

BOOKS AND READERS, 1594

A Survey and Analysis of all
Books Printed in England
or in English Abroad
during the year 1594

by

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SYNOPSIS

BOOKS AND READERS, 1594

The purpose of this thesis is to investigate critically the extant books printed in 1594, to discover their nature, scope, and variety, and to determine why and how they were written and published. Much stress has been given to this latter purpose. The books are, therefore, discussed within a framework of the cultural conditions which produced them as the English mind is reflected in the books that were printed.

Two movements, both well established in England by the end of the sixteenth century, one intellectual, the other religious, dominate the cultural scene. The Renaissance humanist movement greatly influenced the literature of the time. The individualism and the national pride of Englishmen, which it nurtured, for instance, is a constantly recurring theme in the publications for the year. Hence, wherever the influence of the movement is felt, it is analyzed at some length.

The Protestant Reformation movement also profoundly affected the country's literature. It was responsible, for example, for the anti-Catholic feeling current in England--an attitude dominating the books for the year. When

applicable, particular reference is made to the effect of this movement on the year's works.

The writings of the time also took place within the context of the traditions and customs which Englishmen had inherited from the past. Their religious belief in a Christian scheme of sin and salvation, and their world concept of a divinely ordained cosmos with a vertical hierarchy of a chain of being and a system of correspondences permeate all the publications. They are examined in this light.

Many dissensions and disputes triggered by leading religious and literary figures prevailed during these times. They are reflected and even pursued in the publications. The Martin Marprelate religious controversy, the Bishop Jewel religious challenge, the Nash-Harvey literary dispute all resulted, for instance, in much of the writing of the period. An effort is made to draw attention to relationships and their implications.

Along with the dissension, however, a great deal of positive thinking was diffused throughout the works as writers praised each other's achievements and noted their contributions to the development and improvement of such areas as law, navigation, and geographical discoveries. Whenever possible, their references are noted.

The role of the stationers--the printers, publishers and booksellers involved in the production and marketing of these works--has also been carefully examined. Their role cannot be underestimated in Elizabethan times. Attempts have

been made to give insights into the complexity and importance of the stationers' industry as it operated during the period.

If some areas seem to have a greater concentration of interest, it can be blamed on the human factor of personal attachments and attractions. Despite such personal interest, an honest effort has been made to treat all aspects of this study fairly.

In conclusion, an attempt has been made to capture the all-encompassing vitality and drama of the Elizabethan ethos.

INTRODUCTORY NOTES

This study has been chiefly based upon the books listed in the Short-Title Catalogue¹ and upon a chronological listing at the Harvard University Library in Cambridge, Massachusetts, as publications having been printed between 1 January, 1594, and 31 December, 1594. It has been augmented by additional entries found in the works of A. F. Allison and D. M. Rogers,² W. W. Bishop,³ David Ramage,⁴ and Eustace Bosanquet.⁵

The co-operation of many librarians has made this work possible. Without the help of Dr. George Merrill who directed the thesis, this study would have been impossible. I am indebted also to Dr. Amédée Scholl who assisted me in the problems relating to translations of the foreign language publications, and to Lakehead University for a grant which

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

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

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

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

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

helped me do research at the libraries of the British Museum, the British and Foreign Bible Society, Westminster Abbey, Oxford and Cambridge Universities, Lincoln Cathedral, and Edinburgh University.

In order to conserve space throughout this study, two reference books have been abbreviated (1) the Short-Title Catalogue has been abbreviated as STC, and (2) 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 referred to as "Arber" or S.R. or as the "Stationers' Register".

BOOKS AND READERS, 1594

INTRODUCTION

The title of this thesis and its basic format are modelled upon a study by Dr. Corinne H. Rickert for her doctoral dissertation for the University of Birmingham in 1954, entitled Books and Readers, 1598-1600, and by a subsequent similar study Books and Readers, 1586 and 1587, carried out by Dr. George J. Merrill for his doctoral dissertation for the University of Birmingham, 1963.

The major source for determining the books published in 1594 which comprise the basis for this survey was the chronological catalogue of STC entries, located at Harvard University. Supplementary material was derived from the sources mentioned in the preceding section entitled "Introductory Notes".

This thesis, therefore, is a summary of my survey of the books now extant from the year 1594. Many are no longer extant. A check through Arber's edition of the Stationers' Register shows that sixty out of eighty-one book entries for 1594 still exist, about seventy-four per cent of the total originally entered. The number of extant publications includes all books entered during the year whether or not the book happened to be printed that year. In many cases books which were entered in the Stationers' Register were not printed at the time of entry.

When the twenty-one missing entries of 1594 are distributed by subject matter and added to the respective totals of the year's extant work, the percentages remain roughly the same.

Three other works listed in the Short-Title Catalogue have been redated to years other than 1594¹; one has been lost from the British Museum by bombing during World War II², and one cannot be accounted for.³

A total of 202 publications, representing all English works still extant from 1594, is considered in this thesis. These works have been organized into categories, under general headings according to content. The headings are necessarily wide in scope, because they are only intended to give the reader a very general picture of the content contained. Each large category is described within the framework of history and/or cultural conditions. Each has been further divided into smaller sub-divisions which treats the material more specifically and completely.

Basically the publications have been separated into religious and non-religious works. Over forty per cent of the total number of publications are of a religious nature.

1. 13130a to 1595 for although imprint says 1594, internal dating seems to indicate printing would actually have been completed early in 1595.

18654 to 1591 because of title-page imprint.

20428 to 1576 see footnote 1, p. 169.

2. 24898.

3. 4474. Authorities at Cambridge and Oxford Universities could not find anything for 1594 in the Cambridge University Act. verses.

Since this large category includes all books that are predominantly religious in theme and sentiment, it includes an assortment of Bibles, church regulations, sermons and treatises, to instruct, inform, and edify the English Protestant reader. It also includes religious lyrics with moral messages for him; news pamphlets of a religious nature, and even a piece of religious fiction satirizing the papacy to delight him.

Although not strictly "religious", the remaining books are nevertheless all written within a Christian context. Since the politics and religion of the day were inseparable, books on government and law normally related their civil and temporal laws to canonical and natural or divine laws; philosophic books discuss a Christian cosmos and Christian ethics; educational books teach a Christian moral code and even such household reference books as almanacs and cook books are written within a Christian framework.

The literature--the drama, poetry and prose fiction--speaks within an English Christian idiom. Indeed, the aggressive nationalism that prevailed was welded from the English hatred of all things that smacked of popery, Spain, and the foreign tongues like Latin and Italian. In actual fact, it was the Protestant Reformers' hatred of the Romish Latin that hastened and clinched the victory of the English language as the medium of written expression. Hence, there was strict censorship, because the very survival of England as a nation, and its cultural elements depended upon its resistance to the Roman Catholic theology.

A comparison of the number of publications in each category reveals significant information. Next to the books strictly religious in character are those in the category entitled "the Arts" for want of a better collective term. This grouping contains slightly over a quarter of the total number of publications. Included in this section are anthologies of poetry, editions of drama, and volumes of prose fiction. It is interesting to note the Englishman's love of reading for pleasure and profit since the literature of the period was supposed to delight through the moral code and its readers were supposed to apply the messages to their daily lives.

Books listed under the heading "Education and Learning" comprise the third largest category. A little over an eighth of the total production of the year is found in this section. The motley character of the books in this category could be challenged, since there are dictionaries and grammars, books on philosophy and medicine, on astronomy and history, on arithmetic and military science. But each book serves an educational purpose whether it is a "school text-book" or a "home reference" nature. On these grounds, the inclusion of each publication in this broad division is justified.

The next category is that headed "Law and Government". The books in this division comprise slightly less than an eighth of the total number of extant publications. This is understandable when one considers the specialized nature of the books in this category. In fact, on the surface, it is surprising that so many books of this type were printed, but,

in essence, England during this period was an extremely litigious country. Included within this category are law books in the widest sense--guide books on legal administration, theoretical books on political philosophy, and the nation's proclamations.

The smallest category of books represents a figure considerably less than one-tenth of the total number of publications. This is the category titled "News Pamphlets". Included in this final grouping are pamphlets of both domestic and foreign interest. If news pamphlets of a religious nature were included in this grouping, the total number in this category would rise to a figure closer to one-tenth of the total production.

TABLE I
PROPORTION OF BOOKS BY SUBJECT MATTER

<u>Content of Book</u>	<u>Number of Items</u>	<u>Percentage</u>
Religion	83	41.1%
Treatises, Doctrinal and Homiletic	(27)	
Devotional Literature	(19)	
Sermons	(15)	
News Items	(6)	
Religious Lyrics	(5)	
Church Regulation and Administration	(4)	
Religious Fiction	(1)	
Miscellaneous	(6)	
The Arts	53	26.2%
Poetry	(27)	
Drama	(19)	
Prose Fiction	(7)	
Education and Learning	34	16.8%
Philosophy	(7)	
Physical Sciences	(4)	
Medicine	(4)	
Dictionaries and Grammars	(4)	
History	(3)	
Agriculture	(3)	
Home Reference and Husbandry	(3)	
Music	(2)	
Military Manuals	(2)	
Arithmetic	(1)	
Physical Education	(1)	
Law and Government	22	10.9%
Law Manuals	(8)	
Proclamations	(7)	
Political Theory	(3)	
Special Legal Treatises	(2)	
Statutes	(2)	
News Pamphlets	10	4.9%
National	(4)	
International	(6)	
Total	202	99.9%

CHAPTER I

RELIGION AND THEOLOGY

Religious works dominated the publishing scene in 1594. In sheer volume alone, they exceeded all other categories of printed material. A total of 83 publications, a figure which represents 41.1% of the total output of 202 publications, was strictly devoted to religious and theological subject matter.

Renaissance humanists of the period viewed the relationship of the individual Christian to God and Church in a new perspective, which changed the relative importance of God, man, and the universe. Man and his world was no longer merely subordinate to God and His world. The high classical ideals of the perfectibility of man and the supremacy of the intellect could be merged with Christian humility and Biblical doctrine. This attempt to synthesize Christian and Greek virtues causes much confusion because they stem from opposite interpretations of Man's origin and destiny. Many Protestant Reformers found this harmony untenable.

But they shared with the Humanists a common enthusiasm for a return to original sources and critical scholarship. The original source for Christianity was the Bible, hence Protestant Reformers encouraged the study of Greek and Hebrew for the proper study of the New and Old Testaments in the

original. One of their major approaches to commentaries and interpretations was on philological grounds. In fact, they challenged the "universal" church in terms of original texts: the Scriptures and the patristic writings of the early church fathers, especially Paul and Augustine.

Despite their conflict with the Renaissance humanists and with the church of Rome that caused English Christians to fight among themselves, Protestant Englishmen were still very much preoccupied with the salvation of their immortal souls and with living a good Christian life. Guides to these ends were best sellers.

A multitude of these works were published in 1594. That they contained obstreperous, learned divines bickering and wrangling over doctrinal subtilities, theological intricacies and liturgical practices, clergymen with Puritan leanings squabbling over vestment, incense, candles, pilgrimages and indulgences, preachers ranting and railing against Papists, Jews, Turks, Mohammedans, Atheists, and Anabaptists, Spaniards, and Italians was of no consequence. Learned divines and ordinary preachers reminded their parishioners of the greatness of their Queen and country, recalled the actions of earlier martyrs and the words of their religious leaders.

Printing presses provided these Elizabethans with Bibles and Psalters; their own prayers for every emergency; their own books on church administration. The sermons they had heard in church were frequently available, and for those interested in learned religious debate, all sorts of treatises were also printed.

To facilitate study, all this material has been divided into more or less arbitrary divisions although some of the material naturally falls into definite categories. The groups included as religious lyrics, religious fiction, church regulation and administration and news items are self-explanatory.

Other categories are not so obvious and require explanation since other standards of separation might just as easily apply. Sermons have been grouped together because of their oral nature. Treatises, many of which have the same material as sermons, but are not written for oral delivery constitute another category. Devotional books such as Bibles, Psalters, liturgies, catechisms, manuals of instruction and moral maxims have been arbitrarily put together in a separate section.

A section marked "Miscellaneous" was formed to accommodate those publications which did not fit into any of the other categories.

It is interesting to note that of the eighty-three religious publications, only fourteen were printed in Latin, a very small figure when one realizes that theology was the stronghold of Latin.

TABLE II
DISTRIBUTION OF THEOLOGICAL PUBLICATIONS BY TYPES

<u>Type of Publication</u>	<u>Number</u>	<u>Percentage of Total</u>
Treatises	27	32.5
Theological - Philosophical		
Church of England	(2)	
Doctrinal-Polemical Controversy		
Roman Catholic vs. Protestant	(4)	
Biblical Exegetical	(8)	
Homiletic - Protestant writers	(9)	
- Roman Catholic writers	(4)	
Devotional	19	22.9
Bibles	(5)	
Psalters	(5)	
Liturgies and Prayers	(4)	
Manuals of Instruction	(3)	
Catechisms	(1)	
Moral Maxims	(1)	
Sermons	15	18.1
News Items	6	7.2
Domestic	(3)	
Foreign	(3)	
Religious Lyrics	5	6.0
Church Regulation and Administration	4	4.8
Religious Fiction	1	1.2
Miscellaneous	6	7.2
	—	—
Total	83	99.9

TABLE III
 DISTRIBUTION OF THEOLOGICAL PUBLICATIONS
 BY LANGUAGE

<u>Language</u>	<u>Number</u>	<u>Percentage of Total</u>
English	68	81.9
Translations		
from French	(3)	
from Latin	(2)	
from High Dutch	(1)	
from Italian	(1)	
Latin	14	16.9
Spanish	1	1.2
	<hr/>	<hr/>
Total	83	100.0

TREATISES

Twenty-six treatises, 31.7% of the total output of the religious productions for the year, are included in this category. Intellectual in nature, anti-Catholic in sentiment, generally designed for educated, sophisticated readers, they are, (with the exception of the fourth basic type) more explanatory than moralistic. They are subdivided into four basic types (1) those which are philosophical-theological in nature, (2) those which are doctrinal-polemical in nature, (3) those which are Biblical exegeses, and (4) those which are homiletic in nature.

PHILOSOPHICAL-THEOLOGICAL PROTESTANT

Two books are entered in this category because of their support of the policy of Elizabeth's church. Elizabeth had the reconstruction of the political and religious ruins of Henry VIII, Edward VI, and Mary. Her church was in dire need of an intellectual champion to supply her with a moral and political philosophy rather than a theological one.

That champion emerged in the person of Richard Hooker, theologian, whose first four books Of the lawes of ecclesiastiall politie¹ appeared in 1594. Out of the long and bitter controversy over the government of the church in sixteenth century England, it emerged to help formulate the intellectual concepts of Anglicanism, and provide a definitive statement of the main position of the Anglican Church.

1. 13712.

Hooker defends the episcopal hierarchy in the Church of England against the Puritan view that no organization or authority in the church was valid unless it was based clearly and specifically upon the Bible, on the grounds that the natural law discovered by the use of reason is another guide besides divine revelation given to men for organizing and administering the church. He states: "to measure by any one kind of law all the actions of men were to confound the admirable order, wherein God hath disposed all lawes, each as in nature, so in degree distinct from other".¹ To support this defence he involves legal, philosophical, and theological arguments.

The treatise is divided into four books. Book one is a general discussion of law in which the universe is pictured as operating under natural and divine law, and founded upon reason; book two is a consideration of the scriptural law: its nature, authority and adequacy; book three is a discussion of the scriptural basis for worship and government; book four is a defence of the rites and ceremonies of the Church of England.

In typical Christian humanist fashion, he pleads for tolerance, good-will and moderation in the preface addressed "To them that seeke (as they tearme it) the reformation of Lawes, and orders Ecclesiasticall, in the Church of England":²

1. Ibid., Sig.H₆^b.

2. Ibid., Sig.A₂.

. . . There will come a time when three words vttered with charitie and meekenes shall receiue a farre more blessed rewarde then three thousand volumes written with disdainefull sharpnes of wit. . . .¹

He urges the Puritans to discuss the controversial issues with reason and humility:

. . . to reexamine the cause yee haue taken in hand, and to trie it euen point by point, argument by argument, with all the diligent exactnes yee can; to lay aside the gall of that bitternes wherein your mindes haue hitherto ouerabounded and with meekenes to search the truth. Thinke yee are men, deeme it not impossible for you to erre: sift vnpartiallie your owne hearts, whether it be force of reason, or vehemencie of affection, which hath bread, and still doth feede these opinions in you . . .²

Regarding their opposition to the Roman Catholic church, he tells them to:

Let the Church of Rome be what it will, let them that are of it bee the people of God and our fathers in the Christian faith, or let them be otherwise, hold them for Catholiques or holde them for heretiques, it is not a thing either one way or other in this present question greatly material. Our confirmitie with them in such thinges as haue bene proposed, is not proued as yet vnlawfull by all this. . . .³

Another book designed to defend the episcopal structure of the Church of England was a Latin publication by Hadrianus Saravia⁴ entitled Defensio tractationis de diuersis ministrorum gradibus.⁵ That he dedicated his work to a quarter

1. Ibid., Sig. A₆^b.

2. Ibid., Sig. D₄^b.

3. Ibid., Sig. P₅^b.

4. Saravia who lived for a time in England was born in Hesdin, Artois, of Spanish extraction in 1531.

5. 21748.

of high ranking Anglican primates: John Whitgift, Archbishop of Canterbury; John Aylmer, Bishop of London; Thomas Cooper, Bishop of Winchester; and Richard Fletcher, Bishop of Worcester, is not at all surprising.¹

In his defence of the hierarchical government of the Anglican church against the attacks of Theodore Beza,² Saravia holds the episcopal polity to be apostolic, and like Hooker, contends that the order of the state, whether of kings or magistrates, bishops or priests duplicates the order of the macrocosm. Belief in this divinely ordained order and observation of degree and obedience is basic in Elizabethan attitudes to politics, government and religion.

1. Two of the bishops died in 1594--Aylmer on 3 June, and Cooper on 29 April. Fletcher succeeded Aylmer as Bishop of London in 1594. He died in 1596. Both Whitgift and Cooper had been attacked in the Martin Marprelate tracts published in 1588-89. Vide infra, n. 3, p. 68.

2. Theodore Beza was a leading Protestant theologian and educator, heir of John Calvin in Geneva. The Calvinist and Puritan view held that no organization in the church was valid unless based upon the Bible. It considered the whole hierarchical system of government in the Church of England wrong. The Martin Marprelate writings ridiculed this episcopacy which caused much dissension in Protestant ranks. Both Richard Hooker's book in English and Saravia's book in Latin defend the Anglican episcopacy and are therefore considered important books for the government.

DOCTRINAL-POLEMICAL CONTROVERSY

The controversy provoked by the famous challenge of Bishop John Jewel¹ was still raging in 1594, twenty-three years after the bishop's death. Reverend theologians, both Roman Catholic apologists and their Protestant adversaries, were still flinging sizzling anathemas at each other in erudite polemical debates about those fiercely contentious issues which separated them, including justification by faith, transubstantiation, free will and predestination.

Polemical journalism was a difficult art, demanding vast learning, acuteness and complexity of mind, dialectical competence, and rhetorical skill, appealing to both mind and emotions. But it had become so developed that religious controversy was to literary scholarship its chief interest and its most powerful agent. Holy men studied and scrutinized old original manuscripts, Hebrew, Greek, and Latin, and patristic writings for intellectual subtleties to destroy contrary opinions. Several of the religious debates of the principal polemical opponents were made public in four editions published in 1594.

A prodigious work by Andrew Willet, controversial divine, that held a foremost place in the controversial

1. In a sermon preached in 1559, Bishop Jewel challenged Romanist antagonists that if specific Romish doctrines and practices could be proved from the primitive church for the space of six hundred years, he would recant. It was his Apologia Ecclesiae Anglicanae, published in 1562, which became the first methodical statement of the position of the Church of England against the Church of Rome, and formed the ground work of all subsequent controversy.

literature of the time, passing through five editions in forty-two years was his Synopsis Papismi.¹ According to the title-page this magnum opus was

A General Viewe of Papistrie: wherein the whole mysterie of iniquitie, and summe of Antichristian doctrine is set downe, which is maintained this day by the Synagogue of Rome, against the Church of Christ, together with an Antithesis of the true Christian faith, and an Antidotum or counterpoyson out of the Scriptures, against the whore of Babylons filthy cuppe of abominations: . . .²

It was especially written as a reply to Robert Bellarmine's³ treatise in support of papal theory.

The antagonists labelled "The Papists" and "The Protestants" are formally pitted against each other for each of the many controversial issues disputed. The plausability of the viewpoints is contingent upon the authorities which give them sanction. Willet says:

. . . Our weapons against them, [the Papists] are the authority of scripture, testimonie of fathers, consent of Councels, the blood of Martyrs. . . .⁴

An example of Willet's appeal to this kind of authority follows:

That the Ave marie is no prayer, nor to be vsed as a prayer, wee haue the glorious testimonie of the holy martyrs. Claudius Menerius Martyr, being asked whether it were not good to salute the Blessed Virgin with the Ave marie, made this answere: When she was on earth, she had then neede of the Angels greeting, for then she had neede of saluation, as well as another: but now shee is blessed, that no more blessing can be wished to her,⁵ Fox. p. 905, col. 1.

1. 25697.

2. Ibid., Sig. A₁.

3. Robert Bellarmine (1542-1621) was an Italian cardinal and a powerful defender of the Roman cause against the Protestants.

4. 25697. Sig. A₂^b.

5. Ibid., Sig. Nng.

The verbal dexterity displayed is also worth noting:

. . . fayth alone doth iustifie: Ergo, it is or may be alone. In the Sunne, there is both heate, and light: It is the heate onely that heateth the earth, not the light; & yet the heat cannot be separated from the light: the tongue both toucheth and tasteth; by the taste onely it discerneth the sauor of meates, not be the touching or feeling: yet there can be no taste without feeling: so faith alone iustifieth, yet it is no alone: fayth & charity are inseparable yet charitie helpeth not fayth to iustifie: . . . ¹

The same familiar issues such as justification by faith, the sacraments, the sacrifice of the mass, and transubstantiation are strenuously discussed in a publication entitled A mirrour of popish subtilties² by Robert Abbot, Bishop of Worcester, as a result of a private argument between him and a papist, Paul Spence.

Abbot presents both sides of the arguments, and the principal polemical opponents of the time are placed in their respective camps. On the one side we find Bishop Jewel, Archbishop Parker, Luther, Calvin, Beza, and Fulke; on the other side, Bellarmine, Sanders, and Harding.

1. Ibid., Sig. Qqq4-Qqq4^b. The characteristic form of academic instruction was the disputed question which consisted of four basic steps (1) the difficulties against the position to be defended, (2) arguments to the contrary taken from well-known authorities, (3) the reply, (4) answers to the difficulties.

Although many of the disputes conform to this highly structured, outwardly logical form, the dialectical sparring that goes on with the subject matter impresses the modern reader as being verbalistic and an exhibition of scholastic skill.

However, the truth was sought through this formal deductic logic and the magnitude of the authorities.

Regarding the use of validating sources and citations, Abbot has this to say:

. . . A strange matter that the plaine words both of the scriptures and of the Fathers, being so expresly for vs, yet their meaning and purpose, as these men pretend, should be altogether against vs. . . . There is, saith the wise man, a subtiltie, that is fine, but it is vnrighteous: and there is that wresteth the open and manifest lawe. . .¹

His adversary too, is cognizant of their abuse:

. . . You must M. Abbot not snatch peeces of S. Augustine, to make vp a patched testimony to serue your owne turne. For so you may make your Doctor say what you will haue him. . . .²

Two private controversies are publically presented, this time in two Latin editions. One, Aduersus T. Stapletoni Defensionem ecclesiasticae autoritatis³ by William Whitaker, considered to be one of the greatest English divines of the sixteenth century, is a book of monumental proportions in which Whitaker argues the same familiar issues, interpreting the teaching of the Church of England in the most Calvinistic sense, with his chief adversary the skilful Catholic controversialist Thomas Stapleton. The form of the work follows the familiar formal dispute style mentioned earlier. Stapleton's arguments are presented in italic with roman type while Whitaker's are contrasted in roman with italic.

1. Ibid., Sig. A₃.

2. Ibid., Sig. Z₄^b.

3. 25363.

Apologia aduersus E. Osberne calumnias¹ by an author, a bachelor of Sacred Theology known by the initials R. L. is a Latin diatribe against accusations made by an adversary Edward Osberne in his book Palinodia.² The diatribe is a powerful denunciation "de absurditate huius palinodiae".³

BIBLICAL - EXEGETICAL

Since independent Bible reading was a major feature of the Protestant Reformation, exegetical interpretation of the Scriptures was a major part of the critical scholarship of the day. New interpretations broke away from the traditional medieval practice of seeking mystical and allegorical meanings, and claimed to be simple and natural because they had returned to the original meanings. Scores of interpretations which expounded the Bible were published in treatise form.⁴ Eight such treatises are included in this category.

1. 15109. This publication also contains "Concio habita Oxoniae festo cineritio 1594. per R.L." See 15109, p. 67.

2. Palinodia is printed in the Concertatio which is apparently not extant. (Concertatio ecclesiae catholicae in Anglia)

3. 15109, Sig. A₃^b.

4. They conformed more or less to a prescribed formula--an abstract entitled "Argument" of the whole Biblical book or chapter plus another brief synopsis also entitled "Argument" of each chapter or group of verses followed by the text and its commentary or interpretation.

It seems that the Revelation of St. John with its popular apocalyptic and eschatological aspects was a favourite choice with learned commentators.¹ The Epistles of St. Paul were also current favourites, probably because Paul was the apostle to the Gentiles. Two of the commentators interpret the Revelations and one critically analyzes all of Paul's Epistles, while another two concentrate on his Epistle to the Romans. It is interesting to note that three of the learned works are written in Latin while two are translations from that language.

Interpreting Antichrist and the whore of Babylon as contemporary Rome was a commonplace in Elizabethan times. John Napier, a strict Scottish Calvinist, drew the same parallels after he had spent five years searching out the mysteries of John's Revelations.

In his book entitled A plaine discouery of the whole Reuelation of Saint John,² he asserts in Proposition 23:

The whoore, who in the Reuelation is stiled spirituall Babylon, is not reallie Babylon, but the verie present Citie of Rome.³

In proposition 24, he further asserts

The great ten-horned beast is the whole bodie of the Latine Empire, whereof the AntiChrist is a part.⁴

1. The language of the Revelations has long been a puzzle to scholars because it is not like any known Greek. The words are Greek, but the grammar and idiom are largely Semitic.

2. 18355.

3. Ibid., Sig. A₃^b.

4. Ibid., Sig. D₂^b.

He is certain too, that God is on England's side, to destroy the Antichrist. Reference is made to the victory of the English over the Spanish Armada in 1588 as only the beginning of the victories.

These mightie marriners with their gret Galliasse, Venetiās, Spanishes, and other of that Antichristian flote, who hitherto, and latest of all in this 1588. yeare of God, haue bene so redie at euey nod of their Apostatik step-mother, Rome, to haue ouerwhelmed vs poore and true Christian professors. Seeing now and perceauing by daily experience, that God fights for vs, and daily aduanceth our causes more and more to their destruction, shall now shortly faint and fal back, from assisting that cause anie more. . . . without making any farther debate or encounter in defence of that Romish seat.¹

The distinguishing features of the publication entitled The Reuelation of S. John w. a commentarie² by F. Junius, a Huguenot divine, were the presentation of the commentary as marginal notes surrounding the twenty-two chapters of the Scriptural text and the appearance of the author's pseudonym, F. IVNIVS in Roman print at the beginning of each new chapter's interpretation.

Many commentators approached textual criticism chiefly from linguistic and historical standpoints, which entailed knowledge of etymology, and of the morphology of grammatical forms and other elements of linguistic science and history.³

1. Ibid., P₈-P₈^b.

2. 2989. According to the Historical Catalogue of the English Bible pp. 107-8, F. Junius is Francois du Jon (1545-1602) a Huguenot divine best known as the joint author with Emmanuel Tremellius of a Latin version of the Old Testament first published in 1575-9.

3. The Renaissance humanists encouraged the study of philology and grammar. Verbal accuracy was of paramount importance in scholarship.

Typical was the Professor^{of} Divinity at Herborn, John Piscator, in his two scholarly commentaries Analysis logica Epistolarum Pauli¹ and Analysis logica euangelii secundum Matthaeum,² both published in Latin.

In both learned works Piscator displays his linguistic virtuosity as he examines literal, tropological, anagogic and allegorical meanings of words to discover their precise and real meanings.

The former work is an analysis of all the epistles of St. Paul developed chiefly through etymological equivalents between Latin and Greek.

The latter commentary is a scholarly linguistic work of philological erudition as Piscator makes philological comparisons in five languages to refute the sophistries of the Jesuit Robert Bellarmine.³ Black letter is used to contrast the German words with the Latin, Greek, Hebrew and Syrian words.

1. 19957.

2. 19948.

This first book of the New Testament was early recognized as the authoritative and most comprehensive record of Jesus' life. Its material, instead of being mingled as in other Gospels, is well arranged and useful for instruction purposes.

3. See 25697, footnote 3p. 22.

The Scotsman Robert Rollock¹ concentrated his dialectic analysis on one of Paul's epistles in a publication printed in Edinburgh, entitled Analysis dialectica in epistolam ad Romanos.²

In his dedication to John Ruthven and Colin Campbell, he mentions Piscator's exegesis. His own exegesis is developed through syllogistic reasoning. Very few authorities are quoted. He claims to be "brevi ac dilucida",³ and in the very long interpretation of the chapter on predestination he claims to interpret the bondage of the will "sine praeiudicio".⁴

He finishes his analysis on the justification by faith with the categorical finality "Non inquit, per opera: Ergo per fidem".⁵

Another commentary on the same epistle by St. Paul was published in an English translation with the title A methodicall preface before the epistle to the Romanes.⁶ It was first written in German by Martin Luther "for his own Countreyemen", then translated into Latin by Justus Jones "that it might be common to moe than it was before",⁸ and then translated again out of the Latin into the English version by an unidentified English student from the University of Wittenberg known only by the initials W.W.

1. Rollock was the first principal of the newly founded College of James VI, afterwards known as the University of Edinburgh.

2. 21268.

3. "concise and clear" Ibid., Sig. 91.

4. "without prejudice"

5. Ibid., Sig. 95. "He did not say through works, but through faith."

6. 16985.

7. Ibid., Sig. A₂.

8. Ibid.

The author claims that the epistle is "the Methode of the whole Scripture, and most absolute Epitome or Abridgement of the new Testamēt."¹ He recommends that it be memorized word for word since it

. . . wyll make thee ready armed, well furnished and instructed to withstand and answeare all the papish Romanists (God's greatest aduersaries, and enemies to his Gospell) who stoutly mainteyne and defend that mans woorkes doo merite and deserue saluation. . . .²

A definitive study of key words: sin, law, faith, grace, and spirit precedes the brief interpretation of each chapter of the epistle. The unequivocal statement is made that "predestination must be taught and preached".³ The very short eighty-seventh Psalm of David according to the Hebrew containing only seven verses is explained in a learned exposition originally written in Latin by Dr. Urbanus Regius, pastor of Christ's Church at Zelle in Saxony, in 1536, and translated into English by Richard Robinson, in an edition called The solace of Sion and ioy of Ierusalem.⁴

The verse by verse explanation is a concentration on the denotative and connotative meanings of words and their equivalents in other languages. However, the author still manages to attack Anabaptists, Chiliasts, Donatists, and Pelagians on a series of religious issues.

1. Ibid., Sig. A₃^b.

2. Ibid., Sig. A₂^b.

3. Ibid., Sig. C₆^b.

4. 20854.

The chronology of the Old Testament attracted many Biblical scholars of the day, for few Biblical fields of study bristled with more difficulties than this one.

The noted scholar of Hebrew, Hugh Broughton, an English divine, gives the results of his studies of Biblical dates in a book called A seder olam, that is, order of the world; or yeeres from the fall to the restoring.¹

He states the purpose of his book in a preface to the reader:

The vse of this paynes Christian Reader, is to shew the honour of Christ: vnto whose seruice the holy Prophetes contriue in recorde all the Sunnes journeys vnto his death, and no further: . . .²

He is certain of the correctness of the text of both testaments and is convinced that he has cleared away all discrepancies of Scriptural time.

He that wyll deny the course of tyme to be in Scripture cleerely obserued, euen to the fulnes, the yeere of saluation, wherin our Lord dyed, may as wel deny the Sunne to haue brightnes. The particulers are set downe in my booke chayning the Text. And though many do differ in their Chronicles, yet these poyntes being cleered, all stryfe ceasseth.³

The book naturally provoked much interest, and aroused the ire of several Jewish rabbis since Broughton blames the "malitious Iewes"⁴ for the errors prevalent.⁵

1. 3885.

2. Ibid., Sig. *₂.

3. Ibid., Sig. A₁.

4. Ibid., Sig. A₂.

5. Broughton's dispute with the rabbis prompted in 1596 a letter from Rabbi Abraham Reuben, written at Constantinople. This was addressed to him in London, but in a cursive Hebrew character which puzzled scholars. However finally deciphered, it was forwarded to Germany where Broughton had been living.

HOMILETIC - PROTESTANT

The expositions in this category are homiletic in the sense that they are familiar discourses on themes of contemporary significance in which preachers base their conclusions on their own reasoning and use quotations from the Bible to confirm their particular views. They are more concerned with the spiritual edification of their readers than in the development of a doctrine or explanation of a theme. They are, therefore, preoccupied with moral behaviour and personal conduct rather than with doctrinal and theological issues. Although Biblical texts are the bases of most of the treatises in this section, they are not included in the section on sermons because they were not intended for oral delivery. A total of twelve expositions are included in this category of homiletic treatises, nine of them written by Protestant clergymen and three by Roman Catholics.

Three different passages from the Book of Proverbs suggest the themes for three of the devotional tracts.

Proverbs 10:6 provides the basis for Charles Gibbon's The praise of a good name,¹ a book exhorting the desirability and importance of a good name. Gibbon develops his treatise through a series of Biblical quotations expressing the same idea. Each quotation has its own anecdotal applications taken from the scriptures, history,² and legend.

1. 11819.

2. Using history for its moral value was a favourite device of preachers.

The book appears to have been written in answer to some calumny under which the author was smarting. In his dedication addressed "To some of the best and most ciuill sort of the Inhabitants of S. Edmonds Bury", he categorically states:

. . . If tenne righteous men could not be found in Sodom, which was a great Citie, you must not thincke much though there be some lewde people in Bury which is but a towne: These and such as these I vtterly exempt out of this dedication. . . .¹

The desirability of a discreet tongue is suggested by Proverbs 16 for use by Jean de Marconville in A treatise of the good and euell tonnge.² His discourse is peppered with exempla from a wide variety of historical sources: scriptural, ancient Egyptian, Persian, Greek, Roman, contemporary European and English, to prove the dangers and evils of an indiscreet tongue.

Proverbs 7:1-2 provides the theme for William Burton, a Puritan divine, in his book Conclusions of peace, betweene God and man,³ in which he exhorts the desirability of keeping the commandments. He develops his treatise by discussing the meanings of words and phrases which appear in the Biblical text.

1. 11819, Sig. A₄^b.

2. 17313.

3. 4169.

His comparison of the permanence of God's promise to an Act of Parliament is interesting:

The evidence or the assurance which we haue to shew for this priuilege, (that we are sonnes of God) is Gods Promise, which is surely ratified in heauen, by the eternall decree of the holy Trinitie, as it were by an euerlasting Act of Parlement, never to be repealed, . . . ¹

Of seraphic consolation is A treatise of the felicitie of the life to come² by Alexander Hume who took Hebrews 12:22 for his text. Hume discusses the wonderful world of Paradise, located "aboue the circle of the Sunne, and circumference of the starrie firmament"³ where

. . . Neither Fornicators, nor Idolaters, nor adulterers, nor wanton persons, nor buggerers, nor theeues, nor the couetous, nor drunkards, nor railers nor extortioners . . . ⁴

will be permitted to enter.

Of all virtues, fortitude is rated the noblest by George Gifford in a work entitled A treatise of true fortitude.⁵ He illustrates his thesis with numerous examples from the scriptures and history. In his praise of fortitude he goes as far as saying that

. . . Fortitude and godliness cannot be separated, and that only the right godly man is braue minded, and profitable to his Country, Prince and commonwealth, seeing vngodly Warriors doe hurt and hazard all.⁶

1. Ibid., Sig. B₇^b.

2. 13944.

3. 13944. Sig. B₄^b.

4. Ibid., Sig. B₈.

5. 11870.

6. Ibid., Sig. C₃^b.

Questions of profitable and pleasant concernings¹

by an author known only by the initials O. B. is a report of a dialogue between two gentlemen who met under the shade of an oak in Kenilworth Park in buckhunting time. Their discourse is preoccupied with the criticism of the morals and manners of the day. The author who dedicated his didactic discourse to the Earl of Essex, states that the purpose of the dialogue is

. . . to teach all sorts of men, especially Gentlemen, to beware of selfe-will and selfe loue, to shew into how manifold dangerous precipitations Gentlemen in this age are fallen into. As by too gaudie and too gorgeous apparell; then with voluptuous and excesse diet, then besides, with too outragious and wanton luxurie, whereby they vnnaturally destroy, first their bodies, then vngratious lie loose their soules and last of all mercilesly, and too too vnkindly, deface the name and fame of themselues, their ancestors, and whole posteritie. . . .²

The discourse rambles on in a familiar, casual style, and is rich in homespun wisdom. The author draws his instructional material from the animal kingdom and the contemporary English scene.

Another book published by the Scottish poet and clergyman Alexander Hume in 1594 was Ane treatise of conscience.³

It is a sombre, moral exhortation to its readers to behave themselves in a true Christian manner. Written in the Scottish language and with typical Scottish caution, the theme is

1. 1054.

2. Ibid., Sig. M₂.

Elizabethan noblemen were exhibitionists, wildly extravagant in their wardrobes. In fact, the elegance of London's couture was admired by foreign observers.

3. 13943.

developed through Hume's linguistic examination of the connotative and denotative meanings of the word "Conscience".

A book that must have proved very worthwhile, both for its spiritual edification and its practical advice, since it continued to be published for nearly three-quarters of a century, was The sycke mans salue¹ by Thomas Becon, protestant divine.

A talkative dying man and his four neighbours discuss spiritual and domestic matters, and dispense all sorts of advice ranging from how salvation is to be attained to the making of wills.²

The sick man is urged by his neighbours

. . . to remember the poore schollers of the vniuersities of Oxford and Cambridge. For if they be not maintained, all learning and vertue will decaie, and a verie barbaritie shal burst in among vs, and at the last bring this our realme into destruction. And verelie the loue of many now a daies towardes learning is verie cold, insomuch that we see dailie manie good wits compelled for lacke of exhibition to forsake the vniuersitie, and to become seruing men, which kinde of life is most abhominable and vnworthy a good name.³

The dying man bequeathed one hundred pounds each to Oxford and Cambridge. He instructed that another forty-four pounds should be distributed to the poor:

1. 1765.

2. The ominous threat of the recurrent plague was always present. How to die a holy death was, therefore, a timely theme.

3. Ibid., Sig. G₇-G₇^b.

. . . not vpon idle lubbers and sturdie queans, but upon the halt, the lame, the blinde, the sick & such other as be comfortles . . . ¹

Forty pounds were also left for the repairing of highways "which in many places are very fowle & ieopardous".²

It is interesting to note that the dying man is not afraid of going to Purgatory. "I feare nothing at all the Popes boiling furnace I meane purgatory."³ Nor does he want any kind of superstitious Romish customs at his funeral, such as solemn singing, devout ringing, holy sensing, priests pattering, candles lighting, and torches burning.⁴

The only exposition not written in English in this section was a learned publication printed in a single sheet folio in Edinburgh entitled De aeterna mentis diuinae approbatione⁵ by the aforementioned Scotsman, Robert Rollock.⁶ The author relies on a host of scriptural references from both the Old and New Testaments to discuss the eternal approval and disapproval of the divine spirit.

1. Ibid., Sig. G₈^b. See footnote 1, p. 183.

2. Ibid.

3. Ibid., Sig. I₂^b.

4. Ibid., Sig. I₁. A large number of English Protestant divines had puritan leanings but they were content to support the episcopal order.

5. 21275.

6. See footnote 1, p. 29.

HOMILETIC - ROMAN CATHOLIC

Four publications of a homiletic nature by Roman Catholic authors are still extant from 1594.¹

One publication, Marie Magdalens funeral teares,² is accredited to the Jesuit poet, Robert Southwell. Mary Magdalen's expression of love for Christ at His passion is the subject for his prose tract.

In his address "To the Reader", the author states that he had to resort to the printing press in order to prevent circulation of a corrupt text, because manuscript copies "flew so fast, and so false abroad".³

The remaining three publications⁴ have an interesting history. Adapted from an Italian work Essercitio della vita Christiana by the Spanish Jesuit Gaspare Loarte, they have the names of Robert Parsons,⁵ Jesuit missionary and controversialist and Edmund Bunny,⁶ Protestant travelling preacher associated with them.

1. According to a decree regulating the printing trade, handed down by the Star Chamber on 23 June, 1586, books were not to be printed without the special authority of the Archbishop of Canterbury, the Bishop of London, or members of the Privy Council. This decree virtually stopped pro-Catholic publishing in England.

2. 22951.

3. Ibid., Sig. A7.

4. 19365, 19383, 16644.5.

5. The initials R.P. appear on the title-pages of all three publications.

6. Bunny was noted for his notorious thefts of religious works. He acknowledges the original source of his published works and explains their history in the epistles to the reader of both 19365 and 19383.

Bunny edited and altered Parsons' first popular publication in its thirteenth edition since 1582 to suit Protestant readers. Parsons then enlarged this book into another, published as A booke of Christian exercise: the second part¹ in order to rectify the faults for which the first book was criticized, "First, that I speake so much of good works & so little of faith. Secondly, that I talked so largely of Gods iustice, and so briefly of his mercy."²

The enlarged edition proved as popular as the first since it was in its fourth edition from 1590. In the epistle to the reader of this edition, Bunny explains that he had presented the first book "glad, that so good matter proceeded from such infected people, and that good might rise thereby to the benefit of others".³

It is interesting to find the following comments. Parsons contends that from the sin of pride proceeds:

. . . new opinions, new glosing, expounding and applying of the Scriptures, preferring our owne iudgment before all other past or present; the contempt and debasing of holy Fathers and Coucels, & whatsoever prooffe standeth not with our owne lyking and approbation.⁴

Although he doesn't engage in any anti-Protestant polemics, he claims that from the sin of malice is derived:

1. 19383.

2. Ibid., Sig. A₃-A₃^b.

3. Ibid., Sig. A₃.

4. Ibid., Sig. S₁₁.

. . . the denying of iurisdiction & authority in our Superiours, the contempt of Prelates, the exaggeration of the faults, & defects of our Gouvernours, the impugnation of al byshoplike dignities or Ecclesiasticall eminencie, . . . they devise a new Church, a newe forme of gouernment, a newe kingdome and Ecclesiasticall Hierarchie vpon earth to confuse people.¹

He still insists that although good works are not the causes of our salvation,

. . . yet they are the way (as it were) & the path that leadeth therunto: . . . [they] are the fruites and effects, wherby we testifie and declare both vnto ourselues and to others, the truth of that fayth which we professe²

The title-page of the final publication in this division informs the reader:

Exercise of a christian life, written by G.L. Being the first ground and foundaion whence the two Treatises appertaining to resolution, were made and framed, by R.P.³

According to the revised STC, the publication is a translation of Loarte's Italian treatise with a protestant interpretation.

DEVOTIONAL

The Protestant Reformation replaced the authority of the church with the authority of the printed book, the rediscovered Bible, the divinely inspired word of God. Sermons and Biblical commentaries replaced the mass. Catechetical instruction based on the Bible as interpreted by the Reformation leaders replaced the confessional. All sorts of books

1. Ibid., Sig. S₁₁^b.

2. Ibid., Sig. T₃.

3. 1644.5, Sig. W₁.

were printed to help the Protestant Englishman in the performance of his religious duties both private and public. English Christian education was book-centered. In this category marked "devotional" are those books which gave him some of that education--five Bibles, five Psalters, four prayer books, three manuals of Biblical instruction, and one book of moral precepts and one Catechism.

BIBLES

It was the Bible that was the unchallengeable source of authority about God, man, the state and the world, and it was the Bible that gave Englishmen their moral, religious, and ethical guidance, the chief elements of their culture. As such it was a popular book. So popular was it with Englishmen, that in his famous speech of Christmas, 1545, to Parliament, Henry VIII said that the Bible was "disputed, rhymed, sung and jangled in every ale-house and tavern in England". This must have been also true in 1594, for in this year, five different editions of the Bible were published. Interestingly enough, all were the extremely Calvinistic version, with Tomson's¹ New Testament's translation, commonly called the Geneva Bible.²

1. Laurence Tomson (1539-1608) was secretary to Sir Frances Walsingham. The first edition of Tomson's revision of the New Testament translated from the Latin edition of Theodore Beza became the final and popular form of the testament, (1576) and the earliest complete Bible containing his revision was published in 1587.

2. The Geneva Bible (1560) was printed in Switzerland by the exiles from Queen Mary's persecution. It was the first small Bible specifically designed for private reading. Although it was not authorized for use in England, it was widely read and its influence remained great.

Four of the Bibles are quarto editions¹ and one is octavo.² Three of the four quarto editions are printed in black letter type font³ and make effective use of roman and italic type for contrast. Probably the most interesting of the Bibles is the quarto edition printed in roman with contrasting italic.⁴ It contains copious marginal notes, a small woodcut of the crossing of the Red Sea on the Old Testament title-page, and many other illustrations such as the royal throne of Solomon and a map of the Holy Land.

This particular edition has a great deal of prefatory material, including a poem entitled "Of the incomparable treasure of the holy Scriptures with a prayer for the true vse of the same", and a section called "Howe to profite in reading of the holy Scriptures". The volume is interesting too because of its contemporary binding with brass plates and corners.

The octavo edition printed in roman type font contained very few marginal notes.⁵ It included two concordances of names and places compiled by Robert Herrey,⁶ and a large illustration of the Creation.

1. 2160, 2161, 2162, 2163.

2. 2164.

3. According to the British and Foreign Bible Society these printed in black letter are older than the roman versions.

4. 2160.

5. 2164.

6. Herrey, is identified with Robert Harrison, the Norfolk Brownist (d. 1585?).

PSALTERS

Congregational psalm singing in Elizabethan times was very popular, as the psalms formed the essential part of morning and evening prayer in the Church of England. Furthermore, the singing of psalms was also encouraged in private houses "for their godly solace and comfort laying apart all vngodly songs and balads, which tend onely to the nourishing of vice and corrupting of youth".¹

The metrical psalter of Thomas Sternhold and John Hopkins, completed in 1562, was the great treasury of sacred song of Englishmen of the sixteenth and seventeenth centuries and the chief book authorized in the Church of England for a century and a third.²

Four of the five psalm books published in 1594 are the metrical psalters of Sternhold and Hopkins published by Richard Day.

The whole booke of psalmes collected into English meter by Thomas Sternhold,³ begins with instructions on "Solefayeng" "to sing the psalmes the more speedilie and easilie".

1. 2487+, Sig. A₁.

2. Until 1696. It passed through 600 editions, having a larger circulation than any other work in the language except the Authorized Version of the Bible and Book of Common Prayer.

3. 2486. Sternhold who died in 1549 is remembered as the originator of the first metrical version of the Psalms.

Another edition of this psalter¹ does not have the introductory instructions. Like the former, however, it has the simple tunes to some of the psalms and melody instructions for the rest.

The whole booke of Psalmes: collected into English metre by T. Sternhold, W. Whittingham, I. Hopkins and others² begins with a treatise made by Athanasius the Great about the use and virtue of the Psalms. Headnotes giving brief summaries and/or moralizations introduce the psalms, some of which have only melody instructions instead of printed tunes.

The whole booke of psalmes³ published this time by William Byrd in octavo contains the words and music to each of the four separate parts for all the psalms and other short tunes "vsually sung in London and most places of this Realme." A prayer set to music in four parts for the Queen is also included.

One prose version of the Psalter⁴ was also printed. It contains the 150 psalms to be recited for each day of a month of thirty days, morning and evening. This large psalter with ornate initials beginning each daily psalm also included, as was customary, a variety of prayers.

1. 2487.

2. 2487+.

3. 2488.

4. 2401. The Anglican Prayer Book to this day keeps the versions of these psalms derived from the Hebrew rather than the Septuagint Latin Bible, and taken from the translation of the Great Bible.

LITURGIES

Four books of liturgies were printed in 1594, three for the use of the Church of England, and one for the use of the Church of Scotland. Three were in the vernacular and one in Latin.

The liturgy of the Church of England is based upon the service of the Book of Common Prayer, essentially a translation of the Latin Use of Sarum, a medieval service book employed at Salisbury, and the devotional Book of Hours, compiled chiefly by Thomas Cranmer. The Puritans considered the book "culled and picked out of that popish dunghill, the mass book full of all abominations."¹ To satisfy the Puritans the book underwent two revisions.

One edition of the Book of Common Prayer² contains the authorized forms of worship for the administration of the sacraments and other rites and ceremonies. Special mention is made for the communion of the sick in time of plague, sweat, or such other like contagious times. Curates, for instance, are advised to

. . . diligently from time to time, but specially in the plague time exhort their Parishioners, to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauour Christ: . . .³

1. The Act of Uniformity passed in 1549 and revised in 1552 and again in 1559 imposed this book upon all worshippers as the authorized form of worship to be practised.

2. 16318.

3. Ibid., Sig. P₆^b.

Its Latin counterpart¹ contains similar material-- explanations why some ceremonies were abolished and others retained, a short catechism for confirmation candidates, calendars for feast days, tables of movable and immovable feasts, collects, epistles and gospels to be used at the ministration of Holy Communion, an almanack, a litany, and a calendar listing the order of psalms and lessons to be said for morning and evening prayers throughout the year.

Another prayer book² contained a collection of prayers of petition and thanksgiving for the safety and preservation of the Queen and the realm. Englishmen are exhorted to thank God

. . . for placing ouer vs our most gracious dread Soueraigne Ladie Queene Elizabeth, by whose happie gouernment wee haue so long breathed from the burden of intolerable miseries of scarcity, bloodshed, and spirituall bondage, vnder which afore wee laye grouelong, and pitifully groned. . . .³

The blame for England's troubles was put on the "loathsome Locusts", the Jesuits, whose plots and enterprises usurped "the kingdoms of other Princes," and on the "mischieuous deuises" "from that citie of seuen hilles, the See of Rome, and seate of the Beast".⁴

The Scottish equivalent of the English Book of Common Prayer⁵ was printed at Middelburg by Richard Schilders, "Printer

1. 16428.

2. 16525.

3. Ibid., Sig. A₃^b.

4. Ibid., Sig. A₄.

5. 16584.

to the states of Zeeland" contained the 150 Psalms of David, and the catechism of John Calvin. Also included was an almanack for thirty years--1593-1622; a calendar for the year giving special historical information! The names of the fairs of Scotland, procedures for the election of ministers, elders, and deacons, descriptions of the offices and duties and the form and order of public repentance.

It is interesting to note that excommunication was sanctioned:

. . . all crimes that by the law of God deserue death, deserue also excommunicatiō from the societie of Christ his church, whether the offendour be papist or protestant . . . wilfull murtherers, Adulterers (lawefullie conuicte) Sorcerers, Witches, Coniurers, Charmers, and giuers of Drinkes to destroye children, and open blasphemers.²

RELIGIOUS MANUALS OF INSTRUCTION

All sorts of guides were necessary to help the English Protestant in his private worship³--guides for his reading and interpretation of the Bible, guides for the interpretation of his prayers and guides for the interpretation of the tenets of his faith. Four examples of these different types--

1. e.g. "Iulie 29--James the sext, Kyng of Scotland, was Crowned in Stripling the secund yeare of his age. Anno 1567" Sig. A₅^b.

2. Ibid., D₈^b.

3. The Anglicans, unlike the Puritans, were not too interested in getting the laity to read the Bible privately.

two for the Bible, one for the Lord's Prayer, and a catechism--are included in this section.

A manual for all the books of the Bible entitled Ten introductions how to read all the books in the holy Bible¹ by Edward Vaughan dedicated to among others "my contriemen of Wales" was a comprehensive guide.

As one might expect, one of the techniques Vaughan uses is the study of literary forms. Readers are directed to consider, for instance, "whether the scripture that you haue in hand be set foorth by Commaundment.Promise.Ceremonie.Type or Figure.Prophesie.Similitude.Example.Phrase.Contradition.Parrable.Miracle.Allegorie.Sacrifice.Sacrament."²

Of the books of the Apocrypha, Vaughan makes the single comment: "They are books to be read at home, and not in the congregation".³

So certain is the author of the value of his manual that he promises

. . . you shal be able to speake artificially⁴and diuinely of all things necessarie to saluation, . . .⁵

He goes so far as to say

. . . one quarter of a yeare will profit you more than forty yeares reading, after the common and generall order.⁶

1. 24599.

2. Ibid., Sig. I₄.

3. Ibid., Sig. D₄^b.

4. According to the Oxford English Dictionary "artificial" in Elizabethan days was a word of praise meaning "displaying much skill".

5. Ibid., Sig. K₅.

6. Ibid.

Protestant Englishmen found the prophetic literature of the Old Testament fascinating. A translation by John Stockwood of Lambert Daneau's A fruitfull commentarie upon the twelue small prophets¹ which appeared in 1594 gave them a useful manual of instruction. Although it was advertised as "briefe, plaine, and easie" on the title-page, it was an extremely lengthy and meticulous work.²

The work begins with a long exposition on prophets and prophecy in general, in which false prophets--astrologers, magicians, sorcerers, soothsayers, Cabalists³ and tellers of oracles are attacked. The conjectures of one contemporary diviner are mentioned, "the blasphemous prophecies of Paul Grebner of the which some of them published in english were so greedily bought up this last haruest, 1590".⁴ Verse by verse commentaries of the Biblical texts containing theological, religious, historical, moral, and literary explanations follow.

1. 6227.

2. It was a common practice for manuals to emphasize short and easy ways to acquire information.

3. Adherents of a Jewish esoteric philosophy and theosophy concerned primarily with the mysteries of God, the universe, and all creation. It lay stress on hidden senses of the Scriptures and occult mystical means of interpretation even to foretelling events by these methods. Many Christian scholars took up the study of Cabala. e.g. Pico della Mirandola, Italian Renaissance scholar. The problem was to distinguish between the real and false prophets.

4. Ibid., Sig. B₇^b.

An exposition of the Lords Prayer¹ compiled from his lectures, was published by the Puritan divine William Burton, "for the satisfying of his congregation, and cleering of himselfe".² Burton begins his exposition with a discussion of prayer, in general. He refers particularly to the attitudes of the Pelagians³ to prayer. Unlike the Pelagians, he says:

. . . we pray for the conuersion of Turkes, of Iewes, of Papists, of Atheists, and al vnbeleeuers, and heretikes, and vngodly men, if they belong to God, and stand with his sacred will: . . .⁴

His interpretation of various prayers is given in a question and answer format "for the greatest benefite of the simpler sort". An excerpt follows:

Q. Why may not a Saint, or a holie man be a mediatour to God for vs?

A. Because none can bee a mediatour between God and man, but he that is perfectly iust: but none is so but Christ, and therefore none can bee a mediatour but Christ.⁵

1. 4174.

2. Ibid., Sig. B₁.

3. Adherents of a doctrine which was thought to minimize the role of divine grace in man's salvation. It flourished about 405-418, and was condemned as heresy by the Christian Church. Both Augustine and Jerome strongly attacked it.

4. Ibid., Sig. C₇.

5. Ibid., Sig. D₄. The Protestants abolished such Romish avenues to divine grace and made man dependent upon the grace of God alone.

CATECHISMS

Only one catechism was published separately in 1594, the unauthorized manual of religion by John Calvin.¹ It contains a set of formal questions and answers on the articles of faith, the commandments, prayer, and the sacraments in the form of a dialogue between a minister and a child.

The following excerpts are typical of this format:

- M. How is it that they [good works] bee not worthe of themselves to be accepted: since they proceed of the holy Ghost?
- C. Because there is mixed some filth, thorow the infirmitie of the flesh, whereby they are defiled.²
- M. What signifieth this woorde Right-hand, and sitting at the right hand?
- C. It is a similitude, or a maner of speech borrowed of earthly Princes, which are wont to ~~place~~ place on their right side, such as they substitute next vnder them to rule in their name.³

MORAL MAXIMS

Elizabethans liked catalogues of aphoristic wisdom that could be easily memorized and easily referred to. A publication entitled H. Platti manuale, sententias aliquo diuinas et morales complectens partim e sacres Patribus, partim e Petrarcha decerptas⁴ was a collection of such spiritual and moral maxims,

1. 4387.

2. Ibid., Sig. C₂^b - C₃.

3. Ibid., Sig. B₅. A practical explanation for this tenet from the Apostles' Creed which would be accepted by Elizabethan Englishmen.

4. 19992.

taken in part from the philosopher and poet Petrarch, and partly from the church fathers such as Jerome, Augustine, Gregory, and Basil.

Samples of the pithy quotable apothegms to piety follow:

From Petrarch:

Vita brevis, tempus instabile, furtim nullo pedum strepitu, inter somnum & iocos effluit.¹

From St. Bernard:

Sine dolore non pereunt, quae cum amore possessa sunt.²

SERMONS

Fifteen publications are included in this category.³ Four of them are collections of sermons, while the remainder are individual sermons. Many of them provide prayers for all sorts of necessities.

1. Ibid., Sig. B₂. The short life, this unstable time, flows away surreptitiously, noiselessly between sleeping and playing.

2. Ibid., Sig. R₈. Things don't perish without pain when by love possessed.

3. For the purpose of this thesis, the definition of "sermon" from the Oxford English Dictionary has been selected as the frame of reference for publications appearing in this category, since much confusion and overlapping were noted in the comparison of definitions for "homily" and "sermon" as forms of preaching. According to the Oxford English Dictionary, a sermon is a discourse usually delivered from a pulpit and based upon a text of Scriptures for the purpose of giving religious instruction or exhortation.

A survey of the Biblical texts chosen for explanation¹ shows that the Old Testament was preferred to the New Testament. Eleven books from the Old were chosen while only six from the New were selected.

To find the book of Genesis, the first book of the Bible, the most used Old Testament book is not surprising, since it would have had great appeal to the Protestant Reformers from the standpoints of history, religion and law. Their interest in the prophetic, wisdom, and psalm literature of the Old Testament is also revealed in their choice of the books of Jonah, Habakkuk, Daniel, and Job; and the Psalms, respectively. The books of Deuteronomy and Chronicles which they also chose for explanation would have been extremely valuable to them from the standpoints of law and history.

The book of Luke, so popular with Henry Smith was the most used New Testament book, probably because preachers could capitalize on Luke's keen interest in social reform, inclined as he is, to think of the contemporary social order as bad. To find Paul in second place with six of his epistles used as Biblical bases for sermons is not at all surprising, since he was the most dynamic and influential of the early Christian leaders. The popularity of the difficult and obscure Revelation of St. John can be explained in the interest of English Protestants in apocalyptic events. Their insistence

1. Only three of the fifteen publications have Biblical texts related to the general contents of the sermons on their title-pages. See table, p. 54.

on a return to the early Christian Church, is revealed in their choices of the books of The Acts, Matthew, and Peter. The Acts offers the only extant account of the beginnings of the Christian Church while Peter was the leading apostle, and the Gospel of St. Matthew, the first book of the New Testament, was early recognized as the authoritative and most comprehensive record of the life of Jesus.

TABLE IV

BIBLICAL BASES FOR SERMONS

Old Testament	New Testament
Genesis 15556; 19858; 22720; 24277	Luke 22698; 22701; 22702; 22720; 22776; 22777
Deuteronomy 22720	Paul's Epistles:
Psalms 19858; 22720	Romans 22720
Chronicles 796	Corinthians 22720
Proverbs 22720	Philippians 22720, 15109
Job 22699; 22720	Colossians 19858
Ecclesiastes 22720	Thessalonians 22720, 14605
Daniel 22720	Timothy 19858, 22720
Jonah 22776; 22777	The Acts of the Apostles 22720
Habakkuk 19858	Revelation 7086; 19336; 23023
	The Epistles of St. Peter 22720
	The Gospel according to Matthew 22720

BIBLICAL BASES FOR TITLE PAGE QUOTATIONS

Proverbs 22701
Matthew 22702
Revelation 7086

The average sermon lasted several hours. The majority of them were geared to the emotions of the common laity and clergy. A very few designed for the more educated and sophisticated audiences were intellectual and highly formalized. All of them were rich in narrative and exempla from the past. A considerable number of them drew their illustrative material from the contemporary English scene. Whatever the style and emphasis, there is much repetition and rhetoric as preacher after preacher condemns the same vices, cites the same authorities, attacks the same Romish errors, and warns of the Second Coming.

Of the fifteen books of sermons published, Henry Smith, the Puritan divine, who had been rector of St. Clement Danes in London was responsible for seven--all of which were published posthumously, as he had died in 1591. This prolific preacher seldom dwelt on obstruse doctrinal points. His sermons gave practical and spiritual advice on moral, ethical and social issues in a straightforward, familiar style. There was no affected learning, no vulgarity, no contrived verbal virtuosity. An example of his style follows:

I haue somewhat to say to you of this Parish:
 A dainty was prepared for you, and you let the
 strangers take it from you, you were required to
 a fast, and you did feast yourselues, you were required
 to come and pray vnto the Lord, and to humble your-
 selues in his sight, that he may turne away his
 wrath from you, and you let the temple stand open
 and empty for your parts, and your shops were as
 open, and you were about your marchandise, for-
 saking God, and seeking to winne the vniust Mammon,
 and the vanities of the world.¹

1. 22777, Sig. C₁^b-C₂.

Salvation, "a sweet word, this worthy iewell" was Smith's favorite theme. In two publications¹ he uses the example of the confession and conversion of Zaccheus, the publican, an ambitious, covetous business man to illustrate to his listeners the way to salvation.

In another sermon based on the same theme which had two publications in the same year, one in a quarto edition² and another in an octavo edition,³ he ridicules the "salvations" of the papists:

The Papists haue found out many saluations, they haue found out a saluation by Saints, a saluation by Angels, a saluation by Masses, a saluation by merites, a saluation by Idols, as though Christ had least to do in his owne office, for they haue other saluations to flie vnto. They will haue it, but they will buy it, & what will they giue for it? Why, they will fast so many daies, go so far on pilgrimages, hire Priests to say so many Masses, build so many Abbeis, and giue so many summes of money to the Monkes and Friars. Therefore this Scripture goeth against them, (Gen. 11) and doth dishonour their shamelesnesse, who (like Nimrod, that heaping stone vpon stone, would haue built vp to heaven) heape sinne vpon sinne and euery houre some one heresie or superstition groweth vp from this filthy roote: . . .⁴

Like many of his contemporaries, Smith denounces learning for the sake of the salvation of the soul.

He warns:

1. 22701, 22702.

2. 22776.

3. 22777.

4. Ibid., Sig. C₃-C₃^b.

. . . For if your wisdom consist in eloquence of words, in profunditie of wit, to gaine craftilie, and spend warily, to inuent lawes to expound riddles, and interpret dreames, to tell fortunes, and prophecie of matters by learning: all your wisdom is but vexation of the spirit: for all these without the feare of God do vs no more good, than their wit did these Philosophers [Plato, Aristotle, Cato, Crates] which notwithstanding sate in darknesse. . .¹

The relationship between God and man was another favourite subject for Smith and a popular one with his readers. It is developed in a sermon published separately in a second edition from 1592 entitled The sinfull mans search² and in a third edition³ of the same year which includes a second sermon Maries choise.

The sinfull mans search urges immediate reformation, "euen to daie, euen this first daie of the new yere",⁴ and exhorts all orders and degrees from magistrates down to labouring men to seek God. He pleads:

Art thou a Magistrate placed in high roome & authoritie, and seated in the throne of dignitie: then vse not thy might to wrong and oppression, grinde not the faces of the poore, swell not with pride, despising his low estate: Sell not thy righteousness for siluer, preferring the marchants of Babylon before the citizens of Ierusalem.⁵

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1. Ibid., Sig. D₅.
 2. 22698.
 3. 22699.
 4. 22698, Sig. C₁^b.
 5. Ibid., Sig. C₁.

He continues:

Art thou a priuate labouring man? Doe thy
duetie trully, bee subiect, and liue in dread to
dysplease the good Magistrate, . . .¹

Maries choise is interesting because Smith discusses the judgment of Martha's complaint in the controversy between the two sisters. He upholds Christ's judgment on the grounds that both the divinity and the humanity of Christ had to be served:

When Martha had thus entertained Christ as hee was man, into her house Marie began to entertaine him as he was God into her heart, . . .²

In a treatise titled "A Preparative to Mariage" published in a collection of sermons called The sermons of Master H. Smith gathered into one volume,³ Smith gives practical advice on such domestic problems as divorce, step-mothers, whether an old man should marry a young woman, and whether mothers should nurse their children. On whether husbands may strike their wives, he has this to say: "Husbands must hold their hands and wiues their tongues".⁴

Like his contemporaries, Smith attacks usurers, and gives his views on how they should be treated:

1. Ibid., Sig. C₁^b.
2. 22699, Sig. D₅^b-D₆.
3. 22720.
4. Ibid., Sig. C₄.

. . . But if these great theeues (I meane our biting vsurers) that rob and spoile without ceasing when they haue no need, might find no more fauor, than those petty theeues which rob and steale sometime, when they are driuen thereto by extreame necessitie, then surely the commonwealth would soone be disburdend of that pestilent brood of caterpillers wherewith it is pestered. . .¹

He even states that "we should not haue such complaining of the poore both in prisons & streetes" if England were to adopt the law of the ancient Romans regarding vsurers "that vsurers shuld forfeit foure times so much as they took for vsurie".²

Drunkards as well as usurers were considered immoral in Elizabethan times. In the common colloquial idiom George Phillips in a book of sermons entitled Fiue godly and learned sermons³ reproves English drunkards:

. . . Did the flock of Grashoppers⁴ destroy more pasture in Iudea for one yeere, then the drunken companions of England, (which hop from Ale to Ale, and Wine to Wine, with light heads and feeble knees) do throw vnder the board and ouer the left shoulder.⁵

Sermons often paid tribute to Queen Elizabeth. Here is how Phillips praises her, for performing "the dutie of an earthlie God".⁶

1. 22701, Sig. B₆.

2. Ibid., Sig. B₆.

3. 19858.

4. A reference to Joel 1.1.

5. Ibid., Sig. D₅^b.

6. Ibid., Sig. G₅.

. . . as the Sonne of God gaue his life for such as put hym to death, so it is well knowne, that her maiestie hath often pardoned those that haue practised her destruction. And still she carrieth in her princely hart, a martiall peace, neuer stirring vp the fire with the sword, by proceeding from hastie wrath vnto cruell reuenge, but is alwaies more prone to pardon defaults of infirmitie, then ready to reuenge false harted disloyaltie.¹

Obedience to the Prince and maintenance of social order was another regular theme for preachers, and one that was encouraged by the government authorities. George Phillips, in the same book of sermons, explains the analogy between macrocosm and microcosm to prove that the vertical hierarchy of order and degree of prescribed places and duties was a natural thing.²

The body is petty Common-wealth, wherin euerie subject is content to do his dutie to the Gouvernour the heade, for the legs doe willingly beare about the body: the body yeeldeth sap vnto all the exterior and inferior parts: the hands doe minister meate to the belly, and one hand will wash another. In the head there is as great a care contained ouer the bodie, as the Prince hath for the people. For to that purpose it hath the eyes to foreses exterior dangers, the eares to heare of good, the tongue to enquire, and the braine wisely to forecast, for the benefite of the bodie and it selfe: Wee see then that all Kings haue their authority from God, and his Liefetenaunts vpon the earth: . . .³

Preachers displayed horror at the restlessness and disobedience of the times and regarded them as unnatural. In the

1. Ibid., Sig. G₅^b.

2. This concept, inherited from the Middle Ages, was prevalent in Elizabeth's day.

3. 19858, Sig. G₃^b.

publication A godly and fruitful sermon preached at Grantham¹
Francis Trigge, an economics writer, as well as a preacher,
disparages of the social unrest of the period:

. . . Every vocatiō or state of mē is out of
square, they have gone beyonde their bounds:
. . . . The feet now a daies will goe before the
head, they will not follow the heads government,
& direction and this surely is vnnatural & mon-
strous. The subjects many of them will not obey
their princes iniunctions & godly decrees in
reformation and purging of gods church: but they
will follow their own imaginations. They will pre-
scribe vnto her maiesty how she shoulde governe,
what she must reforme.²

He condemns the growth of the great landed estates as a threat
to the order of the realm:

. . . Nowe a daies men will buy houses, to pull
them downe, that they maie have a prospect, that
they may have a garden or such like pleasure. And
so nowe where Christ his family hath beene main-
tained, growe trees or nettles . . . But the want of
people is the overthrowing of the prince. So that
this buying of houses to pull them downe to diminish
Gods people, to ioin two or three farms in one, is
neither gods glory, nor the princes safety, nor the
common wealth's good, and therefore vtterly to be con-
demned and disallowed of al good Christians.³

Trigge's sermon is characterized by its topicality
since he specifically refers to current commercial and economic
problems. The enclosure system which caused the severe un-
employment of the times disturbs him:

. . . Is this a time to build faire stately and goodly
houses? Is this a time to plant hedges, to enclose
commons to overthrow townships? . . . Is this a time
to purchase lande without measure, neuer to be satis-
fied with this vile earth, to seek after gaine as
after a God, seeing all this is but vanity as Salomon
teacheth vs? . . .⁴

1. 24277.

2. Ibid., Sig. C₄.

3. 24277, Sig. E₅-E₆^b.

4. Ibid., Sig. A₆-A₆^b.

The plight of the poor disturbs him:

. . . Let vs be as carefull to see the poore fed & served, as we have beene to see our sheepe and cattel fothered, nay our dogs fed and keneled. . .¹

He denounces the greed of the rich:

. . . They spend all they can rappe and wring, as they say, vpon their owne backs, but nothing they can spare, to the hungry bellies, of their poore brethren. They bestow vpon their houses all their reuenues, but nothing in their houses. They make great windowes, to receive much light, but they yeelde no light of liberality, of hospitality thēselves. . . .²

Landlords and the high cost of living are blamed for the current economic problems.

. . . the great complaintes of countrie men, they paye so greate rentes to their landlordes, they buy all things so deare, that they are not able to pay their subsidies, or almost to live themselves. . . .³

The current disruptions in the cosmic order are viewed as forerunners of the justice of God. Trigge, like his contemporaries, sees them as presaging the end of the world:

Strangeness of eclipyses and the multitude of them in our daies, in comparison of the daies of our fathers, & the two eclipyses of the sunne which shalbe seene this yeare, which I thinke was not seene in the memory of man before, the inflammations of the aire, and the ragings of the seas, the vnseasonable sommers, and miraculous flouds which we haue had, the vncertainty of all things vpon earth, surely all these are signes of this comming.⁴

1. Ibid., Sig. B₄.

2. Ibid., Sig. B₂^b.

3. Ibid., Sig. E₃.

4. 24277, Sig. A₆^b.

It was not uncommon for preachers to appeal to non-religious authorities as well as religious ones. These were generally the Greek and Roman classical authors, in the Renaissance humanist fashion. Here Trigge cites Socrates to bolster his condemnation of false prophets:

. . . The wise men, the Nigromancers, the Deviners, the Astrologers shal be forced to confesse with Socrates, that as concerning this matter, concerning the thinges that shall come to passe in the world, they know onely thus much, that they know nothing.¹

Although Protestant preachers shared the enthusiasm of the humanists for classical scholarship, they could not accept all their theses. They advocated faith over reason, for instance, whereas the humanists regarded the intellect as supreme.

In a "two hours discours" published in an edition called A sermon preached at Paules Crosse the 3. of Nouember 1594,² John Dove, a doctor of divinity, takes the standpoint of the Protestant preachers:

. . . faith is not agreeable to naturall reason, I answeare Aristotle the mirrhour of humayne wit, not by witte or humayne reason, for that I cannot, but againste him I oppose the doctrine of Saint Paule: . . . Aristotle, though the wisest among the gentiles, was a sensuall man, and therefore vnderstood not the thinges which were of God. . . .³

1. Ibid., Sig. B₁.

2. 7086.

3. Ibid., Sig. A₆.

The Protestant Reformers distrusted the sensual, as merely animalistic.

One of the basic issues that divided the Roman Catholics from the Protestants was the importance of the Bible. Henry Arthington¹ begins his sermon published as The exhortation of Solomon² with the Protestant position:

And all the whole Scripture of the olde and new Testament and euerie part and portion of the same: is written for our lerning and further instruction in the fear of God (aswel as for the Iewes). . . .³

He compares the Roman denial of the scriptures to its members as the denying an infant of its mother's milk. In this regard, however, he does say in parenthesis that the English translation of the Bible by Gregory Martin⁴ is "(not permitted in England)".⁵

However, this attitude of the papists disturbs Arthington so much that he finds the idea of infallibility of Rome damnable. He argues that Rome must supersede the Scriptures

. . . if it should bee graunted the church could not erre, yet it followeth not that she were abooue the scripture: vnlesse they holde that the Scripture may erre, which is an absurde, most damnable doctrine, that the scriptures giuen [Tim. 3.16] by inspiration from God, can erre in any point, which were to accuse Gods sonne of error.⁶

1. Henry Arthington was considered a fanatical preacher. He was supposed to have been associated with William Hacket in The Conspiracy for Pretended Reformation. See 24055, p.71.

2. 796.

3. Ibid., Sig. B₃.

4. Under Cardinal Allen's direction (see 5366 and 17753), Gregory Martin worked at a non-Protestant translation of the New Testament known as the Douay version, which appeared in Rheims in 1582, the year of Martin's death.

5. Ibid., Sig. G₃.

6. Ibid., Sig. D₁^b.

In this same sermon, Arthington scolds his listeners for improper behaviour during services, a not uncommon message in the sermons of the day. He warns:

. . . all such gospellers, as make a faire shew in comming to the Church, and yet while the woord is read and preached, are tatling and talking, wagging and walking or haue their mindes otherwise occupied, some about their farmes, some about their oxen and some about their pleasures or s^ome like prophanes . . . they cannot please God.¹

The increasing national confidence that was growing in Elizabethan times was nurtured by preachers who tried to show Englishmen that God was on their side and helping them against their enemies. Robert Lewes² in the publication A sermon preached at Paules Crosse concerning Isaac his testament³ was just such a preacher. He states:

. . . I say, and you see with Gamaliel, that the counsell of God cannot bee hindered. Have not the blessings of Englande, diverse and sundrye wayes by the bloudie Guizes, and Italian Gog and Spanish Magog, beene mischievouslie assailed from time to time? But praysed, and praysed for ever, bee that God that helpeth vs, and powreth dailie his benefites uppon vs; hee hath overthrown the Spanish attempt, and the Guisian practise: . . .⁴

That John Jewel's sermon on Paul's epistles to the Thessalonians should be published twenty-three years after

1. Ibid., Sig. G₃.

2. See 15109.

3. 15556. Preaching at Paul's Cross was considered an honour at the time.

4. Ibid., Sig. C₆^b. The victory over the Spanish Armada was often quoted as the classical example for proof of God's partisanship. See 18355, p. 27.

the bishop's death is not surprising, since the editor John Garbrand claims that "there is not (as I can learne) any interpretor vpon these epistles, in the english tongue".¹

The exposition is powerfully argumentative and heavily documented with selected authorities from the scriptures and church fathers to confirm Jewel's anti-Catholic position.

Samples of his rhetorical skill are shown. Regarding prayer in the vernacular, he says:

The people of God were taught to pray in the vulgar tongue, that their hearts might giue consent, and their mouth say Amen. This order did Peter and Paul, and Iohn and Iames, and the godly fathers keepe. There is not one of them that tooke order for the contrarie: but now there are some risen vp, which in spite of Christ and his apostles say, prayers shall bee made in a strange tong, either Latin or Greek. The people shal not understand what they doe heare . . . The example of the apostles, the cōmandment of Christ, the comfort of the people, the confusion of the church, nothing moueth them: so great and mighty is the power of errour.²

Like so many of his contemporaries, he was convinced that Rome was the Antichrist:

. . . Antichrist shal sit in a city built upon seuen hills. Where shall we find such a citie in the whole world: is it Hierusalem, or Athens, or Constantinople, or Antioch: . . . There is none but one. The spirit of God cannot lie. But which is that one: All writers aswel old as new, call that city Rome. . . .³

1. Ibid., Sig. A₄^b.

2. Ibid., Sig. Y₃.

3. Ibid., Sig. U₃^b. See also 18355, page 26.

According to Richard Hooker (see 13712), whom Jewel educated at his own expense, Jewel was the worthiest divine that Christendom had bred for many hundreds of years.

Two sermons preached in Latin at Oxford were published during the year. The first was preached in 1591 by Henry Parry, chaplain to the Queen and published under the title Victoria Christiana.¹ The other sermon was preached "per R. L. at Oxford's "festo cineritio" 1594.²

The former is an eloquent plea in which Parry exhorts his colleagues at Oxford to follow Christ's way of life, His example, His teaching, His suffering, and final triumph. "Evigilate igitur reuerendi Patres, excubatequè animis",³ he pleads.

The latter is based on chapter three, verses one to five of Paul's epistle to the Philippians. In his sermon the author displays a humanist attitude as he criticizes the Brownists⁴ as "nostris temporis schismaticos",⁵ for their censure of the "artes Liberales" as unnecessary for the study of Theology.

1. 23023.

2. 15109. Sig. B₁. See 15109, p. 25.

Since this sermon is included in the publication under the "Doctrinal Polemical controversy" section, it has not been considered as a separate edition in the sermon section.

3. 23023, Sig. C₆^b. Wake up therefore reverend fathers and be watchful of your souls.

4. The Brownists were a group of Elizabethan Separatists led by Robert Browne (c. 1550? - 1633?) who c. 1580 gathered a Separatist church in Norwich of the kind later known as Independent or Congregation. Browne denounced the parochial system and ordination whether by bishop or by presbytery. His principle of independent church polity was naturally condemned by the government.

5. 15109, Sig. C₃. the schismatics of our times.

A funeral sermon preached at Cheanies in Buckinghamshire on September 14, 1585, by Thomas Sparke, at the burial of Francis Russell, the second Earl of Bedford completes the books of sermons published in 1594.¹

Sparke devotes a considerable portion of the sermon to ridiculing the many ways Roman Catholics have designed for the remission of sins, venial and mortal

. . . as though his [Christ's ways] were either not broade enough to couer the sore, or not good enough to cure it, the meanes that they deuise are so childishe and so vnfit to be mingled with the precious bloude of Christ as that they make themselves ridiculous, in attributing deliuerance from sinne vnto them.²

He does finally remember, however, to give testimony of the earl's virtuous life and death.

RELIGIOUS NEWS

Six reports of recent events of a religious nature fall into this category. Three of them treat events on the English domestic scene while the remainder pertain to foreign ones.

Domestic

Elizabeth's government had to contend against the Roman Catholics on the one hand and Protestant non-conformists on the other hand. Out of the Protestant opposition arose the witty, scurrilous Martin Marprelate tracts to ridicule the government.³ In its nationwide search for the anonymous

1. 23023.

2. Ibid., Sig. C₃.

3. A series of nine famous tracts produced in 1588-9, mercilessly satirizing the episcopal hierarchy of the established church.

Puritan author(s) of the tracts, the government was still, after six years unable to identify the mysterious ringleaders, although many suspects and other religious malcontents were gaoled and executed. Much information, however, was uncovered regarding all sorts of religious dissenters.

Two pamphlets printed in 1594 related to this search. One, The examinations of H. Barrowe, J. Greenwood and J. Penrie penned by the prisoners themselves before their deaths¹ records the trials of these three notable suspects. It is significant to note that the pamphlet bears no imprint.² The publication would have been considered a seditious work and therefore illegal. Nevertheless, bold men took risks for the sake of truth, and the publication was in its last of two editions from 1593 to [1594].

Extracts from the trials of the Separatists³ Henry Barrow and John Greenwood, both alleged heads of the Donatists, (in England called Brownists), reveal the nature of the proceedings.⁴

1. 1520.

2. This particular work and other similar books by the same authors were shipped in bits and pieces to the Low Countries and printed there.

3. The Separatists claimed that their church did not owe allegiance to, nor derive its authority from any other power. Vide infra, n. 4, p. 67.

4. Barrow and Greenwood were in prison since 1586, and were hanged on 6 April, 1593, on charges of publishing and dispensing seditious books.

Barrow, the once gay law-student, refuses to take any oath. Part of his cross-examination follows:

Why man the book is no part of the oath/it is but a cerimonie. A needlesse and wicked ceremonie. Why know yow what yow say? know yow what book it is? it is the Bible.
I wil sweare by no Bible.¹

Barrow wants witnesses, a legal requirement denied him:

It is reported yow come not to church are disobedient to her maiestie and say that ther is not a true church in England what say yow haue yow at any time said this? These are reportes. when yow produce yowr testimonie I wil answer.²

An independent divine, Greenwood, another alleged Separatist and associated with Barrow, denies the scriptural authority of the English Church and of episcopal government, in his interrogation:

Tel vs what yow thinke of the book of common prayer . . . ther ar many errors in it and the forme therof is disagreeable to the Scriptures
What say yow to the church of England is it a true established church of God?
The whole commonwealth is not a church.
But doe yow know any true established church in the land?
If I did I would not accuse tham vnto yow
Is it then Antichristian. Yea I hold it contrarie to Christes word.³

John Penry,⁴ another Martin Marprelate suspect, refuses to accept episcopal government, "the false ecclesiastical

1. 1520, Sig. A₂^b.

2. Ibid., Sig. A₃.

3. Ibid., C₂-C₂^b.

4. Penry was executed on 24 May, 1593, of charges of treason.

offices", as he calls them, claiming that "The church of Christ is perfect without them".¹

His testimony ends with this stirring statement:

Imprisonments inditements yea death itself²
are no meet weapons to convince mens consciences.

The defence of J. Throkmorton against the slaunder of Maister Sutcliffe³ by the puritan controversialist, Job Throkmorton, was the second pamphlet related to the search for Martin Marprelate. Addressed "to a lady desirous to know the trueth",⁴ it too bore no imprint.

In this pamphlet Throkmorton defends⁵ himself against the allegations of Sutcliffe⁶:

. . . I was so far from beeing acquainted with anie of the lewde practises of Hacket and his accomplices, (as Maister Sutcliffe⁷ and the Pretended conspiracie would seeme to insinuate) that I doe not remember that ever I⁸ did so much as see the man about once in my life.

1. 1520, Sig. C₄^b.

2. Ibid., Sig. D₄^b.

3. 24055.

4. Ibid., Sig. A₂.

5. He refers to the Warwick assizes in 1593 where he was acquitted of an inditement for association with religious malcontents.

6. Matthew Sutcliffe was a Church of England divine, in high favor at court.

7. William Hacket was a religious maniac who considered himself the new Messiah, the new King of Europe. He headed the Conspiracy for Pretended Reformation. Considered a dangerous disturber of the peace, he was tried and executed for treason in 1591. Vide infra, n. 1, p. 64.

8. 24055, Sig. A₂.

He dramatically insists: "I am not Martin, I knewe not Martin, And concerning that I stande endighted of, I am as cleare as the child vnborne!"¹

Occasionally, Roman Catholic priests were converted to Protestantism. One such conversion was made public in a pamphlet² by Thomas Clarke, a former seminary priest at the English College in Rheims.³ Apparently he had made two public recantations, one on Easter Sunday, 15 April, and the other on 1 July, in the year 1593. The second recantation was necessary, he claims, because the first was before a public audience "(consisting for the most part of yong persons) not altogether sufficient witnesses in so weightie a cause".⁴

The pamphlet was naturally dedicated to John Whitgift, the Archbishop of Canterbury. In his dedication Clarke thanks not only the Archbishop for his favors but also the Queen "by whose gracious clemencie and mercie we haue that we liue"....⁵

Clarke goes to great lengths to convince his readers that it was not hope of gain that prompted him to convert,

1. Ibid., Sig. E₂.

2. 5366.

3. A Jesuit seminary under the friendly auspices of the Guises designed to train missionaries for the dangerous work of re-Catholizing England. The seminary was established in 1578 after the English College at Douay was brought under the revolutionary power. See also 13118.

By law it was treason for a Catholic priest to enter the kingdom. Many were executed as traitors.

4. 5366, Sig. B₁.

5. Ibid., Sig. A₅.

for if this had been the reason he would have converted earlier. He keeps insisting that he was never "guiltie in plotting any thing against the good estate of my deare Countrey, or consenting to any lewd practice to that behalf!"¹ He denies that the Pope whom he loathes, detests and abjures has any

. . . power, authoritie or iurisdiction ouer our soueraine and gracious Queene Elizabeth, or ouer any of her Highnesse subiects and liege people, either in causes Ecclesiasticall or Temporall.²

Foreign

Of interest to Englishmen would be two pamphlets describing important trials involving the Jesuit order because of their religious nature and political implications.

A long and vitriolic campaign against the militant Jesuit order had been raging in France for a long time. These two pamphlets record lawsuits resulting from disputes between the Jesuit order and the University of Paris, which were litigated in 1565 and 1594 respectively.

Etienne Pasquier, a French lawyer and man of letters in fact made his name from the trial in 1565 when he defended the University of Paris against the Jesuits, to whom the university wished to deny the right to teach. An account of this trial was published in an English translation in 1594 with the title The Jesuit displayed.³

1. Ibid., Sig. B₃^b.

2. Ibid., Sig. C₃^b.

3. 19448.

The famous French lawyer Antoine Arnauld¹ pleaded for the University of Paris against the Jesuits trying to have the sect banished from France, in 1594. This trial was also translated into an English edition with the title The arrainement of the whole societie of Iesuites in Fraunce.²

Both lawyers charge that the Jesuits are dangerous traitors and spies for the King of Spain, drawing attention to the order's spectacular growth and aggressive actions. Arnauld charges that the Jesuits are

. . . scattered abroad in huge and mightie swarmes: for there are betweene nine and ten thousand of them, and haue already founded two hundred and four score Spanish Colonies, they possesse in reuenues aboue two thousand millions of gold, they are lords of Erledomes and great Baronies in Spaine, and in Italy, and attained already to ye dignitie of Cardinals, readie to be made Popes: and in case they should haue continuance but thirtie yeares more in all the places where they haue nestled themselves already, it would be without doubt the richest and mightiest companie in Christendome, and would wage Armies as already they begin to contribute.

Their principal vow is to obey their Generall and Superiour (who is alwaies a Spaniard, and chosen by the king of Spaine) euerie way and in all things. . .³

Pasquier goes even further than Antoine Arnauld by charging that the nonconformist activities of the order are disrupting the whole hierarchical order of the Church:

1. He presented his case so forcefully that his speech on this occasion has been called "the original sin of the Arnaulds".

2. 779.

3. Ibid., Sig. B₁.

They read among vs, and yet none of them that haue put forth themselues to open their lessons, did euer passe by the degrees of Batcheler, Licentiate, Master, or Doctor. They giue out that they make a vow of Pouertie both generall and perticuler as did in old time the foure orders of begging Friers: this notwithstanding, you see them wallow in wealth. They administer the holy mysteries, both of penance and of the aultar, in all places where they list, yet are they neither Bishops now Curates. They giue out that they bee Friers, and in that qualitie do make foure vowes, yet they be they apparelled among vs as priests and lay persons. They celebrate the diuine seruice in their churches, yet haue they thence banished the Quiers, the ancient institution of all our churches.¹

He goes so far as to predict ruin for both Catholics and Protestants:

. . . vppon the diuision betweene the Catholike and the Lutheran did the Anabaptists bring in their cursed heresie which since bred so many mischiefes and calamities throughout all Germanie. And for my part I cannot thinke otherwise but that by the like policie will the Iesuites now bring foorth their encrease in France with the ruines of both religions.²

Both lawyers conclude by appealing to the Court of Parliament in complimentary rhetoric. Pasquier pleads:

. . . that as this great Vniuersitie of Paris is the chieftest in France, yea or in the whole world, so was it neuer wearie, neither yet will be of fighting against all sorts of sects and innouators, first for the honour and support of God and his Church, then for the Maiestie of our prince, and lastly for the peace and tranquillitie of our owne estate.³

1. 19448. Sig. G₂.

2. Ibid. Analogical reasoning was regularly used at this time.

3. Ibid., Sig. G₂^b.

City officials ordered that the strange gory sidereal scenes that were observed in Rosenberg, Germany be published in print for all nations to know about the strange works of God. Their plan worked for news spread to England in a pamphlet translated under the title Strange signes seene in the aire, about the citie of Rosenberg.¹

Alarmed observers, divines, and philosophers interpreted the astral phenomena in the traditional sixteenth-century habit of analogical thinking. They were portents presaging God's punishment. Hence, people are warned to repent and reform their wicked ways. Warnings were also extended to Hungary and Denmark:

. . . where there bee at thys present swarmes of Turkes, and thousands of Infidells, readie to deuoure those Christian Prouinces . . . and throughout all Cleugland likewise, which is vnder the king of Denmarke.²

MISCELLANEOUS

Religion was a profitable subject for writers of the period, who explored and exploited all sorts of religious topics. A variety of these topics are contained in this category which is, of necessity, labelled miscellaneous. Three are Latin treatises attacking the Papacy and one is a Spanish anti-Catholic tract. The remaining two books are by the English pamphleteer, Thomas Nashe.

1. 21321.

2. Ibid., A₄^b. The Turks had conquered most of Hungary, and the Ottoman Empire was one of the most powerful in the world in the late sixteenth century.

Papatus seu deprauatae religionis origo et incrementum,¹ published in Edinburgh and written by Thomas Moresinus, a medical doctor from Aberdeen, who dedicates it to King James VI of Scotland, is a learned work compiled from many sources, despite its fanciful alphabetical arrangement.

Moresinus traces the history of the papacy from its origin to the Reformation. He tries to show in a very frank and detailed manner that Papist rituals and ceremonies originate in pagan rites of the early Sumerian and Semitic, Persian and Egyptian cultures. He says:

. . . Calix aqua & pane plenus consecratur in festo Solis, quem Persae adorant vocantque Mythros, . . .²

He continues:

. . . Principio enim mutationis prudenter factae à gentiliū superstitione ad ritus Christianos, . . .³

In another Latin tract, De ecclesia ab Antichristo per eius excidium liberandi,⁴ the author Jean Morel, urges Queen Elizabeth to whom the book is dedicated to join with other Protestant leaders in an organized federation to fight the "insanientem Papam".⁵

1. 18102 and 18102a.

2. 18102a, Sig. C₆.

The chalice full of water and bread was consecrated at the feast of the Sun, which the Persians worshipped and called Mythros.

3. 18102a, Sig. D₁. For initially the transformation of the pagans' superstitious rites into Christian rites was done very cautiously.

4. 18100.

5. Ibid., Sig. A₆^b. monstrous Pope.

An interesting religious treatise Tratado para confirmar los pobres cativos de Berueria en la catolica fe,¹ by Ciprian de Valera was published in a Spanish edition in 1594.

The purpose of this anti-Catholic tract is explained on the title-page:

Para confirmar los pobres catiuos de Berueria en la catolica y antigua fe y religion Christiana, y para los consolar con la Palabra de Dios en las aflicciones que padecen por el Evangelio de Iesu Christo.²

The title page also informs the reader:

Al fin deste tratado hollareys un enxambre de los falsos milagros, y ilusiones del Demonio con que Maria de la visitacion priora de la Anunciada de Lisboa engaño à muy muchos: y de como sue descubierta y condenada al fin del año de . 1588.³

The two pamphlets by Thomas Nashe are entitled Christs teares ouer Jerusalem⁴ and The terrors of the night, or a discourse of apparitions.⁵

In the former written during one of London's worst plagues, Nashe applies Christ's prophecy of the fall of Jerusalem

1. 24582.

2. Ibid., Sig. A^a₁. To confirm the poor captives of Berbery in the catholic and ancient faith and Christian religion, and to confront them with the word of God in the afflictions which they are suffering for the Gospel of Jesus Christ.

3. Ibid. At the end of this treatise an examination is found of the false miracles and illusions of the Devil wherewith Marie de la Visitacion, Prioressse de la Annuntiada of Lisbon deceived very many and how she was discovered and condemned at the end of the year 1588.

4. 18367.

5. 18379.

as a warning to London to reform. Preachers were constantly scandalized at the corruption of London society. Nashe, too, rails against this corruption. He scolds usurers, and women who ensparkle "theyr eyes with spiritualiz'd distillations".¹ He attacks both men and women who dress "to enkindle fleshly concupiscence to assist the deull in lustfull temptations".²

Unlike most of his contemporaries, he urges tolerance of the different sects:

. . . Vniversity men that are called to preache at the Crosse and the Court, Arme yourselues against nothing but Atheisme, meddle not so much with Sects & forraine opinions, but let Atheisme be the only string you beate on: . . .³

In the latter, Nashe ridicules the whole business of the superstitions of the ages--devils and witches and dreams. The "vaporous dreggie parts of our blood or our braines"⁴--melancholy in its extreme form--was the cause of fearful dreams and hallucinations. Reason, so extolled by the Renaissance humanists told him that ghosts and apparitions were purely imaginary. A familiar, casual and rambling style makes the discussion very readable. A sample follows:

I care not much if I dream yet a little more:
& to say the troth, all this whole Tractate is but a dreame, for my wits are not halfe awaked in it;
& yet no golden dreame, but a leaden dreame is it, for in a leaden standish I stand fishing all day, but haue none of Saint Peters lucke to bring a fish to the hooke that carries anie siluer in the mouth. . . .⁵

1. 18367, Sig. P₃^b.

2. Ibid., Sig. S₂.

3. Ibid., Sig. Q₂.

4. 18379, Sig. F₂^b.

5. Ibid., Sig. D₃.

The discourse ends as to be expected: "Therefore are the terrors of the night more than of the day, because the sinnes of the night surmount the sinnes of the day".¹

RELIGIOUS LYRICS

Five books of verse treat religious themes. One, entitled The holie history of our Lord Jesus Christs natiuitie, life, resurrection a. ascension: gathered into English meeter², by the Welsh poet, Robert Holland tells the story of Christ, according to the four evangelists.

In the epistle to the reader, the poet apologizes however:

Many will mislike with it, because it is in meeter
(though sundrie haue done the like in Latine verse:)
and many with the meeter, because it is rudely handled. . . .³

The morals and manners of man is the theme for Thomas Churchyard in his two didactic poems "The mirror of man" and "The manner of men" which appeared in a publication called The mirror and manners of men.⁴ Churchyard's preoccupation with this subject is evidenced in his dedication to Sir Robert Cecil in which he recalls a book written on a similar subject "a little booke almost fifty yeares ago⁵ made by me (in the very time when I penned Shores wiues tragedy).⁶

1. Ibid., Sig. H₂^b.

2. 13595.

3. Ibid., Sig. A₇.

4. 5242.

5. His Myrrour for man c. [1552] (5241).

6. This was his most popular poem. It was published in William Baldwin's The Mirror for Magistrates in 1563. (1248).

In both poems Churchyard imitates Anglo-Saxon techniques, using the alliterative line and the mid-line hiatus as follows:

Mildnes is forgot, modestie growes wild,
Good manners of life, is almost exild.¹

In a prose note at the end of the publication, Churchyard, the seventy-four² year old prolific writer says:

All the other bookes promised comes out shortly, wherein (to take my leaue of wrighting) the second part of the worthines of Wales³ shall be (by Gods grace dedicated to the Queenes Maiestie.⁴

The Song of Songs that is, the most excellent song which was Solomons⁵ by the Puritan divine Dudley Fenner was printed at Middleburg in the Low Countries and was in its second edition since 1587. In his note to the Christian reader, Fenner mentions that a similar book was published while his own volume was "half printed".⁶ In his dedication "To the right worshipfull companie of the Marchant aduenturers", he promises a metrical version of the Lamentations of Jeremiah and all other Psalms scattered throughout the Scriptures.⁷

1. 5242, Sig. B₃.

2. As a matter of fact, his longevity (ca. 1520-1624) helped win him some fame.

3. There is no evidence to prove that this was ever written. The extant publication The worthiness of Wales was one of his best known pieces and was published in 1587. (5261)

4. Ibid., Sig. B₄.

5. 2770.

6. It is possible that he is referring to a translation by Thomas Pye (2762) published in 1587.

7. There is no evidence to support the completion of this work.

Fenner's publication of the Hebrew love songs is a metrical version in which he gives the Psalm tunes to which each chapter should be sung. For chapter one, for instance, he instructs: "Sing this to the tune of Psal. 45". Each of the eight chapters is followed by its interpretation.¹ An argument for the whole song is also provided.

A poem that could be classified as a religious lyric because of its religious reflections was the English translation by Joshua Sylvester² of Odet de La Noue's The profit of imprisonment.³

The title-page of the publication informs the reader that the poem is a paradox proving:

That aduersitie is more necessarie then prosperitie:
and that of all afflictions, close prison is most
pleasant and most profitable.⁴

Salvation is easier to gain because:

A world of vanities, that do distract vs heer
During our libertie; in durance, come not neer:⁵

1. The scope of interpretations of this little book surpasses by far that of any other book in the Bible, according to Harper's Bible Dictionary.

2. Joshua Sylvester (1563-1618) was a well-known translator of French works, especially religious ones. Interestingly enough, he was educated at the school of Hadrian Saravia at Southampton where he acquired his sound knowledge of French. See 21748, p. 20.

3. 15216.

4. Ibid., Sig. A₃. Writers of the period often chose this theme. Sir Thomas More, for instance, wrote A Dialoge of Comfort against tribulation while in prison awaiting death. It was published in 1553. (18082)

5. Ibid., Sig. D₂.

Another poem translated by Sylvester from the French¹ was the scriptural epic The triumph of faith of W. Salustius² which celebrates the triumph of faith in four songs written in the decasyllabic couplet. An example follows:

O Father! whilst this triumph I expect,
 Waiting to see the wickeds utter fall:
 And thy iust sceptor ruling ouer all;
 Let liuelie Faith my Reason still direct.³

A publication containing the two Latin poems "Principis ScotoBritannorum natalia" and "Amvletvm" is included in this category because of its religious implications.⁴ Composed by the prominent contemporary Scottish presbyterian leader and scholar, Andrew Melville, they urge the union of Scoto-Britannicum to fight the Anti-Christ, the Catholic countries of Europe.

CHURCH REGULATION AND ADMINISTRATION

By 1594, the institutional transformation of the English church had taken place. The Act of Supremacy, the Act of Uniformity, the thirty-nine articles contained the formularies for the control and guidance of doctrinal teaching and devotional practice. The Church of England and the government had replaced the Papal set of rules with its own brand of authority and conformity, commanding, prohibiting, forbidding,

1. The Gascon Huguenot, Guillaume de Saluste, seigneur du Bartas. Sylvester's translation was published separately in 1592 (21672).

2. 23579. Since this poem is included in a publication containing an obituary poem, it is not considered as a separate edition in the religious lyric section.

3. Ibid., Sig.^a, E₂^b.

4. 7807. The same idea is expressed in a prose tract, (18100).

imposing and exacting. Four publications setting forth these regulations appeared in 1594, three pertaining to the ecclesiastical administration of specific geographic areas or dioceses, and one pertaining to the marriage laws of the church.

Elizabeth's government had a highly efficient spy service working to see that her subjects accepted and conformed to this new set of rules. It was the church wardens and sworn men of each diocese who were given the inquisitorial powers and took an oath to watch over the mores of the diocese, and report the "faltz, sinnes & offences either known or suspected",¹ to the Bishop of the diocese. Sometimes bishops admonished them for their negligence as the Bishop of Peterborough did, since he was as he said "lately giuen to vnderstand of diuers greeuous sinnes and offences committed within my Dioces, and that the same as yet remain vnpunished".² In fact, they were liable to incur punishment if they didn't deliver the truth in time. The Bishop of Gloucester and Bristol warns them, for instance, that they must appear at a definite time "to alleage cause why they should not be punished for their negligence or contempt therein".³

The articles set forth guidelines for these watch dogs to follow. They were more or less the same for each diocese.

1. 10314, Sig. A₂.

2. Ibid., Sig. A₂.

3. Ibid., Sig. A₃^b. These officers were not paid for their tasks since they were considered things "of small labour". It was an honour to serve the Crown.

A study of the three still extant from 1594 for the dioceses of Gloucester and Bristol,¹ Lincoln,² and Peterborough³ clearly shows the nature, and scope of the prescriptions and proscriptions that were imposed upon the faith and personal lives of both clergy and laity alike.

The proper behaviour of members of the clergy seems to have been one of the chief concerns of visitation articles since this topic is mentioned in all the three books of articles. Article ten of the articles of the Peterborough diocese is an example:

10 Whether your parson, vicar, or curate, be a hauker, hunter, carder, dicer, swearer, or vseth to resort to any ale-houses, tauernes, or to any suspected places, not beseeming his place & calling, or doo giue any euill example of life, whereby the word of God and the Religion now receiued, may be euill spoken of.⁴

His choice of wife receives censure. Article eleven from the same series pertains to such an investigation:

11 Whether he being vnmarried, keepeth in his house any defamed or suspected woman: or being married his choise of such a one, who for her godlie zeale in religion, modestie, and honest behauiour of life, is & hath been well accounted of.⁵

The nation's schoolmasters were also closely watched. Article thirty-one of the articles of the Lincoln diocese asks:

1. 10209.

2. 10234.

3. 10314.

4. Ibid., Sig. A₂^b.

5. Ibid., Sig. A₂^b-A₃.

31 Whither your Schoolemaister teaching within your Parish openly, or in any gentlemans house, be licensed therto by the Ordinary: whether doth hee teach such bookes as be commaunded to be taught, and that diligently, and whether is he reputed of sincere Religion and conuersation, and frequenteth diuine seruice or no.¹

Many of the articles concern the proper behaviour of the parishioners, whose private worship was scrutinized. Secret meetings of dissenting Protestants, for instance, were forbidden. Article twenty-three of the Gloucester diocese refers to this prohibiton:

23 Whether any in your parishes do resort into Barnes, fields, woods, outhouses, or to any extraordinary places, and there do reade any bookes or use any extraordinary expositions of Scriptures or conferences togithers, and so doe as it weare make a seuerall Church or sect vnto themselves, or be drawers or perswaders of others to any such scismaticall and damnable sects.²

1. 10234, Sig. B₁^b. After 1581 all teachers had to be licensed by the Anglican church. This license from the church was required by every teacher for almost three hundred years, until 1869.

2. 10209, Sig. C₃^b.

While most of the articles in these books of visitation deal with the conduct of the minister and the laity, there are a few which deal with the proper equipment for the handling of religious services. Typical of such articles is one from the Peterborough diocese:

21. Whether you haue a conuenient pulpet well placed within your Church, a comely and decent table on a frame for the holy communion, with a faire linnen cloth to lay upon the same, and some couering of silke, buckaram or such other like for the cleane keeping thereof: a faire and comely communion cup of siluer, and a couer of siluer for the same: a decent large Surplesse with sleeues, and all other things necessarie to the premises.¹

A relatively small number of articles pertains to the care and upkeep of church property. Article nineteen from the Peterborough diocese is an example:

19 Whether all monuments of superstition be defaced & remoued out of the church, & whether your church & chancell, with your parsonage and vicaradge houses be in good repaire, your church-yard well fenced & cleane kept.²

ECCLESIASTICAL EDICT

Still extant from 1594 was one ecclesiastical edict: An admonition to all suche as shall intende to enter the state of matrimony,³ by Matthew Parker, the Archbishop of Canterbury.⁴ A very well printed single sheet folio, it was in its second of six editions.⁵

1. 10314, Sig. A₃^b.

2. Ibid., Sig. A₃.

3. 19287.

4. Parker had died in 1575.

5. 1574 - [1640?]

Quotations from Leviticus head the consanguinity and affinity table in which thirty relationships are listed as prohibitive for marriage partners. A woman could not marry, for instance, her "husbands sisters sonne" nor a man his "Grandmother". Ten marriage laws are catalogued, item ten cautioning:

None shall come neere to anie of the kindred of his flesh to vncouer her shame.¹

RELIGIOUS FICTION

The Popes Parliament² by John Mayo is a prose narrative that shows Cardinal William Allen³ as an advisor to Pope Gregory XIV⁴ who becomes disturbed when he sees a marble image of the woman Pope Joan during a procession.⁵

1. Ibid.

2. 17753. This particular publication printed in 1594 does not have the "Anatomie" of Pope Joan.

3. Allen who died in 1594 had been made apostolic librarian by Pope Gregory XIV. A well known exile from England, he had been denounced as a traitor of his sovereign and country for his political intrigues against Protestant England.

4. Pope Gregory XIV's Pontificate was 5 December, 1590 to 16 October, 1591.

5. According to the New Catholic Encyclopedia, a thirteenth century tale found in the writings of several Dominican and Franciscan chroniclers and preachers alleges that Leo IV (d.855) was succeeded by a John Anglicus, pope for two years, who was in fact a learned woman. Her sex was discovered during a procession when she gave birth to a child either on the road between the Colosseum and St. Clement's or in the church itself.

It is alleged that Pope Pius V (Pontificate 7 January, 1566-1 May, 1572) had ordered the destruction of an ancient statue and an inscription interpreted as referring to Pope Joan.

The information on the title-page gives the reader a good insight into the book's didactic purpose:

Containing A Pleasant and Delightfvl Historie, wherein are throughly deliuered and brightly blazed out, the paltry trash and trumperies of him and his pelting Prelats, their mutinies, discord, and dissentions, their stomacke and malice at Pope Ioane, their shifting and foisting of matters for defence of her, and their Antichristian practises, for maintenance of their pompe and auarice.¹

1. 17753. Sig. A₁.

CHAPTER II

THE ARTS

The year's fifty-three publications in poetry, drama, and prose fiction are collected into this category of "The Arts". They are divided into twenty-seven publications of verse, nineteen publications of drama¹ and seven of prose fiction. The distribution is not surprising: poetry, the most popular genre, drama following relatively close and catching up, and prose fiction lagging behind. The year's work included many of the important sonnet sequences, several historical narratives and Shakespeare's first publication of his second poem² and second publication of his first poem³ which placed him as a strong rival to Edmund Spenser whose Faerie Queene published only three years before had placed Spenser as the leader of English poetry.

1. More pieces of drama were actually published during the year, since Elizabethan verse was often published in miscellanies, rather than in individual publications. The Tragedie of Cleopatra, for instance, is included in an edition containing two poems by Daniel. This edition has been considered as a "verse" publication, but the play is discussed in the drama section.

2. Venus and Adonis. 22355.

3. The Rape of Lucrece. 22345.

Drama emerged with a distinct English chronicle history play and the first published play¹ of Shakespeare who was to make English drama the crowning glory of the Renaissance. Prose fiction still had to find its master, but this area too saw its first historical novel in English.²

The influence of the Renaissance is manifested in the brilliance and variety of these English literary works. The Greek and Roman classics it revered are reflected in the sources, subject matter, objective correlatives and style that poets and dramatists use. These influences will be noted as each genre is discussed.

POETRY

An examination of the poetry printed in 1594 shows that it was a year of remarkable achievement in the profusion and diversity of English verse, which included all the types of verse forms popular in the Elizabethan age. To facilitate their examination, the twenty-seven publications have been divided according to major verse forms: sonnet, erotic narrative, historical narrative, pastoral lyric, philosophical poetry, and occasional verse.³

1. Titus Andronicus. 22328. According to some scholars Shakespeare turned from the preparation of plays for the stage to the writing of non-dramatic poetry because London theatres were closed during 1593-4 because of the plague.

2. The Unfortunate Traveller by Thomas Nashe. 18380.

3. Other verse forms such as madrigal, ode, and elegy occur so sparingly in the anthologies and prose fiction publications that they have not been included in this study.

TABLE V
 DISTRIBUTION OF "THE ARTS" PUBLICATIONS
 BY TYPES

Type of Publication	Number	Percentage of Total
Verse	27	50.9
Sonnet sequences	(5)	
Erotic narrative	(3)	
Historical narrative	(9)	
Pastoral lyric	(2)	
Philosophy in verse	(1)	
Occasional verse	(7)	
Drama	19	35.9
Tragedies	(8)	
Comedies	(7)	
Chronicle History	(4)	
Prose Fiction	7	13.2
	—	—
Total	53	100.0%

SONNET

It was Sir Philip Sidney's Astrophil and Stella,¹ first published in 1591, that started the sonneteering rage² which culminated in an outburst of sonnet sequences, five of which appeared on the market in 1594. To his genius, many of the sonneteers paid high tribute.

Oh theame befitting high mus'd Astrophil,
 He to your siluerie songs lent sweetest touch,
 Your songs the immortall spirit of your quill,
 Oh pardon, for my artlesse pen to much
 Doth dimme your glories through his infant skill.³

says the unknown modest sonneteer of Zepheria [An amatory poem]⁴ in his dedication "Alli veri figlioli delle Muse".⁵

Like Sidney, the sonneteers modelled their sonnets after Petrarch's sonnets to Laura, and often freely or literally adapted them from Petrarch's Italian and French imitators. They are all melancholy lovers expressing the fluctuating moods of desire and repulsion, pain and pleasure, despair and ecstasy, hope and resignation, that cold, coy ladies arouse. They use all sorts of rhetorical devices to convince these unresponsive mistresses of Petrarchan ritual,

1. published posthumously (22536).

2. Writing verses to one's real or imaginary beloved became so much a social grace (as playing chess) that Elizabethan gentlemen "naturally" fell into the fashionable literary habit.

3. 26124. Sig. A₂^b.

4. 26124.

5. "To the very sons of the Muse".

of their love. They shed tears, sigh woes, mourn their cold fate; they praise the beauty of their beloved's eyes; they flatter the beauty of her face. They lament her wavering mind; they protest her cold heart.

They argue with Cupid, with Venus; they appeal to Night and Sleep; they plead with the Moon, and the Ocean. They burn in seas of ice and drown in fires.¹ And then they finally give up as does the helpless lover in Delia² who moans: "I say no more, I feare I said too much."³

William Percy who tries to win his mistress in twenty sonnets published in the 1594 edition entitled Sonnets to the fairest Coelia⁴ also reaches a typical Petrarchan cul-de-sac as he laments:

Ay me, Ah no, teares, words, throbs all in vaine,
She scornes my dole, and smileth at my paine.⁵

These dejected lovers wear a humble pose as does the humble lover in Zepheria⁶ who admits:

My slubbering pencil casts too grosse a matter,
Thy beauties pure deuinitie to blaze:⁷

1. Sonneteers generally employed the familiar stock diction, the same mythological allusions, the same allegorical figures of speech, the same far-fetched conceits, the same stale, trite imagery to produce an artificial flavour to their suits.

2. 6254.

3. Ibid., Sig. E₄. Sonnet LV.

4. 19618.

5. Ibid., Sig. A₄. Sonnet 3.

6. 26124.

7. Ibid., Sig. B₁^b. Canzon 2.

But they can at times assert themselves. Here Zepheria's lover challenges her and confers the following penance:

But if with error and vniust suspect
Thou shalt the burden of my grieuance aggrauate,
Laying vnto my charge thy loues neglect,
A lode which patience cannot tolerate:

First to be Atlas to mine owne desire,
Then to depresse me with vnkind construction,
While to mine owne grieues may I scarce respire:
This is to heape Ossa on Pelion.

Oh would the reach yet of vnequall censure
Might here but date his partialitie:
Mistrust, who neare is ripe till worst be thought on,
Hath my crime rackt, yet to more hye extensure,

And now 'tis drawne to flat Apostacie:
So straight beset, best I lay hold on pardon.
Why then sith better i'st a penitentiarie
To saue then to expose to shames confusion:
Thy face being vayld, this pennence I award,
Clad in white sheet thou stand in Paules Churchyard.¹

Samuel Daniel's courtship of his Delia² took place in a sonnet sequence which an enterprising publisher included in a 1594 edition called Delia and Rosamond augmented.³ Although he protests passion, the smitten lover proceeds leisurely in his love-making. Sonnet XXXVIII is a sample of his cool pace. Here, he admits his expressions of love are not as skilful as

1. Ibid., Sig. F₂^b. Canzon 36.

2. Following the French custom of grouping sonnets under the name of the mistress, e.g., Constable's Diana and Drayton's Idea, Daniel's Delia takes its name from Maurice Sceve's series of dizains, Délie, objet de la plus haute vertu.

3. 6254, in its first of two editions (1594-1595). Twenty-eight of Daniel's sonnets had been published in 1591 with the first edition of Sidney's Astrophil and Stella. The 1594 publication of Daniel's sonnets (increased to fifty-five) also contained his Complaint of Rosamond and The Tragedy of Cleopatra both of which are discussed later in the historical narrative and drama section respectively.

Petrarch's, although he insists his love is as great. He seems, moreover, more concerned in impressing Delia that he has immortalized her name:

Thou cast not die whilst any zeale abound
 In feeling harts, that can conceiue these lynes;
 Though thou a Laura hast no Petrarch found,
 In base attyre, yet cleerly Beauty shines.
 And I (though borne within a colder clime)
 Doe feele mine inward heate as great, (I know it,)
 Hee neuer had more faith, although more rime,
 I loue as well, though he could better show it.
 But I may add one feather to thy fame,
 To helpe her flight throughout the fairest Ile,
 And if my pen could more enlarge thy name,
 Then shouldst thou liue in an immortall stile.
 For though that Laura better limned bee,
 Suffice, thou shalt be lou'd as well as shee.¹

This idea of immortality seems to be an obsession. It is repeated in Sonnet L. Daniel boasts:

These are the Arkes the Trophies I erect,
 That fortifie thy name against old age:
 And these thy sacred vertues must protect,
 Against the darke and Times consuming rage.
 Though th'error of my youth they shall discover,
 Suffise, they shew I liv'd, and was thy lover.²

Henry Constable publicly woos his Diana in an edition called Diana, or, the excellent conceitful Sonnets of H.C.³ It is interesting to note that these Diana sonnets of this particular edition are characterized by a sonnet by Richard Smith, the publisher, who addresses two ladies of Queen Elizabeth's court:

1. 6254, Sig. D₃^b, Sonnet XXXVIII.

2. Ibid., Sig. E₁^b.

3. 5638. The name suggests the Amours de Diane by Desportes.

You two-fold Charites, celestiall lights,
 Bow your Sun-rysing eyes, Planets of ioy,
 Upon these Orphan Poems:¹ in whose rights,
 Conceit first claym'd his byrth-right to enioy.²

Constable's sonnets contain many traces of literal renderings from Petrarchan and French imitators. Decade 6, Sonnet X,³ for instance, is taken right from Desportes. An extract follows:

My God, my God, how much I loue my goddesse,
 whose vertues rare, vnto the heauens arise,
 my God, my God, how much I loue her eyes,
 one shining bright, the other full of hardnes.⁴

Reflecting Plato, men of the Renaissance found charm and attraction not in things, but in the immortal idea which shone through them. The Petrarchan male loved a woman's beauty for the goodness it symbolized. Thus Beauty was imperishable, and Love immutable and immortal. It is against this background of the Neo-Platonic love theory inherent in the Petrarchan tradition that Michael Drayton, more than any of the other English sonneteers, wrote his sonnet sequence Ideas mirrour.⁵

In this extract from the sequence Drayton views beauty as a divine idea identical with virtue and capable of inspiring and leading man to good:

1. After obtaining a degree from Cambridge, in 1580, Constable, a Roman Catholic, went to Paris. He was living there when these sonnets were published in England.

2. Ibid., Sig. A₂^b.

3. Amours de Diane l. 26.

4. 5638, Sig. E₆^b.

5. 7203. The name "Idea" was probably borrowed from L'Idée, title of the sonnet sequence by Claude de Pontoux published in 1579. It is, of course, associated with the Platonic conception of beauty and is the heroine's name.

Thys, pure Idea, vertues right Idea,
 Shee of whom Merlin long tyme did fore-tell,
 Excelling her of Delphos or Cumaea,
 Whose lyfe doth saue a thousand soules from hell:
 That life (I meane) which doth Religion teach,
 And by example, true repentance preach.¹

In fact, only religious imagery is fitting for such
 divinity:

Wonder of Heauen, glasse of diuinitie,
 Rare beauty, Natures ioy, perfections Mother,
 The work of that vnited Trinitie,
 Wherein each fayrest part excelleth other.

Loues Methridate, the purest of perfection,
 Celestiall Image, Load-stone of desire,
 The soules delight, the sences true direction,
 Sunne of the world, thou hart reuyuing fire.²

An amatory poem that does not strictly fall into this
 sonnet sequence category but is included in it because it does
 not properly belong anywhere else is the strange concoction
 of seventy-four Cantos in tetrameter sixains grouped in pieces
 of dialogue with prose passages, by Henry Willoby called
Willobie his Auisa.³

In the dedication "To all the constant Ladies & Gentle-
 women of England that feare God", the editor Hadrian Dorrell
 says that the poem was written in praise of the chastity of
 English women when "many men in these dayes (whose tounge are
 tipt with poyson) are too ready and ouer willing to speake
 and write to your disgrace".⁴ He concludes by declaring that

1. Ibid., Sig. D₂. Amour 19.

2. Ibid., Sig. D₄. Amour 23.

3. 25755.

4. Ibid., Sig. *₂.

"if mine Author haue found a Brytaine Lucretia, or an English Susanna, enuy not at her prayse (good Ladies) but rather endeuor to deserue the like."¹

In the epistle "To the gentle & courteous Reader", Dorrell describes the suitors according to the prevailing stereotyped bias of the times. The Spanish lover is portrayed:

The Spanyard is vnpatient in burning loue,
 very mad with troubled lasciuiousnesse, hee runneth
 furiously, and with pittypfull complaintes, bewailing
 his feruent desire, doth call vpon his Lady, and
 worshippeth her, but hauing obtained his purpose
 maketh her common to all men.²

The German and the Englishman:

The Germane & Englishman being nigher of
 nature, are inflamed by little and little, but
 being enamored, they instantly require with
 arte, and entice with giftes, etc. . . .³

In her struggle to preserve her chastity, Avisa reminds the nobleman, one of her suitors, of the fates of women who yielded to men's advances in order to climb "to highest tops of earthly aids":⁴

Shores wife, a Princes secret frend,
 Faire Rosomond, a Kings delight:
 Yet both haue found a gastly end,
 And fortunes friends, felt fortunes spight:
 What greater ioyes, could fancie frame,
 Yet now we see, their lasting shame.⁵

-
1. Ibid. *₂^b.
 2. Ibid., Sig. *₃^b.
 3. Ibid.
 4. Ibid., Sig. C₂.
 5. Ibid. Sig. C₂, Canto 3.

Using the same analogical argument, the nobleman recalls the fates of some who did yield:

And Cleopatra, prince of Nile,
 With more then one was wont to play:
 And yet she keeps her glorious stile,
 And fame that neuer shall decaie,
 What need'st thou then to feare of shame,
 When Queenes and Nobles vse the same?¹

It had been alleged that some real scandal prompted the writing of this poem. One of the suitors known by the initials W. H.² appears as an experienced lover in it. The poem attracted so much attention that the publication had six editions (1594-1635). In fact, another Oxford student replied to the poem in Penelope's Complaint in 1596.

EROTIC NARRATIVE

The first published poems by Shakespeare, Venus and Adonis³ and The Rape of Lucrece⁴ proved instant, popular successes with the former enjoying sixteen editions⁵ and the latter eight.⁶ The reading public must have become tired of the self-effacing lover and his disdainful, unobtainable lady of the Petrarchan ritual, for sexual obsession and earthly love⁷ are the subjects of both of Shakespeare's poems. The Rape of Lucrece is not told, however, with the lush

1. Ibid., Sig. C₃, Canto 4.

2. There has been speculation regarding his connection with Shakespeare's "Mr. W.H."

3. 22355.

4. 22345.

5. 1593-1636.

6. 1594-1632.

7. Modelled after the amorous narrative poems of Ovid and according to some critics after Lodge's Glaucus and Scilla (16674) for the metre of the two poems is similar-- (a stanza of six lines, the first four alternately rhyming, the last two a couplet).

carnal sensuality found in Venus and Adonis, probably because Shakespeare felt he had gone too far in describing uncontrollable passions and obsessions which Elizabethans believed destroyed the order and stability of a realm.

Both poems are dedicated to Henry Wriothesley, the Earl of Southampton.¹ In the dedication of Venus and Adonis, Shakespeare terms the poem the "first heyre of my inuention"² and promises subsequently "some grauer labour"³ possibly The Rape of Lucrece.

It is not surprising to find an edition of the love poems of the Roman poet, Publius, Naso Ovidius published during the year.⁴ The book contained many of his famous studies of love in different moods, such as "Nux", "De Medicamine Faciei" and "Somnium". Included with these amatory poems were the "Heroides" twenty-one purported letters of famous ladies unhappy in love: Penelope, Phyllis, and Oenone, to mention three.

1. a youth of 21 in 1594 (1573-1624)

2. 22355, Sig. A₂.

3. Ibid.

4. 18929. Ovid (43 B.C. - 18 A.D.) was very popular with English Renaissance writers who copied his eroticism and luscious pictorial elaboration.

HISTORICAL NARRATIVE

That Elizabethan national spirit which had found expression in the popular historical dramas of the age¹ found another outlet in narrative verse, an outlet which proved nearly as popular. This popularity had displayed itself as early as 1559 when the first publication of A Myrroure for magistrates, a collection of tragic dramatic monologues of famous English historical characters was published. Modelled after the medieval Fall of Princes by John Lydgate, the narratives stress the necessity and desirability of peace, order and loyalty to the commonwealth.

The first historical poem² published separately, however, was The Complaint of Rosamond by Samuel Daniel, in a 1594 publication entitled Delia and Rosamond augmented.³

In the poem, the ghost of Rosamond Clifford, mistress of Henry II confesses and laments her relations with the king. Here she envies another famous English paramour:

Shores wife is grac'd and passes for a Saint;
Her Legend iustifies her foule attaint.
Her wel-told tale did such compassion finde,⁴
That shee is pass'd, and I am left behind.

1. See the section on Drama, p. 115.

2. except for Thomas Churchyard's narrative of "Shore's Wife" which was included in the second edition A myrroure for magistrates (1248). This collection of versified English legends continued to be popular until the second decade of the seventeenth century.

3. 6254.

4. Ibid., Sig. E₆^b. Jane Shore was mistress to Edward IV who reigned from 1461 to 1483.

She ends her tragic tale with a message to Daniel's own heroine whose virtues he celebrated in a sonnet sequence of the same name.

Tell Delia, nowe her sigh may doe mee good,
 And will her note the frailtie of our blood,
 And if I passe vnto those happy banks,
 Thē she must haue her prayse, thy pen her thanks.¹

Michael Drayton, always the follower of fashions, also began to write dramatic verse of controversial historical characters, choosing the life, death, and fortune of the unfortunate Peirs Gaveston, Earl of Cornwall, a favourite of Edward II as his first subject.² The first verse sets the mood and tone:

From gloomy shaddowe of eternall night,
 Where cole-black darknes keeps his lothsome Cel,
 And from those Ghostes, whose eyes abhorre the light,
 From thence I come a wofull tale to tell:
 Prepare the stage, I meane to acte my parte,
 Sighing the scenes from my tormented hart.³

So successful was the publication that Drayton chose another maligned historical character to vindicate. In his dedication of Matilda, the faire and chaste daughter of the

1. Ibid., Sig. H₃.

2. 7214. In a prose note at the end of the edition, Drayton explains that because of conflicting opinions about Gaveston, he relied on the report of John Stow "a diligent Chronigrapher of our time; [and] A man very honest . . ." Sig. L₁^b. For another interpretation and viewpoint see 17437 in the Drama section, p. 126.

3. 7214, Sig. B₁.

Lord R. Fitzwater¹ addressed "To the Honourable Gentlemen of England, true fauorers of Poesie", he explains:

Learned and honourable Gentlemen, whose kind and fauorable acceptance of my late discourse of the life and death of Peirs Gaueston, hath emboldened mee, to publish this tragicall Historie of my Matilda, which otherwise, the fonde censures of the fottish and absurd ignorant had altogether discouraged me: . . .²

Matilda complains bitterly of her treatment compared to other historical heroines such as Rosamond, Lucrece, Shore's wife, and Drayton's Delia.

Faire Rosamond, of all so highly graced,
Recorded in the lasting Booke of Fame,
And in our Sainted Legendarie placed,
By him who striues to stellifie her name,
Yet will some Matrons say she was to blame.
 Though all the world bewitched with his ryme,
 Yet all his skill cannot excuse her cryme.³

Lucrece, of whom proude Rome hath boasted long,
Lately reuiu'd to liue another age,

.
 She is remembred, all forgetting me,
 Yet I as fayre and chast, as ere was she.⁴

Shores wife is in her wanton humor sooth'd,
And modern Poets, still applaud her praise,

.
 Thus looser wantons, still are praisd of many,
 Vice oft findes friendes, but vertue seldome any.⁵

1. 7205 and 7206. This publication had two editions in 1594. Based upon the legendary romance of the unfortunate Matilda who was poisoned by King John because she rejected his immoral advances. Her story is also told in Richard Barnfield's The Complaint of Chastitie, (1480) with the comment "The storie is at large written by Michael Dreyton". Sig. G₁^b.

2. 7205. Sig. A₃.

3. Ibid., Sig., B₁^b.

4. Ibid., Sig. B₂.

5. Ibid., Sig. B₂.

But of Idea, Drayton's other heroine, she says:

And now, before my spirit depart from hence,
 O let me see the Muses owne delight:
 Idea, mirrour of all patience,
 Whose sacred Temples are with Garlands dight;
 O let my soule bee blessed in her sight.
 Which so adorns this poore world with her birth,
 As where she is, still makes a Heaven on earth.¹

It is not surprising to find famous classical personalities telling their histories since the humanist scholarship of the age revived the study of the Graeco-Roman classics. In 1594, a publication appeared entitled The lamentation of Troy, for the death of Hector,² by a poet known only by his initials I. O.

In this poem, the ghost of Troy laments her hero Hector. The Prologue informs the reader that Troy would have preferred Spenser to write her griefs:

Yet had she rather Spenser would haue told them,
 For him she calde that he would helpe t'vnfold them.³

And in the poem itself, she urges him to write about the Hellenic hero:

O then good Spenser the only Homer liuing,
 Deign for to write with thy fame-quikninge quill:
 And though poore Troy due thanks can not be giuing,
 The Gods are iust and they that giue them will.
 Write then O Spenser in thy Muse so trim,
 That he in thee and thou maiest liue in him.⁴

1. Ibid., Sig. H₃^b.

2. 18755.

3. Ibid., Sig. A₃^b.

4. Ibid., Sig. B₂.

This same edition includes an old woman's tale.

In this narrative, an old woman tells the story of her life and blames the capriciousness of "fickle" Fortune as responsible for her own tragedy:

She is aye so full of alteration,
Of ficklenesse and variation:
She is so brittle and so mutable,
So inconstant and so changeable, . . .¹

The old woman accuses Fortune for causing the tragedies of the favourite heroines of Daniel and Churchyard. She challenges:

And how causd faire Rosamond to mone?
And how (though she was meanly borne)
Hath she made Shores wife forlorne,
After estate and high calling,
And brought hir to most wofull falling?²

Not only does the old woman blame Fortune for her woes but she also blames the inheritance laws of England.³ She charges

But O vile custome only proper to this land,
For if it be as I haue heard say
Nor Fraunce nor Flaunders take this way,
Neither doth Italy so nor Spaine,⁴
Only in England it doth remaine,

1. Ibid., F₂^b. The theme of Fortune was a favourite one of the age.² In its pre-Christian orientation, Fortune plays tricks with human happiness as she spins her wheel, but in the Christian framework, it is a human's own flaws that cause his misfortunes. The mutability of life proves the physical world is changeable, chaotic while only the life hereafter is eternal, unchanging.

2. Ibid., Sig. F₃.

3. A great deal of contemporary criticism regarding the wardship system of heirs prevailed in England at this time.

4. 18755, Sig. H₁.

The first five cantos of Torquato Tasso's¹ masterpiece La Gerusalemme Liberata,² an epic romantic poem of the siege of Jerusalem in the first crusade, appeared in a publication called Godfrey of Bulloigne,³ or the recouerie of Hierusalem. It contained both the Italian version and an English translation by the antiquary, Richard Carew. So popular was this publication that two editions were printed in 1594.⁴

Scottish heroes were also represented in verse histories printed during the year. The praises of the courageous Scottish outlaw knight William Wallace who led the Scottish people against their new English King Edward I⁵ are told by a Scottish poet known as Blind Harry, Henry the minstrel,⁶ in an edition entitled Acts and deeds of Wallace.⁷ The Scottish poet has no illusions about his poetic endowments as he says

1. Torquato Tasso (1544-1595) was the greatest Italian poet of the late Renaissance and influenced many English poets.

2. The entire work was translated by Edward Fairfax six years later in 1600.

3. Godfrey of Bulloigne (1060-1100) was the leader of the First Crusade and the first ruler in Jerusalem. He began his march in August, 1096.

4. 23697 and 23697a.

5. In 1297 William Wallace freed Scotland from English rule. But in 1298 Edward I overthrew him, and in 1304 he imprisoned Wallace and later executed him.

6. He tells that the source of his story was a work by John Blair, Wallace's chaplain. 13150. Sig. Z₇^b.

7. 13150.

It is weill knawin I am ane Rurall man,
 And heir hes done als gudelie as I can,
 My toung did neuer ornate termis embrace,
 I beseik God that geuer is of grace:¹

The final publication to be considered in this division is the Scottish poem The historie of ane nobil squier, W. Meldrum,² written by one of Scotland's most popular poets, Sir David Lindsay. It celebrates in spirited humorous verse the exploits of another Scottish hero, Squire Meldrum not as well known perhaps as William Wallace.

PASTORAL LYRIC

Only two editions of pastoral lyrics were published in 1594, a sign perhaps that the vogue so popularized by Edmund Spenser was declining. The Teares of an affectionate Shepheard sicke for loue and The Shepherds Content, both pastoral lyrics, were published in an edition entitled The affectionate shepheard.³ Authorship was anonymous although the volume has been attributed to Richard Barnfield.

In the first poem, the shepherd Daphnis professes his love for the boy Ganymede in a rural setting, a world of simplicity, of freedom from ambition and greed, a world

1. Ibid., Sig. Z8.

2. 15679. Lindsay died in 1555. This poem was first published in 1582.

3. 1480. Both poems are imitative of the bucolic idylls of Theocritus and his Roman imitator, Virgil. The Complaint of Chastitie is also included in this edition. See p. 104, footnote 1.

that renounces "the aspiring mind".¹ Typical of the advice offered is the following excerpt:

Restraine thy steps from too much libertie,
 Fulfill not th'enuious mans malitious minde;
 Embrace thy Wife, liue not in lecherie;
 Content thy selfe with what Fates haue assignde:
 Be rul'd by Reason, Warning dangers saue;
 True Age is reuerend worship to thy graue.²

The second poem is a variation on the same theme. The pastoral life is glorified, and the world of industry and commerce criticized:

The wealthie Merchant that doth crosse the Seas,
 To Denmarke, Poland, Spaine, and Barbarie;
 For all his ritches, liues not still at ease; . . .³

The courtier is a target for criticism:

The Courtier he fawn's for his Princes sauour
 In hope to get a Princely ritch Reward;
 His tongue is tipt with honey for to glauer:
 Pride deales the Deck whilst chance doth choose the Card,
 Then comes another and his Game hath mard;⁴

Sir Philip Sidney's life is used to illustrate the inconstancy of Fortune. Barnfield uses the blazon of Petrarchan ritual, a popular literary device of the day, and plays on the hero's surname:

Sydney, The Syren of this latter Age;
 Sydney, The Blasing-starre of Englands glory;
 Sydney, The Wonder of the wise and sage;
 Sydney, The Subiect of true Vertues story:
 This Syren, Starre, this Wonder, and this Subiect;
 It is dumbe, dim, gone, and mard by Fortunes Obiect.⁵

1. See p.

2. 1480, Sig. D₄^b.

3. Ibid., Sig. E₃^b.

4. Ibid., Sig. E₃.

5. Ibid., Sig. E₄^b. Barnfield dedicated this book of verse to Lady Penelope Ritch, the Stella, supposedly of Sidney's sonnet sequence.

The Stoic attitude to life is given as the solution to life's vicissitudes:

Prouing by Reason, Shepherds life is best,
Because he harbours Vertue in his Brest;
And is content (the chieftest thing of all)
With any fortune that shall him befall.¹

An ould facioned love² by a poet known only by his initials I.T. contains two amorous pastoral poems. In the first poem Amyntas expresses his love for Phillis and in the second Phillis answers him. In the following verse Phillis explains why she refuses to co-operate:

We vergins on an open stage are set:
Where many eies examine euerie deede:
Where slaunder hides in euey bush a net
To warne vs in our waies to take good heed.
Then may we hope that lines wil ought conceale?³
Which like bad seruants all they know reueale.³

PHILOSOPHY

A pair of poems published in an edition called The shadow of night⁴ seems to fit in this category. Written by a relative newcomer on the literary scene, George Chapman, the two poetical hymns "Hymnus in Noctem" and Hymnus in Cynthiam" are obscurely allegorical arguments. Their learned conceits reflect a new type of poetry for the time, anticipating the

1. Ibid., Sig. F₁.

2. 23624.

3. Ibid., Sig. F₁^b.

4. 4990.

later Metaphysical poetry. Here in sonorous tones, Chapman dedicates himself to Night:

Rich-tapird sanctuarie of the blest,
Pallace of Ruth, made all of teares, and rest,
To thy blacke shades and desolation,
I consecrate my life;¹

In the dedication to Matthew Royden, Chapman regards the poetic art as divinely inspired. He declares that "inuocatiō, fasting, watching; yea not without hauing drops of their soules like an heauenly familiar"² make the good poet.

OCCASIONAL VERSE

This section contains verse composed for special occasions. Seven obituary poems are included, five of which were published in London and two in Edinburgh.

Four of these works were written in memory of Lady Helen Branch, widow of Sir John Branch, once Lord Mayor of London. She died 10 April, 1594, at the age of ninety-one. All the tributes honour her exemplary virtuous life by which "virgines are insinuated to virtue, wiues to faithfulness, and widdowes to Christian contemplation, and charitable devotion".³

Her shortest tribute was printed in an edition An epitaph of the life and death of Ladie Helen Branch,⁴ with the initials S.P. appearing at the end of the poem.

1. Ibid., Sig. B₃.

2. Ibid., Sig. A₂.

3. 3540++, Sig. A₁.

4. Ibid.

Lady Branch's philanthropy was constantly praised.

A typical example follows:

In Abchurch parish where she dwelt, the poore she
 alwaies fed,
 With mony, meat, with coales for fire, somtimes
 with drink & bread.
 To the Lunatickes of Bethelem she gaue right needfull
 things,
 And not one prison she forgate, from faith such
 fruite oft springs.
 To Maydes to helpe their marriages (I meane the
 poorer sort),
 She left reliefe as bountifull, vnto their great
 comfort.
 To Oxford, & to Cambridge both, frō whence good
 learning flows,
 She hath them giuen liberallie, as sequel plainly
 showes.
 To the Hospitals of London too, she gaue a great
 reward,
 And to the poore good store of gownes, she tooke
 so good regard.¹

A very long commemoration published² with no imprint
 but with the initials I. P. on the title-page uses images
 taken from Greek classical mythology, a common practice with
 the poets of the day:

I speake not I of Helena that fickle Gretian Dame,
 That causd the Greeks for Paris rape, to set all
 Troy on flame:
 But I a vertuous Helen minde, whose life when you behold,
 Deserues for to bee registred in letters writ with gold.³

Another long encomium Epicedium: a funerall song upon
Lady Helen Branch⁴ by W. Har reproves English poets for writing

1. Ibid., Sig. A₃^b. Bequests to church, charity and
 education became a convention in upper and middleclass wills.

2. 3540+.

3. Ibid., Sig. A₂.

4. 12751.

about foreign heroines, while they have their own heroines at home. He begins this way:

You that to shew your wits haue taken toyle,
 In registring the deeds of noble men:
 And sought for matters in a forraine soyle,
 As worthie subjects of your siluer pen
 Whom you haue rais'd from darke obliuions den.
 You that haue writ of chaste Lucretia,
 Whose death was witsnesse of her spotlesse life:
 Or pend the praise of sad Cornelia,
 Whose blamelesse name hath made her fame so rife;
 As noble Pompeys most renoumed wife.
 Hither vnto your home direct your eies:
 Whereas vnthought on, much more matter lies.¹

For Lady Branch's obsequies, the well-known Joshua Sylvester² also wrote a eulogy entitled "Monodia".³ This time, objective correlatives are taken from the scriptures, another common practice of the day:

So that hir three-fold godly life alludeth
 To virgin Ruth, wife Sara, widdow Judith,⁴

The pamphleteer and poet, Robert Greene, who had died in 1592 was also honoured in an edition entitled Greenes funeralls⁵ by an author who referred to himself as "R.B. Gent"⁶ on the title-page.

1. Ibid., Sig. A₂.

2. As translator of the French epic of Protestantism "Semaines" by Guillaume Du Bartas which was the most familiar piece of literature in England during the seventeenth century. See 23579, in the "Religious Lyric" section p. 83.

3. 23579.

4. Ibid., Sig. A₄.

5. 1487.

6. Accredited to Richard Barnfield. See 1480 p. 109.

In Sonnet III, Greene's ability to portray real women is praised:

He he is dead, that wrote of your delights:
That wrote of Ladies, and of Parramours:
Of budding beautie, and hir branched leaues,
Of sweet content in royall Nuptialls.
He he is dead, that kild you with disdain:
And often fed your friendly hopes againe.¹

Sonnet IX which plays on the deceased's surname reveals a tinge of resentment towards the writers that borrowed from Greene:

Greene, is the pleasing Object of an eie:
Greene, please the eies of all that lookt vpon him.
Greene, is the ground of euerie Painters die:
Greene, gaue the ground to all that wrote vpon him.
Nay more the men, that so Eclipst his fame:
Purloynde his Plumes, can they deny the same?²

In Sonnet XII, the poet prays to the Lord that Greene's sins may be forgiven:

Father of Heauen, for thy mercies meekenes,
And thy sweete Sonnes sake, Christ the redeemer,
Pardon, Oh pardon, sinfull offender,
Lord I beseech him.

And though his age, here on earth were a loathsome
Puddle of filthynes, inly poluted,
With all abuse, that can be deuised,
Yet was his ending;

Ending a myrrour, of a man molested,
One ouerwhelmed with his iniquities,
And to be holpen alone by the Iesus
Saviour of all men.³

-
1. Ibid., Sig. B₁.
 2. 1487, Sig. C₁.
 3. Ibid., Sig. C₃.

Two obituary sonnets, one commemorating the death of Sir Iohn Seton of Barns Knight,¹ and the other, the death of Elizabeth Dowglas, spouse of M. Samvell Cobvvrne, Laird of Temple-Hall² were published anonymously in Edinburgh. Both poems are written in the Scottish tongue and end with the letters M.W.F.³

The praise to Sir Iohn Seton assumes world-wide dimensions:

Thou rests with God, quha was belov'd of Kings,
 And graced in their Court, quhais grace thou was,
 The Pyrenees, not Alpes, not bounds these things,
 Quhilk from thy vertuous valiant mind did pas.
 The limmits be the Polles of South and North:
 With Ibere, Garon, Seine, Rhein, Thames and Forth.⁴

DRAMA

By 1594⁴ Elizabethan drama had become the most popular of art forms, the Elizabethan theatre, the most exciting popular place of entertainment, and William Shakespeare⁵ the dramatist to watch.

1. 11214+.

2. 11214++.

3. attributed to William Fowler, Secretary to Queen Anne of Scotland.

4. 11214+.

5. Shakespeare had come to London about 1587, and already by 1592 he was so well known in theatrical circles that he aroused the jealousy of another playwright Robert Greene who assailed him as that "upstart Crow beautified with our feathers". See 1487, p. 114.

The dramatists who were chiefly responsible for these phenomena were a group of young college men known as the "University Wits"¹ who distinguished the last two decades of Elizabeth's reign with their writing of plays. Fresh from their humanist training in the universities they had translated, imitated and altered the ancient Greek and Roman classics adapting them to suit the taste of the Englishmen. They had enlarged their own traditions of the medieval Morality and Miracle Plays. They had innovated new dramatic forms to create an Elizabethan drama, and to fashion Elizabethan theatrical tastes. They had made the stage ready for Shakespeare's genius to take English drama to its apex of perfection.

Royal and noble palaces, universities, and Inns of Court had been the traditional places for play acting, but it wasn't until the first permanent public playhouse "The Theatre" opened outside London in 1577² that the greatest development of the Elizabethan drama began to take place. For now, a large new

1. John Lyly, Thomas Lodge, George Peele from Oxford, and Robert Greene, Christopher Marlowe, and Thomas Nashe from Cambridge. It is not known whether Thomas Kyd, another playwright of the time, went to university. As students, they had probably acted in the Latin dramas of Plautus, Terence, and Seneca themselves, since acting plays was a part of the Tudor humanist curriculum for boys in grammar schools and in the universities. These dramas were also studied as models for moral lessons and literary style. By the end of 1594, however, three of these playwrights were dead: Greene in 1592, Marlowe in 1593, and Kyd in 1594.

2. A decree of the London Common Council in 1574 forbade public theatres within the city limits.

audience fired by the excitement of the age, stirred by the Renaissance spirit of adventure and discovery, was tapped. It responded with exuberance, shouting for more plays--for revenge plays, history plays, and comedies. As both commoner and aristocrat were now caught in the spell of the theatre, public theatre and palace, Inns of Court and the universities were vying with one another for productions. Professional acting companies under the nominal patronage of noblemen increased.¹ The University Wits competed and collaborated to supply them with scripts.

The year 1594 saw at least nineteen plays published:² eight tragedies,³ seven comedies, and four chronicle history plays.

1. A survey of the title-pages of the plays published in 1594 shows the number and variety of acting companies. Adult companies, like The Admiral's Men played: The Battle of Alcazar, The Wounds of Civil War, A Knack to Know a Knave; The Queen's Men: Friar Bacon and Friar Bongay, The first part of the Tragical Reign of Selimus, Richard III; Lord Strange's Men: A Looking Glass for London and England; Earl of Pembroke's Servants: The Taming of a Shrew, Edward II; Earl of Darby, Earl of Pembroke, Earl of Sussex Players: Titus Andronicus. Children's groups: The Children of Her Majesty's Chapel acted The Tragedy of Dido, The Wars of Cyrus; Children of St. Paul's: Mother Bombie.

2. Before a play appeared in print, it had circulated in manuscript and proved itself on the popular stage. So many plays were printed in 1594 possibly because a proclamation of Feb. 3, 1594 had prohibited play acting. Playhouses were closed when deaths from the plague in London exceeded thirty a week.

3. Actually nine tragedies were published. Since The Tragedy of Cleopatra was included in a miscellany of poems, see 6254, p. 95, it has not been considered as a separate edition in this category, although the play is discussed.

TABLE V

PRINTED PLAYS--MISCELLANEOUS INFORMATION

Play	Format	Printer	Print Font	Act and/or Scene Divisions
<u>The Wars of Cyrus</u> (6160)	4°	E. Allde	Roman w. italic	divided
<u>The Tragedy of Cleopatra</u> (6254)	12°	J. Roberts & E. Allde	Roman w. italic	divided
<u>Cornelia</u> (11622)	4°	J. Roberts	Roman w. italic	divided
<u>Orlando Furioso</u> (12265)	4°	J. Danter	Roman w. italic	undivided
<u>Friar Bacon and Friar Bongay</u> (12267)	4°		Roman w. italic	undivided
<u>The first part of Selimus</u> (12310a)	4°	T. Creede	Roman w. italic	undivided
<u>A Knack to know a knave</u> (15027)	4°	R. Jones	Bl. Letter w. roman	undivided
<u>The Spanish Tragedy</u> (15087)	4°	A. Jeffes	Roman w. italic	divided
<u>The Wounds of Civil War</u> (16678)	4°	J. Danter	Roman w. italic	divided
<u>A Looking-glass for London and England</u> (16679)	4°	T. Creede	Bl. Letter and roman with italic	undivided
<u>Mother Bombie</u> (17084)	4°	T. Scarlet	Roman w. italic	divided
<u>Edward II</u> (17437)	8°		Roman w. italic	undivided

TABLE V, cont'd.

Play	Format	Printer	Print Font	Act and/or Scene Divisions
<u>The Tragedy of Dido</u> (17441)	4°	the widow Orwin	Roman w. italic	divided
<u>The Battle of Alcazar</u> (19531)	4°	E. Allde	Roman w. italic	divided
<u>Richard III</u> (21009)	4°	T. Creede	Roman w. italic	undivided
<u>Titus Andronicus</u> (22328)	4°	J. Danter	Roman w. italic	undivided
<u>Jack Straw</u> (22356)	4°	J. Danter	Roman w. italic & Bl. letter	divided
<u>Taming of a Shrew</u> (23667)	4°	P. Short	Roman w. italic	divided
<u>The Cobbler's Prophecy</u> (25781)	4°	J. Danter	Roman w. italic	undivided
<u>The first part of the Contention between the houses of York and Lancaster</u> (26099)	4°	T. Creede	Roman w. italic	undivided

TRAGEDY

While Christopher Marlowe gave to English drama the idea of the tragic hero and a vigorous use of blank verse, Thomas Kyd gave it the revenge motif patterned after the manner of the ancient Roman dramatist Seneca. Together these men inaugurated the style of tragedy known as the Elizabethan revenge play which appealed to the playgoing public of the period. To satisfy this public taste, dramatist after dramatist began to conform more or less to this style of serious tragedy written in blank verse.

These Revenge tragedies involved aspiring indomitable individuals in Renaissance pride rather than medieval fear. The current temper of the times was an anthropocentric one, in which man could achieve what he willed to achieve, but the idea of order and degree that also prevailed depended upon a theocentric world. Much of Elizabethan tragedy was portrayed in terms of this conflict between the new individualism and the old order.

One of the central themes of all the nine tragedies printed in 1594 is this problem of kingship and power. Kings, and princes, queens, and noble ladies in their lust for power generate their futures against the dark background of patricides, incest, murder, intrigue, violence, bloodshed, and revenge in the typical Senecan style.¹

1. It is interesting to note that all these tragedies have foreign settings in both ancient and modern times. They will be noted as each play is discussed.

This style was introduced by Kyd in The Spanish tragedie.¹ In this play Kyd uses such Senecan devices as the ghost, the chorus, the numerous accounts by messenger, the sententious remarks and the Stoic morality. In fact he surpasses Seneca in his use of violence and gory horrors with a running lunatic, suicides, murders, an assassination by pistol, a public hanging and a biting out of a gentleman's tongue, all of which take place in a contemporary European setting of a war between Spain and Portugal.

Titus Andronicus² published anonymously but attributed to Shakespeare, conformed to this style of Elizabethan revenge tragedy.

In an ancient Roman setting it serves a platter of assorted crimes and punishments including mutilations, amputations, butcherings, and beheadings.

Of interest to modern day readers is the dialogue between the Nurse and Aaron the Moor, father of the new black baby born to him and Tamora, Queen of the Goths. The nurse

1. 15087. Although the play was ridiculed by contemporary playwrights (see 12265, p. 131) it was so popular that there were twelve editions printed. Probably the best known play in England until the closing of the theatres in 1642, it was also popular on the continent, especially in Germany and Holland.

2. 22328. It is very rarely performed today because modern audiences are repelled by the violence and bloodshed. The average Elizabethan playgoer was accustomed to scenes of cruelty: carcasses on gibbets, heads on pikes, burnings, hanging, and whippings. They especially enjoyed a play if daring new uses of horrible tortures were employed. It was this display of the more terrible and revolting sides of human passion which aroused the deadly hatred of the Puritans for the theatre.

The only known contemporary illustration of a Shakespearean figure was a sketch of 1594, of Titus Andronicus.

has just revealed her hostility to the baby, and the angry Moor shouts:

Zounds ye whore, is blacke so base a hue?¹

He continues to vent his anger at Tamora's sons who wish to kill the baby:

. . . will you kill your brother
 . . . yee sanguine shallow harted boies,
 Yee white limdewalles, yee ale-house painted signes,
 Cole-black is better than another hue,²
 In that it scorns to beare another hue;

The first part of the tragicall raigne of Selimus³ attributed to Greene, was strongly influenced by Marlowe's Tamburlaine and Kyd's Spanish Tragedy. In a Middle East contemporary context, it contains family jealousies, stranglings, and poisonings and a ruthlessly ambitious Turkish conqueror who can recklessly boast in resounding rhetoric:

Wee'll haue a fling at the Aegyptian crowne,⁴
 And ioyne it vnto ours, or loose our owne.

To satisfy a public that enjoyed violent action, Greene promises in the Conclusion:

If this first part Gentles, do like you well,
 The second part, shall greater murthers tell.⁵

1. 22328, Sig. G₂^b.

2. Ibid., Sig. G₃.

3. 12310a attributed to Greene on authority of the statement "Written T.G." on the title-page of this first edition and of two quotations attributed to him by Allot in England's Parnasus, 1600, which are found in this play.

4. 12310a, Sig. K₂^b.

5. Ibid., Sig. K₃.

The warres of Cyrus against Antiochus¹ was another tragedy placed in a Middle East setting. Stoic fortitude and patience, a feature of the Senecan revenge tragedy, is displayed by the Queen Panthaea, captive of the victorious Persian Cyrus. She explains:

Philosophy hath taught me to embrace
A meane and moderation in mishaps,
Long since I learnde to master all affects,
And perturbations that assaile the minde,²

The Battle of Alcazar³ with no author's name on the title-page but accredited to George Peele also gratified contemporary English theatrical taste with its family fueds, battle scenes, and the deaths of three kings.

The notorious English soldier of fortune Captain Thomas Stukeley commanding his Italian soldiers also died in the fatal sea battle fought off the African coast.⁴ Peele portrays him as having all the audacity of a Tamburlaine as he boasts:

I am the marques now of Ireland made,
And will be shortly king of Ireland,
King of a mole-hill had I rather be,
Than the richest subiect of a monarchie,⁵

1. 6160.

2. Ibid., Sig. A₃.

3. 19531.

4. The title-page of the 1594 quarto specifically draws attention to this swashbuckling English adventurer: "with the death of Captaine Stukeley". Stukeley was on an actual papal mission to attack England on the side of Ireland. On his way from Italy, he was compelled to stop at Lisbon for ship repairs. However, he was diverted from continuing when King Sebastian of Portugal induced him to join his expedition against Morocco. He died on 4 August, 1578 in this battle.

5. Ibid., Sig. C₁^b.

In The wounds of ciuill war¹ by Thomas Lodge, its triumphant Tamburlaine-like conqueror offered the dictatorship of Rome is suddenly converted into a repentant dying man preaching a lesson on the truth of Fortune's Wheel and the rewards of a Christian heaven. The antics of a drunken clown provide the play with some English provincial humour. The play, in reality, is more of a blatant didactic sermon proving the disasters that accrue from civil disorder, a common belief in the Elizabethan age.

The three remaining plays in this category do not portray brave, passionate Tamburlaines of history driven by the force of power and fame, but brave, passionate noble women of history propelled by the force of love.

In The Tragedie of Dido queene of Carthage² by Marlowe and Nashe, it is the intense love of the faithful Dido for her inconstant Aeneas that compels her to commit suicide rather than to live without him.

In The Tragedie of Cleopatra³ by Samuel Daniel, it is the intense love of the faithful Egyptian queen for her dead Antonius that compels her to choose death rather than to live without him.

1. 16678.

2. 17441.

3. 6254. It is claimed that the play was never acted. In this connection it is interesting to note that in his verse dedication to the Countess of Pembroke, Daniel says that the^a motivation of his play was "thy well graced Anthony", (Sig.H₅) a translation of Garnier's Marc-Antoine by the Countess, published in 1592. Daniel's play is a sequel to Lady Pembroke's Antonie. It conforms closely to the manner of Antonie and its French prototypes, following the closet dramas of the Latin classic writer Seneca. Lady Pembroke had a devoted coterie about her, but this type of closet drama modelled on the French proved unpopular in England and the vogue failed.

In Cornelia¹ by Robert Garnier, translated into English by Thomas Kyd, it is the intense love of Cornelia for her dead husbands and father that compels her to choose life and to mourn stoically rather than to choose death.

When Cassius in the play concludes that:

'Tis Fortune rules, for equitie and right,
Haue neither helpe nor grace in heauens sight.²

We hear a bitter man telling Decimus Brutus that it is not justice in the Christian sense but the "Fortune" of the pagan world that determines the fates of men.

1. 11622. Englished from Garnier's Cornélie (1574) which was supposed to be an essay in neo-Senecan tragedy not intended for the stage. Garnier (1534-1590) was considered a poet of considerable merit during the reigns of Charles IX, Henry III and Henry IV of France. In Kyd's dedication to the Countess of Sussex, aunt of the Countess of Pembroke, he promises another tragedy called Portia as his "next Sommers better trauell". (Sig. A₂^b) This never appeared as Kyd died in 1593.

2. 11622, Sig. F₄.

CHRONICLE HISTORY PLAYS

From the new learning that Renaissance humanism had brought to Englishmen, arose a new confidence, and a new nationalism that received a big boost when Englishmen defeated their arch foes, the Spanish, in 1588. From this steadily mounting feeling of patriotic sentiment and national unity developed a national literature, a new form of drama utilizing not foreign history but British history taken from their own native chronicle histories.¹ This native subject matter appealed to the pride of the playgoing public and soon became very popular as Englishmen became fascinated with their own past. In 1594 four such plays were printed, comprising one-fifth of the plays printed that year.

The story of the likeable but unfortunate Edward II, too weak to deal with his unruly barons, was chosen by Marlowe as the subject of his chronicle history The troublesome raigne a. lamentable death of Edward the second.²

Marlowe rearranges the historical details of this early fourteenth century history and telescopes the action for dramatic effect, thus fitting history into the plot form of the revenge play. He transforms the loose jointed

1. Robert Fabyan, the first Tudor chronicler, wrote The News Chronicles of England and France, first published in 1516. The Italian-English cleric, Polydore Vergil wrote his Latin chronicle (1534), and Edward Hall whose Chronicles appeared in 1542 plus Raphael Holinshed's Chronicles (1577) and John Stow's in 1580.

2. 17437. Edward II ruled from 1307 through 1327.

episodic play by shifting the emphasis from events to character and gives the chronicle play the characterization and tragic heights of the "Fall of Princes" tragedy.¹ The characters of Edward II, Gaveston, Mortimer, and Isabella, for instance, are so developed that they emerge as real human beings. The reflections of the ambitious nobleman Roger Mortimer, lover of Isabella, wife of Edward II, as he goes to his execution have the ring of a true Tamburlaine--undaunted defiance in the face of defeat:

Base fortune, now I see, that in thy wheele
There is a point, to which when men aspire
They tumble hedlong downe, that pointe I touchte,
And seeing there was no place to mount vp higher
Why should I greeue at my declining fall?²

The terrible period of civil war in England that raged for thirty years between the two great families of the Houses of York and Lancaster was the subject of two plays published anonymously in 1594, The first part of the contention betwixt

1. In the tradition of the "Fall of Princes tragedy" aspiring great men reach the heights of glory only to tumble down to ignominy and defeat, as the wheel of fortune turns. Fortune and the aspiring mind, a favorite theme in Elizabethan drama, poetry, and prose had been inherited from A Myrroure for Magistrates. The religious and political view condemned ambition as a crime against the commonwealth and endorsed contentment with one's ordained position in life.

2. 17437, Sig. M₂.

the two famous houses of Yorke a. Lancaster¹ and The true tragedie of Richard the third.²

Although the former play reads like a long scenario, the drama inherent in competing party alignments and professed partisanship is there. Effectively dramatized is the crowd scene of protesting rebels led by Jack Cade.³

In the latter play one of the favorite themes of the age, the rise and fall of Richard III and the ascent of King Henry VII, the first king of the new Tudor dynasty, is dramatized. The title page informs the reader that besides showing the death of Edward IV and the smothering of the two young princes in the tower, the play shows the "lamentable ende of Shores wife, an example for all wicked women".⁴

Although the last play in this category does not focus directly on the English kings, in essence, it still deals with the problems of kingship and the relationship

1. 26099. Some critics believe this version was written by Greene and Peele. It contains passages that resemble Shakespeare's work, but the work is crude.

2. 21009. Although this play had only one publication, Shakespeare's version published three years later proved very popular.

3. In many respects similar to the Peasants' Revolt dramatized in 23356 except that Henry VI took no such part as had Richard II.

4. Jane Shore (c.1445-1527) mistress of King Edward IV of England. She was accused of sorcery by Richard III, arrested and compelled to do penance. See also 6254, p. 102, and 7205, p. 104.

of subject and commonwealth. The subject of The life and death of Jacke Straw¹ is the first great popular rising of Englishmen protesting the economic and social conditions of the time against the central government in London.

It was the new philosophy of the equality of man expressed by one of the leaders of the revolt, John Ball, in the lines which have become famous

But when Adam delued and Eve span,
Who was then a Gentleman.²

that spurred the rebels of Essex in their march to London,³ and for which brave men like Jack Straw fought and died.⁴

COMEDY

As evidenced by the seven comedies that were printed along with the nine tragedies in 1594, comedies as well as tragedies flourished in the 1590's. They possessed many of those same qualities of the tragedies which appealed to Elizabethan audiences: exaggeration coarseness, bombast,

1. 23356.

2. Ibid., Sig. A₄. adapted from the poem of Richard Rolle, the hermit of Hampole.

3. This revolt led by Wat Tyler was commonly known as The Peasants' Revolt of 1381. It was very successfully controlled by the fourteen year old King Richard II.

4. Elizabethan audiences would not have approved of Straw, as traitors were considered disturbers of the peace that Elizabethans craved. And yet there must have been mixed reactions, for in many hearts the desire of equality must have found approval.

intrigue, and disguise of a romantic nature. What distinguishes them from the tragedy is their concern for the individual's every day responses to the problems of living rather than the conflict of powerful individuals with their world. Comedies do not probe deeply into the individual's relations with his universe.

To facilitate the study of the comedies they have been separated into types: romantic comedy, secular satirical morality, and biblical satirical morality.

Romantic Comedy

Four comedies which treat the timeless subject of love are included in this division. They treat comically the awkward aspects of wooing and wedding in the relationships of young people in love and young people not in love. Of course, comic complications resolve themselves and true love wins out in the end.

The love-plots of children helped by knavish servants against their matchmaking parents are dramatized in the romantic farce comedy: Mother Bombie¹ by John Lyly.

Modern readers might find the excessive punning and word games in this play intolerable, but Elizabethan audiences enjoyed hearing their language used for its own sake.

This play is unique in Lyly's work because it presents English life and English people unhampered by mythological

1. 17084. This play was the most Roman of Lyly's comedies, based in the tradition of the Latin comedy writers, Plautus and Terence.

accessories. The play is also historically important as an early example of the classical method in its implementation of the classical unities applied to English content.

Another comic variation on the theme of love-making was The Taming of a Shrew.¹ The battle of the sexes is dramatized as the dashing comic suitor Ferando tries to tame the shrewish Kate with the cursed tongue. Besides the relationship of the leading couple, Elizabethan audiences must have delighted in the realistic humour of Sly, the drunken tinker, and the earthy humour of Saunders, one of the players.

The troubles and traumas of love-making are dramatized in still another romantic comedy The historie of Orlando Furioso² by Robert Greene. Orlando, the celebrated paladin of Charlemagne goes mad through love of Angelica and through jealousy of his supposedly successful rival. In his madness,

1. 23667. Based on the many medieval fabliaux and Elizabethan jests about cures for nagging wives. There has been much speculation regarding its authorship since it was published anonymously. Its relationship to Shakespeare's The Taming of the Shrew has been a highly controversial question. Some scholars believe A Shrew to be a bad quarto of The Shrew. Others believe it to be a pre-Shakespearean drama written perhaps by Samuel Rowley in the prose passages and Marlowe in the verse. The Sly story is dropped by Shakespeare in the first act. A Shrew finishes with the tinker back in his rags confident that the whole experience was a dream.

2. 12265. Fools and madmen were regarded as legitimate game in an age when people of fashion found amusement in visiting inmates of Bedlam. The mad scenes in this play were intended to be funny and Elizabethans would have laughed uproariously. According to some critics, Greene is supposed to be satirizing the use of madness on the stage, and mad Orlando is a burlesque on the raving Hieronimo in The Spanish Tragedie by Thomas Kyd.

he wanders through a forest, and tears off a leg of one of his rival's servants. Mistaking it for Hercules' club, he rushes about with it in search of Angelica. The curious antics of this comic knight hero might seem absurd and impossible to modern readers, but it was this very absurdity that appealed to the incredibly romantic and imaginative Elizabethans.

The distinction for the first successful romantic comedy in English went to Robert Greene's The honorable historie of frier Bacon and frier Bongay.¹ Margaret, the faithful country lass wooed by a prince but charmed by his courtier is considered to be the first great romantic heroine of the English stage.

The play is full of merriment as the royal court makes merry among the simple country folk of Suffolk, while two magicians conjure and produce spectacular shows.

Secular Morality

The two comedies that are included here ridicule the common follies of man. While reprehending delightfully as a warning to their audiences they serve to resist or prevent similar occasions. Actions are interpreted and criticized from a contemporary Christian body of values. The Elizabethan conceptions of the commonwealth and kingship are extolled and realized in the end in keeping with the belief of the

1. 12267.

age of a divinely ordained world with disorder purged and wholesome order prevailing.

Christian vices and virtues are treated in the medieval morality tradition. Symbolic and allegorical characters are part of the large casts, as well as English tradesmen and simple folk.

A most pleasant comedie intituled a knacke to know a knaue¹ written by an unnamed author is one of these. "A plaine man of the country" by the symbolic name of "Honesty" has a knack to know a knave. He persuades the legendary English King Edgar to allow him "to stifle such Caterpillars as corrupt the state". In this capacity he wanders about the country, tracking down the knaves--courtier, coneycatcher, profiteering farmer and priest.

Some real English humour is provided with the Mad Men of Gotham--a miller, a cobbler, and a smith²--who petition for a licence to brew strong ale three times a week.

1. 15027.

2. The trio must have been favorites of the audiences since the title-page advertised "with Kemps applauded merrimentes of the men of Goteham in receiving the King into Goteham". The title-page also claimed that the play was "played many times by Ed. Allen and his companie".

Biblical Morality

Scriptural characters comprise the cast of a Biblical morality A looking glasse for London and Englande¹ written jointly by Thomas Lodge and Robert Greene.

The setting may be Nineveh in the days of Jonah, but the prose scenes in the streets, in the taverns, and in the law courts mirror the London the authors knew so well.²

The play is a satire, a jeremiad predicting disaster unless Englishmen repent and reform.³ It ends with a worried, patriotic Anti-Catholic Jonas the prophet passionately pleading:

London, awake, for feare the Lord do frowne,
I set a looking Glasse before thine eyes.
O turne, O turne, with weeping to the Lord,
And thinke the praiers and vertues of thy Queene,
Defers the plague which otherwise would fall.
Repent O London, least for thine offence,
Thy shepheard faile, whom mighty God preserue,
That she may bide the pillar of his church
Against the stormes of Romish Antichrist:⁴

The Elizabethan imagination must have run wild with the gross impossibilities that occur in the mythological world

1. 16679. This is the only play published in 1594 with scriptural characters, further evidence of a marked swing in the drama towards secularization. The looking-glass metaphor was common in Elizabethan times. A mirror flatters and warns as well as reflects.

2. Greene was notorious for his dissolute and licentious living. (He lived in a clandestine relationship with the sister of a notorious character of the London underworld.) He was well qualified to write about Elizabethan low life.

3. Despite this banal didacticism, this play passed through four editions from 1594 to 1617. Elizabethans expected and wanted this type of moralizing in their plays.

4. 16679, Sig. I₄^b.

of fairy adventures and magic wonders that are presented in The coblers prophesie¹ by Robert Wilson.

A singing cobbler with a nagging wife is given the gift of prophecy by the gods. There is much sinning among gods and humans. But the play ends to the audience's relief with order restored in a state supported by arms and art. At the end of the play the cobbler comic hero returns to his shoemaking preferring the common life to a life at the court.

PROSE FICTION

The Renaissance preoccupation with the individual man and his fortunes on earth is reflected in the prose fiction of the period. The medieval ages had viewed Fortune as a capricious Goddess toying with the lives of men. In the Christian context Fortune became the agency of God's justice, and a popular symbol for the uncertain course of human life. Mutability was viewed with regret and dismay, but just a part of a larger stability. Some Renaissance men blamed

1. 25781. The cobbler was a favorite tradesman for playwrights. In an article "A Political cancel in 'The Coblers Prophesie'" by Irene Mann in the June, 1942 issue of The Library she mentions the several levels of allegory in this play--the obvious moral one and the personal-political one couched in keenly satirical terms. She refers to an article by William Dibelius in his edition of The Coblers Prophesie in the Shakespeare Jahrbuch in which he identifies the central figure, Sateros with Essex. Miss Mann comments that if Dibelius is not right, it is certain that some contemporary figure of considerable importance is bodied forth in Sateros.

their misfortunes on sin and providence. Others blamed them on Fortune and tried to resist and master her or submitted and resigned themselves to her. These conflicting attitudes towards her are projected in the prose fiction of the period. Seven of the pieces of prose fiction published during the year try to solve the problem.

The romantic heroes Apollonius and Arisbas in the romances Apollonius of Tyre¹ and Arisbas, Eupheus amidst his slumbers² resign themselves to the vicissitudes of fortune and rise victorious in the end. They roll with the punches and bounce back again.

Greene's hero, the King of Arbasto, in Arbasto the anatomie of Fortune³ masters Fortune by renouncing the world and becoming a hermit in the tradition of the medieval ideal, the ascetic contemplative.

The three romances are largely written in the tradition of Sydney with shipwreck, disguisings, mistaken identities, oracles, melodramatic incidents, and tangled love situations.

Another variation on the same theme is The resolved gentleman⁴ first written in French by Sir Oliver de La Marche⁵

1. 709.

2. 6817.

3. 12220. This romance proved popular since it was in its fourth of six editions (1584-1626) in 1594.

4. 15139.

5. French writer, poet, chronicler, at the court of Charles the Rash, Duke of Burgundy.

in 1483, translated into Spanish verse by Don Hernando de Acunia and then translated from the Spanish by Lewis Lewkenor, because he claimed he couldn't find any French originals.

The author examines historical royal personages and events rather than fictional ones to find remedies to the inconstancy of Fortune. His solution is "to lyve vertuously, and dye blessedly".¹

Accustomed to the aristocratic pastoral romances of Greene and Sidney, the Elizabethan reading public must have been startled when Nashe presented a commoner rogue-hero² in his romantic tale of adventure The ynfortunate traveller.³

In his epistle to Sir Henry Wriothsley Nashe confesses this difference noting "a cleane different vaine from other my former courses of writing".⁴

The work is considered by some scholars as the first historical novel in English. Nashe mingles fact and fiction as he tampers freely with Western European history. He admits "all that in this phantasticall Treatise I can promise, is some reasonable conueyance of historie, & varietie of mirth".⁵

1. 15139, Sig. B₁.

2. This is especially true as unemployed rogues were at the time considered undesirable and unwanted. Many proclamations were issued against them. In fact, Nashe began a trend for a literature of "roguery" shaking off the pedantry and extravagance of euphuism that had been so common.

3. 18380.

4. Ibid., Sig. A₂.

5. Ibid.

The work is considered the first picaresque novel originally written by an Englishman. The lowly born hero adventurer, Jack Wilton, travels about Europe on his wits, satirizing the society he meets, whether pretentious bourgeoisie or even at times the aristocracy.¹ The work is imitative of Lazarillo de Tormes, the Spanish picaresque novel written about 1554 and translated into English in 1576.

The love of travel was a characteristic of Elizabeth's day, but Wilton has only derision for it. Here is his barnyard analogy of a traveller:

He that is a traueeller must haue the backe of an asse to beare all, a tung like the tayle of a dog to flatter all, the mouth of a hog to eate what is set before him, the eare of a merchant to heare all and say nothing: and if this be not the highest step of thraldome, there is no libertie or freedome.²

He continues:

. . . So let others tell you straunge accidents, treasons, poysonings, close packings in Fraunce, Spaine and Italy: it is no harme for you to heare of them, but come not neere them.

What is there in Fraunce to be learned more than in England, but falshood in fellowship perfect slouenrie, . . .³

1. Nashe usually catered to the aristocratic position.

2. 18380, Sig. L₃.

3. Ibid., Sig. L₄.

To see Italy was an ambition educated young Englishmen harboured.¹ But Nashe castigates Italy, There a traveller can expect to learn only "the art of atheisme, the art of epicurising, the art of whoring, the art of poysoning, the art of Sodomitrie".²

The book was an instant success and two editions were published in 1594.³

The production of Marlowe's play so captured the Renaissance spirit of Englishmen that the name of John Faustus appears to have become a household word, and there are various allusions to this character in contemporary writings. But whether the notorious conjurer actually existed was a controversial issue. Testimonies of contemporary writers tried to prove that he did.

The second report of Doctor John Faustus,⁴ first published in 1594, was just such a testimony. Its author, an "Englishman Gentleman student" at the University of Wittenberg prefaces the report on the title-page, with this singular purpose: "Vnto them which would know the trueth".

1. It was an age of paradoxes, however, Although the dress, the speech, the manners of Italy were passionately emulated, yet, in the wave of Elizabethan nationalism and patriotism, these foreign influences smacked of Popery. Interestingly enough, Roger Ascham (d. 1568) always the patriot had kept reminding Englishmen of the Italian saying: "Inglese italianato ẽ un diavolo incarnato" (An Englishman Italianate is but a devil incarnate). Shakespeare, on the other hand was of the opinion that home-coming youths have ever homely wits.

2. 18380, Sig. L₄^b.

3. 18380 and 18381.

4. 10715.

Known by scholars as "The English Wagner Book"¹ it contains the appearances of Faustus and the deeds of Wagner. Essentially it is a paraphrase of the Faust legend and the author keeps to the outline of his hero's character, given in the Faust book.² The book, according to the title-page, is intended for English readers, and many allusions to English customs are scattered throughout. The university students, for instance, drink strong English beer of two years' aging, and England's famous archers fight.

1. According to an entry in the Stationers' Register, this work was licensed 16 November, 1593, about six months after the German Wagner book. It is not a translation of the German Wagner book, but a practically independent work.

2. The German Faust book appeared in 1587, and its English translation in 1592.

CHAPTER III
EDUCATION AND LEARNING

Inspired by the pre-Christian classics, the Renaissance humanist had set up man as the measure of all things,¹ and encouraged the development of the "whole man", a man with the ancient ideals of the Greek "arete"² and "paideia",³ and the Ciceronian "humanitas".⁴ It was thought that the only way in which the individual could achieve this high level of development or culture was through education. The great humanist scholar Erasmus⁵ had maintained that man would become more human by means of education through the printed book. In their search for this new concept of humanity and self-cultivation Elizabethans sought the printed book. Both authors and publishers complied to their demands. Thirty-four books of an educational nature are included in this category of "Education and Learning".

1. This idea was attributed to the Greek Protagoras. This new attitude towards man must not be interpreted, however, in the anthropocentric view of Pragmatism nor in the Existentialist view of a universe of human subjectivity.

2. individual excellence.

3. personal culture.

4. development of human nature and human capabilities.

5. Erasmus of Rotterdam (1466-1536) held the chair of Greek at Cambridge University for a time.

New subjects were becoming not only desirable but essential to England's men of action, her soldiers, mariners, diplomats, politicians, and business men. History, geography, and commercial mathematics written in the vernacular were becoming of increasing importance.

A fairly explicit hierarchy of subjects based on what was thought to be the proper relation of and the desire for versatility is witnessed in the publications for the year. Evidence of this relation and variety is seen in the following table:

DISTRIBUTION	
BY	
SUBJECT MATTER	
Philosophy	7
Natural Sciences	4
Grammars and Dictionaries	4
Medicine	4
History	3
Agriculture	3
Home Reference	3
Military Manuals	2
Music	2
Arithmetic	1
Physical Education	1
	<hr/>
Total	34

Significantly, philosophical books head the list because a knowledge of philosophy was imperative for the Renaissance "l'uomo universale". They are diversified in nature,¹ mixtures of philosophy, medicine, ethics, theology, astrology and psychology, veritable storehouses of miscellaneous doctrines inherited chiefly from Plato, Aristotle, Hippocrates, and Galen.

Second in number in the division are books on the natural sciences. Despite the Englishman's traditionally accepted scientific beliefs which he took for granted and hardly questioned, he still wanted to hear about the wonderful discoveries that were happening in his physical world.

The number of grammars and dictionaries published should not be surprising either, considering the humanist interest in philology and the importance given to linguistic studies in the curricula of the grammar schools and universities.

The large number of medical books is also justifiable when one considers that the plague was raging during 1593-4, and fears of another outbreak were always present.

A third general division might be said to be occupied by books on "History and Agriculture". Englishmen were beginning to be fascinated with the history of their nation and the past world, just as the new "scientific" farming was capturing interest.

1. A carry-over from the medieval type encyclopedia of "philosophical" works.

In the category marked "Home Reference" tend to fall a cook book, an almanac, and a book of the do-it-yourself variety, for want of a better title.

The next category contains the music books and military manuals, both popular subjects for Renaissance Englishmen.

Completing this section of "Education and Learning" are an arithmetic book¹ and a book on physical education. A knowledge of commercial arithmetic was becoming a necessity with the growing English commerce. Physical fitness was gaining in importance in the schools of the Renaissance England.

Some might object to the presence of cookbooks and music books in this section that also contains philosophical books but each was felt to contribute to the search for knowledge so worshipped by the Renaissance Englishmen.

PHILOSOPHY

Despite new disturbing theories of the universe, sixteenth century Englishmen still tenaciously clung to that body of theory, inherited from classical antiquity and the Christian Church, for their ideas, beliefs and symbols of the meaning of life. Their methods of inquiry by which this body of theory was tested were still largely based on Aristotelian logic and the dialectics of medieval scholasticism. Philosophy was still a synthesis of those inherited beliefs and not an activity of criticism or clarification.

1. The arithmetic treatise by Blundeville is excluded here, in order to keep his book (3146) on the natural sciences elsewhere, p. 152.

"Quae est utilitas horum librorum?" asks the editor of a Latin compendium¹ on Aristotle's Natural Philosophy, "in usum Academiae Argentoratensis".² His answer clearly reveals their strong belief in the authority of Aristotle:

Cum utilis sit naturae cognitio, vt expositum est: meritò huius operis doctrina utilissima censenda est: quae principia nobis tradit totius naturae
 sine quibus de Natura scientia esse non potest.³ explicationis,

Another Latin⁴ compendium on the works of Aristotle, this time part of his group of six treatises commonly known as the Organon⁵, the "Analytica posteriora" in which Aristotle explores the syllogism is explained by Griffith Powel who later became principal of Jesus College, Oxford.⁶ "Adhibitis scholiis", the book is written in the typical scholastic lecture style. Each chapter is summarized, and interpreted. Objections are raised and solutions to each objection are given.

1. 12938.

2. Latin name for Strassburg. The editor Johann Ludwig Hauwenreuther acknowledges his debt to Dr. Johann Sturm (1507-1589) a famous German humanist who introduced Greek studies in the Gymnasium in Strassburg which developed into the most influential of German centres of classical learning.

3. 12938, Sig. B₇^b.

4. Schoolboys usually studied Aristotle from Latin versions rather than the Greek original. Many Greek words, however, appeared in these versions.

5. The Organon was the collective name given to the group of the six logical treatises of Aristotle because logic is an aid or instrument (Gr. organon) for scientific thought of any kind.

6. 52.

The single works on Aristotle were for school purposes only. The average Elizabethan reader wanted distillations of the learning that had been accumulated throughout the ages on all areas of human life: political, economic, intellectual, social, religious, moral, legal, and philosophical. Two important translations of foreign philosophical works provided him with this--the first and second parts of The French academie¹ by Pierre de La Primaudaye, and The examination of mens wits² by Juan de Dios Huarte Navarro.

In the first part of The French academie, La Primaudaye gathers the catalogued body of knowledge for the same purpose

. . . that Aristotle had in writing his Ethicks or booke of Manners: namely, The practise of vertue in life, and not the bare knowledge and contemplation thereof in braine.³

His pronouncements include a mass of moralizing within the Christian theological scheme of sin and salvation. Carding and dicing, dancing and adultery, masking and mumming, gluttony and drunkenness are all attacked as heathenish and devilish inventions that destroy the ordinance of God. Actors are berated:

. . . it is a shameful thing to suffer amongst us, or to lose time that ought to be so precious unto us, in beholding and in hearing plaiers, actors off Interludes and Comedies, who are as pernitiuous a plague in a Commonwealth as can be imagined.⁴

1. 15235 and 15238.

2. 13890.

3. Ibid., Sig. A₂^b.

4. Ibid., Sig. P₅.

He advances no new intellectual synthesis but takes his reader on a tour of human history as he dispenses a mixture of wisdom and dogma in his numerous examples ranging from Biblical figures to Greek and Roman thinkers and contemporary Western European scholars.

The four following quotations are examples: "The dutie of a wise man is to seeke out the reasons of things" (Socrates);¹ "Perfect friendship is to love our friend more for his benefit than for our owne" (Aristotle);² "The hope of reward, and feare of punishment, are as it were the two elements and foundations of vertue" (Plutarch);³ "Excesse of apparel is an argument of the incontinencie of the soul & rather whetteth the eies of the beholders hereof to wicked desires, than to any honest opinion and conceit". (Erasmus)⁴

Whereas the first part of The French academie deals with subjects ranging from peace and war, justice, riches, and rhetoric, to vices and death, the second part concentrates on:

. . . a naturall historie of the bodie and soule of man, the creation, matter, composition, forme, nature, profite and use of all the partes of the frame of man, . . . the naturall causes of all affections, vertues and vices, and chiefly the nature, powers, workes and immortalitie of the Soule.⁵

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1. 15235, Sig. C₄.
 2. Ibid., Sig. K₇^b.
 3. Ibid., Sig. Mm₇.
 4. Ibid., Sig. P₆.
 5. 15238, Sig. a₂.

La Primaudaye's detailed, theoretical descriptions of the anatomical, physiological and psychological natures of man are based on the correspondences which it was assumed existed between the body and the elements of the Creation. Of the brain, for instance, he says:

. . . Forasmuch then as it is lodged in the head, we are to know, that as the head hath a certaine agreement with the heavens, and the eyes with the celestiall lights, . . . so it is likewise with the braine. For it is of a more heauenly nature, and approacheth neerer to the spirituall and diuine nature then any other part of the whole body, . . .¹

Renaissance men were fascinated with self-knowledge and abnormal psychology. Both Galen and Hippocrates are scolded for their inability to explain the evil dispositions of the body, but La Primaudaye has the answer:

. . . that we ought to take everie bodily infirmitie as a fatherly chastisement of our sins, and as a necessarie meane to awaken us, to warne us of our dutie, and to keepe us in awe.²

Examen de ingenios. the examination of mens wits.

by Juan de Dios Huarte Navarro had its first edition and two

1. Ibid., Sig. I₈.

2. 15235, Sig. D₄^b.

reissues in 1594.¹ Again we find the traditional wisdom accumulated from pagan, folk, and Christian sources together with a Renaissance preoccupation with psychology and learning.

The basic theme of the work is grounded on the contemporary conception of human nature:

. . . the temperature of the foure first qualities, (hot, cold, moist, and drie) is to be called nature, for from this issue al the habilities of man, all his vertues and yices, and this great varietie of wits . . .²

So convinced is the author that "Nature makes able"³ that he concludes:

. . . there is to be found such an order and consent in naturall things, that if the fathers in time of procreation, haue regard to obserue the same, all their children shall procure wise, and none otherwise.⁴

For Navarro, however, only male children can prove wise.

He contends:

Those parents who seeke the comfort of hauing wise children, and such as are towards for learning, must endeouour that they may be borne male: for the female, through the cold and moist of their sex, cannot be endowed with any profound judgment . . . but being set to learning, they reach no farther than to some smacke of the Latine tongue, and this only through the help of memorie.⁵

1. 13890, 13891, and 13892.

2. 13890, Sig. C₃.

3. Ibid., Sig. C₂^b.

4. Ibid.

5. Ibid., Sig. T₇^b. In his attitude regarding women, Navarro differs from La Primaudaye who defends them on theological grounds: . . . seeing they have a soule as well as we, as quicke a spirite, and often times more quicke than wee, . . . It is verie true, that I like not the opinion of manie, who saie, that women ought to knowe nothing, but to spinne and sowe: . . . Such opinions are fit for ignorant persons, and proceede from a darke braine. 15235, Sig. Mm₄.

To guarantee a male child being born, Navarro offers six guidelines which, if followed carefully "it will grow impossible, that a female should be engendred".¹ According to Navarro, parents should eat meats hot and dry, have good digestion, exercise a great deal, apply themselves to the act of generation only after the seed is well ripened and seasoned, company with the wife four or five days before her natural course is to run and make sure that the seed falls in the right side of the womb.²

The two fertility tests he gives are taken from Hippocrates. One of them is as follows:

. . . take a garlicke head clean pilled, and put the same into the bellie, what time the woman goeth to sleepe, and if the next day she feele in her mouth the sent of the garlicke, she is of her selfe fruitful without any default.³

Since parents provide this nature which makes able, Navarro offers them specific instructions for ensuring specialized abilities. If a child of great memory is sought, Navarro counsels:

. . . let them eight or nine daies before they betake themselues to the act of generation, eat Trouts, Salmons, Lampreis, and Eeles, by which meat, they shall make their seed verie moist and clammie.⁴

1. 13891, Sig. V₁.

2. Ibid. The marginal note opposite this chapter on procreation reads "This is no chapter for maids to read in sight of others." Sig. S₇.

3. Ibid., Sig. T₅^b - T₆.

4. Ibid., Sig. V₈^b.

For parents who want children of great imagination he warns:

. . . These are woont to be very prejudiciall to the common wealth; for the heat enclineth them to many vices and euils, and giueth them a wit and mind, to put the same in execution: howbeit if we do keepe them vnder, the commonwealth shall receiue more seruice by these mens imagination, than by the vnder standing and memorie of the others.¹

Despite all these alleged fool-proof methods for producing the desired sex of a child, parents have geographical location and climate to consider since they too influence the humours. Navarro claims that men are wiser that inhabit hot climates than those born in cold.

According to the author Northern climates can produce only the following abilities:

. . . neither yet the imaginati^on of such as dwell towards the North, is of auaille in Phisicke, for it is very slow and slacke, only the same is towardly to make clocks, pictures, poppets, & other ribaldries which are impertinent for mans seruice.²

If nature does not provide a certain ability for a distinct form of knowledge: scientific, mathematical, rhetorical, or legal, for instance, Navarro insists categorically, that "it is a superfluous labour to be instructed therein by good schoolmaisters, to haue store of bookes, and continually to studie it".³

1. Ibid.

2. Ibid., Sig. N₄.

3. Ibid., Sig. B₁.

NATURAL SCIENCES

The four books in this section deal with the mechanics and mathematics of the universe, indispensable sciences for the generation of men who lived during Elizabeth's day, England's seamen. But the navigation of the sea that lured men was becoming increasingly difficult. A knowledge of mathematics and astronomy was necessary for the new breed of seamen to sail and use the improved navigational aids. Treatises that were up-to-date and easily understood were necessary and popular.

In his collection of treatises on arithmetic, astronomy, cosmography, geometry, geography, and navigation,¹ Thomas Blundeville places much stress on the up-to-date and "self-education" features of his book. He makes the following comment:

Lately collected out of the best Moderne writers thereof by M. Blundiule, and by him reduced into such a plaine and orderly forme of teaching as euery man of a meane capacitie may easily vnderstand the same.²

He dedicates the book "to all the young Gentlemen of this realm",³ saying:

I Greatlie reioyce to see so manie of our English Gentlemen, both of the Court and Countrie in these dayes so earnestlie giuen to trauell as well by sea as land, into straunge and vnknowne countries, and⁴ speciallie into the East and West Indies . . .

1. 3146.

2. Ibid., Sig. Qq7.

3. Ibid., Sig. A₂.

4. Ibid., Sig. A₄^b.

He hopes that his book will

. . . serue as an introduction for such yoong Gentlemen as haue not bene exercised in such kind of studies, which Treatises if they shall vouchsafe to read with attentiu minde, and in such order as they are before set downe, I doubt not but that it will cause them¹ hereafter to seeke for further knowledge therein.

He requests them

. . . to take these my simple pamphlets no lesse thankfullie than they haue done my horse booke, . . .²

Another treatise for mariners was entitled Tractatus de globis et eor, vsu by Robertus Hues.³ Written in Latin and therefore intended for a more select reader, it describes the physical structure of the world and the contributions to its scientific analysis of the familiar Renaissance explorers including Sebastian Cabot, Humphrey Gilbert, Amerigo Vespucci, Martin Frobisher, and John Davis.

The remaining books in this section are collections of astronomical tables which are very complicated to interpret unless one is initiated in the astrological symbols, by George Hartgyll.⁴

1. Ibid.

2. Ibid. Blundeville was actually a writer on horsemanship. Through this book he popularized mathematics. Regarding his book on Arithmetic he says "I began this Arithmeticke more than seuen yeares since for a vertuous Gentlewoman, and my verie deare frend M. Elizabeth Bacon, the daughter of Sir Nicholas Bacon". Sig. A₅. See 12896, p.155, footnote 1.

3. 13906. Because of his skill as a scientific geographer, Hues (1553?-1632) attracted the attention of Thomas Cavendish, the voyager with whom he sailed at least once around the world.

4. 12895 in Latin; 12896 its English counterpart. Hartgyll was an astronomer in considerable repute in Queen Elizabeth's reign.

As handbooks on astronomy, the Elizabethan mariner would find these works useful because as science was understood at the time, the operation of the cosmological order seemed to be demonstrated by astrology.

Controversy raged over the authenticity of Astrology at the time however.¹ Hartgyll, in his dedication to Sir William Paulet, becomes irritated with the opponents of astrology, a science which he equates with astronomy. He argues that the astronomer reveals the wonders of God's creation:

. . . Wherefore if the Astronomer or Astrologian, do seduce no man, nor entice any to runne after strange Gods, or to serue them, but by the verie workes of God (after the manner of the Prophets and Apostles) doe (as it were) make demonstration before all men, of the true and liuing God, which by Astronomicall helps he may best performe of any man, I doo not see what reasons anie can alledge (especially diuines) why they shoulde vpbraide, or in tearmes misuse them: but rather because they haue (after this manner) discharged the duetie of an honest and faithfull man, by setting forth the glorie, honor and praise of the omnipotent and true God, and that by the workes of his owne fingers. What is the matter that they doo not hearken vnto him? Wherefore doe they not loyne friendship with him?

It is interesting to note that Hartgyll pays high tribute to the achievements of Englishmen in the sciences. Blundeville, for instance, was singled out for Hartgyll's

1. Elizabeth vigorously censured false prognosticators.

2. 12896, Sig. A₄ - A₄^b.

praise. He notes "that ancient Gentleman Master Blundeuill shall turne the students Mathematicall to great ease".¹ John Blagrave, the author of the "Mathematicall Iewell" was also a recipient of praise.

Yet, despite all the excitement these three authors feel about the new scientific discoveries, inventions, maps, and globes, newly discovered lands and seas, the newly publicized heliocentric theory of Copernicus is lightly cast off, although it destroys their own hallowed geocentric theory of Ptolemy.²

Blundeville settles the ambivalence this way:

. . . some also deny that the earth is in the midst of the world, and some affirme that it is mooueable, as also Copernicus by way of supposition, and not for that he thought so in deede: who affirmeth that the earth turneth about, and that the sunne standeth still in the midst of the heauens, by helpe of which false supposition he hath made truer demonstrations of the motions & reuolutions of the celestjall Spheares, then euer were made before . . .³

1. Ibid., Sig. A₄^b. This study has shown that there must have been an intense interest in Englishmen to know about each other's accomplishments because references are continuously being made to them. There must have been a great traffic and sharing of books and manuscripts. Hartgyll also praises three English contemporary mathematicians--"M. D. Dee, Master Digges, and Master Billingsly". Sig. A₃^b.

2. Although the theory of Copernicus was published in 1543 (the day before he died) the people of the times were firmly settled in their views. A discovery which threatened to change them was most unwelcome. Methods of observation, experiment and direct experience working to practical ends were being used but they did not supersede the authoritative appeal to Aristotle and Ptolemy.

3. 3146, Sig. Aa₅.

Hues found the new view of the cosmos difficult to accept because it was a theory "aliena à nostro instituto, cum in Globis propter erraticum e vagantem eorum motum depingi non possint haec obiter dicta sint".¹

He settles the question regarding the number of worlds in this manner:

How prooue you that there is but one world?
By the authoritie of Aristotle, . . .²

The authority of Aristotle and the Bible was not to be defiled. Blundeville goes so far as to say:

The naturall Philosophers allow no waters to dwell aboue the firmament.

That is true, yet notwithstanding if the holy Scriptures doe manifestly affirme that there be waters aboue the firmament, it behooueth a Christian to believe it. . .³

In fact, he dismisses the discrepancies he finds in the maps of Renaissance geographers by saying that "who goeth nighest the truth I dare not iudge because I was neuer in those places."⁴

1. 13906, Sig. E₂^b.

2. 3146, Sig. S₇.

3. Ibid., Sig. T₂^b. The church had accepted the teach- of Aristotle as the truth in the natural sciences and declared that this was also taught in the Bible and so it must be true. Anyone who denied it was guilty of heresy.

4. 3146, Sig., Ii₂. e.g., Mercator (d. 1594), Sanderson, Cavendish, Molineux, Drake. Renaissance scholars enthusias- tically carried on an international correspondence, critically discussing each other's discoveries. See also 17648, footnote 1, p. 176.

DICTIONARIES AND GRAMMARS

The Renaissance had widened the curriculum in the new grammar schools and universities, introducing Greek language and literature as well as classic Latin as distinct from the vulgar medieval church Latin. Linguistic study became a necessary component of higher education because it facilitates the reading of the Greek and Roman classics in their original or early forms. Two dictionaries and two grammars to help this linguistic study of Greek and Latin were published in 1594.

Grammatica Anglicana¹ by Paul Greaves compares not only the English and Latin grammar but also includes an alphabetical dictionary of English words with their Latin translations. Also provided is a table of words used by Chaucer with their Elizabethan equivalents.

A grammar that must have served generations of school boys compiled by the famous grammarian and Greek and Hebrew scholar Nicolaus Clenardus was written to teach students the Greek language.² The Greek grammar is explained in Latin. Many extracts from Greek classical writers such as Euripides, Aristophanes, Homer, Theocritus, and Hesiod are included for practical exercises in grammar.

1. 12208.

2. 5403. Clenardus had died in 1542.

A Latin and English dictionary compiled first by the lexicographer, John Withals, was reprinted many times and became a standard school text.¹ Written for beginners, the English words with Latin equivalents are classified under headings such as "Sickness", "Wines", "Music", and "Instruments of Battle". Epigrams, mostly moral and ethical in nature, for the children to use in familiar speech are included. Two examples are "By their wordes wee know fooles, and asses by their eares",² and "An harlot is not made cleane, Nor a crow made white with water".³ An anti-Catholic bias was there. Under the topic of "The Vineyard", for instance, was the phrase "The seede plot of papistes"⁴ indicative of this sentiment.

Another well-used Latin dictionary republished in 1594 was Dictionarium linguae Latinae et Anglicanae⁵ by the printer and lexicographer Thomas Thomas⁶ who laboured with such assiduity at the compilation of his dictionary that it caused his death at the age of thirty-five. This fourth edition includes useful tables of weights and measures and currency conversion tables newly added.

1. 25882. It was revised and added to by Lewis Evans and Abraham Fleming.

2. Ibid., Sig. C₄.

3. Ibid., Sig. M₃^b.

4. Ibid., Sig. D₆^b.

5. 24010.

6. He was the first printer to the University of Cambridge starting in 1582 and continuing there until his death in 1588.

MEDICAL BOOKS

Despite advances made in anatomy and physiology, English medicine in 1594 was still very much a combination of powders and gums, extracts and essences, salts and oils, syrups and seeds from assorted vegetables, animals, and minerals. It was also associated with that occult science, alchemy. In the dedication to Sir George Carey in The pearle of practise, or practisers pearle for phisicke a. chirurgerie,¹ by John Hester, alchemy and its famous practitioner Paracelsus are defended on the grounds that they have brought benefits to mankind:

. . . But Paracelsus (nicknamed the Sectarie) did more good in three score yeares by working with his owne handes (according to natures direction) concealing no Theorie nor practise from posteritie . . . That with a few medecines, rightly compounded, and some simples simplie, and without couin prepared, more good hath bene, and may be done, in one weeke against any disease, then in a moneth with all the grosse confections (as Wecker termes them) in their² blew pots, or with their hoarie heard drugs, . . .

In the epistle to the reader Hester's work is seen as having brought international benefit:

. . . The greatest part of them, were prepared by Iohn Hester of Paules Wharfe, now deceased, a man that spēt much, & indāgered his body, about such workes, wherof many excellent men haue enioyed the benefite. The effect of his labour, hath and doth cōmend him, in Englād, and other cōuntries, . . .³

1. 13253.

2. Ibid., Sig. *₃.

3. Ibid., Sig. *₄^b.

Among the cures and prescriptions for internal diseases, swellings, sores, wounds, and injuries that are offered, the one for the gout is typical:

Take one or two, of the formost suckling whelpes, of a mastif or bearebitch, kill them, and take forth the guts, fill them with blacke snailes, rost them, and bast them with xiij of oyle of spike, coloured with saffron. Reserue that, which droppeth from them, and mixe it with as much oyle of waxe, and therewith annoint any ache or grief.¹

A particularly severe outbreak of the plague was currently spreading throughout England. The publisher of the book Present remedies against the plague² warned that "it hath of late begun to increase in many chiefe Cities and populous places".³ His book is a collection of forty-five cures--fumes, vomits, drinks, and other recipes written by a learned and approved physician who according to the publisher wished to remain anonymous rather than "seeme vaine glorious to the world".⁴

The concern for cleanliness is noteworthy:

It is very conuenient that you keep your houses, streetes, yarges, backesides, sincks, and kennels sweet and cleane from all standing puddeles, dung hils and corrupt moystures which ingender stincking sauoures that may be . . . : nor suffer no doges to come running into your houses, neither keepe any (except it be backwarde, in some place of open aire, for they are very dangerous, and not sufferable in time of sickenesse,. . .)⁵

1. Ibid., Sig. D₂^b.

2. 20867.

3. Ibid., Sig. A₃.

4. Ibid.

5. Ibid., Sig. A₄.

In an age of horse travel, it is not surprising to find two books of remedies of horse diseases. One work catalogues fifty-five cures and is distinguished by a large labelled folding woodcut of a horse.¹

The other² gives detailed instruction for a horse that has foundered on his feet. As part of the complicated remedy, the horse must stand in a belly deep pool of water for several hours. Sir Nicholas Malbie, the author of the book, claims to have cured over one hundred horses by the method, and to have made only one failure, a horse owned by Sir Edward Fitzgerald to whom he dedicated the book.

HISTORY BOOKS

English Renaissance Humanism gave new importance to the study and appreciation of the history and culture of foreign countries, both ancient and modern, because there was a new emphasis and preoccupation with man and his world. Furthermore, Englishmen were becoming more enthusiastic about the vastness of the world, and the infinite number of the races of mankind, their varieties of laws, customs, and religion because Englishmen felt they could learn valuable moral lessons from history.

In 1594, three history books were published. All three reveal the spirit of inquiry, and the new scientific approach which Renaissance Humanism fostered. All three

1. 20874.

2. 17211.

question the authority of the ancients as being absolute and final.

The well-known French contemporary writer, Louis Le Roy in his book Of the interchangeable course of things in the whole world¹ tries to solve the problem "whether it be true or no, that there can be nothing sayd, which hath not bin said heretofore".²

The noted English historian William Camden in his book Brittania³ personally travels the length and breadth of his country studying England's antiquity, its ancient landmarks, ruins, its monuments, and inscriptions, and its geographical features.

The Scottish writer John Monipennie in his book Certaine matters composed together⁴ states that since the Scottish Isles are

. . . the parte of all the Brittain hystorie, involued in greatest errors. We will leaue the most auncient writers, of whom we haue no certaintie, and follow that which men of our own time, more trulie and clearlie haue written⁵

he relies on a Donald Munro "who trauelled al these yles vpon his fute, & saw them perfitelie with his eies."⁶

1. 15488.

2. Ibid., Sig. A₁.

3. 4506.

4. 18016.

5. Ibid., Sig. G₃^b.

6. Ibid.

Le Roy, epitomizing the Renaissance temper, answers this problem by surveying the history of nations and concludes that truth and knowledge have not yet been thoroughly discovered. He shows that people do not plant according to the ancient Varro and Calumella, govern according to the laws of Solon or Lycurgus, nor take food or medicine according to Hippocrates and Galen. He refers to the contemporary Flemish physician Vesalius who "curiously obseruing Anatomie hath found manie pointes therein omitted by Aristotle and Galen".¹ The calculations of the heavens are not found true, he also declares.

As further marvels of the present age, he includes the restitution of the ancient learning along with the skill of ordinance and artillery. Of the art of printing and the seaman's compass, he says:

. . . Many goodly things vnknownen to antiquity haue bin newly found out, especially Printing. The direction to sayle by the needle of steele rubbed on the Lodestone, . . . by means wherof the whole Sea hath bin sayled ouer, and the whole world knowne through out²

Along with the discoveries and achievements that have improved the condition of man Le Roy mentions some of man's not so worthy achievements:

. . . Amongst the meruailles of this age haue risen new and strange Diseases, vnknownen heretofore, and diuers Sects haue sprong vp in all countries, which haue much altered the common quiet and weakned the mutual charitie of men.³

1. 15488, Sig. Z₂.

2. Ibid., Sig. A₄ .

3. Ibid.

Despite this, Le Roy urges that present learning must add to the inherited body of knowledge:

. . . The iudgment of time discouereth in the end the secret faults of al things; who being the father of truth, and a iudge void of passion, hath alwaies accustomed to giue a iust sentēce, of the life or death of writings.

But seeing that the arts & sciences begin & grow, are changed and preserued by care, diligence, remembrance, & meditation, and are lost by negligēce, slouth, forgetfulnes, and ignorance, it being a thing most requisite that trueth should remain amongst men: It behoueth of necessity that the first being abolished, others should come in their places; and that the old bookes being lost there should be made new. For as other things being subject to mutatiō, haue need of continuall generation to renew themselues, and to maintaine eche of them his kinde: So must learning also be provided for. . . .¹

Written in Latin, Camden's Brittania was a work of diligent research of the chorographical description of Britain. It had the distinction of being the first comprehensive topographical survey of England. Englishmen had suddenly become intrigued with their own past history and antiquities. The fourth edition in 1594 was more fully illustrated with genealogical matter than previous ones.

The Scottish history book gives statistical information about Scottish baronage, bishoprics, nunneries, and principal clans. It traces the geneology of all the kings of Scotland from Fergus, the first crowned king of Scots to the current ruler "James the sixt, (a Prince endewed with singular knowledge, and a sincere professor of the Gospel).²

1. 15488, Sig. Z₃^b.

2. 18016, Sig. E₁^b.

Included in the book are miscellaneous bits of folklore. Of the people of the Isles of Scotland, Monipennie says:

. . . They wrappe themselues in their owne plaids, so taking their rest. Carefull indeed, least that barbarous delicacie of the maine Lande (as they tearme it) corrupt their naturall and cuntrie hardnes. . . .¹

AGRICULTURE

Elizabethans were keenly interested in agriculture both as vocations and as avocations. They were especially fond of their gardens which were beautifully designed with knots and mazes. In fact, gardening was considered an art at the time. Three books published in 1594 helped them to acquire that art: the well known and popular The gardeners labyrinth by Thomas Hill,² The orchard and the garden by an unnamed author,³ and Diuerse new sorts of soyle by Sir Hugh Platt.⁴

The first two manuals contain many of the same woodcuts of vineyards, the same illustrations for different techniques of watering,⁵ and the same diagrams of knots and

1. Ibid., Sig. G₄^b.

2. 13488. The title page informs the reader that the information was "Gathered by Dydymus Mountain", the pseudonym under which the book was first published in 1577. In the present edition the dedication to Lord Burghley signed by Henry Dethicke states that the author Thomas Hill had been "lately interred". Sig. A₂.

3. 18838.

4. 19989.

5. One plate of particular interest depicts "the maner of watering with a pompe in a tubbe". 13488, Sig. G₃.

and mazes. Hill's horticultural manual, however, treats all aspects of gardening such as sowing, and planting while the other is devoted chiefly to fruit farming.

Platt's book treats the tillage of soil primarily with emphasis on "Diuerse new sorts of Soyle not yet brought into any publique vse, for manuring both of pasture and arable ground".¹ Numerous classical and contemporary continental authorities on Gardening, Husbandry and Medicine are quoted along with the Englishman Barnabe Googe² and the Scotsman John Napier³ whose new "scientific" tillage methods are praised.

Knowledge of the medicinal properties of plants and herbs was common in Elizabeth's time. Hill explains many of them. In the extract below, he discusses the artichoke:

The roote (after cleane scraping and keeping forth of the Pyth) boyled in Wine, and drunke, not only amendeth the hardnesse of making water, but the rancke sauour and stinking smel of the arme-holes, which Xenocrates affirmeth, of experience, to send foorth on such wise the stinke of the vripe, caused by the heate of the smal pocks, . . .⁴

1. 19989, Sig. A₁.

2. Googe (1540-1594), an avid Protestant, noted for his pastoral poetry and love of hard work and exercise.

3. See 18355, p. 26.

4. 13488, Sig. R₃.

Keeping animals away from plants and trees is always a problem for gardeners. The author directs the reader to "spit in thy hand, and annoint therewith",¹ so that no hares will hurt them. To protect them from the deer, he instructs "Take the pisse of a Deare and annoint the Tree therewith".² To kill worms, he advises:

If you will kill the wormes which growe in the tree, take pepper, lawrell, and incense, and mingle all well together with good wine, and pierce a hole into the tree downward, till to the pith or heart of the tree, and poure this mixture into it, and stop it with a hawthorne, and the wormes will die.)

HOME REFERENCE

Three books qualify in this category because of their usefulness for the home--a cook book, an almanac and a book of instructions on a miscellany of household topics.

One cook book is still extant from 1594.⁴ Another formerly in the British Museum was lost through bombing during World War II.⁵

Lavish banquets were a common upper class practice in Tudor England and reflected the growing prosperity of the time. Cook books became popular source books for gastronomical ideas.

1. 18838, Sig. B₁.
2. Ibid., Sig. A₄^b.
3. Ibid., Sig. D₁.
4. 3298.
5. 24898.

The cook book from 1594 offers scores of suggestions for correct table settings and table service and recipes for many foods: meats, fish, fowl, bread, jellies, tarts. The following recipe is for "A Tarte to prouoke courage either in man or Woman":

Take a quart of good wine, and boyle therein two Burre rootes scraped cleane, two good Quinces, and a Potaton root well pared, and an ounce of Dates, and when all these are boyled verie tender, let them be drawne through a strainer wine and al, and then put in the yolks of eight Eggs, and the braines of three or foure cocke Sparrowes, and straine them into the other, and a litle Rosewater, and seeth them all with Sugar, Sinamon and Ginger, and cloues and mace, and put in a litle sweet Butter, and set it vpon a chafing dish of coales betweene two platters, and so let it boyle till it be something big.¹

As to be expected in an age of universal learning, the book contains foreign recipes--for Spanish balls and balls of Italy. Recipes for dressing meats after the best fashions used in England and other countries, as well as recipes from famous English people: a sauce for a roasted rabbit used by King Henry VIII, and Lady Gray's recipe for manchets, for instance, are also included.

1. 3298, Sig. E₂ - E₂^b.

Only one almanac¹ printed by Richard Watkins and James Roberts² in 1594 still survives.

It informs the reader that it had been

. . . Gathered according to art, to the use of all men, and commodious for Mariniers, and traueliers beyonde the Seas, by reason of the difference of accomptes, By Robert³ Westhawe Gentleman, student in Astrologie . . .

1. 526+.

STC lists A prognostication (20428), three leaves of which are to be found at Westminster Abbey (L³) and signatures C₁ and C₄ to be found at Cambridge University Library (C). I have examined both fragments and conclude that they were not printed in 1594.

The Westminster fragments (Gallery A.2.12) consisted of three leaves which were removed from the binding of L. Annaei Senecae Cordubensis Tragediae bearing the imprint "Londini Excudebat R. R. Impensis Thomae Man, & Thomae Gibbin. 1589." The hidden date 1599 is found in the extract "The Spring and second quarter of this Astronomical yeere 1599, beginneth the X. day of March being Saterdag. Equinox". The prognostication for "Of Summer" reads: The sickknesses and maladies of this season seeme to be diuerse, especially among the younger sort, as namely greeuous coughes, impostumes in the lungs, the cholicke and Ilioche passions, falling sickenes, and such like: and among the elder sorte, not only in this quarter but in the others, there is like to be the grieffe of the Gout, of the stone, and menstruous passions, stopping in the sinewes, trembling of some of the members in the body. Compare with "Of Summer" (526+).

The Cambridge fragments (Syn.8.59.103) consisted of two identical leaves. The imprint bore no date. I compared the forecast for the full moon in June of this fragment with that of 526+ and found that they did not agree. A handwritten notice unsigned "I have compared the dates & times of new and full moons in this fragment with those in Oppolzer "Canon der Finsternine" and Leovitius "Ephemerides". 1576 alone fits.

2. For the last quarter of the sixteenth century, they printed all annual almanacs..

3. 526+, Sig. A₁.

Astrology was considered an occult science at the time. Writers of astrology¹ frequently defended it in their dedicatory epistles. Westhawe follows this practice. To banish "that diuine knowledge" out of a Christian Commonwealth was "a thyng not onely not necessary, but cleane repugnant to all Religion".²

No startling prognostications are made. Westhawe says that Summer "by naturall inclination is hot and dry, cholericke, lyke to the element fyre",³ and predicts

. . . The disposition of this Quarter wylbe indifferent, yet wyll there be many vnkinde stormes, with sodayne lyghtnynges, and terrible thunder clappes. Sickneses this Quarter will not be many, but passyng dangerous, hot, and feruent Agues, great distemperature of mens braynes, with immoderate heate, whereby many wylbe come franticke.⁴

He also predicts a "feareful and terrible Eclipse of the Moone about 6 a.m. on October 29".⁵

This handy guidebook in octavo contains the usual almanack material, including "The Anatomical Man", a list of the principal fairs of England and Wales and the calendar, which during Elizabeth's day was nearly always a full one of the Sarum use, but only the feast days admitted by the Book of Common Prayer are recognized, printed in red.

1. See 12896, p. 154.

2. 526+. Sig. B₂.

3. Ibid., Sig. B₄.

4. Ibid.

5. Ibid., Sig. B₅^b.

A practical up-to-date compendium entitled The iewell house of art and nature¹ by Sir Hugh Platt must have appealed to many English householders. This book contained scores of suggestions and ideas on topics ranging from gardening and woodworking to distilling and the latest inventions.

In fact 103 household hints are given including recipes for brewing beer without using hops,² for keeping dentrifices or rubbers sweet, for making cakes without using either spices or sugar, for making cheap candles, removing stains, for polishing floors and Spanish leather, and for writing letters which cannot easily be discovered or suspected.

Item 69 provided a recipe on how to prevent drunkenness:

Drinke first a good large draught of Sallet Oyle, for that will floate vpon the Wine which you shall drinke, and suppressse the spirites from ascending into the braine. Also what quantitie soeuer of newe milke you drinke first, you may well drinke thrice as much wine after, without daunger of being drunke . . .³

The author warns however: "But how sicke you shall bee with this preuention, I will not heere determine".⁴

Elizabethans were keenly interested in useful gadgets, applied science and mechanical inventions. The author mentions eight new inventions which he would be willing to

1. 19991.

2. Platt was the son of a London brewer.

3. Ibid., Sig. K₃^b.

4. Ibid.

disclose for a reasonable sum of money. The fifth invention was an engine that made corn wafers which the author advertised as "A wholesome, lasting, and fresh victuall for the Nauie".¹ The seventh was a new light raincoat which Platt claimed was not "much dearer than our ordinarie riding clokes".²

MILITARY MANUALS

As late as 1594, the relative merits of the long bow and gunpowder were still being debated. In a book entitled A breefe discourse, concerning the force of all manuell weapons of fire,³ Captain Humphrey Barwick, the author **settles** the controversy between Sir John Smith who deprecates gunpowder in favour of the long bow of England,⁴ and Sir Roger Williams who deprecates the long bow in favour of gunpowder.

Captain Barwick uses his vast experience on the battle-field at home and abroad to show the superiority of artillery over archery, stating that artillery was more deadly and more certain than the long bow in the hands of skilful men. He urges better training in its use. He claims that if English soldiers were as well trained in the use of fire weapons as the Spaniards, they "would neuer seeke vs in England nor else where: For in respecte of this nation, the Spanyardes are in deede but peeulshe weedes."⁵

1. Ibid., Sig. K₁^b.

2. Ibid., Sig. K₂^b.

3. 1542.

4. See 22884t, p. 173.

5. 1542, Sig. G₂^b.

The book must have caused a furor because the author sees fit to make the following comments at the close of his book:

Diuers and sondrie opinions haue been deliuered about the burning of this Treatise, wherby the Author hath bidden the bitter censures of others onely, to his priuate friends, the truth thereof hath been manifest . . . there was no such matter contened in the same as was supposed, nor other then by him set downe of dutie and loue to his Countrey and Soueraigne, to confirme the which he hath at his own charges, caused the same to be newly Reprinted. . . .¹

The art and science of war is explained in both a theoretical and practical manner by Sir John Smythe in a book entitled Instructions, obseruations, a. orders mylitarie.²

This well-known soldier uses his vast experience in the battle field and his military knowledge of the past to trace tactical warfare, military strategy and discipline throughout history to the present.

He contends that there are some who do not understand or know "the wonderfull imperfections and failinges that do belong to musquets and mosquetiers in the field".³

MUSIC BOOKS

Music was one of the chief elements of the English culture of the day. Besides vocal church music which was very popular, vocal secular music was becoming popular as

1. Ibid., Sig. L₂.

2. 22884#.

3. Ibid., Sig. T₃.

a source of inspiration and entertainment. By 1594, Elizabethans had acquired an appetite for a special type of music-- a secular composition sung "a cappella" for two or three voices--the contrapuntal, polyphonic madrigal. In fact, nowhere was the Italian madrigal so enthusiastically imitated or so completely naturalized as in England. By 1594 it was reaching its apotheosis.¹

One book, Madrigalls to foure voices, the firste booke,² by the noted English Madrigal composer, Thomas Morley, was published that year. Both words and music to each of the four voices of the madrigals are printed. A cheerful idyllic subject matter and a light natural grace characterize them.

Another music book³ was published the same year by the English composer and organist, John Mundy. Both words and music are printed for the sacred and secular choral works which this book contains.

1. Madrigals had been known at the English Court since the later years of Henry VIII. It was not until the 1580's that real popularity was achieved.

2. 18127.

3. 18284.

ARITHMETIC

An arithmetic book by Thomas Masterson is also contained in this section.¹ Like Blundeville's book,² Masterson's book is so plainly explained that readers can work "without the helpe of any other teacher".

As Blundeville's treatise was geared to navigators, this one is directed towards the commercial student and business man. Using a question and answer format, Masterson teaches to solve problems relevant to business: problems of buying and selling, foreign exchange, profit and loss, interest, and weights and measures.

He is certain that his book will be found valuable:

. . . If thou do but consider some of the workes and answers in my second booke, . . . and such like questions: and then do examine, how marchants and others daily practise such things, thou canst not but note the losses which they sustaine for want of true knowledge to make their accompts or reckonings. . . .³

1. 17648.

Two arithmetic books preceded this particular one which is intended to be a supplement to the first. It is interesting to note that the first two published in 1592 are dedicated to Robert Devereux and William Webbe respectively. The publication of 1594 has no dedication. A later publication in 1595 has a dedication to Sir John Puckering.

2. 3146.

3. 17648, Sig. A₂.

He claims to have broken new ground by his book:

. . . Therefore hauing made sufficient declaration, aswell of some my briefe operations, which heretofore to my knowledge haue not bene brought to light or practised by any other whosoouer, as also of many other things and workings dispersed in diuerse seuerall places of my first and second bookes of Arithmetick. . . .¹

PHYSICAL EDUCATION

For the Elizabethan courtier, physical sports, including the use of weapons that cultivated a fit, healthy, graceful body and a quick mind was an integral part of his liberal education in the prevailing humanist tradition.

A book that was advertised on the title-page as:

. . . plainlie teaching by infallable Demonstrations, apt Figures and perfect Rules, the manner and forme how a man without other Teacher or Master may safelie handle all sortes₂ of Weapons as well offensiue as defensiue: . . .²

must have also appealed to the Englishman since it stressed the passion of the age: self-improvement through self-education.

The book, G. di Grassi his true arte of defence³ translated anonymously from the Italian into English explains with illustrations how to handle such weapons as swords,

1. Ibid., Sig. P₄^b. An interesting bit of information found in Masterson's address to the reader was of a correspondence between the author and two Belgian mathematicians in which Masterson informs them of errors he has discovered in their recent book.

2. 12190, Sig. ¶₁.

3. Ibid.

rapiers, daggers and javelins. The epistle, "The Author, to the Reader" is interesting in this book because it defends the Renaissance spirit of "arete" and "paideia":

Even as from our swathing bands wee carrie with vs (as it were) an vnbridled desire of knowledge: So afterwardes, hauing attained to the perfection therof, there groweth in vs a certaine laudable and feruent affection to teach others: The which, if it were not so, the world happily should not be seene so replenished with Artes and Sciences.

For if men generally were not apt to contemplation and searching out of things: Or if God had not bestowed vpon euery man the grace, to be able to lift vp his minde from the earth, and by searching to finde out the causes thereof, and to imparte them to those who are lesse willing to take any paines therein: it would come to passe, that the one parte of men, as Lordes and Masters, should beare rule, and the other parte as vyle slaues, wrapped in perpetuall darknesse, should suffer and lead a life vnworthie the condition of man. . . .¹

1. Ibid., Sig. ¶₃^b.

CHAPTER IV
LAW AND GOVERNMENT

Sixteenth-century England was a litigious world, as Tudor laws increased in number and complexity in order to keep the Tudor expansion of social, political, and economic activities under the control of law.¹ This increase resulted in a growing volume of litigation which had to be adjudicated. Judicial machinery, and judicial processes gradually developed to meet this growth.² Thus, a special knowledge of the laws for the adjudication of cases arising under the changing judicial system was required. For lawyers and judges--in fact, anyone who wanted to sit in Parliament, enter the Queen's service, or perform duties as Justice of the Peace--had to cope with this complex judicial organization.³ A legal training, therefore, was necessary⁴, and legal books imperative.

1. The new trading companies, for instance, required regulatory devices, such as charters, new inventions, patents, and monopolies.

2. For example, The Courts of the Star Chamber, Requests, and High Commission were added to the traditional Courts of King's Bench, Common Pleas, Exchequer, and Chancery.

3. Not only was the system complex, but the language of law, a combination of Latin, Norman-French and English created more difficulty. Records were kept in Latin. Reports were written in Norman-French.

4. The Universities of Oxford and Cambridge taught Civil Law and Canon Law, but the Inns of Court and their affiliated Inns of Chancery produced the actual practitioners of English Common Law.

Authors, distinguished in the field of English jurisprudence, and most of them readers or benchers of the four Inns of Court, provided them.¹ They were very much aware of the "text-book" nature of the books. Richard Crompton, for instance, states in the prefatory address to his book,² "As touts mes Companions del Middle Temple: Richard Crompton desire l'increase de science in les Comon leyes de cel Realme".³ In the title-page of his book,⁴ William West informs the reader "Ingenij Cibus Studium, studijque diligentia".⁵ All were very much aware of the changing nature of the government and law of their day. Notices of such awareness were usually written on title-pages: "Noulement collect & compose",⁶ "Now reuised, corrected, and enlarged agreeably to the reformed Commission of the Peace",⁷ "Lately perused and amended",⁸ "with new

1. Sir Thomas Littleton and William West of the Inner Temple; Edmund Plowden and Richard Crompton of the Middle Temple; William Lambard of Lincoln's Inn, and Richard Beacon of Gray's Inn.

2. 6050.

3. Ibid., Sig. A₃.

4. 25268.

5. Ibid., Sig. A₁.

6. 6050.

7. 15168.

8. 15775.

additions of the chief Courts in England, the offices thereof, and their seuerall functions"¹; and "the third time corrected".²

Not only did they attempt to make their books up-to-date, but they tried to make them complete and comprehensive in all respects. There was constant reference to the judicial opinions of their predecessors³ and contemporaries,⁴ and also to English historical authorities.⁵ Law students demanded this completeness. Flowden, for instance, clearly stated this pressure from law students in his book.⁶ He claims that he included a report of a case argued at the Sergeant's Inn in 1563:

. . . mes a le request de certaine Estudians, queux penseront ceo deste bene & profitable destre publy, coment que ils ne poyent obteyner ascun Report de tout cel argument, ne des arguments des auters sur ceux matters, ne le resolution des dists Iustices sur eux.⁷

Publishers took advantage of this demand for law books. In 1594 a total of twenty-two law books was published. Included

1. 22860.

2. 25268.

3. For example, Bracton (d. 1268) whose book De Legibus et Consuetudinibus Angliae was the earliest attempt to treat the whole spectrum of law in a systematic and practical manner. Sir John Fortescue (d. 1476?) of Lincoln's Inn; Sir Anthony Fitzherbert (d. 1538) of Gray's Inn; Sir Robert Brooke (d. 1558) autumn reader at Middle Temple.

4. i.e., Sir James Dyer (1582) of the Middle Temple; Sir John Glanville (d. 1600); Sir Edward Coke (d. 1634) of the Inner Temple.

5. i.e., Raphael Holinshed.

6. 20047.

7. Ibid., Sig. Vv₂.

in this number are two collections of statutes, seven proclamations, eight law manuals, two treatises on special aspects of English law, and three discourses on commonwealths.

The statutory laws of the land in force at this time were contained in the law book A collection of all the statutes¹ compiled by the distinguished judge, William Rastell. Rastell had died in 1565, but the book was in its fourteenth edition in 1594, and continued to be reprinted until 1621.

The term "statute" means a declaration of law by the Queen or King in Parliament. It first became common in the reign of King Henry III. It was the Magna Carta which made England into a legal state. This collection per force begins with the reissue of this famous declaration, one year after its signing.

A study of the growing body of legislation from 1216 to 1593 readily shows that England's central government legislated every facet of English life. There were laws affecting the prices of commodities, the level of wages, the quality of goods, apprenticeship, licenses, riots, currency, truancy from church on Sundays, drainage of rivers, construction of bridges, tourism, exports and imports, military strength, and apprehension of criminals. It reveals also that government was not static. It adapted its laws to meet the changing needs of the state, by repealing and amending old laws and adding new ones.

1. 9319.

For instance, a survey of the laws passed during the Tudor period reveals a growing protectionist policy towards English industries from foreign competition. A statute of 1515 forbade the export of Norfolk wool.¹ A statute of 1534 forbade the purchase of foreign bound books possibly because Bibles in English were being printed abroad at that time.²

A book of Scottish laws enacted by James VI and his Parliament on 8 June, 1594, was published during that year.³ A religious breach of the law is severely punished:

. . . all wilfull heiraris of Messe and conceallariss of the same be execute to the death, and thair gudis and geir escheitit to his Hienes vse. . .⁴

Student disorders, however, are benevolently treated.

Students are

. . . greitumle drawin from thair studies, and oftymes incurris gret skaith and perrell thame selfis, and dois dammage vnto others throw thair licencious liberty, in resorting nicht and day to free Burghis, armed with swordis, pistolettis, and vther wappins, . . .⁵

Provosts and bailiffs are advised "to tak and instromet with thair armour, and to dispone upon the same as thay think gude".⁶

1. Ibid., Sig. Z_{zz}³.

2. Ibid., Sig. E₆.

3. 21889.

4. Ibid., Sig. A₂.

5. Ibid., Sig. C₄^b.

6. Ibid.

The proclamation was another component of the body of English written law, in addition to the statute. Usually issued by the Privy Council in the Queen's name, it had the force of law, especially when Parliament was not in session.

Several proclamations were published in 1594. Six of them outlaw disorder and violence of one sort or another.

The unemployment problem in Elizabethan times was a serious one.¹ The disorders caused by the multitude of able-bodied unemployed wandering the common highways "to the annoyance of the common people, both in their goods and liues"² were considered dangerous threats to the law and order of the realm.

The government devised all sorts of legislation, passing more laws³ and harsher ones,⁴ to stop the violence, get the men back to work, and at the same time relieve their

1. The Elizabethan who considered idleness a deadly vice, feared and hated it. Pressure against it was exerted by the market, pulpit, and law. In fact, a contemporary chronicler catalogued vagabonds into twenty-two legal categories, including labourers refusing to work at the fixed prices, jugglers, tinkers, shipwrecked sailors, fortune tellers, common players not licensed by a nobleman of the realm, and others.

2. 8089.

3. i.e. the Poor Laws, requiring each parish to provide work for the able-bodied (the parish in Tudor times had assumed secular duties, and was responsible for its own indigent). Workhouses and houses of correction had been instituted in 1576.

4. First offenders were severely whipped and branded on the ear; second offenders were hanged. Some 200 crimes warranted the death penalty.

suffering. In 1594 alone¹ two proclamations--Against Vagabonds² and For suppressing of idle vagabonds³ reiterated earlier ones. Justices of the Peace were commanded

. . . to appoynt vpon certaine dayes in the weeke monethly (for some season) watches, and priuie searches in places needfull, and thereby to attach and imprison such idle vagabonds, and to send the lame and maymed into their Countreyes. . . .⁴

To restrain the access of large numbers of suitors with petitions and complaints to the Court, these same proclamations warn the public of the tight security precautions to be taken against vagrants wandering about London⁵ and especially in places near Her Majesty's Court.⁶ The Irish are mentioned specifically.⁷

1. Probably because the laws prohibiting enclosures were withdrawn by statute in 1593 causing a swelling of the bands of the jobless. The dissolution of the monasteries which had resulted in the loss of the regular system of ecclesiastical charity was also a factor in this problem.

2. 8089.

3. 8236.

4. 8089.

5. The unemployed from the provinces, war veterans from Ireland and the Low Countries, refugees and outlaws from abroad naturally drifted to London.

6. Special provisions were made, however, to have their petitions and complaints heard by the Court of Requests.

7. A great fear of Irish plotters engaged in subversive activities against the Queen existed in Elizabethan times. There was still a great deal of unrest in Ireland and sporadic rioting was not uncommon as the conquest of Ireland wasn't completed until 1603.

The warning against the ill-treatment of "Informers" is given in another proclamation¹. This short proclamation cautions that persons caught abusing informers will be imprisoned for three months without bail or maineprize and also "to haue such further open punishment for their offences by whipping, standing vpon the pillorie, or otherwise, as by her Maiesties Counsell of her Highnesse Court of Starre-Chamber shalbe iudged and ordered".²

Disorders over the slaying of cattle during the "last Lent" invariably brought renewals of proclamations outlawing them.³ A proclamation Against eating flesh in Lent⁴ was reissued in 1594. The Fishmonger's Company was entrusted with the inspection and control of the regulations.⁵ The Queen recognizing her duty towards the welfare of the indigent ordered that maimed soldiers and mariners and the poor in the hospitals and prisons in London were to be the beneficiaries

1. 7999.

2. Ibid. This Court created by statute in 1487 was a powerful instrument of government ready at all times to enforce the policies of the Crown by means of swift procedures and heavy penalties. Popular at first because it dispensed quick justice, it soon began to be hated and was finally disbanded in 1641 by Act of Parliament.

3. Political pressure from fishermen's groups rather than motives possibly prompted these orders.

4. 7927.

5. There was no regular police force.

of meat forfeitures. Furthermore, fishmongers were warned to sell both their fresh and salt fish "at reasonable prises".¹

The Statute of Apprentices passed by Parliament in 1563² required that all wages be fixed by Justices of the Peace. A proclamation issued in 1594 by the aldermen and Justices of the Peace of the City of Canterbury, set down the rates of pay for at least fifty categories of skilled and unskilled labour within that city.³

Seasonal employment was taken into consideration for the fixing of rates of pay:

. . . Euery Labourer by the day, from Easter to Michaelmas, with meate and drinke llll.p. finding himself, x.d. and from Michaelmas til Easter with meate and drinke llll.d. without meate and drinke vlll.d.⁴

There was merit pay:

The best seruant, with his liuery, xl. s. without his livery, xlvl. s. viii. d.
Women seruants by the yeere, the best sort without liuery xxxlll. s. iiii.d. The second sort without liuery xxs.

1. 7927.

2. Elizabeth's government made a serious effort to solve the problem of the poor, by this statute which attempted to mobilize the nation's labour force, setting apprenticeship regulations, preserving a hierarchy of occupations, and requiring that all workers remain in their birthplace and practise the same occupations as their fathers. The consciousness of labour as a class, however, asserting its force, is becoming felt in Elizabethan times. We see a conversion of the feudal serf with his unquestioned resignation to his lot into a wage earner protesting the rising prices and low wages. (The 1590's was a period of war-time depression, bad harvests, rising prices and taxes).

3. 8237.

4. 8237. All quotations from this proclamation are from the same single sheet.

Age was a factor, too, in wage fixing:

Euery boy, from xiiii. yeeres of age, till xviii. yeeres xx.s. or els meate and drinke and cloth, and vi.d. a quarter.

There was discrimination of the sexes:

Reapers by the day, the man Reaper with meate and drinke vi.d. without meate and drinke xii.d. The woman reaper without meate and drinke viii.d. with meate and drinke iiii.d.¹

A proclamation for the preservation of law and order was issued from Greenwich "Against all persons that enter into prizes"² on 1 August, 1594. It forbids the buying and selling of treasures from men-of-war docked at English ports without prior inspection by Admiralty officers and payment of customs and duties.³ The cause of law and order was served and the Queen shared in the plundered spoils of her daring sea-dogs and enriched her royal coffers.

Another proclamation Against the carriage of dags⁴ in the interests of public protection and national security and defence was given from Somerset House on 2 December, 1594.⁵

1. It is interesting to note that Tudor labour laws were worked out by employers, and that these wages were maximum, not minimum wages.

2. 8238.

3. Elizabeth had officially restricted pillaging to Spanish and Portugese vessels by a proclamation in 1586. (STC 8155).

4. 8240. Dags were pocket pistols.

5. "Sturdy beggars" armed with some kind of weapon from the primitive cudgel to the new dag often took to highway robbery with the increase of coach travel. So daring had they become that daylight attacks were not unknown. But it was more the Tudor's obsessive fear of disorder and chaos rather than a desire to protect the human individual that probably prompted this proclamation. Disorder was unnatural and against the cosmic order.

Justices of the Peace are reminded to enforce the existing statutes prohibiting the carriage of dags and other firearms by unauthorized persons. The Custos Rotulorum¹ is advised

. . . to make Certificat in writing to her Maiesties Counsel in the Starre Chamber within the space of viii. dayes, from the beginning of euerie Hillarie Terme, how this her Maiesties present Proclamation hath bene in the sayd first Sessions executed: . . .²

The statutes and proclamations comprise the body of "written" laws of England, but a body of unwritten laws built up gradually as the result of court decisions, and based upon traditional usage and custom constitutes the common law of England.³ These laws derive their authority from the judgments and decrees of courts setting precedents. Therefore, lawyers must consult these important cases heard in the great courts of the land, argued by great lawyers, and judged by great judges.

A collection of such important cases is Second part de reports⁴ compiled by the eminent English jurist Edmund Plowden. In this case book Plowden records twenty such cases covering the period between 1571 and 1579.

1. An officer in custody of the records of the sessions of the peace.

2. 8240.

3. Much that was formerly within the realm of common law has since been placed in the field of statute law.

4. 20047.

The multiplicity of courts of the English judicial system at this time might stagger the modern reader.¹ But for Richard Crompton and his contemporaries there was no confusion. Each of twenty-three courts in the hierarchical structure of the English legal system is explained separately in his book L'authoritie et jurisdiction des courts.²

A harmonious relationship exists among them, he plainly states:

. . . les hault courts [sont] pur les matters de plus graund importance, & auter courts inferiors pur causes plus bases pur le plus speedie execution de Iustice³

One of the lower legal institutions in the hierarchy, but the most important at the local level, was the office of the Justice of the Peace.⁴ William Lambard's Eirenarcha⁵, in its seventh edition in 1594, was a recognized standard

1. England had a complex judicial system consisting of many courts with special jurisdictions. Because more than one judicial tribunal claimed exclusive authority over certain causes of action, conflicts over jurisdiction were inevitable. Since there was no unified administrative control, such conflicts, of course, were not resolved. Each tribunal had its own forms of practice and procedure. A hierarchy of legal institutions resulted. Position in this hierarchy of influence and importance was jealously guarded.

2. 6050.

3. 6050, Sig. A₃^b.

4. During the Tudor period the chief burden of the duties of local government was borne by the office as the increased responsibilities of enforcing statutes was added to its original police duties. In fact, the Justices of the Peace were the channels through which central government reached down into the lower levels of local government. Although they were unpaid officials of the Crown, they were subject to fines, if proved negligent in the performance of their duties.

5. 15168.

authority of the office. Himself once a Justice of the Peace for Kent, Lambard interprets the numerous responsibilities and powers, both administrative and judicial of that office.

As quarter sessions, for instance, the justices tried a large variety of criminal offenses, on the basis of indictments. Lambard includes a long list of offenses: ecclesiastical causes such as fighting in the churchyard, saying and hearing mass, killing a man by witchcraft;¹ secular causes such as Buggery; wearing of silk; selling a horse to a Scotsman bound for Scotland;² pulling out of a man's eyes; taking away a widow who has lands against her will; bakers conspiring to make "small bread"; keeping a Tippling house without license; not keeping watch at the sea side; not keeping a gelding fit for war.

Another legal manual by Lambard on the administration of justice at the local level, entitled The duties of constables, borsholders, tithing-men, etc.³ outlines the duties of "lowe Ministers of Peace".

1. The 1564 Statute against Witches was stringently enforced in Elizabeth's reign.

2. There was a law prohibiting the export of horses in the interests of national defence.

3. 15150 and 15151. Under the Saxon organization of England an indefinite number of hundreds (each hundred containing ten tithings ~~or groups~~ of ten families of freeholders) constituted a shire or county. The lesser peace officers of these chief divisions of the county were known as constables, borsholders (in Saxon law, the borough's ealder) and tithing-men.

Lambard reviews the chief statutes which concern these particular local officers. Cloth was England's biggest export and a system of home manufacture known as "the domestic system" was common all over England in the clothing industry.¹ Article 28 concerns this industry:

Clothmakers ought to pay the wages of their Carders and other workfolks, lawfull mony, and not in pinnes, girdles, or such other things: and to deliuer their wools by faithful deliuey & due weight, vnto thē to be wrought: vpon paine of forfaiting the treble of the wages not so payed, ¶ six d. for euery deliuey of such excessiue weight . . . And euery Constable of the Hundred may heare ¶determine the complaints aforesaide. . . and may commit to the Gaole such as refuse to pay the saide Workefolkes.²

According to the statutes on Beggars, every high constable of the Hundred, Rape,³ or Wapentake⁴ was advised to cause strong vagrant beggars "to be tied to the end of a Cart naked, and to be beaten with whips . . . vntill his body be bloody thereby".⁵

Churchwardens were also responsible for the punishment of breaches of the law. They had to exact, for instance,

1. The industry produced many capitalists e.g. Jack of Newbury. It had a high priority in the Statute of Artificers. In Elizabeth's time, the trouble with Spain created strained relationships with Antwerp and problems in the industry.

2. 15150, Sig. B₇^b.

3. Rape: an intermediate division between the shire and a hundred.

4. Wapentake: a term used north of the Trent to denote one hundred.

5. 15150, Sig. C₁.

a forfeiture of three pounds or impose an imprisonment of three months on anyone who without license ate flesh on a fish day.¹

Sir Thomas Littleton's Tenures which became a standard authority on English land law must have been widely read by the legal profession as the Norman-French version² was at least in its thirty-third edition and its English version³ in its sixteenth edition in 1594.

The work treats all the different forms of tenure in his day.⁴ It is divided into three books. The first book treats estates including en fée simple⁵ and en fée taile,⁶ tenant in dower⁷ and in curtesie.⁸ The second book treats

1. Ibid., Sig. D₃^b - D₄.

2. 15751.

3. 15775.

4. Although its property laws are now almost obsolete, this celebrated legal treatise is still of interest today for the student of legal history.

5. A freehold estate of inheritance absolute and unqualified.

6. A freehold estate of inheritance limited to certain classes of particular heirs.

7. The life estate to which a married woman is entitled on the death of her husband.

8. A freehold estate to which by common law a man is entitled for the rest of his life on the death of his wife.

the incidents of feudalism--homage and fealty, escuage,¹ socage,² burgage,³ villenage,⁴ frankalmoigne.⁵ The last book is devoted chiefly to Parcenary.⁶

Littleton closes his book which was written for his son by cautioning him:

And know thou my sonne, that I will not that thou beleue, that al that I haue said in the said bookes is law, for that will I not take vpon mee, nor presume. But of those things that be not law, inquire and learne of my wise masters learned in the law.⁷

Another practical guide to English law was William West's Symbolaegraphie⁸ explaining the art to form and make written instruments used in civil and criminal law. The first part of this legal manual deals with extrajudicial instruments ranging from covenants, contracts and mortgages to last wills and testaments. The second part treats

1. Service of the shield.
2. Tenure by any certain and determinate service.
3. Tenure whereby houses and lands which were formerly the site of houses, in an ancient borough, are held by some lord by a certain rent.
4. A servile kind of tenure (not suitable to a man of free and honourable rank).
5. A spiritual tenure whereby religious corporations, aggregate or sole, held lands of the donor to them and their successors forever.
6. The state of holding titles to lands by joint heirs before the common inheritance has been divided.
7. 15775, Sig. S₇^b.
8. 25268. West died in 1594.

compromises and arbitraments, fines, concords, and common recoveries plus offenses and indictments. A treatise on Equity and the jurisdiction and proceedings of the Court of Chancery ~~are~~ also included. As to be expected, the authorities of earlier English judges such as Bracton, Dyer, Browne, and Plowden are used.

The Elizabethan Age was an era of tremendous capital investment in all sorts of enterprises including borrowing and lending. Much attention was paid to interest rates and the legal and moral aspects of usury by civil and ecclesiastical officials alike. A timely little publication The Death of usury¹ by an unknown author appeared on the market. Its title-page informed the reader that it was

Compiled More Pithily Then Hitherto Hath Bene
Pvblished In English. Wherein Vsury is most
lively vnfolded, defined, and confuted by
Divines, Civilians, Canonists, Statutes, Schoole-
men, olde and new Writers.

With an Explanation of the Statutes now in force
concerning Vsury, very profitable for this present
Age.²

The story is told how in the forty-seventh year of Henry III five hundred Jews were slain by the citizens of London because one Jew would have forced a Christian to pay more than two pence for the use of twenty shillings a week.

1. 6443.

2. Ibid., Sig. A₂.

Readers are warned that malsters and cornmongers may use more deceit than money lenders because

. . . they cannot be content to make present sale of their corne for a reasonable price, but many doe hoard and keepe their corne of purpose to inhaunce the price, and so oppresse the poore, . . .¹

It is interesting to note that the author classes young married men along with artificers, labourers and husbandmen as poor people not to be charged high rates of interest.

Ideas concerning the theory of politics and the ideal form of the commonwealth were debated publicly in an age when states were in flux and the relationship between sovereign and subject was an evolving one.

It is not surprising, therefore, to find an English translation of the Latin Sixe bookes of politickes or civil doctrine² by the great Belgian scholar, Justus Lipsius, on the stalls of St. Paul's bookshops.

Justus Lipsius' political philosophy and lessons on statecraft for the instruction of princes is at times a pragmatic Machiavellian one, while at other times a Renaissance humanist one. But no matter what his position is, he always speaks within a Christian context.

1. Ibid., Sig. C₂.

2. 15701.

As a Machiavellian pragmatist, he warns the prince to beware of courtiers:

. . . he [the prince] should vtterly reiect a kind of domesticall counsell, which some do vnaduisedly imbrace; which is commonly framed by some followers of the court, who do vse to commend whatsoeuer the Prince doth, whether it be good or bad: and for their owne priuat lucre, with counterfeiting and dissimulation, do still whisper somewhat in his eares.¹

He advises the prince to hate flattery because "Flattery doth more often subuert & ouerthrow the wealth of a kingdome, then an open enemie."²

He warns him that

. . . Riches must needes be had, without the which, nothing can be done at all as it ought to be . . . All things are sould for money³

As a Renaissance humanist, he preaches moderation:

. . . The minde of man is rebellious by nature, enclining to that which is forbidden, and of hard attempt. Well, it behoueth thee more then once to consider, if it be not better to temporize, then by vntimely remedies to set mischiefs abroad. . . .⁴

He condemns the religious confusion of the times:

. . . Good Lord, what firebrands of sedition hath religion kindled in this fayrest part of the world? The chiefe heads of our christian common wealths are at strife amongst themselues, and many millions of men haue bin brought to ruine and do dayly perish, vnder a pretixt of piety: . . .⁵

1. Ibid., Sig. G₃.

2. Ibid.

3. Ibid., Sig. M₁^b.

4. Ibid., Sig. K₁.

5. Ibid., Sig. I₄^b.

For private religious offenders, he recommends no punishment. But for public ones, he counsels the prince:

. . . Here is no place for clemencie, burne, saw asunder, for it is better that one member be cast away, then that the whole body runne to ruyne. . . .¹

And yet he cautions that they are to be suffered if punishing them were to breed commotion.

It is an ecumenical approach that Lipsius advises. .

He asks:

If there be any discord in instruments, you do not in a rage breake the strings, but reduce them to concord by patience and leasure: why may not the like be done in matter of faith? . . .²

For like so many of his contemporaries, he found the endless bickering and squabbling over religious polemics disgusting. He warns the prince:

. . . take not too much delight in vaine words & friuolous questions, but set forward in the way of well dooing, for the whole religion of Christians, consisteth in liuing without blame and reproch. . . .³

In fact, he doesn't dwell on the subject too long, for as he good-humoredly explains:

. . . I will end this discourse, for me thinks I heare Plato murmuring, that these speeches are of hard digestion and dangerous,⁴ which is a most true saying in this our age.

1. Ibid.

2. Ibid., K₁^b.

3. 15701, Sig. B₃.

4. Ibid.

That humanist ideas can coexist with set traditional medieval ones is not surprising in an age that was as antithetical as the Renaissance. And so Lipsius can straightforwardly say:

. . . Sophisters and curious searchers are now euery where, who are busied in enquiring, both what is ynder the earth, and what is about the heauens.¹

Like a good Christian, he reminds the prince that "no prince can rule the mindes in like sort as he may the tongs of men: God is the king of mens minds".²

Another book on commonwealths, in its fourth edition in 1594, was Sir Thomas Smith's famous Common-welth of England and maner of government,³ in which he distinguishes

. . . the principall pointes wherein it doth differ from the policie or gouernement at this time vsed in Fraunce, Italie, Spaine, Germanie and all other countries, which do follow the ciuill lawe of the Romanes compiled by Justinian into his pandects and code: not in that sort as Plato made his commonwealth, or Xenophon his kingdome of Persia, nor as Sir Thomas More his vtopia being faigned commonwealths, such as neuer was nor neuer shall be, vaine imaginations, phantasies of Philosophers to occupie the time and to exercise their wits: . . .⁴

1. Ibid., Sig. I₄^b.

2. Ibid. Sig. F₄. According to orthodox Humanism and Christian political writers, princes and magistrates had the divinely ordained right to rule. But as God's selected agents, they were expected to rule according to moral principles with their subjects' welfare as their sole end.

3. 22860.

4. Ibid., Sig. T₂. Many Elizabethans considered fiction as deceitful and sinful.

Smith, a prominent statesman and scholar of the Elizabethan older generation, was no critic of the Tudor state. His book is a paeon for a strong centralized monarchy, divinely ordained, composed of a descending order of social classes or degrees, of queen, lords, commons, where each element plays a prescribed role and contributes to the totality of the divine structure.

Of the powers of the Crown, he says: "The prince is the life, the head, and ye authoritie of all things that be done in the realme of England."¹

Changes were making it difficult for the elements to fit neatly into the rigid order, but this fact did not disturb this champion of the old order who says of Parliament: "The most high and absolute power of the Realme of England consisteth in the Parlement".²

This loyal Elizabethan boasts that there is nothing like the Court of Star Chamber in any other country. Here he tells why it was formed:

. . . It tooke great augmentation and authoritie at that times that Cardinall Wolsey Archbishops of Yorke was Chauncelor of England . . . which was at that time maruellous necessarie to do, to repress the insolencie of the noble men and gentlemen of the North partes of England, who being farre from the king and the seate of iustice made almost as it were an ordinarie warre among themselues and made their force their Lawe, . . .³

1. Ibid., Sig. H₂.

2. Ibid., Sig. F₃. For this Tudor political philosopher, no problem of government involved a conflict of powers. The machinery of government was a harmonious relationship of institutions.

3. 22860, Sig. Q₁. Vide infra, n. 2, p. 185.

In his historical development of the English class structure he traces the philological changes of names. "Our language is so changed",¹ he says and goes on to criticize the English judge and legal author, Littleton,² for not interpreting several words correctly in his book. Smith explains:

. . . This hapneth manie times to them who be of great witte and learning, yet not seene in manie tongues, nor marke not the deduction of words which time doth alter. . .³

It was Sir Thomas Smith's book on English government and law that prompted William Clerke, fellow of Trinity College in Cambridge to write The triall of bastardie.⁴

In this book Clerke concentrates on the office of the Curia Christianitatis, the ecclesiastical court, since he claims in his Preface that "it is descended from the same stocke: namely, the imperiall crowne of this land. But this neuerthelesse, though parcell of the same

1. Ibid., Sig. E₁.

2. See 15775, p. 192.

3. Ibid., Sig. S₃.

4. 5411.

gouernment or pollicie, he [Sir Thomas Smith] hath passed ouer, onely with a bare mention".¹ In his attempts to explain the practice of law by this court, Clerke considers the whole knotty contemporary problem of Bastardy.

He distinguishes the whore from the adulteress and from the concubine:

. . . The whore, hir common request makes hir a votoresse of single life, for shee will not wed. The adulteress . . . hir proprietie is hir husbands, but her propertie hir owne: Now, the concubine is holden at the will of her lord . . .²

"Thou tastest haply of the forbidden fruit",³ he tells the male of the clandestine union,⁴ and warns him of the hazards of such dangerous unions as begetting wife with child since such mischances fall.

1. Ibid., Sig. 3^b. To mitigate the severity of his accusation, however, Clerke offers reasons for the oversight, by saying that Smith was "in the midst of so weightie affaires, ambassadour in the court of Fraunce" when he wrote the book. The unsigned preface to the reader in Smith's book mentions this fact and also "that the profession of the maker was principally in the ciuill lawes, and therefore not to be expected as one excellent in both [civil and canon]". The title-page in Smith's book claims that he was "Dr. of both Lawes".

2. 5411, Sig. E₁^b.

3. Ibid., Sig. G₁.

4. A clandestine marriage was one that could not be legally proved by witnesses.

Clerk's comments on adopted children are noteworthy:

. . . there is in such but a bare immitation of nature, neither haue we use (in this land) of adoption, not arrogation,¹ but naturall and legitimate issue. . .²

He concludes his exposition of bastardy³ with a tribute to his queen "natural & legitimate daughter to king Hen. of famous memorie the eight".⁴

The last book in this section is Richard Beacon's Solon his follie, or a politique discourse, touching the reformation of commonweales.⁵ In his dedication to Queen Elizabeth to whose reformation of Ireland, Beacon⁶ pays encomium, he says:

1. Arrogation: in the civil law: the adoption of a person who was of full age or sui juris.

2. 5411. Sig. F₄.

3. Bastardy was a contentious issue of the day, because marriage was easy in Elizabethan times and many abuses resulted. The high death toll caused frequent transfers of property in a country of landowners. Therefore, proving legitimacy or illegitimacy was a common problem requiring judicial action.

4. 5411, Sig., M₁^b. Elizabeth had been declared by Parliament illegitimate several times, and Catholics considered her a bastard.

5. 1653.

6. Beacon had once served as Queen Elizabeth's Attorney of the Province of Munster.

. . . al which being impaired in your Realme of Ireland, by the iniquitie of former times, nowe as well the one as the other, by your Maiesties most godly and careful course of government, are recontinued, amended, and augmented. . . . Have you not reformed all exactions grievous vnto that people? Have you not reformed that horrible and most detestable custome of Coiney and Livery, that fretter of the peoples lives and substaunce, that Nurse and teate which sometimes gave sucke and nutriment vnto all disobedience, rebellions, enormities, vices, and iniquities of that Realme, over foule and filthie heere to be expressed? . . . you have chaunged the life of man which before your time was rude, cruell, and wilde, in Ireland, and brought it for the most part to be obedient, gentle, and civill, in such sort as we may truely say with the subiect of Irelande. . . .¹

The book is an allegorical discourse in which three speakers Solon, Epimenides, and Pisistratus² give their views as to how Athens (England) should govern Salamina (Ireland). Interesting in the light of recent events in Ulster is the fact that Beacon recommends the adoption of strong coercive measures in order to eradicate Irish national feelings, although Solon counsels that "in common-weals gained by conquest, you shall advance your government more assuredly by the favoure of the people then by the might of the nobilitie".³

1. 1653, Sig. ¶₃ - ¶₃^b - ¶₄ - ¶₄^b.

2. Three Greek ancients associated with the city of Athens about 560 B. C.

3. 1653, Sig. K₅.

CHAPTER V
NEWS PAMPHLETS

Things were happening in Elizabeth's reign: cruel things, treacherous and dangerous things to be sure, but good things, glorious things and sometimes humane things were happening too. The curious and restless spirit of Renaissance Humanism fired the Elizabethan mind to know what these things were. They passionately sought the "news". Regular and reliable news, of course, was hard to get. There was plenty of gossip and rumour, and all sorts of reports, both false and real: reports of riots in Ireland, reports of Spanish preparations for invasion, of a plot to burn the Tower, of plots to kill the Queen, of lawlessness on the Scottish border, of burglaries at Windsor, rumours about English fugitives, of the death of the Queen, and gossip that the Earl of Essex was out of favour. England was in a state of perpetual rumour.

In 1594 printed news items were scarce. Ten pieces were printed--four of national interest and six international.

National News

Although 1594 was a year of relative peace and order when compared to the years of the Wars of the Roses and current years of intensive warfare abroad, the possibility of a civil war between Puritan and Catholic extremists backed by foreign intervention was still present. A large

scale foreign war was also a possibility since Elizabeth was playing the game of power politics, quietly and cleverly aiding the enemies of the Catholic Philip II of Spain.

In 1594, Queen Elizabeth was sixty-one years of age. It was only natural, therefore, that the problem of succession preoccupied the minds of Englishmen who feared civil disorder above anything else. But in 1593, the Virgin Queen had forbidden the question of her succession to be brought up in Parliament, knowing from her own early experience that if the Crown were entailed, she would possibly be deposed in favour of her successor.

A book entitled A conference about the next succession to the crowne of England,¹ written by one N. Doleman believed to be Father Robert Parsons, and published abroad, appeared on the English scene.

Various claimants ranging from King James VI of Scotland and Lady Arabella Stuart to the foreign prince, the Infanta of Spain were considered.

The following opinion was rendered regarding King James of Scotland: "few English by they of what religion or opinion soeuer will shew themselues forward to receaue such a King".²

1. 19398. The book was dedicated to the Earl of Essex, the aging Queen's favourite at the time, and England's popular war hero. In fact the title-page informed the reader that the book was "directed to the Right Honorable the earle of Essex", Sig. *₁. In the light of this dedication, the Earl's later indictment proves interesting.

2. 19398. Sig. Aa₃.

The conclusion was drawn that the succession problem could not be settled without civil war.

Espionage was a thriving enterprise and the court was a buzzing hive of secret agents. Although tight security precautions to protect the Queen were taken by a nervous Privy Council, plots to kill her never ceased.¹

Accounts of two attempts to kill her, the notorious Lopez plot and the Captain Edmund Yorke plot are recorded in two editions published the same year.² The report made good propaganda because it tried to show to what unjust, dishonourable and cowardly means the King of Spain and his ministers had to resort against the English Queen stooping, for instance, to planning secret murder rather than engaging in honourable war.

Piracy was a favorite occupation for some English gentlemen. Their life-style was intense, brave, reckless, and daring as they raided and plundered, looking for gold

1. For example, on 28 August, 1594, an order was issued forbidding gentlemen with long cloaks beneath the knee to enter the Queen's presence. Also see proclamations 8089 and 8236, p. 184.

2. 7580 in French and its English counterpart 7603. The Lopez plot was a sensational one because of the conflict of the Earl of Essex with Robert Cecil over Lopez, a Portuguese Jew who was a member of the Queen's Court and one of her trusted physicians. Together with his two Portuguese accomplices Emanuel Louis Tinoco and Stephen Ferrara de Gama, Lopez was found guilty of treason and executed on 7 June, 1594. The Yorke plot perpetrated by Englishmen, Richard Williams and the Jesuit Father Holt, stemmed from Brussels. Both plots involved ministers of Spain, Bernardino de Mendoza, in the Lopez conspiracy and Stephen de Ibarra in the Yorke.

and glory for their queen, their country, and themselves. Accounts of their expeditions were popular as buccaneer after buccaneer Cavendish and Raleigh, Drake and Gilbert wrote his story.

An account of an expedition made into the Levant Seas in 1593 was published in 1594.¹

The author, known only by the initials H. R. states that he wrote the narrative because he wished to correct the many unjust reports that were circulating about the general of the expedition, E. Glenham. The author explains that he was "moued in conscience, (knowing y^e truth of each seueral accident hapning vnto him [E. Glenham] in his voyage) to certifie his friends, and to stop the raging mouthes of the malicious".²

The adventures the galleon "Constance" experienced were exciting, dangerous, and daring. She passed "ships with Tuny and Sardines for the Duke of Sauoy".³ She passed a fly-boat from Genoa, and "the Salomon of London which came from New-found Lande laden with fishe".⁴ She received presents of baskets of oranges, lemons, apples, and figs. She chased enemy ships and fought with them. A fight with the Pope's ship is described:

1. 20572.

2. Ibid., Sig. A₂.

3. Ibid., Sig. C₂^b.

4. Ibid., Sig. B₄.

. . . Betweene vs began a most mortall fight, they anoying vs with their stones from their tops and shyp, that hurt vs many men. In which vnhappy fight, after wee had continued sixe houres an¹ vnluckie shoote hurt Captaine Winter¹

She struggled with food spoilages and food shortages:

. . . Our victuals being short, and that not of the best, for our Porke was all rotten, our Pease and Ote-meale moldie and ful of wormes, our bread spent, and our fishe in such state, that the worst boy had rather beg ashore for better, then eate the best there. . . .²

On shore, there were street-brawls with the Turk "who is by nature base, and vnhalloved, as forsaken by Christ and shut out from his glory",³ and with a Frenchman who

. . . began in most oprobrious wordes to abuse the name of our most gracious soueraigne Lady, whose honour euery subject is bounde in duty to maintaine: . . .⁴

Several crew members died from the Bastinadoes they received for their part in the ensuing fight. The general himself suffered imprisonment over it, vowing "that if the quarrel were such as it was reported, he would kill him with his owne handes, that should not offer with his life to maintaine the honour of hys mistres, whose match the worlde afforded not".⁵ Such was the stuff of Elizabeth's swashbuckling buccaneers.

1. Ibid., Sig. C₂^b.

2. Ibid., Sig. B₃.

3. Ibid., Sig. C₁.

4. Ibid., Sig. C₁^b.

5. Ibid.

International News

National news was always of interest, but news of what was going on across the Channel and across the border was also sought by the curious Elizabethan reading public. In 1594, news items on a variety of subjects and about many countries including Holland, France, Scotland, Italy, and Spain were published.

News about what the French neighbours were thinking and doing was especially awaited. It is not surprising that three of the six pieces of international news have French sources.

The coronation of Henry IV of France was, of course, newsworthy. Much is made of the authenticity of the report in the English publication.¹ The printer explains to the reader:

. . . This discourse of the annointing and coronation of the King was written by a notable personage, who was assistant at the said ceremony, one that gathered it at the handes of those that were chiefe Actors therein, which neuertheless he would not commit to the presse before he had shewed and imparted it vnto them. Whatsoeuer other discourses of this argument that may peradventure come to thy handes are false, counterfeit, and rashly published, but this is true, perfect and writtē at leysure, with all order requisite. . . .²

French kings were usually crowned at Rheims. But since Rheims was still in the hands of rebels, Henry IV was crowned at the Church of Our Lady at Chartres, 27 February, 1594.

1. 13138.

2. Ibid., Sig. A₂.

Then the people gave a great shout, crying God saue the king: and immediatly the Harquebuzes shot off, and after them the great Ordinance, and the Trumpets, cornets, hautbois, drommes, and other instruments sounded, and the said Lord Archbishop began.

Te Deum laudamus, beeing accompanied with the Organs and other Musicke.

During all this ioy and acclamation, the Herraualdes cryed a Largesse, wherevppon were cast forth a great number of peeces of Gold and Sil^uer, some mony currant, others coyned purposely and marked with the kings picture.¹

Another news pamphlet concerning Henry IV of France, The French kings edict vpon the reducing of Paris² was published in 1594. An extract from the thirteen orders listed follows:

. . . within the Citty and Suburbes of Paris, and within tenne leagues round about, . . . there shall be no exercise of any other then the Romish Religion; . . .

1. Ibid., Sig. C₄.

2. 13118.

3. Ibid., Sig. B₂.

The pamphlet urges the people to rally behind the king¹ against the Spanish strangers. The twenty-second of May,² the day that Henry successfully entered Paris is declared a national holiday.

A publication The present state of Spain³ translated from the French must have gratified the English. The unknown author assails the rule of Spain whose very name "skarreth the little children, and maketh them affrayde".⁴

In his hostile attack he tells of intolerable cruelties, revolts in the Indies, and the dreaded Alcaualle. He urges Frenchmen to beware Spain for

. . . The king of Spaines fathers, and he himselve haue sought by all means to ruine the kinges of Fraunce, and particularlie Henry the fourth raigning at this present: . . .⁵

1. Queen Elizabeth had supplied him with money, men and munitions when as the head of the House of Bourbon and leader of the Huguenots, titular King of France, Henry of Navarre, he was fighting the Catholic League of Frenchmen formed in 1589 under the leadership of the houses of Guise and Mayne. This English intervention provoked the entrance to the war of Philip II of Spain, on behalf of the League. In order to rid himself of the Spanish menace and break the power of the League, Henry publicly proclaimed himself a Catholic in July, 1593. Despite Henry's change of faith, the disappointed Queen renewed her alliance with him and helped him fight the Spaniards in Brittany during the winter and early spring of 1593-4.

2. England had not yet adopted the Gregorian calendar, hence this date in England would have been 12 May.

3. 22996.

4. Ibid., Sig. D₂^b.

5. Ibid., Sig. B₃.

In highly emotional rhetoric, he pleads with them to unite against the Leaguers:

. . . Liue, liue vnder your king, and vnder his lawes, chace far from you these hireling-preachers of sedition, this miserable fierers and destroyers of our countrie: it is not religion but rebellion they preach: away with them. . . .¹

News of an attempted murder of the Count Maurice, Prince of Orange² by one Michel de Renichon, was printed in London by John Wolfe under the title The Confession³ of M. Renichon⁴ who was convicted of treason by the Court of Holland, June 3, 1594. The fate of all traitors awaited him:

. . . . conveighed from hence to the ordinary place of execution, and there to be beheaded with the sword: and afterwarde, hys body to be quartered, his head to bee put vppon a pole, and the quarters hanged on the foure corners of the Haghe, declaring further his goods to be confiscated.⁵

News of the baptism of the infant son of Anne of Denmark and King James VI of Scotland,⁶ considered by some as the chief pretender to the throne of England, must have

1. Ibid., Sig. Ee₂.

2. The young prince was twenty-seven years of age at the time and proved to become one of the great commanders of the age.

3. Confessions were popular because of their supposed "truth value". But they were often as not, extorted under pain of torture.

4. 20885.

5. Ibid., Sig. A₄.

6. The prince died at the age of eighteen in 1612 while his father was on the throne of England.

attracted considerable attention as the publication entitled A true reportarie of the baptisme of Frederik Henry, Prince of Scotland¹ realized two editions significantly in the years 1594 and 1603. An eye witness account records the solemn moment:

. . . The King arose, and came towards the Pulpit. The Ambassadors followed in their order. The Barons that carried the Pale about the Prince, moved towards the Pulpit: The Duke of Lennox, received the Prince from the Countesse of Mar, and delivered him to the hands of the Erll of Sussex, Ambassador for England: where he was named by all their consents, Frederik Henrie, Henrie Frederik, and so baptised. In the name of the Father, Sonne, and holie Ghost, by the said names.²

The last news item in this category is a short article written in Italian with no imprint, entitled Lo stato delle tre corti³ by Petruccio Ubaldini. It merely gives some detailed banking and political information on the states of the three Italian governments: the City of Rome, the Kingdom of Naples and the Grand Duchy of Tuscany. In Florence, the capital of Tuscany the reader learns, for instance, that registered courtesans "sieno obligate tutta la settimana santa à tenersi sequestrate, & serrate in casa senza pratica di huomini".⁴

1. 13163.

2. Ibid., Sig. B₄ - B₄^b.

3. 24485.

4. Ibid., Sig. D₄^b.

CHAPTER VI
DEDICATIONS

Through their dedications, writers and stationers hoped for financial reward and/or personal endorsement for their books. An examination of the dedications in the books printed in 1594 shows that authors praised and flattered, pleaded and exhorted their patrons in a variety of ways.

Many writers such as Lewis Lewkenor thanked their patrons for favors rendered in the past:

I owe you many other dueties, as well in regarde of your many honorable fauours, and continuall redinesse to do me good in Court, since my first commyng to her Maiesties seruice. . . .¹

In fact, Henry Arthington actually specifies the amount of money he received as his annual grant "one hundred markes per annum"² from the Lord and Lady George Clifford.

Yet some like Thomas Kyd tells his "so well accomplished Patronesse", the Countess of Sussex, that he is not going to spoil paper with the "Pharisaical embroidery"³ of past favors.

1. 15139, Sig. A₃^b.

2. 796, Sig. A₃^b.

3. 11622, Sig. a₂.

Many of them compliment their patrons and ask them to protect their works. Michael Drayton requests Henry Cavendish "as a kind Maecenas to Schollers & a fauorer of learning and Arts" to protect his Peirs Gaveston

. . . against the Art-bating humorists of this malicious time, whose enuious thoughts (like Quailles) feed only on poyson, snarling (like doggs) at euery thing which neuer so little disagreeeth from their owne Stoicall dispositions.¹

Feminine patrons were extravagantly complimented for their beauty, virtue, and wit. Thomas Nashe, choosing one of Elizabeth's ladies-in-waiting noted for her discerning generous patronage to writers, addresses Elizabeth Carey in Christs teares ouer Jerusalem as "Excellent accomplisht Court-glorifying Lady".² He says "(in a few sheetes of wast paper enwrapped,) I heere (humiliate) offer vp at your feete".³ He extols her attributes:

. . . The world hath renowned you for Religion, pietie, bountyhood, modestie, and sobrietie: (rare induments in these retchlesse daies of security".⁴

He makes special reference to those poets who have already honoured her "Fames eldest fauorite, Maister Spencer, in all his writings hie prizeth you".⁵

1. 7214, Sig. ij - ij^b.

2. 18367, Sig. *₃.

3. 18367, Sig. *₃.

4. Ibid., Sig. *₃^b.

5. Ibid.

William Shakespeare apologizes for the quality of his work to his patron Henry Wriothesley.

. . . I know not how I shall offend in dedicating my vnpolisht lines to your Lordship, nor how the world will censure me for choosing so strong a proppe to support so weake a burthen, onely if your Honour seeme but pleased, I account my selfe highlie praysed, and vow to take aduantage of all idle houres,¹ till I haue honoured you with some grauer labour. But if the first heyre of my inuention proue deformed, I shall be sory it had so noble [a god-father] : . . .²

This humility before the great is also expressed by Thomas Nashe in a humorous vein in his "Induction to the dapper Mounsier Pages of the Court":

. . . A proper fellow Page of yours called Iacke Wilton, by mee commends him vnto you, and hath bequeathed for wast paper heere amongst you certaine pages of his misfortunes. In any case keep them preciously as a Priuie token of his good will towards you. If there be some better than other he craues you would honor them in their death so much, as to drie and kindle Tobacco with them: for a need hee permits you to wrap veluet pantofles in them also, . . .³

Dedicating works to patrons interested in the particular subject matter was also a common practice. Richard Sergier, for instance, gives this reason for dedicating his book The present state of Spaine⁴ to Sir Richard Sondes:

1. Quintilian had said that poetry should be written only in one's idle hours as a relaxation from the more difficult forms of composition. Many Renaissance writers like William Shakespeare here, consequently, claimed this situation.

2. 22355, Sig. A₂.

3. 18380, Sig. A₃^b.

4. 22996.

. . . The earnest desire you haue alwaies had; to see into forraine States, and acquaint your selfe with the diuers manners of nations. . . .¹

Occasionally, writers promised better books in the future. Thomas Nashe ends his dedication to Elizabeth Carey with such a promise:

. . . Most resplendent Lady, encourage me, fauour me, countenaunce me in this, and some-thing ere long I will aspire to, beyond the common mediocrity.²

Often much material of personal interest was revealed.

George Chapman, for instance, apologizes to his patron Matthew Roydon, for his haste:

. . . I should write more, but my hasting out of towne taketh me from the paper, so preferring thy allowance in this poore and strange trifle, to the passport of a whole Cittie of others, I rest as resolute as Seneca, satisfying my selfe if but a few, if one, or if none like it.³

Thomas Nashe reveals his feelings to Elizabeth Carey:

. . . That which my Teare-stubbed penne, in this Theological subject hath attempted, is no more but the coarse-spun webbe of discontent: . . .⁴

1. Ibid., Sig. *_b.

2. 18367, Sig. *₄.

3. 4990. Sig. A₂^b.

4. 18367, Sig. *₃^b.

In his dedication to James VI, John Napier passionately pleads a favorite cause. He urges the king to reform the universal enormities of his country, and to begin "at your M. owne house, familie, and court, and purge the same of all suspicion of papists, and Atheists or Newtrals".¹

When stationers were the dedicators, they usually explained the publishing circumstances surrounding the particular book. The book-seller Tobie Cooke does this:

. . . that this booke comming to my handes to be printed without anie dedication, and the authour dwelling farre off, I was bold (without his consent) to present it to your good lordship, as well to shewe my dutie and thankful heart towards you, as also knowing what fauour your honour hath alwaies borne to such men and their workes. . . .²

Prose was generally used to honour patrons. Michael Drayton, however, uses poetry. In the last verse of his dedication to Sir Anthony Cooke, he asserts his originality, and complains of the imitative poetic practices of the time:

Yet these mine owne, I wrong not other men,
Nor trafique further then thys happy Clyme,
Nor filch from Portes nor from Petrarchs pen,
A fault too common in thys latter tyme.
Diuine Syr Phillip, I auouch thy writ,
I am no Pickpurse of anothers wit.³

1. 18355, Sig. A₃^b.

2. 4169, Sig. A₂ - A₂^b.

3. 7203, Sig. A₂. This book contained Drayton's sonnet sequence Ideas mirrour. Claiming originality for one's verse was a part of the Petrarchan convention. The last line of this particular verse is taken from Sir Philip Sidney's sonnet sequence Astrophil and Stella, Sonnet 74, line 8.

If Drayton complains about England's poets, Samuel Daniel in his dedication to the Countess of Pembroke¹ passionately eulogizes them. In his poem to her, he laments the fact that although England has mastered her language, yet no one has taken her literary achievements abroad. He asks

O why may not some after-comming hand,
 Vnlock these limits, open our confines:
 And breake a sunder this imprisoning band,
 T'inlarge our spirits, and publish our dissignes,
 Planting our Roses on the Apenines?
 And teach to Rhene, to Loyre, and Rhodanus,
 Our accents, and the wonders of our Land,
 That they might all admire and honour vs.

Wherby great Sydney & our Spencermight,
 With those Po-singers beeing equalled
 Enchaunt the world with such a sweet delight,
 That theyr eternall songs (for euer read,)
 May shew what great Elizas raigne hath bred.²

An examination of the dedications in the books printed in 1594 reveals that writers, editors, printers, and publishers had resorted to many sources of patronage. No longer were the great and powerful members of English government and of the English church the sole source of patronage. The great provincial nobility, the new landed aristocracy and the new

1. According to John Aubrey in Brief Lives, the Countess Pembroke was "the greatest patronesse of witt and learning of any lady of her time".

2. 6254, Sig. H₆^b - H₇.

wealthy London magnates of English commerce were now becoming generous sponsors of the Arts. Despite the complaints of Greene and Nashe who bemoaned the dearth of patronage and hospitality, there was certainly more choice and a wider variety of source patronage available than formerly. In an age when honour and glory were passionately sought, rich men were only anxious to be publicly wooed.

And although the Tudor Court was the dominant centre of national culture, the list of patrons had been extended. Members of the royal court still were the popular dedicatees. The dashing young courtier Robert Devereux,¹ second Earl of Essex, war hero and the current favorite of the Queen, then at the height of his fame, headed the list with eight dedications to his credit. Sir John Puckering, Lord Keeper of the Great Seal, received six, the second greatest number of dedications. William Cecil, the illustrious Baron Burghley, chief and most trusted Secretary to the Queen, received four.

To find John Whitgift, the Archbishop of Canterbury, also in third place should not be too surprising considering the large number of religious books printed. The presence of the young handsome courtier Henry Wriothesley,² third Earl of Southampton, with the same number of dedications as Queen Elizabeth might be disconcerting until one remembers

1. Born in 1566, and then twenty-eight years of age at the time.

2. Born in 1573, and twenty-one years of age in 1594.

that the rich lord in 1594 was the centre of attraction among poetic aspirants.

Sir Francis Godolphin, who belonged to an ancient family and who was known in this period for his enterprise in tin mines in Cornwall, was also the recipient of three dedications.

Henry Hastings, who was seriously considered as a successor to Elizabeth when talk about the succession was permitted, because he was descended on his mother's side from the brother of Edward IV and on his father's side from Edward III, received two dedications.

England's leading families, the Herberts, the Careys, the Cecils, the Sidneys, the Russells, were all well represented with several family members chosen to be patrons. Frequently writers referred to these families as Nashe did in Christs teares ouer Jerusalem when he specifically mentioned "the heroicall family of the Careys".

It is interesting to note that members of the older generation were being supplanted by the "under forty" idols of the court, leading courtiers and writers of the younger generation.¹

In an age when decorum and formal address were considered proper, and failure to recognize the protocol of the social hierarchy tantamount to immorality, it is not

1. Such as George Clifford, Edward Hoby, and Robert Cecil.

surprising to find the dedicatee's "full dress" titles heading a dedication. Typical is the following:

To the right Honorable, Robert Deuorax Earle of Essex and Ewe, Vicount of Hereforde, Lorde Ferrer of Chartley, Borchet, and Louayne, Master of the Queenes Maiesties Horse, Knight of the noble order of the Garter, and one of her Maiesties Honorable priuie Councell.¹

It was also a general practice to insert a personal touch to the dedicatory heading and complimentary closing. The following is an example:

To the Right Honovrable Sir Iohn Pvckering knight, Lorde Keeper of the great Seale of England, T.B. wisheth increase of honour here, to the glory of the Highest, and endlesse happines with the Saints in the worlde to come.

Your Honors most addicted

T.B.²

Statistics regarding the distribution of dedications are shown in the following tables. If dedications to first editions are considered, the picture changes only slightly. Robert Devereux still heads the list although he has lost one. William Cecil, who was seventy-four years of age in 1594; Robert Dudley, who died in 1588; and Sir Francis Walsingham, who died in 1591, have no dedications when first editions are figured. Queen Elizabeth's total is also reduced from three to one.

Figures regarding the frequency of dedications are given in Chapter VII of this thesis.

1. 19991, Sig. A₂.

2. 15238, Sig. A₃.

TABLE VII
 DISTRIBUTION
 OF
 DEDICATIONS, 1594

Name	Number of Dedications
Robert Devereux	8
Sir John Puckering	6
William Cecil	4
John Whitgift	4
Sir Francis Godolphin	3
Queen Elizabeth	3
James VI	3
Henry Wriothesley	3
Robert Dudley	2
Richard Fletcher	2
Henry Hastings	2
William Paulet	2
Lucy Harrington Russell	2
Edward Russell	2

TABLE VIII
 DISTRIBUTION OF
 FIRST EDITION DEDICATIONS,
 1594

Name	Number Dedications in First Editions
Robert Devereux	7
Sir John Puckering	5
John Whitgift	4
Richard Fletcher	2
Henry Hastings	2
William Paulet	2
Henry Wriothsesley	2
Queen Elizabeth	1
Sir Francis Godolphin	1
James VI	1
Edward Russell	1
Lucy Harrington Russell	1
Robert Dudley	0
William Cecil	0

Index of Dedictees

The following index of dedictees indicates the persons who received dedications during 1594. Underneath the name of the dedictee appears the name of the dedicator and the STC number of the book. A question (?) signifies some doubt regarding the identity of the dedicator. An asterisk (*) denotes a multiple dedication. The letter (R.) after the STC number indicates that the book was a reprint from an earlier edition. The identification of the dedictees has been consonant with those of Franklin B. Williams, Jr. in his Index of Dedications and Commendatory Verses published by the Bibliographical Society in London during 1962.

Anderson, Sir Edmund, Judge.

West, William. (*) 25268.

A., D., Gentlewoman [? Dorothy Arundell]

W. S. 22951. (R.)

Alymer, John, Bishop of London.

Saravia, Hadrianus. (*) 21748.

Banester, John, Surgeon.

(?) 16644.5.

Barne, John, Esq.

Bowes, T. 15235. (R.)

Bayning, Paul, Alderman.

Robinson, Richard (*) 20854. (R.)

Berkeley (Carey), Elizabeth = [Wife of] Sir Thomas,
later Chamberlain.

Nashe, Thomas. 18379.

Bertie, Sir Peregrine, XI Baron Willoughby.

I.O. 18755.

Buckle, Sir Cuthbert, Lord Mayor.

Robinson, Richard (*). 20854. (R.)

Burgh, Thomas, V Baron Burgh.

Churchyard, Thomas. 12190.

Campbell, Sir Colin, II Bt.

Rollock, Robert. (*) 21268. (R.)

Carey (Spenser), Elizabeth, = [Wife of] George, II
Baron Hunsdon.

Nashe, Thomas. 18367. (R.)

Carey, George, II Baron Hunsdon.

Fourestier, James. 13253.

Carey, Henry, I Baron Hunsdon.

Barwick, Henry. 1542.

Cavendish, Henry, Brother of William I Earl [of
Devonshire].

Drayton, Michael. 7214.

Cecil, Robert, I Earl of Salisbury.

Churchyard, Thomas. 5242.

Cecil, William, Baron Burghley.

Camden, William. (*) 4506. (R.)

Dethicke, Henry. 13488. (R.)

(?) 22720. (R.)

Legate, John. 24010. (R.)

Clifford, George, III Earl of Cumberland.

Arthington, Henry. (*) 796.

Clifford (Russell), Margaret = [Wife of] George III Earl of Cumberland

Arthington, Henry. (*) 796.

Coke, Sir Edward, Judge.

West, William. (*) 25268.

Cooke, Sir Anthony, Grandson of the politician by that name.

Drayton, Michael. 7203.

Cooper, Thomas, Bishop of Winchester.

Saravia, Hadrianus. (*) 21748.

Devereux, Robert, II Earl of Essex.

Powel, Griffinus. 756.

B., O. 1054.

Burton, William. 4174.

Clifford, George. 11870.

Mundy, John. 18284.

Parsons, Robert. 19398.

Platt, Hugh. 19991.

Willet, Andrew. (*) 25697. (R.)

Donning, John, Customer of Eye.

Twine, Laurence. 709.

Dudley (Russell), Anne, [wife of] Ambrose,
Earl of Warwick.

Lewkenor, Lewis. 15139.

Dudley, Robert, Earl of Leicester.

Purfoote, Thomas. 20874.(R.)

Evans, Lewis. 25882.(R.)

Dyer, Sir Edward, Courtier and poet.

Dickenson, John. 6817.

Elizabeth I, Queen.

Beacon, Richard, 1653.

Morel, John 18100.(R.)

Willet, Andrew (*) 25697.(R.)

Fielding, Basil, Ancestor of II Earl of Denbigh.

Becon, Thomas 1765.(R.)

Fitzgerald, Edward, Lieutenant of Gentlemen Pensioners.

Malbie, Sir Thomas 17211.(R.)

Fletcher, Richard, Bishop of London.

Abbot, Robert. (*) 52.

Saravia, Hadrianus. (*) 21748.

Godolphin, Sir Francis, Grandfather of Sidney, the Poet.

C[arew]. Robert. 13890.

C[arew]. Robert. 13891. (R.)

C[arew]. Robert. 13892. (R.)

Gorges, Francis, Brother of Edward, I Baron Gorges.

Dove, John. 7086.

Grey, Arthur, XIV. Baron Grey of Wilton.

Sparke, Thomas. 23023.(R.)

Hastings (Dudley), Catherine = [wife of] Henry
III Earl of Huntingdon.

Stockwood, John.(*). 6227.

Hastings, Henry, III Earl of Huntingdon.

Broughton, Hugh. 3885.

Stockwood, John. (*) 6227.

Heneage, Sir Thomas, Vice-chamberlain [to Queen
Queen Elizabeth I].

(?) 19383. (R.)

Herbert (Morgan), Florence = [wife of] Sir William
[Herbert] of St. Julians.

Vaughan, Edward. (*) 24599.

Herbert (Sidney), Mary = [wife of] Henry, II Earl of
Pembroke.

Daniel, Samuel. 6254.

Herbert, William, III Earl of Pembroke.

Parry, Henry. 19336.

Hoby, Sir Edward, Controversialist.

Comden, William. (*) 4506. (R.)

Houghton, Peter, Alderman.

Robinson, Richard. (*) 20854.(R.)

James VI, King.

Moresinus, Thomas. 18102.

Moresinus, Thomas. 18102 a. (R.)

Napier, John. 18355. (R.)

Martin, Sir Richard, Lord Mayor of London.

Cooke, Tobie. 4169.

Nicholson, Robert, Merchant and patron.

Sylvester, Joshua. 15216.

Nowell, Alexander, Dean of St. Paul's.

(?) 16428. (R.)

Paulet, William, III Marquis of Winchester.

Hartgyll, George. 12895.

Hartgyll, George. 12896.

Peryam, Sir William, Judge.

Willet, Andrew. (*) 25697.(R.)

Philipps (Perrot) Anne = [wife of] John I Bt.

Holland, Robert. 13595.

Popham, Sir John, Chief Justice.

Willet, Andrew. (*) 25697.(R.)

Puckering, Sir John, Lordkeeper [of the Seal].

~~East~~, Thomas. 2488. (R.)

Crompton, Richard. 6050.

Bowes, Thomas. 15238.

Ashley, Robert. 15488.

Jones, William. 15701.

Phillips, George. 19858.

Radcliffe (Morrison), Bridget = [wife of] Robert
V Earl [of Sussex].

Kyd, Thomas. 11622.

Raleigh, Sir Walter, Commander and author.

Hues, Robert. 13906.

Redman, Robert, Chancellor of Norwich.

Clerke, William. 5411.

Rich (Devereux), Penelope, Lady Rich subsequently
Blount.

(?) 1480.

Roberts, Anne. [no identification].

T., I. 23624.

Royden, Matthew, Poet.

Chapman, George. 4990.

Russell, Edward, III Earl of Bedford.

Dexter, Robert. 22776.

W. S. 22777. (R.)

Russell, (Harington), Lucy = [wife of] Edward
III Earl of Bedford.

Drayton, Michael. 7205.

Drayton, Michael. 7206.(R.)

Russell, William, I Baron Russell of Thornhaugh.

Willet, Andrew. (*) 25697. (R.)

Ruthven, John, III Earl of Gowrie.

Rollock, Robert. (*) 21268. (R.)

Sandys, Edwin, Archbishop of York.

Bunny, Edmund. 19365. (R.)

Sondes, Sir Richard, of Throwley.

Sergier, Richard. 22996.

Stapleton, Thomas, Controversialist.

Whitaker, William. (*) 25363.

Talbot, (Cavendish) Mary = [wife of] Gilbert VII
Earl of Shrewsbury].

Greene, Robert 12220.(R.)

Trenchard, Sir George, the elder, of Wolveton,
Dorset.

Mayo, John. 17753. (R.)

Unton, Sir Henry, Diplomatist.

Lewes, R. 15556.

Walsingham, Sir Francis, Statesman.

Garbrand, John. 14605. (R.)

Whitgift, John, Archbishop of Canterbury.

Abbot, Robert. (*) 52.

Clarke, Thomas. 5366.

Saravia, Hadrianus. (*) 21748.

Whitaker, William (*) 25363.

Wood, Toby, of Lincoln's Inn.

Vaughan, Edward. (*) 24599.

Wriothesley, Henry, III Earl of Southampton.

Nashe, Thomas. (*) 18380.

Shakespeare, William. 22345.

Shakespeare, William. 22355. (R.)

CHAPTER VII
PRINTING AND PUBLISHING

The art of printing is ranked first among man's great inventions according to Louis Le Roy in his book Of the interchangeable course of things in the whole world.¹ Besides its excellence and utility, he praises it as a medium of cheap, speedy communication:

. . . there is more dispatched in one day, then many diligent writers could do in one yeere. By the books which before were rare and deare, are now become more common and easier to be had. For² it seemeth to haue bin miraculously inuented . . .

Evidence of the concern of Elizabethan writers for the media is seen in the comments of the clergyman Henry Smith in his publication The sermons of Maister H. Smith gathered into one volume.³ His preface to the reader reflects this concern:

To controll those false copies of this Sermon which wer printed without my knowledge, patched (as it seemeth) out of some borrowed notes; and to stop the printing of it again without my corrections, as it was intended, because they had got it licensed before, although vtterly vnwilling (for some respects) to haue it published! . . .⁴

1. 15488.

2. Ibid., Sig. V₃.

3. 22720.

4. Ibid., Sig. M₅.

His concern regarding the sale of the sermons is revealed:

Whereas these Sermons of Nabuchadnezzar haue heretofore been printed by an vnperfect copie, and by meanes thereof haue passed through the handes of diuers; hauing in some places the mind of the Author obscured, in other some the sentences vnskillfullie patched together: whereby the Authors discredit might be furthered, and the sale of the sermons haue been hindered.¹

An examination of the printing and publishing business during 1594 reveals much interesting information.²

Format

A survey of the formats of the 202 extant publications printed in 1594 shows that the quarto format was the most popular. It accounts for 117 of the publications, 57.9% of the total output for the year. The octavo format was used in 58 publications accounting for 28.7% of the year's production. Printing in folio represented 9.4% which included a total of 19 items. Proclamations accounted for 7 of this number, for they **were mostly** single sheets in length.

The smallest formats, duodecimo and sextodecimo, accounted for only 8 publications representing a mere 4% of the total number and with 3 books using the smaller format, a figure of 1.5% of the total output.

1. Ibid., Sig. N₆^b.

2. The figures submitted and the conclusions drawn, of course, must be considered in the light of information based upon extant books only.

TABLE IX
DISTRIBUTION OF PUBLICATIONS
BY FORMAT

Size	Number of Publications 1594	Approximate Percentages 1594
Folio	19	9.4
Quarto	117	57.9
Octavo	58	28.7
12°	5	2.5
16°	3	1.5
24°	0	0.0
32°	0	0.0
Total	202	100.0

Printing Types

A study of the printing types used in the publications printed in 1594 provides much significant information regarding Elizabethan typography.

An examination of the table which follows reveals that roman type was used as the basic font of type in 1594. This type replaced black letter which had been in the past the established body type font used for general purposes in England. Roman type, used only for Latin, was first introduced into England in the first quarter of the sixteenth century, but its popularity with printers was so great that by the last decade of the sixteenth century it had replaced black letter as a body type face.

TABLE X

TOTAL DISTRIBUTION OF FONTS OF TYPE IN BOOKS

1594

Basic Type Face	Number of Publications	Percentages of Publications
Roman with italic	111	
Roman and italic	6	
Roman with italic and black letter	8	
Total	125	61.9
Black letter with roman and italic	51	
Black letter with roman	9	
Black letter and roman with italic	8	
Black letter and italic and roman	1	
Black letter with italic and roman	1	
Black letter and roman	1	
Total	71	35.1
Italic and roman	2	
Italic with roman and Greek	2	
Italic with roman	2	
Total	6	3.0
Grand Total	202	100.0

Neither roman nor black letter type faces, however, was used independently in the publications printed in 1594, as a glance at the next table reveals. Printers preferred combinations of type. Roman with italic was the most popular, being the combination found in 111 of the books, 54.95% of the total. Next, was the triple combination of black letter with roman and italic, used in 51 of the year's publications, representing 25% of the total number. These two types together, were responsible for over 3/4 of the total output for the year. The remaining 1/4 was spread among the other combinations.

TABLE XI
 DISTRIBUTION OF PUBLICATIONS
 BY COMBINATIONS OF TYPE
 1594

Type Face	Number of Publications	Percentage of Total
Roman with italic	111	54.95
Black letter with roman and italic	51	25.25
Black letter with roman	9	4.46
Black letter and roman with italic	8	3.96
Roman with italic and black letter	8	3.96
Roman and italic	6	2.97
Italic and roman	2	.99
Italic with roman	2	.99
Italic with roman and Greek	2	.99
Black letter and italic and roman	1	.49
Black letter with italic and roman	1	.49
Black letter and roman	1	.49
Total	<u>202</u>	<u>99.99</u>

Printers used the secondary fonts in several ways. Most commonly, they were used as differentiation types for the sake of contrast, to draw the reader's attention to specific words, phrases, titles, names of people and places, quotations which were considered special and important. Books which used a question and answer format or a dialogue form, as well as books which were written in debate style also used secondary type fonts extensively.

Sometimes, secondary type fonts were used for the sake of variety or simply for aesthetic purposes. Introductory material: dedications, prefatory addresses, commendatory verses, headings, and titles were normally set off from the rest of the book by contrasting types. If a book were printed in a roman body type, the preliminaries, for instance, were usually printed in italic.

It is interesting to note that roman was usually contrasted with italic. When black letter was used as the body type face, six variations were used, to comprise a total of 71 books representing 35.1% of the year's production.

Italic was used as the body type in only 6 of the 202 books extant for the year. This was only 3% of the total. Its function was chiefly as a differentiation type, appearing in 10 of the 12 combinations used in the year.

Highly specialized categories of type such as Greek and Hebrew were also used. Greek type in varying amounts appeared in 41 of the total number of publications. This was a figure of nearly 20% of the total. Seventeen named

printers, half of the 34 printers whose works are extant used Greek type in their work. A look at the next table shows that Richard Field leads the list of printers in the number of books that have Greek type.

TABLE XII
USE OF GREEK BY PRINTERS

1594

Printer	Number of Books
Richard Field	6
Joseph Barnes	4
Robert Waldegrave	4
John Legate	4
Peter Short	3
John Windet	2
Widow Orwin	2
Deputies of Christopher Barker.	2
Thomas Creede	1
Robert Robinson	1
John Jackson	1
Richard Jones	1
Valentine Simmes	1
James Roberts	1
Thomas Dawson	1
Ralph Newbery	1
E. Bollifant	1
Unnamed Printers	5
Total	41

The use of Greek varied from the occasional motto or word to whole commendatory poems. The only extensive use of Greek print were a Greek grammar, printed by Robert Robinson and a treatise on Aristotle's tracts of natural philosophy printed by the Cambridge printer, John Legate.

Hebrew letters appeared in only 6 of the year's publications. Interestingly, Richard Field leads the printers in the number of books containing Hebrew. John Stockwood's explanation probably accounts for the small number. He explains that he translated the Hebrew into Latin letters because

. . . Hebrew characters or letters are not very rife with euery Printer, nor their Compositors & workmen alwaies very skilfull in the right and true compound- ing and ordering of the same, albeit not withstanding they be orderly & pruly set down in writing vnto their hand before.¹

German script was used in 5 books, while Anglo-Saxon was used in two.

As the two charts reveal, publications with roman body type faces predominated during 1594. These amounted to over one and a half times as many publications as were printed in the heavy black letter.

A survey of the black letter type faces shows that black letter was used primarily in law books, popular prose, and proclamations.

Religious works, particularly sermons, were printed in roman while italic print, quite naturally, was the type

1. 6227, Sig. 9₅.

font selected for books of verse, especially Latin verse.

Roman type, however, was used in each of the publications printed. It must be remembered that the extent to which a type is used in a book varies, and the presence of a few words in a particular type requires that the type be listed.

The significance of the conjunctions "and" and "with" must be noted for a better understanding of the tables. The general body type is always listed first with the secondary types following. "Black letter with roman and italic" signifies that black letter is the general body type, but there is a limited amount of both roman and italic types. "Roman and italic" signifies that practically equal amounts of both types are much used.

Not only was there a variety of type fonts used in Elizabethan books, but a variety of sizes of type was also prevalent, perhaps to give the page an aesthetic appeal. Changes in the size of type also served to focus attention on the change. Roman type of a large size might be used, for instance, on title-pages; italic type of a larger size was commonly used for headings of dedications and titles.

THE ANATOMY OF AN ELIZABETHAN BOOK

A book is usually made up of three main divisions: the preliminary matter, the text, and the subsidiary matter. The preliminary matter consists of the title-page, dedication, preface, list of contents, and errata lists. Subsidiary matter includes appendix, glossary, and index. But the

anatomy of an Elizabethan book follows no such pattern. There is no uniform practice for the placing of this material.

An examination of the physical characteristics of the printed books extant from 1594 shows great diversity, with no set locations for what is considered preliminary or subsidiary matter. Many works contained the table of contents and an errata list at the end. A considerable number displayed their indexes and their bibliography at the front.

A common characteristic of the Elizabethan book was the prominence given commendatory material. Generally found at the front of the book, this material appeared in verse or prose, in Latin, Greek, or English.¹ Friends lavishly praised the author's skill and/or his judicious choice of subject matter. Strangely enough, their names were often omitted and only pseudonyms or initials appeared at the end of their tributes. Two examples follow: "In praise of Willobie his Auisa, Hexameton to the Author" was signed "Contraria Contrarijs: Vigilantius: Dormitanus;"² "Maur. Kyffin to the Reader" was signed "Le Temps s'en va".³

1. An exception was the two commendatory verses in STC 12895 entitled "De libri vtilitate, ad Lectorem" by Thomas Newtonus and "In laudem Domini Hartgilli, Theologi & Mathematici" by Richardi Barnesij, which appeared at the end of the book on Sig. I₃^b.

2. 25755, Sig. A₄^b.

3. 15139, Sig. A₂.

Typical of the commendatory material is the following verse addressed "To M. Drayton" and signed "W. G. Esquire":

I like thy worke, and doe allow thy wit,
 And praise thy choyce in patronizing it:
 Yet more, that thou the honor doost impart,
 To Lucies prayse, a mayd of such desart.
 Who for her rarest vertues doth exceede,
 Nor neuer age a better wit did breede.
 A blessed Impe, sprong from a noble race,
 Admir'd for gyfts, and beautiful with grace;
 A Phenix deck, yet not with plumes of gold,
 But with true Iemmes of heauens eternall mould.

Then happy man in thy Matildas fame,
 Happy Matilda in rare Lucies name,
 Deuise of wit, by Graces onely graced,
 Adorned skill, in vertue highly placed,
 Yet subiect, wit, and skill be all to fewe,
 In chast Matilda, for rare Lucies due.¹

Another common characteristic of the Elizabethan book was the presence of the word "Finis" and/or the author's signature or initials at the end of the text. It was not uncommon to find there, also, a Latin or English prayer or a short ejaculation in English such as "Praise be vnto God"² or in Latin such as "Soli Deo gloria".³ A printer's ornament frequently closed the edition.

Title-page:

Elizabethan title-pages were interesting and attractive since they were used chiefly for advertising reasons. Thomas Nashe gives evidence of this purpose in his epistle to the reader in The Terrors of the Night:

1. 7206, Sig. A₄.

2. 6227. Sig. Nnnn₄^b.

3. 16985, Sig. D₄.

. . . a number of you there bee, who consider neither premisses nor conclusion, but piteously torment Title Pages on euerie poast: neuer reading farther of anie Booke, than Imprinted by Simeon such a signe, and yet with your dudgeon iudgements will desperatelie presume to run vp, to the hard hilt through the whole bulke of it.¹

For this purpose they included all sorts of relevant information to attract buyers. Reference to the benefits that would accrue from the reading of the book were often made, "Published for the Delight of all those which desire Nouelties",² "Wherein also Gentlemen may find pleasant conceits to purge melancholie and perfect counsell to preuent misfortune",³ or "Vnsavorie to the obstinate, alluring to such as are gone astray, and to the faithful, full of consolation".⁴ The Queen was often used as a drawing card. Expressions such as "As it was plaid before the Queenes Maiestie"⁵ were frequent.

Phrases revealing government approval were common, "Perused and allowed",⁶ or "Cum Priuilegio Regiae Maiestatis".⁷ These "imprimaturs" indicated that the work was authorized by the government officials. They usually appeared in religious works, bibles and Liturgies, or in foreign publications.

1. 18379, Sig. A₄.

2. 10715.

3. 12220.

4. 13944.

5. 12265.

6. 52.

7. 16318.

Reference to the fact that the present edition had been corrected was common. "Newly corrected and amended of such grosse faults as passed in the first impression,"¹ and "the third time Corrected by William West of the Inner Temple Esquire, first Author thereof".² In fact, instances of this practice were numerous.

Frequently a brief review of the theme or a long synopsis of the contents was outlined. Examples follow:

Wherein is discoursed by a pithie and pleasant discourse, that the highest state of prosperitie, is oft times the first step to mishap, and that to say vpon Fortunes lot, is to treade on brittle glasse.³

Most easie Astronimicall Tables: in the which are contained (according to verie carefull and exact calculation) as well as the names, natures, magnitudes, latitudes, longitudes, aspects, declinations, and right ascensions of all the notablest fixed Starres, vniuersally seruing all Countries; as also their mediation of Heauen, as generall as is aforesayd.

Also their situation in the twelue houses of the Coelestiall figure, indifferently fitting all the middle of the eight Climate; but verie precisely the latitude of 51. degrees, 42 minutes of the Pole Arcticke.

To the which are annexed certaine perpetuall Tables, both profitable and necessarie, for the exact placing of the Planets (of what latitude so euer they be) in the sayd twelue Celestiall houses for the Parallel aforesayd.

And also a Calendar or Table of the Cosmicall and Acronicall rising and setting of all the sayd Starres, agreeing to this our Age and Climate: . . .⁴

1. 15087.

2. 25268.

3. 12220, Sig. A₁.

4. 12896, Sig. A₂.

Biblical and/or classical quotations were frequent.

The defence of J. Throkmorton against the slaunders of Maister Sutcliffe¹, for instance, displayed quotes from

Proverbs:

20.6 The taulke of th'vngodly is how they may lay
for bloud:

But the mouth of the righteous will
deliuer them.

29.20 Seest thou a man that is hastie to speake
vnadvisedly?

There is more hope of a foole then of him.

30.14 There is a generation whose teeth are as
swords, & their

iawes as kniues to deuoure the poore and
afflicted from th'earth.²

A considerable number of editions displayed Italian expressions such as "Nel piu bel videre Cicco"³ and "Che serue e tace assai domanda".⁴ English non-religious expressions were used rarely. However, one was found: "Nothing without labour:/ All things with reason."⁵

1. 24055.

2. Ibid., Sig. A₁.

3. 15139, Sig. A₁.

4. 7203, Sig. A₁.

5. 17648.

Anonymity¹ was still in Elizabeth's day considered a virtue. Hence, information such as follows was not uncommon: "Devised by G. C. Gent".² and

Written by a learned Phisition, for the health of his Country: And now newly enlarged by the same Author, with Remedies for the newe pestilent Feuer.³

When the author's name does appear, however, much prominence is given his qualifications. The following are typical: "Studiously and diligently supputated and disposed By George Hartgyll Minister of the word of God",⁴ "Made by Robert Greene Maister of Arts"⁵ and "compiled by Sir Thomas Smith Dr. of both lawes one of the principall secretaries to King Edward, and Queen Elizabeth".⁶

Elizabethan title-pages usually had some kind of decoration to make them attractive. A large number of them had borders which were made from type ornaments. A smaller number had framed ornamental borders generally unique to

1. The prolific writer and editor Thomas Churchyard pays tribute to this virtue:

. . . rather keeps his name unknowen to the world (vnder a shamefast clowd of silence) knowing that vertue shynes best & getteth greatest prayes where it maketh smallest bragg: for the goodnes of the mind seekes no glorious gwerdon, but hopes to reap the reward of well doing among the rypest of iudgement & worthiest of sound consideration,
. . . 12190. Sig. ¶2.

2. 4990.

3. 20867, Sig. A₂.

4. 12896, Sig. A₂.

5. 12267.

6. 22860.

each printer. A very few had borderless pages, a trend that was to become more popular in subsequent years. These pages were singularly brief with a few plain horizontal panels across the page, serving to set off the pieces of information provided.

A considerable number displayed a printer's or publisher's device, distinctive or emblematic of the work of the printer or publisher, to decorate the centre or the lower half of the page. A very small number had title-pages with illustrations relative to the subject matter. Very few had no decorative material. When this was the case such a publication would provide a great deal of information about the book's contents in the form of comprehensive sub-titles.¹

Imprint:

It was customary for the imprint information to appear at the rear of a book as a colophon. Since it contained very important information such as the name of the printer and/or the publisher, the date of publication and place of sale, it provided a good opportunity for the stationers to advertise their responsibility in the production of the book. Hence it gradually made its way to the front of the book where the reader could readily see it. By 1594, it was well established at the foot of the

1. See 12896, p. 247.

title-page. All the imprints of the books printed during that year were located there.

There was much variety in both substance and style of expression. M. A. Shaaber in an article entitled "The Meaning of the Imprint in Early Printed Books" in The Library in 1944 contends that imprints divide into four basic groups which are

1. Printed by A. B.
2. Printed by A. B. for C. D.
3. Printed by A. B. and to be sold by C. D.
4. Printed by A. B. for C. D. and are to be sold
by E. F.

But there were many variations to these basic formulas, as a survey of the imprints from 1594 reveals. The frequency to which they were used appears in parenthesis before the variations.

Variations to Formula 1:

(12) Imprinted at London by Thomas Est (the assigne of William Byrd,) dwelling in Aldersgate Street, at the signe of the black Horse.¹

Printed by Richard Field, dwelling in the Blackfriars by Ludgate.²

Printed by Charles Yetsweirt Esq. at his house in Fleetestreete neere the Middle Temple gate.³

1. 18284.

2. 1054.

3. 15488.

Variations to Formula 2:

(20) Printed for Cuthbert Burby¹

Printed by P. S. for William Mattes, dwelling in fleetstrete at the signe of the hand and plough.²

Variations to Formula 3:

(20) Imprinted by Richard Field, and are to be sold at the signe of the white Greyhound in Paules Church-yard.³

Printed at London by Thomas Purfoot, and are to be sould at his shop at the signe of the Lucrece at the little North dore of Paules.⁴

Printed by John Windet, dwelling at the signe of the crosse Keies, neere Paules wharffe and are there to be solde.⁵

Printed by Thomas Creede, and are to be sold by William Barley, at his shop in Newgate Market, neare Christ church doore.⁶

Printed by Peter Short, dwelling on Breadstreat hill, at the signe of the Star, and are to be solde in Paules churchyard.⁷

1. 796.

2. 23624.

3. 22355.

4. 25882.

5. 31468.

6. 21009.

7. 19991.

Variations to Formula 4:

(23) Printed by Abell Ieffes for Cuthbert Burby, and are to be sold at the middle Shop at Saint Mildreds Church by the Stockes.¹

Printed at London for I. I. and are to be sold within Temple Barre at the Signe of the Hand and Starre.²

Imprinted at London for Iohn Perin dwelling in Paules Churchyard at the signe of the Angell and are there to be sold.³

At London printed for William Leake, and are to be solde at his shop in Paules Church-yard at the signe of the Crane.⁴

Foreign Language Imprint Variations

(13) Oxoniae, Excudebat Iosephus Barnesius⁵

(3) Excudebat R. F. impensis Iohannis Harisoni sub signo
Canis Leporarij⁶

(3) Impensis Geor. Bishop⁷

1. 10715.

2. 12190.

3. 17313.

4. 22702.

5. 19336.

6. 18929.

7. 15235.

- (4) In aedibus Caroli Yetswertii Armigeri.¹
 (2) Cantabrigiae ex Officina Iohannis Legatt.²
 (2) apud Abrahamum Kitson, (ad insigne solis in Caemiterio
 D. Pauli).³
 (1) per assignationem Francisci Florae.⁴
 (1) par Charles Yetsweirt Esq.⁵
 (1) En casa de Pedro Shorto.⁶

So many variations in the forms of imprints make interpretation of the imprint difficult.⁷ They prove that the printer-publisher-bookseller relationship among Elizabethan stationers was a complex one. Not all the individuals involved in the manufacture and sale of a publication got their names published on the title-pages or in the colophons all the time. Evidence of this may be found in many entries in the Stationers' Register which reveal copyright ownership to people whose names do not appear in ensuing publication. One hundred and thirty-one publications from 1594 have no

1. 15751.

2. 12208.

3. 24010.

4. 16428.

5. 7580.

6. 24582.

7. Although Shaaber tries to clarify the meaning of the imprint, he still concludes "that it is not safe to take the imprint at face value." (M.A. Shaaber, "The Meaning of the Imprint in Early Printed Books", The Library Volume XXIV, 1944, p. 140.

stationers' name accompanying the edition. Of course, only the books published in London had to be entered in the Register of the company, if any kind of protection was wanted for it. There were discrepancies between imprints and entries. The imprint states one stationer and according to the Register was actually the property of another.

Dedications:

In 1594 42.6% of the publications contain dedications to one or more persons. If dedications to special groups¹ were included, this percentage would be raised to 47.5%. If proclamations, Bibles, and books of church administration were removed from the calculations since dedications seldom or never appeared in them, the figure would rise to 53%.

Dedications were sometimes addressed to more than one person. There are twelve examples of such multiple dedications. This accounts for approximately 14% of the number of dedications.

Six of the twenty-five translations of foreign works also include the dedication by the original author² along with the dedicatee of the translator. This figure represents one-quarter of the number of translations.

1. e.g., Company of the Merchant Adventurers (2770), Pages of the Court of Queen Elizabeth (18381), the Maids-of-Honour to Queen Elizabeth (5638).

2. e.g., Henry III, dedicatee of La Primaudaye (15235), Don Philip of Spain, dedicatee of Huarte Navarro (13890). These dedicatees along with the foreign dedicatees of the books printed in foreign languages have not been included in the statistics.

Thirty of the books containing dedications were reprints, accounting for 34.8% of the total number.

Since the dedicatee was being honoured, printers used all sorts of decorative devices to set off the dedication. The dedicatee's coat of arms was sometimes included to make the book decorative and more personal. Frequently type ornaments served as headpieces at the top of the dedicatory epistle. A customary practice was to use contrasting type fonts in the running heading of the tribute to give greater prominence to the dedicatee's many titles. The dedication itself was usually printed in a type to contrast with the body type of the text.

The contents of Charles Gibbon's dedication "To some of the best and most ciuill sort of the Inhabitants of S. Edmonds Bury" is interesting because he discusses the current attitudes to learning. He says:

There bee some that stand altogether vppon Academicall tearmes, who accompt no writers good but graduates: As all men ought to reuerence schooles of learning, so no scholler is to haue honor for his degrees, but his learning. Yet we must not alwayes tie Gods giftes to meanes: for he woorketh, when, where, and how he pleaseth. To censure men by outward circumstances, when their actions are sincere: or to thinke the worse of their attemptes, because they want fronted titles, are iestes fit for Iewes: for when they could find no fault at Christs doctrine, they sought to impaire it, by his birth and bringing vp.¹

1. 11819, Sig. A₂^b.

In the development of his argument Gibbon uses a familiar instructive analogy as well as Biblical and classical authorities:

There be others that take no pleasure, but in plodding for earthly mucke, who esteeme learning to bee madnesse as Fetus did Act. 26. it makes me **remember** a prety merrymment of a countrey-man, who looking vpon an Ape in a Dutch-mans shop, was mockt and mowed at, insomuch as he rebuked the Ape, and said his parentes had well brought him vp: one which stood by, told him it was no child but an Ape, good Lord (saith he) what . . . thinges the Dutch-folkes can make for money: these cynical persons, are like the countremen: for I haue heard some of them say of good bookes, as he did by the Ape, what toyes and deuises are inuented for money, and in deede, doe repute them to be nothing els, but the practises of idle wittes, these drudges do esteeme more of a penny, then a good booke, as Esops cocke did of a barley corne, better then a pearle, . . . ¹

He concludes:

There are no greater enemies to any forward enterprise then Enuy and Ignorance: for as one of malice will not so the other of simplenesse cannot, geue learning her due. If such as these shoote their boltes at my booke, I shall weigh their words as Seneca did, when he was rayled on by the like: I haue no reason (saith he) to be moued with those which haue their mindes tainted with malice, their mouthes vnbridled of modestie, their heads vnripened in iudgement.²

Contents of the dedications are discussed at greater length in Chapter VI.

1. Ibid., Sig. A₃.

2. Ibid., Sig. B₁.

Epistles to the Reader:

Over half of the books printed in 1594, nearly 58% of them, had some kind of epistle to the reader which varied in style and length from a short sonnet to several pages of prose. Frequently translations contained several epistles--the translator's epistle and that of the original author.¹ The content was generally the same: explanations of the purpose and scope of the work, of the troubles experienced in completing it or apologies for the haste, slowness, or quality of the work.

Often epistles contained matters of personal interest. In the epistle to the reader of Christs teares ouer Jerusalem,² Thomas Nashe, for instance, bitterly and violently attacks his enemy, the "Braggadocchio", Gabriel Harvey.³ It was in this epistle that Nashe publicly announced the withdrawal of his offers of reconciliation with him because he complained that

. . . Sixe and thirtie sheets of mustard-pot
paper since hath he published against me, wherein
like a drunken beggar he hath rayled most grossely, ...⁴

1. e.g., "The Authors Epistle vnto diuers Noblemen and Gentlemen" signed by Giacomo di Grassi of Modena (12190).

2. 18367.

3. This Nashe-Harvey feud was a literary one. It became so notoriously vehement that Archbishop Whitgift had to finally stop it by confiscating the antagonists' existing works and by barring future writings.

4. 18367, Sig. **₁.

He goes on to justify his change of heart:

. . . This course of shaking hands with Haruey, seemd at the first most plausible and commendable, and the rather because I desired to conformance myselfe to the holy subject of my booke; but afterwards (being by his malice peruerted) it seemd most degenerate and abiect. Henceforth with the forenamed Machiauel, for an unrefutable principle I will hold it, that he is vtterly vndone which seekes by new good turnes to roote out old grudges. . . .¹

He spares no invective in condemning Harvey's style. In the vulgar coarse banter of the day, he whips:

. . . Was neuer whore of Babylon so betrapt with abominations, as his stile (like the dog-house in the fields) is pestred with stinking filth. . . .²

He defends his own writing style:

. . . To . . . my clumperton Antigonists this I answer, that my stile is no otherwise puft vp, then any mā's should be which writes with any spirite, . . . For the prophanesse of my eloquence, so they may tearme the eloquence of Saint Austen, Ierome, Chrysostome, prophane, since none of them but takes vnto him farre more liberty of Tropes, Figures and Metaphors and alleading Heathen examples and Histories. . . .³

In defence of his Italian influence, he claims that "My vbraided Italionate verbes, are the least crime of a thousand, since they are growne in generall request with euery good Poet".⁴

1. Ibid.

2. Ibid.

3. Ibid., Sig. **^b₂.

4. Ibid., Sig. *₃.

Of the English tongue, he comments that "our English tongue of all languages most swarmeth with the single money of monasillables which are the onely scandall of it".¹

Poor Nashe is so depressed that he ends his epistle with the feeling "Farewell Paules Church-yard till I see thee next, which shall not be long".²

Literary criticism was a popular subject of the times. It is the subject of Michael Drayton's epistle consecrated to gentlemen only who have "that diuine touch and heauenlie instinct which giueth life to inuention".³ He criticizes those "as neuer able to looke into celestiall secretes of diuine Poesie, thereby to discerne the right and true method of a perfect and exquisite Poeme".⁴ Like Nashe, Drayton is bluntly irritated:

. . . Then it is no meruaile though the diuine Muses, take so small delight in our Clime, finding their sweet and pleasant fields, which should be holy and sacred, defiled, and polluted, with such lothsome ordure.⁵

He censures those

. . . who without iudgement of reading, haue rashlie and iniuriously wronged the most rare excellent men who haue written in this age wherein wee liue.⁶

1. Ibid., Sig. **₂^b.

2. Ibid., Sig. *₃^b.

3. 7205, Sig. A₃.

4. Ibid.

5. Ibid.

6. Ibid.

Sir Hugh Platt's preface of the author in a book of inventions champions the cause of English inventors. Platt tries to convince the queen of the value of English inventions "more inualluable commodities, then either the East or west Indies are able to affoord."¹

He pleads financial assistance for them:

And were it the good will and pleasure of her most sacred Maiestie (who with a most princelie and prosperous hand, hath hitherto borne vp hir sword and scepter in despite of all her forren and domestical foes) to propound some liberall stipende for all such of her ingenious Subiects as should bring forth any profitable or rare particular, for the general good of his prince and Country, I would hope to see a new reuolution of the first golden age, and that some Polydor would be forced to write a fresh volume of new English Authors, which should make the antient Poetical Gods to be their foiles, and to yeelde vp both their crownes and Scepters vnto them. . . .²

He concludes that if England were to recognize their worth she "shouldst neither enuie Spaine for hir riches, nor flatter her for her commodities, nor feare her for all the inuincible Nauies that she could prepare and set forth against [her] ".³

The involvement of author, publisher, and printer in the manufacture of books is clearly shown in this extract taken from the epistle to the reader of Greenes funeralls,⁴ signed by the publisher John Danter:

1. 19991, Sig. B₂^b.

2. Ibid., Sig. B₂.

3. Ibid., Sig. B₂ - B₂^b.

4. 1487.

. . . Which contrarie to the Authors expectation I haue nowe published, for it was his priuate study at idle times. Gentlemen, fine wits are quickned with one cup of pure wine, where many would make them dull; And this small Pamphlet may recreate your mindes, when large Volumes would but cloy and weary you: Now if the Authors paines, and the Printers labour may be acceptable to thee (Gentle Reader) the one hath his hyer, and the other his desire.¹

It was not uncommon for publishers to explain their reasons for their interest in a certain book. Hadrian Dorrell, for instance, does this in his epistle to the reader of Willobie his Auisa.² Criticizing Ariosto and others for writing and publishing "so many lewd and vntrue tales of womens vnfaithfulness",³ he goes on to explain how he found this poem singing their praises. He contends that the poet's style is "not common, nor, (that I know) euer handled of any man before in this order".⁴ He promises that the poet will delight the reader:

. . . Although hee flye not alofte with the winges of Astrophell, nor dare to compare with the Arcadian shepheard, or any way match with the dainetie Fayry Queene; . . .⁵

John Dickenson's epistle to the gentlemen readers was an interesting one because it was totally devoted to paying tribute to Sir Philip Sidney, and contained a testimony of the reverent affection which Dickenson left to his memory:

1. Ibid., Sig. A₃.

2. 25755.

3. Ibid., Sig. A₁.

4. Ibid., Sig. A₂^b.

5. Ibid.

Sweet Astrophil the solace of my pen,
Wonder of worth, and Peere of peerlesse men.¹

It ended with another tribute in Latin, a "harsh Epigramme, hatched in codde humour".²

The wording of the salutations of the epistles proves an interesting study. A heading directed "To the Reader(s)" is most common, but the variations on this wording which can be seen from the following table which also shows the frequency to which each greeting is used, provide insights into the Elizabethan book trade.

1. 6817, Sig. A₄.

2. Ibid.

TABLE XIII

DISTRIBUTION OF EPISTLES TO THE READER, 1594

Greeting	1594
To the Reader (s)	23
To the Friendly Reader	1
To the Gentle Reader	3
To the Christian Reader	11
To the Faithful Christian Reader	1
To the English Christian Reader	1
To the Godly and Christian Reader	2
To the diligent and Christian Reader	1
To the courteous and Christian Reader	1
To the Godly Christian Reader	1
To the courteous Reader	2
To the gentle and courteous Reader	1
To the Generall Reader	1
To the Gentlemen Reader(s)	5
To the courteous and friendly	1
(The)(A) Preface	6
The Preface to the Reader	6
The Preface to the Christian Reader	2
The Preface to the faithful Readers	1
The Preface of the Author	1
The Epistle to the Reader	4
(The) Prologue	3
To the Audience	1
An admonition to the Reader	1

Table XIII, cont'd.

Greeting	1594
An aduertisement to the courteous Reader	2
The proeme to the worke following	1
The second proeme to the Reader	3
The Author to the Reader	3
The Author his epistle	1
The Printer to the Reader	2
The Printer to the diligent Reader	1
The Book vnto the Reader	1
The Induction	1
To the misliking Reader whosoeuer	1
A sonnet of the Author to his book	1
A sonnet to the Christian Reader	1
To Master or Goodman Reader, generally dispersed East or West	1
An admonition to contemplation for the Reader, and especially for my cuntrymen of Wales	1
To all skilfull Captaines and Souldiours, who hath had the vse and doo know the force and effect of weapons of war, and to all such as are willing to know or vnderstand the true effect thereof	1
To the Honourable Gentlemen of Englande, true fauorers of Poesie	2
Epilogue	2
Lectori	2

Table XIII, cont'd.

Greeting	1594
Lectori Salutem	1
Lectori Studioso Typographus, Salutem	2
Typographvs Lectori	1
Beneuolo Lectori S.	1
Ad Lectorem Academicum	1
Prefatio	1
Praefatio ad Christianum & Catholicum lectorem	1
Ad Lectorem Praefatio	1
Candido Lectori S.	1
Prologvs	1
As tous mes Companions del Middle Temple	1
	—
Total	119

Signatures, Foliation, and Pagination:

Several methods were used to number the leaves of printed books. A mark, usually an Arabic letter commonly called the "signature", was generally found at the bottom of the first leaf of a gathering and frequently on one or more leaves of the same gathering. Its purpose was to guide the binder in the arrangement of the leaves, and to inform him how the sheet was to be folded.

After the first signature in a gathering, a numeral Arabic or roman was usually added to the lower right of the letter.¹ The Latin alphabet of 23 letters with no "w", and

1. e.g., A₂ or A₁₁ or A_{1j}

reckoning "i" and "j", "u" and "v" as alternative forms of but two letters was used. After the first alphabet was exhausted, the printer went on with duplicating the letters¹ and tripling them if necessary. Although there was no definite rule, it was customary for the signatures to be included half way through the gathering or half way plus one leaf. In this way, a quarto gathering would have either two or three signatures, an octavo gathering would have either four or five signed leaves.

In many books, the upper corners away from the binding of each page were numbered, in addition to the signature at the bottom of the recto pages. This type of numbering commonly called pagination, could not be relied upon for accuracy since repetitions, gaps, and errors of all sorts abounded.

The third method of numbering, "foliation" as it was called, in which a leaf number appeared at the head of each recto page was also practised. As in pagination, foliation could not be totally relied upon either for accuracy, as printing practices were careless and erratic. The signatures again had to be depended upon for reference purposes.

This third method, Foliation, was gradually being replaced by pagination. By late 1594, however, it is interesting to note that legal works still retained their foliation.

1. e.g., Aa or AA.

An examination of the table below shows that nearly three times as many books used pagination as foliation. Nearly half of the books contained signatures only as the sole method of enumeration. The remaining half was distributed between pagination and foliation.

TABLE XIV

BOOK GATHERINGS, 1594

Method	Number of Items	Percentage
Signatures only	93	46.1
Pagination	72	35.6
Foliation	26	12.9
Single Sheets	11	5.4
Total	202	100.0

Marginalia:

Writers of the period placed much importance on marginalia. Evidence of this is seen in the following comments by the writers themselves. John Stockwood, for example, says:

. . . whereas the Latine treatise hath not so much as one marginall note, I haue filled the same with diuers, in one short and easie viewe laying open vnto thy consideration the summe and principall contents of that which is said vpon euery verse, as also pointing vnto euery especiall matter to be noted & marked in the same.¹

1. 6227, Sig. 9₄^b.

William Jones claimed that although some tried to persuade him to omit the notes of the margin, he included them because they "do giue great light to the worke, & serue to explaine many matters therein".¹

Lewes Lewkenor reminds his readers in a note that closes his book that "I haue in the margent of euerie Historie, noted the names of those Authors which herein I do chiefly folow".²

Frequently, marginalia were used to inject the author's private opinions of the matter. The author of Questions of profitable and pleasant concernings,³ states that he omitted them because "The principall cause vvhy I haue omitted so to do, is because I had no purpose from the beginning, to vvrong the speakers meanings".⁴

A total of 98 books, nearly half of the total output extant for 1594 contain marginalia.

Errata Lists:

The need for errata lists and the awareness of Elizabethan writers or stationers towards them is readily seen from the reasons they give in their notes to the reader.

1. 15701, Sig. A₃^b.

2. 15139, Sig. V₃.

3. 1054.

4. Ibid., Sig. M₂^b.

In the heading of the errata list of Instructions, obseruations a. orders mylitarie¹ appears the explanation:

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.²

Thomas Nashe, for example, implores his gentlemen readers

Gentlemen, in my absence (through the Printers ouersight and my bad writing) in the leaves of C and D these errours are ouerslipt: . . . Other literall faults there are which I omit.³

William Jones's note is also apologetic and reveals the close collaboration of author and printer:

. . . I pray thee with thy pen to correct those faults, which haue passed the presse, which by reason of my dayly attendance at my Lords are grown to a greater number, then either my desire or the Printers was they should . . .⁴

Twenty-four books, 11.9% of the total number printed in 1594, contain errata lists or "faults escaped", as they were sometimes called. These books represented 13 known printers with Peter Short responsible for four lists and John Windet for three.

There was no consistent practice in the location of these lists. Some appeared at the rear of the book and others at the end of the introductory material. Fourteen of the

1. 22884+.

2. Ibid., Sig. A₆^b.

3. 18380, Sig. A₃.

4. 15701, Sig. A₄.

24 lists of 1594 were located there. Both Richard Field and Thomas Scarlet chose this part of the book to locate theirs. The remaining printers were inconsistent in their locations.

It is interesting to note that none of the twenty-four lists includes errors from within the gathering in which it is located. This fact makes one assume that the resident gathering must have been the last to be printed, an assumption which is plausible since the final page and the end of the introductory material would have been printed after the body text had been completed.

The errata lists varied from two corrections to be made to a full page list. Sometimes correcting was left for the reader to do for himself. Thomas Churchyard, for example, gives this advice to his readers:

Gentle Reader, what other escapes or mistakings shall come to thy viewe, either friendly I intreate thee to beare with them, or curteously with thy penne for thine owne vse to amend them.¹

1. 12190, Sig. 99₂.

Illustrations:

Illustrative material apart from printers' and publishers' devices, title-page borders and coats of arms appeared in 16 books printed in 1594. This figure represents 7.9% of the output for the year.

This illustrative material was generally contained in books of an educational nature: pictures of ships and navigational instruments in a treatise on navigation; pictures of garden tools in a book on horticulture; diagrams illustrating the use of weapons in a book on self-defence, and interesting pictures of new mechanical inventions in another book.

Bibles had maps of the Holy Land and an illustration of the Creation plus various pictures such as the Royal Throne of Solomon. Pictures of authors appeared in two books. Only three of the illustrations **appeared** on title-pages, probably to attract the buyer.

Seven known printers used such illustrations in their work. John Windet displayed illustrations in four of his works, while Adam Islip, Peter Short, Thomas Purfoot, and the Deputies of Christopher Barker each produced two illustrated books. William Jaggard and Valentine Simmes each had one to his credit.

Colour Printing:

Only one book, an almanac,¹ contained colour printing. The monthly calendar shows its days of historical and

1. 526+.

religious significance (known as red letter days) in red ink.

Colophons:

Although the end of the book had been the normal place for the printer's name and the place and date of printing to appear, the colophon, as this information was commonly called, was being replaced by the imprint on the title page. In 1594, only 37 publications, a number representing 18.3% of the total output included colophons. All of these publications also had imprints. The colophons either reiterated the information of the title-page, or gave additional information regarding the publishing arrangements of the book. Sometimes the colophon included the printer's device, but generally speaking, there does not seem to be a special purpose for it.

TABLE XV PRINTERS WITH MOST FREQUENT USE OF COLOPHONS	
Printer	Frequency
Deputies of Christopher Barker	13
Charles Yetsweirt	4
Peter Short	3
Richard Field	2
Richard Jones	2
John Windet	2

An examination of the above table reveals that the first two printing houses showed a distinct preference for colophons. It must be remembered that the Deputies of Christopher Barker as the Queen's Printer printed official documents. Seven of their thirteen publications were proclamations and five were Bibles. All the books printed by Yetsweirt containing colophons were law books. In view of the use made of the colophon by these two printers one might conclude that the colophon gave an added "official" status to the book.

Printers, Publishers, and Booksellers:

In 1594, the abundance of printers and printed books shows that the world of books and readers had grown far beyond the small circle of manuscripts and scholars with which it had started. The publishing and bookselling trade had become a flourishing industry effectively serving the needs of diverse readers, catering to different levels of intelligence and taste, and making available all sorts of books on a variety of topics.

Despite strict censorship by both political and ecclesiastical authorities, limiting religious and political viewpoints to those that conformed with government policy, the press still produced for a wide market and still covered a wide variety of subjects, as already seen.¹

1. Controversial books were still secretly printed at home or abroad. Foreign printed books still managed to get into the country despite the Act of 1534 which forbade their importation.

It is difficult to determine the number of new books published for the first time in 1594, but there were 64 books published in 1594 which had been published previously. This large number is proof of the popularity of some books. In fact, so great was the demand for some books that several editions might be printed in the same year. In 1594 such was the case with eight titles.

Although at the beginning of the sixteenth century, much of the book trade was in the hands of foreigners, by 1594 it was in the hands of English stationers. A survey for that year reveals only three foreign imprints, with Richard Schilders, a Puritan sympathizer in Middleburg responsible for two of them and an N. Doleman (pseud.) in [Antwerp?] responsible for one.¹ English printing had come a long way.

Publishing is a precarious business at the best of times. An Elizabethan publisher was risking his money in a work he thought worth publishing or in a work he believed had great sales potential. William Jones reveals this anxiety in his dedication to Sir John Puckering in Sixe bookes of politickes or civil doctrine, when he stated "yet haue I hazarded my credit (more deere then life) in fetching them [the books] from thence [Germany]"²

1. The title page states "Imprinted at N. with Licence".

2. 15701, Sig. A₂.

Eighty-six stationers were responsible for the printed output of 1594. Competition must have been keen since the distribution of productions was rather evenly divided.

The most prolific printers were the Deputies of Christopher Barker,¹ with nineteen editions. With Barker as Queen's Printer, the Deputies had the sole patent for printing all official documents as well as Bibles. Peter Short must have been a busy printer with seventeen publications, and in second place. Richard Field with fifteen works placed third. A fellow townsman of Shakespeare, Field printed many important books. It is significant that he printed the first three editions of Shakespeare's Venus and Adonis and the first edition of The Rape of Lucrece, all for the bookseller John Harrison.

Along with John Windet in fourth place with thirteen publications was Robert Waldegrave who had become Scotland's most important printer since he had set up his presses in Edinburgh in 1590, allegedly forced to move there because of his associations with the Martin Marprelate controversy. His rival, the last of the Scottish printers of the sixteenth century, Henry Charteris, produced only two editions.

Charles Yetsweirt, who upon Richard Tottel's death received on March 20, 1594 the patent for law books produced ten books and was in sixth place.

1. In and after 1588, Christopher Barker carried on his business by deputies George Bishop and Ralph Newbery. In 1594, his deputies were joined by his eldest son Robert.

Special printing privileges were given to the two universities. The Cambridge University printer John Legate appointed in 1588 manufactured six. His counterpart, Joseph Barnes, printer to Oxford University, had seven to his credit.

TABLE XVI

Distribution of Publications by Printers, 1594

An asterisk (*) after the number denotes one joint publication

Name of Printer	Number of Publications
Deputies of Christopher Barker ...	19
Peter Short	17
Richard Field	15
John Windet	13
Robert Waldegrave	13
James Roberts	12 (*) (*)
Charles Yetsweirt	10
John Danter	9
Adam Islip	9 (*)
Thomas Creede	8
Joseph Barnes	7
John Legate	6
Widow Orwin	5
Thomas Scarlet	5
Edward Allde	4 (*)
Richard Jones	4
Thomas East	3
Thomas Purfoot.....	3
Valentine Simmes	3
Edmund Bollifant	2
Henry Charteris	2
Thomas Dawson	2
Abel Jeffes	2
Richard Schilders	2
Richard Watkins	2 (*)
John Wolfe	2
Gabriel Cawood	1 (*)
Arnold Hatfield	1
Hugh Jackson	1
John Jackson	1
William Jaggard	1
Ralph Newbery	1
Robert Robinson	1
George Tobie	1
Unnamed Printers	18
Total	202

INDEX OF PRINTERS, PUBLISHERS, AND BOOKSELLERS

1594

This index is an attempt to show the relationships among printers, publishers, and booksellers, during 1594, as well as showing the extent of their works extant for that year.

Abbreviations have been used for the sake of brevity, as have cross references when more than one member of the Stationer's Company is involved.

The word "for" preceding a number signifies that the book was printed for the bookseller indicated. "Entered" followed by a number signifies that the item was entered to the person in the Stationers' Register although no name appears on the title page.

Other abbreviations used are: "imp." for "impensis"; "in aed." for "in aedibus", "ex off." for "ex officina" and "exc. Reg. Typog." for "Excudebant Regius Typographus".

A question before a number signifies some uncertainty regarding the work's connection with the person concerned, while a question mark after the number signifies that the relation is suggested by STC.

Aggas, Edward: entered 15701, for 19448.

Allde, Edward: (?)1542, 6160, 6254 (see also James Roberts),
19531.

Assigne of William Byrd:¹ for 2488.

Assignes of Richard Day:² for 1765, for 2486, for 2487,
for 2487+.

Bankworth, Richard: for 19531.

Barley, William: sold by 16679, for 20867, sold by 21009,
sold by 21321, sold by 23356.

Barnes, Joseph: 756, 1653, 15109, 15556, 19336, 23023,
24277.

Bishop, George: imp. 4506, imp. 15235, apud 18100,
imp. 19957.

Blackwall, William: for 6160.

Blount, Edward: for 15216.

Bollifant, Edmund: 15235 (?), 19365.

Burby, Cuthbert: for 796, for 10715, for 12265, for 17084,
for 18380, for 18381, for 22698, for 22699,
sold by 23667, for 25781.

Busby, John: for 7205 (see also N. [ling]); for 7206 (see
also N. [ling]); for 7214 see also N. [ling];
for 11622 (see also N. [ling]); for 26124 (see
also N. [ling]).

1. William Byrd, organist of the Chapel Royal had been granted a license to print and sell music in 1575. He assigned this license to Thomas East.

2. These included Edward White, William Wright, Thomas Butler, John Wolfe and Frank Adams as per indenture dated 1584.

Butter, Widow Joan: entered 13163.

Cawood, Gabriel: 22951 (see also Adam Islip).

Charteris, Henry: 13150, 15679.

Cooke, Toby: 4169 assigned from Cooke and Hardy to Thomas Man.

Creede, Thomas: 52, 3540++, 6817, 12310a, 12751, 16679,
21009, 26099.

Danter, John: 1480, 1487, 12265, 16678, 18379, 21321,
22328, 23356, entered 23697a, 25781.

Dawson, Thomas: in aed. 13906, (?) 16985.

Deputies of Christopher Barker: 2160, 2161, 2162, 2163,
2164, 2401, 5366, 7927,
7999, 8089, 8236, 8237, 8238,
8240, 9319, 15238, 16318,
16525, exc. Reg. Typog.
21748 (?).

Dexter, Robert: for 2989, for 22776, for 22777.

Doleman, N.: pseudonym 19398?

East, Thomas: 2488, the assigne of William Byrd, 18127,
18284 the assigne of William Byrd.

Field, Richard: 1054, 2989, 4990, 13253, entered 13595,
15701, 17648, 17753, (?)18367, 18929,
19948 (?), 22776, 22777, 22345, 22355,
24485 (?)

Flasket, John: sold by 13138.

Flower, Francis: per assign. 16428.¹
 Gosson, Thomas: for 11819.
 Gubbin, Thomas: for 1480 (see E. Newman).
 Hardy, John: for 4169 assigned from Cooke a. Hardy to
 T. Man, for 11870.
 Harrison, John: imp. 18929, for 19287, for 22345, entered
 22355.
 Hatfield, Arnold: 5242.
 Holme, William: for 5242.
 Hunt, Christopher: for 13892, for 23697.
 Islip, Adam: 5411, 13488, 13890, 13891, 13892, 18838,
 19618, 22951 see also G. C [awood]; 24599.
 Jackson, Hugh: 12220.
 Jackson, John: 16428.
 [Jaggard], John: for 12190.
 Jaggard, William: for 7086. 12190 (?).
 Jeffes, Abel: 10715, 15087.
 Jones, Richard: 3298, 15027, 20854, 22884+.
 Jones, William: for 17437, for 18379.
 Kitson, Abraham: apud 24010.
 Leake, William: for 16644.5, for 22701, for 22702.
 Legate, John: 6227, 6443, ex off. 12208, ex off. 12938,
 ex off. 24010, 25363.

1. Flower received a grant to print books in Latin, Greek, and Hebrew and grammars in 1573. He appointed Christopher Barber, John Wyghte, William Norton, John Harrison, Garnet Dewes and Richard Watkins to be his assignes.

Ling, Nicholas: for 7203, for 7205 (see also John Busby);
for 7206 (see also John Busby); for
7214 (see also John Busby); for 11622
(see also John Busby); for 26124 (see
also John Busby).

Man, Thomas: 4169 (assigned from Cooke and Hardy); for
4174, for 13891, for 22720, for 23697a, for
25697.

Marshall, William: for 1520.

Mattes, William: for 18755, for 25118.

Maunsell, Andrew: imp. 12895, sold by 12896.

Millington, Thomas: sold by 22328 (see also E. White);
for 26099.

Newbery, John: 15151 assigned by R. Newbery; 15168 assigned
to.

Newbery, Ralph: for 14605, for 15150, 15151 assigned by
to J. Newbery; 15168.

Newman, Widow E.: for 709, for 1480, see also T. G[ubbin].

Norton, Bonham: imp. 19948.

Norton, John: for 18355.

Oliffe, Richard: for 1542.

Orwin, Thomas: entered 4387.

Orwin, Widow: 4174, 4387, 17441, 25697, 26124.

Perin, John: for 17313.

Ponsonby, William: for 4990, for 15701, for 19618.

Purfoot, Thomas: 17211, 20874, 25882.

- Roberts, James: 526+ (see also Richard Watkins); 5638,
6254 (see also Edward Allde); 7203, 7205,
7214, 10209, 10234, 11622, 11870, 19383,
19858.
- Robinson, Robert: 5403.
- Scarlet, Thomas: 17084, 18380, 18381, 22698, 22699.
- Schilders, Richard: 2770, 16584.
- Sergier, Richard: for 22996.
- Seton, Gregory: for 22860.
- Short, Peter: 1765 for the assignes of R. Day; 7086, 15216,
16644.5, 18755, 19287, 19989, 19991, 19992,
22701 (?), 22702 (?), 22720, 22996, 23579,
23624, 23667, 24582.
- Shorter, Samuel: sold by 13118.
- Simmes, Valentine: 709, 9206, 22860.
- Smith, Richard: for 5638.
- Tobie, George: 13595.
- Waldegrave, Robert: 11214+, 11214++, 13163, 13943, 13944,
17807, 18016, 18102, 18102a, 18355 (?),
21268, 21275, 21889.
- Waterson, Simon: for 6254, for 19383.
- Watkins, Richard: 526+ (see also J. Roberts); for 13890,
15139.
- White, Edward: for 12267, sold by 15087, sold by 22328,
(see also T. Millington).
- Wight, Thomas: for 19365.
- Windet, John: 2486, 2487, 2487+, 3146, 11819, 12895,
(continued on next page)

Windet, John cont'd.: 12896, 13118, 13138, 13712, 23697,
23697a, 25755.

Wise, Andrew: for 18367.

Wolfe, John: entered 13890, entered 15701, (?) 17313,
entered 18380, 20885.

Woodcock, Thomas: for 52, for 6817, for 16985, for 17441.

Wright, William: for 20572.

Yetsweirt, Charles: 779, in aed. 6050, 7580, 7603, 15151,
15488, in aed. 15751, 15775, in aed.
20047, 25268.

CROSS INDEX OF PRINTERS, PUBLISHERS, AND BOOKSELLERS

The following list shows the associations that existed among printers, publishers, and booksellers in 1594. A question mark (?) indicates some degree of uncertainty about the relationship.

Aggas, Edward: Richard Field, William Ponsonby, James Roberts,
Thomas Wight, John Wolfe.

Allde, Edward: William Blackwall, Richard Bankworth, Richard
Oliffe ?, James Roberts, Simon Waterson.

Assignes of Richard Day: Peter Short, John Windet.

Assignes of William Byrd: Thomas East.

Bankworth, Richard: Edward Allde.

Barker, Robert: George Bishop, Ralph Newbery.

Barley, William: Thomas Creede, John Danter.

Bishop, George: Robert Barker, Edmund Bollifont, Ralph Newbery.

Blackwall, William: Edward Allde.

Blount, Edward: Peter Short.

- Bollifont, Edmund: [George][Bishop], Thomas Wight.
- Burby, Cuthbert: John Danter, Abel Jeffes, James Roberts,
Thomas Scarlet, Peter Short, John Wolfe.
- Busby, John: Nicholas [Iing], Widow Orwin, James Roberts,
Valentine Simmes.
- Butter, Widow Joan: Robert Waldegrave.
- Cawood, Gabriel: Adam I[slip].
- Cooke, Toby: John Hardy, Thomas Man.
- Creede, Thomas: William Barley, Thomas Millington, Thomas
Woodcock.
- Danter, John: William Barley, Cuthbert Burby, Thomas G[ubbin],
William Jones, Thomas Millington, Elizabeth
N[ewman], Edward White, John Windet.
- Dawson, Thomas: Thomas Woodcock (?)
- Dexter, Robert: Richard Field, Richard Watkins.
- East, Thomas: the assigne of William Byrd.
- Field, Richard: Edward Aggas, Robert Dexter, John Harrison,
[Bonham][Norton], William Ponsonby, [George]
[Tobie](?), Andrew Wise (?), John Wolfe.
- Flasket, John: John Windet.
- Flower, Francis: John Jackson, Adam Islip.
- Gosson, Thomas: John Windet.
- Gubbin, Thomas: John Danter, Elizabeth N[ewman].
- Hardy, John: Toby Cooke, Thomas Man, James Roberts.
- Harrison, John: Richard Field, Peter Short.
- Hatfield, Arnold: William Holme.
- Holme, William: Arnold Hatfield.
- How, William: Widow Newman, Valentine Simmes.

Hunt, Christopher: Adam Islip, John Windet.

Islip, Adam: Gabriel C[awood], Francis Flower, Christopher
Hunt, Thomas Man, William P[onsonby] Richard
Watkins, John Wolfe.

Jackson, John: Francis Flower.

Jaggard, John: W[illiam] J[aggard] (?).

Jaggard, William: J[ohn] J[aggard] (?), Peter Short.

Jeffes, Abel: Cuthbert Burby, Edward White.

Jones, William: John Danter.

Kitson, Abraham: John Legate.

Leake, William: Peter Short.

Legate, John: Abraham Kitson.

Ling, Nicholas: John Busby, [Widow] [Orwin], James Roberts,
[Valentine] [Simmes].

Man, Thomas: Toby Cooke, John Danter, John Hardy, Adam
Islip, Widow Orwin, Peter Short, John Windet.

Mattes, William: Peter Short.

Maunsell, Andrew: John Windet.

Millington, Thomas: Thomas Creede, John Danter, Edward White.

Newbery, John: Ralph Newbery, Charles Yetsweirt.

Newbery, Ralph: Robert Barker, George Bishop, John
Newbery, Charles Yetsweirt.

Newman, Widow Elizabeth: John Danter, Thomas G[ubbin], William
How, Valentine Simmes.

Norton, Bonham: R[ichard] H[ield].

Norton, John: Robert [Waldegrave] (?).

Oliffe, Richard: Edward Allde (?).

- Orwin Widow: John Busby, Nicholas [Ling], Thomas Man,
Thomas Woodcock.
- Orwin, Thomas: Widow Orwin.
- Perin, John: John Wolfe (?).
- Ponsonby, William: Edward Aggas, Richard Field, [Adam] [Islip],
John Wolfe.
- Roberts, James: Edward Alde, Cuthbert Burby, John Busby,
John Hardy, Nicholas Ling, Thomas Scarlet,
Richard Smith, Simon Waterson, Richard
Watkins.
- Scarlet, Thomas: Cuthbert Burby, James Roberts, John Wolfe.
- Sergier, Richard: Peter Short.
- Seton, Gregory: Valentine Simmes.
- Short, Peter: Assignes of Richard Day, Edward Blount, Cuthbert
Burby, John Harrison, William Jaggard, William
Leake, Thomas Man, William Mattes, Richard Sergier.
- Simmes, Valentine: John Busby, William How, [Nicholas] [Ling],
Gregory Seton, Widow Newman.
- Smith, Richard: James Roberts.
- Tobie, George: [Richard] [Field].
- Waldegrave, Robert: Widow Joan Butter, [John] [Norton] (?).
- Waterson, Simon: Edward Alde, James Roberts.
- Watkins, Richard: Adam Islip, James Roberts, John Wolfe.
- White, Edward: John Danter, Abel Jeffes, Thomas Millington,
John Wolfe.
- Wight, Thomas: Edmund Bollifont.
- Windet, John: Assignes of Richard Day, John Danter, John
Flasket, Thomas Gosson, Christopher Hunt, Thomas
Man, Andrew Maunsell, Samuel Shorter.

Wolfe, John: Edward Aggas, Cuthbert Burby, Richard Field,
 Adam Islip, John Perin? William Ponsonby,
 Thomas Scarlet, Richard Watkins.

Woodcock, Thomas: Thomas Creede, Thomas Dawson?, Widow Orwin.

Wright, William: James Roberts.

Yetsweirt, Charles: John Newbery, Ralph Newbery.

INDEX OF SHOP LOCATIONS FOR MEMBERS
 OF STATIONERS' COMPANY

England's book trade was centred in London at St. Paul's Cathedral Churchyard, the central and convenient market place. Here, around the cathedral were clustered the bookstalls and shops. A quick glance at the stationers' business addresses shows that the majority were established in Paul's Churchyard and its immediate environs. Closer examination reveals that the majority of them set up their shops round the churchyard under various signs.

John Harrison traded under the sign of the white greyhound; John Hardy, at the sign of the tiger's head; Simon Waterson, at the sign of the crown; and Robert Dexter, at the sign of the brazen serpent.

Understandably enough, another popular trading place was the entrances to the Cathedral grounds. Stationers preferred the north door to the west. Here Edward White and Thomas Purfoot, for example, traded near the north door, White at the sign of the gun, and Purfoot at the sign of Lucrece.

Just as popular was the north area around St. Paul's. On Pater Noster Row, for instance, traded Thomas Man, at the sign of the talbot.

Another favourite trading spot was the area west of St. Paul's. It is not surprising to find Charles Yetsweirt's shop located here in the section near the Inns of Court. Here, too on Fleet Street were the premises of William Mattes, for instance, and Hugh Jackson's business.

South and east of St. Paul's were the least popular of the marketing areas. However, here were situated John Windet at Paul's Wharf at the sign of the cross keys, and Cuthbert Burby at the Royal Exchange in the south.

A certain number of printers seem not to have used signs, like Cuthbert Burby, William Barley, Charles Yetsweirt, and Gregory Seton, probably because they were jobbers for others.

The following index of locations of booksellers, publishers, and printers has been designed to give the exact addresses of the members of the printing trade during the year 1594. It supplements the work of R. B. McKerrow, A Dictionary of Printers and Booksellers in England, Scotland, and Ireland, and of Foreign Printers of English Books, 1557-1640, which was published by the Bibliographical Society, in 1910. The number in parenthesis indicates the STC number.

I. Paul's Churchyard--Stalls at the Doors

A. North door

1. Flasket, John: "at the great North doore of Paules" (13138).
2. Purfoot, Thomas: "at his shop at the signe of the Lucrece at the little North dore of Paules" (25882).
3. Shorter, Samuel: "at the great North doore of Paules" (13188).
4. White, Edward and Millington, Thomas: "at the little North doore of Paules at the signe of the Gunne" (22328).
5. White, Edward: "at the little North dore of Poules, at the signe of the Gun" (12267).
6. Wight, Thomas: "at the great North doore of Paules" (19365).

B. West door

1. Aggas, Edward: "at his shop at the West end of Pauls Church" (19448).
2. L[ing]N[icholas] and Busby, John: "at the west doore of Paules" (7214).

II. Houses in the Churchyard

A. at the sign of the Sun

1. Bankworth, Richard: "at his shoppe in Pauls Churchyard at the signe of the Sunne" (19531).
2. Danter, John: "at the signe of the Sunne in Paules church-yarde" (16678).

3. Legate, John: "at the signe of the Sunne in Paules Church-yard in London" (6443); "ad in signe Solis in Caemiterie D. Pauli" (12208).
 4. Roberts, James: "In Paules Church-yard at the signe of the Sun" (19858).
- B. at the sign of the Crane
1. Leake, William: "at his shop in Paules Church-yard, at the signe of the Crane" (22701).
 2. Oliffe, Richard: "in Paules Churchyard and at the signe of the Crane" (1542).
- C. at the sign of the Angel
1. Perin, John: "dwelling in Paules church yard at the signe of the Angell" (17313).
 2. Wise, Andrew: "at his shop in Paules church-yard, at the signe of the Angell" (18367).
- D. at the sign of the Crown
1. Waterson, Simon: "dwelling in S. Paules Church-yarde at the signe of the Crowne" (19383); "in Paules church-yarde at the signe of the Crowne" (6254).
- E. at the sign of the Tiger's Head
1. Hardy, John: "dwelling in Paules Churchyard at the signe of the Tygers head" (4169).
- F. at the sign of the white Greyhound
1. Harrison, John: "at the signe of the white Greyhound in Paules Church-yard" (22345); "sub signo Canis Leporarij" (18929).

G. at the sign of the black bear

1. Woodcock, Thomas: "dwellyng in Paules Church-yard, at the Signe of the blacke Beare (16985).

H. at the sign of the Brazen Serpent

- Dexter, Robert: "dwelling in Paules Church-yard at the signe of the Brasen Serpent" (22776).

I. near Paul's School

1. Norton, John: "dwelling in Paules Church-yarde, neere vnto Paules Schoole" (2989).

- J. Woodcock, Thomas: "at his shop in Paules church-yard" (6817).

III. North of Paul's Churchyard

A. Aldersgate

1. East, Thomas "dwelling in Aldersgate street, at the signe of the black Horse" (18284).
2. Seton, Gregory: "at his shoppe vnder Aldersgate" (22860).

B. Holburn

1. Danter, John: "at his House in Hosier-lane nere Holbourne-conduit" (1487).
2. Jones, Richard: "dwelling at the signe of the Rose and Crowne nere Holborne bridge" (15027).
Colophon--"at the signe of the Rose and Crowne nere to S. Andrewes church in Holborne".
3. Jones, William: "dwelling neere Holbourne conduit, at the signe of the Gunne" (17437).

C. Newgate Market

1. Barley, William: "at his shop in Newgate Market, neare Christ Church doore" (21009).

D. Pater Noster Row

1. Man, Thomas "dwelling in Pater noster row at the signe of the Talbot" (25697).

IV. West of Paul's Churchyard

A. Black Friars near Ludgate

1. Field, Richard: "dwelling in the Blackfriars by Ludgate" (1054).

B. Fleet Street

1. Gubbin, Thomas and Newman, Elizabeth
"in Saint Dunstones Church-yard in Fleetstreet" (1480).
2. Jackson, Hugh: "dwelling in Fleetstreet beneath the Conduit" (12220).
3. Jaggard, John: "within Temple Barre at the Signe of the Hand and Starre" (12190).
4. Jaggard, William: "at his shop in fleetstreete in Saint Dunstanes Church-yard" (7086).
5. Mattes, William: "dwelling in fleetstrete at the signe of the hand and plough" (23624).
6. Yetsweirt, Charles: "at his house within Temple Barre, neare to the Middle Temple gate" (6050, col.)

V. South of Paul's Churchyard

A. Bread Street Hill

1. Short, Peter: "dwelling in Breadstreat hill, at the signe of the Star" (19991).

B. Thames Street

1. Creede, Thomas "dwelling in Thames Streete at the signe of the Kathren wheele, neare the old Swanne" (12310a).
2. Windet, John "dwelling at the signe of the Crosse keyes neere Powles Wharffe" (13712).

VI. East of Paul's Churchyard

A. Catteston, now Gresham Street

1. Blackwall, William: "at his shop ouer against Guildhall gate" (6160).

B. Cornhill

1. Burby, Cuthbert: "at his shop adioyning to the Exchange" (18380).

C. Gracious now Gracechurch Street

1. Barley, William: "at his shop in Gratiuous-street ouer against Leaden-Hall (23356).

D. Poultry

1. Burby, Cuthbert: "at the middle shop at Saint Mildreds Church by the Stockes" (10715).

VII. St. Martin's in the Vintry

1. [Dawson], [Thomas] "nigh vnto the three Cranes in the Vintree" (colophon 16985).

VIII. Lothbury

1. Maunsell, Andrew "in Lothburie" (12896).

IX. Cornwall

1. Millington, Thomas "at his shop vnder Saint Peters Church in Cornwall" (26099).

X. Exeter

1. Hunt, Christopher "of Exceter" (23697).

XI. Edinburgh

1. Charteris, Henry "in his buith in the North syde
of the gait aboue the Throne" (colophon 13150).

CHAPTER VIII
TRANSLATORS AND TRANSLATIONS

By 1594, Englishmen had proved that their language was an effective vehicle of literary expression. They had used it successfully to express the elegance of refined speech, the clarity of learned scholarship, and the banter of colloquial idiom. They had already translated most of the significant works of Latin, Greek, and modern European languages into their own "new" language. They had moved from an unsure and self-conscious state before the hallowed classical languages and the popular contemporary continental ones to a state of confidence and pride with the literary possibilities of their own tongue.¹

1. A variety of forces compelled this: (1) their successes with foreign countries in the political and religious fields aroused a feeling of aggressive nationalism and unity which had pushed back the inferiority complex that had been harbouring regarding their own language; (2) with the growing prosperity and interest in learning, Englishmen demanded a share in the Renaissance accomplishments and since the new rich were not learned linguists, they were demanding these accomplishments in their own tongue: (M. Blundeuille, for instance, in his six treatises keeps reminding his readers that his book is "written in our mother tongue") 3146 Sig. II₆; (3) with the spread of writing and printing, the literate but no-so-learned created a demand for books since they could now afford to buy them; (4) classic Latin could not cope with problems of a new learning and modern world science and technology forcing expression in the vernacular. In fact, earlier scholars like Sir Roger Ascham and Thomas Wilson had gone so far as to advocate a pure clean English free of foreign borrowings. (Fortunately this "pedantry" was not followed by English writers. But it does reveal a concern for early humanists over English prose.)

Varying opinions regarding the value and method of translation are given by translators and editors. Robert Ashley, for instance, notes the limitations of translations:

. . . Translations are more painful then praiseworthy,
 . . . For diligence assisted with iudgement is herein chiefly requisite; and not any excellent knowledge thereunto required: which appeareth more in inuenting of it selfe, then in translating out of others. Which though it be done neuer so faithfully and elegantly, yet cometh alwaies short of the good grace of the Original: as this Author acknowledgeth, notwithstanding Theodore Gaza an excellent Translator affirme the contrary.¹

In an advertisement to the reader, Thomas Churchyard, the editor of G. di Grassi his true arte of defence,² recognizes the shortcomings and apologizes for the translator's indiscriminate use of the translated word "sword".

In the epistle to the reader in Godfrey of Bulloigne,³ the following remark is made:

. . . the learned Reader shall see to how strict a course the translator hath tyed himselfe in the whole work, vsurping as little liberty as any whatsoeyer, that ever wrote with any commendations.⁴

And yet some of the translators boast of the changes that they have made to the originals. John Stockwood, for instance, says:

1. 15488, Sig. A₂.

2. 12190.

3. 23697a.

4. Ibid., Sig. *₂^b.

. . . I haue presumed to adde and set downe of my self aboue that which is to be found in the originall coppie of the godlie and learned Author¹. . . .

He enumerates at great length all the changes and additions he has made, claiming he has purged the many hundreds of "errours and faults in the Latin cobby partly through the negligence of the workemen, and partly through ouersight of the Author himself".²

Although the translator William Jones claims that he doesn't want to be a corrupt and faithless translator, he goes to great lengths to explain why he has changed verb tenses, punctuation marks, and person, included quotations, and marginal notes. He even states

. . . And as concerning something left out in the third Chapter of the second Booke, it was a thing done of set purpose; for some important cause, which I meane not here to vtter.³

Lewis Lewkenor explains his reasons for taking liberties with the original in this manner:

. . . Some perchaunce may blame me, of hauing done the Author whom I folow wrong, by translating into an vneloquent barren Prose, his excellent conceyte, expressed in such heroicall Verse.⁴

Although he confesses that the allegorical matter "had in deede been farre better to haue been handled in verse; yet

1. 6227, Sig. T₄.

2. Ibid., Sig. T₅^b.

3. 15701, Sig. A₄.

4. 15139, Sig. A₄^b.

he "delyuered in a playne speach".¹ He hopes that if the author is still alive, he is not angry for having "bestowed an Englysh habite vpon him".²

In the following extract taken from the epistle to the reader of Tasso Torquato's Godfrey of Bulloigne, Christopher Hunt, the publisher, reveals the publishing details regarding his book:

Gentlemen, let it be lawfull for me with your leaues to trouble you a little: It was my good hap of late to get into my hâds an English translated Copie of Seig. Tassos's Hierusalem, done (as I was informed by a Gentlemã of good sort & qualitie, and many waies commended vnto me for a worke of singular worth, & excellencie: wherupon, by the aduise, or rather at the instance of some of my best friends, I determind to send it to the Presse: . . .

He continues

. . . When first I sent it the Printer, I did not certainly know whose worke it was, and so rested deprived of al meanes to gaine his assent and good liking thereunto, and yet . . . to goe on with what I had begunne, . . .

He ends apologetically

. . . Now if it shall not in each part liuely resemble the absolute perfection of the doer thereof, yet is hee blamelesse, and the fault as it is mine, so I wil acknowledge it for mine: for by my haste it proues his vntimely birth, and

1. Ibid.

2. Ibid.

3. 23697.

doubtlesse miserably wanteth of that glorious
 beautie wherewith it otherwise would, and
 hereafter happily may be richly honoured withal.¹

An examination of the books printed in 1594 shows this confidence as 12.4%, only 25 out of 202 publications are translations.² Of this number eleven are translations from French copies treating primarily political and religious topics. Four are translations from the Italian, and three from Latin, while two are translations from the Dutch, and one is a translation from the Spanish. Three are translations not directly from the original languages, but from the secondary sources. Among the translations were the important philosophical treatises by Huarte Navarro and La Primaudaye and made available to Englishmen in 1594.

Despite this small number of translations, the Englishman's interest and knowledge in foreign languages was still great. Evidence of this is shown in the large number of books that contain foreign languages. Nearly 3/4 of the total year's output, 140 publications contain Latin in varying amounts. As mentioned earlier 41 of the total publications

1. Ibid., Sig. *-*^b.

2. The number of books written in foreign tongues interestingly enough is slightly higher--15.9%, representing a total number of 32 publications. The breakdown of this number is interesting. Latin 24; French 4; Italian 3; and Spanish 1. Of the 24 Latin books, 14 treat religious topics; 2 are books on philosophy; 2 are Latin-English dictionaries; 2 are grammars and there is one book for each of poetry, geography, astronomy and history. Of the French books, 3 are law books and 1 is a piece of political propoganda. Two of the Italian books are books of poetry, and 1 is a book on economics. The Spanish publication treats a religious subject.

contained Greek. Italian was used in varying amounts in 21 works, a little over 10% of the year's total production. French words were used in 16 editions, while the odd German, Spanish, Dutch, Hungarian, Syrian, and Hebrew words were used. It is significant to note that the Scottish dialect was used extensively in three publications by Scottish authors.

An examination of the following table shows that Edward Aggas is responsible for the greatest number of extant translations published in 1594 with three to his credit, while Thomas Bowes, Richard Carew, and Richard Robinson each has two.

INDEX OF TRANSLATORS

The following index of translators and translations indicates the names of the known translators and their works as well as the languages from which they translated. The letter (R.) signifies that the book is a reprint from an earlier edition.

1. Aggas, Edward

13118, French

13138, French

19448, French

2. Ashley, Robert

15488, French

3. Banester, [John]

16644.5, Italian (R.)

4. Bowes, Thomas
 - 15235, French (R.)
 - 15238, French
5. Carew, Richard
 - 13890, Italian
 - 13891, Italian (R.)
 - 13892, Italian (R.)
 - 23697, Italian
 - 23697 (a), Italian (R.)
6. Jones, William
 - 15701, Latin
7. Kyd, Thomas
 - 11622, French
8. Lewkenor, Lewis
 - 15139, Spanish
9. Robinson, Richard
 - 20854, Latin (R.)
 - 20885, Dutch
10. Sergier, R.
 - 22996, French
11. Stockwood, John
 - 6227, Latin (R)
12. Sylvester, Joshua
 - 15216, French (R.)
 - 23579, French (R.)
13. W. W. student
 - 16985, Latin

Unidentified Translators

? , 779, French

I. G., 12190, Italian

? , 21321, High Dutch

APPENDIX A
CHRONOLOGICAL CALENDAR

The following chronological calendar has been compiled from dates found within the books which are extant from 1594. It provides a time chart which gives a more thorough understanding of Elizabethan books. It also reveals the international character of learning and the popularity of some books published in the past. The correlation between English history and English literature in the broadest sense and the possible influence which one book may have had upon another can also be seen. Perhaps the greatest advantage of the table is the fact that the writers emerge as real persons writing in time and space.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1483 Undated	15139	Treatise first written in French by Sir Oliver de la Marche.
1504 24 November	15139	Death of Queen Isabella of Spain.
1506 25 September	15139	Death of Philip of Austria.
1513 Undated	18016	James V crowned King of Scotland.
1521 Undated	779	Ignatius Loyola wounded in battle.
1530 April	5403	Author's unsigned epistle dated at Louvain.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1533 Undated	18016	College of Justice erected at Edinburgh.
1536 Undated	3146	<u>De Revolutionibus</u> by Copernicus dedicated to Pope Paul III.
Undated	20854	First written by Dr. Urbanus Regius, at Zelle, in Saxony.
1539 25 June	10715	Faustus appears to Dutch scholars.
3 September	779	Pope gives audience to Jesuits.
1540 Summer	10715	The tragedy of Faustus seen in the air at Wittenberg.
Undated	18016	Discovery of gold and silver at Crawford Moor in Scotland.
1542 Undated	18016	Battle of Haddon-ryg won by James V of Scotland against Henry VIII.
Undated	18016	Mary, daughter of King, James V of Scotland crowned Queen of Scotland.
1550 Undated	779	Presentation of Jesuit letters to the Sorbonne.
1554 4 April	5403	Unsigned dedicatory epistle dated at Lyons.
1561 17 February	7927	Proclamation against eating flesh in Lent.
1562 Undated	10234	Articles of religion agreed upon at Convocation in London.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1565 28 March	22860	Book dated at end.
1566 10 November	7999	Proclamation against Informers dated from Westminster.
1567 29 July	16584 18016	James VI of Scotland crowned at Stirling.
1576 April	20874	Dedication to Lord Robert Dudley, signed by Thomas Purfoot.
1 April	17211	Dedication to Edward Fitzgerald dated from London.
7 July	709	<u>S.R.</u> entry to William How.
14 December	8089	Proclamation against vagabonds.
1577 undated	13118	Reference to Edict of Pacification of France.
February	15235 15238	Dedication to King Henry III dated at Barne signed Peter de la Primaudaye.
1578 4 March	12938	Commendatory letter to Dr. Sebaldo Hauwenreuther by Dr. J. Sturm from Strassburg.
2 July	19287	<u>S.R.</u> entry to John Harrison, the elder.
1579 Undated	15168	Title-page date.
1581 Undated	15168	Date of first publication.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1582 Undated	15151	First written by William Lambard.
Undated	6227	Meeting between Daneau and Broccard about his prophecies in Amsterdam, Holland.
1584 9 July	19365	Preface to the reader signed by Edmund Bunny from York.
1585 Undated	779	Jesuit conspiracy.
2 May	6227	Dedication to Antony Bacon signed Lambert Daneau.
14 September	23023	Sermon preached at Chenies by Thomas Sparke.
25 December	23023	Dedication to Baron Arthur Grey signed and dated.
1586 18 March	1520	Henry Barrow, prisoner, moved from Fleetstreet to Whitehall.
24 March	1520	Barrow interrogated.
2 May	4506	Dedication to William Cecil signed and dated from Westminster by William Camden.
19 November	1520	Barrow cross-examined at Lambeth Palace.
29 November	1520	Barrow committed to Gatehouse.
1587 Undated	18016	Execution of Mary, Queen of Scots.
Undated	20854	First printed and dedicated to Sir George Barne.
1588 Undated	5638	The birth on a Friday, of an honourable Lady's daughter.

<u>Date</u>	<u>STC</u>	<u>Information</u>
Undated	18355	Reference to Spanish threat.
December	24582	False miracles seen in Lisbon.
29 December	13118	All earlier decrees, oaths, and ordinances from this date declared void in France.
1589		
Undated	779	Mendoza, the Spanish ambassador, held council at the College of Jesuits.
Undated	18016	Marriage of James VI and daughter of Frederick II, King of Denmark.
January	18100	Dedicatory epistle dated from London.
4 June	15238	<u>S.R.</u> entry to George Bishop and Ralph Newbery.
10 July	10715	Unsigned epistle to reader dated.
29 July	19957	Dated Preface signed by Johannes Piscator.
15 November	15701	Entered in <u>S.R.</u> to John Wolfe.
1590		
13 January	15701	<u>S.R.</u> entry to John Wolfe.
5 May	10715	Unsigned epistle to reader dated from Leipzig in Saxony.
10 July	15701	<u>S.R.</u> entry to Edward Aggas.
5 August	13890	<u>S.R.</u> entry to John Wolfe.
Harvest time	6227	Paul Grebner's prophecies published in English.
Undated	20854	Another reprint.
Undated	22884+	Smythe's first book on weapons printed.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1591 Undated	19336	Title-page entry from Oxford.
Undated	22720	Death of a preacher [Henry Smith?].
Undated	22884+	Composed by John Smythe.
2 November	779	Letter written by Jesuit father Mathieu.
1592 Undated	3146	A description of Plancius' map set forth by Mr. Blundeville.
Undated	17648	Reference to Masterson's publications.
Undated	24277	Sermon preached at Grantham by Francis Trigge.
23 September	22776	<u>S.R.</u> entry to Robert Dexter by warrant of Richard Watkins.
1593 Undated	3146	A mathematics treatise written by Blundeville.
Undated	13906	Title-page dated from London.
15 January	24010	Dedication to William Cecil signed by John Legate.
29 January	13712	<u>S.R.</u> entry to John Windet.
	18355	Dedication to James VI of Scotland signed by John Napier from Marchestown.
February	20572	The "Constance" sailed from London for the Levant.
5 February	18102 18102a	Dedication to James VI signed by Thomas Moresinus from Edinburgh.
18 February	7580 7603	Publication of Stelphen Ferrara da Gama's confession.
21 February	8089 8236	Proclamation against vagabonds given at Hampton Court.
22 February	7580 7603	Dated confession of Manuell Lewis Tinoco.

<u>Date</u>	<u>STC</u>	<u>Information</u>
26 February	7580 7603	Another short note written by Tinoco.
18 March	22701 22702	<u>S.R.</u> entries to William Leake.
24 March [1593]	1520	Barrow's cross-examination.
27 March	13943	Date at end of book.
10 April	1520	John Penry's cross-examination by Fanshaw.
18 April	22355	<u>S.R.</u> entry to Richard Field.
Easter Sunday	5366	First recantation made by Thomas Clarke.
April May	19398	Conference on English succession issue held at Amsterdam.
7 May	4387	<u>S.R.</u> entry to Thomas Orwin.
27 June	18380	Date at end of book.
30 June	18379	<u>S.R.</u> entry to John Danter.
1 July	5366	Second recantation made by Thomas Clarke at Paul's Cross.
6 July	17437	<u>S.R.</u> entry to William Jones.
26 July	3146	<u>S.R.</u> entry to John Windet.
August	12938	Dedication signed at Strassburg.
25 August	779	Resolution made at College of Jesuits, Paris to murder French king.
17 September	18380	<u>S.R.</u> entry to John Wolfe.
26 September	13943	Epistle to reader signed by Alexander Hume.
15 October [1593]	25697	Preface to reader signed by Andrew Willet.
19 October	6254	<u>Cleopatra</u> entered to Simon Waterson.
23 October	23356	<u>S.R.</u> entry to John Danter.
November [1593]	7580 7603	Title-pages dated.

<u>Date</u>	<u>STC</u>	<u>Information</u>
November	21268	Unsigned dedication to John Ruthven and Colin Campbell.
14 November	6817	<u>S.R.</u> entry to Thomas Creede.
16 November	10715	<u>S.R.</u> entry to Cuthbert Burby.
December	7580	Note from Manuell Lewis to Ferrara.
	7603	
3 December	7214	Entered in <u>S.R.</u> to Nicholas Ling and John Busby.
7 December	12265	Entered in <u>S.R.</u> to John Danter.
11 December	13253	Entered in <u>S.R.</u> to Richard Field.
12 December	7580	Dated letters from Brussels brought
14 December	7603	into England by Manuell Lewis.
	19858	Entered in <u>S.R.</u> to James Roberts.
31 December	4990	Entered in <u>S.R.</u> to William Ponsonby.
	19398	Dedication signed from Amsterdam by R. Doleman (pseudonym).
1594		
Undated	2164	Prognostication made.
Undated	3146	Treatise on Cosmography written by Thomas Blundeville of Newton Flotman.
Undated	12208	Dedication dated.
Undated	15109	Sermon given at Oxford by Robert Lewes.
Undated	22884+	Title-page notice of first publication.
Undated	24055	Title-page date.
1 January	15701	Dedication to Sir John Puckering signed at Newington Butts.
	24485	Dedication to the English people signed from "Della Corte Reale"
7 January	52	Dedication signed and dated from Worcester.
	15027	<u>S.R.</u> entry to Richard Jones.

<u>Date</u>	<u>STC</u>	<u>Information</u>
19 January	13253	Dedication signed at Blackfriars by editor.
	21321	Strange sights seen in Rosenberg, Germany.
26 January	11622	<u>S.R.</u> entry to Nicholas Ling and John Busby.
	23697	<u>S.R.</u> entry to Christopher Hunt.
1 February	1487	Entered in <u>S.R.</u> to John Danter.
4 February	21748	Dedication signed at Lambeth.
6 February	22328	<u>S.R.</u> entry to John Danter.
11 February	5411	<u>S.R.</u> entry to Adam Islip.
19 February	13163 18016	Scotland's Prince Frederick Henry is born.
22 February	18755	<u>S.R.</u> entry to William Mattes.
27 February	13138	Crowning ceremonies of Henry IV of France at Chartres.
28 February	23697 23697a	Epistle to the reader signed and dated from Exeter by C.H.
4 March	52	<u>S.R.</u> entry to Thomas Woodcock.
5 March	16679	<u>S.R.</u> entry to Thomas Creede.
12 March	26099	<u>S.R.</u> entry to Thomas Millington.
22 March	12190	<u>S.R.</u> entry to John Jaggard.
28 March	13118	Title-page notice of date of publication. Letters patent signed.
30 March	13118	Decree of the Court of Parliament of Paris passed.
31 March	13118	Edict read and published by sound of trumpet.
8 April	13944	The Preface dated from Polwart signed by A.H.

<u>Date</u>	<u>STC</u>	<u>Information</u>
10 April	6050	Epistle signed by Richard Crompton.
	3540++ 23579	Death of Lady Helen Branch.
12 April	22884+	<u>S.R.</u> entry to Richard Jones.
14 April	13118	<u>S.R.</u> entry to John Windet.
18 April	796	Resolution of University of Paris to banish Jesuits.
20 April	25363	Title-page dated.
23 April	11819	<u>S.R.</u> entry to Thomas Gosson.
	13138	<u>S.R.</u> entry to John Windet.
29 April	3540++ 23579	Lady Helen Branch interred.
1 May	13595	<u>S.R.</u> entry to Richard Field.
	22884+	Dedication signed by John Smythe from Essex.
2 May	23667	<u>S.R.</u> entry to Peter Short.
9 May	22345	<u>S.R.</u> entry to John Harrison, the elder.
13 May	25782	<u>S.R.</u> entry to Thomas Creede.
14 May	12267	Entered in <u>S.R.</u> to Edward White.
	25363	Dedication to John Whitgift signed by William Whitaker.
17 May	20854	Dedication signed at St. Bride's Parish, London, by Richard Robinson.
24 May	16678	<u>S.R.</u> entry to John Danter.
25 May	15216	<u>S.R.</u> entry to Edward Blount.
28 May	12265	<u>S.R.</u> transfer from John Danter to Cuthbert Burby.
30 May	7203	Entered in <u>S.R.</u> to Nicholas Ling.
31 May	18668	Entered in <u>S.R.</u> to James Roberts.
	19383	Entered in <u>S.R.</u> to James Roberts and Simon Waterson.

<u>Date</u>	<u>STC</u>	<u>Information</u>
31 May cont'd.	22698) 22699)	Entries in <u>S.R.</u> to James Roberts.
3 June	20885	Michael Renichon sentenced for treason at The Hague, Holland.
8 June	12208	Epistle signed by Paul Greaves.
	21889	Session of Parliament at Edinburgh.
	25781	<u>S.R.</u> entry to Cuthbert Burby.
18 June [1594]	15556	Dedication dated and signed by Robert Lewes.
	17084	<u>S.R.</u> entry to Cuthbert Burby.
19 June	21009	Entered in <u>S.R.</u> to Thomas Creede.
	23697a	Entered in <u>S.R.</u> to John Danter.
20 June	6227	Dedication signed and dated from Tunbridge by John Stockwood.
25 June	22355	Entered in <u>S.R.</u> to John Harrison from Richard Field.
26 June	20885	Entered in <u>S.R.</u> to John Wolfe.
1 July	5411	Statute of Marriage passed.
12 July	779	Trial of Jesuits at Court of Parliament, Paris.
13 July		
15 July	12938	<u>S.R.</u> entry to John Legate.
1 August	8238	Proclamation against all persons that enter into prizes.
	13595	Dedication to Anne Philipps dated from Prendergast.
4 August	779	French king's edict forbidding meetings.
8 August	19991	<u>S.R.</u> entry to Peter Short.
18 August	5411	Date at end of book.
19 August	20572	<u>S.R.</u> entry to William Wright.
20 August	8239	Proclamation against suitors.

<u>Date</u>	<u>STC</u>	<u>Information</u>
22 August	21321	<u>S.R.</u> entry to John Danter.
24 August	19948	Preface dated at Herborn.
30 August	8237	Proclamation on wages by city of Canterbury.
	12895)	<u>S.R.</u> entries to John Windet
	12896)	
	13163	Solemnization of Baptism of Scotland's Prince Henry Frederick.
31 August	12895 12896	Dedication signed and dated at Chickerell by George Hartgyll.
3 September	25755	<u>S.R.</u> entry to John Windet.
14 September	16644.5	<u>S.R.</u> entry to William Leake.
22 September	23023	Date at end of book.
26 September	11870	<u>S.R.</u> entry to John Hardy.
30 September	14605 15150 15151 15168	<u>S.R.</u> entry assignments by Ralph Newbery to John Newbery.
1 October	19948	<u>S.R.</u> entry to Bonhom Norton.
	25755	Signed epistle by Hadrian Dorrell from Oxford.
6 October	15488	Dedication signed and dated by Robert Ashley from the Middle Temple.
10 October	19448	<u>S.R.</u> entry to Edward Aggas.
15 October [1594]	25697	Preface to reader dated from Eli.
17 October [1594]	15235	Dedication signed by T. Bowes.
18 October	24599	Dedication signed from Middlesex by Edward Vaughan.
24 October	13163	<u>S.R.</u> entry to Widow Joan Butter.
25 October	18379	<u>S.R.</u> re-entry to John Danter.
29 October	4174	Entered in <u>S.R.</u> to Thomas Man.

<u>Date</u>	<u>STC</u>	<u>Information</u>
3 November	7086	Sermon preached at Paul's Cross by John Dove.
	19618	Epistle to the reader signed by William Percy from London.
6 November	22996	<u>S.R.</u> entry to Richard Sergier.
18 November	19992	<u>S.R.</u> entry to Peter Short.
21 November	18654	Entered to Peter Short.
2 December	8240	Proclamation against carriage of dags.
	15139	<u>S.R.</u> entry to Richard Watkins.

APPENDIX B
CATALOGUE OF PRINTED BOOKS

The use of abbreviations in reference to the libraries used in the following catalogue has been necessary. They have been consistent with those used in the Short-Title Catalogue and A Checklist of American Copies of "Short-title Catalogue" Books by William Warner Bishop. Wherever possible, previously unrecorded libraries are referred to by the use of the new abbreviations which will be applied to them in the revised STC.

The following list gives the abbreviations of libraries and their locations.

- C. Cambridge University Library, Cambridge.
- C². Trinity College Library, Cambridge.
- C³. Emmanuel College, Cambridge.
- C⁶. Pepysian Library, Cambridge.
- Cant. Cathedral Library, Canterbury.
- Cassel. Cassel Landesbib., Zurich Zentralbib.,
Switzerland.
- D². Marsh's Library, Dublin, Ireland.
- DSG. National Library of Medicine,
Washington, D.C.
- E. National Library of Scotland, Edinburgh, Scotland.
- E². University of Edinburgh Library,
Edinburgh, Scotland.
- F. Folger Shakespeare Library,
Washington, D.C.

Göttingen Göttingen, Germany.

- HD. Harvard University and Law Library,
Cambridge, Massachusetts.
- HN. Henry E. Huntington Library,
San Marino, California.
- ICU. University of Chicago Library,
Chicago, Illinois.
- LINC. Lincoln Cathedral,
Lincoln, England.
- L. British Museum, London.
- L². Lambeth Palace Library, London.
- L⁴. Sion College Library, London.
- L¹³. Westminster Abbey, London.
- L¹⁴. British and Foreign Bible Society, London.
- L²⁰. Privy Council Office, London.
- M. John Rylands Library, Manchester, England.
- MnU. University of Minnesota Library,
Minneapolis, Minnesota.
- N. Newberry Library, Chicago, Illinois.
- NY. New York Public Library, New York.
- O. Bodleian Library, Oxford.

52. Abbot, Robert. Bp. A mirrour of popish subtilties.
 4^o. T. Creede f. T. Woodcocke, 1594. Ent. 4^r.
 L. (1019.F.21.(2)).

Black letter and roman with italic. Marginal notes.
 A⁴, *2, B-Z⁴, Aa-Hh⁴. Pagination. Some Latin and Greek.
 McKerrow device 299 on title-page.

A publication of the private correspondence of the religious dispute between the author and Peter Spence, "a Romish Priest". Both rely heavily on the scriptures and the church Fathers especially St. Augustine, St. Jerome, and St. Ambrose to prove or disprove their arguments on the familiar subjects of the religious controversy of the day. A list of special matters discussed in the book is found at the front.

526+. Almanacks and Kalendars. Westhawe, R. An almanacke and prognostication for 1594, etc. 8^o. R. Watkins a. James Robertes. 1594. L.(PP.2465).

Black letter with roman and italic. A-B⁸, C⁴. Signatures only. Some Latin. McKerrow and Ferguson border 196 on signature B₁. Colophon. Colour printing.

This almanac includes a calendar for each month of the year 1594, noting the dates of religious and historical significance. The daily weather forecast for the year plus a list of the principal fairs of England and Wales, their location and date, are also included.

709. Apollonius, of Tyre. The patterne of painefull aduentures. Gathered into English by L. Twine. 4^o.
 V. Simmes for Widow Newman, [1594?]. Ent. to W. How, 7 jy.
 1576. L.(Huth 43).

Black letter with roman and italic. A-L⁴, M². Signatures only.

This prose romance in twenty-four chapters is a version of its fifth century Greek source. Apollonius, Prince of Tyre, guesses the riddle set by the King of Antioch, but has to flee to avoid the King's vengeance. He suffers many hardships during his wanderings. But he returns victorious to his homeland and governs his kingdom until he dies at the age of eighty-four.

756. Aristotle. Organon. Analysis analyticorum sive librorum Aristotelis de demonstratione adhibitis scholiis G. Powel. 8^o. Oxoniae, J. Barnesius, 1594. O. (8^o.P.101.Art.)

Roman and italic. Marginal notes. q⁸, A-x⁸.
 Pagination. Latin with Greek.

In this treatise Griffith Powel interprets Aristotle's work on logic, the two books of the Analytica posteriora, which comprise part of the group of six treatises commonly known as the Organon.

779. Arnauld, Antoine. The arrainement of the whole societie of Iesuites in Fraunce. Tr. out of the French copie. 4^o. C. Yetsweirt, 1594. L.(1367.B.32).

Black letter with roman and italic. A-H⁴. Foliation.

A translation from the French of a court case between the University of Paris and the Society of Jesus, held at the Court of Parliament, Paris, on July 12 and 13, 1594. The prosecuting attorney tries to prove that the sect is seditious to France and therefore should be banished from the country. A resolution dated April 18, 1594 by the University of Paris that the sect should be banished from the realm, and a request to the Court of Parliament by the University to the same end conclude the publication.

796. Arthington, Henry. The exhortation of Solomon; a sermon. 4^o. C. Burby, 1594. O.(Antiq.e.E.1594(1)).

Roman with italic and black letter. Marginal notes. A-I⁴. Signatures only. Some Latin. Device 297 (not included in McKerrow) on title-page.

This anti-Catholic sermon attacking the familiar Romish beliefs and practices exhorts its readers to know and serve God through the study of the Scriptures and the practice of a good Christian life. A prayer completes the publication.

1054. B., O. Questions of profitable and pleasant concernings. 4^o. R. Field, 1594. HD. (Br 1760.43).

Roman with italic. A-L⁴. M². Foliation. A little Latin and Dutch. Colophon. Device 222 (not included in McKerrow) on title-page.

This work is a report of a dialogue between Huddleston, "an ancient retired Gentleman", and Dunstable, "a midling or new vpstart frankeling" on the morals and manners of the day. Animal stories, English anecdotes, and an anti-Catholic

sentiment characterize the speeches. An argument in which the author explains the many allusions and references used by the speakers for the edification of the readers since marginal notes were omitted to avoid giving the author's interpretation of the speakers' meaning prematurely, ends this moral tract.

1480. Barnfield, Richard. The affectionate shepheard. [Anon.]
4^o. J. Danter f. T. G[ubbin] a.E. N[ewman], 1594.
F. (STC 1480).

Roman with italic. A-G⁴. Signatures only. Some Latin.
Device 262(B) (not included in McKerrow) on title-page.
Tailpiece 295(B) (not included in McKerrow) on signature G₁.

This publication contains four poems, the amorous six-lined verses of "The complaint of Daphnis for the love of Ganymede"; "The Shepherds Content"; and "The Complaint of Chastitie" in nine seven-lined verses, and "Hellens Rape" written in hexameters.

1487. Barnfield, Richard. Greenes funeralls. [By R.B.,
i.e. R. Barnfield?] 4^o. J. Danter, 1594. Ent. 1 fb.
O. (Tannef.217.(2)).

Italic and roman. A-C⁴. Signatures only. Device 281 (not included in McKerrow) and headpiece 295(a) (not included in McKerrow) on title-page.

This pamphlet is a collection of poems written in memory of Robert Greene including a prayer to the Trinity by R.S. and used by Greene at the instant of his death. Another poem borrowed by the same R.S. in which Greene speaks closes the collection.

1520. Barrow, Henry. The examinations of H. Barrow, J. Greenwood and J. Penrie, penned by the prisoners themselues before their deaths. Another edition, the second of two dating from 1593-1594? 4^o. f. W. Marshall, [1594?]
L. (C.27.C.29).

Black letter with roman. A-D⁴. Signatures only. A little Latin. Errata list.

Three religious prisoners, alleged Brownists, charged with publishing and dispensing seditious books write a detailed account of their trials and unjust treatment at the hands of the English legal and ecclesiastical authorities.

1542. Barwick, Humphrey. A breefe discourse, concerning the force of all manuell weapons of fire. 4^o. R. Oliffe, [1594?] HN. (59346).

Black letter with roman and italic. Marginal notes. A-K⁴, L². Foliation. Some Latin, Norman French, and Italian. Diagrams. Errata list. Device 290 (not included in McKerrow) on title-page.

Humphrey Barwick who does "not write or speake by reading or hearesay but by experience only" challenges the opinions of Sir John Smith who praises the long bow and condemns weapons of fire and Sir Roger Williams who condemns the long bow and praises weapons of fire.

1653. Beacon, Richard. Solon his follie, or a politique discourse, touching the reformation of common-weales. 4^o. Oxford, J. Barnes, 1594. HN. (60261).

Roman with italic. Marginal notes. P⁴, PP², A-0⁴, P². Pagination. Some Latin and Greek.

This allegorical, political pamphlet on Ireland is written in the form of a conversation among three people. They discuss the policy that Athens (England) should pursue towards Salamina (Ireland).

As part of his political wisdom, Beacon suggests that there are three ways to achieve a reformation of a commonweal (1) mutation of ancient laws and customs (2) change of manners in the people (3) a better form of government than before.

1765. Becon, Thomas. The sycke mans salue. Made 1561. [Another edition, the ninth of at least seventeen dating from 1561 - 1632.] 8^o. P. Short f. assigns of R. Day, 1594. F. (STC 1765).

Black letter with roman and italic. Marginal notes. A-U⁸, Aa-Cc⁸, Dd². Pagination. Some Latin.

Woodcut of T. Becon on verso of title-page. McKerrow device 255 cor. McKerrow and Ferguson border 205 on title-page. McKerrow device 211 used as colophon on signature Dd². Colophon.

This moral treatise is written in the form of a five-way dialogue that takes place at the death bed of a sick man. Practical advice regarding the virtuous disposal of one's temporal goods is included along with the spiritual guidance. An alphabetical table of contents begins the work.

2160. Bible-English. The bible, etc. [Geneva.]
 [Another edition. Gen.: Tomson.] 4^o.
 Deputies of C. Barker, 1594 (1593). L14.
 (HC. 167. (201B94a).
 EC4).

Roman with italic. q⁴, A-Z⁸, &⁶, Aa - Zz⁸, &&⁸, **⁴,
 Aaa-Ooo⁸, Ppp⁴ q⁸, qq⁴. Marginal notes.
 Foliation. Illustrations. Woodcut. Map. Colophon.
 Ornament 248 (not included in McKerrow) on signature Aaa₁.

The names and order of all the books of the Old and New Testaments with the number of their chapters plus Theodore Beza's summaries of the Evangelists and the Acts of the apostles are included in this volume. The New Testament title-page has 1593, but the colophon shows 1594.

2161. Bible-English. The bible. With a concordance.
 Geneva. [Genesis 1.3. 'sayde'.] 4^o. Deputies of C. Barker,
 1594. [N.T. '1495']. L14. (HC 168. 201B94G).
 EC4).

Black letter with roman and italic. Marginal notes.
 T², A-Z⁸, Aa-Zz⁸, Aaa-Hhh⁸, Iii², *⁴, Kkk-Yyy⁸, Zzz¹⁰,
 A-K⁸, L². Foliation. McKerrow and Ferguson border 159
 or device 220 (not included in McKerrow) on title-page.
 Colophon.

Advice to the Christian reader on how best to profit from the reading of the Scriptures, summaries of the books of both the Old and New Testaments, certain questions and answers regarding the doctrine of Predestination, the use of God's word and the Sacraments plus the names of the books of the Bible and two concordances by Robert F. Herrey are included in this Bible.

The New Testament page shows the date 1495 in its imprint. The word "sayde" appears in Genesis 1.3. This bible is commonly known as the "Breeches" Bible.

2162. Bible-English. The bible. With a concordance.
 Geneva. [Genesis 1.3. 'sayd'. Another edition.] 4^o.
 Deputies of C. Barker, 1594. [N.T. '1495']. L14.
 (HC 169. 201B94C).
 EC3).

Black letter with roman and italic. Marginal notes. A-Z⁸,
 Aa-Zz⁸, Aaa-Yyy⁸, Zzz¹¹. A.-F.⁸, G³. Foliation.
 A little Latin. Device 220 (not included in McKerrow) or
 McKerrow and Ferguson border 159 on title-page. Device 208
 (not included in McKerrow) on signature A₁. Colophon.

This volume is imperfect wanting preliminary leaves folios 76 and 77 in the text. The New Testament title-page shows 1495. The Psalms title-page has 1597 in the imprint. Herrey's Concordances are not included in this volume. Genesis 1.3 has "sayd".

2163. Bible--English--The bible. With a concordance. Geneva. Gen. 1.3.'saide'. Another edition. 4^o. Deputies of C. Barker, 1594. L¹⁴. (HC 170(1) 201B94d / EC5).

Black letter with roman and italic. Marginal notes. T², A-Z⁸, Aa-Zz⁸, Aaa-Hhh⁸, Iii², *4, Kkk-Yyy⁸, Zzz¹⁰, A-K⁸, L². Foliation. McKerrow and Ferguson border 159 or device 220 (not included in McKerrow) on title-page. Colophon.

This volume is similar to STC 2161. The date 1594, however, appears on the New Testament title page. "Saide" appears in Genesis 1.3.

2164. Bible--English--The bible. With a concordance. Geneva. Another edition. 8^o. Dep. of C. Barker, 1594. L¹⁴. (H.C. 171 201B94e / EC 1).

Roman with italic. Very few marginal notes. A-Z⁸, Aa-Zz⁸, Aaa-Sss⁸, A-F⁸. Foliation.

This volume is imperfect wanting the title-page and other leaves at the front. (A₇ and A₈). It includes "a perfit Svpptation of the yeeres and times from Adam vnto Christ", and "the order of the Yeeres from Pauls Conversion shewing the time of his Peregrination and his Epistles written to the churches". The Psalm title-page of this edition is dated 1593.

2401. Bible--English--Psalms--Prose Versions. The psalter. With the morn.a.even praier. fol. Deputies of C. Barker, 1594. O. (C.P. 1594. d.1.)

Black letter with roman and italic. Very few marginal notes. A-K⁸. Signatures only. Some Latin. McKerrow and Ferguson border 167 on title-page. Colophon.

This very large psalter contains the 150 psalms of David after the translation of the Great Bible.

2486. Bible--English--Psalms--Metrical Versions. The whole booke of psalmes. Collected into English meeter, by Thomas Sternhold, I. Hopkins and others. [Another edition. 'Set forth and allowed to be sung.'] 4^o. J. Windet f. assigns of R. Daye, 1594. NY. (*KC 1594 Bible).

Black letter with roman and italic. A-G⁸. Pagination. Some Latin. Device 208 (not included in McKerrow) on title-page. Colophon.

This book of psalms is prefixed with instructions and two examples to illustrate the use of the sol-fah system as a means to learn the tunes of the psalms. The psalms included words and music or melody instructions. A variety of prayers for private worship are also included.

2487. Bible--English--Psalms--Metrical Versions. The whole booke of psalmes collected into English meter by Thomas Sternhold, I. Hopkins and others. [Another edition. 'Set foorth and allowed to bee song.'] 4^o. J. Windet f. R. Daye, 1594. NY. (*KC 1595 Bible).

Roman with italic. A-G⁸, H⁴. Pagination. Some Latin. Device 282 (not included in McKerrow) on title-page.

This is another book of psalms with melodies and words.

2487+. Bible--English--Psalms--Metrical Versions. The whole booke of psalmes collected into English metre by T. Sternhold, W. Whittingham, I. Hopkins, and others. 8^o. J. Windet f. R. Daye, 1594. HN.(69284).

Black letter with roman and italic. A⁴, B-U⁸, Aa-Ee⁸, Fr². Pagination. Some Latin. Border 113 (not included in McKerrow and Ferguson) on title page.

"A treatise made by Athanasius the great, concerning the vse and vertue of the Psalmes", introduces this collection which does not follow a regular pattern. Some of the psalms have their melodies printed. Others have only melody instructions. Some have brief summaries and/or their moral significance introducing them. The arranger's initials appear alongside most of the psalms and prayers; T.S.; I.H.; W.W.; W.K.; T.N.; N.M.; T.B.; E.G.; R.W. A variety of prayers (words only) conclude this edition.

2488. Bible--English--Psalms--Metrical Versions. [Anr.ed. of no. 2482.] The whole booke of psalmes. With their wonted tunes. 8°. T. Est, the assigne of W. Byrd, 1594. HN (13079).

Roman with italic. A², B-S⁸, T⁴. Pagination. A little Latin. Device 209 (not included in McKerrow) on signature T₄^b. Colophon.

The words and music in four parts for all the psalms and other short tunes usually sung in London and most places of the realm are included in this Psalter which was compiled by ten different musicians whose names appear with each set of tunes. A Prayer for the Queen, set to music in four parts and an assortment of prayers plus an alphabetical Table of Contents complete the book.

2770. Bible--English--'The Books of Solomon'--The Song of Songs tr. into Englishe meeter. [By D. Fenner.] Another edition, the second of two 1587-1594. 8°. Middelburgh, R. Schilders, 1594. HD. (Bi 68.37.594*).

Roman with italic. Marginal notes. A-F⁸. Signatures only.

Dudley Fenner begins with a defence of the canonical authority of the Song of Solomon. Then the eight chapters are written in verse to be sung to the tunes of Psalms 45, 25, 25, 45, 141, 46, 122 and 146 respectively. Each chapter is followed by its detailed interpretation. The argument for the whole Song is also included.

2989. Bible--Revelation. The Reuelation of S. John w. a commentarie by F. Junius. 4°. R. Field f.R. Dexter, 1594. L. (3005.r.4(2)).

Roman with italic. Marginal notes. A-C⁴. Pagination. A little Latin, Italian, and Greek. Device 257 (not included in McKerrow) serves as part of colophon. Colophon.

A marginal commentary appears alongside the twenty-two chapters of the Revelation of Saint John. This publication bears no title-page.

3146. Blundeville, Thomas - M. Blundeuille his Exercises, containing sixe treatises. 4°. J. Windet, 1594. Ent. 26 jy. 1593. HN. (12107).

Black letter and roman with italic. Marginal notes. A-Z⁸, Aa-Yy⁸. Foliation. Some Latin, Greek, and Italian. Device 282 (not included in McKerrow) on title-page. Device 243(a) (not included in McKerrow) on signature Nn₇. Errata list. Illustrations. Tables. Diagrams.

This monumental work contains treatises on cosmography, geography, mathematics, astronomy, and navigation. Special attention is paid to the Mercator Globes, the Plancius Map, and John Blagrave's Astrolabe. A question and answer format is followed most of the time. Numerous diagrams, mathematical tables, and pictures of navigational instruments aid the reader in his study of the universe.

3298. Book. A book of cookerie: otherwise called the good huswives handmaid for the kitchen. 8^o. R. Jones, 1594. O.(Douce C.52).

Black letter with roman. A-H⁸. Foliation. Device 283 (not included in McKerrow) on signature H₃⁸.

This cook book describes various methods for the cooking of meat, fish, fowl, and game; the making of bread, jellies, pancakes, beer, and tarts. A purgation recipe is also included. Suggestions for the serving of meat, and for the best seasons to buy meat are also given. An index concludes this handbook.

3540+. Branch, Lady Helen. A Commemoration of the life and death of Lady Helen Branch. [1594?] 4^o. (n.p.) HN.(81089).

Black letter with roman and italic. Marginal notes. A⁴. Signatures only. A little Latin.

This long commendatory poem in iambic heptameter rhyming couplets records the life and death of Lady Helen Branch. The initials I.P. (probably the author's) appear on the title-page.

3540++. Branch, Lady Helen. An Epitaph of the vertuous life and death of Ladie Helen Branch. 4^o. Thomas Creede, 1594. HN.(81090).

Roman with italic. A³. Signatures only. Device 299(not included in McKerrow) on title-page. Some Latin.

This pamphlet contains a tribute in fifty-six iambic heptameter lines to the late Lady Helen Branch. The initials S.P. (probably the author's) appear at the end of the poem.

3885. Broughton, Hugh. A seder olam, that is, order of the worlde; or yeeres from the fall to the restoring. 4^o. [London?] 1594. L.(873.1.21).

Roman with black letter and italic. Marginal notes. C⁴, *2, A-D⁴. Pagination. Some Greek.

Broughton tries to prove that some Jewish chronology (e.g. concerning Abraham's age, the Promise, the captivity of Babylon, the building of the Temple) is erroneous by referring to the chronicles of time as outlined in the Scriptures.

4169. Burton, William, Minister. Conclusions of peace, betweene God and man. 8°. F. J. Hardie, 1594. Assigned from Cooke a. Hardie to T. Man, 15 ja. 1599. F.(STC 4169).

Roman with italic. Marginal notes. A-J⁸K⁴. Signatures only. Some Latin.

Readers are exhorted to obey the ten commandments for everlasting life in this work of "comfortable meditations". Scattered throughout are criticisms of Anabaptists, Papists, and Atheists.

4174. Burton, William, Minister. An exposition of the Lords Prayer. 8°. Widdow Orwin f.T. Man, 1594. Ent. 29 oc. F.(STC 4174).

Roman with black letter and italic. Marginal notes. A-O⁸, P⁴. Pagination. Some Latin.

Burton uses the question and answer format to discuss praying in general and several specific prayers such as the Lord's Prayer, the Creed, and the Hail Mary. The answers conform to the Protestant point of view.

4387. Calvin, Jean. The catechisme or manner to teache children the christian religion, etc. Another edition, the eighth of twelve 1556-1628. 8°. Widdow Orwin, 1594. Ent. to T. Orwin 7 my. 1593. L. (C37.a.18)

Black letter with roman and italic. Marginal notes. A-K⁸. Signatures only. Some Greek. Border 33 (unlisted in McKerrow and Ferguson) on title-page.

The catechism is organized in a question and answer format, between a minister and a child, on the Articles of Faith, - the Apostles' Creed; the Ten Commandments; Prayer, and the Sacraments. A wide assortment of prayers including "the forme of the Confession of faith, wherevnto all subscribe, as are receued to be Schollers in the Vniuersitie of Geneva: and it is verie profitable for all Townes, Parishes, and Congregations, to discerne the true Christians from the Anabaptists, Libertines, Arians, Papists, and other Heretikes," ends the catechism.

4506. Camden, William. Brittania siue florentissimorum regnorum, Angliae, Scotiae, Hiberniae chorographica descriptio. 2 pts. Nunc quarto recognita & magna accessione adaucta. 4^o. imp. G. Bishop. 1594. HN. (97071).

Roman with italic and black letter. Marginal notes. A-Z⁸, A-Zz⁸, Aaa⁸, Bbb⁴. Pagination. Some Greek, Anglo-Saxon, English. Illustrations. McKerrow device 293 on signature Ss⁷.

This well known work by the antiquarian chronicler William Camden, is published in Latin and gives historical, geographical, archeological, and genealogical descriptions county by county in England, Scotland, and Ireland. Many commendatory verses introduce this carefully researched work.

4990. Chapman, George. Ἐκία νυκτός. The shadow of night: containing two poeticall hymnes. 4^o. R. F[ield] f. W. Ponsonby, 1594. Ent. 31 de. 1593. HN. (49637).

Italic with roman. Marginal notes. A-E⁴. Signatures only. Some Latin, Greek, and Hebrew. Device 192 (not included in McKerrow) on title-page.

This work consists of two long poems "Hymnus in Noctem" and "Hymnus in Cynthiam". Prose Glossaries of explanations follow each hymn.

5242. Churchyard, Thomas. The mirror and manners of men. 4^o. A. Hatfield f. W. Holme, 1594. C⁶(1434(2)).

Roman with italic. A-B⁴. Signatures only.

This pamphlet contains two didactic poems "The mirror of Man" and "The manners of Men" written in iambic pentameter rhyming couplets.

5366. Clarke, Thomas. The recantation of T. Clarke. 8^o. Deputies of C. Barker, 1594. L. (3936.aaa.21).

Black Letter with italic and roman. Marginal notes. A-C⁸. Signatures only. Some Latin and French. Device 185~~6~~ (not included in McKerrow) on title-page. Colophon.

In this publication, Thomas Clarke, a former seminary priest at the English College in Rheims, gives the reasons that prompted him to publicly recant on Easter Sunday, April 15, 1593, and again after a sermon preached by Mr. Buckeridge at Paul's Cross on July 1, 1593.

The Middle East is the scene of this tragedy as Persians war with Assyrians and a brave wife commits suicide to save her honour. The play is written in 5 acts in blank verse with some rhyme and prose. An address "To the Audience" in the middle of Act II seems out of place. In this same address mention is made of the Xenophon source of the play and of a chorus which does not appear.

6227. Daneau, Lambert. A fruitfull commentarie upon the twelue small prophets. Tr. J. Stockwood. 4^o. Cambridge, J. Legatt, printer to the Univ., 1594. HN.(30636).

Roman with italic. Marginal notes. q⁸, A-I⁸, Aa-Zz⁸, Aaa-Zzz⁸, Aaaa-Nnnn⁸, Cooo⁴. Pagination. Some Latin. Tailpiece device 259 (not included in McKerrow) on signature q⁸.

This work is a translation from the Latin of Lambert Daneau's commentary upon each of the books of the twelve small prophets-- Amos, Hosea, Micah, Zephaniah, Nahum, Habakkuk, Haggai, Zechariah, Malachi, Obadiah, Joel, and Jonah. The work begins with a general discussion on prophecy, and includes very brief notes on the life and death of each of the prophets.

6254. Daniel, Samuel. Delia and Rosamond augmented. Cleopatra. 3 pts. 12^o. J. Roberts a. E. Alldé f. S. Waterson, 1594. 'Cleopatra' ent. 19 oc. 1593. HN. (58731).

Roman with italic. A², B-N⁸. Signature only. Some Latin. McKerrow and Ferguson border device 211 (y) on title-page and repeated on signatures E₅ and H₄. Colophon. Errata list.

This book includes Daniel's fifty-five sonnets to Delia plus a four-versed "Ode" and "The Complaint of Rosamond", a tragic rime-royal monologue by Rosamond Clifford mistress of Henry II. "The Tragedy of Cleopatra" completes the publication. It is a five-act play in rhyming verse, mainly quatrains with long verse choruses. A prose argument accompanies the play.

6443. Death. The death of usury. 4^o. Cambridge. J. Legatt, 1594. HD. Kress Room.

Roman and italic. A-F⁴. Pagination. Some Latin and Greek.

This anonymous treatise on usury attempts to prove how sinful man everywhere, and at any period in history, has considered usury, by reviewing the reactions to usury by divines such as Basil and Bernard; civilians such as Byel and Melancthon, canonists such as Luther and Calvin, scholars such as Plutarch and Erasmus, and old and new writers alike such as Aristotle and Bishop Jewel. Laws made against Usury

5403. Clenardus, Nicolaus. Institutiones linguae Graecae cum scholis P. Antesignani. 8^o. R. Robinsonus, 1594. HN. (39431).

Italic with Roman and Greek. Marginal notes. A-Z⁸, Aa-Nn⁸. Pagination. Latin and Greek. Device 202 (y) (not included in McKerrow) on title-page.

A comprehensive Greek grammar explained in Latin.

5411. Clerke, William. The triall of bastardie. 4^o. A. Islip, 1594. Ent. 11 fb. HN. (17287).

Roman with italic. Marginal notes. . .⁴, A-0⁴. Pagination. Much Latin. Device 226 (not included in McKerrow) on title-page and repeated on signature M₂. Errata list.

The author examines the issue of Bastardy thoroughly discussing the civil and ecclesiastical laws of matrimony and legitimate issue, together with the statutes on marriage from the twenty-fifth year of Henry VIII. Consanguinity charts are included and a table of the Levitical, English, and Positive Canon Catalogues concludes this legal tract.

5638. Constable, Henry. Diana, or, the excellent conceitful Sonnets of H. C[onstable], Augmented with quatorzains. 16^o. J. Roberts f. R. Smith, 1584 [or rather 1594]. HN. (28501).

Roman with italic. A², B-F⁸. Signatures only. Some Latin. Device 331 (not included in McKerrow) on title page.

This publication contains seven decades of ten sonnets each, plus an eighth decade of six sonnets.

6050. Crompton, Richard. L'authoritie et jurisdiction des courts. 4^o. In aed. C. Yetsweirti, Armig., 1594. HN. (53885).

Black letter and roman with italic. Marginal notes. A-Z⁸, Aa-Gg⁸, Hh⁴. Foliation. Some Latin and English. Colophon.

Written in Norman-French, this law book describes the courts of the English legal system including the courts of Parliament, of the King's Bench, Exchequer, Star chamber, Chancery, Wards and Liveries, Lancaster, Admiralty, Irish Justices, Pie Poudres, Coroners.

6160. Cyrus, King of Persia. The warres of Cyrus against Antiochus. [A tragedy.] 4^o. E. A[lldē] f. W. Blackwal, 1594. HN. (60884).

Roman with italic. A-G⁴. Signatures only. Some Latin. Device 343 (not included in McKerrow) on title-page.

from ancient times to the present in various parts of the world, plus the authority of the Scriptures are also used as further evidence to prove that Usury is a criminal act. Usury is literally convicted to death.

6817. Dickenson, John. Arisbas, Euphues amidst his slumbers; or Cupids journey to Hell. 4^o. T. Creede f. T. Woodcocke, 1594. Ent. to T. Creed, 14 no. 1593. HN (69283).

Black letter and roman. A-H⁴, I². Signatures only. Some Latin. Device 299 (not included in McKerrow) on title-page.

Arisbas, prince of Cyprus finds himself on Arcadia stranded from his ship and his girl friend, Timoclea, by a storm at sea. But while attending a festival with his shepherd host Damon, Arisbas recognizes Timoclea, disguised as a boy. They are reunited and return to Cyprus where they are married. A great variety of occasional verse--sonnet, ode, elegy, and madrigal is woven into the fabric of this prose narrative.

7086. Dove, John. A sermon preached at Pauls Crosse the 3. of Nouember 1594. 16^o. P. Short f. W. Jaggard, [1594.] L. (4474.a.10).

Roman with italic. Marginal notes. A-D⁸, E⁴. Signatures only. A little Greek and Latin.

Basing his argument on the Revelation of St. John, John Dove tries to show that the Antichrist is Rome. He attacks those who buy patronages of church livings to give them "to base, ignorant beggarly men".

7203. Drayton, Michael. Ideas mirrour. Amours in quaterzains, 4^o. J. Roberts f. N. Linge, 1594. Ent. 30 my. HN.(51353).

Roman with italic. A², B-G⁴, H². Signatures only. Some Latin, Italian, and French. Device 112(B) (not included in McKerrow) on title-page. Errata list.

This sonnet sequence contains fifty-one sonnets or "Amours". Idea, the heroine is Anne, daughter of Drayton's early benefactor, Sir Henry Goodere. The sequence conforms to the Petrarchan sonnet tradition and the contemporary sonneteering fashion.

7205. Drayton, Michael. Matilda, the faire and chaste daughter of the Lord R. Fitzwater. 4^o. J. Roberts f. N. [Ling] a J. Busby, 1594. HN. (49005).

Roman with italic. A-H⁴. Signatures only. Some Latin.

Drayton has his "mirror of so rare chastitie" the unfortunate English heroine Matilda poisoned by King John because she rejected his immoral advances tell her sad story in rime royal verses.

7206. Drayton, Michael. Matilda, the faire and chaste daughter of the Lord R. Fitzwater. [Another edition, the second of two editions both 1594] 4^o. V. Simmes f.N. [Ling] a.J. Busby, 1594. L4. (Arc K 24.4/D79).

Roman with italic. A-H⁴. Signatures only. Some Latin.

This is another edition of Matilda's story.

7214. Drayton, Michael. Peirs Gaueston. 4^o. J. [Roberts] f. N. [Ling] a. J. Busby, [1594?] Ent. to N. Ling a. J. Busbie, 3de. 1593. HN. (31396).

Roman with italic. A², B-K⁴, L¹. Signatures only. Some Latin. Device 112(B) (not included in McKerrow) on title-page.

The ghost of Peirs Gaveston, Earl of Cornwall, a favorite of Edward II, tells the story of his tragic life in nearly three hundred six-line stanzas.

7580. Elizabeth, Queen. Discours veritable de diuerses conspirations contre la vie de la Roine. 4^o. C. Yetsweirt, Esq., 1594 (no.). HN. (28521).

Roman with italic. Marginal notes. A-D⁴. Pagination.

This report, in Norman-French, records two conspiracies to kill Queen Elizabeth--the Lopez plot and the Captain Edmund Yorke plot. Both plots involved Spain. Letters and confessions of the accused are included.

7603. Elizabeth, Queen. A true report of sundry horrible conspiracies to have taken away the life of the Queenes Maiestie. 4^o. C. Yetsweirt, Esq., 1594. HN. (14105).

Roman with italic. A-D⁴. Pagination. Some Latin.

This edition is the English counterpart of the preceding item.

7927. England-Proclamations-II. Chronological Series.
By the Queene. Against eating flesh in Lent. 17 Feb. 1561.
 A reissue, of the second of two editions, both from 1561.]
 s.sh.fol. Deputies of C. Barker, 1594. L²⁰.

Black Letter with roman and italic. Single sheet folio.
 Colophon.

This order forbids the killing and eating of meat during the season of Lent. Only six butchers bonded for £200 each are licensed to kill animals for the city of London, and to sell it only to those with a special warrant from the Lord Mayor. Innholders, victualers, alehousekeepers, and taverners are also forbidden to sell meat except to those with a special warrant.

7999. England-Proclamations-II. Chronological Series.
By the Queene. Against ill-treatment of 'Informers'. 10
Nov. 1566.] Another edition, the second of two 1566-1594.]
 s.sh.fol. Deputies of C. Barker, 1594. L²⁰.

Black letter with roman and italic. Single sheet. A little Latin. Colophon.

This very short proclamation first given at Westminster November 10, 1566 warns that persons abusing informers upon penal laws and statutes and causing trouble in and around the courts and places of justice in Westminster Hall or in any other place within the Realm will be imprisoned for three months without bail, and then will be brought before the Star Chamber.

8089. England-Proclamations-II. Chronological Series.
By the Queene. Against vagabonds. 14 Dec. 1576.] Another
edition, the second of three 1576-1596.] s.sh.fol.
 Deputies of C. Barker, 1594.] L²⁰.

Black letter with roman and italic. Two folio sheets.
 Colophon.

This order forbids vagrancy and begging on the highways and trouble-making by dangerous persons about London and Her Majesty's Court. Irish vagrants caught as plotters against the Queen are to be treated as traitors. Unauthorized Irish nationals living in England are to be deported. A twenty-four hour curfew is placed on unsuccessful petitioners to the Queen.

8236. England-Proclamations-II. Chronological Series.
By the Queene. For suppressing of idle vagabonds. 21
Feb. 1594.] fol. Deputies of C. Barker, 1594.] O(Arch.
 Bodl.G.C.6 #342-343).

Black letter with roman and italic. Two folio sheets. Colophon.

This proclamation contains the same warnings as the preceding item.

8237. England-Proclamations-II. Chronological Series. The severall rates for the cite of Canterburie. [After 2 May, 1594.] fol. Deputies of C. Barker, 1594 (30 au.) Cant. Petitions and Proclamations I, f. 3, 3a, 3b.)

Black letter with roman and italic. Two folio sheets. Colophon.

Passed by the city council of Canterbury on May 2, 1594, this proclamation dated Aug. 30, 1594 sets the mandatory daily wages of labourers, artificers, handicrafts men, and husbandmen for the city of Canterbury.

8238. England-Proclamations-II. Chronological Series. By the Queene. Against all persons that enter into prizes, etc. [1 Aug. 1594.] s.sh. fol. Deputies of C. Barker, [1594.] O. (Arch. Bodl. G.C.6. #344).

Black letter with roman and italic. Single sheet. Colophon.

This proclamation forbids any person, unless authorized, to board a man of war docked in port, and forbids any person either on board or on shore to secretly buy or receive merchandise or pillage from such a vessel, until Her Majesty's customs and duties are first paid, and the prize is judged lawful.

8240. England-Proclamations-II. Chronological Series. By the Queene. Against the carriage of Dags, etc. [2 Dec. 1594.] s. sh. fol. Deputies of C. Barker, 1594. O. (Arch. Bodl. G.C.6. #346).

Black letter with roman and italic. Single sheet. Colophon.

Unauthorized persons carrying pocket dags (pistols) or other unawful pieces are warned that they will be prosecuted under the articles of this act.

9319. England-Statutes-I. General Collections. A collection in English of the Statutes. [Another edition] fol. Deputies of C. Barker, 1594. ICU. (DA 257.58).

Black letter with roman and italic. Marginal notes. A-Z⁸, Aa-Zz⁸, Aaa-Zzz⁸, Aaaa-Bbbb⁸. Foliation. Some Latin and French.

This book contains a collection of English statutes from Oct. 19, 1216 to 1593. Organized under titles in alphabetical order, the laws deal with a variety of subjects from bankruptcy and bastardy through to monasteries, sewers, weights and measures and yarn. Special marginal marks are inserted to alert the attention of the Justices of the Peace. Pertinent comments by the editor, William Rastell, are found throughout the work. A table in order of King's reigns, of the sessions of Parliament, and the statutes passed ends this comprehensive work.

10209. England, Church of. Visitation Articles - Local. Gloucester and Bristol. 4^o. J. Roberts, 1594. D². (Z4.1.10.(12)).

Black letter with roman and italic. A - C⁴. Signatures only. Some Latin. Device 291 (not included in McKerrow) on title-page.

There are thirty-one articles regarding the clergy; five regarding church property; one about ecclesiastical officers; four, schoolmasters, and twenty-four, the laity of the diocese of Gloucester and Bristol, which the diocesan church wardens and **sworn** men must inquire into.

10234. England, Church of. Visitation Articles - Local. Lincoln. 4^o. J. Roberts, 1594. D². (Z4.1.10(13))

Black letter with roman and italic. Marginal notes. A-B⁴. Signatures only. Some Latin. Device 291 (not included in McKerrow) on title-page.

Sixty-one regulations concerning the ministry and the laity in the diocese of Lincoln are listed in this book for the investigation of the local church-wardens and sworn men.

10314. England, Church of. Visitation Articles - Local. Peterborough. 4^o. [n.p. 1594]. L.(1368.C.46)

Black letter with roman and italic. A⁴. Signatures only.

The churchwardens and sworn men within the diocese of Peterborough are instructed to investigate and put in writing any violations of the forty-one ecclesiastical articles listed in this publication.

10715. Faust, Johann, Dr. The second report of Doctor John Faustus. 4^o. A. Jeffes f. C. Burby, 1594. Ent. 16 no. 1593. F. (STC 10715.)

Black letter with roman and italic. A-I⁴, K². Signatures only. Some Latin. Italian. Device 287 (not included in McKerrow) on title-page.

This report tries to dispel doubt regarding the actual existence of Doctor Faustus, mostly on the testimony of Christopher Wagner, Doctor Faustus' servant. The Wagner story, as this report is called, is essentially a paraphrase of the Faust legend. And the author keeps to the outline of his hero's character which is given in the Faust book.

11214+. Fowler, William. Epitaphe upon the death of Sir John Seton of Barns Knight. [Anon.] s.sh. 4^o. [Edinburgh.] R. Waldegrave, 1594. E². (Del.101(3)).

Roman with italic. Single sheet. Some Latin.

This obituary sonnet written in Scottish honours Sir John Seton, Lord Barns, an eminent Scottish judge and privy councillor who died May 25, 1594. The initials M.W.F. appear at the end of the poem, giving clues to the identity of the poet.

11214++. Fowler, William. A funeral sonet, written vpon the death of Elizabeth Dowglas, spouse to M. Samuell Cobourne. [Anon.] s.sh. 4^o. Edinburgh. R. Waldegrave, 1594. E². (Del.10/(4)).

Roman with italic. Single sheet. Some Latin.

This Scottish funeral sonnet laments the death of a "vertuous Gentlewoman", Elizabeth Dowglas who according to the poet "sitts in Heauen, and smyles to see my teares". The initials M.W.F. appear at the end of the poem, giving a clue to the identity of the poet.

11622. Garnier, Robert. Cornelia. [A tragedy.] Tr. T. Kyd. [Anon.] 4^o. J. Roberts f. N. [Ling] a. J. Busbie, 1594. Ent. 26 ja. HN.(59877)

Roman with italic. a⁴. A-L⁴. Signatures only. Some Latin.

Civil war, murder, and suicide cause the young Roman lady Cornelia, daughter of Metellus Scipio, to suffer and mourn in Stoic resignation. A prose argument appears at the beginning of the publication. The play in blank verse, has five acts with a chorus at the end of each act except the last.

11819. Gibbon, Charles. The praise of a good name. 4^o.
J. Windet f. T. Gosson, 1594. Ent. 23 ap. L.(8404.aaa.10.).

Black letter with roman and italic. A-G⁴. Pagination.
Some Latin.

Gibbon has organized his treatise in sections under headings such as: "A Good name is better than riches", "A Good name is better than precious ointments", "A Good name is better than long life", etc. He supports these arguments by countless examples from the Old and New Testaments and by the authority of the Greek and Roman ancients and of the Church Fathers. This treatise concludes with twenty-five aphorisms "very profitable for this Age".

11870. Gifford, George. A treatise of true fortitude. 8^o.
J. Roberts f. J. Hardie, 1594. Ent. 26 se. F. (STC II870).

Roman with italic. A-C⁸, D⁶. Signatures only. Some Latin and Greek. Colophon.

In this treatise of thirty numbered paragraphs, Gifford tries to prove that fortitude is the noblest of all virtues by buttressing his argument with examples from scriptures and the ancient Greek and Roman histories.

12190. Grassi, Giacomo di. G. di Grassi his true arte of defence. 4^o. [W. Jaggard] f. J. Jaggard, 1594. Ent. to J. Jagger 22 mr. HD. (W.2M.6).

Roman with italic. 9⁴, 99², A-Q⁴, R₁, R₂, Aa-Ee⁴.
Signatures only. Illustrations.

A translation from the Italian, this treatise on the art of defence shows how all sorts of weapons, both offensive and defensive, i.e.--sword, rapier, dagger, buckler, pike, javelin may be safely handled. Included in this manual are instructions on the falsing of blows and thrusts, and on obtaining strength of body through private practice.

12208. Greaves, Paul. Grammatica Anglicana. [Init. P.G., also P.Gr.] 8^o. Cantabrigiae, ex off. J. Legatt, 1594.
L. (G.747g.).

Roman and italic. A-E⁸. Pagination. Latin and English.

This grammar compares Latin and English grammar as to etymology (in the sixteenth century sense rather than the modern) and to syntax. An alphabetical dictionary of English words with their Latin equivalents, a grammatical exercise, and a table of words used by Chaucer with their contemporary equivalents are also included.

12220. Greene, Robert. Arbasto, the anatomie of fortune.
 [Another edition, the fourth of six 1584-1626.] 4^o. H.
 Jackson, 1594. HN. (49052).

Black letter with roman and italic. A-G⁴. Signatures only.
 Some Latin.

This is a prose fiction account of the Fortune-crossed life story of an old Archflamin whom the unnamed narrator meets "powring forth streames of watrish teares" and holding a picture of Fortune in his left hand. As Arbasto, King of Denmark, he invaded France to avenge his brother's death. While in France, he falls in love with Doralicia, daughter of the French King, Pelorus, only to have it unrequited. Captured at Orleans, Arbasto is rescued by Doralicia's sister, Myrania, who is in love with Arbasto. Together they flee to Denmark where Myrania's unrequited love causes her to die of a broken heart. Doralicia then repents and offers Arbasto her love, but is scorned, and she, too, dies.

And Arbasto, dispossessed of crown and kingdom in a civil war is forced to flee. He takes refuge in his hermit's cell where considering with himself "the fickle inconstancie of vniust Fortune" he can now by scorning her find contentment.

12265. Greene, Robert. The historie of Orlando Furioso.
 [Anon.] 4^o. J. Danter f. C. Burbie, 1594. Ent. to J. Danter
 7 de. 1593; trfd. to C. Burbie 28 my. 1594. HN. (61164).

Roman with italic. A-H⁴. Signatures only. Some Latin and Italian. McKerrow device 297 included on title-page. Headpiece 295(a) included in McKerrow on title page and repeated on signature A₃.

Greene borrows the idea of Orlando from Ariosto, but treats his subject with a great deal of originality. Orlando, one of the twelve peers of Charlemagne, is madly in love with Angelica, daughter of Marsillus, the emperor of Africa. Through jealousy of a supposedly successful rival, he goes mad. With supernatural help, however, the two are reunited.

12267. Greene, Robert. The honorable historie of frier Bacon and frier Bongay. 4^o. f. E. White, 1594. Ent. 14 my.
 HN. (30167.).

Roman with italic. A-H⁴, I². Signatures only. Some Latin. Device 251 (not included in McKerrow) on title-page.

This romantic comedy in verse and prose is based on a prose pamphlet The famous history of Friar Bacon. Bacon is the distinguished thirteenth century English Franciscan scholar and Bungay is a Franciscan divinity lecturer at Oxford and Cambridge. The main plot concerns Bacon who with the help

of Bungay constructs a Brazen Head capable of speech. The magic head speaks while Bacon sleeps, then breaks into pieces. The sub-plot is the romance of Edward, Prince of Wales (later Edward I) and Lord Lacy, Earl of Lincoln, for Margaret, the Keeper of Fressingfield's daughter.

12310a. Greene, Robert. The first part of the Tragicall raigne of Selimus. [Anon. Attribution v. doubtful.] 4^o. T. Creede, 1594. HN.(61135.).

Roman with italic. A-K⁴ [A₁ and K₄] lacking. Signatures only. Some Latin.

This Turkish tragedy shows a son unnaturally raising war against his father, causing him to be poisoned and two brothers murdered. A bit of English vaudeville is introduced with the shepherd Bullithrubble.

12751. Har, W. Epicedium: a funerall song upon Lady Helen Branch. 4^o. T. Creede, 1594. L. (C.40e.67).

Roman with italic. A⁴. Signatures only. Some Latin. Device 299 (not included in McKerrow) on title-page.

These twelve, twelve-lined verses in English paying tribute to the memory of Lady Helen Branch end with three four-lined verses in Latin.

12895. Hartgyll, George. Calendaria, siue tabulae astronomicae vniuersales. fol. J. Windet, 1594. Ent. 30 au. O.(L.2.2.Art(2)).

Roman with italic. Marginal notes. A-H⁶, I⁴. Pagination. Latin.

This Latin publication is a collection of statistical and tabular astronomical data, using astrological symbols. An ecclesiastical, astronomical, and poetical calendar for each month of the year is also included.

12896. Hartgyll, George. Generall calendars, or most easie astronomically tables. fol. J. Windet, sold by A. Maunsell, 1594. Ent. 30 au. O. (Ashmole 1738.).

Roman with italic. Marginal notes. A-H⁶, I⁴. Pagination. Some Latin.

An English counterpart of STC 12895.

12938. Hauwenreuther, Johann Ludwig.

Ἐννόψις τῆς φυσικῆς τοῦ Ἀριστοτελοῦς, Compendium, etc.
8°. Cantabrigiae, ex off. J. Legatt, 1594. C. (P*.15.47.),

Roman with italic. A-Z⁸, Aa-Gg⁸. Pagination. Latin with Greek.

This book is a compendium of the group of tracts that comprise Aristotle's philosophical work on Natural Philosophy. It includes a prologemena in which the subject of Philosophy is discussed generally. The eight books of the "Physicae Ausultationis", the four books of the "De Coelo", the two of "De Generatione and Interitu", four of the "De Meteoris" and three of the "De Animo" are discussed in particular. A question and answer format is used.

13118. Henry IV., King of France. The French Kings edict vpon the reducing of Paris, Mar. 28, 1594. Tr. E. Aggas). 4°. J. Windet, 1594. Ent. 14 ap. O. (Tanner 824(3)).

Black letter with roman. A-D⁴. Pagination. French.

This news pamphlet contains the thirteen orders of the French king's edict plus the king's letters patent for the reestablishment of the Court of Parliament at Paris and a decree of the Court of Parliament of March 30th concerning a revocation of whatsoever hath bene committed in prejudice of the king's authority and the law of the land".

13138. Henry IV., King of France. The order of ceremonies observed in the coronation of Henry the IIII. Tr. E. Aggas.] 4°. J. Windet, sold by J. Flasket, 1594. Ent. to J. Windet. 23 ap. 1594. HN. (41928.).

Black letter with roman and italic. A-D⁴. Signatures only. Some Latin.

The pageantry and splendour of the coronation ceremonies of Henry IV of France at Chartres on February 27 and 28, 1594 are captured in the descriptions of the elaborate preparations, of the protocol observed, and of the rituals performed with such symbols of office as the ring, royal sceptre and imperial crown.

13150. Henry, the minstrel. [Acts and deeds of Wallace. Translated into Scots metre from the Latin of J. Blair by Henry the minstrel.] [Another edition, the third of nine 1508?-1640.] 4°. Edinburgh, H. Charteris, 1594. HN. (16975.).

Black letter with roman. Marginal notes. *4; **4, []2, A-Z⁸. Foliation. Much Latin. Colophon.

Blind Harry, the Scottish poet, tells the story of the celebrated Scottish general and patriot, William Wallace, in twelve thousand lines of heroic couplets. A prose passage appears towards the end of the poem.

13163. Henry, Prince of Wales. A true reportarie of the baptisme of Frederik Henry, Prince of Scotland. 4^o. Edinburgh, R. Walde-graue, [1594?] Ent. to widow Butter 24 oc. 1594. HN. (61423.).

Black letter with roman and italic. A-D⁴. Signatures only. Some Latin.

This detailed report records the baptismal and knighthood ceremonies of Frederick Henry, Prince of Scotland, born in Stirling Castle Feb. 19th, 1594. The ceremony was solemnized at the castle on August 30, 1594, and gay festivities lasted several days.

13253. Hester, John. The pearle of practise, or practisers pearle for phisicke a. chirurgerie. 4^o. R. Field, 1594. Ent. 11de. 1593. DSG. (ACC No. 385431).

Roman with italic. Marginal notes. *4, A-L⁴. Pagination. Some Latin and Italian. Device 192 (not included in McKerrow) on title-page. Errata list.

This medical treatise outlines cures and prescriptions for all sorts of sores, swellings, diseases, wounds and injuries. A section treating the medicinal properties of vegetables and animals (e.g. tobacco, rhubarb, frogs and bees) completes the book. Most of the medicines were prepared by Hester, a distiller, and collected after his death "by a welwisher of his". Notice is given that they can be obtained at the house of "Iames Fourestier, student in Phisicke, dwelling in London in the Black Friers, betweene the two tennise courts".

13488. Hill, Thomas. The gardeners labyrinth. [D. Mountain, pseud.] 2 pts. [Another edition, the fourth of five, 1577-1608.] 4^o. A. Islip, 1594. HN. (20670).

Black letter with roman and italic. A-Z⁸, Aa-Ll⁴. Pagination. Some Latin. Illustrations. Woodcuts.

This well-known manual on gardening is divided into two books. Book I handles gardening in general. Book II discusses the growing of special vegetables, herbs, fruit and flowers. The medicinal properties of such plants as spinage, parsley, lettuce, strawberry, and saffron are explained.

13595. Holland, Robert. The holie history of our Lord Jesus Christs natiuitie, life, resurrection a. ascension: gathered into English meeter. 8^o. [R. Field f.] G. Tobie, 1594. Ent. to R. Field 1 my. L. (C.39b.56.).

Roman with italic. Marginal notes. A-Y⁸. Pagination. Some Latin. Device 164 (not included in McKerrow) on title-page. Tailpiece device similar to 378 in McKerrow on signature A₆^D.

This long poem tells the history of Jesus Christ as it was told by the four evangelists. The poem is divided into six parts. Part I tells Christ's history up to the age of thirty years; Part II tells what happened when He was thirty; Part III, when He was thirty-one; Part IV thirty-two, Part V thirty-three, Part VI His resurrection and Ascension to Heaven. Parts I and VI are written to the tune of Psalm eighty-one; Parts II-V to the Lord's Prayer.

13712. Hooker, Richard. Of the lawes of ecclesiasticall politie. 2 pts. fol. J. Windet, [1594-] 1597. Ent. 29 ja. 1593. HN.(61609.).

Roman with italic. Marginal notes. A-R⁶, S⁴. Pagination. Some Latin and Greek. McKerrow device 208 on title-page. Errata list.

In calm, dignified ratiocinative formal prose, Hooker justifies the hierarchical system of the church of England against the Puritan view. He considers this system with regard to history, tradition, and convenience. Four books of this great philosophical and theological treatise appeared in 1594. A tolerant sentiment prevails throughout them.

13890. Huarte Navarro, Juan de Dios. Examen de ingenios, the examination of mens wits. Englished by R. Carew. 4^o. A. Islip f. R. Watkins, 1594. Ent. to J. Wolf 5 aw. 1590. O. (Wood 315.).

Roman with italic. Marginal notes. A-Y⁸. Pagination. Some Latin, Italian, and Spanish. Device 226 (not included in McKerrow) on title-page.

The author tries to show how to distinguish the natural differences of man's wit and how to apply each distinction for its apt profession.

13891. Huarte Navarro, Juan de Dios. Examen de ingenios, the examination of mens wits. Englished by R. Carew. [Another issue, with imprint: the second of six editions. 1594-1616.] A. Islip f. T. Man, 1594. HN.(56333.).

Roman with italic. Marginal notes. A-Y⁸. Pagination. Some Latin, Italian and Spanish. Device 226 (not included in McKerrow) on title-page.

Another issue of the preceding item.

13892. Huarte Navarro, Juan de Dios. Examen de ingenios, the examination of mens wits. Englished by R. Carew. [Another issue, with imprint:] A. Islip f. C. Hunt. F. (STC 13892).

Roman with italic. Marginal notes. A-Y⁸. Pagination. Some Latin, Italian, and Spanish. Device 226 (not included in McKerrow) on title-page.

Another issue of preceding items.

13906. Hues, Robertus. Tractatus de globis et eor. vsu. 8^o. in aed. T. Dawson, 1594. O. (Savile AA 25.).

Roman with italic and black letter. Marginal notes. P⁴, PP⁴, A-Y⁴. Pagination. Latin with Greek. Device 241 (not included in McKerrow) on title-page. Errata list. Tables, Charts.

Robert Hues gives a scientific description of the physical world with the explorations and discoveries of men like Magellan, Drake, Cavendish, Gilbert mentioned. A long table in alphabetical order of the latitude and longitude of scores of places ends the book.

13943. Hume, Alexander, Minister of Logie. Ane treatise of conscience. 8^o. Edinburgh, R. Walde-graue, 1594. L. (C.53U.8).

Roman with italic. Marginal notes. A-H⁸. Pagination.

This exposition on Conscience ends with a form of praise and prayer to be used by those who are "delivered from the vexation of the spirit and conscience".

13944. Hume, Alexander, Minister of Logie. A treatise of the felicitie, of the life to come. 8^o. Edinburgh, R. Walde-graue, 1594. L. (C.53.L.7.).

Roman with italic. Marginal notes. A-D⁸. Pagination.

The treatise deals with the immortality of the soul, redemption, and salvation. It describes Heaven in detail, and the company and pleasures to be enjoyed there forever.

14605. Jewel, John. Ep. An exposition upon the two Epistles to the Thessalonians. [Another edition, the third of three 1583-1594.] 8^o. f. R. Newberie, 1594. HN. (30066.).

Black₈ letter with roman and italic. Marginal notes. A-Y⁸, Aa-Cc⁸, Dd². Pagination. Some Latin and Greek.

John Jewel explains St. Paul's two epistles to the Thessalonians with an Anti-Catholic bias. An alphabetical table of contents introduces the work.

15027. Knack. A most pleasant comedie, intituled, a knacke to know a knaue. 4^o. R. Jones, 1594. Ent. 7 ja. HN. (62152.).

Black letter with roman. Signatures only. A-G⁴. Some Latin, Welsh. Colophon. Device 283 (not included in McKerrow) on title-page.

Honesty, the clown commentator in this pseudo-chronicle play serves his king in his hunt for the commonwealth's knaves and dispenses justice as courtier, coneycatcher, and priest are given harsh punishments, and the vices of the age such as false weights and measures, high rents, and illicit sale of corn are denounced.

15087. Kyd, Thomas. The Spanish tragedie. Newly corrected a. amended of such grosse faults as passed in the first impression. [Another edition, the second of twelve [1592?]-1633.] 4^o. A. Jeffes, sold by E. White, 1594. Göttingen. (8 Poet. Dram. IV 4095 Rara.).

Roman with italic. A-K⁴, L². Signatures only. Some Latin and Italian. Device 287 (not included in McKerrow) on title-page.

The Spanish army has won a victory over the Portugese. Don Andrea, once a courtier in the Spanish court has been slain by Don Balthazar, son of the Portugese Viceroy, and in turn Balthazar has been taken prisoner in single combat with Don Horatio, friend of Andrea, and son of Hieronimo, the Spanish marshal. The captive prince is treated liberally. Horatio reports Don Andrea's death to the beautiful Bel-imperia, daughter of the Duke of Castile. She asks Horatio as Andrea's successor to avenge Andrea's death. Horatio is slaughtered, however, by Balthazar who has fallen in love with Bel-imperia. Marshal Hieronimo laments his son's murder and vows not to bury his son's body until he discovers his murderers and avenges his death.

The political and military background is not historical, although it may have been suggested by the war between Spain and Portugal in 1580.

15109. L., R. Apologia aduersus E. Osberne calumnias. 8°. Oxoniae. J. Barnes, 1594. O. (Gough Oxon. 68(1)).

Roman with italic. Marginal notes. A-C⁸. Signatures only. Latin.

This Latin work is a defence of innocence and integrity of the author against the charges made by an Edward Osberne. A sermon made by the same author at Oxford based on chapter three, verses one to five from Paul's Epistles to the Philippians is also included in this publication.

15139. La Marche, Oliver de. The resolued gentleman. Tr. L. Lewkenor. 4°. R. Watkins, 1594. Ent. 2 de. F. (STC 15139).

Roman with italic. Marginal notes. A-V⁴. Foliation. Some French, Latin, and Italian. McKerrow device 182(a) or McKerrow and Ferguson border 100 on title-page.

This prose narrative is a mixture of historical fact and allegory. The author tries to prove that accident and debility, man's arch adversaries have caused the ruin and death of great men throughout history. He shows that these enemies caused the deaths of Prince Charles of Burgundy and Emperor Maximilian of Austria, both of whom he had served. The evils of courtly life and the blessings of memory are described. The translator has added brief explanations of the historical personages and events mentioned, for the special instruction of "Gentlewomen". A prophecy of the Destinies concerning Queen Elizabeth is included.

15150. Lambard, William. The duties of constables, borsholders, tithing-men, etc. [Another issue.] f. R. Newberie, 1594. MnU. (RBR Beale T384bT).

Black letter with roman and italic. Marginal notes. A-E⁸. Pagination. Some Latin.

This publication outlines the duties of constables, borsholders, and tithingmen as stated in the statutes. Also included are the duties of surveyors of highways, distributors of insecticides, overseers of the poor, and wardens of the houses of correction.

15151. Lambard, William. The duties of constables, borsholders, tithing-men, etc. [Another edition, the seventh of eighteen 1583-1631.] 8°. C. Yetsweirt, 1594. Assd. by R. Newberie to J. Newbury 30 se. L. (230.k.5.(2))

Black letter and roman with italic. Marginal notes. A-E⁸. Pagination. Some Latin.

This publication is another edition of the preceding item.

15168. Lambard, William. Eirenarcha: or the office of the justices of peace. [Another edition, the seventh of thirteen 1581-1619.] Enlarged agreeably to the reformed Commission, etc. 8°. R. Newbery, 1594. Assd. to J. Newbery 30 se. HN. (20949).

Black letter and italic and roman. Marginal notes. A-Z⁸, Aa-Vv⁸, Xx⁴. Pagination. Some Latin and Greek. McKerrow device 185 on title-page.

This publication organized in four books is a comprehensive examination of the office of the Justice of the Peace. Book one handles the history of the office. Book two treats matters concerning one Justice of the Peace out of the Sessions. The powers of more than one Justice of the Peace out of the Sessions are outlined in Book three. The Sessions of the Peace are discussed in Book four. The office of the custos Rotulorum and the duties of jurors and coroners are also handled.

15216. La Noue, Odet de. The profit of imprisonment. Tr. J. Sylvester. 4°. P. Short f. E. Blunt, 1594. Ent. 25 my. HN. (17073).

Roman with italic. A-D⁴, E². Signatures only. Device 278 (not included in McKerrow) on title-page.

Writing this poem while a prisoner in the Castle of Tournay, La Noue explains why he prefers imprisonment to liberty. Its spiritual benefits lead to the salvation of the soul. The translation is written in iambic hexameter rhyming couplets.

15235. La Primaudaye, Pierre de. The French academie, newly tr. by T. Bowes. Third edition of five 1586-1614. 8°. [E. Bollifant] imp. G. Bishop, 1594. HN. (12875).

Roman with italic. Marginal notes. A-Z⁸, Aa-Zz⁸, Aaa-Ddd⁸. Pagination. Some Latin, Greek, Italian, French.

Four speakers engage in a discourse on philosophical, educational, moral, political, social, legal, spiritual, and ethical subjects.

15238. La Primaudaye, Pierre de. The second part of the French academie. Tr. out of the second edition. 8°. G. Bishop R. Newbery a. R. Barker, 1594. Ent. to Bishop a. Newbery. 4 jn. 1589. HN. (62177).

Roman with italic. Marginal notes. a⁸, b⁸, A-Z⁸, Aa-M_m⁸. Pagination. Some French, Latin, Greek, and Hebrew.

The same four speakers of Part I of The French academie continue their discourse. This time they concentrate on the body and the immortal soul of man.

15488. Le Roy, Louis. Of the interchangeable course of things in the whole world. Tr. R. Ashley. fol. C. Yetsweirt, Esq., 1594. HN.(62195).

Roman with italic. A⁴, B-Y⁶, Z⁴. Foliation. Some Latin.

The author, a well known contemporary French writer reviews the great variety and changes in the cultures of past and present civilizations. He concludes that man should not be content with "Translations, Expositions, Corrections, and Abridgments" of the writings of the past, but that new learning in the arts and sciences should lead man to discover truth "being a thing most requisite that truth should remain amongst men".

15556. Lewes, R. A sermon preached at Paules Crosse concerning Isaac his testament. 8^o. Oxford, J. Barnes, 1594. O. (l. C. 57.)

Black letter with roman and italic. Marginal notes. A-C⁸. Signatures only. Some Latin and Italian. Device 336 (not included in McKerrow) on title-page.

The text in this sermon in Genesis 27:1-10 but Lewes includes anti-Catholic and anti-Anabaptist material as when he declares "blasphemous are the Papists" and "cursed are the Anabaptists".

15679. Lindsay, Sir David. The historie of ane nobil squyer, W. Meldrum. [In verse.] 4^o. Edinburgh, H. Charteris, 1594. HN.(62229).

Black letter with roman. A-C⁸, D⁴. Signatures only. Some Latin.

This humorous verse romance praises the exploits and virtuous deeds of the Scottish Laird of Bynniss in lively octosyllabic couplets.

15701. Lipsius, Justus. Sixe bookes of politickes or civil doctrine. Eng. by W. Jones. 4^o. R. Field f. W. Ponsonby, 1594. Ent. to J. Wolf 15 no. 1589 a. 13 ja. 1590; to E. Aggas 10 jy. 1590. F. (STC 15701).

Roman and italic. Marginal notes. A⁶, B-Z⁴. A_a-Dd⁴. Pagination. Some Latin and Greek. Device 192 (not included in McKerrow) on title-page. Tailpiece device on Signature Bb^b, similar to 378. Errata list.

This translation from the Latin deals with the establishment of principalities. The book expounds political and moral precepts for the instruction of princes, in six books. Books I - IV discuss Government and Virtue in general and the requirements of a prince in particular. Book V treats wars in general. Book VI treats civil war in particular.

15751. Littleton, Sir Thomas. Tenures-Norm.-Fr.-Les tenures, ouesq̄ certain cases addes p auters de puisne temps. [Another edition, the thirty-third of forty-one, 1481-1639.] Reviu et change. 12^o. in aed. C. Yetsvverti arm, 1594. L.(507.a.11-).

Black letter with roman and italic. A-Q¹², R⁶. Foliation. French and Latin.

Composed in Norman-French, the Tenures is a description of English property laws. The work is divided into three books on Estates, Homage, and Parceners respectively.

15775. Littleton, Sir Thomas. Tenures-English-Littletons tenures. [Another edition, the sixteenth of twenty-four 1525?-1627.] 8^o. C. Yetsweirt, Esq., 1594. HD. (D. Tr.33.17.).

Black letter with roman and italic. A-S⁸. Foliation. Some Latin and French. Colophon.

This treatise on old English land law is the English counterpart of the preceding item.

16318. Liturgies-Book of Common Prayer After the Use of the Church of England. [Another edition.] fol. Deputies of C. Barker, 1594. F. (STC. 16318.).

Black letter with roman and italic. Marginal notes. a-b⁸, A-Q⁸. Signatures only. Some Latin. Border device 168 (not included in McKerrow and Ferguson) on title page.

This Book of Common Prayer contains the authorized forms of worship for the Church of England. Included are forms of public worship as expressed in psalms, prayers, and sacraments. Miscellaneous information such as a table of movable feasts (1580-1611), how to find Easter for ever, a list of holy days, the collects, epistles, and gospels to be used at the celebration of the Lords Supper throughout the year is also included.

16428. Liturgies. Liber precum publicarum, seu ministerii ecclesiastice administrationis Sacramentorum, aliorumq̄ rituum et cerimoniaum in Ecclesia Anglicana. [Revised from the translation of A. Ales by W. Haddon.] [Another edition.] 8^o. J. Jacksonus, per assign. F. Florae, 1594. L.(1221.C.2.).

Roman with italic. Marginal notes. a⁸, b⁸, c⁸, d⁸, A-Z⁸, Aa-Oo⁸, Pp³. Foliation. Some Greek. McKerrow device 293 on title-page. Colophon.

This book of devotions printed in Latin contains the authorized forms of worship for the church of England.

16525. Liturgies--Special Forms of Prayer--An order for prayer and thankes-giuing for the safetie and preservation of her Maiesty and this realme. 4^o. Deputies of C. Barker, 1594. F. (STC 16525).

Black letter with roman and italic. Marginal notes. A-D⁴. Signatures only. Some Latin. Device 221(a) (not included in McKerrow) or border 165(a) included in McKerrow and Ferguson on title-page.

This publication is a collection of prayers: Psalms 20, 21, 27, 31, 33, and 91 and an assortment of prayers for the preservation of the Queen.

16584. Liturgies. The Scottish Book of Common Order. The CL. Psalmes of David in meter, etc. For the vse of the Kirk of Scotland. [Another edition, the third of fourteen 1587-1629.] 8^o. Middelburgh, R. Schilders, 1594. Cowan 19. L. (C.58.bb.11.)

Roman with italic. Marginal notes. A-Z⁸, Aa-Zz⁸, 8⁸, 8⁸, 8⁸, 8⁸, 8⁸, 8⁸, 8⁸, 8⁸, 8⁸. Aaa-Iii⁸. Pagination. Latin. Device 208 (not included in McKerrow on signature Aaa1).

This prayer book contains the 150 psalms of David and Calvin's catechism. An assortment of material such as an almanac, a calendar, the names of the fairs of Scotland, the confession of the Christian faith used in the English congregation at Geneva and by the Church of Scotland are also included.

The psalms and catechism have separate title-pages and the latter a separate pagination. This particular edition is imperfect wanting the title and the second leaf which are supplied in facsimile.

16644.5. Loarte, Gaspare. The exercise of a christian life. [A protestant adaptation. Init. R. P. Ed. a tr. [?] Banester.] 8^o. (P. Short) f. W. Leake, 1594. Ent. 14 se. HD. ('STC16643.2').

Roman with italic. Marginal notes. π⁴B-P⁸Q⁴. Foliation. Some Latin. Title-page border 173 included in McKerrow and Ferguson. Colophon. Errata list.

This book is a Protestant adaptation of Gaspare Loarte's Essercitio della vita Christiana written in Italian, some time before 1569.

16678. Lodge, Thomas. The wounds of ciuill war. Liuely set forth in the true tragedies of Marius and Scilla. 4^o. J. Danter, 1594. Ent. 24 my. HN.(62336).

Roman with italic. A-K⁴, Signatures only. Some Latin. Device 281 (not included in McKerrow) on title-page. Headpiece 295(a) (not included in McKerrow) on signature A₂.

Ancient Rome is the setting for this tragedy as two rivals Marius and Scilla in their bids for leadership of the Roman legions into Asia cause faction fighting. Comic scenes with a drunken clown provide some English vaudeville. The play divided into five acts is written in blank verse with some rhyme and prose.

16679. Lodge, Thomas, and Greene, Robert. A looking glasse for London and England. 4^o. T. Creede, sold by W. Barley, 1594. Ent. to T. Creede 5 mr. HN. (128946).

Black letter with roman and italic. A-I⁴. Signatures only. Some Latin. Device 299 (not included in McKerrow) on title-page.

A dramatization of the book of Jonah, applying the scriptural history of Nineveh to London. The play is really a social satire urging reform of the contemporary vices of London life. It contains much humour. Jonas the prophet, for instance, is cast out of the whale's belly upon the stage, and Adam enters the stage alone with a bottle of beer in one "slip" and a great piece of beef in another. The play written in verse and prose is not divided except for speeches by the prophet Hosea who acts as chorus between the scenes during most of the play.

16985. Luther, Martin. A methodicall preface before the epistle to the Romanes. Tr. W. W. 8^o. f. T. Woodcocke, [1594.] F.(STC 16985).

Black letter with roman and italic. Marginal notes. A-C⁸, D⁴. Signatures only. Some Latin. Colophon.

This edition contains an English translation of Martin Luther's explanation of Paul's Epistle to the Romans. His interpretation tries to prove his "Justification by faith" doctrine.

17084. Lyly, John. Mother Bomble. [A comedy. Anon.] 4^o. T. Scarlet f. C. Burby, 1594. Ent. 18 jn. L.(C.34d.15).

Roman with italic. A-I⁴. Signatures only. Some Latin.

Four old men, four knavish pages, three young couples, three fiddlers, three village types, and two old women all play their parts as the intrigues of four scheming fathers to promote matches for their children are foiled by their four servants in this rustic farce comedy. The play is divided into five acts.

17211. Malbie, Sir Nicholas. A plaine and easie way to remedie a horse that is foundered in his feete, etc. [Another edition, the third of four (1576-1594) R.] 4^o. T. Purfoot, 1594. L. (C.31.g.11).

Black letter with roman and italic. A⁴. Signatures only. Illustrations.

The remedy outlined is a supposed cure for a lame horse.

17313. Marconville, Jean de. A treatise of the good and euell tonnge. 8 f. J. Perin, [1594?] L.(116.a.33).

Roman with italic and black letter. A-C⁸, D⁵. Signatures only. Some Latin. Device 251 (not included in McKerrow) on title-page.

This moral treatise exhorts its readers not to abuse the tongue by blasphemies, perjuries, flatteries, cursings, railings, backbiting, and filthy speeches. Exempla from Egyptian, Persian, Greek, and Roman history from the Scriptures, the Church fathers and the contemporary English scene are used to prove the merits of silence and the evil of a loose tongue. Laws passed in European countries against swearing and blasphemy are also cited.

17437. Marlowe, Christopher. The troublesome raigne a lamentable death of Edward the second. As it was sundrie times publicquely acted by the Earle of Pembroke his seruants. 8^o. f. W. Jones, 1594. Ent. 6 jy. 1593. Cassel.

Roman with italic. A-M⁴. Signatures only. Some Latin, French. Colophon.

This historical play in undivided blank verse treats the recall by Edward II, on his accession, of his childhood friend, the Gascon lord, Piers Gaveston; the revolt of the nobles, the capture and execution of Gaveston, the assassination of Edward, the accession to the throne of Edward III, the execution of Mortimer and the imprisonment in the Tower of Isabella. The action covers a period of twenty years (1307-1327) of English history.

17441. Marlowe, Christopher, Nash, Thomas. The tragedie of Dido queene of Carthage. 4^o. the widdowe Orwin f. T. Woodcocke, 1594. HN.(62481).

Roman with italic. A-F⁴, G². Signatures only. Some Latin. McKerrow device 273(a) on title-page.

This play is a version in five acts and in blank verse of Virgil's Aeneid Books I, II, and IV where in desperation Dido abandoned by Aeneas commits suicide.

17648. Masterson, Thomas. T. Masterson his first(-third) booke of arithmeticke, etc. 4^o. R. Field, 1592-1595. L.(C.74.b.11).

Roman with italic. A-P⁴. Pagination. Some Latin. Device 192 (not included in McKerrow) on title-page.

This arithmetic book utilizes the question and answer method to teach the operations of elementary mathematics. The problems solved treat the arithmetic needed in business transactions.

17753. Mayo, John. The Popes parliament, whereunto is annexed an Anatomie of Pope Ioane. 4^o. R. Field, 1594. L². (1581.21.no.3). (wants the 'Anatomie'). [Another edition].

Black letter with roman and italic. Marginal notes. A-E⁴. Pagination. Some Latin and Greek. Device 192 (not included in McKerrow) on title-page.

During a procession Gregory XIV is disturbed by a marble statue of the woman Pope Joan and holds a Parliament of his Cardinals where three decisions are made. His chair of porphyry is to be thrown into the Tiber. The statue of the woman pope is to be broken, and all English Catholics are to be ordered out of Rome. The first two decisions are implemented but the English Catholics give him a thousand Florens and promise this sum yearly in perpetuity, thus reinstating themselves in the Pope's good graces.

17807. Melville, Andrew. Principis Scoti-Britannorum natalia. 4^o. Edinburgh. R. Waldegrae, 1594. L.(1213.1.9(2)).

Italic with roman. A⁴. Signatures only. McKerrow's device 189(B) on title-page.

In this Latin poem, Andrew Melville urges the union of Scoto-Britannicum with the Huguenot provinces against the Antichrist, Rome.

18016. Monipennie, John. Certaine matters composed together.
 [Anon.] 4^o. Edinburgh, R. Waldegraue, 1594? L.(G. 5005).

Roman with italic. Marginal notes. A¹, B-C⁴, D², E-K⁴.
 Signatures only. Some Scottish and Latin.

This publication is a study of the genealogy of the 108 kings of Scotland from Fergus to James VI. It also includes lists of names of Scottish nobility, the episcopacy, and principal clans. Forms of oaths for Dukes, Earls, etc. are quoted. A description of the vegetation, the geography, history, people, towns of Scotland and its isles is also included as well as a list of special rare Scottish sights, landmarks, and customs.

18100. Morel, Jean. De ecclesia ab Antichristo per eius excidium liberanda. 8^o. [Another edition, the second of two 1589-1594.] G. Bishop, 1594. O. (Antiq. f. E. 1594.2).

Roman and italic. Marginal notes. A-I⁸. Pagination. Latin with some Greek.

In this politico-religious Latin tract the author urges the Protestant princes of Europe to join in a confederation to fight the church of Antichrist (Rome).

18102. Moresinus, Thomas. Papatus, seu deprauatae religionis origo et incrementum. 8^o. Edinburgh, R. Walde-graue, 1594. L.(1017a.23.)

Roman with italic. Marginal notes. A-M⁸, N³. Pagination. Some Greek.

An impressive alphabetical list of 196 authorities: church fathers, the scriptures, and the Graeco-Roman classical writers begins this Anti-Papist tract that tries to trace the origin and growth of this decadent religion.

Ostensibly there is no table of contents. However, there is a built-in one since the tract follows an alphabetical progression with each paragraph in the "A" section, for instance, beginning with "a".

18102a. Moresinus, Thomas. Papatus, seu deprauatae religionis origo et incrementum. 8^o. Edinburgh, R. Walde-graue. [Another issue, with a different head-piece on the title-page.] C³.(328.7.113⁴).

Roman with italic. Marginal notes. A³, B-M⁸, N². Pagination. Some Greek.

Another issue of the preceding book. This particular edition has no title-page.

18127. Morley, Thomas. Madrigalls to foure voices, the firste booke. 4 ptbks. 4^o. T. Est, 1594. Ent. 6 de. 1596. HN.(13100).

Roman with italic, A², B⁴, C¹C²C³C⁴, D¹D², D²D³D⁴E⁴F², A²B-E⁴F²A²B-E⁴F²A²B-E⁴F². Signatures only.

This publication contains the words and music of twenty madrigals set to four voices, Cantus, Altus, Tenor, and Bassus. Such titles as "Why sit I heere complaining?" "Help I fall," "Hark jolly shepherds," "Hoe, who comes heere" name the madrigals.

Each separate voice has a separate title page and signatures.

18284. Mundy, John. Songs and psalmes composed into 3.4. and 5 parts. 5 ptbks. 4^o. T. Est, the assigne of W. Byrd, 1594. Ent. 6 de. 1596. O.(Mus. 2 E 2-6.).

Roman with italic, A², B-E⁴, A², B⁴, C², A², B-C⁴, D², A², B-E⁴, A², B-E⁴. Signatures only.

This publication contains words and music for three, four, and five part songs. The sacred songs have titles such as "Praise the Lord O my soul", "Heare my prayer O Lord"; the secular songs: "As I went a walking in the month of May", and "The Shepheard Strephon". Each separate voice is contained in a new section with separate title-page and separate signatures.

18355. Napier, John. A plaine discovery of the whole Reuelation of Saint John. [Another edition, the second of four 1593-1611.] Newlie imprinted. 4^o. [Edinburgh, R. Waldegrae f.] J. Norton, [London] 1594. HN.(21174).

Roman with italic. Marginal notes. A-S⁸, T⁴. Pagination. Some Latin and Greek. Errata list. Device 257 (not included in McKerrow) on title-page.

Napier's discussion of the Revelations of St. John is highly organized and formalized into two treatises. In the first he interprets the book by setting forth thirty-six propositions. In the second treatise each of the twenty-two chapters is paraphrastically explained, historically applied, and temporally dated. Certain oracles out of Sibyl agreeing with the Revelations complete the edition.

18367. Nashe, Thomas. Christs teares ouer Jerusalem. [Another issue, with imprint, the second of three 1593-1613]. 4^o. f. A. Wise, 1594. HN.(62740).

Roman with italic. Marginal notes. 4, 3, A-Z⁴. Foliation. Some Latin and Italian. McKerrow device 222 on title-page would suggest Richard Field as printer.

In this pamphlet written during one of London's worst plagues, Nashe applies Christ's prophecy of the fall of Jerusalem (Matthew: 23, 24) as a warning to London to reform. In this moral exhortation Nashe analyzes the vices of his contemporary society (i.e. Pride, Ambition, Avarice) and rails especially against usurers, atheists, and ineffectual preachers. But the prophetic message had been heard before.

18379. Nashe, Thomas. The terrors of the night, or, a discourse of apparitions. 4^o. J. Danter f. W. Jones, 1594. Ent. to J. Danter 30 jn. 1593 a. 25 oc. 1594. HN.(62759).

Roman with italic. A-H⁴. Signatures only. Some Latin. McKerrow device 281 on title-page.

In this discourse Nashe amuses himself by ridiculing the superstitious of the ages, the arts of physiognomy and palmistry, and the exposition of dreams.

18380. Nashe, Thomas. The vnfortunate traveller. 4^o. T. Scarlet f. C. Burby, 1594. Ent. to J. Wolf 17 se. 1593. HN.(17292).

Black letter with roman and italic. A-O⁴. Signatures only. Some Latin, German, French, and Italian. Device 297 (not included in McKerrow) on title-page. Errata list.

The rogue hero Jack Wilton begins his adventure story at the court of Henry VIII at the time of the siege of Tournay (1513). As he wanders about Western Europe on his way to Italy, his escapades involve him with saint and sinner, palace and pub. He meets many historical figures such as Erasmus and Sir Thomas More, Cornelius Agrippa, and Aretino, "one of the wittiest knaves that ever God made". He passes himself off as the Earl of Surrey and runs off with a wealthy Venetian woman, but is later discovered by the real earl who handles the imposter good-naturedly. Wilton finally arrives in Rome while the city is fighting an outbreak of the plague. While in Rome, he experiences scenes of violence and crime which cause him to reform. He marries his courtesan, performs acts of charity and leaves the Sodom of Italy for the King of England's camp.

18381. Nashe, Thomas. The vnfortunate traveller. [Another edition the second of two, both 1594.] Newly corrected and augmented. 4^o. T. Scarlet f. C. Burby, 1594. O. (Wood C 31(3)).

Black letter with roman and italic. A-M⁴. Signatures only. Some Latin, German, French, and Italian. Errata list.

Another edition of the preceding book.

18755. O., I. The lamentation of Troy, for the death of Hector. 4^o. P. Short f. W. Mattes, 1594. Ent. 22 fb. HN.(49628).

Roman with italic. Marginal notes. A-H⁴. Signatures only. Some Latin. Device 230(B) (not included in McKerrow) or border 160(B) included in McKerrow and Ferguson on title page. Errata list.

The lamentation of Troy for the death of Hector is written in one hundred ninety-five stanzas of six iambic pentameter lines. Another poem "Old Woman's Tale" written in rhyming couplets, is also included.

18838. Orchard. The orchard and the garden. 4^o. A. Islip, 1594. L. (C.27.f.16).

Black letter with roman and italic. A-H⁴. Pagination. Woodcuts and diagrams.

This well illustrated manual gives instructions on gardening and grafting. Diagrams of garden tools and illustrations of grafts, knots and mazes are included.

18929. Ovidius Naso, Publius. Publii Ouidii Nasonis Heroidum epistolae. Amorum libri iii. De arte amandi libri iii. De remedio amoris lib.ii, Omnia ex acuratiss. And. Nauigerii castigatione. [Another edition, the third of four 1583-1635.] 8^o. R. Field, imp. J. Harisoni, 1594. HN.(28925).

Italic and roman. Marginal Notes. A-Z⁸, Aa-Cc⁴. Foliation, Latin with a little Greek. Device 192 (not included in McKerrow) on title-page.

This publication is an anthology of the works of the Roman poet Ovid.

19287. Parker, Matthew. Abp. An admonition to all suche as shall intende to enter the state of matrimony. [Another edition, the second of six 1574-1640?] s.sh.fol. P. Short f. J. Harrison, 1594. Ent. 2 jy. 1578. O.(Douce A265).

Black letter with roman and italic. Some Latin. s.sh.fol. Colophon.

Ten laws printed in English set forth the ecclesiastical rules of marriage in this well printed single sheet folio. A quotation from Leviticus 18 and 20 appears at the head of a consanguinity and affinity chart printed in both Latin and English.

19336. Parry, Henry. Bp. Victoria christiana. 8°. Oxoniae, J. Barnesius, 1594. L.(4452.A.44.).

Roman with italic. Marginal notes. A-C⁸. Signatures only. Latin.

Parry explains that those who know Christ and will fight for Him will win salvation and Christ's kingdom.

19365. Parsons, Robert. A book of Christian exercise. Perused by E. Bunny. [Another edition, the thirteenth of twenty-seven, 1582-1640.] 12°. E. Bollifant f. T. Wight, 1594. C. (Syn. 8.59.28.)

Roman with italic. Marginal notes. A-X¹², Y¹⁰. Pagination. Some Latin.

Written for the spiritual edification of its readers, this book is a guide to a good Christian life and the salvation of one's immortal soul. A feeling of urgency and immediacy permeates the publication.

19383. Parsons, Robert. A booke of Christian exercise; the second part. [Another edition, the fourth of eleven 1590-1633.] 12°. J. Roberts f. S. Waterson, 1594. Ent. 30 my. O. (141.m.152.).

Roman with italic. Marginal notes. A-Y¹², Pagination. Some Latin.

This book of Christian exercise, a sequel to the preceding publication urges its readers to follow Christ's example to lead a godly life, and to meditate upon God's goodness and Christ's mercies.

19398. Parsons, Robert. A conference about the next succession to the crowne of England. [N. Doleman, pseud.] 2 pts. 8°. [Antwerp?] imprinted at N., 1594. HN.(30007).

Roman with italic. Marginal notes. *⁴, B-Z⁸, A_a-I_i⁸, K_k⁴ (K_k⁴ lacking) Pagination. Some Latin, French, Spanish, Italian.

Delegates attending a conference held in Amsterdam during April and May 1593 hear two lawyers discuss the English succession issue. A report of their speeches is printed

in this publication. A genealogical arbor showing "the discents of all the kinges and princes of England, from the conquest to this day" concludes the book.

19448. Pasquier, Etienne. The Jesuite displayed. Tr. E. Aggas. 4^o. f. E. Aggas, 1594. Ent. 10 oc. O. (4^oP44Th.)

Roman with italic. Signatures only. A-F⁴, G². Some Latin.

Pasquier, defense counsel for the University of Paris, eloquently pleads against a petition of the Jesuits requesting that their college be incorporated into the University. He warns the Court that they "shall see the calamities that shall ensue, not onely in France, but throughout all Christendome" if the college is accepted. An argument precedes the lawyer's oration.

19531. Peele, George. The battell of Alcazar. [Anon.] 4^o. E. Allde f. R. Bankworth, 1594. HN.(69050).

Roman with italic. A-F⁴, G². Signatures only. Device 290 (not included in McKerrow) on the title-page.

This play dramatizes a war fought in Barbary between Sebastian, king of Portugal, and Abdelmelec, king of Morocco. It is a four act play in verse with a presenter introducing the acts, a series of dumb shows and ghosts in a pseudo-Roman style.

19618. Percy, William. Sonnets to the fairest Coelia. 4^o. A. Islip. f. W. P[ersonby?] 1594. HN.(62886).

Roman with italic. A-C⁴, D¹. Signatures only. Some Latin. Device 251 (not included in McKerrow) on title-page.

This sonnet sequence dedicated to Coelia contains twenty sonnets in which the familiar Petrarchan conceits are used. A madrigal entitled "To Parthenophil upon his Laya and Parthenophe" completes this edition.

19858. Phillips, George. Five godly and learned sermons. 8^o. J. Roberts, 1594. Ent. 14 de. 1593. LINC. (Wren 2q8.3^a).

Roman with italic. Marginal notes. A⁴, B-H⁸, I⁴, Foliation. Some Latin.

This book contains five sermons, three based on books from the Old Testament and two from the New Testament. There is no fiery invective in the sermons. Each sermon ends with supporting texts from other book or books of the Scriptures.

19948. Piscator, John. Analysis logica euangelii secundum Matthaeum. 8°. R. Field, imp. B. Nortoni, 1594. Ent. lcc. HN.(21742).

Roman with italic and black letter. Marginal notes. A-Z⁸, Aa-Gg⁸, Hh². Pagination. Latin with Greek Hebrew, German, and Syrian. Device 192 (not included in McKerrow) on title-page.

John Piscator gives his logical analysis of the Gospel according to Matthew, and refutes the sophistries of the famous Jesuit of the day, Robert Bellarmine. Each of the twenty-eight chapters is introduced with its own abstract. The text from each chapter is quoted in sections and explained. Observations (corresponding to footnotes) very often conclude each chapter study.

19957. Piscator, John. Analysis logica Epistolarum Pauli. Editio secunda. 1591-1594. 4 pts. 8° imp. G. Bishop, 1594. HN.(16638).

Roman with italic. Marginal notes. A-Z⁸, Aa-Zz⁸, Aaa-Fff⁸, Ggg³. Pagination. Latin with Greek and Hebrew. Device 293 (not included in McKerrow) on signature N2.

John Piscator presents his logical analyses of all of the fourteen Epistles of Paul. The same method of development used in STC 19948 is also used.

19989. Platt, Sir Hugh. Diuerse new sorts of soyle. 8°. P. Short, 1594. HN.(21751).

Roman with italic. Marginal notes. A-G⁴, H². Pagination. Some Latin, French, and Greek. Device 230 (B) (not included in McKerrow) or 160 (B) included in McKerrow and Ferguson on title-page.

This treatise on land husbandry consists of a long theoretical exposition on the value of common salt in the use of manures and a practical discourse on new modes of cultivation.

19991. Platt, Sir Hugh. The iewell house of art and nature. 3 pts. 4°. P. Short, 1594. Ent. 8 au. HN.(16509).

Roman with italic. Marginal notes. A-O⁴, A-G⁴, H², A-I⁴, K². Pagination. Some Latin, French, and Greek. Border 182 included in McKerrow and Ferguson on title-page. Device 230(B) (not included in McKerrow) or 160(B) included in McKerrow and Ferguson on subtitles A₁ of Part II and A₁ of Part III. Diagrams and Illustrations.

This compendium is organized into 4 books. Book I contains 103 household hints and secrets, Book II the Art of Husbandry already published in STC 19989. Book III gives suggestions on the Art of Distillation and Book IV on the Art of Moulding and Casting. A section on new inventions concludes this useful up-to-date miscellaneous collection.

19992. Platt, Sir Hugh. H. Platti manuale, sententias aliquot diuinas et morales complectens partim e sacris Patribus, partim e Petrarca decerptas. 16^o. P. Short, 1594. Ent. 18 no. HN. (59247).

Roman with italic. σ^8 . A-V⁸. Foliation.

This book contains a collection of proverbial wisdom: Part I contains 1055 maxims from Petrarch and Part II, 244 from the early church Fathers.

20047. Plowden, Edmund. Second part de reports. fol. in aed. C. Yetsweirt, 1594. HN. (21782).

Black letter with roman and italic. Marginal notes. A-Z⁴, A_a-Z_z⁴, a⁴. Foliation. Norman-French with Latin and English. McKerrow device 168(B) on title-page. 2 Colophons.

Written in Norman-French, this law book is a collection of twenty important cases covering the period 1571-1579. Included in this collection is a table reviewing forty-four principal cases brought down during the reigns of Edward VI, Philip and Mary and up to the twelfth year of Queen Elizabeth's reign which were recorded in Plowden's First Part. An alphabetical table of contents completes this law book.

20572. R. H. Newes from the Leuan[t]e seas; describing the euent of E. Glenham. 4^o. W. Wright, 1594. Ent. 19 au. L. (C.32.d.11.).

Black letter with roman and italic. A-C⁴. Pagination.

The many perilous events that happened to the skipper and crew of the English galleon "Constance" which left London in February, 1593 for the Levant Seas and returned a year later are dramatically described in this lively tale of adventure, told by one of the members of the crew.

20854. Regius, Urbanus. The solace of Sion and ioy of Ierusalem. Tr. R. Robinson. Another edition, the third of three 1587-1594. 12^o. R. Jones, 1594. F. (STC 20854.).

Black letter and roman with italic. Marginal notes. A⁴, B-C^o, F⁴. Signatures only. Some Latin, German, Greek, Hebrew. McKerrow device 136 on signature F₄^b. Colophon.

This treatise explains the joyful eighty-seventh Psalm of David. The happiness of the godly following death is the theme. It is anti-Catholic in sentiment, containing many references to Martin Luther's precepts.

20867. Remedies. Present remedies against the plague. 4^o. f. W. Barley, 1594. L.(C.31.e7).

Black letter with roman. A-B⁴. Signatures only. Device 295(a) (not included in McKerrow) on title-page.

This publication contains forty-five remedies for the plague. Treatments incorporate fumes, purges, and distilled waters. Instructions for cleanliness, for airing out rooms, and apparel are also given.

20874. Remedies. Remedies for diseases in horses. Approved a. allowed by diuers v. auncient learned mareschalles. [Often wrongly ascribed to Sir N. Malbie.] [Another edition, the last of five 1576-1594.] 4^o. T. Purfoot, 1594. HN.(69127).

Black letter with roman and italic. A-C⁴, D². Signatures only. Device 173 (not included in McKerrow) on title-page. Woodcut.

Fifty-five remedies for horses with scabs, wounds, sores, ulcers, coughs, cankers, broken legs, blood-shot eyes, etc., are outlined.

20885. Renichon, Michel de. The confession of M. Renichon. Tr. R. R. [Robinson]. 4^o. J. Wolfe, 1594. Ent. 26 jn. L. (1192.f.1.).

Black letter with roman. A⁴. Signatures only. Device 294 (not included in McKerrow) on title-page.

This pamphlet contains the confession of Michel de Renichon of Templeu, parson of Bossier in the County of Namurs, convicted of the attempted murder of Count Maurice, Prince of Orange, and the sentence pronounced by the Court of Holland on June 3, 1594.

21009. Richard III, King. The true tragedie of Richard the third. 4^o. T. Creede, sold by W. Barley, 1594. Ent. to T. Creed 14 jn. HN. (69129).

Roman with italic. A-H⁴, I². Signatures only. Some Latin. Device 299 (not included in McKerrow) on title-page.

This historical tragedy by an unknown dramatist centers on the character of Richard of Gloucester, who becomes King Richard III. Imprisonments, murders, executions, and invasions take place. King Richard himself is defeated and dies at the Battle of Bosworth Field, 1485.

21268. Rollock, Robert. Analysis dialectica in epistolam ad Romanos. 8°. Edinburgi, R. Walde-graue. Anr. issue, from 1593 with date: 1594. F. (STC 21268).

Roman with italic. Marginal notes. *8, p⁸, B-X⁸. Pagination. Latin with Greek. Errata list.

Robert Rollock analyzes the sixteen chapters of Paul's Epistle to the Romans. A brief preface begins each chapter. Chapters are quoted in sections and explained in detail.

21275. Rollock, Robert. De Aeterna mentis diuinae approbatione. s.sh. 4°. Edinburgi, R. Waldegraue, 1594. E.(Adv.MS.33.2.31, f. 149.)

Roman with italic. Single sheet.

Robert Rollock writes a short exposition on the eternal approval and disapproval of the divine spirit.

21321. Rosenburg. Strange signes seene in the aire, about the cite of Rosenburg. 4°. J. Danter, sold by W. Barley, 1594. Ent. to J. Danter 22 au. O.(4^oC 211.Art.).

Black letter with roman. A⁴. Signatures only.

Alarmed observers witness strange celestial displays accompanied by strange terrestrial happenings. Two rainbows, three suns each pierced with a sword and spilling blood to the earth, and a huge cross sprinkled with blood are seen in the air. During the three days that these sights are observed a strange woman visits the city and gives birth to quadruplets, three of whom are deformed. The mother and children die.

Eight strong men fail to lift the woman's casket, yet when it is opened, drops of blood instead of a corpse are found.

The children, buried at the cathedral church of the city, are each given a monument. A drunken carver working at the monument is smitten dead, and another who mocks the strangeness of the babies' appearances is suddenly deformed.

21748. Saravia, Hadrianus. Defensio tractationis de diuersis ministrorum gradibus. 4^o. exc. Reg. Typog. Deputies of C. Barker, 1594. HN.(39748).

Roman with italic. 9-99⁴, B-Z⁴, Aa-Zz⁴, Aaa-Yyy⁴, Zz².
 Pagination. Latin with Greek and Hebrew. Errata list.

Hadrianus Saravia counters the tenets of Theodore Beza regarding the episcopal structure of church polity in a formal debate style.

21889. Scotland-In the parliament haldin the aucht day of Junii 1594. fol. Edinburgh, R. Waldegraue, 1594. E. (F/995/68).

Black letter with roman and italic. D⁴. Signatures only.
 Some Latin.

This publication in the Scottish language contains the thirty-five laws, statutes, and constitutions concluded by James VI and his Parliament at Edinburgh on June 8, 1594. They range on subjects from the punishment for parricide, usury, disorderly university students, and wilful hearers of Mass and Papists to laws regarding the King's parks and forests and slanderous speech and calumny.

22328. Shakespeare, William. [Titus Andronicus]. The most lamentable Romaine tragedie of Titus Andronicus. [Anon.] 4^o. J. Danter, sold by E. White & T. Millington, 1594. Ent. to J. Danter 6 fb. F.(STC 22328).

Roman with italic. A-K⁴. Signatures only. A little Latin.
 Device 281 (not included in McKerrow) on title-page. Head-piece 295 (not included in McKerrow) on signature A₃.

revenge
 This/tragedy of blood and violence, human sacrifice, cannibalism, mutilations, amputations, butcherings, and beheadings has a Roman setting. It is not divided in acts and is written in blank verse with a few prose speeches.

22345. Shakespeare, William. [Rape of Lucrece]. Lucrece. 4^o. R. Field f. J. Harrison, 1594. Ent. 9 my. HN.(69374.).

Roman with italic. A², B-M⁴, N¹. Signatures only.
 Device 222 (not included in McKerrow) on title-page.

This rime royal poem is based on Roman history. The chaste Lucretius is ravished by the tyrant Tarquin. Lucretius urges both her father and husband to revenge and commits suicide. Tarquin is finally deposed.

22355. Shakespeare, William. Venus and Adonis. [Another edition, the second of sixteen 1593-1636.] 4^o. R. Field, 1594. Ent. to J. Harrison 25 jn. HN.(69260).

Roman with italic. A-G⁴, H¹. Signatures only. Device 192 (not included in McKerrow) on title-page. Some Latin.

This erotic narrative poem of 1194 lines written in the six line Troilus stanza is based on classic mythology. The goddess of love Venus is enamoured of the handsome mortal Adonis. The chaste Adonis rather than make love, prefers to hunt the wild boar that eventually slays him.

22698. Smith, Henry. The sinfull mans search. [Another edition, the second of four 1592-1596?] 8^o. T. Scarlet f. C. Burby, 1594. Ent. to J. Roberts 31 my. 1594. F. (STC22698).

Roman with italic. Marginal notes. A-C⁸. Signatures only.

In this sermon based on Job 8:5-7, Smith explains the relationship between man and God, and urges man's immediate reformation.

22699. Smith, Henry. The sinfull mans search. [Another edition, the third of four 1592-1596?] (Maries choise. With praiers.) 4^o. T. Scarlet f. C. Burby, 1594. F. (STC 22699).

Roman with italic. Marginal notes. A-F⁸. Signatures only.

This edition contains The sinfull mans search (22698) and another sermon entitled Maries choise in which Smith justifies Christ's judgment in the controversy between the two sisters, defending Mary's choice and mildly reprehending Martha.

22701. Smith, Henry. The sinners confession. 8^o. [P. Short] f. W. Leake, 1594. Ent. 18 mr. 1593. HN.(69519).

Roman with italic. Marginal notes. A-B⁸. Signatures only. Device 278 (not included in McKerrow) on title page.

Using the scriptural text from Luke 19:6-9 as the basis for his short sermon, Henry Smith pleads with his listeners to follow the example of the conversion of Zaccheus through his confession, repentance, restitution and charity, for their own salvation.

22702. Smith, Henry. The sinners conuersion. 8^o. f. [P. Short] W. Leake, 1594. Ent. 18 mr. 1593. HN.(69518).

Roman with italic. Marginal notes. A-B⁸. Signatures only. Device 278 (not included in McKerrow) on title page.

This sermon is an exegetical interpretation of the scriptural text Luke 19:1-5. Smith uses the example of Zaccheus again to illustrate the way to repentance and reformation.

22720. Smith, Henry. The sermons of Master H. Smith gathered into one volume. Another edition the third of sixteen 1592-1637. 8^o. P. Short f. T. Man, 1594. F. (STC 22720.).

Roman with italic. Marginal notes. A-V⁸, X⁴, A_a-Rr⁸. Pagination. Some Latin. Border 174 (not included in McKerrow and Ferguson) on title page.

Thirty-six sermons, sixteen based on the Old Testament and twenty on the New Testament, comprise the contents of this volume. A godly letter to a sick friend plus a comfortable speech of a preacher upon his death-bed are also included.

22776. Smith, Henry. Sixe sermons. With two praiers. pp. 117. 4^o. R. Field f. R. Dexter, 1594. Ent. 23 se. 1592. L. (4452.bb.15).

Roman with italic. Marginal notes. A-Q⁴, Pagination. A little Latin. Device 257 (not included in McKerrow) on title page.

Salvation is the theme of the sermons in this collection as Smith uses Luke 2:29-31 to develop his theme. The importance of the Scriptures is stressed. The heresies of the Papists and the Jews as well as the wisdom of the ancient Greek philosophers are criticized.

22777. Smith, Henry. Sixe sermons. With two praiers. Another edition, the second of three, 1594-1599. pp. 182. 8^o. R. Field f. R. Dexter, 1594. F. (STC 22777).

Roman with italic. Marginal notes. A-M⁸. Pagination. Some Latin. Device 260 (not included in McKerrow) on title-page.

This edition is an octavo reprint of the preceding quarto edition.

22860. Smith, Sir Thomas. The common-welth of England and maner of government. Another edition, the fourth of eleven, 1583-1640. 4^o. V. Simmes f. G. Seton, 1594. HN. (69497).

Black letter with roman and italic. Marginal notes. A², B-S⁴, T². Pagination. Some Latin, Greek, French, German, Italian, and Anglo-Saxon. Engraving. Device 261 (not included in McKerrow) on title-page.

Sir Thomas Smith expounds the form and manner of England's legislative, administrative, and judicial institutions of government.

22884+. Smythe, Sir John. Instructions, obseruations a. orders mylitarie. 4^o. R. Johnes. Ent. 12 ap. 1594. HN.(59342).

Roman with italic. Marginal notes. B-Y⁴, A_a-E_e⁴. Pagination. Some Latin, Spanish, Hungarian. Device 283 (not included in McKerrow) on title-page. Errata list.

This detailed manual on military matters treats the handling of footmen and horsemen in the field of battle. Orders and speeches to be used by the officers of the militia are included as well as a short prayer to be said by soldiers in sight of the enemy. Suggestions that the author, a soldier of much experience would like to see implemented in the recruiting and arming of English soldiers are also included. A Latin prayer closes the publication.

22951. Southwell, Robert. Marie Magdalens funeral teares. [Another edition, the second of four 1591-1609.] 8^o. A. I. f. G. Cawood. 1594. L.(1594. 2 no.1.).

Roman with italic. Marginal notes. A-L⁸. Foliation. Some Latin. Device 251 (not included in McKerrow) on title-page.

The subject of this discourse is the love of Mary Magdalen for Christ. From the many proofs of this love during Mary Magdalen's life, the author chose to focus on her funeral tears shed at the Passion of Christ.

22996. Spain. The present state of Spaine. Tr. out of French by R. Sergier. 4^o. P. Short f. R. Serger, 1594. Ent. 6 no. N.(CASEJ 5403.81).

Roman with italic. q¹, A-E⁴, Ee². Signatures only. Device 278 (not included in McKerrow) on title-page.

This anti-Spanish political tract tries to prove the ambitious policies of Spain and her unlawful conquests. It gives examples of her oppressive rule throughout her large empire and urges Frenchmen to unite behind their King Henry IV who will reform present abuses and injustices.

23023. Sparke, Thomas. A sermon preached at Cheanies.
 Another edition, the second of two 1585-1594. Newly
 corrected. 8°. Oxford, J. Barnes, 1594. C³.(334.6.118⁴).

Black letter with roman and italic. Marginal notes. A-G⁸,
 H⁴. Pagination. Some Latin and Greek.

Thomas Sparke's sermon preached at the funeral of Francis
 Russell, Earl of Bedford, on September 14, 1585, is based
 on Apocalypse 14:13.

23356. Straw, Jack. The life and death of Jacke Straw, a
 notable rebell. [A play.] 4°. J. Danter solde by W. Barley,
 1593 (col.)1594. Ent. 23 oc. 1593. L.(C.34.b.46.).

Roman with italic and black letter. A -F⁴. Signatures
 only. Some Latin. Colophon. Device 295 (a) (not included
 in McKerrow) on title page.

This chronicle play dramatizes the historical events
 surrounding the Peasants' Revolt of 1381 and the slaying
 of one of the rebel leaders, Jack Straw, by the Lord Mayor
 of London. The play is written chiefly in blank verse with
 some rhyme and prose.

23579. Sylvester, Joshua. Monodia. (An elegie in commem.
 of Dame Hellen Branch. The triumph of faith of W. Salustius.)
 2 pts. 4°. P. Short, [1594.] L. (C.39.D.32(1)).

Roman with italic. Signatures only. A-D⁴, E².

This book contains an elegy in iambic pentameter rhyming
 couplets lamenting the death of Lady Helen Branch, who
 died April 10, 1594, and a religious epic in which Faith,
 Charity, Hope, Courage, and Constancy are allegorically
 personified. The tyrants of Faith throughout history are
 defeated and Faith triumphs in the end.

23624. T., J., Gent. An ould facioned loue. By I. T. Gent.
 4°. P. Short for W. Mattes, 1594. =No. 25118. C².(Capell.R.23³).

Roman with italic. A-F⁴. Pagination. McKerrow device
 118 on title-page. Errata list.

Two love poems in the pastoral tradition are contained in
 this publication. In the first poem, the love of Amintas
 for Phillis is described in five epistles consisting of a
 variety of verse forms. The second poem contains Phillis's
 answer to Amintas in six-lined verses.

These poems are translations by a poet known by the initials
 I.T. from the Latin Amintae gaudia of Thomas Watson.

23667. Taming. A pleasant conceited historie called The taming of a shrew. 4^o. P. Short, sold by C. Burbie, 1594. Ent. to Short 2 my. HN. (69594).

Roman with italic. A-F⁴, G². Signatures only. Some Latin. Printer's device 278 (not included in McKerrow) on title-page.

A drunken tinker, Christopher Sly, is made to believe he is a lord for whom the Shrew play is presented. The leading couple in the play is the dashing Ferando and his shrewish wife Kate. The subplot has two sisters and two suitors. The play is divided into eighteen scenes.

23697. Tasso, Torquato. Godfrey of Bulloigne, or the recouerie of Hierusalem. Tr. R. Crew. Ital.a. Eng. 4^o. J. Windet f. C. Hunt of Exceter, 1594. Ent. 26 ja. L. (1073.g.32).

Roman and italic. *2, A-Z⁴, A_a-F_f⁴, G_g². Pagination. Italian and English.

This epic poem narrates the actions of the Christian army led by Godfrey of Bulloigne in its siege and conquest of Jerusalem. The English translation parallels the Italian original. The page openings alternate English-Italian and Italian-English.

23697a. Tasso, Torquato. Godfrey of Bulloigne, or the recouerie of Hierusalem. Tr. R. Crew. Ital. a. Eng. 4^o. Another issue, undated, with imprint: J. Windet f. T. Man, Ent. to J. Danter 19 jn. 1594. HN.(69603).

Roman and italic. *2, A-Z⁴, A_a-F_f⁴, G_g². Pagination. Italian and English.

This is another issue, undated of the preceding publication.

24010. Thomas, Thomas. Dictionarium linguae Latinae et Anglicanae. Quarto editio 1588?-1620. 8^o. Cantabrigiae, ex. off. J. Legatt, ap. A. Kitson, Londini, 1594. C.(SSS. 26.2.).

Roman with italic. 9⁵, A-Z⁸, A_a-Z_z⁸, A_{aa}-G_{gg}⁸. Signatures only. Latin with some Greek and English. Device 276 (not included in McKerrow) on signature Zz₅^b.

A Latin-English dictionary that includes a dictionary of proper places and names as well as explanations of weights, measures, and currencies used in England.

24055. Throkmorton, Job. The defence of J. Throkmorton against the slaunders of Maister Sutcliffe, etc. 4^o. London? 1594. F. (STC 24055).

Roman with italic. Marginal notes. A-E⁴. Signatures only. A little Latin.

Job Throkmorton defends himself against accusations that he is Martin Marprelate, by insisting that he was never associated with any members of the conspiracy.

24277. Trigge, Francis. A godly and fruitful sermon preached at Grantham. 8^o. Oxford, J. Barnes, 1594. L. (C.12d.18(1)).

Black letter and roman with italic. A-F⁸, G³. Signatures only. A little Greek.

In this sermon preached in 1592, Francis Trigge urges Englishmen to reform England's social and economic abuses and to follow Christ's example.

24485. Ubaldini, Petruccio. Lo stato delle tre corti. 4^o. R. Field, 1594. L. (523.g.16.(7)).

Roman with italic. Marginal notes. A-F⁴. Pagination. Italian.

Ubaldini gives banking information such as the capital assets and interest rates of the banks of the City of Rome, political information such as a list of the titular land owners of the Kingdom of Naples, and government information regarding the various government departments in the Grand Duchy of Tuscany.

24582. Valera, Cipriano de. Tratado para confirmar los pobres catiuos de Berueria en la catolica fe. 8^o. P. Shorto, 1594. M.(13619.2).

Roman with italic. A-I⁸, K². Pagination. Errata list.

A religious treatise written in Spanish to comfort the poor captives in Barbary suffering for the Gospel of Jesus Christ.

24599. Vaughan, Edward. Ten introductions how to read all the books in the holy Bible. 8^o. A. Islip, 1594. HN.(69734).

Roman with italic. Marginal notes. A⁸, a⁸, B-N⁸. Signatures only. Some Latin.

Specific instructions for the reading and understanding of the books of the Old and New Testaments are given in this

manual. In dialogues between a parishioner and a lawyer, a physician, and a preacher, the author tries to show that each of these three has been unfairly maligned by the public of his day.

25268. West, William. Symbolaeographie. The third time corrected. (Three treatises of the second part of Symboleographie). 2 pts. 4^o. C. Yetsweirt, Esq., 1594. C (West 35.d.25).

Part 1 Black letter with roman and italic. *⁶, A-B⁸, A₁, C²⁻⁸, D-Z⁸, Aa-Pp⁸. Very few marginal notes. Signatures only. Some Latin. Colophon.

Part 2. Roman and black letter with italic. Few marginal notes. A A⁸ B₁ A₂ B-B⁴, C-Q⁸, R⁴, A⁴, B-R⁸. Signatures only. Much Latin. Colophon.

The art to form and make written instruments is carefully explained in these two treatises. The first treatise deals with extrajudicial instruments, such instruments as concern matters not yet judicially in controversy, such as instruments of agreements or contracts and testaments or last wills. The second treatise handles judicial instruments.

25363. Whitaker, William. Aduersus T. Stapletoni Defensionem ecclesiasticae autoritatis. fol. Cantabrigiae, J. Legatus, 1594 (20 ap.) HN.(23526).

Roman with italic. Marginal notes. *⁶, **⁶, ***⁴, A-Z⁶, A₂-Zz⁶, Aaa-Iii⁶. Pagination. Latin with Greek. Device 276 (not included in McKerrow) on title-page. Device 259 (not included in McKerrow) on signatures ***⁴ and Rr₃. Errata list.

A theological debate between the protestant William Whitaker and the Anglo-Papist, Thomas Stapleton on the familiar religious controversies of the day. The debate is pursued in formal Latin.

25697. Willet, Andrew. Synopsis Papismi: that is a generall viewe of papistry. Now this second time published. The second edition of five 1592-1634. 4^o. widdow Orwin f. T. Man, 1594. HN.(79715).

Roman with italic. Marginal notes. A-Z⁸, Aa-Zz⁸, Aaa-Zzz⁸. Pagination. Some Latin and Greek. Device 273A(not included in McKerrow) on signature Ee₁. Device 254 (not included in McKerrow) on signature Eee⁸. Errata list.

Andrew Willet vigorously attacks the Papist position and defends the Protestants on such religious controversies of the day as the scriptures, the Sacraments, the Pope, Justification by Faith, Free will, the Councils, etc.

An index of all the controversies concludes the treatise.

25755. Willoby, Henry. Willobie his Auisa. Or The true picture of a modest maid. 4^o. J. Windet, 1594. Ent. 3 se. F. (STC 25755).

Roman with italic. Marginal notes. *4, A-Q⁴, R². Foliation. Some Latin and Italian. McKerrow and Ferguson border 215 on title-page. Device 282 (not included in McKerrow) serves as part of colophon. Errata list. Colophon.

This love poem of seventy-four cantos in tetrameter sixains grouped in pieces of dialogue traces the amatory experiences of Avisa who in the beginning preserves her chastity and later her fidelity to her husband despite many trials and temptations. Several other poems complete this edition.

25781. Wilson, Robert. The coblers prophesie. 4^o. J. Danter f. C. Burbie, 1594. Ent. 8 jn. HN.(79724).

Roman with italic. A-G⁴. Signatures only. Some Latin. Headpiece 295 (B) (not included in McKerrow) on title-page. Headpiece 295 (a) not included in McKerrow) on signature A3.

Mythological figures hobnob with humans in the commonwealth of Boaetia. The play, not divided into acts, is written in rhyming verse with a considerable amount of prose.

25882. Withals, John. A shorte dictionarie in Latine a. English, now augmented with verses by A. Fleming. [Another edition the third of eight 1581-1634.] 4^o. T. Purfoot, 1594. HN.(79894.).

Black letter and roman with italic. q⁴, A-o⁸, p⁴. Signatures only. Latin and English. Device 151 (not included in McKerrow) appears as the colophon. Colophon.

This work is a Latin and English dictionary that includes sections on adjectives and adverbs, algebra, and arithmetic.

26099. York, House of. The first part of the contention betwixt the two famous houses of Yorke a. Lancaster. [An abridged and corrupt version of the play afterwards known as Henry VI, pt. 2] 4^o. T. Creede f. T. Millington, 1594. Ent. 12 nr. F. (STC 26099).

Roman with italic. A-H⁴. Signatures only. Some Latin. Device 299 (not included in McKerrow) on title page. Colophon.

The rivalry between the Yorkist and Lancastrian factions is dramatized in this play of disputed authorship. Richard Plantagenet, Duke of York, rises to power in a crude turmoil of hate and greed between the two houses.

26124. Zepheria. Zepheria. [An amatory poem.] 4^o. Widdowe Orwin f. N. L[ing] a. J. Busbie, 1594. HN. (32077.).

Roman with italic. A-F⁴. Signatures only. Some Latin and Italian. Errata list.

The anonymous poet tells of his love for Zepheria in a sequence of forty Canzons of various metres and verse lengths.

APPENDIX C

PRINTERS' AND PUBLISHERS' DEVICES, 1594

The following list contains the publications extant for 1594 which have printers' or publishers' devices which appear in Printers' and Publishers' Devices in England and Scotland 1485-1640 by Ronald B. McKerrow, London, The Bibliographical Society, 1913. An asterisk (*) prefixed to an entry denotes that the work is not included in McKerrow's book. The device listed is used on the title-page unless stated otherwise. Devices are identified by their McKerrow numbers. The imprints and titles given have been simplified from the originals.

112 β). This old device used by William Baldwin as early as 1549, was passed to John Charlewood at an unknown date. The name Baldwin was removed from the device, however. From Charlewood, the device was passed to James Roberts in 1593.

*STC 7203. by James Roberts for Nicholas Ling. Drayton, Michael. Ideas mirrour, Amours in quaterzains.

*STC 7214. by James Roberts for Nicholas Ling and John Busby. Drayton, Michael. Peirs Gaueston.

118. This device has a long interesting history. Used by several foreign printers including Conrad Néobar, printer at Paris, 1538-1540, and Vincentius Valgrisius at Venice from 1545-1587, it passed successively in England from Reyner Wolfe to Joan Wolfe, to Henry Bynneman, Henry Denham and to Richard Yardley and Peter Short in 1589-90.

STC 23624. by P[eter] S[hort] for William Mattes. T.,J. An ould facioned loue.

136. McKerrow suggests that this device was passed to Richard Jones about 1586 from John Charlewood.

STC 20854. by Richard Jones. Regius Urbanus. The solace of Sion and ioy of Ierusalem. The device is used as a colophon.

151. This device of Lucretia was used by both the Thomas Purfoots. McKerrow records its last use in 1573.

*STC 25882. by Thomas Purfoot. Withals, John. A shorte dictionarie in Latine a. English, now augmented with verses by A. Fleming. This device appears as the colophon. It is a new late date for the device.

164. This anchor device used by T. Vautrollier as early as 1574 and passed to Richard Field in 1588-9. McKerrow records its use by him in 1593 and in 1624.

*STC 13595. by George Tobie. Holland, Robert. The holie history of our Lord Jesus Christs natiuitie, life, resurrection a. ascension: gathered into English meeter.

- 168~~b~~). The letter B. signifies that the mermaid of the original device as used by Henry Bynneman has been cut away. McKerrow suggests that the device passed somehow to Charles Yetsweirt in 1594.

STC 20047. in aedibus Charles Yetsweirt. Flowden, Edmund. Second part de reports.

173. Another variation of the Lucretia device used by the Purfoots. McKerrow records its use as early as 1574 and as late as 1608.

*STC 20874. by Thomas Purfoot. Remedies for diseases in horses.

- 182~~a~~). McKerrow suggests that this device was first used by Richard Jugge in 1575 and was probably passed to Richard Watkins in 1594.

STC 15139. by Richard Watkins. La Marche, Oliver de. The resolued gentleman.

185(B). McKerrow suggests that the device was probably lent to Ralph Newbery by Christopher Barker who first used it.

*STC 5366. by the Deputies of Christopher Barker. Clarke, Thomas. The recantation of T. Clarke.

STC 15168. by Ralph Newbery. Lambard, William, Eirenarcha.

189(B). According to McKerrow, the (a) version of this device was first used by the Scottish printers, John Ross and Henry Charteris and later passed to Robert Waldegrave in 1590. The (B) version is without the words "Verbum Dei".

STC 17807. Excudebat Robertus Walde-graue. Melville, Andrew. Principis Scoti-Britannorum Natalia.

192. This anchor device has interesting family connections, through the widow of Thomas Vautrollier who first used it. At his death in 1587, the device passed to his widow Jacqueline, and subsequently to Richard Field whom she married in 1588.

*STC 4990. by R[ichard Field] for William Ponsonby. Chapman, George. The shadow of night.

*STC 13253. by Richard Field. Hester, John. The pearle of practise, or practisers pearle for phisicke a. chirurgerie.

*STC 15701. by Richard Field for William Ponsonby. Lipsius, Justus. Sixe bookes of politickes or civil doctrine.

*STC 17648. by Richard Field. Masterson, Thomas. T. Masterson his first (-third) booke of arithmeticke, etc.

*STC 17753. by Richard Field. Mayo, John. The Popes parliament.

*STC 18929. Excudebat R[ichard Field] impensis Iohannis Harisoni. Ovidius Naso Publius. Publii Ouidii Nasonis Heroidum epistolae.

*STC 19948. Excudebat Richard Field. Piscator, John. Analysis logica euangelii secundum Matthaum.

*STC 22355. by Richard Field. Shakespeare, William. Venus and Adonis.

- 202(y). According to McKerrow this device was passed to Robert Robinson in 1588 after having been used by Henry Middleton, Ralph Newbery, and Henry Bynneman.
- *STC 5403. Excudebat Robert Robinson. Clenardus, Nicolaus. Institutiones linguae Graecae.
208. McKerrow suggests that this device was probably passed by John Day to John Windet in 1584 and held by him until 1611 when it was probably passed to William Stansby.
- *STC 2162. by John Windet for the assignes of Richard Day 1597. The bible. This device appears on the Psalms title-page, Signature A₁.
- *STC 2486. by John Windet. The whole booke of psalmes.
- STC 13712. by John Windet. Hooker, Richard. Of the lawes of ecclesiasticall politie.
- *STC 16584. by Richard Schilders. Liturgies. This device appears on Signature Aaa₁.
209. The arms of Thomas East which according to McKerrow were used by him from 1579 to 1596.
- *STC 2488. by Thomas East. The whole booke of psalmes. This device appears on Signature T₄^b.
211. This device was probably passed from Henry Denham to Richard Yardley and Peter Short about 1589. McKerrow records its first use by Peter Short with the publication below.
- STC 1765. by Peter Short. Becon, Thomas. The sicke mans salue. This device appears in the colophon.
220. This border belonged to Christopher Barker who first used it in 1579. It was later used by his deputies.
- *STC 2161. by the Deputies of Christopher Barker. The bible.
- *STC 2162. by the Deputies of Christopher Barker. The bible.
- *STC 2163. by the Deputies of Christopher Barker. The bible.

- 221(a). Another border device first used by Christopher Barker and later by his deputies.
- *STC 16525. by the Deputies of Christopher Barker. Liturgies. An order for prayer and thankesgiuing.
222. This anchor device has the same background as 192 which it resembles.
- *STC 1054. by Richard Field. B., O. Questions of profitable and pleasant concernings.
- STC 18367. for Andrew Wise. Nashe, Thomas. Christs teares ouer Jerusalem.
- *STC 22345. by Richard Field. Shakespeare, William. The Rape of Lucrece.
226. This device seems to have been first used in John Wolfe's Italian books with fictitious imprints, and later passed to Adam Islip in 1594. Its first recorded use by him is with the publication below.
- STC 5411. by Adam Islip. Clarke, William. The triall of bastardie. This device is repeated on signature M₂.
- *STC 13890. by Adam Islip for Richard Watkins. Huarte Navarro, Juan de Dios. Examen de ingenios, the examination of mens wits.
- *STC 13891. by Adam Islip for Thomas Man. Huarte Navarro, Juan de Dios. Examen de ingenios, the examination of mens wits.
- *STC 13892. by Adam Islip for Christopher Hunt. Examen de ingenios, the examination of mens wits.
- 230(B). This border device was probably passed to Peter Short and Richard Yardley in 1589-90.
- *STC 18755. by Peter Short for William Mattes. O., I. The lamentation of Troy, for the death of Hector.
- *STC 19989. by Peter Short. Platt, Sir Hugh. Diuerse new sorts of soyle.
- *STC 19991. by Peter Short. Platt, Sir Hugh. The iewell house of art and nature. This device appears on the subtitles, on signatures A₁ and A₁.

241. This device represents the Three Cranes in the Vintry, the address of Thomas Dawson, printer 1568-1620. McKerrow records the use of this device twice, in 1587 and 1607.
- *STC 13906. in aedibus Thomas Dawson. Hues, Robertus. Tractatus de globis et eor. vsu.
- 243(a). The last recorded date of John Windet's use of this device, according to McKerrow was 1591.
- *STC 3146. by John Windet. Blundeville, Thomas. M. Blundeuille his Exercises, containing sixe treatises. This device appears on Signature Nn7. This appears to be a new late date for the device.
251. This device was used extensively by John Wolfe and Nicholas Okes. It seems to have passed to Adam Islip c. 1593-4.
- * * STC 12267. for Edward White. Greene, Robert. The honorable historie of frier Bacon and frier Bongay.
- *STC 19618. by Adam Islip for William Ponsonby. Percy William. Sonnets to the fairest Coelia.
- *STC 22951. by A [dam] I [slip] and G [abriel] C [awood]. Southwell, Robert. Marie Magdalens funeral teares.
- * * STC 17313. for John Perin. Marconville, Jean de. A treatise of the good and euell tonnge.
254. Copied from an Italian device, this device belonged to Thomas Orwin and probably was passed on to his widow at his death.
- *STC 25697. by the widow Orwin, for Thomas Man. Willet, Andrew. Synopsis Papismi. This device appears on Signature Eee8.
255. McKerrow records this device as being used only in the present publication.
- STC 1765. by Peter Short. Becon, Thomas. The sicke mans salue.

257. This device was probably owned by Robert Dexter. McKerrow records its use for Dexter from 1590 to 1597.
- *STC 2989. by Richard Field for Robert Dexter. The Reuelation of S. John w. a commentarie by F. Junius. This device appears as the colophon.
- *STC 18355. by [Robert Waldegrave] for John Norton. Napier, John. A plaine discovery of the whole Reuelation of Saint John.
- *STC 22776. by Richard Field for Robert Dexter. Smith, Henry. Sixe sermons. With two praiers.
259. This mermaid device appeared frequently. McKerrow records its use by John Legate from 1590 to 1598.
- *STC 6227. by John Legate. Daneau, Lambert. A fruitfull commentarie upon the twelue small prophets. This device appears as a tailpiece on Signature Q8^b.
- *STC 25363. Excudebat Joannes Legatus. Whitaker, William. Aduersus T. Stapletoni Defensionem ecclesiasticae autoritatis. This device appears as tailpieces on signatures ****4 and Rr3.
260. Similar to 257, this device, according to McKerrow, was used twice for Robert Dexter in 1592 and 1603 respectively.
- *STC 22777. by Richard Field for Robert Dexter. Smith, Henry. Sixe sermons. With two praiers.
261. The rebus of Gregory Seton, bookseller, 1577-1608.
- *STC 22860. by Valentine Simmes for Gregory Seton. Smith, Sir Thomas. The common-welth of England and maner of government.
- 262(B). This device probably represents the sign of Thomas Gubbin, bookseller from 1587-1629. McKerrow records only one use for this version of the device in 1591.
- *STC 1480. by John Danter. for [Thomas] G [ubbin] and [Elizabeth] Newman. Barnfield, Richard. The affectionate shepheard.

- 273(a). McKerrow records the use of this device in this publication printed by Joan Orwin who received it at her husband's death in 1593.

STC 17441. by the widow Orwin for Thomas Woodcock. Marlowe, Christopher. Nashe, Thomas. The tragedie of Dido queene of Carthage.

*STC 25697. by the widow Orwin for Thomas Man. Willet, Andrew. Synopsis Papismi. This device occurs on Signature Ee1.

276. McKerrow records only two uses of this device, both by John Legate in 1592 and 1596 respectively.

*STC 24010. Ex officina Iohannis Legatt. Thomas, Thomas. Dictionarium linguae Latinae et Anglicanae. This device appears at the end of the book on Signature Zz5^b.

*STC 25363. Excudebat Joannes Legatus. Whitaker, William. Aduersus T. Stapletoni Defensionem ecclesiasticae autoritatis.

278. According to McKerrow, Peter Short used this device in two publications, one in 1592 and the other in 1602.

*STC 15216 by Peter Short, for Edward Blount. La Noue, Odet de. The profit of imprisonment.

*STC 22701. [Peter Short] for William Leake. Smith, Henry. The sinners confession.

*STC 22702. by [Peter Short] for William Lake. Smith, Henry. The sinners conuersion.

*STC 22996. by P [eter] S [hort] for Richard Sergier. The present state of Spain.

*STC 23667. by Peter Short. A pleasant conceited historie called The taming of a Shrew.

281. This device was first used in England by John Danter from 1592 to 1597.
- *STC 1487. by John Danter. Barnfield, Richard. Greeves funeralls.
- *STC 16678. by John Danter. Lodge, Thomas. The wounds of ciuill war.
- *STC 18379. by John Danter for William Jones. Nashe, Thomas. The terrors of the night, or, a discourse of apparitions.
- *STC 22328. by John Danter. Shakespeare, William. Titus Andronicus.
282. This device was one used by John Windet from 1592 to 1609, according to McKerrow.
- *STC 2487. by John Windet for the Assignes of Richard Day. The whole booke of psalmes.
- *STC 3146. by John Windet. Blundeville, Thomas. M. Blundeuille his Exercises, containing sixe treatises.
- *STC 25755. by John Windet. Willoby, Henry. Willobie his Auisa. This device appears on the colophon.
283. A device belonging to Richard Jones. McKerrow lists its use in only two publications, one in 1592 and the other in 1595. It seems to have passed to William Jaggard in or before 1615. The intermediate history of the device is obscure.
- *STC 3298. by Richard Jones. A book of cookerie. This device appears at the end of the book on Signature H₃^b.
- *STC 15027. by Richard Jones. A most pleasant comedie, intituled, a knacke to know a knaue.
- *STC 22884+. by Richard Jones. Smythe, Sir John. Instructions, obseruations, a. orders mylitarie.

287. This device seems to have been used by Abell Jeffes. McKerrow lists 1593 as its last use.

*STC 10715. by Abell Jeffes. Faust, Johann. The second report of Doctor John Faustus. This appears to be a new late date for the device.

*STC 15087. by Abell Jeffes. Kyd, Thomas. The Spanish tragedie. This appears to be another new late date for the device.

290. This device seems to have been used by Edward Allde from 1592-1626.

*STC 1542. for Richard Oliffe. Barwick, Humphrey. A breefe discourse, concerning the force of all manuall weapons of fire.

*STC 19531 by Edward Allde for Richard Bankworth. Peele, George. The battell of Alcazar.

291. McKerrow records a single use of this design in 1593 by an unnamed stationer.

*STC 10209. by James Roberts. Church of Visitation Articles--Local--Gloucester and Bristol. This appears to be a new late date for the device.

*STC 10234. by James Roberts. Church of Visitation Articles--Local--Bristol. Another new late date.

293. This device was passed to the Eliot's Court Printing House about 1594, that used it, according to McKerrow from 1594 to 1606.

STC 4506. impensis George Bishop. Camden, William. Brittania. This device appears on signature Ss7.

STC 16428. excudebat John Jackson (colophon). Liber precum publicarum.

*STC 19957. impensis George Bishop. Piscator, John. Analysis logica Epistolarum Pauli. This device appears on signature N₂.

294. Modelled on an Italian device, this device was used by John Wolfe until 1599.

*STC 20885 by John Wolfe. Renichon, Michel de. The confession of M. Renichon.

295(a). This popular device was owned by John Danter. McKerrow records two uses of it in 1592 and 1594 respectively.

*STC 1487. by John Danter. Barnfield, Richard. Greenes funeralls. This device serves as a headpiece on the title-page.

STC 12265. by John Danter for Cuthbert Burby. [Greene, Robert]. The historie of Orlando Furioso. This device serves as a headpiece on the titlepage and on signature A₃.

*STC 16678. by John Danter. Lodge, Thomas. The wounds of ciuill war. This device appears as a headpiece on signature A₂.

*STC 20867. for William Barley. Present remedies against the plague.

*STC 22328. by John Danter. Shakespeare, William. Titus Andronicus. This device appears as a headpiece on signature A₃.

*STC 23356. by John Danter. The life and death of Jacke Straw, a notable rebell. This device appears as headpieces on signatures C₂^b, D₁, and F₁.

*STC 25781. by John Danter for Cuthbert Burby. Wilson, Robert. The cobblers prophesie. This device serves as a headpiece on signature A₃.

295(B). Similar to 295(a) this device does not have the initials I.D. McKerrow suggests its first use in 1597 by [R. Jones].

*STC 1480. by John Danter for T[homas] G[ubbin] and Elizabeth Newman. Barnfield, Richard. The affectionate shepheard. This device serves as a tailpiece on signature G₁.

*STC 25781. by John Danter for Cuthbert Burby. Wilson, Robert. The cobblers prophesie. This device appears as a headpiece on the titlepage.

297. The initials in this device stand for the name of Cuthbert Burby. McKerrow records its use in 1594 and 1596.

*STC 796. for Cuthbert Burby. Arthington, Henry. The exhortation of Solomon.

STC 12265 by John Danter for Cuthbert Burby. The historie of Orlando Furioso.

STC 18380. by Thomas Scarlet for Cuthbert Burby.
Nashe, Thomas. The vnfortunate traveller.

299. This device was probably owned by Thomas Creede. McKerrow records only two uses of it in 1594 and 1614.

STC 52 by Thomas Creede for Thomas Woodcock.
Abbot, Robert. A mirrour of popish subtilties.

*STC 3540++. by Thomas Creede. An Epitaph
of the vertuous life and death of Lady Helen
Branch.

*STC 6817. by Thomas Creede for Thomas Woodcock.
Dickenson, John. Arisbas, Euphues amidst his
slumbers.

*STC 12310a. by Thomas Creede. Greene, Robert.
The first part of the Tragicall raigne of Selimus.

*STC 12751. by Thomas Creede. Har, W. Epicedium:
a funerall song upon Lady Helen Branch.

*STC 16679. by Thomas Creede. Lodge, Thomas, and
Greene, Robert. A looking glasse for London and
England.

*STC 21009. by Thomas Creede. The true tragedie of
Richard the third.

*STC 26099. by Thomas Creede for Thomas Millington.
The first part of the contention betwixt the two
famous houses of Yorke a. Lancaster.

331. McKerrow records a single use for this device in 1601.

*STC 5638. by James Roberts. for Richard Smith.
Constable, Henry. Diana. This appears to be a
new early date for this device.

336. McKerrow records the first use of this device in
1603, by Joseph Barnes.

*STC 15556. by Joseph Barnes. Lewes, R. A sermon
preached at Paules Crosse concerning Isaac his testa-
ment. This is presumably a new early date for the
device.

343. McKerrow has only one entry for this device, in 1604.

*STC 6160 by E[dward]A[llde] for William Blackwall. The warres of Cyrus against Antiochus. This is presumably a new early date for the device.

378. McKerrow records the first use of this device in 1611.

*STC 13595. by George Tobie. Holland, Robert. The holie history of our Lord Jesus Christs natiuitie, life, resurrection a. ascension. A device similar to 378 appears on Signature A₆^b.

*STC 15701. by Richard Field for William Ponsonby. Lipsius, Justus. Sixe bookes of politickes or civil doctrine. This device serves as a tail-piece on Signature Bb₁^b.

APPENDIX D

TITLEPAGE BORDERS, 1594

The following list contains the publications extant for 1594 which have titlepage page borders catalogued in Title-page Borders Used in England & Scotland 1485-1640, by R. B. McKerrow and F. S. Ferguson, London, Oxford University Press for The Bibliographical Society, 1932. An asterisk (*) prefixed to an entry denotes that the work is not included in the listing by McKerrow and Ferguson. The imprints and titles given have been simplified from the originals. The border listed is used on the title-page, unless otherwise stated.

MF33. McKerrow and Ferguson record the first use of this much used border in 1535. "Widow" Orwin presumably gained possession of the border from her husband. Its last recorded use is in 1598 by Felix Kingston, the son of John Kingston who received the stock from his mother, "Widow" Joan Orwin, who took over the printing business after the death of her third printer husband in 1593.

*STC 4387. by the Widow Orwin. Calvin, Jean. The catechisme or manner to teache children the christian religion.

MF100. This border was first used in 1559, and from 1574 through to 1577 by Richard Jugge. Its first recorded use by Richard Watkins was in 1591.

STC 15139 by Richard Watkins. La Marche, Oliver de. The resolued gentleman.

- MF113. According to McKerrow and Ferguson, the first and only recorded use of this border by John Windet was in 1591, for the assignes of Richard Day. Richard Day's father, John Day had used the border from 1561-1580. It seems to have passed in 1589 to John Wolfe.
- *STC 2487+. by John Windet. The whole book of psalms.
- MF159. This border was used by Christopher Barker from 1579 to 1585. Its first recorded use by his deputies was in 1589.
- STC 2161. by the Deputies of Christopher Barker.
The bible.
- STC 2162. by the Deputies of Christopher Barker.
The bible.
- STC 2163. by the Deputies of Christopher Barker.
The bible.
- MF160(B). This particular version of the border was first used by Ralph Newbery and Henry Denham in 1584. From them it went to Richard Yardley and Peter Short in 1592. McKerrow and Ferguson record its last use in 1595 by Edward Alldie.
- STC 18755. by Peter Short for William Mattes. O., I.
The lamentation of Troy, for the death of Hector.
- *STC 19989. by Peter Short. Platt, Sir Hugh.
Diuerse new sorts of soyle.
- STC 19991. by Peter Short. Platt, Sir Hugh. The iewell house of art and nature. This border appears on the subtitles on Signatures A₁ and A₁.
- MF165(a). This border was used by Christopher Barker and his deputies from 1579 until 1600.
- STC 16525. by the Deputies of Christopher Barker.
An order for prayer and thankes-giuing.
- MF167. This popular border was used by Christopher Barker from 1580 to 1587 and later by his deputies from 1589 to [?1597].
- STC 2401. by the Deputies of Christopher Barker.
The psalter.

- MF 168. Another border used by Christopher Barker and his deputies from 1580 to 1595.
- *STC 16318. by the Deputies of Christopher Barker. Book of Common Prayer.
- MF 173. This border seems to have been used by Henry Denham in 1582 and then by Peter Short in 1593. McKerrow and Ferguson record the last use of this border by Peter Short with the publication below.
- STC 16644.5. by Peter Short for William Leake. Loarte, Gaspare. The exercise of a Christian life.
- MF 174. According to McKerrow and Ferguson this border belonged to Henry Denham who used it in 1582. It was passed to Peter Short who succeeded to Denham's material in 1599. Peter Short's use of the border in the following publication seems to be a new early date for it.
- *STC 22720. by Peter Short for Thomas Man. Smith, Henry. The sermons of Master H. Smith.
- MF 182. According to McKerrow and Ferguson, this border was first used by Short in 1594 in this publication.
- STC 19991. by Peter Short. Platt, Sir Hugh. The iewell house of art and nature.
- MF 196. According to McKerrow and Ferguson, Richard Watkins and James Roberts used this border three times from 1582 to 1597.
- 526+. by Richard Watkins and James Roberts. Westhawe, R. An almanacke and prognostication seruing for M. D. XCIIII. This border appears on the title to the Prognostication on signature B₁.
- MF 205. McKerrow and Ferguson suggest that this border was first used in 1587, probably by Henry Denham. The next time its use is recorded is with this publication in 1594.
- STC 1765. by Peter Short for the assignes of Richard Day. Becon, Thomas. The sicke mans salue.

MF 211(y). This version of the border was first used in the following publication. Its next and last recorded use was in 1597 by Thomas Purfoot.

STC 6254. by James Roberts, and Edward Allde, for Simon Waterson (colophon). Daniel, Samuel. Delia and Rosamond augmented. Cleopatra. This device is repeated on Signatures E₅ and H₄.

MF 215. This border was used frequently by John Windet from 1594 until 1607. Its first recorded use is with the publication below.

STC 25755. by John Windet. Willoby, Henry. Willobie his Auisa.

APPENDIX E

SUGGESTED STATIONERS

On evidence of title-page or colophon information, new relationships between stationers and books are suggested in the listing below.

- STC 796. for Cuthbert Burby. "Printed for Cuthbert Burby."
(imprint).
- STC 1542. Edward Allde, printer. (on evidence of McKerrow's
printer's device 290 on title-page).
- STC 13595. George Tobie, printer. "Printed by George Tobie."
(imprint).
- STC 15238. Deputies of Christopher Barker, printers.
"Printed by G.B.R.N.R.B." (imprint; The trio,
G.B. George Bishop; R.N. Ralph Newbery and R.B.
Robert Barker comprised the printing firm known as
The Deputies of Christopher Barker).
- STC 16985. Thomas Dawson, printer. "Imprinted at London,
nigh unto the three Cranes in the Vintree." (Colophon).
- STC 17313. John Wolfe, printer. (on evidence of McKerrow's
printer's device 251 on title-page).
- STC 18100. for George Bishop. "Londini Apud Georgium
Bischof." (imprint).
- STC 18367. Richard Field, printer. (on evidence of McKerrow's
printer's device 222 on title-page).
- STC 19398. R. Doleman, publisher. "Published by R. Doleman."
(title-page information).
- STC 20572. for William Wright. "At London, Printed for
William Wright." (imprint).
- STC 22951. Adam Islip and Gabriel Cawood, joint printers.
"Printed by A.I.G.C." (imprint).

APPENDIX F

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