple to the true faith in the Bible. The faith, says Perkins, comes through a humble heart and good works. In order to receive the benefits of Christ's salvation for man, Perkins declares that one must imitate the ways of the Lord, preaching His Word and administering the sacraments before one is pardoned for the guilt of Adam.

François Du Jon takes Perkins' principle concerning Adam's fall and makes it the subject of his treatise, De peccato primo Adami.¹ Like Perkins, Du Jon uses the question and answer format to illustrate his topic and perspective in the Latin text. The questions he covers are

- I Quibus testimoniis vel rationibus ex sacra Scriptura petitis probari possit Adamum necessario peccasse.
- II Quae set caussa eius necessitatis: nudane Dei praescientia, & voluntaria permissio, an decretum essicax.
- III Quomodo haec necessitas conueniat cum libero integri hominis arbitrio.
- IIII Quomodo liber erit Deus à peccato Adami, si statuatur decretum eius causa lapsus.²

Du Jon states quite frankly that he believes in predestination, for Adam's fall was decreed by God as a necessary stage in man's freedom.

Adam's sin leads directly to William Perkins' work

¹ 7299.

² Ibid., Sig. B₂.

entitled Two treatises¹ which deals with repentance and the combat of the spirit against the flesh. In the epistle, Perkins emphasizes the need for his doctrinal publication in England in 1595:

Prosperitie abused hath beene the occasion of many grievous sinnes against the first and second table: specially of Atheisme, neglect of Gods worship, contempt of the word, profanatiō of the Sabbath, abuse of the Sacramets & c.

These & such like sinnes haue long called down for iudgements from heauen vpon us: and the rather, because the preaching of the word hath litle prevailed to bring vs to any amendment of life.

Whereupon God hath now begun to cause his iudgements to seaze vpon vs, specially by plague and pestilence; & that even in the very principal part of this land: whereby he himselfe doeth (as Iob saith) round us in the eare, and preach repentance to vs.²

The battle between flesh and spirit, which Perkins' text illustrates,

Gal. 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh; and there are contrarie one to another,³ so that ye can not doe the things yee would.³

demonstrates why repentance is needed. Perkins discusses repentance in great detail, covering what it is, its causes, components and degrees, how it is achieved, who needs to repent and the motives and time of repentance. He concludes

¹ 19759 = 19760.5 and 19760.

² 19760, Sig. A₂.

³ 19759 = 19760.5, Sig. C₈.

his treatise with a statement on the contraries and corruption in the doctrine of repentance.

John Smith, a minister at Reading, chooses the issue of prayer as the point of his doctrinal treatise, The doctrine of praier in generall.¹ In this work, Smith elaborates upon the doctrine establishing general prayer for all men, how it is proved by the word of the Apostles and the reasons why the disciples approved general prayer. He discusses the practice of prayer in churches and concludes by answering any objections to his thesis. Smith summarizes his case concisely:

Let euery man pray vnto the Lord, or intreat the Lord not only for himself, but also for all his brethren, as the Lord Jesus hath taught vs to pray: where he hath not commanded to euery particular man a priuate praier: but by one common and vniting praier, he hath commanded vs to pray for all men.²

The practice of publishing pirated editions of writers' material was not uncommon in the book industry during the English Renaissance of 1595. An exposition of the Lords prayer³ by William Perkins mentions the stealing in "An aduertisement to the Reader:"

Good reader there was a booke of late published in London vnder this title,

¹ 22797.

² Ibid., Sig. Q₂.

³ 19702a = 19702.

Perkins vpon the Lords praier. In it I haue double iniurie. First it was printed without my knowledge or consent. And secondly the booke is faultie both in the matter and manner of writing.¹

After this comment, Perkins returns to his theme of prayer dividing the Lord's Prayer into three parts--a preface, the prayer containing six petitions, and examples of faith. The author provides explanations of the meanings of this prayer, particularly applicable to late sixteenth century man. At the end of his treatise, Perkins provides a song composed from the Psalms as preparation for prayer:

I A Preface to preparation of praier.
 Lord heare my praier, hearke the plaint that I
 doe make to thee;
 Lord in thy nature truth, and in thy iustice
 answeere mee.
 Regard O Lord for I complaine, and make my
 sute to thee:
 Let not my words returne in vaine, but
 giue an eare to me.²

Thus advocating prayer, William Perkins broadens his scope of Anglican criticism and assertion in his religious publication, An exposition of the symbole or creed of the apostles.³ In this treatise, Perkins explains principal points of Anglican doctrine concerning such subjects as Faith, Creation, Providence, the Fall of Man,

¹ Ibid., Sig. A₃.

² Ibid., Sig. K₁^b.

³ 19703.

Predestination, Christ's Passion, the Trinity and the Church. The section on the Church states that the true Church is composed of the complete body of believers in the world; however, Perkins' world does have exceptions:

As for the Assemblies of Anabaptists, Libertines, Antinomies, Tritheits, Arrians, Samosarenias, they are no churches of God, but conspiracies of monstrous heretikes iudicially condemned in the primitiue Church, and againe by the malice of Satan renewed and revived in this age.¹

Not only do heretic Protestant religions receive his damnation, but also entire nations are brought to bear his condemnation:

Hence it followeth that men which want the preaching of the Gospell, must either procure the same vnto themselues, or if that cannot be, because they liue in the midst of idolatrous nations, as in Spaine and Italie, it is requisite that they should ioyne themselves to those places where with libertie of conscience they may inioy this happie blessing.²

Here again we see the anti-Roman Catholic sentiment of English religious publications surfacing in Perkins' doctrinal treatise.

The doctrine of the sabbath by Nicholas Bownd takes the text, "Exod. 20. 8. Remember the Sabbath day to keepe it holie,"³ and outlines in the first book the institution

¹ Ibid., Sig. 2I₁.

² Ibid., Sig. 2H₆^b.

³ 3436, Sig. B₁.

and necessary continuance of the Lord's day. In this book, Bownd discusses some of the abuses of the Sabbath when he suggests what Elizabethans should refrain from doing:

Superiors should not command people to work this day.
Magistrates restraine people by lawe from working.¹

Rest from recreations and of speaking & hearing of worldly matters.²

The second book comments on how the Sabbath ought to be publicly and privately sanctified and kept holy--alone or with others--which usually means reading the Bible and praying at home while resting.

The translation of Matthieu Virel's A learned and excellent treatise³ deals with the doctrine of salvation. Virel presents his topic through a dialogue between Theophilus and Mathew. The first book of the treatise declares the fundamental points of Christian salvation discussed through four headings: the knowledge of God, man, Christ and faith. The second book provides the tenets of man's salvation: good works and prayer. The last book expounds the outward means by which God brings man to salvation. Virel proposes four ideas. One is the ministry of

¹ Ibid., Sig. N₃.

² Ibid., Sig. T₁.

³ 24768.5.

the Word, the second is the Sacraments, the third is Baptism and the last is the doctrine of the Lord's Supper. In discussing salvation, Virel believes he has stated the principal grounds of Christian religion.

The next publications are entitled De praedestinatione,¹ and are written by Christophorus Johannides. In this treatise the author discusses the causes of salvation or damnation with respect to Predestination. Johannides, a student at the academy "Andreapolitana Scotorum," explains what Predestination means to him:

Praedestinatio, est (a) aeternum & (b) immutabile Dei decretum, quo ante tempora secularia in sese constituit, quid de (c) vnoquoque hominum fieri vellet. Vel: Est aeternum Dei propositum, (d) quo secundum beneplacitum voluntatis suae, ante iacta mundi fundamenta, hominum alios quidem amori & (e) saluti, alios odio (f) & eritio sempiterno destinando seipsum glorificare constituit.²

William Perkins tries the dialectic approach to salvation and predestination in his treatise called, A case of conscience,³ in which he resolves how a man may know whether he is a child of God or not. In a dialogue between "Jehova" and David, Perkins points out who is the upright

¹ 14047 = 21555.1.

² Ibid., Sig. A₂.

³ 19667.

man and how one may know him. The righteous man is explained by Perkins in this passage:

Ieho. He that walketh perfectly, [that is, he which leadeth the course of his life vprightly.]

Dau. Who is the vpright man?

Ieho. He that worketh righteousnesse [according to the commandements of the second Table, [and speaketh the truth in his heart as he thinketh, his heart and tongue agreeing.]

Dau. By what notes may this vpright man be knowne, and who is he?

Ieho. I. He that slandereth not with his tongue. II. nor doth hurt to his neighbour. III. nor receiveth a false report against his neighbour. IV. In whose eies a vile person, [an vngodly and vnrighteous man;] is concerned, but he honoreth them that feare God: V. He that hauing sworne to his owne hindrance, changeth not. VI. He that giueth not his monie to vsurie, VIII. neither taketh reward of the innocent.

Dau. Are these notes vnfallible?

Ieho. He that doth these things, shall neuer be moued, [shall abide in Gods fauour foreuer.]¹

The righteous man is one of the elect, and

onely the elect, and all of them: not only truly may be, but also are in that time which God hath appointed them in this life, indeed assured of their Election to eternall life in Christ: and this is done not one way, but many waies.²

Perkins asserts the elect predestinate to the ends are also predestinate to the means because of the certainty of their

¹ Ibid., Sig. C₃-C₃^b.

² Ibid., Sig. D₁.

election. Through faith and repentance, the sins of the elect are pardoned and salvation is guaranteed.

In A treatise tending vnto a declaration, whether a man be in the estate of damnation or grace,¹ William Perkins elaborates in further Anglican detail on the subject of salvation. He writes certain propositions declaring how far a man may go in the profession of the Gospel and yet be a wicked man or a reprobate, and how far the elect may go beyond the reprobate. Perkins asserts:

The Assertion. A Reprobate may in trueth bee made partaker of all that is contained in the Religion of the Church of Rome: and a Papist by his Religion cannot goe beyond a Reprobate.²

Having established these points, the author takes his anti-Roman Catholic sentiments one step further, drawing this corollary from the assertion:

A Corollarie gathered out of the former Assertion. 1. A man being indued with no more grace than that which he may obtaine by the religion of the Church of Rome, is still in the state of damnation.³

Perkins urges salvation with the fear of damnation, outlining after the conflicts between Satan and Christians how to apply God's word to one's soul and consolations for sinners' troubled consciences. The last chapter emphasizes this

¹ 19754 and 19754.3.

² Ibid., Sig. P4.

³ Ibid., Sig. S4.

supposition:

A declaration of certaine spirituall
Desertions, seruing to terrifie all drowsie
Protestants, and to comfort them which
mourne for their sinnes.¹

In conjunction with the theme of salvation is death.
Two doctrinal treatises deal with this subject. One is
Salve for a sicke man² by Thomas Becon, and the other is A
salve for a sicke man³ by William Perkins. The latter
publication appears to be an outright case of plagiarism on
Perkins' part. The advertisement on the titlepage of Becon's
work makes this appeal:

Wherein all faithfull Christians maie learne
both how to behaue themselues patientlie and
thankfullie in the time of sicknesse, and
also vertuouslie to dispose their temporall
goods, and finallie to prepare themselues
gladlie and godlie to die.⁴

Compare Perkins' titlepage advertisement:

A treatise containing the nature, differences,
and kindes of death; as also the right manner
of dying well. And it may serue for spirituall
instruction to

1. Mariners when they goe to sea.
2. Souldiers when they goe to battell.
3. Women when they trauell of child.⁵

¹ Ibid., Sig. v₃^b.

² 1766.

³ 19742.

⁴ 1766, tp. of 1587 ed. (1766 unavailable).

⁵ 19742, Sig. π₁.

The text illustrates the attitudes employed concerning this topic by both men, "Ecclesiastes 7. 3. The day of death is better then the day that one is borne."¹ Perkins sets out five points about death in his dedication. The author suggests that God cast death on the righteous in order that they might experience His power, and that they should feel Hell and Death now and not later. Perkins believes the Christian only sleeps in death like Lazarus, and that Death is the vehicle to the freedom of the spirit and the resurrection of the body. He concludes that Death is a means of a Christian man's perfection. In "An addition, of things that came to my minde afterward," Perkins proposes how to handle one's meeting with the Reaper:

If thy flesh tremble, and feare to enter into an other life, and doubt of salvation; if thou yeild to these things, thou hurtest thy selfe: therefore close thine eyes as before, & say with S. Stephen, Lord Iesus, into thy hands I commend my spirit, and then certenly Christ will come vnto thee with all his Angels, and be the guider of thy way. Luther.²

Inexorable death reaffirms the Christian need for faith in salvation, a point of doctrine widely accepted.

Like sermons, the printing and publishing of doctrinal treatises was a common practice in 1595. The number of seventeen extant publications, comparable to the twenty-two

¹ Ibid., Sig. A₁.

² Ibid., Sig. G₈.

books of sermons, is evidence for this statement. Naturally, the majority of the religious treatises have a Protestant perspective with many having anti-Roman Catholic views. Topical references to English life in 1595 illustrate through examples the points of doctrine discussed, and furthermore demonstrate the influence of religion on the Elizabethan Englishmen, who related social conditions directly with religious behaviour.

TREATISES: HOMILETICAL

4999. Chappell, Bartholomew. The garden of prudence.
5883. Covell, William. Polimanteia.
5884. Covell, William. Polimanteia. (R.)
12321. Greenham, Richard. A moste sweete and assured comfort.
- 19689 = (19759 = 19760.5, pt. 2). Perkins, William. A direction for the government of the tongve.
23379. Stubbes, Philip. The anatomie of abuses. (R.)
23650. Taffin, Jean. The amendment of life.

A homily is not unlike a doctrinal treatise and a sermon except that its main purpose is to persuade the reader or congregation, since many were read from pulpits, to not

only behave in a more Christian fashion, but also to abstain from vice and sinful life in general. Seven religious publications from the year 1595 are placed in the section of homiletical treatises. However, this has been done with the knowledge that preaching expounding doctrine and exegesis are shared within and without their respective categories, as with homiletical treatises.

The first treatise under consideration is William Covell's Polimanteia,¹ published in one edition and another issue during 1595. The only difference between the two copies is that one has the author's name in the dedication as opposed to his initials which are in the other's dedication.² Covell explains the kinds of lawful "divinations" in a healthy commonwealth, and he goes on to list the unlawful ones in this quote:

The chiefe kindes of Diuination vnlawfull.
 1. By obseruation of the flying of foules.
 Deut. 18. 10.
 2. By obseruation of Dreames. Leu. 19.
 3. By Sorcerie or lottes. Deut. 18.
 4. Per Pythones, by inspiration of the
 diuell. Leuit. 26.
 5. By false and counterfeit apparitions of
 the diuell. 1. Sam. 28.³

Covell, in a letter to England's "three daughters," Cambridge,

¹ 5883 and 5884.

² 5883, initials; 5884, name.

³ 5883, Sig. O₃^b.

Oxford, and the Inns of Court, urges Englishmen to beware of the Papists, who were apparently diligent to gain English students and therefore, he says:

. . . you are talkt of euerywhere, and falslie some goeth to intice your children, offering them kingdomes to forsake you: (daughters) spare not.¹

The author continues to say that not only are Papists anti-Christian kidnappers, but also that Roman Catholics are

. . . desirous to dwell amongst you: that whilst their countries loosing their Religion haue lost their Peace, and lacking peace, their Religion hath quite perished; England hath beene a Garden of Oliue branches, fenced with walles, against violence, shadowed with a Cedar against heate, watered like Paradise against barrenness, and perserued with true Loyalty against rebellion.²

This jealousy is heightened by Covell's "Loyalties Speech to Englands Children," which concludes his book. In this speech, he urges his fellowmen to a constant unity of religion in order to defend God, Queen, country, and selves from heretics professing a Papist persuasion.

In the epistle of The garden of prudence,³ Bartholomew Chappell indicates the purpose of his homiletical treatise. He states:

. . . with al diligence marke (most curteous

¹ 5884, Sig. R₁^b.

² 5883, Sig. Z₄^b.

³ 4999.

reader) the sweet and comfortable flowers which thou shalt finde to adorne this little Garden, and regarde not the slender workmanship of the vnskilfull Gardener, but weigh in ballance of thy deep discretion the singular vertues, and most diuine operations both of the plants, hearbs and flowers inserted in the same, for so maist thou eschue the vaine vanities of this wicked world, so shalt thou escape the miserable calamities of that fyerie lake, the kingdome of Satan, and finallie, most happily attaine the ioyfull felicitie of most gladsome Paradise. . . .¹

After this warning, Chappell continues to articulate some of the particular calamities of a sinful life with topical references to the England of 1595. In a poem called "Of the Vanities of the World," Chappell suggests that some of the judgements of God, the consequences of sin, have visited England. These references are illustrated in this passage:

The earth of late hath shakt herselfe,
 as wearie of her sinfull burne:
 Which is ourselues, with worldly pelfe,
 but oh! thereby we are forlorne
 Of late she swallowed in her gulfe,
 twelue thousand out of London towne:
 By sudden plague like rauening Wolfe,
 yet are our hearts not once pluckt down.
 Her wrath yet is not it appeasde,
 our friends from vs she taketh still:
 Our sinnes so much haue God displeasd,
 that she reuenge doth vse, and will.
 Her fruits also she doth detaine,
 and hath done fourtie moneths and moe:
 Yet few of vs in heart complaine,
 nor for our sinnes are prickt wit woe.
 The skies also with misty cloudes,
 are ouercast and gush out teares:

¹ Ibid., Sig. A₄^b.

The stoutest hearts their faces hide,
both rich and poore are much dismaid:¹

From this quote, it is evident that the year 1595 was not a peaceful year. Chappell suggests that plague, famine, continual rain and bad weather had imposed great hardships upon the Elizabethans. According to Chappell these punishments are caused by the sinfulness of the people. The greatness of the sin calls out for amendment, and Chappell proposes means to amendment in the essay, "Sweet and comfortable Flowers for soule and body," which concludes his homiletic publication. Some of the means or "flowers" include the following:

Auarice.

The chariote of Auarice is carried vppon foure wheelles of vices, which are, Faint courage, Inhumanitie, contempt of God, and forgetfulnessse of death.²

Drunkennesse.

The drunken man shall neuer be rich.³

Malice.

By malice a man slayeth his owne soule.⁴

Vertue.

Vertue is godlie inclination of the minde to eschew euill, and imbrace godlinesse.⁵

¹ Ibid., Sig. B7-B7^b.

² Ibid., Sig. D₂.

³ Ibid., Sig. E₃.

⁴ Ibid., Sig. E₆.

⁵ Ibid., Sig. F₂.

Witte.

Wit consisteth in the knowledge of things
good and euill.¹

These few examples indicate how Bartholomew Chappell intends to move the Englishmen to repentance of their sins and to the amendment of their lives to Christianity, together with his explanations of why such amendment is needful.

The anatomie of abuses² by Philip Stubbes is a description of the vices and enormities that reign in the world of 1595, but it is especially a call to reform for Englishmen. In the dedication, Stubbes speaks of the purpose of his book, and outlines some contemporary vices present in England:

. . . most meetest to be dedicated to all good Magistrates and men in authoritie, to reforme vice and maintaine vertue: Vnto whom, in al humble dutie I doe willinglie present the same. And therefore, as the Lord God in mercy hath giuen you his power and authority to reforme vices and abuses, so I beseech him to giue euery one of you a hungry desire to accomplish the same: for as you know, reformation of manners and amendment of life, was neuer more needfull. For, was pride (the chiefest argument of this booke) euer so ripe? Doe not both men and women (for the most part) euerie one in generall goe attired in Silkes, Velvets, Damasks, Sattens, and what not els? which are attire only for the Nobility and Gentry, and not for the other at any hand. Are not vnlawfull games, playes, Enterludes, and the like euery where frequented? Is not whoredome, couetousnesse, vsurie and the like daily

¹ Ibid.

² 23379.

practized without all punishment of lawe?
 Was there euer seene lesse obedience in
 Youth of all sortes, both men-kinde and
 women-kind towards their superiours, Parents,
 Masters and gouernors?¹

In the text itself, Stubbes elaborates upon these views, speaking out in a dialogue against bear-baiting, cock-fighting, and playing football on the Sabbath. He also condemns drunkenness, plays and gluttony. Stubbes' comments on dancing are typical of his attitudes concerning these "vices."

Spud. And wherefore would you haue men to daunce by themselues, and women by themselues.

Philo. Because otherwise it prouoketh lust, and stirreth vp concupiscence, and the fire of lust once conceiued (by some irruption or other) bursteth foorth into open action of Whoredome and Fornication. . . . Yet not withstanding, in England it is counted a Vertue, and an ornament to man, yea, and the only way to attaine to promotion and aduancement, as experience teacheth. . . .²

. . . And as in all feastes and Pastimes, Dauncing is the last so it is the extreame of all other vice. And againe, there were (saith he) from farre countries, certaine men brought into our partes of the worlde, who when they saw men daunce, ran away, merueilously affraid, crying out, and thinking them to haue bin mad.³

Besides equating dancing with madness and the greatest of all

¹ Ibid., Sig. A₃^b.

² Ibid., Sig. R₂^b.

³ Ibid., Sig. R₃^a.

vices, Stubbes makes a critical social comment about a courtier's preferment concerning his ability to dance. Stubbes urges amendment of one's ways, lest England feel God's heavy judgements even more severely than in the past.

The amendment of life, comprised in fower bookes¹ written by John Taffin, minister at Amsterdam, was translated from his French edition by an unknown translator. In the first book, Taffin lists some follies of men such as thinking there is no God, thinking more highly of man than God and thinking one can live forever. The second book deals with what man ought to amend. Taffin tells Dutchmen of 1595 that in order to avoid vice they must join the Church, listen carefully to sermons, say prayers, participate in Sacraments, and read the Bible. He itemizes some vices to avoid, mimicking Stubbes' sentiments on dancing, while expanding and passing judgements on certain things. For example, he is in favour of chess and draughts, but against dice and cards. The next quote depicts these comments:

Of Dances. Chap. 18

And hereto will we yet adde two kinds of pleasure or voluptuousnesse, Dancing and playes. And we wil begin with dancing, as with that which many times ministereth occasion of whordome before spoken of. As it is not meete to condemne al recreation and pastime, so is it no reason to allow

¹ 23650.

dancing, in maner as it is now vsed among Christians, to our great shame and confusion, where men and women, yong men and maides, al mixed together, doe dance with many gestures of wantonnes, vanitie and slippery behaiour, whether to the noyse of instruments or of songs for the most part dishonest, and seeming only as bellows to kindle fornication & to minister pleasure and delight. First such dances haue alwaies been either effects, or fruits or dependances of great wickednes, as Idolatry, drunkennes and fornication: And vsed among such as neuer were led, or restrained by the feare of God.¹

The next passage is a judgement of Taffin on games:

Of games of Chance and Hazard, as Cards and Dice. Chap. 19.

As concerning games in generall, we are to resolute that there is none lawfull, vnlesse it both bring profite to man and tend to the glorie of God. . . . Much more then of Idle deedes. Every one confesseth that Idlenes is to be condemned: but Idlenes cōsisteth not only in doing nothing but also in doing such works as be Idle and vnprofitable. This once laide for a foundation, we are to note that ther are some pastimes which consist in the exercise of the body, as shooting, either in long bow or caluier & c. Fence, leaping and other such like: Others in dexteritie of the mind, as Chesse and Draughts. These games and pastimes, and such like are, as things indifferent, lawfull & tolerable among Christians, so long as they be practised for this profit, namely to recreate his mind weried with ordinary busines, to the end afterward to return more cheerfully to the same. . . . There are other games which depend vpon Lots, chance, and hazard, as Dice and Cardes, signified by the Latine word Alea, as for such games, we say it is meete for Christians to forbear them.²

¹ Ibid., Sig. Q₂^b.

² Ibid., Sig. R₅-R₅^b.

Taffin continues in the third book to relate who it is who ought to amend and he describes the duties of certain legal, political, religious and social positions. The basic premise of the last book is that the causes of amendment are because God requires this, and it is necessary for man's salvation.

The next publication is entitled A direction for the government of the tongue.¹ In the epistle William Perkins urges Englishmen to amend their tongues from vice. He also mentions some of the contemporary abuses of speech existing:

Christian Reader, lamentable and fearefull is the abuse of the tongue among all sortes & degrees of men euerywhere. Hence daily arise manifolde sinnes against God, and innumerable scandals and grievances to our breethren. It would make a mans heart to bleede, to heare and consider howe Swearing, Blaspheming, Cursed Speaking, Railing, Backebiting, Slaundering, Chiding, Quarrelling, Contending, Iesting, Mocking, Flattering, Lying, Dissembling, Vaine and Idle Talking overflow in all places, so as men which feare God had better be any where, then in the companie of most men. Well then, art thou a man which hast little conscience of thy speech and talke? repent seriously of this sinne, and amend thy life, least for the abusing of thy tongue thou crie with Dives in hell.²

As in Perkins' regular style, he takes the reader step by step through his examination, taking pains to spell everything out, providing a better comprehension of the matter

¹ 19689 = (19759 = 19760.5, pt. 2).

² Ibid., Sig. E₁.

which results in a more thorough understanding of the material. At first Perkins introduces the general means of ruling the tongue, discusses the matter of one's speech and what is to be done before one speaks. Concerning the manner of speech, Perkins suggests three things to keep in mind:

In the manner of our speaking three things are to be pondered: What must be done before wee speake: what in speaking: what after we haue spoken.¹

He continues to elaborate:

Gods graces, which we are to shew forth in our communication are these: Wisdome, Truth, Reuerence, Modestie, Meekenesse, Sobrietie in iudgement, Vrbanitie, Fidelitie, Care of others good name. . . .²

He concludes his treatise with an explanation of what is to be done after one has spoken. Perkins comments on silence and ends with an exhortation to keep the tongue. For Perkins, there appears to be too much idleness in talk in his England, and he wants amendment of this problem before God deems it too late.

The last religious work in this section is A most sweete and assured comfort³ by Richard Greenham. The author offers his readers the final resolution concerning amendment,

¹ Ibid., Sig. E₄^b.

² Ibid., Sig. E₅^a.

³ 12321.

using the text Proverbs 18:14, "The Spirit of a man susteineth his infirmitie: But a wounded Spirite who can beare?"¹ Greenham's solution is very simple--the best way to avoid vice is never to meet it, thus eliminating the need for amendment:

It is a chiefe point of worldly wisdom, not to tarie for the vse of phisicke vntil we be deadly sick; but to bee acquainted wyth Gods mercifull preseruatiue to defend vs from it, likewise it is a chiefe pollicie of a godly Christian, not only to seek comfort when the agonie is vpon him, but also to vse all good helpes to meet with it before it comes. And if we condemn them of folly, who will not as well labor to keep themselues out of debt; as to pay the debt when they owe it: so it is a madnes to bee circumspect to auoyd all occasions, which maye bring trouble of mind vpon them; as wee would bee prouident to enter euerie good waye which maye draw vs out of this trouble, when wee haue once entered into it.

These remedies preseruatiue; are first the searching of our sinnes, & the examining of our faith. The examining of our sins, is either the due acknowledging of our sinnes, or the true sense and feeling of our sinnes. The acknowledging of our sinnes, is eyther of those that bee past, whether wee haue vnfeinedlye repented vs of them: or of those which bee present, whether wee be greued for them.²

Greenham does not fail to mention the sins as yet uncommitted. He concludes his homiletic treatise with some sure signs of election to them who are especially brought low.

¹ Ibid., Sig. A₁.

² Ibid., Sig. C₈-C₉.

Homilies by nature, whether general or specific, edifying or chastening, Roman Catholic or Protestant, always appeal to the readers to reform, modify, or improve their behaviour. In this respect, they are similar to sermons, but their chances of being preached from a pulpit before a congregation are reduced. Through references to contemporary conditions such as famine, plague, and customs, or personal and national sinfulness, homilies became social comments on how Elizabethans of 1595 saw themselves in relation to the world and their religion.

TREATISES: BIBLICAL EXEGESIS

3665. Breton, Nicholas. Marie Magdalens loue.

19859. Phillips, George. Gods generall summons to his last parliament.

19949. Piscator, Johann. Analysis logica euangelii secundum Marcum.

19954. Piscator, Johann. Analysis logica euangelii secundum Iohannem. (R.)

23361. Strigelius, Victorinus. A third proceeding in the harmonie of King Dauids harp.

24495. Udall, John. A commentarie vpon the lamentations of Ieremy. (R.)

Six different extant publications form the section of Biblical exegesis or exposition. Four treatises concern themselves with passages in the New Testament and two with the Old Testament. The books of the Bible receiving exegetical treatment are 2 Corinthians, John 2 and 20, and 2 Mark from the New Testament; the Psalms and Jeremiah are utilized from the Old Testament.

Of the four exegetical publications based on the New Testament, two are entirely in Latin. These works, Analysis logica euangelii secundum Marcum,¹ and Analysis logica euangelii secundum Iohannem² by Johann Piscator discuss the Gospels of Saint Mark and Saint John respectively. Piscator's exposition follows the sequential order of each gospel commencing with the beginning and working through to its end. Piscator's exegesis presents a definite Protestant perspective. He indicates the contents of each chapter in an abstract, and then follows with his exposition. He uses a logical, almost Aquinas-like, presentation of his arguments, drawing conclusions which are anti-Roman Catholic and anti-Jesuit explanations.

George Phillips chooses the text of Saint Paul's second epistle to the Corinthians, chapter 5, verse 10 as the

¹ 19949.

² 19954.

basis for exegesis in his book, Gods generall summons to his last parliament.¹

Wee must all appeare before the Iudgement seate of Christ. That euery man may receiue the thinges which are done in his body, according to that he hath done, whether it be good or euill.²

Phillips expounds upon the text at length, and the following passage captures the temper of his arguments and illustrations:

. . . sayd Salomon, there is a time for all things, & c. As the vngodly haue had a time to be like the rich man on earth, so they shall haue a time to bee like the rich man in hell. As they haue been like the bush that was burning, so in time they shall be like the Sunne shining. The Church is like Iohn Baptist, and Iohn Baptist was like a candle burning, and shining; consuming himselfe to giue light to other. But for so much as there are some that loue not the light, the Iudge must deale with thē according to their darknes, making a separation betwixt them, as the pillar of a clowde did betwixt the Israelites and Egyptians in the wilderness.³

The author tells of God's judgements according to men's works, stressing the importance of a Christian life to the promised eternal life.

The final New Testament exegesis is entitled Marie Magdalens loue⁴ and was written by Nicholas Breton. The

¹ 19859.

² Ibid., Sig. A₂.

³ Ibid., Sig. C₆.

⁴ 3665.

author discusses the twentieth chapter of John, verses 1-18. In his exposition, Breton narrates how Mary went to seek Christ at the tomb, and when she found Him gone, she thought the disciples had taken Him. Breton then explains how Mary sought them out and told them of His disappearance, discovering thus indirectly of the Son's arising from Death. Attached to this exegetical treatise is a poem called "A Solemne Passion of the Soules Loue," in which the theme is clarified in this quote:

For Lord by thee we are, in thee we liue,
 And in thy loue the liuing cannot die,
 And since thy death, did our liues wholly giue,
 For thy loues sake shall we affection flie:
 No my deare Lord, let life be death to me,
 So I may die to liue in loue with thee.

A ioyfull life were such a death indeede,
 From earthly pain to passe to heavenly pleasure,
 A ioyfull line for louing hearts to reade,
 To leaue the flesh to take the spirits treasure:
 Whose glorious sence vnto the sunne doth fall,
 That all is nothing to that all in all.¹

Breton is concerned for men's souls as demonstrated by his exegesis of Christ's ascension and his poem about God's salvation.

John Udall in A commentarie vpon the lamentations of Ieremy² speaks of the evils of church and commonwealth and how misery has come upon them. He explains the miseries in

¹ Ibid., Sig. G₃.

² 24495.

general, the kingdom, and in particular, the church, showing their causes, consequences and subsequent punishments by God. Udall relates these miseries to those suffered by the Jews in the Bible, whose purgation was for the end to overthrow the wicked and to deliver the godly to heaven. Udall instructs the reader how to contain the aggravating evil through the counsel of the Prophets. In chapter five, he concludes by suggesting that England's relief will come through a four-part process. This method is by the confession of one's sins; by accepting deserved punishments; by petitions of deliverance asking that mankind should be freed from sin and the consequent judgements; and finally, that man should be restored again to the Lord's glory in Heaven.

The final exegetical treatise is called A third proceeding in the harmonie of king Dauids harp.¹ The work is a translation into English by Richard Robinson from the original Latin of Dr. Victorinus Strigelius, a professor of divinity at the University of Leipzig, Germany in 1562. In this publication, Strigelius examines seventeen Psalms beginning with the forty-fifth and ending with the sixty-first. The author's exposition discusses the Psalms as doctrine covering diverse topics such as prophecy, prayers

¹ 23361.

in general, consolation, thanksgiving, truth, slander, victory, humiliation and exaltation. A more particular example is supplied by Strigelius in his discussion of Psalm 45. In this exegesis, he speaks about five special points of marriage which he suggests as these: 1. mutual love; 2. faith; 3. society in weale or woe; 4. procreation of issue; and 5. defence from the husband to the wife.¹ Robinson succinctly puts the intent of his translation into his dedication to Queen Elizabeth where he states his purpose as to preach God's gospel until "the conuersion, or subuersion of all inward and outward enemies"² to the supreme head of the Churches of England and Ireland. The head of course is Queen Elizabeth.

In general, the exegetical treatise publications do not reflect strong anti-Roman Catholic sentiments, but there is little doubt that the explanations closely follow Protestant doctrines. These works are concerned more with doctrine and exegesis rather than prejudice or topical references to the contemporary England of 1595.

¹ Ibid., Sig. B₂.

² Ibid., Sig. A₂.

DEVOTIONAL LITERATURE: MEDITATIONS

152. Adrichomius, Christianus. A briefe description of Hierusalem.
3167. Boaistuau, Pierre. Le theatre dv monde. (R.)
14057. I., S. Bromleion.
14595. Jewel, John, Bishop. Deffynniad ffydd eglwys loegr.
14627. Johann, Justus, Landsberger. An epistle in the person of Christ to the faithfvll soule. (R.)
18326. N., C. Ovr ladie hath a newe sonne.
- 19468.5. Patriarchs. The testaments of the twelue patriarches. (R.)
- 19861.3. Phillips, George. The paines of a faithful pastor.
22971. Southwell, Robert. The triumphs ouer death.
25260. Werdmueller, Otto. Perl mewn adfyd neii, perl yfprydawl.

The meditations subsection of the devotional literature category has ten extant publications. These works parallel the "Prayers" section in purpose and in tone. Three of these books are translations, with two being translated into the Welsh language and one into English. The meditations

distinctly present the Protestant viewpoint, with four works being of a Romish nature. However, these publications do not carry an excessive zeal in bias, for they never reach what may be called continued and blatant anti-Roman Catholic sentiments and statements.

The meditation, Ovr ladie hath a new sonne¹ is by an unknown author, whose only identity is in the initials C. N. The author relates the story of a marriage in Cana of Galilee. This is the wedding reception at which Mary persuaded Christ to transform the water into wine. C. N. gives a Roman Catholic glorification of the Virgin in the narration of John 2. 1-11. Take, for example, the following quote showing Christ talking to Mary:

Nowe that thou shouldest be a comfort vnto others, thou hast experience what that saying meaneth, a. thou shalt bring forth in grieffe: for the ease thou hadst when Christ was borne, is with vsurie recompenced at thy deliuerie of Iohn, whom with excessiue sorrowe thou broughtest forth thy sonne. b A woman when she is in trauaile hath sorow, because her houre is come, but when she hath brought forth the childe, now she remembreth not the anguish for ioy that a man is borne into the world: But thou most blessed Virgin as thou wert priuiledged in this aboue all other women that thou wert deliuered of thy first begotten without any paine: so now hast thou this singular aboue any other woman, that at thy second trauaile, thou feelest as great panges after it as before it.²

¹ 18326.

² Ibid., Sig. F₆-F₆^b.

The author speaks about his theme of Christ's transformation from man to God, not failing to mention much doctrine in the text of the narration.

Thomas Tymme, minister, translates Christianus Adrichomius' work A briefe description of Hierusalem¹ which describes and comments on those places in and around Jerusalem which were made famous by the Passion of Christ, and by the acts of holy men. A map illustrating the text is also included. Tymme gives the reader an explanation of his intentions in his dedication:

Many trauellers and Pilgrimes, haue at sundry times both in Mappes and histories, described the same. By the aduantage of whose laboures therein, now of late one Christien Adrichom, hath performed a most liuely description, and in the Latine tongue enriched with diuers antiguyties. The profit that might come hereby to my cuntrymen of the vulgar sorte, both for the better vnderstanding of the story of the Bible, where Ierusalem and the partes thereof are often times mentioned, and also for the ready conceauing of Iosephus his history, moued me to translate it into the english tongue: And the book thus translated, with the charts expressed in naturall coloures, I haue presumed to dedicate vnto your honour. And bicause the maister workeman in this new plat of ould decayed Ierusalem, hath left behind him sum rubbish and reliques of the Romish superstition, I haue in some measure purged and swept the stretes and corners of the same, with the broome of truth, and carrying them out by the Scouregate haue layed them on the Leystall of obliuion.²

¹ 152.

² Ibid., Sig. π_2 - π_2^b .

Pierre Boaistuau originally wrote Le theatre dv monde¹ in Latin before he translated it into French, and the book was corrected by Claude de Sainliens. The basic theme of the book centres on the miseries of humanity and is expressed in this fashion:

Le theatre dv monde, ov il est faict vn ample discours des misereres de l'homme, ensemble de plusieurs vices qui regnent pour le iourdhu y en tous les estatz de la terre.²

Besides discussing many of the vices and miseries of mankind, Boaistuau offers good Christian counsel and direction based on Christ's teachings in order to illustrate the excellence and dignity of man. The following passage exemplifies the author's manner:

Mais comment sommes nous si prompts & enclins de perdre, & ruiner ceux, pour la conseruation desquelz le Seigneur a voulu mourir? mais comme sommes nous si prodigues de leur vie & sang, veu que Iesus Christ a voulu respondre le sien, pour les conseruer & garder? mais que n'auons nous au moins autant de compassion de nos freres, commes les bestes brutes ont les vnes des autres? lesquelles n'exercent leur rage & cruauté les vnes contre les autres, ou si de fortune elles combattent quelquefois, c'est lorsqu'elles sont pressées de faim, ou pour la defence de leur petitz.³

The next religious meditation is called Bromleion⁴

¹ 3167.

² Ibid., Sig. A₈.

³ Ibid., Sig. E₄.

⁴ 14057.

by the unknown S. I. The author, in his epistle to the reader, mentions England's deliverance from Mary Queen of Scots' conspiracy thereby setting the attitude and perspective of the book quickly at the outset. The meditation continues to argue for Protestant beliefs ranging over a wide variety of topics. Some of the subjects treated include the fear of God, the Creation, God's Providence, Man's Creation after God's image, and Predestination. S. I. calls these meditations "comfortable exercises of Christian religion," and in a chapter of prayers, the author makes this promise:

Some only learne for knowledge sake,
 but that is curiositie:
 And some for praise, great paines do take,
 but that is foolish vanitie.
 Some learne for gaine, but lightly those,
 do leaue the text, and vse the gloze.
 But learning ioynd, with vertues lote,
 doth leade to Christianitie:
 The glory of God and people taught,
 the way is to eternitie.¹

This meditation is concluded by three chapters which include a pattern of sanctification, the benefits of adoption and a remedy for sorrow.

Philip Howard translated into English the text of An epistle in the person of Christ² by Johann Justus from its original Latin. Following the epistle to the reader, there

¹ Ibid., Sig. Z₂^b.

² 14627.

are several poems, or "caueats" to the reader in which the book's purpose is poetically presented. The next quote is one such example:

Another to the same effect. [caueat to the reader]

Who so inquiet calme of conscience cleare,
 Haue vewde with sound aduise worlds wauering ioies,
 And seene the snares, the cares, the sorry theare,
 The hopes, the haps, the feares, the great annoyas:
 Which daylie doe to worldlie mindes befall,
 And fortune glad, and sad would daunt withall.

Let them draw nere this Pamphlet to peruse,
 And they shall see the lawes of perfect loue:
 How sinne to shun, and Godlie life to chuse,
 Which done: If they the weedes of vice remoue,
 And sow the seedes of vertue here in grace,
 They may well hope in heauen to haue a place.¹

The main text of the epistle supports the ideas demonstrated by the introductory poem. Christ speaks to the faithful soul on how to avoid sin:

How wee must mortefie all vnlawfull desires
 and wicked inclinations.

Vouchsafe not to heare, much lesse to read any newes, tydings, or pleasant Histories, which serue not to procure a compunction in thy hart, but to delight a curious minde, and afterward doe leaue thy soule corrupted and infected with sundry imaginations and vaine desires. Fly any speciall familiaritie, lyking or conuersation with worldly men, that is to say, with those that loue these earthly pleasures, yea enter not into any league of familiaritie, good will, and speciall conuersation with any such men, whose words & deedes doe not edifie thee in this vertuous course, but auoide his company, and mortefie all sensual loue in thy selfe, towardes any of my creatures. Haue such a

¹ Ibid., Sig. A₃.

commandement ouer thy bellie, as that thou allow it only necessarie thinges, and that also not for the pleasing of thy taste, but for the susteining of nature, and for my sake, that by this meane thou mayest not decay, but increase in abillitie to serue mee.¹

J. Justus, in the person of Christ, suggests that art (i.e. stories) is sinful, that news or worldliness breaks the bliss or innocence of ignorance, and such behaviour as reading can lead one to earthly, sensual delight. Consequently, one is drawn from the spiritual and Christianity into a neglect of God and into sinfulness. The overwhelming domination of religion upon the Elizabethans' life style clearly comes through in the meditations.

The triumphs ouer death² by Robert Southwell, who was a famous Jesuit poet, was originally a memorial to Margarite Sackville, but it was generalized to become a consolatory epistle for minds afflicted by the thoughts of death. Southwell, however, still includes its personal elements:

. . . the base shell of a mortall body was vnfit for so pretious a Margarite, and the Jeweller that came into this world to seeke good pearles, and gaue not onely all he had, but himselfe also to buie them, thought now high time to bring her vnto his bargaine. She stode vpon to lowe a ground to take view of her Sauiors most desired countenance.³

¹ Ibid., Sig. C₆^b-C₇.

² 22971.

³ Ibid., Sig. E₂^b.

The metaphor breaks down into the traditional elegy on her life and is presented in a poem:

Of Howards stemme a glorious branch is dead,
 Sweet lights eclipsed were in her decease:
 In Buckehurst line she gracious issue spread,
 She heuen with two, with four did earth increase,
 Fame, honour, grace, gaue aire vnto her breath,
 Rest, glorie, ioyes were sequeles of her death.¹

Because of the philosophical nature of this publication, it is treated as a meditation on death rather than as a memorial. The title supports this case. In addition, a quote in which Southwell condemns mourning over death as folly, and suggests joy instead because the departed soul has attained the felicities of Heaven also adds weight and credibility to the classification:

Seeing therefore that death spareth none, let vs spare our teares for better vses, being but an idle sacrifice to this deafe and emplacable executioner, and for this not long to be continued, where they can neuer profit, nature did promise vs a weeping life, exacting teares for custome as our first entrance. . . . let vs at least reserue them, if sorrowe cannot bee shunned, let it bee token in time of neede, sith otherwise being both troublesome and fruitlesse it is a double miserie or an open follie.²

The next religious meditation, Perl mewn adfyd neii, perl yfprydawl,³ is by Otto Werdmueller, and is translated

¹ Ibid., Sig. E₃.

² Ibid., Sig. C₃.

³ 25260.

by Hugh Lewis from English into Welsh. The translator dedicates the work to Richard Vaughan, who is a Doctor of Divinity and the archdeacon of Middlesex in England. The rather lengthy title explains much about the book:

Perl mewn adfyd neii, perl yfprydawl,
 gmyrthfawr af, yn dyscu i bôb dyn garu, a
 chosteidio y groes, meis peth hytryd
 angenrheidiawl ir enaid pa gorffordd
 syyw gael o honi, ple, ae yns ha fodd, y
 dylid ceifiau didanueh, a ehrmorth yn hob
 ad fydia thraehfehn, pewedd, dyle bawb i
 ymddwyn i hunain mewnblinder, yn of gair
 duw, a eferifonnyd yn gyntaf mewn Duitch
 gann bregethur dyseeding Otho Werdmulerus,
 ae a droed iv saesonaig gam D. Miles
 Coverdal, ae yrawrhor yn hwyr ir Gamebraeg
 gann. H. L.¹

Hugh Lewis also contributes two poems, one called "At yr vnrhyu wr" and the second, "Ir darllenydd Christnogaid rhad a thangneddyf Ynghrest," as well as a hymn at the end called "Cowyddir Iesv."²

The final publication of this section is called Deffynniad ffydd eglwys loegr³ and is attributed to Bishop John Jewel. This defence of the Church of England is translated from Latin into Welsh by Maurice Kyffin, who wrote the dedication as well. Once again a brief synopsis of the book is given on the titlepage:

¹ Ibid., Sig. π_1 .

² Ibid., Sig. π_6^b , π_8 , L4.

³ 14595.

Deffynniad ffydd Eglwys Loegr: lley ceir
 Gweld, a gwybod, dosparth Grefydd Crist, ag
 anghywirdeb Crefydd Eglwys Rusain:
 Angenrheiaiol i bawb ei ddealld, a madwsi
 ddynion ei ddyscu, o ranarwain eu buchedd
 yn y bydhwn, fal y caffont fywyd tragwyddoi
 yn y byd a ddaw. Wedi ei gyfieuthu o Ladin,
 yn Gymraeg, drwy waith M. Kyffin.¹

The main thesis of Jewel's meditation revolves around three
 topics: Protestantism, Jesus Christ, and the Church of England.

DEVOTIONAL LITERATURE: BIBLES

2061.1. Bible, Latin. Testamenti veteris biblia sacra.

(R.)

2165. Bible, English. The bible, etc. [Geneva: Tomson.]

(R.)

2166. Bible, English. The bible, etc. [Geneva: Tomson.]

(R.)

2167. Bible, English. The holy bible. [Bps.] (R.)

2489. Bible, English, Psalms, Metrical Versions. i. Sternhold
 and Hopkins. The whole booke of psalmes collected into English
 meter by Thomas Sternhold, I. Hopkins and others. (R.)

2490. Bible, English, Psalms, Metrical Versions. i. Stern-
 hold and Hopkins. The whole booke of psalmes. Collected,

¹ Ibid., Sig. A₁.

etc. (R.)

2893. Bible, New Testament, English. The new test. of our sauieur Iesus Christ. [Bps. version.] (R.)

3012. Bible, Selections, English. Psalmes or prayers taken out of holye scripture. (The queenes praiers or meditations.)

Of the eight publications of the Bible or portions thereof during 1595, three are the complete editions of the Bible and one is the complete New Testament. Although some variations by individual translators exist, the Geneva Bible of 1560 and L. Tomson's translation of Theodore Beza's New Testament translation serve as the basis for most of the English editions. One edition of the Bible is the Bishops' version. These works utilize chapter and verse divisions rather than the original Hebrew and Greek format, with the exception of Sternhold and Hopkins' metrical version of the Psalms, called The whole booke of psalmes.¹ The epistle, which is a treatise by Athanasius the Great concerning the use and virtue of the Psalms, makes this comment on the Psalms:

All holie Scripture is certainly the teacher of all vertue and of the true fayth: but the Book of the Psalmes doeth expresse after a

¹ 2489, 2490.

certaine maner the very state and condition
of the Soule. . . .¹

The Psalms themselves are presented with a small explanation preceding it, the first verse arranged with its appropriate music to be sung and followed by the rest of the verses of the Psalm. The following quote illustrates the explanatory passage of the first Psalm:

Beatus vir. Psal. 1. T. S.
Whether it was Esoias, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalme first in maner of a Preface, to exhort all godly men to studie and meditate the heauenly wisdom, for the effect hereof is, that they be blessed that giue themselues wholly all their life to Gods laws: and that the wicked contemners of God, though they seeme for a while fortunate, yet at length shal come to miserable destruction.²

Sternhold and Hopkins included sanctioned prayers to lay "apart all vngodly songs and Balades which tend onely to the nourishing of vice, and corrupting of youth."³

The Bible, or portions thereof, was the most popular book of 1595; it has more extant editions than any other work. It should be noted that sermons, doctrinal treatises, exegetical and homiletical treatises, as well as other forms of religious publications contained the text of the Bible

¹ 2489, Sig. A₂.

² Ibid., Sig. B₄.

³ Ibid., Sig. A₁.

along with the explanatory prose passages relating to them. Therefore, the actual accessibility of the Bible was increased well beyond the publications in this section.

Furthermore, all of the religious books are based directly upon the Bible. In addition, many of the non-religious books have a Biblical basis, whether directly or indirectly. The Bible held the predominant place in the lives of the Elizabethans in spite of the great classical and humanist influences. The influence of the Bible on the publications of 1595 cannot be underestimated. It was the greatest single influence on the book trade of 1595, and on Renaissance thought in general.

DEVOTIONAL LITERATURE: PRAYERS AND LITURGIES

14062. I., S. A. Carminvm proverbialivm, loci commvnes selecti. (R.)

14566.5. Jesus Christ, Psalter of Jesus. Certaine devovt and godly petitions commonly called Iesvs Psalter. (R.)

16320. Liturgies, Church of England, Book of Common Prayer. The boke of common praier and administration of the sacramentes, and other rites and ceremonies in the Church of Englande. (R.)

16320.3. Liturgies, Church of England, Book of Common Prayer. The book of common praier, etc. (R.)

16320.5. Liturgies, Church of England, Book of Common Prayer.
The book of common praier, etc. (R.)

17265. Manual. A manvall of praiers, newly gathered out of many and diuers famous authors, etc.

Six religious publications of a devotional literature category are classified in the Prayers and Liturgies section. Three works overlap in the presentation of their material. The Book of Common Prayer is Protestant in attitude, and the Manual and Jesus Psalter display Roman Catholic leanings. The last publication is an all Latin text giving selected proverbial verses.

The author of Carminvm proverbialivm¹ is only known by the initials S. A. I. contained in the dedication. An example illustrating the author's presentation is demonstrated by this quote:

Christvs.
 E templo gentes Christus percussit ementes.
 Morbus, signa, cibus, blasphemia, dogma, fuêre
 Causae cur Dominum turba secuta fuit.
 Prima domus Christi, fuit alius virginis almae,
 Altera praesepe, crux tertia, quarta sepulchrum:
 Christus est via, veritas & vita.
 Est Christus lignum vitae de virgine nascens;
 Nos verbis, nos exemplis, nos nectare pascens.
 Item.
 Filius ipse Dei spes nostrae progeniei,
 Auctor honestatis, fons perpetuae bonitatis.

¹ 14062.

Item.

Qui moritur Christo, viuit: qui viuus in illo est;
Non moritur non est mors vbi Christus adest.¹

One of the Roman Catholic prayer books, Certaine devovt and godly petitions, commonly called Iesvs Psalter² by John Heigham, has an anonymous publisher and no date available. This book has a total of fifteen petitions, which comprise the Psalter, and the Golden Litany and a prayer. Each petition has a total of thirty repetitions of the name "Jesu" along with ten repetitions of the actual petition. The quote of the second petition illustrates the method and content:

The second Petition.

I Jesu, jesu, jesu. helpe me.

10. Jesu, jesu, jesu. helpe me.
Jesv helpe me to ouercome al temptations to sinne and the malice of my ghostly enemy. To spend my time in vertue and labour acceptable to thee, to repressse the motions of my flesh in slouthe, gluttony, and lechery, to haue my hart enamoured of vertue, and the glorious presence of thee, to haue good name and fame, Jesus to thy honour, and to the comfort of me. Haue mercy on all sinnes, Iesu I beseech thee: turne their vices into vertues, and make them true obseruers of thy lawe, and louers of thee: bring them to blisse in euerlasting glory. Haue mercy also on the soules in Purgatory, for thy bitter passion I beseech thee, and for thy

¹ Ibid., Sig. D₁.

² 14566.5.

glorious name, Iesv, a holy Trinity, one
very God, haue mercy on me.¹

Through repetition, Heigham thought to implant his Catholic thinking into Protestant England.

The anonymous A manvall of praiers² is the second Roman Catholic prayer book with no date or publisher. W. Waring suggested in June, 1786 that the book was printed abroad in 1595. The evidence he uses is the Table of Feasts, which begins with the year 1596 and continues for ten years. This work contains a calendar listing the holy days month by month, much like an almanack. This religious publication also contains the same content of the Jesus Psalter previously discussed, as well as a great diversity of prayers, such as prayers for:

1. certain hours day and night
2. before and after Mass
3. remission of sins
4. comfort from sorrows
5. profit to soul and body
6. the Life and Passion of Jesus Christ
7. before and after Sacrament
8. thanks of God's benefits
9. prosperity of our brethren
10. the wholesome Trinity
11. Christian Catholics to Saints and Citizens of Heaven
12. consoling the sicke
13. health to departed souls
14. morning and evening

¹ Ibid., Sig. a₂.

² 17265.

³ Ibid., Sig. a₁.

The Manual includes the sum of the "Christian Catholic Catechisme" too, which was scarce in England of 1595.

The booke of common praier and administration of the sacramentes, and other rites and ceremonies of the Church of Englande¹ was the officially approved Protestant collection of liturgy. It contains an almanack of important days, instructions for kneeling and standing during the service, and how to baptize, christen, marry, and bury members of the congregation. The following quote is typical of the instructions:

The order where Morning and Euening prayer shall be vsed and said.
 The Morning and Euening prayer shall be vsed in the accustomed place of the Church, Chappell, or Chauncel, except it shall be otherwise determined by the Ordinarie of the place:
 And the Chauncels shall remaine as they haue done in times past. And here is to be noted, that the Minister at the time of the Communion, and at all other times in his ministracion, shall vse such ornaments in the Church, as were in vse by authoritie of Parliament in the second yeere of the reigne of king Edward the sixt, according to the Acte of Parliament set in the beginning of this booke.²

This publication contains prayers for every imaginable occasion. There are prayers for Christmas, Easter, Lent, Epiphany, Communion, Baptism, Confirmation, and before and after meals and trips. The ceremony is little changed from

¹ 16320, 16320.3 and 16320.5.

² 16320, Sig. A₁.

the Roman Catholic format, even using the term "priest" occasionally. However, one can make no mistake that this is a Protestant sanctioned religious publication of Elizabeth's England in 1595.

SERMONS

585a. Andrewes, Bartimaeus. Certaine very worthy, godly and profitable sermons upon the fifth chapter of the songs of Solomon. (R.)

1089. Babington, Gervase, Bishop. A funeral sermon [for 'Maister T. L. Esquire'].

4175. Burton, William, Minister. The rowsing of the slvggard, in seven sermons.

4176. Burton, William, Minister. The rowsing of the slvggard, in 7. sermons. (R.)

4946.1 = 4946.8.

4946.8. Chamberlaine, Bartholomew. The passion of Christ, and the benefits thereby.

5000. Chardon, John, Bishop. Fvlfordo et Fvlfordae.

12319. Greenham, Richard, Pastor. A frvitfv1 and godly sermon.

12325. Greenham, Richard, Pastor. Two learned and godly

sermons.

12449. Guevara, Antonio de, Bishop. The mount of Caluarie.

13465. Hill, Adam. The crie of England.

13898. Hubbocke, William. An apologie of infants in a sermon.

18207. Mosse, Miles, Minister. The arraignment and conviction of vsvrie.

18208. Mosse, Miles, Minister. The arraignment and conviction of vsvrie. (R.)

20014. Playfere, Thomas. A most excellent and heavenly sermon vpon the 23. chapter of the gospell by saint Luke.

20014.3. Playfere, Thomas. A most excellent and heavenly sermon, etc. (R.)

20014.5. Playfere, Thomas. A most excellent and heavenly sermon, etc. (R.)

22677. Smith, Henry, Minister, Single Works. Jacobs ladder, or the high way to heaven.

22679. Smith, Henry, Minister, Single Works. The lawiers question. [Three sermons.]

22721. Smith, Henry, Minister, Collections. The sermons

of master Henrie Smith, gathered into one volume. (R.)

22747.3. Smith, Henry, Minister, Collections. [Four sermons.] The trumpet of the soule.

24277.5. Trigge, Francis. A godly and fruitfull sermon preached at Grantham. (R.)

25941.5. Wolcomb, Robert. The sinners salve or medicine of the soule. Heerunto is annexed the armour of the soule.

Sermons are distinguished from other religious publications because they were initially given orally from a preacher's pulpit before they were published. The printing of sermons was a common practice in late sixteenth century England, especially if the subject treated was of considerable interest to a large segment of the public. Although Latin was the language of the learned, all sixteen of the sermons were published in English which demonstrates the influence and the economics of the Church of England on the printing trade. During 1595, England was feeling hardship through plague, famine and rebellions. These topics were used in the sermons to illustrate God's heavy judgements, proclaiming the many sins of the population as the cause of their misery, and urging them to speedy repentance. Generally, the timeless topics of Christ's Passion, the amendment of one's life from sinfulness, and true repentance were preached as

the remedies to individual and national problems as well as being the key to eternal life and salvation. A tone of anti-Roman Catholic sentiments prevails in many of the sermons because of the rumoured threats of an attack on England by Spain, but it was neither as prevalent as it would be in 1596¹ nor as significant as basically religious themes.

The religious topic which takes precedence over all others is the Passion of Christ. Four sermons revolve around this theme primarily describing the benefits one receives from Christ's goodness to mankind, the conditions of one's participation in a Christian life, the proving of its reality, and man's consequent rejoicing. Bartholomew Chamberlaine in his sermon, The passion of Christ and the benefits thereby,² preached at St. James before the Privy Council on April 25, 1580, speaks on the text Hebrews 9:28:

Christ was once offered to take away the sinnes of many: and vnto them that looke for him, shall he appeare the seconde time, without sinne vnto saluation.³

Chamberlaine touches upon what occurred before Christ's crucifixion, what Christ suffered on the cross, what good

¹ Dale Willoughby, Books and Readers, 1596 (Lakehead University: Unpublished Master's thesis), p. 1.

² 4946.8.

³ Ibid., Sig. A₂.

man has gained from His suffering, and how one should meditate upon Christ's blessings. The author offers six benefits of Christ's Passion:

1. Purgation of sins
2. Remission of sins
3. Deliverance from the curse of the law
4. Freedom from damnation
5. Pacifying of the wrath of God
6. Victory over Satan.

Chamberlaine says that in order to receive the benefits of Christ's redemption, man must meditate on the repentance of sins, praising God's good works, and the observation of the benefits of Christ's Passion.

An apologie of infants in a sermon¹ by William Hubbocke speaks also of Christ's purchasing of man's salvation. Hubbocke postulates that Christ brought this about through His resurrection and ascension through God, as the text I Peter 3:21 illustrates:

To this Arke of Noah, the figure also that saveth vs, euen Baptisme agreeth not the putting away of the filth of the flesh, but the questionning of a good conscience to God, by the resurrection of Iesus Christ. Who is at the right hand of God, gone into heaven, to whome the Angels and powers and principalities are subiect.²

In his sermon, Hubbocke, the preacher at the Tower of London, attempts to prove "that the vnbaptized, prevented by death,

¹ 13898.

² Ibid., Sig. B₁.

may be Gods children: and by his election may be saued."¹
 Thus the author lays out the conditions for man's participation in the benefits of Christ's Passion. The conditions, states Hubbocke, are manifested through an outward baptism and also through an inward element, the spirit or soul. The former is expressed by baptism, and the latter by the questioning of a good conscience to God. Here one has the ideological dichotomy of baptism, both physical and spiritual, as conditions relating to one's participation in the benefits of Christ's salvation.

The theme of the Passion of Christ has interested great men and dominated religious minds since the early ages, and often this subject has stirred men to reaffirm their testimony of the truth of this knowledge. Antonio de Guevara, "Preacher, Chronicler, and Councillor, vnto Charles the fift, Emperour,"² felt this need of faith. De Guevara, in The mount of Caluarie,³ handles the unspeakable mysteries brought by the Son of God. He offers simple proof, for example, of Christ's simultaneous existence as a man and a God. De Guevara cites the confession of the centurion at the crucifixion, who died a glorious martyr, as

¹ Ibid., Sig. B₁.

² 12449, Sig. A₁.

³ 12449.

proof of this truth of faith:

This Centurion captaine, was no Iew but a Gentile, no Hebrue but a Roman, not learned but simple, and yet neuerthelesse he did openly confesse in Christ godhead, and preached manhood, and that euen at that time when the Iewes, Christs parents, did dislike his doctrine, spot his credit, persecute his familie, crucifie his person and bereaue him of his life.¹

The reaffirmation of faith in Christ's Passion is also mentioned in Thomas Playfere's sermon. In A most excellent and heauenly sermon vpon the 23. chapter of the gospell by saint Luke,² Thomas Playfere chooses the text Luke 23:28, "Weep not for me, but weepe for yourselues,"³ to capture his theme in his narration of the events of the crucifixion. Playfere, like de Guevara, comments on the spectators in attendance, dividing the audience into four sections:

. . . 4 sorts of people were about Christ, When Christ was about his passion: The first were executioners, which tormented him: the second sort were Iewes, which mockt him: the third were lookers on, who markt him: the fourth were welwillers, who lamented him.⁴

But Playfere does not deviate long from his theme which

¹ Ibid., Sig. X₄^b.

² 20014.

³ Ibid., Sig. A₁.

⁴ Ibid., Sig. A₂.

emphasizes rejoicing. Using the text, he subtly explains man's joy:

. . . then shall all teares of weeping and mourning bee wiped from our eyes: and then shall wee see cleerely the bright sonne of God sitting at the right hand of his Father in heauen: saying vnto vs, Come vnto me, all ye that are heauie laden, and I will refresh you: not saying, Weep not for me, but weepe for yourselues: but Reioyce for me, and reioyce for your selues, through the tender mercies of Iesus Christ. . . .¹

This sermon expounds the joys of faith in salvation through Christ. Thus, the benefits, conditions, proofs and rejoicings of Christ's Passion are religiously and individually developed in the sermons presented. However, other aspects are treated without the Easter perspective.

The next two sermons to be considered, although related to the previous subject, deal more with the topics of sin and repentance rather than with the Passion. Adam Hill, a Doctor of Divinity, preached a sermon "at Paules Crosse in September 1593," in which he spoke on the text:

Genes. 18. ver. 21, 22.
Because the crie of Sodome & Gomorrhha is great, and because their sinne is exceeding greuous, I will goe downe now, and see whether they haue done altogether according to that crie which is come vnto me, and if not, that I may know.²

¹ Ibid., Sig. G₆-G₆^b.

² 13465, Sig. A₄.

Hill's sermon, The crie of England,¹ tells of the grave similarities existing in England with those in the Biblical Sodom and Gomorrah. This example of Holy Scripture, Hill mentions, is used most to cause the people to flee from sin, and apparently the need was great among the people of England in 1595, for it was published at the request of the then Lord Mayor of London, John Spencer, and his aldermen, to whom the dedication was also addressed. In the dedication, Hill presents his purpose:

To moue my countrimen therefore to a generall, speedie, and heartie repentance, I haue laid downe in this treatise, the crie not of Sodome, but of England; which if it be diligentlie weighed, I doubt not but we shall take heede to ourselues, least our hearts be oppressed. . . .²

Having stated his case, Hill makes his comparison and urges his warnings of repentance with a promise of deliverance and godliness:

The vnclean Sodomites were burned to ashes, and condemned because they vexed the righteous soule of Lot: so our murmurers shal taste of the like fearful iudgement, and also the whole land, for soothing them in their Ismaeleticall scorning, if speedilye and heartily they do not repent . . . that we being deliuered from the dreadfull wrath of God, which hangeth ouer our heads for our many manifest and exceeding great sins, may from one generation to another liue to praise

¹ 13465.

² Ibid., Sig. A₃.

the Lord all the daies of our life.¹

Repentance is urged for the English people who are sinful, because this method is Christ's pathway to godliness and salvation.

Fvlfordo et Fvlfordae² by Bishop John Chardon treats the sins of and the need for repentance by the English nation, using both past and present topical examples. In addition, a definite anti-Roman Catholic sentiment pervades the work. "Preached at Exeter, in the Cathedrall Church, the sixth day of August commonly called Iesus day 1594," this sermon was "in memoriall of the Cities deliuerance in the daies of King Edward the sixt."³ Chardon chose the text Isaiah 1:2-3:

Heare, O heauens, and hearken, O earth,
for the Lord hath saide, I haue nourished
and brought vp children, but they haue
rebelled against me.

The Oxe knoweth his owner, and the Asse
his Masters Crib, but Israel hath not
knowne: my people hath not understand.⁴

The people of England have come to know not their God, and must repent to relieve God's judgements. Chardon speaks

¹ Ibid., Sig. H₂^b.

² 5000.

³ Ibid., Sig. A₁.

⁴ Ibid., Sig. A₆.

frankly about the conditions in England at this time, as well as giving his warning of repentance in the following passage:

If God withdraw his heauy hand for a time, to trie if we wil amend with a gentle correction before hee lay on vs a sharper; we fall to our old fashions, we forget God, his rodde, our dutie, and his reuerence, attributing his plagues to vnseasonable weather, pestilent aires, or to some vnhappy chauce, as though they were not sent of God to nuture vs rightly in the dutie and obedience of Children to a father.

So in the daies of most cruell Poperie and bloodie persecution, wee cried: O Lord our God, deliuer vp this once, and wee will euer take heede hereafter howe wee fall to Apostasie and offende thy diuine Maiestie.

But nowe beeing deliuered, wee are worse; more vnthankfull and disobedient than euer before; which apparent wickednesse, surely the righteous God in his due time, will not suffer to escape without some manifest token of his high indignation and most heauie displeasure.

When Prince Edward the sixt, was taken away for our vnthankfulness, there ensued Mariana tempora, Lamentable times: and then too, this was the wish of many one, bounded with a vowe: O that the Masse Booke were burnt, & the Communion booke restored againe. O that these mitred Bishops were sent packing, & zealous Pastors placed in their roomes; for then (said they) We will enter into the house of the Lord, and in his feare will we worship toward his holie Temple. The Lord in his great mercie pitied their desire and heard their mone. Queene Marie died: Our gracious Ladie and Queene Elizabeth succeeded, (whom almightie God long preserue, with all health, wealth and peace to gouerne) and the booke, in better sort than in former daies through Gods goodnes and hir Maiesties carefulnes was restored

again. But of it now?¹

Indeed, the topical references reveal clearly some conditions prevalent in 1595 England, such as plagues, weather problems and the consequent famine. Chardon, a Doctor of Divinity, has some well defined anti-Roman Catholic views in his sermon illustrating sin and repentance.

The theme of sin and repentance naturally leads into the theme of the amendment of one's life. The topic, the amendment of one's life, could have been included in the religious homiletical treatises, but the mode of presentation, sermons, places the next six religious publications in this category. All six sermons deal with an amendment of life, whether general or particular. The first book to be considered is by William Burton, and was published in two editions in 1595, The rowsing of the slvggard, in seven sermons,² and The rowsing of the slvggard, in 7. sermons.³ Burton chooses Proverbs 6-11 as his text, and illustrates his theme aptly with this quote:

. . . to shew that the Sluggards are like asses, which haue some strength indeed, but al their strength is in couching downe, but not in rising vp: . . . that there is no difference betweene him and the beast, except it bee in this: that the beast can go and keepe his way

¹ Ibid., Sig. D₈-D₈^b.

² 4175.

³ 4176.

which the drunkard cannot doe: so the Sluggard sleepeth in all securitie, and neglecteth al his busines, and puts off al care, for dooing of all his dueties, vntil he hath slept all thrift out of his shop, and all his friends out of his companie, and all Gods graces out of his heart, and all comfort out of his soule, and strength out of his bodie, and all conscience out of his dealing, till his flocke be spent, his occupying decayed, and his customers gone, and Gods spirit gone, and all bee gone: and till nothing be left but feare and shame, with pouertie, and penurie, and a bare head and feeble shoulders to beare off the blowes. And in a word, til there be no difference betweene him and the asse, except it be in this: that the asse can rise againe when hee is downe, which the Sluggard cannot doe. . . .¹

William Burton preaches amendment of one's ways to those who sleep their lives away, warning that they will receive the sluggard's judgement and have to bear the misery worse than the ass. Slothfulness is an offence against God and man, and is behaviour which ought to be amended.

The sin of usury is the topic considered by Miles Mosse in a collection of six sermons preached at Saint Edmund's Bury in Suffolk between May 19, 1593 and July 2, 1593, entitled The arraignment and conviction of vsurie, published in two editions² in 1595 with only the titlepages differing. Mosse chooses "The Text. Prouerb. 28.8. He that increaseth his riches by vsurie and interest, gathereth

¹ 4175, Sig. L7.

² 18207 and 18208.

them for him that will be mercifull to the poore."¹ In his sermons, Miles Mosse covers four general points, although each sermon examines an individual aspect of usury in detail. The four points are

- 1) Vsurie is described, what it is, and what are the kindes and branches thereof. P. 10.
- 2) It is proued to be manifestlie forbidden by the worde of God: and sundrie reasons are alledged, why it is iustlie and worthily condemned. P. 75.
- 3) the obiections are answered, which are usuallie made out of the Scriptures, for the defense of some kinde of vsurie, and toward some kinde of persons. P. 112.
- 4) Diuerse causes are shewed why vsurie should not bee practised of a christian (especiallie not of an Englishman) no not though it could be proued, that it is not simplie forbidden in the Scriptures. P. 145.²

The author condemns usury as lending for gain, saying in the third sermon of May 7, 1593 that usury overthrows lending and charity. He continues in the fourth sermon on June 4, 1593 to say that usury overturns equality and fairness in bargaining, and furthermore that it is a sin against man's own conscience and the law of Nature. It is God's will to amend the sin of usury.

Using the example of Jonas, Richard Greenham preaches the dangers of sins in general as being cause enough for the need for amendment. In his book, Two learned and godly

¹ 18207, Sig. C₁.

² Ibid., Sig. C₂^b.

sermons,¹ Greenham warns in the second sermon on the text, I Thessalonians 5:19, "Quench not the spirit," that unless England amends from sin with the rod and word of God, the spirit of God will die, and they will perish without salvation:

. . . for in such cases men are brought as it were with Jonas, into the bottome of the sea: and as Daudid saith, into the deepe waters, so that all the surge and waues do passe ouer him. Now we know what danger it is for a man to be thrust ouer head and eares into the deepe waters: and therefore they that are in such a case, are in great danger; wherefore all these thinges considered, the losse of all our labour, the losse of all true ioy, the vnfitness to do good, the readinesse to sinne; the grieffe and danger that ensueth thereof, will, or at the least wyse may cause vs to be ware, how we quench the spirite. And this is the vse of the doctrine, in humblyng vs: which also doth further serue to comfort vs, knowing that we may suffer a great decay of Gods graces; yet by the rodde, or worde of God, they may be renewed in vs agayne.²

In the first sermon on Proverbs 22, "A good name is to be desired aboue great riches, and louing fauour aboue siluer and golde,"³ Greenham states quite simply the goals of a man's life:

All that is to be desired of a man is this, that he be vertuous, godly, and truly religious: this because it is in it selfe most excellent,

¹ 12325.

² Ibid., Sig. F₄^b-G₁.

³ Ibid., Sig. A₁.

and most contrary to our nature, therefore
the Scripture vseth many argumentes and
reasons to perswade vs thereunto. . . .¹

To Greenham, England's need to amend its ways is great, for
sinfulness is widespread, and sin leads to death.

Gervase Babington speaks on the doctrine of death
in A funerall sermon² which has as its text 2 Samuel 10:1.
Babington preaches the remembrance of death concerning its
use for a Christian conscience. Death, he says, shows the
danger of the love of this world, the force of kind usage
and the judgement of God on unkind dealings. He reproaches
man about his unthankfulness to God, using the power of
death to move England to gratitude for the priceless love
God shows His followers. The following passage illustrates
this:

. . . To this Lord and God thus able to profit
you and to comfort me, and in the ende to saue
both you and mee from the merrite of our sinnes,
and to giue us a place of euerlasting and un-
speakable comfort with him in his Kingdome. . . .³

Babington believes that inexorable death ought to move all to
amend, to repent of sin, and to partake of Christ's salva-
tion.

Richard Greenham, now the pastor of Drayton, also

¹ Ibid.

² 1089.

³ Ibid., Sig. D₈^b.

writes on death in his sermon called A frvitfv1 and godly sermon.¹ Choosing the text "Prov. 18.14. The spirit of a man will sustaine his infirmitie: but a wounded spirit who can beare it,"² Greenham shows how death afflicts the mind, emphasizing rather how it should make Englishmen amend themselves from sin, condemn their own folly, and take joy in the Lord's salvation. Death is the door to life everlasting, reason for the soul to rejoyce rather than be afflicted with a troubled conscience:

. . . so if wee purpose to do any good with an afflicted mind, wee must not be austere in reprehending every infirmitie; but patient in considering of it, as tender frailtie: neither do I speake this, to nourish pettishnes in any, but wold haue them to labour for patience, and to seeke for peace: which though they finde not at the first, yet by praier they must wait on the Lord; and say, Lord, because there is mercie with thee, that thou maiest bee feared: I will wayte vpon thee, as the eye of the servant waiteth vpon the eye of his master: I will condemne my selfe of follie, and say: O my Soule, why art thou so heavy, why art thou so cast downe within me, Still trust in the Lord for he is thy helpe and thy salvation.³

As Robert Waldegrave, the printer, indicates in the epistle, he sent Greenham's sermon on death to Sister Sara Speir to comfort her troubled conscience and urge her to continue in God's ways in order to receive everlasting life. Death

¹ 12319.

² Ibid., Sig. A₄.

³ Ibid., Sig. F₃.

then reaffirms Christ's salvation.

Eternal life plays an important role in religion because it gives life meaning and purpose and also conquers death. It is not unusual then for a sermon to be published on this theme solely, because it relates to all religious topics, for the means are to an end. Henry Smith in his three sermons called The lawiers qvestion,¹ published in two 1595 editions, succinctly handles the topic of eternal life, explaining how it is attained. In the first sermon, "The lawiers Qvestion," Smith has the lawyer ask what he should do to inherit eternal life. In the second sermon, Christ answers that he should do what is written in the law. In response to this the lawyer answers that one should "Loue God aboue all, and thy neighbour as thy selfe; and thou shalt liue, thou shalt inherit eternall life."² Christ censures the answer saying it is not enough to teach well and live well, but that whosoever "hopeth to be saued by the death of Christ, hath a care to keep himself from sinne, and to walke in the commandments of the Lord."³

The final sermon, Certaine very worthy, godly and profitable sermons vpon the fifth chapter of the songs of

¹ 22679.

² 22679, Sig. H₂.

³ Ibid., Sig. I₃^b.

Solomon,¹ by Bartimaeus Andrewes, reiterates in two parts the important theme of salvation. The first deals with Christ's calling of the Church or the faithful, and the second treats the manner of their coming or obeying of the call. Andrewes says Christ calls his Church through His word, His spirit, His judgements and His mercies to an obedience to and partaking of His grace. The manner of man's coming is to obey Christ, shunning all sin within or without one in order to recover the zeal of the faithful to a diligent enquiry after Christ. Bartimaeus affirms in two points the great fruit and benefit that comes to the Church and the faithful by mutual proccession, conference and commending of the graces of God. The first is the amity between Christ and the faithful by means of their becoming one. The second point of the sermon is the certainty of the salvation of the believers and their perseverance. Thus, the last sermon rouses the population to a speedy repentance and assimilation of godliness, lest they lose salvation and life everlasting through Christ Jesus. Considered together, the twenty-two sermons illuminate the reality of English life in 1595, the hardships, the turmoil, the attitudes of the people and the perspectives of the Church and its advocates or preachers in England.

¹ 585a.

THEOLOGICAL CONTROVERSY

2054. Bèze, Theodore de. Propositions and principles of divinitie. (R.)

3388 (pt. 2 = 11279.1). Borgetto, Giuvenal, pseud. The divels legend or: a learned cachepochysme containing the confession of the leaguers faith.

4098. Bunny, Francis. A comparision betweene the auncient fayth of the Romans, and the new Romish religion.

4101. Bunny, Francis. A svrvey of the popes svpremacie.

4102. Bunny, Francis. Truth and falshood or, a comparision betweene the truth now taught in England, and the doctrine of the Romish church.

5262+. Chute, Anthony. Tabaco. The distincy and seuerall opinions. . . . Gathered by A. C. (see pp. 616-17.)

6822.1. Dickes, George. Discors concordia Pape.

7586 = 22949.5. Elizabeth, Queen. An hvmbll svpplication to her maiestie.

15489. Le Roy, Pierre. A pleasant satyre or poesie: wherein is discovered the Catholicon of Spayne.

22949.5 = 7586. Southwell, Robert.

The seven publications in this section were published primarily because of the religious controversy between Roman Catholics and Protestants. However, differences occurred between other religious sects as well as between the Protestants and the Roman Catholics. Many other religious works refer to religious controversies, but these works deal with them solely. Therefore, the purpose of these religious books is to confute and refute many of the doctrines and beliefs of their opponents, whatever their denomination might be. The majority of these works take the Protestant perspective, using the Roman Catholic religion as their principal adversary.

The only work expressing a pro-Catholic viewpoint is An hvmbll svpplication to her maiestie.¹ The fact that there is only one work of this type is not surprising when one remembers the religious nature of England under Elizabeth's rule was Protestant. Robert Southwell, a famous Jesuit priest, poet and author of this publication,² indicates clearly the conditions existent for Catholics in England during 1595:

. . . if wee liue at home as Catholickes professing our name and refusing to profess a contrarie Religion, we can neyther keepe our places in the Innes of Court, but we are imprisoned for Recusancie. . . . if we leaue. . .

¹ 7586.

² Southwell is suggested by STC² as the author of this work. Southwell was executed for treason on February 22, 1595.

are strait rekoned for vnnaturall Subiects.¹

The author continues to explain that because they are recognized as Roman Catholic followers, they are likely to inherit racks and other places of execution and torture. The writer cannot understand why this should be true because he believes English Catholics do a wealth of good for the country:

This worlde can witnessse, that in Diuinitie, Lawe, and Phisicke, and all other faculties and functions, either of Piety, or pollicy, all Englande, I may say all Christendome, scarce knoweth any men more renoumed than our English Catholikes.²

Near the end of this petition, Southwell speaks of some of the punishments and abuses the English Catholics receive:

That manye men of wealth professing in your realme a contrary religiō, are knowne not to be impeached for the same, either in their liues, landes, goods, or liberties, but only by paying a pecuniary summe, as a penalty for the time, that thei refuse to come to Churches. If this be truely, as confidently spoken, why were the venerable Prelates, and other Priestes, and Gentleman deprived of their Liuinges, and pyned in Wisbiche: why are all the principall Catholikes committed to Elye. . . .³

He continues in this vein, mentioning sundry abuses to Catholics and almost falls to railing in his supplication:

¹ Ibid., Sig. A₄.

² Ibid., Sig. D₃.

³ Ibid., Sig. E₆-E₆^b.

. . . and if this saying be true, that none are troubled for religiō, what keepeth at this houre at London, Yorke, and other places, great number of manie poore Catholikes in prison, some of them languishing a-way with the commodities of their inclosure, haue by a patient death obtained the best liberty, others yet after many yeeres indurance, for no other cause but for Religion, beeing offered liberty if they would goe to Church. . . . Was it not punishment for Religion, when a cōpanie of Honorable & Worshipful Ladies and Gentlewomen were most vnciuilly led through Cheapside, with their Priests before them, only for hearing Masse, and that before Priesthood was enacted to be Treason. Is not that statute a most heauy oppression, now when the most of these Queene Maries Fathers that are left, are become so oulde and impotent, that they can not possibly supply Catholicks speciall necessities, to make it by Law fellony to receiue young Priests.¹

From these quotes, it is evident that the conditions present in Elizabethan England during 1595 were of great hardship and suffering for those professed Catholics dwelling there. Although Queen Elizabeth tolerated all religions, including Catholicism, England was definitely a Protestant country, and therefore life for Catholics was neither peaceful, secure, nor easy.

As might be expected, there were many publications of Protestant invective against Roman Catholicism and Francis Bunny's work entitled A comparison between the auncient fayth of the Romans, and the new Romish religion² is typical. The

¹ Ibid., Sig. E₆-E₇.

² 4098.

book is a condemnation of the Church of Rome. Bunny begins immediately in his dedication:

I haue indeuored in this short treatise, to take away that colourable shewe of trueth from the Church of Rome. . . . But I trust in this it will appeare, that hee that will imbrace the Catholicke Fayth that was then, when the faith of the Romans was commended, whereof the Papistes make great bragges, must needes detest that Romish fayth that is now, and accompt it most blasphemous.¹

Bunny does not continue in this manner. Indeed, in warming to his topic, he becomes more articulate in his attack on Catholicism, even to the point of calling it anti-Christian:

. . . what cause is there I pray you, why that apostolicall Church of Rome, that hath so manifestly reiected that old faith, and so wholly corrupted the auncent religion, that ther was taught, should so confidently term her selfe the Apostolicke and Catholicke Church of Christ . . . and because they haue forken it, we hold them as Antichristian Apostates, and forsake their wil worshipings and superstitious assembles . . . therefore we dare not but detest and hate, the seducing wayes of the Church of Rome, because shee is a deceauing and a merciless stepmother. Whose pathes doe lead to death, and they that walke in her wayes shall finde destruction:²

Francis Bunny does not tolerate Catholicism at all. To the author, Papists are anti-Christian, apostates, and in league with the Devil. Their sins and blasphemy, Bunny says, will condemn Catholics to destruction.

¹ Ibid., Sig. A₂^b-A₃^b.

² Ibid., Sig. L₄^b.

Francis Bunny's second publication, Truth and falsehood,¹ is also along the same lines as the previous book. However, in this work he concerns himself more with outlining and comparing the doctrines of truth now taught in Protestant England with those of the Romish Church. As the title suggests, this work also takes a definite pro-Protestant viewpoint. Bunny's book consists of two columns, one Protestant and the other Roman Catholic, in which he outlines the doctrine of each church on a certain topic, such as fasting, images in church and the sacraments. Looking at what the author says about the Papists, one can see the particular prejudices with which the case is portrayed:

Chap. 6.

The Papists.

Bvt the Church of Rome to get a Catholicke Church, admit good and bad to be of their Church, namely reprobates, wicked, and vngodly ones. Neither do thinke that they neede any inward vertue to be of their Church, but onely that they professe religion, and be vnder the Pope. Well may they in some sort seeme to haue a Catholike Church, because all is fish that comes into their net; but holy & apostolike it shal not be, nor Catholike as in the Creed is meant.²

At the end, although the text is not present, is a titlepage announcing Bunny's "answer to the reasons, which commonly the Popish Recusants in these Northparts alleadge, why they will

¹ 4102.

² Ibid., Sig. C₈.

not come to our Churches."¹ Little imagination is needed to realize that this is another confutation of Popish doctrine.

A survey of the popes svpremacie,² also written by Francis Bunny, becomes more particular than its predecessors considered here. He focuses his attention on the Pope. Before beginning a trial of the Pope's title in which Bunny examines the arguments that M. Bellarmine had used in the Pope's defence, the author comments on the day of Catholic reinstatement in England, a day that all Catholics hope, pray and look for:

It was doubtlesse no other day then that, which they hoped, the rebellion in England, the troubles in Ireland, the Spanish fleete so long looked for, and so much spoken of, should haue brought vnto them.³

In the dedication, besides his general accusations against the Pope, Roman Catholic policies, and his rights and practices, Bunny pronounces Papists as the cause of treason and sedition in England at that time. He paints an ugly picture of the Pope in the text using examples from history. The first quote shows the Pope as a murderer, although Bunny leaves this unsaid, but implied:

. . . But this holy pope, who should be to

¹ Ibid., Sig. Y₁.

² 4101.

³ Ibid., Sig. a₁.

others, an example of patience and forgiuing our enemies, had this deuise that watching a time when they were all gathered together in council, the Pietors, Senators, and all the chiefe of the citie, the pope gathered his soldiers, and set vpon the capitoll, (the place where they were assembled) thinking either to haue destroyed them all, or else to haue driuen them out of the citie.¹

Bunny proceeds to illustrate the avarice associated with Catholicism, linking it to the infallible head of the Church of Rome:

And as it were, speaking vnto the pope, they charge him, that he beareth with king Iohn, to the ende that all things might be swallowed vp of the gulfe of the Romish auarice. Neither is the pope Honorius, the third ashamed to confesse this fault, by his Otho. For in his letters he confesseth that there can be no dispatch in the court of Rome, without great expences and gifts, and acknowleggeth that this is an old stance to that church.²

Therefore, Bunny "proves" the Pope's title in religion as non-existent; he blames the Pope for deceiving good people into apostasy, and then condemns Roman Catholicism as being treason, with Papists led by a greedy murderer.

The translation from Latin by John Penry of a work by two professors of divinity at the University of Geneva, Theodore Bèze and Anthony Faius, Propositions and principles of divinitie³ is of a less harsh nature, concerning itself

¹ Ibid., Sig. 2A₄.

² Ibid., Sig. 2C₁.

³ 2054.

with doctrine rather than invective. This work, however, does attack the beliefs of other sects and is composed of student discussions of religious subjects. An example of this is furnished by the disputation of John Florides of Angiers about the faculties of the soul of man:

We do not therefore allow the opinion of the Peripateticks, who taught that the faculties of the soul, doth not differ from the essence of it indeed, but after a sorte . . . man may be trulie held to be created after the Image of God.

We do condemne therefore, the dotage of the Anthropomorphites, who placing the Image of God in the very body of man, did therefore dreame that God was a bodlie substance as also the madnes of Osiander, who referred the same vnto the incarnation of the world.

These faculties we hold to be two, the vnderstanding, (which is also called the mind, and the will, or as sometimes they are called in the holy Scriptures, the spirit and the soule taken in a more narrow signification.¹

These discussions, as we can see from the quote, avoid railing against sects. However, they do not ignore them either. The chief concern is setting out the doctrine of Protestant beliefs.

Charles Cyprian's translation into English from the French of Giuvenal Borgetto's The diuels legend² concentrates the satire against the Catholic League of Spain. Borgetto summarizes the basic purpose, intent and tone of his publica-

¹ Ibid., Sig. E₁-E₁^b.

² 3388.

tion in the titlepage advertisement:

A Learned Cachepochysme containing the Confession of the Leaguers Fayth: Wherein Doctour Pantaloun, and Zanie his pupill, doo teach that all hope ought to be grounded on the Puissant King Phillip of Spaine, and vpon all the happie Apostles of the holy League, and that they ought not to doo as the Brytans, English-men, and Protestants doo, which beleeeue in God only, harkening rather to the voyce of Iesu Christ, than vnto their holy Father the Pope.¹

That this work really does not defend the League or Roman Catholicism is quite evident from the ironic, satiric nature of the publication. Borgetto's dialogue covers the Trinity and the Creed of the League in the following dialogue:

. . . vnderstood the father of Spaine, the sonne of Sauoy, and instead of the Holy Ghost, the grand diuell of Loraine.

Pantaloun.

Recite me then my good scholler, all the articles of thy Creede, grounded and made by those Apostles, to the end that we may not onely beleeeue, but the world may be wise in assured Knowledge, that thou art become a great Doctor in the Spanish Macharon, or the Diuels golden Legend.

Zanie.

Tutor I will: first I beleeeue in the most great, mightie, and saint murthering king of Spaine. . . .²

Borgetto then lists the twelve parts of the Creed as degrees whereby all true Catholics are received into the Church of the League or Spanish Synagogue. The degrees are ambition,

¹ Ibid., Sig. A₁.

² Ibid., Sig. A₃.

envy, hypocrisy, tyranny, slander, flattery, treason, sedition, ignorance, malice, rashness, and rebellion. Clearly, this work does not defend Catholicism, but instead is a Protestant satire.

Another work of this type is A new pleasant and delightfull astrologie calculated for the Leaguers merydian¹ by the royal astrologer, master Harlequin. This work includes ten errors made by astrologers of the Catholic League. These errors cover the twelve signs, the planets, the climates, the distinction of times, the eclipses, the "humours" ruling amongst them, the disposition and course of the year, and remarks and notes concerning the predictions and the length of the League's world. The tenth error in the length of the Leaguer's world again is against not only the League, but Roman Catholicism, in general.

Diuision is the mother of destruction: and union the first bringer forth of conseruation or prosperitie: whence it springs that the Astrologians belonging to the League conclude in their union a perpetuitie, but I arguing both in forme and figure, prooue the flat contrarie, for say I, they shall be so united in will, that looke what the one would haue, the other would be glad to cut his throate so he might attaine it: and during the time of their disputation, who shall first sit downe and take the chief place at the table. . . .²

Because this work has been discussed in detail here, where it

¹ 3388, pt. 2 = 11279.1; in chapter 3, Almanacks.

² 3388, pt. 2, Sig. C3.

has shed light on the theological controversies of the time, it will be discussed only briefly in its other appropriate section, the Education chapter.

The last publication in this section of theological controversy is A pleasant satyre or poesie,¹ originally written in Italian by the Florentine gentleman, Pierre Le Roy. The discourse was anonymously translated and published in French, and subsequently was translated anonymously into English. The author promises to discover the "Catholicon of Spayne," and the chief leaders of the League, demonstrating their true colours. He summarizes the estates of Paris called together on February 10, 1593, and makes the following comments on the virtues of the Catholicon:

. . . to cause to be comprehended by and vnder the Popes bull, and by oths and protestations of the King of Spayne, neuer to approue hereticall princes, nor the children of heretikes, and then ye found out and first deuised these goodly names of adherents and fautors of heretikes. After all this, yee made your practises with the King of Spayne more openly. . . . And this was then that you conceiued the kingdome present almost (euen as the appetite cometh many times by eating) when you sawe King Henry without hope of issue, the chiefe Princes accounted for heretikes, or fautors of heretikes, the Consistorie of Rome to lay raines or bridle in your necke, and the King of Spayne to giue you the spurre. You had no more to hinder you, but the late Monsieur, who was a shrewd hollow dreamer, and who vnderstood well with what wood you warmed yourselues. He must be dispatched out of the way: and Salcede his testament discovered vnto vs the meanes of

¹ 15489.

it: but force preuailing not, poyson did the deede. All your seruants foretold his death more then three moneths before it came to passe. Afterwards ye made no more small mouths, or spake closely for the dissembling of your purpose: you went no more creeping as cunnies, nor in secret: but you plainly layd open your selues. And yet notwithstanding the better to set forward your affayres, you would make honest people beleeeue, that this was for the publique benefite, and for the defence of the Catholique religion, which is a pretext and cloake, that seditious persons and stirrers vp of nouelties, haue alwaies taken to couer themselues.¹

Reaffirming the accusations of Borgetto, Le Roy makes plain that the League is composed of liars, deceivers, and murderers, who use the League to satisfy their personal greed in the name of defending the Roman Catholic religion and looking out for the public welfare.

After looking at the religious books of this Theological Controversy section, one recognizes that Roman Catholicism was perhaps not tolerated in Elizabethan England even to the degree that history generally states. The Protestant publications outnumber the Roman Catholic works, eight to one. English religious writers were united against their Romish foes. The extent of their loyalty to Queen, country and religion is undoubtedly depicted by the pro-Protestant denunciations of Papistry. Because of Spain's association with not only the Roman Catholics but also the League, it is not surprising that the religious writers of 1595 in England

¹ Ibid., Sig. O₂-O₂^b.

present a united Protestant front against Spain. However, there was little love lost between Spain and England since the defeat of the Spanish Armada in 1588. Despite theological differences among Protestants, they were confederate in their unanimous opposition to Roman Catholicism.

CHURCH ORGANIZATION AND ADMINISTRATION

10106. England, Church of, Injunctions. Inuinctiōs geuen by the Queenes Maiestie. A. D. 1559. (R.)

10107. England, Church of, Injunctions. Inuinctiōs geuen by the Queenes Maiestie. A. D. 1559. (R.)

10108. England, Church of, Injunctions. Iniuinctiōs giuen by the Queens Maiesty. A. D. 1559. (R.)

10131. England, Church of, Visitation Articles, General. Articles to be enquired of in the visitation. (R.)

13464 = 14663.5. Hildersam, Arthur. A treatise of the ministry of the Church of England.

13658. Homilies. [Book 1.] Certainē sermons appointed by the Queens Maiestie. (R.)

13674. Homilies. [Book II.] The seconde tome of homilies. (R.)

14663.5 = 13464. Johnson, Francis.

24092. Tithes. Tithes and oblations.

Eight publications comprise the Church Organization and Administration section of this thesis. One of these works is a translation and one voices some Catholic doctrine, but most are directed specifically towards Protestant Englishmen under Elizabeth's rule. These publications concern themselves primarily with the ordering and functioning of the Church and its ministers. However, they often fall into exegetical, homiletic, doctrinal, or sermonlike attitudes, manners and methods in their presentation.

A treatise of the ministry of the Church of England¹ by Arthur Hildersam is a publication which is eclectic. Hildersam's work arises from a controversy between two Puritans. Johnson, a Presbyterian Separatist, felt that the Church of England, for him, had become too Catholic. The author says this in the preface:

Great strife there is at this day, about the ministry of the Church of England, whether it be the same that Christ hath ordeyned in his testament, or an other . . . these two letters . . . the ground and occasion of these letters . . . was a gentlewoman imprisoned because she would not ioyne with the publick ministerie of England. . . .²

This woman sent a letter to Hildersam and explained her stance in the controversy, to which Hildersam, a minister, replied. Hildersam's reply and return reply by Francis Johnson³ are

¹ 13464.

² Ibid., Sig. v. 2.

³ This book was published abroad because Johnson was not allowed to print and answer Hildersam's arguments in England.

included in the book. All things considered, the Separatist viewpoint is presented and expressed better than Hildersam's fumbling work. For example, here he is speaking about the Church of England:

. . . although there is not the least part of Christs ordinances that can be neglected without grievous sinne yet the want or neglect of some of these ordinances of Christ, which concerne the discipline of his Church and outward calling of the ministers, is no such sinne, as can make eyther the ministers, and governours of our Church Antichrists, or our Church an Antichristian and false Church. And although divers corruptions remayne in our Church, which were derived to vs from the Papists (the least whereof I will not take vpon me to defend), yet are they not of that nature that can make vs an Antichristian Church.¹

Not only is Hildersam defending the Church of England against accusations used against the Roman Catholic Church, but also he is admitting to the neglect of some ordinances, which he considers not too sinful, and to having Catholic corruptions within the Church of England that he can not defend. Francis Johnson, in his reply to Hildersam for the woman, a fellow prisoner, takes meticulous care in refuting the minister, although Hildersam refutes himself adequately. Johnson, for instance, shows how the Church of England has no authority because it breaks Christ's ordinances, it is a secondary source formed from the Roman Catholic Church, and the Church

¹ Ibid., Sig. C₁-C₁^b.

of England is different from sects formed by Calvin and Luther. But as mentioned before, the publication is eclectic, furnishing two sides of the debate, and also is a declaration of the officers and positions within the church together with some notes about their responsibilities. The book concludes with a discussion of seven questions relating to the Lord's Prayer.

The following publications focus more directly on the administration of the Church of England, taking the form of injunctions or laws. The first publication to be discussed is Articles to be enquired of in the visitation.¹ These articles are concise rules on the administration of the Church by its ministers. The following examples state two kinds of misbehaviour by pastors, which should be reported:

- 19. Item, whether they haue denyed to visite the sicke, or burie the dead being brought to the church.
- 20. Item, whether they haue bought their Benefices, or come to them by fraude, guile, deceite, or simonie.²

During that time of plague, one can see the obvious reason for "Item 19," and as "Item 20" suggests, it was still common not only with religion but also with the court to buy preferment or advancement in social, political and economic situations. These articles are more pro-Protestant rather

¹ 10131.

² Ibid., Sig. A₃^b.

than anti-Catholic, serving as instruction to the readers. The works tell pastors that they must read and speak in English, and declare to subjects that they must not talk during prayers or homily readings, that they can not defend heresies, and that no drunkards, blasphemers, adulterers, bawds, brawlers, chiders, scolders, slanderers or sorcerers should be allowed into the churches by them.

The publication Tithes and oblations¹ appears to be a translation of an earlier Latin edition of the same work, for the epistle suggests this:

. . . happily I may be charged in translating to haue damnified the Lawes, I haue somewhat shadowed, I confesse, their first originall grace, such beautie haue they and elegancie too in the Latine tongue: but I write vnto Englishmen. . . .²

This work contains a small discourse defining a tithe, its nature, and how it is divided, along with an explanation of the oblation, which is a personal tithe. An example of how the lawful tithe was stated is illustrated by the following quote:

The fourteenth question.

Tythe De Ouis
Of Egges

1. Of Egges, where Tythes be yeelded, whether chickens be Tythable there.
1. De Ouis, of Egs it hath bin moued whether

¹ 24092.

² Ibid., Sig. A₃^b.

chickens be tythable in such places where tythes be yeelded of Chickens. By the written lawe it may be answered, as of milke & cheese in the seuenth question before, how be it Custome in this case preuaileth as experience sheweth in some partes of this land.¹

As the quote mentions, this publication sets out the recognized tithe of milk and cheese, and also wool, hay, wood, pasture, fruit, geese, and ducks. All forms of product were apparently subject to tithing and duty bound to be paid to the church.

The epistle of Iniunctions geuen by the Queenes Maiestie. A. D. 1559² states the purpose of these regulations as being

the suppressyon of superstitiō thorow al her highnesse Realms and Dominions, and to plant true Religion, to the extirpation of all Hipocrisie, enormities, and abuses, (as to her duetie appertaineth) doeth minister vnto her louing Subiects these godly Iniunctions.³

The content covers the manner in which the church is run, one's personal behaviour, as well as presenting a code for ecclesiastical persons' conduct. One example of governing a minister's behaviour is an injunction against the haunting of alehouses by ecclesiastical persons:

7. Also, the said Ecclesiasticall persons,

¹ Ibid., Sig. G₁^b.

² 10106.

³ Ibid., Sig. A₁^b.

shall in no wyse at any vnlawfull time, nor for any other cause, then for their honest necessities, haunte or resorte to any Tauerns, or Alehouses. And after their meates, they shall not giue themselues to Drinking or ryot, spending their time idellye by day or by night, at Dice, Cards, or Tables playing, or any other vnlawfull game, but at al times as they shal haue leisure, they shal heare or reade somewhat of holy Scripture, or shall occupy themselues with some honest studie or exercise, and that they alwayes doe the thinges which appertaine to honestie, and indeuour to profite the common wealth hauing alwayes in mynde that they ought to excel al other in purety of life, and should be examples to the people to liue well and christianly.¹

Of course, the injunctions are pro-Protestant in nature, as Elizabeth was determined to unify her country with religion against all adversaries, especially Roman Catholicism.

Another edition of Iniunctions geuen by the Queenes Maiestie. A. D. 1559² furnishes the evidence to support the hearkening of the Church of England to government guidelines, regulations and commandments. The following passage indicates the depth to which government was involved in the Church of England during 1595, and since the institution of the injunctions and articles years earlier:

Images 2. Besides this, to thintent that all superstition and hypocrisie crept into diuers mens heartes may vanishe away, they shal not set foorth or extoll the dignitie of any Images, reliques, or miracles, but declaring the abuse of the

¹ Ibid., Sig. A₃^b.

² 10107.

same, they shall teache that all goodnesse, health, and grace ought to be both asked and loked for only of god, as of the very aucthour and geuer of the same, and of none other.

A Sermon
euery
month

Workes
of fayth

Workes
of mans
deuise

3. Item, that they the persons aboue rehearsed, shall preache in their Churches and euery other cure they haue, one Sermon euery moneth of the yere at the least, wherin they shall purely and sincerely declare the worde of God, and in the same exhort their hearers to the workes of faith, as mercie and charitie, specially prescribed and commaunded in Scripture: and that workes deuised by mans phantasies besides Scripture, (as wandring of pilgrimages, setting vp of candles, praying vpon beades, or such like superstition) haue not onlye no promise of rewarde in Scripture for doying of them: but contrary wyse. . . .¹

Clearly these injunctions are directed against the Roman Catholic Church. After reading the quote, one can see Queen Elizabeth consolidating her nation into one general Protestant unit in order to unify Englishmen against a common enemy as well as relieving internal strife by a call to combat against Roman Catholicism. Thus, the religious conflicts became synonymous with national, international and political crises.

A third edition of Injunctions giuen by the Queens Maiesty. A. D. 1559² was published in 1595. This edition of injunctions illustrates the iron hand with which Elizabeth

¹ Ibid., Sig. A₂^b.

² 10108.

ruled England, to the extent that she imposed censorship on the book industry in order to preserve the unity of

Protestantism:

Against
hereticall
and
seditious
books

51. Item, because there is a great abuse in the Printers of books, which for couetousnes cheefly, regard not what they print, so they may haue gaine, whereby ariseth great disorder by publication of vnfruitfull, vaine, and infamouse bookes and papers, the Queenes Maiestie straitly chargeth and commaundeth that no manner of person shal print any maner of booke or paper, of what sort, nature, or in what language soeuer it be, except the same bee fyrst lycenced by her Maiestie, by expresse wordes in writing, or by fix of her priuie counsel: or be perused and licensed by the Archbishops of Canterburie and Yorke . . . and because many pamphlets, Playes, and Ballads be ofentimes printed, wherein regarde would bee had, that nothing therein should be hereticall, sedicious, or vnseemly for Christian eares: her Maiestie likewise commaundeth . . . all manner her subiects, and specially the wardens and companie of Stationers to be obedient.

Prouided that these orders do not extend to any prophane authours, and workes in any language that hath bin heretofore commonly receyued or allowed in any vniuersities or schooles, but the same may be printed and vsed as by good order they were accustomed.¹

The passage demonstrates Elizabeth's control, and the publishing industry used some variation of "Cvm priuilegio Regiae Maiestatis" on the titlepages to reveal that the work had been sanctioned by authority. Interestingly, the

¹ Ibid., Sig. C₄^b, D₁, D₁^b.

classical writers, to which the Renaissance arts development was so indebted, receive the Queen's approval as profane writers accepted by universities or schools.

Two books of homilies compose the last publications of this section. The first book is called Certaine sermons appointed by the Queens Maiestie.¹ This publication contains twelve sermons from which the ministers of churches are directed to read every Sunday and holy day. The preface of the work presents the conditions of church government, while the next quote from "A Sermon against whoredome and vncleannes" illustrates the nature of the content:

Although there want not (good christian people) great swarmes of vices worthy to be rebuked (vnto such decaie is true godlynesse and vertuous liuing nowe come,) yet aboue other vices, the outragious seas of adulterie (or breaking of wedlock) whoredome, fornication and vncleannesse, haue not onely most in, but also ouerflowed almost the whole worlde, vnto the great dishonour of God, the exceeding infamie of the name of Christ, the notable decay of true religion & the vtter destruction of the publike wealth, and that so abundantly, that through the customable vse thereof, this vice, is growen into such an height, that in a manner among many, it is counted no sinne at all, but rather a pastime, a dalliance, and but a touch of youth: not rebuked, but winked at: not punished, but laughed at. Wherefore it is necessary at this present, to intreat of the sinne of whoredome & fornication, declaring vnto you the greatnes of the sin, and howe odious, hateful, and abhominable it is, and

¹ 13658.

hath alwayes beene reputed before God and
all goodmen.¹

These homilies take upon themselves the flavour of the sermons and homiletical treatises, which lay open abuses of the time, collective sinfulness, and urge the people to a speedy repentance and amendment of their lives.

The second book of homilies is the publication entitled The seconde tome of homilies.² This publication speaks out against gluttony, drunkenness, idolatry, decking of churches, fasting and the excess of apparel to mention only a few. During 1595, internal rebellion threatened England, and the Queen's victory over such disorders³ was given religious significance because of her direct association with God, being next under God in power on earth and her authority to rule being a divine right. The extent to which this is true is demonstrated in the next passage:

A thankesgiuing for the suppression of the last rebellion . . . whereby we haue giuen an occasion that thy holy name hath beene blasphemed amongst the ignorant, hast of late bothe sore abashed the whole realme, and people of England, with the terrour and daunger of rebellion, thereby to awake vs out of our dead sleep of careless securitie: & hast yet by the miseries following the same rebellion, more sharply punished part of our countrey men & christian brethren, who haue more neerely felt the same: & most dreadfullie hast scourged some of the

¹ Ibid., Sig. K₃.

² 13674.

³ The disorders refer to the last rebellion or Northern Rising in 1569-70.

seditious persons with terrible execution,
iustly inflicted for their disobedience to
thee, and to thy seruant their soueraigne,
to the example of vs all, and the warning,
correctyon and amendment of thy seruantes,
of thine accustomed goodnesse turning
alwaies the wickednes of euill men to the
profite of them that feare thee, who hast
giuen the victorie to thy seruaunt our
Queene her true Nobilitie, & faithful
subiects. . . .¹

God and Queen became almost equal in the Elizabethan Englishmen's eyes. Religion became a unifying force in England, and it was directly supervised by the government. The enemy was Roman Catholicism which was equally a political, national and religious foe. The injunctions demonstrate along with the articles and homilies the degree to which religion merged with government in creating a strong England in 1595.

CATECHISMS

1566. Bastingius, Jeremias. An exposition or commentarie vpon the catechisme taught in the Low Countries. (R.)

6715.1 = 6715.2.

6715.2 = 6715.1. Dering, Edward. A short catechisme for housholders. (R.)

7352. Duncan, Andrew. Rudimenta pietatis.

¹ Ibid., Sig. 2P₆^b.

18539.5. Nichols, Josias. An order of hovshold instrvction.

18706a. Nowell, Alexander. Catechismus, siue prima institutio, disciplinaque pietatis christianae. (R.)

18717. Nowell, Alexander. Christianae pietatis prima institutio ad vsum scholarum Latine scripta. (R.)

24535. Ursinus, Zacharias. The svmmme of christian religion. (R.)

The seven catechisms are all Protestant orientated. One volume goes as far as specifically mentioning Jean Calvin repeatedly as the authority upon whom the principles are founded. This statement, of course, is in addition to the fact that the Bible and Jesus Christ were undeniably the main source of authority for all Protestants of Elizabethan England. Two of the works are translations, and three are published in their original Latin.

One of the Latin catechisms, Catechismus, siue prima institutio disciplinaque pietatis christianae¹ by Alexander Nowell, has only one known copy in existence. This edition is housed at Jesus College in Cambridge,² but unfortunately this copy was unavailable for this study as was Nowell's other Latin catechism.³

¹ 18706a.

² STC², p. 192.

³ 18717.

The other Latin publication is Rudimenta pietatis¹ by Andrew Duncan. The dedication of this work is signed by a student with the initials T. C., who suggests that he wrote it from an English catechism--Nowell's. The author uses a question and answer format to reveal certain principles, as seen in the following quotation on the triple estate of man:

Triplex Hominis status.
 1. In sanctitate & sanitate.
 2. Sub peccato & morte.
 3. Sub Christi gratia.
 Questio.
 Qvis Hominem creavit?
 Respons. I. Deus.
 Q. Quale creavit eum?
 R2. Sanctum & sanum, mundi; Dominum.
 Q. In quem vsum creatus est?
 R3. Vt Deo inserviret.
 Q. Quod servitiz genus ab eo exigit Deus?
 R4. Legius suae praestationem.²

Besides this format which is utilized in the majority of catechisms, the author uses straight prose explanations, similar to the next passage on the two kinds of death:

6. Mors duplex: animae & corporis, in hac vita moritur anima, simulac peccat: Deum enim qui animae vita est, deserit. Moritur corpus, dum ab anima deseritur. In futura vtrumque morietur, dum seuissimis, sempiternisque suppliciis totus homo mactabitur.³

The general tone of T. C.'s publication is like a philosophical

¹ 7352.

² Ibid., Sig. A3.

³ Ibid., Sig. A7.

treatment of Christianity, rather than a sectarian handling of the material.

The next book, An order of hovshold instruction¹ by Josias Nichols, is a sectarian publication in which the author instructs governors and parents how to teach their families the contents of the Bible and the doctrines of the Protestant Church. Utilizing the question and answer format, which he claims makes memorization easier for children, Nichols illustrates the principal and chief points of Protestant faith. However, he does fall to railing against Roman Catholicism, and for that matter, upon all other sects. A quote from the section dealing with errors and heresies demonstrates his invective:

7. The doctrine of the causes of our salvation first in the good pleasure of Gods will condemneth them (Pelagians), who doe vtterly deny predestination to establish free-will. And them (Papists), who tye it to workes forseene. Rom. 9.11. Concerning Christ, the meanes, it condemneth them (Heracleans), who put in his roome oyntments and ceremonies. And the Papists as before in 5. Heb. 1.5. The doctrine of faith applying Christ, is against the Papists, who would ioyne workes. Rom. 3.28.

8. This ouerthroweth all Atheists, Deists, Sophisters, and ignorant brawlers, who frame to themselues a God, or saluation, without faith in Christ. I. Tim. 3.16. Gal. 3.26.

9. The doctrine of certaintie, confuteth the Papists, who would haue men to doubt of their saluation. Heb. 10.19.20.21.22.

¹ 18539.5.

10. Free saluation excludeth merit. Tit. 3.4.
 11. Perfect saluation ouerthroweth the sacrifice of the Masse, and much popish trash.¹

Not limiting himself in his attacks, Nichols proceeds to speak against "Libertines, Antitactas, Gnostics, Epicures Stoics and Atheists." Nichols comments that all Englishmen should be taught to read in order that the Gospel could spread more quickly. The statement shows the religious support for education, and the Protestant encouragement urging people to read the Bible themselves. These two factors became significant in the development of England and English religious thought during the Renaissance.

An exposition or commentarie vpon the catechisme² by Jeremias Bastingius is a work translated from Latin into English. Bastingius states his particular bias in "An Admonition to the Reader," where he mentions his expression of the catechism in terms used by Jean Calvin in his work, Institutions of the Christian religion. The author states outrightly his affinity with Calvin whom he supports. Although Bastingius is a Calvinist follower, he does not forget that all Protestants' common enemy is the Roman Catholic Church. The next quote, containing comments about the Catholic Church, demonstrates the author's prejudice:

¹ Ibid., Sig. E₆^b-E₇.

² 1566.

That Catholike or vniuersall Church con-
toyneth within the compasse thereof all
particular Churches, which notwithstanding,
if we speake properly, are called not
Catholicke, but partes of that Catholike and
vniuersall Church, so that, no not the Romane
Church, if it were at this day, as it was in
Paules time, might take vpon it the title of
the Catholike Church.¹

Bastingius uses his publication not only to teach the
principles of Protestantism through Calvin, but also to
attack the Anabaptists, Romanists and Papists.

Zacharias Ursinus composed his book, The svmmē of
christian religion² in Latin from his lectures on the
catechism. Henry Parry translated Ursinus' work from Latin
into English. The author discusses in three parts such
topics as sin, death, God and Christ. The first point is
on the misery of man, the second is on man's delivery from
sin, and the third speaks of man's thankfulness for his
deliverance. In the second part, Ursinus shows the typical
Protestant invective against Catholicism prevalent in many
English religious writings at this time:

Against the transubstantiation of the Papists.
Now it is easy to see what we are to think of
transubstantiatiō evē that it is an impious
inventiō & devise of the Papists which also we
wil shew and prove briefly by divers reasons.³

¹ Ibid., Sig. O7.

² 24535.

³ Ibid., Sig. 2X₅^b.

Even the translator shares Ursinus' sympathies because in the dedication by Henry Parry, he states Ursinus had written the treatise for country and church, to lay out the Protestant doctrines while describing the errors of the Roman Catholics.

Edward Dering wrote A short catechisme for householders,¹ in which he uses the question and answer format to illustrate principles. He asks a question such as "what is it that thou sayest of Life euerlasting"² and answers in detail, stating that Christ reigns again, the body is united with soul, and man's resurrection and life is with Christ in his kingdom. Near the conclusion of the publication, Dering gives a summation of his catechism, but it might also serve as a synopsis of all catechisms at this time:

Quest. Tell me now briefly the effect of all thou hast sayd.

An. By the ten commandements, I see my miserable estate, & I deserue death, damnation, and the curse of God, which must needes be payd, because God is iust, and wheras I my selfe am not able to pay it, the holie Ghost, through the preaching of the Gospel, worketh in me fayth, which assureth mee, that the Sonne of God beeing made man for me: hath euen in my nature suffered what soeuer my sinnes deserued, & hath made mee with him the child of God, and heyse of euerlasting lyfe. Whereof least I should doubt or wauer, hee hath appointed two Sacraments, as outward signes

¹ 6715.2 = 6715.1.

² 6715.2, Sig. A₂.

or tokens to bee seene and felt of mee: that surelie as I see my selfe made partaker of them outwardlie: so the holy Ghost inwardly instructing me, I should not doubt but inwardly be partaker of Christ himselfe, with all his benefits, his ransome, righteousnes and holines to be mine, that in him and thorow him I shall haue life euerlasting.¹

The principles of the Protestant doctrine were stressed in Elizabethan England to unify the country against Spain, France and Italy, which were Catholic nations. The religious nature of Englishmen, especially under Elizabeth's declared Protestant reign, contributed also to the desire to educate the people through their religion and doctrine.

¹ Ibid., Sig. C₃-C₃^b.

CHAPTER II

ARTS

The Arts category is composed of a total of eighty-three publications. These works include poetry, drama, prose fiction and non-fictional prose. The poetry section, for practical reasons, has been further subdivided with the emphasis on specific types of poetry. This particular methodology lets the reader examine the poetic literature not only from the perspective of its relation to all the poetry published in 1595, but also from the view of its relation to other works created in the specific mode. Once again, the classification of the poetry is accomplished by taking into account more than just the genre. Therefore, divine sonnets, for example, would be in the religious poetry section rather than in the sonnet section, and the underlying rule of classification used is to take all the aspects of the poetry, genre, content, purpose, sense, and form in determining the categorial assignment. Likewise, it may be argued that some of the religious poetry is narrative or epic, and vice versa, but on the whole, however, the sections of poetry will present themselves as appropriately

gauged entities.

The drama and prose sections of the Arts category have been less awkward in classification. Drama in 1595 was still not favoured as a literary art because of its emphasis on the production of plays as opposed to the publishing of them. Theatre, after all, is basically to be seen by an audience, to present an imitation of reality, and the Elizabethan theatre in England was associated closely with this principle, especially because the theatre companies earned their livelihood from productions, not publications. The number of English dramatic publications in 1595, however, demonstrates the growing popularity of drama as well as the increasing elevation and appreciation of drama as a literary art beginning.

Although fiction and non-fictional prose share many similarities, differences between the two are noticeable. The prose fiction is slow, laboured and moralistic. Often the prose fiction takes the form of histories, relating the adventures and misadventures of a knight and his beloved. The non-fictional prose, on the other hand, is light, quick moving, and frequently humorous. The non-fictional prose is also essentially religious in nature; however, it tends to explore the same topics as religious publications without the constant relating of the vices and abuses, one such common topic, to God, His religion, and His judgements.

The arts publications account for eighty-three of the total printed works in 1595, slightly more than 28%. Of the arts publications, forty-four are poetry, nine are drama, and twelve and eighteen works comprise the fiction and non-fictional sections respectively. The number of poetry publications indicates its predominance in the Elizabethan literary field of 1595. The following table shows the comparative distribution of the works within the Arts category:

TABLE III
DISTRIBUTION OF ART PUBLICATIONS BY TYPES

| Type of Publication | Number | Percentage of Total |
|-----------------------|--------|---------------------|
| Poetry | 44 | 51.80 |
| Narrative and Epic | (16) | |
| Miscellaneous Lyrical | (10) | |
| Religious | (9) | |
| The Complaint | (4) | |
| Sonnets | (4) | |
| Memorial | (1) | |
| Prose | 30 | 37.35 |
| Non-Fiction | (18) | |
| Fiction | (12) | |
| Drama | 9 | 10.85 |
| | <hr/> | <hr/> |
| Total | 83 | 100.00 |

NARRATIVE AND EPIC POETRY

1060. B., R. Orpheus his iourney to hell and his music to the ghosts.
1483. Barnfield, Richard. Cynthia. With certaine sonnets, and the legend of Cassandra.
4985. Chapman, George. Ouids banquet of sence. A coronet, etc.
6244. Daniel, Samuel. The first fowre bookes of the ciuile wars between the two houses of Lancaster and Yorke.
7192. Drayton, Michael. Endimion and Phoebe. Ideas Latmvs.
- 7214.1. Drayton, Michael. Peirs Gaueston. (R.) (see p. 617.)
7525. Edwards, Thomas. Cephalvs & Procris.
17385. Markham, Gervase. The most honorable tragedie of Sir Richard Grinuile, knight.
18061. Moore, Robert. Diarivm historico poeticvm.
21255. Rolland, John. Heir beginnis the seuin seages. (R.)
21535. Sabie, Francis. The fisher-mans tale.
21536. Sabie, Francis. Flora's fortvne. The second part and finishing of the fisher-mans tale.

21537. Sabie, Francis. Pans pipe.
22356. Shakespeare, William, Poems. Venus and Adonis. (R.)
23077. Spenser, Edmund. Colin Clovts come home againe.
24296. Trüssell, John. Raptus I. Helenae. The first rape of faire Hellen. (see p. 623.)

Narrative poetry by definition covers all non-dramatic poetry that relates a story. At times, the distinction between narrative and dramatic is hazy; however, this section includes story-telling poems which can be either historical, mythical, pastoral or epic in content. Only one of the sixteen publications in this section is not in English, but is written in Latin, and it is the only publication that has different subject matter from all the rest.

Diarivm historico poeticvm¹ by Robert Moore is the Latin work with the unique content in this section. It has the flavour of a poetic almanack, as demonstrated by the titlepage:

Diarivm Historico Poeticvm, in Quo Praeter
Constellationvm vltivsqve Hemisphaeri, et
Zodiaci, Ortvs, et Occasus, numerum stellarum,
causarumq; ad poesin spectantium, varietatem,
declarantur cvivsqve mensis dies fere singvli,

¹ 18061.

Regvm, Imperatorvm, Principum, Pontificum,
virorumq; doctorum, natalibus, nuptiis,
inaugurationibus, morte deniq, aut re alia
quacunq insigniore, celebriores sic, vt
nihil paene desiderari possit, ad perfectam
rerum gestarum Chronologiam, cum, ex
auctoribus probatissimis, accurata quoq
annorum ratio margini ascribatur.¹

This publication provides a month by month analysis of the subject matter in poetry, commencing with January and ending with December.

Narrative poetry reflects the English concern with patriotism and nationalism in the manifestation of heroic historical subject matter, especially of English life, as the topics of this kind of poetry. The most honorable tragedie of Sir Richard Grinuile, knight² by Gervase Markham is an example of this concern for national roots. The argument of the book furnishes the story. While lying at anchor near Flores in the West Azores in August, Sir Richard was told of the approach of the Spanish Armada, composed of fifty-three ships and fifteen thousand men. Grenville had some men ashore and when he stayed on in order to recover them, he became surrounded by the Spanish fleet. In the ensuing fifteen hour battle, Sir Richard's ship sank the Saint Philip of Spain, the Ascension of Seville, the Admiral of the Hulks, and two other armados. Grenville was wounded

¹ Ibid., Sig. A₁.

² 17385.

twice, but the Englishmen fought on until there was no powder left and only forty men. Sir Richard, it is said, would have sunk his ship; however, because the master of his ship made a compact to save the men with the Spaniards who appreciated the courage of the English, Grenville relented and was taken captive. Sir Richard died aboard the Admiral of Spain later, and Markham provides this epitaph:

Rest then deere soule, in thine all-resting peace,
 And take my teares for tropheys to thy tombe,
 Let thy lost blood, thy vnlost fame increase,
 Make kingly eares thy praises second wombe
 That when all tongues to all reports surcease,
 Yet shall thy deeds, out-liue the day of doome
 For euen Angels, in the heauens shall sing,
 Grinuile vnconquered died, still conquering.¹

The last two lines take on more meaning when considered in the light of the information about what happened to Grenville's ship afterwards:

What became of the Reuenge after Sir Richards death, diuers report diuersly, but the most probable and sufficient prooffe sayth, that within fewe dayes after the Knights death, there arose a great storme from the West and North-west, that all the Fleet was dispersed, as well the Indian Fleet, which were then come vnto them, as all the rest of the Armada, which attended their arriual; of which fourteene sayle, together with the Reuenge, and in her two hundred Spanyards, were cast away vpon the Ile. of S. Michaels; so it pleased them to honour the buriall of that renowned Ship the Reuenge, not suffering her to perish alone, for the great honour shee atchiued in her life time.²

¹ Ibid., Sig. G7.

² Ibid., Sig. G7^b.

The publication of this book in 1595 also gives credence to the popular rumours circulating at this time of another attack upon England by the Spanish Armada in support of Roman Catholicism. Indeed, the encouragement of patriotism and nationalism is inherent in this poetry, which is anti-Spanish and anti-Catholic, but yet provided inspiration for the Elizabethan Englishman.

The publication by Samuel Daniel also explores the historical tradition surfacing in English narrative poetry. In The first fowre bookes of the ciuile wars between the two houses of Lancaster and Yorke,¹ Daniel explains poetically the causes of the War of the Roses, which pits these houses against each other. One famous example of the turmoils, that of Richard of York, is set down by Daniel as follows:

And sure this king that now the crowne possest
Henry the sixt was one, whose life was free
From that commaund of vice. . . .

As fitter for a cloyster then a crowne:
Whose holy minde so much addicted is
On th' world to come, that he neglecteth this.

With such a weake, good, feeble, godly king
Hath Richard Duke of Yorke his case to trie:
Who by th' experience of long managing
The warres of Fraunce with supreame dignitie;
And by his owne great worth with furthering
The common good against the enemie,
Had wrought that zeale and loue attend his might
And made his spirit equall vnto his right.

¹ 6244.

For now the Duke of Bedford beeing dead,
He is ordained the Regent to succeed.¹

Richard had attained such great acclaim in the Wars from the people that he managed to usurp the crown from King Henry

VI. Daniel sets the plot:

All that Shire vniuersally attendes
His hand held vp to any enterprize:
And thus farre vertue with her power extendes,
The rest touching th' euent in fortune lies.
With which complement so mighty growne
Forward he tendes with hope t' attaine a crowne.²

This story was to carry over into drama, most noticeably Shakespeare's, and the tale became an ironic comment when it is considered in light of the end of the reign of Elizabeth and the accession of her successor, James I.

Orpheus his journey to hell and his music to the ghosts³ by R. B. relates the classical story of Orpheus and Eurydice. Orpheus, who plays the harp splendidly, loses his beloved Eurydice on their wedding day when a snake bites and kills her. Orpheus vows to retrieve her from Hell, and his beautiful music compels the gods to have pity on him. After charming his way into Hell, Orpheus is allowed his beloved on condition that he not speak or look at her, while she follows him, until he is out of Hell. Orpheus, whether from

¹ Ibid., Sig. X₁-X₁^b.

² Ibid., Sig. Z₄.

³ 1060.

jealousy or curiosity, can not control himself and looks back, losing Eurydice forever in the process. Having been cheated this way, Orpheus turns his music against women and love:

There gins he sing of secrete Loues deceites,
 and womens fawning fickle companie.
 The outward golden show of poysoned baytes,
 that drawes so many men to miserie.
 And for an instance sets himselfe to shew,
 One that had suffered all this plcasing woe.

Whose songes did sort vnto such deepe effect,
 as draw mens fancies from their former wiues:
 Womens vaine loue beginning to neglect,
 and in the fieldes with Orpheus spend their liues:

At which the women not a little grieue,
 to see their conquering Captaine thus ore-borne:
 They gin deuise how best they might relieue
 their fading glorie being almost worne

That Orpheus of his life should be deprived

 And finding him alone without his traine
 Vpon him fall they all with might and maine.

And with confused weapons beat him downe,
 quenching their angrie thirst with his warm blood:
 At whose vntimely death though heauens frowne,
 yet they defend their quarrell to be good,
 And for their massacre this reason render,
 He was an enemy vnto their gender.

.
 Thus they determin'd all with one consent,
 For to draw vp his heauenlie Instrument.¹

Because Orpheus has taken men from women in his reactions against them and love in general, the women kill him. Although

¹ Ibid., Sig. D₄-D₄^b.

the women have a just cause, the gods reward Orpheus by making his instrument a constellation in the sky. One sees the combination of the elements of myth, romance and history that compose narrative poetry in this publication.

In George Chapman's publication, Ouids banquet of sence,¹ the author emphasizes the sensual delight of love rather than Platonic love. In this vein of narrative poetry, Chapman participates in the Ovidian tradition which heightens the effect of emotion, passion and the five senses on lovers. First, however, Chapman comments in the dedication to Matthew Royden on poetry, specifically upon the regard in which poetry was held in 1595:

Svch is the wilfull pouertie of iudgements
(sweet Ma:) wandring like pasportles men, in
contempt of his diuine discipline of Poesie,
that a man may well feare to frequent their
walks. . . .

But that Poesie should be as peruiall as
Oratorie, and plainnes her speciall ornament,
were the plaine way to barbarisme: and to
make the Asse runne proud of his eares; to
take away strength from Lyons, and giue
Cammels hornes.

That, Enargia, or cleerenes of representa-
tion, requird in absolute Poems is not the
perspicuous deliuey of a lowe inuention; but
high, and harty inuention exprest in most
significant, and vnaaffected phrase; it serues
not a skilfull Painters turne, to draw the
figure of a face onely to make knowne who it
represents; but hee must lymn, giue luster,
shaddow, and heightning; which though ignorants
will esteeme spic'd, and too curious, yet such

¹ 4985.

as haue the iudiciall perspectiue, will see
it hath, motion, spirit and life.¹

This is what Chapman attempts to do with his poetry. Chapman symbolizes the male-female relationships in his poem using the Ovidian tradition. The story tells of Ovid's falling in love with Corynna, whom he catches bathing. Chapman takes us through Ovid's pleasure revealed by the five senses: hearing, smelling, seeing, tasting, and touching. First, Ovid is pleased by hearing her sing; secondly, by smelling the odours of her sweet bath; third, by seeing her naked; and fourth, by tasting of her in a kiss. The last sensory perception, that of feeling, Ovid does not achieve.

So straight wrapt shee her body in a Clowde,
And threatned tempests for her high disgrace,
Shame from a Bowre of Roses did vnshrowde,
And spread her crimson wings vpon her face;
When running out, poore Ouid humbly kneeling,
Full in the Arbors mouth did stay her race
And saide, faire Nymph, great Goddess haue some feeling
Of Ouids paines; but heare: and your dishonor
Vainely surmisde, shall vanish with my horror.²

The sensuousness of the poetry is demonstrated by the content and through selected quotations. The Ovidian vogue of the 1590's is clearly presented in Chapman's blending of the mythical and romantic in his narrative poetry. The point to which the style develops is illustrated in this quotation from "The Amorous Zodiacke" contained in this publication:

¹ Ibid., Sig. A₂.

² Ibid., Sig. D₂^b.

This house alongst thy naked thighs is found,
 Naked of spot; made fleshy, firme and round,
 To entertayne loues friends with feeling sport;
 These, Cupids secret misteries enfold,
 And pillers are that Venus Phane vphold.
 Ther decaie ioyes the glory, and support.¹

Two other works besides these are contained within Chapman's publication. One is a translation of a Latin work and the other is "A coronet for his Mistresse Philosophie." All four works vary in the degree to which they use the Ovidian tradition; however, they are characteristic of narrative poetry in general.

Richard Barnfield wrote Cynthia. With certaine sonnets, and the legend of Cassandra² in the narrative poetry form. This is what Barnfield says of his style in his epistle to the reader:

Thus, hoping you will beare with my rude
 conceit of Cynthia, if for no other cause,
 yet, for that it is the first imitation of
 the verse of that excellent Poet, Maister
 Spencer, in his Fayrie Queene. . . .³

The typical characteristics of Elizabethan poetry show through in Barnfield's conclusion to "Cynthia:"

Thus, sacred Virgin, Muse of chastitie;
 This difference is betwixt the Moone and thee:
 Shee shines by Night; but thou by Day dost shine:
 Shee Monthly changeth; thou dost nere decline:

¹ Ibid., Sig. G₁^b.

² 1483.

³ Ibid., Sig. A₃^b.

And as the Sunne, to her, doth lend his light,
 So hee, by thee, is onely made so bright.
 Yet neither Sun, nor Moone, thou canst be named,
 Because thy light hath both their beauties shamed.
 Then, since an heauenly Name doth thee befall,
 Thou Virgo art: (if any Signe at all.)¹

Included in this anthology of Barnfield's work are some twenty sonnets which again are typical of the courtly love tradition derived from the troubadours of Provençal which influenced the sonnets of early Elizabethan English poets of the Renaissance. Take for example Sonnet III:

The Stoicks thinks, (and they come neere the truth,)
 That vertue is the chieftest good of all,
 The Academicks on Idea call.
 The Epicures in pleasure spend their youth,
 The Perrepatetickes iudge felicitie,
 To be the chieftest good aboue all other,
 One man, thinks this: & that conceaues another:
 So that in one thing very few agree.
 Let Stoicks haue their Vertue if they will
 And all the rest their chiefe-supposed good,
 Let cruell Martialists delight in blood,
 And Mysers ioy their bags with gold to fill:
 My chieftest good, my chieftest felicity,
 Is to be gazing on my loues faire eie.²

The last item contained in Barnfield's work is another narrative poem with a classical story to tell. It is called "The Legend of Cassandra" and refers back to Homer's "Iliad," in which the legend is given birth. The following quotation is the conclusion of the legend and illustrates Barnfield's style:

¹ Ibid., Sig. B₅^b.

² Ibid., Sig. B₇.

For as by death, her bodie was released
 From that strong prison made of lime and stone;
 Euen so by death her purest soule was eased,
 From bodies prison, and from endlesse mone:
 Where now shee walkes in sweete Elysium,
 (The place for wrongful Death and Martirdum.)¹

Barnfield's work contains two narrative poems, each having an individual perspective, but each remains typical of this genre.

The next publication considered in the narrative and epic poetry section is The fisher-mans tale: Of the famous actes, life and loue of Cassander a Grecian knight² by Francis Sabie. This work is a narrative blend of romantic, pastoral, and epic qualities. This next passage portrays the Elizabethan conception of heroic love:

No longer could she now withstand the brunts,
 And hard assaults of Cupids fiery darts:
 But casting armes about my tender necke,
 Armes whiter than the new-distilled milke,
 Sent foorth these glad & hart-reuiuing words.
 What more than Delian musick do I heare,
 Which ouer-cloyes my soule with sweet content:
 Could gods haue better pleased Floras mind?
 Could Fortune haue bestowed a greater gift?
 No my Cassander, no my sweetest sweet.
 Had all the gold which Indie rich affords,
 Had all the gems which Tagus rich doth yeld,
 Been profered me, might I haue been espousd
 Vnto the greatest Monarch vnder heauen
 Yet wold not I haue iudged them half so much
 In value, as the least and smallest part
 Of this thy kindnes proffered vnto me:
 Now there fore sith the gods & fate haue been
 So beneficiall, as to grant the thing

¹ Ibid., Sig. E7^b.

² 21535.

I chiefly wisht, take here mine, hand & heart,
 Take here my faith Cassander, that I will
 Whilst life doth last, whilst breath in me remaines,
 More faithfull be and constant vnto thee,
 Than was Vlisses spouse vnto her loue.
 These words She spake, and seald them with a kisse.¹

Along with the characteristics of narrative poetry, Sabie also typifies the Elizabethan use of decorative embellishments in his style. Of course, troubles for the hero or heroine are essential qualities of the narrative romance:

Alas poore wretch, how shall I liue henceforth,
 The traylor hath my Flora stolne away,
 O gastfull night, wast dungeon of sinne,
 Concealing Chaos, hider of all vice,
 Nurse of ill actes, companion of woes,
 How couldst thou let me sleepe in carelesse bed,
 Whilst my sweet daughter, staffe of mine old age,
 Ioy of my life, prolongresse of my dayes:
 Is by villaine falslie from me stolne.
 Ile after him. . . .²

The publication of the first part of the tale ends on this chaotic note, but all ends well.

Francis Sabie completed the above tale in the same year with the publication of Flora's fortvne. The second part and finishing of the fisher-mans tale.³ This part contains the strange accidents which happened to Flora and her father, Thirsis. The conclusion of the tale unravels the plot:

Now therefore as Pandion and thy sire,

¹ Ibid., Sig. D₄.

² Ibid., Sig. E₂^b.

³ 21536.

Were iustlie martyrd for their foul offence,
 So Mylo and Dryano now shall be:
 A iust reward for all such traitors false.

Then tooke they them before sweet Floras face,
 and hanged them in aged Thirsis place.

Now saith Palemon, Daughter come to me
 And frolicke with thy father in his Court,
 Thou seest the traitors are already hang'd,
 What makes thee looke so sad, ah tel it me.

Ay me saith she, what comfort can I haue,
 Sith sweet Cassander drowned is in seas:
 He was my loue, and I his sole delight:
 Would I were stil a Swaine, so that he liu'd.

He liues (quoth he) and caught her in his armes,
 He liues (saith he) preserued from the seas:
 O my sweet Flora, art thou yet aliuie?
 Tis thy Cassander which imbraceth thee.¹

Sabie's tale, as one can see, follows the pastoral romance tradition in his narrative poem. In the end, the villains are whisked away, the good are restored, the lovers are reunited, and all ends in marriage and happiness.

Cephalvs & Procris² is a shorter work in this category written by Thomas Edwards. The author furnishes his readers with a lover's complaint on being separated from his beloved:

Faire and bright Cynthia, Ioues great ornament,
 Richly adorning nightes darke firmament,
 Scoured amidst the starry Canapie,
 Of heauens celestiall gouernement, well nie
 Downe to the euer ouer-swelling tide,

¹ Ibid., Sig. G₁-G₁^b.

² 7525.

Where old Oceanus was wont t' abide,
 At last began to crie, and call amaine,
 Oh what is he, my loue so long detaines.¹

Edwards narrates the love story through a description of the Greek gods and their love qualities. Each god is spoken of as their particular qualities relate to the situation of the lovers.

The next pair of lovers are characters in the narrative romance Endimion and Phoebe² by Michael Drayton. The power that inspires Drayton's work is named in the dedication to Lady Lucie (Harington) Russell, Countess of Bedford, whom Drayton praises in a sonnet.

Vnto thy fame my Muse her selfe shall taske,
 Which rain'st vpon mee thy sweet golden showers,
 And but thy selfe, no subiect will I aske,
 Vpon whose praise my soule shall spend her powers.
 Sweet Ladie then, grace this poore Muse of mine,
 Whose faith, whose zeale, whose life, whose all is thine.³

Drayton's treatment of the narrative style combines elements of the pastoral and romance within it. Take, for example, the concluding lines of the poem as an illustration of this point:

If euer Nature of her worke might boast,
 Of thy perfection she may glory most,
 To whom fayre Phoebe hath her bow resign'd,
 Whose excellence doth lyue in thee refin'd,

¹ Ibid., Sig. A₃^b.

² 7192.

³ Ibid., Sig. A₂.

And that thy praise Time neuer should impayre,
 Hath made my hart thy neuer mouing Spheare.
 Then if my Muse giue life vnto thy fame,
 Thy vertues be the causers of the same.
 And from thy Tombe some Oracle shall rise,
 To whom all pens shall yearely sacrifice.¹

Drayton employs many of the devices of the Elizabethan Renaissance poet, blending all the elements--mythical, epic, romantic and pastoral--in order to transcend mere prosaic narrative poetry.

William Shakespeare's publication of Venus and Adonis² in 1595 is indicative of the heights that this genre could attain. This work first appeared in 1593 and is acknowledged by many Renaissance critics as his first published endeavour, excluding any of his early plays. It tells the story of the advances by Venus towards the young Adonis and their falling in love:

What recketh he his riders angrie sturre,
 His flattering holla, or his stand, I say,
 What cares he now, for curbe, or pricking spurre,
 For rich caparisons, or trappings gay:
 He sees his loue, and nothing else he sees,
 For nothing else with his proud sight agrees.³

Shakespeare's budding sense of the dramatic is evident in this narrative poem. The tragedy of death falls upon this match with Adonis' untimely death during the hunt:

She bowes her head, the new-sprōg floure to smell,

¹ Ibid., Sig. G₂-G₂^b.

² 22356.

³ Ibid., Sig. B₁.

Comparing it to her Adonis breath,
 And sayes, within her bosome it shall dwell,
 Since he himselfe is reft from her by death;
 She crops the stalke, and in the breach appeares,
 Green dropping sap, which she cōpares to teares.¹

The lamentation of Venus for her lover hints of Shakespeare's great dramatic heroines yet to come. Shakespeare's poem was popular and helped to provide him with a literary reputation.

Edmund Spenser published Colin Clovts come home againe² in 1595, although the dedication, which is addressed to Sir Walter Raleigh, states that Spenser had written the work "From my house of Kilcolman the 27. of December 1591."³ Spenser furnishes the reader with some insight into his relationship with Raleigh and his life in his dedication:

The which I humbly beseech you to accept in part of paiement of the infinite debt in which I acknowledge my selfe bounden vnto you, for your singular fauours and sundrie good turnes shewed to me at my late being in England and with your good countenance protect against the malice of euill mouthes. . . .⁴

Spenser's narrative poem is a manifestation of the influence of the pastoral romance on this genre, in addition to influencing many Elizabethan poets in general. This publica-

¹ Ibid., Sig. D₃^b.

² 23077.

³ Ibid., Sig. A₂^b.

⁴ Ibid., Sig. A₂.

tion contains also "Astrophel. A Pastorall Elegie vpon the death of the most Noble and valorous Knight, Sir Philip Sidney."¹ In the beginning of this work dedicated to the memory of England's champion of poetry, Spenser makes known his, and everybody else's reverence for Sidney, as illustrated in this quote:

To you alone I sing this mournfull verse,
 The mournfulst verse that euer man heard tell:
 To you whose softened hearts it may empierse
 With dolours dart for death of Astrophel.
 To you I sing and to none other wight,
 For well I wot my rymes bene rudely dight.

Yet as they been, if any nycer wit
 Shall hap to heare, or couet them to read:
 Thinke he, that such are for such ones most fit,
 Made not to please the liuing but the dead.²

The prominence of Sidney in the court and literary circles is emphasized by the addition of an eclogue, an elegy and two epitaphs by other friends and mourners of his death, following Spenser's "Astrophel" in this publication.

The last publication in this section is Pans Pipe³ by Francis Sabie. This work is composed of three pastoral eclogues in English hexameter. Sabie narrates his story in this fashion:

Then full of hope and feare I went, my Phillida spinning,

¹ Ibid., Sig. E₃.

² Ibid., Sig. E₄.

³ 21537.

MISCELLANEOUS LYRICAL POETRY

903. Attowell, George. Frauncis new iigge.

3795. Bristol. The first part of the marchants daughter of Bristow.

3796. Bristol. The second part of the marchants daughter of Bristow.

4544. Campion, Thomas. Thomae Campiani poemata.

5245. Churchyard, Thomas. A mvsicall consort of heauenly harmonie called Chvrchyards charitie. A praise of poetrie.

7557. Elderton, William. The lamentation of follie.

12096. Gosson, Stephen. Qvippes for vpstart newfangled gentlewomen.

16658. Lodge, Thomas. A fig for Momus.

21088. Roberts, Henry. The trvmpet of fame.

21105.5. Robinson, Clement. A handefull of pleasant delites, containing sundrie new sonets. (R.)

The first publication to be considered is Henry Roberts' The trvmpet of fame¹ showing Sir Francis Drake's

¹ 21088.

and Sir John Hawkins' promotion of their enterprises together with an encouragement to others who might venture likewise. The author's introductory address is directed at soldiers and sailors:

You Gallants bold, of Albions fertile soyle,
 For Countries fame, on land and seas that toyle,
 Searching with paine, the Confines of the earth,
 Whose painfull toyle, all Nations admireth:
 By whom enriched is your Countries store,
 And some made rich, which earth was held but poore.¹

The example of these men allows Roberts to generalize that all Englishmen will receive reward for the pains they take for their country. The profit factor influenced not only the men's desire to participate, but also increased England's expansion and exploration rate through the success of these two gentlemen. The patriotism and nationalism present in this movement of discovery still present in 1595 shows itself in this passage:

Let loue united, be firme with euery man.
 And loue and dutie in each one so abound,
 That faithful subiects you may still be found,
 Tis Englands honor that you haue in hand,
 Then thinke thereof, if you do loue our land,
 The gaine is yours, if millions home you bring,
 Then courage take, to gaine so sweete a thing.
 The time calls on, which causeth me to end,
 Wherefore to God, I do you all commend,
 For whom all subiects that do loue our Queene,
 Shall truly pray, to send you safe againe.
 And for my part, I wish you alwaies health,
 With quick returne, and so much store of wealth,

¹ Ibid., Sig. A₃.

That Phillips Regions may not be more stor'd,
With Pearle, Jewels, and the purest gold.¹

Spain, often victimized by Drake in his voyages, was still the principal enemy of England on the high seas and in the New World. Since the defeat of the Spanish Armada, nationalism was kept alive by the lure of gold, the defence of religion and country from an old foe, and the successful exploits of the Golden Hind. What greater tradition could the young military men need to aspire beyond?

Several ballads comprise part of this section on miscellaneous lyrical poetry. George Attowell wrote Francis new iigge² which is a ballad printed on two folio pages having directions for performing it to the tune of "As I went to Walsingham." The story concerns Francis, a gentleman, and Richard, a farmer. Primarily the plot centres on Francis who is attempting to bed Besse, Richard's wife. Besse plots with Francis' wife and Richard to expose Francis at a pre-arranged meeting by having Francis' wife pretend to be Besse. All is exposed, and all is forgiven, as seen in this passage:

- F. Ashamed I am and know not what to say
good wife forgiue this crime: alas I
doe repent.
W. Tut, I could be content, to be serued so
many a time.

¹ Ibid., Sig. B₃.

² 903.

- F. Good neighbour Richard be content, ile woo
thy wife no more: I haue enough of this.
- W. Then all forgiuen is, I thanke thee
Dick therefore, And to thy wife ile giue
this gold, I hope youle not say no:
Since I haue had the pleasure, let her
enjoy the treasure.
- F. Good wife let it be so.¹

The two parts of Attowell's work make up a mini-comedy, having a plot, characters, a happy ending, and even stage directions, stating that someone enters to the tune of a given song, or in a particular manner.

The first part of the marchants daughter of Bristow² is an anonymous publication. This publication states it is also to be sung to the tune of "The Maydens Ioy." This ballad is typical of its kind. For example, this passage elaborates upon the heroine and sets the plot:

Behold the touchstone of true Loue,
Maudlin the Marchants daughter of Bristow towne
Whose firme affection nothing could moue:
Such fauour beares the louely browne,
In a gallant youth was dwelling by,
Which many yeares had borne this Mayden great goodwill.³

The plot is characteristic too. The youth falls in love with Maudlin, but when he asks for her hand, he is refused by her father, and the young gallant vows to go to Italy if he can not have his beloved. Therefore, Maudlin, resolving not to

¹ Ibid., Sig. A₂.

² 3795.

³ Ibid., fol. 1.

be apart from her beloved, disguises herself as a boy and goes after her lover:

Thus through the Daughters strange disguise,
The Mother knew not when she spake vnto her childe
And after her Maister straight she hies
Taking her leaue with countenance milde.¹

The second part of the marchants daughter of Bristow² completes the tale. When Maudlin comes to Padua, she finds her lover condemned to die because he had refused Mass, and in order to free himself, he must now renounce his faith and religion. The youth refuses to recant, blaming Maudlin's father for his unhappy circumstances. Meanwhile, Maudlin has changed roles, attempting to become the favourite of the judge, who does fall in love with her. She asks for her lover's freedom, offering herself as reward, but the judge refuses, relenting only to allow a friar to go to the youth before he dies. Maudlin sends the youth a message, telling him all the situation and urging him to recant to acquire his liberty. The youth refuses to do this, and the whole company vows to kiss the flames. The judge, seeing such endearment and conviction, capitulates and sends them off to England.

And when they were in England come;
And to mery Bristow arriued at last,

¹ Ibid., fol. 1.

² 3796.

Great ioy there was of al and some,
That heard the dangers they had past.

Her father he was dead God wot
And she her mother was ioyful of her sight
Their wishes she denied not,
But wedded them with hearts delight.¹

The plot ends in happiness, no harm done. The romance of the ballad furnishes background and ideas for the rise of comedy in the Renaissance England of Elizabeth, not only in 1595, but later too, especially in the growth of Shakespearean romantic comedy.

The next publication, The lamentation of follie,² was written by W. E., identified by STC as William Elderton. This publication of a single sheet states that it is to be sung to the tune of "New Rogero." The number of songs and the influence of music on this section on lyrical poems is indicative of rising interest in music as an art form in itself, in addition to its intrinsic heritage within poetry. Elderton also has some sharp comments to make on the society of his day:

Lawe is made a libertie,
and right is ouerthrowne:
Faith is but a foolish thing,
falsehood is alone
Pride is counted clenlinesse,
and thrift is but a slight
Whoredome is but wantonnesse,
and waste is but delight.

¹ Ibid., fol. 1.

² 7557.

Spoiling is but pleasure,
 riot is but youth:
 Slauder is a laughing game,
 and lying counteth trueth.
 Marriage is but mockage,
 the children counted base:
 Thus right is wronged euery way,
 in our accursed case.¹

From this passage, a general idea of controlled chaos evolves as the particular nature of law and order in the England of 1595. This idea also supports the theme of sin and repentance emphasized so strongly in the previous chapter on Religion and Theology.

The publication by Stephen Gosson is called Quippes for vpstart newfangled gentlewomen² or, as a second titlepage reads, "A glasse, to view the pride of vainglorious women."³ Gosson was a staunch Anglican and a moral critic of his time, who, although perhaps a little misguided in his opposition to plays and theatres, nevertheless saw what other religious writers had seen. Gosson, like the others, condemned the Renaissance freedom of spirit as sinful and resisted the movement of change. Gosson's comments concern a social analysis rather than a literary endeavour. However, he does call poets 'fools' in his last stanza, which ironically makes him a fool because he uses poetry:

¹ Ibid.

² 12096.

³ Ibid., Sig. A₂.

Let fearfull Poets, pardon craue
 that seeke for praise, at euerie lips:
 Doe thou not fauor, nor yet raue,
 the golden meane is free from trips.
 This lesson old was taught in schooles,
 It's praise to be dispraisde of fooles.¹

In this publication, the author promises to deliver a pleasant invective against the fantastic foreign toys daily used in women's apparel. Gosson is as good as his word or promise:

These fashions fonde of countrey strange,
 which English heads so much delight
 Through towne and countrie which do range,
 and are imbrac'd of euery wight.
 So much I woonder still to see,
 That nought so much amazeth me.

If they be Painters cunning skill,
 were prickt of walles, to make them gaye:
 If glasse in windowes they did fill,
 or trimde vp puppets, childrens play.
 I would repute them Antickes olde,
 They should for me, go vncontrolde.

If they on stage, in stately sort
 might iet, to please the Idles eie:
 If Maie-game mates for summer sport,
 by them in daunce, disguisde might be,
 They would not then deserue such blame,
 Nor worke the wearers half the shame.²

The author lays shame on the woman whose fashionable apparel he sees as foolish. The next quote seems to offer sexual innuendos which imply that the character of women so attired may be tainted:

What els do maskes, but maskers show,
 and Maskers can both daunce and play

¹ Ibid., Sig. B₃^b.

² Ibid., Sig. A₃.

Our Masking Dames can sport you knowe,
 sometime by night, sometime by day.
 Can you hit it, is oft their daunce,
 Deuse-ace fals stil to be their chance.¹

Indeed, Gosson has taken a respite from his dramatic criticism, although not entirely, and he has directed his attention upon a more social situation which he believes has gotten out of hand. From these quotes, one sees an England in 1595 awakening to a new consciousness, generated from the stable conditions of Elizabeth's government, whose limited tenure prophesies change, the predominant element of the free-thinking attitudes of the Renaissance.

Thomas Churchyard, the author of A mvsicall consort of heauenly harmonie called Churchyards charitie,² apes the two previous authors' views on the contemporary condition of the world. They share pessimistic attitudes, but one must remember that their criticism, like the religious writers', is with the intention to improve their world according to the general spirit of the Renaissance. Churchyard proclaims his views:

When aged yeers, shoves death amid my face
 My words are of, finall credit in this plite
 My hap and hope, is in a better place
 Wherefore of world, I plainly speake and write

¹ Ibid., Sig. A₄^b.

² 5245.

Who can hold toong, to see bad worlds abuce
 Run ore the brim, where vertue neuer floes
 As hauocke had, hold vp the water sluce
 Where out at large, great skuls of fishes goes
 Poore pashence must, be pleased with painted shoes
 Alms deeds are dead, no pittie now is laft.
 For all the world, is set on sleight and craft.¹

Churchyard's publication also contains a work called "A Praise of Poetrie" in which the author equates poets with the defenders of virtue:

Good poets were in hie esteeme,
 When learning grew in price
 Their vertue and their verse did seeme
 A great rebuke to vice.²

Throughout the poem, Churchyard speaks of the great men and poets of the past, mentioning Sidney and Spenser's contributions to England as examples of the worth and virtue of poetry.

Poemata³ is an all Latin publication by Thomas Campion. The publication contains four works, which are "Ad Thamesin," "Fragmentum Vmbrae," "Liber Elegiarum" and "Liber Epigrammatum." "Ad Thamesin" furnishes a good example of Campion's art, beginning with the argument, and ending after a few lines of his verse:

Totum hoc poēma gratulationem in se habet ad
 Thamesin de Hyspanorum fuga, in qua adumbrantur

¹ Ibid., Sig. B₃-B₄.

² Ibid., Sig. E₄.

³ 4544.

causae quibus adducti Hyspani expeditionem
in Angliam fecerint. Eae autem sunt, auaritia,
crudelitas, superbia, atque inuidia. Deinde
facta Apostrophe ad Reginam pastoraliter desinit.

Nympha potens Thamesis soli cessura Dianae,
Caeruleum caput effer aquis, charchesia late
Quae modo constiterant signis horrenda cruentis,
Ecce tuos trepidé liquere fugacia portus.
Non tulit Hispanos crudelia signa sequentes
Neptunus pater, & multum indignantia spumis
Aequora, non deus aetherea qui fulminat arce,
Nubila qui soluit, ventorumq, assidet alis.
Ille suos cultus, sua templa, suosq Britannos
Proteget, vltricemq suam victricibus armis.¹

Campion includes two Latin poems at the beginning called "Ad Dianam" and "Ad Daphnin," which according to the marginalia are dedicated to Queen Elizabeth and Lady Essex respectively.

The last publication of this miscellaneous lyrical poetry section is A fig for Momus² by Thomas Lodge. This work includes epistles, eclogues and satire. In the epistle to the reader, Lodge indicates a conviction that the new philosophy or science is bad. Lodge supports his belief in epistle 7, "An Anatomie of Alchymie:"

Thou dost desire, (and hast deseru'd farre more,)
To gather my opinion in my Rimes,
In what regard I hould that hidden lore,
Ycleped Alchymie these latter times:
To satisfie this expectation,
Sweet frend conceiue much matter, in few lines,
This fruite of foolish innouation
Is first condemn'd by deepest red diuines,
Not as an art, but as the seale of shift,
The persecution of natures power,
Diuine in show, in prooffe, a subtill drift

¹ Ibid., Sig. B₂^b.

² 16658.

To cousen slight-beleeuers euerie hower:

· · · · ·
 Briefly, sweet frend, I thinke of Alchymie,
 As erst Thucidides the learned clarke,
 Defynd a woman full of honestie:
 (In plaine discourse, but not in riddles darke:)
 That woman (said the sage) is best of all,
 In whose dispraise, or praise, lesse speech is had,
 That Alchymie say I is best of all,
 Which few mens reasons can approue for bad:
 Thus much of Alchymie, and thus an end,
 Though thou commend not, frendly I commend.¹

Having shown many arguments against alchemy, Lodge ends with a metaphor and creates doubt about his opinion; however, the reader can see his ironic disapproval.

The miscellaneous lyrical poems cover a wide range of topics in their content, and fluctuate in a large range of quality too. Generally, the poetry is an expression of the times. They indicate popular events and persons, expose conditions and culture as seen in 1595.

RELIGIOUS POETRY

1467. Barnes, Barnabe. A diuine centvrie of spirituall sonnets.

13973. Hunnis, William. Hvnnies recreations.

14657. Johnson, Edward. Hymnvs comitialis in honorem virginis victricis, D. Elisabethae.

¹ Ibid., Sig. I^b-I₃^b.

14708.3. Johnson, Thomas, Miscellaneous writer. A lokinge glasse for eche estate, Wherin to weue the fickle fate.

21658. Saluste du Bartas, Guillaume de. The first day of the worldes creation.

21662. Saluste du Bartas, Guillaume de. Babilon.

22954 = 22955.5. Southwell, Robert. Moeoniae. Or, certaine excellent poems and spirituall hymnes. (R.)

22955. Southwell, Robert. Moeoniae. Or, certaine excellent poems and spirituall hymnes: omitted in the last impression of Peters complaint.

22955.3. Southwell, Robert. Moeoniae. Or, certaine excellent poems and spirituall hymnes. (R.)

22955.5 = 22954.

This group of poems, religious in essence, is placed in the category of Arts under the subheading of poetry not only because of the medium of their message, but also because of the rule adopted in the classification of the publications. This rule is to use the perspective of the readers in 1595 in the categorization. Therefore, for instance, the metrical version of the Psalms is not included here because it was an intrinsic element of English Protestant church services, whereas divine sonnets or poetry, which were not essential

parts of church service or religious education, are considered as poetry. Nine publications comprise this group of which only one is not of a theological spirit.

The unique publication of this section is a single page work called Hymnus comitalis in honorem Elisabethae¹ and was written by Edward Johnson, a Bachelor of Music. This work is completely in Latin and is presented in this manner:

Quaest. Qvaenamea est, quae scepra vbicunq mundi
Temperat, eceli decus invidendum:
Et Dei, & syncera hominum voluptas.
Resp. Eccho. ELISABETHAE.
Chorus I. Victrix virgo! decus poli invidendum,
Et syncera hominum, & Dei voluptas.
Chorus 2. Securam, & Superum Sancte, perenniter
Alarum Elisabet remigio tege.²

This work may not be strictly religious in nature; however, it is definitely a hymn in honour of God's appointed ruler in England, Queen Elizabeth, who succeeds through the divine right of kings. This right was acknowledged by the people, although English history of the past and in the future was to create doubts about the degree to which this doctrine was steadfastly followed.

William Hunnis, the author of Hynnies recreations,³

¹ 14657.

² Ibid., fol. 1.

³ 13973.

expresses his interest in religious topics through his poetry. "The Creation of the World" demonstrates Hunnis' style of narration:

The worke of the second day.

The firmament framd and find
 betweene the waters so.
 As part aboue the same did rest,
 the other part below.
 And gaue the name therto, and said
 it heauen shall called be:
 The euening and the morning eke
 the second day you see.¹

Some of the other works display Hunnis' interest. These include "Adams Banishment," "Christ his Crib," and "The Lost Sheepe." Hunnis states his concerns with religion in this expression of his own qualifications, "one of the Gentlemē of hir Maiesties chappell, and maister to the children."²

The first day of the worldes creation,³ written by Guillaume de Saluste du Bartas, manifests a harmony of religion and art. The English translator of du Bartas' French work, J. Sylvester, praises the original author in a verse directed to him:

Thus, thus, Lord Bartas, hast thou done, and wonn

¹ Ibid., Sig. A₄^b.

² Ibid., Sig. A₁.

³ 21658.

Arts garland, and truthes heauenly blessing,
 She was thy dittie, God did set thy tune,
 His spirite did guide thee in that truthes expressing:
 Now whiles thy works in Fraunce affoord a sunshine,
 Vouchsafe this shadow may be Englands moonshine.¹

Sylvester continues the acclaim in the dedication to Anthony

Bacon:

. . . desired I to silence my infantlike pen
 from proceeding heerin: but bicause this most
 Christian Poet, and noble Frenchman Lord of
 Bartas might haue been naturalized amongst vs,
 either by a generall act of a Poeticall
 Parliament: or haue obtained a kingly
 translator [King of Scots] for his weeke (as
 he did for his Furies:) or rather a diuine
 Sidney, a stately Spencer, or a sweet Daniell
 for an interpretor.²

Sylvester's comments illustrate the popularity of some English poets during 1595. Saluste du Bartas essentially relates the story of the world's creation in six days. The following passage illuminates the author's ideas concerning the creation of the elements:

The elements from euerlasting time
 Haue not bene pitcht as we behold them now:
 Nor did the nimble fire so euer clime,
 That it kept downe the tossing aire below:
 Nor did the aire about the waters bowe:
 Nor water shrinking in the earths hollow lap,
 With slipprie turnings did the same inwrap.³

Saluste du Bartas also warns those who criticize God's work,

¹ Ibid., Sig. A₁^b.

² Ibid., Sig. A₂; James VI of Scotland.

³ Ibid., Sig. A₄.

question His existence, and doubt one's faith in religion,
that God has looked to them also:

This curious motiue mounts to blasphemie:
Another point were fitter to record
Before the heauens, and late worlds infancie.
Produced were by his effectuall word,
He built a hell for such as were abhord:
A hell, for such a proud ambitious rout,
As Giant-like would cast their maker out.¹

In this manner the author relates his story, answering and refuting all arguments of Stoics, Epicures, Atheists and the Devil.

Guillaume de Saluste du Bartas wrote Babilon² and William L'isle translated it from French into English. In this narrative religious poem, the author relates the story of Nimrod's building of the Tower of Babel, a paraphrase of Genesis II, and the subsequent migration of the people across the earth because of the ensuing problems of communication. Through his poem, Bartas traces the history of language from its beginnings at Babel to the sixteenth century. The author gives a flattering picture of the English language:

The speech of Englishmen hath for hir strong pillers
Three Knights, Bacon and More, they two Lord Chancellers,
Who knitting close their toong rais'd it from infancie,
And coupled eloquence with skill in policie:
Sir Philip Sydney third, who like a Cignet sings
Fair Tham'ses swelling waues beating with siluer wings:
This streame with honour fild his eloquence doth beare.³

¹ Ibid., Sig. B₁.

² 21662.

³ Ibid., Sig. H₃.

The author believes Hebrew is the most perfect and most universal language because it was the first spoken tongue before the confusion. Greek and Latin are the next best, having been derived from Hebrew. From the classical languages, Bartas traces all the European languages through their greatest writers, ending with English.

In the dedication of the previous publication, L'isle, the translator, mentions that he has brought one of the sons of Bartas to England:

In so much as this gentle stranger, though he were at first vnwilling, Vlisses-like, to leaue his natiue soile, especially now in this dangerous sea-faring time; while all the world is in a maner troubled with Spanish Fleetes . . . & doubting not at al but that the proud Spanish Caracks, if they be not yet sufficiently dismaid by the wracke they suffered in their former aduenture. . . .¹

This quotation, expressing fear of the Spanish fleet, becomes a meaningful passage when one remembers that L'isle is seeking protection and favour for his publication from Charles Howard, the Lord High Admiral of England, a most appropriate dedicatee.

Barnabe Barnes published A diuine centvrie of spirituall sonnets² in 1595. While the dedication to the reverend father, Tobie Matthew, Bishop and Count Palantine of

¹ Ibid., Sig. A₂^b.

² 1467. Barnes was the son of a bishop.

Duresme and Sadberge, suggests the religious essence of these sonnets, it also states that the author composed the poems during his travels in France. The poems adhere strictly to Biblical and theological topics and praise.

Sonnet LXIX

Who to the golden Sunnes long restlesse race,
 Can limits set? what vessell can comprise
 The swelling windes? what cunning can devise
 (with queint Arithmetique) in steadfast place
 To number all the starres in heauens pallace?
 What cunning Artist euer was so wise
 Who (by the starres and planets) coulde advise
 Of all aduentures the iust course and case?
 Who measur'd hath the waters of the seas?
 Whoeuer (in iust ballaunce) poys'd the ayre?
 As no man euer could the least of these
 Perfowrme with humaine labour, strength and care:
 So who shall striue in volumes to contayne
 Gods prayse ineffable, contends in vayne.¹

One hundred sonnets appear in this publication with a "Hymne to the glorious honour of the most blessed and indivisible Trinitie" included at the end. Barnes espouses Protestant doctrine throughout his poetry.

The last publication of this section is Moeoniae. Or, certaine excellent poems and spirituall hymnes,² which was written by Robert Southwell and published posthumously in several editions in 1595. The exact nature of Southwell's poetry is clearly stated by John Busbie, the printer, in the epistle to the reader.

¹ Ibid., Sig. F₁.

² 22954 = 22955.5, 22955, 22955.3.

. . . with what kind admiration you haue entertained the diuine complaint of holie Peter; and hauing in my hands certaine especiall Poems and diuine Meditations, full as woorthie belonging to the same, I thought it a charitable deede to giue them life in your memories . . . not hauing already bought Peters Complaint, would not for so small a mite of money loose so rich a treasure of heauenly wisdomes as these two treatises. . . .¹

Southwell chooses the story of Christ from His nativity to death as his theme, illustrating specific events in his poetry such as "The Virgin Maries conception," "The Visitation," and "The Virgin Mary to Christ on the Crosse."

Southwell's treatment is depicted in this passage from "Christes bloody sweat:"

Fat soile, full spring, sweete oliue, grape of blisse,
That yeelds, that streams, that powers, that dost distil.
Vntild, vndrawne, vnstamppt, vntoucht of presse
Dear Fruit, clear brookes, faire oile, sweete wine at will:
Thus Christ unforst preuents in shedding blood
The whips, the thornes, the naile, the speare, and roode.
He Pelicans, he Phenix fate doth proue,
Whom flames consume when streames enforce to die,
How burneth bloud, how bleedeth burning loue?
Can one in flame and streame both bath and frie?
How would he ioine a Phenix fiery paines
In fainting Pelicans still bleeding vaines?²

Southwell discusses some of the ramifications and consequences of Christ's Passion, which inevitably include the topic of death. The next quote from "Vpon the Image of death" illustrates this point:

¹ 22954 = 22955.5, Sig. A₂.

² Ibid., Sig. C₂.

Though all the East did quake to heare,
 Of Alexanders dreadfull name,
 And all the West did likewise feare,
 To heare of Iulius Cesars fame,
 Yet both by death in dust now lie,
 Who then can scape but he must die?
 If none can scape deaths dreadfull dart,
 If rich and poore his becke obey,
 If strong, if wise, if all do smart,
 Then I to scape shall haue no way.
 Oh grant me grace O God that I,
 My life may amend sith I must die.¹

The last line of this quotation is an appropriate foreshadowing of what was to happen to Southwell. He was a Jesuit priest and poet who expressed pro-Roman Catholic views in his writings. Consequently, because England was officially Protestant, Southwell was brought to trial for treason on February 20, 1595. Two days later, he was executed.²

The influence of religion on the writings of Elizabethan England in 1595 is great when it is considered in light of the dominance of religious publications in addition to the publications of a religious nature from other categories, such as the Arts. It is only natural that the publications of the religious poetry section should therefore reflect the attitudes and prevailing beliefs of the people. Six of the nine publications of this section indicate this influence, which was Protestant. The three publications that

¹ 22955, Sig. D₄^b.

² G. B. Harrison, The Elizabethan Journals (New York: Anchor Books, 1965), I, 289-92.

are exceptions are editions of the same work by Southwell, who seems to have been the solitary Roman Catholic spokesman in England at this time.

THE COMPLAINT

13606.1. Holy Church. Holy Chvrches complaint, for her childrens disobedience.

22955.7. Southwell, Robert. Saint Peters complaint, with other poemes.

22956. Southwell, Robert. Saint Peters complaynt, with other poems. (R.)

22957. Southwell, Robert. Saint Peters complaint, with other poemes. (R.)

The complaint is essentially lyrical, which contributed greatly to its popularity as a poetic genre in the pastoral tradition during the 1590's. The usual topic of the complaint is the lamentations of a lover concerning his inability to satisfy the needs of his own love. Although the classical tradition is adhered to by the majority of Renaissance publications of this type, the complaints of 1595 have a definite religious theme as opposed to a romantic and pastoral one. Generally, the common element of a complaint is a discourse of lamentation employing narrative links. Three of the four publications are different editions of the

same work; however, the works illustrate this genre more than adequately, and they are all Roman Catholic oriented.

The first publication to be considered is Holy Chvrches complaint,¹ which is written anonymously. The religious theme derives from Christ's lamentation for His children's disobedience:

And warned all, obediently
To heare his Churches voyce:
Or else as heathen men to be,
And no better choyce.

Wherefore (O man) take thou good keep
What holy Church doth say:
Unto all such like wandring sheepe,
As runne from her astray.

Derring flocke, with all thy powre,
Returne to me againe,
Or hellish wolfes will thee deuore,
Unto eternall paine.

You should be Children of Gods house
Come seeke your dwelling there:
Gods holy Church, and louing Spouse,
Which is your Mother deare.²

This sample of the author's style shows once again the influence of religion on Elizabethan literature.

The following three publications of the same work, Saint Peters complaint,³ emphasizes the religious differences present in Elizabeth's Protestant England, although Robert

¹ 13606.1.

² Ibid., Sig. A₁.

³ 22955.7, 22956, 22957.

Southwell, the author, comments also on the topic of poetry in the dedication to his loving cousin:

Poets by abusing their talent, and making the follies and fayninges of loue, the customary subiect of their base endeouours, haue so discredited this facultie, that a Poet, a Louer, and a Liar, are by many reckoned but three wordes of one signification. But the vanity of men, cannot counterpoise the authority of God, who deliuering many partes of Scripture in verse, and by his Apostle willing vs to exercise our deuotion in Himnes and Spirituall Sonnets, warranteth the Arte to bee good, and the vse allowable.¹

In the epistle to the reader Southwell, a Jesuit priest, continues to vindicate himself, but this time it appears in verse:

Deare eye that doest peruse my muses style,
With easie censure deeme of my delight:
Giue sobrest countnance leaue sometime to smyle,
And grauest wits to take a breathing flight:
Of mirth to make a trade may be a crime,
But tyred spirites for mirth must haue a time.²

Having prepared the reader, Southwell begins his complaint which is basically religious in theme and pro-Roman Catholic. The following quote from the conclusion of Saint Peters complaynt reveals the author's manner of handling his theological topic within the bounds of his adopted poetic genre:

My rags, beare witnessse of my poore estate:

¹ 22955.7, Sig. A₂.

² Ibid., Sig. A₃.

The wormes of conscience that within me swarme:
 Proue that my plaints are lesse then is my harme,

With mildnesse, Iesu, measure my offence:
 Let true remorse thy due reuenge abate:
 Let teares appease when trespasse doth incense:
 Let pittie temper thy deserued hate.
 Let grace forgiue, let loue forget my fall:
 With feare I craue, with hope I humbly call.

Redeeme my lapse with raunsome of thy loue.
 Trauerse th' inditement, rigors doome suspend:
 Let frailtie fauour, sorrowes succour moue,
 Be thou thy selfe, though changling I offend.
 Tender my sute, clense this defiled denne.
 Cancell my debts, sweet Iesu, say Amen.¹

The sinner laments his state, begs forgiveness of his lover,
 Christ, and pines for the accompanying salvation.

The other poems in these editions portray a similar theme to the complaint. However, they do not share the same poetic presentation. These poems are several stanzas in length, as opposed to the narrative element of the complaint. Some examples will serve to demonstrate Southwell's style. The first of five stanzas from "What ioy to liue" illustrates the author's conception of the miserableness of this world compared with the felicities of Heaven:

I wage no warre, yet peace I none enioy,
 I hope, I feare, I fry in freezing cold,
 I mount in mirth still prostrate in annoy,
 I all the world embrace, yet nothing hold.
 All wealth is want where chiefest wishes faile,
 Yea life is loath'd, where loue may not preuaile.²

¹ 22956, Sig. E₄.

² Ibid., Sig. I₄.

All becomes nothing in this world, says Southwell, if man can not be with Christ, who loves him most. The urgency of Southwell's message is depicted in the first stanza of his poem, "Lose in Delaies:"

Shun delaies, they breede remorse:
Take thy time, while time doth serue thee,
Creeping Snailes haue weakest force;
Flie their fault least thou repent thee:
Good is best when soonest wrought,
Lingring labours come to nought.¹

Southwell tutors that no time should be wasted in accomplishing man's only goal. Death becomes the door to eternal love and life, transcending the earthly concepts through Christ, who is love and life. The first three stanzas of "Lifes death loues life" once again manifests the importance of eternal salvation over the transitory joys of the world of flesh and blood for the author:

Who liues in loue, loues least to liue,
And long delaies doth rue:
If him he loue by whom he liues,
To whom all loue is due.

Who for our loue did choose to liue,
And was content to die:
Who lou'd our loue more then his life
And loue with life did buy.

Let vs in life, yea with our life
Requite his liuing loue:
For best we liue when least we liue,
If loue our life remoue.²

¹ 22955.7, Sig. H₁.

² 22957, Sig. I₂-I₂^b.

Southwell's poems reiterate the themes of Saint Peters complaint focusing on specific ideas propounded there.

Southwell's work and the anonymous publication suffer from a lack of vitality and fancy, which was to be a factor in the decline of the genre. The complaint was an artificial and contrived form of poetry inextricably tied to the pastoral tradition. When the complaint as a genre deteriorated into mechanics due to a lack of imagination the genre declined in popularity. The publications of this section indicate the decreasing quality and appeal of the complaint. Like the sonnet, the complaint had been overused, overworked, and attracted only mediocre poets. The England of 1595 saw the Elizabethan reader rejecting and reforming, a process of searching which was basic to the Renaissance movement.

SONNETS

4268. C., E., Esquire. Emaricdulfe.

4274.1. C., I. or J. Alcilia.

6255. Daniel, Samuel. Delia and Rosamond, augmented.
Cleopatra.

23076. Spenser, Edmund. Amoretti and Epithalamion.

Sir Philip Sidney's Astrophel and Stella inspired the sonnet sequences which were popular in the early 1590's. By 1595, the sonnet sequence as a genre had lost some of

its quality and vitality, as can be seen by two of the publications in this sonnet section. Two of the publications are extremely worthy of recognition, belonging to Edmund Spenser and Samuel Daniel. These books capture the subtle nature of the sonnet sequence movement midway in its decline, showing part of the best characteristics of its type, blended with part of the mechanical and tedious aspects associated with this genre.

Alcilia¹ by J. C. is a tale of a man who becomes enamoured of a woman, and once having fallen in love, frees himself from passion through the use of reason. In "A Letter written by a Gentleman to the Author his friende," Philaretus tells the following to J. C.:

Yet herein it appeareth you haue made good vse of reason, that being heeretofore lost in youthfull vanitie, haue now by timely discretion founde yourselfe. Let me entreate you to suffer these your Passionate Sonets to be published, which may peradventure make others possessed with the like Humour of Louing, to follow your example in leauing.²

The author practically summarizes his book in the sonnet he calls "Amoris Praeludium."

To thee Alcilia, solace of my youth,
These rude and scatered rimes I haue addressed,
The certaine witnessse of my loue, and trueth,
That truely cannot be in wordes expressed;

¹ 4274.1.

² Ibid., Sig. A₂.

Which, if I shall perceiue thou tak'st in gree,
I will from henceforth write of none but thee.

Here may you find the wounds yourselfe haue made,
The many sorrowes I haue long sustained,
Heere may you see, that Loue must be obaide,
How much I hop'd, how little I haue gained,
That as for you the paines haue bin endured,
Euen so by you they may at length be cured.¹

The author has neither followed a traditional sonnet form nor has he improved upon the content of earlier sonnets by Wyatt and Surrey. The author apologizes later for his diversity and loss of continuous thought on the grounds that love is like that and that he wrote these sonnets on different occasions. J. C.'s sonnets deteriorate into narrative poems in which he covers four degrees: one is love's accusation at the judgement seat of reason; secondly, love deciphered; thirdly, love's last will and testament; and finally, his sonnets written after his passion had declined. The next passage captures the temper of his resolution:

XXXIX

Loe heere the record of my follies past,
The fruites of wit vnstaid, and howers mispent.
Full wise is he, that perils can forecast,
And so by others harmes his owne preuent,
All worldly pleasure, that delites the sence,
Is but a shorte Sleepe, and times vaine expence.

XL

The Sunne hath twise his annuall course perform'd,
Since first vnhappy I began to loue,

¹ Ibid., Sig. A4.

Whose errors now by Reasons rule reform'd.
 Conceites of loue but smoake, and shadowes proue.
 Who of his folly, seekes more praise to win,
 Where I haue made an end let him begin.¹

The cyclic progression of love and the author's journey are clearly illustrated by the quote, giving one the essence of the sonnet sequence, if it can be called that, in the concluding two sonnets.

The next work, entitled Delia and Rosamond augmented. Cleopatra,² was written by Samuel Daniel, a major Elizabethan poet during the close of the sixteenth century. Daniel's publication has three parts, a sonnet sequence, a complaint and a play. "Cleopatra," the play, is discussed in the drama section while the remaining two works are treated here. The stature of the patroness reflects on the quality of Daniel's art. In the first dedication to Lady Mary (Sidney) Herbert, the Countess of Pembroke, Daniel displays respect in his sonnet:

O thou who Enuy eu'n is forst t' admire:
 Great Patronesse of these my humble Rymes,
 Which thou frō out thy greatnes doost inspire:
 Sith onely thou hast deign'd to raise them higher.
 Vouchsafe now to accept them as thine owne.³

In the second dedication to the countess, Daniel praises Queen

¹ Ibid., Sig. H₃^b.

² 6255.

³ Ibid., Sig. A₂.

Elizabeth, while commenting on the state of the arts in the Renaissance during 1595 Elizabethan England.

Whereby great Sydney and our Spencer might,
 With those Po-singers beeing equalled,
 Enchaunt the world with such a sweet delight,
 That their eternall songs for euer red,
 May shew what great Elizas raigne hath bred.
 What musicke in the kingdome of her peace,
 Hath now beene made to her, and by her might,
 Whereby her glorious fame shall neuer cease.¹

Daniel praises Lady Mary for the inspiration of his work.

Loe heere the work the which she did impose,
 Who onely doth predominate my Muse.²

"To Delia" is a sonnet sequence of fifty-five sonnets which embodies most of the noteworthy characteristics of this genre. The following example demonstrates Daniel's style:

Sonnet. XLVII

At the Authors going into Italie.

O Whether (poore forsaken) wilt thou goe,
 To goe from sorrow, and thine owne distresse.
 When euery place presents like face of woe,
 And no remoue can make thy sorrowes lesse?
 Yet goe (forsaken,) leaue these woods, these playnes,
 Leaue her and all, and all for her that leaues
 Thee and thy loue forlorne, and both disdaines;
 And of both, wrongfull deemes, and ill conceaues.
 Seeke out some place, and see if any place
 Can giue thee least release vnto thy grieffe:
 Conuay thee from the thought of thy disgrace,
 Steale from thy selfe, and be thy cares own thiefe.
 But yet what comfort shall I heereby gaine?
 Bearing the wound, I needs must feele the paine.³

¹ Ibid., Sig. G₃^b.

² Ibid., Sig. G₂.

³ Ibid., Sig. D₂.

From Daniel's Sonnet 47, one can see still the courtly love tradition present in Daniel's art. Yet, it is blended with some of the saucy, ironic characteristics of the metaphysical poetry to follow, especially that of Donne. Daniel's publication contains "The Complaint of Rosamond" in addition to having "Cleopatra" and "To Delia."

Emaricdulfe¹ by E. C. Esquier is a publication of forty sonnets in sequence. In the dedication to John Zouch and Edward Fritton, the author states his reasons for publishing in an apology, so typical of the Renaissance dedications which were used to seek patronage:

. . . my pen to finish an idle worke I had begun, at the command and seruice of a faire, Dame . . . presume to dedicate the same to you. . . . Thus crauing you my deare friends to be patrones of these fewe sonnets: being well persuaded you will excuse my unlearned writing, in regard you may be assured I am no scholler. . . .²

The next quote illustrates the clever manipulation of devices such as hyperbole and metaphor and the decoration by the Elizabethan sonneteers in their refinement of England's imported courtly love tradition:

Sonnet XV.

What meane our Merchants so with eger minds
To plough the seas to finde rich iuels forth?
Sith in Emaricdulf a thousand kinds
Are heap'd, exceeding wealthie Indias worth:

¹ 4268.

² Ibid., Sig. A₃.

Then India doth her haire affoord more gold,
 And thousands siluer mines her forehead showes,
 More Diamonds then th' Egyptian surges folde,
 Within her eyes rich treasurie nature stowes:
 Her hony breath, but more then hony sweete,
 Exceeds the odours of Arabia:
 Those pretious rankes continually that meete:
 Are pearles more worth then all America.
 Her other parts (proud Cupids countermate)
 Exceed the world for worth, the heauens for state.¹

Sonnet 15 indicates also the great surge in exploration and expansion by England during the Renaissance. Geographical references are included and equated in monetary worth. Especially after the defeat of the Spanish Armada by England, the country grew in international status primarily because exploration and colonization proved to be a profitable venture, which any country with a capable navy or merchant marine could participate in freely, at its own risk.

A publication of Edmund Spenser, Amoretti and Epithalamion,² was printed in 1595. In the dedication to Sir Robert Needham, William Ponsonby, the printer, gives some background information on Spenser's work:

Sir, to gratulate your safe return frō
 Ireland . . . as these sweete conceited Sonets,
 the deede of that weldeseruing gentleman,
 maister Edmond Spenser . . . I do more con-
 fidently presume to publish it in his absence,
 vnder your name to whom (in my poore opinion)
 the patronage therof, doth in some respectes
 properly appertaine. For, besides your
 iudgement and delighte in learned poesie:

¹ Ibid., Sig. B₃.

² 23076.

This gentle Muse for her former perfection
 long wished for in Englande, now at length
 crossing the Seas in your happy companyne,
 (though to your selfe vnknowne) seemeth to
 make choyse of you. . . .¹

The previous publication, Emaricdulfe by E. C., which was published later than Spenser's work, shows how redundant and repetitious less significant writers became in this genre, when compared with Spenser's work. Sonnet 15 by E. C. is almost an exact copy of Spenser's Sonnet 15 in Amoretti. Compare them:

Sonnet. XV.

Ye tradefull Merchants that with weary toyle,
 do seeke most pretious things to make your gain:
 and both the Indias of the treasures spoile,
 what needeth you to seeke so farre in vaine?
 For loe my loue doth in her selfe containe
 All this worldes riches that may farre be found,
 if Saphyres, loe her eies be Saphyres plaine
 if Rubies, loe hir lips be Rubies found:
 If Pearles, hir teeth be pearles both pure and round;
 if Yuorie, her forehead yuory weene;
 if Gold, her locks are finest gold on ground;
 if siluer, her faire hands are siluer sheene,
 But that which fairest is but few hold,
 her mind adorned with vertues manifold.²

The resemblance between the two sonnets is too coincidental, and it was this factor that led to the degeneration of the popularity of sonnet sequences. Spenser's publication also contains Epithalamion which was written by him in celebration of his marriage. It follows the events closely and employs

¹ Ibid., Sig. $\pi_1 - \pi_1^b$.

² Ibid., Sig. B₁.

an intricate stanza and rhyme pattern.

After 1595, the sonnet sequence had passed the height of its popularity. The only sequence published after this date worthy of notice was Shakespeare's. The vogue of sonneteering gave way to the rise of drama and the growth of metaphysical poetry.

MEMORIALS

6324. Davidson, John. A memorial of the life and death of two worthye Christians.

The only publication of this section, A memorial,¹ was written by John Davidson on the occasion of the death of Robert Campbel, and his wife, Elizabeth. In the dedication to Robert's daughter, Elizabeth Campbel of Kinyeancleugh, Davidson reveals his acquaintance, friendship and love for the girl's departed parents:

Finding this little Treatise, (Sister, dearlie beloued in Christ) of late yeares amongst my other Papers, which I made about twentie yeares and one agoe, Immediatlie after the death of your godlie Parentes of good memory, with whome I was most dearlie acquainted in Christ, by reason of the troble I suffered in those daies for the good cause, wherin God made them chiefe comforters vnto me till death separated vs.²

¹ 6324.

² Ibid., Sig. 2 - 2^b.

Davidson, in the versified text of the memorial, makes two comments, each of which elaborates upon the "good cause" and the earlier troubles he shared with the departed Campbels. The first quote shows who the enemy was:

But in the comely waies of light:
In honest godly life and cleane,
And sa the difference betweene
Vs that liues now in time of light
Professing trulie in Gods fight,
And them that liued in Papistrie,
In blindes and Idolatrie.¹

The Roman Catholics are the opposition, and being a Scot, it is most likely that the author and his friends are pro-Protestant. A later passage sheds more light on the "cause:"

When gude Iohn Knox for tyrannie,
At some times was compeld to flie:
Gude Robert wes ay be his syde,
Baith night and day to be his gyde:
In trouble and aduersitie,
They kepted others companie.²

These topical statements seem to refer to the reign of Queen Mary or her staying in Scotland with James at the time of the rise of John Knox as a religious leader. Still, Davidson delivers the required eulogy eloquently:

But forward to my purpose fare,
That is, to speake withoutin mare:
Of twa best liuers that led life,
Gude Robert Campbel and his wife,
Departed baith now of the late,
To heauens blisse right well I wate:

¹ Ibid., Sig. A₅.

² Ibid., Sig. B₃^b.

Sic twa I knowe not where to finde,
 In all Scotland left them behinde:
 Of sa great faith and charitie,
 With mutuall loue and amitie
 That I wat an mair heauenly life,
 Was neuer betweene man and wife.¹

In this memorial one sees the presence of theological and national controversies. The Protestants unite against the Catholics, who are a common enemy against crown, country and religious convictions. This publication, however, does discharge its principal duty as a memorial with solemnity, praise and joy while advocating the view that the deceased will be missed on earth but have obtained a better life in Heaven.

NON-FICTION PROSE

1343. Banchieri, Adriano. The noblenesse of the asse.

5738. Copley, Anthony. Wits fittes and fancies.

6225. Dando, John, pseudonym, and Runt, Harry, pseudonym.
Maroccus extaticus. Or, Bankes bay horse in a trance.

10836. Fetherstone, Christopher. A dialogue agaynst light, lewde and lascivious dauncing. (R.)

11053. Fletcher, Anthonie. Certaine very proper, and most profitable similies.

¹ Ibid., Sig. A5.

12562. H., B. The glasse of mans folly.
12960. Hawkins, John, of Crawley. A salade for the simple.
- 14068.5. I., T. A world of wonders.
- 15694.7. Lipsius, Justus. Two bookes of constancie.
15695. Lipsius, Justus. Two bookes of constancie. (R.)
18758. Oat-meale, Oliver. A quest of enquirie, by women to know.
- 20587.5. R., R. Questions, concernyng conie-hood, and the nature of the conie.
20599. Racster, John. De hypocritis vitandis.
22534. Sidney, Sir Philip. An apologie for poetrie.
- 22534.5. Sidney, Sir Philip. The defence of poesie. (R.)
22535. Sidney, Sir Philip. The defence of poesie. (R.)
- 22891.5. Solace. A solace for this hard season.
24484. Ubaldini, Petruccio. Scelta di alcune attioni.

Eighteen publications comprise the Non-Fiction Prose section. Three were written in Latin, two in Italian, and the rest in English. The topics of these publications cover not only the exposition of events from everyday life, but also

works of satire or sarcasm against society or an individual and works of seriousness and humour. The height of Elizabethan non-fiction prose was achieved by Sir Philip Sidney's classic of literary criticism, The defence of poesie. The publications of this section provide a good cross section of the quality of this type for the readers, presenting the highest examples along with some of the poorer examples as well.

The first publication is credited to T. I. and is called A world of wonders,¹ and since it has no titlepage and contains three different works the appellation given by STC² will suffice. The author states in the epistle to the reader that England is in a terrible state with all the vices present. He urges his readers to amend their lives from sinfulness. T. I. says his book of examples will help to keep the people from vices and to refrain from sin. The initial work in the publication is called "A Covie of Co-sonages" and is preceded by this passage:

As there is no fruite which hath not first his bud, then his flower, thirdly his fruit and afterward time for his rypenes. Euen so there is no villanie or wicked fact that hath not first his motion and intent, next his opportunitie, thirdly his execution or committing of that fact and lastly his shame and punishment as may appeare by these examples.²

¹ 14068.5.

² Ibid., Sig. A₃.

In the text of this work, examples are provided of how people are deceived in order to instruct them to be aware and to amend their ways:

It may seeme needlesse to write that which as yet is not buried in the bosome of obliuion that is how a cripple within these few yeeres within foure or fiue miles of London desired a passenger to help him upon his horsse, who supposing it a deed of charitie to help him, & taking him in his armes the cripple wouDED him to death, and robbed him and according to law was therefore executed.¹

Deception is an intrinsic part of "conie-catching," and often a story tells of a tripe-wife's being fooled.

The most notorious cosenage that euer was heard of how M. Mascall the Trype-wife was deceiued. Written as it was spoken by the Offendour before the Honourable at the Sessions-house. . . . How she cosoned an other woman, confessed by her self at the Sessions house the fourteene of February. 1595.²

The topical references used from everyday English life add colour to the behaviour of the day. Many of the examples, while being serious in their purpose, are often quite humorous. The second work in this publication illustrates ironic humour:

About Orford in Suffolk certaine fishers tooke in their nettes a fish in all pointes shaped like a man, which fish was half a yeare kept in Oxford Castle for a wunder. Hee would eat all manner meat but most greedily

¹ Ibid., Sig. B₂.

² Ibid., Sig. C₂-C₄.

[word smeared] fish, he was shewed in no kinde of worship. After men had wundred at him, hee was little esteemed of and so not beeing looked vnto stole away and was neuer heard of. 1188. . . .
 A sea bull was taken passinge the thames as far as Mortlake in the 25 yeare of the reigne of King Richard the 3.¹

This passage demonstrates the English ancestry of the book which focuses on topical events. Of course, in the traditional religious fervour of Elizabethan England, a few memorials of certain most notorious witches and their dealings are presented to stir the population's Protestant zeal. The last part of this publication, "A Masse of Murthers," returns the end of the second part to seriousness. These examples are directed towards propaganda.

The yeare 1573 was one hanged in chaines in Saint Georges feild neere London for murdering the Taylour of Horsham in the sayd field.

The 25 of March 1573 George Saunders a merchaunt was murdered most shamefully by George Browne by the instigation of his owne wife and other her complices. . . .
 A most notorious mnrther committed by an Inkeepers wife in Lincolnshyre vppon a trauailer, a matter woorthie to be knownen of all Traualllers.²

The nature of the material mentioned in the above quotation is enlightening when considered as revealing topical events and problems. This publication of non-fictional prose

¹ Ibid., Sig. D₂^b-D₃.

² Ibid., Sig. F₁^b-F₂^b.

portrays life in Elizabethan England, reflecting attitudes, conditions and events present at that time.

The publication, A quest of enquirie,¹ is by an anonymous author, who calls himself Oliver Oat-meale. In the dedication to "Simon Huff-nuff the terrible Book-tearer, & furious defacer of the Tripe-wiues effiges,"² D. D. speaks to the author:

Oliuer, if your name be Oliuer, by your leaue a cast, for I must showe in betweene the doore and the wal, that is shuffle a letter in betweene your title and Pamphlet: which Letter was directed to be [missing word] at the two fooles at London bridge: and for my hart I cannot find the signe. Now since your Pamphlet lackes both a Pistle and a Patrone, I thinke this Letter wil fit ye for either. . . .³

The story presented is a familiar one: twelve good and honest women examine certain persons in order to discover whether the tripe-wife was timid or not in her misadventure with love. A woman's good reputation was her glory at this time, and evidence at a trial in this case. Again, topical events of English life are used to illustrate a need to instruct the people to conformity, and to illustrate the rise of pamphleteering in the book trade during 1595.

¹ 18758.

² Ibid., Sig. A₂.

³ Ibid.

The publication, Maroccus extaticus,¹ takes topical references of the time and presents a satire. The two authors, who use the pseudonyms of "John Dando the wier-drawer of Hadley, and Harrie Runt, head Ostler of Bosomes,"² present a discourse comprised of a merry dialogue between John Banks and his horse named Morocco. The man and horse discuss landlords who in their opinion are covetous, miserly, and abusive of young people and travellers. Here the horse speaks on this topic:

Hor: That I know well master, and to them that haue such golden mindes, I with golden mines: master, I protest to you I speake it not to flatter, but in reproach of those money-mongers, those lease-mongers, those caniballs, that dishonour the citie wherein they dwell, but vprightly I speake it, that you may not thinke I raile vpon mallice against any priuate man for anie priuate quarrell: There are many that beautifie London for their good parts, who being ciuily and well brought vp, are affable to straungers, charitable to the poore, liberall to schollers, and such as Citizens should be, dutifull to their prince, and deuout to their citie. But as cockle is euer among corne, and drosse among gold, so wil those foule churles cumber the best corners, and march cheek by ioul among the better many, with as great shew of deuotion and charitie as the best. From such dissembling holynesse, such double wickednesse, good Lord delyuer vs.³

Thus the authors deliver their satire. The non-fiction account

¹ 6225.

² Ibid., Sig. A₁.

³ Ibid., Sig. C₄^b.

makes good on the promise to anatomize some of the abuses by landlords of the period. This publication follows the appearance in London of one Banks, who has a bay gelding, called Morocco, which can fight, dance, lie, find your purse and tell you what money you have.¹

The next publication is not so artful and tactful in its presentation of the amendment theme. The author, B. H., delivers a strong invective against almost everything in The glasse of mans folly.² Reflecting the influences of religion, B. H. articulates his pessimistic view of current English society in his dedication to Sir Owen Hopton:

. . . to procure vs from the Popes inuentions to Christs institutions.

Notwithstanding many vnmindfull to be thankefull for this happines, grieue God with their sinnes, purchasing punishments by superfluous wasting of benefits: The drunkerd in excesse of drinking: the luxurious in pride, pleasure & excesse of apparell: not only so, but the lasciuious liueth in lust, the couetous in crueltie, fraude and false dealing.³

Drunkenness is a particular thorn in the author's side, who rails on this vice as follows:

It is a probabilitie of trueth that drunkennes is a common sinne which hath many euill companions, as whordome & such like: They regard

¹ G. B. Harrison, The Elizabethan Journals (New York: Anchor Books, 1965), I, 298.

² 12562.

³ Ibid., Sig. A₂^b.

not, that for their quaffing they shall haue
 gnashing, for their rude behaiour and laughing,
 weeping and mourning: pleasures to them present,
 are more sweeter then remembrance of the paines
 to come are better. For Cholon encreaseth
 cholera, which cause to become cholericus,
 frequenting quaffing, and turning pot after
 potfull, into their byas bellies and wide
 weasands, making them gutters of gulpers, and
 swiltubs of swine, unsatiabie in receiuing, and
 readie in expelling the same not farre from the
 doore: so that many houses neede no other signe,
 not regarding who see their priuities, and againe
 into the den fill and fetch haue for half a pynte
 at a draught, drawing distruction. And as the
 Pope beeing vnsatiat, gripes and pincheth the
 poore ignorant to horde vp chinchs in his chests,
 so are quaffmates excessiue to poure drinke into
 their brests: but heer repugnant, the Pope by
 his peeuish practice and pardons gets gain: but
 drunkerds in drinking cōsume gaine: the papists
 (though not the Pope) fast oft, but turne pots
 fast oft; the papists though they use false fast
 they therby proffit the poore, but Combibo and
 cup kisses by excessiue drinking make graine the
 deerer and hinder the poore: heere againe they
 conclude, the Pope and papists practice cursing
 and swearing, wrath and crueltie without mercie
 vnto those they ouer-come, as if they were in
 an extasie of minde: and so will turne pottes.¹

The Protestantism of this passage of non-fiction prose is
 self-evident in the anti-Roman Catholic illustrations; however,
 the main purpose is for the amendment of life. B. H. sees
 his world in a state of chaos, as this quote from a short
 poem at the end summarizes:

This Glasse of our folly, is that we may knowe,
 the cause of the crueltie which among people flowe.
 Such powling, such pilfring, such griping for gaine:
 & great greedy gathering, as purchase our paine.

¹ Ibid., Sig. B₂.

Such whores and such thieues, such bankrounts & beggers,
 Such fighters, such quarrellers & mischieuous murderers.
 Such wrangling for wealth & care for to get.
 Such losse of soules health, as canker shall fret.
 Such euill and such enuye, heart-hatred & strife,
 Such seruing of Sathan between man & wife.
 In this Booke is shewed Diabolus deuises:
 & also reprooued his subtill enterprises.¹

Similar to a sermon, this publication emphasizes a moral purpose, which urges the people to amend their ways from vice not only for God's sake but also for their own and for their country's sake. B. H. mirrors his society, making some illuminating comments on the Elizabethan society in his work.

The Roman Catholic recusant Anthony Copley capitalized on humour with his publication of what appears to be a joke book in 1595. Wits fittes and fancies² is a partial translation of an unnamed author, whose style, Copley says, the readers will be able to discern from his own more English examples. Copley sets forth his purpose in the epistle as being only for mirth. Not using the original author's method and by inserting anecdotes of his own, Copley presents a volume of stories in this style, speaking on medicine and physicians in this manner:

A Doctor of physick examining a student,
 who was to take degree in that faculty, among
 other questions asked him, what was the reason
 that the plague-sore commonly takes men in the

¹ Ibid., Sig. A4.

² 5738.

groyne, or in the Arme-pit: He answered:
Because it is the fashion.

A Physitions sonne sickned, and besought
his father to physicke him: who answered:
Sonne, Physicke and medicines are ours to
sell, not to vse.¹

As ever, bawdy humour and sex were popular subjects in 1595
for jokes. An example follows:

A Gentlewoman greatly importuning a plaine
countrayman to deliuer his opinion what seasons
he thought a woman fittest for a man: In th'
end (after manie curtesies and much a do) he
answered: In sooth (Maistresse) whensoever a
man is ready for a woman.²

Continuing in this vein, Copley says in his section "Of
women:"

A Gentleman taking leaue of his mistresse,
said: I kisse your hands and your feete: She
answered, Forget not (I pray) the station
betweene.

One saying to a woman: Vpon my soule doe
this: She answered: Stake downe some other
pawne, for thats forfeited already.³

In another section, Copley speaks of bishops and fools:

A Seruing-man was jesting with his maisters
foole, and made him beleue he would cut off
his head: The Foole ranne straight to his
maister and told him of it: who answered: Hee
shall not cut off thy head, if hee doe, I'le
hang him the next day after: Nay I pray (reply'd
the Foole) rather hang him a day before.⁴

¹ Ibid., Sig. K₁.

² Ibid., Sig. M₂.

³ Ibid.

⁴ Ibid., Sig. S₃.

The subjects treated by Copley's humour range over a variety of topics covering nobility, clergy, lovers, scholars, and speech of nations. Copley gives this story in "Of Conie-Catchers" as one of many in this chapter to illustrate human folly:

A plaine Conie-catcher not knowing where to goe dine, went to the Sheriffes of London about dinner time, and espying his opportunitie, stept to him, and said: I pray you (sir) what may a wedge of golde thus long bee woorth? The Sheriffe straight thinking that hee had founde some such greate peece, tooke him by the hand, had him to dinner with him, and caru'd him of the choisest meates vpon the boord: In the end after dinner was done, the Conie-catcher arose with the rest, and after hauing reuerently thank'd the Sheriffe for his good cheere, offred to be gone. With that the Sheriffe call'd him backe againe, and question'd him aside about the aforesaid wedge of golde: affirming, that if he would sell it, hee would giue him more for it then any man: Then the full-belly fellow belching his good cheere vpon the Sheriffes face answered: In sooth (sir) I thanke yee, I haue no such matter: onlie I thought good to aske you aforehand, what such a wedge might bee woorth, in case I should hereafter chance to finde any such to bring you.¹

In the end of this publication is a narrative poem called "Loves Owle," which the author speaks of in the epistle to the reader. Copley says:

As for my Loues Owle . . . I desire M. Daniel,
M. Spenser, & others the Prime Poets of our
time, to pardon it . . . that an Vniuersitie
Muse neuer pend it. . . .²

¹ Ibid., Sig. X₂-X₂^b.

² Ibid., Sig. A₃.

This poem is an idle conceited dialogue between Love and an old man. The diversity of topics covered by Copley's unique humour in translating the work is complemented also by Copley's skill in versification.

Similar to the previous publication, De hypocritis vitandis¹ written by John Racster is unique too. This publication is the only extant work of two in Latin in this prose section from 1595. The author presents his definition in its parts in the third chapter of his book:

Nam cum genus logicum sit materia physica, & physica forma sit logica differentia, profecto duplex in vna definitione genus, dialectio ueronov, physico monstrum videtur. Est tamen in hoc nimio minus: hoc siquidem modo, mendacjū quodammodo describas. Atqui mendacia omnia, aut nihil sunt ad Hyprocrisin, aut quidam tantum gradus ad illam. Frons, oculi, vultus, persaepe mentiuntur, oratio autem saepissime, vt inquit Marcus Tullius. Frontis mendacium, fraudis diuersorium, cui quum veteres, vt refert Plutarchus, osculi religionem tribuerunt ab illis habet vt osculum porrigat, a nobis at damnum praestet Mendaces vero oculi in fallēdi arte doctiores: quippe animus in iis habitare dicitur, & proinde si mens dolosa fraus ibi non tam commorandi diuersorium habet, quam habitandi domiciliū.²

Racster's volume emerges from the university centre of Cambridge.

The next work is translated from Italian by Banchieri

¹ 20599.

² Ibid., Sig. A₄.

and is titled The noblenesse of the asse.¹ In the epistle to the reader, addressed thus, "Attabaliba of Peru, to the Asse-fauoring Readers," the author tells of the five kinds of beasts that contend for man to judge their worthiness. Banchieri claims the ass is best of all. The first part of the text presents a case of nobility for all of the contenders--the dog, the horse, the lion, the ape, the elephant and the ass. The chapter on the ass is treated in this manner by Banchieri:

In life (beyond all other beasts in the world) is he most sparing, suffissing himselfe with any little foode. And so long time will he endure hunger and thirst, as it is thought he rather eateth to liue, then liue to eate.

To this his other noble qualities, this of patience may well be adioyned, patiently enduring all kinde of labor; without any alteration, without change of place, without kicking against, or making signe of any dislike at all.²

The second part of the book presents the nobleness of the ass through stories which compare him positively with the others. Banchieri concludes his case in this fashion:

Now then seruing to haue spoken sufficiently, I perswade my selfe, that any man but meanely enstructed in sciences speculatiue, may in conclusion giue the sentence in fauour of the Asse, declaring him for the noblest of all kindes of beasts whatsoever remaining on the earth, excelling the Dogge, Horse, Ape, Lyon,

¹ 1343.

² Ibid., Sig. C₂^b.

or Elephant.

And as a knitting up of my Asse-defending Treatise, I commend my selfe to their consideration, whom daily I see to vse such Asse-like behaiour, that in all their actions (I thinke) they intend to imitate the Asse. I would haue them resolute vpon instituting a company which might be termed the societie or following of the Asse: and each of them should weare a tablet about his necke, whereon the image of the Asse should be engrauen, to the end they might the more apparently be knowne thereby.

So taking my leaue both of you and the Asse, with this one most honoured memorie of all concerning him: Remember the Sauour of the world, that in all his life time had but one dayes tryumph, when hee refusing all other beasts beside, made choise onely of the Asse; and rode theron in greatest maiestie to Ierusalem.¹

However one may interpret this publication, it seems that Banchieri was totally serious in his book on the ass. The author's attitude elevates the lowly position generally given this animal and is seen in the sincerity of Banchieri's publication.

Two bookes of constancie² was written in Latin by Justus Lipsius and was translated into English by John Stradling, who says in the epistle to the reader that he followed Lipsius closely in his translation, preserving his sense and meaning. Stradling states he is publishing this book for the benefit of many, and the printer in another epistle adds instructions to correct any faults in the book with a pen. Both the dedication and the epistle of the

¹ Ibid., Sig. H₃.

² 15695.

translator are written from his chamber in his dedicatee Sir Edward Stradling's castle at Saint Donat's. Getting back to Lipsius' theme of constancy, the author defines it as follows:

Constancie is a right and immoueable strength of the minde, neither lifted vp, nor pressed downe with externall or casuall accidentes.¹

Constancy, elaborates Lipsius, is not obstinacy, forwardness, or opinion:

But the true mother of Constancie is Patience, and lowliness of mind, which is a voluntarie sufferance without grudging of all things, whatsoever can happen to, or in a man. This being regulated by the rule of Right Reason, is the verie roote whereuppon is settled the high and mighty bodie of that fair oake Constancie. . . . Therefore we define Right Reason to be, A true sense and iudgement of thinges humane and diuine.²

Lipsius states that all must suffer the calamities of the world because it is the destiny of Providence. Of Providence, Lipsius gives this statement:

Prouidence, that is, A watchfull care whereby God vpholdeth all thinges and ordereth them by an immutable course to vs vnknown where Fortune and Chaunce are vtterly abolished. All things are subdued vnto Prouidence.³

Lipsius suggests that a person who is striving after false

¹ Ibid., Sig. C₁.

² Ibid.

³ Ibid., chart.

goods and evils should abandon his course because death is the inexorable calamity of Providence in the world. One must resolve to invoke constancy to avoid fear and sorrow. By doing this, one will become more righteous, Christian and at peace with life's conditions. Lipsius' prose work again reiterates the high moral tone prominent in the factual prose of 1595, in addition to restating the pronounced religious influence of Protestant England upon thinking and writing in general.

The publication Certaine very proper, and most profitable similies¹ written by Anthonie Fletcher is a collection of maxims, aphorisms, and axioms. Fletcher, a preacher at Clerkenwell, met the daughter of Lord Gilbert Talbot, to whom the dedication of 22 May, 1595 is addressed. He makes a serious effort in his research of authors in order to supply his book with wisdom and genius. Fletcher assumes a high moral tone in his prose stating that his purpose is to portray the foulness of many vices and the amiable beauty of many virtues in order that the reader may loathe the one and love the other. Some examples of his truisms are:

As feathers do lift up, and carrie on high,
the foules and birdes of the aire: So the
riches and dignities of this world, are wont to

¹ 11053.

extol and carrie men, into the aire and clouds
of vanitie.¹

A Scorpion is a venemous creature, which
hath a pleasant face, but woundeth deadly with
hir taile: shee stingeth not with hir face,
but with hir hinder part. Such a one, is euerie
smooth toonged and flattering bodie which
speaketh faire to his neighbours face, and
killeth him in his hart. Honest Cato to see
too: but cruell Nero in experience.²

Euen as a brooke doth follow the nature of
the fountaine, from whence it commeth: So
people do follow the disposition of their
prince: the fountaine being troubled, the
brooke is troubled also, and the prince dis-
quieted, the people finde no peace.³

Partly because of his profession, Fletcher's publication
assimilates a moral and religious tone, emphasizing that vice
is a sin against God. However, his prose work is filled
with examples of high literary endeavours which exemplify his
theme of the amendment of life.

The last three publications of the Non-Fiction Prose
section are three editions of Sir Philip Sidney's classic
work of literary criticism called The defence of poesie.⁴
One of these is the first authorized edition. It is believed
that the immediate occasion of the composition of this work

¹ Ibid., Sig. O₄^b.

² Ibid., Sig. G₂.

³ Ibid., Sig. B₃.

⁴ 22534, 22534.5, 22535 (first authorized edition).

was the unauthorized dedication to Sidney of Stephen Gosson's The school of abuse in 1579; however, the rediscovery of Aristotle's Poetics around 1550 by some Italians is perhaps a contributing factor. Sidney formed his defence of poetry on the basis of a classical oration, using the exordium, narratio, propositio, confirmatio, reprehensio, peroratio and conclusio. In this style, Sidney incorporated the Poetics of Aristotle into a system which was essentially Platonic. Although this work is a familiar piece to experts of English literature, a brief look at some of Sidney's ideas will be worthwhile. The influence of the Greeks, especially Aristotle and Plato, is indicated by Sidney's comments on poets and poetry:

But now let vs see how the Greekes haue named it, and how they deemed of it. The Greekes named him Poet, which name, hath as the most excellent, gone through other languages, it commeth of this word Poiein which is to make: wherin I know not whether by luck or wisdom, we Englishmen haue met with the Greekes in calling him a Maker. Which name, how high and incomparable a title it is, I had rather were knowne by making the scope of other sciences. . . . Only the Poet disdeining to be tied to any such subiectiō, lifted vp with the vigor of his own inuention, doth grow in effect into another nature in making things either better then nature bringeth foorth, or quite anew, formes such as neuer were in nature.¹

Poesie therefore is an arte of imitation, for so Aristotle termeth it in this word Mimesis,

¹ 22534, Sig. C₁.

that is to say, a representing, counterfetting, or figuring fourth: to speake metaphorically, a speaking picture: with this end, to teach and delight.¹

Sidney not only comments on the virtues of poetry, but also he answers the objections to poetry prominent in England in 1595. Some of the objections Sidney lists as these:

Nowe then goe wee to the most important imputations laid to the poore Poets, for ought I can yet learne, they are these, first, that there beeing many other more fruitefull knowledges; a man might better spend his tyme in them, then in this. Secondly, that it is the mother of lyes. Thirdly, that it is the Nurse of abuse, infecting vs with many pestilent desires: with a Syrens sweetnes, drawing the mind to the Serpents taylor of sinfull fancy. And heerein, especially, Comedies giue the largest field to erre, as Chaucer sayth: howe both in other Nations and in ours, before Poets did soften vs, we were full of courage, giuen to martiall exercises; the pillers of manlyke liberty, & not lulled a sleepe in shady idlenes with Poets pastimes. And lastly, and chiefly, they cry out with an open mouth, as if they had out shot Robin Hood, that Plato banished them out of hys Common-wealth. Truly, this is much, if there be much truth in it.²

Sidney answers these arguments one by one, refuting each with reason and eloquence. Concerning drama, Sidney comments on Elizabethan theatre with respect to Aristotle's theory of the unities.

Our Tragidies and Commedies, not without cause cryed out against, obseruing rules neither of

¹ 22534.5, Sig. C₂^b.

² Ibid., Sig. G₃-G₃^b.

honest ciuilitie, nor skilfull Poetrie. Excepting Gorboducke, (again I say of those that I haue seen) which notwithstanding as it is full of stately speeches, and wel sounding phrases, clyming to the height of Seneca his style, and as full of notable morallitie, which it dooth most delightfully teach, and so obtaine the verie end of Poesie. Yet in truth, it is verie defectious in the circumstances, which greeues mee, because it might not remaine as an exact moddell of all Tragidies. For it is faultie both in place and time, the two necessarie Companions of all corporall action. For where the Stage should alway represent but one place, and the vttermoste time presupposed in it should bee both by Aristotles precept, and common reason, but one day; there is both manie dayes and places, inartificially imagined.¹

The state of English literature at this time is also remarked upon by Sidney in this manner:

Chaucer, undoubtedly did excellently in hys Troylus and Cresseid; of whom, truly I know not, whether to meruaile more, either that he in that mistie time, could see so clearly, or that wee in this cleare age, walk so stumblingly after him. Yet had he great wants, fitte to be forgiuen, in so reuerent antiquity. I account the Mirror of Magistrates, meetely furnished of beautiful parts: and in the Earle of Surries Liricks, many things tasting of noble birth, and worthy of a noble minde. The Sheapheards Kalendar, hath much Poetrie in his Eglogues: indeede worthy the reading if I be not deceiued.²

This lengthy discussion of Sidney's publication is warranted because of the grandeur of the author's achievements. This prose work is unexcelled in this section of works from

¹ 22535, Sig. H₄.

² 22534.5, Sig. I₄-I₄^b.

1595, and besides being a classic of literary criticism, Sidney's effort may well be the most important literary development of the Elizabethan period next to Shakespeare, Spenser, and Marlowe.

The extant publications of this Non-Fiction Prose section reveal a diversity of topics and forms. The publications indicate the influence of religion on the thinking and writing of the Elizabethan Englishmen by the high moral tone used by their authors. In addition, these works of non-fiction prose from 1595 reveal the establishment of English literature as an art form as well as the entrenchment of the English heritage in its ideas, thoughts, and expressions. This heritage was transformed during the English Renaissance into a power that would change the perspective of many of the thoughts of the world.

PROSE FICTION

542. Amadis, de Gaule. The second booke of Amadis de Gaule.

3125. Blanchardine. The moste pleasaunt historye of Blanchardine.

5124. Chettle, Henry. Piers Plainnes seauen yeres prentiship.

5300.1. Cicero, Marcus Tullius. Marci Tvllii Ciceronis epistolae ad familiares. (R.)

11208a. Foulface, Phillip, Pseud. Bacchvs bovntie. (R.)

12287. Greene, Robert. Pandosto. The triumph of time. (R.)
17059. Lyly, John. Evphves. The anatomy of wit. (R.)
18375. Nash, Thomas. Pierce Pennilesse his supplication to the diuell. (R.)
19337. Parry, Robert. Moderatvs, the moste delectable & famous historie of the black knight.
20366. Primaleon, of Greece. The first booke of Primaleon of Greece.
21086. Roberts, Henry. Pheander, the mayden knight.
24345. Turner, Richard. The garland of a greene witte.

All classes of people enjoyed prose fiction in the English Renaissance. Prose fiction traces its source to the prose romances of continental Europe where the genre was well established in the Italian, Spanish and French languages. John Lyly and George Gascoigne founded the tradition of the prose romance in England, retaining, however, the Italianate settings. The popularity of prose fiction is indicated by the twelve publications included in this section. All but one of these works are in English, the one exception being in the original Latin. Eight of the publications originated in England by English authors. The other four were produced on the continent before they were translated and printed in

England. Generally, these works concern themselves with the teaching of a moral lesson, justifying the reading of immoral acts by the punishment of evil and the reward of good. However, not all the publications emphasize the story to an equal degree as the lesson.

The popularity of the traditional prose fiction founded in England is emphasized by the publication, Euphues. The anatomy of wit.¹ John Lyly, the author of this publication, is recognized as one of the founders of prose fiction in the Elizabethan Renaissance in addition to one of the creators of the euphuistic style. Lyly seems proud of his education, mentioning his Master of Arts degree on the titlepage² and addressing an epistle to his gentlemen friends, the scholars of Oxford. However, in his dedication to Sir William West, Lyly shows the humble knee as seen in the following excerpt:

Thus committing thys simple Pamphlet to your Lordships Patronage, and your Honour to the Almightyes protection; for the preseruation of the which, as most bounden, I will pray continually. . . .³

The text itself uses a highly contrived, eloquent manipulation of rhetorical skills and devices. The publication is divided into five epistles: Euphues, Euphues to Philautus,

¹ 17059.

² Only three examples of this practice have been found in the publications of 1595.

³ Ibid., Sig. A₃.

Euphues and his Ephoebus, Euphues and Atheos, and Letters of Euphues. According to Lyly, Euphues is the first part of his work:

I haue finished the first part of Euphues, whom now I left ready to crosse the seas to England; if the wind send him a short cut, you shall in the second part heare what newes hee bringeth: I hope to haue him returned within one Sommer. In the meane season I will stay for him in the Country, and as soone as he ariueth, you shall know of his comming.¹

This publication, the first part of Lyly's work, has no date on its titlepage, and the editors of STC speculate the date of this edition 1595, but the revised STC hypothesizes 1593. Whatever the date, the presence of this edition in the prose fiction of the English Renaissance is impressive and illustrates Lyly's contributions.

Thomas Nash wrote Pierce Pennilesse his supplication to the diuell,² which was republished in 1595. Nash adopts the high moralistic purpose of the prose romances, but his work emphasizes the didactic aspect of prose fiction rather than sheer enjoyment. Nash allows himself the privilege of criticism, which reflects the attitudes of the people and the social conditions prevalent. In "A priuate Epistle of the Author to the Printer. Wherein his full meaning and

¹ Ibid., Sig. V₄.

² 18375.

purpose (in publishing this Booke) is set forth," Nash talks of his book's appearing before he knew of it. Thus, he claims, it was uncorrected, unfinished and lacking some epistles he had wished to add. Besides this, he defends himself against his authorship of the book, Groats-worth of wit,¹ which he claims had been written by Robert Greene. Nash gives his reason for all this confusion at the end of the epistle:

I am the Plagues prisoner in the Countrey as yet: if the sicknesse cease before the third impression, I will come and alter whatsoeuer may be offensiue to any man, and bring you the latter end.²

In the publication itself, Nash covers all types of offences, including the Seven Deadly Sins. He moralizes upon each and often degenerates into harsh comments of an anti-Roman Catholic or pro-English nature. For instance, he speaks of the King of Spain as an enemy to mankind as great as the devil:

You goodman wandrer about the world, how do you spend your time, that you do not rid vs of these pestilent members: you are vnworthy to haue an office if you can execute it no better. Behold another enemy of mankind besides thy selfe exalted in the South, Philip of Spaine, who not content to be the God of gold, and chiefest commaunder of content that

¹ 12246.

² 18375, Sig. A₂.

Europe affords, but how he doth nothing but
thirst after humane bloud. . . .¹

Similarly, Nash equates Italy with Spain as vying to see
which can produce more malice for mankind:

O Italy, the Academie of man-slaughter, the
sporting place of Murther, the Apoticaries
shop of poyson for all Nations: how many
kinde of weapons hast thou inuented for
malic:²

Nash comments also favourably on poetry and plays. He says
that plays are good because of the history of England,
gathered from the Chronicles, which are dramatized for the
people, showing the honours and virtues of both the old and
the new. Nash praises one of the actors of the time in
this passage:

Not Roscius or Aesope those admired tragedians
that haue liued euer since before Christ was
borne, could euer performe more in action,
than famous Ned Allen.³

Of poetry in England during this period, Nash makes the
following observations:

Lo them that demaund what fruites the Poets
of our time bring forth, or wherin they are
able to proue themselues necessarie to the
state. Thus I answere. First and formost
they haue cleansed our language from Barbarisme,
and made the vulgar sort here in London (which
is the fountaine whose riuers flow round about

¹ Ibid., Sig. D₁.

² Ibid., Sig. D₂.

³ Ibid., Sig. F₄^b. This passage refers, of course,
to the famous actor Edward Alleyn.

England) to aspire to a richer puritie of speech, then is communicated with the Comminaltie of any nation vnder heauen. The vertuous by their praises they encourage to be more vertuous: to vicious men they are as infernal hags to haunt their ghosts with eternall infamy after death. The Souldier in hope to haue his high deeds celebrated by their pēs, despiseth a whole army of perils, and acteth wonders exceeding all humane coniecture. Those that care neither for God nor the diuel, by their quilts are kept in awe. Multi famum (saith one) pauci conscientiam verentur.

Let God say what he wil, they would be loath to haue the shame of the world. What age will not praise immortall Sir Philip Sidney, whom noble Salustius (that thrice singular French poet) hath famed: together with Sir Nicholas Bacon, Lord keeper, and merry Sir Thomas Moore, for the chief pillars of our English speech, not so much but Chaucers host. . . .¹

Comments such as these reveal the strong nationalistic pride of the English not only in their country and religion, but also in their literature and writers. From the examples, one can see the emphasis on moralistic instruction and a decreased dependency on the traditions of the prose romance. Nash's supplication is prose fiction in the humanist vein.

An author using the pseudonym "Philip Foulface of Ale-foord" published a work called Bacchys boventie² which purports to describe the debonair deity of Bacchus' godhead in the royal observance of his great feast of

¹ Ibid., Sig. D₄^b.

² 11208a.

Pentecost. Clearly, the religious, almost Puritanical foreshadowing is supported by this prose work which makes a statement on the social conditions of 1595, when pagan or Christian holidays coincided with perhaps a neglect towards the latter. Note this passage from the concluding page of the publication; it illustrates the author's manner of artistic invective in order to amend one's ways:

Here Daud Drithroat gathered vp his teeth, which Pierse Spendall the Frier had lately stroake out, because Daud like an unmannerly knaue, presumed to pisse in the holy water pot. . . . There Gotfrey Grouthead begins to fume, and fometh at the mouth like a sauage bore, hee falls at variance with mistris Merigodowne, and haies her along by the haire of the haead . . . while these, I say, did lie in this so great disorder, the gods aboue were constrained to winke at their follies, and the diuels below reioyced at the viewe of this our mortall wretchedness.¹

This Elizabethan prose artist mirrors the society of his day with the highly critical eye of a Puritan moralist. This story is geared toward teaching and composed to delight; however, the sermonizing quality inherent in the work is illuminated on the titlepage which reads: "Necessarie to be read and marked for all, for the eschuing of like enormities."²

The next publication, The garland of a greene

¹ 11208, Sig. C₄. (1593 edition used for purposes of content because 11208a (1595) was unavailable.)

² Ibid., Sig. A₁.

witte,¹ admits to a moral teaching: "A precious spectacle for wanton Wiues, fit to be read of all sorts, if opportunitie serue. Profitable to some, and pleasant to all saue the enuious."² However, this work begins to show the transition to an equal position between the importance of the story and the didactic elements. Certainly more emphasis is placed on the prose fictional qualities of the work. Richard Turner, the author, devises a clever story to reveal his theme of constancy. The setting is French, under the rule of King Louis and the plot revolves around the two main characters, Mountgramet and Calipolis, his wife. Calipolis, through no fault of her own, becomes the object of Solinar's love, who has become enamoured of her. Solinar falsely spreads lies about Calipolis, which upon discovery by Mountgramet so enrage and arouse his jealousy that Mountgramet sends one of his servants to kill her. The servant, knowing she is unjustly accused, releases her in order that she may preserve her life and leave France. Then the servant brings back news of Calipolis' death, which provokes the King of France, Louis, and the King of Denmark, Frederick, to vow to revenge her death upon Mountgramet. The husband is forced to flee with his fortune to the seas.

¹ 24345.

² Ibid., Sig. A₁.

Meanwhile, Calipolis, disguised as a page, is found by Frederick and is taken to the Danish court because the page is reminiscent of Calipolis to the king. Later, Mountgramet comes to Denmark, and like a man without a home, is found wandering by Calipolis who brings him to the court. There they discover each other, and here the king relates her constancy to Mountgramet, scolding him for his foolish jealousy. Mountgramet heartily repents his behaviour, to which the king rewards them with a treasure. Thus, the couple is reunited and live happily ever after. The prose romance tradition surfaces in this publication which teaches a moral; however, the transition to emphasizing the story element has begun.

With Henry Chettle's publication, Piers Plainnes seauen yeres prentiship,¹ one sees the rise of the narrative story to prominence in another form of prose fiction. Chettle's work incorporates the pastoral tradition into the foundation of the publication. The setting is the pastures of Tempe, the pleasure of Thessaly and the paradise of Greece. The plot evolves from two wealthy men, Menalcas, a shepherd, and Corydon, a farmer, who are musing on twenty years of friendship. Conversing thus, Piers, Menalcas' servant, is encouraged to tell the story of his service:

¹ 5124.

Thou art very plaine with mee quoth Corydon. I cannot choose saide Piers, for I am plaine by name and nature. Thou art too blunt quoth Menalcas, he is my honest friend, and kinde familiar. Maister said Piers, how long hath he beene your familiar. This twenty winters answered Menalcas. And hath hee euer since quoth Piers beene your assured friend. He hath said the other. Happy is Piers then to happen in such a seruice, for in Thrace and Crete haue I seuen yeares beene a prentice, howe many Maisters in that time I haue serued, it were a story to tell, and were it worth the telling I would describe it in a Story: but in al that time could I neuer be acquainted with any man so happie that had a true friend of tenne dayes standing. Menalcas and Corydon hearing him so pleasantly offer, what they onely required, willed him to deliuer as hee thought best, the places of his seruice, the persons hee serued with, and manner of his vsage. He as ready to performe as they to demaunde, craude pardon to sit because the talke was long, which they willingly graunted. Then in an artificiall seate formde out of a fresh budding thorne, sate they all three, and Piers hauing the preheminance of the middle place, beganne as followeth.¹

This form of prose fiction is the ancestor of the novel. While a point of view or perspective is portrayed, the objective of the story is relegated to the development of the prose technique and the creation of appropriate tales embodying life's lessons.

Epistolae ad familiares² is an all Latin text. Marcus Tullius Cicero, the author of this work, relies more on

¹ Ibid., Sig. B₂^b.

² 5300.1.

history in his letters, which relate the stories of the events at certain times of his life. His style and content are exemplified in this passage of the argument from Book One of "Epistolarum ad Lentulum."

Argumentvm Epistolae.

P. Cornelio Lentulo Spintheri, gentis patriciae, Cilicivm pro consulari imperio administranti, scribit Cicero de officio suo erga ipsum, in curanda Regis Ptolomaei reductione: deinde, quia rem non perficiat, excusatione affert, ert autem excusatio multiplex, & quia rex ipse à Pompeio restitui cupiat: & quia Pompeius idem cupere videatur: & quia consulares tota rem odio habeant: postremo, quia ipse cū Lentulo debeat, autoritatis in causa Regia non satis habeat.¹

This publication is a large collection of Cicero's letters and has attached to it at the end the short story of Dionysius Lambini, which is of a complementary nature.

After the prose publication of Latin heritage, the works in the Prose Fiction section begin to reflect the influx of ideas stemming from the traditions of epic and heroic literature, besides the influence of the continental romance. The first booke of Primaleon of Greece² embodies all these qualities. The publication has an anonymous author.³ The work tells of Primaleon's deeds of arms at Constantinople, where he was champion of the tournament for the ladies.

¹ Ibid., Sig. A5.

² 20366.

³ Anthony Munday translated this work from French.

After this, Primaleon travels Europe freely, but in that time, a lady met her end at the hands of a knight, and her mother vows revenge erroneously on Primaleon. One knight sent to revenge the princess is killed; however, Prince Edward of England is solicited in the cause when he becomes enamoured of the daughter of the princess, Gridonia. Edward sets out in search of Primaleon, both fighting their way through the traps and intrigues of wicked women, sorcerers and powerful knights during their travels, but the emphasis is on Edward's actions. Finally the two meet and fight. The fight is parted by Florida, who is the daughter of Emperor Palmerin and sister to Primaleon and Palmendos. Florida claims to love Edward and all is left there at the end of the book. This prose fiction work relates the heroic adventures of Primaleon and Edward experienced in their travels. Their troubles, their battles, and their loves make them perfect heroes, impeccable in behaviour, and noble in love.

The second booke of Amadis de Gaule¹ is another anonymous publication, which, like the previous one, has been translated from the French by Lazarus Pyott. However, the work itself does not answer the authorship. Like the previous work, this publication is quite similar in the

¹ 542.

style of the content, reflecting the continental influences. Lazarus Pyott, the translator, says in the epistle to the reader that a friend asked him to translate *Amadis de Gaule* because they are in all the courts of Europe. This publication contains "the description, wonders and conquest of the Firme-Island. The triumphs and troubles of Amadis. His manifold victories obtained, and sundry seruices done for king Lisuart."¹ The following passage, the synopsis of chapter 15, illustrates the type of material that supplies the content, plot and movement of the piece:

How that after the Faire Forlorne had ended his aduentures, he went vnto the fountaine of the three Chanel: from thence he tooke his way to Mirefleur, where he found Oriana, with whom he remained eight daies together and at the same time there arriued in the court of king Lisuart, an ancient gentleman bringing with him two iewels of singuler vertue, whereby the faithful louer from the fained might be tried, the which Amadis and Oriana determined to make prooffe of, in such secret manner, that they would neither be knowne of the king nor any other.²

The publication concludes with "The kings ingratitude, and first occasion of those broils and mortal wars, that no small time continued between him & Amadis."³ The history of a knight became a standard plotline to portray the moralising

¹ Ibid., Sig. A₁.

² Ibid., Sig. R₄^b.

³ Ibid., Sig. A₁.

teachings learned through the deeds of the virtuous, honourable and noble.

The next publication written by Henry Roberts is entitled Pheander, the mayden knight.¹ This work continues in the same vein, incorporating the traditions of epic, heroic, and romance into its presentation. Briefly note the introductory setting of the story in this passage:

What time Manpeliuous raigned king in Numedia, as their ancient annuals record, Thelarchus likewise swayed the Diademe in Thrace, a Prince so highlie renowned for all honourable actions, as few such in this time liued. This Thelarchus, in the blooming of his Princelie yeares, desirous to leaue issue to his Noble house, ioyned in marriage with Alinda, daughter and sole heire to Constantius, Emperour of Germaine, by whome in short time after their Nuptials, he had issue, one daughter, who was named Nutania . . . so highlie stood shee graced in God's fauour, that none but Nutanias beautie was remembered in most Princes Courts both Christian and heathen.

The renowne of whosepeerelesse beautie, so often blazed, came to the hearing of Dionicus, son and heir apparant of the Numidian king. . . .²

The author describes Dionicus' honourable travels and haughty attempts at arms, along with his success in love. The final happy reunion and resolution of the romantic and heroic tradition is illustrated by this quote:

The aged father, hearing those honorable speeches from the mouth of the king, was

¹ 21086.

² Ibid., Sig. B1.

attonied [sic], knowing well that Princes of esteem honor themselues, holding their words, yet not minded to giue ouer search for his soueraigne, he returned the king humble thankes, beseeching his highnesse to pardon him, which hath vowed to ende his life in performing his vow to the Prince, and either heare tydings of him, or neuer see his Countrey, the place of the worlde most pleasing vnto him: The king hearing his wordes, hauing great experience of his fidelitie, coulde conceale himselfe no longer, but imbrasing him in his armes, bedewing his aged haire with drops lyke raine, he sayd. . . .¹

Although the stories of the works of prose fiction perhaps took prominence, the inherent quality of instruction in Elizabethan literature was not entirely forgotten. In the dedication to Captain Thomas Lea, Henry Roberts admits the purpose of the publication:

I leaue those amorous Subiects; singing in my harsh Tunes, the honours of a Souldier, a Prince borne, and a Noble professour of Armes: which I boldly offer vnto your worship, that is a Patron to all, professing marshall discipline: and woorthily . . . but especially registred for a mirror of gentilitie, and honourable souldier of our time, amongst the Irish Nation, and inhabitants. . . .²

The contents of the publication are not totally divorced from the intent to moralize or teach a good lesson. Henry Roberts' work makes good on the promise written on the titlepage: "Enterlaced with many pleasant discourses, wherein the

¹ Ibid., Sig. 2A^b.

² Ibid., Sig. A₃.

grauer may take delight, and the valiant youthfull, be encouraged by honourable and worthie aduenturing, to gaine Fame."¹

The publication, Moderatvs, the moste delectable & famous historie of the blacke knight,² is written by Robert Parry. The author relates a story showing its heroic and romantic ancestry. Parry's work starts with Perduratus, who is the Governor of Florence where he lives with his wife, Flaminia, and his son, Moderatus. Florence is sacked by the Goths and the family is forced to flee. Parry relates their adventures while refugees until their separation. Upon their separation, Moderatus becomes the Black Knight and performs great deeds. In the end, everyone is reunited, all conflicts are resolved, and all is restored. The typical story line ends in happiness and marriage, which is reminiscent of the basic format adopted by Elizabethan playwrights of comedy.

The basic format is again duplicated in The moste pleasaunt historye of Blanchardine.³ This publication is a translation by P. T. G[oodwine]⁴ of an anonymous European author. This work serves to emphasize the exclusive use of

¹ Ibid., Sig. A₁.

² 19337.

³ 3125.

⁴ Name suggested by STC.

a stock style of a heroic and romantic essence in the prose fiction. In these cases there is the rule of "only the names and places have been changed." Goodwine's translation demonstrates also an element of tediousness creeping into an overworked perspective. This publication uses all the basic devices. The story revolves around the adventures of a heroic knight, describing his troubles, fights, love and rise to glory by means of his virtue, honour, nobility and courage. In the end, a traitor is foiled and Blanchardine rescues his beloved queen and relieves the distress of his friends. Everyone is reunited and the conflicts are resolved. Everything is restored and Blanchardine becomes king, marrying Queen Eglantine. Happiness reigns again. Here is the basic comic formula of Elizabethan drama which is derived from the accepted stock style intrinsic to this type of prose fiction, reiterated in this publication.

The last publication of this section is Pandosto. The triumph of time.¹ This work is written by a notable author of the English Renaissance, Robert Greene. The author writes this prose romance, using the stock style, but he transcends the mere vehicle with a subtle blend of the story content and strong moral attitudes. Greene does not lose

¹ 12287. This work is Shakespeare's source for The Winter's Tale.

sight of the recognized purpose of his art which is to teach and delight. The titlepage supports Greene's intentions:

Wherein is discovered by a pleasant Hystorie, that although by the meanes of sinister fortune Truth may bee concealed, yet by Time in spite of fortune it is most manifestlie reuealed. Pleasant for age to auoyd drowsie thoughts, profitable for youth to eschue other wanton pastimes, and bringing to book a desired content.¹

Greene, a Master of Arts from Cambridge at this time, combines his education, knowledge and keen observations of life into a work of prose fiction only excelled by Lyly and Gascoigne. The high moralistic tone of the prose romance is reached by Greene in "The Historie of Dorastus and Fawnia" where the temper of Greene's art is captured in this early quote:

Among all the passions wherewith humane mindes are perplexed, there is none that so galleth with restlesse dispite as that infectious sore of ielousy: for all other griefes are either to bee appeased with sensible perswasions, to be cured with wholsome counsell, to be relieued in want, or by tract of time to be worne out (Ielousie only excepted) which is sawced with suspitious doubts, and pincking mistrust, that whoso seekes by friendly counsaile to rase out this hellish passion, it forthwith suspecteth that he giueth this aduise to couer his owne guiltinesse. Yea, whoso is payned with this restlesse torment, doubteth all, distrusteth himself, is alwayes frozen with feare, is fired with suspition, hauing that wherin consists al his ioy, to be the breeder of his misery. Yea, it is such a heauy enemy to that holy estate of matrimony, sowing betweene the married couples such deadly

¹ Ibid., Sig. A₁.

seedes of secret hatred, as loue being once rased out by spitefull distrust, there oft ensueth bloody reuenge, as this ensuing Historie manifestly proueth: Wherein Pandosto (furiously incensed by causelesse ielousie) prooued the death of his most louing and loyall wife, and his owne endlesse sorrow and misery.¹

Greene fulfillls adequately his ulterior motive, his high purpose for the prose romance. Greene's publication, like the others, reveals the double role of literature, to instruct and to delight. These purposes were shared by all the publications, though their presentations varied from story telling to sermonizing.

DRAMA

6255.1. Daniel, Samuel. Delia and Rosamond augmented. The tragedie of Cleopatra. 3 pts. (R.)

11622a. Garnier, Robert. Pompey the great, his faire Corneliaes tragedie. (R.)

11623. Garnier, Robert. The tragedie of Antonie.

19545. Peele, George. The old wiues tale.

20002. Plautus, Titus Maccius. Menaecmi.

21006. Richard, Duke of York. The true tragedie of Richard

¹ Ibid., Sig. A₃.

Duke of Yorke, and the death of good king Henrie the sixt.

21528. S., W. The lamentable tragedie of Lochrine, the eldest sonne of king Brutus.

21821. Schonaeus, Cornelius. Terentivs Christianvs, comoediae dvae, Terentiano stylo conscriptae.

25782. Wilson, Robert. The pedlers prophecie.

Evidence reveals that plays were one of the most popular forms of entertainment in the 1590's. Since the printing of plays was often a means of correcting a corrupt version or securing the right of ownership by entering it in the Stationers' Register, the popularity of drama at this time can not be judged solely upon the number of publications; however, the fact that nine extant dramatic editions are available from 1595 is a good indication of this art form's rise to prominence. The types of plays popular in 1595 are represented accurately by the extant publications of this drama section. Five works are tragedies, one of which is historical, three are comedies and one is moralistic.

The first play to be considered is The pedlers prophecie¹ written by Robert Wilson. The author attempts to teach a moral lesson and states his purpose in the

¹ 25782.

prologue of the play:

. . . [prophets]
 These were sent of God by precept verelie,
 To be messengers of his diuine maiestis,
 And to be correctors of mens iniquitie.
 To deride these, our Author hath a Plaie compiled,
 Which he calleth the Pedlers Prophecie.
 Out of the which, all such lewdnesse shall be exiled,
 And other things spoken of very merely:
 We shall vse the maner of a comely Comedie.
 The propertie thereof, is honest mirth to make,
 The which to do at this time, I do vndertake.
 And whereas we shal speake of certaine traouellers,
 We desire all honest persons not to be offended,
 For we meane none but bankerouts and vsurers,
 Which to vndo, other hath intended:
 Their abuse I wish heartily to be amended.
 For the past shame bankrout, borroweth beyond his estate,
 Then he fleeth, keepeth his house, or taketh Ludgate.
 Vnlesse our Preface should too farre it selfe extend:
 And engender tediousnesse vnto our audience,
 With a fewe words more I will make an end:
 Beseeching you to heare the rest with patience.
 So doing, of our mirth you shall haue intelligence.
 I take my leaue of you, for yonder commeth the Pedler,
 Which will take vpon him to be a great medler.¹

Wilson's play is in the tradition of Gammer Gurton's Needle and Ralph Roister Doister; however, rather than being strictly a comedy, it attempts to transcend mere comedy or delight, in order to teach a lesson.

The lamentable tragedie of Loocrine² is written by an author whose only identity is left in the initials W. S. Loocrine is the eldest son of King Brutus and the play discusses the wars between the Britons and the Huns. W. S.

¹ Ibid., Sig. A₂^b-A₃.

² 21528.

presents the discomfiture experienced by the Huns in their defeat to the Britons. Although the Britons are victorious, the play also presents the accidents that happened to them and the death of Albanact. Insight is given into some of the events by this passage from the end of the play:

Lo here the end of lawlesse trecherie,
Of vsurpation and ambitious pride,
And they that for their priuate amours dare.
Turmoile our land, and set their brolles abroach,
Let them be warned by these premisses,
And as a woman was the onely cause
That ciuill discord was then stirred vp,
So let vs pray. . . .¹

One sees here the topics that were to furnish much material for Elizabethan drama of the Renaissance--topics such as usurpation, treachery, and civil discord. In addition, one sees Aristotle's rules of tragedy being followed. A man falls from prosperity to adversity through a tragic flaw, which in this case can be either ambitious pride or the love of a woman, for which Lochrine commits all manner of atrocities, leading to his inevitable downfall.

Robert Garnier wrote Pompey the great, his faire Corneliaes tragedie² in French. This play was translated into English by Thomas Kyd, who says in the dedication to Bridget (Morrison) Radcliffe, the Countess of Sussex, that

¹ Ibid., Sig. K₄.

² 11622a.

"A fitter present for a Patronesses so well accomplished, I could not find."¹ The play shows Cornelia, the daughter of Metellus Scipio, marrying Crassus, who later dies with his father in battle against the Parthians. Cornelia then marries Pompey, who is murdered in front of Cornelia and Pompey's son, Sextus, while they are on their way to Egypt, fleeing from Caesar. Cornelia's father opposes Caesar but he loses. When he fled to Spain by boat, Scipio was unfortunately blown back by a storm to a port in Africa, where he was assaulted by Caesar's fleet. Defeat is inevitable again, so Scipio stabs himself and jumps overboard to escape from falling alive into Caesar's hands. Cornelia's concluding speech captures the temper of the tragedy:

Alas what shall I doe? O deere companions,
 Shall I, O shall I liue in these laments?
 Widdowed of all my hopes, my haps, my husbands,
 And last, not least, berest of my best Father;
 And of the ioyes mine auncestors enioy'd,
 When they enioy'd their liues and libertie.
 And must I liue to see great Pompeys house,
 (A house of honour and antiquitie)
 Vsurpt in wrong by lawlesse Anthony?
 Shall I behold the sumptuous ornaments,
 (Which both the world and Fortune heapt on him,)
 Adorne and grace his graceless Enemy?
 Or see the wealth that Pompey gain'd in warre,
 Sold at a pike, and borne away by strangers?
 Dye, rather die Cornelia; and (to spare
 Thy worthles life that yet must one day perish,)
 Let not those Captains vainlie lie inter'd,
 Or Caesar triumph in thine infamie,
 That wert the wife to th' one, and th' others daughter.

¹ Ibid., Sig. a₂.

But if I die before I haue entomb'd,
 My drowned Father in some Sepulcher,
 Who will performe that care in kindnes for me?
 Shall his poore wandring lyms lie stil tormented,
 Tost with the salte waues of the wasteful Seas?
 No louely Father, and my deerest husband,
 Cornelia must liue, (though life she hateth)
 To make your Tombes, & mowrne vpon your hearse.
 Where (languishing,) my famous faithful teares
 May trickling bathe your generous sweet cynders.
 And afterward (both wanting strength and moysture,
 Fulfilling with my latest sighes and gasps,
 The happie vessels that enclose your bones,)
 I will surrender my surcharged life.
 And (when my soule Earths pryson shall forgoe,)
 Encrease the number of the ghosts be-low.¹

Garnier creates his tragedy from the classical and historical stories of the past. The Elizabethan dramatists were to take this tradition and transform it into historical drama about England, although they too were much concerned with classical stories.

The French poet Robert Garnier wrote a second tragedy called The tragedie of Antonie,² which was translated into English by Mary (Sidney) Herbert, the Countess of Pembroke, and was published in England during 1595. Again, one sees Garnier's interest in the classics, and the following speech by Cleopatra indicates the Countess's style of translation:

Antony by our true loues I thee beseeche,
 And by our hearts sweete sparks haue set on fire,
 Our holy marriage, and the tender ruthe
 Of our dear babes, knot of our amitie:

¹ Ibid., Sig. L₃-L₃^b.

² 11623.

My dolefull voice thy eare let entertaine,
 And take me with thee to the hellish plaine,
 Thy wife, thy frend: heare Antony, o heare
 My sobbing sighes, if here thou be, or there.
 Lived thus long, the winged race of yeares
 Ended I haue as Destinie decreed,
 Flourish'd and raign'd, and taken iust reuenge
 Of him who me both hated and despisde.
 Happie, alas too happie: if of Rome
 Only the fleete had hither neuer come.
 And now of me an Image great shall goe
 Vnder the earth to bury there my woe.¹

This story of the love of Antony and Cleopatra was to interest many English dramatists, including William Shakespeare.

Samuel Daniel wrote the play, The tragedie of Cleopatra, which is contained in the volume entitled Delia and Rosamond augmented. Cleopatra.² Before the play, in the dedication to Lady Mary (Sidney) Herbert, the Countess of Pembroke, Daniel paints an attractive picture of England in a literary sense:

Whereby great Sydney and our Spencer might,
 With those Po-singers beeing equalled,
 Enchaunt the world with such a sweet delight,
 That their eternall songs for euer red,
 May shew what great Elizas raigne hath bred.
 What musicke in the kingdome of her peace,
 Hath now beene made to her, and by her might,
 Whereby her glorious fame shall neuer cease.³

Daniel indicates in this quotation that he has infiltrated into the select Pembroke circle, probably the most popular

¹ Ibid., Sig. G₆.

² 6255.1.

³ Ibid., Sig. G₃^b.

at that time in England. Daniel's dramatic handling of the timeless topic of antiquity also speaks for his recognition as both poet and playwright. He takes the tragic love story and dramatizes the events occurring from the death of Antony to the death of Cleopatra. Daniel chose to emphasize the themes of Octavius' nobility and the martyrdom of Cleopatra. The concluding speech by the Chorus gives an example of Daniel's verse:

Then thus we haue beheld
 Th' accomplishment of woes,
 The full of ruine, and
 The worst of worst of illls,
 And seene all hope expeld,
 That euer sweet repose
 Shall repossesse: the Land
 That Desolation fills,
 And where ambition spills
 With vncontroled hand,
 All th' issue of all those
 That so long rule haue hell'd,
 To make vs no more vs,
 But cleane confound vs thvs.¹

Like Shakespeare, Daniel manifests a dramatic interest in classical Roman history which influences the ideas and presentation of the Elizabethan playwrights of 1595. The Roman and Greek civilizations gave the writers of the English Renaissance two entire extinct societies from which to learn for their own enlightenment and guidance.

The next publication is The true tragedie of Richard

¹ Ibid., Sig. L₂^b.

Duke of Yorke, and the death of good king Henrie the sixt.¹

The Short-Title Catalogue lists this dramatic work under Richard, Duke of York and attributes the authorship to William Shakespeare.² The play itself states on the title-page that it includes "the whole contention betweene the two Houses Lancaster and Yorke, as it was sundrie times acted by the Right Honovrable the Earle of Pembroke his seruants."³ The text itself is an abridged and mangled version, having stage directions only and no act or scene divisions. This dramatic publication is a pirated text of Shakespeare's Henry VI, pt. 3 printed in 1595. A familiar incident in the play illustrates its blank verse:

Warwike.
I wonder how the king escapt our hands.
Yorke.
Whilst we pursude the horsemen of the North,
He sllilie stole awaie and left his men:
Whereat the great Lord of Northumland,
Whose warlike eares could neuer brooke retrait,
Chargde our maine battels front, and therewith him

¹ 21006.

² Anonymous writings on the flyleaf. "Evidently Mr. Malone was able to show how Shakespeare's third part of Henry VI was closely copied from an earlier edition of Marlowe's, but until the discovery of this unique volume among Dr. Pegge's stores in 1796, none of the commentators had known that the play had been printed in 1595. M. Chalmers, who purchased this volume, also supported this find."

³ 21006, Sig. A₁. That Christopher Marlowe often wrote plays for this particular theatre company gives credence to his original authorship of this drama and publication; however, modern scholarship has determined that this work is a pirated text of Shakespeare.

Lord Stafford and Lord Clifford all abrest
 Brake in and were by the hands o' common Souldiers
 slain.¹

Historical dramas became popular in England during the 1590's not only because of the growth of patriotism, nationalism and the concern for one's historical roots during the peace and prosperity of Elizabeth's reign, but also because of the evolution of the English dramatists' interest in past cultures.

In 1595, comedy was being recognized as a serious dramatic form, although its full acceptance in literary circles was still somewhat shaky. Yet, the publication of three comedies testifies to the increasing popularity of the genre. Two of these works exhibit the Latin influence on the English comedies of the 1590's. The other work shows an English playwright transforming the classical comedy into a native English setting.

The first work to be considered is an all Latin text. Cornelius Schonaeus published three plays in imitation of Terence called Terentivs Christianvs, sive comoediae dvae, Terentiano stylo conscriptae: Ad vsum scholarum seorsum excuse, Tobeavs. Ivditha. His accessit Pseudostratiotes, fabula iocosa ac ludicra.² The conclusion of the summary of

¹ Ibid., Sig. A₂.

² 21821.

"Tobeavs" typifies the style:

. . . Hi viri
 Septem, quos sacra caesos narrant Biblica,
 Raram stupentes sponsae pulchritudinem,
 Brutorum animantium ritu, libidinis,
 Non procreandae prolis studio, amplexui
 Formosae inhiabant conjugis, salacium
 Canum in morem. Atque ob id vixdum ingressi torû,
 Pereunt, & in atrum protruduntur tartarum.
 At Tobias pudicitiae memor, ac Deo
 Suam precibus vitam commendans, dolos
 Impuri euadit spiritus, & fructibus
 Exoptati tutus potitur connubi.
 Atque haec ob id nunc repetimus verbosius,
 Vt & illorum interitus, exitiumq miserabile,
 Et hujus felicissimi in rebus omnibus
 Successus. . . .¹

Each of these comedies is presented in the same manner. First there is the "Actorum Nomina," followed by "Prologvs" and the "Comoediae Periocha." The plays themselves are five acts in length and conclude with a "Peroratio," or summary.

The next comedy is Menaecmi.² This publication was written by Titus Maccius Plautus and was translated by W. W., suggested by some to be William Warner. In the epistle to the reader, Thomas Creede, the printer, says of the translator:

The writer hereof (louing Readers) hauing diuerse of this Poettes Comedies Englished, for the vse and delight of his priuate friends, who in Plautus owne words are not able to vnderstand them: I haue preuailed so far with him as to let one go farther abroad, for a

¹ Ibid., Sig. E₈-E₈^b.

² 20002.

publike recreation and delight to all . . .
 I found him very loath and vnwilling to hazard
 this to the curious view of enuious detraction,
 (being as he tels me) neither so exactly
 written, as it may carry any name of a transla-
 tion, nor such libertie therin vsed, as that he
 would notoriously varie from the Poets owne
 order. . . .¹

The particular flavour of the comedy is captured by the translator, and portrayed in "The Argument" of the play, which is the nucleus of the drama:

Two Twinborne sonnes, a Sicill marchant had,
 Menechmus one, and Sosicles the other:
 The first his Father lost a litle Lad,
 The Grandsire namde the latter like his brother.
 This (growne a man) long trauell tooke to seeke,
 His Brother, and to Epidammum came,
 Where th' other dwelt inricht, and him so like,
 That Citizens there take him for the same;
 Father, wife, neighbours, each mistaking either,
 Much pleasant error, ere they meete together.²

The influence of Plautus' play on Shakespeare's The Comedy of Errors is an acknowledged fact among literary scholars. The Latin influence inspired Shakespeare in what is perhaps his earliest work.

The last publication, The old wiues tale written by George Peele, is called "A pleasant conceited Comedie, played by the Queenes Maiesties players."³ This play is written in prose and verse utilizing stage directions but no act or

¹ Ibid., Sig. A₃.

² Ibid., Sig. A₃^b.

³ 19545, Sig. A₁.

scene divisions. Several stock devices are used to provide audience appeal. For example, characters' names are created solely to enhance comic antics and perform catharsis through manipulative humour, and songs are sung to enliven the festive or holiday atmosphere. The following passage articulates the particulars of content and style in Peele's work:

- Iack. Oh Sir are you gon: now I hope we shall haue some other Coile. Now Maister how like you this; the Coniurer hee is dead, and vowes neuer to trouble vs more. Now get you to your faire Lady, and see what you can doo with her: Alas he heareth me not all this while; but I will helpe that.
 HE PULLES THE WOOLL OUT OF HIS EARES.
- Eum. How now Iack, what news?
- Iack. Heere maister, take this sword and dig with it, at the foote of this hill.
 HE DIGS AND SPIES A LIGHT.
- Eum. How now Iack, what is this?
- Iack. Maister, without this the Coniurer could do nothing, and so long as this light lasts, so long doth his arte indure, and this being out, then doth his arte decay.
- Eum. Why then Iack I will soone put out this light.
- Iack. I maister, how?
- Eum. Why with a stone ile breake the glasse, and then blowe it out.
- Iack. No maister you may as soone breake the Smiths Anfill, as this little vyoll; nor the biggest blast that euer Boreas blew, cannot blowe out this little light; but she that is neither maide, wife, nor widowe. Maister, winde this horne; and see what will happen.
 HE WINDES THE HORNE.
 HEERE ENTERS VENELIA AND BREAKES THE GLASSE, AND BLOWES OUT THE LIGHT, AND GOETH IN AGAINE.
- Iack. So maister, how like you this; this is she that ranne madding in the woods, his betrothed loue that keepe the crosse, and nowe this

light being out, all are restored to their
 former libertie. And now maister to the
 Lady that you haue so long looked for.
 HE DRAWETH A CURTEN, AND THERE DELIA
 SITTETH A SLEEPE.¹

The very nature of comedy is the essence and flavour portrayed in this passage. Peele has written a comedy truly drawing upon English heritage, thoughts, beliefs and myths. Peele's play transcends mere imitation and becomes an Elizabethan statement on the new literary and social conditions of the English Renaissance. The statement captures the spirit of change.

A good cross section is supplied by the nine publications in the Drama section. These works produced an exemplary spectrum of plays covering tragedy and comedy. From the examples, one sees the transformation, the awakening of thought, derived from a Renaissance spirit of change. The dramatic publications of 1595 illustrate that the rise in the popularity of plays in the 1590's as both an art form and a source of live entertainment can be attributed to the English transformation of their Roman and Greek influences into a native English perspective. The number of publications in the Drama section alone supports their popularity; however, their quality reasserts their virtues.

¹ Ibid., Sig. F₁-F₁^b.

CHAPTER III

EDUCATION, LEARNING AND REFERENCE WORKS

This chapter deals with all the extant publications that the Elizabethans used with the intention of learning something specific. With the exception of works handling religious education, seventy-one extant publications comprise the fifteen subject categories within this chapter. The publications cover topics from philosophy, history and medicine to sports, arithmetic, navigation and husbandry. The areas of learning that were opened to the Elizabethan Englishmen of 1595 are elucidated by the variety of subjects manifested in this chapter.

Considering the didactic nature of the arts publications of both prose and poetry plus the influence of religion on instruction, it is not surprising to discover so large a number of publications with a specific educational aim during this year. Indeed, few authors admit that they are writing a book merely for the readers' entertainment or amusement. Rather instead they say that the work intends to better one's knowledge. The books included within this chapter rarely have excuses or justifications by the author

for their publication. Learning was a government sanctioned and acknowledged objective of the book trade.

Prior to the advent of the increased availability of books, knowledge had been previously limited to a small group in the universities. The publications of this chapter increased the accessibility of that knowledge to anyone who could read and afford the price of the particular work.

The number of publications in each section of this chapter provides some indication of the popularity of that subject in 1595. Almanacks have thirteen publications, followed by history with twelve and languages and dictionaries with nine. Here one sees a growing interest and concern for literacy and current events on the part of Elizabethan Englishmen of this period, which is a manifestation of the influence of religion on the importance of learning and the increased availability of knowledge through the book industry's efforts in behalf of the general public. The blossoming of learning as a direction for society is illustrated by the diversity of topics and fields which the publications explore. Among some of the areas investigated and published are sports, music, science, navigation, husbandry, exploration and geography. These works indicate a growing thirst for knowledge. This learning purpose was to be transformed at the peak of the Renaissance spirit in

England into a humanistic movement of knowledge that was to change the face of the country.

The following table shows the distribution of the publications of this chapter into their subheadings.

TABLE IV
DISTRIBUTION OF EDUCATION AND LEARNING
PUBLICATIONS BY SUBJECT

| <u>Subject</u> | <u>Number</u> | <u>Percentage of Total</u> |
|---------------------------|---------------|----------------------------|
| Almanacks | 13 | 18.31 |
| History | 12 | 16.91 |
| Language and Dictionaries | 9 | 12.67 |
| Martial Instruction | 6 | 8.45 |
| Home Reference | 4 | 5.64 |
| Medicine | 4 | 5.64 |
| Miscellaneous Education | 4 | 5.64 |
| Philosophy | 4 | 5.64 |
| Exploration and Travel | 3 | 4.22 |
| Music | 3 | 4.22 |
| Navigation | 3 | 4.22 |
| Natural Science | 2 | 2.81 |
| Sports | 2 | 2.81 |
| Arithmetic | 1 | 1.41 |
| Husbandry | 1 | 1.41 |
| Total | 71 | 100.00 |

ALMANACKS

263. Albertus Magnus. The boke of secretes.
423. Buckminster, Thomas. An almanacke and prognostication for 1595. [for London]
424. Buckminster, Thomas. A new almanacke and prognostication for 1595.
434. Dade, John. A new almanack and prognostication for 1595. [volume contains only the Prognostication.]
445. Frende, Gabriel. A doble almanacke with a prognostication for 1595.
451. Gray, Walter. An almanacke of doble accompt, with a prognostication for 1595. [for Dorchester]
525. Watson, Robert. A new almanacke and prognostication for 1595.
526. Westhawe, Robert. An anmanacke and prognostication for 1595. [for Norfolk]
5324. Cipriano, Giovanni. A most strange and wonderfvll prophesie vpon this trovblesome world.
- 11279.1 = 3388 pt. 2. France. A new pleasant and delightful astrologie, inuented by reuerend Maister Harlequin the royall astrologer.

12161. Grafton, Richard. A briefe treatise containing many proper tables and easie rules. (R.)

18641.2. Norden, John. Sussex. Johēs Norden deliniauit anno 1595.

22417 = 22418.

22418 = 22417. Shepherds' Kalendar. The shepheards kalender. (R.)

The almanacks published in this year show a definite concern on the part of the people to know what is expected of them and what is likely to happen in the next year. These publications illustrate the influence of astrology on the lives of Elizabethan Englishmen. Six¹ of the thirteen extant publications share a method of presentation which appears to be a recognized format used to treat the usual content of an almanack. For instance, five² of the six publications are divided into two parts, the first part being the almanack, and the second part being the prognostication. The manner of expression is quite similar in style not only in the construction but also in the content.

The extent to which the style of the almanacks was

¹ 423, 434, 445, 525, 526, and 12161.

² The same, excluding 12161.

a tradition can be directly shown by a comparison of the titlepages of this group of five. If one examines the titlepages of both parts of the publication, the remarkable shared style of these publications is clearly illustrated. For example, see the titlepage heading of Gabriel Frende's work:

Frende. 1595. A doble Almanacke with a Prognostication for the yeere of our redemption M.D. XCV. And from the worldes creation 5557. Conteyning the olde Iulian computation, which we vse, and the new Gregorian reformation vsed in forraigne countreyes. Collected by Gabriel Frende, student in Astronomie.¹

The next two publications suggest areas where the almanack is especially significant:

Buckminster. 1595. An Almanacke and Prognostication for the yeere of Christs incarnation, one thousand, fiue hundred, fourscore and fifteene. And the third after the leape yeere. And the yeere of the worldes creation 5557. Seruing generally for all England, but specifically for the meridian of this honorable citie of London: Gathered and made by Thomas Buckminster.²

Watson. 1595. A new Almanacke and Prognostication for the yeere of our redemption. 1595. Being from the beginnyng of the worlde. 5557, and the thirde from the Leape yeere. Gathered and penned according to lawfull Art, indifferently seruing for any part of Essex, and without any great error for all England,

¹ 445, Sig. A₁.

² 423, Sig. A₁.

by Robert Watson, student and practitioner in
Phisicke.¹

The final example to illustrate here the similarity among the almanack titlepages also mentions a specific longitudinal and latitudinal area of influence:

Westhawe. 1595. An Anmanacke and Prognostication made for the yeere of our Lord God. M.D. XCV. Being from the Leape yeere the thirde, and from the creation of the worlde. 5557. Calculated according to art, for the Meridian of Norfolke: but may serue for all Englande without any notable errour: Gathered and made by Robert Westhawe Gentleman. Long. 20.0. Latit. 52.46.²

The remaining publication³ of the group of five also shares a similar construction. The unique publication⁴ of this group of six shares content similar to the other five.

Continuing the investigation of similarities appearing on the titlepages of prognostications, one notices immediately the shared format of construction being maintained. Looking at the group of five publications again, the examination begins with two publications with which the titlepages of the Prognostication sections read:

Dade. 1595. A Prognostication for this yeare of our Lord God. M.D. XCV. Made and set forth

¹ 525, Sig. A₁.

² 526, Sig. A₁.

³ 434.

⁴ 12161.

by Iohn Dade Gentleman Practitioner in Phisicke.¹

Westhawe. 1595. A Prognostication for this yeere of our Lord God, M.D. XCV. Made & set foorth by Robert Westhaw Gentleman Astrophilon.²

The other three publications elaborate more upon the contents of the prognostications; however, the format is similar.

Compare these examples:

Frende. 1595. A Prognostication for this present yeere of our Lorde God. M.D. XCV. Wherein are playnely set downe the generall inclination of the ayre, and other perticuler accidentes, togethater with sundry notes and obseruations, drawn from the motions and configurations of the Planets, and other naturall causes, done according to lawfull Arte by Gabriel Frende, student in Astronomie.³

Watson. 1595. A Prognostication for this present yeare, 1595. Wherein is declared the disposition of euery quarter of the yeare with the likelihood of the weather at each quarter of the Moone, with the rising & setting of the Sun at sundry times in the Month. Also the placing of the Planets in their motion euery month: with other maters necessary to be knowne in phisick an Surgery by Robert Watson Phisition.⁴

Buckminster. 1595. A Prognostication for the yeere of our Lord God. M.D. XCV. Conteyning certaine Rules and Notes for diuers vses, as also a declaration of the Eclipses of the Sunne and Moone and dayly dispositions of the

¹ 434, Sig. A₁.

² 526, Sig. B₁.

³ 445, Sig. C₁.

⁴ 525, Sig. B₁.

weather . . . Done by Thomas Buckminster.¹

The analysis of the titlepages reveals continuity of construction. From these sectional titlepages one can see a similarity of content in addition to a basic conformity in format.

The unique publication of this group of six almanacks serves to introduce a comparison of their content. Although A briefe treatise containing many proper tables and easie rules² written by Richard Grafton is not separated into parts like the others, this publication covers the same content as the other five publications included in this group of six. Generally the first portion of the almanack contains some drawings and instructions preceding the charts, which provide a day by day analysis of each month of the year. Some things given in the analysis are the holy days, festival days, "good" days and "bad" days, law days, and many more. Grafton's almanack states many familiar points of instruction which illustrate themselves:

A rule to knowe certainelie the Dogge-dayes.
The dogge-dayes doe alwayes beginne the sixt of
Iulie, and ende the seuinteenth of August.³

A rule to know how many dayes euery Month in

¹ 423, Sig. B₁.

² 12161.

³ Ibid., Sig. D₅.

the yeere hath.

Thirtie dayes hath Nouember,
 Aprill, Iune and September,
 February hath xxviii alone
 And all the rest haue thirty and one.¹

Along with these examples and other instructions for understanding the computations of the charts, there is a diagram of a man's body showing how the parts of the body are governed by the twelve zodiacal signs. Three² of the publications contain precisely the same diagram. One work has a diagram showing the veins in a man's body and how they correlate with the practice of astrology and medicine. One publication is lacking in the first part and Grafton's almanack does not contain an illustration; however, Grafton did present the anatomical diagram in verse:

A Rule to know by heart what part of mans
 body is subject to any of the twelue signes.

The head and face doth Aries rule,
 as Taurus doth the necke.
 But armes and hands, in Geminies power,
 doth suffer ioy or wreck.
 Cancer doth guide the breast, the lungs,
 the ribs and stomack stout,
 Leo likewise hath heart and backe,
 thereof yee neede not doubt.
 The belly and bowels Virgo hath,
 and eke the entrals all:
 The loynes, the kydnies and the raines,
 to Lybraes lot doth fall.
 The blather and the secret parts,
 to Scorpio are the fees,

¹ Ibid., Sig. D6.

² 423, 525, 526.

The thyghes doth Sagittary guide,
 and Capricorne the knees.
 The legs to Aquary belong,
 to vse them as he lust.
 But pisces holdes the feete and heeles,
 and so for euer must.¹

Rules, instructions and the monthly charts comprise the first part of the almanack.

The second part of the almanack contains the prognostication. Within this portion of the publication, certain necessary information is presented. Generally, this material will consist of a majority of the following topics, varying little from the basic method. Some of the topic areas are

1. The disposition and inclination of the weather for the four quarters of the year.
2. The disposition of the weather daily for all the months.
3. The eclipses of the sun and moon.
4. The rising and setting of the sun and moon.
5. The duration of the moon's influence on ebbs, floods and tides.
6. The placing of the planets in their motion, noting significant positions during the year and how they relate to medicine.
7. The law days, sympathy days, etc.
8. Principal fairs in a location from a city to a country.

All the publications of this group of six relay a large majority of this prognostic information which demonstrates the standardized style in construction and content used for almanacks in England during 1595.

¹ 12161, Sig. E₁^b.

A new pleasant and delightfull astrologie¹ written by master Harlequin is not an almanack in the same sense as the others. This publication by the royal astrologer is an answer to the creation of the Catholicon or Holy League, which had the King of Spain at its head. This work outlines ten errors of the League in astrological form. Some of the errors occur in the signs, planets and eclipses; the distinction of times; the length of the League's world; the humour to be among them; the prediction of events of the League from the conception; and the disposition and course of the year. Harlequin's volume is a satiric attack on the Catholicon and consequently was discussed in more detail in the chapter dealing with theological controversy.

Giovanni Cipriano's work provides an entire synopsis of the two-part book on its titlepage:

A Most Strange and Wonderfvll Propheſie vpon this Trovblesome world. Calculated by the famous Doctor in Astrologie, Maister Iohn Cypriano, conferred with the iudgements of Iames Marchecelsus, and Sinnior Guiuardo, three excellent Astronomers vnder the Emperour of Christendom: sent out of Germanie into Italy, to the Vniuersitie of Padua, to the rareſt Nigromancer in the world. Wherevnto is annexed Tarquatus Vandermers ſeauen yeares ſtudy in the Arte of Magick, vpon the twelue moneths of the yeare, where many ſecrets are reueald vnto the world.²

¹ 11279.1 = part 2 of 3388.

² 5324, Sig. A₁.

This work is also a translation from Italian into English by Anthony Hollaway. The first part of this volume is an allegorical description of the directions--north, south, east and west. Here is Cipriano's handling of "south."

In the South shall liue a Woolfe vpon the commons bloud, and quaffe down townes into his thirstie throate but in the middest of his bloudie banquet shall he choake himself and die.¹

The second part is a study in magic by Tarquatus Vandermer, who had originally composed this work in 1569. This date is given also by Abel Jeffes, the printer, on the second titlepage of this work. Apparently, this work is identical to STC 24592, which is Vandermer's 1569 edition.² The author's treatment of magical monthly prognostication is given in this manner:

Aprill.

In Aprill shall happen such a terrible battell on the sea, whereby the water will be turned to the couler of bloud, more sanguinlike then is the redde seas; God for his mercy turne it to the best and defend our innocent and spotlesse bloud of England.³

Although magic was a profession that one was not to boast of considering the adverse reactions to witchcraft prevalent in Elizabethan England, the publisher took a chance with this

¹ Ibid., Sig. A₃^b.

² Scott, Elizabethan Translations from the Italian (1916), no. 254.

³ 5324, Sig. B₁^b.

work. The following is the sorry end of that chance:

On 3 December 1595 Abel Jeffes' press and letters were seized for printing this book and "diuerse other lewde ballads and things verve offensiue."¹

This publication does not observe the standardized style which could be attributed to the fact that it was produced in Europe as opposed to England. Whatever the circumstances, the printer suffered for his indulgence at a time when extreme discretion was needed.

The last publication of the Almanack section is a masterpiece of invention and is a voluminous work. The shepheards kalender,² anonymously written, is a translation from French into English produced by a translator, who is not known but who is hypothesized as Alexander Barclay.³ This almanack is unlike the other publications in content and construction; however, a few similarities do still exist. For example, The shepheards kalender does present topics such as the eclipses of the sun and moon, the changing of the moon, the position of the planets and how they affect physic and surgery, and the dates of the principal fairs and feasts along with charts, maps, diagrams, and pictures. But this publication is much larger than the ordinary almanacks of 1595. This translation has a strong affinity with religion.

¹ Boswell, E., and Greg, W. W., Records of the Court of Stationers' company . . . edited by W. W. (1930), xx.

² 22418 = 22417. The first English edition was printed in 1503.

³ STC² suggests Barclay as the translator but information is unprovable.

The similarity between the two, this work and religion, is illustrated in the following quotation from the "Prologue," which also emphasizes the definite didactic nature of the publication in accordance with recognized Renaissance principles of learning:

This booke (gentle reader) was first corruptly printed in Fraunce, and after that, at the cost and charges of Richard Pynson newly translated and reprinted, although not so faithfully as the original copy required. Therefore it is once again overseene and perused, that the same may be at length correspondent to the Authors minde, and very profitable for the reader, because this booke doth teach many things, that we be bounde to learne, and know on paine of euerlasting death.¹

The influence of religion in this publication is also supported by the presence of subjects such as the Ten Commandments, the Apostles' Creed, and the Pater Noster. Clearly, religious instruction is combined with the almanack data. However, high moral instruction was intrinsic to the didactic nature of art. In this volume, ballads portray the state of the world and another part of the book preaches the ascendancy of virtue over vice in a narration on the Seven Deadly Sins. The introduction to covetousness outlines the "tree" of this vice:

Heere beginneth the twentie branches and boughes of Couetise, as Compunction, Rapine, Vsurie, withholding debt. Not yeelding

¹ Ibid., Sig. A₂.

commised Simony, Sacrilege, Theft being proprietarie, Taking gifts vniustly, to haue too much, Expending abundantly, Fraud, False compunction, Leasing, Swearing, Forswearing, False Witnessse, Playes, Being vagabound, Out of the which twentie branches commeth other small twigges or branches, to the number of an hundred and thirtie. And so the whole number of them is an hundred and fiftie.¹

Whoever the author is, he elaborates upon covetousness as well as the other sins in this fashion. First the branches.

The viii. branch of couetise.
Theft. stealing without that it bee knowen.
Hauing the goods of other hiding them, Consenting to him that doth euill.²

The author illuminates the twigs on the branches of this vice through his verse:

For him thou robest did thee damage aforetime,
Or thou dost it of thy proper malice,
Or for thy simplenesse and ignorance.
For to withholde them more peaceably,
For feare to be punished,
Or for thou wilt alwayes perseuer in ill.
For it pleaseth thee that such robbery be done,
Or thou hast profit by such robbery,
Or for thou fearest him that doth such theft.³

Another example, along with the previous passage, is given by the author to illustrate the twigs of the branch of covetousness, called "False Witness."

The xviii. branch of couetise.
False Witness. That thing which they know not.
The thing that they doo know. The thing that

¹ Ibid., Sig. D₈^b.

² Ibid., Sig. E₁^b.

³ Ibid.

they weene to know.

Bearing witnes of y thing that they know not
 Witnessing the thing wherin they be ignorant,
 Dissembling to be ignorant of that they know,
 For praise that they haue or ought to haue,
 For loue of him for whom they be witnes,
 For malice that they will not say the trueth,
 For false opinion that they haue of the things
 Say that the thing is true, and know it not,
 Nor requiring for the truth and may well.¹

The stress on high moral instruction is flavoured with both religious education and the didactic nature of Elizabethan art and literature. Although The shepheards kalender, for instance, has been considered in the Almanack section of the Education chapter, this choice can be justified by the specific presentation, albeit in more detailed illustration, of the data generally presented by the other publications of this section. Still, the flexibility of the lines of division used in categorization are again demonstrated by this publication which could reasonably be put in either the Religion or Arts chapter. Using the perspective of an Elizabethan Englishman in 1595, this work becomes a source of learning and teaching, and since it is a calendar, The shepheards kalender is the best of the Almanack section of this chapter.

¹ Ibid., Sig. E₂^b.

HISTORY

10922. Fiston, William. The estate of the Germaine empire, with a description of Germanie.
11276. France. [Anonymous publications only.] The historie of France. The fovre first bookes.
12462. Guicciardini, Francesco. Two discourses of Master Frances Guicciardin, which are wanting in the thirde and fourth bookes of his historie.
- 13119.1 = 20106.5. Henry IV, King. A state discovrse vpon the late hurt of the French king.
17003. Lycophon. Lycophonis Chalcidensis Alexandra. (R.)
17162. Macchiavelli, Niccolo. The Florentine historie.
17943. Minadoi, Giovanni Tommaso. The history of the warres betweene the Tvrkes and the Persians.
20067. Plutarch. [Vitae parallelae.] The lives of the noble Grecians and Romanes. (R.)
- 20067.5. Plutarch. [Vitae parallelae.] The lives of the noble Grecians and Romanes. (R.)
- 20106.5 = 13119.1. Pont-aymery, Alexandre de.
21083. Roberts, Henry. Lancaster his allarums honorable

assaultes, and supprising of the block-houses and store-houses belonging to Fernand Bucke in Brasile.

21288. Romans. A record of auncient histories, intituled in Latin: Gesta Romanorum. (R.)

21441.7. Rudolf II, Emperor. A great and glorious victorie obtained by the emperour Rodolph the second against the Turke.

With the rise of patriotism and nationalism in England during Elizabeth's reign, a complementary development occurred in the growing interest in history, especially English history. The search for roots or heritage is reflected in many types of publications extant from 1595. For instance, one can witness the historical influence in Elizabethan drama, poetry and prose. The classification of historical publications is based upon Elizabethan concepts of what was history. Therefore, with this precept in mind, the difference between topical publications and history, for example, becomes recognizable. The twelve publications of the History section provide a variety of topics and treatments.

The first work to be considered is a Greek poem entitled Lycophronis Chalcidensis Alexandra,¹ which is

¹ 17003. Published at Oxford.

attributed to Lycophron of Chalcis, a Greek poet of the Hellenistic Age about 325 B. C. This history volume is a dramatic monologue in which Cassandra prophesies, in an obscurely allusive style, the fall of Troy, the fate of the heroes of the Trojan War, and other events down to the rise of the Roman power. The language of this publication limits its use to a select university group. Lycophron was also a writer of tragedies, which have not survived, and the author of a treatise on comedy, of which only fragments exist.¹

The estate of the Germaine empire² is another historical work that is a translation. William Fiston, the translator, speaks about his publication in the dedication to Robert Radcliffe, V Earl of Sussex:

The worke (I confesse) was not of mine owne collection: but the one parte I receiued in Italian, the other in Latine . . . and now hauing ioyned both together, and clad them in English attire, I humblye craue your Lordshippes patronage to priuiledge these new pilgrims against their peeuish persecutors. . . .³

Fiston supplies the reader with an outline on the titlepage of his whole book which will serve to illustrate its contents:

¹ Sir Paul Harvey, ed., The Oxford Companion to Classical Literature (1937; rpt. Oxford: Clarendon Press, 1974), p. 251.

² 10922.

³ Ibid., Sig. A₂-A₂^b.

The Estate of the Germaine Empire, with the description of Germanie. 1. Declaring how the Empire was translated from the Romaines to the Germaines: with diuers and sundrie memorable accidents following there-vpon written certaine yeeres past as the estate the stood. 2. Describing the scituation of euery Countrie, Prouince, Dukedome, Arch-bishoprick, Bishoprich, Earledome and Cittie of Germanie: The Princes and chiefe officers of the Empire in their seuerall places: who haue their seates & voyces at the election of the Emperour, and at the Imperiall Parliaments: and who are the Electors of the Emperour: and also what companies of Soldiers (both horssemen and foote-men) euery Prince, Arch-bishop, Bishop, Noble-man and Cittie, is bound yeerely to finde against the Turke. Newly set foorth for the profite and pleasure of all Gentlemen and others, that are delighted in trauaile or knowledge of Countries.¹

Fiston writes his history of the Germans in the initial part of the book and then complements the first part with a detailed breakdown of the feudal organization of Germany using the perspective of having a Turkish enemy to illustrate his topic.

Similar to Fiston's publication, The history of the warres betweene the Tvrkes and the Persians² is coloured by the perspective of having a Turkish enemy. This work was originally composed in Italian by Giovanni Tommaso Minadoi, and then was translated into English by Abraham Hartwell. The author presents a variety of material such as maps,

¹ Ibid., Sig. A₁.

² 17943.

tables, arguments and letters in order to elucidate his topic. Again the titlepage turns into a typical Elizabethan advertisement of the publication's features:

The History of the Warres Betweene the Tyrkes and the Persians. Written in Italian by Iohn-Thomas Minadoi, and translated into English by Abraham Hartwell. Containing the description of all such matters, as pertaine to the Religion, to the Forces, to the Gouvernement, and to the Countries of the kingdome of the Persians. Together with the Argument of euery Booke, & a new Geographical Mappe of all those Territories. A Table contayning a declaration aswel of diuerse new and Barbarous Names and Termes vsed in this History, as also how they were called in auncient times. And last of all, A Letter of the Authors, wherein is discoursed what Cittie it was in the old time, which is now called Tauris, and is so often mentioned in this History.¹

The author carries with him a high degree of qualifications that permit him to write on this subject. In the beginning of his book, Minadoi states his qualifications and purposes as such:

I heere take in hand to describe, being therunto moued, principally vpon two occasions. The one is, for that they all seeme to me of themselues very worthy to be knowne both of the men that liue at this day, & also of those that shall come after vs: neither haue I as yet seene any man that hath made any full or true report thereof, which notwithstanding I hope shalbe herein performed by my selfe, who haue been entertained almost seauen whole yeares (during the said warres) partly in Soria, partly in Constantinople, and by occasion of my practise of Phisicke, haue been familiarly conuersant with many Bassaes, Embassadours, and other great men, aswel Persians as Turkes,

¹ Ibid., Sig. A₁.

that haue beene agentes and dealers in these affaires. The other is, for that I doe verily persuade my selfe, that I shall breede great profite and delight to all nations Christian by the reading of this history, wherein they shall vnderstand how mighty the forces are of those two enemies of the name of Christ; and in what termes they stand euen at this day: by meanes of which knowledge it may peradventure fall out, that our Christian Princes will bee encouraged to take vp armes against the Barbarians vnder whose gouernement so many famous and potent nations are already reduced.¹

In this passage, one notices the Elizabethan concern of authors to teach and delight being expressed by Minadoi in his introduction. The date of the end of the writing of the work is indicated by Minadoi as 17 August 1587; however, the translator says that he had written the dedication "At Lambehith, this New-yeares-day 1595."² In the dedication to John Whitgift, the Archbishop of Canterbury and member of the Privy Council, Abraham Hartwell makes some astounding statements. He says that the Turks should fall into the hands of the Christians around 1594 or 1595 and that the House of the Ottomans shall decay in the thirteenth or fourteenth king, neither exceeding those numbers nor going later than the year 1596.

Two discourses of Master Frances Guicciardin³ is a

¹ Ibid., Sig. B₃.

² Ibid., Sig. A₄^b.

³ 12462.

volume that had been lacking in an earlier edition of the third and fourth books of his history. The work is presented in four languages. The history, which was published at Basel in 1561, is commented upon in the epistle to the reader. In this supplementary work, the material, formerly lacking, is described in the epistle dated from London, 16 January 1595, as being "left out of purpose, because they discouer such matter against the popes vsurpation."¹ Consequently, Guicciardini adds a religious colour to his publication when he receives permission to add to it.

A place altered in the third Book of his History, in the 91. pag, in the second side of the pa, after the impression of Venice; the Historie being imprinted in quarto.²

In this time the bishop of Rome, exercising no ciuill authoritie, and the reuerence in spirituall matters, which before men did bear vnto them, in respect of their holinesse of life (which now they made no shew of) declining and decreasing, they liued as subiect to the Emperours: without whose approbation, or the consent of their Hexarches, albeit choice were made by the Clergie and people of Rome, yet durst they not accept of or exercise the place of bishop. Moreouer, the bishops of Constantinople & Rauenna (as commonly the seate of Religion, doth follow the power of the Empire, and force of armes) did often dispute with the Bishoppes of Rome for superioritie.³

¹ Ibid., Sig. A₂.

² Ibid., Sig. B₁^b.

³ Ibid., Sig. D₄^b.

The history by Guicciardini is presented in four languages simultaneously. Four columns present the corresponding material in French, Latin, Italian and English. The verso of each page has two columns, the first gives French in roman type, and the second provides English in black letter type. The recto side of the next page contains two columns of the same information given on the preceding page. The first column is in Latin presented in roman type, and the second is Italian in italic. The translator of the English is stated to be W[illiam] I[ones], and in addition to this, Sonnets 106, 107 and 108 of Petrarch are presented on the verso side of the titlepage.

The next work is also concerned with Italian history. The Florentine historie¹ was written in Italian by Niccolo Macchiavelli and translated into English by Thomas Bedingfeld, who dated his dedication to Sir Christopher Hatton, the Lord Chancellor of England, on 8 April, 1588. The concluding paragraph illustrates the style of dealing with the subject matter:

In the last end of his life, he liued full of sorrow, caused by extreme sicknes: for he was troubled with intollerable paines of the stomache, and died in Aprill the yeare 1492, and the three and fortie yeare of his age: neither was there anie man that died either in Florence, or elsewhere in Italy, so famous for

¹ 17162.

his wisdom, or so much lamented of his country. In so much as the heavens made evident signes of great misadventures that should follow. Amongst others, the Temple of Santo Reparata was with so much furie stricken by thunder, that the greater part of the steeple was throwne downe, to the admiration and terrour of all men. All the inhabitants of Florence, and all the Princes of Italy lamented his death, and made manifest shewe therof. For there was not any of them, that sent not Embassadors to console the death of Lorenzo. And for triall that they had iust cause to lament, the effect following proued. For Italy being deprived of his counsell, had not any man left therein whose wisdom could preuent or bridle the ambition of Lodouico Sforza, Governour of the young Duke of Milan. Wherefore, Lorenzo being dead, those euill seedes beganne to grow, which shortly after (wanting such a one to roote them out) did ruine, and yet doth ruine all Italy.¹

In this history, Macchiavelli comments on all kinds of governments, suggesting that monarchy is perhaps the least imperfect. Macchiavelli, a citizen and secretary of Florence, covers the time period from 1344 to 1492, but he emphasizes the rule of Lorenzo di Medici with whom he was most familiar.

The publication, The historie of France,² changes the scene to another country. In the dedication to two ladies of Her Majesty's privy chamber, one of whom is his mistress, Thomas Lannett mentions that he earlier had translated this work covering the period from 1544 to 1584 by an unknown author and has now had it printed in 1595. The content and purpose of this history book is elaborated upon in his

¹ Ibid., Sig. V₃^b.

² 11276.

introduction.

Now that those our Actions are most worthy of praise, which can both please & profit together, wherein a History ought to haue the aduantage to excell all other, I do not wel know . . . whether in representing vnto you the estate of Fraunce, and nations neighbour vnto it, since fortye yeeres past I might doe a generall pleasure . . . if I be not deceiued through the selfe liking of my owne labour, the truth herein so clearely represented, the free desire of euery ones profit in sundry sortes, the varietie and notable euent of so many accidents doe sufficiently promise vnto mee a gracious acceptance . . . I doe lesse doubt, how small or much pleasing soeuer the first Treatise of this Historie shal be, but that all wil euen hasten to see the progresse and issue therof . . . to be willing to know the meruailles of Gods iudgements, the great hatreds and small charitie: So many peaces broken, so many warres renewed, so strange cruelties, so smal fauours: in summe al the Potentates of christendom at banding for, and against the French, who most miserably haue made themselues the foole in the play, and the vnhappy end & variable reencounter of more rare miseries, then euer worldlings did practice. I cleane contrarye knowing the veye causes and meanes through which wee haue beene cunningly leade to such pouertye, endeouour . . . to estrange from my selfe the consideration of so miserable effects. . . .

For when I should entreat but of the wars between Charles the Emperour, and Philip his sonne, against the Kings of Fraunce, or of the change of Religion throughout Christendome or of the Seditions that ensued thereon, I should worke you very small pleasure and lesse profit, in laying downe these matters so rawly vnto you, leauing in the meane time vndiscovered, the roote and cause of these great ones enmities: the beginning and progresse of the reformation, the paines and pursuites against such as were wilfull in the faith, when, whence, and how the Lutherans were dispersed throughout the whole world, by what meanes and successe they haue been maintained against the Catholiques in euery Countrie: together with the motife and conduite which both the one and the other pretended to bring, to the defence of the

true and auncient religion. And hereby in shewing you the beginnings and preparatiues of the stomacking warres among the Christians, I shall make you to iudge how the most notable broyle which euer was seene in Christendome, had his beginning from the diuersities of opinions, in the explanation of the religion of our Fathers. To the maintenance of which, the persecutions which were ordained and pursued against the more stedfast in their faith, haue brought forth lesse troubles in all sortes of vertues, but much greater be it in quantitye or qualitie of vices, yea surpassing all misfortune, number, and varietie of notable accidents, all the warres which euer our ancestours had against their neighbours.¹

Although this quote is lengthy, it does illustrate many things about the times. The passage demonstrates a concern for history, and especially the native history by countries experiencing the Renaissance movement. In this case, the publication shows a Frenchman's interest in French history being published in England where a similar movement is afoot. Not only is the historical interest articulated in the author's introduction of his content and purposes, but also the passage portrays the influence of religion and government on the French topic and Roman Catholic perspective of this translation. The quote supports the Elizabethan belief in the dual role of literature to teach and delight.

The next work is A state discovurse vpon the late hurt of the French king² by Alexandre de Pont-aymery who is the

¹ Ibid., Sig. B₁-B₁^b.

² 13119.1 = 20106.5.

original writer of the French edition of 1594, which was translated into English by Edward Aggas, the printer. This publication reflects an attack on Roman Catholicism in France, a situation which was parallel to that of Protestantism for an Englishman. Pont-aymery foreshadows his later comments on the Holy League in his foreign dedication:

My Lord, the League is a disease as surely vnited to french mindes, as the feuer is vnto the corrupt humours of vnsound bodies: and in consideration hereof, I haue framed this discourse, wherein the remedie is more apparant then the disease it selfe, in case rebellious wil vouchsafe to imparte it to their mindes. . . .¹

In the text itself, Pont-aymery releases the full force of his indignation against the League:

Africa no longer engendreth monsters. The Ayre of Europe conceiueth them: France nourisheth & bringeth them vp: Spayne aduoweth them: and Italy sanctifieth thē: of Bastards she legitimateth them: and of simple vntimely birthes, maketh them perfect men: By them in Christiandome molested: Christianitie scandalized & the Church deuided. To be short, all orders so peruerted, that traitors are named Confederates: seditious persons, good Catholickes: Newters, trustie and well aduised persons: Rebels, riualls in estate: seruants, home-borne Children: strangers, naturall and originaries of the Realme: yea euen supporters of the estate & pillers of the Church: Euery one complayneth of the disease, but no man seeketh remedie.²

¹ Ibid., Sig. A₁^b.

² Ibid., Sig. A₂.

The author, in telling the history of the attempt on the life of the King of France, proceeds to lay the blame on not only the Holy League, but also at the hands of the Pope and the Jesuits:

Can anything be more impertinent or of a more cowardly disposition, then that some of the kings officers who barking at the shadowes of Miters & red hattes with eloquence rather artificiall then naturall & with farther fetches then reason, haue hitherto maintained the Iesuites with such feruency that they enflamed the speeches of theyr maisters faithfull seruants & conuerted thē into smoke, euē at such time as the kings life was in question, & that mē protested against them in respect of the smale accompt that they made, to the end they might rest in credite with the pope & his formall creatures the Iesuites?¹

From the quotations, one notices the religious emphasis of this work; however, the incident of history that is related in Pont-aymercy's publication evolved from a religious and political conflict.

Henry Roberts wrote Lancaster his allarums honorable assaultes,² in which the subject of more recent history to the Elizabethan of 1595 is discussed. Roberts tells of Captain James Lancaster's surprising of the blockhouses and storehouses of Fernand Bucke³ in Brazil. The volume narrates the exploits of James Lancaster, who is the dedicatee, from his landing at the mouth of the Ordinance to his departure

¹ Ibid., Sig. A4^b.

² 21083.

³ Pernambuco.

with fifteen good ships, captured full of spices, sugar and cloth. The following passage relates the beginning of the enterprise:

In September now last past 1594 these worshipfull, graue Citizens, and fathers of London, and most faithfull subiects to our Prince, and Country, the worshipfull, Iohn Wats, Alderman, master Paul Baning Alderman, master Sute Salter, master Boreman and others of woorship in this most famous Cittie, desirous for their Countries honor and benefit to employ their substance, victuled and equiped for all needfull things to so hard and daungerous a voyage appertaining three good Ships, videl, the Consent of the burthen of 240. tunnes or there about. the Salomon of 170. tunnes or there about, and the Virgine 60. tunnes or there abouts, appointing for Commaunders in this voyage Iames Lancaster of London Gentleman, Generall of the Fleete, Mun Barker of London Viz-Admirall, and Iohn Awdley of Popler neere London their Reare-Admirall, hauing in their company Iohn Wats the sonne of Alderman Wats a proper and forward Gentleman full of resolution. And Symon Boreman sonne of M. Boreman Owner of the Salomon, a forward and likely youth.

These forenamed shippes fully equipped and furnished with all needfull prouision moste royally, departed from Blackwall rood near London, in October last past. . . .¹

Roberts concludes his work with a poem eulogizing the worthy and valiant gentlemen, Captain Barker and his friend, Captain Cotton, who along with many others had lost their lives in this adventure.

The final two extant publications of 1595 in the history section are two editions of the same work. The work

¹ Ibid., Sig. B₁^b-B₂.

is The lives of the noble Grecians and Romanes,¹ which was written by Plutarch in Greek, was translated from Greek into French by Jacques Amyot, and later was translated into English by Sir Thomas North. This work was to figure prominently in Elizabethan drama, especially supplying the source material for several of Shakespeare's plays such as Julius Caesar and Coriolanus. A quotation from Plutarch's treatment of an event from Caesar's life illustrates the link to the historical influence on Elizabethan drama:

Then part of Brutus company and confederates stooede rounde about Caesars chayre, and part of them also came towardes him, as though they made sute with Metellus Cimber, to call home his brother againe from banishment: and thus prosecuting still their sute, they followed, Caesar, till hee was set in his chaire. Who, denying their petitions, and being offended with them one after an other, because the more they were denied, the more they pressed vppon him, and were the earnestest with him: Metellus at length, taking his gowne with both his hands, pulled it ouer his necke, which was the signe giuen the confederates to set vppon him. Then Casca behinde him strake him in the necke with his sword, howbeit the wound was not great nor mortall, because it seemed, the feare of such a deuilish attempt did amaze him, and take his strength from him, that he killed him not at the first blow. But Caesar turning straight vnto him, caught hold of his sword, and held it hard: & they both cried out, Caesar in Latin: O vile traitor Casca, what doest thou? And Casca in Greeke to his brother, brother helpe mee. At the beginning of this stur, they that were present, not knowing of the conspiracy, were so amazed with the horrible sight they saw: they

¹ 20067, 20067.5.

had no power to flie, neither to helpe him, not so much, as once to make any outcry. They on the other side that had conspired his death, cōpassed him in on euerie side with their swords drawn in their hands, that Caesar turned him no where, but hee was striken at by some, and still had naked swords in his face, and was hacked and mangled among them, as a wilde beast taken of hunters. For it was agreeede among them, that euey man should giue him a wound, because all their parts should be in this murther; and then Brutus him selfe giue him one wound about his priuities. Men report also, that Caesar did still defend him selfe against the rest, running euey way with his body: but when he saw Brutus with his sword drawn in his hand, then he pulled his gowne ouer his head, and made no more resistance, and was driuen either casually, or purposely, by the counsell of conspirators, against the base whereupon Pompeys image stode, which ran all of a goare bloud till he was slaine.¹

One readily sees that Shakespeare's presentation of Caesar's death differs somewhat from that of his source, Plutarch. The dramatist was to add that spark of genius in his transformation of the story into tragedy. Plutarch chronicles the lives of fifty noble Grecians and Romans, although the emphasis is placed upon the Romans. Some of the men whose lives are treated include Pericles, Coriolanus, Theseus, Crassus, Caesar, Brutus, Cicero and Romulus. The high esteem in which this publication was held, not only for the impact it had on poetry, drama and prose, but also because of the didactic nature of history and its encouragement of a

¹ 20067, Sig. VVV5.

nationalistic pride is demonstrated by the dedication dated 16 January, 1579. North dedicates the translation to Queen Elizabeth I, thereby illustrating the worthiness of history:

Vnder hope of your highnesse gracious and accustomed fauour, I haue presumed to present here vnto your Maiestie, Plutarkes liues translated, as a booke to be protected by your highnesse, and meete to be set forth in English.¹

History publications, as a form of education and learning, are epitomized by Plutarch's work as translated by Sir Thomas North.

LANGUAGE AND DICTIONARIES

3979+ = 3980+.

3980+. Buchanan, George. De prosodia libellvs.

4511. Camden, William. Institvtio graecae grammatices compendiara, in vsum regiae scholae Westmonasteriensis.

6403. Day, Angel. The English secretorie. (R.)

6546. Delamothe, G. The French alphabeth, with the treasvre of the French tung.

7351. Duncan, Andrew. Latinae grammaticae pars prior sive etymologia Latina in usum rudiorum.

¹ 20067.5, Sig. *2.

17176.3. Macropedius, Georgius. Methodvs de conscribendis epistolis. (R.)

17280. Manuzio, Aldo. Phrases lingvae Latinae. (R.)

19775. Perry, Henry. Eglvryn phraethineb sebh, dosparth ar retoreq.

20763. Ravisius, Joannes. Epithetorum epitome, accesserunt synonyma poetica. (R.)

The publications of the Language and Dictionaries section contain a variety of material. Four publications are concerned with the instruction of language: two treat Latin, one Greek, and the other French. From these numbers one can see a continuing interest in the learning of language. The languages that are learned point to the influences of Roman, Greek and French upon the English language. Latin, which was the intellectual and universal language, had decreased in general popularity by 1595 with the growth of the vernacular in language and literature. However, the absence of any publications teaching the English tongue is conspicuous. One publication is a dictionary with a small section on the basic elements of poetry. The last four works deal with writing. Two of these publications handle the art of prose and rhetoric, while the last two teach the writing of epistles, and one includes the office

of an English secretary as well. Altogether, nine extant publications of 1595 are included in this section, six of which are in Latin, two in English, and one in Welsh. One of the English works is a translation of a French instructional manual.

The first publication, Institvtio graecae grammatices compendiara¹ is written in Latin by William Camden. The primary aim of this volume is to teach the Greek language to the reader. In the beginning, the book presents the alphabet, noting the vowels, consonants, and accents. The forms of nouns, pronouns and verbs follow the alphabet, showing also verb tenses, participles, voice and exceptions. Syntax is the subject of the remainder of the publication, describing grammar and composition through illustrations such as adverbs, prepositions, and participles. Camden's work attempts only to be an instruction manual in how to learn Greek with the aid of explanations, illustrations, charts, and tables.

Andrew Duncan's publication, Latinae grammaticae,² is a Latin work showing how to learn the Latin language. Duncan receives encouragement from several sources in the form of verses in the beginning of his book. One contributor

¹ 4511.

² 7351.

is Robert Waldegrave, the printer, who writes two Latin poems to the author and his book. The other source of reinforcement comes from four authors who are professors of divinity and contributors of two Latin poems each. Duncan outlines the contents of his publication on the verso of the titlepage.

1. Nominum genera.
2. Nominum declinationes.
3. Adjectiva: item nominum Comparationes & derivationes.
4. Pronomina.
5. Verba.
6. Participialia & Participia.
7. Dictiones non variatae.¹

The manner in which Duncan treats his topic is shown in this brief passage:

Grammatica est ars rectè loquendi: Eius
duae sunt partes: Etymologia et Syntaxis.
Etymologia dictionem tractat. Dictio ex
syllabis: Syllabae ex literis constantur.²

The method used by Duncan in his manual is similar to that used in the previous publication. Each presents the respective language to be taught and learned in a similar manner, not far from the system used now in the twentieth century.

Phrases linguae Latinae³ is written by Aldo Manuzio.

¹ Ibid., Sig. A₁^b.

² Ibid., Sig. B₁.

³ 17280.

This publication gives Latin words, with English translation, and then the author presents various Latin phrases or different ways of saying the same thing. An example follows:

Accusor.

I am accused, or blamed.

Vitio mihi dant, vitio vertunt, fraudi tribunt,
hoc in me conferunt: hoc mihi ascribunt, hac me
culpa condemnant, hanc in me culpam conferunt,
huius mihi culpaē notam inurunt: hoc me nomine
accusant.¹

The words are arranged in alphabetical order. The only English in this publication is in the English paraphrase and in the table which gives the English subheadings and where to find the Latin equivalent in the volume.

The next publication, The French alphabeth,² is divided into two parts. The contents of the first part are outlined by the author, G. Delamothe, on the titlepage:

The French Alphabeth, teaching in a very short time by a most easie way, to pronounce French naturally, to reade it perfectly, to write it truely, and to speake it accordingly.³

In the epistle to the reader, Delamothe offers a warning about the method that ought to be followed in learning French. He says that first one ought to learn the letters and how to spell them. Then the author suggests learning how to read

¹ Ibid., Sig. A₆.

² 6546.

³ Ibid., Sig. A₁.

and spell words. The third action recommended is learning pronunciation. After these, Delamothe propounds the method of translation using the rules learned. As with the other language instruction manuals, this publication gives the alphabet with the vowels and consonants. Then the book teaches single and double syllables, showing the division of letters in order to provide a key to correct pronunciation. After elaborating upon the rules and their distinctions, Delamothe concentrates on pronunciation, and in the second part of his publication the author provides examples of the French language in action. The contents of this section are outlined on a titlepage.

The Treasvre of the French toung. Containing the rarest Sentences, Prouertes, Similies, Apothegmes, and golden sayinges, of the most excellent French Anthours, as well Poets as Oratours. Diligently gathered, and faithfully set in order, after the Alphabetical maner, for those that are desirous of the French toung. By G.D.L.M.N.¹

In this section Delamothe gives examples from French language on common situations and events that happen in everyday life with which one would have to be conversant. Some of these instances include familiar speeches, time, numbers, days, weeks, months, weather and seasons, food and drink, how to buy and sell, and what is necessary to know when one goes to the barber, shoemaker, tailor or to music concerts or plays.

¹ Ibid., Sig. M₁.

Generally, these items are one liners and the entire book uses an English and French format. The English information on the verso of the page is presented in French on the following page.

The Latin work of 1595, Epithetorum epitome,¹ is the only extant dictionary in this section. The author, Joannes Ravisius, arranged the dictionary in alphabetical order.

Here is a sample of the content:

Aeua. Antiqua, nocens, capta venenis, vana.
 Aeuum. Angustum, miserabile, annosum, breue,
 volans, lubricum, praecps, currens, velox,
 capaducum, volatile, curtum, fallens,
 celere, resolubile, lamentabile, labens,
 labile, incertum.
 Afri. sitientis, discincti, vagi, rebelles,
 bilingues, saeui, insidi, sophaci, tenues,
 pastoracii, argumentarii.
 Africa. Fertilis, ordens, vadosa, belluis
 frequens.
 Africus. Creber procellis, praecps, pestilens,
 proteruus, nubifer, ater.
 Agamemnon. . . .²

Appended are two other works which deal strictly with peculiar words or names in poetry. The second titlepage lists the works:

Synonyma Propriorvm Nominvm a Ioan. Ravisio
 Textore Qvondam Collecta. Nunc vero multo
 amplius altera parte aucta. Accesservnt De
 Carminibus ad veteram imitationem artificiose
 compendis praecepta bona & vtilia, collecto a

¹ 20763.

² Ibid., Sig. B₄.

Georgio Sabino.¹

The first of these two works presents an alphabetically arranged set of words with their definitions. The second discusses poetry, using the following subject areas:

1. De Versibvs non Fvndendis Extempore
2. De Verborvm Delectv
3. De Strvctvra verborvm
4. De Epithetis
5. De Concinnitate pedvm, membrorvm et nvmerorvm.
6. De Figvris Qvi Bvsdam
7. De Qvibvsdam vitiis Pentametre ²

Eglvryn phraethineb sebh, dosparth ar retoreg,³

written by Henry Perry, is a publication which discusses the art of prose and rhetoric from a mechanical perspective; that is to say, the author's emphasis is on structure and technique. The language used by Perry is Welsh. A good example is supplied by the first paragraph of the chapter, "Rhetoreg:"

Rhetoreg neu reitheg yw celbbydhyd ar gyw raint ymdhidhan i ymadrodhi yn byphraeth, ac yn hyodl. Y Groegreit gynt yn hybhad, ac yn dhiabhribh (a'i coledhent, a'i mawrhaent. ac a rannent idhi bhalawd gwedhus, a chanmoliant gwed holyt) a'i galwent hi . . . febh twyfog yr enaid.⁴

¹ Ibid., Sig. Dd3.

² Ibid., Sig. 2F₆-2G₇^b.

³ 19775.

⁴ Ibid., Sig. C₁.

The work teaches how to use such things as parallelism, irony, paraphrase, inversion and more in learning to write prose letters of any kind.

George Buchanan had his work, De prosodia libellvs,¹ printed posthumously in 1595. Buchanan's publication is an instruction manual on the topic "De Generibvs Carminvm." Robert Waldegrave, the printer, said the following of the author and his book in an epistle:

Habes, Lector, breviter & perspicuè exposita, quae G. Buchananus tyronibus ad Poeticas rudimenta censuit necessaria . . . Quod si tanto viro per occupationes & graviora studia, licuisset reliquas Grammaticae partes, pari facilitate strictium percurrisse, Deus bone, quanta inde utilitas studiosae juventuti accessisset.²

Buchanan discusses the new and old rules of writing Latin prosody in great detail, giving many examples for illustration. The following passage on "De Syllabis" typifies Buchanan's style.

Syllabae accidunt tempora, et toni, longa syllaba duo habet tempora, brevis unum. Tempus enim nihil aliud est, quam mora in syllaba proferenda, quam Musici vocis tractu, aut instrumenti percussione, longiore vel breuiore, metiuntur.

Cognoscitur autem syllabae quantitas, aut exemplis, aut regulis. Exempla è Doctorum Poetarum scriptis petenda sunt.

Eregulis prima sit haec.

¹ 3980+. Buchanan died in 1582.

² Ibid., Sig. A₁^b.

Vocalis, etsi natura sit brevis, tamen positione sit longa: sequentibus eam aut duabus consonantibus, aut una duplice, in eadem cum vocali syllaba: vt est sunt, nex nox: aut in diversis: ut, artis, partis, gaza, maior: aut in diversis dictionibus, modo altera saltem consonans adhaereat Vocali.

Orandum est vt sit mens sana, in corpore sano [Juvenal].

In hoc versu, vt, sit, in, syllabae breues, propter consonantes sequentes, pro longis habentur.¹

By using the rules, charts and admonitions, Buchanan teaches poetry through a thorough examination of Latin language and literature.

The last Latin publication is Methodvs de conscribendis epistolis,² by Georgius Macropedius. In the first chapter of the book, "Prior pars de inventione rhetorica," the author discusses in detail the parts of epistles or letters, their kinds, and gives examples of both. He then presents principles of writing by using a question and answer format. For example:

Epitome Praeceptionvm de paranda Copia Verborum et rerum, per quaestiones breuiter, & luculenter tradita in vsum studiosorum.

Quid est Copia?

Est facultas quaedam, vnam eandemque rem, cum aliis atque aliis verbis efferendi, tum vero argumentorum & figurarum varietate augendi & locuple tandi.

Quotuplex est Copia?

Duplex, Verborum, & Rerum.

¹ Ibid., Sig. Ag-Ag^b.

² 17176.3.

Quid est verborum Copia?
 Facultas, qua vna eademq; sentētia variis
 modis efferri potest.
 Quid est Copia Rerum.
 Est facultas, qua breuis quedam sententia
 dilatatur, & vberius atque fusius explicatur.¹

After this section Macropedius presents a new kind of rhetorical argument, which replaces the classical form of an oration. The new method is presented in a nine part process. The parts are indicated as

1. Ratiocinatio
2. Inductio
3. Collectio
4. Complexio, siue dilemma
5. Enumeratio
6. Conclusio simplex
7. Subiectio
8. Oppositio
9. Inuersio²

At the end of this publication is attached an alternate method by which to write epistles. This alternative is written by "Christophorus Hegendorphinus."

The last publication of this section is one of the two originally written in English. The English secretorie,³ written by Angel Day, is an instruction book on how to write all kinds of epistles. Day's publication, like others in this area, outlines the kinds, parts, content, method and

¹ Ibid., Sig. L₄^b, fol. 80.

² Ibid., Sig. O₁-O₅.

³ 6403.

words used in each specific type of epistle. Some of the kinds of epistles include "descriptive, laudatorie and vituperatorie, deliueratiue, responsorie, dehortatorie and disswasory, conciliatorie, reconciliatorie, petitorie, commendatorie, consolatorie, monitorie and reprehensorie, amatorie, iudiciall, expostulatorie, inuectiue, comminatorie, deprecatorie, familiar, remuneratorie, iocatory, obiurgatory, and mandatory."¹ In addition to these instructions and teachings, Day provides an explanation of the figures, tropes and schemes that are required by his method. He explains his definitions according to their applications, uses and properties. In his conclusion, Day presents also the parts and office of a secretary, which he says is the best and easiest direction to learning for those young learners and apprentices of this occupation.

Everything considered, one can discern from the nine extant publications from this section on Language and Dictionaries, that the learning of language had become a fundamental function in the movement of the Renaissance. If one could not read or write, how could ~~one~~ participate in the growth of knowledge, ideas and thoughts of the time. The Elizabethan Englishman of 1595 had become more literate through the influence of the church, government, art and

¹ Ibid., Sig. 2S₂^b-2S₃^b.

most importantly, through the book trade. The publishing industry had brought knowledge, previously known only to a select few, to the common man by means of an increased availability of books and an easier access to information.

MARTIAL INSTRUCTION

10418. English Soldiers. A myrrour for English souldiers: or, an anotomy of an accomplished man at armes.

14000. Hurault, Jaques, Sieur de Veul. Politicke, moral, and martial discourses.

18428. Nenna, Giovanni Battista. Nennio, or a treatise of nobility.

21788. Saviolo, Vincentio. Vincentio Saviolo his practise; In two bookes.

21789. Saviolo, Vincentio. Vincentio Saviolo his practise; In two bookes. (R.)

22885. Smythe, Sir John. Instrvctions, obseruations, and orders mylitarie. (R.)

This subdivision in the Education and Learning section is termed "Martial Instruction." Six publications compose this group, of which five works are directly related to arms, and the other one is a treatise on nobility. The publications provide instruction on topics ranging from the duties of

soldiers and armies to the education of a prince.

The first publication to be considered is Instrvc-tions, obseruations, and orders mylitarie,¹ which was written in 1591 by Sir John Smythe prior to its printing in 1595. Smythe instructs that his work is requisite for all chieftains, captains, higher and lower men of charge, and officers in order that they might comprehend their duties better. To whom Smythe is addressing himself, he states in the dedication dated 1 May 1594: "To the Knightes, Esquiers, and Gentlemen of England, that are honorablie delighted in the Arte and Science Militarie."² The instructions are strictly on the proper government of an army. Some of these teachings concern themselves with where field pieces, munitions, drummers and ensign bearers are to be positioned as well as how to arm and use them. Along with this, Smythe describes the purpose, the method of use, and manipulative strategies employed by all the various components of an army, such as piquers, mosquetiers, arquebuziers, footmen, horsemen, archers and others. The next quotation elucidates some of Smythe's topics of instruction:

How ensigne bearers ought to carrie their
ensignes marching through a great Cittie or
Towne.

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¹ 22885.

² Ibid., Sig. 4π₁.

Why launses are rather to be reduced into
squadron then into troupe.

· · · · ·
Concerning the election, apparelling,
arming, and weaponing of all sortes of footmen.¹

Smythe concludes his publication with a warning that men at arms are unemployed in Christendom. Smythe urges Elizabethan Englishmen to familiarize themselves with the government of an army which he believes is necessary for the troubled times.

The next work, A myrrour for English souldiers,² is anonymously written, and is directed to those having high rank in the army. This instructional manual for leaders contains advice on warfare, things to be done and things to be avoided. Among many other things, this martial instruction work sets out eight conditions requisite for a good general. The conditions are

- 1 To auoid vniust wrongs.
- 2 To correct blasphemers.
- 3 To succour Innocents.
- 4 To chastice quarellers.
- 5 To pay his souldiers.
- 6 To defend the people.
- 7 To prouide things necessarie.
- 8 To obserue fayth with enemies.³

Later in the volume, the author speaks on another topic, the

¹ Ibid., Sig. A₁.

² 10418.

³ Ibid., Sig. B₂.

government of a general, which is illustrated in part by the following passage:

Three things a Generall must obserue in choosing his chieftains.

1. Not to entertaine such amongst whome there is any priuate quarell.
2. Ambitious Captaines are daungerous in an armie.
3. He must haue such Captaines as loue concorde in warre. He must not be confident to beleue euery light report, which fleeteth through the camp. A Generall must reprehende his Captaynes in secrete. To goe resolutely to an enterprise, is an earnest of victorie.¹

Annexed to the publication is an opinion on the government of a colonel general in a town of war, for the defence and preservation of the same. Included in this publication are two illustrations which show bulwarks and flanks, and how to make a breach. Although this publication is directed towards accomplished men at arms, the titlepage invites everyone to partake of the knowledge:

Being written for the generall reading of all sorts of persons. Aswel those that professe Armes, as loue Artes: or, that hath any liking of Vertue, or resolution of Valour.²

Rising up the scale of man's hierarchy, the publication Politicke, moral, and martial discourses³ deals with

¹ Ibid., Sig. C₂-C₂^b.

² Ibid., Sig. A₁.

³ 14000.

the education of a prince in the three disciplines stated. This work was originally printed in French and was composed by Jaques Hurault, one of the French king's Privy Council, who dates his work in an epistle to the king as "From Paris the 28. of October, 1588."¹ Arthur Golding translated Hurault's work into English and printed his publication around the date of his dedication to Sir William Cobham, dated 22 January, 1595. This book of instruction is divided into three parts. The first part deals with the education of a prince:

Chap. VI.
Of the Education or bringing vp of a Prince.

Among the authors of our time, Francis Petrarch hath written very largely thereof, teaching of the nursing of a prince, of his keeping of company, of his tutors and teachers . . . exercises of the body; of shooting, of hunting of hawking . . . of Geographie, and of Cosmographie. But my intent is not to traine vp a prince from his cradle to his tombe; but to gather such doings of theirs, as may serue them for good example, to the well gouerning of their people. Therefore as touching their bringing vp, I referre me to the things which are written by the said Petrarke, and fore him by Zenophon, Isocrates, Plutarch. . . .²

In this part, Hurault outlines the office or duty of the policy or estate which is best for the kingdom of a prince. Although Petrarch is mentioned for authority in Hurault's

¹ Ibid., Sig. A₇.

² Ibid., Sig. C₈-C₈^b.

work, the absence of Niccolo Macchiavelli's work, The Prince, which is an Italian Renaissance classic on the government of a prince, and Erasmus' similar work is surprising.

The second part of the publication discusses the virtues that a prince ought to exemplify. Hurault says that a prince should be honest and exercise his faith in religion over superstition. He should be a model of virtuous qualities, such as temperance, diligence, modesty, justice, and wisdom with discretion. In addition to this discussion, the author states that the prince should learn of the history of war and battles, of leagues, and of the administration of an army.

The third section of this work instructs the reader on the martial strategies, both in defence and offence, that are exemplified in history. The warrior Hannibal provides many examples of tactical military manoeuvres designed to enhance either mode of attack. This quotation illuminates Hurault's agreement:

Chap. xviii.
of Ambushes.

Now must I speak of Ambushes, which diuerse times are the cause of the winning of a battell, and some time of the taking of a cittie; and are practised diuesly, after as the places and occasions are offered. Hanniball excelled all captaines in that seat, and neuer fought battell without laying some Ambush.¹

¹ Ibid., Sig. 2G7^b.

Many examples are presented which cover an interest from the pitching of a camp to the staging of a skirmish. Indeed, the basic rudiments of what to do when on the battlefield are given also.

The next two publications of this section are two issues of Vincentio Saviolo's work, Vincentio Saviolo his practise.¹ These publications are the same except for the titlepages, which carry different imprints. The publication is divided into two books, one on the use of the rapier and the dagger, and the other on honour and honourable quarrels. The second part of both issues has a titlepage with an imprint dated 1594. The dedication to Robert Devereux, the Earl of Essex, portrays the audience to whom the book is directed as all gentlemen and captains that profess arms:

I haue thought good to dedicate the same vnto your Honor, as vnto him whose bountie most bindeth me: whose valour inforceth all soldiers to acknowledge you the English Achilles: whose fauoring good literature celebrateth your name for the students Mecenas: whose benigne protection and prouision for strangers, maketh you reported off as theyr safe sanctuary.²

Saviolo treats the use of the rapier and dagger in a dialogue between Vincentio and Luke. The following excerpt is from the first part and illustrates Saviolo's style:

¹ 21788, 21789.

² 21788, Sig. A₃^b.

Luke.

But is it not better for the scholler to holde his Dagger with the point vaward, as I haue seene many doe to defend a riuersa.

Vincentio.

He that holdeth the point vwards, is euer in danger to be hurt on the head, or to receiue a sincture in the bellye or in the face, and likewise he is in ieoperdye to be hurt with a Stramazone, between the Rapier and the Dagger, because hee closeth not his weapons: therefore remember well how to carrye your Dagger, and by exercise you shall see the Dagger, for there are many that breake the stoccata inward.¹

Continuing to elaborate on martial skills, Saviolo outlines some of the rules of combat and duel that are necessary to know concerning honour and honourable quarrels. The author speaks of the kinds of lies, what to do when a lie is uttered, and how, where, and when to fight. Describing jousting in the lists, Saviolo speculates as to why he believes there is no repentance once in the lists:

Another question is held, whether Gentlemen brought into the field may repent them of the combat, which I persuade my selfe wil neuer happen twixt honorable persons: for howe canne a Challenger repent him of the ending his quarrell without perpetuall shame and dishonour, and neuer to be allowed to require battel of anie other, because he proued not that to be true for which he once vndertooke weapons. I woulde wishe euerie one that thought his quarrell vniust, not to take it vppon him, and rather than fight against a truth, make full satisfaction to the iniuried, which should bee doone in a zeale and loue of vertue: for the standing obstinate in his purpose vntil the time that he come to haue his weapons in his hand, and then recant, mee

¹ Ibid., Sig. *2.

thinketh, it argueth a most vile and wicked mind. And I do not see how this repentance can come from the Defendant, except he bee content to giue ouer the quarrell and acknowledge himselfe such as hee was accused for. Which (as I sayde of the Challenger) hee might doo with lesse shame before hee tooke weapons than after. And whensoever without farther satisfaction.¹

From this quotation, one can see Saviolo's advice to keep silent unless one has a just quarrel, and only to offer a challenge if one has the virtue to see it to the end for there is no stopping the combat without shame. Other things concerning duels are also mentioned such as accidents, victories and satisfaction, and Saviolo discusses the nobility of women, for whose honour knights are forever to strive.

Speaking of nobility, the last extant volume of this section does not teach the skill of arms, but rather discourses as to what true nobility is and what qualities are required in a perfect gentleman. Nennio, or a treatise of nobility² was written by Sir Giovanni Battista Nenna in Italian, and later was translated into English by William Jones. The epistle to the reader and the dedication to Robert Devereux, both authored by Jones, date the translation around 1 November, 1595. Besides having one of the most

¹ 21789, Sig. 2C₁^b.

² 18428.

influential Elizabethans as a dedicatee and patron, William Jones has four sonnets addressed in his translation in the prefatory material from four respected writers: Edmund Spenser, Samuel Daniel, Angel Day and George Chapman. The text itself presents a dinner party at which the guests discuss nobility. The question considered is who is more noble. The participants of the dinner appoint Nennio to be the judge and then they proceed to examine the question, each in his turn, using great Romans and Greeks as examples. The following passage contains Nennio's judgement, demonstrating the outcome of the discussion and the opinion of the author:

. . . so is he worthy of far more greater glorie who of himself becommeth noble, then hee is who is simplie borne noble: and for this cause therefore (and many more, no lesse pregnant, then true reasons heretofore alleadged,) I iudge, and determine this: that the nobilitie of the minde, is farre more true, and farre more perfect, then the nobility of blood conioyned with riches: and consequently thou Poisidonio, beeing noble by birth only, and Fabricio by the vertues of his minde, as hath a long time beene prooued vnto you, I say that he is famous with more height and perfection of nobility, and so likewise worthy of more honour and glorie then thou art. And therefore I giue the victory of the question in cōtrouersie, together with the prize vnto thee Fabricio, as to the most noble.¹

In this publication, Nenna has portrayed all the arguments of nobility in order to arrive at his conception of what is more

¹ Ibid., Sig. 2C₄^b.

honourable and noble.

From the six extant publications of this section, one can see a definite effort to improve the martial abilities of the Elizabethans. The cause of this effort could be attributed to the rumours of an impending attack upon England by Spain as well as by the late rebellions in Ireland in conjunction with the seditious conspiracies by traitors and Roman Catholics in the realm of England. Whatever the cause, the number of publications shows a large interest in the topic among book buying Elizabethans.

HOME REFERENCE

871. Assize of Bread. [John Powell]. The assise of bread.
(R.)

16957. Lupton, Thomas. A thousand notable things, of sundry sortes. (R.)

16958. Lupton, Thomas. A thousand notable things of sundrie sorts. (R.)

19434. Partridge, John. The widdowes treasure. (R.)

Four extant publications of 1595 are classified as works of "Home Reference." These volumes are directed towards the wife of the home rather than the husband. The publications illustrate many things and cover information from cooking and medicine to oddities of the world and

information for the consumers' protection and knowledge.

The assise of bread¹ is written by John Powell.

This publication gives the price of a quarter of wheat, whatever its variety, in a series of charts from the lowest to the highest prices sought. The beginning of the work describes the kinds of weight measurements used in Elizabethan England, which Powell states as "Troy" and "Auoirdupoies." Besides explaining the differences between these two types of weight measurement, he also includes how to measure the volume of liquids. Powell declares the various appropriate measurements which are accepted for certain commodities or transactions of the day, such as a cask, a sack of wool, a load of lead, an acre of land and the measurement of distance or length. In addition to this, the author gives the necessary ordinances that bakers, brewers, innholders, victualers, vinters and butchers must follow. To illustrate these regulations, the following passage presents an example of an order for the retailing and marketing of bread, telling the bakers what is lawful to be made and sold:

Item, that no Baker or other persons, doe
make, bake, vtter and sel, any kindes or
sortes of bread, in the commonwealth: but
such which the Statutes and auncient
ordinaunces of this Realme do allowe them to

¹ 871.

bake, and sell. . . . That is to saye, they maye bake, and sell Simnell bread, wastell, white, wheaton, householde, and Horsebreads, and none other kindes of bread to put to sale vnto her Maiesties subiects.¹

The assizes for each businessman are similar. Powell indicates that they should not sell unwholesome food or drink and that their employees should be skilled workers or apprentices. All these assizes are commanded to be observed, says Powell, by the laws of the realm of England.

John Partridge is given as the author of The widdowes treasure² by the STC; however, in the unsigned epistle to the reader, the author states that he had obtained this publication from the collection of a friend, M. R., and had translated it into English. Partridge's publication of home reference material is presented in three parts. The first part deals with secrets of "phisicke" and "chirurgery:"

To prouoke sleepe.
Take a spoonefull of Woman's milke, a spoonefull of Rosewater, a spoonefull of the iuice of Lettice, boyle them in a dishe, then take some fine Flax, and make your plaister as broad as you wil haue it lye on your forhead, and then moyst it with the same Liquor, and grate a little Nutmeg to strew ouer it, and lay it to your temples and it will prouoke sleepe.³

As for the second part which treats cooking, Partridge lists

¹ Ibid., Sig. G₁.

² 19434.

³ Ibid., Sig. A₅.

recipes such as the following:

To bake Brewe, Trout, Mullet, Pike or any
fishe. Let them be well seasoned with cloues
and mace, salt and pepper, as so bake them
with small currans, Hergis and butter, great
raisons and prunes.¹

The publication concludes with a description of various
medicines for diseases in cattle:

To cause a horse to haue a good hoofe.
Take Cowe dung or Dre dung, & let it be
mingled with strong vineger, & in the euening
apply it being made very hot vpon his feete
and wrap vpon the horse a peece of leather or
some old rags to keep in the heat, and within
two dressings it shall be remedied.²

The widdowes treasure is a handy reference source for the
housewife, propounding a variety of information on the three
areas of interest which cover many domestic situations.

Thomas Lupton wrote A thousand notable things, of
sundry sortes,³ which was published in the third and fourth
editions in 1595. In the preface to the reader, Lupton says
that he had gathered his data from Latin and Old English
authors, and had set them into English. The book itself is
divided into ten books containing one hundred notable things
each, which Lupton describes as wonderful, strange, pleasant,
precious, profitable and necessary. Here are some examples

¹ Ibid., Sig. E₈^b.

² Ibid., Sig. F₂^b.

³ 16957, 16958.

showing a remedy for stinky feet, a preservative, and how to know if an old house is to fall.

Whosoeuer haue their fiet smel strongly, if they put the scales of Iron, in their shooes wherein they vse to goe, it takes cleane away, the euill smell thereof. George Fabricus.¹

Burning water called Aqua vitae, is a mervailous force, in preseruing of things and keeping them from putrifying. For flesh or meates whatsoever moystened therewith, will be safe from corruption and wormes.²

It is founde by obseruation, that Rats and Dormyse, wyll forsake olde and ruinous houses, three monthes before they fall: for they perceyue by an instinct of nature, that the ioynts & fastening together of the postes and tymber of the houses, by lyttle and lyttle we be lowsed: and so thereby that all wyll fall to the grounde. Plinius, et Zemnius.³

Lupton offers medical advice to the householder:

The powder of Pellyter of Spaine, mixt with the mylke of Martwoort, or Spurge, and Galbanum, and a lyttle thereof applyed to any rotten or aking tooth: wyl breake it, or pluck it out: and so the paine thereof wyll cease. This I had out of an olde wrytten booke.

If you wyll knowe whether one shall escape or not, that is infected with y plague, (hauing the plague Sore,) geue the partie some excellent Treacle with whyte Wyne, (so that he be not troubled with an ague, for then geue the Treacle with Scalyus or Planten water,) and also annoynt the plague Sore with the lyke Treacle: and if

¹ 16958, Sig. C₂.

² Ibid., Sig. D₃.

³ 16957, Sig. G₃^b.

the same be dryed or burned, and remayne
fxyed, (the partie thereby not relieued or
eased) it is a verie euyll sygne: but con-
trarie, if the partie be eased, it is a
great sygne that the party shall escape.
Arnoldus.¹

Lupton supplies tests to discover whether a woman is pregnant
or if any poison is in the house:

If you wyll prooue whether a woman bee
with chyld or not, let her make water in a
copper, or brasen vessell, and let a Needle
lye therein a whole nyght, that is bryght and
cleane: and if she be with chyld, the Needle
wyl haue redde spots on it. If not, then it
wyl be blackish or rusty. It is proued as
Mizaldus was enformed.²

A Partrich will cry aloud, and will teare
or breake the Cage or Coope where she is fed,
if there be any deadly medicine or poyson
prepared within the same house, which she doth
feele presently, and also hath knowledge therof,
through a woonderfull speciall and rare gift
of Nature. Aetius ex pisone.³

Furthermore, if all the home reference tips supplied by the
book were to sit wrong with the householder or a member of
the family, then Lupton's remedies rescue once again:

A quantitye of Hemepe seede stampte, and
strayned through a cloth, when it is well
sodden with running water, and a good draught
thereof drunke last going to bed, and so vsed:
will make one laxatiue, and loose bellied.
This is a proued thing therfore.⁴

¹ Ibid., Sig. M₄.

² Ibid., Sig. U₁^b-U₂.

³ 16958, Sig. 2E₂^b.

⁴ Ibid., Sig. 2D₄^b.

Thomas Lupton's home reference work educates the household concerning problems of life. Using axioms of nature and the skill of man combined, the author brings an aid to a general knowledge of domestic government. Like the other publications, Lupton's work demonstrates the spreading of knowledge, not only from the universities to the general population because of the growing book trade but also from the populace into the heart of the home. The acquisition of knowledge, perhaps the greatest blessing of the Renaissance movement, is shown as beginning to reach out farther, spreading out in depth towards immersion, and constantly striving to improve the conditions of the Englishmen of this period.

MEDICINE

312. Alessio, Piemontese, pseud. [Girolamo Ruscelli]. The Secrets.

4042. Bullein, William. The gouernment of health. (R.)

4306. C., T. An hospitall for the diseased. (R.)

7656. Elyot, Sir Thomas. The castell of health. (R.)

Four publications in the field of medicine are extant from the year 1595; however, this number is not indicative of the growing interest in this discipline during the Elizabethan Renaissance. Although Galen and Hippocrates, famous physicians

from earlier times, were centuries old, medicine as a science had developed very little since then. Indeed, the majority of doctors used specific recipes or methods that had been recommended by these classical physicians. Whether the medicine worked was not an essential requirement at this time, but rather if the prescription had any basis of authority in antiquity, then it was deemed to be reliable and suitable. The medical theory founded on the four humours which were derived from the four elements was the most persistent theory in Elizabethan England. The influence of the humours theory surfaced in poetry, drama, and prose in addition to a variety of other places.

The initial publication of this category is The government of health¹ written by William Bullein. In a dialogue between Humphrey and John, the author illustrates the foundations of the four humours medical theory through the four elements.

John. What be the partes? I pray thee tel me.

Hum. Foure, the one is earth the heaviest matter and grossest, which is cold & drie, and melancholy. And the other is water, which is lighter and more subtil then the earth, and of nature is cold, moist, and fleugmeticke. Then is ayre more purer and lighter then water, and if it bee not altered with any other straunge cause, it is hot and moist and sanguine: The fier is most light, pure and cleare, a clarifier and a clenser of al the other elementes, when

¹ 4042.

they are corrupted, and is of his owne nature hote, drie, and cholericke. And of these foure Elements, both man, beast, fishes, fowls, hearbe, stone, mettall, haue their proper working, not of one of the Elementes alone, but of all: some more some lesse, according to their natures.¹

The hypothesis implied in the quotation is that man consists of the four elements which correspond to the humours. Whatever the balance of the elements is in man, it is suggested by Bullein that sickness stems from an imbalance in the elements thereby causing a particular humour to predominate. Isolate the defective humour, treat it accordingly, and Bullein says the disease will diminish. The author's method of examination is depicted in this passage:

And thus to conclud of wyne, almightie God did ordaine it for the great comfort of mankind, to bee taken moderatly, but to be drunken with excesse, it is a poyson most venemous; it relaxeth the sinewes, bringeth palsey, falling sicknesse in cold persons, hate feuers, fransies, fighting, lecherie, and a consuming of the liuer, to cholleryche persons. And generally there is no credence to be giuen to drunkards, although they be mightie men. It maketh men like to monsters, with countinaunces, like vnto burning coales: It dishonoureth noble men, and beggareth poore men: and generally killeth as many as be slaine in cruell battelles, the more it is to be lamented.²

In this discussion, the characters of Bullein's dialogue talk of the helpful preservation of man's body from all

¹ Ibid., Sig. B₇^b.

² Ibid., Sig. L₄^b.

diseases which proceed either from the excess of an evil diet or from the infirmities of Nature. The publication is full of medicinal counsel for the conservation of health for men, women, and children.

Sir Thomas Elyot's renowned work The castell of health¹ was reprinted in 1595 for at least the fourteenth time. The popularity of this publication is also reflected in its assimilation of the theory of humours. Elyot's work describes the relationship between the elements and the humours of medicine in the following passages:

Of Humours

In the bodie of man be foure principal humours, which continuing in the proportion, that nature hath limited, the bodie is free from all sicknes. Contrariwise, by the increase or diminutiō of any of them in quantitie or qualitie, ouer or vnder their naturall assignement, vnequall temperature commeth into the bodie, which sicknesse followeth more or lesse according to the lapse or decay of the temperatures of the sayd humours, which be these following.

Bloud, Fleume, Choler, Melancholy.

Bloud hath preheminance ouer all other humours in susteining of all liuing creatures, for it hath more cōformitie with the originall cause of liuing, by reason of temperatnes in heate and moysture, also nourisheth more the bodie, and restoreth that which is decayed, being the very treasure of life, by losse whereof death immediatly followeth. The distemperature of bloud happeneth by one of the other three humours, by the inordinate or superfluous mixture of them.²

¹ 7656.

² Ibid., Sig. C₂^b.

Melancholy or black choler is diuided into two kinds. Naturall, which is the dregges of pure bloud, and is knowne by the blacknes when issueth either downward or vpward, and is verily cold or drye. Unnaturall, which proceedeth of the adustion of cholerike mixture, and is hoter and lighter, hauing in it violence to kill, with a dangerous disposition.¹

However, on the whole this work discusses which roots and herbs are either good or bad. Elyot speaks on the kinds of diseases in the parts of a human's body, and he suggests the appropriate medicines, potions, herbs, fruits, beasts, and vegetables for curing various maladies.

T. C. is the author of An hospitall for the diseased.² The titlepage indicates that the best medicines, plasters, potions, drinks and other comfortable recipes are provided for the restitution and conservation of a man's health. The author states also that his work is especially necessary for Elizabethan Englishmen at this time of common plague and mortality. The following examples demonstrate some of the minor medical concerns of the physician of the day:

For a stincking breath.
Take the seede of Coriander, and boyle it in white rimney or Sacke, and thereof drinke three spoonfuls in the morning, and as much at euening, but that you drinke in the morning, must be colde, and the other hot, but you must vse to take none excesse of meates, nor drinks, nor sit not late, but rise vp early.³

¹ Ibid., Sig. C₃^b.

² 4306.

³ Ibid., Sig. B₄^b.

To make one pisse.

Take a quarter of a handfull of Parsly, as much red Fenel, wash and shred them small, and put them in a cup of stale Ale, and make a Posset therewith, and drinke the Ale & it helpeth.¹

For the tooth ache.

Take a pinte of White Wine, halfe a handfull of lauender cotten, and seethe them together till the Wine bee halfe spent, then put into it halfe a spoonefull of Bay salt, then let it seeth a little, then take a spoonefull of the liquour and put it in that side that the paine is in, and keepe it in thy mouth, and then put another spoonfull in, so one after another, and it will helpe thee.²

For the Hickop.

Take oyle of Lyllies, and annoynt the sicke man's body sundry times.³

Of course, the author of this medical work discourses on other major medical concerns as well. Some of the areas of interest are the plague, piles, palsy, ringworm, plurisy, ague, gout, pox and migraine headaches.

The final publication of this section is The Secrets,⁴ written by Piemontese Alessio. This work is a translation, divided into four parts. Alessio's work has two translators. William Ward wrote the first three parts in translation from French into English, and Richard Androse translated the fourth part from Italian into English. Alessio's book claims

¹ Ibid., Sig. C₄.

² Ibid., Sig. G₁.

³ Ibid., Sig. G₂^b.

⁴ 312.

to contain excellent remedies against a variety of diseases, wounds and accidents. The author also includes the manner in which to make distillations, perfumes, dyeings, colours, and fusions. Alessio suggests the following cure for the plague along with many others.

Against all maner or pestilence of plague, be it neuer so vehement, a most certaine and proued thing.

Take an Onion, and cut him ouerthwarte, then make a little hole in eche peece, the which you shall fill with fine triacle, and sette the peeces together againe as they were before; after this, wrappe them in a weate linnen clothe, putting it so to rost couered in the embers of ashes: and when it is rost enough, presse out all the iuice of it, and giue the paciente to drinke thereof a spoonefull: immediately hee shall feele him selfe better, and shall without faile be healed.¹

Alessio suggests cures for acne and swellings of the breast as well as others such as how to make a beard grow, to prevent baldness and pains in the head, or white spots in the eyes and stinking sweat.

To take away little red pimples from a mans face. Take fifteene newe laid egges, and put them whole into strong vineger, the take them out and breake them euen with the same vineger in putting it to an vnce of senuey, the distil them with some vessel of glasse, and wash your face with the water at night when you goe to bed, and againe in the morning wash it with sodden water, wherin must be bran and mallowes. This is experimented.²

¹ Ibid., Sig. F₁.

² Ibid., Sig. Q₆^b.

To cause that a womans breasts waxe not great or swelling.

Take a fish that is called Squatana, in English a Snale, and cleane him in the middle, and laie him vpon the womans breasts, and they shall not increase bigger. And if they be great and bigge, they shall asswage and ware lesse.¹

An alphabetically arranged table at the rear of this publication supplies a handy reference to find any of Alessio's voluminous prescriptions and medicines.

From the four extant publications of this Medicine section, one sees a blend of superstition and science composing the physician's art. The doctors' knowledge partakes of both the authority of antiquity, that is in the humours theory of medicine attributed to Galen and the alchemy of Paracelsus, and the natural process of observing the consequences of their art. It is not uncommon, therefore, for the remedies of the authors to be supported by concluding statements such as, thus it is proved or experimented, or it will help. Another point demonstrated by these publications is the prominent concern in Elizabethan England with the plague which had closed the theatres during much of the period from 1592 through 1594. In addition to the pestilence, which raged for several years, there was a prolonged famine during 1594 and 1595, which created a dire situation for the men of medicine during 1595 in England.

¹ Ibid., Sig. R₂.

MISCELLANEOUS EDUCATION

14121.5. Introduction. An introduction for to lerne to reckon with the pen. (R.)

15752. Littleton, Sir Thomas, Tenures, Norm.-Fr. Les tenures de monsieur Littleton. (R.)

17669. Maunsell, Andrew. The first part of the catalogue of English printed bookes: which concerneth such matters of diuinitie. (The seconde parte, which concerneth the sciences.)

24956.3. Wales. South Wales . . . North Wales.

The Miscellaneous Education section is the next section of this chapter on Education. This section is designed to treat publications which did not fit comfortably into the other categories. Two extant publications are found in this section. One is a catalogue of English printed books and the other book in legal French treats land ownership. One of the unavailable works deals with arithmetic.

Les tenures de monsieur Littleton¹ is a book of French law cases on land ownership and management, which had been written by Sir Thomas Littleton in French. The title-page informs the public of its contents in this fashion:

Ouesque certaine Cases addes per Auters de
pisme temps: Queux Cases vous trouueres

¹ 15752.

signes ouesque cest Signe al commencement & fine de chescun de eux, au fine que ne poies eux misprendre pur les Cases de Mounsieur Littleton, pur quel inconuenience, ils fueront dernièrement tolles de cest Lieur: Et cy vn foites plus admonition ils quest des Gentlehomes Students en le Ley Dengleterre. Reuieu & corrige en diuers lieux queux vous troueres signes ouesque ceux signes.¹

This publication discusses land ownership. For instance, Littleton speaks about the kinds of rents to be paid according to what kind of property is involved, and what can be asked of certain real estate. The author outlines the conditions for landlords and tenants. Littleton concludes his work in the epilogue:

Epilogus.

Et saches mon fits, que sed ne voile que tu crois, que tout ceo que iay dit en les dits Lieurs soit ley, car ieo ne ceo voil presume de enprend sur moy. Mes de tiels choses que ne sont pas ley, enquires & apprendres de mes sages Maisters apprises en la ley. Nient miens coment que certaines choses queux sont motes & specifiees en les dits Lieurs ne sont pas ley, vncore tiels choses ferra toy plus apt & able de entendre & apprendre les Argumets & les reasons del ley & c. Car per les Arguments & les reasons en la ley, home plus tost auiendra a la certaintie, & a la cousans de la ley.²

An index to the contents of the chapters in the nine books of this publication is included at the end. Along with this, an alphabetically arranged index to all the information

¹ Ibid., Sig. A₁.

² Ibid., Sig. P₄^b.

covered in the book is included at the rear also.

The second of the two publications in this category is The first part of the catalogue of English printed bookes.¹ Andrew Maunsell, bookseller and the author of this catalogue, presented his bibliography in two parts; one on the books concerning divinity, and the second part dealing with the sciences, each section of which is arranged in alphabetical order. Maunsell says that his catalogue covers all books either written in English, or translated into English from any other language. This work, states Maunsell, lists the works that have been published also for the benefit of the commonwealth of England, to the glory of God, and to the edification of the Church of England. Maunsell elaborates more fully on these points in the dedication addressed to Queen Elizabeth and contained in the first part of the volume:

Seeing then that these diuine bookes are so mightily increased since your Ma. blessed raigne, I haue thought it worth my poore labour, to collect a Catalogue of them, whereby your Maiesties most faithfull and louing subiects may be put in remembrance of these workes of so excellent Authors, namely, such bookes as haue been either written or translated by godly & learned Kings, Queenes, Martyrs, and most noble Confessors of the truth of the Word of God.²

¹ 17669.

² Ibid., Sig. π₂^b.

Being an Elizabethan of 1595, the exact meaning of the truth of the word of God has to be expressed in Protestantism, especially if seeking the Queen's favour and protection. The Protestant perspective is expressed by Maunsell in the epistle "To the Reverend Diuines, and Louers of Diuine Bookes, true knowledge of God, and a good Conscience"¹ from the first part:

The auncient Popish Bookes that haue been Printed heere, I haue also inserted among the rest, but the Bookes written by the fugitiue Papistes, as also those that are written against the present gouernment, I doe not thinke meete for me to meddle with all.²

Considering the nature of his statements and his occupation as a bookseller, Maunsell articulates the control of government on the publishing trade in addition to the government approved religion. In another epistle to the Master, Wardens, and Assistants of the Company of Stationers and to all other printers and booksellers, Maunsell briefs his readers on the method of his bibliography on divinity. The following quote represents the style:

An Abridgement of the holy history of the old Testament, from Adam to the incarnation of Christ, by Simon Wisedome. Pri. for Raph Iackson. 1594. in 8.

Absoloms fall, or Ruine of roysters, against

¹ Ibid., Sig. π₃.

² Ibid., Sig. π₃^b.

curled long haire, and the pride of London.
by W. T. Pri. for Iohn Busbie. 1591. in
8.¹

The second part of the catalogue deals with the sciences, such as mathematics, geometry, astronomy, astrology, war, navigation, medicine and surgery. The second part of Maunsell's publication is presented in exactly the same method as the first part. In the dedication of the second part addressed to Robert Devereux, the Earl of Essex, Maunsell says that because the books on these subjects have become so dispersed after forty years of printing that his catalogue is necessary for individuals, who, desirous of learning, may want to know what is available on these topics and who wrote them. The second part has also an epistle to the professors of the sciences as well as another epistle to the stationers, printers, and booksellers. In this latter epistle, Maunsell promises a third part to his catalogue which he says will cover grammar, logic, rhetoric, law, history, poetry, policy, and more.

Education and learning had become a full time occupation for the Elizabethans of 1595. From the number of publications contained in this category, a definite desire for instruction in a variety of subject areas is demonstrated. The extant education publications of 1595 reflect the spirit

¹ Ibid., Sig. A₁.

of the English Renaissance: the birth of a new consciousness and perspective of discovery, which was applied to all fields of learning.

PHILOSOPHY

762. Aristotle. Problemata. The problemes of Aristotle with other philosophers and phisitions.

763. Aristotle. Problemata. The problemes of Aristotle, with other philosophers and phisitions. (R.)

5267. Cicero, Marcus Tullius. M. T. Cic. De Officiis, de Senectute, de Amicitia, Paradoxa, Somniū Scipionis. (R.)

20058. Plutarch. [De recta audiendi ratione.]

The Philosophy section of the Education and Learning chapter is composed of four publications. One is in Greek, one in Latin, and the other two in English. The authors are three famous ones, Cicero, Plutarch, and Aristotle. The small number of publications in this section indicates that philosophy had a limited reading public; that is, the nature of the subject demanded a logical and reasonable requirement from its disciples, who perhaps were restricted to the intellectual climate of the universities.

The problemes of Aristotle, with other philosophers and phisitions¹ was published in two editions during 1595.

¹ 763.

These publications are in English. This work is a discourse containing various questions and answers dealing with man's body. Questions are posed about the functions of parts of the body such as the head, hands, heart, ears, stomach, spleen, and breast. Answers are suggested by using Aristotle's comments. In the following quotation, the author demonstrates Aristotle's belief in the humours:

Question. How many humors be there in mans bodie?

Answer. Foure: whereof euery one hath his proper place in mans bodie. The first is choler, which the Phisitions doe call flaua bilis, and is placed in the liuer. The second is melancholy, called atra bilis, whose feare is in the spleene. The third is fleume, whose place is in the head. The fourth is bloud, whose place is in the heart.¹

The Renaissance's belief in the medical theory of the humours, which corresponds to the elements, is supported in the earlier philosophy of Aristotle also. Earlier in the publication, Aristotelian ideas on various matters, such as menstruation are presented:

Of womens monthly termes.

Question. Why haue women monthly tearmes or flowes?

Answer. Because they are colde in respect of men: and because all their nourishment cannot be conuerted into bloud, a great part of it is turned into their flowes, the which in euery moneth in euery woman are expelled, I say of euery womā which is in health, and

¹ Ibid., Sig. F7^b.

of a certaine age, that is, after thirtiene yeares: before they runne not though shee be in health, and some diseased women haue them not.

Question. Why doe they runne from women?

Answer. Because it is an infectious matter: for as Aristotle doth say, if that substance being young and flowing doe touch a tree, or a greene bough of a tree, the tree doth dye, and not prosper: yea, Aristotle doth say, that if a dogge should taste of it, he would runne mad in three dayes. And therefore nature would expel it euery moneth, as being an enemy vnto life. And if women doe detaine it aboue their due time, according vnto Aristotle, it doth breed great infirmities & diseases, as swouning.¹

Many other topics such as monsters, hermaphrodites, barrenness, conception and the seed of man are dealt with. In particular, Aristotle speculates that every time a man ejaculates semen, he loses a day of his life. The author presents the Greek philosopher's thoughts on infants. For instance, Aristotle explains that the reason why infants cry when they are born is because they are brought from heat into the cold air. The cold hurts the child, who wants to return to the warmth of the womb.

Also included in this publication are two discourses by different philosophers on special problems. The first discourse, "Marcvs Antonivs Zimaras Sanctipetrinas Problemes," treats ninety-seven questions. One of the questions raised

¹ Ibid., Sig. E₃-E₃^b.

illuminates the power of learning, especially in the hands of poets:

XCVII.

Why doe tyrants hate learned men?
Is it by reason of the vnlikenes in manners?
for so it hath alwaies been that wisdom
hath been iniured by euill manners. Or doe
they feare least they should breede sedition
and tumults in their cities with their
doctrine and authoritie? or because they
doe taxe and reprehend their conditions?
for as Plato doth say, Poets haue great
force and skill, either to praise or dis-
praise, and euery man who hath a care of
his fame, shuld take heed how he offend a
Poet.¹

The great philosopher Plato also states his views in this publication which is concluded by 142 problems discussed by Alexander Aphrodiseus.

The final publication in this Philosophy section is a Greek work written by Plutarch. This publication is given the title De recta audiendi ratione² by STC². Plutarch's work concerns itself with the expression of the reason behind certain principles. The author explains the hows and whys concerning the formulation of rules which are assumed to be true. Plutarch's publication emphasizes again the limited appeal of philosophy to the general public. Not only is the subject directed at an intellectual group, but also the

¹ Ibid., Sig. I7.

² 20058.

printing of the work in Greek categorizes the publication as being primarily for scholars. The imprint of the book supports this hypothesis: "Excudebat Iohannes Legatvs, Inclytae Academiae Cantabrigiensis Typographus, 1595."¹ The Latin of the imprint, the place of origin of the printing supplied by the imprint, and the Greek text all demonstrate that the availability of this publication is confined to the well educated or at least to those who knew Greek besides their native English tongue.

EXPLORATION AND TRAVEL

12925. Hasleton, Richard. Strange and wonderfvll things happened to Richard Hasleton, borne at Braintree in Essex. In his ten yeares trauailes in many forraine countries.

19988. Platt, Sir Hugh. A discoverie of certaine English wants.

25153. Webbe, Edward. The rare and most wonderfvll things which Edward Webbe an Englishman borne, hath seene and passed in his troublesome trauailes. (R.)

In 1595, Spain was making great strides in exploration, discovering the riches of the West Indies. England was quick to follow suit, and especially after the defeat of

¹ Ibid., Sig. A₁.

the Spanish Armada in 1588, Elizabethans were thrown into a direct rivalry with Spain in exploring and conquering new lands. Sir Francis Drake, subject of a poem urging Englishmen on to great glories for their country in 1595, best exemplifies this competition. The discovery of the New World opened many new possibilities for the European countries of France, Spain and England. These opportunities included exploration, exploitation, colonization and travel. The Renaissance spirit of discovery carries through in the publications included in this section.

Sir Hugh Platt published the book A discoverie of certaine English wants¹ in 1595. In this work, Platt, who was an industrious inventor, laments the fact that he believes not enough Englishmen are concerned with inventions and that they are not rewarded sufficiently to encourage their necessary endeavours. Platt provides an abstract of his particular purpose, and the following excerpt illustrates some of his inventions:

1. A means to prepare beefe, veale, or mutton without any salt, and fit to bee laide vp in storehouses for many yeares, or to furnish long voyages withall.²
5. A candle of much lesse price then our ordinary candles, each of them lasting 120 howers at

¹ 19988.

² Ibid., Sig. B₁^b.

the least. It is sodainly made.¹

10. An excellent oily composition defending all iron workes from rust, and canker, wherewith I did furnish Sir Francis Drake in this last voyage.
11. A pump not weighing twenty pounds in weight, & yet sufficient to deliuer fiue tuns of water in one hower. It is an excellent engin to water all those houses that are neere the riuier of Thames, or any other riuier in England, as also for all ships of warre.
12. A licour to keepe either boot, shoe or buskin made of drie leather, both blacke in wearing, and defensible against all raine, dew, or moisture, whereof there hath bin already a sufficient triall had by diuers gentlemen, and others, this is to be had of the Author in seuerall kindes.²

From the abstract, one sees the influence of travel upon Platt's points of invention. The voyages of exploration that Platt went on with Drake colour the special wants listed and also provide the author with a means to speak of his own inventions created during his travels.

Travel is the source of Richard Hasleton's publication Strange and wonderfvll things happened to Richard Hasleton.³ William Barley, the printer, expresses the nationalistic and religious pride inherent in any accomplishment of an Elizabethan Englishman. Barley illustrates this

¹ Ibid.

² Ibid., Sig. B₂.

³ 12925.

manifestation in the dedication to Richard Stapar, who is one of the Company of Merchant Adventurers in London, who trade with Turkey and other Eastern kingdoms:

. . . when perusing my store of papers and writings, of sundry mens labours, I chaunced on this Pamphlet, which importeth the troublesome trauailes of our neere neighbour borne at Brainetree in Essex, named Richard Hasleton, whose miseries as they were many, being in the hands both of Christians and Heathen enemies, for God and our countries cause, and his escapes from death so often and so wonderfull, with the constant enduring of the same: his preseruation, and safe returne to England. . . .¹

Hasleton's publication shows his adventures during his travels in foreign countries. The following excerpt portrays typical events from his decade of travelling:

Till such time our fleete of Gallies mating with the Gallies of Geneua neere the Christian shore, and they following vs in chase, it chanced by reason of Tempest, that our Galley was cast away neere vnto the weast side of the Iland Fermonterra: there were in it of Christians and Turkes to the number of two hondred and fiftie, which were all drowned, except fifteene, of which my selfe with two others, with great difficultie brake our chaines, and taking holde upon an Oare, we escaped to the shore, not without great danger of drowning. We being now gotten to land, and accompanied both with Turkes and Christians, we tooke our rest vnder bushes and thicketts, the Turkes were very vnwilling to depart with vs, thinking to finde some other Galley of the company to take vs aboard and carie vs back to Argire, but we hoping now to get our liberties, conueyed our selues as secretly as we could into the woods and went vnto a rock and with sharp stones we

¹ Ibid., Sig. A₃.

did beat off our Irons, and fled immediatly to the Christians, and yeelded our selues: but one of them which escaped with me who was borne in Sclauony, tolde them that I was and English Lutherian.

Then was I presently caried aboard a Gallie of Genua, and put in chaines, and vpon the morrow was I sent ouer into the Isle of Iuisey, being within the iurisdiction of Maiorque, which all are in the dominion of Spaine, there was I imprisoned in the high Tower of the towne of Castell, with a paire of bolts upon my heeles, & a claspe of Iron about my necke, there hanging a chaine at the claspe, where I remained nine dayes, fed with a little bread and water. Now because I had in no respect offended them, I demaunded wherefore they molested me, saying it was contrary to law and the profession of Christians. Then did they ask me if I had spoken anything against the King, and against the Church of Rome? I answered nothing. Then they tolde me I should be sent to Maiorque, to answeere before the Inquisition.¹

From this passage, several points are evident. The rivalry between Spain and England showing the Elizabethans' patriotism is present in Hasleton's travel publication as well as the religious controversy of the time, reflected in the Roman Catholic persecution of an English Protestant. Add to this the slavery on galleys plus the dangers of an adventure in travel, and the "faith" might be overwhelmed by the hardship and the risk. The success of Hasleton, however, is meant to encourage even greater feats in exploration and travel.

The final publication of this section is similar to

¹ Ibid., Sig. B₁.

the previous work. The rare and most wonderfvll things which Edward Webbe hath seene¹ describes the adventures of the author on his travels throughout foreign countries.

The titlepage advertises the content of the work:

The Rare and Wonderfvll Things Which Edward Webbe, an Englishman borne, hath seene and passed in his troublesome trauailes, in the cities of Ierusalem, Damasko, Bethlem and Galely: and in the lands of Iewrie, Egypt, Grecia, Russia, and Prester Iohn. Wherein is set forth his extreame slauerie sustained many yeares together in the Gallies and warres of the great Turke, against the lands of Persia, Tartaria, Spaine, and Portugale, with the manner of his releasement and comming into England in May last.²

Again, one sees stress upon the dangers of travel, but the outline of the exploration of countries is enticing to those who wish to be worldly, or to strive for their God, Queen, and country's cause. In addition, the dedication of Webbe's work is addressed to Queen Elizabeth I.

The text of this work portrays his wanderings. During his travels, Webbe affirms that he has seen some strange sights. While he was staying at the court of Prester John, who had sixty kings serving him, the author noted also that the first course of the meal was always a human skull picked clean. Webbe describes other typical sights in this passage:

¹ 25153.

² Ibid., Sig. A₁.

In the court of Prester Iohn, there is a wilde man, and an other in the high streete at Constantinople, whose allowance is euery day a quarter of raw Mutton: and when any man dyeth for some notorious offence, then are they allowed euery day a quarter of mans flesh. These wilde men are chained fast to a poste euery day, the one in Prester Iohns court, and the other in the high streete of Constantinople, each of them hauing a Mantell cast about their shoulders, and all ouer their bodies they haue wonderfull long haire, they are chained fast by the necke, and will speedily deuoure any man that commeth in their reach.

There is a beast in the court of Prester Iohn, called Arians, hauing foure heads they are in shape like a wilde Cat, and are of the height of a Mastie Curre.¹

An illustration of the wild man along with several other pictures accompanies the narration of Webbe's travels.

The New World, exploration, and travel were topics of great interest to the Elizabethans. The English naval power began to supersede that of Spain with the defeat of the Armada, the plundering of Spanish New World riches, and the subsequent sacking of Cadiz in 1596 by the English. Exploration and travel reduced England's insular attitude, and transformed the national pride of Englishmen into an international force that was to change the face of the world and the nation's history.

¹ Ibid., Sig. C₁-C₁^b.

MUSIC

18116. Morley, Thomas. Of Thomas Morley the first booke of balletts to five voyces.

18118. Morley, Thomas. Di Tomaso Morlei il primo libro delle ballette a cinque voci.

18119. Morley, Thomas. Of Thomas Morley the first booke of Canzonets to two voyces.

Three publications comprise the extant music books published in 1595. All of the works are by the same author and are songs and the necessary music for each. Two of the publications are an English and an Italian version of the same work, while the other is a different English work.

Thomas Morley's effort entitled Of Thomas Morley the first booke of balletts to five voyces¹ is a song book. Morley's work has five parts: cantus, quintus, alto, tenor and bass. Each of these sections has its own titlepage and covers the same twenty-one songs, but the musical notes are changed for each particular voice. In addition to this, the one dedication and one poem are repeated five times after each titlepage. In the dedication to Sir Robert Cecil dated 12 October, 1595, Morley mentions music as being the vehicle which leads to heavenly virtue:

¹ 18116.

Among so many braue and excellent qualities
 which haue enriched that vertuous minde of
 yours, knowing the same also to be much
 delighted with that of Musicke, which per-
 aduenture no lesse then any of the rest hath
 beene to it as a ladder to the intelligence
 of higher things:¹

The virtue of music reflects also upon the author, which is
 demonstrated by M. Drayton's poem praising Morley:

Such was old Orpheus cunning,
 That sencelesse things drew neere him,
 And heards of beasts to heare him,
 The stock, the stone, the Oxe, the Asse came running,
 Morley! but this enchaunting,
 To thee, to be the Musick-God is wanting,
 And yet thou needest not feare him;
 Draw thou the Shepherds still and Bonny-lasses,
 And enuie him not stocks, stones, Oxen, Asses.²

The text of the volume presents the music providing the notes
 of the melody and the words for each of the twenty-one songs.
 The words for the first song, "Daintie fine," illustrate the
 kind of songs contained in this publication:

Dainty fine sweet Nimph delightfull,
 While the Sunne aloft is mounting,
 Sit we heere our loues recounting,
 Fa lalala. Fa lalala.
 Dainty fine sweet Nimph delightfull,
 While the Sun aloft is mounting,
 Sit we heere our loues recounting,
 Fa lalala. Fa lalala.
 With sugred gloses, among these Roses.
 Fa lalala. Fa lalala.

Why alas are you so spightfull,
 Dainty Nimph but O too cruell

¹ Ibid., Sig. A4.

² Ibid., Sig. A4^b.

Wilt thou kill the deerest Iewell
 Fa lalala.
 Kill then and blisse me, But first come kisse mee.
 Fa lalala.¹

Other song titles that present the festive, merry mood of Morley's music are "Shoote false Loue," "About the May-pole," "My bonny lasse," and "Fryer, Fryer."

Di Tomaso Morlei il primo libro delle ballette a cinque voci² is the Italian edition of the preceding publication of Morley's music. Besides being written in Italian and having the parts for the individual voices arranged differently, this publication is exactly the same in content and presentation as the English edition.

The third and last publication of Morley's in this section is Of Thomas Morley the first booke of Canzonets to two voyces.³ This work is presented in a similar manner to the other works by Morley in 1595. In the dedication to Lady M. C. Periam dated 17 November 1595, Morley indicates this volume of music is like a virgin who has never been out of doors into the world. The music noting the melody for the songs is supplied in addition to the words and verses. The first song, "Goe ye my Canzonets," illustrates

¹ Ibid., Sig. B₁.

² 18118.

³ 18119.

Morley's music:

Goe yee my Canzonets to my darling,
 deere darling, to my deere darling
 And with your gentle daintie sweet accentings,
 desir hir to vouchsafe these my lamentings,
 And with a crownet, of hir rayes supernall,
 T' adorne your locks and make your name eternall,
 And with a crownet. . . .
 . . . and make your name eternall.¹

Other song titles include "Lo heere another louer," "Sweet Nimphe," and "I goe before my darling."

The three extant musical publications demonstrate a desire among the Elizabethans for cultural activities with which to occupy their leisure time. Although all these works are by the same author and are restricted to vocal music, the presence of these publications and a market for them proves the cultural desire. Perhaps these song books would have been most rewarding, or fulfilling their best function, when used in conjunction with a teacher, but certainly these works were available to the commoner. The method of presentation is consistent because the same printer, Thomas Este, published all of the musical works printed in 1595.

NAVIGATION

6368.1. Davis, John, Captain. The seamans secrets. (see p. 617.)

6372. Davis, John, Captain. The worldes hydrographical

¹ Ibid., Sig. B₁.

discription.

17772. Medina, Pedro de. The arte of navigation. (R.)

The last decades of the sixteenth century witnessed a growth in English sea power at the expense of Spain. Navigation became an important science to the Elizabethans, especially with the increased activity in exploration and travel. Two of the three extant works for 1595 were available for perusal and these comprise this navigation section. One is an English publication on the topical subject as to whether a Northwest Passage exists or not. The other publication is a translation from the Spanish which reflects these two countries' involvement in sea trade.

The worldes hydrographical discription¹ is the English publication written by Captain John Davis. In the dedication to the members of the Privy Council, Davis dates his publication "from Sandrudg by Dartmouth this 27 of May 1595."² The titlepage gives an abstract of the author's purpose:

Wherein is proued not onely by auctoritie of writers, but also by late experience of traouellers and reasons of substantiall probabilitie, that the worlde in all his Zones, Clymats and places, is habitable and

¹ 6372.

² Ibid., Sig. A₃.

inhabited, and the Seas likewise vniuersally Nauigable without any naturall anoyance to hinder the same whereby appears that from England there is a short and speedie passage into the South Seas, to China, Molucca, Phillipina, and India by Northerly Nauigation, to the renowne honour and benefit of her Maiesties state, and Communalty.¹

In the publication, Davis answers objections against all northerly discoveries and speaks of the experience of travellers to prove the existence of the Northwest Passage. The author attempts to prove his hypotheses by the attempts already made by England and other countries. In this manner, Davis says that by late experience, America is proved to be an island and may be sailed round, contrary to previous objections. The following passage elucidates the author's view on this question:

Asia Africa and Europa being prooued to be conioyned and an Iland, it now resteth to bee knowne by what authoritie America is proued to be likewise an Iland, so that thereby all land impedimentes are remoued, which might brede the dread or vncertaynty of this passage. The first Englishman that gaue any attempt vpon the coastes of West India being parte of America was Syr Iohn Haukins knight: who there and in that attempt as in many other sithins did and hath prooued himself to be a man of excellent, great gouernment, and perfect resolution. . . . Then succeded Syr Francis Drake in his famous and euer renowned voyage. . . .²

Davis proves also by experience that the sea does not freeze

¹ Ibid., Sig. A₁.

² Ibid., Sig. A₇^b-A₈.

and that the air of the cold regions is tolerable. The conclusion of Davis' publication states that under the Pole is the place of greatest dignity, and he discusses the benefits England could receive through the discovery of this passage. Although this publication is not directly concerned with the mechanics of navigation, it is a sailing guide intrinsic to the increase of exploration, sea travel, and voyages of discovery at this time.

The second publication of this section is the translation from the Spanish of the author, Pedro de Medina, into the English of the translator, John Frampton. Medina's publication, The arte of navigation,¹ is the heart of this section. Not only does this work illustrate the interest in discovery, but also the book demonstrates the mutual concern for navigation expressed by the two major proponents of exploration, Spain and England. Medina's Spanish work contains rules, declarations, secrets and advice and information which he thinks are necessary for mariners for good navigation. The eight books of Medina's publication cover a variety of subject areas. The first book discusses the world, its order and composition. The second book deals with the winds, their qualities and names, and how to sail them. The fourth chapter of the second book illustrates the

¹ 17772.

style of discussion which is utilized:

The fourth chapter, of the whirling of the Winde, and how it is caused.

It hath been spoken before, that the mouing the winde maketh, is mouing himselfe to his opposite, by the roundnesse of the water and earth, and not going vpright nor descending, as it hath been proued, and experience in the nauigation doth shew it: and seeing that it is so, it may be asked what is the cause that the winde maketh his remouing right from beneath vpward: this we see that the winde raiseth vp from the ground the dust and the strawe, and carrieth them vpright on high, which is commonly a whirlewinde, and this is as well caused or done in the Sea as in the Land.¹

The third book discusses the sea, its movings, and how navigation was invented. The next book presents how navigation is ruled by the height of the sun, and the following book handles the height of the Poles. The sixth book treats the compass and how it is used in navigation. The last two books relay how the waxing and waning of the moon affects sailing and what one should know concerning the days of the year as they affect navigation.

The translation has two dedications. One is dated from London on 4 August, 1581, by the translator, and the other is Medina's original dedication to the King of Spain. Frampton says that Medina had completed this work on navigation around 1545, and the text itself supplies the date of

¹ Ibid., Sig. C₃.

21 May. Whatever the date of composition may have been, the author in his preamble indicates the excellency of his publication as a guide to better navigational skills.

In both works, a definite scientific approach towards the instruction of the subject of navigation is adopted. In light of the development of Spanish and English interest in exploration, navigation became an important science. The ability to manoeuvre on the oceans was equated with being the most powerful nation in the world. The Elizabethans of 1595 saw England lay the foundation of the sea power which was to be unquestionably the best for centuries to come.

NATURAL SCIENCE

6986. Dodoens, Rembert. A newe herball, or historie of plants. (R.)

14707. Johnson, Thomas, translator. Cornvcoptiae, or diuers secrets. (R.)

Two extant publications comprise the category of works classified as natural science. Both works are translations. Cornvcoptiae¹ is translated from Latin by Thomas Johnson. The translator claims to have set down rare secrets concerning man, beasts, fowl, fish, trees, plants and stones

¹ 14707.

gathered from a diversity of Latin authors. Johnson lists his bits of knowledge in series, one after another. Each one is normally unrelated to the one either before or after it, and the information is neither numbered nor grouped into subject areas. Typical secrets are portrayed in the following passages:

The heart of a Toade or of a Night Crowe, or the fatte of a Hare put vpon the brest of one sleeping, causeth them to tell whatsoever shall be asked them.¹

Also if a man carrie the hart of a Dogge about him, all Dogges will fly from him.²

The Adamant or Diamonde stone is so hard, that nothing may breck it but the blood of a Goate.³

Among thinges of woonder this is not the meanest, that is written of the tree called Lutos, which groweth in Affrich, for if any stranger doth eat of the frute therof, he doth incontinently forget his owne Country wherein he was borne.⁴

In the east parte of the worlde are men hauing but one legge, wherewith they goe by leapes, and that more swiftly than any beast. Such like also are saide to bee in Indie that one legge being so great that therewith they couer themselues from the sunne.⁵

The information given in Johnson's translation is based upon

¹ Ibid., Sig. A₄^b.

² Ibid., Sig. B₄^b.

³ Ibid., Sig. C₄.

⁴ Ibid., Sig. D₄.

⁵ Ibid., Sig. D₄^b.

superstition and observation. In the modern sense, the data is unscientific; however, it does reflect the belief of the time, which is associating the supernatural with the occurrences of life. On a broader plane, Johnson's work depicts the conflict between the New Science of the Renaissance as opposed to the faith and superstition of the Middle Ages.

The final publication of this section is also a translation, called A newe herball, or historie of plants.¹ This work was originally written in Dutch by Rembert Dodoens, physician to the emperour, and was later translated from a French copy into English by Henry Lyte. Along with several Latin poems by Thomas Newton, Lyte includes a dedication which is addressed to Queen Elizabeth and dated from Somerset on 1 January, 1578. Dodoens' work describes a large number of herbs and plants, stating their kinds, names, natures, operations and virtues. The author draws his material from plants growing not only in England but also in foreign countries:

Of Hempe. Chap. L.

The kinds.

There are two kinds of Hempe, the one is fruitfull and beareth seed: The other beareth but floures onely.

The Description.

¹The first kind of Hempe hath a round hollow stalk, foure or fiue foote long, ful of branches,

¹ 6986.

and like to a litle tree: at the top of the branches groweth little small round bags or buskes, wherein is contained the seede which is round. The leaues be great, rough, and blackish, parted into seuen, nine, ten, and sometimes into moparts; long, narrow, and snipt or dented round about with notches like the teeth of a saw. The whole leafe with all his parts is like to a hand spred abroad.

²The second is also in leaues like to the first, & it hath a thicke stalke, out of which by the sides groweth fourth sundry branches: but it beareth neither seede nor fruit, sauing small white floures, the which like dust or powder is caried away with the wind.

The place.

1-2 These two sorts of Hempe are sowen in fields, and (which is a thing to be maruelled at) they do both spring of one kinde of seed. A man shall sometimes find the male Hempe growing in the borders of fields, and by the waies.

The time.

The seed of the male Hempe is ripe at the end of August, and in September. The female Hempe is ripe in July.

The names.

Hempe is called . . . in Latine and in Shops Cannabis. . . .

The nature.

Hempe seed is hote and dry in the third degree.

The Vertues.

Hempe seed doth appease, and driue the windines out of the body, and if a man take a little too much of it, it drieth vp nature, and the seed of generation, and the milke in womens breasts. The seed stamped and taken in white wine, is highly commended at this day, against Iaundice, and stopping of the Liuer. The iuice of the leaues of greene Hempe put into ones eare swageth the paine of the same, and bringeth fourth all kind of vermine of the same. The roote of Hemp boyled in water, doth helpe and cure the sinewes and parts that be drawn together and shronken, also it helpeth against the goute, if it be laid thereupon.

The danger.

Hempe seed is hard of digestion, and contrary to the stomacke, causing pain and grieffe, and dulnes in the head, and engendreth grosse and naughtie

humours in all the body.¹

Dodoens supplies diagrams of each plant and tables and indexes in order to more easily find the information in his book.

SPORTS

3314. Book. The gentlemans academie, or the booke of S. Albans.

6840. Digby, Everard. A short introduction for to learne to swimme.

Elizabethans of 1595, especially those of the upper class with leisure time, were avid sportsmen. The question as to just what sport is an ambiguous one because what is sport to one person may be a way of life for another. For instance, Gervase Markham's book How to chuse, ride, traine, and diet horses, also a discourse on horsemanship² will be discussed in the Husbandry section of this chapter because it was concerned basically with the breeding, raising, grooming and keeping of horses, rather than the use of horses for sport. Two publications are classified in the present group. One instructs on the topics of hawking, hunting and

¹ Ibid., Sig. F₈-F₈^b.

² 17347.

arms, while the other is a translation teaching the art of swimming. The authorship of The gentlemans academie¹ is in question. The titlepage indicates that Juliana Barnes compiled the work in English around the year 1486. G. M.,² the revisor of the 1595 edition, says in the epistle to the reader that the book was originally written by Barnes at St. Albans during the time that the printing art was brought from Germany and put to English practice. G. M. admits that sometimes he uses the original author's "homely English," which had not yet been modernized by more recent writers. The book is divided into three parts, covering hawking, hunting, and arms. The sports discussed in this publication are directed towards the activities of nobility, knights and gentlemen.

The first book deals with hawking. The author outlines the method of many things, such as how to catch a hawk, how to provide a proper diet for the birds, and how to bathe it. The following passages indicate when to bathe hawks and how to train them on particular points:

When your Hawke shall bathe.

Once in three dayes during the Summer let not your hawke faile to bathe, and once a week in winter, if the weather be faire and convenient, and not els, and euery time your hawke batheth giue hir a bit of two of hote meate

¹ 3314.

² Gervase Markham.

vnwashed, of what kinde soeuer your hawke
be.¹

How to make your Hawke flee with a courage
in the morning.

If you haue a determination that your Hawke
shall flee in the morning, then feede her the
night before with hote meate, and wash the
same meate in vrine and wring out the water
cleane, and that shal adde vnto her a lust and
courage to flee in the next morning to your
contentment.²

The author also discusses how to reward a hawk in the train-
ing program, as well as suggesting some cures for diseases
that the hawk may contract.

The second book treats the topic of hunting. The
author handles the kinds of beasts that can be hunted in
England and how they should be hunted. The following is a
quotation on the rewarding of the hounds after a successful
enterprise:

The hounds rewarde.

When your hounds by force haue killed the
hare you shall rewarde them with the shoulders
and the side, with the head, and with all the
intrailes sauing the gall: which being dealt
them, is called the hallow of all good Hunts-
men, but the loines is most excellent meate
in mine opinion, being finely dressed is the
most dainty venison that England hath: and to
tell what manner of beasts relese, this is a
thing worthy to be noted of all good Huntsmen,
that the Hart from the Annunciation of our
Ladie till Saint Peters tide, is said to

¹ Ibid., Sig. B₂^b.

² Ibid., Sig. B₃.

release as well as the Hare.¹

The terms used in hunting are provided and explanations are given in the second book also.

The last book of Barnes' publication discusses all kinds of blazoning on shields and arms. This last part seems specifically aimed at knights, members of nobility, gentlemen, and men with arms. The author illustrates his direction with this discourse on chivalry:

Of the foure vertues of chivalry.

Chivalry hath four vertues, the first, iust in his actions, cleanness of his person, pitty to the poore, gracious in prison, reuerent and faithfull to his God: the second is, that he be wise in battaile, prudent in his fighting, hauing his wit alwaies in a readinesse: the third is, that he be not slow in his warres, regard that his quarrell be true, thanke God euer for his victorie, and to haue measure in his sustinaunce: the fourth, to be strong and stedfast in his gouernment, to hope of victory, not to fly the field, nor shame his coate armor, also that hee bee not boasting proud of his manhood, looke that he be curteous, lowly, and gentle, and without ribawldry in his language.²

In addition to his discussions of individual arms and crests, the author presents a picture of each one. On the whole, G. M.'s sports volume is directed at the upper-class sportsman rather than the common man.

¹ Ibid., Sig. K₁^b.

² Ibid., Sig. N₃.

The publication A short introduction for to learne to swimme¹ is a book of instruction for everyone including the common man. This work, originally written by Everard Digby in Latin, is an English translation composed by Christopher Middleton. In the epistle to the reader, Middleton states that he had translated Digby's work for those who do not understand Latin. The swimming book discusses the subject of swimming in general. For example, the book indicates how to swim on one's back, how to perform bell turns and how to hang by one's chin in the water. The next quotation presents Digby's method of instruction:

To turne in the water like a Roach.

There is an other kinde of turning when a man is swimming vpon his belly, with his head one way, suddainly to turne himselfe, still being vpon his belly, & bring about his head and all his body the other way: and for that it is to be done quickly (as oft times you may see the fishes within the water, when in the pleasant heate of Sommer they want only strike to and fro,) it is commonly called the Roach turne, and that is done thus, if he will turne towards the right hand, hee must suddainely put the water from him with his left hand, and pull that water behinde towards him with his right hand, turning backe his head and his bodie as you see in this next figure.²

Included in this instruction book are diagrams for each of

¹ 6840.

² Ibid., Sig. C₃^b.

the swimming strokes that Digby describes. The pictures show a man in a river, assuming a position which will illustrate the action of the arrows, which correspond to the instructional text.

The presence of publications on the topic of sports shows that the Elizabethans took their recreation and pastimes seriously. Furthermore, sports had a double role in being both practical and pleasurable.

ARITHMETIC¹

17648.7. Masterson, Thomas. Thomas Masterson his third booke of arithmeticke.

The solitary publication in the Arithmetic section of the Education chapter is Thomas Masterson his third booke.² In the dedication to Sir John Puckering, Lord Keeper of the Great Seal of England, Masterson speaks of his own good will and dutiful service as moving him to present his book unto this lord's protection and patronage. The author, however, states that man would know nothing if God had not given them the science of numbers. In the epistle to the reader, Masterson claims to have given the reader the definitions, declarations, instructions and examples that he will need to better understand the art.

¹ STC 14121.5 in the Miscellaneous Education section belongs here. See p. 297, and p. 618.

² 17648.7.

Masterson states that his publication will enable one to know even Euclid's Elements, which had always been thought to be difficult. Examples of Masterson's method are illustrated as follows:

Definitions.

The first definition.

Even nūbers are, those which may be parted into two equall parts.

Declaration.

That multitude of things of one hend, which may be parted into two such parts, that the one may iust containe so many of those things, as the other part doth, and neither more nor lesse, without deuiding the thing to the vnit limited; is called an euen number, as 2. 4. 6. 8. 10. 12. & c. infinitely.¹

The 7 Instruction is to find the reason betweene two surd mediall numbers giuen of one kind, compared together. To find the reason between two surd mediall numbers giuen of one kind compared together. If they be not vnder one like name of character, reduce them to it, then find the reason that is betweene the numbers which helpe to expresse the two surd numbers so reduced or giuen, and the roote of the number that expresseth their reason, taken as the product of so manie multiplications as the characters of the surd numbers so reduced or giuen signifie, is the reason required: and this reason is either rationall or surd.

Examples.²

The method of the instructions and examples concerning the

¹ Ibid., Sig. B₁.

² Ibid., Sig. F₂^b.

specific calculations is much like a modern arithmetic book.

This volume contains four books, of which only the third one was published in 1595. Book I is concerned with integers and fractions. Book II contains practical problems representing the mercantile activities of London. The third book deals with algebra, and the final part of this mathematics volume is a supplement to the first book. Although this section has only one publication, the work demonstrates a Renaissance awareness and acceptance of a more scientifically precise method of solving problems.

HUSBANDRY

17347. Markham, Gervase. How to chuse, ride, traine and diet horses, also a discourse of horsemanship. (R.)

The only publication in this section is on animal husbandry. Gervase Markham's work How to chuse, ride, traine and diet horses¹ is aimed at revitalizing a dying equestrian art in England. Although the eye of Markham's publication is focused on the riding of hunting and running horses, his purpose is to encourage horsemanship even among the ignorant. Markham delivers the essentials of four operations of horsemanship in a manner similar to this advice for choosing a

¹ 17347.

good horse:

For the shape thus, of stature tall, but not monstrous, a fierce eye, a small heade, a little eare, a firm mane, a strong thinne crest, a long necke, a bigge square brest, a broad backe, a flatte legge, a straight foote, and a hollow hoofe.¹

Because Markham calls horsemanship an art, and treats the topic as sport with his style, his advice appears to be more applicable for the gentlemen rather than commoners, especially in light of their being called the ignorant by the printer on the titlepage. The end of the publication presents an appendix of sixty-one cures and remedies for horse diseases. Among the other unique qualities of this publication is that this work is the only one of 1595 in which the author dedicates his book to his father although the first edition had been in 1593.

¹ 17347.5, Sig. A₃. (1596 edition used for content purposes because 1595 work unavailable.)

CHAPTER IV

GOVERNMENT AND LAW

Whoever the governing body was, whether queen, king, city or other local representatives, the authority enacted laws, declarations and proclamations as a direct result of prevailing events or problems of the time. In 1595 the government of England legislated statutes to cover a variety of situations ranging from political and religious to social and economic. Some of the laws treat rebellion and sedition, while others handle matters such as famine, taxes, laws of the market and suitors coming to the court. The publications of this Government and Law section portray the peculiar events of 1595 by indicating the date of their issue and the conditions prevalent at that time in the British Isles. Twenty-four publications comprise this chapter. Only two of the publications are law books while the remaining twenty-two are proclamations and public documents.

PROCLAMATIONS

5066. Châtel, Jean. The decree of the court of parliament against Iohn Chastel.

5067 = 21890. Châtel, Jean. The decree of the covrt of parliament against Iohn Chastel. (R.)

8239. England, Proclamations, Chronological Series. By the Priuie Counsel. A commandement that no suiters come to the Court.

8241. _____. Orders conceiued for the restraint of killing and eating of flesh this next Lent.

8242. _____. By the Queene. The Queenes Maiesties proclamation for staying of all vnlawfull assemblies.

8243. _____. Orders prescribed by her Maies- ties commandement . . . for the obseruation of her Maiesties present proclamation.

8244. _____. The severall rates and taxa- tions for wages . . . for the countie of Cardigan.

8244.1. _____. The seuerall rates and taxations for wages . . . for the citie of Exeter.

8245. _____. The seuerall rates and taxa- tions for wages . . . for the countie of Lancaster.

8246. _____. The seuerall rates and taxa- tions for wages . . . for the towne of Higham Ferrers, in the countie of Northampton.

8247. _____ . The seuerall rates and taxations for wages . . . for the citie of New Sarum in the countie of Wilts.

13119. Henry IV., King of France. The copie of a letter sent by the French king to the people Artoys and Henault. The kinges proclamation.

14145. Ireland, Proclamations. The Oveenes Maiesties proclamation against the Earle of Tirone.

14145a. _____ . [The preceding in Irish.]

21890 = 5067. Scotland. Statutes and other Public Documents.

The fourteen extant proclamations of this category illustrate some of the factors present during the Elizabethan period which influenced government policies. A major contributor to legislation in 1595 was the element of rebellion or sedition that was breeding not only in England and Ireland but also in continental Europe. Six publications concern themselves either directly or indirectly with the topic of insurrection, and one contains a declaration of war between France and Spain. Because of the rumoured threats of another Spanish attack on England in 1595, the government documents treating rebellion emit an air of anti-Roman Catholic and anti-Spanish sentiments. Two proclamations discuss specific problems, while the remaining five deal with

the rates of taxation for wages in particular areas of the country.

The four publications which have been available for perusal¹ that set out the taxes for the citizens of an area all utilize a similar style. Each of these proclamations is two folio pages in length, uses black letter type, and uses the same imprint² and heading, except for the change in locality. These four proclamations were issued on the same date, 30 August 1595. Each of these four publications shares a standard first page, which is adjusted also in the names of the location. The information given on the first page of the proclamation outlines the procedure by which the rate of taxation is calculated. The first step of the process is for the mayor, the sheriff and the justices to call together the discreet and grave persons of the particular area concerned in order to rate, limit, and appoint the wages for those people who have or have not been "rated" in the past, after Easter or whenever is convenient to the council. The taxations that the council deem fit are then sent to the Court of Chancery by a certain day. The Chancellor, the Lord Keeper of the Great Seal of England,

¹ 8244.1, 8245, 8246, 8247; excluding 8244, unavailable.

² "by the Deputies of Christopher Barker, printer to the Queen."

causes these taxation rates to be sent out in the form of a proclamation which urges obedience upon the pain of various punishments and forfeitures already set out in the Acts and Statutes of England. The first page states that the Queen has accepted these rates and has sent them back to her people to be observed until another proclamation replaces the current one. The standard initial page of the proclamation concludes with the command that the justices must enforce the proclamation, and since they were the ones who created the rates, the justices are given full power in the resolution of any doubts or questions concerning the rates of taxation.¹

The seuerall rates and taxations for the countie of Lancaster² is one of the two proclamations directed to the citizenry of an entire county. The other three proclamations are for a specific city. The Lancaster proclamation describes the amount of money which may be made by a wide spectrum of people ranging from bailiffs and officers to servants and tradesmen. For example:

Item, no man seruant vnder the age of XVI.
yeeres, shall not take any wages, but
sufficient meate, drinke, and apparrell,
with other necessaries.
Item, no woman seruant aboue xviii. yeeres

¹ 8244.1, 8245, 8246, 8247.

² 8245.

of age, shall take for her wages & liuery,
 aboue xiii. s. iiii. d. by yeere.
 Item, euery Mower of Hay or Corne, shall haue
 and take by the day with meate and drink
 iiii. d. and without meate and drink viii.
 d. and not aboue.¹

Included in this publication also, are the taxes that are to
 be paid by the specified individuals.

The seuerall rates and taxations for the citie of
 Exeter² is the first of the local taxation publications to
 be considered. This work offers the following description:

The Rates of wages of Artificers, seruants
 and labourers, rated by the Maior of the Citie
 of Exeter, and the Iustices of Peace of the
 said County of the Citie of Exeter, at the
 Guild Hal of Exeter, the xxviii. day of April,
 in the xxxvii. yeere of the reigne of our
 Soueraigne Lady Elizabeth the Queenes Maiestie
 that nowe is, by force of the Statute made for
 order to be taken for Seruantes, Artificers,
 Apprentices, and Labourers in the fift yeere
 of the raigne of our Soueraigne Lady, Elizabeth
 by the grace of God, Queene of England, France
 and Ireland defender of the faith, & c.
 Appoynting what wages Artificers, seruants
 and Labourers shall take by the day with meate
 and drinke, and what without meate and drinke.
 Smith, Wheelwright, Ploughwright, Millwright,
 Carpenter, Rough Mason, Plaisterers, Sawyer,
 Lyme burner, Brickemaker, Brickelayer, Tayler,
 Slater, Hellier, Tilemaker, Linnen Weauer,
 Turner, Cowper, Miller, Carthen Potters,
 Woollen Weauers, Tuckers, Burners of wood Ashes,
 Thatcher, Shingler, Sower, Reaper, chiefe Hinde,

¹ Ibid., Sig. π₂.

² 8244.1.

Labourer in Husbandry, Ditcher, Hedger, Paler,
and Railer.¹

From this passage, one can decipher the extent to which the government had imposed its revenue control. One should compare this account with the descriptions in the other two publications. First, The seuerall rates and taxations for the towne of Higham Ferrers:²

Hereafter ensueth the Certificat of Richard Warner Gentleman, Maior of the Towne & Borough of Higham Ferrers, in the Countie of Northampton, William Hughse esquire, Iustice of Peace there, Thomas Rudde, Iohn Iakson, Christopher Freeman, Iohn Dewberry, and Robert Kyddall Aldermen of the same Borough, touching the order and rate taken by them concerning the wages of Artificers, Labourers, Seruants of Husbandry, and other workemen, according to the Act made in the late Session of Parliament had at Westminster in the fift yeere of the reigne of our Soueraigne Lady the Queene, at the Court there holden the xv. day of April, in the xxxvii. yeere of our said Soueraigne Lady the Queene.³

and second, The seuerall rates and taxations for the citie of New Sarum:⁴

One Thomas Grafton, Maior of the Citie of New Sarum in the Countie of Wiltes, Christopher Weekes and Robert Bower, Iustices of the Peace of the Queenes Maiestie within the said Citie, assembling our selues together the

¹ Ibid., Sig. π 2.

² 8246.

³ Ibid., Sig. π 2.

⁴ 8247.

xxiii. day of April, in the xxxvii. yeere of the reigne of our Soueraigne Lady Queene Elizabeth, with other discreete persons of the same Citie, for the rating of Wages of all Artificers, Handicraftesmen and Labourers of the same Citie, according to a statute made in the fifth yeere of the reigne of our Soueraigne Lady the Queenes Maiestie that now is, and we the foresaid Maior and Iustices, with other discreete persons, duely considering the same statute, and also the time present, haue with our whole assent made Rates of wages for all sortes of men and women, boyes and girles, as followeth.¹

Considering the similarity of presentation among these publications, each having a standard first page, the same printer, and nearly identical content, the comparison of the second page introduction accents the similarities among these works. The only differences are in the biographical and historical data provided.

The next two proclamations are concerned with special problems and are one folio page in length. The first of these publications is entitled Orders conceiued for the restraint of killing and eating of flesh this next Lent.² This proclamation was issued in February 1595 and is directed at the City of London. Because of the abuses and disorders committed in killing and eating of flesh last Lent, the Queen has decided to compose and enforce this proclamation

¹ Ibid., Sig. π₂.

² 8241.

by the inquisition and the charge of juries. Juries may ask any innholder, victualer, taverner or keeper of tables to report on their issue of flesh, which if they do not do will result in prison sentences for offenders. The publication states that the disorders arise from butchers, so henceforth only six butchers would be licensed to kill meat for the relief of maimed soldiers or mariners. The licence costs two hundred pounds and entitles the holder to serve meat only to people with a special warrant, demanding that these butchers should keep accurate accounts of their sales also. The Lord Mayor sets a reasonable price for meat, which if not followed by the butcher results in a prison sentence and forfeiting of his bond. All warrants must be overseen by two persons, and the Mayor will keep the record of sales. Foreign emissaries and their leaders are exempt from this proclamation. Before Lent, all retailers are required to give the Mayor one hundred pounds in order to stay open or sell meat to holders of special warrants during this time. For all of Lent, men are appointed to watch for meat smugglers at the gates of London. The smugglers who are caught will be imprisoned and the confiscated meat will be used by the Mayor for use in hospitals. Any of the watchers who prove negligent will also go to prison. The same laws are provided for fish-mongers in this proclamation also, which concludes by

commanding these individuals cited to submit a certificate every two weeks stating what meat they have sold.

The second special situation proclamation is A commandement that no suiters come to the Court.¹ On 20 August 1594, this publication was conceived by the Privy Council to restrain multitudes of suitors with petitions of private matters from coming to court unless their petitions were endorsed by the Master of Requests. This proclamation was printed by the Deputies of Christopher Barker in 1595. The proclamation states that these orders, not being obeyed, dismay Her Majesty and hinder the Council in the dispatch of more important services. Therefore, the new order indicates that suitors have to go to one of the Masters of Requests, who with one of the clerks of the Council may hear and consider the petition, and endorse it with their opinions in their own hand. If either one is absent, he writes his opinion and sends it to the other. Furthermore, the law maintains that the Master of Requests shall direct those who are rejected to the courts of justice or equity, and in those causes that are not worthy of anything, the petitioners are told to go home upon pain of imprisonment. If the suitors do not go, then they may be committed to prison by the warrant of the Master of Requests sent to the Knight Marshall

¹ 8239.

or his deputy. The following quote illuminates the next step of the proclamation:

And the Master of Requests shall also deliuer the names; of the parties that shall bee reiected, to the Queenes Maiesties Porter, to the intent he may know whom to exclude . . . the Suitors shall addresse themselves to follow the said direction . . . shall offer to come in at the Court gates, as to be a Suiter, the Queenes Maiesties Porter shall informe the partie of this order, and shall direct him or her to the Chamber of one of the Masters of the Requests, if any of them shalbe in the Court.¹

If the officer is not in the court, then the porter is to direct the suitor to the Master of Requests' house, where he must have his bill endorsed by two persons. In conclusion, the proclamation declares that the only exception to the law is if the party is licensed by some or one of the Privy Council.

The next four publications are proclamations that deal with the topics of treason, sedition, and unlawful behaviour. The Queenes Maiesties proclamation for staying of all vnlawfull assemblies² was published on 4 July 1595, and issued orders to punish the same behaviour for the jurisdiction in and about the City of London. The reason given for this proclamation is because of the great disorders committed by the unlawful great assemblies of multitudes of

¹ Ibid., Sig. π₁.

² 8242.

people of a common and base condition. One of the disorders is the rescue of those who have been lawfully arrested by public law officers, and thereby Her Majesty's peace has been violated and broken. The law is also violated by the lack of the correction of the offenders. Consequently, the Privy Council orders in this proclamation that the officers of justice preserve the peace and punish offenders. To insure the Council's charge to suppress the offence, the law says that the Queen will remove any officers found negligent and will punish them as comforters of rebellion. The act declares that the unlawful assemblies are compounded of base people of manual occupations, of rogues and vagabonds, and of some saying they are soldiers returned from the wars. Therefore, the Queen has prescribed this proclamation to be published throughout London to be observed and to direct all officers of justice in the inquisition and knowledge of all persons, either unlawfully assembled or who are vagabonds without an honest manner of living. The conclusion of the publication indicates the seriousness of the offence in 1595:

And for that purpose meaneth to haue a Prouost Marshall with sufficient authoritie to apprehend all such as shall not be readily reformed & corrected by the ordinary Officers of Iustice, and them without delay to execute upon the gallowes, by order of Martiall lawe.¹

¹ Ibid., Sig. π₁.

The second proclamation in this group of four on insurrection in 1595 is Orders prescribed for the obseruation of her Maiesties present proclamation. 4. Iulii. 1595.¹ This publication deals with the preceding proclamation on unlawful assemblies, and elaborates upon the administration of the same. This regulation imposes a curfew, stating that no person, except officers and known honest men, may walk in the streets or fields after sunset, or nine o'clock upon the pain of being apprehended, committed to prison, and punished according to their quality. The law declares that there shall be no assemblies and that householders should not suffer their servants or guests, being not gentlemen, to go out at evening after nine o'clock. If the householders are unable to restrain them, then they are directed to inform the constables. This proclamation adds a severe penalty for the participants involved in the production of seditious literature:

That no person doe write, or be priuie to any seditious Billes, to be dispersed or set vp, vpon paine to be executed by Martiall lawe: and if any person shall come to the knowledge of any person that hath written, or set vp, or dispersed any such seditious Bill, and will reueale the same to any Officer, the information being founde true, and the partie taken, the Reuealers shall haue xx.li. or a better reward.²

¹ 8243.

² Ibid., Sig. π₁.

In addition to the unlawful assemblies proclamation, this publication provides orders concerning the taking of wanderers who must see specific persons appointed to examine their conduct and conditions. Anybody lawfully arrested, must obey, and if he resists, then all others present at the arrest must help the officers perform their function or go to prison themselves. All rescuers of the arrested, says the act, are to be executed by the Provost Marshall. The law directs the officers of particular jurisdictions to meet twice weekly and form a company of men to search the streets for wanderers, the poor and the lame. The proclamation pronounces that the poor and lame are to be sent to places of relief and are not to be suffered to wander without provision. As for the wanderers, they shall be brought before the persons appointed to sit at the Sessions Hall near Newgate. These men will examine the conditions of such persons who are taken wandering in the common streets or highways, having no certain habitation. The examiners appointed to sit for them who pretend to have served as soldiers are Sir Thomas Sherley, Sir Thomas Morgan, Sir Roger Williams, and Captains St. John, Jackson, Hinder and Bucke. The examiners appointed to sit for the individuals who pretend not to be soldiers, but profess either that they have come to seek service or to follow suits or that they have no reasonable cause to wander, but are rogues include

Sir Owen Hopton, Richard Warren, Thomas Fowler, Arthur Atry, Robert Wroth, Richard Skevington, George Ashby of Westminster, William Fleetwood, the Receiver of the Wards, the Town Clerk and Recorder of London, and the Clerk of the Peace of Middlesex. Upon the examination of those persons arrested by any three of the judges in the particular area concerned, the publication concludes with the instructions to direct the wanderers to their native countries, to relieve the impotent, and to inform the Privy Council of their findings and agreements.

The final two proclamations on rebellion are the same publication, except that one is written in English,¹ and the other is in Irish.² The topic of these publications is perhaps the most serious crime possible in a monarchy, namely treason. On 12 June 1595, The Qveenes Maiesties proclamation against the Earle of Tirone, and other principall traytors in Vlster, confederate with him³ was ordered at Dublin Castle, and this government action also offered a pardon to those who had been deceived by the Earl, and who now submitted themselves to Her Majesty's mercy. This proclamation narrates the events that led to the issue of this order, and from the story four points are clearly

¹ 14145.

² 14145a.

³ 14145.

illustrated. The points are

1. an example of rebellion in Ireland;
2. an illustration of the most serious crime, treason;
3. a demonstration of the administration of Queen Elizabeth;
4. an example of the degree of government intervention for the preserving of order and peace.

An examination of the events will show that the episode begins with the Queen's advancement of the bastard son of Mathew or Fedoragh O'Neill, Hugh O'Neill,¹ to the position of earl in the realm of Ireland. The Queen gave Hugh O'Neill more territories and possessions than any other earl. She also provided him with one thousand marks sterling annually in order to maintain his lands and dominion over his subjects. Then the proclamation says:

As one puffed vp with pride and ambition, fallen from his dutie of allegiance, and hath committed sundrie foule murthers, and other violent oppressions against her Maiesties good subiects, refusing to answer to Iustice for the same, as namely in murdering by violent hanging of one of Shane O Neiles sonnes without anie processe of Iustice, or any crime committed by him, he being borne of more noble parentes than the Earle himself, for which act he was in Englande pardoned by her Maiestie, vpon hope and firme promise of amendment.²

Since then, ignoring his good fortune, the II Earl of Tyrone has imprisoned in an unknown place two other sons of Shane

D.N.B. ¹ The spelling of the names agrees with that of the

² 14145, Sig. π₁.

O'Neill. These sons are in danger of being murdered at his will without process of law. Furthermore, Hugh O'Neill has refused either to let them go or to bring them to trial at the command of Her Majesty's Lord Deputy and Council for Ireland. It is stated further in the proclamation that the Earl of Tyrone aspires to be a tyrant over the good subjects in Ulster who owe him no duty. Hugh O'Neill has enlisted one O'Donnell into sundry actions of rebellion, along with others allured by false persuasions, such as the Maquires, the chieftain of Fermanagh, the traitor O'Rourke's son, and sundry of the MacMahons of Monaghan. United as an army to make Hugh O'Neill the prince tyrant of Ulster, the proclamation states that the traitors invaded towns, burning and spoiling people's goods, and that in his malice, the earl has razed Her Majesty's Fort Blackwater, murdering some soldiers of the garrison. As the story goes, the Queen gave the earl a warning in the beginning of his defection to change his course and to return to duty, but he refused his second chance and increased his traitorous, rebellious intentions. The following passage portrays the Queen's forceful response, an example of Elizabeth's power, which made her successful as a ruler:

Her maiestie minding like a soueraigne Prince
ordained by God to rule her people that are
obedient to law, with Iustice and fauour, and
such as willfully rebell, to suppressse with Armes,
both now vpon the preparation of the Army, notefie
to all her good subiects of all estates both

English and Irish, the said Earle to be accepted the principall traytor and chiefe Author and head of this rebellion lately stirred vp by the foresaid Confederates O Donnell, MacGwire, O Roirke, and the MacMahonnes, and a knowne practiser with Spaine and other her maiesties enemies. . . .¹

The proclamation declares that from twelve days after its publication, citizens are to withdraw to their own counties and resist the earl or give him no aid. When the army reaches Ulster, these people may submit themselves to the Lord Deputy, who will pardon them as persons forced or persuaded into the danger of treason. Sir Tirlogh Lenogh, the Lord Deputy of Ireland, and Sir John Norris, the general of the army are commanded to pardon all subjects who surrender to them or join in the fight against the Earl of Tyrone. The conclusion of this proclamation, which says that the earl and his rebels shall be pursued and destroyed, depicts both the strengths and weaknesses of Elizabeth's government.

The decree of the court of parliament against Iohn Chastell² is an account of a French government court sentence. This decree was published in two editions in 1595, and was translated into English from the French copy printed at Paris by James Mettayer and Pierre L'huillier, the French king's printers and stationers. This publication also deals with

¹ Ibid.

² 5066 and 5067 = 21890.

the topic of treason, in this instance against the King of France. Both editions have an English and French version of the text. The decree states that John Chastel, a student and scholar in the college of the Jesuits had attempted a parricide against the king's person during which attempt Chastel had stabbed King Henry IV in the face. The king lived and Chastel was caught. Chastel confessed his act and admitted that the Jesuits believe it is lawful to kill a king, that religion is a false persuasion, and that the Jesuits hold that Henry IV is not a member of the Roman Catholic Church until he has received the approbation of the Pope. Following Chastel's repentance, the decree relates the events as follows:

This done, that hee shall be conueied in a Timbrel to the place called the greue: There to haue his armes and thighes rent with burning pinsers, and his right hand holding the knife wherewith hee endeoured to haue committed the saide parricide, cut off. Then his body to be drawne in sunder and dismembred by four horses, and his carkasse and quarters cast into the fire, and so consumed into ashes: also his said ashes to bee scattered in the winde. It hath also declared and doth declare, al and euey his goods to be forfeited and confiscate to the king. Likewise that before the execution of the premises, the saide Iohn Chastell shall bee put to the torture both ordinarie and extraordinarie: there by to seeke and finde out the trueth of his confederates. . . .¹

The seriousness of the crime of treason is emphasized again

¹ 5066, Sig. A₃^b-A₄.

in the severity of the penalty mentioned in this publication. An additional consequence of the regicide was the banishment of the priests of the college of Cleremont and the whole society of Jesuits from France and all the king's dominions because they are corrupters of youth and enemies to the king and his estate. The decree concludes with the assertion that no native Frenchman may send his children to the Jesuits outside of France without being punished for treason.

The last volume of this section is another French work. This publication, The copie of a letter sent by the French king to the people Artoys and Henault,¹ has two parts. The first part contains the request of the King of France for the people of Artois and Hainault to remove the forces gathered by the King of Spain from the borders of France, otherwise the king opposes an open war. In the first part dated "From Amiens the xvii. of December. 1594,"² the King of France, Henry IV, says that he has just cause to revenge himself on the King of Spain, who had murdered the previous King of France, but instead the French king chose to be moderate, bearing the suffering of his own cause, in the hopes of winning the traitors to his side. After preaching

¹ 13119.

² Ibid., Sig. A₄^b.

his sufferance, the text of Henry IV continues:

. . . yet the eagernes and stomachfulnesse of the Kinge of Spaine and of his adherents hath been such, euen since our turning to the Catholicke Romish religion, that perceyuing the cheefe Citties and principall Lordes of our Realme, who had before made war against vs, to haue now sworne all fidelitie and obedience: yet notwithstanding, in steed of doing as the duty of peace and of good neighbourhood (couenanted by our predecessors to be betweene our crownes, countries and subiects) did will him to haue donne: euey man knoweth, how hee hath still maintained and openly set of fire the obstinate indeuours of the residue of our traitors, hath battered our forts, put our subiects to ransome, hath prepared and gathered together from all partes forces and armies, for to enter afresh into our realme, and only for our sake laboureth to destroy the town of Cambray and the county of the Cambresians, vsing against vs, our friends, seruants, and subiects, all deeds of an open enemy. Which thing being so, as we cannot nor will not any longer forbear the protection that wee owe our subiects and our selfe.¹

Henry IV pronounces the conditions which have to be met by the King of Spain in order for war to be averted. The second part of this publication is the king's proclamation "at Paris the xvii. day of Ianuarie. 1595."² This part is the declaration in which the King of France proclaims open war against the King of Spain and his adherents.

From the thirteen extant publications in the proclamation group, one sees a variety of situations arising in 1595

¹ Ibid., Sig. A₃.

² Ibid., Sig. B₄^b.

government action. The extant proclamations deal with events ranging from mundane political matters such as the collection of taxes to the intriguing appeal of treason. The proclamations of 1595 illuminate the events during the year upon which a government, whether English or French, had to act. The particular conditions of the times are captured through these documents.

PUBLIC DOCUMENTS

9202. England, Public Documents, Miscellaneous. A new charge giuen by the Queenes commandement for execution of sundry orders published the last yeere for staie of dearth of graine.

9320. England, Statutes, General Collections. A collection in English, of the statuts now in force, continued from the beginning of Magna Charta, maden in the 9. yeere of the raigne of king H. 3. Vntill the end of the parliament holden in the 35. yeere of the raigne of our gracious Queene Elizabeth.

9977. England, Year Books, Appendix. A briefe note of the benefits that growe to this realme by fish-daies.

16715. London, Orders and Regulations. Act against retailing brokers.

16716. _____ . By the Mayor. Orders set

downe for Blackwellhall.

16717. _____ . The lawes of the market.

16718.3. _____ . By the Mayor. Forasmuch as all transgressors. . . . [Ordinance regarding the keeping of watch and ward, payment of taxes, etc. by non-citizens].

16763.3. London, Appendix. The othe of eurye free man. (R.)

The Public Documents section includes government action which does not originate from the heads of government or their representatives, but instead these regulations have been enacted on a municipal or public level. Five extant publications from 1595 are discussed here. Three of these publications are orders and regulations for London. One work controls the movement of grain and the other is a collection of statutes.

A new charge giuen by the Queenes commandement for execution of sundry orders published the last yeere for staine of dearth of graine¹ is classified as a public document because its influence is in municipal government. This publication is similar to taxation proclamations. The publication informs justices to form themselves into groups to look into the matter of more strict control over grain

¹ 9202.

supplies because of the famine of 1595. The justices are to appoint juries, who are to inquire into what kinds of people handle corn and grain, such as badgers, bakers, brewers, malt makers, buyers and transporters, the number of these people, how much grain they have, and what their dealings have been. The degree to which the charge extended is illustrated in this passage on the movement of grain:

That no transportation of Corne or Victual be, but from porte to porte within this Realme, and that but in cases needfull, as for the prouisions of London, shipping, or such like. And that be done by the view and ouerseeing of her Maiesties officers of the Custome house of the porte where the same shalbe laden, or of the most part of them, & of the chiefe magistrates of the town in which that port is, & also of some of the Commissioners of the county in which the port is, & for that purpose assigned. And in such case good bonds with sufficient sureties be taken to her Maiesties vse for the deliuerie therof at the port to which the same shalbe assigned. And for bringing backe in conuenient time not only a true Certificate of the vnloading thereof at the same porte so assigned from her Maiesties officers of the Custome house of that porte. . . . But also one other Certificate from the cheefe Magestrate of the Towne of that porte. . . .¹

This public document outlines the charge as concerning them who can buy grain, when grain may be sold, where it may be purchased and for how much. The concluding order of this document is the establishment of a licensing policy, effective for them who wish to operate in the grain trade.

¹ Ibid., Sig. C₁-C₁^b.

The next three public documents are orders and regulations instituted by the City of London in 1595. The first of these three publications is the Act against retailing brokers.¹ John Spencer, the Lord Mayor of London, and the aldermen drew up this act in April of 1595 for the reformation of brokers and hucksters. The document states that escutcheons have been defaced, jewels, chains, and bracelets have been embezzled, and robberies, felonies, and burglaries, including some from houses infected with the plague, have been committed in increasing numbers in 1595. The document declares the reason for the increase in crime as being due to the brokers, who buy stolen merchandise at low prices while on holidays and then send these goods to Dutch brokers overseas. This behaviour, states the act, encourages felons and it frustrates recovery or restitution of stolen goods. Consequently, the reformation of brokers becomes necessary. Therefore, the document indicates that brokers can not do business on holidays any longer, and provides for a panel of honest men to keep a register containing the names of the brokers, their dwellings and dealings around London. This publication enables a person, who has had an article stolen, to now search the register for indications of its whereabouts because all transactions

¹ 16715.

are now recorded, describing the article, the price and the names of the participants in the sale. The act concludes with a list of penalties, such as forfeiture of goods and fines for fraud or for infractions.

The second of the London documents is By the Mayor.

Orders set downe for Blackwellhall

Dated at the Guildhall of the cittie of London, the thirteenth day of May, in the seauen and thirtieth yeare of the Raigne of our Soueraigne Lady Elizabeth.¹

This document is in answer to the taking of clothes overseas and also to the selling of bad cloth. The document creates laws that govern the harbouring, trading and selling of cloth. The market at Blackwell Hall is designated as the only place for the clothing industry to locate, and all goods are required to be registered there. The publication restricts the selling days to Thursdays, from one to four o'clock; Fridays from eight to eleven in the morning, and from one to four in the afternoon; and on Saturday mornings from eight to eleven. All the goods that are registered have to have duty paid on them, with the money being paid to the clerk. The officers, who collect the duty, are instructed by the document to distribute the revenue three ways. The first portion is given to the mayor and commonalty of London for the maintenance and reparation of Blackwell Hall. The

¹ 16716, Sig. 2.

second part of the duty income is paid to Christ's Hospital in London for the use of the poor children, and the last share is assigned to be given to individual freemen who will sue for the money in a just cause.

The last of the three London documents is The lawes of the market.¹ This publication is divided into three sections. The first deals with the laws of the market, which are exemplified as follows:

- 4 No butter shalbe sold but according to the waight for the time of the yeare allowed.²
- 7 No vnwholesome or stale victuall shalbe sold vnder payne of xl. s. and forfayture of the same victuall.³

The second portion explains some statutes of the streets:

- 9 No man shall gallope his horse in the streete, under paine of ii. s.
- 10 No man shall shoote in the streete, for wager or otherwise onder like paine of ii. s.⁴
- 16 No man shal baite Bull, Bear, or Horse in the open streete, vnder pain of xx. s.⁵

The last section of this publication handles old laws and

¹ 16717.

² Ibid., Sig. A₃^b.

³ Ibid., Sig. A₄.

⁴ Ibid., Sig. A₅.

⁵ Ibid., Sig. A₅^b.

customs of the city. All of the London orders and regulations for 1595 are printed by John Wolfe who was the printer to the City of London at this time.

The concluding extant publication in this section is A collection in English, of the statuts now in force.¹ This work by William Rastell² is a gathering together of all the laws that affect the justices of the peace. In the epistle to the reader, Rastell explains the contents of the book, how the work is presented and reasons for its printing. The contents cover all the legislation that was enacted from the Magna Carta until the end of Parliament, held in the thirty-fifth year of the reign of Elizabeth. Rastell includes several tables at the end of his publication. One table lists the titles in alphabetical order which Rastell uses to discuss the statutes, showing what is spoken of in that particular section. Another table shows the chronological order of the legislating of these laws, and then provides the information as to where such items may be found in the publication. Rastell indicates that he has tried to keep the public well informed about the laws of the land.

LAW BOOKS

20709. Rastell, John, Barrister and Printer. An exposition of certaine difficult and obscure words, and termes of the

¹ 9320.

² W. Rastell died in 1565, and this work is a reprinting of his 1557 edition.

lawes of this realme, newly set forth and augmented, both in French and English, with diuers rules. (R.)

20838. Registrum. Registrvm omnivm brevivm, tam originalium, quam iudicialium. (R.)

Two publications comprise the Law Books section, one of which is a Latin edition and the other is a French and English edition. An exposition of termes of the law¹ is the bilingual work edited by John Rastell who explains difficult or obscure words and terms that are used in law. Rastell's explanations are presented in parallel columns of French and English. This work is augmented by rules with which to enhance the author's explanations.

The Latin work is a lengthy publication called Registrvm omnivm brevivm.² This work sets out the rules and laws listed under the two headings of "originalium" and "iudicialium." The following passage outlines the method of presentation in addition to the contents of this publication:

Breue de Recto patens.
Elizabetha Dei Gratia, Angliae, Frāciae &
Hiberniāe Regina, fidei defensor & c. Balliuis
suis de I. salute. Praecipimus vobis quod
sine dilatione plenū rectum teneatis W. B,

¹ 20709.

² 20838.

de vno mesuagio cum pertinētiis in M, quod
clamat tenere de nobis per liberum seruitium
vnius denarii per annum pro omni seruitio,
quod R. K. ei deforciat. Et nisi feceritis,
vicecomes Eborū faciat, ne amplius inde clamore
audiamus pro defectu recti. Teste me ipsa
apud Westmonast. xxiiii. die Iunii, anno regni
nostri tricesimo septimo.

Regula. Istud breue de Recto semper sit
patens: & non dirigitur balliuis alicuius,
sed ipsi domino: nisi balliuis vel reginae
aut alicuius electi, nisi dominus curiae
fuerit extra regnum de licentia regis: &
oportet quod cancellarius inde cercioretur.

Regula. Si terra teneatur de honore qui est
alterius quā regis, & ipse sit extra regnū,
tunc sic.

Regula. Et si ipse sit infra regnum, tunc
scribatur ei no faciendo mentionem de honore,
vt in breui sequenti.¹

Two tables are included at the beginning as a reference guide to the legal information contained in this publication.

The publications of the Government and Law chapter responded to events and peculiarities of the year 1595, especially in the proclamations and public documents. Issues such as treason, crime, famine and others prompted governmental or municipal intervention in order to maintain order and security. The particular reactions by the governing bodies concerned to the occurrences of 1595 are captured in the publications of this chapter.

¹ Ibid., Sig. A₁.

CHAPTER V

TOPICAL PUBLICATIONS

5197. Christians. The estate of Christians, liuing vnder the subiection of the Turke.

7581. Elizabeth, Queen. Discovrs veritable de diverses conspirations naqueres descouertes contre la propre vie de la tres-excellente Majesté de la Royne. (R.)

14516.5. Jersey, Isle of. The most wonderfull and strange finding of a chayre of gold, neare the Isle of Iarsie.

15115.5. La., R. The true copie, of a letter written to a gentleman of worship in England.

15562. Lewkenor, Sir Lewis. A discovrse of the vsage of the English fugitiues, by the Spaniard.

15563. _____. A discovrse of the vsage of the English fugitiues, by the Spaniard. (R.)

15564. _____. The estate of English fvgitives vnder the king of Spaine and his ministers. (R.)

17748. Mayfield. A most horrible & detestable murther committed at Mayfield in the countie of Sussex.

18289. Murders. Two notorious murders; one committed by a tanner (J. Wright), etc.

18507 = 24716.5. News.

18895.5. Oteringham. A most certaine report of a monster borne at Oteringham in Holderness, the 9. of Aprill. 1595.

19855. Philips, Judith. The brideling, sadling and ryding, of a rich churle in Hampshire, by the subtill practise of one Iudeth Philips.

21294. Rome. Newes from Rome, Venice, and Vienna, etc.

23401.5. Student. A students lamentation that hath sometime been in London an apprentice, for the rebellious tumults lately in the citie hapning.

23451. Sutcliffe, Matthew. An answere vnto a certaine calumnious letter published by M. Iob Throkmorton.

24716.5 = 18507. Vienna. True and most certaine newes, sent from Vienna in Austria, the 17. of Iune last, 1595.

25629. Wilcox, Thomas. A short yet a true and faithfull narration of the fire in Wooburne.

Although many publications from other chapters contain references to topical and current events of 1595, the Elizabethans viewed topical publications from the perspective of recent news. Topical publications distinguish themselves from history works by means of time. History chronicles events of the past, and topical publications, while being historical, present more recent events and therefore they are characterized by the nature of news rather than history. Sixteen publications constitute the topical works of this chapter. These publications informed the Elizabethans of recent news events whether they had occurred on an international level as with the war between the Christians and the Turks, or on a national level dealing with a conspiracy against Queen Elizabeth I, or on a local level, through news about sedition, rebellion and murder. In addition, an Elizabethan would consider pamphlet wars or controversies as topical.

Seven of the thirteen extant publications are news of recent events on an international level. Four of the seven publications are about the Christian-Turkish wars, and the other three publications deal with Spain. However, these publications about Spain are three different editions of the same work.

The true copie, of a letter written to a gentleman of worship in England¹ begins the news of the Christian-

¹ 15115.5.

Turkish wars. The work, whose author is identified only as R. La., is described in this manner:

Lamentably discoursing the crueltie of Bashaw Mahomet, high admirall to the great Turke: who with a Fleete of one hundred and seauen Gallies, entred the Confines of the Christian Princes within the Straits of Gibraltar. With his landing in Sicilia an Island of the Spanish Kings, which he burned and spoiled, taking many Prisoners. Also the taking of two of the principall Gallies of the Duke of Florence with one thousand fighting men: the taking and burning of three great Ships in the vale of Messina, and two others in the gulphe of Venice, one of which being a Venetian, the other a Fleming.¹

The topical events of this publication take on a personal quality of an appeal for aid, as seen in this passage:

But for all their shows of loue, God send vs the company of our good friends in Englande, for our owne extreimity is not such, as is the grieffe and discontent of minde, to see what numbers of Christians daily are brought hither.²

This pamphlet is dated from "Argiere this tenth of Ianuarie."³

The publication, True and moste certaine newes, sent from Vienna in Austria, the 17. of Iune last, 1595,⁴ offers this description of the content:

¹ Ibid., Sig. A₁.

² Ibid., Sig. A₄.

³ Ibid., Sig. B₄.

⁴ 18507 = 24716.5.

Howe Ferdinand Earle of Hardeck, being Generall ouer the strong Citie of Raab in Hungaria, with Perlins his Collonel, captaine ouer the Italian souldiors: trecherously yeelded the saide Citie of Raab to the Turke, lying before it in seige. For which treason they both suffred death, by appointment of the Emperour. Whereunto is annexed some other newes of importance.¹

The content supplies an illuminating example of the international events transpiring in this religious war, and especially the Christians' treatment of traitors. The events discussed are precisely represented in these picturesque passages which follow:

The endictments publikely read, their trespasse too apparant, and al their excuses friuolous: the Iudge gaue sentence that either of their right hands should first bee cutte of, and afterwards, or (if possible it might bee) at the verie same instant, both of them to loose their heades, because they had so mightilie wronged God and their country yeelding or rather betraying christian soules to unmerciful hell hounds: therefore as their hands shuld haue auanced their swords for defence of the Citie, they shuld be deprived of those hands that failed so much in dutie.²

A scaffold covered ouer with blacke cloth, being erected on the plaine before the castle, by a sufficient garde of citisens, they were thither conducted, where first Earle Ferdinand, with maister Hawstein ascended the staires, where publikely the earle manifested true sorrow for his offense, desiring the Emperour and all there present to forgiue him. Then his blacke mourning cloke of cloth, made for

¹ Ibid., Sig. A₁.

² Ibid., Sig. A₂^b-A₃.

the purpose, was taken from about him, afterward his band from his necke, and his Hungarian souldiors coate was slit vp the middest, his red wastcote stript off, and so left standing in his shirt. Soone after he kneeled downe, and placing his hand on the blocke beside him, which was couered with blacke cloth, saying: Lord Iesu Christ, into thy hands I commend my bodie and soule. And so at one instant his head and hand by the executioners were smitten of together.¹

These accounts are chilling, but the news of war, treason, suffering and death was topical as well as curious to the Elizabethans. The other news of importance includes mention that the Earl of Mansfield had gone to "Regendorffe" on 14 June where more Hungarian and Dutch forces would be sent to him. The publication concludes with the information that the "grecian Beeglerberg . . . [was] coming with" much power intending "to inuade Hungaria and Seibenburgen."²

The third topical publication dealing with international events of the war is Newes from Rome, Venice, and Vienna.³ This work presents the proceedings of the Turks against the Christians in Austria, Hungary, and Helvetia, otherwise called Sevenburgh. An example of the news is portrayed in this quotation:

From Presbergh, the last of December.
The Embassadors of Seuenbergh yesterday

¹ Ibid., Sig. A₃-A₃^b.

² Ibid., Sig. A₄.

³ 21295.

about twelue a clocke arriued heere, and immediatlye went toward Fishau.

The Spies bring certaine tidings, that the Turks gather in manie thousands about Rab, meaning to spoyle the Countrey about Vienna, for whom they make heere great prouision.

The 25. of this month the Turkes set forward toward Seinneyt in Hungarie, but the people of the Country so fiercely assailed them, that there remaind aboue an hundred dead on the place, beside a number that were drowned in flight. Some Turkish prisoners that were there taken, confessed, that the Bassaes purpose immediatly after New yeares day to doo some great exploit.

This last of December, one of our Embassadors came from Seuenbergh, certifying vs the Prince of Seuenbergh greatly endamageth the Turke, taking from him one Hold after another. And that he hath three goodly Campes, one lead by Herbart Michael beyond the Donow, to hinder the Turkes passage to Oouen: the other by Istuan Ferran in Lucar, neere Tamusweer: the third by Cornus Iasper from Therneyt: to whom are adioyned of the vpper Hungarians and Greekish Souldiers, fifteene hundred men at armes. What their expedition will sort vnto, is onely in the hands of God: and of their successe: we looke shortly to heare from Cassau.¹

In the later news from Cassau, the Elizabethans are told the Turks were driven off. This information is also supported by a second section entitled "The Confession of a Tartarian Horseman." Among the ten items confessed are these:

First hee saith, although the Turkish Emperour commaunded them to winter in Hungaria, they notwithstanding went forwarde, hearing their owne Countrey was afflicted, and sending sixteen thousandmen before, they were all

¹ Ibid., Sig. B₂^b.

slaine and taken by the Christians of Seuen-bergh.¹

10 Lastly hee saith, The men of Comar so valiauntly resisted, that the Turkes were not able to continue their siege, but were forced to retyre backe againe to Rab.²

A third part of this work contains a petition to Christian kingdoms in the West for aid for afflicted Christians in the East.

The fourth and last topical publication on the war, The estate of Christians, liuing vnder the subiection of the Turke,³ continues on the theme of Christians suffering at the hands of heathens. The Christians living under Turkish rule pay heavy taxes and lose their male children who are forced to fight for the Turks against the Christians. The publication proclaims that no Christian may neither strike a Turk nor harbour fugitives on pain of punishment. The news declares that Turks get mandatory hospitality and often kill their ransom victims. This topical publication indicates some of the punishments which are portrayed in this passage:

Their punishments are diuerse, some Christians are tied hand & foote, and laide on the ground, with a stone almost of insupportable waight on

¹ Ibid., Sig. B₃^b.

² Ibid., Sig. B₄^b.

³ 5197.

their backes. Others are put in gallies, where they be galled in deed and vsed most doggedly. Others they tie hand & foote and laie them on their backes, and let a long rag of cipres or fine limnen dipped in pickle or salt water, sinke by little and litle into their throats, till it reach downe to their stomackes, and then they plucke it out againe, and so put the poore Christians to vnspeakable paine and torment.¹

Also included in this publication is a prayer to God for the peace of Christendom, for the defense and preservation from Turkish invasion, and for the destruction of the Turkish infidels. A short history of the events of the war from 1592-1593 completes this publication.

The following three publications of international news are editions of the same work published in 1595 entitled A discovrse of the vsage of the English fugitiues, by the Spaniard.² In "The Copie of a Letter sent out of the Low countries by a Gentleman entertained by the King of Spaine in pension: To a yong Gentleman, his Kinsman, in England,"³ Sir Lewis Lewkenor, the author, sets down some of his observations for those gentlemen who want to come to Spain for the purpose of travel or service. Lewkenor says that these Englishmen err in their thinking if they believe they

¹ Ibid., Sig. A₂^b-A₃.

² 15562, 15563.

³ 15562, Sig. A₃.

will receive good from the King of Spain. Lewkenor tells the adventurers to remain in England because it is dangerous to come to Spain, and states that the publication of his own painful experiences will serve as a looking glass in order for these Englishmen to behold the errors of their fancies and imaginations. Lewkenor begins his text with an explanation of his approach:

The Method and manner that I intend to vse in this Discourse, shall bee after this sort. First I will directe my speeches to the vnexperienced Gentlemen, desirous to serue here in Spaine, shewing them in what point of their hope and expectations they doo faile, and are deceiued.

Secondly, to our credulous Papistes at home, vpon whose grosenes and simplicitie, our rebellyous traitors heere abroad doo build their chiefest foundations of all their villanies, whom whill they entertaine with vaine expectations, in the meane time with spies, Priests and traitours, which they daily send ouer, they abuse with trecherous practises, to the irrepiable ruine and ouerthrow of them and theirs. Thirdly, because many of our countrie men liuing in great happinesse at home, doo yet in their conceits mislike, surfetting with ease, the blessed estate they liue in, and what withall, the maner of her Maiesties most gracious and mercifull gouernment, I haue thought it my dutie somewhat to expresse these few things which haue come to my knowledge, touching the innumerable benefits & blessings with which it hath pleased God to adorn her royall Maiestie, together with the flourishing estate of that noble soile since the time of her Maiesties raigne, so flourishing with peace, prosperity, and abundance, in glorie of warres, so renowned and victorious in arts, so curious and excellent in iustice, euen to the verieemie, so admirable, and (which surpasseth all the rest) in the free, sweet, and comfortable vse of the true religion, so aboue all others blessed and fortunate, that I haue hearde the verie Spaniardes themselues saie, they feare Iesus Christ

is become a protestant. Withal, I make some comparison betweene this and the tyrannicall gouernment of the Spanish tyrant, his cruell and inhumane vsage of his miserable subiects, their abolition of priuiledges, and in sine, the vnspeakable bondage, slauerie, and desolate despaire in which they liue languishing.¹

Some examples of Lewkenor's experiences and observations are presented in the following quotations:

I will begin with the good vsage, honor and aduancement that you and other Gentlemen addicted to this seruice are heere to expect, bringing vnto you for example sundrie braue and worthy Gentlemen, Captaines, and souldiers, that haue taken the lyke course before you, wherby you shal perceiue it is not all gold that glistreth, but that whatsoeuer shew the Spainard maketh vnto vs, yet in his heart he mortally abhorreth vs, & by all means possible seeketh our destruction, ruine, & subuersion, as it euidently appeareth by his vsage of troupes and companies of our nation that haue serued him.²

Another troupe of them of thirtie, beeing fourth, and lying in a village neere Poppering in Flanders, a company of Spaniards hearing of them came into the village where they were, and after friendly and souldierlye salutation of each side, as they were all making merrie together, on a sodayne the Spaniards tooke them at aduantage vnarmed, and most trecherously and inhumanely murdered them euerie one. Sundrie complaints were made to the Duke by the friends of those that were thus murdered, and by the Captaines of the Regiment, but there could bee no remedie nor iustice obtained.³

¹ Ibid., Sig. B₂-B₂^b.

² 15563, Sig. B₃.

³ Ibid., Sig. B₃^b.

I haue seene Lieutenants and Ensignes of them go vp and down the campe begging their bread, couered only with olde mantles about their shoulders, and haue my selfe relieued some of them.¹

Lewkenor does not paint a very pretty picture of Spain for the gentleman in England.

The third edition of Lewkenor's work, The estate of English fvgitiues vnder the king of Spaine and his ministers,² is a different presentation of the topical content, being augmented and authorized. The title of the letter has been changed in this edition to "The Coppie of a Letter, written by a Gentleman that had sometimes serued the King of Spaine: To a Catholike Gentleman his Kinseman and Friend." The reason for the modification of the letter and the publication is provided by Lewis Lewkenor in the epistle to the reader:

Hauing to that effect, written from thence priuatly to some of my aquaintaunce, the coppies of my letters (contrarie to my intention) were since my returne, by some of them giuen abrode, and lastly not long since, a discourse printed in Paules-Churchyarde, containing some parte of the substance, thereof, but manye thinges that I had written left out, and manye thinges inserted that I neuer ment . . . falsified and chaanged . . . mixed with fictions of publisher . . . I thought it not vnfitte to publish the true copy of my own letter.³

¹ Ibid., Sig. B₄.

² 15564.

³ Ibid., Sig. π₂.

From this passage, one sees evidence of the problem of the unauthorized printing of publications, which plagued the book trade in England at this time. Evidence is also supplied by this quotation to support the publisher editing Lewkenor's news letters to make them more salesworthy for the reading public of 1595. Perhaps part of the controversy involved with the pamphlet wars was on account of an unauthorized addition by an editor, which was contrary to the author's intentions.

Controversy and conflict provide the nucleus of the topical publications on national and municipal news. An answere vnto a certaine calumnious letter published by M. Iob Throkmorton¹ is a topical publication dealing with a controversy between Throkmorton and Matthew Sutcliffe, the author of this work. Sutcliffe claims that in his answer to Throkmorton's publication entitled "A defence of I. Throkmorton against the slaunders of M. Svtcliffe," he manifestly declares the vanity of both Throkmorton's defence of himself and his accusations against others. Sutcliffe's work provides the topical information in this manner:

Vnlesse he haue som subtile meaning hee hath by his owne issue so entangled himselfe, that he shall neuer be able to finde issue, but that which is common to all malefactors when they are come to the last issue, for that he

¹ 23451.

receiued and wrote letters to Copinger, which import not onely intelligence with the conspirators, but also consent and consort; is prooued, and for the most part confessed. That innouation for change of lawes and gouernment, is an attempt against the prince, needeth no proof that he is malcontent with the state, and seeketh the erection of the consistorie, I trow he will not denie; that he was a principal actor in Martins libels, witnesses testifie. If then before the tribunall seate of men he cannot excuse himselfe, where notwithstanding many things are hidden or coloured, or passed ouer by fauour; let him feare to appeale to the tribunall seate of God, where all his secret whisperings, and conferences, and prayers, and all those plots and deseignments that he and Copinger and Hacket had together, lie open . . . but let him rather beseech God to forgiue him all his hypocrisie, and wickednesse, and craue fauour of her Maiestie, and such as hee hath offended, and wrongfully chalenged.¹

The reference to Martin's libels and its participants is particularly revealing, considering the events leading to the closing of the printers and to the arrest of all sympathizers of the seditious Martin Marprelate pamphlets. The controversy between these two men is also portrayed in the passage. Sutcliffe's publication demonstrates a more secure stance in this question than Throkmorton's, especially in light of Sutcliffe's dedication to his good friend, Sir Edmund Anderson, Lord Chief Justice of Her Majesty's Court of Common Pleas. In the dedication, Sutcliffe states that he cannot understand what the national news of Throkmorton's

¹ Ibid., Sig. z₁^b.

treasonous conspiracy against Queen Elizabeth has to do with him. Sutcliffe was later to become embroiled in a theological controversy with Thomas Cartwright in 1596.¹

The controversy and conflict outlined in Sutcliffe's publication is expanded in the pamphlet entitled A students lamentation that hath sometime been in London an apprentice, for the rebellious tumults lately in the citie hapning: for which fiue suffred death on Thursday the 24. of Iuly last.² The printer, William Blackwell, declares in the epistle to the reader the reasons and purposes of this topical work:

But seeing this age (abounding in all iniquitie) affordeth more example of wilfull lybertie, than euer any other: I thinke it necessary all perswasions and examples should be vsed to perswade to good and deterre from euill. Therefore haue I made bolde to imprint this little Pamphlet, beeing a Students lamentation, that was borne, fostred, and hath sometime beene a Prentise in this Citie: which I am perswaded in the zeale of his heart he writ, to winne all yong men from wilfulnes to faithfull obedience, orderly life, and gentle behaiour . . . his paines & my expence are heere included.³

The exact nature of the sedition and rebellion in London caused by the prentice riots are captured in the following passage:

. . . and shall vulgar people, nay inconsiderate loyes haue any hope to prosper in tumultuous

¹ Dale Willoughby, Books and Readers, 1596 (Master's thesis, Lakehead University, 1971), pp. 68-70.

² 23401.5.

³ Ibid., Sig. A₃-A₃^b.

riots? No assuredly, for as the great escape not, the baser cannot chose but perish. Of Jack Straw, Mill Maw, Mat Tiler, Tom Miller, Hob Carter and a number more such seditious inferiour ringleaders to seditions and conspiracies most notable, what hath been the end? Misery, destruction, and shame. All these at the beginning would be Reformers, & wrongs forsooth they went about to right: but when they had got head, what wrong did they not count right? sought they not to roote out Learning? drew they not honest Citizens to death? slew they not noble Councillors? Put they not the royall person of the king oft times in feare and ieopardie? made they not euen this Citie London a shambles, a place of horror, yea, almost of desolation: Is there anie in England, that hath not heard of Palmesunday field, Black Heath field, and manie other? how manie widowes made they? how manie fatherless children? Both these beginning by such deformed Reformers. O hateful ambition, euen of folly it selfe to bee derided: when the scholler shall attempt to correct his master, the childe the father.¹

This example demonstrates the degree to which sedition had become overzealous in its dealings, and therefore the insurrection was extinguished by the government.

Further comments on rebellion and conspiracy of a national nature are provided in the topical publication Discovrs veritable de diverses conspirations naquieres descouertes contre la propre vie de la tres-excellente Majesté de la Royne.² This work is written about Queen Elizabeth in the French language. Elizabeth is discussed through seditious rebellions and insurrections that have been attempted

¹ Ibid., Sig. B₂^b-B₃.

² 7581.

upon her by English traitors and foreign enemies during the 1590's. All these attempts, states the author, have been foiled and punished. The Queen's volume includes several confessions, of which this is one:

La confession de Manuel Lewis Tinoco, escrite de sa propre main le 26. Feur. 1593.

Les lettres que iay escrites à Stephano Ferrara de Gama, par Gomez d'Auilo, concernant ce qui y est touché des perles & du prix d'icelles, estoient pour luy donner à entedre combien les nouvelles par luy enuoiées du desseing du docteur pour faire mourir la Roine, auoit esté agreables & grandement estimées par la Comte de Fuentes & Stephano d'Ibarra. Et quant au point qui concerne le Muse & l'ambre, le Comte de Fuentes me dist qu'il attendoit du Roy quelque resolution d'importance: & quand elle seroit venue, que ce ne seroit peu de chose. Le tout s'est ainsi passe en verité, & pour tel ie le confirme, demandant humblement pardon de mes offences.¹

Treason, rebellion and sedition were topics of great importance to the government as can be seen in this publication on the Queen. Furthermore, these topics, which are of national interest, were of great appeal to the Elizabethan reading audience.

The last two publications of this chapter deal with topical events of a local nature. These works treat of cozenage and murder. In both circumstances, the topical publications bring the supernatural into their stories. The first publication, The brideling, sadling and ryding, of a

¹ Ibid., Sig. D₃^b.

rich churle in Hampshire,¹ declares that it is the true discovery of various notable villainies practised by a professed cunning woman and fortune teller named Judith Philips, the wife of John Philips of Crown Alley in Bishopsgate Street. Included in these revelations is the news of Judith Philips' and her confederates' ill handling and cozenage of a tripe-wife, a widow lately dwelling on the back side of St. Nicholas Shambles in London. As the story goes, Judith left her first husband because he was poor. Then Judith struck upon the widow, tripe-wife, whom she planned to trick. The deceit involved the burying of a gold angel in the tripe-wife's backyard and then making her acquaintance and telling her about some wealth she would receive. Then Judith dug up the angel for proof of her powers of supernatural perception. Consequently, on the promise of more treasure, Judith tricked the woman into giving her the best of everything in the woman's own home, and Judith passed the goods on to her confederates, the gentlemen P. and V., until the tripe-wife had nothing left. Judith Philips was arraigned for the crime before Lord Anderson and others at the Old Bailey outside Newgate. Here, Judith Philips confessed her crime and had judgement for her offence. The judgement, given on 14 February, 1594, was to

¹ 19855.

have Judith whipped throughout the streets of London.

The second topical local news publication of 1595 is concerned with murder. A most horrible & detestable murther committed at Mayfield in the countie of Sussex¹ relates the story of Ralph Meaphon's crime. The following passage pictures the events:

But comming home [from the coal mines], his wife with her sonne of fiue yeares of age, or scarce so much, beeing a bed, he knocked, and was let in, where he fel to rayling and chiding with her: and in the end, whether it were a matter pretended, or otherwise, but lead thereunto by the Diuel, the ancient enemie of our saluation, which doubtlesse prouoked him thereunto, he drew out hys knife and cut her throate, and so leauing her weltering in her owne goare, went againe to his worke, without making any semblance of sorrow for this most odious murther, leauing some candle or fire in such place of danger, that the house therwith was fired, which the neighbours adioyning and the whole towne came to quench.²

Joan Bayly, a neighbour's wife, saved the child, and again, with the aid of superstition and the supernatural, the child most strangely revealed what had happened and Ralph Meaphon was arrested. Upon being examined, he was found to be guilty and "hee was executed the 27. of Februarie now last past, at Greenested in the same Countie."³

¹ 17748.

² Ibid., Sig. A₃.

³ Ibid., Sig. A₁.

An additional publication, Two notorious murders,¹ would have been included in this section, but the unique copy at the British Museum was destroyed during the Blitz of London in 1941. From the thirteen remaining extant publications of 1595, however, one can discern the topics of most interest to the Elizabethans who were interested in being informed about news, not only on an international level but also on a national and local scale as well. From the events of 1595 related in the topical publications one views a large spectrum of information, from Christian-Turkish wars and rebellion to sedition and murder. Such topics are still of considerable interest even to this day.

¹ 18289 (HD has photostat of L).

CHAPTER VI

DEDICATIONS

Approximately forty-one percent of the total extant publications of 1595 have at least one dedication. The majority of these ninety-six dedications are addressed to people of a high standing in Elizabethan society. The dedicatees were usually prominent and influential Elizabethans, although the range of the dedications extends from Queen Elizabeth to a writer's friend. Considering the general reasons for dedications in 1595, normally to receive the patronage of a capable benefactor, the dedicator frequently approached members of nobility such as Robert Devereux, the Earl of Essex; Henry Hastings, the Earl of Huntingdon; William Stanley, the Earl of Derby; and Edward Russell, the Earl of Bedford with their petitions and publications. Quite often women were also the subjects of a dedication, and quite naturally Queen Elizabeth is the person with the most dedications to her credit. Mary (Sidney) Herbert, the Countess of Pembroke, and Lucy (Harington) Russell, the Countess of Bedford, were other significant women dedicatees. This chapter examines aspects of the

dedications which reveal not only the peculiarities of dedications in relation to the book industry, but also some particular aspects of Elizabethan society in 1595 as manifested in these publications.

The dedications in the extant publications are always located at the front of a work. Generally, the dedicatory epistle followed the titlepage; however, on occasion, the epistle to the reader preceded the dedication, but this occurrence was rare and was an exception to the rule. The introductory address of the dedication normally expresses sincere best wishes from the dedicator to the dedicatee. The addresses shared a similar style in their praise. One may compare the introductory addresses of the following publications which represent a cross-section of the types of dedications.

The first set of examples illustrates the similarities among the headings of dedications addressed to a prestigious woman; in this case, to Queen Elizabeth I:

To the Most Mighty, my Gratiouvs and Renowned
Soueraigne, Elizabeth by the grace of God
Queene of England, France, and Ireland,
defender of the faith, & c. Yovr Highnesse
most hvmblye subiect Edward Webbe, heartily
prayeth for the continuance of your Maiesties
health and prosperous raigne to the worldes
end.¹

Edward Webbe

¹ 25153, Sig. A₃.

To the right high and mightie Princesse, most gracious Queene, and Elect nursing Mother of Gods Israel, Elizabeth by the grace of God, Queene of England, France and Ireland, defender of the faith: and (next vnder God) of the Churches of England and Ireland, on earth the Supreme head and Gouvernour. Your Maiesties most humble and loyall subiect R. R. prayeth vnto God to grant your Highnesse a long, gracious and blessed raigne ouer vs.¹

Richard Robinson

To the Qveenes Most Sacred Maiestie, be continued the Blessings, and Protection of the mightie God of Iacob.²

Andrew Maunsell

The second group of headings demonstrates a similarity in style for the publications addressed to members of the nobility:

To the Right Honovrable, the Lord Robert Devorevx, Earl of Essex and Ewe, Viscount Hereford, and Bourchier, Lord Ferrers and Chartly, Lord Bourchier, and Louaine, Knight of the noble Order of the Garter, Master of her Maiesties Horse, and one of her Maiesties most Honorable priuie Councill: grace and peace be multiplied.³

Josias Nichols

To the Right Honorable Lord Robert Devorox, Earle of Essex, and one of her Maiesties most Honorable priuie Councel: all graces fit for so worthie place and trust be multiplied.⁴

William Hubbocke

¹ 23361, Sig. A₃.

² 17669, Sig. π₂.

³ 18539.5, Sig. A₂.

⁴ 13898, Sig. A₂.

The third group of dedicatory headings portrays the style of address accepted for other influential Elizabethans. John Whitgift, the Archbishop of Canterbury, received these salutations:

To the most Gracious and Reuerend Father in God, Iohn by the prouidence of God, Lord Archbishop of Canterbury, Primate and Metropolitane of all England, and one of the Lords of her Maiesties most honor Priuie Councill.¹
Abraham Hartwell

Amplissimo et Reuerendissimo Domino D. Ioanni Whigifto, Archiepiscopo Cantuariensi, Angliae totius Primati ac Metropolitae Regiae Maiestati à secretis sacrisq Consiliis; I. R. verum honorem & perpetuam faelicitatem precatur.²
I. R.

One can notice the similarity between the Latin heading and the English address. Many publications share the precise wording and phrasing of each other or variations of the same, or the address might simply be "The Author to his louing Cosen."³

The dedication of Elizabethan publications was written with the dedicator expressing his humility and modesty on behalf of his labours, in relation to the praise of the person to whom the publication was being presented for patronage. Bartimaeus Andrewes provides an illustration of

¹ 17943, Sig. A₂.

² 20599, Sig. π₂.

³ 22955.7, Sig. A₂.

the perspective in his dedication to Henry Hastings, as well as exemplifying some of the reasons behind the dedicator's request for patronage:

Being at the last ouercome (right Honourable) by the long and earnest request of diuers Godly & well disposed Christians, to yeelde my consent to the publishing of this so homely and simple a worke: I foorthwith was resolued in my self to dedicate the first fruits of my labor in this kinde of writing vnto your honour, as to a most worthie MECOENAS & conuenient Patron both of all learning and good causes. . . . Yet because I do it, not as one expecting any temporall benefite or preferment at your hande (as the manner of the world for the most part in such matter is): But as a token rather of my speciall good will, and dutie towards you, and an argument of thankfulness vnto God for his graces in you.¹

In the dedication to Walter Borough, Lazarus Pyott echoes the sentiments of praise and humility while illustrating more reasons causing the dedicatory epistle:

. . . as acknowledgment of the loue I ow to your house . . . to make it my first work, and you my chiefe patron thereof: as well to discharge some part of the debt du vnto your worshipfull Father . . . affoord you some idle time to peruse these abrupt lines of an vnlearned Souldior, who hath written plaine English.²

Although many of the dedications traditionally adhere to the perspective used in seeking patronage, a number of them concern themselves only with one aspect, either the humility

¹ 585a, Sig. A₂-A₂^b.

² 542, Sig. A₃.

of the dedicator or the praise of the dedicatee. Francis Sabie concentrates on his humility in his dedication to his friend, Francis Tresham:

The report and cousideration (Right Worshipfull of your exceeding courtesie, the great and immerited friendship . . . doe embolden mee to present vnto your Worship this my vnpollished Poeme, from which otherwise, the imbecilitie of my skill in this diuine art, and rudenesse of these my lines, doe altogether dehort me. . . . The historie (I praesume) you shall finde delightfull; the matter not offensiuie to anie, only my skill in penning it is, imbicill; and my presumption, in presenting so rude a peece of worke to so wise a Patrone, verie great. . . .¹

William Hubbocke states simply in his dedication his praise of Robert Devereux:

But I may not excede the measure of a Preface:
The Lord ripen the good worke he hath begun in
your Honour, and increase it with the mightie
increasings of God.²

Other writers of 1595 expressed variations of this position, like William Perkins in his dedication to Edward Russell:

. . . by honouring Christ with your owne
honour. . . . And for this very cause (without
any consideration of earthly respects) I
further present vnto you an Exposition of an
other part of the Catechesime.³

and Perkins to Valentine Knightly:

. . . which I am willing to bestow on you,

¹ 21536, Sig. A₂.

² 13898, Sig. A₅.

³ 19703, Sig. π₃.

both for the profession of faith, which you make, as also for that Christian friendship, you have shewed to me. Accept of it I pray you and vse it for your edification.¹

and like Andrew Maunsell's concise praise of Queen Elizabeth:

. . . seeing then that these diuine bookes are so mightily increased since your Ma. blessed raigne, I haue thought it worth my poore labour, to collect a Catalogue of them.²

Generally speaking, all of the dedications employ the traditional perspective of the humility of the dedicator and the praise of the dedicatee. This position or stance was utilized by all the writers of dedications in 1595 as an accepted practice in seeking patronage.

Considering the nature of patronage, a brief examination of the dedications reveals a multitude of reasons for the dedicator to include a dedication in his publication. The reasons vary, but usually stem from love or friendship of the dedicatee, or from duty, debt, favour, or service that the dedicator feels bound to repay to his patron, or from a desire to protect his book, or to outline the purpose of the dedicator's intentions. On the whole, the following quotations illuminate the reasons for the practice of writing dedications during 1595. In the dedicatory epistle to John Whitgift, Miles Mosse describes the tradition of the dedica-

¹ 19754, Sig. A₂.

² 17669, Sig. π₂^b.

tion in addition to some of the functions of patronage:

The inscription and dedication of bookes, to men of note and regarde in their time, either for religion, or vertue, or learning, or authoritie: is well knowne to your Grace, (Right Honorable and most reverend father,) for continuance to be very ancient, and for vse to be exceeding profitable. . . . How much more then shall the patronage, of a great and honourable man, giue countenance, and credit, and safe conduct to a treatise, the matter whereof is sound and the publishing whereof is profitable.

These and some other respects haue caused me to resolute, to commend this my poore labour, and endeouour vnto the defense and protection of some worthie personage: yea though I knew right well, that the trueth is great and preuaileth of it selfe, and God the author of truth is all sufficientlie able to defend it. And among all others, to present it to your Grace and fauour.¹

William Jones expresses similar sentiments in his dedication to Robert Devereux, II Earl of Essex:

. . . your good L. Honourable fauors many waies extended vnto me, haue bound me in a bond of dutie, & seruice vnto your L. Which albeit I am vnable to discharge yet am I in good hope your L. will accept of these fruits of my labors for interest, without any further claime, vntill I shall be inabled to make better satisfaction. This work I now present, can hardly acquite my promise, though it may well testifie my loue, and in some sort represent your L. perfections. A more fit Patron I could not well chuse, considering the argument, and substance of the discourse. It treateth of Nobilitie by descent: The ancient Noble house, your L. is come of, and how both they and your L. haue deserued well of the Crowne, and State, is well knowne to all men:²

¹ 18207 and 18208, Sig. A₂-A₄.

² 18428, Sig. A₂.

Another dedication to Robert Devereux by Vincentio Saviolo supports the source, perspective, and purpose of the dedicatory epistle:

I haue thought good to dedicate the same vnto your Honor, as vnto him whose bountie most bindeth me: whose valour inforceth all soldiers to acknowledge you the English Achilles: whose fauoring good literature celebrateth your name for the students Mecenas: whose benigne protection and prouision for strangers maketh you reported off as theyr safe sanctuary.¹

The individual reasons for the dedications in the publications of 1595 demonstrate a relationship between the patron of publications and the dedicator. These relationships have taken many forms and are expressed by the dedicators in various ways. Yet, the dedications manifest a similarity of relationships, as the heading and double stance perspective discussions have indicated. In a dedication to Robert Devereux, William Covell explains how he is bound through love and duty to honour the earl's worth:

It is easie to gesse (honourable Lorde) why Schollars flocke vnder the patronage of men in your place, their condition is so weake, that vnless men truly honourable doe defend them, they are most of all in this age distressed . . . but it is the height of admiration which my thoughts conceiued of your honours worth, that made me thinke all men bound to offer signes of loue and dutie, where both are deserued in so high a measure.²

¹ 21788 and 21789, Sig. A₃^b.

² 5883 and 5884, Sig. A₂.

This passage illustrates also the need for the protection of a publication by the authority of an influential Elizabethan. Plagiarism, the stealing of an author's work, and the publishing of pirated editions were particular problems in the book industry of this period. Therefore, authors would seek patronage from a person of high social standing, who could not only protect the author's work, but also could supply him with financial aid in order to support his endeavours.

Edmund Spenser reiterates the purpose of protection in his dedicatory epistle to Sir Walter Raleigh, and he also comments on the debt he feels bound to repay to Raleigh for favours received:

The which I humbly beseech you to accept in part of paiment of the infinite debt in which I acknowledge my selfe bounden vnto you, for your singular fauours and sundrie good turnes shewed to me at my late being in England and with your good countenance protect against the malice of euill mouthes.¹

In a dedication to Queen Elizabeth, the translator Thomas North asks for continued favours and protection for his translation:

Vnder hope of your highnesse gracious and accustomed fauor, I haue presumed to present here vnto your Maiestie, Plutarkes liues translated, as a booke to be protected by your highnesse, and meete to be set forth in English.²

¹ 23077, Sig. A₂.

² 20067 and 20067.5, Sig. π₂.

That authors received favours from their patrons is an obvious fact. These favours could have taken many forms. The patron may have given the author some service to perform for him, or helped him to some position, or provided financial assistance. Whatever the favour, the author felt bound by duty or debt to repay for the provisions he had received. Consequently favour, duty and protection are recurring individual reasons for the dedicator to express his thanks to the dedicatee. Francis Sabie articulates his gratitude towards Henry Mordant in this fashion:

. . . confidentlie doe I present vnto your
Worship. . . . These rude lines, penned at
vacant houres, partly to shun the vntolerable
crime of ingratitude, partly to make known in
some measure, my bounden dutie.¹

Nicholas Bownd speaks of duty and favours; however, he adds an enlightening comment concerning why publications need protection by a patron. In Bownd's dedication to Robert Devereux, the author describes his position and thanks as such:

For besides your late Honorable fauor extended
vnto me requireth this and al other duties of
me, whereby I might show my selfe thankefull to
your Honour for the same . . . as wee be fallen
into these euil daies, wherein too many are
readie vnaduisedly to set themselues against
whatsoever they dislike, and therefore the best
causes are driuen to seeke patronage where it
maie doe them most good.²

¹ 21535, Sig. B₁^b.

² 3436, Sig. A₂-A₂^b.

Thomas Lodge offers similar sentiments to the other dedicators in his epistle to William Stanley:

. . . hauing resolued with my selfe to publish certaine my poems, and knowing them subiect to much prediudice, except they were graced with some noble and worthie patron . . . and offer vp my poems to your fauour and protection; who being the true Maecenas of the Muses. . . .¹

Often the form of a dedication would be in verse rather than prose. The dedicatory epistle might be a sonnet, a lyrical or narrative poem, or a verse spelling the patron's name. One example of a poetic, dedicatory address is furnished by John Trussell's dedication to the issue of Robert Sackville:

Then though this Volume be, nor gay, nor great,
 Vnder your protection I set foorth,
 Do not with coy disdainfull ouersight
 Deny to reade his well meant orphanes mite.

And since his father in his infancie
 Prouided patrons to protect his heire,
 But now by death none sparing crueltie
 Is turned an orphan to the open aire:
 I his vnworthy foster-sire haue darde,
 To make you patronizers of this warde.

.
 I dedicate this fruit of Southwels quill:
 He for your Vncles comfort first it writ,
 I for your consolation print and send you it.

Then daine in kindnesse to accept the worke,
 Which he in kindnesse writ, I send to you,

But if in aught I haue presumptuous beene,
 My pardon-crauing pen implores your fauour:

¹ 16658, Sig. A₂-A₂^b.

If any fault in print be past; vnseene
 To let it passe, the Printer is the crauer,
 So shall he thanke you, and I by duety bound,
 Pray, that in you may all good gifts abound.¹

Dedications were frequently used for purposes other than the reasons already cited, although the necessity of patronage and protection dictated that the primary purpose of the dedication should not be neglected. Therefore, other purposes existed in conjunction with the main purpose of patronage. The dedicator took liberty often to comment on the arts, religious themes, topical references and translations in the epistle. For example, William Fiston speaks on the topic of translation in his dedication addressed to Robert Devereux:

The worke (I confesse) was not of mine owne collection: but the one parte I receiued in Italian, the other Latine . . . and now hauing ioyned both together, and clad them in English attire, I humblye craue your Lordshipps patronage to priuiledge these new pilgrims against their peeuish persecutors. . . .²

In the dedication to George Clifford, III Earl of Cumberland, Anthony Copley comments on the nature of his translation:

Diuers of them are of mine own inserting, & that without any iniury I hope to my Authour: the which are easily to be discerned from his, for that they taste more Englishlie: Neither haue I vsed his Methode therein, but haue set downe one of mine owne, which I take to be better.³

¹ 22971, Sig. A₂-A₂^b.

² 10922, Sig. A₂-A₂^b.

³ 5738, Sig. A₂^b.

The degree to which an Elizabethan translation is either a legitimate interpretation from the original language or a theft of the work in translation can be determined sometimes from the dedicatory material.

Religious purposes had more emphasis in the dedications on occasion. In the dedication to Andrew Leslie, V Earl of Rothes, T. C. mentions that he has used an English catechism, probably Nowell's, to form his Latin catechism:

In toto autem hoc negotio. I. N. Ecclesiae
nostra lumen in facili illa & compendiaria
sua Catechesi vulgi sermone edita, facem mihi
pratulet. Pleraq̄ inde in linguam latinam ad
Scholae nostrae vsum transfusa hac accersiui,
& cum priori grammaticarum institutionum
parte coniunge da curavi:¹

B. H. delivers a religious invective of Protestant zeal not only against the Pope but also against wanton Englishmen. His purpose, to urge repentance, is clear in his dedication to Sir Owen Hopton:

And God hath and doth illuminate our age
with the heauenly veritie, the light of his
sonne Iesus our life, the Euax & voice of ioye
to procure vs from the Popes inuentions to
Christs institutions.

Notwithstanding many vnmindfull to be
thankfull for this happines, grieue God with
their sinnes, purchasing punishments by super-
fluous wasting of benefits: The drunkerd in
excesse of drinking: the luxurious in pride,
pleasure & excesse of apparell: not only so,
but the lasciuious liueth in lust, the couetous
in crueltie, fraude and false dealing.²

¹ 7352, Sig. A₂^b.

² 12562, Sig. A₂^b.

England appears to be straying from the narrow path, at least in B. H.'s opinion.

Similar sentiments and purposes are expressed by Adam Hill in his dedication to the Lord Mayor of London:

To moue my cuntrymen therefore to a generall, speedie, and heartie repentance, I haue laid downe in this treatise, the crie not of Sodome, but of England; which if it be diligentlie weighed, I doubt not but we shall take heede to ourselves, least our hearts be oppressed.¹

The preceding two passages illustrate an element of the preacher's habit in the religiously orientated dedications.

Topical references to events of the Elizabethan Age were also mentioned in the dedicatory epistles of the publications of 1595. Francis Bunny comments on the day of Roman Catholic reinstatement in England, hoped for by Catholics and Spain, in his dedication to Henry Hastings, the Earl of Huntingdon:

It was doubtlesse no other day then that, which they hoped, the rebellion in England, the troubles in Ireland, the Spanish fleete so long looked for, and so much spoken of, should haue brought vnto them.²

William L'isle, a translator, echoes these topical references in his dedicatory epistle to Charles Howard, I Earl of Nottingham. L'isle makes these comments:

¹ 13465, Sig. A₃.

² 4101, Sig. a₁.

In so much as this gentle stranger, though he were at first vnwilling, Vlisses-like, to leaue his natiue soile, especially now in this dangerous sea-faring time, while all the world is in a maner troubled with Spanish Fleetes . . . he went aboard with a good courage, & doubting not at al but that the proud Spanish Caracks, if they be not yet sufficiently dismaid by the wracke they suffered in their former aduventure, but dare againe attempt the like, be they . . . dispersed ouer the frowning face of our disdainfull Seas, & dronken with salt waues regorge the bodies of their presumptuous Pilots.¹

In addition to these other purposes seen in the dedications of 1595, there were comments made in the epistles concerning the arts which took several shapes from a dedicator criticizing either poetry or an art translation, to the dedicator expressing the inspiration of the dedicatee to his Muse. J. Sylvester speaks on his translation of a Christian poet in his epistle to Anthony Bacon:

. . . desired I to silence my infantlike pen from proceeding heerin: but bicause this most Christian Poet, and noble Frenchman Lord of Bartas, might haue been naturalized amongst vs, either by a generall act of a Poeticall Parliament: or haue obtained a kingly translator for his weeke (as he did for his Furies:) or rather a diuine Sidney, a stately Spencer, or a sweet Daniell for an interpretor. . . .²

Sylvester's remarks on the popular authors of the Elizabethan period are indicative of the English attitude among literary

¹ 21662, Sig. A₂^b.

² 21658, Sig. A₂.

circles to ignore the presence of drama as an art form. Thus William Shakespeare, who was beginning to blossom at this time, is disregarded by Sylvester in his mention of popular literary figures. Another reason may be that Shakespeare's influence and impression upon the Elizabethans and future English life had not yet had the impact that his more mature art was to create.

In a dedicatory epistle to Mary (Sidney) Herbert, the Countess of Pembroke, Samuel Daniel supports J. Sylvester's criticism showing the most prominent literary figures of 1595. Daniel praises Sidney and Spenser in a poetic dedication:

Whereby great Sydney and our Spencer might,
With those Po-singers beeing equalled,
Enchant the world with such a sweet delight,
That their eternall songs for euer red,
May shew what great Elizas raigne hath bred.
What musicke in the kingdome of her peace,
Hath now beene made to her, and by her might
Whereby her glorious fame shall neuer cease.¹

William Ponsonby, a printer, gives the story of the events leading to the publication of his edition of Edmund Spenser's Amoretti and Epithalamion.² Ponsonby's dedication to Sir Robert Needham describes the background as the following:

Sir, to gratulate your safe return frō Ireland,

¹ 6255 and 6255.1, Sig. G₃^b.

² 23076.

. . . as these sweete conceited Sonets, the deede of that weldeseruing gentleman, maister Edmond Spenser . . . I do more confidently presume to publish it in his absence, vnder your name to whom (in my poore opinion) the patronage therof, doth in some respectes properly appertaine. For, besides your iudgement and delighte in learned poesie: This gentle Muse for her former perfection long wished for in Englande, now at length crossing the Seas in your happy companye, (though to your selfe vnknowne) seemeth to make choyse of you.¹

This dedication provides illuminating evidence as to where Spenser wrote this work.

A few dedicatory epistles devoted to the arts contain literary criticism on the nature and function of poetry.

George Chapman directs his criticism of poetry to his learned friend, Matthew Royden:

Svch is the wilfull pouertie of iudgements
(sweet Ma:) wandring like pasportles men, in
contempt of his diuine discipline of Poesie,
that a man may well feare to frequent their
walks. . . .

But that Poesie should be as peruiall as
Oratorie, and plainnes her speciall ornament,
were the plaine way to barbarisme: and to
make the Asse runne proud of his eares; to
take away strength from Lyons, and giue Cammels
hornes.

That, Enargia, or cleerenes of representation,
requird in absolute Poems is not the perspicuous
deliury of a lowe inuention; but high, and
harty inuention exprest in most significant, and
vnaffected phrase; it serues not a skilfull
Painters turne, to draw the figure of a face
onely to make knowne who it represents; but
hee must lymn, giue luster, shaddow, and

¹ Ibid., Sig. π_1 - π_1^b .

heightning; which though ignorants will esteeme spic'd, and too curious, yet such as haue the iudiciall perspectiue, will see it hath, motion, spirit and life.¹

Robert Southwell delivers a more religiously orientated literary criticism on poetry in his dedication to his cousin, W. Southwell:

Poets by abusing their talent, and making the follies and fayninges of loue, the customary subject of their base endeouours, haue so discredited this facultie, that a Poet, a Louer, and a Liar, are by many reckoned but three wordes of one signification. But the vanity of men, cannot counterpoyse the authority of God, who deliuering many partes of Scripture in verse, and by his Apostle willing vs to exercise our deuotion in Himnes and Spirituall Sonnets, warranteth the Arte to bee good, and the vse allowable.²

Another purpose of dedications devoted to arts' patronage was to acknowledge the inspiration given a poet by his dedicatee. Frequently in this case, the dedicatee would be a woman. For example, Samuel Daniel admits that Mary (Sidney) Herbert is the inspiration of his sonnet sequence, "To Delia," in his dedication:

O thou who Enuy eu'n is forst t' admire:
Great Patronesse of these my humble Rymes,
Which thou frō out thy greatnes doost inspire:
Sith onely thou hast deign'd to raise them higher
Vouchsafe now to accept them as thine owne.³

¹ 4985, Sig. A₂.

² 22955.7 and 22957, Sig. A₂.

³ 6255.1, Sig. A₂.

Michael Drayton confesses the same inspiration in a sonnet addressed to Lucy (Harington) Russell, the Countess of Bedford:

Vnto thy fame my Muse her selfe shall taske,
 Which rain'st vpon mee thy sweet golden showers,
 And but thy selfe, no subiect will I aske,
 Vpon whose praise my soule shall spend her powers.
 Sweet Ladie then, grace this poore Muse of mine,
 Whose faith, whose zeale, whose life, whose all is thine.¹

One sees from the quoted passages that the dedications were used to express a variety of purposes related to the support of the arts.

The discussion of the other reasons, besides petitions for patronage and protection, reveals a host of interests that were stressed in conjunction with the traditional dedicatory purposes. Considering the similarity among the addresses of the dedicator to the dedicatee, the affinity among the perspectives and positions employed by the dedicators of 1595, and the correlation of these similitudes with the common reasons for seeking patronage or declaring the dedicator's purpose, it becomes evident that the dedicatory epistles were not mere ornaments or embellishments, but an accepted practice of the Elizabethan book trade. This practice served real purposes such as requesting needed protection, soliciting financial aid, or expressing the author's duty, debt, repayment or thanks for previous favours or patronage. Further-

¹ 7192, Sig. A₂.

more, the dedications expressed other purposes concerning the arts, religion, translations, and topical references in conjunction with their primary purpose.

The reasons behind the practice of dedications demanded that the dedicatee was capable of supplying the needs of the dedicator. Therefore the majority of dedicatory epistles were addressed to people in the highest levels of Elizabethan society, individuals who were generally in favour at the court and with the public. Robert Devereux, Queen Elizabeth I, and John Whitgift were the most frequently named dedicatees during 1595. The following table of dedicatees is arranged by the number of works dedicated to each individual. Table VI which then follows shows the most popular dedicatees when first editions are considered.

TABLE V
DISTRIBUTION OF DEDICATIONS, 1595

| Name | Number of Dedications |
|--|--------------------------|
| Robert Devereux, II Earl of Essex | 10 |
| Elizabeth I, Queen | 6 |
| John Whitgift, Archbishop of Canterbury | 5 |
| Robert Cecil, I Earl of Salisbury | 2 |
| George Clifford, III Earl of Cumberland | 2 |
| Anne (Russell) Dudley, wife of Ambrose, I Earl of Warwick | 2 |
| Henry Hastings, III Earl of Huntingdon | 2 |
| Mary (Sidney) Herbert, wife of Henry, II Earl of Pembroke | 2 |
| John Puckering, Lord Keeper | 2 |
| Robert Radcliffe, V Earl of Sussex | 2 |
| Edward Russell, III Earl of Bedford | 2 |
| Lucy (Harington) Russell, wife of Edward, III Earl of Bedford | 2 |
| W. Southwell, cousin of Robert Southwell | 2 |
| William Stanley, VI Earl of Derby | 2 |

The following table is limited to first edition dedications only; therefore, it reflects more accurately the popularity of the dedicatees in 1595. That Robert Devereux, II Earl of Essex, had reached his apex of popularity at this time, is a fact reflected in both tables.

TABLE VI
DISTRIBUTION OF FIRST EDITION DEDICATIONS, 1595

| Name | Number of Dedications |
|--|--------------------------|
| Robert Devereux, II Earl of Essex | 8 |
| John Whitgift, Archbishop of Canterbury | 4 |
| Robert Cecil, I Earl of Salisbury | 2 |
| Anne (Russell) Dudley, wife of Ambrose, I Earl of Warwick | 2 |
| Elizabeth I, Queen | 2 |
| John Puckering, Lord Keeper | 2 |
| Robert Radcliffe, V Earl of Sussex | 2 |
| Lucy (Harington) Russell, wife of Edward, III Earl of Bedford | 2 |
| William Stanley, VI Earl of Derby | 2 |
| George Clifford, III Earl of Cumberland | 1 |
| Henry Hastings, III Earl of Huntingdon | 1 |
| Edward Russell, III Earl of Bedford | 1 |
| W. Southwell, cousin of Robert Southwell | 1 |

The ninety-six extant dedications were evenly dispersed throughout the publications of the Religion, Arts, and Education chapters. Only one dedication comes from the Topical Publications section and none are drawn from the Government and Law publications. Since official church documents, Bibles, and prayers and liturgies did not include

dedications, the number of extant dedications for 1595 reveals the high degree of acceptance of the practice of placing dedications in the books of Elizabethan England.

One sees a similar pattern used in the presentation of the printing and publishing of dedications. The dedicatory epistle begins with an introductory address in which the heading indicates many or all the titles held by the dedicatee and gives the best wishes of the dedicator to his dedicatee. The dedication itself is written from the position of necessity, for whatever reason the dedicator feels compelled to seek patronage, and the dedicator writes the epistle utilizing the perspective of unlimited praise for the dedicatee and extreme humility on the part of the dedicator. The pattern was almost always the same in the publications of 1595. The occasional exception to the rule is a dedication in verse or a dedication which emphasizes additional purposes such as criticism, religious vituperation, and topical references. The exceptions, however, do not neglect the traditional reasons of patronage and protection. The similarities and frequency of the dedicatory epistles indicate that the dedication was an established fact of the writing, printing and publishing industry of 1595.

INDEX OF DEDICATEES

The index of dedicatees contains the names of and highest positions held by all the known dedicatees in the extant publications of 1595, whether the publications were first editions or reprints. The index reveals relationships among the dedicatees, the dedicators, patrons, authors, editors, translators and even printers and booksellers. The index demonstrates also the popularity of some dedicatees over others. Several abbreviations are used to indicate peculiarities of certain publications in the index. They are as follows:

- (?) - a question mark is used to indicate some doubt about the dedicator.
- (R.) - the letter (R.) notes that the publication is a reprint of an earlier edition.
- (*) - the asterisk means that the publication was dedicated to more than one person, and will appear again under another dedicatee.

The descriptions of the dedicatees in the index are those in the Index of Dedications and Commendatory Verses in English Books Before 1641 by Franklin B. Williams Jr., printed in London by The Bibliographical Society in 1962.

A., Lady M. C.

N., C. 18326.

Anderson, Sir Edmund, Judge.

Sutcliffe, Matthew. 23451.

Argall, Thomas, Brother of Sir Samuel.

Edwards, Thomas. 7525.

Bacon, Anthony.

Sylvester, J. translator. 21658.

Barker, Rowland, Judge.

I., S. (?) (*) 14057.

Beaton, James, Archbishop of St. Andrews.

Boaistuau, Pierre. 3167. (R.)

Blount, Charles, Earl of Devonshire.

M., I. (?) (*) 17385.

Borough, Walter, Son of William, Navigator.

Pyott, Lazarus. translator. 542.

Bromley, Sir Henry; Son of Sir Thomas, Lord Chancellor.

I., S. (?) (*) 14057.

Brooke, William, X Baron Cobham.

Golding, Arthur. translator. 14000.

Campbell, Elizabeth, of Kinyeancleugh, friend of Knox.

Davidson, John. 6324.

Cecil, Robert, I Earl of Salisbury.

Morley, Thomas. 18116.

Morley, Thomas. 18118.

Clifford, George, III Earl of Cumberland.

Copley, Anthony. translator. 5738.

- Greene, Robert. 12287. (R.)
- Compton (Sackville), Cecily, wife of Sir Henry K. B.
- Trussell, John. editor. (*) 22971.
- Devereux (Walsingham), Frances, wife of Robert,
II Earl of Essex, previously Sidney.
- Spenser, Edmund. (*) 23077.
- Devereux, Robert, II Earl of Essex.
- Bownd, Nicholas. 3436.
- Churchyard, Thomas. 5245.
- Covell, William. 5883.
- Covell, William. 5884. (R.)
- Hubbocke, William. 13898.
- Jones, William. bookseller. 18428.
- Maunsell, Andrew. bookseller. (*) 17669.
- Nichols, Josias. 18539.5.
- Saviolo, Vincentio. 21788.
- Saviolo, Vincentio. 21789. (R.)
- Di[gges], Edward, Governor of Virginia, Son of Sir
Dudley, Diplomatist.
- Frampton, John. translator. 17772. (R.)
- Drury, Sir Dru, Courtier.
- Jones, William. bookseller. 12321.
- Dudley (Russell), Anne, wife of Ambrose, Earl of
Warwick.
- C., B. (?) 4999.

- Lannett, Thomas. translator. (*) 11276.
- Elizabeth I, Queen.
- Lite, Henry. translator. 6986. (R.)
- Maunsell, Andrew. bookseller. (*) 17669.
- North, Thomas. translator. 20067. (R.)
- North, Thomas. translator. 20067.5. (R.)
- Robinson, Robert. translator. 23361.
- Webbe, Edward. 25153. (R.)
- Fitton, Sir Edward, 1 Bt.
- C., E. (?) (*) 4268.
- Fulford, Thomas, of Fulford, Devon, d. 1610.
- Chardon, John. 5000.
- Hastings, Henry, III Earl of Huntingdon.
- Andrewes, Bartimaeus. 585a. (R.)
- Bunny, Francis. 4101.
- Hastings (Dudley), Catherine, wife of Henry, III Earl of Huntingdon.
- Bunny, Francis. 4098.
- Hatton, Sir Christopher, Lord Chancellor.
- Bedingfeld, Thomas. translator. 17162.
- Heneage, Sir Thomas, Vice-chamberlain.
- Hunnis, William. 13973.
- Herbert, Henry, II Earl of Pembroke.
- Parry, Henry. translator. 24535. (R.)
- Herbert (Sidney), Mary, wife of Henry, II Earl of Pembroke.

- Daniel, Samuel. 6255. (R.)
- Daniel, Samuel. 6255.1. (R.)
- Hilton, Thomas, X Baron of Hilton.
- Bullein, William. 4042. (R.)
- Hopton, Sir Owen, Lieutenant of the Tower.
- H., B. (?) 12562.
- Howard, Charles, I Earl of Nottingham.
- L'isle, William. translator. 21662.
- Howard (Carey), Katherine, wife of Charles, I Earl of Nottingham.
- Lannett, Thomas. translator. (*) 11276.
- Kennedy, John, V Earl of Cassillis.
- Duncan, Andrew. 7351.
- Knightley, Sir Valentine, of Fawsley, d. 1618.
- Perkins, William. 19754. (R.)
- Lancaster, Sir James, Naval commander.
- Roberts, Henry. 21083.
- Lee, Thomas, Captain.
- Roberts, Henry. 21086.
- Leslie, Andrew, V Earl of Rothes.
- C., T. (?) 7352.
- Markham, Robert, of Cottam, father of Gervase.
- Markham, Gervase. 17347. (R.)
- Matthew, Tobie.
- Barnes, Barnabe. 1467.

Meredith, William.

Kyffin, Maurice. 14595.

Mordaunt, Henry, IV Baron Mordaunt.

Sabie, Francis. 21535.

Needham, Robert, I Viscount Kilmorey.

Ponsonby, William. bookseller. 23076.

Newport, Francis, Judge.

I., S. (?) (*) 14057.

Nowell, Alexander, Dean of St. Paul's.

I., S. (?) (*) 14057.

Peryam, Lady, presumably Elizabeth (Bacon) Peryam,
wife of Sir William.

Morley, Thomas. 18119.

Petre, William, II Baron Petre.

G., P. T. translator. 3125.

Phoenius, Matthias, 'of Dillemburg-Nassau.'

Johannides, Christopher. (*) 14047 = 21555.1.

Puckering, Sir John, Lord Keeper.

Masterson, Thomas. 17648.7.

Tymme, Thomas. translator. 152.

Radcliffe (Morrison), Bridget, wife of Robert,
V Earl of Sussex.

Kyd, Thomas. translator. 11622a. (R.)

Radcliffe, Robert, V Earl of Sussex.

Fiston, William. translator. 10922.

M., I. (?) (*) 17385.

Raleigh, Sir Walter, Commander and author.

Spenser, Edmund. (*) 23077.

Roydon, Matthew, Poet.

Chapman, George. 4985.

Russell, Francis, II Earl of Bedford.

W[ard]., W[illiam]. translator. (?) 312. (R.)

Russell, Edward, III Earl of Bedford.

Perkins, William. 19702a = 19702. (R.)

Perkins, William. 19703.

Russell (Harington), Lucy, wife of Edward, III Earl of Bedford.

Drayton, Michael. 7192.

Perkins, William. 19742.

Sackville, Edward, IV Earl of Dorset.

Trussell, John. editor. (*) 22971.

Sackville, Richard, III Earl of Dorset.

Trussell, John. editor. (*) 22971.

Salisbury, Sir John.

Perry, Henry. 19775.

Seymour (Sackville), Anne, wife of Edward, Lord Beauchamp.

Trussell, John. editor. (*) 22971.

Short, John, [unidentified].

Turner, R[ichard]. 24345.

Smith, Simon, 'Notable swimmer.'

- Middleton, Christopher. translator. 6840.
- Southwell, W., cousin of Robert Southwell, S. J.,
poet.
- Southwell, Robert. 22955.7.
- Southwell, Robert. 22957. (R.)
- Speir, Sara, [? of Edinburgh].
- Waldegrave, Robert. printer. 12319.
- Spencer, Sir John, Lord Mayor of London.
- Hill, Adam. 13465.
- Stanley (Clifford), Margaret, wife of Henry, IV Earl
of Derby.
- Lupton, Thomas. 16957. (R.)
- Stanley, William, VI Earl of Derby.
- Barnfield, Richard. 1483.
- L[odge]., T[homas]. (?) 16658.
- Staper, Richard, Alderman.
- Barley, William. printer and bookseller. 12925.
- Stradling, Sir Edward, Scholar, d. 1609.
- Stradling, John. translator. 15695.
- Swash, Sir Richard.
- Foulface, Philip, of Ale-foord. 11208a. (R.)
- Talbot, Gilbert, VII Earl of Shrewsbury.
- Fletcher, Anthony. 11053.

Tasburgh (West), Jane, wife of Sir Thomas, Daughter of William I Baron.

Delamothe, G. (*) 6546.

Tresham, Francis, of the Gunpowder plot.

Sabie, Francis. 21536.

Vaughan, Richard, Bishop of London.

Lewis, Hugh. translator. 25260.

Vere, Edward, XVII Earl of Oxford.

Day, Angel. 6403. (R.)

Wallop, Sir Henry, Treasurer of Ireland.

Delamothe, G. (*) 6546.

West, William, I Baron De La Warr.

Lyly, John. 17059. (R.)

Whitgift, John, Archbishop of Canterbury.

Hartwell, Abraham. translator. 17943.

Mosse, Miles. 18207.

Mosse, Miles. 18208. (R.)

R., I. (?) 20599.

Smith, John. 22797.

Wingfield, Sir Edward, Soldier, of Carnew, Wicklow,
d. 1638.

M., I. (?) (*) 17385.

Wolley, Sir John, Latin secretary.

Moore, Robert. 18061.

Wriothesley, Henry, III Earl of Southampton.

M., I. (?) (*) 17385.

Zepper, Wilhelm, Theologian.

Johannides, Christopher. (*) 14047 = 21555.1.

Zouch or Souch, John, Esg. [perhaps Sir John of
Codnor].

C., E. (?) (*) 4268.

CHAPTER VII

TRANSLATIONS AND TRANSLATORS

Forty-three extant publications¹ of 1595 are translations of works from other languages. Latin, French, Italian, and Spanish were the most frequently translated languages. A pleasant satyre or poesie² is an anonymous English translation of an anonymous French translation. In the epistle to the reader, the printer of the French copy illustrates the history of the work during its process of translation. He demonstrates some of the difficulties encountered in the publication of not only translations but also books in general:

This discourse, touching the assemblie of the States of Paris, touching the vertue and strength of the Catholicon of Spayne, was made and written in the Italian tongue, by a Gentleman of Florence . . . there was found the original first copie of this Italian discourse, which the Maior did not vnderstand, and therefore praied the aforesaid Doctor Lucian, to translate it into good French, of which the sayd Doctor excused himselfe . . . they were forced to giue it to acertaine little

¹ Excluding Bibles and portions thereof.

² 15489.

Monke or Frier called Romipete. . . .
 Howbeit, it so fell out, that the sayd poore
 Monk was taken by certaine Gentlemen, and
 found charged with the said discourse, which
 seemed so pleasant vnto thē, that presently
 one of thē turned it into French, & so from
 hand to hand the translatiō of it came euen
 vnto me, which I haue caused to be printed.¹

From this passage, one sees the extent to which Fate had its part in bringing a continental European publication into the hands of an Elizabethan translator.

The purpose of the translator is expressed often as being dependent upon several causes. These reasons for translation range from simply bringing a European publication into the English language to translating for the improvement of the conditions of the ignorant; however, most often the translator's purpose was the intention of economic necessity. An examination of some comments of the translators or others about translation reveals the reasons motivating the translator. For example, Christopher Middleton remarks in an epistle to the reader that he translated his publication on how to swim for those who do not understand the Latin tongue.² A similar idea is expressed in the epistle to the reader by an unidentified translator of a publication on tithes and oblations:

Happily I may be charged in translating to

¹ Ibid., Sig. A₂-A₂^b.

² 6840, Sig. A₂^b.

haue damnified the Lawes, I haue somewhat shadowed, I confesse, their first originall grace, such beautie haue they and elegancie too in the Latine tongue: but I write vnto Englishmen.¹

Whereas William Ward says that because his French author promised and completed a pragmatic collection of secrets pertaining to medicine, that he, the translator, translated the French because one must have the head and the tail, the beginning and the end.²

Thomas Tymme, minister, declares that he has translated his publication from Latin into English for the benefit of the ignorant. In his dedication to Sir John Puckering, Tymme illustrates his purpose in this manner:

Many trauellers and Pilgrimes, haue at sundry times both in Mappes and histories, described the same. By the aduantage of whose laboures therein, now of late one Christien Adrichom, hath performed a most liuely description, and in the Latine tongue enriched with diuers antiquities. The profit that might come hereby to my cuntrymen of the vulgar sorte, both for the better vnderstanding of the story of the Bible, where Ierusalem and the partes thereof are often times mentioned, and also for the ready conceauing of Iosephus his history, moued me to translate it into the English tongue.³

The purpose of profiting the vulgar sort as well as others can be seen in W. I.'s epistle to the reader, where the

¹ 24092, Sig. A₃^b.

² 312, Sig. Q₄^b.

³ 152, Sig. π₂-π₂^b.

English translator comments that his publication contains the material previously censored and eliminated from an earlier Latin, French, and Italian work.¹

In the epistle to the reader of John Stradling's English translation of Justus Lipsius' Latin work, Stradling mentions that he wishes his book to be published for the benefit of many people. Furthermore, the translator says that he followed Lipsius closely in his translation, attempting to preserve the author's original sense and meaning.² Stradling's remarks on the quality of his translation are enlightening. Thomas Creede, an Elizabethan printer, gives similar remarks about the nature of W[illiam].

W[arner]. 's translation:

The writer hereof (louing Readers) hauing diuerse of this Poettes Comedies Englished, for the vse and delight of his priuate friends, who in Plautus owne words are not able to vnderstand them: I haue peruailed so far with him as to let this one go farther abroad, for a publike recreation and delight to all. . . . I found him very loath and vnwilling to hazard this to the curious view of enuious detraction, (being as he tels mee) neither so exactly written, as it may carry any name of a translation, nor such libertie therin vsed, as that he would notoriously varie from the Poets owne order.³

¹ 12462, Sig. A₂.

² 15695, Sig. A₃.

³ 20002, Sig. A₃.

The purpose and nature of the translation are clearly expressed in this passage by the printer.

Another reason cited as a purpose of the translator is that he feels the book is worthy to be translated and to receive the patronage and protection of a prominent Elizabethan. Thomas North, the translator of Jacques Amyot's French translation from the Greek of Plutarch, writes these sentiments in his dedication to Queen Elizabeth I:

Vnder hope of your highnesse gracious and accustomed fauour, I haue presumed to present here vnto your Maiestie, Plutarkes liues translated, as a booke to be protected by your highnesse, and meete to be set forth in English.¹

The nobility of the publication's subject, says North in his epistle to the reader, should excuse any errors of his translation.² The same worthiness of topic leads the translator, P. T. Goodwine, to seek a similar patronage and protection for his purpose.³

Sometimes the evidence of whether a publication is a translation or not is difficult to find. For instance, The shepherds kalender⁴ is speculated to have been translated

¹ 20067, Sig. *₂^b.

² Ibid., Sig. *₃.

³ 3125, Sig. A₂.

⁴ 22418 = 22417.

from French into English by Alexander Barclay. The only proof that the 1595 edition of this work is a translation is contained in the heading of the "Table of Contents:"

The table of the Kalender of Shepheardes.
This is the table of this present booke, of
the Shepheardes Kalender, drawen out of
French into English, with many more goodly
editions than be chaptered, newly put thereto.¹

Similarly, A learned and excellent treatise² states on the titlepage that it was first written in French by Matthieu Virel, and was later translated into Latin. Then Virel's work was translated from Latin into English, but the translator is not identified. Looking further into the publication, one discovers that the preface, "To the Christian Reader, an admonition touching reading," is signed by Stephen Egerton, who says that Virel's book is one of the best and most fruitful which can be read.³ From this evidence, one can speculate Egerton as the translator.

John Penry translated into English a Latin religious work reprinted in 1595.⁴ In his epistle to the reader, Penry states that because Satan is on the rise, he thought it was his duty to Queen and Church to translate into English and later publish this work. Penry continues to relate the

¹ Ibid., Sig. A₂^b.

² 24768.5.

³ Ibid., Sig. A₂.

⁴ Penry was executed in 1593.

greatness of the book and its use and usefulness, offering the reader these wishes:

To all those wish well vnto the Lord Iesus, and his poore Church, wandring heere vpon Earth: The translator wisheth the powerful assistance of Gods spirit, while they are heere, and the speedy inioying of them sure through deferred hope.¹

Frequently, the translations of the Elizabethan period were not even translations, but mere resemblances of the original author's work. Several English translators of 1595 comment on the quality and nature of their translations. Anthony Copley makes these remarks in his dedication to George Clifford, III Earl of Cumberland:

Diuers of them are of mine owne inserting, & that without any iniury I hope to my Authour: the which are easily to be discerned from his, for that they taste more Englishlie: Neither haue I vsed his Methode therein, but haue set downe one of mine owne, which I take to be better.²

Similarly speaking of his translation, Thomas Lannett says that his publication has been translated from an earlier unknown author.³ These examples illustrate how an element of doubt concerning aspects of the translations is created.

Often the translators explain their method or manner of expression in the translation. William Fiston

¹ 2054, Sig. π₅.

² 5738, Sig. A₂^b.

³ 11276, Sig. A₂.

describes an aspect of his method in his dedication addressed to Robert Radcliffe, V Earl of Sussex:

The worke (I confesse) was not of mine owne collection: but the one parte I receiued in Italian, the other in Latine . . . and now hauing ioyned both together, and clad them in English attire, I humblye craue your Lordshipps patronage to priuiledge these new pilgrims against their peeuish persecutors.¹

In the epistle to the reader, John Partridge echoes Fiston's method. Partridge says he took his publication from the collection of a friend, M. R., and set it to English.²

Other translators mention the manner of expression that they used in their translations. In the epistle to the reader, John Stradling says that he has followed the work of the original author closely in his translation from Latin into English, attempting to preserve the first author's sense and meaning.³ Jeremias Bastingius, a minister, mentions in "An Admonition to the Reader" that he has expressed his translation of an exposition upon the catechism in the terms used by Jean Calvin in his publication, Institutions, which terms Bastingius says he liked.⁴

¹ 10922, Sig. A₂-A₂^b.

² 19434, Sig. A₂.

³ 15695, Sig. A₃.

⁴ 1566, Sig. A₂^b.

Some translators were content to sing the praise of the original authors. J. Sylvester writes of his author in this fashion in his dedication:

. . . desired I to silence my infantlike pen
from proceeding heerin: but bicause this
most Christian Poet, and noble Frenchman Lord
of Bartas, might haue been naturalized amongst
vs, either by a generall act of a Poeticall
Parliament: or haue obtained a kingly
translator for his weeke (as he did for his
Furies:) or rather a diuine Sidney, a stately
Spencer, or a sweet Daniell for an interpretor.¹

This epitome of literary figures that Sylvester uses to describe Bartas' worth is only exceeded by the poetic equation in relation to God that Sylvester makes in "The Translator to the Author:"

Thus, thus Lord Bartas, hast thou done, and wonn
Arts garland, and truthes heauenly blessing,
She was thy dittie, God did set thy tune,
His spirite did guide thee in that truthes expressing:
Now whiles thy works in Fraunce affoord a sunshine,
Vouchsafe this shadow may be Englands moonshine.²

Sometimes it was the translator who was the recipient of praise. William Jones, the translator of Nennio³ from Italian, is the subject of attention in four sonnets which praise him and his translation. One sonnet is by Edmund Spenser, who comments on the quality of Jones' translation in

¹ 21658, Sig. A₂.

² Ibid., Sig. A₁^b.

³ 18428.

the concluding line: "And next to Iones, that truely it translated."¹ The other three sonnets are by Samuel Daniel, George Chapman, and Angel Day, who all praise Jones also.² The translator, Richard Robinson, received praise in his publication of 1595 in both prose, written by Richard Mulcaster, and verse by Thomas Buckminster.³

The language from which some books were translated was not always given or positively identified. The majority of the books specified the language either on the titlepage or in the preliminary pages of the publication. Despite this uncertainty, patterns develop among the translations of 1595. French was the most frequently translated language with eighteen publications. However, Latin was a close second with sixteen works. Seven publications were translated from Italian, while the Spanish and English languages had one translation each.⁴ Three works were translated from unidentified languages. The diversity of languages in the forty-three translations indicates that Elizabethan readers were receiving a considerable degree of available knowledge

¹ Ibid., Sig. π_1 .

² Ibid., Sig. π_1^b - π_2^b .

³ 23361, Sig. A₄^b.

⁴ One publication was translated into three languages and therefore has been counted three times, once in each of the French, Latin and Italian totals.

in the sixteenth century in a very digestable form.

William Ward translated one first edition publication in 1595. William Ward translated from French and W. Warner translated from Latin. Anthony Munday and Lazarus Pyott both translated from French. Hugh Lewis translated one work from English into the Welsh language. Thomas North had two reprints of his translation from the French published. The printer William Jones had a first edition and a reprint translation printed, and was the translator of a work with multiple languages including Latin, Italian and French. Two French printers, Jamet Mettayer and Pierre L'huillier, published the French copy of a work that was translated in 1595 into English, with one a reprint of the first edition. The remainder of the translators were responsible for one work each. Three of the works have unidentified translators, while three works have unidentified languages from which they had been translated. With only forty-three extant translations printed in 1595, the Elizabethan reading public was reading primarily original English work. The translators and the works credited to them follow in the index of translators.

INDEX OF TRANSLATORS

This index lists all the translators and their extant translations published in 1595. The index is designed to illustrate the diversity of languages and sources from which the English public was reading. A question mark, (?), indicates some doubt about the language from which a work was translated. The letter, (R.), indicates that the translation is a reprint of an earlier publication. Publications without (R.) were printed for the first time in 1595. An asterisk, (*), indicates the work will appear again under another name.

Aggas, Edward.

13119.1 = 20106.5, French.

Androse, Richard.

312, (*), Italian.

Barclay, Alexander.

22418 = 22417, (R.), French.

Bastingius, Jeremias.

1566, (R.), Latin.

Bedingfeld, Thomas.

17162, Italian.

Boaistuau, Pierre.

3167, (R.), Latin.

Copley, Anthony.

5738, Spanish, (?).

Cyprian, Charles.

3388, French.

[Egerton, Stephen?]

24768.5, (R.), Latin.

Fiston, William.

10922, Italian and Latin.

Frampton, John.

17772, (R.), Spanish.

Goodwine, P. T.

3125, Latin.

Golding, Arthur.

14000, French.

Hartwell, Abraham.

17943, Italian.

Herbert (Sidney), Mary.

11623, French, (?).

Holloway, Anthony.

5324, Italian.

Johnson, Thomas.

14707, Latin.

Jones, William.

12462, Italian, Latin, and French.

18428, Italian.

Kearney, William.

14145a, English.

Kyd, Thomas.

11622a, (R.), French.

Kyffin, Maurice.

14595, Latin.

Lannett, Thomas.

11276, French, (?).

Lewis, Hugh.

25260, English.

[L'huillier, Pierre, and Jamet Mettayer, pr.?]

5066, French.

5067 = 21890, (R.), French.

L'isle, William.

21662, French.

Lyte, Henry.

6986, (R.), French.

Middleton, Christopher.

6840, Latin.

Munday, Anthony.

20366, French.

North, Thomas.

20067, (R.), French.

20067.5, (R.), French.

Parry, Henry.

24535, (R.), Latin.

Partridge, John.

19434, (R.), (?) (see p. 285).

Penry, John.

2054, (R.), Latin.

Philip, Earl of Arundel.

14627, (R.), Latin.

Pyott, Lazarus.

542, French, (?).

Robinson, Richard.

23361, Latin.

Stradling, John.

15695, Latin.

Sylvester, J.

21658, French.

Tymme, Thomas.

152, Latin.

Unidentified translations.

15489, French.

23650, French.

24092, Latin.

Ward, William.

312, (*), French.

Warner, William.

20002, Latin, (?).

CHAPTER VIII

PRINTING AND PUBLISHING

The printing and publishing of books had become a major industry in England by 1595. This fact is reflected not only by the number of publications but also by the printers and authors at this time; however, one author, Gervase Markham, expresses misgivings concerning his publication in his epistle to the reader:

The winde (Gentlemen) standing in the
mouth of my Caue, hath blowne my loose papers
into the worlde, and canonized mee as foolish
in Paules Church-yard, as Sybilla was wise in
Cuma.¹

Although the writers of 1595 had to be humble in their supplications for patronage, the attitude of Markham towards publishing was rare and restricted to the nobility. Generally, English authors of 1595 were pleased that their efforts would be viewed by many readers. This attitude of acceptance towards the art of printing is expressed many times in the publications of 1595.

Elizabethan printers often mention the reasons why

¹ 17347.5, Sig. π₃^b.

or how these works came to be published. One reason for publishing, usually mentioned on the titlepage, is that the publication was a request of the printer by someone.

Compare the passages of these three publications:

Published at the earnest and long request of sundrie vpminded Christians.¹

Published at the request of diuerse godly and well affected.²

. . . published at the request of the then Lord Maior of the Citie of London, and others the Aldermen his brethren.³

The similarity among these examples presents an aspect of advertisement intrinsic to the purpose of the titlepage.

In addition to the request, the printer often used the titlepage with the intention of advertising the quality of his publication by means of persuasion. One method of persuasion was to précis the contents in an alluring fashion as Nicholas Bownd's publication illustrates:

Declaring first from what things God would haue vs straightly to rest vpon the Lords day, and then by what means we ought publikely and priuatly to sanctifie the same: Together with the sundry abuses of our time in both these kindes, and how they ought to bee reformed.⁴

¹ 585a, Sig. A₁.

² 4175, Sig. A₁.

³ 13465, Sig. A₁.

⁴ 3436, Sig. A₁.

A similar persuasion of purpose is the reason given by the printer for the publication of William Covell's work:

The meanes lawfull and unlawfull, to iudge of the fall of a common-wealth, against the friuolous and foolish coniectures of this age. Whereunto is added, A letter from England to her three daughters, Cambridge, Oxford, Innes of Court, and to all the rest of her inhabitants: perswading them to a constant vnitie of what religion soever they are for the defence of our dread soveraigne, and native cuntry: most requisite for this time wherein wee now liue.¹

Often the purpose of publishing was simply stated:

Against the Position of those that say and preach, that All men are not to be praid for.²

. . . all which, to the best and easiest direction that may be, for young learners and practicters: are now, newlie, wholilie and ioyntly published.³

Other reasons were cited also for publication by the printers.

Gervase Babington's work states on the titlepage that he has published as a testimony of his good will and purpose:

And at his remooe penned and Printed, aswell for a testimony of his true good will vnto them and the whole Country, as also to bee an induring remembrance, if God please, for the preseruation of loue and amity amongst them, and the carefull auoyding of such hindrances of the same, as in the Sermon itselpe are noted and mentioned.⁴

¹ 5883 and 5884, Sig. A₁.

² 22797, Sig. A₁.

³ 6403, Sig. A₁.

⁴ 1089, Sig. A₁.

John Chardon, the author, gives his reasons for publishing his volume such as his work was a memorial and a New Year's gift from which people could benefit. Some of Chardon's comments in his dedication follow:

You had from mee (which you desired) the Sermon preached at Exeter in commemoration of the Cities deliuerance . . . and that my Office and function bindeth mee to doo all the good I can to the Church of God, and that willingly & of a ready mind (to satisfie your honest desire and charitable meaning) haue suffred that poore Exercise to bee published which I doe presente vnto you as a simple New-yeares gift. Of which if any take benefit, let them first praise God, and next thanke you.¹

On occasion, the printer or publisher of a work provides an epistle or a preface explaining why he was publishing the work. Robert Waldegrave states the necessity of George Buchanan's Latin publication in "Typographus Lectori:"

Habes, Lector, breviter & perspicue exposita, quae G. Buchananus tyronibus ad Poeticas rudimenta censuit necessaria. . . . Quod si tanto viro per occupationes & graviora studia, licuisset reliquas Grammaticae partes, par facilitate strictum percurrisset, Deus bone, quanta inde utilitas studiosae iuventuti accessisset.²

Waldegrave expresses in a dedication to Sara Speir that he had published this sermon for the comfort of a troubled

¹ 5000, Sig. A₂-A₂^b.

² 3980+, Sig. A₁^b.

conscience. Speir's conscience is distressed upon the death of her husband, which occasion Waldegrave cites as his stimulus for printing:

Now (deare sister) I partly knowing the present estate of your troubled & perplexed minde, in regard of the want of your greatest outwarde comfort, I thoght it good, to present you with this sweet Sermon (made by that godly-learned & zealous Pastor of Christs Church, M. Richard Greenham) which by Gods prouidence came vnto my handes.¹

These same sentiments are echoed by William Jones whose publication of comfort for the afflicted is printed to relieve those whose consciences are wounded with sin.²

John Busbie, the printer of Moeoniae,³ says in his epistle to his gentleman readers that the reasons for his publishing this work by Robert Southwell are his own charity and generosity:

. . . with what kind admiration you haue entertained the diuine Complaint of holie Peter; and hauing in my hands certaine especiall Poems and diuine Meditations, full as woorthie belonging to the same, I thought it a charitable deede to giue them life in your memories . . . not hauing already bought Peters Complaint, would not for so small a mite of money loose so rich a treasure of heauenly wisdomes as these two treatises.⁴

¹ 12319, Sig. E₃.

² 12321, Sig. A₃.

³ 22954 = 22955.5.

⁴ 22954, Sig. A₂-A₂^b.

This passage illuminates the essential aspect of economics in the Elizabethan book trade of 1595. After all, the printers earned their livelihoods from their publications, and Busbie is pushing his reprint of a popular earlier edition.

Like the authors, a printer frequently published a book because he felt a need to urge people towards good behaviour. William Blackwell's purpose of persuasion is captured in this passage from the epistle "To the Christian Reader:"

But seeing this age (abounding in all iniquitie) affordeth more example of wilfull lybertie than euer any other: I thinke it necessary all perswasions and examples should be vsed to perswade to good and deterre from euill. Therefore haue I made bolde to imprint this little Pamphlet, beeing a Students lamentation, that was borne, fostred, and hath sometime beene a Prentise in this Citie, which I am perswaded in the zeale of his heart he writ, to winne all yong men from wilfulnes to faithfull obedience, orderly life, and gentle behauiour. . . . His paines & my expence are heere included.¹

With the tumults such as those that occurred during 1595 and the governmental censorship of the printing trade, the benefits that could come to a publisher of pro-government publications would be so attractive and lucrative that Blackwell's preface and publication could be considered an investment.

¹ 23401.5, Sig. A₃-A₃^b.

Once in a while, a printer chose to use his preface to discourse upon the history of the book and telling of how it came to be published. The printer of the French copy of A pleasant satyre or poesie,¹ which is an English translation, furnishes the reader with background information about the publishing of the English translation through the French copy:

This discourse, touching the assemblie of the States of Paris, touching the virtue and strength of the Catholicon of Spayne, was made and written in the Italian tongue, by a Gentleman of Florence . . . there was found the original first copie of this Italian discourse, which the Maior did not vnderstand, and therefore praied the aforesaid Doctor Lucian, to translate it into good French. Of which the sayd Doctor excused himselfe . . . they were forced to giue it to acertaine little Monke or Frier called Romipete. . . . Howbeit, it so fell out, that the sayd poore Monk was taken by certaine Gentlemen, and found charged with the said discourse, which seemed so pleasant vnto thē, that presently one of thē turned it into French, & so from hand to hand the translatiō of it came euen vnto me, which I haue caused to be printed.²

William Ponsonby, the printer of Edmund Spenser's Amoretti and Epithalamion,³ comments on the history of this 1595 publication in his dedication addressed to Sir Robert Needham:

¹ 15489.

² Ibid., Sig. A₂-A₂^b.

³ 23076.

Sir, to gratulate your safe return frō
 Ireland . . . as these sweete conceited Sonets,
 the deede of that weldeseruing gentleman,
 maister Edmond Spenser . . . I do more con-
 fidently presume to publish it in his absence,
 vnder your name to whom (in my poore opinion)
 the patronage therof, doth in some respectes
 properly appertaine. For, besides your
 iudgement and delighte in learned poesie:
 This gentle Muse for her former perfection
 long wished for in Englande, now at length
 crossing the Seas in your happy companye,
 (though to yourselfe vnknowne) seemeth to make
 choyse of you.¹

Ponsonby's explanation of the printing of Spenser's works
 is also enlightening because of the literary fame which came
 to Spenser over the years.

William Barley has the following to say about one of
 his publications in his dedication to Richard Stapar, one of
 the Company of Merchant Adventurers in London:

. . . when perusing my store of papers and
 writings, of sundry mens labours, I chaunced
 on this Pamphlet, which importeth the trouble-
 some trauailes of our neere neighbour borne
 at Brainetree in Essex, named Richard Hasleton,
 whose miseries as they were many, being in the
 hands both of Christians and Heathan enemies,
 for God and our countries cause, and his
 escapes from death so often and wonderfull
 with the constant enduring of the same: his
 preseruation, and safe returne to England.²

In another publication, William Barley states that he had to
 persuade the author, who was very unwilling, to allow him to

¹ Ibid., Sig. π₁-π₁^b.

² 12925, Sig. A₃-A₃^b.

publish his work. In the epistle of the printer to the reader, Barley remarks:

The writer hereof (louing Readers) hauing diuerse of this Poettes Comedies Englished, for the vse and delight of his priuate friends, who in Plautus owne words are not able to vnderstand them: I haue preuailed so far with him as to let this one go farther abroad, for a publike recreation and delight to all. . . . I found him very loath and vnwilling to hazard this to the curious view of enuious detraction, (being as he tels mee) neither so exactly written, as it may carry any name of a translation, nor such libertie therin vsed, as that he would notoriously varie from the Poets owne order.¹

From the examples of printer's prefaces, one sees a diversity of reasons being cited for the printing of certain publications.

Sometimes the printer would make a comment or remarks concerning his publication in a simple manner. I. B. states in the epistle, "The Printer to the Gentlemen Readers," that the book has certain additions and that it is beneficial. He concludes with a request of the reader to buy his book.²

Richard Jones asks in the printer's preface of his publication that the reader should find and correct the faults in the book. Jones describes this task as very rewarding.³ On the other hand, Robert Waldegrave includes two Latin poems

¹ 20002, Sig. A₃.

² 22956, Sig. A₂-A₂^b.

³ 15695, Sig. A₄^b.

in praise of the author of his publication and his book.¹ Comments by printers on their publications were not an uncommon practice in the Elizabethan printing industry during 1595; however, only thirty-two publications contain some form of printing and publishing background information supplied either by the author or the printer. This information was not always in the printer's preface and often had to be found on the titlepage, in the epistle or in the dedication.

The English book trade of 1595 did not function without any problems or difficulties. Some of the problems that occurred in publishing were the publication of incomplete works, pirated and plagiarized works, and editorial changes by the printer, who sometimes varied the original intentions of an author into something entirely different.

In "A priuate Epistle of the Author to the Printer. Wherein his full meaning and purpose (in publishing this Booke) is set forth," Thomas Nash talks of the appearance of the book before he knew of it, and consequently he claims his publication is uncorrected and unfinished, for Nash says he had some epistles to add. Nash illustrates the result of this problem in his epistle:

¹ 7351, Sig. π₂.

I am the Plagues prisoner in the Country as yet: if the sicknesse cease before the third impression, I will come and alter whatsoever may be offensive to any man, and bring you the latter end.¹

Nash also defends himself from the authorship of the work, A Groats-worth of witte,² by Robert Greene whom Nash does not name as the author.

In "An advertisement to the Reader," William Perkins complains about the appearance of an unauthorized and pirated edition of his work. Perkins provides these comments:

Good reader there was a booke of late published in London vnder this title, Perkins upon the Lords praier. In it I haue double iniurie. First it was printed without my knowledge or consent. And secondly the booke is faultie both in matter and manner of writing.³

Another problem of the printing industry of 1595 was the inclusion of editorial changes or additions by the printer or publisher. Quite often emendations were of an innocent nature. An editor, known only by the initials D. D., provides these observations in a fictitious dedication:

Oliuer, if your name be Oliuer, by your leaue a cast, for I must showe in betweene the doore and the wal, that is shuffle a letter in between your title and Pamphlet: which Letter

¹ 18375, Sig. A₂^b.

² 12246.

³ 19702, Sig. A₃.

was directed to be [word missing] at the two
fooles at London bridge: and for my hart I
cannot find the signe. Now since your Pamphlet
lackes both a Pistle and a Patrone, I thinke
this Letter wil fit ye for either.¹

Such a modification or addition was essentially harmless.

On the other hand, many amendments were not of so innocent a nature. Problems were often created when an editor made alterations which completely changed the author's original sense and meaning. Sir Lewis Lewkenor illustrates this occurrence in his epistle to the readers of his later editions of an earlier work:

Hauing to that effect, written from thence priuatly to some of my aquaintaunce, the coppies of my letters (contrarie to my intention) were since my returne, by some of them giuen abrode, and lastly not long since, a discourse printed in Paules-Churchyarde, containing some parte of the substance, thereof, but manye thinges that I had written left out, and manye thinges inserted that I neuer ment, and finally in the whole so falsified and chaunged, as well in matters as words, & ignorantly intermixed with fictions of the publisher, that howsoeuer the vulgar sorte bee therewith pleased, those that are of farther reach and insight, cannot but condemne it as a thing fabulous, grossely handled and full of absurdities. . . . I thought it not vnfitte to publish the true copy of my own letter.²

Besides Lewkenor's comments revealing the plagiarism and changes by the publisher of his publication, the passage mentions Paul's Churchyard as the place of Lewkenor's book's

¹ 18758, Sig. A₂.

² 15564, Sig. π₂.

printing. Paul's Churchyard was the focal point of the entire printing, publishing, and bookselling industry in this period.

This chapter intends to examine how the printing industry of 1595 in England functioned in relation to its book production. Certain aspects of publication will be discussed such as formats, types, titlepages, imprints, collations, marginalia, colophons, errata, illustrations, tables, indexes and languages in order to show the actual anatomy and the real appearance of an Elizabethan publication of 1595.

Format:

A survey of the formats employed in the 294 publications of 1595 indicates that quarto was the most frequently used format. Octavo is a close second. These two formats, quarto and octavo, compose 252 of the total publications for this year with folio being the third most popular format. The single sheet folio was used exclusively for governmental proclamations, public documents, prayers, church injunctions and ballads. The following table demonstrates the percentage of distribution by format among the publications of 1595.

TABLE VII
DISTRIBUTION OF PUBLICATIONS BY FORMAT, 1595

| Format | Number of Publications | Percentage of Total |
|--------|---------------------------|------------------------|
| Folio | 33 | 11.22 |
| Quarto | 145 | 49.32 |
| Octavo | 107 | 36.40 |
| 12° | 8 | 2.72 |
| 32° | 1 | .34 |
| | <hr/> | <hr/> |
| Total | 294 | 100.00 |

Printing Types:

Three basic printing types were used in the production of English publications during 1595. These types were black letter, roman and italic. Although black letter was the most popular font with printers in the early sixteenth century, roman type had begun to replace the black letter by the 1590's and eventually became not only the most popular but also the accepted type used by printers. Greek type is occasionally found included with the basic fonts, and in two instances, Greek is the dominant font of the publication in 1595. The distribution by font of the publications during this year is shown in Table VIII. The use of "with" in addition to a font indicates that another printing type was used in conjunction with the dominant font. The additional

type, however, is always less than the dominant font to some degree and often may have been used only for emphasis, headings and/or marginalia. The use of the word "and" in conjunction with a font means that the printing types cited are employed in the publication roughly to an equal degree.

TABLE VIII
DISTRIBUTION OF FONTS OF TYPE

| Type | Number of Publications | Percentage of Total |
|--|------------------------|---------------------|
| Roman | 11 | 4.51 |
| Roman with Greek | 1 | .41 |
| Roman with italic | 113 | 46.31 |
| Roman with italic and Greek | 5 | 2.05 |
| Roman with black letter and italic | 1 | .41 |
| Roman and italic | 2 | .82 |
| Roman and italic with Greek | 1 | .41 |
| Roman and black letter | 1 | .41 |
| Roman and black letter with italic | 1 | .41 |
| Total | 136 | 55.74 |
| Black letter | 11 | 4.51 |
| Black letter with roman | 46 | 18.86 |
| Black letter with roman and italic | 32 | 13.12 |
| Black letter with roman, italic and Greek | 1 | .41 |
| Black letter with italic | 4 | 1.64 |

| Type | Number of Publications | Percentage of Total |
|------------------------------------|------------------------|---------------------|
| Black letter with italic and roman | 4 | 1.64 |
| Black letter and roman with italic | 3 | 1.21 |
| Total | 101 | 41.39 |
| Italic | 1 | .41 |
| Italic with roman | 4 | 1.64 |
| Total | 5 | 2.05 |
| Greek | 2 | .82 |
| Total | 2 | .82 |
| Grand Total ¹ | 244 | 100.00 |

With the exception of twenty-five publications or 10.2%, English printers of 1595 used combinations of fonts as a rule. For example, a publication, whose dominant type was roman, would normally employ italic or black letter or both as a contrasting or emphatic type. Often three or more different types are used in order to provide the required emphasis. Usually quotes, headings, marginalia and preliminary matter are emphasized in a type other than that one employed in the basic text.

¹ A total of 244 publications has been used to determine percentages in Table VIII. Fifty works were unavailable for this study as of February 28, 1978.

Table VIII reveals the popularity of the roman font as the basic type over black letter in 1595. Black letter had been the more popular font earlier in the sixteenth century but difficulties such as the smearing of ink and the making of the words to be illegible provided the stimulus for an increased usage of roman type. Italic never gained total recognition as a basic type, but remained a font for particular emphasis, quotations and special printing. Ironically, the italic font is normally used in a fashion similar to the present day.

Publications that share a type equally are works whose subject matter divides easily into distinct parts. A translation may perhaps present Latin on the verso sides of pages in roman with the corresponding English on the following recto sides of the pages in black letter. Other works may present two sides of an argument, printing one stance in one type, and the opposite in another, or the book may portray a dialogue between two people in alternating types.

Special fonts such as Greek and Hebrew were used sparingly in 1595. No publications use Hebrew type at all and although there are a few works which have isolated use of Greek, only two publications are entirely in Greek.¹

The particular uses of printing types in 1595 demonstrate two accepted practices. One is the increased popularity of the roman font as the dominant type among

¹ 17003, 20058.

English publishers at this time. The second trend or practice of the printers is the adoption of combined types in order to make the publications more attractive and alluring to the prospective reading audience.

Titlepage:

The titlepage of the average publication from 1595 is composed of a number of essential elements which may or may not be exploited by a printer. These elements are inherently directed towards the field of advertising; that is to say, that the titlepage sells the publication. One basic function of a titlepage is, of course, to present the title of the work which is presented in the largest printing types. The title is frequently followed by a subtitle which is generally introduced by the word "or." Afterwards, an explanation of the publication is provided, often beginning with the words "wherein," "hereunto," "herein" or "whereunto," and presenting the contents of the book. In the next passage, the degree to which a titlepage advertisement might become excessive is suggested:

A Collection in English, of the Statuts now in force, continued from the beginning of Magna Charta, maden in the 9. yeere of the raigne of King H. 3. vntill the end of the parliament holden in the 35. yeere of the raigne of our gracious Queene Elizabeth, vnder Titles placed by order of Alphabet: wherein is performed (touching the Statutes wherewith Iustices of the Peace haue to deale) so much as was promised in the Booke of their office lately published. For which purpose also the Statutes concerning

those Iustices haue this marke ☞ at the beginning, and this marke * at the ende of them, noted in the margent ouer against the same. Hereunto is added two Tables: the one at the beginning of the Book, declaring vnder titles by order of alphabet the substance of such referments as stode at the ende of eche Title in the first Collection of Statutes, set forth by Maister Iustice Rastel, And in this Table, the title of Iustices of the peace is speciallie perused and amended, for their more easie finding of matters in this Booke, concerning their authoritie. In the other Table, (being at the ende of this Booke) are set downe by order of the kings raings, the seuerall times of their Parliaments, together with the sundry Chapters and intitulings of the particular Statutes in euerie of the same: whereby the Reader may easilie finde vnder what Title, and in what leafe of this Booke, any of these Statutes be placed: and may also (by helpe of certaine hands prefixed to diuers of them) readilie see, what, and how manie Statutes in eche Kings raigne, do concern the Iustices of peace, and in what leafe of this Booke to find them.¹

From this titlepage, one sees an attempt to attract readers to the book. Such a lengthy explanation is uncommon among the titlepages of 1595; however, the average length of such an advertisement is ordinarily less than one-quarter of this length.

Quite often the reasons for publishing are also given on the titlepage. This information is related either by the author or by the printer. The reasons cited for publishing are diversified, as discussed earlier in this chapter, and can take the form of a request, a memorial, a

¹ 9320, Sig. A₁.

gift, a testimony of good will, or because the work is of benefit to the reader, worthy of translation or a necessary obligation of economics.

In addition to the causative information, the title-page normally presents the name of the translator of a book, the language from which it has been translated, the success of the book, and sometimes dates. Often, the reader will see such comments as follow also:

Perused, corrected, and augmented by W. W.¹

Newlie corrected with sundrie Additions.²

Such phrases give the publication an air of guaranteed quality or approval to a consumer as well as signifying that the publication is probably a reprint.

Phrases denoting approval are another element of titlepages, especially governmental approval in the time of Elizabeth's censorship of the publications of 1595. A great number of the publications print a seal of approval in some form on the titlepage. For example:

According to the tenovr of the Scriptures, and
the consent of Orthodoxe Fathers of the Church.³

Suasu, & permissu superiorum.⁴

¹ 12161, Sig. A₁.

² 2054, Sig. A₁.

³ 19703, Sig. Π₁.

⁴ 18061, Sig. *₁.

Seene and allowed by Authoritie.¹

Seene, perused, and allowed.²

Set forth and allowed to be sung in all Churches.³

Furthermore, the publishers of 1595 demonstrate their government's approval in a more commonly adopted manner. Sanctioned publications present their approval in some form of any of the following Latin inscriptions:

Cvm Privilegio.⁴

Cum Priuilegio Regio.⁵

Cum privilegio Regali.⁶

Cum priuilegio Regiae Maiestatis.⁷

From these examples, one perceives approval as an almost essential aspect of a titlepage.

In some instances, many printers add a Biblical verse to the titlepage, as if to present a spiritual need of approval from someone higher than the Queen. Thirty-four

¹ 13898, Sig. A₁.

² 23361, Sig. A₂.

³ 2489, Sig. A₁.

⁴ 15752, Sig. A₁.

⁵ 7352, Sig. A₁.

⁶ 6324, Sig. A₁.

⁷ 445, Sig. A₁.

publications from 1595 have supplementary Biblical verses which are almost evenly divided with sixteen Old Testament and fourteen New Testament passages. Three publications include verses from both Testaments and one publication has a New Testament verse plus a Latin quotation. Often the Biblical passage would also be complementary to the contents of the work. Take for example the Biblical verse included in Bartholomew Chamberlaine's publication, The passion of Christ:¹

Iohn Epist. 1. cap. 1.
The blood of Iesus Christ the Sonne of God,
purgeth vs from all sinne.²

John Taffin chose a similarly appropriate passage in Matthew 3:2 of his work The amendment of life:

Amend your liues for the kingdom of heauen
is at hand.³

Biblical verses, of which the book of Psalms was most popular being used in seven publications, were not only restricted to religious publications, but also were found in the other four categories of publications discussed in this thesis. Biblical passages are used to portray the topics of the works.

¹ 4946.8.

² Ibid., Sig. A₁.

³ 23650, Sig. A₁.

Another aspect of information which appeared on the titlepage of thirty-eight publications of 1595 was the use of a Latin quotation or phrase. These Latin statements could also be used effectively, as one can see in Matthew Sutcliffe's An answere vnto a certaine calumnious letter published by M. Iob Throkmorton:

Nemo inter eos perfectus est, qui non magna
mendacia velut fructus suae disciplinae
produxerit
Non tam facile est scelus excusare, ac patrare.
Vanitas loquax.¹

One publication had both a Biblical and a Latin quotation, but it was counted in the Biblical verses total. Among other things printed on the titlepage, nine publications have various other data such as appropriate sayings, poems and Greek and French quotations. The only other material on the titlepage would be printers' devices, titlepage borders and imprints, all of which will be discussed elsewhere.

Imprint:

In the early sixteenth century, a common practice among English printers had been to print the bibliographic information of a work at the end of the publication. The information given in this practice became known as the colophon. Gradually towards the end of the sixteenth century, the use of the colophon gave way to the practice of the

¹ 23451, Sig. A₁.

imprint which presented the same bibliographic information as a colophon, the only difference between the two being one of placement. Whereas the colophon had been at the rear of a work, the imprint was placed at the bottom of the titlepage. In the year 1595, all the publications had imprints at the bottom of titlepages, regardless of whether the publication also contained a colophon or not.

In the article "The Meaning of the Imprint in Early Printed Books" in The Library,¹ M. A. Shaaber divides the kinds of imprint presentation into four categories of basic patterns:

1. Printed by A. B.
2. Printed by A. B. for C. D.
3. Printed by A. B. and are to be sold by C. D.
4. Printed by A. B. for C. D. and are to be sold by E. F.

Shaaber's formulas are only statements of the fundamental patterns and therefore many variations exist. Some of the variations include the following examples:

Variations to formula 1:

Imprinted at London by the Deputies of
Christopher Barker Printer to the Queenes most
excellent Maiestie. 1595.²

¹ M. A. Shaaber, "The Meaning of the Imprint in Early Printed Books," The Library, Fourth Series, XXIV (1944).

² 8246.

Imprinted at London by Richard Watkins
and James Roberts.¹

At Edenborough Printed by Robert Wald-
graue. 1595.²

Imprinted at London by Edward Allde.
1595.³

Imprinted by Iohn Wolfe, Printer to the
honourable Cittie of London. 1595.⁴

London Printed by Tho. Creede, dwelling
in Thames streete, near the old Swanne. 1595.⁵

London Printed by Iohn Windet, dwelling at
Powles Wharfe, at the signe of the Crosse
Keyes. 1595.⁶

Imprinted at London by Richard Ihones,
at the signe of the Rose and Crowne, neere to
S. Andrewes Church in Holborne. 1595.⁷

London Printed by Valentine Sims dwelling
in Adling street, at the signe of the white
Swan, neare Bainards castel, 1595.⁸

¹ 434.

² 763.

³ 13658.

⁴ 16715.

⁵ 21086.

⁶ 871.

⁷ 12096.

⁸ 4042.

Variations to formula 2:

London Printed for E. Aggas, dwelling nere
the West end of Saint Paules Church. 1595.¹

Imprinted at London for I. B. dwelling at
the signe of the Byble, neare vnto the North
doore of Paules. 1595.²

At London printed by V. S. for Thomas Adams
dwelling in Pauls Churchyard at the signe of
the white Lion. 1595.³

London, Printed by Peter Short, for Thomas
Man, dwelling in Pater Noster row, at the
Signe of the Talbot. 1595.⁴

At London, Printed by the Widdow Orwin for
Thomas Man, dwelling in Pater-noster row at
the signe of the Talbot. 1595.⁵

Imprinted at London by Iohn Charlewood, for
Hughe Spooner, dwelling in Lumbard streete at
the signe of the Cradle.⁶

Variations to formula 3:

Imprinted at London by Thomas Dawson,
dwelling at the three Cranes in the Vinetree,
and are there to be solde. 1595.⁷

¹ 13119.1.

² 12287.

³ 12161.

⁴ 24495.

⁵ 15489.

⁶ 16957.

⁷ 17772.

At Oxford, Printed by Ioseph Barnes, and are to be solde in Paules Churchyarde at the signe of the Tygers head. 1595.¹

Printed at London by Iohn Danter, and are to be sold by Raph Hancocke, and Iohn Hardie, 1595.²

London Printed by Tho. Creede, and are to be sold by William Barley, at his shop in Gratiuous streete. 1595.³

Printed at London by Iohn Danter: and are to be sold by William Barley at his shop in Gratiuous streete ouer against Leaden-Hall. 1595.⁴

Variations to formula 4:

London Printed for Cuthbert Burby, and are to be solde at his shop by the Roiall Exchange. 1595.⁵

At London Printed for William Mattes, and are to be solde at his shop in Fleetestreete, at the signe of the hand and Plough. 1595.⁶

Printed for William Leake, and are to be sold at his shop in Paules Churchyard at the signe of the Crane: 1595.⁷

¹ 24345.

² 19545.

³ 20002.

⁴ 17748.

⁵ 20366.

⁶ 21789.

⁷ 19859.

London, Printed for Iohn Drawater, and are to be solde at his shop in Canon lane neere Powles. 1595.¹

London, Printed by Thomas Scarlet for Iohn Drawater, and are to be solde at his shop in Pater noster row, at the signe of the Swan. 1595.²

London Printed by Peter Short, for Thomas Millington, and are to be sold at his shop vnder S. Peters church in Cornhill, 1595.³

Printed at London by Iohn Danter, for Thomas Gosson, and are to be sold at his shop adioyning to London Bridge Gate. 1595.⁴

London Printed by A. I. for William Barley, and are to be solde at his shop in Gracious streete, neere Leadenhall. 1595.⁵

London, Printed by A. Islip for Edward White, and are to be sold at his shop, at the little North dore of Paules, at the signe of the Gunne. 1595.⁶

Printed by P. S. for Paul Linely, and Iohn Flasket, and are to be sold at their shop in Paules churchyard, at the signe of the blacke Beare, 1595.⁷

¹ 15564.

² 15562.

³ 13119.

⁴ 21294.

⁵ 12925.

⁶ 12449.

⁷ 18428.

London Printed by V. S. for Iohn Busbie,
and are to be sold at Nicholas Lings Shop at
the West ende of Paules Church. 1595.¹

Latin imprint variations:

Londini Impensis Georg. Bishop. 1595.²

Edinbvirgi Excudebat Robertvs Walde-graue
Typographus Regius.³

Excudebat Iohannes Legatvs, Inclytæ
Academiae Cantabrigiensis Typographus, 1595.⁴

Londini Excudebat R. F. impensis Iohannis
Harisoni. 1595.⁵

Londini, Ex officina Typographica Richardi
Field. 1595.⁶

Cantabrigiae Ex officina Ioannis Legatt,
celeberrimæ Academiae Tipographi 1595.⁷

Londini, Ex officina Ioann. Iacksoni, pro
Ioanne Harisone. M. D. XCV.⁸

Londini In aedibus Ianae Yetsweirt relictae
Caroli Yetsweirt at nuper defuncti. 1595.⁹

¹ 22971.

² 23650.

³ 3980+.

⁴ 17003.

⁵ 17280.

⁶ 17176.3.

⁷ 20599.

⁸ 20763.

⁹ 20838.

The amount of bibliographic information included in the imprints of 1595 varies, even within the use of the same printer. Often names of printers, places of publication and dates are omitted from the imprint. Furthermore, the names of the persons to whom a publication is entered in the Stationers' Register do not consistently appear in the imprint. Imprints of 1595 are less reliable as sources of printing information than scholars may wish because of the inconsistency of data. However, imprints do provide an illuminating insight into some aspects of the book trade of 1595 in England.

Dedications:

Of the 244 extant publications from 1595, ninety-six have dedications. This number represents 40% of the total extant works. This percentage is actually higher when considered in the light of the fact that governmental and topical publications were not as a rule dedicated to anyone. Chapter VI on dedications provides a more detailed analysis of this topic.

Epistles to the Reader:

An epistle to the reader of these publications served as a preface or introduction to a book. Because 135 publications have epistles to the reader, one can assume that the practice of including epistles was a well-established fact of

the publishing industry at this time. This number, which is approximately 54% of the 244 extant publications, gains significance when considered in relationship to the ninety-six publications which have dedications. Considering also the lack of preliminary matter in governmental publications as well as certain other publications, the practice of using epistles became a very popular one with English printers of 1595. Of course, the epistle was an essential part of writing a book for publication traditionally in the classical model, and consequently the renewed interest in Roman and Greek languages generated by the English Renaissance is reflected by the adoption of this practice by both Renaissance writers and publishers, especially English authors of 1595.

The reasons for epistles vary from work to work; however, a few are cited more frequently than others. The content of epistles has been previously discussed together with the content of the publications of this year. Nevertheless, a few examples of the reasons for epistles should illustrate how the epistles were used and for what purposes. Bartimaeus Andrewes mentions the classical tradition of epistles in his publication:

. . . that ancient fathers of the Church, worthy and Godly writers, vsed alwaies preuentions in some preface or Epistle before their workes, to reclaime their writings from suspition and reproach. . . . These times yeeld occasion of no lesse suspition of like intertainment to bee giuen to good things written for the comfort

and helpe of the simple and ignorant.¹

Andrewes comments also in this passage from his epistle about the purposes and value of his publication.

Richard Barnfield states simply his reason for publishing in his epistle to the reader:

Thus, hoping you will beare with my rude conceit of Cynthia, if for no other cause, yet, for that it is the first imitation of the verse of that excellent Poet, Maister Spencer, (in his Fayrie Queene).²

Spenser's name is raison d'être to imitate for the author.

Often, an author will outline in the epistle his intentions or purposes in publishing his work. Francis Bunny declares in an epistle to a Company of Ironmongers in London that his purpose is religious:

And as in all this treatise, my edeuour is to proue (I trust with some good effect) that the doctrine of the church of Rome is not catholike.³

In conjunction with presenting the purpose or purposes of a publication, the author sometimes employs the epistle in order to explain the contents of a book, how it was used, and how one should use the volume. Andrew Maunsell, a bookseller, compiled a bibliography of certain types of publications of which he was familiar until the year 1595.

¹ 585a, Sig. A₆.

² 1483, Sig. A₃^b.

³ 4102, Sig. A₃^b.

In the epistle to lovers of divine books, Maunsell describes his content and presentation:

The auncient Popish Bookes that haue been Printed heere, I haue also inserted among the rest, but the Bookes written by the fugitiue Papistes, as also those that are written against the present gouernment, I doe not thinke meete for me to meddle with.¹

Maunsell intimates that he is not as happy with governmental censorship as perhaps the ironic passage indicates.

Occasionally an author will use the epistle to tell his readers of his good fortune, which had enabled him to create his work. The author, S. I., speaks of his gratitude frankly in the following passage:

And as I was vnworthy of so great benefits, so the chiefest of them came vnto me vnlooked for. Such was the bountifulnesse of him, whose renowne shall remaine, so long as the deliuerance, from the Scottish Queenes conspiracie is remembered! Oh that poore & painfull students might meet with such liberall purses.²

This author remarks on the importance of patronage to an author's subsistence during the English Renaissance.

Another author, William Perkins, speaks of another issue of the publishing industry of 1595. Perkins registers a complaint about the publishing of a pirated or unauthorized edition of one of his voluminous works. Perkins protests

¹ 17669, Sig. A₃.

² 14057, Sig. *4.

in this fashion:

Good reader there was a booke of late published in London vnder this title, Perkins, upon the Lords praier. In it I haue double iniurie. First it was printed without my knowledge or consent. And secondly the booke is faultie both in the matter and manner of writing.¹

Perkins' remarks reveal his indignation in his criticism that the plagiarism is a bad one at that.

Topical commentaries in the epistles capture some of the particular social conditions, the theological and philosophical ideologies, and the spirit of discovery then prevalent in England. Philip Stubbes provides an example of a topical comment in his epistle that gives colour to the year 1583. He addresses himself to the Christian magistrates and godly governours of England in this manner:

And because this my booke is subiect to as many reproaches, taunts and reproofes, as euer was any little book subiect vnto (for that few can abide to heare their faults discovered) I thought it most meetest to be dedicated to all good Magistrates and men in authoritie, to reforme vice & maintaine vertue: Vnto whom, in al humble dutie I doe willinglie present the same. And therefore, as the Lord God in mercy hath giuen you his power & authority to reforme vices and abuses, so I beseech him to giue euery one of you a hungry desire to accomplish the same: for as you know, reformation of manners and amendment of life, was neuer more needfull. For, was pride (the chieftest argument of this booke) euer so ripe? Doe not both men and women (for the most part) euerie one in generall goe attired in Silkes, Velvets, Damasks, Sattens, and what not els? which are attire only for the

¹ 19702a, Sig. A₃.

Nobility and Gentry, and not for the other at any hand. Are not vnlawfull games, playes, Enterludes, and the like euery where frequented? Is not whoredome, couetousnesse, vsurie and the like daily practized without all punishment of lawe? Was there euer seene lesse obedience in Youth of all sortes, both men-kinde and women-kind towards their superiours, Parents, Masters and gouernors?¹

This passage reveals the life of the Englishmen during 1595 through Stubbes' portrayal of social conditions from 1583.

The final example illustrating the reasons for epistles to be cited is one of poetry. In an epistle entitled, "Mr. M. D. to the Avthor," Thomas Morley becomes the object of the following poetic epistle:

Such was old Orpheus cunning,
That sencelesse things drew neere him,
And heards of beasts to heare him
The stock, the stone, the Oxe, the Asse came running,
Morley! but this enchanting
To thee, to be the Musick-God is wanting,
And yet thou needest not feare him;
Draw thou the shepherds still and Bonny-lasses
And enuie him not stocks, stones, Oxen, Asses.²

The whole of the examples list many reasons for the accepted practice of the epistle in Elizabethan printing.

Although most of the publications had only one epistle to the reader, some had several of them, and occasionally one or more commendatory verses would be included. The wording used in the titles proves to be an interesting study. The simple title "To the Reader(s)"

¹ 23379, Sig. A₃^b.

² 18116, Sig. A₄^b.

appears twenty-seven times, but many adjectives are employed to flatter or qualify the kinds of readers. Some of the more frequently used adjectives are "Christian," "courteous," "gentle," "friendly," "godly," "well-disposed," "godly-disposed," and "diligent." Table IX lists the various titles found in the epistles of 1595 and the number of times that each occurs.

TABLE IX
DISTRIBUTION OF EPISTLES TO THE READER, 1595

| <u>Greeting</u> | <u>Frequency of Use</u> |
|---|-----------------------------|
| To the Reader(s) | 27 |
| To the Christian Reader(s) | 14 |
| The Author to the Reader(s) | 7 |
| The Preface | 5 |
| To the Courteous Readers | 5 |
| Ad Lectorem | 4 |
| Lectori | 4 |
| To the Gentlemen Reader(s) | 4 |
| Iniunctions geven by the Queenes Maiestie, as well to the Cleargie, as to the Laitie of this Realme | 3 |
| The Copie of a Letter | 3 |
| The Epistle to the Reader | 3 |
| The Printer to the Gentlemen Readers | 3 |
| Amiot to the Readers | 2 |

| <u>Greeting</u> | <u>Frequency of Use</u> |
|--|-----------------------------|
| An aduertisement to the Reader | 2 |
| A Preface to the Reader | 2 |
| Lectori Salutem | 2 |
| Reuerendis, Claris, Consultissimis Que Viris | 2 |
| The Preface of the Author to the Reader | 2 |
| The Printer to the diligent Reader | 2 |
| To the Courteous and Friendly Reader | 2 |
| To the Reader Whosoeuer | 2 |
| To the Worshipfull the Master, Wardens, and Assistants of the Company Stationers | 2 |
| Typographus Lectori | 2 |
| Ad Auctorem | 1 |
| Ad Emptorem | 1 |
| A Letter written by a Gentleman to the Author his friende | 1 |
| An Admonition to all Ministers Ecclesiasticall | 1 |
| An Admonition to the Reader | 1 |
| An Epistle to the Reader | 1 |
| Annerch at yr howddgar ddar lleydd Cristnogawl | 1 |
| A Preamble of the author | 1 |
| A Preface into the New Testament | 1 |
| A Priuate Epistle of the Author to the Printer | 1 |
| A Treatise made by Athanasius the great, concerning the vse and vertue of the Psalmes | 1 |
| Attabaliba of Peru, to the Asse-fauouring Readers | 1 |

| <u>Greeting</u> | <u>Frequency of Use</u> |
|---|-----------------------------|
| Author ad Librum | 1 |
| Cymbo Ailedry & ynerchi Annerch | 1 |
| Don Alexis vnto the Reader | 1 |
| Epistola Ad Lectorem | 1 |
| G. W. Senior, to the Author | 1 |
| Illustribus Zelandiae Ordinibus, Viris Amplissimis, Dominis Sapientiss | 1 |
| Il sigor V. H. Alvatore | 1 |
| Io. Rauisi Textoris Praefatio | 1 |
| Mr. M. D. to the Author | 1 |
| P. Boaystuan av Lecteur Salv | 1 |
| Philip Foulface to the courteous Reader | 1 |
| Richard Stapleton to the Author | 1 |
| The Authors Epistle to the Reader | 1 |
| The Author to his booke | 1 |
| The Epilogue | 1 |
| The Muse to her Author | 1 |
| The Printer of the French Copie to the Reader | 1 |
| The Printer to the courteous Reader | 1 |
| The Printer to the Reader(s) | 1 |
| The Proeme of the Authour | 1 |
| The Proheme of Sir Thomas Eliot Knight | 1 |
| The Prologue | 1 |
| The Translator to the Author | 1 |

| <u>Greeting</u> | <u>Frequency of Use</u> |
|--|-----------------------------|
| To all gouernours of Families | 1 |
| To all ignorant people that desire to be instructed | 1 |
| To all Magistrates and others her Maiesties officers | 1 |
| To all such Readers, as haue care of theyr bodily health | 1 |
| To all youthfull Gentlemen, or Apprentices, fauourers of the diuine Arte of sense- delighting Poesie | 1 |
| To Idea | 1 |
| To my beloved Countrymen, the curteous Readers | 1 |
| To Simon Huff-nuff the terrible Book-tearer | 1 |
| To the chiefe Magistrates and Gouernours of the Towne of Amsterdam | 1 |
| To the Christian Magistrates and godly Gouernors of England | 1 |
| To the curteous Gentlemen Readers | 1 |
| To the Faithfull and soule-louing Readers | 1 |
| To the fauourable and Christian Reader | 1 |
| To the friendly and indifferent Reader | 1 |
| To the generall Readers | 1 |
| To the Gentlemen of England: and all good fellowship of Huntsmen and Falconers | 1 |
| To the Gentlemen Readers whatsoever | 1 |
| To the Godlie and Christian Readers | 1 |
| To the Godly Reader | 1 |
| To the Honorable Gentlemen & true fauourites of Poetrie | 1 |

| <u>Greeting</u> | <u>Frequency of Use</u> |
|--|-----------------------------|
| To the King [of France] | 1 |
| To the learned and courteous Readers | 1 |
| To the Reuerend Diuines, and louers of Diuine Bookes | 1 |
| To the Right Honorable Lordes of her Maiesties most Honorable priuie Consayle | 1 |
| To the right worshipfull Companie of Ironmongers in London | 1 |
| To the right worshipfull, the Professors of the Sciences Mathematicall | 1 |
| William Rastall Serieant at Law, to the gentle Reader | 1 |

Signatures, Pagination, and Foliation:

Elizabethan printers employed three methods of marking individual leaves of sixteenth century publications. The methods are signatures, pagination and foliation. Signatures are combinations of an English letter with an Arabic or Roman numeral added to the lower right side of the letter.¹ In 1595, the use of signatures was an accepted publishing practice in England. The purpose of signatures was to aid the bookbinder in the folding and gathering of sheets for the binding of the publication. Signatures are also the most reliable indicator of a publication's collation and are generally found on the centre bottom of the recto

¹ For example, A₁₁ or A₂.

side of the leaf; however, the leaves are not always marked, especially after the third leaf of a particular gathering.

Foliation was another method of marking the leaves. This method uses numeration at the top right side of the recto leaf only. In foliation, the leaves are counted rather than the pages. Foliation is, however, less accurate than signatures.

Pagination gradually replaced foliation during the Elizabethan age, but this method was also somewhat erratic and incorrect. Pagination uses the numeration of every page at the top outside margin. The increasing popularity of pagination as a marking method by 1595 heralded the future universal acceptance of pagination over any other method of marking pages.

Of the 294 publications whose collations were examined, 258 used signatures. Of the 258 total, 146 publications were found to have signatures only, while 95 publications employed signatures in combination with pagination and 17 used signatures in conjunction with foliation.

Pagination was used in 97 publications. Of this total, only two works use pagination alone, while the remainder are a combination of pagination and signatures.

The 17 publications employing foliation all include signatures in combination with foliation. The remaining 34 publications of the 294 total are single sheet folio works.

Table X indicates that signatures are the most usual method of book gatherings in 1595 among the English printers and publishers.

TABLE X
BOOK GATHERINGS, 1595

| Method | Number of Books | Percentage of Total |
|------------------------------------|--------------------|------------------------|
| Signatures only | 146 | 49.66 |
| Signatures with pagination | 95 | 32.31 |
| Single sheet folio or no Collation | 34 | 11.57 |
| Signatures with foliation | 17 | 5.78 |
| Pagination | 2 | .68 |
| Total | 294 | 100.00 |

Marginalia:

Approximately 38.4% of the extant publications, or ninety-three works examined have marginalia. Few writers mention the marginalia in their publications; however, the practice of including marginal notes is shown to be well accepted among Elizabethan printers of 1595 by the mere number of publications which contain marginalia. These notes served specific functions in English works, although these functions were various. Some marginalia are presented as headings, indicating the contents of the page on which it was found. Many of the marginal notes are Biblical references of

the verses that are quoted in the text and for supplementary references to the content of the text or for clarification of the content. Other marginalia may be afterthoughts or post-authorial notes on the text. Such information normally has been inserted as a note. The following examples of marginalia are typical:

Haunting of Alehouses by Ecclesiasticall persons.¹

Images.
A Sermon euery moneth.
Workes of fayth.²

Against hereticall and seditious books.³

How this Commandement differeth from all the rest.⁴

Deut. 5. 12.⁵

Iosh. 22. 12.⁶

What is gods word.⁷

Contra gentes.⁸

¹ 10106, Sig. A₃^b.

² 10107, Sig. A₂^b.

³ 10108, Sig. C₄^b.

⁴ 3436, Sig. B₁^b.

⁵ Ibid., Sig. C₃^b.

⁶ 4102, Sig. A₂.

⁷ Ibid., Sig. B₁.

⁸ Ibid., Sig. B₄.

Errata Lists:

The errata lists, which were often called simply "Errata," "Faults" or "Faults escaped," were becoming a more significant feature of printing and publishing in 1595 because of the increase in readers, who demanded a higher quality product. Twenty-two publications contain some form of an errata list. This figure represents 9.0% of the total 244 extant works investigated. The placement of the errata lists varied also. Of the twenty-two lists, fifteen are placed in the front, and seven at the end of the publications. The following quotes illustrate the types of headings and introductions used by the printers for errata:

Errata.

Exemplaria sunt alia aliis corruptiora, quae tamen inter se collata facile corrigi possunt.¹

Errata sic corrige.²

Faults escaped in the Printing.³

Faults escaped correct thus.⁴

Gentle Reader, faultes escape correct thus.⁵

¹ 4544, Sig. A₂^b.

² 7351, Sig. π₄^b.

³ 17385, Sig. A₈.

⁴ 23451, Sig. Z₂.

⁵ 16658, Sig. A₄^b.

Favltēs to be amended in the wordes.
Favltēs of the Cotations in the margine are
thus to be amended.¹

Faults escaped in the Authors absence, by
reason they wer not perfect in the English
tongue.²

Faults happened in the printing of this Booke,
by reason that Sir Iohn Smythe was absent from
London at the time of the imprinting thereof,
And they are to be corrected and read, as
followeth.³

There were forgotten in this Callender.⁴

Illustrations:

Thirty-four publications of 1595 have illustrations, excluding printers' devices, titlepage borders and coats of arms. A few of these publications contain only one illustration. The publications sometimes have the unique illustration of the work on the titlepage. Others have the illustrations elsewhere as in the case with almanacks, four of which have diagrams of the anatomy of a human together with appropriate zodiacal signs which control the various parts, or as in the case of topical publications, which occasionally use a picture to clarify the accompanying prose.

¹ 19703, Sig. 2L₈.

² 18326, Sig. A₂.

³ 22885, Sig. A₂^b.

⁴ 17265, Sig. A₁^b.

The majority of the publications with illustrations generally have fewer than five illustrations, although two publications of 1595 contain a great many pictures. One of these works is The gentlemans academie, or the booke of S. Albans.¹ The third part of this publication deals with armory, a section of which presents illustrations of the blazing or crests of specific arms and shields in both continental Europe as well as in England. The second publication is A newe herball, or historie of plants.² In this lengthy work, the author provides an illustration of the plant that is discussed in the accompanying prose. The illustrations of the English Renaissance and particularly in the Elizabethan publications of 1595 always attempt to capture the importance of the picture in a very descriptive manner.

Tables of Contents, Tables, and Indexes:

The practice of using a table or index was not entirely established among the publishers printing in 1595. Sixty-eight works or 28% of the extant publications have tables or indexes. The quantity of publications using this practice in the book industry of 1595 indicates an increasing significance of tables or indexes in raising the quality and

¹ 3314.

² 6986.

value of the publication to the reader.

The arrangement of a table was optional. Usually the order was one of three methods or a combination of these methods. The three approaches of arranging the contents included either an alphabetical arrangement, a chronological arrangement, within the text, or a combination of both of these methods.

The location of the tables or indexes is either at the front of the work or at the rear, or sometimes both. Among the sixty-eight publications, thirty-four have tables at the front; twenty-one have tables at the end; five works have tables at both the front and the rear; three volumes have both an index and a table, while two of the publications contain both the table and index at the rear, and one other book has a table in the front and an index at the rear.

Finally, five indexes are in publications which place three at the end and two at the beginning. Overall the locations of a table or index seem to demonstrate a predisposition towards the front with thirty-six publications using the beginning. Twenty-six use the rear of the work for this information while six publications use both places.

Colophon:

By 1595, the colophon was a printing practice that was being replaced by the use of the imprint. Only twenty-eight publications contain colophons which are basically a

reiteration of the printing information contained in the imprint on the titlepage. The figure quoted in this section would increase if one considered single sheet folio publications as having a colophon as opposed to an imprint. The Deputies of Christopher Barker, printers of the most single sheet folio works, would then become the most prolific users of the colophon; however, this thesis treats the single sheet folio publication like a titlepage. The disappearance of the colophon from English publications resulted from the redundancy of its bibliographic information.

Printers, Publishers, and Booksellers:

Normally the names of the printers, publishers and booksellers are given in the imprint on the titlepage of the publications of 1595. The number of names in the imprints varies from work to work; however, three names are generally the most ever seen. The Stationers' Register was used to record the names of one or more stationers together with every title that was entered for publication. With the information from the imprint, colophon, titlepage and Stationers' Register, one can determine with reasonable accuracy the stationers involved in a particular publication.

In 1595, 103 stationers were concerned with the total of 294 publications. Forty of the members of the publishing trade were involved with one extant publication and eighteen members with two. Nine stationers were involved in the

publishing of three publications and eight in the production of four. All together, seventy-five stationers, or 72.7% of the publishers, were involved in the printing of four or fewer publications. Some stationers, however, did publish more than others. Twenty-eight stationers are credited as being involved with more than four publications in 1595. James Roberts was the most prolific publisher in England during this year, surpassing even Queen Elizabeth's official printer, the Deputies of Christopher Barker. Roberts' twenty-three publications are more voluminous than the twenty-two publications of the Deputies of Christopher Barker, who printed single sheet folio works more frequently than books. Nevertheless, this chapter deals with the number of publications and not with any magnitude of involvement.

Table XI lists most prolific members of the book trade in England during 1595, those having at least five publications. The table indicates the degree of involvement among certain printers and publishers in the book industry for this particular year. Several printers had special appointments. Special university appointments were given to Joseph Barnes at Oxford and John Legate at Cambridge. The Deputies of Christopher Barker were the official printers to the Queen and John Wolfe was the printer for the City of London. It should be remembered that this table shows involvement and generally more than one member was involved

in producing a publication.

TABLE XI
DISTRIBUTION OF PUBLICATIONS BY PRINTERS AND BOOKSELLERS
CREDITED WITH FIVE PUBLICATIONS OR MORE IN 1595

| Printer or Bookseller | Number of Books |
|---|--------------------|
| James Roberts, <u>bk.</u> and <u>pr.</u> | 23 |
| Deputies of Christopher Barker, ¹ <u>pr.</u> | 22 |
| Peter Short, <u>pr.</u> | 20 |
| John Legate, <u>pr.</u> | 19 |
| Widow Orwin, <u>pr.</u> | 19 |
| Richard Jones, <u>bk.</u> and <u>pr.</u> | 17 |
| John Wolfe, <u>pr.</u> | 16 |
| William Barley, <u>bk.</u> and <u>pr.</u> | 15 |
| Thomas Creede, <u>pr.</u> | 15 |
| Valentine Simmes, <u>pr.</u> | 14 |
| John Danter, <u>pr.</u> | 13 |
| Thomas Man, <u>bk.</u> | 12 |
| Robert Waldegrave, <u>pr.</u> | 12 |
| Richard Field, <u>pr.</u> | 11 |
| Edwarde Allde, <u>pr.</u> | 10 |
| William Ponsonby, <u>bk.</u> | 9 |
| Thomas Gosson, <u>pr.</u> | 8 |

¹ C. Barker's Deputies are Robert Barker, George Bishop and Ralph Newberry.

| Printer or Bookseller | Number of Books |
|-----------------------------|--------------------|
| John Windet, <u>pr.</u> | 8 |
| John Busbie, <u>pr.</u> | 7 |
| Richard Watkins, <u>pr.</u> | 7 |
| Thomas Dawson, <u>pr.</u> | 6 |
| Abel Jeffes, <u>pr.</u> | 6 |
| John Porter, <u>pr.</u> | 6 |
| Robert Robinson, <u>pr.</u> | 6 |
| George Bishop, <u>pr.</u> | 5 |
| Cuthbert Burby, <u>pr.</u> | 5 |
| Adam Islip, <u>pr.</u> | 5 |

INDEX OF PRINTERS, PUBLISHERS AND BOOKSELLERS, 1595

This index reveals the number of publications with which each member of the book trade was involved in 1595. The index demonstrates also the relationships that existed among the printers, publishers and booksellers. The use of the word "for" indicates that the publication was printed "for" the bookseller named. "Ent." is used to show that the publication was entered in the Stationers' Register to that publisher. Other abbreviations are "ex off." for "ex officina," "pr." for printer, "imp." for "impensis," "bk." for bookseller, stationer or publisher, "in aed." for in that printing house, "assd" for assigned and "excud." for "excudebat." A cross index of printers, publishers and

booksellers follows this index and is designed to illustrate which publishers and printers worked with and for each other during this year.

Adams, Thomas: bk.

7299 ent.

for 12161 (see Simmes, V.)

assd 22417 = 22418 (see Simmes, V. and Walley, R.)

assd 22418 = 22417 (see Simmes, V. and Walley, R.)

A[ggas]., E[dward].:

13119.1 = 20106.5

20106.5 = 13119.1

Allde, Edward: pr.

ent. 542 (see Burby, C. and unidentified printer.)

3125 (see Blackwell, W.)

6546 (see Field, R.)

7557 ent.

10922 (see Blower, R.)

12562 (see Barley, W.)

13465 (see Norton, B.)

13658 ent.

13674 ent.

assd 22747.3 (see Burby, C., Leake, W. and Short, P.)

Bankworth, R.:

for 14121.5 (see Roberts, J.)

Barker, Christopher, Deputies of: pr.

2165

2166

2167

2893

8239

8241

8242

8243

8244

8244.1

8245

8246

8247

9202

10106

10107

10108

10131

16320

16320.3

16320.5

23451 (see Barker, R., Bishop, G. and Newberry, R.)

Barker, Robert: pr.

excud. 2061.1 (see Bishop, G. and Newberry, R.)

ent. 23451 (see Barker, C., Deputies of, Bishop G.
and Newberry, R.)

Barley, William: bk. and pr.

sold by 1343 (see Creede, T.)

sold by 3665 (see Danter, J.)

sold by 5000 (see Danter, J.)

for 12562 ent. (see Allde, E.)

for, sold at 12925 (see Jeffes, A. and Pavier, T.)

sold by 12960 (see Jeffes, A.)

for, sold at 14707 (see Danter, J. and unidentified
printer)

sold by 14708.3 (see Jeffes, A.)

sold by 17748 (see Danter, J.)

sold by 19885 (see Creede, T.)

sold by 20002 ent. (see Creede, T.)

for, sold at 21083 (see Jeffes, A.)

sold by 21088 (see Creede, T.)

for 25153 (see Jeffes, A.)

sold by 25782 (see Creede, T.)

Barlow, W.:

for 5262+ (see Islip, A.)

Barnes, Joseph: pr. at Oxford

18061

24277.5

24535

25260

Bing, Isaac:

for 11053 ent. (see Jackson, J.)

Binge, Warden:

ent. 152 (see Cawood, G. and unidentified printer.)

Bishop, George: bk. and pr.

3167

imp. 19954

excud. 2061.1 (see Barker, R. and Newberry, R.)

ent. 23451 (see Barker, C., Deputies of, Barker, R.
and Newberry, R.)

imp. 23650 (see Wolfe, J.)

Blackwell, William:

for 3125 (see Allde, E.)

18289 (see Shaw, G.)

23401.5 ent.

Blower, Ralph: pr.

for 10922 ent. (see Allde, E.)

Bollifant, Edmund: pr.

4511 (see Waterson, S.)

6986 ent.

21662 (see Watkins, R.)

Brome, Mistress Joan: bk.

for 12287 (see unidentified printer.)

Burby, Cuthbert: bk.

for 542 (see Alde, E. and unidentified printer.)

for 6225 ent.

for 6403 ent. (see Jones, R.)

for 20366 ent. (see unidentified printer)

for 22747.3 (see Alde, E., Leake, W. and Short, P.)

Busbie, John: pr.

for 7192 ent. (see Roberts, J.)

for 22954 = 22955.5 ent. (see Simmes, V.)

for 22955 (see Simmes, V.)

for 22955.3 (see Simmes, V.)

for 22955.5 = 22954 ent. (see Simmes, V.)

for 22971 ent. (see Simmes, V. and Ling, N.)

assd 25941.5 (see Robinson, R., Winnington, J. and
Winnington, W.)

Cawood, Gabriel: bk.

ent. 152 (see Binge, W., Short, P. and Wight, T.)

for 17059 (see Roberts, J.)

for 22956 ent. (see Roberts, J.)

Charde, Thomas: bk.

for 1089 (see Roberts, J.)

Charlewood, John: pr. and bk.

16957 (see Spooner, H.)

Creede, Thomas: pr.

1343 ent. (see Barley, W.)

3795 ent.

3796 ent.

14057

14516.5 ent.

17162 (see Ponsonby, W.)

18375 (see Ling, N.)

19885 (see Barley, W.)

20002 (see Barley, W.)

21086 ent.

21088 (see Barley, W.)

21528 ent.

22535 (see Ponsonby, W.)

23077 (see Ponsonby, W. and Wolfe, J.)

25782 ent. (see Barley, W.)

Danter, John: pr.

3665 ent. (see Barley, W.)

5000 ent. (see Barley, W.)

5124 (see Gosson, T.)

12321 (see Jones, W.)

ent. 14707 (see Barley, W. and unidentified printer)

15115.5 (see Gosson, T.)

17748 (see Barley, W.)

19545 (see Hancocke, R. and Hardie, J.)

19775

20014.3 (see Wise, A.)

20014.5 (see Wise, A.)

21105.5 (see Jones, R.)

- 21294 (see Gosson, T.)
- Danter, S., (J.?, see p. 541.):
- 585a (see Man, T.)
- Dawson, Thomas: pr.
- 424
- 6368.1
- 6372 ent.
- 10836
- 14062
- 17772
- Day, Richard, Assignes of: pr.
- for 2489 (see Windet, J.)
- for 2490 (see Windet, J.)
- for 19468.5 (see Short, P.)
- Denham, Henry: pr.
- ent. 13973 (see Jaggard, W. and Short, P.)
- Dexter, Robert: bk.
- ent. 12325 (see Jones, W., Simson, G. and White, W.)
- for 24768.5 (see Robinson, R.)
- Drawater, John: bk.
- for 15562 ent. (see Scarlet, T.)
- for 15563 (see Scarlet, T.)
- for 15564 (see Ponsonby, W. and Scarlet, T.)
- Eliot's Court Press: pr.
- 21441.7 (see Holme, W.)

East, Thomas: pr.

18116 ent.

18118

18119 ent.

21288

Field, Richard: pr.

ex. off. 4544 ent.

ent. 6546 (see Allde, E.)

14595

ex. off. 17176.3

17280 (see Harrison, Joan.)

17648.7

19949 (see Norton, J.)

20067 (see Norton, B.)

20067.5 (see Wight, T.)

20083.7 (see Oxenbridge, J.)

24484

Flasket, John: bk.

for 18428 (see Linley, P. and Short, P.)

G., T.: [presumably Gosson, T.]

18758

Gosson, Thomas: bk.

ent. 903 (see W., J. and unidentified printer.)

for 3388 (pt. 2 = 11279.1) ent. (see unidentified
printer.)

for 5124 (see Danter, J.)

for 11279.1 (= 3388 pt. 2) ent. (see unidentified
printer.)

for 15115.5 ent. (see Danter, J.)

for 21294 (see Danter, J.)

for 22679 assd (see Man, T. and unidentified printer.)

Hancocke, R.: bk.

for 19545 (see Danter, J. and Hardie, J.)

Hardie, John: bk. and pr.

ent. 15489 (see Man, T. and Orwin, widow.)

for 19545 ent. (see Danter, J. and Hancocke, R.)

Harrison, Joan: bk.

pro 20763 (see Jackson, Joan.)

Harrison, John: bk. and pr.

for 17280 ent. (see Field, R.)

Hatfield, Arnold: pr.

5245 (see Holme, W.)

Henry, A.: bk. at the Hague.

for 7581 (see Yetsweirt, Charles)

Holme, William: bk.

for 5245 (see Hatfield, A.)

for 21441.7 (see Eliot's Court Press.)

Islip, Adam: pr.

4175 (see Man, T.)

5262+ (see Barlow, W.)

12449 (see White, E. and Wolfe, J.)

14000

22797

Jackson, Joan: pr.

20763 (see Harrison, Joan)

Jackson, J.: pr.

11053 (see Bing, I.)

21658 (see Seton, G.)

Jackson, Ralph: bk.

for 4098 ent. (see Robinson, R.)

for 4101 (see Simmes, V.)

for 4102 ent. (see Simmes, V. and Wolfe, J.)

Jaggard, William: pr. and bk.

263 ent.

for 13973 (see Denham, H. and Short, P.)

Jeffes, Abel: pr.

5324

12925 (see Barley, W. and Pavier, T.)

12960 (see Barley, W.)

14708.3 ent. (see Barley, W.)

21083 (see Barley, W.)

25153 (see Barley, W.)

Jones, Richard: pr. and bk.

1060 ent.

4999

5738 ent.

6403 (see Burby, C.)

in aed. 6822.1

12096 ent.

for 15694.7 ent. (see Short, P.)

for 15695 ent. (see Short, P.)

19337 ent.

20587.5 ent.

for 21105.5 (see Danter, J.)

21535 ent.

21536 ent.

21537 ent.

22885 ent.

23379

24296

Jones, William: pr.

for 12321 ent. (see Danter, J.)

for 12325 (see Dexter, R., Simson, G. and White, W.)

Kearney, William: pr.

14145

14145a

Kirkham, William: bk.

for 24345 ent. (see unidentified printer)

Knight, Clemens: bk.

for 16658 ent. (see Orwin, widow)

Kyrkham, Henry: bk.

for 11208a (see unidentified printer.)

Law, Matthew: bk.

for 4268 (see Orwin, widow.)

Leake, William: bk.

for 18507 = 24716.5 (see Short, P.)

for 19859 ent. (see unidentified printer.)

for 19861.3 ent. (see unidentified printer.)

for 22747.3 (see Alde, E., Burby, C. and Short, P.)

for 24716.5 = 18507 (see Short, P.)

Legate, John: pr. at Cambridge and London

1566

1766

5883

5884

17003

19662

19667

19689 (= 19760.5 pt. 2)

19702 = 19702a

19702a = 19702

19703 ent.

for 19711 (see Porter, J. and unidentified printer.)

19742 ent.

for 19754 (see Orwin, widow and Porter, J.)

for 19754.3 (see Orwin, widow and Porter, J.)

19759 = 19760.5

19760

19760.5 = 19759 (pt. 2 = 19689)

20058

ex. off. 20599

for 22891.5 (see Orwin, J.)

Ling, Nicholas: bk.

for 10418 (see unidentified printer.)

for 11622a (see unidentified printer.)

for 18375 (see Creede, T.)

sold at 22971 (see Busbie, J. and Simmes, V.)

Linley, Paul: bk.

for 18428 ent. (see Flasket, J. and Short, P.)

Lownes, Humphrey: bk.

for 1483 ent. (see unidentified printer.)

for 3314 ent. (see Simmes, V.)

Lownes, Matthew: bk.

for 7656 (see Orwin, widow.)

Man, Thomas: bk.

for 585a (see Danter, J.)

for 3436 ent. (see Orwin, widow and Porter, J.)

for 4175 ent. (see Islip, A.)

for 13898 ent. (see Orwin, widow.)

for 15489 (see Hardie, J. and Orwin, widow.)

for 18207 ent. (see Orwin, widow and Porter, J.)

for 18539.5 (see Orwin, widow.)

for 22677 ent. (see Orwin, widow.)

for 22721 ent. (see Orwin, widow.)

ent. 22679 (see Gosson, T. and unidentified printer.)

for 24495 (see Short, P.)

for 25629 ent. (see Orwin, widow.)

Matts, William: bk.

for 4274.1 (see Robinson, R.)

for 21789 (see unidentified printer.)

Maunsell, Andrew: bk.

for 17669 (see Roberts, J. and Windet, J.)

Millington, Thomas: bk.

for 5066 ent. (see Short, P.)

for 13119 (see Short, P.)

for 18859.5 ent. (see Short, P.)

for 21006 (see Short, P.)

Newberry, Ralph: bk. and pr.

excud. 2061.1 (see Barker, R. and Bishop, G.)

ent. 23451 (see Barker, C., Deputies of, Barker, R.
and Bishop, G.)

Norton, Bonham: pr. and bk.

for 13465 ent. (see Allde, E.)

for 20067 (see Field, R.)

Norton, John: bk. and pr.

ent. 19949 (see Field, R.)

Olney, Henry:

for 22534 (see Roberts, J.)

Orwin, Widow: pr.

762

3436 (see Man, T. and Porter, J.)

4176

4268 (see Law, M.)

ex. typ. 5267

7656 (see Lownes, M.)

13898 (see Man, T.)

15489 (see Hardie, J. and Man, T.)

16658 (see Knight, C.)

18207 (see Man, T. and Porter, J.)

18208 (see Porter, J.)

18539.5 (see Man, T.)

19754 (see Legate, J. and Porter, J.)

19754.3 (see Legate, J. and Porter, J.)

20014 (see Wise, A.)

22677 (see Man, T.)

22721 (see Man, T.)

22891.5 (see Legate, J.)

25629 (see Man, T.)

Oxenbridge, John: bk.

for 20083.7 ent. (see Field, R.)

Pavier, Thomas:

ent. 12925 (see Barley, W. and Jeffes, A.)

Ponsonby, William: bk.

for 11623 (see Short, P.)

for 12462 ent. (see Short, P.)

ent. 15564 (see Drawater, J. and Scarlet, T.)

for 17162 ent. (see Creede, T.)

for 19988 (see Short, P.)

for 22534.5 (see unidentified printer.)

for 22535 ent. (see Creede, T.)

for 23076 ent. (see Short, P.)

for 23077 (see Creede, T. and Wolfe, J.)

Porter, John: bk.

for 3436 ent. (see Man T. and Orwin, widow.)

ent. 18207 (see Man, T. and Orwin, widow.)

for 18208 (see Orwin, widow.)

for 19711 (see Legate, J. and unidentified printer.)

for 19754 (see Legate, J. and Orwin, widow.)

for 19754.3 (see Legate, J. and Orwin, widow.)

Rider, Thomas:

ent. 19434 (see Roberts, J. and White, E.)

Roberts, James: bk. and pr.

423 (see Watkins, R.)

434 (see Watkins, R.)

445 (see Watkins, R.)

451 (see Watkins, R.)
525 (see Watkins, R.)
526 (see Watkins, R.)
1089 (see Charde, T.)
4306 (see White, E.)
4985 (see Smith, R.)
6255 (see Waterson, S.)
6255.1 (see Waterson, S.)
6715.1 = 6715.2
6715.2 = 6715.1
6840
7192 (see Busbie, J.)
14121.5 ent. (see Bankworth, R.)
16958 (see White, E.)
17059 (see Cawood, G.)
17347 (see Smith, R.)
17385 ent. (see Smith, R.)
17669 pt. 2 (see Maunsell, A. and Windet, J.)
19434 (see Rider, T. and White, E.)
22534 (see Olney, H.)
22956 (see Cawood, G.)

Robinson, Robert: pr.

4098 (see Jackson, R.)
4274.1 (see Matts, W.)
5300.1

21821

24768.5 (see Dexter, R.)

25941.5 (see Busbie, J., Winnington, J. and
Winnington, widow.)

Scarlet, Thomas: pr. and bk.

15562 (see Drawater, J.)

15563 (see Drawater, J.)

15564 (see Drawater, J. and Ponsonby, W.)

Seton, Gregory:

for 21658 (see Jackson, J.)

Shaw, G.:

18289 ent. (see Blackwell, W.)

Short, Peter: pr.

152 (see Binge, W., Cawood, G. and Wight, T.)

312 (see Wight, T.)

5066 (see Millington, T.)

6244 (see Waterson, S.)

11623 (see Ponsonby, W.)

12462 (see Ponsonby, W.)

13119 (see Millington, T.)

13973 (see Denham, H. and Jaggard, W.)

15694.7 (see Jones, R.)

15695 (see Jones, R.)

18428 (see Flasket, J. and Linley, P.)

18507 = 24716.5 (see Leake, W.)

18895.5 ent. (see Millington, T.)
19468.5 (see Day, R., Assignes of)
19861.3 (see Leake, W.)
19988 (see Ponsonby, W.)
21006 (see Millington, T.)
22747.3 (see Alde, E., Burby, C. and Leake, W.)
23076 (see Ponsonby, W.)
24495 (see Man, T.)
24716.5 = 18507 (see Leake, W.)

Simmes, Valentine: pr.

3012
3314 (see Lownes, H.)
4042 ent.
4101 (see Jackson, R.)
4102 (see Jackson, R. and Wolfe, J.)
12161 (see Adams, T.)
22417 = 22418 (see Adams, T. and Walley, R.)
22418 = 22417 (see Adams, T. and Walley, R.)
22954 = 22955.5 (see Busbie, J.)
22955 (see Busbie, J.)
22955.3 (see Busbie, J.)
22955.5 = 22954 (see Busbie, J.)
22971 (see Busbie, J. and Ling, N.)
23361

Simson, Gabriel: pr.

12325 (see Dexter, R., Jones, W. and White, W.)

Smith, Richard: bk.

for 4985 (see Roberts, J.)

for 17347 (see Roberts, J.)

for 17385 (see Roberts, J.)

21255

Spooner, Henry: bk.

for 16957 (see Charlewood, J.)

Unidentified printers:

542 (see Allde, E. and Burby, C.)

903 (see Gosson, T. and W., J.)

1483 (see Lownes, H.)

3388 (pt. 2 = 11279.1) (see Gosson, T.)

7214.1

7586 = 22949.5

10418 (see Ling, N.)

11208a (see Kyrkham, H.)

11279.1 (= 3388 pt. 2) (see Gosson, T.)

11622a (see Ling, N.)

12287 (see Brome, J.)

13464 = 14663.5

13606.1

14068.5

14566.5

14627

14657

14663.5 = 13464

14707 (see Barley, W. and Danter, J.)

17265

18326

18641.2

19711 (see Legate, J. and Porter, J.)

19859 (see Leake, W.)

20366 (see Burby, C.)

21789 (see Matts, W.)

22356

22534.5 (see Ponsonby, W.)

22679 (see Gosson, T. and Man. T.)

22949.5 = 7586

24092

24345 (see Kirkham, W.)

24956.3

W., J.:

for 903 (see Gosson, T. and unidentified printer.)

Waldegrave, Robert: pr. at Edinburgh

763

2054

excud. 3979+ = 3980+

excud. 3980+ = 3979+

5067 = 21890

6324

7351

7352

12319

14047 = 21555.1

21555.1 = 14047

21890 = 5067

Walley, Robert:

22417 = 22418 (see Adams, T. and Simmes, V.)

22418 = 22417 (see Adams, T. and Simmes, V.)

Warde, Roger:

9977 ent.

Waterson, Simon: bk.

pro 4511 (see Bollifant, E.)

for 6244 ent. (see Short, P.)

for 6255 (see Roberts, J.)

for 6255.1 (see Roberts, J.)

Watkins, Richard: pr.

423 (see Roberts, J.)

434 (see Roberts, J.)

445 (see Roberts, J.)

451 (see Roberts, J.)

525 (see Roberts, J.)

526 (see Roberts, J.)

for 21662 (see Bollifant, E.)

White, Edward: bk.

for 4306 (see Roberts, J.)

for 12449 (see Islip, A. and Wolfe, J.)

for 16958 (see Roberts, J.)

for 19434 assd (see Rider, T. and Roberts, J.)

White, William: bk.

12325 (see Danter, J., Jones, W. and Simson, G.)

Wight, Thomas: bk.

for 152 (see Binge, W., Cawood, G. and Short, P.)

for 312 (see Short, P.)

for 20067.5 (see Field, R.)

Windet, John: pr.

871

1467 ent.

2489 (see Day, R., Assignes of.)

2490 (see Day, R., Assignes of.)

11276

17669 pt. 1 (see Maunsell, A. and Roberts, J.)

18717

22955.7 (see Wolfe, J.)

Winnington, John: bk.

for 25941.5 (see Busbie, J., Robinson, R. and
Winnington, widow.)

Winnington, Widow:

assd from 25941.5 (see Busbie, J., Robinson, R. and
Winnington, J.)

Wise, Andrew: bk.

for 20014 (see Orwin, widow.)

for 20014.3 (see Danter, J.)

for 20014.5 (see Danter, J.)

Wolfe, John: pr.

ent. 4102 pt. 2 (see Jackson, R. and Simmes, V.)

4946.1 = 4946.8

4946.8 = 4946.1

5197 ent.

7525 ent.

ent. 12449 (see Islip, A. and White, E.)

16715

16716

16717

16718.3

16763.3

17943 ent.

21788 ent.

22955.7 (see Windet, J.)

22957

ent. 23077 (see Creede, T. and Ponsonby, W.)

ent. 23650 (see Bishop, G.)

Yetsweirt, Charles:

7581 (see Henry, A.)

9320

Yetsweirt, Charles, Assignes of: pr.

20709

Yetsweirt, Jane:

in. aed. 15752

in. aed. 20838

CROSS INDEX OF PRINTERS, PUBLISHERS AND BOOKSELLERS, 1595

The following cross index demonstrates the relationships among the printers, publishers and booksellers of 1595. If there is some doubt about the identity of the printer or with whom one was associated, then this is indicated by a question mark in parenthesis (?), either in conjunction with a name or by itself.

Adams, Thomas:

Valentine Simmes, Robert Walley.

Allde, Edward:

William Barley, William Blackwell, Ralph
Blower, Cuthbert Burby, Richard Field,
William Leake, Bonham Norton, Peter Short, (?).

Bankworth, R.:

James Roberts.

Barker, Christopher, Deputies of:

Robert Barker, George Bishop, Ralph Newberry.

Barker, Robert:

Deputies of Christopher Barker, George
Bishop, Ralph Newberry.

Barley, William:

Edward Allde, Thomas Creede, John Danter,
Abel Jeffes, Thomas Pavier, (?).

Barlow, W.:

Adam Islip.

Bing, Isaac:

J. Jackson.

Binge, Warden:

Gabriel Cawood, (?).

Bishop, George:

Deputies of Christopher Barker, Robert
Barker, Ralph Newberry, John Wolfe.

Blackwell, William:

Edward Allde, G. Shaw.

Blower, Ralph:

Edward Allde.

Bollifant, Edmund:

Simon Waterson, Richard Watkins.

Brome, Mistress Joan:

(?).

Burby, Cuthbert:

Edward Allde, Richard Jones, William Leake,

Peter Short, (?).

Busbie, John:

Nicholas Ling, James Roberts, Robert
Robinson, Valentine Simmes, John Winnington,
Widow Winnington.

Cawood, Gabriel:

Warden Binge, James Roberts, Peter Short,
Thomas Wight.

Charde, Thomas:

James Roberts.

Charlewood, John:

Henry Spooner.

Creede, Thomas:

William Barley, Nicholas Ling, William
Ponsonby, John Wolfe.

Danter, John:

William Barley, Thomas Gosson, R. Hancocke,
John Hardie, Richard Jones, Andrew Wise, (?).

Danter, S., (J.?, see p. 541.):

Thomas Man.

Day, Richard, Assignes of:

Peter Short, John Windet.

Denham, Henry:

William Jaggard, Peter Short.

Dexter, Robert:

William Jones, Robert Robinson, Gabriel
Simson, William White.

Drawater, John:

William Ponsonby, Thomas Scarlet.

Eliot's Court Press:

William Holme.

Field, Richard:

Edward Allde, Joan Harrison, Bonham
Norton, John Norton, John Oxenbridge,
Thomas Wight.

Flasket, John:

Paul Linley, Peter Short.

Gosson, Thomas:

John Danter, Thomas Man, J. W., (?).

Hancocke, R.:

John Danter, John Hardie.

Hardie, John:

John Danter, R. Hancocke, Thomas Man,
Widow Orwin.

Harrison, Joan:

Joan Jackson.

Harrison, John:

Richard Field.

Hatfield, Arnold:

William Holme.

Henry, A.:

Charles Yetsweirt.

Holme, William:

Eliot's Court Press, Arnold Hatfield.

Islip, Adam.

W. Barlow, Thomas Man, Edward White,
John Wolfe.

Jackson, Joan:

Joan Harrison.

Jackson, J.:

Isaac Binge, Gregory Seton.

Jackson, Ralph:

Robert Robinson, Valentine Simmes, John Wolfe.

Jaggard, William:

Henry Denham, Peter Short.

Jeffes, Abel:

William Barley, Thomas Pavier.

Jones, Richard:

Cuthbert Burby, John Danter, Peter Short.

Jones, William:

John Danter, Robert Dexter, Gabriel Simson,
William White.

Kirkham, William:

(?).

Knight, Clemens:

Widow Orwin.

Kyrkham, Henry:

(?).

Law, Matthew:

Widow Orwin.

Leake, William:

Edward Allde, Cuthbert Burby, Peter Short,

(?).

Legate, John:

Widow Orwin, John Porter, (?).

Ling, Nicholas:

John Busbie, Thomas Creede, Valentine

Simmes, (?).

Linley, Paul:

John Flasket, Peter Short.

Lownes, Humphrey:

Valentine Simmes, (?).

Lownes, Matthew:

Widow Orwin.

Man, Thomas:

John Danter, Thomas Gosson, John Hardie,

Adam Islip, Widow Orwin, John Porter,

Peter Short, (?).

Matts, William:

Robert Robinson, (?).

Maunsell, Andrew:

James Roberts, John Windet.

Millington, Thomas:

Peter Short.

Newberry, Ralph:

Deputies of Christopher Barker, Robert
Barker, George Bishop.

Norton, Bonham:

Edward Alde, Richard Field.

Norton, John:

Richard Field.

Olney, Henry:

James Roberts (?).

Orwin, Widow:

John Hardie, Clemens Knight, Matthew Law,
John Legate, Matthew Lownes, Thomas Man,
John Porter, Andrew Wise.

Oxenbridge, John:

Richard Field.

Pavier, Thomas:

William Barley, Abel Jeffes.

Ponsonby, William:

Thomas Creede, John Drawater, Thomas Scarlet,
Peter Short, John Wolfe, (?).

Porter, John:

John Legate, Thomas Man, Widow Orwin, (?).

Rider, Thomas:

James Roberts, Edward White.

Roberts, James:

R. Bankworth, John Busbie, Gabriel Cawood,
Thomas Charde, Andrew Maunsell, Henry Olney,
Thomas Rider, Richard Smith, Simon Waterson,
Richard Watkins, Edward White, John Windet.

Robinson, Robert:

John Busbie, Robert Dexter, Ralph Jackson,
William Matts, John Winnington, Widow
Winnington.

Scarlet, Thomas:

John Drawater, William Ponsonby.

Seton, Gregory:

J. Jackson.

Shaw, G.:

William Blackwell.

Short, Peter:

Edward Allde, Warden Binge, Cuthbert Burby,
Gabriel Cawood, Assignes of Richard Day, Henry
Denham, John Flasket, Richard Jones, William
Jaggard, William Leake, Paul Linley, Thomas
Man, Thomas Millington, William Ponsonby,
Simon Waterson, Thomas Wight.

Simmes, Valentine:

Thomas Adams, John Busbie, R. Jackson,
Nicholas Ling, Humphrey Lownes, Robert Walley,
John Wolfe.

Simson, Gabriel:

Robert Dexter, William Jones, William White.

Smith, Richard:

James Roberts.

Spooner, Henry:

John Charlewood.

W., J.:

Thomas Gosson, (?).

Walley, Robert:

Thomas Adams, Valentine Simmes.

Waterson, Simon:

Edmund Bollifant, James Roberts, Peter Short.

Watkins, Richard:

Edmund Bollifant, James Roberts.

White, Edward:

Adam Islip, Thomas Rider, James Roberts,
John Wolfe.

White, William:

John Danter, William Jones, Gabriel Simson.

Wight, Thomas:

Warden Binge, Gabriel Cawood, Richard Field,

Peter Short.

Windet, John:

Assignes of Richard Day, Andrew Maunsell,
James Roberts, John Wolfe.

Winnington, John:

John Busbie, Robert Robinson, Widow Winnington.

Winnington, Widow:

John Busbie, Robert Robinson, John Winnington.

Wise, Andrew:

John Danter, Widow Orwin.

Wolfe, John:

George Bishop, Thomas Creede, Adam Islip,
Ralph Jackson, William Ponsonby, Valentine
Simmes, Edward White, John Windet.

Yetsweirt, Charles:

A. Henry.

APPENDIX A

CHRONOLOGICAL CALENDAR

The Chronological Calendar presents the dates that are found in the 294 publications for the year 1595. The dates pertain to the printing, publishing and writing of the books and are gathered from various sources. The title-page, the dedication, the epistle, the text or the Stationers' Register all provide sources from which dates are extracted in order to correlate the publications of 1595 with time. All the significant dates of the Elizabethan Renaissance can not be included, but this restriction enhances rather than hinders the objective of the calendar. The Chronological Calendar illustrates the particular events concerning the publications of 1595, which after all forms the nucleus of this thesis. The calendar demonstrates influences and relationships from one publication to another and combines literature with history into a more accurate portrayal of 1595. The calendar reflects the popularity of specific works with the reading audience and book buying public. Finally, the calendar indicates that the year is but one stage of the continuing development and growth of English printing, publishing and literary endeavour.

| <u>Date</u> | <u>STC</u> | <u>Information</u> |
|-------------|------------------------|--|
| 1400 | 4985 | Date of the translation of the Latin work. |
| 1486 | 3314 | Work compiled by Juliana Barnes. |
| 1495 | 7351 | Second titlepage has this date in imprint, a misprint. |
| 1545 | 17772 | Dedication by John Frampton says Medina wrote the book at this time. |
| 1559 | 10106, 10107, 10108 | Church injunctions governing the conduct and order of the Church of England. |
| | 10131 | Church visitation articles giving a concise statement of the previous injunctions. |
| 1561 | 12462 | Francesco Guicciardini first published the work at Basil. |
| 1562 | 23361 | Victor Strigelius wrote the work in this year. |
| 1569 | 5324 | Second titlepage has this date in the imprint. |
| 1573 | | |
| July | 17280 | Dedication dated by Aldo Manuzio from London. |
| 1578 | | |
| January 1 | 6986 | Dedication dated by Henry Lyte from his house in Lytescarie in the county of Somerset. |
| 1579 | | |
| January 16 | 20067, 20067.5 | Dedication dated by Thomas North. |

| <u>Date</u> | <u>STC</u> | <u>Information</u> |
|--------------|----------------|--|
| January 24 | 20067, 20067.5 | Epistle to the reader dated by Thomas North. |
| 1580 | | |
| April 25 | 4946.1 | Sermon preached at St. James before the Privy Council by Bartholomew Chamberlaine. |
| 1581 | | |
| August 4 | 17772 | Dedication dated by John Frampton from London. |
| 1584 | | |
| April 6 | 19434 | Entered in <u>S. R.</u> to Thomas Rider. |
| April 11 | 19434 | Assigned to Edward White. |
| 1586 | | |
| September 10 | 2054 | Dedication dated by Anthony Faius. |
| 1587 | | |
| August 17 | 17943 | Date written in text by John Thomas Minadoi. |
| August 22 | 23077 | Entered in <u>S. R.</u> to John Wolfe. |
| December 4 | 13973 | Entered in <u>S. R.</u> to Henry Denham. |
| 1588 | | |
| April 8 | 17162 | Dedication dated by Thomas Bedingfeld from the court. |
| October 28 | 14000 | Epistle to the reader dated by Jaques Hurault from Paris. |
| 1589 | | |

| <u>Date</u> | <u>STC</u> | <u>Information</u> |
|-------------|----------------|---|
| January 15 | 542 | Entered in <u>S. R.</u> to Edward Allde. |
| May 28 | 17943 | Entered in <u>S. R.</u> to John Wolfe. |
| November 24 | 19754, 19754.3 | Dedication dated by William Perkins from Cambridge. |
| 1590 | | |
| May 19 | 25153 | Epistle to the reader dated by Edward Webbe from his lodgings at Blackwell. |
| November 26 | 11623 | End of text dated. |
| 1591 | 22885 | Date of Sir John Smythe's composition of the work. |
| March 7 | 22418 | Entered in <u>S. R.</u> to Robert Walley. |
| October 12 | 22418 | Assigned to Thomas Adams. |
| December 27 | 23077 | Dedication dated by Edmund Spenser from his house in Kilcolman. |
| 1592 | 5197 | Date given in text concerning the period covered in volume. |
| June 21 | 6546 | Entered in <u>S. R.</u> to Richard Field. |
| August 11 | 6546 | Dedication dated by G. Delamothe from London. |
| December 9 | 11208a | Epistle to the reader dated by Philip Foulface. |
| December 12 | 19689 | Second epistle to the reader dated by William Perkins. |
| 1593 | 5197 | Date given in text concerning the period covered in volume. |

| <u>Date</u> | <u>STC</u> | <u>Information</u> |
|-------------|-----------------|---|
| | 9320 | Titlepage indicates this date as the end of the laws examined in the volume. |
| February 6 | 13465 | Entered in <u>S. R.</u> to Bonham Norton. |
| February 26 | 7581 | The date of confession by the traitor Manuel Lewis Tinoco, written in his own hand. |
| March 19 | 18207, 18208 | Date of a sermon given by Miles Mosse. |
| April 13 | 4102 | Entered in <u>S. R.</u> to John Wolfe. |
| April 23 | 18207, 18208 | Date of a sermon given by Miles Mosse. |
| May 7 | 18207, 18208 | Date of a sermon given by Miles Mosse. |
| June 4 | 18207, 18208 | Date of a sermon given by Miles Mosse. |
| June 18 | 18207, 18208 | Date of a sermon given by Miles Mosse. |
| July 2 | 18207, 18208 | Date of a sermon given by Miles Mosse. |
| September | 13465 | Date of a sermon preached at Paul's Cross by Adam Hill. |
| October 22 | 12449 | Entered in <u>S. R.</u> to John Wolfe. |
| | 7525 | Entered in <u>S. R.</u> to John Wolfe. |
| November 17 | 19759 = 19760.5 | Epistle to the reader dated by William Perkins. |
| | 19760 | Epistle to the reader dated by William Perkins. |

| <u>Date</u> | <u>STC</u> | <u>Information</u> |
|-------------|-----------------|---|
| 1594 | 21788 | Date of imprint on second titlepage. |
| | 15489 | Date of Thomas Man's printer's preface. |
| January 10 | 15115.1 | Titlepage states date of news from Algeria. |
| February 6 | 18207, 18208 | Epistle to the reader dated by Miles Mosse. |
| February 14 | 19855 | Date of a judgement against Judith Philips for cozenage. |
| March | 7351 | Dedication dated by Andrew Duncan. |
| March 21 | 19337 | Entered in <u>S. R.</u> to Richard Jones. |
| April 12 | 22885 | Entered in <u>S. R.</u> to Richard Jones. |
| May 1 | 22885 | Dedication dated by Sir John Smythe from his house at Badew in Essex. |
| May 13 | 25782 | Entered in <u>S. R.</u> to Thomas Creede. |
| May 31 | 14121.5 | Entered in <u>S. R.</u> to James Roberts. |
| June 10 | 20002 | Entered in <u>S. R.</u> to William Barley. |
| June 13 | 15695 | Dedication dated by J. Stradling from his chamber in the castle of Saint Donat's. |
| June 17 | 18507 = 24716.5 | Date given on titlepage for the composition of the work. |
| June 25 | 6986 | Entered in <u>S. R.</u> to Edmund Bollifant. |

| <u>Date</u> | <u>STC</u> | <u>Information</u> |
|--------------|--------------|---|
| June 30 | 23650 | Dedication dated by Jean Taffin. |
| July 20 | 21528 | Entered in <u>S. R.</u> to Thomas Creede. |
| July 24 | 23401.5 | Rebellious and riotous prentices hanged. |
| August 6 | 5000 | Sermon preached at Exeter by John Chardon. |
| August 10 | 20366 | Entered in <u>S. R.</u> to Cuthbert Burby. |
| August 14 | 21658 | Entered in <u>S. R.</u> to Gregory Seton. |
| August 20 | 8239 | Proclamation against suitors coming to court dated from Greenwich. |
| August 24 | 15695 | Epistle to the reader dated by J. Stradling from the castle at Saint Donat's. |
| September 10 | 13658, 13674 | Entered in <u>S. R.</u> to Edward Alde. |
| September 13 | 152 | Entered in <u>S. R.</u> to Warden Binge and Gabriel Cawood. |
| September 20 | 23650 | Entered in <u>S. R.</u> to John Wolfe. |
| September 28 | 15489 | Entered in <u>S. R.</u> to John Hardie. |
| October | 14595 | Epistle to the reader dated by Maurice Kyffin from London. |
| | 21083 | Departure of Lancaster's fleet for Brazil. |
| October 2 | 17162 | Entered in <u>S. R.</u> to William Ponsonby. |

| <u>Date</u> | <u>STC</u> | <u>Information</u> |
|-------------|-----------------------|---|
| October 7 | 15695 | Entered in <u>S.</u> <u>R.</u> to Richard Jones. |
| October 11 | 6244 | Entered in <u>S.</u> <u>R.</u> to Simon Waterson. |
| October 25 | 20083.7 | Entered in <u>S.</u> <u>R.</u> to John Oxenbridge. |
| October 29 | 17280 | Entered in <u>S.</u> <u>R.</u> to John Harrison. |
| October 30 | 14707 | Entered in <u>S.</u> <u>R.</u> to John Danter. |
| November 19 | 21788 | Entered in <u>S.</u> <u>R.</u> to John Wolfe. |
| | 23076 | Entered in <u>S.</u> <u>R.</u> to William Ponsonby. |
| November 21 | 12321 | Entered in <u>S.</u> <u>R.</u> to William Jones. |
| | 21535 | Entered in <u>S.</u> <u>R.</u> to Richard Jones. |
| | 21536 | Entered in <u>S.</u> <u>R.</u> to Richard Jones. |
| November 29 | 22535 | Entered in <u>S.</u> <u>R.</u> to William Ponsonby. |
| December | 21294 | Date of the news about the Christian-Turkish wars. |
| December 2 | 4544 | Entered in <u>S.</u> <u>R.</u> to Richard Field. |
| December 17 | 13119 | Text dated from Amiens. |
| December 28 | 5066 | Entered in <u>S.</u> <u>R.</u> to Thomas Millington. |
| December 29 | 5066, 5067 = 21890 | Sentence pronounced against John Chastel for treason. |

| <u>Date</u> | <u>STC</u> | <u>Information</u> |
|-------------|--------------|---|
| 1595 | 22797 | Dedication dated by John Smith from St. Lawrence in Reading in the county of Berkshire. |
| January 1 | 17943 | Dedication dated by Abraham Hartwell from Lambeth Palace. |
| | 18207, 18208 | Dedication dated by Miles Mosse from St. Edmunds. |
| January 3 | 21537 | Entered in <u>S. R.</u> to Richard Jones. |
| January 13 | 12096 | Entered in <u>S. R.</u> to Richard Jones. |
| January 16 | 12462 | Epistle to the reader dated by W[illiam]. I[ones]. |
| January 17 | 1483 | Entered in <u>S. R.</u> to Humphrey Lownes. |
| | 13119 | Text dated from Paris. |
| January 21 | 5197 | Entered in <u>S. R.</u> to John Wolfe. |
| January 23 | 12462 | Entered in <u>S. R.</u> to William Ponsonby. |
| | 15562 | Entered in <u>S. R.</u> to John Drawater. |
| | 15563 | Entered in <u>S. R.</u> to John Drawater. |
| January 27 | 14000 | Dedication dated by Arthur Golding. |
| February | 8241 | Proclamation restraining the killing and eating of flesh on Lent. |
| February 14 | 14068.5 | Confession of a cozener dated. |
| February 17 | 22747.3 | Assigned by Edward Alde to |

| <u>Date</u> | <u>STC</u> | <u>Information</u> |
|-------------|--------------|---|
| | | Cuthbert Burby. |
| | 5000 | Entered in <u>S. R.</u> to John Danter. |
| February 18 | 18207, 18208 | Entered in <u>S. R.</u> to Thomas Man and John Porter. |
| February 22 | | The execution of Robert Southwell, a Jesuit priest and poet, for treason. |
| February 24 | 3795 | Entered in <u>S. R.</u> to Thomas Creede. |
| February 27 | 17748 | Execution of the wife murderer, Ralph Meaphon at Greenstead in Sussex. |
| March 3 | 4042 | Entered in <u>S. R.</u> to Valentine Simmes. |
| | 22677, 22721 | Entered in <u>S. R.</u> to Thomas Man. |
| March 4 | 263 | Entered in <u>S. R.</u> to William Jaggard. |
| March 10 | 21086 | Entered in <u>S. R.</u> to Thomas Creede. |
| | 21294 | Entered in <u>S. R.</u> to Thomas Gosson. |
| March 17 | 3796 | Entered in <u>S. R.</u> to Thomas Creede. |
| March 19 | 4102 | Entered in <u>S. R.</u> to Ralph Jackson. |
| March 22 | 14516.5 | Entered in <u>S. R.</u> to Thomas Creede. |
| April | 7299 | Epistle to the reader dated by François du Jon. |
| April 2 | 19703 | Dedication dated by William Perkins. |

| <u>Date</u> | <u>STC</u> | <u>Information</u> |
|-------------|------------|---|
| | 16658 | Entered in <u>S.</u> <u>R.</u> to Clemens Knight. |
| April 5 | 22956 | Entered in <u>S.</u> <u>R.</u> to Gabriel Cawood. |
| April 12 | 7192 | Entered in <u>S.</u> <u>R.</u> to John Busbie. |
| | 9977 | Entered in <u>S.</u> <u>R.</u> to Roger Warde. |
| | 11053 | Entered in <u>S.</u> <u>R.</u> to Isaac Bing. |
| April 16 | 19545 | Entered in <u>S.</u> <u>R.</u> to R. Hancock and John Hardie. |
| | 24296 | Entered in <u>S.</u> <u>R.</u> to Richard Jones. |
| April 18 | 4175 | Entered in <u>S.</u> <u>R.</u> to Thomas Man. |
| April 24 | 19703 | Entered in <u>S.</u> <u>R.</u> to John Legate. |
| April 28 | 10922 | Entered in <u>S.</u> <u>R.</u> to Ralph Blower. |
| | 24345 | Entered in <u>S.</u> <u>R.</u> to William Kirkham. |
| May 4 | 13898 | Entered in <u>S.</u> <u>R.</u> to Thomas Man. |
| May 6 | 16658 | Epistle to the reader dated by Thomas Lodge. |
| May 10 | 19949 | Entered in <u>S.</u> <u>R.</u> to John Norton. |
| May 18 | 14708.3 | Entered in <u>S.</u> <u>R.</u> to Abel Jeffes. |
| May 20 | 3125 | Entered in <u>S.</u> <u>R.</u> to William Blackwell. |

| <u>Date</u> | <u>STC</u> | <u>Information</u> |
|-------------|------------|--|
| May 21 | 19861.3 | Entered in <u>S. R.</u> to William Leake. |
| May 22 | 11053 | Epistle to the reader dated by Anthony Fletcher. |
| May 24 | 6403 | Epistle to the reader dated by Angel Day. |
| | 6324 | Dedication dated by John Davidson from Edinburgh. |
| May 26 | 18895.5 | Entered in <u>S. R.</u> to Peter Short and Thomas Millington. |
| May 27 | 6372 | Dedication dated by John Davis from Dartmouth. |
| May 29 | 3436 | Entered in <u>S. R.</u> to Thomas Man and John Porter. |
| May 30 | 16716 | Orders for Blackwell Hall dated at Guild Hall in London. |
| June | 3436 | Dedication dated by Nicholas Bownd from Norton in Suffolk. |
| June 1 | 6372 | Entered in <u>S. R.</u> to Thomas Dawson. |
| | 7557 | Entered in <u>S. R.</u> to Edward Alde. |
| | 12562 | Entered in <u>S. R.</u> to John Harrison. |
| June 4 | 20587.5 | Dedication dated by R. R[ogers]. |
| June 5 | 20587.5 | Entered in <u>S. R.</u> to Richard Jones. |
| June 12 | 14145 | Proclamation against the Earl of Tyrone for treason from Dublin. |
| | 14145a | The preceding in Irish. |

| <u>Date</u> | <u>STC</u> | <u>Information</u> |
|-------------|------------|--|
| June 16 | 23451 | Entered in <u>S. R.</u> to George Bishop, Ralph Newberry and Robert Barker. |
| June 25 | 6403 | Entered in <u>S. R.</u> to Cuthbert Burby. |
| July | 18061 | Dedication dated by Robert Moore. |
| July 4 | 8242 | Proclamation against unlawful assemblies dated at Greenwich. |
| | 8243 | Proclamation for the observation of the order restraining unlawful assemblies dated. |
| July 6 | 7299 | Entered in <u>S. R.</u> to Thomas Adams. |
| July 7 | 17265 | Date of translation given in the text. |
| July 17 | 18289 | Entered in <u>S. R.</u> to William Blackwell and George Shaw. |
| July 23 | 24768.5 | Preface dated by Stephen Egerton from Blackfriars. |
| July 29 | 21083 | Entered in <u>S. R.</u> to Abel Jeffes. |
| August 9 | 19859 | Entered in <u>S. R.</u> to William Leake. |
| August 13 | 3314 | Entered in <u>S. R.</u> to Humphrey Lownes. |
| August 26 | 1060 | Entered in <u>S. R.</u> to Richard Jones. |
| | 5738 | Entered in <u>S. R.</u> to Richard Jones. |
| | 1467 | Entered in <u>S. R.</u> to John Windet. |

| <u>Date</u> | <u>STC</u> | <u>Information</u> |
|--------------|------------|--|
| | 15564 | Entered in <u>S. R.</u> to William Ponsonby. |
| August 30 | 1467 | Dedication dated by Barnabe Barnes from London. |
| | 8244 | Proclamation declaring the wages and taxes for Cardigan. |
| | 8244.1 | Proclamation declaring the wages and taxes for Exeter. |
| | 8245 | Proclamation declaring the wages and taxes for Lancaster. |
| | 8246 | Proclamation declaring the wages and taxes for Higham Ferrers. |
| | 8247 | Proclamation declaring the wages and taxes for New Sarum. |
| September 7 | 19742 | Dedication dated by William Perkins. |
| September 9 | 3388 | Entered in <u>S. R.</u> to Thomas Gosson. |
| September 20 | 3665 | Entered in <u>S. R.</u> to John Danter. |
| | 17385 | Entered in <u>S. R.</u> to James Roberts. |
| September 27 | 18428 | Entered in <u>S. R.</u> to Paul Linley. |
| October 6 | 4098 | Entered in <u>S. R.</u> to Ralph Jackson. |
| | 19742 | Entered in <u>S. R.</u> to John Legate. |
| October 12 | 1343 | Entered in <u>S. R.</u> to Thomas Creede. |

| <u>Date</u> | <u>STC</u> | <u>Information</u> |
|-------------|------------|--|
| | 18116 | Dedication dated by Thomas Morley from London. |
| | 18118 | Dedication dated by Thomas Morley from London. |
| October 14 | 903 | Entered in <u>S. R.</u> to Thomas Gosson. |
| October 17 | 22954 | Entered in <u>S. R.</u> to John Busbie. |
| October 30 | 25941.5 | Assigned from Widow Winnington to John Busbie. |
| November 1 | 18428 | Dedication and epistle to the reader dated by William Jones from his house at Charing Cross. |
| November 17 | 18119 | Dedication dated by Thomas Morley from London. |
| November 20 | 22971 | Entered in <u>S. R.</u> to John Busbie. |
| November 28 | 25629 | Entered in <u>S. R.</u> to Thomas Man. |
| December 3 | 5324 | Abel Jeffes' press is seized because of this work and others. |
| December 14 | 7586 | Supplication to the Queen by Robert Southwell on behalf of English Roman Catholics published posthumously. |
| December 17 | 6225 | Entered in <u>S. R.</u> to Cuthbert Burby. |
| 1596 | | |
| February 26 | 18539.5 | Dedication dated by Josias Nichols at Eastwell in Kent. |
| April 5 | 22679 | Assigned by Thomas Gosson to |

| <u>Date</u> | <u>STC</u> | <u>Information</u> |
|-------------|------------|---|
| | | Thomas Man. Entered in <u>S. R.</u> to Thomas Man. |
| August 10 | 6546 | Dedication dated by G. Delamothe from London. |
| December 6 | 18116 | Entered in <u>S. R.</u> to Thomas Este. |
| | 18119 | Entered in <u>S. R.</u> to Thomas Este. |
| 1598 | | |
| January 15 | 12325 | Entered in <u>S. R.</u> to Robert Dexter. |
| 1600 | | |
| August 14 | 12925 | Entered in <u>S. R.</u> to Thomas Pavier. |

APPENDIX B

CATALOGUE OF PRINTED BOOKS, 1595

Many abbreviations are included in the catalogue of publications from 1595. These abbreviations are consistent with those used in A Short-Title Catalogue and A Short-Title Catalogue, Revised, volume two. STC² has been used primarily whenever its information has corrected or amended that of the STC. Those publications that have a printer's device and are included in McKerrow's volume listing the works using that device are indicated by a double asterisk (**) following the device number. The publications with a device that are not listed by McKerrow are marked with a single asterisk (*). Those publications which have a titlepage border and are either listed or not included in McKerrow and Ferguson's work on this subject, are also differentiated in the same manner as the devices. In addition, the STC² abbreviations are used for previously recorded and unrecorded libraries. The following is a list of abbreviations for libraries cited in this thesis together with their locations:

- A - Aberdeen University Library, Aberdeen
- BIRM - University of Birmingham, Birmingham
- BIRM² - Reference Library, Birmingham
- BO - Boston Public Library, Boston, Mass.
- BO² - Boston Athenaeum, Boston, Mass.
- BO³ - Congregational Library, Boston, Mass.
- BUTE - Marquess of Bute, Isle of Bute
- C - University Library, Cambridge
- C² - Trinity College, Cambridge
- C³ - Emmanuel College, Cambridge
- C⁴ - King's College, Cambridge
- C⁵ - St. John's College, Cambridge
- C⁶ - Pepysian Library, Magdalene College, Cambridge
- C⁸ - Jesus College, Cambridge
- C⁹ - Gonville and Caius, Cambridge
- C¹² - Christ's College, Cambridge
- CAL - University of California, Los Angeles
- CARTMEL - Cartmel Priory Church, Lancashire
- CASHEL - Cashel Cathedral, Co. Tipperary
- CB - John Carter Brown Library, Providence, R. I.
- CH - Chapin Library, Williams College, Williamstown, Mass.
- CHATS - Chatsworth, Bakewell, Derbyshire
- CHI - University of Chicago, Chicago, Ill.
- CL - J. L. Clawson
- COLG - American Baptist Historical Society, Rochester, N. Y.

- CU - Columbia University, New York City
- D - Trinity College, Dublin
- D² - Marsh's Library, Dublin
- DALK - Duke of Buccleuch, Dalkeith, Scotland
- DE - Downside Abbey, Bath
- DUL - Dulwich College, London
- DUR³ - Cosin Library deposit at DUR⁵
- DUR⁵ - University of Durham, Durham
- E - National Library of Scotland, Edinburgh
- E² - Edinburgh University, Edinburgh
- F - Folger Shakespeare Library, Washington, D. C.
- G² - University of Glasgow, Glasgow
- HAMB - City Library, Hamburg, Germany
- HART² - Trinity College, Hartford, Conn.
- HD - Harvard University, Cambridge, Mass.
- HN - Huntington Library, San Marino, Calif.
- ILL - University of Illinois, Urbana, Ill.
- IND - Indiana University, Bloomington, Ind.
- J - Collection of William Jaggard, formerly of Stratford-upon-Avon
- JH² - Tudor and Stuart Club, John Hopkins University, Baltimore, Md.
- L - The British Library, London
- L² - Lambeth Palace, London
- L³ - Dr. Williams' Library, London
- L⁵ - Society of Antiquaries, London

- L⁶ - Dyce Collection, Victoria and Albert Museum, London
- L⁷ - Royal College of Music, London
- L⁸ - Guildhall Library, London
- L¹⁰ = L
- L¹¹ - Public Record Office, London
- L¹⁴ - British and Foreign Bible Society, London
- L³⁰ - London University, London
- L³⁸ - University College, London
- LC - Library of Congress, Washington, D. C.
- LEIC - Museum and Art Gallery, Leicester
- LICH - Lichfield Cathedral, Lichfield
- LINC - Lincoln Cathedral, Lincoln
- LIV³ - University of Liverpool, Liverpool
- M - John Rylands University Library of Manchester, Manchester
- M⁴ = M
- MICH - University of Michigan, Ann Arbor, Mich.
- MIN - University of Minnesota, Minneapolis, Minn.
- N - Newberry Library, Chicago, Ill.
- NCU - University of North Carolina, Chapel Hill, N. C.
- NEK - Newcastle University, Newcastle upon Tyne (formerly King's College)
- NEP - Central Library, Newcastle upon Tyne
- NLW - National Library of Wales, Aberystwyth
- NY - New York Public Library, New York City
- O - Bodleian Library, Oxford

- O² - Queen's College, Oxford
- O³ - Christ Church, Oxford
- O⁴ - Brasenose College, Oxford
- O⁵ - Corpus Christi College, Oxford
- O⁸ - St. John's College, Oxford
- O⁹ - All Souls College, Oxford
- O¹⁸ - Jesus College, Oxford
- OS - St. Mary's Seminary, New Oscott, Sutton Coldfield, Warwicks.
- P - Peterborough Cathedral, Peterborough
- PEN - University of Pennsylvania, Philadelphia, Pa.
- PFOR - Carl H. Pforzheimer Library, New York City
- PH² - Free Library of Philadelphia, Philadelphia, Pa.
- PML - Pierpont Morgan Library, New York City
- PN - Princeton University, Princeton, N. J.
- Q - Quaritch, Bernard, Ltd. Bookseller, London
- ROS - Rosenbach Foundation, Philadelphia, Pa.
- SCL - Shropshire County Library, Shrewsbury
- SHEF - University of Sheffield, Sheffield
- STU - University of St. Andrews, St. Andrews
Syracuse University, Syracuse, N. Y.
- U - Union Theological Seminary, New York City
- USHAW - St. Cuthbert's College, Ushaw, Durham
- V - University of Virginia, Charlottesville, Va.
- WEL - Wellesley College, Wellesley, Mass.
- WH - W. A. White, New York City

- WN - Winchester College, Winchester
 WOR - Worcester Cathedral, Worcester
 Y - Yale University, New Haven, Conn.
 YK - York Minster, York
 YK² - Bar Convent, York.

152. Adrichomius, Christianus. A briefe description of Hierusalem, also a mappe. Tr. T. Tymme. 4^o. P. Short f. T. Wight, 1595. Ent. to Gab. Cawood a. Warden Binge, 13 se. 1594. L². O. C. DUR³.; F. HN (43707).

Roman with italic with Greek. Some Latin and Greek. Signatures, π⁴, A-Q⁴. Pagination. Marginalia. Two tables.

Thomas Tymme is the translator of Adrichomius' Latin work which describes the city of Jerusalem and its suburbs. Adrichomius' description relates the story of the Passion of Christ and indicates places within the city which were made famous by Jesus Christ. Tymme declares the purpose of his translation as being for the improvement of the ignorants' understanding of the story of the Bible.

312. Alessio, Piemontese, pseud. [Girolamo Ruscelli.] The Secrets. 4 parts. [With continuous signatures.] 8^o. P. Short f. T. Wight, 1595. Q. F (STC 312).

Black letter with roman. Signatures, A-2Z⁸, 3A⁸. Foliation. Marginalia. Table. Device 138 (*). Device 149 (*).

William Ward translated the first three parts of this publication from French while Richard Androse translated the last part from Italian. Alessio presents a voluminous collection of medicines, remedies, perfumes, distillations, dyeings, fusions, confitures, colours and meltings for all occasions, diseases, wounds or accidents.

423. Buckminster, Thomas. An almanacke and prognostication for the year 1595. 8^o. R. Watkins a. J. Roberts, 1595. L² (1595. 3-3).

Black letter with roman and italic. Signatures only, A-B⁸, C⁴. Illustration. Table. Titlepage border 213 (**).

This almanack declares that it is good for all of England, but specifically for the meridian that passes through London. The almanack presents monthly charts symbolically representing the particular dispositions of each day during the month. The prognostication section of the almanack deals with rules for various uses, eclipses of the sun and moon, the disposition of the weather quarterly and daily.

434. Dade, John. A new almanack and prognostication. 8^o. R. Watkins a. J. Roberts, 1595. L² (1595. 3-2).

Black letter with roman. Signatures only, A-B⁸, C². Titlepage border 197 (**).

Another almanack in the same two-part construction. The first part presents monthly charts. The second part treats the prognostication section which handles certain material considered standard such as eclipses and the disposition of the weather. Dade's almanack adds parts which deal with the movement of the seven planets in orbit in addition to the principal fairs held in England, providing dates for each.

445. Frende, Gabriel. A doble almanacke with a prognostication for 1595. 8^o. R. Watkins a. J. Robertes, 1595. L² (1595. 3-4).

Black letter with roman and italic. Signatures only, A-C⁸. Illustration. Table. Colophon. Titlepage border 209 (**).

Gabriel Frende begins his first section with the necessary rules for physic and surgery and for the administration of purgations according to how the twelve zodiacal signs govern the body. Frende provides the standard monthly charts and prognostications. Again the topics of the prognostication are traditional with little variation.

525. Watson, Robert. A new almanacke and prognostication for 1595. 8^o. R. Watkins a. J. Roberts, 1595. L² (1595. 3-5).

Black letter with roman and italic. Signatures only, A-B⁸, C⁴. Illustration. Titlepage border 197 (**). Titlepage border 209 (**).

Robert Watson has included all the information of the Elizabethan almanack of 1595, giving the charts, rules, weather, disposition of periods of time, fairs and intricacies of the universe. Watson, a physician, follows the standard two-part presentation in his predictions for the county of Essex.

526. Westhawe, Robert. An anmanacke and prognostication made for the veere 1595. 8^o. R. Watkins a. J. Robertes, 1595. L² (1595. 3-6).

Black letter with roman and italic. Signatures only, A-B⁸, C⁶. Illustration. Table. Titlepage border 197 (**). Titlepage border 213 (**).

The almanack of Westhawe is consistent with the general two-part structure of the Elizabethan almanacks. The initial part charts the significance of individual days during a month. The latter section provides prognostications which handle topics such as the weather, fairs, farming rules, and eclipses.

542. Amadis, de Gaule. The second booke of Amadis de Gaula. Tr. L. Pyott [i.e. A. Munday?]. 4^o. f. C. Burbie, 1595. Ent. to E. Alde, 15 ja. 1589. L.; HN (12929).

Black letter with roman. Signatures only, A-2K⁴, 2L. Device 251 (*).

This publication describes the wonders and conquest of Firme-Island in addition to the troubles and triumphs of Amadis. The story relates the various services Amadis performs for King Lisuart and the victories he obtained. The story turns on the King's ingratitude which leads to broils and wars between Amadis and the King. Love is also an intrinsic element essential to Amadis' prose fiction romance.

585a. Andrewes, Bartimaeus. Certaine verie worthy sermons upon the fifth chapter of the Songs of Solomon. [Anr. ed., second of two, 1583-1595.] 8^o. S. Danter f. T. Man, 1595. L (C. 53. gg. 15). O.

Black letter with roman and italic. Signatures, A-R⁸, S⁵. Pagination. Marginalia. Device 379 (B) (*).

This work contains five sermons basically concerned with the fifth chapter of the Canticles, in two parts: the first part deals with the calling of the Church or the faithful, and the second part treats the manner of their coming on or obeying of their calling. This edition gives "Iohn Danter" as the printer on the titlepage instead of the S. Danter of the STC.

763. Aristotle. Problemata. The problemes of Aristotle, with other philosophers and phisitions. [Anr. ed., second of four,

1595-1607.] 8°. Edenborough, R. Waldegraue, 1595. O
(Douce. A. 365).

Roman with italic. Some Latin. Signatures only, A-M⁸, N⁶.

This volume examines the estate of man's body, investigating the nature of the parts of the body, their functions and human behaviour. The investigation uses the sayings of Aristotle, Aphrodiseus and Zimaras to illustrate certain issues ranging from conception and menstruation to organs such as the brain, eyes and heart.

871. Assize of Bread. [John Powell.] Here begynneth the boke named the assise of bread. [Anr. ed., third of fifteen, 1580-1636.] The assise of bread. 4°. J. Windet, 1595. O (Gough. Lond. 282. (21)).

Black letter with roman. Signatures only, A-F⁴, G².
Marginalia. Illustrations. Tables.

This much reprinted work presents the prices of wheat and the ordinances and orders that govern bakers, brewers, butchers, innkeepers, victuallers and vinters. The assize provides the weights and measures for each vocation as well as the laws which govern their retailing according to the statutes of the realm.

903. Attowell, George. Frauncis new iigge. Ballad f. J. W. [1595]. Ent. to T. Gosson, 14 oc. 1595. C⁶ (2505).

Black letter with roman. Two folio sheets. Illustration.

This ballad is sung to the tune "As I went to Walsingham." The plot concerns several characters, but it essentially evolves from Francis' amorous intentions towards Bess, the wife of the farmer Richard. Several other tunes are named in the accompanying directions. The climax involves the exposing of Francis' actions by his wife in conjunction with Bess and Richard.

1060. B., R. Orpheus his iourney to hell and his music to the ghosts. 4°. R. Johnes, 1595. Ent. 26 au. L (C. 38. C. 12).; WH (imp.). Y.

Roman with italic. Some Latin. Signatures only, B-D⁴, E².

This publication is the traditional story of Orpheus and

Eurydice. Using poetry as his medium, the author tells the story of how Orpheus falls in love with Eurydice and how she dies from a snakebite on their marriage day. Orpheus, who plays music excellently, charms his way into Hell and rescues Eurydice upon the condition that he should not look back at her when he is leaving. Orpheus cannot resist, and when he looks back, he loses his betrothed forever. Thus robbed of his love, Orpheus plays his sad music, drawing men from their wives, who murder him in retribution. Orpheus is drawn into Heaven at the end.

1089. Babington, Gervase, Bp. A funerall sermon [for 'Maister T. L. Esquire']. 8^o. J. Roberts f. T. Chard, 1595. L (4902. aaa. 27). O.

Black letter with roman and italic. Some Latin. Signatures only, A-D⁸, E². Marginalia.

Babington preaches the remembrance of death and its usefulness to a Christian conscience in his funeral sermon. Some of the uses include the danger of the love of this world, the force of kind usage and the judgement of God on unkind dealings. In addition to this, Babington discusses the degrees of gratitude that ought to be exercised by a good Christian.

1343. Banchieri, Adriano. The noblenesse of the asse. 4^o. T. Creede, sold by W. Barley, 1595. Ent. to Creede, 12 oc. L. O.; HN (49029).

Black letter with roman and italic. Signatures only, A-H⁴. Marginalia. Illustration. Colophon. Device 299 (*).

In two parts the author illustrates that the ass is the best of beasts. In the first part, Banchieri discusses five other animals, the lion, the dog, the horse, the ape and the elephant. Each animal receives an adequate representation of both their faults and strong points. The second part presents the ass in comparison to each of the other animals, demonstrating how the ass excels them all to become the best of beasts.

1467. Barnes, Barnabe. A divine centvrie of spirituall sonnets. 4^o. J. Windet, 1595. Ent. 26 au. YK.; F (STC 1467). WH.

Italic with roman. Signatures only, A-H⁴. Errata. Table.

Colophon. Titlepage border 215 (*). Device 292 (*).

Barnes presents a series of one hundred sonnets in his publication. His volume of divine sonnets is principally devoted to Biblical, theological, and religious topics. Two poems are arranged on each side of a page and are separated by a small, ornamental border. At the end of the work, Barnes includes a hymn to the Trinity.

1483. Barnfield, Richard. Cynthia, with certaine sonnets and the legend of Cassandra. 8^o. f. H. Lownes, 1595. Ent. 17 ja. L (imp). O (Malone 436 (4)).; HN.

Roman with italic. Signatures only, A⁴, B-E⁸.

This publication provides the story of Cynthia utilizing Spenserian verses, forming a narrative romance. Following this, twenty sonnets and an ode are placed between the romance and the concluding work which tells the legend of Cassandra, the prophetess who was not believed.

1566. Bastingius, Jeremias. An exposition or commentarie vpon the catechisme taught in the Lowe Countries. [Anr. ed., third of five, 1589-1614.] 8^o. Cambridge, J. Legat, 1595. L. C.; HN (17467). NY.

Roman with italic and Greek. Some Greek and Latin. Signatures, A-2N⁸, O⁶. Foliation. Marginalia. Three tables.

The author provides a Calvinistic catechism of Christian religion, which is taught both in the Low Countries and in the Palatine. Bastingius teaches the principles of Anglican divinity over those of the Roman Catholic church. Some of the principles include God, Jesus Christ, the Holy Ghost, Sin, Deliverance and Heaven.

1766. Becon, Thomas. The sycke mans salue. [Anr. ed., tenth of seventeen, 1561-1632.] Salve for a sicke man. 8^o. Cambridge, J. Legate, 1595. J (shelfmark unknown).

Although this work was unavailable, the much reprinted content is taken from the edition of 1587. This volume is an anti-Papist publication which specifically attacks Roman Catholic doctrines concerning those who suffer from mortal sicknesses. Becon says all faithful Christians may learn how to behave themselves, both patiently and thankfully, in sickness, and also how to dispose of their temporal goods virtuously, and

finally how to prepare themselves to die gladly and godly (see STC 19742).

2054. Bèze, Théodore de. Propositions and principles of divinitie, disputed in the vniversitie of Geneva, by certaine students of divinitie there vnder T. Beza and A. Faius. Tr. J. Penry. [Anr. ed., second of two, 1591-1595.] Newlie corrected. 8^o. [Edinburgh, R. Waldegrave], 1595. L. C.; F. Y (Zd. 312).

Roman with italic. Signatures, π^8 , A-2B⁸, 2C². Pagination. Marginalia. Table.

Penry says that because Satan is on the rise in England that he thought it was his duty to both Queen and Church to translate this book. The publication itself is composed of a number of essays or arguments that are written by students under the two professors of divinity mentioned at Geneva. Each essay defends a particular point or principle of religion, such as God, the Soul or the Trinity. He died in 1593.

2165. Bible, English. [Herbert 225.] The bible, etc. [Geneva: Tomson.] fol. Dep. of C. Barker, 1595. L. O.; NY.

Black letter. Signatures, A⁴, A-5M⁶, 5N⁴. Foliation. Tables. Colophon. Titlepage border 168 π (a) (**).

A. S. Herbert's Historical Catalogue of Printed Editions of the English Bible: 1525-1961 states that this edition of the Bible is a close reprint of his number 210. Herbert describes this volume as having four preliminary leaves, of which one page is an epistle to the Christian reader and another page is a list of the books comprising the Geneva version of the Old Testament. Preceding the text is a large engraving the same as in the folio Bishops' Bible of 1584 (Herbert 185). L. Tomson's translation of the New Testament and an epistle of the printer to the reader follow, with both Testaments being presented in double columns having sixty lines each. The border to both the general and NT titles is like that in Barker's folio edition of the Bishops' Bible, 1584 also.

2166. Bible, English. [Herbert 226.] The bible, etc. [Geneva: Tomson.] 4^o. Dep. of C. Barker, 1595. L. O.; NY.

Black letter. Signatures, π^4 , A-3P⁴, π^8 , π^4 . Foliation. Tables. Colophon. Device 300 (*). Arms.

A. S. Herbert's volume on the English Bible describes this edition as a close reprint of his number 194, which has four preliminary leaves containing an address and a list of books presented in the Geneva version of the Old Testament. L. Tomson's translation of the New Testament and an epistle of the printer to the reader follows. Herbert 226 differs from number 194 in that the two titlepages of the 1595 edition have a new headpiece and a printer's device. The covers are stamped with the royal arms.

2167. Bible, English. [Herbert 227.] The holy bible. [Bps.] fol. Dep. of C. Barker, 1595. L. C.; F. N (imp.). NY.

Black letter. Signatures, A-5A⁶, 5B⁴. Foliation. Table. Colophon. Titlepage border 203 Π (a) (**). Imperfect.

A. S. Herbert describes this edition of the Bishops' version of the Bible as a close reprint of his number 209. Twelve preliminary leaves present a prologue, an almanack, a calendar and a large engraving before the text. The two titlepages have borders and a printer's ornament has replaced the royal arms. The original binding used brass corners and clasps. A table to find the epistles and gospels follows the text.

2489. Bible, English, Psalms, Metrical Versions. i. Sternhold and Hopkins. The whole booke of psalmes collected into English meter by Thomas Sternhold, I. Hopkins and others. [Anr. ed., sixtieth of seventy-seven, 1565-1601.] The whole booke of psalmes. Collected, etc. fol. J. Windet f. assignes of R. Day, 1595. L (imp.); F (STC 2489).

Black letter with roman. Some Latin. Signatures, A-Q⁶. Pagination. Table. Titlepage border 76 Π (B) = Device 116B (**). Arms.

This version of the Psalms is set to music by which the congregation can sing God's praises. Included also are several other musical pieces on various religious topics.

2490. Bible, English, Psalms, Metrical Versions. i. Sternhold and Hopkins. The whole booke of psalmes. Collected, etc. [Anr. ed., sixty-first of seventy-seven, 1565-1601.] 40. J. Windet f. assignes of R. Day, 1595. L. O. C.; F (STC 2490).

Black letter with roman. Signatures, A-0⁴. Pagination. Device 208 (**).

The differences between this version of musical Psalms and the preceding item are only minor.

2893. Bible, New Testament, English. [Herbert 228.] The new testament of our sauieur Iesus Christ. [Bps. version.] 8^o. The Deputy of C. Barker, 1595. L14.

Black letter. Signatures, π⁸, *8, A-20⁸. Foliation. Illustrations. Table. Colophon. Device 241 (*).

A. S. Herbert describes this edition of the Bishops' version of the New Testament in his volume on the English Bibles. He states that the sixteen preliminary leaves present a preface, a calendar, an almanack and tables to the gospels. A full page contains forty-five lines and generally the publication agrees with the earlier edition of 1582. The cut on the titlepage is of Edward VI and a printer's device is found on the last page.

3125. Blanchardine. [Blanchardine and Eglantine.] The moste pleasaunt historye of Blanchardine and the faire Eglantine. Tr. P. T. G[oodwine]. 2 pts. 4^o. [E. Allde] f. W. Blackwell, 1595. Ent. 20 my. CL. HN (81464).

Black letter with roman and italic. Signatures only, A-H⁴, A-K⁴. Device 290 (*).

This translation is typical of the Elizabethan prose romance. The plot involves Blanchardine's knighthood, Queen Eglantine's falling in love from one kiss by Blanchardine, the hero's adventures, imprisonment, escape, and inevitable triumph. Before the victory a traitor is caught and executed, and then Blanchardine becomes king through his happy reunion and marriage to his true love, Eglantine. This edition gives the printer's name as Blackwall.

3167. Boaistuau, Pierre. Le theatre dy monde compose en Latin par P. Boaystuau, puis traduit par luy-mesme en françois. [Anr. ed., second of two, 1587-1595.] 8^o. G. Bishop, 1595. L (C. 40. a. 43). O.

Roman with italic. Signatures, A-M⁸. Pagination. Marginalia.

This publication is entirely in French. The subject discussed

is as broad as the title suggests. The work's scope is the theatre of the world, wherein the author discusses the misery of mankind in its degrees. In addition, Boaistuau remarks at length on the excellence and dignity of man. Boaistuau's publication is essentially religious and philosophical at its foundation.

3314. Book. The gentlemans academie, or the booke of S. Albans, reduced into a better method by G. M[arkham]. 4^o. V. Sims f. H. Lownes, 1595. Ent. 13 au. L. O. C.; F. HN (80523).

Roman with italic. Some Latin. Signatures, A-2D⁴. Foliation. Illustrations.

Barnes' work is divided into three books. The first is on the topic of hawking, telling the what, how and why of this sport. The second book is devoted to the proper terms of hunting and their application. The final book deals with armoury. This section presents the particular patterns of blazes, tracing their origin, history and present employ wherever possible. Gervase Markham is the reviser of 1595.

3388. Borgetto, Guvenal. The devils legend, or a learned cachephochysme containing the confession of the Leaguers fayth. 4^o. f. T. Gosson, 1595. Ent. 9 se. O (L. 62. Art).

Black letter with roman. Signatures only, A-C⁴. Illustration. Colophon.

This work is divided into two parts. The initial section is a translation of Borgetto's dialogue on the Catholicon, which was founded upon King Philip of Spain and his apostles or fledgling nations. Borgetto satirizes the Roman Catholic Church and the Pope from a Protestant perspective. The latter section is an astrological work compounded by (pseud.) Harlequin, demonstrating ten errors of computation conceived by the Leaguer's meridian. Again, the attack is scathing (see STC 11279.1 = 3388 pt. 2).

3436. Bownd, Nicholas. The doctrine of the sabbath, plainly layde forth. 4^o. the widdow Orwin f. J. Porter a. T. Man, 1595. Ent. 29 my. L. O. C (H. G. 48 [E]).

Roman with italic. Signatures, A-2N⁴, 2P². Pagination. Marginalia. Tables. Device ? (smeared). Arms.

Bownd's work shows first the institution and necessary continuation of the Sabbath declaring the things that God would have the people rest from doing. Secondly, the author treats of the means whereby the Christian may publicly and privately sanctify and keep holy the Lord's Day. Bownd illustrates his points with various contemporary abuses and how they should be reformed.

3665. Breton, Nicholas. Marie Magdalens loue. 8^o. J. Danter, sold by W. Barley, 1595. Ent. to Danter 20 se. J.; HN (80840). (for later editions, see "A solemn passion.")

Roman with italic. Signatures only, A-G⁸, H². Colophon. Device 281 (*). Device 295B (*). Device 379B (*).

Breton's publication is a volume of religious poetry. In the first part, the author handles John 20:1-18. This is the story of Mary's trip to seek Christ at His tomb. Finding Him not there, Mary thought the disciples had taken Him and ventured to find them. Upon meeting the Apostles, Mary stated her purpose and then they all discovered Christ's resurrection. The second part is a soul's passion for his Saviour demonstrated again through poetry.

3795. Bristol. The first part of the merchants daughter of Bristow. Ballad. [T. Creede, 1595.] Ent. to Creede, 24 fb. 1595. L (Huth 50 (8)).

Black letter with roman. Single sheet folio.

This ballad is sung to the tune of "The Maydens ioy." Two youths fall in love but are not permitted to marry. The man leaves the country; however, his true love pursues him disguised as a boy. The poetry is presented in two columns. This edition gives "marchants" in the title, contrary to the STC.

3796. Bristol. The second part. [T. Creed, 1595.] Ent. to Creede, 17 mr. 1595. L (Huth 50 (9)).

Black letter with roman. Single sheet folio.

The conclusion of the merchant's daughter's tale is contained in this publication. The trials and tribulations of the male youth increase to the extreme point where he is to be executed. Maudlin, his love, after much self-sacrifice, begging, deceit, and a resignation to die with her lover,

becomes the trigger which evokes sympathy from the judges. All is forgiven and the youth is sent home, where the couple marry and live happily ever after. This edition gives the imprint, "Printed at London for William Blackwall."

3979+ = 3980+.

3980+. Buchanan, George. De prosodia libellvs. 8°. excud. R. Waldegrave, [1595]. HN (59250). E².

Roman with italic. Signatures only, A-B⁸, C². Marginalia. Device 187B (*).

Education is the general theme of this work and the specific area of interest is the writing of prosody. Buchanan discusses the parts and proper usage of grammatical constructions in language. The instructions are particularly directed at the student of Latin prosody.

4042. Bullein, William. A newe boke entituled the gouerne-
ment of healthe. [Anr. ed., fourth of four, 1558-1595.]
The gouernment of health. 8°. V. Sims, 1595. Ent. 3 mr.
1595. L. C.; HN (59171).

Black letter with roman and italic. Signatures, A-M⁸. Folia-
tion. Marginalia. Illustration. Table.

This treatise is written in a dialogue especially for the healthful preservation of man's body from disease, an excess of an evil diet and other infirmities of Nature. Bullein provides many medicines and counsels to this end, discussing occasionally the medical theories of the time, such as the humours.

4098. Bunny, Francis. A comparison betweene the auncient
fayth of the Romans, and the new Romish religion. 2 pts.
40°. R. Robinson f. R. Jackson, 1595. Ent. 6 oc. 0 (Rawl.
119). C. DUR⁵.

Black letter and roman with italic. Signatures, A-L⁴, M².
Pagination. Marginalia. Device 153B (*).

Francis Bunny's comparison of these two religions turns into a bitter invective against the Romish religion and the Papists. The Church of Rome, explains the Protestant author,

is anti-Christian, corrupted, deceiving, merciless and can only lead to death and destruction for its adherents.

4101. Bunny, Francis. A svrvey of the popes svpremacie, wherein is a triall of his title. 4^o. V. Simmes f. R. Jacson, 1595. L. O. C. DUR⁵.; HN (28385).

Black letter with roman. Signatures, A-2E⁴, 2F². Pagination. Marginalia.

Bunny's religious treatise examines the authority of the Pope and again degenerates into a pro-Protestant and anti-Roman Catholic publication. In the beginning, Bunny is content to present the conflicting evidence surrounding the Pope, illustrating what he claims to have or be by what the Pope in actuality really is. Bunny provides "proof" for his statements also, drawing upon the practices used by Popes throughout history as evidence to support his case.

4102. Bunny, Francis. Truth and falsehood, or a comparison between the truth now taught in England and the Romish church. 2 pts. 8^o. V. Sims f. R. Jackson, 1595. Ent. to Jackson, 19 mr.; pt. 2 to J. Wolfe, 13 ap. 1593. L (3932. d. 52). C (Syn. 7. 59. 91).

Black letter with roman and italic. Signatures, A-x⁸, y². Foliation. Marginalia. Table. (incomplete.)

Bunny takes specific points of doctrine, such as repentance, fasting, Purgatory and images, and presents the Protestant and Roman Catholic views of each. Each leaf is divided into two columns; one side presents one argument in one kind of type and the other presents the other argument in a contrasting font. Again, Bunny provides a one-sided exposition which advocates Protestant beliefs. The second part is a short answer to recusants who will not join the Church of England. This edition gives the publisher's name as "Iacson."

4175. Burton, William, Minister. The rowsing of the slvggard, in seuen sermons. 8^o. A. Islip f. T. Man, 1595. Ent. 18 ap. F (STC 4175).

Roman with italic. Only signature marking, E⁴. Pagination. Marginalia. Device 268 (*).

Burton has offered seven sermons in 1595 dealing with the

topic, sluggards. The author likens lazy people to asses, which are only good for lying down and not rising up. Burton emphasizes that the sluggard neglects his duty, business, cares and self until there is nothing left, no friends, no soul, no strength and no conscience. He warns that only fear, shame, poverty and penury will be the rewards of the sluggard.

4176. Burton, William, Minister. The rowsing of the slyggard, in seuen sermons. [Anr. ed., second of three, 1595-1634.] 8°. widow Orwin, 1595. 0 (shelfmark unavailable).

Roman with italic. Signatures, B-L⁸. Pagination. Marginalia. Table. Device 273B (*).

Same content as STC 4175. This edition gives the imprint, "At London, Printed by the Widow Orwin for Thomas Man. 1595." and the number "7." in the title.

4268. C., E., Esquire. Emaricdulfe. 8°. [Joan Orwin] f. M. Law, 1595. HN (31300).

Roman with italic. Signatures only, A-C⁸. Device 273B (*).

The author of this work has published forty Shakespearean sonnets; however, rather than imitating the content, E. C. chose to mimick the courtly love tradition expressed in the traditional sonnets of Wyatt and Surrey. Many references to geographical explorations and discoveries are included in the poetry of this author.

4274.1. C., I or J. Alcilia. 2 pts. 4°. R. R[obinson]. f. W. Mattes, 1595. Hamb. (shelfmark unavailable).

Roman with italic. Signatures only, A-H⁴. Marginalia.

The purpose of this author in writing his passionate sonnets is to move other men in a similar humour of love to leave it as he did. The sonnets do not strictly follow a fourteen line form, but rather adopt the approach to the sonnet as a song. The author moves through the stages of love, from its first infection, to its judgement by reason, and finally to love's death and the author's decline in passion.

4306. C., T. An hospitall for the diseased. [Anr. ed.,

third of seven, 1579-1638.] 4^o. J. Roberts f. E. White, 1595. L (1038. K. 34 (1)).

Black letter with roman. Signatures only, A-G⁴.

This publication contains many approved medicines, plasters of special virtue, and notable potions and drinks necessary for the restitution and preservation of bodily health. The author further clarifies the significance of his work saying that it is especially necessary in the time of common plague.

4511. Camden, William. Institvtio graecae grammatices compendiaria, in vsum regiae scholae Westmonasteriensis. [Anon.] 4^o. excud. E. Bollifant pro S. Waterson, 1595. C (Syn. 8. 59. iii).

Roman with italic and Greek. Latin and Greek. Signatures only, A-K⁴. Table. Device 293 (*). Arms.

This anonymous publication, attributed to Camden, is a Latin instruction manual used in schools to teach rules of Greek grammar. The work contains and describes the alphabet, the vowels and consonants, accents, declensions of nouns, contractions, verbs and points of syntax.

4544. Campion, Thomas. Poemata; ad Thamesin. 8^o. ex. off. R. Field, 1595. Ent. 2 de. 1594. O (imp.); HN (51759).

Italic with roman. Latin. Signatures only, A-G⁸. Errata.

Campion's work contains four pieces of poetry. The first work is a narrative poem having a prose argument preceding it. The second part deals with poetic fragments of thought. The third section is composed of nineteen elegies and the final piece contains epigrams. The entire work is in Latin.

4946.1 = 4946.8.

4946.8. Chamberlaine, Bartholomew. The passion of Christ and the benefits thereby. 8^o. J. Wolfe, 1595. F (STC 4946.8).

Roman with italic. Signatures only, A-C⁸. Titlepage border 214 (*).

This book describes three areas of Christ's Passion: 1.) what

went before the cross, 2.) what He suffered on the cross, and 3.) what good came of His Passion. Chamberlaine tells the reader to meditate on the benefits he suggests such as purgation and remission of sin, deliverance from the law, freedom from damnation, pacification of the wrath of God, and victory over Satan.

4985. Chapman, George. Ouids banquet of sence: a coronet for his mistresse philosophie, etc. 40. J. R[oberts]. f. R. Smith, 1595. L. O. WN.; HN (49638). WH.

Roman with italic. Signatures only, A-I⁴. Marginalia. Device App. 6 (**). Device 312 (**).

This publication contains four parts. The first treats Ovid's coming upon Corynna bathing and singing. Chapman shows how Ovid is delighted in all of the senses by this sight, except the sense of feeling or touching, which Corynna denies him. The poetry of the other pieces is also very sensual and emotional in the style of Ovid. Chapman provides some literary criticism of poetry in his dedication.

4999. Chappell, Bartholomew. The garden of prudence. 80. R. Johnes, 1595. HN (51751).

Roman with italic. Signatures only, A-F⁴. Marginalia. Device 283 (*). Arms.

Chappell's work claims to be a godly meditation which touches upon the vanities of the world. The vanities are handled in verse and express many topical references and abuses of the times. A second section of prayers in prose treats the calamities of Hell. The final part is a collection of alphabetically arranged maxims concerning certain topics such as wit, virtue, malice, avarice and drunkenness.

5000. Chardon, John, Bp. Fulfordo et Fulfordae. A sermon preached at Exeter August 6, 1594. [Addressed to T. Fulford a. his wife.] 80. J. Danter, sold by W. Barley, 1595. Ent. to Danter, 17 fb. L. O.; F (STC 5000).

Roman with italic. Some Greek and Latin. Signatures, A-B⁸, C². Pagination. Marginalia.

Chardon states in the dedication that this publication is a New Year's gift to Thomas Fulford. The themes of the sermon focus on God's goodness toward man and the ingratitude of

man toward God. Throughout the sermon, Chardon urges his people to a speedy repentance, by providing topical and historical examples.

5066. Châtel, Jean. The decree of the court of Parliament against John Chastel. Eng. a. Fr. 4^o. P. Short f. T. Millington, 1595. Ent. 28 de. 1594. L (283. b. 1 (6)).

Roman and black letter with italic. Signatures, A⁴, B².
 Pagnation. Device 278 (*).

The decree is by the French Parliament against a scholar and student of the College of Jesuits named Jean Châtel. Châtel is convicted of treason for his late aborted attempt to murder the King of France, whom he wounded in the face. Châtel was consequently hideously tortured and executed while the whole Society of Jesuits was banished from France and all Frenchmen were forbidden to send any of their children to any colleges of the said Society outside of France.

5067 = 21890. Châtel, Jean. The decree of the covrt of Parliament against Iohn Chastel. Eng. a. Fr. [Anr. ed., second of two, 1595.] 4^o. Edinburgh, R. Waldegrave, 1595. E.; F (STC 5067 = STC 21890).

Black letter and roman with italic. Signatures, A⁴, B².
 Pagnation.

Same content as STC 5066 (see also STC 21890).

5124. Chettle, Henry. Piers Plainnes seauen yeres prenti-ship. 4^o. J. Danter f. T. Gosson, 1595. O (Mal. 670 (i)).

Black letter with roman. Signatures only, A¹, B-H⁴, I².

Chettle's publication is typical of the Elizabethan prose romance. The setting is in the pastures of Tempe, the pleasure of Thessalay and the paradise of Greece. A wealthy farmer and shepherd are conversing here about their twenty year friendship. Piers, who is the servant of Menelcas, the shepherd, then speaks of his adventures in Thrace and Crete during his seven years apprenticeship there, where he could not find people who were friends for longer than ten days.

5197. Christians. The estate of Christians liuing vnder

the subiection of the Turke. 4^o. J. Wolfe, 1595. Ent.
21 ja. O (S. 4. Art. B. S.).

Roman. Signatures, A-C⁴. Pagination.

This topical work relates the events of the wars between the Christians and the Turks during 1592 and 1593. Some of the occurrences described cover cruel torture and taxation of Christians, mandatory conscription of male child Christians, and compulsory hospitality for the Turks.

5245. Churchyard, Thomas. A mvsicall consort of heauenly harmonie. A praise of poetrie. 4^o. A. Hatfield f. Wm. Holme, 1595. HN (81466). CL.

Roman with italic. Signatures, A-G⁴, H². Pagination. Marginalia.

The first part of this publication is known also as "Churchyard's charity." This consort is especially concerned with a poetic portrayal of the bad abuses and many vices then rampant in England according to the author. Churchyard's purpose is to urge repentance from sin. The second section is a poetic defence of poetry, in which the author relates the many great poets through the ages of man whose poetry and example has served to raise more recent poets to a high esteem and always to rebuke vice. Sidney and Spenser are among other Englishmen receiving his praise. This edition gives the printer's name in the imprint as "Holms."

5300.1. Cicero, Marcus Tullius. Marci Tvllii Ciceronis epistolae ad familiares, a Dionysio Lambrino Monstroliensis. 8^o. excud. R. Robinsonus, imp. R. D., 1595. C⁵ (Cc. 18. 9).

Roman with italic. Latin. Signatures, A-2I⁸. Pagination. Marginalia. Device 202(y) (*).

This Latin work is composed of two parts. The first section is the books of Cicero's letters to his friends. Each is a prose narration on a problem presented to Cicero by the person. Each book supplies the argument at the beginning and then is followed by Cicero's exposition. The second part relates the story of Dionysius Lambini.

5324. Cipriano, Giovanni. A most strange and wonderfvll prophesie vpon this trovblesome world. Tr. A. Hollaway. 4^o. [London, 1595.] L.; F (STC 5324).

Roman. Signatures only, A-B⁴. Illustration.

The first part of this translation is a computation of Cipriano's in league with James Marchecelsus and Seigneur Guivardo, two astronomers also in Germany. This astrology upon the world is calculated for the four areas, north, south, east and west. Tarquatus Vandermers, a necromancer, oversees the previous gentlemen's work and annexes his calculation from the art of magic upon the twelve months of the year. This edition includes the imprint, "Imprinted at London by A. I. 1595." The name of Abel Jeffes is suggested as printer. (5324 pt. 2 = 24592, 1569.)

5738. Copley, Anthony. Wits fittes and fancies; also Loves owle. 4^o. R. Jones, 1595. Ent. 26 au. O (Douce. c. 226).

Roman with italic. Signatures, A-2C⁴, A-D⁴. Pagination. Errata. Table. Device 283 (*).

Copley's publication is a liberal translation of an anonymous author's work, wherein he inserts content of his own, changes the original and scatters the original order into a method which he says is better. Nevertheless, Copley's work is a book of humorous jokes and anecdotes appropriate to the times of Elizabethan England. The author pokes fun at soldiers, nobility, scholars, clergy, lovers, nations and drunks. Loves owle is a versified dialogue between love and an old man. This edition gives the printer's name as "Iohnes."

5883. Covell, William. Polimanteia, or, the meanes to iudge of the fall of a common-wealth. [Init. W. C.] 4^o. J. Legate, pr. to the Univ. of Cambridge, 1595. L. O. C. D².; HN (56336). CL. WH.

Roman with italic. Signatures only, A-2F⁴. Marginalia.

This religious treatise is a pro-Protestant publication against the frivolous conjectures against the government of this time; however, Covell urges that Englishmen remain constant in virtue, regardless of religion, for the protection of their sovereign and country. The author does take some effort to point out inaccuracies in the Roman Catholic religion.

5884. Covell, William. Polimanteia, or, the meanes to iudge of the fall of a common-wealth. [Anr. issue, with the author's name.] Priv. Lib., N. Y. F (STC 5884).

Roman with italic. Signatures only, A-2E⁴, 2F², 2F³ a. 2F⁴ missing. Marginalia.

Same content as STC 5883.

6225. Dando, John, pseud., and Runt, Harry, pseud. Maroccus extaticus. Or, Bankes bay horse in a trance. 4^o. f. C. Burby, 1595. Ent. 17 de. L.; HN (58729).

Roman with italic. Signatures only, A-C⁴, D². Illustration.

This publication follows closely the appearance in London of a dancing and performing horse owned by a man named Banks. The authors take this opportunity to criticize some bad tricks and abuses of 1595, especially treating landlords' covetousness, miserliness and abuse of the young. Through a dialogue between Banks and his horse, the moralistic satire performs its function.

6244. Daniel, Samuel. The first fowre bookes of the ciuile wars between the two houses of Lancaster and Yorke. (The fyft book.) 4^o. P. Short f. S. Waterson, 1595. Ent. 11 oc. 1594. L. O. C³. DUR⁵. E.; HN. CL. WH. HD (14453. 49. 15).

Roman with italic. Signatures, A-Z⁴. Foliation. Marginalia. Titlepage border 176 (b) (**). Titlepage border 177 (**). Titlepage border 184 (**). Titlepage border 187 (a) (**).

Daniel treats poetically the history of the War of the Roses between the opposing factions of nobility, the Lancasters and the Yorks. Daniel's narrative is indicative of the Elizabethans' interest in the classical civilizations and then their transformation of this inquiry into the history of their own culture. Daniel's work demonstrates also the rise of poetry in the Elizabethan Age as well as the growth of patriotism, nationalism, and the development of a more global, humanistic and renaissance intelligence.

6255. Daniel, Samuel. Delia and Rosamond augmented. Cleopatra. 3 pts. [Anr. ed., second of three, 1593-95.] 8^o. f. S. Waterson, 1595. F (STC 6255). HN.

Roman with italic. Signatures only, A-K⁸, L¹, L²-L⁴ missing.

This publication contains three of Daniel's major works. The first work is Daniel's sonnet sequence of fifty-five sonnets

entitled Delia. It is followed by a short ode. Next is The Complaint of Rosamond which employs the pastoral tradition. The last part is a drama called The tragedie of Cleopatra.

6255.1. Daniel, Samuel. Delia and Rosamond augmented. Cleopatra. 3 pts. [Anr. ed., third of three, 1593-95.] (Only Cleopatra.) 8^o. J. Roberts f. S. Waterson, 1595. F (STC 6255.1). HN.

Roman with italic. Signatures only, G-K⁸, L⁴.

In the dedication to this work, Daniel poetically expresses his admiration for Spenser and Sidney. The tragedy itself is a poetic presentation in five acts of the events from the death of Antony to the death of Cleopatra. The plot revolves around Octavian and Cleopatra's will to die. Daniel uses the Chorus to set the scene for each act.

6324. Davidson, John. A memorial of two worthye Christians, R. Campbel and E. Campbel. [Init.] 8^o. Edinburgh, R. Walde-graue, 1595. HN (60911).

Black letter with roman. Signatures only, A-B⁸, C⁶.

Davidson's publication is a memorial tribute composed in couplets. Davidson addresses himself to the surviving daughter of the Campbels of Kinyeancleugh. The memorial itself relates the ancestry, history, accomplishments, suffering and rewards of this family. The author mentions the close association this family had with John Knox during the persecution days in Scotland. The author intimates that he was also among the members of this group.

6372. Davis, John, Captain. The worldes hydrographical discription. 8^o. T. Dawson, 1595. Ent. 1 jn. L.; F. HN (3462). WH.

Black letter with roman. Signatures only, A-C⁸.

Davis's publication concerns itself with proving essentially two points. The first is that the world is inhabitable in all its areas. The second is that the seas are universally navigable. Davis uses the authority of writers on the subject and the experiences of contemporary travellers to support his case. Using these two suppositions, Davis speculates that a Northwest or East Passage must exist to

provide England with a speedier route to the Indies.

6403. Day, Angel. The English secretorie. [Anr. ed., third of eight, 1586-1626.] 4^o. R. J[ohnes]. f. C. Burbie, 1595. Ent. 25 jn. L. O.; F. CHI (PE 1481. D³). WH.

Black letter with roman and italic. Signatures, A-2S⁴, 2T². Pagination. Marginalia. Two tables. Device 283 (*). Device 297 (*). Unknown Device no. 2 (*).

Angel Day describes the kinds of epistles and the manner or method in which each is to be written. In addition to this, the author supplements his method with a declaration of all tropes, figures and schemes that he employs, together with their individual properties and applications.

6546. Delamothe, G. The French alphabeth. (The treasvre of the French tung.) 2 pts. 8^o. E. Alde, 1595, 96. Ent. to R. Field 21 jn. 1592. O (Douce. mm. 298).

Roman and italic. Signatures, A-P⁸. Pagination. Table.

The first part of this publication purports to be an easy way to pronounce, read, write and speak the French language perfectly. The second part is the treasure, containing many rare and choice similes, sentences, proverbs and sayings, which Delamothe claims to have gathered from various poets and orators. The second part is arranged alphabetically; however, the publication utilizes a method whereby the French equivalent of the English on the verso side of a leaf is supplied on the following recto. This edition has two title-pages carrying the imprint, "At London Printed by E. Alde, and are to be solde by H. Iackson."

6715.1 = 6715.2.

6715.2. Dering, Edward. [Catechism.] A short catechisme for housholders, with prayers. [Anr. ed., sixth of fifteen, 1582-1631.] 8^o. London, J. Roberts, 1595. F (STC 6715.2, STC 6715a).

Black letter with roman and italic. Signatures only, A-B⁸, C⁶. Marginalia. Titlepage border 85 = Device 133 (*).

Dering uses the question and answer technique to illustrate the major topics of the Protestant religion, such as the Ten

Commandments, death, damnation, life everlasting, Christ's Passion and resurrection. At the end of the catechism section, the author concludes with a prayer which summarizes all that he has taught in this work.

6840. Digby, Everard. A short introduction for to learne to swimme. Tr. C. Middleton. 4^o. J. Roberts, 1595. O (Malone. 646).

Black letter with roman. Signatures only, A-L⁴, M¹. Illustrations.

This publication is a translation of Digby's Latin work on swimming. In the text, the author elaborates upon his subject by discussing different forms or methods of swimming. Each account of the process is illustrated with a drawing of a man in the water demonstrating the accompanying text. This edition has the imprint, "At London, Printed by Iames Roberts for Edward White."

6986. Dodoens, Rembert. A nieuwe herball, or historie of plantes. Tr. H. Lyte. [Anr. ed., third of four, 1578-1619.] A newe herball, corrected and amended. 8^o. E. Bollifant, 1595. Ent. 25 jn. 1594. L. O. C. J.; HN (20921).

Black letter with roman and italic. Some Latin. Signatures, a⁸, b¹², B-3P⁸, 3Q⁴. Pagination. Illustrations. Index. Table.

This publication presents the herbs and plants commonly used in medicine, growing both in England and foreign realms. The various plants are described in their kinds with names, natures, functions and virtues. Each description is complemented by a drawing of the plant concerned.

7192. Drayton, Michael. Endimion and Phoebe. Ideas Latmvs. 4^o. J. Roberts f. J. Busbie, [1595]. Ent. 12 ap. 1595. HD (shelfmark unavailable). WH.

Roman with italic. Some Latin. Signatures only, A-G⁴.

Drayton's narrative poem is in the tradition of the pastoral romance. Using couplets, Drayton tells the story of fair Phoebe and the love of Endimion for her. All is glorified and extravagantly portrayed in the innocence of nature and love. Drayton's style is contrived, artificial and ornamental in the Elizabethan vision of poetry; however, the

poet's style is a manifestation of wit and genius rather than a manipulation of art and craft.

7299. Du Jon, François, the Elder. De peccato primo Adami. 8°. imp. T. Adams, 1595. Ent. 6 jy. O (H. 21. Th. Seld. (9)).

Roman with italic. Latin. Signatures, A-G⁸, H². Pagination. Marginalia. Index.

Du Jon's work contains four books, each of which handles a separate question on the topic of the Fall of Adam. Some topics discussed are the necessity of the Fall, the cause of death, the means for arbitration, the decrees of God and Christ's resurrection to salvation for man.

7351. Duncan, Andrew. Latinae grammaticae pars prior. [Anon.] 8°. Edinbvrqi, excud. R. Walde-graue, 1595. E².; HN (59248, 59249).

Roman and italic. Latin. Signatures, A⁸, π⁴, B-G⁸, H⁴, A⁸-F⁸. Pagination. Marginalia. Errata. Index. Table.

This Latin publication is an instruction manual for that language. The particular emphasis of the author is on grammar. Duncan concentrates on specific areas such as gender, nouns, pronouns, adjectives, verbs and diction. His treatment is primarily an etymological and syntactical approach to grammar.

7352. Duncan, Andrew. Rvdimenta pietatis. [Anon.] 8°. Edinbvrqi, R. Walde-graue, 1595. E.; HN (59250).

Roman with italic. Latin. Signatures only, A⁸, B². Marginalia.

This publication by Duncan is by nature a catechism for it explains the basic doctrines of the Protestant religion. Duncan states his principles or doctrines and illustrates the topic through a question and answer format. The author probably used Alexander Nowell's English catechism for his Latin work.

7525. Edwards, Thomas. Cephalvs and Procris. 4°. J. Wolfe, 1595. Ent. 22 oc. 1593. L (c. 40. e. 63).

Roman with italic. Signatures only, A⁴, incomplete. Marginalia. Device 294 (*).

In his epistle, Edwards declares that his purpose in writing is to immortalize love and women. Edwards' narrative poem is a paraphrase of the night, or in other words, the author has written upon the gods present in the sky at night, declaring each one's qualities relating to love.

7557. Elderton, William. The lamentation of follie. s. sh. fol. E. Alde, [1595]. Ent. 1 jn. 1595? HN (18296).

Black letter and roman. One folio sheet.

This ballad supplies directions to be sung to the tune of "New Rogero." Presented in two columns on the sheet, the lyrics of Elderton take the form of satire or sarcasm. The author mentions all sorts of vices and virtues and juxtaposes them with attitudes contrary to their nature, as law is liberty, riot but youth.

7581. Elizabeth, Queen. Discovrs veritable de diverses conspirations contre la vie de la Royne. [Anr. ed., second of two, 1594-95.] 4^o. A Londres, par C. Yetsweirt et a la Haye, chez A. Henry, 1595. O (55. b. 145).

Roman with italic. Signatures, A-D⁴. Pagination. Marginalia. Device 179 (B) (*).

Queen Elizabeth is the subject of this French publication. It reveals how miraculously conspiracies against her authority have been foiled. It relates the story of each barbarous assassin, English rebel, or foreign enemy who has been executed. It supplies also the confessions of the traitors in their own hand to support her divine right and justice.

7586 = 22949.5. Elizabeth, Queen. An hvmbll svpplication to her maiestie. [14 Dec., 1595.] 8^o. [English secret press], 1595. L (3935. aa. 33). L². CASHEL. DE. OS. +; F.

Roman. Signatures, A-E⁸, F⁶. Pagination.

This supplication to the queen is an anonymous publication of an English Roman Catholic. In the work, the author questions the government's position on the issue of religion. If none are troubled for religion, then he asks why Catholics are humiliated, imprisoned, tortured and made unnatural subjects for recusancy. Why, he asks, do wealthy individuals

pay only a small penalty and not forfeit their goods?

7656. Elyot, Sir Thomas. The castel of health. [Anr. ed., fourteenth of fifteen, 1539-1610.] Corrected. 4^o. the widdow Orwin, 1595. O (N. 16. Th. (2)).

Black letter with roman. Signatures, A-S⁴, T². Pagination. Marginalia. Table. Device 273 (B) (**).

Elyot's publication is a volume of medicine divided into four parts. Essentially Elyot discusses the theory of physic in the Renaissance, such as the humours, and the properties of certain herbs and plants as medicines. The author elaborates to animals, fruits and vegetables. Elyot ends with a commentary on diseases. This edition has the imprint, "At London Printed by the Widdow Orwin, and are to be sold by Matthew Lownes."

8239. England, Proclamations, Chronological Series. By the Priuie Counsel. A commandement that no suiters come to the Court. [20 Aug. 1594.] s. sh. fol. Deputies of C. Barker, 1595. L. O (ARCH. Bodl. G. C. 6 (345)).

Black letter with roman and italic. Single folio sheet.

This publication is to restrain suitors from coming to court with petitions of a private and unmeet matter. The proclamation declares that suitors to the court must first be endorsed by the Master of Requests and a clerk of the council. Everyone must obey the Master upon pain of imprisonment, unless he is licenced by a member of the council.

8241. England, Proclamations, Chronological Series. Orders conceiued for the restraint of killing and eating of flesh. [Feb. 1595.] s. sh. fol. Deputies of C. Barker, [1595]. L. O (Arch. Bodl. G. C. 6 (347)).

Black letter with roman and italic. Single folio sheet.

This proclamation states that because of the disorders committed last Lent in the killing and eating of flesh, the government has decided to control it this year. Juries will be established to keep records, issue licences and enforce laws. Butchers are restricted by number and a watch is created to patrol against smugglers.

8242. England, Proclamations, Chronological Series. By the Queene. For staying of all vnlawfull assemblies. [4 July 1595.] s. sh. fol. Deputies of C. Barker, 1595. L. O (Arch. Bodl. G. C. 6. (348)).

Black letter with roman and italic. Single folio sheet.

Because of great disorders committed by unlawful assemblies of base multitudes such as apprentices, labourers, rogues and vagabonds, Her Majesty has created a Provost Marshall to execute offenders and violaters of the peace. Also those justices who do not do this shall be punished as comforters of rebellion.

8243. England, Proclamations, Chronological Series. Orders prescribed for the obseruation of her Maiesties present proclamation. [4 July 1595.] s. sh. fol. Deputies of C. Barker, 1595. L. O (Arch. Bodl. G. C. 6. (349)).

Black letter with roman and italic. Single folio sheet.

This proclamation says that no person, except known honest men, shall be in the streets after nine o'clock. No person shall write seditious bills or be a party to such work. A company of able men shall be formed to search the streets and find offenders. Those apprehended shall be examined by those judges appointed to investigate certain kinds of wanderers. All rescuers of the arrested shall be executed.

8244.1. England, Proclamations, Chronological Series. The seuerall rates and taxations for wages for the citie of Exeter. [30. Aug. 1595.] s. sh. fol. Deputies of C. Barker, [1595?]. F (STC 8244a).

Black letter with roman and italic. Single sheet folio. Arms.

The proclamation sets up a process whereby discreet and grave persons of an area form a committee to rate and tax wages. Their recommendations are made into a proclamation at the Chancery and then are returned. The justices of the area must then enforce the law, punishing by forfeiture any offenders. All doubts and questions are to be resolved by the committee.

8245. England, Proclamations, Chronological Series. The seuerall rates and taxations for wages for the countie of

Lancaster. [30 Aug. 1595.] s. sh. fol. Deputies of C. Barker, [1595]. O (Arch. Bodl. G. C. 6. (350-51)).

Black letter with roman and italic. Single folio sheet. Arms.

This proclamation sets up the same process as the previous work for the rating, taxing and enforcing of this law. This proclamation describes exactly what each person may make and what he has to pay, from baliffs and officers to tradesmen and servants.

8246. England, Proclamations, Chronological Series. The seuerall rates and taxations for wages for Higham Ferrers. [30 Aug. 1595.] s. sh. fol. Deputies of C. Barker, 1595. L5.; F (STC 8246).

Black letter with roman. Single folio sheet. Arms.

This proclamation employs the same procedure in the determining and awarding of amounts of salary and tax. Again, the publication lays out the particulars concerning each occupation such as artificers, servants, maidens, mowers, millers, threshers, hedgers, ditchers and ploughwrights.

8247. England, Proclamations, Chronological Series. The seuerall rates and taxations for wages for the citie of New Sarum. [30 Aug. 1595.] s. sh. fol. Deputies of C. Barker, [1595]. O2.; F (STC 8247).

Black letter with roman and italic. Single sheet folio. Arms.

This proclamation, for the people of the area, provides the same method as the others for instituting the revenue procedures. The people affected are described as servants, not being apprentices, working by the year, women servants working by the year and all artificers and labourers working by the day.

9202. England, Public Documents, Miscellaneous. A new charge giuen for staie of dearth of graine. 4^o. Deputies of C. Barker, 1595. L.; HN (59306). WH.

Black letter with roman. Signatures, A-C⁴, D². Pagination. Marginalia. Device 248 (*). Arms.

This document is similar to the taxation proclamations in that a group of justices form juries to enquire and maintain records of the amount of corn, the dealings in corn, the transportation of and the restrictions on corn. This document governs the licencing of who can buy and sell corn and where he may do it and how much too.

9320. England, Statutes, 1. General Collections. A collection of all the statutes unto 1557. [Ed. W. Rastell.] [Anr. ed., fifteenth of twenty-two, 1557-1621.] Statuts unto 1593. 8^o. C. Yetsweirt, 1595. HN (59503).

Black letter with roman. Signatures, A², A-4B⁸. Foliation. Marginalia. Two tables.

William Rastell collected all the laws and statutes that have been enacted in England since the Magna Carta made in the ninth year of the reign of King Henry III to the last Parliament held in 1557. Rastell organizes them alphabetically and provides complicated tables to discern what law was made when and by whom. Rastell died in 1565.

10106. England, Church of, Injunctions. Iniunctions geuen by the queenes maiestie. A. D. 1559. [Anr. ed., twelfth of sixteen, 1559-1600.] 4^o. [Deputies of C. Barker, 1595?] [A-D⁴. In title: 'first yere,' 'raigne of Queene;' end 'ons.']] L. C (Syn. 7. 59. 16).; F (STC 10106). HN.

Black letter with roman and italic. Signatures, A-D⁴. Marginalia. Titlepage border 165 Π (a) = Device 221 (a) (*).

This injunction serves to plant the Protestant religion in England, resulting in the extermination of all hypocrisy, enormities and abuses of religion. The suppression of superstition is accomplished with anti-Roman Catholic sentiments. The injunctions express the government's code of conduct and methods of operation for clergy and laity alike.

10107. England, Church of, Injunctions. Iniunctions geuen by the queenes maiestie. A. D. 1559. [Anr. ed., thirteenth of sixteen, 1559-1600.] 4^o. [Deputies of C. Barker, 1595?] [A-D⁴. In title: 'first yeere;' end 'tions.']] L.; F (STC 10107, see 10120.2).

Black letter with roman and italic. Signatures only, A¹ missing, A²-A⁴, B-D⁴. Marginalia. Titlepage border 165 Π (a) = Device 221 (a) (*).

Same content as STC 10106.

10108. England, Church of, Injunctions. Injunctions giuen by the queens maiesty. A. D. 1559. [Anr. ed., fourteenth of sixteen, 1559-1600.] 4^o. [Deputies of C. Barker, 1595?] [A-D⁴. In title: 'first yere,' 'raign.']. L.; HN (20448).

Black letter with roman and italic. Signatures only, A-D⁴. Marginalia. Titlepage border 165 Π (a) = Device 221 (a) (*).

Same content as STC 10106 and STC 10107.

10131. England, Church of, Visitation Articles, General. Articles to be enuyred in the visitation, in the fyrste yeare of Elizabeth. A. D. 1559. [Anr. ed., fourteenth of sixteen, 1559-1600.] 4^o. Deputies of C. Barker, 1595. L. O. C. LINC.; HN (20449).

Black letter and roman. Signatures only, A-B⁴. Marginalia. Colophon. Titlepage border 165 Π (a) = Device 221 (a) (*).

These Articles of the Church of England are Protestant based visitation rules. The content is similar to the injunctions, that is the clergy and the laity are instructed in the things which they ought to and ought not to do or permit. The Articles present an item by item code of operation that is definitely anti-Roman Catholic.

10418. English Soldiers. A myrrour for English souldiers. 4^o. f. N. Ling, 1595. L (C. 40. d. 28).

Roman with italic. Signatures only, A-A², B-G⁴. Illustrations.

This publication is an instructional book for those who profess arms. The initial section handles the responsibilities of any leader within the military group, describing his function, duty, strategies and goals. The last part gives an opinion on the government by a general in a town of war for the defence and preservation of the same town.

10922. Fiston, William. The estate of the Germaine empire. 4^o. [E. Alldre] f. R. Blower, 1595. Ent. 28 ap. L. C.; HN (59697). N.

Roman with italic. Signatures only, A-G⁴.

Fiston says his work is ideal for those individuals who like to know about countries. The author supplies a history of Germany, and especially how his work was translated from the Romans to the Germans. He describes also the situation of every political division, giving the principal princes, officers and administrators in charge and how many companies of soldiers they have to send to fight against the Turks.

11053. Fletcher, Anthonie. Certaine very proper, and most profitable similies. 4^o. J. Jackson f. I. Bing, [1595]. Ent. 12 ap. 1595. L. O. C.; HD (C1202. 47).

Black letter with roman and italic. Signatures, A³, B-Z⁴, 2A¹. Pagination. Marginalia. Table.

Fletcher's publication is a collection of similes in which the loathsomeness of many vices and the amiable beauty of many virtues are expressed metaphorically. This work has a specific religious flavour because the vices are against God and the virtues are heavenly. Fletcher says that the reader may easily discern which to love and which to abhor. The titlepage of this edition has the date 1595 on it.

11208a. Foulface, Philip, pseud. Bacchvs bovntie; by Philip Foulface of Ale-foord. [Anr. ed., second of two, 1593-95.] 4^o. f. H. Kyrkham, 1595. O (70. d. 72).

Black letter with roman and italic. Signatures only, A-C⁴. Unknown Device no. 1 (*).

The anonymous author of this publication describes the debonaire deity, Bacchus, in his bountiful godhead during the royal observance of his great feast. This satire is directed to the reader in order that he may eschew like enormities in his own life.

11276. France. [Anonymous publications only.] The historie of France. The fovre first bookes. 6^o. J. Windet, 1595. L.; HN (59839). N.

Roman with italic. Signatures, A-Y⁶, Z². Pagination. Marginalia. Colophon. Device 162 = Titlepage border 140 (**). Device 292 (*).

This publication treats the history of France from 1544 to 1584. The author says that the purpose of his work is to teach and delight. He states also that rather than giving

the facts, he will attempt instead to give the roots and causes of the events. This publication is religiously oriented, finding a religious reason causing most of French history.

11279.1 = 3388 pt. 2. France. [Harlequin, pseud.] A new pleasant and delightfull astrologie for the Leaguers merydian. 4^o. f. T. Gosson, 1595. Ent. 9 se. O (L. 62. Art).

Black letter with roman. Signatures only, B-C⁴. Colophon.

This publication is a criticism of a political and religious entity, namely the Catholicon. Harlequin, the author, uses the computations made for almanacks and shows ten errors that the Holy League have made in their horoscope. For instance, several errors are in the signs, the eclipses, the planets and the disposition of the year (see STC 3388, pt. 2).

11622a. Garnier, Robert. Cornelia. [A tragedy.] Tr. T. Kyd. [Anon.] [Anr. iss., second of two, 1594-95.] Pompey the great, his faire Corneliaes tragedie. 4^o. f. N. Ling, 1595. L. O.; HN (12102). CL.

Roman with italic. Some Latin. Signatures only, a⁴, A-L⁴.

Kyd's translation of Garnier's French drama is indicative of the budding interest of Elizabethan playwrights with classical stories of an historical nature and eventually with English history. The play itself deals with Cornelia's marriage to Pompey, who is opposing Caesar. She sees Pompey, their son, Sextus, and her father, Metullus Scipio die tragically, but she is spared.

11623. Garnier, Robert. The tragedie of Antonie. Doone into Eng. by the Countesse of Pembroke. [Anon.] 8^o. P. S[hort]. f. W. Ponsonby, 1595. L. O.; HN (59871). CH. CL. WH.

Roman with italic. Signatures only, A-G⁸. Colophon. Device 278 (*).

This drama is about the classical story of Antony and Cleopatra, showing the love between them, their blindness, Antony's rebellion against Rome and the inevitable death of them both through love or weakness. The interest in classical history was to be transformed by the Elizabethan dramatists

into an expression of the growing nationalism in England.

12096. Gosson, Stephen. Quippes for vpstart newfangled gentlewomen, etc. [Anon.] 4^o. R. Johnes, 1595. Ent. 13 ja. HN (60694).

Roman with italic. Signatures only, A-B⁴. Illustration. Device 283 (*).

In this work, Gosson presents a poetical invective against the fantastic foreign "toys" used by women in apparelling themselves. But the author does not stop here for he continues to preach that these women are of bad moral qualities and that they most probably attend theatres, which are dens of iniquity, and so on. This edition gives the printer's name as "Ihones."

12161. Grafton, Richard. A litle treatise conteyning many proper tables and rules. [Anr. ed., ninth of fourteen, 1571-1611.] A briefe treatise. Augmented by W. W. 8^o. V. S[immes]. f. T. Adams, 1595. L (717. a. 34).

Black letter with roman and italic. Signatures, a¹², B-B⁸, C-H⁴. Pagination. Table.

This publication, corrected and augmented by W. W., is similar to almanacks of this period. Monthly charts are provided showing a daily analysis of their disposition and potential. Other information is provided such as the rising and setting of the moon, the tides, the ebbs and floods and the planets' influence on the year.

12287. Greene, Robert. Pandosto. The triumph of time. [Anr. ed., third of eight, 1588-1636.] 4^o. f. J. B[rome]., 1595. HN (12520).

Black letter with roman. Some Latin. Signatures only, A-G⁴.

Greene states that his publication is good to avoid drowsy thoughts and for youth to eschew wanton pleasures. Through the history of Dorastus and Fawnia, Greene portrays his theme, jealousy, in such a manner as to teach and delight. Though truth may be concealed by sinister fortune, yet through time, truth will be revealed, and so it is for Pandosto.

12319. Greenham, Richard. A frvitfv1 and godly sermon. 8°. Edinburgh, R. Waldegrave, 1595. A (shelfmark unavailable).

Roman with italic. Signatures, A-E⁸, F⁴. Pagination.

Waldegrave sent this sermon of Greenham's to Sara Speir on the occasion of her husband's death. He says that the publication is necessary not only for the reformation of the people's sinful lives but also for the comfort of a troubled conscience. Greenham advocates patience with human frailties and trust in the Lord for salvation.

12321. Greenham, Richard. A most sweete and assured comfort. 12°. J. Danter f. W. Jones, 1595. Ent. 21 no. 1594. L (C. 53. a. 27 (2)).

Roman with italic. Signatures only, A⁴, B¹², C-I⁸. Errata. Device 379B (*).

This sermon by Greenham is similar to his previous work in that it is directed at those who are afflicted in conscience or troubled in mind. Greenham preaches that man, who is wise to seek physic before he is sick, should seek to prevent agony of the spirit before it comes, as well as to seek comfort when agony is upon a Christian.

12325. Greenham, Richard. Two learned and godly sermons. 8°. G. Simson a. W. White f. W. Iones, 1595. Ent. to R. Dexter 15 ja. 1598. L (4474. a. 84).

Roman with italic. Signatures only, A-F⁸, G².

Greenham has two sermons in this publication. In the first, he declares that all that is desired of a man is that he be virtuous, godly and religious. Thus one should want a good name above all. The second sermon urges that people should not quench the spirit of God, but rather renew God's graces by means of the rod and word.

12449. Guevara, Antonio de, Bp. The mount of Caluarie. 8°. A. Islip f. E. White, 1595. Ent. to J. Wolf 22 oc. 1593. L. C.; F. HN (61254).

Roman with italic. Signatures, A⁸, B-2D⁸, 2E⁴. Pagination. Errata. Two tables. Device 226 (*).

The story of Christ's Passion is the main focus of this religious work which begins with the events from the time that Christ was condemned by Pilate until He was put in the sepulcher by Joseph and Nichodemus. Guevara speaks about unusual occurrences and people involved in the crucifixion, and how they testify to man's salvation.

12462. Guicciardini, Francesco. Two discourses of Master F. Guicciardin, which are wanting in the thirde and fourth bookes of his historie. 4^o. [P. Short] f. W. Ponsonbie, 1595. Ent. 23 ja. L. O. C.; HN (61258). N.

Roman with black letter and italic. Some Latin. Signatures, A-I⁴, K². Pagination. Device 118 (**).

This work is presented in four columns, each column giving the text in either Latin, French, Italian or English. The content is said to have been censored from an earlier work because much of the matter was against the Pope's usurpation. Also, three sonnets by Petrarch are presented on the verso of the titlepage.

12562. H., B. The glasse of mans folly. 4^o. T. C[reed]. f. J. H[arrison]., 1595. Ent. to J. H[arrison]. 1 jn. HN (88319).

Black letter with roman. Signatures, A-D⁴. Pagination. Marginalia.

This publication states that it is to procure the people away from the Pope's inventions to Christ's institutions. Unfortunately, B. H. falls to railing upon the vices of the day. A few vices that he names are drunkenness, excess of apparel, pride, lust, fraud, cruelty and deceit. All is whoredom in the author's eyes and he urges repentance. This edition has the imprint, "London Printed by E. A. for William Barley."

12925. Hasleton, Richard. Strange and wonderfvll things happened to Richard Hasleton in his ten yeares trauailes in many forraine countries. 4^o. A. J[effes]. f. W. Barley, 1595. Ent. to T. Pavier 14 au. 1600. HN (14587).

Black letter with roman. Signatures only, A-E⁴. Illustrations. Device 304 (a) (*).

Hasleton's publication relates his adventures during his

travels in the Mediterranean Sea area. Often the author describes his miseries and captivity at the hands of both Christians and heathens, his wonderful escapes, preservation and safe return to England. Hasleton tells also of the many strange sights he has seen.

13119. Henry IV, King of France. [Documents in chronological order.] The copie of a letter sent by the French king to the people Artoys and Henault. 4^o. P. Short f. T. Millington, 1595. L (114. k. 8).

Black letter with roman. Signatures, A-B⁴. Pagination. Device 278 (*).

This publication contains two parts, the first of which is a warning to the King of Spain and the people of the border towns to remove the Spaniards from the borders of France. The second part is a declaration of open war between France and Spain dated exactly one month after the previous warning had been issued.

13119.1 = 20106.5. Henry IV, King of France. [Pont-aymery, Alexandre de.] A state discovrse vpon the late hurt of the French king. Tr. E[dward]. A[ggas]. London, [E. Alde] f. E. Aggas, 1595. Ent. 21 ja. L.; F (STC 13119a, STC 20106.5).

Roman with italic. Signatures, A⁴. Pagination.

Alexandre de Pont-aymery is the author of this publication which treats the religious issues of the Holy League in Europe. Pont-aymery declares that the League is a disease against French minds and also provides a remedy through which to cleanse France of these monsters. The publication is a bitter invective against every principle that the schismatic Catholics of the League profess, since all they do is the greatest vice and evil (see STC 20106.5).

13464 = 14663.5. Hildersam, Arthur. A treatise of the ministry of the Church of England. [Init. A. H.] 4^o. [Low Countries?], 1595. L. O. C. D². E². +; F. BO. HD (H. 78. 95-104). U. Y. +.

Black letter with roman. Signatures, π⁴, A-S⁴. Pagination. Marginalia. Errata. Two tables.

Hildersam's publication is a religious treatise whose basic

theme is whether it is right to be or not to be a member of the Church of England. Two letters present the case, one of which is Hildersam's pro-Protestant argument. Included in this work are seven questions answered and a declaration of the ordinary officers of the Church.

13465. Hill, Adam. The crie of England. A sermon. 8^o. E. Alde f. B. Norton, 1595. Ent. 6 fb. 1593. L (698. b. 12).

Roman with italic. Signatures, A-G⁸, H⁴. Pagination. Marginalia.

In this work, Hill compares the conditions of Sodom and Gomorrha with that of England at this time. The sermon preaches the fear of God's heavy judgements and a return to a speedy repentance and a Christian way of life.

13606.1. Holy. Holy chvrches complaint, for her childrens disobedience. 4^o. [pr.?, 1595?.] L² (1488.6).

Black letter. Signatures only, A⁴, B. Marginalia.

This anonymous volume of religious poetry is in the form of a complaint. With the aid of rhyme and rhythm, the author creates a lyrical quality by which he tells his story. The poet describes the evil avenues experienced by people in England and he harkens them back to the Church of Christ and their own salvation.

13658. Homilies. [Book 1.] Certayne sermons, or homilies, appoynted by the kynges maiestie, to be declared a. redde by parsones, vicars, or curates, euery Sondaye in their churches, where thei haue cure. [Anr. ed., twenty-first of twenty-five, 1547-1640.] Queens. 8^o. E. Alde, 1595. Ent. 10 se. 1594. L. O. C.; HN (20021). WH.

Black letter with roman and italic. Signatures only, A-M⁸. Marginalia. Table. Titlepage border 160 π (b) = Device 230B (**).

This publication is composed of twelve sermons on various topics of Christian, especially Protestant, belief. Some of the topics are the reading Scripture, the good works, love and charity and against strife, contention, whoredom and the fear of death. This publication is intended for the better understanding of simple folk.

13674. Homilies. [Book II.] The second tome of homelyes.
[Anr. ed., twelfth of sixteen, 1563-1640.] 8^o. E. Allde,
1595. Ent. 10 se. 1594. L. O. C.; HN (20022). WH.

Black letter with roman and italic. Signatures only, A-2P⁸.
Marginalia. Table. Titlepage border 160 π(b) = Device 230B
(**).

This work carries with it an admonition to all ecclesiastical ministers to read these homilies each Sunday and holy day. The content centres on such vices as gluttony, drunkenness, idolatry, excess of apparel, rebellion and doctrine like fasting and the decking of churches. Being a Protestant English publication, it is anti-Roman Catholic.

13898. Hubbocke, William. An apologie of infants in a sermon: prouing, that children preuented by death of their baptisme, may be saued. 8^o. Widowe Orwin f. T. Man, 1595. Ent. 4 my. L. C.; F (STC 13898). COLG.

Roman with italic. Signatures, A-E⁸. Pagination. Marginalia. Device 273 (B) (*).

Hubbocke states that Christ is the cause of man's salvation by means of His performing and purchasing of this salvation through the resurrection, ascension and succession to power. Man's conditions are that he has the outward element of baptism and the inward one of a questioning and godly conscience.

13973. Hunnis, William. Hynnies recreations: conteining foure godly discourses. 2 pts. 12^o. P. S[hort]. f. W. Jaggard, 1595. Ent. to H. Denham 4 de. 1587. L (C. 53. A. 27 (1)).; F.

Roman with italic. Signatures, A-C1². Pagination. Marginalia.

Hunnis is the author of most of the religious poetry in this publication. The first part has four works, each treating a religious topic such as Adam's banishment, Christ's crib, and lost sheep. A second part is added describing the first week of creation and the life and death of Joseph.

14000. Hurault, Jaques, Sieur de Veul. Politicke, moral, and martial discourses. Tr. A. Golding. 8^o. A. Islip, 1595. L. O. C.; F. HN (38483). N.

Roman with italic. Signatures, A-2I⁸, 2K². Pagination. Marginalia. Table. Device 226 (*).

Hurault's work has three books, the first of which explains the educating of a prince, professing he must have virtue, honesty and faith against superstition. The second book handles the virtues such as wisdom, discretion, temperance and diligence. The last book offers defensive and offensive military strategy for armies in the field.

14047 = 21555.1. Iohannides, Christophorus, Danus. De praedestinatione. 4^o. Edinburgi, R. Walde-graue, 1595. A. E² (shelfmark unavailable). G². STU.

Italic with roman. Latin, some Greek. Signatures only, A-B⁴.

Johannides' Latin work is a religious doctrinal treatise. The author presents his arguments with scriptures to support his case for the causes and reasons for either eternal salvation or damnation. Johannides was a student at a university and this publication is the result of his examination.

14057. I., S. Bromleion: A discourse of diuinitie. 8^o. T. Creede, 1595. L. O. D. P. YK.; F. HD. HN (60660). ILL.

Black letter with roman. Some Latin. Signatures, π⁴, A-2N⁸. Pagination. Marginalia. Table. Colophon.

The most substantial points of religion are illustrated from a Protestant perspective in this publication. The topics are traditional: fear and love of God, His justice, Providence, Predestination and sanctification. The author comments on other subjects like the vanity of the world, adoption and sorrow's relief.

14062. I., S. A. Carminvm proverbialivm loci commvnes selecti. [by S. A. I.] [Anr. ed., fifth of ten, 1577-1637.] 8^o. excud. T. Dawsonus, ex assig. C. Barkeri, 1595. L (12305. C. 14). LIV³. M.

Roman. Latin. Signatures, π⁴, A-N⁸, A-O⁶. Pagination. Index. Colophon.

S. I.'s publication is a collection of Latin religious

verses, songs and proverbs. The topic of illustration is the total estate of mankind's mortal life. The author delineates briefly man's estate through an examination of the utility of the doctrine of death to the comprehension of man's reason for being and its relationship to Christianity.

14068.5. I., T. A world of wonders, etc. 4^o. [V. Simmes?] f. W. Barley, 1595. Ent. to A. Jeffes 30 jy. C².; HN (88838).

Black letter with roman. Some Latin. Signatures only, A-F⁴. Device 304 (a) (**).

This work is a humorous topical publication subdivided into certain areas of interest. The first part treats stories and anecdotes of infamous cozenages. The second section relates strange events and sights that were supposed to have happened in England in the past. The last piece deals with notorious murders that have been recorded for the benefit of all to avoid.

14145. Ireland, Proclamations. The Queenes maiesties proclamation against the Earle of Tirone, etc. [12 June 1595.] fol (2). Dublin, W. Kearney, 1595. L11 (SP63/180).

Black letter with roman. Single folio sheet.

This proclamation is against Hugh O'Neill, the Earl of Tyrone, who has started a rebellion in Ireland against the authority of Elizabeth I. The traitor and his confederates of Ulster are condemned and are promised speedy punishment. Also a pardon is offered to those who wish to relinquish their seditious actions and submit themselves to the Queen's mercy.

14145a. Ireland, Proclamations. The Queenes maiesties proclamation against the Earle of Tirone, etc. [12 June 1595.] [The preceding in Irish.] fol (2)? Dublin, W. Kearney, 1595. No copy traced.

Black letter with roman. Single folio sheet.

Same content as STC 14145, except in Irish.

14566.5. Jesus Christ. [John Heigham of Douay.] Certaine devovt and godly petitions commonly called Iesvs Psalter.

[Anr. ed., seventh of fourteen, 1579-1624.] 8°. [English secret press, 1595-1600?] Val (XVIII Cd. 4. Ce2).

Roman with italic. Some Latin. Signatures, a¹², b-c⁸.
 Pagination.

This publication states that John Heigham wrote it at the end of the work. Three parts compose the psalter. The first section is a number of lyrical petitions or complaints upon specific religious topics such as death, salvation, and Christ. The second is "The Golden Litany" and the third is a prayer entitled, "Pray We."

14595. Jewel, John, Bp. Deffynniad ffydd eglwys loegr.
 [Tr.] M. Kyffin. 8°. R. Field, 1595. NLW.; N (Bow. 7856).

Black letter with roman and italic. Some Greek and Latin. Signatures, π⁸, A-D⁸, N². Foliation. Marginalia. Errata. Device 164 (*). Device 179 (B) (*).

John Jewel is the original author of this work, which has been translated by Maurice Kyffin. The publication is a religious meditation which deals especially with the influence of Christ on the life of mankind. The language of the work is Welsh. The author purports to be defending the Church of England.

14627. Johann Justus, Landsberger. An epistle in the person of Christ to the faithfull soule. Tr. by one of no small fame [Philip Howard, Earl of Arundel]. [Anr. ed., second of four, 1592-1637.] 8°. Anwerpe, [i.e. English secret press,] 1595. L. L². O (imp.). USHAW. YK². +; F (STC 14627). TEX.

Roman with italic. Signatures, A-X⁸. Pagination. Illustrations. Table.

This translation has two parts. In the beginning, the publication presents a poetic dialogue between Christ on the cross and a Christian. The second section is the prose epistle of Christ to the faithful soul, instructing him on how to obey the Lord and attain the felicities of Heaven. The conclusion is a hymn in the same vein.

14657. Johnson, Edward. Hymnvs comitalis in honorem Elisabethae. s. sh. fol. [London? 1595?] L (1897. b. 33 (59)).

Roman with italic. Latin. Single folio sheet.

Johnson's publication is a hymn utilizing four parts. First the author asks a question in Latin verse pertaining to the Queen. Then he has an echo deliver the response whereupon the poetry of chorus one and two praise and honor Elizabeth's sanctity, invincibility, and divinity. The author claims to have a bachelor's degree in music.

14663.5 = 13464. Johnson, Francis. A treatise of the ministry of the Church of England. [Init. F. Io.] 4^o. [Low Countries?], 1595. HD (H. 78. 95-104).

(see STC 13464.)

14707. Johnson, Thomas, Translator. Cornvcoptiae, or diuers secrets: newlie drawn out of diuers Latine authors. 4^o. [I. Danter] f. W. Barley, 1595. Ent. to J. Danter. 30 oc. 1594. L (546. g. 12). London Museum (imp.); HD.

Black letter with roman. Signatures only, A-F⁴. Device 379B (*).

Johnson's translation provides information, secrets and oddities about man, beasts, birds, fish, plants, trees and minerals. Some items are superstition, some supernatural, some partially true, some fact and others simply stories. The author claims to have taken his content from Latin authors left unknown.

15115.5. La., R. The true copie, of a letter written to a gentleman of worship in England, etc. 4^o. I. D[anter]. f. T. Gosson, 1595. Ent. 5 ap. O (Vet. Al. e. 56 (2)).

Black letter with roman and italic. Signatures, A-B⁴. Pagination.

The author of this publication is presenting a topical work or a news report. The news is of the war between the Christians and the Turks. This report is bad news, describing the Admiral Bashaw Mahomet's fleet's victory over the Christian princes in the Straits of Gibraltar and their sacking of Spanish owned Sicilia.

15489. Le Roy, Pierre. A pleasant satyre or poesie. [Anon. Tr. by T. W[ilcox].] 4^o. Widdow Orwin f. T. Man, 1595.

Ent. to J. Hardie 28 se. 1594. L. O. C³. BIRM. WN. +;
F. HN (62202). CH. HD. Y.

Roman with italic. Signatures, A-2C⁴. Pagination.
Marginalia. Device 273 (B) (*).

Le Roy's publication begins as a satire against the
Catholicon of Spain or the Holy League. But the author,
in describing the virtues, strengths, and members of the
Catholic League, releases his true feelings, which deterior-
ate into a bitter, sarcastic, cynical invective against this
organization which he believes is of the Devil's designs.

15562. Lewkenor, Sir Lewis. A discovrse of the vsage of
the English fugitiues, by the Spaniard. [Anon.] 4^o. London,
T. Scarlet f. I. Drawater, 1595. Ent. 23 ja. L². O. O⁵.
A. E.; F. HD (BR. 1745. 36. 915). ILL. NY.

Roman with italic. Signatures only, A-K⁴. Device 280 (*).

Lewkenor directs his work at those inexperienced Englishmen
who want to leave their country for adventure and service in
Spain. Lewkenor states that Englishmen are abused by the
tyrant Spaniard, even being murdered by them. The Spaniard
seeks England's overthrow because they envy Elizabeth's
country to the point that they fear Jesus Christ has become
a Protestant. Lewkenor advises them to stay home; they are
better off.

15563. Lewkenor, Sir Lewis. A discovrse of the vsage of
the English fugitiues, by the Spaniard. [Anon.] [Anr. ed.,
second of four, 1595-96, with "Lodon" in imprint.] 4^o.
T. Scarlet f. I. Drawater, 1595. L.; HN (62190).

Roman with italic. Signatures only, A-K⁴. Device 280 (*).

Same content as STC 15562. (see STC 15562.)

15564. Lewkenor, Sir Lewis. A discovrse of the vsage of
the English fugitiues, by the Spaniard. [Anon.] [Anr. ed.,
third of four, 1595-96.] The estate of English fvgitiues.
[Anon.] 4^o. [T. Scarlet] f. I. Drawater, 1595. Ent. to
W. Ponsonby 26 au. L. O. C. D. G². +; F. HN (62190).
HD. N. NY. +.

Roman with italic. Some Latin. Signatures only, π⁴, A-S⁴.
Marginalia. Device 277 (*).

Same content as STC 15562, except this edition is arranged differently from the previous ones and contains more material. The author complains in the epistle that the printer has taken great liberties with the earlier editions of his work, which has been since corrected by the author in this edition.

15695. Lipsius, Justus. Iusti Lipsi de constantia libri duo. [A trans.] Two bookes of constancie. Englished by J. Stradling. [A variant, w. tp. date: 1595.] 4^o. R. Iohnes, 1595. Ent. 7 oc. 1594. L (8406. bb. 20). O⁴. C. CARTMEL. E.; F. HD. N.

Roman with italic. Signatures, A-A⁴, B-R⁴. Pagination. Marginalia. Table. Colophon. Titlepage border 182 (**). Device 283 (*).

Lipsius describes constancy as a right and immovable strength of mind. This strength comes from patience, tolerance and humility in life. These qualities, tempered with right reason or the true sense and judgement of things human and divine, bring one to a religious nature and to an obedience of God's laws and Providence.

15752. Littleton, Sir Thomas, Tenures, Law French. (Tenores nouelli.) Begin. [Tenant en fee simple, etc. End. Explicit tenores nouelli. [Anr. ed., thirty-eight of forty-eight, 1482-1639.] Reuieu & corrige. 12^o. in aed. Ianae Yetsweirt relictae Carol Yetsweirt at nuper defuncti, [1595?]. L³⁸. C⁵.; F. HD. HN (28812). MIN. N. +.

Black letter with roman. French. Some Latin. Signatures, A-Q¹². Foliation. Index. Table.

Littleton's publication is a book of estates declaring the kinds of land ownership, the kinds of rents to be paid according to the property and its value. The author elaborates also the conditions of tenants and landlords concerning their contract.

16658. Lodge, Thomas. A fig for Momus. 4^o. [Joan Orwin] f. C. Knight, 1595. Ent. 2 ap. L. O.; F. HD. HN (62341). PFOR.

Roman with italic. Signatures only, A-I⁴. Errata.

Thomas Lodge, who says that he is a gentleman of Lincoln's

Inn, is the author of this work which contains epistles, eclogues and satires. The epistles are poems addressed to specific people. The eclogues present moral ideals and the satires show Lodge's scepticism of alchemy and other unnatural arts or sciences.

16715. London, Orders and Regulations. Act against retailing brokers. [29 May 1595?] fol (3). [I. Windet f.] I. Wolfe, 1595. O (Gough Lond 57 (6)).

Black letter with roman. Some Latin. Three folio sheets.

The order states that because there has been an increase in felonies, burglaries and embezzling in London, and that brokers have been fencing the stolen merchandise, brokers will have to register their dwellings and dealings with a jury of honest men in order to encourage recovery and restitution of stolen goods.

16716. London, Orders and Regulations. By the mayor. Orders for Blackwellhall. [13 May, 1595.] fol (3). [I. Windet f. I. Wolfe,] 1595. L (KTC. 115. a. 4. (8)).

Black letter with roman. Three folio sheets. Arms.

These orders are to regulate the selling of bad cloth and the smuggling of good cloth overseas. Cloths must be presented to an officer or clerk at a specific time and place at Blackwell Hall to be registered and taxed. The duty is divided for the maintenance of the hall, poor children's hospitals and needy freemen.

16717. London, Orders and Regulations. The lawes of the market. 8°. [I. Windet f.] I. Wolfe, 1595. O (Douce M. 45b).

Black letter with roman. Signatures only, A⁸, B⁴. Title-page border 214 (*).

This publication describes certain general laws of the market and statutes of the streets. The first part deals with the quality of the product sold at the market, and fines for conviction of offenders. The statutes treat similarly the kinds of acceptable behaviour allowed in the streets and the penalties for abuse.

16957. Lupton, Thomas. A thousand notable things, of sundry sortes. [Anr. ed., third of ten, 1579-1631.] 4^o. I. Charlewood f. H. Spooner, [1595?]. L (C. 31. d. 22).

Black letter with roman. Signatures, A-2S⁴, 2T². Pagination. Marginalia. Table.

Lupton's work is divided into ten books which each relate one hundred unusual pieces of information. The author claims to have gathered his strange sights, observations, superstitions and experiments from Latin authors. The majority of Lupton's data is pleasant but is largely beyond fact or belief.

16958. Lupton, Thomas. A thousand notable things of sundrie sorts. [Anr. ed., fourth of ten, 1579-1631.] 4^o. I. Roberts f. E. White, 1595. O.; F (STC 16958).

Black letter with roman. Signatures, A-2G⁴. Pagination. Table.

Same content as STC 16957.

17003. Lycophron. Lycophronis Chalcidensis Alexandra. [In verse.] Gr. [Anr. ed., second of two, 1592-95.] 8^o. excud. I. Legatus, 1595. O. C (shelfmark unavailable).

Greek with roman. Greek, some Latin. Signatures only, A-C⁸, D⁶. Device 379B (*).

Lycophron of Chalcis, a Greek poet of the Hellenistic Age, is the author of this Greek poem. The history work is a dramatic monologue, in which Cassandra prophesies obscurely the fall of Troy, the fate of the heroes of the Trojan War, and the rise of the Roman power.

17059. Lyly, John. Evphves. The anatomy of wit. [Anr. ed., eleventh of nineteen, 1578-1638.] 4^o. I. Roberts f. G. Cawood, [1593-1595?]. L³⁰. O.; F (STC 17059). HN. PML. Y.

Black letter with roman and italic. Signatures only, A-V⁴, W².

Lyly's work is most renowned for its affected style of writing--euphuism. This style combines devices such as balanced constructions, rhetorical questions, antithetical statements, alliteration and similes to an excessive degree

to illustrate the importance of fancy and imagination in prose writing.

17162. Macchiavelli, Niccolo. The Florentine historie. Tr. T. B[edingfeld]., esquire. 6^o (or fol.). T. Creede f. W. Ponsonby, 1595. Ent. 2 oc. 1594. L. O. C. D. E. +; F. HD. HN (14166). N. NY. +.

Roman with italic. Signatures, A-U⁶, v³. Pagination. Marginalia. Colophon. Titlepage border 212 (**).

Macchiavelli's history of Florence from the year 1344 to 1492 comments on various forms of government, and Macchiavelli suggests that the monarchy is perhaps the least imperfect. Macchiavelli focuses his history on the reign of Lorenzo de Medici in Florence, in particular.

17176.3. Macropedius, Georgius, [and Hegendorphini, Christopher]. Methodvs de conscribendis epistolis. [Anr. ed., fifth of eleven, 1576-1637.] 8^o. London, ex. off. R. Field, 1595. Assd 7 my. 1594. HD (171764).

Roman with italic. Latin, some Greek. Signatures, A-Q⁸, R². Foliation. Marginalia. Index. Device 164 (*). Device 378B (*).

This publication describes the kinds and parts of epistles or letters. It shows how epistles inter-relate according to their purposes. The author discusses verbs and other grammatical points, concluding with first a new method in rhetorical argument and another method of writing epistles.

17265. Manual. A manual of prayers, newly gathered out of many authors. [Anr. ed., fourth of twenty-nine, 1583-1620.] Wherevnto is added a newe callender. 2 pts. 4^o. [English secret press, c. 1595.] L (1018. h. 48). L².

Roman with italic. Some Latin. Signatures only, A⁴, a⁴, B-G⁴, H². Errata. Table.

The first section of this work is devoted to thirteen long prayers for specific concerns such as the soul, sin, sorrow, sickness and salvation. Included also are the Golden Litany, the sum of the Christian Catholic catechism and the petitions of the Jesus Psalter.

17280. Manuzio, Aldo. Phrases lingvae Latinae. [Anr. ed., fifth of fourteen, 1573-1636.] 8°. excud. R. F[ield]., imp. I. Harisoni, 1595. Ent. 29 oc. 1594. L. O (Antiq. f. E. 1595. 3).

Roman with italic. Latin. Signatures, A-U⁸, v². Pagination. Table. Device 164 (*). Device 179 (B) (*).

This publication takes popular Latin phrases and presents them paraphrased into English. Along with this, a Latin explanation of the translation is provided. The work is arranged alphabetically to facilitate its use.

17347. Markham, Gervase. A discourse of horsmanshippe. [Anr. ed., second of six, 1593-1606.] How to chuse, ride, traine a. diet horses, also a discourse of horsemanship. 4°. I. R[oberts]. f. R. Smith, 1595. DALK.; HD. HN (59349).

Black letter with roman. Some Latin. Signatures only, π⁴, A-P⁴. Illustrations. Table. Device 312 (*).

Markham's publication is aimed at the gentleman with leisure time to spend on horses. The author discusses the horse's selection, feeding, training and grooming. Also Markham treats horsemanship or riding, urging that this art must not become extinct in England.

17385. Markham, Gervase. The most honorable tragedie of Sir Richard Grinuile, Knight. [In verse.] 8°. I. Roberts f. R. Smith, 1595. Ent. to J. Roberts 20 se. L. O.; F. HN (51752). N.

Roman with italic. Signatures only, A-G⁸. Errata. Device 312 (*).

Markham's work is a narrative poem that tells the story of Sir Richard Grenville. This man was surprised by a Spanish Armada at Flores and because he had men on the shore, Richard fought with his outnumbered fleet against the Spanish. The tragedy relates his most valiant and courageous fight to his death.

17648.7. Masterson, Thomas. T. Masterson his [first-] third booke of arithmeticke, etc. 4°. R. Field, 1595. L. O. C. D. P. +; HN. CU. HD. F (STC 17648.7).

Roman with italic. Signatures, A-K⁴. Pagination. Errata. Table. Device 192 (*).

Masterson's third book of arithmetic deals with algebra. He says not only that the science of numbers comes from God and distinguishes man but also that with his process of definition, declaration, instruction and example, the reader will be able to do the most difficult of Euclid's Elements.

17669. Maunsell, Andrew. The first part of the catalogue of English printed bookes: which concerneth diuinitie. (The seconde parte, wh. concerneth the sciences mathematicall and also phisick and surgerie.) 2 pts. 4^o. I. Windet (pt. 2, I. Roberts) f. A. Maunsell, 1595. Ent. to Windet 8 my. L. O. C. E. M. +; F. HD. HN (54169). N. ROS. +.

Roman with italic. Signatures, π^4 , A-K⁴, L², π^4 , A-C⁴, D². Pagination. Device 125 (B) (**).

Maunsell offers a bibliography of books printed in English or translated into English concerning religion. Of these, he excludes only the pro-Roman Catholic works. The second "book" concerns the mathematical sciences, and presents an alphabetical bibliography. Maunsell promises a third part also on grammar, logic, law, rhetoric, history and poetry.

17748. Mayfield. A most horrible murder committed at Mayfield in Sussex. [27 February.] 4^o. I. Danter, sold by W. Barley, 1595. O (GA Sussex 4^o 3).

Black letter with roman. Signatures only, A⁴. Illustration.

This anonymous topical publication describes a detestable murder committed by a man upon his wife. He had attempted to burn the house and its evidence, but his child of five, who was rescued, strangely revealed the events. The man was tried, convicted and executed at Greenstead in Sussex.

17772. Medina, Pedro de. The arte of navigation. Tr. J. Frampton. [Anr. ed., second of two, 1581-1595.] 8^o. T. Dawson, 1595. E.; B0². NCU. HN (62615).

Black letter with roman and italic. Signatures, A-Q⁸. Foliation. Illustrations. Table. Colophon. Device 241 (*).

Medina's work discusses the essentials of basic navigation. The world's composition, the winds and seas with their move-

ments and the sun's height are shown to be fundamental points that are necessary in order for one to use a compass. Medina explains also the relationship of the moon and the height of the poles to navigation.

17943. Minadoi, Giovanni Tommaso. The history of the warres betweene the Tyrkes a. the Persians. Tr. A. Hartwell. 4^o. [I. Windet f.] I. Wolfe, 1595. Ent. 28 my. 1589. L. O. C. D. P. +; BO. F. HN (20711). N. Y. +.

Roman with italic. Signatures, A-3I⁴. Pagination. Marginalia. Errata. Illustrations. Table. Device 294 (*).

Minadoi claims to have his authority to make a true report of these wars from his seven years practice of physic in Constantinople. The author predicts that the house of the Ottomans shall decay during the reign of the thirteenth or fourteenth king, not exceeding the year 1596.

18061. Moore, Robert. Diarivm historico poeticvm. 4^o. Oxonii, I. Barnesivs, 1595. L. L². O. C. M. +; F. HN (28902). Y.

Roman with italic. Latin. Signatures, π⁴, A-04. Pagination. Marginalia. Errata. Index.

Moore's Latin publication is similar in content to the almanacks. The work is an astrological prediction or prophecy for the disposition of the year from January to December. Another feature of this publication is the means of communication in verse, and it is treated in narrative poetry.

18116. Morley, Thomas. Of T. Morley the first booke of balletts to five voyces. 5 pts. 4^o. T. Este, 1595. Ent. 6 de. 1596. L. L⁷. O. O³. E². +; F. HD. HN (62693). LC. N. +.

Roman. Signatures only, A-D⁴, E²; x 5. Tables. Device 305 (**).

Morley's publication lists twenty-one songs of his own composition. The author puts these songs with their music into five separate books or chapters, which demonstrate how each song is to be sung according to the music or notes of the particular voice concerned. The voices are alto, tenor, bass, "quintus" and "cantus."

18118. Morley, Thomas. Di Tomaso Morlei il primo libro delle ballette a cinque voci. 5 pts. 4^o. T. Este, 1595. Ent. 6 de. L. O18.; F. HN (16540).

Italic. Italian. Signatures only, A-D⁴, E²; x 5. Tables. Device 305 (*).

Except for a different arrangement in the order of the voices, and the text being in Italian, this work is the same as STC 18116.

18119. Morley, Thomas. Of T. Morley the first booke of Canzonets to two voyces. 2 pts. 4^o. T. Este, 1595. Ent. 6 de. 1596. L. L7. D².; F. HN (62708--tenor only). LC.

Roman. Signatures only, A-D⁴, E². Table.

In this publication, Morley has composed several original canzonets and fantasies to be sung by two types of voices. Again, the sheet music in order to sing the songs properly is supplied with the words. The theme of Morley's music focuses on the beauty of love between two individuals, glorifying the woman.

18207. Mosse, Miles. The arraignment and conviction of vsurie. 4^o. widdow Orwin f. T. Man, 1595. Ent. to T. Man a. J. Porter 18 fb. L. O. O³. C.; F. HD. HN (62665). ILL. N.

Black letter with italic and roman. Some Latin. Signatures, A-2Z⁴, 2A². Pagination. Marginalia. Illustration. Table.

Mosse presents six sermons in this work dealing with the topic of usury. He describes usury, its kinds and the reasons why it is forbidden by God. He answers objections to his position; that is, arguments for the defense of usury, and elaborates on the causes of this practice, remarking that it should not be done by a Christian, especially an Englishman.

18208. Mosse, Miles. The arraignment and conuiction of vsurie. [Anr. issue, second of two, 1595.] 4^o. widdow Orwin f. I. Porter, 1595. L³⁰. O. C⁸. C⁹.; F (STC 18208). CU. HART². LC. PEN.

Black letter with roman and italic. Some Latin. Signatures, A-Z⁴, 2A². Pagination. Marginalia. Illustration. Table.

Same content as STC 18207.

18289. Murders. Two notorious murders; one committed by a tanner (J. Wright), etc. 4^o. [Eliot's Court Press] f. W. Blackwall a. G. Shaw, 1595. Ent. 17 jy. L (destroyed).; HD (photostat of L).

This unique publication of the British Museum was destroyed in the 1941 Blitz of London; however, it contained two stories. One was a murder by a tanner named J. Wright and the other story is of the murder of William Randolph, a grazier, who was killed and robbed by his two travelling companions, Parry and Richardson, later caught and executed.

18326. N., C. Ovr ladie hath a new sonne. 8^o. Dowaie, [i.e. English secret press], 1595. L. O. LINC (imp.).; HN (62770).

Roman with italic. Signatures, A⁸, a², B-F⁸, G². Pagination. Marginalia. Errata.

This work is a religious meditation on a Biblical topic. The author, known only by his initials in the epistle to the reader, has chosen to discuss the marriage in Cana of Galilee, where Jesus turned the wine into water. The work centres on the person of Jesus telling His mother Mary of her lot as well as His in life.

18375. Nash, Thomas. Pierce Pennilesse his supplication to the diuell. [Anr. ed., fifth of five, 1592-95.] 4^o. T. C[reede]. f. N. Ling, 1595. L. L⁶. O. C. C⁹.; F. HN (49058). Y.

Black letter with roman and italic. Some Latin. Signatures only, A-I⁴. Marginalia. Colophon. Device 301 (**).

Nash's publication is an interesting invective against the Seven Deadly Sins. The author satirizes the Catholic nations of Spain and Italy in addition to making several comments on the fruits of poetry, mentioning Sidney, Bacon and More as good examples of English poets. He defends also plays, which employ the chronicles of English history and remarks as well upon the printing industry of Elizabethan England.

18428. Nenna, Giovanni Battista. Nennio, or a treatise of nobility. Tr. W. Jones. 4^o. P. S[hort]. f. P. Linley a.

I. Flasket, 1595. Ent. to P. Linley 27 se. L. O. C.
M. P. +; F. HD. HN (61259). N. Y. +.

Roman with italic. Signatures, A⁴, π², B-2C⁴, 2D². Folia-
tion. Errata. Device 278 (*).

This translation of Nenna's work presents a group of characters settled at an inn for dinner. They, for their own amusement, decide to discuss amongst themselves the question of whether it is better to be noble of mind than noble of blood or riches. Nennio, their appointed judge, decides in favour of the former; that is, nobility of mind.

18507 = 24716.5. News. True and most certaine newes, sent from Vienna in Austria, the 17. of Iune last, etc. 4^o. London, [P. Short] f. W. Leake, 1595. Ent. 12 au. O (Vet. Al. e. 56 (1)).

Black letter with roman and italic. Signatures, A⁴. Pagina-
tion. Device 278 (*).

This topical publication tells how the men in command of the city of Raab yielded the city and the Christians there to the Turks, who were laying siege to the fort. The commanders' treachery was tried at a court where the two men in question were sentenced to have both sword hand and head cut off simultaneously.

18539.5. Nichols, Josias. An order of hovshold instrvction. 8^o. the widowe Orwin f. T. Man, 1595. Ent. 17 mr. 1596. C⁵ (V. 24. 3².).

Roman with italic. Signatures only, A-G⁸, H⁴. Marginalia.

Nichols' publication claims to give every master of a family an easy method whereby he might be able to teach the principal points of Christian religion to his family. Of course, the work is Protestant and often the author attacks Roman Catholicism; however, other faiths also come under attack.

18758. Oat-meale, Oliver, pseud. A quest of enquirie, by women to know, etc. 4^o. T. G[osson?]., 1595. HN (81983).

Black letter with italic. Signatures, A-D⁴. Pagination.

The anonymous author of this pamphlet declares the knaveries

of Judith or Doll Philips in the beguiling of Mrs. Mascall, who was a rich widow. A suitor, in conjunction with Doll and the widow's sister, plied her with wine sleeplessness until she consented to marry. The wooer bragged of his tricks and Mrs. Mascall complained so much that the case eventually came to law. (See STC 19855.)

19337. Parry, Robert. Moderatvs, the most delectable a. famous historie of the blacke knight. 4^o. R. Ihones, 1595. Ent. 21 mr. 1594. O.; F (STC 19337).

Black letter with roman. Signatures only, A-X⁴. Colophon. Device 283 (*).

The governor of the city of Florence, Perduratus, and his wife, Flaminia, are forced to flee the city with their son, Moderatus, because of the Goths. During their flight, they become separated and Moderatus becomes the Black Knight. His adventures and deeds comprise the story before the happy restoration, reunion and marriage at the conclusion of the work.

19434. Partridge, John. The widdowes treasure plentifully furnished with sundry secrets. [Anon.] [Anr. ed., fourth of nine, 1585-1639.] 8^o. I. Roberts f. E. White, 1595. Ent. to T. Rider 6 ap. 1584, assd. to E. White 11 ap. 1584. L (1037. e. 1 (2)).

Black letter with roman. Signatures only, A-F⁸.

Partridge's publication contains many secrets of both physic and surgery for the benefit of mankind. In addition, the author provides some practices and conclusions of cooking as well as recipes for many profitable and wholesome medicines for various diseases in cattle.

19545. Peele, George. The old wiues tale. Written by G. P[eele]. 4^o. I. Danter, sold by R. Hancocke a. J. Hardie, 1595. Ent. to R. Hancock 16 ap. L. L⁶.; HN (69044). PFOR.

Roman with italic. Signatures only, A-F⁴. Colophon. Device 379B (*).

This drama is a comedy played by the Queen Majesty's Men. It is written in prose without any act or scene divisions but including stage directions. The play contains some songs as well as characters whose names are indicative of the madcap plot such as Antick, Frantick, Frolic and Fantastick.

19662. Perkins, William. A golden chaine, or the description of theologie, containing the order of the causes of saluation and damnation according to Gods woord. Second edition much enlarged. [Anr. ed., sixth of ten, 1591-1621.] 4^o. [London, A. Islip f.] I. Legat, pr. to the Univ. of Cambridge, 1595. C. Cl².; F. HN (51855).

Roman with italic. Signatures, A-2S⁴. Pagination. Two tables.

In describing Scripture, Perkins divides his subject into sacred sciences. These divisions include theology, ethics, economics or the governing of a family, politics, ecclesiastics or the well ordering of the church, the Jews' government, prophecy or preaching and academics. Perkins relates these sciences to the causes of either salvation or damnation.

19667. Perkins, William. A case of conscience. [Anr. ed., fourth of four, 1592-95.] 2 pts. 4^o. London, [A. Islip] f. I. Legat, 1595. L. C. LICH.; F. HD. HN (21450). LC. U.

Roman with italic. Signatures, A-G⁴. Pagination. Marginalia. Device 251 (*).

The initial part of this work deals with the first epistle of John in the form of a dialogue. The speakers, John and the Church, discuss and resolve how a man may know whether he is a child of God or not. The second part resolves this case from the writings of Zanchius. Other religious topics are dealt with as based on Psalm 15.

19689 = 19760.5 pt. 2. Perkins, William. A direction for the government of the tongve. 8^o. Cambridge, I. Legate, 1595. L. C. C⁹.; F (STC 19689). HN.

Roman with italic. Signatures, E-F⁸, G⁶. Pagination. Marginalia. Device 259 (*).

Perkins describes general rules for governing the tongue in this publication. He speaks on the matter of one's speech and the manner of speaking, considering what must be done both before and after speech. Perkins comments on the desirable qualities in one's speech such as truth, sobriety and wisdom. He concludes with an exhortation to keep the tongue under proper control.

19702 = 19702a.

19702a = 19702. Perkins, William. An exposition of the Lords prayer. [Anr. ed., fifth of seven, 1592-97.] 4^o. London, [A. Islip] f. I. Legat, 1595. L. L³⁸. C. LICH.; F. HD. HN (51858).

Roman with italic. Signatures, A-K⁴. Pagination. Marginalia. Errata.

This publication explains the Lord's Prayer. The author states that it is composed of three parts: a preface, six petitions and a testimony of faith. Also, the work presents the prayers of Paul taken from his epistles and a song for repentant sinners gathered from the Psalms.

19703. Perkins, William. An exposition of the symbole or creed of the apostles, etc. 8^o. I. Legatt, pr. to the Univ. of Cambridge, solde [by R. Bankworth, London], 1595. Ent. to Legat, 24 ap. L. O. C. C². LICH. +; F. HN (51857). HD. NY. PML. +.

Roman with italic. Signatures, π⁶, A-2L⁸, 2M². Pagination. Marginalia. Errata. Two tables. Device 259 (*).

Perkins' purpose is to preach Protestantism through his explanation of the Apostles' Creed, which illustrates another part of the catechism and increases the readers' faith. The author's topics range from the Creation and God's Providence to Christ's Passion and Man's salvation. Perkins plays down religious differences between Roman Catholics and Protestants.

19711. Perkins, William. The fovndation of christian religion. [Anr. ed., fourth of nineteen, 1590-1638.] 4^o. [J. Orwin] f. J. Porter a. I. L[egat]., 1595. C.; F. HN (51852). LC (imp.).

Black letter with roman and italic. Signatures only, A-D⁴. Marginalia. Unknown titlepage border no. 1 (*).

Perkins intends to improve the conditions of the ignorant in religious knowledge in order that they may be more fit to attend to church services. The author suggests the foundations of Christian faith on a basis of religious principles including one God distinguished into a Trinity, all men are corrupted through Adam's sin, Jesus is our salvation, and faith is the key to man's final resurrection.

19742. Perkins, William. A salve for a sicke man. 8^o.
I. Legate, pr. to the Univ. of Cambridge, 1595. Ent. 6 oc.
L. C.; F. HN (21572). N.

Roman with italic. Signatures, A-G⁸. Pagination. Marginalia. Titlepage border 210 (**).

This publication is a treatise containing the natures, differences and kinds of death. The author feels that the day of death is better than the day of birth and also that death is the means of a Christian man's perfection. Perkins states that his instruction is particularly good for mariners, soldiers and pregnant women.

19754. Perkins, William. A treatise tending vnto a declaration whether a man be in the estate of damnation. [Anr. ed., sixth of eleven, 1590-1619.] Reuiewed by the author. 4^o.
Widdow Orwin f. I. Porter a. I. Legate, 1595. L. O. C. C⁴.; F. HN (51854). L. C (imp.).

Roman with italic. Signatures, A-2A⁴. Pagination. Marginalia. Table. Device 273 (B) (*).

Perkins declares that his work shows how a man may know whether he is in a state of grace or not. He states that the elect are far beyond the reprobate or wicked man. The Church of Rome and Papists are equated with reprobates. The author admonishes his readers to repent and look to the health of their hearts and souls.

19759 = 19760.5. Perkins, William. Two treatises. I. Of repentance. II. Of the combat of the flesh and spirit. Second ed. corrected. (A direction for the government of the tongve.) 2 pts. pp. 55; 37. [Anr. ed., third of twelve, 1593-1638.] 8^o. I. Legate, pr. to the Univ. of Cambridge, 1595. L. C. C⁹.; F. HN (51856).

Roman with italic. Signatures, A-F⁸, G⁴. Pagination. Marginalia. Device 259 (*).

Perkins discusses how a man can attain true repentance in his first treatise and follows it with a discussion concerning the contrary natures of the flesh and spirit of man. Resolving these two issues, the author concludes his work by directing the reader about how to speak correctly in matter, manner and method.

19760. Perkins, William. Two treatises. etc. [Anr. ed., second of twelve, 1593-1638.] Second edition corrected. 8^o. I. Legate, sold [by R. Bankworth, London], 1595. L. C (Syn. 8. 59. 92). C².

Roman with italic. Signatures, A-F⁸. Pagination. Marginalia.

Same content as two treatises of STC 19759 = 19760.5.

19760.5 = 19759 a. 19689, pt. 2.

19775. Perry, Henry. Eglvryn Phraethineb. 2^o. I. Danter, 1595. NLW (shelfmark unavailable); F. HD.

Roman with italic. Some Greek. Signatures, A², a², B-2G². Pagination. Table. Device 281 (*). Device 379B (*).

This publication treats the subject of writing, explaining in detail the methods used by authors to present certain kinds of information. Concerning composition, Perry focuses on rhetoric, clarifying and illustrating specific syntax to emphasize paraphrasing, irony and the like.

19855. Philips, Judith. The brideling, sadling and ryding, of a rich churle in Hampshire, by one Judith Philips. 4^o. T. C[reede]., solde by W. Barley, 1595. HN (62881).

Black letter with roman. Signatures, A-B⁴, C². Pagination. Illustrations.

Judith Philips was a professed fortune teller who cozened a widow with the aid of two male confederates. Taking the widow's treasure, they made off, but all were caught and arraigned at the Old Bailey. Philips was sentenced to be whipped through the streets and incarcerated in Newgate. (See STC 18758.)

19859. Phillips, George. Gods generall summons to his last parliament. [A sermon.] 8^o. [P. Short] f. W. Leake, 1595. Ent. 9 au. L (114. a. 34).; F (imp.).

Roman with italic. Signatures only, A-C⁸. Marginalia. Colophon. Device 278 (*).

Phillips' publication is a religious exegesis explaining the

Christian doctrine concerning the Judgement Day. The author presents the traditional case of the dead and living being summoned before God, who opens the books of life and gives every man what he deserves according to his works and worth. Heaven and Hell define the reward.

19949. Piscator, Johann. Analysis logica euangelii secundum Marcum. 8^o. ex off. R. Field, 1595. Ent. to J. Norton 10 my. O. C⁵. D. LEIC. NEP. +; F (STC 19949). ILL.

Latin. Signatures only, A-M⁸, N⁴.

Piscator's work is a Latin publication which treats the Gospel presented by Mark in his second book. Following a logical order from verse one to the last, Piscator analyzes the points of Christian doctrine presented by Mark and explains their meaning for his readers.

19954. Piscator, Johann. Analysis logica euangelii secundum Johannem. [Anr. ed., second of two, 1591-95.] 8^o. [Eliot's Court Press], imp. G. Bishop, 1595. L. O. C. C⁵. NEP. WOR. +; F (STC 19954). HN. HD.

Latin. Signatures only, A-N⁸, O⁴.

This publication provides a similar exegesis to that of Piscator's work on Mark 2; however, this time he explains the second book of John. Using the same logical order as previously, Piscator provides the necessary analysis and explanation in order to illustrate the Christian doctrine presented by John.

19988. Platt, Sir Hugh. A discoverie of certaine English wants. 4^o. P. S[hort]. f. W. Ponsonby, 1595. L. LI0. O.; F (STC 19988). HD. HN. Y.

Roman with italic. Some Latin. Signatures only, A⁴, B². Device 296 (**).

Platt is an English inventor who supplied Drake with a rust inhibitor on his voyages. Platt complains in his book that it is easier to devise practical inventions than to dispose of any of them to the benefit of himself. Platt advertises his work through William Ponsonby's shop and prints a dozen of his creations, ranging from waterproof oil for boots to a portable water pump.

20002. Plautus, Titus Maccius. Menaecmi. A pleasant comaedie taken out of Plautus. Written in English by W. W[arner]. 4^o. T. Creede, sold by W. Barley, 1595. Ent. to Creede, 10 jn. 1594. L.; F. HN (62970).

Roman with italic. Signatures only, A-E⁴, F². Device 299 (*).

Plautus' Latin play is published in Warner's English translation of 1595. Unlike most published Elizabethan plays, this work contains act and scene divisions as well as stage directions. The story of the identical twins, separated and reunited is familiar to Shakespeare readers as source material for The Comedy of Errors.

20014. Playfere, Thomas. A most excellent and heavenly sermon: vpon the 23. chapter of the gospell by saint Luke. [Anon.] 8^o. [J. Orwin] f. A. Wise, 1595. O.; HN (61266).

Roman with italic. Signatures only, A-G⁸. Marginalia. Device 273 (B) (*).

Playfere's concern in this sermon is the Passion of Christ, especially the crucifixion. He notes the different responses to the event, saying that the congregation is likely to divide similarly by their reactions if they had been there. Playfere transforms his theme of weeping and sorrow because of man's lowly condition to one of rejoicing in man's resurrection and salvation.

20058. Plutarch. [De recta audiendi ratione.] 8^o. I. Legatus, 1595. C (P*. 14. 54).

Greek. Greek and some Latin. Signatures only, A⁸, B⁶. Device 379B (*).

Plutarch's work was published in the original Greek language and presents his philosophy concerning the rules of rational speaking. The use of the Greek language limits its appeal to a select educated audience.

20067. Plutarch. [Vitae parallelae.] The lives of the noble Grecians and Romanes. Tr. out of French by T. North. [Anr. ed., third of nine, 1579-1626.] fol. R. Field f. B. Norton, 1595. L. O. C². M.; CU. F (STC 20067). HD. ILL. Y. +.

Roman with italic. Signatures, *7, A-5H⁶. Pagination. Marginalia. Illustrations. Two tables. Device 170 (*). Device 179 (B) (*).

Thomas North's translation of Plutarch's work originated from Jacques Amyot's translation from the Greek into French. Plutarch presents fifty lives of both Greeks and Romans. Some of the portrayals include accounts of people like Julius Caesar and Coriolanus and have furnished not only Shakespeare but also other English dramatists with source material for some of their dramatic works.

20067.5. Plutarch. [Vitae parallelae.] The lives of the noble Grecians and Romanes. Tr. out of French by T. North. [Anr. ed., fourth of nine, 1579-1626.] fol. R. Field f. T. Wight, 1595. L. O⁴. Cl². BIRM². NEK. +; F. HN (21400). PN. WEL.

Roman with italic. Signatures, *7, A-5H⁶. Pagination. Marginalia. Illustrations. Two tables. Device 170 (*). Device 179 (B) (*).

Same content as STC 20067.

20106.5 = 13119.1. Pont-aymery, Alexandre de. A state discovrse vpon the late hurt of the French king. Faithfully translated out of French, by E. A[ggas]. 4^o. London, [E. Allde] f. E. Aggas, 1595. Ent. 21 ja. O.; F (STC 13119.1 or STC 20106.5).

20366. Primaleon, of Greece. The first booke of Primaleon of Greece. [Tr. A. Munday.] 4^o. [I. Danter] f. C. Burby, 1595. Ent. to J. Charlewood 9 ja. 1589, to C. Burby 10 au. 1594. L (C. 56. d. 11).

Black letter with roman. Signatures, A-2D⁴, 2E². Pagination. Device 277 (*).

This fictional account tells of Primaleon, a prince of Greece, who goes to Constantinople for a tournament of arms. He receives his knighthood there and becomes the champion. His adventures bring him to a fight with Prince Edward of England. The combatants are separated and later become friends. The story of Palmendos, brother to Primaleon, is included also.

20599. Racster, John. De hypocritis vitandis. 4^o. ex. off.

I. Legatt, 1595. L². C. C². C⁵.; F (STC 20599).

Roman with italic with Greek. Latin, some Greek. Signatures, *⁴, A-K⁴, L². Pagination. Marginalia. Errata. Device 276 (*). Device 379B (*).

Racster's publication, written in Latin, is partially philosophical and religious in nature. However, he concerns himself basically with his own observations and those of other Roman writers on the conflicting nature of life and how one copes successfully with the dichotomy.

20709. Rastell, John, barrister and printer. An exposition of difficult termes of the lawes with diuers rules, etc. Fr. a. Eng. [Anr. ed., twelfth of twenty-one, 1523-1636.] 8^o. Assignee of C. Yetsweirt, 1595. O. NLN. YK.; F (STC 20709). HD. CU. MIN. PH². +.

Black letter with roman. Signatures only, a⁴, A-2A⁸. Table.

This law book explains certain difficult and obscure words and terms used in the laws of England. Rastell presents his exposition of these words in both French and English, displayed in parallel columns on each page. He augments his work with recent acquisitions in the area of legal jargon.

20763. Ravisius, Joannes. [Tixier, Jean, seigneur de Ravisy.] Epithetorum epitome accedunt synonyma poetica. [Anr. ed., third of ten, 1579-1634.] 8^o. London, ex. off. I. Jacksoni, pro. I. Harisono, 1595. O. C (imp.). DUL (imp.); HD. Y (Gk 24. 45 w).

Roman with italic. Latin. Signatures, A-2G⁸. Pagination. Table.

Ravisius' publication has three parts. The first part is a Latin dictionary and the second provides synonyms for Latin words and phrases. The last section deals with the art of imitation in writing. George Sabine is the author of this last method, describing rules of grammar and syntax through explanations and illustrations.

20838. Registrum. Registrvm omnivm brevivm, tam originalium quam iudicialium. [Ed. W. Rastell.] 2 pts. [Anr. ed., fourth of five, 1531-1634.] 6^o. in aed. I. Yetsweirt, relict. C. Yetsweirt, 1595. L. O. C. D. DUR³. +; CU. HD. HN (69109). LC. MIN. +.

Roman. Latin. Signatures, π^4 , $2\pi^6$, A-3Y⁶, 3Z². Foliation. Marginalia. Errata. Two tables. Titlepage border 147 π (b) = Device 168B (**).

This anonymous publication is written in Latin and functions as a register. The content sets down in alphabetical order the rules and laws of the court of England, showing their background and beginnings in the first part and their subsequent effect in legal matters of the country.

21006. Richard, Duke of York. The true tragedie of Richard Duke of Yorke, and death of good King Henrie the sixt. [Anon. An abridged and mangled version of the play afterwards known as Shakespeare's Henry VI pt. 3.] 8^o. P. S[hort]. f. T. Millington, 1595. O (shelfmark unavailable).

Roman with italic. Signatures only, A-E⁸. Device 302 (**).

This play is written by Shakespeare. It is a pirated text that had been unknown previously to have been printed in 1595 until its discovery among Dr. Pegge's stores in 1796 by M. Chalmers. Shakespeare's 3 Henry VI is closely copied from an earlier edition. The plot focuses on the death of Henry VI and the ascension of Edward IV.

21083. Roberts, Henry. Lancaster his allarums honorable assaultes and supprising of block-houses in Brasile. [Init. H. R.] 4^o. A. I[effes]. f. W. Barley, [1595]. Ent. to A. Jeffes 29 jy. 1595. HN (3449). CB.

Black letter with roman. Signatures only, A-C⁴, D². Illustrations.

Henry Roberts' work is a topical publication declaring the success of Lancaster's adventures in Brazil. He tells how the blockhouses of Ferdinand Buck were taken in addition to other ventures which led to Lancaster's coming home with fifteen captive ships loaded with the spoils of their voyage against the Spaniards.

21086. Roberts, Henry. Pheander, the mayden knight. 4^o. T. Creede, 1595. Ent. 10 mr. L (C. 56. d. 21 (1)).

Black letter with roman and italic. Signatures only, A-Z⁴, 2A². Device 299 (*).

Roberts' publication of prose fiction follows the plotline

so typical of Elizabethan romances. A prince is forced into wandering, and as an errant knight he performs deeds of great honour, courage and worth. Pheander falls in love with Nutonia and after many turmoils eventually marries her. Peace and happiness are restored.

21088. Roberts, Henry. The trvmpet of fame: or Sir F. Drakes a. Sir J. Hawkins farewell. [In verse.] 4^o. T. Creede, sold by W. Barley, 1595. HN (49653).

Black letter with roman. Signatures, A-B⁴. Pagination. Device 299 (*).

Roberts' poem serves as an encouragement to all sailors and soldiers who are tempted to work against the Spaniards in the New World. Roberts recommends Drake's venture for the reason of the gain that will be bestowed upon the honour of Queen, country and religion through the courage, love and duty shown by Englishmen.

21294. Rome. News from Rome, Venice, and Vienna. 4^o. I. Danter f. T. Gosson, 1595. Ent. 10 mr. L. L² (1595. 1593. 28. 4). YK.

Black letter with roman. Signatures only, A-C⁴. Illustrations. Colophon. Device 379B (*).

The news contains the proceedings of the Turks against the Christians in Austria and Hungary. A lamentable petition to the West from the afflicted Christians in those parts is included. A second part provides ten points of information uttered by a captured Tartarian horseman about the military strategy of the Turks.

21528. S., W. The lamentable tragedie of Lochrine, the eldest sonne of King Brutus. 4^o. T. Creede, 1595. Ent. 20 jy. 1594. L. O. C². BIRM² (imp.); CAL. F. HN (69201). ILL. PML.

Roman with italic. Signatures only, A-K⁴, L². Device 299 (*).

W. S.'s tragedy focuses on Lochrine who, led by a woman, causes treachery and turmoil in the land to usurp the kingdom in order to satisfy his ambitious pride. Several accidents and wars are described before the tragedy concludes with the inevitable victory of the forces of the good over

evil. All is restored to order in the end.

21535. Sabie, Francis. The fisher-mans tale. 4^o. R. Iohnes, 1595. Ent. 21 no. 1594. L.; HN (31865).

Roman with italic. Some Latin. Signatures only, A-E⁴. Device 283 (**).

Sabie's work is a narrative poem describing the acts, life and love of Cassander, a Grecian knight. This publication is the first part of the romance, bringing Cassander and Flora together. They are forced to elope by existing conditions and the conclusion of the story is promised to be forthcoming.

21536. Sabie, Francis. Flora's fortvne. The second part of the fisher-mans tale. [In verse.] 4^o. R. Iohnes, 1595. Pt. 2 of the fisher-mans tale ent. 21 no. 1594. L.; HN (31866).

Roman with italic. Some Latin. Signatures only, A², B-F⁴, G². Device 283 (**).

The second part continues the story of Cassander. In their flight, Flora is separated from Cassander during a sea voyage and Flora presumes he is lost. Flora befalls much mischief and grief before she is rescued by Cassander from Pandion's sons, who are plotting to kill her. Cassander sets everything right and marries Flora.

21537. Sabie, Francis. Pans pipe, three pastorall eglogues. The fisher-mans tale. [Init. F. S.] 3 pts. 4^o. R. Iohnes, 1595. Ent. 3 ja. L.; HN (31867) (with titlepage to The fisher-mans tale but no text).

Roman with italic. Some Latin. Signatures only, A-D⁴, E¹. Device 283 (*).

Sabie's publication is firmly entrenched in the pastoral and romance traditions. The first part relates the events of Melibeus' love for Philida, how it began, what happened, and its result. The eclogues are again pastoral dialogues between two shepherds. The fisher-mans tale was apparently appended to the rear of this publication.

21555.1 = 14047. Saint Andrews University, Theses. De

praedestinatione. 4^o. Edinburgi, R. Walde-graue, 1595.
A. E² (shelfmark unavailable). G². STU.

(See STC 14047.)

21658. Saluste du Bartas, Guillaume de. The first day of the worldes creation. Tr. J. Sylvester. 4^o. I. Iackeson f. G. Seaton, 1595. Ent. 14 au. 1591. O.; HN (69204). CAL.

Roman with italic. Signatures, A-E⁴. Pagination. Marginalia.

Sylvester, the translator of Bartas' work, says the poet is equal to those of highest esteem in England. Bartas' publication deals with the first six days of the world's Creation. In each day he describes what happened and in the poetic illustrations, Bartas answers the questions and assumptions of philosophers, Stoics, Epicureans, Atheists and the Devil.

21662. Saluste du Bartas, Guillaume de. Babilon, a part of the seconde weeke. Tr. by W. L'isle. 4^o. E. Bollifant f. R. Watkins, 1595. HN (40948).

Roman and black letter with italic. Some Latin. Signatures, A-I⁴, K². Pagination. Marginalia.

Bartas' publication is a piece of poetry followed by a prose explanation. In this work, the author traces the development of languages from the confusion of the Tower of Babel through the Elizabethan Age. Bartas claims that Hebrew is the best language, the one from which Latin and Greek are derived. English is praised by the poet with particular reference to the names of Sidney, Bacon, Chaucer and More.

21788. Saviolo, Vincentio. V. Saviolo his practise. In two bookes. The first of the vse of the rapier a. dagger. The second of honor a. honorable quarrels. 4^o. [T. Scarlet f.] I. Wolfe, 1595 (1594). Ent. 19 no. 1594. L. L³⁰. O. C. G². +; F. HD. HN (51935). N. PML. +.

Roman with italic. Signatures, A-2M⁴. Foliation. Illustrations. Device 294 (*). Unknown device no. 3 (*).

Saviolo's first book declares in a dialogue between Luke and Vincentio the art of using the rapier and the dagger; that

is, the terms and functions of the proper use of each. The second book discusses certain aspects of quarrels such as types of lies, how to issue a challenge, where to fight, how and when to fight and who gets the victory and final satisfaction.

21789. Saviolo, Vincentio. V. Saviolo his practise, etc. [Anr. issue, second of two, 1595.] 4^o. [I. Orwin] f. W. Mattes, 1595. DUL.; HN (69212). PEN. Syracuse U.

Roman with italic. Signatures, A-2M⁴. Foliation. Illustrations. Device 294 (*). Unknown device no. 3 (*).

Same content as STC 21788.

21821. Schonaeus, Cornelius. Terentivs christianvs, sive comoediae dvae, Terentiano stylo conscriptae. 8^o. excud. R. Robinsonus, imp. R. D[exter]., 1595. L (1712. a. 16).

Italic with roman. Latin. Signatures, A-N⁸. Pagination. Marginalia. Device 260 (*).

Schonaeus' work has three plays in imitation of Terence. The works are Juditha, Tobaeus and Pseudostratiotes. All the plays are divided into five acts and are in Latin verse. Each play has a "Peroratio" following act five. This concluding part of the drama summarizes the plot and remarks upon its outcome.

21890 = 5067. Scotland. The decree of parliament against I. Chastel. 4^o. Edinburgh, R. Waldegrave, 1595. E.; F (STC 21890).

Same content as STC 5067. (See STC 5066 also.)

22356. Shakespeare, William, Poems. Venus and Adonis. [Anr. ed., third of sixteen, 1593-1636.] 8^o. [R. Field? f. I. Harrison I, 1595?]. F (STC 22356).

Roman. Signatures only, A-D⁴.

Shakespeare's literary reputation was initially based upon this early work. He was criticized often by his contemporaries because of his work's popularity among university students. The story is not new but Shakespeare's treatment is lusty, ribald and down to earth. His Venus is a woman of flesh and blood.

22417 = 22418.

22418 = 22417. Shepherd's Kalendar. The kalendayr of the shyppars. [Tr. A. Barclay?] [Anr. ed., sixteenth of twenty-one, 1503-1631.] 8^o. V. S[immes]., assd. by T. Adams, [1595?]. Assd. to R. Walley 7 mr. 1591; to T. Adams 12 oc. 1591. C (imp.); V (shelfmark unavailable). Y.

Black letter with roman and italic. Some Latin. Signatures only, A-N⁴. Illustrations. Table.

This almanack is unlike the typical Elizabethan almanack in that it is much larger and is inherently religious in nature. Besides discussing vice and virtue in accordance with the Seven Deadly Sins, the anonymous author provides other religious items such as the "Pater Noster" and the "Ten Commandments." However, other data is presented such as the eclipses of the sun and moon, how the signs of the zodiac affect man, and the feasts of the year. Such information is intrinsic to Elizabethan almanacks.

22534. Sidney, Sir Philip. An apologie for poetrie. 4^o. [I. Roberts] f. H. Olney, 1595. Ent. 12 ap.; entry cancelled. L. O (Mal. 640 (2)). C² (imp.). E². LINC.; F. HD. HN. NY. Y. +.

Roman with italic. Some Latin. Signatures only, A-L⁴. Errata.

Sidney's publication has become an Elizabethan classic of English literary criticism since its conception. Sidney's defence of poetry closely followed the seven parts of a classical oration, incorporating Aristotle's Poetica into a Platonic system which was essentially didactic. Sidney's scholarship and eloquence have immortalized poetry as the mother of knowledge.

22534.5. Sidney, Sir Philip. The defence of poesie. [Anr. iss., second of three, 1595.] 4^o. f. W. Ponsonby, 1595. O⁹.; HN (69458).

Roman with italic. Some Latin and Greek. Signatures only, A-L⁴. Device 299 (*).

Same content as STC 22534.

22535. Sidney, Sir Philip. The defence of poesie. [Anr. ed., third of three, 1595.] 4^o. [T. Creede] f. W. Ponsonby, 1595. Ent. 29 no. 1594. L (C. 57. b. 38). O.; HD. (first authorized edition)

Roman with italic. Some Latin. Signatures only, A-I⁴, K². Device 299 (*).

Same content as STC 22534.

22679. Smith, Henry, i. Single works. The lawiers qvestion, etc. [Three sermons.] 4^o. [I. Danter] f. T. Gosson, 1595. Assd. by T. Gosson a. ent. to T. Man 5 ap. 1596. L (4474. b. 73). O⁹.

Roman with italic. Signatures only, A-I⁴. Colophon. Device 281 (*). Device 379B (*).

Three sermons of Henry Smith are included in this work. The first concerns the lawyer's question which asks what to do to gain eternal life. The second focuses on Christ's answer, which is to follow the law of the Gospel, upon which the lawyer asks what is the law. Christ answers in the third sermon that to love God above all and the neighbour as oneself and by adhering to the law, man may gain the desired reward.

22797. Smith, John, minister at Reading. The doctrine of praier in generall. 4^o. A. Islip, 1595. L². O. C. LINC. YK. +; F (STC 22797).

Roman with italic. Signatures, A-P⁴, Q². Pagination. Marginalia.

John Smith attempts to prove that all men should be prayed for. He supports general prayer for all men on the true sense of the word of the Apostles, their reasons, the doctrine establishing such prayer and the Church's practices concerning this kind of prayer.

22885. Smythe, Sir John. Instrvctions, obseruations a. orders mylitarie. [Anr. iss., second of two, 1594-95.] 4^o. [I. Danter a. P. Short f.] R. Iohnes, 1595. Ent. 12 ap. 1594. L. O. CHATS. LINC. P. +; F. HN (69495). LC. MICH.

Roman with italic. Signatures, π-4π⁴, A-2E⁴, 2F². Pagination. Marginalia. Errata. Table. Device 283 (*).

Smythe's publication discusses the many roles of an army, from its organization and administration to the duties and responsibilities of each part of the army. Smythe outlines the role each rank of command and how each group of men such as lancers, horsemen, archers and footmen are to be deployed, apparelled, armed and employed. Most important, the author relates the reasons in support of each of his statements.

22949.5 = 7586. Southwell, Robert. An humbl1 supplication to her maiestie. 8^o. [English secret press,] 1595.

22954 = 22955.5. Southwell, Robert. Moeoniae. or, certaine excellent poems. By R. S. [Anr. ed., third of three, 1595-1599.] 4^o. V. Sims f. I. Busbie, 1595. Ent. 17 oc. SHEF.; F. HN (69501). HD. NY. catchw. p. 5, "his."

Roman with italic. Signatures, A-E⁴, F². Pagination.

Southwell, a Jesuit, was a prolific writer for the Roman Catholic cause in England. The twenty-one poems in this publication employ Christ as the topic. The poetry describes events such as His conception, capture, crucifixion, death and salvation for man. Southwell's religious poetry is not as Catholic oriented as some of his prose. Southwell was executed during 1595.

22955. Southwell, Robert. Moeoniae. Or, certaine excellent poems, etc. 4^o. V. Sims f. I. Busbie, 1595. C. C².; HN (62553). WEL. catchw. p. 5 "the."

Roman with italic. Signatures, A-E⁴, F². Pagination.

Same content as STC 22954 = 22955.5.

22955.5 = 22954. Southwell, Robert. Moeoniae, etc.

22955.7. Southwell, Robert. Saint Peters complaint, with other poemes. [Anon.] 4^o. [I. Windet f.] I. Wolfe, 1595. O (imp.); F (imp.). HN (41148). pp. 56, no sidenotes.

Roman with italic. Signatures, A-H⁴. Pagination. Device 294 (*).

Southwell's publication attempts to bring poetry to high

esteem by keeping to religious topics. The complaint of Saint Peter presents Peter's humbleness in his stating of the miserable conditions of man which can only be alleviated through prayer and Christ's mercy. Other poems and spiritual hymns accompany the complaint.

22956. Southwell, Robert. Saint Peters complaynt. With other poems. [Anon.] [Anr. ed., second of nine, 1595-1617.] 4^o. I. R[oberts]. f. G. C[awood]., 1595. Ent. to G. Cawood 5 ap. L. C.; F. HN (14112). WEL.

Roman with italic. Signatures, A-I⁴, K². Pagination. Device 112 (B) (**).

Same content as STC 22955.7.

22957. Southwell, Robert. Saint Peters complaint, with other poemes. [Anon.] [Anr. ed., third of nine, 1595-1617.] 4^o. [I. Windet f.] I. Wolfe, 1595. C². BUTE.; HN (69489). pp. 65, with sidenotes to pp. 1-30.

Roman with italic. Signatures, A-K⁴. Pagination. Marginalia. Device 294 (*).

Same content as STC 22955.7.

22971. Southwell, Robert. The triumphs ouer death. [Init. R. S.] 4^o. V. S[immes]. f. I. Busbie, sold at N. Lings shop, 1595. Ent. 20 no. 1595. O⁵. C.; HN (13069).

Roman with italic. Signatures only, A-E⁴. Marginalia.

In this work Southwell's purpose is to console those people whose friends are dying. Originally, the work was intended for a specific reason, that of the death of Margaret Sackville, Countess of Dorset; however, the work has been rewritten for the benefit of all men. Southwell advocates that the reader rejoice for the dead, rather than weep, for they are in a better place than the living.

23076. Spenser, Edmund. Amoretti and Epithalamion. 8^o. P. S[hort]. f. W. Ponsonby, 1595. Ent. 19 no. 1594. L. O (imp.). C² (imp.). E². M. +; F. HN (69571). JH² (imp.). PFOR. TEX (imp.). +.

Roman with italic. Signatures only, π⁴, A-H⁸. Colophon.

Device 278 (*).

Robert Needham is said in the dedication to have brought this material from Ireland to England. The first part called "Amoretti" is Spenser's sonnet sequence, a final development in this Elizabethan genre of the 1590's before the sonnet disappeared as a popular form. The last part is Spenser's celebration of his marriage using an intricate stanza and rhyme pattern.

23077. Spenser, Edmund. Colin Clovts come home againe. (Astrophel, etc.) 4^o. T. C[reede]. f. W. Ponsonbie, 1595. Ent. to J. Wolfe 22 au. 1587. L. O. C². G². M. +; F. HN (69551). HD. N. NY. +.

Roman with italic. Signatures only, A-K⁴. Colophon. Device 299 (*).

This publication of Spenser's is in the tradition of the pastoral romance. Spenser's narrative poem employs the typical rustic setting of shepherds in his work in addition to the romance plotline. The latter section of this publication is devoted to several eclogues, elegies and epitaphs on the death of Sir Philip Sidney.

23361. Strigelius, Victorinus. A third proceeding. [Psalms 45-61.] Tr. R. Robinson. 4^o. V. Sims, 1595. L. O. C.; F (STC 23361). HN.

Black letter with roman and italic. Some Latin and Greek. Signatures, A-X⁴. Pagination. Marginalia. Table. Arms.

Strigelius discusses the Psalms 45 to 61. He concentrates on explaining the doctrine that one can extract from these Biblical works. Strigelius states that his work shows prayers of consolation and thanksgiving, the triumphs of man with the humiliation and exaltation involved, and the truth of God contained in the Psalms.

23379. Stubbes, Philip. The anatomie of abuses. [Anr. ed., sixth of six, 1583-1595.] 4^o. [I. Danter f.] R. Iohnes, 1595. L. O. O⁸. C³. BIRM². +; F. HN (69534). HD.

Black letter with roman and italic. Signatures, A-U⁴, v². Pagination. Marginalia. Device 283 (*).

Stubbes' publication provides a description of vices and

enormities which exist in all countries but especially England at that time. Using a dialogue between Spudeus and Philoponus, the author denounces dancing, plays, drunkenness, gluttony, bear-baiting, cock-fighting, and abuses of the Sabbath. As a deterrent Stubbes presents the judgements of God inflicted upon the wicked.

23401.5. Student. A students lamentation that hath sometime been in London an apprentice, for the rebellious tumults lately in the citie hapning: for which fiue suffered death on Thursday the 24. of Iuly last. 4^o. [E. Alde] f. W. Blackewall, [1595]. Ent. 1 au. 1595. F (STC 23401a).

Black letter with roman. Signatures only, A-C⁴. Illustration.

The anonymous author of this publication presents an admonition to those idle persons about London whose sloth makes them apt for any sin. The author comments on the riots of the reformers of the vulgar sort, who have made London into a place of horror, where even an honest man is not safe. The author points out the sorry end of five such reformers.

23451. Sutcliffe, Matthew. An answeare vnto a letter published by M. J. Throkmorton. 4^o. deputies of C. Barker, 1595. Ent. to G. Bishop, R. Newberry a. R. Barker 16 jn. L. O. C. D. DUR⁵. +; F. HN (30635). U. Y.

Roman and italic. Some Greek and Latin. Signatures, A-Y⁴, Z². Foliation. Marginalia. Errata. Device 300 (**).

In this publication, Sutcliffe continues a pamphlet war with Throkmorton. Sutcliffe presents his arguments to substantiate his accusations against Throkmorton. The author claims that Throkmorton is a conspirator against the state, trying to change the laws and government. Sutcliffe also says he is a malcontent and a participant in Martin's libels. The author suggests he seek forgiveness of both God and Queen for his hypocrisy.

23650. Taffin, Jean. The amendment of life. 12^o. [I. Windet,] imp. G. Bishop, 1595. Ent. to J. Wolfe 20 se. 1594. L. O. C. BIRM². M. +; F (STC 23650). HN. IND. N.

Roman with italic. Signatures, A³, B-Z¹², 2A-2M¹², 2N⁴. Pagination. Marginalia. Table. Titlepage border 215 (**).

This publication was translated anonymously from a French copy. Taffin was a minister in Amsterdam at the time of publication and in his book, he is concerned with man's follies and wisdom to amend. The four books discuss reasons why man ought to amend, who ought to amend and the causes of amendment.

24092. Tithes. Tithes and oblations. [Tr. anon.] 8^o.
[n. pr.,] 1595. O (shelfmark unavailable).

Black letter with italic. Some Latin. Signatures, A-F⁴.
Pagination.

This publication describes what a tithe is, its nature and how it is divided according to the laws established by the Church of England. The author explains that it is the duty of every citizen to tithe and the right of the Church to demand it. Tithes of products such as wool, eggs, wood, fruit, milk, etc. are explained.

24345. Turner, Richard. The garland of a greene witte. 4^o.
[I. Roberts] f. W. Kirkham, [1595?]. Ent. 28 ap. 1595. HN
(16968).

Black letter with roman. Signatures only, A-E⁴.

Turner's volume tells the story of Calipolis, the wife of Mountgramet. Through the lies of an enamoured man, Salinas, Mountgramet's jealousy is fanned until he attempts to kill his wife, hearkening not to her fidelity. She escapes, the king forces the husband to leave France and after many adventures, both are reunited, all is forgiven and everything is restored to harmony.

24495. Udall, John. A commentarie vpon the lamentations of Ieremy. [Anon.] [Anr. ed., second of six, 1593-1637.] 4^o.
P. Short f. T. Man, 1595. L. O. SCL. STU.; F (STC 24495).
BO³. HD. U.

Roman with italic. Signatures, A-2D⁴. Pagination. Marginalia. Table. Device 278 (*).

Udall lays out the method and order of each chapter in a table. He provides a literal interpretation of the text and then an exposition of the true sense, demonstrating the doctrines presented. These doctrines are verified in experience and the author also adds the reasons for and

particular uses of each doctrine in order to edify the Church of God.

24535. Ursinus, Zacharias. The symme of Christian religion. Tr. H. Parry. [Anr. ed., fourth of eleven, 1587-1633.] 8^o. Oxford, I. Barnes, solde [by T. Cooke, London], 1595. L (1361. c. 1). O. DUL. M⁴. P. +; CAL. HD.

Roman with italic. Signatures, π⁸, A-3P⁸. Pagination. Marginalia. Table.

Ursinus presents his lectures on the catechism in this translation of his Latin work by Henry Parry. Ursinus divides his topic into three parts: of the misery of man, of man's delivery, and of man's thankfulness. This publication speaks out against Roman Catholicism through its definite Protestant illustrations and explanations of doctrine.

24716.5 = 18507. Vienna. True and most certaine newes, sent from Vienna in Austria.

(See STC 18507.)

24768.5. Virel, Matthieu. A learned and excellent treatise containing all the principall grounds of Christian religion. [Tr. Stephen Egerton.] 8^o. London, R. Robinson [a. R. Field] f. R. Dexter, 1595. L. P.; F (STC 24768.5).

Roman with italic. Signatures, A-N⁸, p². Pagination. Marginalia. Table. Device 207 (*).

Virel's publication is divided into four books in this translation. The first book discusses in a dialogue between Theophilus and Matthew the grounds of man's salvation, which are stated as the knowledge of God, man, Christ and faith. The second treats the testimonies of man's salvation which are good works and prayer. The third consists of the outward means by which God brings man to salvation through the Word, the Sacraments and baptism.

25153. Webbe, Edward. The rare and most wonderfvll things which E. Webbe hath seene. [Anr. ed., fourth of five, 1590-92, 1595?] 4^o. A. I[effes]. f. W. Barley, [1592? 1595?]. L.; F (STC 25153).

Black letter with roman. Signatures only, A-D⁴. Illustrations. Device 304 (*).

This publication tells Webbe's adventures during his travels about the Mediterranean Sea area. Webbe describes the strange sights he has seen in his travels. He speaks also of the troubles he had, such as his capture by the Turks and Spaniards, who both put him in their galleys to fight in their wars. After ten years, he made it back to England finally.

25260. Werdmueller, Otto. Perl mewn adfyd neii, perl ysprydawl. [Tr.] H. Lewis. 12^o. Rhydychen [Oxford], I. Barnes, 1595. L. NLW (shelfmark unavailable).

Black letter with roman and italic. Signatures, π¹², A-K¹², L⁶. Pagination. Marginalia.

Werdmueller's publication is a religious meditation first written in German. Hugh Lewis translates from English to Welsh, and adds a hymn of his own at the end. The work discusses the gross wickedness of man, urging the readers to amend and repent before they suffer the wrath of God and his heavy judgements, and Heaven escapes them.

25782. Wilson, Robert. The pedler's prophecie. [Anon.] 4^o. T. Creede, sold by W. Barley, 1595. Ent. to T. Creede 13 my. 1594. L. L⁶ (lacks tp.). O (lacks tp.). C⁶ (lacks tp.); F. HN (79723). HD. PFOR.

Roman with italic. Signatures only, A-F⁴. Device 299 (*).

Wilson has written this play in verse. The play is a comedy satirizing prophets, who are to be correctors of men's iniquity. Wilson's plot centres on certain travellers such as bankrupts and usurers, whom he wishes to amend. In order to accomplish his purpose, he uses the prophecy of a meddling pedler.

LIST OF PUBLICATIONS UNAVAILABLE FOR THIS THESIS as of
February 15, 1978.

Additional Libraries Included Within This Section:

AAS - American Antiquarian Society, Worcester, Mass.

- CAR - Central Library, Cardiff
- COR - Cornell University, Ithaca, N. Y.
- D⁷ - Representative Church Body, Dublin (Watson Collection)
- FSF - F. S. Ferguson (now deceased)
- HAT - Hatfield House, Hatfield, Herts. (Marquess of Salisbury)
- HETH - John R. Hetherington Collection, deposited at BIRM, Birmingham
- HP - Heythrop College, Cavendish Square, London
- L⁹ - Society of Jesus Library, Mount Street, London
- L³⁵ - Gillow Library, Catholic Record Society, London
- L⁴⁴ - Westminster School, London
- Maxwell, N. Stirling, Chicago
- NY⁴ - New York Academy of Medicine, New York City
- O²¹ - Manchester College, Oxford
- Phillips - sales at Sotheby's, 1973-74, London
- PN² - Princeton Theological Seminary, Princeton, N. J.
- SH - Shakespeare Centre, Stratford-upon-Avon
- Société Jersiaise, St. Helier, Jersey
- VAL - Colegio-Seminario de Ingleses, Valladolid, Spain

263. Albertus Magnus. The boke of secretes. [Anr. ed., fourth of eight, 1559?-1627.] 120. W. Jaggard, 1595. Ent. 4 mr. J.

This education publication is eclectic, and is composed of three books discussing the virtues of herbs, of stones, and of beasts. Another book tells of the planets, their motions and qualities. The last book deals with marvels and oddities; however, the work is untraced as are most works reputedly in

the Jaggard collection.

424. Buckminster, Thomas. An almanacke for 1595. fol. [T. Dawson?], 1595. EFB.

This publication is not included in E. F. Bosanquet's work on the subject of English almanacks; however, Buckminster's work is probably similar to the typical two-part construction of the Elizabethan almanack of this period, as his other almanack of 1595 follows the method. See STC 423 in the catalogue.

451. Gray, W. An almanacke a. prognostication for Dorchester. 8°. R. Watkins a. J. Roberts, 1595. L2. Titlepage border 197 (**). Titlepage border 213 (**).

E. F. Bosanquet's volume on English almanacks indicates that Gray's work follows the two-part method of the almanacks of this period. The first part has the almanack and the second has the prognostication. The collation is A-C⁴.

762. Aristotle. Problemata. The problemes of Aristotle with other philosophers and phisitions. 8°. Ye Widow Orwin, 1595. J.

See STC 763 in catalogue for content.

2061.1. Bible. Latin. Testamenti veteris biblia sacra. fol. excud. G. B[ishop]., R. N[ewberry]. and R. B[arker]., 1595. HN. V.

Only Latin Bible of this year printed by the Deputies of Christopher Barker.

3012. Bible, Selections, English. Psalmes or prayers taken out of holye scripture. [Anr. ed., eleventh of twelve, 1544-1608.] Commonly called the kynoges psalmes. (The queenes praiers or meditations.) 32°. V. Simmes, 1595. L.

This work selects those Psalms which are prayers and it presents them as an authorized edition of the Church of England.

5262+. Chute, Anthony. Tabaco. The distincy and seuerall

opinions. . . . Gathered by A. C. 8^o. A. Islip f. W. Barlow, 1595. HN (lacks title). AAS (lacks D² and E⁴).

This work appears to be a discussion of the relative virtues and vices of tobacco, already a controversial subject by 1595.

5267. Cicero, Marcus Tullius. M. T. Cic. de officiis, de senectute, de amicitia, paradoxa, somniū Scipionis. [Anr. ed., second of eight, 1579-1639.] 8^o. ex typ. viduae Orwin, 1595. FSF.

An edition of Cicero's philosophical and literary writings from 45-44 B. C. De Officiis (On Duty), he wrote for the edification of his son.

6368.1. Davis, John, Captain. The seamans secrets. 4^o. T. Dawson, 1595. L (C. 54. bb. 33).

Davis' publication attempts to explain the necessary points of navigation to the reader.

6822.1. Dickes, George. Discors concordia Pape. 4^o. in aed. R. Jones, 1595. NY⁴.

Dickes' publication discusses the harmony of the church under the Pope.

7214.1. Drayton, Michael. Peirs Gaueston. [Anr. ed., second of two, 1594?-95.] 8^o. [I. R. f. N. Ling a. J. Busby?, 1595?] Ent. to N. Ling a. J. Busbie 3 de. 1593. L (C. 57. aa. 31).

A narrative poem relating the tragical discourse of Peirs Gaveston, the Earl of Cornwall through his life, fortune and death.

8244. England, Proclamations, Chronological Series. The seuerall rates for the countie of Cardigan. [30 Aug. 1595.] fol. Deputies of C. Barker, [1595]. L.

This proclamation sets forth the rates of wages and taxations for male and female workers in this region.

9977. England, Year Books, Appendix. A briefe note of the

benefits that growe to this realme by fish-daies. s. sh. fol. R. Warde, [1595]. Ent. 12 ap. 1595. L.

One benefit noted in this publication by the Lord Mayor is that fishing maintains the better men and keeps them in readiness to serve in the Queen's navy.

10836. Fetherstone, Christopher. A dialogue agaynst light, lewde a. lascivious dauncing. [Anr. ed., second of two, 1582-1595.] 8^o. T. Dawson, 1595. J.

Fetherstone's work is untraced but apparently it was directed against dancing, which some Elizabethans considered to be a vice and sin.

12960. Hawkins, John, of Crawley. A salade for the simple. 8^o. A. J[effes]., sold by W. Barley, 1595. L.

No details available.

14121.5. Introduction. An introduction for to lerne to reckon with the pen. [Anr. ed., seventh of eight, 1539-1629.] 8^o. I. Roberts, solde [by R. Bankworth], 1595. Ent. to Roberts 31 my. 1594. L (tp. only, Harl. 5995/347). L44.

This publication treats the science of arithmetic for a beginner.

14516.5. Jersey, Isle of. The most wonderfull and strange finding of a chayre of gold, neare the Isle of Iarsie. 4^o. [T. Creede, 1595.] Ent. to T. Creede 22 mr. 1595. Société Jersiaise, St. Hélier, Jersey (tp. torn).

This work is a narration of an unusual discovery.

14708.3. Johnson, Thomas, miscellaneous writer. A lokinge glasse for eche estate, wherin to weue the fickle fate. [In verse.] s. sh. fol. A. Ieffs, sould by W. Barley, 1595. Ent. to Jeffes 18 my. O.

A publication in verse mirroring the society of Elizabethan England.

15694.7. Lipsius, Justus. Iusti Lipsi de constantia libro duo. [A trans.] Two bookes of constancie. Englished by J. Stradling. 4^o. [P. Short f.] R. Iohnes, 1594 (1595). Ent. 7 oc. 1594. CAR.; COR (imp.). PN².

See STC 15695 in catalogue for content.

16320. Liturgies, Book of Common Prayer, etc. The boke of common praier, etc. [Anr. ed., seventy-sixth of one hundred and one, 1559-1603.] 4^o in 8's. Deputies of C. Barker, 1595. L (imp.). C² (frag.). D⁷. HETH (X. 2). SH (imp.). +; MICH (frag.).

This publication provides the accepted manner of prayer and administration of the sacraments by the Church of England in addition to other rites and ceremonies.

16320.3. Liturgies, Book of Common Prayer, etc. The boke of common praier, etc. [Anr. ed., seventy-seventh of one hundred and one, 1559-1603.] 4^o in 8's. Deputies of C. Barker, [1595?]. BO (Benton 2.3).

See STC 16320 above for content.

16320.5. Liturgies, Book of Common Prayer, etc. The boke of common praier, etc. [Anr. ed., seventy-eight of one hundred and one, 1559-1603.] 8^o. Deputies of C. Barker, 1595. O³ (imp., Psalter tp. dated 1595).; HN (p. 41, Psalter tp. dated 1597).

See STC 16320 above for content.

16718.3. London. Orders and Regulations. By the Mayor. Forasmuch as all transgressors . . . [Ordinance regarding the keeping of watch and ward, payment of taxes, etc. by non-citizens.] fol. (2). [I. Windet, c. 1595.] L (Harl. 5943/61-2).

See bibliographical entry of this number for content description.

16763.3. London. Appendix. The othe of euerye free man. [Anr. ed., fifth of ten, 1575-1634.] s. sh. 4^o. [I. Windet? f.] I. Wolfe, [c. 1595]. HN.

This publication declares the duties and responsibilities contained in the oath of allegiance to England and London by every free man.

18641.2. Norden, John. Sussex. Johes Norden deliniauit anno 1595, Christof. Shwytzer scul. s. sh. fol. [London, 1595.] London, Royal Geographical Society.

No details available about publication.

18706a. Nowell, Alexander. Catechismus, siue prima institutio disciplinae pietatis Christianae. [Init. A. N.] [Anr. ed., ninth of nine, 1570-1595.] 8^o. pro assign. R. Daij, 1595. c⁸.

This catechism is one of the larger catechisms produced by Alexander Nowell. The only copy in existence is at Jesus College in Cambridge.

18717. Nowell, Alexander. Christianae pietatis prima institutio ad vsum scholarum. [Anr. ed., tenth of twenty-one, 1574-1639.] 8^o. ex. off. I. Windet, pro assign. R. Daij, 1595. O.

Christian principles are compiled in this catechism for use in both religious institutions and schools.

18895.5. Oteringham. A most certaine report of a monster borne at Oteringham in Holdernesse, the 9. of Aprill, 1595. 4^o. P S[hort]., sold by T. Millington, [1595]. Ent. to P. Short a. T. Millington 26 my. 1595. L. G².

A topical publication relating the events of a monster's birth at Oteringham.

19468.5. Patriarchs. The testaments of the twelue patriarches, the sonnes of Iacob. Tr. out of G[reek]e into Latine by R. Grosthed, and Englished by A. G[ilby]. [Ed.] (R. D[ay].) [Anr. ed., sixth of fifteen, 1539-1638.] 8^o. P. Short f. the assignes of R. Day, 1595. C. D(lacks tp.).

A religious publication that gives an exegetical analysis of the twelve patriarchs' testimonies.

19754.3. Perkins, William. A treatise tending vnto a declaration whether a man be in the estate of damnation or of grace. [Anr. ed., seventh of eleven, 1590-1619.] 8°. Widdow Orwin f. I. Porter a. I. Legate, [Cambridge,] 1595. F.

See STC 19754 in catalogue for content.

19861.3. Phillips, George. The paines of a faithful pastor. 8°. [P. Short] f. W. Leake, 1595. Ent. 21 my. L (tp. only, Armes I. 570). Phillipps 2802.

A religious meditation explaining the work of a zealous minister.

20014.3. Playfere, Thomas. A most excellent and heavenly sermon: vpon the 23. chapter of the gospel by saint Luke. [Anon.] [Anr. ed., second of eight, 1595-1616, w. alterations.] 8°. [I. Danter] f. A. Wise, 1595. L.; F (tp. def.).

See STC 20014 in catalogue for content.

20014.5. Playfere, Thomas. A most excellent and heavenly sermon: etc. [Anon.] [Anr. ed., third of eight, 1595-1616.] 8°. [I. Danter] f. A. Wise, 1595. F.

See STC 20014 in catalogue for content.

20083.7. Polanus, Amandus. Amandi Polani a Polansdorf partitiones theologicae iuxta naturalis methodi leges conformatae duobus libris. [A trans.] The substance of christian religion, soundly set forth in two books, by definitions and partitions, framed according to the rules of a naturall method. Tr. E. W(ilcocks). 8°. R. F[ield]. f. I. Oxenbridge, 1595. Ent. 25 oc. 1594. O.; U.

A religious publication that methodically expounds the doctrine of Christianity like a catechism.

20587.5. R., R. Questions, concernyng conie-hood, and the nature of the conie. . . . As they were studiously acted in Germanie. 4°. [R. Iones, 1595.] Ent. to R. Jones 5 jn. 1595. F (imp.).

This work examines the practice or art of cozenage or deceiving a person.

21105.5. Robinson, Clement. [A handful of pleasant delights. In verse.] [Anr. ed., third of three, 1575-1595.] 8°. [I. Danter? f. R. Iones, 1595?] L (D² only).

This miscellany is a collection of upper-class ballads composed for music, edited by Robinson, and first printed in 1566. It is intended for citizens, not courtiers, and relies on broadsheet material. Only one page of the 1595 edition exists.

21255. Rolland, John. The seuin seages, translatit out of prois in Scottis meter. [Anr. ed., second of six, 1578-1635.] Heir beginnis the sevin seages. 4°. Edinburgh, R. Smyth, 1592 (1595). L (imp.).

The titlepage is falsely dated 1592.

21288. Romans. [Gesta Romanorum.] [Anr. ed., sixth of thirteen, 1502-1639.] A record of auncient histories, Gesta Romanorum, newly perused by R. Robinson. 8°. T. Est, 1595. O (imp.).

This work combines Christian principles and Greek myth. A point of faith is first explained in the argument, and then is followed by a history which reveals a moral allegorically. The moral is deciphered in a section after the tale, which makes the work appear to be a book of fables.

21441.7. Rudolf II, Emperor. A great and glorious victorie obtained by the emperour Rodolph the second against the Turke. Verbatim according to the Dutch copie printed at Augspurg. 4°. [Eliot's Court Press] f. W. Holme, 1595. W. Sirling Maxwell, Chicago.

A topical publication declaring the news of Emperor Rudolf II's victory over the Turks.

22677. Smith, Henry, i. Single works. Jacobs ladder, or the high way to heaven. 4°. widdow Orwin f. T. Man, 1595. Ent. 3 mr. L. O⁹. C (tp. only, bd. w. 22721). YK.

Another treatise from the prolific theological writings of the author.

22721. Smith, Henry, ii. Collections of sermons. The sermons of master H. Smith gathered into one volume. [Anr. ed., fifth of eighteen, 1592-1637.] 4°. (widdow Orwin f. T. Man, 1595.) Ent. 3 mr. O (imp.). O⁹ (imp.). C (imp.).

A collection of all the sermons of Henry Smith.

22747.3. Smith, Henry, Minister. Collections. [Four sermons, without tp. heading A₁^b:] The trumpet of the soule. By H. Smith. (The first sermon of Noahs drunkenesse.--The sinners conuersion.--The sinners confession.) 8^o. [P. Short f. C. Burby a. W. Leake, 1595?] Trumpet assd. by E. Alde to C. Burby 17 fb. 1595. L.; F.

A collection of four specific sermons of Henry Smith, the noted minister.

22891.5. Solace. A solace for this hard season: published by occasion of continuance of the scarsitie of corne. 8^o. London, [I. Orwin] f. I. Legate, [Cambridge,] 1595. o²¹. HD.

A publication attempting to ease the effects of famine.

22955.3. Southwell, Robert. Moeoniae: or, certaine excellent poems and spirituall hymnes: omitted in the last impression of Peters complaint. By R. S[outhwell]. [Anr. ed., second of three, 1595.] 4^o. V. Sims f. I. Busbie, 1595. L (2). L⁶. O (2). o¹⁸. C.; F. HN. CH. HD. Y. +. Really printed [1599?] and later than 22955.5.

See STC 22954 = 22955.5 in the catalogue for content.

24277.5. Trigge, Francis. A godly and fruitfull sermon preached at Grantham. [Anr. ed., second of two, 1594-95.] Newly corrected and enlarged. 8^o. Oxford, I. Barnes, 1595. L.

Trigge's sermon at Grantham has been amended in the second edition.

24296. Trussel, John. Raptus I Helenae. The first rape of faire Hellen. Done into a poeme. [Tr. from the Latin version of T. Colluthus in 5586.] 4^o. R. Iohnes, 1595. Ent. 16 ap. CASHEL (imp.); ROS.

Trussel translated this poem as a boy from Watson's Latin version of Colluthus' work. He makes Helen a complaining ghost who tells of her rape by the Athenian duke, Theseus. This poem has been called an imitation of Shakespeare and an original work.

24484. Ubaldini, Petruccio. Scelta di alcune attioni . . . differenti del mondo. 4°. [R. Field,] 1595. L. C. HAT (2).; HD. Y.

No details or other information for this work is available at this time.

24956.3. Wales. South-Wales . . . North-Wales. [Names of the thirteen counties enclosed within woodcut border strips, 188 x 270 mm.] obl. 1/2 sh. fol. [London, c. 1595.] L⁵ (Lemon 104).

No information is available about this publication.

25629. Wilcox, Thomas. A short yet a true and faithfull narration of the fire in Woburne. 8°. the Widdow Orwin f. T. Man, 1595. Ent. 28 no. L (lacks tp.). O. D.

A great fire occurred on Saturday, November 13, 1595 in Woburn in Bedfordshire causing much destruction.

25941.5. Wolcomb, Robert. The sinners salue or medicine of the soule. Heerunto is annexed the armour of the soule. 12°. R. R[obinson]. f. I. Winnington, 1595. Assd. from widow Winnington to J. Busbie 30 oc. HD (imp.).

Another religious publication dealing with man's salvation or the saving of the soul.

LIST OF REDATED ENTRIES FROM 1595.

805. Arthur, King. Thus endeth thys book entytled le morte Darthur reduced in to englysshe by syr Thomas Malory. [Anr. ed., fifth of six, 1485-1634.] Newly imprynted. fol. T. East, [1585?]. Ent. 12 mr. 1582. L. C.; HN (99585).

The text of this publication offers no proof as to whether the work was printed in 1595 or 1585. The latter date is suggested by the STC because of the 1582 date of the entry in the S. R.

1484. Barnfield, Richard. Cynthia, with certaine sonnets and the legend of Cassandra. [Anr. ed., second of two, 1595-1598.] 8°. f. H. Lownes, 1598. HN.

This publication was found to have the date 1598 on the titlepage. STC lists this work as a publication of 1595. The internal evidence suggests a change of publication date for STC².

3073. Bilson, Thomas, Bp. The true difference betw. Christian subjection and unChristian rebellion. [Anr. ed., third of three, 1585-1595.] 4^o. Oxford, J. Barnes, 1595. WN.

This publication has proven to be a ghost and does not exist anywhere.

4474. Cambridge University. [Act. verses.] s. sh. [1577, etc.] (1585-1597, 1630?, 1634, etc.) O.; (1577?-1628?) C.

The Bodleian Library copy of this publication has Latin poems dated after 1630 and the Cambridge copy has two Latin poems, one of which is dated 1577. The date of 1595 does not appear at all in either work.

9201. England, Public Documents, Miscellaneous. The renewing of certaine orders for reliefe of the dearth of graine, etc. 4^o. Deputies of C. Barker, 1594 [O. S.]. L. O.; HN (59305).

This public document bears the date 1594 not only in the title but also in the imprint on the titlepage.

11168. Forde, Emanuel. The most pleasant historie of Ornatus and Artesia. 4^o. [London? c. 1595?] L (c. 56. d. 21).

The British Museum copy of this publication has the title and imprint written in by an unknown source at an unknown time as London, T. Creede, 1607. The artificial additions are explained quite factually by the anonymous editor, such that the information has the quality of truth.

13700. Hood, Thomas. The vse of the two mathematicall instrumentes, the crosse staffe a. the Iacobs staffe. 2 pts. [Anr. issue or edition, second of three, 1590-1596.] 4^o. R. Field, 1595. F.

This edition or issue is a ghost and does not exist.

14628.7. Johannides, Christophorus. De praedestinatione.
4^o. Edinburgi, R. Walde-graue, 1595. A. E. G². St. A.

This entry does not appear in either the STC or the STC². However, the publication does exist as a work of 1595 and is listed with the numbers 14047 = 21555.1. See STC 14047 in the catalogue for more information.

16319 = 16322. Liturgies, Book of Common Prayer After the Use of the Church of England. The boke of common praier and administration of the Sacramentes, and other rites and ceremonies in the Church of Englande. [Anr. ed., thirty-fourth of one hundred and fifty, 1559-1603.] 2 pts. fol. London, Deputies of C. Barker, 1596 (1597). L (C. 25. m. 5. (2)) (imp.). O³ (imp.). M. NOR (imp.); F (imp.). ILL.

The STC speculates the date of publication of this work as 1595. However, the STC² now indicates that STC 16319 equals STC 16322 for which STC² gives a probable date of 1596-97. Using this more recent information, this publication has been redated, for the work contains no internal evidence to solve the problem.

16585. Liturgies. Other Protestant Churches. The Scottish Book of Common Order. The forme of prayers and ministrations of the sacraments & c. vsed in the English church at Geneua, approved and receiued by the churche of Scotland, whereunto are added the whole psalmes of Daud in English meter. [Anr. ed., sixteenth of forty-one, 1564-1640.] 3 pts. 8^o. Edinburgh, H. Charteris, 1596, [tp. to pt. 2:] (1595). Cowan 21. L (imp.). D (frag.). E. A (pt. 2 only). LINC.; F (STC 16585).

This publication has two separate titlepages. The first is dated 1596 and the second 1595. Part 2 dated 1595 belongs to publications from 1595.

16585.5. Liturgies. Other Protestant Churches. The Scottish Book of Common Order. The CL. Psalmes of Daud in meter, etc. [Anr. ed., seventeenth of forty-one, 1564-1640.] 3 pts. 8^o. Edinburgh, H. Charteris, 1596. C (lacks 1st tp.); CB (pts. 1, 2 only, imp.). F (STC 16585.5).

This publication follows the previous edition and the first titlepage bears the date 1596 while the second also has 1596. This work was published in 1596.

17347.5. Markham, Gervase. A discourse of horsmanshippe. [Anr. ed., third of six, 1593-1606.] How to chuse, ride, traine a. diet horses, also a discourse of horsmanship. 4^o. I. R[oberts]. f. R. Smith, 1596. HN (59349).

This publication by Markham has the titlepage date of 1596 in the imprint and is listed as that in STC².

17648.3. Masterson, Thomas. T. Masterson his addition to his first booke. 4^o. R. Field, 1594 (1592-95). L. L³⁰. O. D. C.; HN. F (STC 17648.3). HD (2). CU.

Masterson's publication of three books of arithmetic spans four years. This particular book was published in 1594 and part three in 1595.

19937. Pinelli, Luca. Breife meditations of the most holy sacrament, etc. [Ed. H. Garnet.] 12^o. [V. Simmes, c. 1600.] British Museum Catalogue gives imprint [Douay? 1600?]. L. L². L⁹. L³⁵. HP. +; F (STC 19937).

STC² gives the date of this publication as 1600.

19945a. Pinner, Charles. [A sermon at Marlborough on I Tim. iv. 16.] 8^o. [Oxford, I. Barnes, 1596?] O (lacks tp.).

STC² states that the epistle is dated 20 October, 1596. This publication is dated from 1596 or later in its printing.

22679a. Smith, Henry. The lawiers qvestion. [Three sermons.] 8^o. [I. Danter] f. T. Gosson, [1595]. Assd. by T. Gosson a. ent. to T. Man 5 ap. 1596. L (4474. b. 73).

This publication is not listed in STC². The University Microfilms number on microfilm is the British Museum copy which has a colophon dated 1595 and is gathered in quarto. See STC 22679 in the catalogue for more information.

23651. Taffin, Jean. Metanaea. 4^o. imp. G. Bishop, 1595. L⁴. O.

This publication is a part of STC 23650. See STC 23650 in the catalogue for more information.

APPENDIX C

PRINTERS' AND PUBLISHERS' DEVICES, 1595

All the known printers' and publishers' devices in the extant publications of 1595 are contained in the following list as they appear in Printers' and Publishers' Devices in England & Scotland, 1485-1640 by Ronald B. McKerrow, London, 1913. The devices appear on the titlepage of the publications unless stated otherwise. A single asterisk (*) before the STC number indicates that the work is not included among the works that McKerrow lists in his volume as using that device.

112B

Device of a caduceus held by a hand emerging from a cloud; at the top a book and a dove. Across the device the name BAL-D WIN, except for (B) which has the 'BAL' and 'WIN' cut away. First used by W. Baldwin in 1549 and passed to J. Charlewood at an unknown date; however, he used it as early as 1588 until it passed to James Roberts in 1593. Roberts passed the device to W. Jaggard in 1606 and then it passed to I. Jaggard in 1623 and T. Cotes in 1627.

STC 22956. by J. R[oberts]. f. G. C[awood]. Southwell, Robert. Saint Peters complaint.

116B = Titlepage border MF 76Π (B)

Compartment with the Royal Arms at the top and at the foot, a boy waking another. This device has a motto

which is cut out for (B). J. Day used this device from 1551 to 1583, lending it twice to J. Wayland in 1557 and H. Denham in 1572. The device passed to either J. Windet or R. Day in 1584, who used it until 1604.

STC 2489. by J. Windet f. assignes of R. Day. Bible, English, Psalms, Metrical Versions. i. Sternhold and Hopkins. The whole booke of psalmes. Collected, etc.

118

Device of the Brazen Serpent. This device was used on the European continent and by R. Wolfe in England from 1549 to 1572. In 1573, the device passed to Joan Wolfe and then to Henry Bynneman, 1574-5. He used the device until 1583 when it passed to H. Denham. Richard Yardley and P. Short took the device over in 1589-90 and passed it to H. Lownes in 1604.

STC 12462. by [P. Short] f. W. Ponsonby. Guicciardini, Francesco. Two discourses of Guicciardin which are wanting in his third and fourth bookes.

125B

Device of a pelican in her piety, with the monogram of Richard Jugge, who used it from 1552 until he passed it to Andrew Maunsell in 1584. In 1590, Maunsell passed the device to J. Windet. (B) the centre oval alone.

STC 17669. by J. Windet (J. Roberts) f. A. Maunsell. Maunsell, Andrew. The first (second) parte of the catalogue of English printed bookes.

133 = Titlepage border, MF 85

Compartment with the medallion of Lucretia at the foot. This device was used by T. Powell in 1556 and was passed by him to W. Jaggard at an unknown date.

*STC 6715.2. by J. Roberts. Dering, Edward. A short catechisme for housholders.

138

Framed device of a woman with two horses and a motto. Nicholas England first used the device in 1560 and when he either died or went out of business in 1568-69, the device remained in the employ of H. Bynneman until 1580.

*STC 312. by P. Short f. T. Wight. Alessio, Pietmontese.
The secrets. 4 pts.

149

Framed device of a mermaid, with the Stationers' Arms, a legend and the monogram of H. Bynneman, who used the device from 1567 until 1583. H. Denham received the device in 1583 and passed it to R. Yardley and P. Short in 1589-90. These two printers passed the device to H. Lownes in 1604.

*STC 312. by P. Short f. T. Wight. Alessio, Pietmontese.
The secrets. 4 pts. Sig. Q⁴, 2B⁷, 2M².

153B

Framed device of Christ with the lost sheep and a motto. (B) has the faces in the border and the lion and elephant below removed. H. Wykes used this device from 1567 until he passed it to R. Newberry in 1571. Newberry passed the device to H. Middleton in 1577-8.

*STC 4098. by R. Robinson f. R. Jackson. Bunny, Francis.
A comparison betw. the auncient fayth of the Romans a. the Romish religion.

162 = Titlepage border, MF 140

Compartment with the Royal Arms at the top, a crest and a beehive below, and at the foot, the initials H. D. The centre has a star. Henry Denham was the sole owner of this device from 1573 to 1614, although others used it.

*STC 11276. by J. Windet. France. The historie of France. The four first bookes.

164

Device of an anchor with "Anchora Spei." First used by T. Vautrollier in 1574, this device was passed to R. Field in 1588-9. Field passed the device to G. Miller in 1624, who in turn passed it to A. Miller in 1646.

*STC 14595. by R. Field. Jewel, John. Deffynniad ffydd eglwys loegr.

*STC 17176.3. by R. Field, Macropedius, Georgius.
Methodus de conscribendis epistolis.

*STC 17280. by R. Field, imp. J. Harrison. Manuzio, Aldo. Phrases linguae Latinae.

168B = Titlepage border, MF 147II (B)

This compartment has a cherub's head at the top, flowers and fruit in the corners and a mermaid. (B) has the mermaid cut away. This device was used by H. Bynneman from 1574 to 1583, when he passed it to H. Denham. In 1594, the device passed to Charles Yetsweirt and then in 1599 it passed to either T. Wight or B. Norton. The later history is obscure.

STC 20838. by J. Yetsweirt f. C. Yetsweirt. Registrum. Registrum omnium breuium tam originalium quam iudicialium. [Ed. W. Rastell.]

170

An anchor held from the clouds, with "Anchora Spei." T. Vautrollier used this device in 1574 and passed it to R. Field in 1588-9. Field passed the device to G. Miller and R. Badger in 1624.

*STC 20067. by R. Field f. B. Norton. Plutarch. [Vitae parallelae.] The liues of the noble Grecians and Romanes.

*STC 20067.5. by R. Field f. T. Wight. Plutarch. [Vitae parallelae.] The liues of the noble Grecians and Romanes.

179B

Ornament of a woman's head with cornucopias and the initials T. V. (B) excludes the initials. T. Vautrollier used the device from 1574 and passed it to R. Field in 1588-9. Field passed the device to G. Miller in 1624.

*STC 7581. by C. Yetsweirt. Elizabeth, Queen. Discours veritable de diuerses conspirations contre la vie de la Roine.

*STC 14595. by R. Field, Jewel, John, Bp. Deffynniad ffydd eglwys loegr. Sig. A².

*STC 17280. by R. Field, imp. J. Harrison. Manuzio, Aldo. Phrases linguae Latinae. Sig. T⁸.

*STC 20067. by R. Field f. B. Norton. Plutarch. [Vitae parallelae.] The liues of the noble Grecians and Romanes. Sig. *², 5F².

*STC 20067.5. by R. Field f. T. Wight. Plutarch. [Vitae parallelae.] The liues of the noble Grecians and Romanes. Sig. *2, 5F2.

187B

Framed device of a woman with a book and a candle, also, a motto. (B) has words "Verbum Dei" removed from the book. J. Ross used the device from 1575 until he passed it to R. Waldegrave in 1590. T. Finlason received the device in 1604 and passed it to Robert Young, who passed it to G. Anderson in 1637.

*STC 3980+. by R. Waldegrave. Buchanan, George. De prosodia libellus.

192

Framed device of an anchor suspended by a hand from the clouds, with "Anchora Spei." T. Vautrollier employed this device from 1576 until it passed to Jacqueline Vautrollier in 1587. R. Field received the device in 1588-9 and passed it to G. Miller in 1624.

*STC 17648.7. by R. Field. Masterson, Thomas. T. Masterson his third booke of arithmeticke.

202 (y)

Framed device of Christ with the lost sheep and motto. (y) has leaves at top cut away, reducing its size. H. Middleton used this device in 1578 and passed it to R. Robinson in 1588. Robinson passed the device to R. Bradock in 1597-8, who passed it to J. Legate II at an unknown date.

*STC 5300.1. by R. Robinson. Cicero, Marcus Tullius. M. T. Cic. epistolas ad familiares.

207

Framed device of the lost sheep used by H. Middleton in 1579 and passed to R. Robinson in 1588. R. Bradock received the device in 1597-8.

*STC 24768.5. by R. Robinson [a. R. Field] f. R. Dexter. Virel, Matthieu. A learned treatise containing all the principal grounds of christian religion.

208

Framed device of Christ rising from the tomb, holding a palm branch and treading upon a skeleton and a dragon. R. Day used this device in 1578 and passed it to J. Windet in 1584. Windet passed the device to W. Stansby in 1611.

STC 2490. by J. Windet f. assignes of R. Day. Bible, English, Psalms, Metrical Versions. i. Sternhold and Hopkins. The whole booke of psalmes. Collected, etc.

221a = Titlepage border, MF 165π (a)

Compartment with the Queen's Arms at the top, Fides and Humilitas at the sides, the ensigns of the four evangelists at the corners, and a tiger's head below. This device was used by C. Barker in 1579 and was passed to R. Barker in 1599. (a) With tiger's head as figured.

*STC 10106. by [Deputies of C. Barker]. England, Church of, Injunctions. Inuinctions geuen by the Queenes maiestie. A. D. 1559.

*STC 10107. by [Deputies of C. Barker]. England, Church of, Injunctions. Iniuinctions geuen by the Queenes maiestie. A. D. 1559.

*STC 10108. by [Deputies of C. Barker]. England, Church of, Injunctions. Iniuinctions geuen by the Queenes maiestie. A. D. 1559.

*STC 10131. by Deputies of C. Barker. England, Church of, Visitation Articles, General. Articles to be enquiryed in the visitation, in the fyrste yeare of Elizabeth. Anno. 1559.

226

Framed device of serpents and toads about the roots of a palm tree. In 1584, this device was used by J. Wolfe, who passed it to A. Islip in 1594.

*STC 12449. by A. Islip f. E. White. Guevara, Antonio de, Bp. The mount of Caluarie.

*STC 14000. by A. Islip. Hurault, Jaques, Sieur de Veul. Politicke, moral, a. martial discourses.

230B = Titlepage border, MF 160 π (B)

Compartment with the Royal Arms between Fame and Victory at the top; the Stationers' Arms, a lion, and a dragon below. The initials H. B. also. (B) has the "B." initial cut out and a "D." inserted. H. Bynneman used this device in 1581 and passed it to H. Denham in 1583. R. Yardley and P. Short took it over in 1588-9 and its later history is obscure.

STC 13658. by E. Alde. Homilies. [Book I.] Certaine sermons or homilies, etc.

STC 13674. by E. Alde. Homilies. [Book II.] The seconde tome of homelyes.

241

Device of three cranes and a vine representing the Three Cranes in the Vintry, sign and address of Thomas Dawson, printer. In 1587, T. Dawson used this device and was its only owner.

*STC 2893. by Deputy of C. Barker. Bible, New Testament, English. The new testament of our sauour Iesus Christ. Sig. 20⁸.

*STC 17772. by T. Dawson. Medina, Pedro de. The arte of nauigation.

248

Ornament of a two-tailed mermaid blowing two horns and a fringe of tassels below. This device was used by C. Barker in 1586 as well as his deputies. R. Barker took over the device in 1599.

*STC 9202. by Deputies of C. Barker. England, Public Documents, Miscellaneous. A new charge given for staie of dearth of graine.

251

Ornament of a fleur-de-lis. This device was used by J. Wolfe in 1591 and passed to A. Islip in 1593-4. R. Hearne received the device in 1639.

*STC 542. by [E. Alde] f. C. Burby. Amadis, de Gaule. The second booke of Amadis of Gaula.

*STC 19667. by [A. Islip] f. J. Legate. Perkins, William. A case of conscience. Sig. C⁴.

259

A two-tailed mermaid blowing two horns. J. Legate used this device from 1590 until he passed it to J. Legate II in 1620.

*STC 19689. by R. Waldegrave. Perkins, William. A direction for the government of the tongue. Sig. D⁸, G⁴.

*STC 19703. by J. Legate. Perkins, William. An exposition of the symbole or creed of the apostles. Sig. π³.

*STC 19759. by J. Legate. Perkins, William. Two treatises. I. Of repentance. II. Of combat. Sig. A³, D⁸, G⁴.

260

Device of a hand pointing to a star with a motto and initials R. D. This device was used by R. Dexter from 1592-1603.

*STC 21821. by R. Robinson, imp. R. Dexter. Schonaeus, Cornelius. Terentius christianus, comoediae duae Terentiano stylo conscriptae.

268

Framed device of a fleur-de-lis with motto and plain background. First used by A. Islip in 1596 and until 1630.

*STC 4175. by A. Islip f. T. Man. Burton, William. The rowsing of the sluggard, in seuen sermons.

273B

Framed device of clasped hands emerging from clouds, holding a caduceus and two cornucopias, with T. O. below the hands, and a motto. (B) has the initials voided. This device was used by R. Jones in 1590 and passed to Joan Orwin in 1593. The device passed to F. Kingston in 1597 and replaced with another device (274) in 1607-09.

*STC 4176. by widow Orwin. Burton, William. The rowsing of the sluggard, in 7. sermons.

*STC 4268. by [J. Orwin] f. M. Law. C., E., esquire. Emaricdulfe.

STC 7656. by widow Orwin. Elyot, Sir Thomas. The castell of health. Corrected.

*STC 13898. by widow Orwin f. T. Man. Hubbocke, William. An apologie of infants in a sermon.

*STC 15489. by widow Orwin f. T. Man. Le Roy, Pierre. A pleasant satyre or poesie.

*STC 19754. by widow Orwin f. J. Porter a. J. Legate. Perkins, William. A treatise tending unto a declaration whether a man be in the estate of damnation or grace.

*STC 20014. by [J. Orwin] f. A. Wise. Playfere, Thomas. A most excellent and heauenly sermon: vpon the 23. chapter of the gospell by saint Luke.

276

Device of a crowned shield bearing letters and the figures of Saints Peter and Paul. J. Legate was the only employer of this device.

*STC 20599. by J. Legate. Racster, John. De hypocritis vitandis.

277

Framed device of an eagle carrying one of its young in its talons with a motto also. T. Scarlet used this device from 1591-1596.

*STC 15564. by [T. Scarlet] f. J. Drawater. Lewkenor, Sir Lewis. The estate of English fugitiues.

*STC 20366. by [J. Danter] f. C. Burby. Primaleon, of Greece. The first booke of Primaleon of Greece.

278

Framed device of an open book surrounded by beams of light; it has a motto and the initials P. S. below. P. Short used the device in 1592 and passed it to H. Lownes in 1604, who used it until 1626.

*STC 5066. by P. Short f. T. Millington. Châtel, Jean. The decree of the court of Parliament against John Chastel.

*STC 11623. by [P. Short] f. W. Ponsonby. Garnier, Robert. The tragedie of Antonie.

*STC 13119. by P. Short f. T. Millington. Henry IV, King of France. The copie of a letter sent by the French king

to the people of Artoys and Henault.

*STC 18428. by P. S[hort]. f. P. Linley a. J. Flasket. Nenna, Giovanni Battista. Nennio, or a treatise of nobility.

*STC 19859. by [P. Short] f. W. Leake. Phillips, George. Gods generall summons to his last parliament.

*STC 23076. by (P. S[hort].) f. W. Ponsonby. Spenser, Edmund. Amoretti and Epithalamion. Tp. and sig. G³.

*STC 24495. by P. Short f. T. Man. Udall, John. A commentarie vpon the lamentations of Ieremy.

280

Framed device representing an eagle carrying in its talons a newly born eaglet, which is being forced to look into the sun, also a motto. This device was used by T. Scarlet in 1592 until he passed it to R. Robinson in 1596. In 1597-8, the device passed to R. Bradock, who used it until 1615.

*STC 15562. by T. Scarlet f. J. Drawater. Lewkenor, Sir Lewis. A discourse of the vsage of the English fugitiues, by the Spaniard.

*STC 15563. by T. Scarlet f. J. Drawater. Lewkenor, Sir Lewis. A discourse of the vsage of the English fugitiues, by the Spaniard.

281

Framed device representing Opportunity standing on a wheel which floats in the sea, plus a motto. This device was employed by J. Danter from 1592 to 1597, when he passed the device to Simon Stafford in 1599. G. Purslowe took on the device in 1614 and last used it in 1630.

*STC 3665. by J. Danter, sold by W. Barley. Breton, Nicholas. Marie Magdalens loue.

*STC 19775. by J. Danter. Perry, Henry. Eglvryn Phraethineb. Sebh, dosparth ar retoreg.

*STC 22679. by [J. Danter] f. T. Gosson. Smith, Henry, i. Single works. The lawiers question. [Three sermons.] Tp. and sig. D¹, H¹.

283

Framed device of a rose, a gillyflower and another flower on one stalk, with a motto and the initials R. I. R. Jones used the device from 1592 to 1615, when it passed to W. Jaggard. I. Jaggard took the device in 1623 until 1627, when R. Cotes possessed it. The last printing was 1648.

*STC 4999. by R. Jones. Chappell, Bartholomew. The garden of prudence.

*STC 5738. by R. Jones. Copley, Anthony. Wits fittes and fancies; also Loves owle.

*STC 6403. by R. J[ones]. f. C. Burby. Day, Angel. The English secretorie. Sig. 2K⁴.

*STC 12096. by R. Jones. Gosson, Stephen. Quippes for vpstart newfangled gentlewomen, etc. Sig. A².

*STC 15695. by [P. Short f.] R. Jones. Lipsius, Justus. Two bookes of constancie. Sig. R⁴.

*STC 19337. by R. Jones. Parry, Robert. Moderatus, the most delectable & famous historie of the blacke knight. Sig. X³.

STC 21535. by R. Jones. Sabie, Francis. The fisshermans tale: of the famous actes of Cassander a Grecian knight.

STC 21536. by R. Jones. Sabie, Francis. Flora's fortune. The second part of the fisher-mans tale. Tp. and sig. G¹.

*STC 21537. by R. Jones. Sabie, Francis. Pans pipe, three pastorall eglogues, in English hexameter. Tp. and sig. E¹.

*STC 22885. by [J. Danter a. P. Short f.] R. Jones. Smythe, Sir John. Instructions, obseruations and orders mylitarie.

*STC 23379. by [J. Danter f.] R. Jones. Stubbes, Phillip. The anatomie of abuses.

290

Device of a flower vase with a sun above it and the Arms of London below. Two empty ovals at the sides. This device was used first by E. Alde from 1592 until he passed it to Elizabeth Alde in 1628. In 1635-6, the device came to R. Oulton, who last employed it in 1637.

*STC 3125. by [E. Alde] f. W. Blackwell. Blanchardine. The moste pleasaunt historye of Blanchardine and the faire Eglantine.

292

Framed device of a man standing with hands upraised and receiving a book and a wheat sheaf from the clouds. At his feet are two birds labelled "peace" and "plentie" in addition to a motto. J. Windet had this device from 1592 until 1611, when he passed it to W. Stansby, who passed it to R. Bishop in 1634-8.

*STC 1467. by J. Windet. Barnes, Barnabe. A diuine centurie of spirituall sonnets. Sig. H³.

*STC 11276. by J. Windet. France. The historie of France. The fovre first bookes. Sig. 2I.

293

Device has Mercury's hat and caduceus with two cornucopias and sea scape. G. Bishop or R. Barker used this device as early as 1592 until he passed it to the Eliot's Court Printing House about 1594. The device was apparently taken to Eton by M. Bradwood. Edward Griffin possessed the device in 1615-16 and probably passed it to J. Haviland in 1621.

*STC 4511. by E. Bollifant pro S. Waterson. Camden, William. Institutio graecae grammatices compendiaria in vsum regiae scholae Wesmonasteriensis.

294

Framed device of a fleur-de-lis with two cherubs and I. W. J. Wolfe owned this device from 1593 to 1599. The later ownership of the device is uncertain. It is possible that it passed from Wolfe to J. Roberts and later to J. Wright or J. Windet.

*STC 7525. by J. Wolfe. Edwards, Thomas. Cephalus and Procris.

*STC 17943. by [J. Windet f.] J. Wolfe. Minadoi, Giovanni Tommaso. The history of the warres betw. the Turkes a. the Persians.

*STC 21788. by [T. Scarlet f.] J. Wolfe. Saviolo, Vincentio. V. Saviolo his practise. In two bookes. Tp. and sig. 0¹.

*STC 21789. by [J. Orwin] f. W. Mattes. Saviolo, Vincentio. V. Saviolo his practise. In two bookes. Sig. O¹.

*STC 22955.7. by [J. Windet f.] J. Wolfe. Southwell, Robert. Saint Peters complaint, with other poemes.

*STC 22957. by [J. Windet f.] J. Wolfe. Southwell, Robert. Saint Peters complaint, with other poemes.

295B

Ornament of two men blowing horns. The initials I. D. in the centre. (B) Initials left out, oval blank. The device was first used by J. Danter from 1592-5 but passed to R. Jones around 1595. S. Stafford received the device in 1599 and used it to 1609.

*STC 3665. by J. Danter, sold by W. Barley. Breton, Nicholas. Marie Magdalens loue. Sig. F².

296

Ornament having a tiger's head in the centre, and a motto. This ornament was used by P. Short and W. Ponsonby in 1595 and probably passed to H. Lownes in 1604. R. Young took the device from 1630-7.

STC 19988. by P. S[hort]. f. W. Ponsonby. Platt, Sir Hugh. A discoverie of certaine English wants.

297

Device of a phoenix in flames with a motto and the initials C. B. This device was used by C. Burby from 1594-6.

*STC 6403. by R. J[ones]. f. C. Burby. Day, Angel. The English secretorie. Sig. 2S⁴.

299

Framed device of Truth being scourged by a hand from the clouds. Between her feet are the initials T. C., and the device has a motto. T. Creede used this device from 1594 to 1614.

*STC 1343. by T. Creede, sold by W. Barley. Banchieri, Adriano. The noblenesse of the asse. Sig. H³.

*STC 20002. by T. Creede, sold by W. Barley. Plautus, Titus Maccius. Menaecmi.

*STC 21086. by T. Creede. Roberts, Henry. Pheander, the mayden knight.

*STC 21088. by T. Creede, sold by W. Barley. Roberts, Henry. The trumpet of fame.

*STC 21528. by T. Creede. S., W. The lamentable tragedie of Lochrine, the eldest sonne of king Brutus.

*STC 22534.5. by [T. Creede] f. W. Ponsonby. Sidney, Sir Philip. An apologie for poetrie.

*STC 22535. by [T. Creede] f. W. Ponsonby. Sidney, Sir Philip. The defence of poesie.

*STC 23077. by T. C[reede]. f. W. Ponsonby. Spenser, Edmund. Colin Clovts come home again.

*STC 25782. by T. Creede, sold by W. Barley. Wilson, Robert. The pedlers prophecie.

300

Framed device of an open book with light shining from the clouds in addition to a motto. This device was used by the Deputies of C. Barker, G. Bishop, R. Newberry and R. Barker from 1595 to 1599 when it probably passed to R. Barker. The device's last use was in 1624.

*STC 2166. by Deputies of C. Barker. Bible, English. The bible, etc.

STC 23451. by Deputies of C. Barker. Sutcliffe, Matthew. An answere vnto a certaine caluminous letter published by M. J. Throkmorton.

301

Device of a ling and honeysuckle, with N. L. N. Ling used the device from 1595 to 1607.

STC 18375. by T. C[reede]. f. N. Ling. Nash, Thomas. Pierce Penillesse his supplication to the diuell.

302

Framed device of a tree broken by the wind and the initials T. M. This device was used by T. Millington in 1595-7.

STC 21006. by P. S[hort]. f. T. Millington. Richard, Duke of York. The true tragedie of Richard duke of Yorke, and the death of good king Henrie the sixt.

304a.

Framed device of a death's head, hour-glass, scythe and a circle above it containing a skull. In addition to a motto, an oval at the bottom contains the initials W. B. (a) is as described. W. Barley used the device from 1595 to 1601, when the history of the device is obscure until A. Mathewes took it over in 1633. M. Parsons used the device from 1635-9.

*STC 12925. by A. I[effes]. f. W. Barley. Hasleton, Richard. Strange and wonderfull things happened to R. Hasleton in his ten yeares trauailes.

STC 12960. by A. J[effes], sold by W. Barley. Hawkins, John, of Crawley. A salade for the simple.

STC 14068.5. by (?) f. W. Barley. I., T. A world of wonders, etc.

*STC 25153. by A. I[effes]. f. W. Barley. Webbe, Edward. The rare and most wonderfull things which E. Webbe hath seene.

305

A rake, hay-fork, and scythe in addition to a motto. This device or emblem was used by T. East from 1595 to 1600.

STC 18116. by T. Este. Morley, Thomas. Of T. Morley the first booke of balletts to five voyces. 5 tps.

*STC 18118. by T. Este. Morley, Thomas. Di T. Morlei il primo libro delle ballette a cinque voci. 5 tps.

312

Framed device of Time bringing Truth to light, with a motto and the initials R. S. R. Smith used this device in 1595 and passed it to W. Wood in 1598. A. Mathewes took the device at an unknown date.

STC 4985. by J. R[oberts]. f. R. Smith. Chapman, George. Ouids banquet of sence, a coronet, etc. Sig. I³.

*STC 17347. by J. R[oberts]. f. R. Smith. Markham,

Gervase. How to chuse, ride, traine, a. diet horses.
Also a discourse of horsmanship. Tp. and sig. P³.

*STC 17385. by J. Roberts f. R. Smith. Markham,
Gervase. The most honorable tragedie of Sir R. Grinuile,
knight. Sig. A⁸.

378B

Device or ornament of a woman's head with cornucopias
and the initials A. H. This device was used by A. Hart
from 1611 to 1621. (B) has the initials dropped.

*STC 17176.3. by R. Field. Macropedius, Georgius.
Methodus de conscribendis epistolis. Sig. Q⁸.

379B

A mask with rings and the letters A. H. below. A. Hart
used the device from 1613 to 1619; however, the use of
this device before this time and without the initials
suggests that it might have been a cast ornament. (B)
No initials.

*STC 585a. by S. Danter f. T. Man. Andrewes, Bartimaeus.
Certaine very worthy sermons upon the fifth chapter of
the Songs of Solomon. Sig. A⁵, H⁶.

*STC 3665. by J. Danter, sold by W. Barley. Breton,
Nicholas. Marie Magdalens loue. Sig. C¹, F¹.

*STC 12321. by J. Danter f. W. Jones. Greenham, Richard.
A most sweet and assured comfort. Sig. I⁸.

*STC 14707. by [J. Danter] f. W. Barley. Johnson, Thomas,
Translator. Cornvopiae, or diuers secrets. Tp. and sig. F⁴.

*STC 17003. by J. Legate. Lycophron. Lycophonis
Chalcidensis Alexandra.

*STC 19545. by J. Danter, sold by R. Hancock a. J. Hardie.
Peele, George. The old wiues tale.

*STC 19775. by J. Danter. Perry, Henry. Eglvryn Phrae-
thineb. Sebh, dosparth ar retoreg. Sig. A², 2F².

*STC 20058. by J. Legate. Plutarch. [De recta audiendi
ratione.]

*STC 20599. by J. Legate. Racster, John. De hypocritis

vitandis. Sig. *4.

*STC 21294. by J. Danter f. T. Gosson, Rome. Newes from Rome, Venice, and Vienna. Sig. C³, B⁴.

*STC 22679. by [J. Danter] f. T. Gosson. Smith, Henry, i. Single works. The lawiers question, etc. Sig. C³.

App. 6

Device or an emblem of a gnomon rising from the sea with a motto, "Sibi conscia recti."

STC 4985. by J. R[oberts]. f. R. Smith. Chapman, George. Ouids banquet of sence; a coronet, etc.

Unknown Devices

1

Bordered device of an oval compartment with a woman holding two swords, standing on a globe. The globe is floating on water which has a coastline for background. Inside the globe is a picture of a city. The motto is "For Tvna."

*STC 11208a. by (?) f. H. Kyrkham. Foulface, Phillip, pseud. Bacchvs bovntie; by Phillip Foulface of Ale-foord.

2

This device is square with an oval compartment, which has a woman holding a mask on a stick while sitting on a tree. The motto is "Qvel cre mi molestava accendo et ardo."

*STC 6403. by R. J[ones] f. C. Burby. Day, Angel. The English secretorie. Sig. 2S².

3

This device is square and bordered with the words "O wormes meate: O Froath: O Vanitie: Why art thov so insolent." Inside the border of words is another square with a man standing and a man on a rearing horse in the centre. Near the men, a skeleton is lying on the ground.

*STC 21788. by [T. Scarlet] f. J. Wolfe. Saviolo, Vincentio. V. Saviolo his practise. In two bookes. Sig. K³.

*STC 21789. by [J. Orwin] f. W. Mattes. Saviolo, Vincentio. V. Saviolo his practise. In two bookes. Sig. K³.

APPENDIX D

TITLEPAGE BORDERS, 1595

All the titlepage borders which appear in the extant publications of 1595 are listed below according to 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 in 1932. Unless stated otherwise, the border appears on the titlepage of the publication. An asterisk (*) preceding the STC number indicates that the publication is not listed by McKerrow and Ferguson as one using that border.

MF 76 π (B) = Device 116B

A compartment with the Royal Arms at the top, termini at the sides and, below, a tablet with a boy waking another, the rising sun and a motto. π (b) has the motto cut out. J. Day used this border from 1551 to 1585. In 1586, J. Wolfe and J. Windet used the border for the printing of works belonging to the assigns of R. Day until 1604, when J. Windet used it for the Company of Stationers. T. Snodham used the border in 1622.

STC 2489. by J. Windet f. the assigns of R. Day. Bible, English, Psalms, Metrical Versions, i. Sternhold and Hopkins. The whole booke of psalmes. Collected, etc.

MF 85 = Device 133

A Renaissance compartment with a medallion of Lucretia at the foot. T. Powell employed this border in his

printing from 1556 until 1572 when it passed to J. Charlewood, who used it until 1595, when he passed it to J. Roberts. In 1611, W. Jaggard took the border and last used it in 1614.

*STC 6715.2. by J. Roberts. Dering, Edward. A short catechisme for housholders.

MF 140 = Device 162

A compartment with the Royal Arms above; the crest of Lord Burghley and a beehive below. At the foot are the initials H. D. and in the centre a star. H. Denham began using this border in his publications in 1573. In 1595, J. Windet began a series of different printers using this border until 1614; however, the initials of H. Denham are retained, suggesting that he was in fact the sole owner of the border.

STC 11276. by J. Windet. France. [Anonymous publications.] The historie of France. The fovre first bookes.

MF 147π (B) = Device 168B

A compartment with a cherub's head at the top; flowers and fruit in the corners and a mermaid below. (B) has the mermaid cut away. H. Bynneman used the border from 1574 to 1583 when he passed it to H. Denham. Denham passed the border to C. Yetsweirt in 1594 and it passed to T. Wight and B. Norton in 1599. They used the border until 1605 when it was used by members of the Company of Stationers and Eliot's Court Press until 1634.

STC 20838. by J. Yetsweirt f. C. Yetsweirt. Registrum. [Ed. W. Rastell.] Registrum omnium breuium tam originalium quam iudicialium.

MF 160π (B) = Device 230B

A compartment with the Royal Arms between Fame and Victory at the top. The Stationers' Arms, a lion and a dragon are below, with a sill containing the initials H. B. (B) has the B initial cut out and a D inserted. H. Bynneman used the border from 1580 until 1583 when he passed it to H. Denham. P. Short and R. Yardley took the border in 1588-9; however, Short used it exclusively from 1592 to 1600. After this date, the Company of Stationers used the border to 1637.

STC 13658. by E. Allde. Homilies. [Book I.] Certaine

sermons or homilies, etc.

STC 13674. by E. Alde. Homilies. [Book II.] The seconde tome of homilies.

MF 165 Π (a) = Device 221a

A compartment with the Royal (Queen's) Arms at the top, Fides and Humilitas at the sides, the ensigns of the four evangelists at the corners, and a tiger's head below. (a) is figured as described. C. Barker used this border from 1579 until his Deputies took it over in 1588. The border passed in 1599 to R. Barker who used it in conjunction with J. Bill and B. Norton until 1639.

*STC 10106. by [Deputies of C. Barker]. England, Church of, Injunctions. Iniunctions geuen by the Queenes maiestie. A. D. 1559.

*STC 10107. by [Deputies of C. Barker]. England, Church of, Injunctions. Iniunctions geuen by the Queenes maiestie. A. D. 1559.

*STC 10108. by [Deputies of C. Barker]. England, Church of, Injunctions. Iniunctions geuen by the Queenes maiestie. A. D. 1559.

*STC 10131. by Deputies of C. Barker. England, Church of, Visitation Articles, General. Articles to be enqyred in the visitation, in the fyrste yeare of Elizabeth. Anno. 1559.

MF 168 Π (a)

A compartment with the Arms of Elizabeth I at top supported by a lion and a dragon. Baskets of fruit appear at the upper corners and bunches of fruit at the lower corners. (a) with the Arms of Elizabeth as figured. Christopher Barker used this border as early as 1580 and passed it to his Deputies in 1588. Robert Barker last used the border in this form in 1602.

STC 2165. by Deputies of C. Barker. Bible, English. The bible, etc.

MF 176 (b)

A compartment with at head, IHS: at sides, four female figures: at foot a skeleton rising from the tomb. (b) The footpiece only. Henry Denham used this border first

in 1582 and he passed it to Simon Waterson with Peter Short in 1595. Waterson passed the border in 1609 to Humphrey Lownes, who used it with Matthew Lownes until 1617.

STC 6244. by P. Short f. S. Waterson. Daniel, Samuel. The first fowre bookes of the ciuile wars. (b) Sig. Nⁱ.

MF 177

A compartment with, at head, IHS in a circular glory, at sides four female figures kneeling and at the foot, a skull looking to the right. H. Denham used this border in 1582 until P. Short received it in 1595. From 1609 to 1627, H. Lownes used either the head or foot piece alone.

STC 6244. by P. Short f. S. Waterson. Daniel, Samuel. The first fowre bookes of the ciuile wars betw. the two houses of Lancaster and Yorke. (The fyft book.)

MF 182

A compartment with, at the head, IHS and two birds; at the sides, four women kneeling; in the centre, wreaths and at the foot, a skull looking straight forward and two birds. P. Short owned this border from 1594 until 1611, when H. Lownes began using the head piece only.

STC 15695. by [P. Short f.] R. Jones. Lipsius, Justus. Two bookes of constancie.

MF 184

A compartment with, at head, IHS in centre, a lion and dragon at ends; [sidepieces not found;] at foot a skull looking to the left and baskets of fruit. (a) The head-piece only; (b) The footpiece only. Simon Waterson with Peter Short first used this border in this publication of 1595. In 1606, Waterson used the border in conjunction with Humphrey Lownes, who began using this border in collaboration with Matthew Lownes from 1609 until 1623.

STC 6244. by P. Short f. S. Waterson. Daniel, Samuel. The first fowre bookes of the ciuile wars. (a) Sig. G²; (b) Sig. B^I.

MF 187 (a)

A compartment having, at head, a flying cherub in the centre and grotesque masks at the ends; [sidepieces not

found;] at foot a cherub's head above the tablets of the Law. (a) The headpiece only. Simon Waterson used this border first with Peter Short in 1595. In 1609, Humphrey Lownes took the border in conjunction with Matthew Lownes until 1617.

STC 6244. by P. Short f. S. Waterson. Daniel, Samuel. The first fowre bookes of the ciuile wars. (a) Sig. S⁴.

MF 197

A compartment with Mars, Jupiter and Neptune at the top, the Sun and Moon on the right side and Mercury and Venus on the left side. At the foot are two men with an armillary sphere between them. From 1583, R. Watkins and J. Roberts used this border exclusively and only for almanacks. The Company of Stationers continued this practice from 1604 to 1607.

STC 434. by R. Watkins a. J. Roberts. Dade, J. A new almanack a. prognostication for 1595.

STC 451. by R. Watkins a. J. Roberts. Gray, W. An almanacke a. prognostication for Dorchester.

STC 525. by R. Watkins a. J. Roberts. Watson, R. A new almanacke a. prognostication for 1595.

STC 526. by R. Watkins a. J. Roberts. Westhawe, R. An anmanacke and prognostication made for the yeere 1595.

MF 203 Π (a)

A compartment with the Tetragrammaton at top between two cherubs, a hand holding a book bearing on the cover the words "Verbvm Dei Manet in Aeternv̄": at sides crowned rose and fleur-de-lis and the letters ER crowned: at foot two cherubs. (a) With ER as figured. Borders used by C. Barker in 1583 and passed to his Deputies in 1588. R. Barker used this border last in 1602.

STC 2167. by Deputies of C. Barker. Bible, English. The holy bible.

MF 209

A compartment having at the top an armillary sphere between the Sun and Moon. At the sides, the planets Saturn, Mars and Mercury are on the left and Jupiter and Venus on the right with the astronomical characters for

the signs of the Zodiac scattered amongst the planets. Below, an astrolabe and cross-staves are between two persons taking astronomical observations and a foot-piece signed G. B. R. Watkins and J. Roberts used this border exclusively from 1588 to 1601 and again only for almanacks.

STC 445. by R. Watkins a. J. Roberts. Frende, Gabriel. A doble almanacke with a prognostication for 1595.

STC 525. by R. Watkins a. J. Roberts. Watson, R. A new almanacke and prognostication for 1595.

MF 210

A compartment with the Royal Arms at the head and at the sides, the crest and arms of the Cecil family. The lower corners have the arms of the town of Cambridge. J. Legate used this border from 1589 until 1615 when N. Okes had the border. In 1633, J. and R. Norton used the device to 1649.

STC 19742. by J. Legate. Perkins, William. A salue for a sicke man.

MF 212

A compartment with a boar passant and the crest of the Sidney family at the top. At the sides, an Arcadian shepherd and an Amazon and at the bottom, a boar approaching a bush with a motto. From 1593 until 1611, W. Ponsonby used this border. M. Lownes used the border to 1625 when he passed it to R. Young who used it to 1638.

STC 17162. by T. Creede f. W. Ponsonby. Macchiavelli, Niccolo. The Florentine historie.

MF 213

A compartment of delicate scrolls and spirals. R. Watkins and J. Roberts used this border from 1595 until 1606 when the Company of Stationers took it to 1616.

STC 423. by R. Watkins a. J. Roberts. Buckminster, Thomas. An almanacke and prognostication for the yeere one thousand, fiue hundred, four score, and fifteene.

STC 451. by R. Watkins a. J. Roberts. Gray, W. An almanacke of doble accompt, with a prognostication for Dorchester, 1595.

STC 526. by R. Watkins a. J. Roberts. Westhawe, R.
An anmanacke and prognostication made for the yeere
1595.

MF 214

A compartment with the Arms of London at the top and the initials I. W. at the sides. The bottom has a fleur-de-lis seeding. J. Wolfe used this border from 1595 to 1602 when it passed to R. Waldegrave. In 1604, E. Alde used the border to 1631 when W. Jones took it over until 1637.

*STC 4946.8. by J. Wolfe. Chamberlaine, Bartholomew.
The passion of Christ and the benefits thereby.

*STC 16717. by [J. Windet f.] J. Wolfe. London, Orders
and Regulations. The lawes of the market.

MF 215

A compartment with a stag's head and two naked boys at the top. To the left on the side is Minerva with an owl and to the right side is Diana with a quiver. At the foot, a scene with Diana bathing and Acteon as a stag. Also at the bottom are two rabbits and the initials W. R. J. Windet used this border in 1594 until 1608 when it passed to W. Barley. W. Stansby used the border from 1611 to 1625.

*STC 1467. by J. Windet. Barnes, Barnabe. A diuine
centurie of spirituall sonnets.

STC 23650. by J. Windet f. G. Bishop. Taffin, Jean.
The amendment of life, in fower bookes.

Unknown Borders

1

In the middle of the headpiece is a winged man holding two horns and having a fleur-de-lis bottom from the waist. On either side of the man are two tasselled shades hanging down. On the left side is David under the shade with a harp looking to the left and on the right is Moses under the shade holding tablets looking to the left. At the feet of each of the two prophets is a lantern burning fire. Under the lanterns are two devils in each corner of the footpiece pointing towards the centre. The middle of the footpiece has a blank oval with a winged head

resting on it.

*STC 19711. by [J. Orwin] f. J. Porter a. J. L[egate].
Perkins, William. The fovndation of christian religion.

APPENDIX E

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