

BOOKS AND READERS, 1581

A Survey and Analysis of all
Books Printed in England or
in English Abroad during the Year 1581

by

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SYNOPSIS

BOOKS AND READERS, 1581

The purpose of this thesis is to examine the extant publications printed in 1581, to discover their purposes, scope, variety and their range of interests and subject matter. The purpose is also to ascertain if any pattern existed in the publications from 1581. The books are discussed in terms of their individual contents as well as how they reflect the cultural conditions which produced them.

Two predominate themes dominate the cultural scene of the late sixteenth century, one being religion and the other pertaining to education. Both themes are characteristic of the Renaissance in that, emphasis was placed upon the whole man; the unification of a moral or spiritual knowledge with that of an intellectual or practical knowledge. The Protestant Reformation under King Henry VIII and the Act of Uniformity of 1559 under Elizabeth I had a great influence upon the literature of the sixteenth century. The religious climate was responsible for many controversial publications which reflected the anti-Roman Catholic feeling in England. Numerous works were written by both Roman Catholics and

Protestants, and thematically they were concerned with almost every conceivable topic related to religious doctrine and religious belief.

England in the sixteenth century was beginning to expand and to develop; the humanistic movement, commercial and industrial development, and foreign expansion had initiated a desire for knowledge. The Elizabethan was interested in learning about himself, his world and his place in the scheme of existence. Consequently, publications covering such topics as philosophy, navigation and travel, educational and political theory, and social conduct were published to meet the demands of the reading public.

Although political dissension and religious rebellion did exist, solidarity and a growing sense of nationalism was also evident, specifically with the developments in such areas as literature, government and law, and in all branches of science.

The publishers, printers and booksellers who were responsible for the printing and publishing of the publications in 1581 played a very important role. Attempts have been made to give insights into the makeup of the Elizabethan books and the complexities of their production and marketing. The Elizabethan book trade has been examined to reveal the intricate relationships which existed between the printers, publishers and booksellers.

This thesis attempts to reveal what the major topics

were, their relevance and importance, and how they reveal the major religious, artistic, intellectual, political, scientific and cultural concepts of that specific year--1581.

BOOKS AND READERS, 1581

INTRODUCTION

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

The major source for determining the books published in 1581 was the 1963 edition of the Short-Title Catalogue of Books Printed in England, Scotland and Ireland, and of English Books Abroad, 1475-1640.²

A total of 235 entries are extant. Of this total, 213 were available and twenty-two were not available for this study. The 213 extant books examined have been analyzed

¹Dr. George Merrill's doctoral dissertation was modelled upon a doctoral dissertation by Corinne Holt Rickert for the University of Birmingham in 1954 entitled Books and Readers, 1598-1600, and on a book by H. S. Bennett, English Books and Readers, 1475 to 1557 which was published at Cambridge at the University Press in 1952.

²This title is abbreviated to STC throughout the thesis.

and organized into six major categories according to their content. Each category was then divided into subdivisions according to the specific subject matter of the publications, and appropriate headings were assigned each major and minor category. The books were discussed according to specific content.

Although there are six major categories, religious and educational themes appear to a large degree in almost every publication examined. Religious books account for 57.85% of the total while those on education and learning account for a mere 11.06%.

The largest of all categories is religion and theology. The books which comprise this section offer religious instruction and cover such subjects as catechisms, epistles, Bibles, prayers, meditations, psalms, religious controversy, treatises, sermons, church administration and regulation, and religious news. For the most part, the majority of the religious works emphasize the need for the individual to follow a proper and moral life-style, one which would lead to salvation.

Education and learning publications cover a wide area of disciplines such as philosophy, martial regulations, navigation, travel, and the rearing and educating of children. Works of this nature filled a public need because the Elizabethans desired knowledge about the world and desired to

acquaint themselves with skills related to their individual interests or vocations. The works in this category reflect the cultural environment that existed in England in 1581.

Works of literature including prose fiction, drama, and poetry account for 9.36% of the total publications extant from 1581. Most of the translations of the works of the classical writers were put into the vernacular, indicating that the English language had become an acceptable medium of expression. In addition to the classical translations, the literature thematically deals with such subjects as love, friendship, and morality, and emphasizes an increasing patriotic concern.

Publications concerned with government and law account for 8.51%. The two essential concerns reflected in these books are the desire for a social unity and a sense of overall organization. Legal officers are informed of their duties and their limitations of power; land laws and court proceedings are explained; proclamations and statutes are issued, and law books concerned with the various branches of civil and legislative law are written to assist those interested in proceedings or for those already in the legal profession.

Topical publications chiefly relate special events and items of general interest. Military battles, murders, fires, executions and other sensational occurrences are some

of the topics that gained the attention of the reading public.

Books concerned with scientific information account for 6.38% of the year's extant publications. Almanacs and prognostications constitute the largest number of works in this category. Mathematics, husbandry and general explanations of the natural world are other topics which are included within this section.

TABLE I
PROPORTION OF BOOKS BY SUBJECT MATTER--1581

Content of Book	Number of Items*	Percentage
Religion and Theology	136	57.85
Devotional Literature (43)		
Catechisms and Dialogues	14	
Epistles	8	
Bibles	7	
Prayers and Meditations	7	
Psalms	7	
Religious Treatises (33)		
Homiletical	17	
Doctrinal	16	
Religious Controversy (29)		
Sermons (19)		
Controversial	10	
Topical	5	
Occasional - Inspirational	4	
Church Administration and Regulation (6)		
Religious News (6)		

*Statistics in this table are based on the 235 books extant from 1581 although some of the twenty-two unavailable publications are sometimes referred to throughout this thesis.

Content of Book		Number of Items	Percentage
Education and Learning (26)		26	11.06
Philosophy	7		
Foreign Languages	5		
Navigation and Travel	5		
Educational Theory and Social Instruction	5		
Military Instruction and Political Theory	4		
Arts (22)		22	9.36
Prose	10		
Poetry	7		
Drama	5		
Government and Law (20)		20	8.51
Proclamations and Statutes	11		
Writs and Precedents	3		
Land Laws and Regulations	3		
Yearbooks	2		
Duties of Legal Officers	1		
Topical (16)		16	6.80
Popular Science (15)		15	6.38
Almanacs and Prognostications	6		
Miscellaneous Sciences	6		
Astrology and Astronomy	3		
		<hr/>	<hr/>
Total		235	99.9

CHAPTER I

RELIGION AND THEOLOGY

Books dealing with religious themes account for well over half of the entire extant works published in 1581 or 57.85% of the total year's publications. H. S. Bennett notes that

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

Predominantly, the themes of the religious publications emphasize the need for salvation, a proper Christian lifestyle and the giving of help and instruction to those individuals who were interested in saving their immortal souls. The split between England and Rome had introduced a change in the types of religious materials that were available to the Elizabethan readers. Roman Catholic books no longer filled the bookstalls. Instead Protestant books of devotion were put in their place. Although Roman Catholic books were forbidden to be printed, they were nevertheless printed on

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

secret presses either in England or abroad in Douay or Rouen. It was the Roman Catholic's intention to bring England back to Roman Catholicism, and the chief weapon was the printing press. "Book-running" from continental Europe became an organized and an effective form of spreading the word of Rome throughout England, and because 1581 was the year of the Jesuit invasion of England, Papist publications of a controversial nature flooded England. As a result, Protestant reformers turned to the Bible for doctrinal evidence and support in their disputes with the Papists over religious differences. Some sermons were also of a controversial nature, for instead of strictly expounding the word of God, they took every opportunity to denounce and attack the heretical and rebellious Romish religion and all of its related sects. It is not unique to find that the controversial theme is found in almost all of the publications in this category.

Other religious works are concerned with church administration and regulation which basically outline the duties of church officials and the correct methods of doctrinal interpretations and religious practises. Religious news informed the reader of the arrest, trials and executions of religious traitors and primarily was a sensational method of promoting propaganda against the Roman Catholic faith.

The publications have been divided into six categories representing the divisions of the material. The

categories have been arbitrarily chosen because of the content of the books examined. Devotional literature contains the majority of religious publications followed by volumes of religious treatises, religious controversies, sermons, church administration and regulation, and religious news.

DEVOTIONAL LITERATURE

Devotional literature offered the pious reader a knowledge and an explanation of the doctrines of religious faith and presented him with guidelines for correct moral conduct. The Bible was the main source of inspirational material. Besides reading the Bible itself, the Elizabethans could turn to the many prayers, meditations, catechisms and modified versions of the Psalms and epistles for spiritual guidance and religious knowledge. Devotional literature was extremely popular because it gave the average citizen a form of personalized worship, assisting him to worship God independently and in the privacy of his own home.

A total of forty-three publications comprise this category of religious literature which includes catechisms and dialogues, epistles, Bibles, prayers and meditations, and psalms.

CATECHISMS AND DIALOGUES

STC 144. Adamson, Patrick. Catechismus latino carmine

redditus.

STC 2042. Bèze, Théodore de. A booke of christian questions and answers.

STC 4797. Catechism. A briefe and necessary catechisme. Verve needefull to bee knowne of all householders.

STC 5962. Craig, John. A short summe of the whole catechisme.

STC 11183. Form. The forme of examination befoir the admission to ye tabill of ye Lord.

STC 11833. Gibson, John. An easie entrance into the principall points of christian religion.

STC 13774. Hopkinson, William. A preparation into the waye of lyfe.

STC 17287. Manuzio, Paolo. Epistolarum libri X; quinque nuper additis.

STC 17299. Marbecke, John. A booke of notes a. common places.

STC 18714. Nowell, Alexander. Christianae pietatis prima institutio ad vsum scholarum.

STC 18818. Openshaw, Robert. Short questions and answeares conteyning the summe of christian religion.

STC 20761. Ravisius, Joannes. J. Ravisii Textoris, dialogi aliquot festiuissimi, item eiusdem epigrammata.

STC 25110. Watson, Christopher. Briefe principles of religion, for the exercise of youth.

STC 25956. Wood, W. A fourme of catechising.*

*This entry was not available for this study. An asterisk indicates that publications so noted in each section of the thesis have not been available for this study although they may be referred to within the commentary.

Catechisms were usually works presented in question and answer form giving a brief summary of some of the basic principles of religion.

John Craig's A shorte summe of the whole catechisme¹ is a work expounding upon a variety of religious doctrines in ten separate chapters. Craig discusses such doctrines as the creation of Man, the fall of Man, the four parts of God's honour, the Sacraments, eternal election and the volume ends with "A short and generale Confession of the trewe Christian Faith and religion, according to Godis Worde, subserued by the Kings M. and his housholde."²

¹STC 5962.

²Ibid., Sig. A₁^b.

Edward Dering's A briefe and necessary catechisme. Verye needefull to bee knowne of all housholders¹ was written so that the readers could teach their families and instruct them in the chief points of the Christian religion. Dering not only concerns himself with religious doctrines, but also takes the liberty to personally condemn books which contain sin such as

. . . Beuis of Hampto, Guye of warwycke, Arthur of the round Table, Huon of Burdaux, Olyuere of the Castell, the fowre Sonnes of Amon, and a great manye other suche Chyldishe follie.²

Dering also condemns books which grew out of the superstitious beliefs such as the tales of "Robyn Goodfellowe, and many other Spyrites"³ which according to Dering

Satan hade made, hell had prynted, and were warranted vnto sale, vnder the Popes priuiledge, to kyndle in mens harts the sparkes of superstition, that at last it might flame out into the fyre of purgatory.⁴

There are two other collections of catechisms extant from 1581: Patrick Adamson's Catechismus latino carmine redditus,⁵ a work composed of four books, the first of which contains twenty catechisms and William Wood's work entitled

¹STC 4797.

²Ibid., Sig. A₂^b.

³Ibid.

⁴Ibid.

⁵STC 144.

A fourme of catechising.¹

Some catechisms were presented in dialogue such as Christianae pietatis prima institutio ad vsum scholarum,² a work by Alexander Nowell who was a popular author of catechisms, and John Gibson's An easie entrance into the principall points of christian religion.³ Nowell presents a dialogue between a magistrate and an auditor who are involved in a discussion concerning a number of religious beliefs and practises such as the communion, the crucifixion and the resurrection. Gibson's work was written for those interested in their own personal salvation. He presents a dialogue between a minister and a parishioner, focusing on religious topics such as the Articles of the Faith, the correct use of the sacraments, and the beliefs of a true Christian. One other extant work in dialogue form is Joannes Ravisius' J. Ravisii Textoris, dialogi aliquot festiuissimi, item eiusdem epigrammata.⁴ This follows a similar format and utilizes similar content in Latin.

A preparation into the waye of lyfe⁵ by William Hop-

¹STC 25956.

²STC 18714.

³STC 11833.

⁴STC 20761.

⁵STC 13774.

kinson offers the reader "A Preparation into the waye of lyfe, with a direction into the right vse of the Lords Supper."¹ Hopkinson attempts to define the correct meaning and application of the Lord's Supper:

when we speake of spirituall eating, we are to vnderstand that this worde eating, signifieth nothing else, but by faith to apprehēd, or to ioyne it vnto our selues.²

Hopkinson then notes that the reader should be aware that

There be two euilles about the Sacrament care-fully to be auoided, and we are also taught that wisdom by the holy ghost. For least we shoulde with the Papistes thinke Christs body present, in or with the breade really, naturally, carnally to be receiued with our bodely mothes where there is no other presence of Christes body then spirituallie and to saith in many places he keepeth stil the name of bread. At least we shold make light of it, accountping it but a bare signe and no better then common breade. The holy Ghoste calleth it Christes body.³

In Christopher Watson's Briefe principles of religion, for the exercise of youth,⁴ the reader is presented with the Ten Commandments followed by a discussion about the inevitable punishments which befall those who break the laws of God. Watson outlines three basic principles in the work:

¹Ibid., Sig. A₁.

²Ibid., Sig. D₅^b.

³Ibid.

⁴STC 25110.

Man's condemnation, Man's delivery by Christ, and Man's duty to God for all of the benefits God has bestowed upon him. The two chief speakers in Watson's work are Demand and Answer. The work generally follows this form of question and answer dialogue:

- De. How shalt thou escape gods wrath and this damnation?
- An. Onely by Jesus Christ.
- De. How shall he saue thee?
- An. Because he being God and man hath suffered al the punishmēt due for my sinnes, and fulfilled the law.
- De. Shall all men be saued by Christ?
- An. No, none but such as beleue effectually in him.
- De. Who beloeue thus in him?
- An. They onelie whiche assure themselues that all his sufferinges was for them, and so trauell mortification of the flesh.¹

The forme of examination befor the admission to ye tabill of ye Lord² presents a systematic sequence of questions and answers which is very similar to Christopher Watson's method; for example:

- Q. Quat is then ye chief office of Jesus Christ quha is verie God and verie man?
- A. To saif the pepill from thair sinnis, and

¹Ibid., Sig. A₂.

²STC 11183.

thairfoir he was callit Jesus.

Q. Quhairfoir is he callit Christ?

A. Becaus he is annoyntit be the haly spirit king, Priest and Propheit.

Q. Quhat is his kingdom?

A. It is spirituall and consistis in rewling of our saullis be his worde and spirit to lyfe euerlasting.¹

Théodore de Bèze sets forth "the chiefe pointes of Christian Religion"² in his work entitled A booke of christian questions and answers.³ Bèze's discussion in general covers a wide range of topics from the Lord's Supper to a discussion concerning various contradictory doctrines. The discussion takes the form of a question followed by an answer as in the following example:

Question

What thinke you of praying for the dead, and singing of Masses, Diriges, and Trentals:

Answere

Sir, seing these thinges be grounded vppon purgatorie, which is safely imagined, for as-much as there is no suche place: these thinges also be wicked, and vaine imaginatiōs: for seeing there is no purgatorie, (a) and that from hel there is no redemption.⁴

¹Ibid., A₇^b.

²STC 2042, Sig. A₁.

³Ibid.

⁴Ibid., Sig. B₇^b.

Robert Openshaw also provides a commentary on some necessary points of the Christian faith in a short work entitled Short questions and answeares conteyning the summe of christian religion.¹ Openshaw also follows the question and answer format in dealing with discussion of religious doctrine:

- Q. Which is the grace, that cannot be seene:
- A. The bodie and blood of Christ. I. Cor. 10. 16.
- Q. To the strengthening of our faith, how many thinges do you principally learne by Baptisme?
- A. First, as water washeth away the filthenesse of the flesh: so the blood of Christ does washe away sinne from my soule. Matt. I. 4. Secondly, I am taught to rise to newenesse of life. Rom. 6. 4.²

Openshaw's work proved to be a popular one, having at least sixteen editions published from 1579 to 1635.

John Marbecke's³ A booke of notes a. common places, with their expositions, collected and gathered out of the works of diuers singular writers⁴ is a collection of religious terms and proper names alphabetically arranged. Each item

¹STC 18818.

²Ibid., Sig. B7^b.

³John Marbecke was a Calvinist and author of the earliest English Bible concordance which was published in 1550.

⁴STC 17299.

or name found in the table is individually discussed; for example:

What is meant by these two names,
Bishops and Deacons.

With the Bishops and Deacons grace be with you.
By the Bishops are meant both the Pastors, which
haue the dispensation of the word, and the
Elders that gouerne. And by Deacons are meant
those that were stewards of the Treasurie of the
Church, and had to looke vnto the poore.¹

The work was principally written by Marbecke because he considered it to be "both profitable and also necessarie, to those that desire the true vnderstanding and meaning of holy Scripture."² One other work entitled Epistolarum libri X; quinque nuper additis³ by Paolo Manuzio is very similar to Marbecke's type of catalogue. For example, Manuzio when discussing John the Baptist states:

Cum a nobilibus viris, in hac loca vel animi,
vel negotj causa consluentibus, dignitatem
illam quae maxima est in nostra ciuitate, vt
areanis praesses praestantissimi Xvirum
consilij. . . .⁴

EPISTLES

STC 2986 [=13058]. Bible. Acts. Ephesians. The epistle of S. Paule to the Ephesians expounded.*

¹Ibid., Sig. I₂.

²Ibid., Sig. A₂.

³STC 17287.

⁴Ibid., Sig. I₆^b.

STC 4401. Calvin, Jean. Commentaries on the Bible. [Galatians]. A commentarie vpon the epistle to the Galatians.

STC 4403. Calvin, Jean. Commentaries on the Bible. [Colossians]. A commentarie vpon the epistle to the Colossians.

STC 5785. Corro, Antonio, de. Dialogus theologicus quo epistola Diui Pauli ad Romanos explanatur.

STC 13058. Hemmingsen, Niel. The epistle to the Ephesians expounded.*

STC 14632. John, Chrysostom, Saint. An exposition vpon the epistle to the Ephesians.

STC 14632^a. John, Chrysostom, Saint. An exposition vpon the epistle to the Ephesians. (another edition).

STC 16978. Luther, Martin. A commentarie vpon the two epistles generall of Sainct Peter and that of Sainct Jude.

Many prominent theologians such as Martin Luther and Jean Calvin commented upon some of the epistles which comprise the twenty-one books of the New Testament. The commentators presented their personal views on some specific religious themes and elaborated upon the moral truths embodied within the epistles. The most popular epistles were those of Saint Paul,¹ Saint Jude, and Saint Peter. The epistles of

¹The following are the Pauline epistles or those

Saint Paul were by far the most popular and most extensively used of all of the epistles during 1581.

Saint John Chrysostom's An exposition vpon the epistle to the Ephesians¹ turns to the tenth book of the New Testament and to the fifth of the Pauline epistles.² The work contains six chapters covering some twenty-one morals and twenty-four sermons based upon the Ephesian epistle which is basically used by Chrysostom to support his expressed religious doctrines.

Niel Hemmingsen also turned to the epistle to the Ephesians to produce an expositional work entitled The epistle to the Ephesians expounded.³ Jean Calvin went to the ninth and the twelfth of the Pauline epistles to compose two works entitled A commentarie vpon the epistle to the Galatians⁴ and A commentarie vpon the epistle to the Colossians.⁵ Calvin outlines the main points of Paul's opposition

ascribed to Saint Paul: Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, Timothy, Titus, Philemon and Hebrews.

¹STC 14632. See also 14632a.

²The epistle is similar to a sermon. It is highly dogmatic with a specific emphasis upon the Church and Atone-ment. The epistle is primarily a plea for unity.

³STC 13058. See also 2986.

⁴STC 4401.

⁵STC 4403.

to the irreligious practises of each group.¹

A Latin work by Antonio de Corro entitled Dialogus theologicus quo epistola Diui Pauli ad Romanos explanatur² also offers an explanation and commentary upon the Pauline epistles, specifically the epistle to the Romans.

Martin Luther attempted to explain the Scriptures in his expositional tract A commentarie vpon the two epistles generall of Sainct Peter and that of Sainct Jude.³ The two epistles present a warning for all those who profess to be Christians yet deny the crucifixion of Christ. These epistles also attack the loose morality existing among Christians. For the most part, both epistles are very similar in the expression of ideas and in their methods of condemnation.

¹The epistle to the Galatians was called forth by the fact that many Gentile converts of Galatia or of Lycoania had gone over to the Judaizing party. Paul's opposition to this group is revealed in this epistle. His message demonstrates the irreconcilable differences between what he calls Christian freedom and Jewish law, the difference between religion based on constant mystical experience and that based on an historical revelation.

The epistle to the Colossians is the twelfth book of the New Testament and seventh of the Pauline epistles. It condemns two points of error: the worship of Angels and the false teachings about Jesus according to The Columbia Encyclopedia, Clarke F. Ansley, ed., (New York: Columbia University Press, 1940), pp. 369, 684.

²STC 5785.

³STC 16978.

BIBLES

STC 2057. Bible, Latin. Testamenti veteris biblia sacra, quibus etiam adiunximus noui testamenti libros.*

STC 2058. Bible, Latin. Testamenti veteris biblia sacra, quibus etiam adiunximus noui testamenti libros.*

STC 2058^a. Bible, Latin. Testamenti veteris biblia sacra, quibus etiam adiunximus noui testamenti libros.*

STC 2131. Bible, English. The bible, [Geneva].*

STC 2132. Bible, English. The bible, [Geneva].*

STC 2808. Bible, Latin. Jesu Christi d. n. nouum testamentum.*

STC 2881^a. Bible, New Testament--English. The newe test. of our lord Iesus Christ.

The Bible was unquestionably the well-spring of all religious writings. Many versions of the Bible were printed in England during the 1580's while some versions were composed abroad by religious exiles. There were six editions of the Geneva Bible printed in England between 1581 and 1583.¹

Théodore de Bèze, the French reformer and Calvinist

¹STC 2131, 2132. STC 2131 was the first of six editions and 2132 was the second edition. Both editions were printed in 1581.

theologian, translated The newe test. of our lord Iesus Christ¹ from Greek. Bèze's translated version, later translated into English by Laurence Tomson, had at least six editions from 1567 to 1582 with the 1581 version being the fourth edition. Bèze was also responsible for two Latin versions of the New Testament, one entitled Jesu Christi d. n. nouum testamentum² and the other, Testamenti veteris biblia sacra, quibus etiam adiunximus noui testamenti libros³ which had eight editions between 1580 and 1593.

PRAYERS AND MEDITATIONS

STC 938. Augustine, Saint. S. Augustines manuel.

STC 944. Augustine, Saint. A pretious booke of heauenlie meditations.

STC 950. Augustine, Saint. A right Christian treatise entituled S. Augustines praiers.

STC 6430. Day, Richard. A booke of christian prayers, collected out of the aunciēt writers, and best learned in our time.

¹STC 2881^a.

²STC 2808. The 1581 version was the first of at least five editions between 1581 and 1605.

³STC 2057, 2058, 2058^a are the 1581 editions.

STC 6687. Dering, Edward. Godly priuate praiers for hous-
holders to meditate vpon, and to say in their families.

STC 11557. Garden. A godly garden out of the which most
comfortable herbs may be gathered.

STC 14010. Hutchins, Edward. Dauids sling against great
Goliah.

Edward Dering was the composer of a number of popular catechisms, sermons and prayers. Dering's Godly priuate praiers for housholders to meditate vpon, and to say in their families¹ is a collection of prayers as the title implies, specifically for the private use of families in the home. Dering offers the reader this suitable prayer to be said in the morning:

O Gracious God, and louing Father accordyng to thy commaundement, we do here present our selues before thy Maiestie humbly prostrating our selues before the throne of mercie, acknowledging and confessing from the bottome of our hearts that we be myserable sinners, dayly breaking thy cōmaundements, both in thought, word, and deede, wherein we iustly deserue euerlasting dampnation, and to be vtterly throwne from thy presence, yet (O Lorde) wee see thy goodnesse againe towardes vs, who not suffering vs to perishe in our sinnes, hast sent thine owne deere Sonne Jesus Christe to take vpon him whatsoeuer is due.²

Richard Day also presents a number of prayers for

¹STC 6687.

²Ibid., sig. C₄^b.

specific occasions in his work entitled A booke of christian prayers, collected out of the aunciēt writers, and best learned in our time.¹ Among the many prayers, Day offers a suitable prayer to be said by one in the evening:

O Lord, my God, my Father, and my Sauour, for asmuch as thou hast graunted me the grace to come to the end of this day, and hast created the night for man to rest in: I, castyng my selfe most humbly downe before thy holy maiestie, beseeche thee most hartely to shew me this goodnesse to the residue of thine infinite benefites, that I may so rest this night, to the comfort, and refreshment of myne infirmitie, as my hart may still be lift vp vnto thee: And my soule haue her spirituall rest aswell as the body taketh his. Let not my sleepe be vnmeasurable to please excessiue the ease of my flesh: but onely to suffice the necessitie of my nature, that I may be the better disposed to thy feruice to morrow.²

Two other extant works of collected prayers are A godly garden out of the which most comfortable herbs may be gathered³ by an anonymous author and Edward Hutchins' Dauids sling against great Goliah.⁴ Hutchins offers the reader a number of prayers suitable for a variety of occasions. At one point in the collection he presents a prayer to be used against the power of Satan:

¹STC 6430.

²Ibid., Sig. C₃.

³STC 11557.

⁴STC 14010.

The diuel, o Lord, like a roring lion, runneth about, in euerie corner he lurketh, and euer he gapeth to deuoure the lambs of thy pasture. He is an enimie, not onlie redie to deuoure vs, but also able to catch vs in the snare of iniquitie against thy diuine maiestie. For dailie do we eate the sower grape of nature, and sauor of vnseasoned and rotten Adam, in whose sinful act we are wrapped by desert in condemnation, and becom bondslaues of Satan, vnlesse thou, o Lord, do season our harts with the oile of thy grace, and wash vs in the water of thy mercie, that being clensed from sinne, and made as white as snowe with the merits of thy sonne, the deuil may lose his title, and forget his obligation that hee had against vs, and we be quitted from his tyrannie. We beseech thee therefore, o gracious father of heauen, with thy power to bridle Satan, and in thy mercie to beare with vs, with thy might to master him, and in thy grace to grasse vs in Iesus the liuely vine of mercie, that growing in him, no storm may be able to tosse and ouerturn vs, we besech thee, Amen.¹

One of the most popular sources for prayers of inspiration and collected meditations were the works of Saint Augustine. Thomas Rogers, a Protestant theologian, translated S. Augustines manuel,² A pretious booke of heauenlie meditations³ and A right Christian treatise entituled S. Augustines praiers.⁴ A right Christian treatise is comprised of meditations and prayers as is S. Augustines manuel which

¹Ibid., Sig. B₄^b-B₅.

²STC 938.

³STC 944.

⁴STC 950.

contains thirty-seven chapters of "special and piked meditations, and godlie praiers."¹ Rogers took the liberty of altering the original texts of Augustine's works, extracting only the most suitable doctrines so as to make them appropriate for Protestant use. In one instance in the dedicatory epistle of A pretious booke of heauenlie meditations, Rogers outlines the reasons why he took such liberties:

First to imitate those good Bookes out of which they were borrowed, that is, the sacred Scripture. For surlie, in mine opinion, it were not wel, the Booke beeing most notablie deriued out of the pure fountaines of Gods holie word, if it were set forth in anie other forme, than is the spring from which it flowed.

Secondlie, that the Reader might the more sensible perceave the mind and methode of the auct̄or. For, I dare saie it, by this parting or seuering of the sentences, a more cleere light of the auct̄ors minde wil appeere to him, who gladlie woulde vnderstande the same, than when they are confounded, or not parted.

Thirdlie, the offer cause of deepe contemplation to the zealoue Christian. For there is no sentence almost throughout the Booke, which is vane, but most heauenlie, and able to make euen him who is farthest from Christianitie, to occupie his minde with holie and deep meditations.²

PSALMS

STC 2034. Bèze, Théodore de. The psalmes of David, truely opened and explained.

STC 2361. Bible--Latin--Psalms. Psalterium Daudidis carmine

¹STC 938, Sig. A₁.

²STC 944, Sig. B₈-B₈^b.

redditum per Hoebanum Hessum.

STC 2398. Bible--English--Psalms--Prose Version. The psalmes of Dauid, truly opened by paraphrasis.*

STC 2457. Bible--English--Psalms--Metrical Versions.

i. Sternhold and Hopkins. The whole booke of psalmes collected in English meter.

STC 2458. Bible--English--Psalms--Metrical Versions.

i. Sternhold and Hopkins. The whole booke of psalmes collected in English meter. (another issue).

STC 2459. Bible--English--Psalms--Metrical Versions.

i. Sternhold and Hopkins. The whole booke of psalmes collected in English meter. (another issue).

STC 11730. Gentile, Scipione. Paraphrasis aliquot Psalmorum Daudi.

Théodore de Bèze drew upon the Psalms of David to compose two works entitled The psalmes of Dauid, truly opened by paraphrasis¹ and The psalmes of David, truely opened and explained.² In addition to the Psalms, the first work also contains the arguments and a table showing the application

¹STC 2398.

²STC 2034.

of each psalm.

Two untranslated works dealing with the Psalms of David were published also in 1581: Scipione Gentile's¹ Paraphrasis aliquot Psalorum Daudi² and a work by an anonymous author entitled Psalterium Daudidis carmine red-
ditum per Hoebanum Hessum.³

Thomas Sternhold and John Hopkins modified the Psalms of David by putting them into ballad-meter and setting them to simple popular tunes. The Psalms included words and music and forms of musical sight sheets. The metrical versions of the Psalms were incorporated into a work entitled The whole booke of psalmes collected into English meter.⁴ The collection became very popular having at least seventy-six editions between 1581 and 1603.

RELIGIOUS TREATISES

Two specific kinds of treatises were written-- homiletical and doctrinal. The homiletical treatise is

¹He was also known as Gentilis (Scipio). He was very learned in civil law and a professor at Altorft. Although he wrote some religious material, his principal works were concerned with civil law.

²STC 11730.

³STC 2361.

⁴STC 2457. See also STC 2458 and 2459.

basically a written sermon especially intended to edify the reader on some practical religious matter. The doctrinal treatise is a formal written account systematically expounding upon some of the main points of a religious creed.

HOMILETICAL TREATISES

STC 572. Andersen, Anthony. The shield of our safetie: set foorth.

STC 936. Augustine, Saint. An introduction to the loue of God.

STC 1039. B., R. A dialogue betweene a vertuous gentleman and a popish priest.

STC 1063. B., R. A watchword for wilfull women.

STC 1854. Bellot, Jacques. Le jardin de vertu et bonnes moeurs.

STC 3170. Boaistuau, Pierre. Theatrum mundi, the theatre or rule of the world.

STC 10627. Exhortation. A good exhortation to euery man.

STC 11039. Fleming, Abraham. The foote-path of faith, leading the highwaie to heauen, Whereunto is annexed The bridge to blessednes.

STC 11041. Fleming, Abraham. The foote-path to felicitie.

STC 11048. Fleming, Abraham. A monomachie of motives.

STC 15678. Lindsay, Sir David. A dialogue between Experience and a Courteour.

STC 16860. Lovell, Thomas. A dialogue between custom and veritie.

STC 16954. Lupton, Thomas. The second part and knitting up of the boke entituled, Too good to be true.

STC 20975. Rice, Richard. An inuective againste vices taken for vertue.

STC 21632+. Salter, Thomas. The contention between three brethern.

STC 24197. Treasure. This booke is called the Treasure of gladnesse.*

STC 25623. Wilcox, Thomas. A glasse for gamesters.

The seventeen homiletical treatises which comprise this section tend to be highly moralistic in nature and very long and somewhat tedious compositions. The topics of the works and their methods of presentation vary. Many employ the dialogue form to involve the reader, who as an outside observer can evaluate the arguments of each speaker involved. Other homiletical works are concerned with specific vices and offer warnings, while some appeal to a general reading

public by expounding upon various religious doctrines.

A watchword for wilfull women¹ presents a "Dialogue betweene two Sisters, of contrary dispositiōs: the one a vertuous matrone: fearing God: the other a wilfull hus-wife: of disordered behavioure."² The dialogue is composed of a series of questions and answers:

SE. But what sayest thou of eating, drinking, decking, trimming, pyping, playing, and dauncing: is it sin?

IU. Whatsoeuer is done vppon the feast w̄ eating, drinking, daūcing, and making mery, cā god suffer and abide wel enough, so that al things be done measuraly, discretly, honestly and godly, and euery mā haue respect to his estate. . . .³

The virtuous sister Justina is eventually successful in persuading Serepia to change her present life-style.

In Too good to be true,⁴ Thomas Lupton presents the story of

one SIVQILA, a man that lyued godlye, loued honestie, and esteemed equitie, was so wearie with the wickednesse, naughtenesse, falsehode and other great enormities of his owne Countrie, that he trauelled to finde out a Countrie and people that were agreable to his owne affection. Who, at last when he had trauelled thorowout the whole world, as he thought, chanced to meete with one whose name was OMEN, dwelling in a

¹STC 1063.

²Ibid., Sig. A₁.

³Ibid., Sig. E₃^b.

⁴STC 16954.

countrie there called MAVQSVN: wherein, as he sayde, generally be suche blessed Byshops, such perfect Preachers, such vertuous Ministers, suche godly Gouvernours, suche merciful Magiſtrates, suche iuſt Iudges, suche worthie Lawes, suche charitable Lawyers, such honeſt Attorneys, suche pitifull Phyſitions, such friendlie ſurgeons, suche liberal Lordes, suche lowlie Ladies, such gentle Gentlemen, such louing Husbandes, such obedient Wiues, suche humble Children, such modeſt Maydes, such diligent Seruantes, such good and plaine Dealing, such Hospitalitie, such wonderfull Charitie, such practizing of Godli- nesse, and such ſtryuing to Do wel, that the ſame SIVQVILA did wonder at it, ſaying, It is TOO GOOD TO BE TRVE.¹

Throughout the dialogue, Omen describes the virtuous customs and life-style of the people living in the Utopian country of 'Mavqsvn.' According to Lupton, the book "will like the Godlie, please the Honest, and warne the Wicked."²

In A dialogue betweene a vertuous gentleman and a popish priest,³ a Puritan gentleman and a parson debate about church doctrines. At one point in the debate, both express their opinion upon whether it is acceptable for a priest to marry:

Par. You know that ministers can not assure their wife nor children of any liuing: and is it not better (thinke you) that they remaine vnmarried, then to fill the world ful of beggers.

Gen. But you knowe that all haue not the gift

¹Ibid., Sig. A₃^b.

²Ibid.

³STC 1039.

of chastitie, and is it not better
(thinke you) that they marrie, then to
fill the world full of bastards?

Par. As for that matter, there are many
shiftes, so that although a minister be
not married, he neede not to bee troubled
with mame bastards.¹

Thomas Salter wrote The contention between three
bretheren, that is to say, the Whooremonger, the Dronkard,
and the Dice-player, to approue which of them three is the
worst.² Three brothers are involved in the dialogue and
each represents one of the three vices. Each brother in turn
attempts to show how the other two are the most evil. The
reasons for the debate originate from the fact that "their
deceased Father had giuen his succession from the worst of
them three."³ The work ends finding them all "together with
one voice approued, condemyning couetousnesse as the most
wicked and most pernicious vice that is vpon earth."⁴

Thomas Lovell's A dialogue between custom and
veritie⁵ presents a discussion between two morality-like
abstractions, Custom and Virtue. Throughout the work, Virtue

¹Ibid., Sig. F₄^b.

²STC 21632⁺.

³Ibid., Sig. A₁.

⁴Ibid., Sig. G₈^b.

⁵STC 16860.

attacks the corruptive influences of Custom. Virtue at one point in the debate focuses attention upon the customs of minstrelsy and dancing and how they have disrupted the Sabbath:

. . . many Minstrels liue idlye moste parte of the week when they should woork, do not they by wicked abuse of their instruments prouoke the people to unhallow the Lords holy day, by deuclish dauncing the Nurce of much naughtines, and do not to to many of all degree with tooth and naile. . . . upholde this foole and wanton pleasure, which prouoketh Gods indignation.¹

Sir David Lindsay's A dialogue betweene Experience and a Courteour² is a poetical dialogue concerned with various aspects. At one point in the discussion, the courtier questions experience about death:

Prudent father Experience,
 Since you of your beneuolence,
 Have caused me for to consider,
 How worldly pompe is very stipper,
 By diuers stories miserable,
 Which to rehearse, are lamentable:
 Yet or we passe out of this vaile,
 I pray you giue me your counsaile
 What I shall do in time comming,
 To win glory euerlasting.

Experience then replies:

My sonne thou must set thine intent,
 To keepe the Lords commaundement.
 And presse not to clyme ouerhye,
 To no worldly authority,
 Who in the world doth most delight,

¹Ibid., Sig. A₄^b-A₅.

²STC 15678.

Is farthest from the purpose right.
 Would thou leaue worldly vanities
 And thinke on foure extremities.
 Whiche are to come, and that shortly,
 Thou wouldst neuer sinne willfully,
 Print these foure in thy memory,
 The death, the hell, and heauens glory,
 And extreame iudgemente generall,
 Where thou muste render counte of all.¹

Lindsay's work was very popular having seven editions between 1554 and 1581.

Thomas Wilcox's A glasse for gamesters² offers a warning to all those that delight in cards and dice. The work is one in which sinners "may see not onely the vanitie, but also the vilenesse of those plaies."³ It was Wilcox's intention to draw gamesters "backe frō former inconueniences and disorder."⁴ In the fourth chapter, Wilcox states that gambling of any sort changes

the nature of recreation, into a kind of vn-honest and vnlawfull game, whiche thyng Christians (bee it little or be it much) are plainely forbidden by the worde of God. And as touching the partie that loseth, he is deprived of that (yea though it bee but a little) which either might doe good in his familie, or profite other the needie members of Christ: beside that which followeth vpon this losing, as disquietnes of minde at the

¹Ibid., Sig. K₃^b.

²STC 25623.

³Ibid., Sig. A₁.

⁴Ibid., Sig. A₂^b.

least, if not cursing, sweareyng, quarrellyng
and suche other like. . . .¹

Richard Rice attacks the various vices of the age in a work entitled An inuective againste vices taken for vertue.² He elaborates on the disruption resulting from indulgences in unconstructive recreational play. He comments:

where do children pitiously cry out for meate
and drinke, and can not get it: forsooth where
their father is giuen to Bowling, Dicing, or
Carding, Tennis playing, Scayling, and such
like. Where do seruautes lacke worke, and
stand whyrling their knife aboute their Fingers,
and gasing idly about the Streetes and walles,
to occupie the whole halfe day in vayne
language: where their maisters be addict to
Bowling, Dicing, Tables, Cardes, Tennis play-
ing, Scailing, with such like. Where wanders
women about the Towne middaye and midnight,
with, wot ye where my husbände is: when saw
ye my good man: where might she best inquire
for her vnthriftie husband, but where the man
is giuen to suche vncomely vices.³

After condemning the vices, Rice offers the reader a short poem as a basic guide for good conduct.⁴ A French work by Jacques Bellot entitled Le jardin de vertu et bonnes moeurs⁵ also offers the reader guidance for a virtuous life. Bellot

¹Ibid., Sig. A₇^b-A₈.

²STC 20975.

³Ibid., Sig. B₂^b.

⁴Ibid., Sig. E₆^b.

⁵STC 1854.

offers a note of advice on how one should always be a good neighbour and the rewards which might occur:

Call thy friende to thy banquet and leaue
thine enemie, and chiefly, call him which is
thy neihbour for if any domesticall affaires
do chaunce vnto thee, thy neighbours runne
to thee and are ioyned vnto thee ad kinnes-
folke.¹

Anthony Anderson's The shield of our safetie: set
foorth² warns those leading a sinful life that

If ye lyue after the fleshe, yee shall dye,
but if by spirite ye mortifie and kyll the
deeds of the fleshe ye shall lyue, which be
these: Adultery, fornication, vncleannesse,
wantonnesse, iydolatry (which in our dayes is
Popery) Witchcraft, hatred, debate, emulation,
hypocrisie, wrath, contention, herisies,
enuye, murther, dronkennes, gluttony, and such
lyke, you shall lyue eternally.³

Pierre Boaistuau's Theatrum mundi⁴ is a work in which
"is contained wonderfull examples, learned deuises, to the
ouerthrowe of vice, and exalting of vertue."⁵ Boaistuau at
one point discusses the corruption common among most
merchants who

deceiue their neighbour, in such sorte that
with great paine anie using the trade can bee

¹Ibid., Sig. D5.

²STC 572.

³Ibid., Sig. C₂-C₂^b.

⁴STC 3170.

⁵Ibid., Sig. A₁.

made rich, but by beguiling of others: and haue in their common Prouerbe, that they neede but turne their backe two or three yeare of God, and enlarge a lyttle the entrie of their conscience, for to bee come rich, and surmount Fortune. . . .¹

Boaistuau also attacks the merchants for bringing

vnprofitable merchaundise out of straunge countries, which are not necessarie for our humane life, but only to mainteine, proude men, women and children, in pride, pomp, and vaine glory. . . .²

A good exhortation to euery man³ is a versified work put to "a new Northern Tune." The book instructs the reader in what he should do when he goes to bed at night and also in the morning when he rises. The author stresses the uncertainty of death and warns that when rising or going to bed, readers must repent their sins to gain salvation.

Abraham Fleming composed three homiletical works: The footepath of faith,⁴ The footepath to felicitie⁵ and A monomachie of motives.⁶ The first mentioned is divided into three interrelated parts forming a step by step progression

¹Ibid., Sig. G₁.

²Ibid., Sig. G₁.

³STC 10627.

⁴STC 11039.

⁵STC 11041.

⁶STC 11048.

instructing the reader how to obtain heaven's grace. The work contains instructions, prayers, meditations and general readings for the spiritual benefits of readers. The foote-path to felicitie was the most popular of Fleming's three homiletical works, having five editions between 1581 and 1608. The work has six parts,¹ each offering the reader a number of maxims for spiritual guidance.

In his A monomachie of motives, Fleming presents a "Battell betweene Vertuves and Vices of contrarie qualities."² In all, twenty-five vices are placed in opposition to twenty-five virtues, and they are discussed in five separate sections.

Saint Augustine's An introduction to the loue of God³ is a poetical work composed of eighteen chapters explaining man's relationship to God. An example of the contents of the work giving instruction is as follows:

Giue eare therfore O man to that,
which greatest is of others cheefe,
In memory imprint the same,
Day, night and houre it yieldes release.
And this commandement is,
Loue God the Lord with all thy hart,
With all thy soule with all thy might,

¹STC 11041. The six parts include "The Footpath to Felicitie," "A Guide to Godlinesse," "The Schoole of Skill," "A Swarme of Bees," "A Plant of Pleasure," and "A Grove of Graces."

²STC 11048, Sig. A₁.

³STC 936.

With all thy minde, as his deserte.
 With all thy memory and thoughts,
 With all thy skill and knowledge eke:
 Yield vnto him obedience due:
 with humble hart and minde most meeke.
 Yet peradventure thou wilt thinke,
 alas his loue to me is light:
 Therefore I will not be afrayde,
 to aunswere him with loue more slight.¹

DOCTRINAL TREATISES

STC 2050. Bèze, Théodore de. The treasure of trueth.

STC 4072 [=10672]. Bullinger, Heinrich. The olde fayth, an euident probacion.

STC 4409. Calvin, Jean. An excellent treatise of the immortalytie of the soule.

STC 6081. Crowley, Robert. A breefe discourse, concerning those foure vsuall notes, whereby Christes Catholique Church is knowne.

STC 10672. Faith. The old faith, or a probation out of the Scriptures.

STC 11845. Gifford, George. A briefe discourse of certaine points of the religion which is the commō sort of christians.*

STC 11889. Gilby, Anthony. A treatise wherein the doctrine of God is handled.*

¹Ibid., Sig. B3.

STC 12729. Hamilton, John. Ane catholik and facile traictise, to confirme the real praesence of chrystis bodie and blude in the sacrament.*

STC 13059. Hemmingsen, Niel. The faith of the church militant.

STC 16812. Loque, Bertrand de. A treatie of the Church.

STC 18161. Mornay, Philippe de. A treatise of the Church.

STC 18807. Olevian, Trevir [Caspar]. An exposition of the symbole of the Apostles.

STC 19468. Patriarchs. The testaments of the twelue Patriarchs.*

STC 21682. Sampson, Thomas, Dean of Christ Church. A briefe collection of the Church.*

STC 22212. Sendbrief. Send-brief waer inde voorneempste stucken de pauwscher leere verhandelt, etc.

STC 22469. Shutte, Christopher. A compendious forme of christian doctrine, called the Testimonie of a true faith.

Fifteen doctrinal treatises deal with the basic doctrines of the Christian faith.

The olde fayth, a euident probacion¹ is a work com-

¹STC 4072. See also 10672.

posed of eleven chapters¹ by Heinrich Bullinger giving "a shorte summe of the whole Bible, and a probation that all vertuous men haue pleased God and were saued thorough the Christian faith."² Bullinger's basic intention was to show "the antiquitie and auncient age of our holy Christian faith, and partly to giue occasion vnto all such as haue receaued it, not to be ashamed of it."³

An exposition of the symbole of the Apostles⁴ was translated by John Field from the latin sermons and catechisms of Olevian Trevir.⁵ The work is divided into two principal parts, one outlining the articles of the Christian faith and the other the testimonies of the prophets and apostles. Throughout the work Trevir repeatedly comes to the support of the Church of England while using the

¹Some of the topics under discussion are the age of the Christian faith, the goodness of God and the wickedness of Man, the first and right foundation of the Christian faith, the holy patriarchs, the law of God given by Moses, the original Holy Scriptures created by Moses, the kings and people of Israel and their trust in Christ, and the holy prophets.

²STC 4072, Sig. A₁.

³Ibid., Sig. A₅.

⁴STC 18807.

⁵Gaspar Olevian Trevir is sometimes also known as Olevianus Kaspar. He was a German theologian and a professor at Heidelberg.

scriptures to support his arguments. Trevir also takes the opportunity to condemn Roman Catholicism calling it "the nurce and mother of treason, rebellion, and confusion."¹

Trevir goes on to state that Popery

. . . ruseth into all matters and causes, and chalengeth and vsurpeth authoritie ouer all persons, it taketh vpon it the alteration of kingdomes, ouerturneth Princes corownes, alienateth inheritances, and intermedleth vniustly in al things. . . .²

Niel Hemmingsen's The faith of the church militant³ is a work based upon Psalm 84 and was written to instruct "the ignorant in the groundes of religion, so to the confutation of the Iewes, the Turkes, Atheists, Papists, Hereticks, and al other aduersaries of the trueth whatsoever."⁴ After levelling a bitter attack against the many religious sects, Hemmingsen offers the reader his interpretation of what the true Church of God is:

What is the true Church? The Tabernacles of the Lorde of Hostes, as our Psalme defineth. That is, the true Church is that which of the Lorde is gathered; gouerned, and protected; which harkeneth vnto, cleaueth, and is obedient to the Lord of hosts; which hath \bar{y} Lord of Hostes dwelling in it.⁵

¹STC 18807, Sig. B₃^b.

²Ibid., Sig. B₄.

³STC 13059.

⁴Ibid., Sig. q₁.

⁵Ibid., Sig. G₅.

In a similar fashion, Robert Crowley attempts to outline four basic differences between what he calls the Church of Rome and the true Catholic Church in a work entitled A breefe discourse, concerning those foure vsuall notes, whereby Christes Catholique Church is knowne.¹ Crowley condemns not only the Church of Rome which is "Schismaticall, and not that Catholique Church that it boasteth it self to be,"² but also all of the various other Catholic sects which originated from the Church of Rome such as the "Donatists, Pelagians, Arrians, Cutichians, Ana-baptists, Precissions, Puritans,"³ and the Family of Love.

Jean Calvin's An excellent treatise of the immortalitye of the soule⁴ is a work attempting to prove "that the soules, after their departure out of the bodies, are awake and doe lyue, contrary to that erronious opinion of certen ignorant persons, who thinke them to lye a sleape vntill the day of Iudgement."⁵ Calvin condemns this Catholic belief arguing that all those who profess it only "imagine a soule, which hath no parte at all of a soule, or els

¹STC 6081.

²Ibid., sig. C₄^b.

³Ibid., sig. C₄^b.

⁴STC 4409.

⁵Ibid., sig. A₁.

deuise a soule of their owne heds."¹ Calvin then turns to the scriptures to support his views concerning the true state of the immortality of the soul. Calvin bases his argument upon John II. 2.:

I am the resurrection and the lyfe, he that beleueth in me, yea although he were dead, yet shall he lyue: And whosoouer lyueth and beleueth in me, shall neuer taste of death.²

He then comments that

This is an inuincible Argument agaynst them: that whosoouer keepeth the word of God, shall neuer see death. And this alone might be sufficient for Christians, throughly to arme their fayth agaynst y peruersenes of these sleepers.³

Théodore de Bèze's The treasure of trueth⁴ is a collection of thirty-eight aphorisms. In addition to the aphorisms, Bèze presents two treatises, one by John Fox and the other by Anthony Gilby, both dealing with the doctrine of election. John Stockwood translated the work as he tells the reader so "that thou maist haue in one litle hand booke, easie to be carried about with thee, a full and plaine discourse agreable to God his word, vpon this both needefull and comfortable point of Christian religion."⁵

¹Ibid., Sig. B₁₁^b.

²Ibid., Sig. D₄-D₄^b.

³Ibid., Sig. D₄^b.

⁴STC 2050.

⁵Ibid., Sig. A₃^b.

Philippe de Mornay,¹ in a treatise entitled A treatise of the Church,² gives an elaborate discussion of the pure and impure churches, the Scriptures and purity of doctrine, the Pope's authority and the communion of Antichrist. Near the end of the work de Mornay offers some of the following conclusions about the topics he has discussed:

Therefore the Church following mans fantasie, and not the law of God, hath greatly erred in al her particular states and times, euen vntill the crucifying of the sonne of God, that is to say, her owne saluation: As in our time we say that the church of Rome doth adore and worship the sonne of perdition, that is to say, Antichrist.

The Church is a body, and Christ the sonne of God is the head thereof, giuing efficacie to the ministerie of his Gospel, through his spirit, and by the selfe same assisting all those that truely call vpon him. And this is that wherein consisteth the administration or gouernement of the head of the Church.

And as touching the ministerial head, no mā may be it. For the Church, by the comming of Christ, is spread throughout the whole world, and none can exercise the ministerie throughout the worlde: but rather euery pastor representeth Christ in his charge.³

Bertrand de Loque's A treatie of the Churche,⁴ translated out of French by Thomas Wilcox, contains sixteen

¹Philippe de Mornay was a French statesman and leader of the Huguenots. He was the author of a number of religious works most of which were highly polemical.

²STC 18161.

³Ibid., Sig. Z₃.

⁴STC 16812.

chapters offering "a true discourse, to knowe the true Church by, and to discerne it from the Romish Church, and all other false assemblies, or counterfet congregations."¹ In chapter eight, de Loque outlines three basic reasons why the church of Rome is not to be considered as that church which represents true Catholicism:

The first reason: The true Church is founded or buided, vpon the doctrine of the Prophets and Apostles, as S. Paul saith: but the Papacie or Popedome, hath not any such foundation, bicause that it hath ouerthrowne the doctrine of the Prophets and Apostles, as may plainly appeare by the examination of their traditions. The Popedome therefore is not \bar{y} true Church.

The second reason: In \bar{y} true and Catholike church, \bar{y} truth should reigne and beare sway, for S. Paul saith, the church is the pillar and ground of truth: but in the Papacie truth reigneth not, but on \bar{y} contrarie side falshod and lying, as appeareth by \bar{y} doctrine of the Masse, of Purgatorie, of invocatiō or praier to Saints, of idols, of merits, and other such matters. Wherefore it foloweth, \bar{y} the papacie or popedome is not the true Church.

The third reason: The true Church, is the spouse or wife of Christ: But the Church of Rome is not the spouse of Christ.²

Christopher Shutte's A compendious forme of christian doctrine, called the Testimonie of a true faith³ contains short questions and answers "very necessary to all Families, for the more knowledge of God, and better bringing vp of

¹Ibid., Sig. A₁.

²Ibid., Sig. G₄.

³STC 22469.

children in his faith and feare."¹ The work is composed of a total of 101 questions and answers dealing with various religious topics and doctrines.² At one point, Shutte offers the reader a description of what prayer is, to whom you must pray, and how one must pray:

77. Question.

Now remayneth the other helpe geuen thee of God, that is to say, Prayer, Tell me what it is?

Answere.

Prayer is the a lifting vp of my hart to God, and asking in Christes name, of thinges needefull to mee and the whole Church, b with thankesgeuing, for his benefites and goodnesse.

77. Question.

To whom must thou pray?

Answere.

Too a god alone: first, because b I beleeeue according to the will of God.

82. Question.

How must thou pray?

Answere.

According to the forme prescribed of our

¹Ibid., Sig. Ag^b.

²The contents of the work are "A prayer to be sayde, before the receiuing of the Lordes Supper," "A brief and necessarie forme of examination, for such as the simple people," "To all that loue saluation," and "the forme of the confession of the christian faith, meet for all well gouerned households, and necessary for euery one to confesse, which sincerely professe Christ and his truth."

sauour Christ, in these words: Our Father which art in heauen: hallowed by they name. Thy kingdome come. Thy will be done in earth as it is in heauen. Geue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue thē that trespas against vs. And lead vs not into temptation, but deliuer vs from euill. For thine is the kingdome, ȳ power, and the glory, for euer, and euer, So be it.¹

One treatise extant from 1581 is a Dutch work entitled Sendbrief. Send-brief waer inde voorneempste stucken de pauwscher leere verhandelt.² A sendbrief is a letter or document which is meant to be circulated and this work is a collection of short notations on doctrinal topics. For example:

Christus is met de gauen des
heyliche Gheestes ouervloedelijck ende
volcomelijck veruult, op dat hy syne
Gemeente, regieren, ende haer allerleye
noodighe gauen, rijkellijken mede deelen,
ende deelachtich maecken soude.³

RELIGIOUS CONTROVERSY: PROTESTANT--ROMAN CATHOLIC

STC 369. Allen, William. An apologie and true declaration of the institution and endeuours of the two English colleges.

STC 3371. Boquinus, P. A defence of Christianitie.

STC 4124. Burne, Nicol. The disputation concerning the

¹STC 24469, Sig. D₇^b-D₈.

²STC 22212.

³Ibid., Sig. L₅^b.

controversit headdis of religion, haldin in Scotland.

STC 4534 [=19393]. Campian, Edmund. A brief censure vppon two bookes, written in answer to E. Campions offer of disputation.

STC 4834. Catholics. An epistle of the persecution of the catholickes in Englande.

STC 5006. Charke, William. An answer to a seditious pamphlet by a Jesuite [E. Campian].

STC 5007. Charke, William. A replie to a censure written against the two answeres to a Jesuites seditious pamphlet.

STC 6075. Crowley, Robert. An answer to sixe reasons, that T. Pownde required to be answered.

STC 6810 [=11888]. Dialogue. A pleasaunt dialogue betweene a souldior of Barwike and an English chaplaine.

STC 10552. Estienne, Henri. The stage of Popish toyes.

STC 10844. Field, John. A caueat for Parsons Howlet.

STC 11213. Fowler, William. An answer to the calumnious letter of an apostat named M. Jo. Hammiltoun.

STC 11421. Fulke, William. A briefe confutation of a popish discourse by J. Howlet.

- STC 11448. Fulke, William. A rejoynder to Bristows replie.
- STC 11888. Gilby, Anthony. A pleasaunt dialogue, betweene a souldior of Barwicke and an English chaplaine.
- STC 12745. Hanmer, Meredith. The great bragge and challenge of M. Champion a jesuite.
- STC 12746. Hanmer, Meredith. The jesuites banner.
- STC 14582. Jewel, John. Apologia Ecclesiae Anglicanae.
- STC 15031. Knell, Thomas. Certain true marks whereby to know a papist.*
- STC 16950. Lupton, Thomas. A persuasion from papistrie.
- STC 18259. Munday, Anthony. An aduertisement and defence for trueth against her backbiters.
- STC 18533. Nichols, John. A declaration of the recantation of J. Nichols, for the space almost of two yeeres the popes scholer in the English seminarie at Rome.
- STC 18534. Nichols, John. John Niccols pilgrimage.
- STC 19393 [=4534]. Parsons, Robert. A brief censure vppon two bookes written in answere to E. Campions offer of disputation.
- STC 22031. Scotland, Church of--Appendix. Ane admonition

to the antichristian ministers in the deformat Kirk of Scotland.

STC 25358. Whitaker, William. Ad rationes decem E. Campiani, responsio.

STC 25359. Whitaker, William. Ad rationes decem E. Campiani, responsio. (another issue).*

STC 25586. Wiburn, Perceval. A checke or reproofe of M. Howlets vntimely screeching.

STC 25631. Wilcox, Thomas. The vnfoldyng of sundry vn-truthes.

Many Roman Catholics during the reign of Elizabeth I feared a Protestant England. To avoid persecution, some went into exile and sought sanctuary abroad and formed their own congregations in Louvain, Douay and Reims. A college was established at Douay which prepared devout Catholic missionaries for the inevitable infiltration back into England. Much controversial religious literature was secretly printed abroad and subsequently was secretly brought into England by these Jesuit missionaries.¹

¹For example, see STC 4534 in which the title-page indicated 'Doway' as the place of publication. Also see STC 369 indicating 'Mounts in Henault' 'Rheims' as the site of publication.

In 1562, John Jewel's Apologia Ecclesiae Anglicanae¹ was published and according to Strype's Annals, it contained the whole substance of the Roman Catholic faith, then professed and freely preached throughout all of the Queen's dominions.² The Apologia had initiated a series of sixty-four controversial works throughout the period from 1559 to 1580.³

The Act of Uniformity of 1559 was put into effect when the Jesuit invasion of England began in 1580. The Act declared that all of Elizabeth's subjects were to attend Anglican church services. In 1580, Robert Parsons, a devout Roman Catholic, responded to the declaration with his A brief discours contayning certayn reasons why Catholiques refuse to goe to church.⁴ In 1581, William Fulke answered

¹STC 14582. The 1581 edition was the second of nine editions during the period from 1562 to 1639. The Apologia was translated into English in 1562 and was titled the Apology of the Church of England. It was translated under the direction of Archbishop Parker.

²J. Strype, Annals of the Reformation and Establishment of Religion, and other various Occurrences in the Church of England, during Queen Elizabeth's happy Reign: together with an Appendix of original Papers of State, Record, and Letters. 7 vols. 1824. (Cited Annals, vol. I., pt. i., p. 486.)

³A. C. Southern in his Elizabethan Recusant Prose 1559-1582 chronologically lists sixty-four works resulting from Jewel's Apologia. See pp. 61-66.

⁴STC 19394. This work is popularly referred to as Reasons of Refusal.

Parsons' arguments with A briefe confutation of a popish discourse by J. Howlet.¹ Fulke attacked the arguments presented by Parsons against compulsory church attendance and stated that the Catholics' obstinate refusals to attend the services had resulted in a state of civil confusion and religious unrest. Fulke indicates that

. . . so many great Gentlemen of woorship are imprisoned for the conscience and religion of late, so many good houses broken vp, so many householders dispersed and fled away, so many young Gentlemen and seruantes vnprouided, so many poore people destitute, so many wiues disioyned from their husbands, so many children bereft of their parentes, such flying, such running, such shutting vp in prisons, suche pitiful abiding hunger, thirst, and colde in prison. . . ,al this for different opinions in religion.²

John Field's A caueat for Parsons Howlet³ was another response levelled against Parsons' arguments against church attendance. Field primarily attacks Parsons' condemnation of the Church of England, and he also condemns the Roman Catholic religion:

This whole crowd therefore, The Pope, Cardinals, Friers, Priestes, Iesuites, Massesayers, and

¹STC 11421. Howlet was the pseudonym used by Robert Parsons. Parsons was an English Jesuit, who was associated with Cardinal Allen and Edmund Campian. In 1581 when Campian was captured, Parsons fled to the Continent where he founded seminaries in Spain and in France to train English priests in hopes of restoring England to Papacy.

²Ibid., Sig. A₁^b.

³STC 10844.

Massemongers, and all that delight in them and consent vnto them: they are horrible enemies of God, false Prophetes, wicked deceiuers, Apostataes, Wolues, false pastors, Idolaters, lyers and execrable blasphemers, murtherers of soules, renouncers of Iesus Christ, and his death and passion, false witnesses, traytors, theeues, destôiers, and robbers of Gods honor. . . .¹

A third attack upon Parsons' work came with the publication of Perceval Wiburn's A checke or reproofe of M. Howlets vntimely screeching.² Wiburn, like Field, condemns the slanderous and rebellious nature of the Roman Catholic religion:

You wold make the world beleeeue that all your stirres here haue not risē of nothing, as though you had great occasion ministered for your seditious and rebellious attempts, frō time to time. I blame you not in respect of your selues and your epistle that can not blush, but I blame you for slandering her Maiestie, and the state, and realme.³

A new subject of controversy had developed earlier from the publication of Richard Bristow's version⁴ of William Allen's Scroll of Articles.⁵ William Fulke's A rejoynder

¹Ibid., Sig. B₈^b-C₁.

²STC 25586.

³Ibid., Sig. C₂.

⁴STC 3799. Bristow's version was entitled A briefe treatise of diuerse plaine and sure wayes to finde out the truthe in this time of heresie. 1574.

⁵Allen's Scroll presented the main principles of the Roman Catholic religion.

to Bristows replie¹ was written in reply to Bristow's A Reply to Fulke in defence of M. D. Allens scroll of Articles and book of Purgatorie² printed in 1580. Fulke's A rejoynder is composed of twenty-three chapters, twelve of which are directly concerned with refuting Bristow's views.³

By 1580, Edmund Campian's work entitled The Challenge⁴ was being widely circulated throughout England. Before the year was out, the first known reply to The Challenge came from William Charke with his An answere to a seditious pamphlet by a Jesuite.⁵ Charke discusses the state of unrest which Campian's work has helped to perpetuate and he indicates that

. . . those innocent handes haue written no innocent bookes: they haue cast abroade no innocent libels: they helde out no innocent banner of Popish obedience in their actual rebellions heretofore in England, and presently in Ireland.⁶

¹STC 11448.

²This work was written in reply to Fulke's earlier work entitled Two treatises written against the papists. 1577. (STC 11458).

³STC 11448. Eleven chapters deal with a debate with Nicholas Sanders concerning the Lord's Supper.

⁴This work is also known as Edmund Campian's Letter to The Lords of The Council.

⁵STC 5006.

⁶Ibid., Sig. D₈^b.

Robert Crowley's An answere to sixe reasons, that T. Pownde required to be aunswered¹ attempts to deny the articles of the Roman Catholic faith and it systematically refutes Pounce's six reasons one by one.²

Meredith Hanmer's The great bragge and challenge of M. Champion a jesuite³ was also directed against Campian's Challenge. Hanmer states that the Roman Catholic religion upon close examination is found to be a "sworne aduersarye to our soueraygne Lady, the Queenes maiesty."⁴

Robert Parsons came to the defence of Campian's Challenge by attacking Charke and Hanmer in A brief censure vppon two bookes, written in answer to E. Campions offer of disputation.⁵ Parsons attacks the over-bearing pride and

¹STC 6075. This was written in reply to Thomas Pounce's Six Reasons dated 1580. A. C. Southern in his Elizabethan Recusant Prose 1559-1582, page 157, notes that Pounce's Six Reasons may be considered as an offshoot of Campian's Challenge.

²For example, STC 6075, Sig. D₈: Crowley refutes the third reason of Pounce: "No scripture is to be taken after any priuate interpretation." Crowley notes that contrary to the dictates of the Council of Trent, the Roman Catholics ironically have adapted private interpretations of the scriptures and thus are guilty of what they themselves condemn.

³STC 12745.

⁴Ibid., Sig. C₄^b.

⁵STC 4534 [=19393]. STC notes author as Anon. A. C. Southern attributes the work to Robert Parsons. See Elizabethan Recusant Prose 1559-1582, p. 151.

maliciousness of Hanmer by stating, "He appugneth feershye and confirmeth diuers things, nether sayed, nor denyed, nor thought of, by M. Campion."¹ Parsons in reference to Charke states

Maister Charke imploye the all his power, and labourth paynfully to bring in defiance the order of Jesuites . . . by calling them a blasphemous secte, new and detestable Iesuites, a weak and shamfull order, scorpions, Heretiques, Iesubites, poisoned spyders, wicked monkish fryers, and fryerly monkes, scoutes to rebellion, frogges and caterpillars of Egipt, absurde and blasphemous Doctors, bellows to kindle persecution, of beggerly estate, traytours, swarme of grasshoppers, noysome beasts. To whom M. Hanmer addeth. That they are the broode of a cryppled souldiour, and of the lowliest order of all.²

Parsons concludes his attack upon Charke as follows:

He uttereth also much malice, by drawing everything to disloyaltye and rebellion, which is donne by the Catholiques . . . and ventureth vppon anye asserion what so euer, for the bringinge of the Jesuites in discredite with the Reader.³

Charke was quick to reply to Parsons' accusations with A replie to a censure written against the two answeres to a Jesuites seditious pamphlet.⁴ Hanmer also replied to

¹Ibid., Sig. A₂^b.

²Ibid., Sig. A₃.

³Ibid.

⁴STC 5007.

Parsons' Brief Censure¹ with The jesuites banner.² In this work, Hanmer outlines the origin of the Jesuit Society, its members' vows and oaths, the group's doctrines and their affinities with hypocrisy and superstition. The author appeals to Parliament urging that restraints should be placed upon the Jesuits:

. . . it is greatly to be wished, and myselfe with the rest of my fellow labourers, we I say, are most instantly, agayne and againe to desire your Lordships, to bee a meane vnto the Queenes most excellent Maiestie, that at this present summons, and noble assembly, in the most honorable and high court of parliament, there be a view had of this dangerous sort of people, that their reuing be restrained, that their religion be reformed.³

Campian came to the defence of the Jesuits as well as to his own defence with his Rationes Decem, attacking the pride and arrogance of both Charke and Hanmer. William Whitaker⁴ responded to Campian's Rationes Decem with a work entitled Ad rationes decem E. Campiani, responsio,⁵ a work

¹STC 4534.

²STC 12746.

³Ibid., Sig. #₂^b.

⁴William Whitaker was appointed by Elizabeth to a post of chancellorship of Saint Paul's in 1580. Most of the works written by Whitaker were mainly against the refutation of arguments of the Roman Church.

⁵STC 25358. This was followed by a second edition printed in the same year, STC 25359. It was translated into English by Richard Stokes.

mainly in support of the views expressed previously by Charke and Hanmer.

The recantation of John Nichols and his subsequent attacks upon the Church of Rome were also subjects of controversial opinion. Nichols was quick to condemn his former religion and its various offices of authority in A declaration of the recantation of J. Nichols¹ and his John Niccols pilgrimage.² Nichols asserts that one may easily find in the Church of Rome:

. . . many idolaters, Necromancers, heretikes, adulterers, Sodomites, churchrobbers, periured persons, mankillers, Runnagates, mōsters, sicophants, Clawbacks, slaundering tongues, scribes and pharises. . . .³

Nichols declares in verse that his eyes have been opened to the truth and that he has been completely saved from the corruption of which he once was a part:

In stinking pooles of Poperie,
so deeply was I drownde,
That none there was but thee alone,
to set my foote on ground.
When as the fiende had led my soule,
even to the gates of hell,
Thou caldst mee backe, and doest me choose,
in heauen with thee to dwell,
Let furies now fret on their fill:
let fatham rage and rore,

¹STC 18533.

²STC 18534. Nichols also wrote a sermon dealing with the same subject. See STC 18536.

³STC 18533, sig. E₅^b.

As long as thou art on my side,
What neede I care for more.¹

John Lupton's A persuasion from papistre² epitomizes the general attitude shared by most of the anti-Papists in England:

It is wel known, ȳ the Pope is enimie to our Queene, his lawes are repugnant to her lawes, and his religion is contrarie to hir religion (which is the Gospell and Gods word) now if any that is borne within England doeth earnestly love the Pope, then they cannot faithfully love the Queene, if anye of them obey the Popes lawes and decrees they must needes disobey the Queenes lawes and orders: And if they embrace a love of the Popes religion, then they must needes for sake and de'pise Gods worde, the Queenes religiō.³

Controversy also flared up in Scotland. Nicol Burne's⁴ two works entitled Ane admonition to the antichristian ministers in the deformit Kirk of Scotland⁵ and The disputation concerning the controversit headdis of religion, haldin in Scotland,⁶ like most controversial Scottish literature,

¹STC 18534, Sig. R7^b.

²STC 16950.

³Ibid., Sig. A2^b.

⁴Burne was originally brought up as a Calvinist until he was converted to Roman Catholicism. In STC 4124, he desires to defend the Roman Catholic doctrines before the General Assembly of Scotland.

⁵STC 22031.

⁶STC 4124.

protests against the Protestant Reformation in Scotland and its leader John Knox. In his second work Burne states that,

I vas brochtup from my tender eage in the doctrine of Caluine . . . through reiding of sum Catholik vryttaris to illuminat my hairt, and lat me planelie vnderstand that sik doctrine vas nocht that, quhilk yas prechit by Christ and his Apostlis.¹

Burne presents the work in a question and answer form of dialogue and defends the principles of the Roman Catholic religion. For example, he is asked, "Be this thy meaning I collect, that thou vald approue the auld papisticall purgatorie."² Burne replies:

Thair is na doubt both sindrie depairtis out of this varl quha enterris not in heuin immediatie, nather zit, ar thay condēnit to euerlesting pane as prouis the example of Lazarus quha had lyin four days in the graif, for gif he had bene in ioy eternal, he refsaut na benefeit to haue bene brocht thairfra to this vale of miserie: and gif ze vil afferme that he vas in hel, ze ar condēnit be the manifest vordis of the scripture out of hel thair is na redēption. Quhairfore I agrie to the determination of the halie kirk and doctrine of the maist godlie teachers theirof, exponing sindrie passagis in the halie scripture of purgatorie. . . .³

RELIGIOUS CONTROVERSY: General

While most of the controversial religious writings

¹Ibid., Sig. A₆^b.

²Ibid., Sig. B₈.

³Ibid., Sig. B₈-B₈^b.

of the sixteenth century dealt with specific themes and doctrines, there were other works which dealt with the subject in a general way.

Anthony Munday in An aduertisement and defence for trueth against her backbiters¹ explains how Campian and his rebellious followers like Nicholas Sanders have corrupted and caused rebellion in Ireland by enticing:

. . . a great multitude of people of that Land, first to change their profession of Religion and to acknowledge the Popes authoritie, and to renounce the iust authoritie of her Maiestie, and so departing from their alleageance vpon the arriuall of forreine forces they did enter into a manifest Rebellion, against the which Almighty God the iust auenger of Rebels, by his goodnesse hath giuen her Maiestie (through her good ministers) power to the vanquishing not onely of those forreine forces, but also of a great number of the Rebels there.²

P. Boquinus in his work A defence of Christianitie³ expresses his attitudes concerning the society of the Jesuits stating that

. . . those that at this daye challeng to themselves the tytle of Iesuites and delighte themselues with that name, seeme to haue more affinity with Iudaisme and Antichristinisme then Sathan himselfe.⁴

¹STC 18259.

²Ibid., Sig. A₂^b.

³STC 3371.

⁴Ibid., Sig. B₈.

William Allen's An apologie and true declaration of the institution and endeouours of the two English colleges¹ is a pro-Jesuit work which was written as a response to the Queen's proclamations of July 15, 1580 and January 10, 1581.² The proclamations were aimed against foreign traitors and attempted to liquidate the seminaries which had been established abroad. Allen's apologie is divided into seven chapters, six of which give a description of various aspects of the seminaries.³ The seventh chapter is addressed to the persecuted Roman Catholics at home in England and Allen offers a note of comfort to his afflicted comrades:

. . . we daily praise God, pray, and sacrifice, for you, in to whose seruices, sufferings, and bonds, we may by Christes grace shortly succede; if it rather please not his wisdom (which we hartely and humbly with daily teares desire) to moue the Queene our Soueraines hart, to mercie and pitie vpon her innocent subiectes: and by his diuine power to withhold her Royall assent

¹STC 369.

²The proclamation of July 15, 1580 was directed against foreign traitors and appealed for political loyalty, threatening all those who disobeyed. That of January 10, 1581, Reuocation of Students (STC 8127) attempted to eliminate English Catholic seminaries by recalling all English subjects from abroad.

³Some of the topics covered in the six chapters of An apologie discuss the reasons for living away from England, the purposes behind the founding of the seminaries; why Jesuits go to Rome; how these seminaries are not contrary to the laws of the Queen and God; the concept that students of seminaries are taught a false doctrine, and lastly why Jesuits are sent back into England.

and hand from further making or executing of
such lawes as be against his truth and
glory. . . .¹

The stage of Popish toyes² by Henri Estienne primarily attacks different components of the Roman Catholics' Church. Estienne attacks the Catholics' conception of the Pope, who they believe "to be straight a God," and who "hath the keyes in his handes of heauen and of hell."³ The author describes the corruption of the religious orders of the Roman Catholic Church and observes at one point that to be a monk, one must be

. . . nastie, a glutton, slouthful, a whoremonger,
ill giuen, a foole, blockish, a drunkard, and
ignoraunt of al good artes, drink like a Pigge,
and feede like a Hogge. . . .⁴

Estienne even provides a somewhat humorous description of an incident that had occurred allegedly during a Roman Catholic christening:

. . . a Curate at Fere in Furtenay; had drunke
so deepe ouer night: that the next day in lieu
of Christening, he ministered to the infant his
last unction.⁵

Anthony Gilby's A pleasaunt dialogue, betweene a

¹STC 369, Sig. Q₂.

²STC 10552.

³Ibid., Sig. L₃^b.

⁴Ibid., Sig. A₄^b.

⁵Ibid.

souldior of Barwicke and an English chaplaine¹ gives a description of 120 corruptions "remaining in our said Church!"² Gilby offers suggestions which would restrain and regulate both the services of the Roman Catholic Church and the duties of its officials; for example:

11. . . . learned Ministers maye not preache, without newe licenses, although in the ordeyning of them, they are commaunded to preache the gossell.
12. Some may preache, and not minister the Sacramentes.
13. Deacons made to other purposes, than Scripture appoynteth.
14. They may minister Baptisme, but not the Communion: they may minister the Cuppe, not the bread.³

Thomas Wilcox's The vnfoldyng of sundry vntruthes⁴ is directed as an attack against the heresies of the Libertines. Wilcox attacks the Libertines' and Papists' abuse of the scriptures:

If men may be suffered in their vain speculatiōs, thus to sporte thēselues with the word of god, and to indeuoure the seducinge and deceiuing of others: all reuerence of the Lordes trueth wilbe quickly pluckte vp out of mens mindes:

¹STC 11888. Also see STC 6810 which is identical except for the initials A. G. on Sig. A₆^b.

²STC 6810, Sig. A₁.

³Ibid., Sig. M₂^b.

⁴STC 25631.

and infinite thousandes caried headlong into eternal destructiō. If this be not with the papistes, to make a nose of ware of the scriptures, and with the family of loue vtterlie to subuerte the historie therin cōteined, I know not what it is.¹

An epistle of the persecution of the catholickes in Englande² is a pro-Roman Catholic work which outlines the laws of the realm and attempts to use the scriptures to contradict the laws and to substantiate the beliefs of the Catholics. The work covers a wide range of subjects such as restitution, observance of vows, rent raises, and has a discussion of communion which by law is considered to be high treason.

SERMONS

H. S. Bennett has estimated that over one thousand sermons in more than five hundred separate publications were on the market during the reign of Queen Elizabeth I, and he suggests this figure does not include sermons preached in Latin, even though these later were translated into English. Neither does this figure include the large number of translations of the sermons of the great foreign preachers, such as Théodore de Bèze, Heinrich Bullinger, Jean Calvin,

¹Ibid., sig. B₃^b.

²STC 4834.

or Niel Hemmingsen.¹

Sermons played an important part in forming the social, political and intellectual outlooks of the people of sixteenth century England. The sermons offered instruction and acted to a large degree as a force which molded public opinion. Furthermore, sermons help to sway public prejudices against many of the religious factions which were opposed to the Church of England, and upon occasion these sermons were implemented for propaganda purposes by the Crown in order to channel and maintain the people's loyalties.

Sermon literature was complex as well as diversified in terms of subject matter. For reasons of clarity, the sermons extant from 1581 have been separated into three distinctive types: (1) controversial: theological debate; (2) topical: repentance and salvation; and (3) occasional: inspirational.

CONTROVERSIAL SERMONS: THEOLOGICAL DEBATE

STC 570. Anderson, Anthony. A sermon preached at Paules Crosse.

STC 1219. Baker, John. Lectures upon the XII. articles of our Christian faith.

¹H. S. Bennett, p. 148.

STC 4437. Calvin, Jean. Sermons. Diuers sermons concerning Iesus Christe.

STC 4455. Calvin, Jean. Sermons. Sermons upon the x. Commandementes.

STC 4456. Calvin, Jean. Sermons. Sermons upon the x. Commandementes. (another edition).

STC 4456⁺. Calvin, Jean. Sermons. Sermons upon the x. Commandementes. (another edition).

STC 18535. Nichols, John. The oration and sermon made at Rome the xxvij daie of Maie. 1578.

STC 18536. Nichols, John. The oration and sermon made at Rome the xxvij daie of Maie. (another issue).

STC 18536^a. Nichols, John. The oration and sermon made at Rome the xxvij daie of Maie. (another issue).

STC 25402. White, Peter. A godlye a. fruitefull sermon against idolatrie.

A total of ten sermons of the nineteen extant for the year 1581 deal specifically with controversial religious matters. A large part of the subject matter of the controversial sermons center upon the disputation of the various Roman Catholic doctrines which were directly in opposition to

the creed of the Church of England. The basic themes of these sermons emphasize the falseness of the Papist doctrines, specifically those dealing with the Mass and Transubstantiation. Another repeated theme reveals the Catholics' abuse of the Scriptures together with their adoration of the Pope. By attacking the various religious principles of the Roman Catholic Church, ministers attempted in their sermons to reveal the hypocrisy of the Romish religion and the doom which awaited all of those who refused to adhere to the creed of the Church of England.

Anthony Anderson's A sermon preached at Paules Crosse¹ speaks of the graces of God, and he calls for peace in England. Anderson outlines the rules by which one should govern oneself, and also relates the various duties of the Church and its members. After establishing the principles necessary for orderly conduct, Anderson begins his attack against the Catholics who in his view present an obstruction to the heavenly scheme for peace:

. . . our bitter Papists turne to Wormewoode,
reporting euil of godly lawes, and stirring
up such forraine foes, and domesticall enimies,
as they can procure to astay their beste
againste vs.²

The answer, this preacher asserts, is to uproot those in

¹STC 570.

²Ibid., sig. A7^b.

authority who support the Papist beliefs:

And we can looke to haue eyther Athysme, Popery, or Popishe hypocristie, once but a little disgraced, so long as the Chaire of authority in most of our shires is filled with the Popish scorner.¹

Peter White's A godly a. fruitefull sermon against idolatrie² attempts to refute the Papists' interpretation of the second commandment and other scriptural references. In his introduction to the reader, White states that the work was originally a sermon which had come under attack by the Papists. In reply, White has had the work printed so the reader can judge whether or not the Papists' slanders against his sermon are justified:

. . . after the preaching of the Sermō, diuers slanderous reports were giuen forth to me: whereby I am enforced in the defence of my Ministry, to bring to the view of many, that thing whiche at the firste I deliuered to a fewe, rather yeelding my selfe vnto the iudgement of euery indifferent reader, then to hazard wyth silence the credit of my function to the mouthes of slandersous reporters. . . .³

Like Anthony Anderson, White predicts that there is no hope for a lasting peace within England "vntill such time, as al filthie rubbish of popish religion, be vtterly remoued and cast forth."⁴

¹Ibid., Sig. G₆^b.

²STC 25402.

³Ibid., Sig. A₁^b.

⁴Ibid., Sig. A₄.

Jean Calvin's Sermons. Diuers sermons concerning Iesus Christe¹ is a collection of twenty-five sermons dealing with various scriptural passages.² In his "Dedication to the Reader," Calvin not only outlines the basic reasons for this work's publication but also strongly attacks the Papists who

. . . preach nothing els but constitutions and ordinaunces of their owne making, for the establishing of the tyrannie of their holie Father the Pope, the very Antechrist and enemy to the truth. . . .³

Calvin also attacks the Papists in his Sermons upon the x. Commandementes.⁴ The sermons deal with the Commandments, but directly and consistently attack the various doctrines and religious practises of the Roman Church:

In place of the holy supper of our Lorde Iesus Christ, there is substituted this infernall and diuelish abhominacion, of the Masse, wherin they say, That Iesus Christ is sacrificed . . . so then we see howe the Papistes make a

¹STC 4437.

²These topics and their frequency in this work are as follows: nine sermons on Passion, death, burial and resurrection; seven sermons on the mysteries of death and passion; four sermons on the ascension, all taken from the book of Matthew; four sermons on the descending of the Holy Ghost at Whitsuntide; and one sermon on the coming of Christ.

³STC 4437, Sig. **1-**2.

⁴STC 4456. Three editions 1579-1581. See also STC 4455 and 4456⁺.

mockerie of the word of God.¹

John Baker attacks the Papists in his Lectures upon the XII. articles of our Christian faith.² The sermon is based on the twelve Articles of the Faith but throughout the work the author repeatedly attacks the heretical beliefs of the Papists who directly oppose the creed of the Church of England. Baker speaks out against the Papist beliefs and practices stating that

. . . they neglect their own trumpery, as to eate fleshe in Lent, or to breake their fasting dayes, is more seuerely punished by them, and made a greater matter then the open contempt of Gods Lawes: For the adulterie of the Priestes, Friers, and their Nunnes, was counted but a light matter, and no sinne with them.³

The author goes on to note that the Church of England, unlike the Church of Rome, is unconcerned with

glorie, pompe, honor, riches, externall beauty, and outward successe and happines . . . as the Papistes will beare vs in hande, by reason of their glistering and glorious church of Rome.⁴

Near the close of the work, Baker speaks of hope for the future of the Church of England:

. . . let us commende to his fauour the Church

¹Ibid., Sig. LL3^b-LL4.

²STC 1219.

³Ibid., Sig. R3.

⁴Ibid., Sig. S2.

of Englande, desiring him to blesse it as hee hath done these many yeeres, and to continue his holy Gospell amongst vs, although wee for our vnthankfulnesse haue deserued to haue it taken away from vs long agoe. Desyre wee of him, in mercy still to beholde his seruant and handmaide, our Queene and soueraigne, that shee may be still zealous to set forwarde the Gospell of Christ, and to roote vp all superstition and idolatrie within her realme. . . .¹

The religious persecutions of the Papists produced many turncoat reformers, who were forced upon pain of death to renounce their Papist beliefs. Some were forced to denounce Roman Catholicism by making a declaration in written form. John Nichols' work entitled The oration and sermon made at Rome the xxvij daie of Maie. 1578.² was one such propaganda piece. Nichols attacks the Papists and the Romish religion stating that

Your religion consisteth on lyes, and you followe that Religion whereof the Deuill is Author, the father of all lyes: You haue Letters Patents, and you haue the Popes dispensation, to do with an Hereticke (for this name you attribute to euery Christian) what you lyst, and what your pleasure is, to discredite him if you may, or to hurt him if it lyeth in your power, or to subuert and ouerthrow the trueth of the sacred Gospell you wyll not cease.³

¹Ibid., Sig. Bb5.

²STC 18535. There are also two other issues. See also STC 18536 and 18536a.

³Ibid., Sig. B6.

TOPICAL SERMONS: REPENTANCE AND SALVATION

The most common and by far the most popular sermons were those dealing with repentance and salvation. The Elizabethans were extremely religious and took seriously such sermons. Five topical sermons extant from 1581 deal with repentance and salvation, stressing the necessity for correct moral attitudes and conduct. They attack vice and praise the virtuous life.

STC 3099. Bisse, James. Two sermons preached, the one at Paules crosse, the other at Christes Church.

STC 3501. Bradford, John. Two notable sermons, the one of repentance, and the other of the Lordes supper.

STC 11863. Gifford, George. A sermon vpon the parable of the sower.

STC 16994. Luther, Martin. Special and chosen sermons.

STC 17180. Maddoxe, Richard. A learned and godly sermon, especially for all marryners.

John Bisse's Two sermons preached, the one at Paules crosse, the other at Christes Church¹ reflects the basic components of which these sermons were composed. Bisse

¹STC 3099.

attacks the vices of the age and praises the virtues of the good life. He denounces the present lusty life-styles existent in London at the time. He tells all in London that they must repent in order to avoid the wrath of God:

O London, daughter of England, thy siluer is become drosse, thy wheate, chaffe, thy gold, yron, thy wine water, thy grapes, thorns, thy figs, thistles; yet thou art taught the will of thy father more than other thy sisters of England: therefore, O London, with many stripes (vnlesse the Lord turne to the and thou to him) and that shortely, thou must needes be punished. . . .¹

Bisse then elaborates upon the advantages of repentance:

If England would repent, the Lord wold continue to bless her, to giue her victories ouer her enemies, that neither opē enemies abroad, nor privy cōspirators at hōe, shalbe able to doe her violence . . . By Elizabeth, a woman, the Goates of Italy, The wolues of Spaine, the cormorantes of Rome. The Irish coltes, and the Foxes of England, that are now in Ireland and all other enemies shall so be brought to shame. . . .²

John Bradford's Two notable sermons, the one of repentance, and the other of the Lordes supper³ also appeals to England to repent. Bradford condemns the sins of the age:

For all men may see if they will, that the

¹Ibid., sig. D₃^b.

²Ibid., sig. D₄^b.

³STC 3501. The second of the two sermons is basically an attack upon the Papists' perversion of the sacraments.

whoredomes, pride, unmercifulnesse, tyranny . . . of England, farre passeth in this age that euer was before.¹

Bradford continues his attack by discussing the sins common throughout England:

If you be not Christes, then pertaine you to the Deuil, of which thing the fruites of the flesh doth assure you, as whoredome, adultrie, witchcraft, enuy, strife, contention, wrath, sedition, murther, drōkenesse, gluttony, blasphemy, slouthfulnesse, idlenesse, bawdy, talking, slaundering. . . .²

The theme of repentance which is found in Bradford's and Bisse's sermons is also presented in Martin Luther's Special and chosen sermons,³ a collection of twenty-seven sermons dealing with various aspects of Christian life. The basic theme common to most of Luther's sermons is that of the avoidance of temptation and all vice. Luther presents certain guidelines throughout the sermons which instruct and intend to lead one to a godly life-style.

Some sermons present a lighter approach to the theme of repentance and salvation. George Gifford's A sermon vpon the parable of the sower⁴ is based upon Matthew 13. Gifford presents a simple sermon which compares the types of soils

¹Ibid., Sig. D₁^b.

²Ibid., Sig. F₃^b.

³STC 16994.

⁴STC 11863.

with types of people. For example:

The last kind of ground, are the good hearerz, which do not onely receiue the seede, but also bring forth the fruits thereof.¹

Richard Maddoxe's A learned and godly sermon, especially for all marryners² is also presented as a parable emphasizing the rejection of sin and the correct path to heaven:

. . . stil the stormes of the flesh and rebuke the wicked spirites which seke to bring both body and soule vnto shipwrecke . . . set our vessels out of danger so in safety we may aryue to the wished Hauen, which is heauē it salfe, the rather to take the land with Christe which is our cheefest cariage, then to make shew or sale of any other Marchandize of our owne.³

OCCASIONAL SERMONS: INSPIRATIONAL

STC 569. Anderson, Anthony. A sermon of sure comfort preached at the funerall of Master Robert Keylwey.

STC 11455. Fulke, William. A sermon preached within the Tower of London.

STC 11897. Gilpin, Bernard. A godly sermon preached before the court at Greenwich.

¹Ibid., Sig. C₃^b.

²STC 17180.

³Ibid., Sig. A₅^b.

STC 14921. Keltridge, John. Two godlie a. learned sermons, preached before the Jesuites in the Tower of London.

An occasional sermon was one which was preached on a specific occasion or for a specific purpose such as following a notable event like a funeral of some individual or the opening of Parliament. This practise of presenting sermons at funerals was not widespread and was generally limited to high-ranking officials or dignitaries. These grand funerals were few in number, but they undoubtedly helped to set a precedent for the growing custom of having a sermon preached at even the most lowly funeral.¹

A funeral sermon entitled A sermon of sure comfort preached at the funerall of Master Robert Keylwey² was presented by Anthony Anderson in Rutland on March 18, 1580. The sermon basically stresses the necessity for all to follow the Protestant doctrine. The presentation and style of the sermon follows the typical hell-fire and brimstone approach to the subject of salvation. Anderson repeatedly attacks the Papists, but for the most part he discusses the aspect of death and one's preparation for the inevitable. Anderson explicitly outlines the just reward in death for a good Christian man:

¹Cited from Alan Fager Herr's The Elizabethan Sermon A Survey And A Bibliography (New York: Octagon Books, 1969), p. 47.

²STC 569.

. . . when I shall arise from the sleepe of naturall death, it shall be ful felicitie to me, that thou in thy mercy (O Lord) hast made mee thy creature, and liuely image, formed by and after thee, in holynesse and righteousnesse, and to enjoy the fulnesse of thy face, which is true blessednesse.¹

Anderson elaborates upon the principle of the elect in which the godly are saved because

. . . their names are written in the booke of life. This booke of life is not of this life corporall, but spiritual, and hath his beginning in these our dayes, but is perfited in the last resurrection, and is called the most sure, and sweete election and predestination of god, which doth seale and sanctifie to himselfe, those that be his, whom he hath chosen to be partakers of the first resurrection, before the beginning of dayes: and therefore they cannot perishe in the ende of time.²

The inspirational sermon is a form of occasional sermon and it was usually preached following a request from the Crown. These sermons usually concentrate their efforts on specific themes concerned with civil as well as religious matters. By implementing and making use of the inspirational sermon, Elizabeth I and her successors sought to control the pulpit and direct its influence into the channels most serviceable to the state.³ A. F. Herr notes that some

¹Ibid., Sig. A₅^b.

²Ibid., Sig. B₄.

³Louis B. Wright, Middle-Class Culture in Elizabethan England (New York: Cornell University Press, 1958), p. 274.

ministers preached by official assignment. When John Keltridge preached two sermons to the Jesuits imprisoned in the Tower of London in 1581, the title-page of the publication announces that the sermon had been appointed.¹

Two godlie a. learned sermons, preached before the Jesuites in the Tower of London² by John Keltridge attempts to confute the heresies of the imprisoned Jesuits. The author attacks the Jesuits' belief in the Pope believed by them to be the supreme being on earth: "Your Pope is not to be worshipped, as you worship him: and that you doo, and giue vnto him, is not to be done."³ Keltridge vividly attacks the extreme wealth and corruption of the Pope:

Dan. 7.7. The outrageous pride of this whore of Rome the Pope, is seene. In that at this day, he hath upō his Pallace a Pillar of stone, that is valued at, 20000. Crownes: Hel hath his roofe seeled with golde couer. His hanginges are of precious stone, lyke glasse: And yeerely hath he comming in out of the common stewes, an Annuall reuenew (which is his tribute) of 20000. pounds from amōg the whores and common women of Roome: so that he is the whore that siteth in the golden chayre.⁴

The preacher then shifts his emphasis, and he concentrates his

¹A. F. Herr, The Elizabethan Sermon, p. 50. See also STC 14921.

²STC 14921.

³Ibid., Sig. F₁^b.

⁴Ibid., Sig. F₃.

efforts of attack upon the heresies of the Roman Mass. In relation to the Mass, Keltridge states that the Papists "deale with masse as beggars doe with bread: they would haue it, if they could get it, and eate it, if they could steale it any where."¹

William Fulke, a Doctor of Divinity, also preached on assignment to the religious offenders imprisoned within the Tower of London. On March 12, 1581, he gave a sermon entitled A sermon preached within the Tower of London: In the hearing of such obstinate Papistes as then were prisoners there.² Fulke compares the Papist form of worship to that of the heathen:

. . . They [the heathens] declared by their maner of consecrations, dedications, purifications, and other lyke ceremonies of their owne deuising, that such as will haue anything to doe with God, must be hallowed as God is holie, and all thinges that apperteyne vnto him. The Papistes also, euen as the heathen, whose religion and ceremonies in many thinges they followe, in so many conserrations and sanctifications, as they vse in their Idolatrous seruice, meane to signifie euen so much. And hereof commeth all that preparation, pompe, and furniture, which the vse in worshipping of their Images which they defende by the same reasons, and worshippe after the same maner as the Heathen did their Images, although nothing be more directly contrarie to the expresse commaundement of God.³

¹Ibid., Sig. F₁^b.

²STC 11455.

³Ibid., Sig. A₅^b-A₆.

Fulke, like Keltridge, attacks the Pope by calling him "a meere mortall man, howsoever some of them haue made him more tha a man, yea, a God aboue all Gods."¹

Bernard Gilpin's A godly sermon preached before the court at Greenwich² is an inspirational sermon; however, it offers a note of guidance rather than being directed against any one subject. The author does attack the corruptions of the age, but the sermon was intended to plead to all those of high estate to guide their flocks religiously as well as morally:

. . . I desire all noble men and godly Magistrates, deeply to ponder and reuolue in their Godlie memorie, what acceptable seruice they may doe, chieflie to God, and secondlie to the Kinges maiestie, and his whole realme, in employing their whole studie, how to resist all such as spoile Christes people. . . .³

CHURCH ADMINISTRATION AND REGULATION

STC 10042. England, Church of--Articles. Articles, whereupon it was agreed, in 1562.

STC 10327. England, Church of--Visitation Articles--Local. Salisbury Iniunctions.

¹Ibid., Sig. F7^b.

²STC 11879.

³Ibid., Sig. D7.

STC 22019. Scotland, Church of--Confession Of Faith. Ane shorte and generall confession of the trewe christiane faith. Subscribed be the Kingis Maiestie, etc.

STC 22020. Scotland, Church of--Confession Of Faith. Ane shorte and generall confession of the trewe christiane faith. Subscribed be the Kingis Maiestie, etc. (another edition).

STC 22021. Scotland, Church of--Confession Of Faith. Ane shorte and generall confession of the trewe christiane faith. Subscribed be the Kingis Maiestie, etc. (another edition).

STC 22022. Scotland, Church of--Confession of Faith. The confession of the true and Christian fayth according to Gods word, and actes of Parliament, etc.

The administrative articles of the Churches of England and Scotland set forth rules of correct methods of parishional administration. The articles acted as a formal guide which outlines the expected conduct of all church wardens:

Ye shal sweare by almightie God, that yee shal diligently consider all and everye the Articles given to you in charge, and make a true aunswere vnto the same in writing, presenting all and every such person and persons, dwelling within your parishe, as haue committed anye offence or faulte, or made any default, mentioned in any of the same articles, or whiche are vehemently suspected or defamed of any such office, fault

or default.¹

These articles also contain points necessary for the proper functioning of the parish and its church services. For example, one article asks each individual church administrator

Whether you have in your Parishes churches and chappels, al things necessarie and requisite for common prayer, and administration of the Sacraments, specially the booke of common prayer with the newe kalendar, a Psalter, the Englishe Bible in the largest volume, the two Tomes of the Homilies, the Paraphrases of Erasmus translated into English, the Table of the ten commaundements, a convenient Pulpit wel placed. . . .²

Some articles are also concerned about the physical care of the church itself, inquiring

Whether your Churches and Chappels, wyth the Chauncels thereof be wel and suffeciently repayred, and kept wythout abuse of any thing. And whether your Churchyardes be wel fenced, and cleanly kepte. And if any part thereof be in decay, throughe whose default it is so.³

The articles also direct the church wardens to note

Whether anye of youre Parsons, Vicars, Curates, or Ministers, or any other Priest, or any lay man or woman, doe wilfully maintain or defend any heresies, false opinions, or Popishe errors, contrarye to the lawes of almightie God and true doctrine, by publique authoritie in this Realme now set forth, and what be their names.

¹STC 10327, Sig. A₁^b.

²Ibid., Sig. A₂.

³Ibid., Sig. A₁.

And whether any keepe any secrete conventicles, preachings, lecturers, or readings contrary to the law: and what be their names.¹

The articles uphold the religion and laws of the nation and attack all contrary religious doctrines present within the realm, especially Roman Catholicism. Attacks are levelled upon the Pope and his perpetration of the so-called false doctrines of the Catholic religion. Other articles attack

His [the Pope's] fyue bastard Sacraments, with all rytis ceremonies, and fals doctrine added to the ministracion of the true Sacraments without the word of God.²

Ane short and generall confession of the trewe Christian fayth³ ends with a command to all its commissioners and ministers in the churches of Scotland, a command which one could consider to be representative of the sentiments of the Church of England at large. All commissioners and ministers within "the Kirk of Scotland" are ordered to

. . . raue the same confession of their parochinaris, and proceed against the refusers, according to our Lawes and order of the Kirk. . . .⁴

The Articles, whereupon it was agreed, in 1562⁵ is

¹Ibid., Sig. A₄^b.

²STC 22019, Sig. A₁. See also two other editions STC 22020, 22021.

³STC 22020.

⁴Ibid., Sig. A₁.

⁵STC 10042.

composed of forty articles concerned with such doctrines as original sin, free will and of faith in the Trinity. For example, article twenty-two states that

The Romish doctrine cōcerning purgatory, pardons, worshipping and adoration aswell of images, as of reliques and also inuocation of Saints, is a fond thing, vainly inuented and grounded vpon no warrantie of scripture, but rather repugnant to the word of God.¹

RELIGIOUS NEWS

STC 4537. Campian, Edmund. A true report of the death and martyrdome of M. Campion Jesuite.

STC 7564. Elderton, William. A triumph for true subjects, and a terrour unto al traitours.

STC 7629. Elyot, George. A very true report of the apprehension of E. Campion.

STC 12934. Haunce, Evarard. A true report of the arraignment and execution of the late Popishe traitour E. Haunce.

STC 18264. Munday, Anthony. A brief discourse of the taking of E. Campion.*

STC 18537. Nichols, John. A true report of the apprehension of J. Nichols, minister at Roan.*

¹Ibid., Sig. B₂^b-B₃.

The publishing of accounts or eye-witness reports of the apprehension, trial and execution of religious traitors was for the most part the vehicle for personal and sometimes prejudicial commentary by Roman Catholics and Protestants alike. The reports published by the Protestants not only attacked the religious beliefs of the heretical traitors, but also took the opportunity to discredit the characters of the men as well.¹ One report entitled A true reporte of the death and martyrdom of M. Campion Jesuite² condemns another slanderous report which attempted to

. . . diminish the honour of their [the Jesuits'] resolute departure and Marterdome, as that of M. Campion was timerous ad fearfull, and that M. Sherwin died a protestant, with other such false reportes.³

A true report of the arraignment and execution of the late Popishe traitour E. Haunce⁴ not only attests to being a true report of the proceedings but also attacks printers who publish false reports for the sole reason of monetary gain

¹STC 18537. A true report of the apprehension of J. Nichols, minister at Roan. Nichols was a reformed Catholic. He was forced to renounce Catholicism upon threat of the rack and thus was one of the most common figures for religious attacks and controversial writings.

²STC 4537.

³Ibid., Sig. A₂-A₂^b.

⁴STC 12934.

such as

. . . a pamphlet lately published, as gathered by M. S. and, printed by Charlwood and White, touching the arraignment and execution of a wilfull and obstinate traitor, named Euerard Duckett alias Haunce. . . .¹

William Elderton's A triumph for true subjects, and a terrour unto al traitours² is a versified report describing the deaths of Edmund Campian, Ralph Sherwin and Thomas Bryan who were executed at Tyburn on December 1, 1581. Elderton lists the names of the condemned men who were arraigned in the Tower, comments on the trial and arraignment and closes with a prayer in verse, pleading to God to assist and to direct Elizabeth and her Council in rooting out the rebels within the realm:

God blesse and perserue, Elizabeth oure Queene,
Most graciously to gouerne vs, long time in
this lande,
as now twenty yeares and three shee hath beene,
And bring to confusion, her foes out of hand,
Her Godly wise Counsell, direct them good Lord,
In all trueth and Justice, to agree and accorde,
To roote out the Rebelles, and foes of this land,
That our Queene and her subiectes, in saftie
maye stand.³

In A very true report of the apprehension of E. Campian,⁴ George Elyot states that Anthony Munday's A brief

¹Ibid., Sig. A₂.

²STC 7564.

³Ibid., Sig. A₁.

⁴STC 7629.

discourse of the taking of E. Campion¹ is a false report:

I haue rudely set downe the veritie in this matter, thinking it better to tell a true tale by leasure than a lye in haste, as the sayed A. M. by his former booke hath doone to his owne discredite, the deluding of her Maiesties liege people, and the slander of some which haue intermedled in the saide cause.²

Elyot also elaborates upon the events concerning the capture of Campian and his followers. The author provides a vivid narrative description of the raid which took place on Sunday, July 16, 1581, continuing until Campian's capture on July 20:

. . . the last founde out Maister Edward Yates, brother to the goodman of the house, and two Countrie men called Weblin and Mauns-
 field, fast locked together in a pidgeon house, but wee coulde not finde at that time Campion and the other two Priestes, whome wee especially soughte for. It drewe then something towards euening. . . . And so the said house was beset the same night with (at the leaste) threescore men well weaponed.³

Finally on July 20, the rest of the traitors were apprehended and Elyot the sheriff with his group of men

. . . set forwardes from the saide Maister Yates his house towards the court . . . vntill [they] came to the Tower of London. . . .⁴

¹STC 18264.

²STC 7629, Sig. C₃^b-C₄.

³Ibid., Sig. B₄^b-C₁.

⁴Ibid., Sig. C₂^b.

A true report of the death and martyrdome of M. Campion Jesuite¹ was published as an answer to the reports that were written about the cowardly behaviour of Campian, Ralph Sherwin and Thomas Bryan at the time of their execution. This pamphlet attacks in verse the allegedly false testimony by Munday and others during the trial and implores them to confess their perjury:

The witnessse false, shedd, Munday and the rest,
 which had your slanders noted in your booke,
 confesse your fault beforehand it were best,
 lest God do find it written when he doth looke
 in dreadful doome vpon the soules of men,
 it wil be late (alas) to mend it then.²

The work describes Campian's composure at the moment of his death and the effect upon its witnesses:

This man (M. Campion I say) first mekely yelded
 himself and his carkasse to this butcherie, with
 such humility and corage, as moued most be-
 holders to compassion and pity.³

A further description is given of the atrocities suffered by Nicholas Sanders:⁴

. . . after his beheading, himself disembred,
 his hart bowels and intrels burned, to the
 great admiration of some, being layd vpon the
 blocke his bellye downward, lifted vp his

¹STC 4537.

²Ibid., Sig. E₃^b.

³Ibid., Sig. B₄^b.

⁴Sanders was a part of the Campian conspiracy. From 1573 to 1578 he worked on plans to restore Catholicism in England by deposing Elizabeth I.

wholy body when remayning from the grounde.¹

A true report of the death and martyrdome of M. Campion
Jesuite closes by stating that the Jesuits are martyrs who
died not for the crime of conspiracy, but rather for the
honour and peace of the Church:

I saye, this may the deathes of so good and
holy marters work, as they did sufficiently
testifie, that they were not acquainted with
any conspiracie against our Prince and country,
but did suffer from the honor, peace, and
unitie of the Church.²

¹STC 4537, sig. D₂^b.

²Ibid., sig. D₄^b.

CHAPTER II
EDUCATION AND LEARNING

The Renaissance man was encouraged to develop intellectually as well as spiritually; a balance between religious knowledge and intellectual knowledge was desirable for it would elevate man to a level of self-cultivation. The Elizabethan therefore sought a wide variety of printed material which would be educationally informative.

The publications in this section, "Education and Learning," deal with topics in the areas of philosophy, foreign languages, navigation and travel, theories of formal as well as informal education, and military and political practice and theory. In all, there are twenty-six publications in this category, a figure representing 11.06% of the year's extant publications.

PHILOSOPHY

STC 752. Aristotle. Ethica. Textus ethicorum Aristotelis per leonardū arretinū translatus.

STC 753. Aristotle. Aristotelis ethicorum ad Nicomachum libri decem per quaestiones expositi per S. Heilandum.

STC 1982. Beurhusius, F. In Rami Dialecticae libros duos.

STC 15247. La Ramée, Pierre de. The logike of P. Ramus.

STC 19961. Piscator, John. In P. Rami Dialecticam animaduersiones.

STC 20054. Plutarch. [De educatione puerorum]. Plutarchi opusculum de liberorum institutione.

STC 23874. Temple, William. Pro Mildapetti de vnica methodo defensione.

A necessary part of the grammar school curriculum in the sixteenth century was the study of the various classical philosophies together with the study of logic. The philosophy of Aristotle remained the most popular and most widely studied. One version of Aristotle's ethics was published entirely in Latin in 1581 in a work entitled Ethica. Textus ethicorum Aristotelis per leonardū arretinū translatus.¹ Another publication, Samuel Helland's Aristotelis ethicorum ad Nicomachum libri decem per quaestiones expositi² presents a variation of Aristotle's work, basically following a question and answer format, dealing with various aspects of Aristotelian ethical philosophy. For example, one basic question raised is "Quid

¹STC 752.

²STC 753.

est Philosophia?"¹ The reply is "Est disciplina morum, generalem quandam omnibus, & singulis . . . rationem prascibens."²

Two schools of thought developed in the sixteenth century, one supporting the logic of Aristotle and the other supporting the new philosophy of the French mathematician-philosopher Pierre de la Ramée. In 1543 Ramée presented his arguments rejecting much of Aristotle's scientific theory in the work entitled Aristotelicae Animaduersiones. Basically considering dialectics as the art of deducing conclusion from premise, Ramée endeavoured to improve the art by uniting it with that of rhetoric. Ramée considered invention and disposition as belonging equally to logic. Making Cicero his guide, he divided his treatise on dialectics into two parts, the first which treats the invention of arguments and the second that of judgments. Arguments he derived from any kind of proposition which, when connected with another, may serve to prove an assertion. The logic of Ramée borrows much from Aristotle but most is derived from other Greek sources, mainly the dialogues of Plato and the logic of the Stoics.³

¹Ibid., Sig. A7^b.

²Ibid.

³The General Biographical Dictionary: Containing An Historical and Critical Account Of The Lives And Writings Of The Most Eminent Persons In Every Nation. Vol. XXV. (London: J. Nichols and Sons, 1816), pp. 21-22.

The logic of Ramée was printed in England and expounded upon by his followers, the Ramists, in such works as F. Beurhusius' In Rami Dialecticae libros duos¹ and M. R. Makylmenaem's translation of The logike of P. Ramus.² Consequently, many arguments developed between the two opposing schools of philosophical thought. Many scholars such as William Temple accepted the views of Ramée with enthusiasm. Temple composed a work entitled Pro Mildapetti de vnica methodo defensione³ which was written in reply to an attack upon the Ramist philosophy by Everard Digby. The work also includes an epistle addressed to John Piscator who was also an opponent of the Ramists.

John Piscator defended the methods of Aristotelian logic in his In P. Rami Dialecticam animaduersiones.⁴ Piscator offers the reader his interpretations and explanations of the various Aristotelian concepts of philosophical thought. In chapter thirty, for example, the author explains what true philosophical definition is, stating that

Definitio est cum explicatur quidres sit, " eaque vicissim definito argui potest. Definitio est perfecta aut imperfecta: illa, proprié definitio: haec, descriptio dicitur.

¹STC 1982.

²STC 15247.

³STC 23874.

⁴STC 19961.

Definitio perfecta, est definitio constans
 é solis caussis essentiam cōstituētibus:
 quales caussae" genere & forma cōprehenduntur.¹

Piscator then attempts to differentiate between the various forms of definition and argument:

Gramatica est ars bené loquendi: Rhetorica
 bené dicendi: Dialectica bené differendi:
 Arithmetica bené numerandi: Geometria bené
 metiendi.²

One other extant work concerned with philosophical thought is a work written entirely in Greek entitled Plutarchi opusculum de liberorum institutione.³ The work principally presents three orations: "Ad Demonicum," "Ad Nicolem," and, "Nicoclis."

FOREIGN LANGUAGES

STC 6037. Crespin, Jean. Lexicon Graeco-Latinum; repurgatum studio.

STC 6740. Desainliens, Claude [Claudius Holyband]. The Frenche Littleton; a most easie way to learne the frenche tongue. (another edition).

STC 15254. La Ramée, Pierre de. Rudimenta Graeca.

STC 17279. Manuzio, Aldo. Phrases linguae latinae.

¹Ibid., Sig. F₄.

²Ibid.

³STC 20054.

STC 25880. Withals, John. A shorte dictionarie (English and Latin) for yonge begynners. (The third time corrected.)*

Claude Desainliens was by far one of the most popular writers of books offering instruction in the French language. In 1565, Desainliens wrote The Frenche schoolmaister, wherein is most planlie shewed the true and most perfect way of pronouncinge of the French Tongue.¹ Because of the popularity of this work, Desainliens composed a second book entitled The Frenche Littleton; a most easie way to learne the frenche tongue² written, "to devise and publish some apter methode and easier way, whereby the english' nation might know and see the depthe of the French language."³

Although there was a great interest in European languages, the emphasis in the English grammar schools of the 1580's was still on the study of Latin and Greek. Books were written to assist individuals studying classical languages. An example is a very extensive work by Jean Crespin entitled Lexicon Graeco-Latinum; repurgatum studio.⁴

¹STC 6748.

²STC 6740.

³Ibid., Sig. A2.

⁴STC 6037.

Others include Pierre de la Ramée's Rudimenta Graeca¹ and Aldo Manuzio's Phrases linguae latinae.² Crespin's composition is basically a dictionary which presents the principal components of the classical languages of Latin and Greek. John Withals composed A shorte dictionarie (English and Latin) for yonge begynners³ to assist those individuals who wished to become acquainted with the Latin language. Ramée's Rudimenta Graeca gives a detailed grammatical study of the basics of the Greek language. For example, in chapter one of the work Ramée discusses and defines the importance of syntax:

Exposita est Etymologia suis partibus, Syntaxis iam dicenda est. Syntaxis est secunda pars Grammaticae quae vocum structuram interpretatur. Eius partes duae sunt. Prima in duarium vocum dispositione syllabicas affectiones cōsiderat. Eius regulae duesunt.⁴

Phrases linguae latinae is a 279 page collection of English phrases with their elaborated Latin translations. For example:

The error and misdoing of youth
 Multa leuiter, inani quodā studio, temere in

¹STC 15254.

²STC 17279.

³STC 25880.

⁴STC 15254, Sig. Dg.

pueritia committuntur: in prima aetate, primis annis, teneris annis, primis temporibus aettis, à puero, ab ineunte aetate, ineunte pueritia, primo aetatis initio. Si ducem & auctorem, & moderatorem aliquem puer habuissem, non ita grauiterrassem.¹

NAVIGATION AND TRAVEL

STC 1582. Bateman, Stephen. The doome warning all men to the judgemente.

STC 3389. Borough, William. A discours of the variation of the cumpas.

STC 17771. Medina, Pedro de. The arte of nauigation.

STC 18647. Norman, Robert. The new attractive. Containing a short discourse of the magnes or lodestone.

STC 26123. Zarate, Agustin de. The strange and delectable history of Peru.

The Elizabethans generally shared a keen interest in the exploration and accounts of other lands while potential mariners or semi-skilled mariners sought publications which would assist them in understanding various navigational techniques.

The arte of nauigation² originally written by Pedro

¹STC 17279, Sig. F₆.

²STC 17771.

de Medina, was translated from Spanish by John Frampton. According to the translator, it was necessary to translate the work because

. . . the work is so principalle that in our time, the like in all respectes hath not beene sette forth in our tongue, considering it instructeth, and teacheth all the whole arte of Nauigation in all pointes, and is as like sorte necessary for the Mariner, as the accidens is for the Granarian, the weapon for the souldier.¹

The work is divided into eight books dealing with various geographical and astrological topics such as the composition of the world; the moving of the seas and the invention of navigation; the winds and their uses; the sun and moon and their navigational importance; the height of the poles; compasses and their use; the importance of the phases of the moon to navigation, and the days of the year and their relation to navigational techniques. Frampton notes that the work is

. . . comparable to a glasse, wherein all the course of the worlde, the Seas, the Windes, the Altitudes of the Sunne, Moone, and Starres, are to be seene, and knowne, as farre as naturalle reason may extend to.²

William Borough's³ A discours of the variation of

¹Ibid., Sig. q2.

²Ibid.

³William Borough was a famous captain of the Muscovy Company. Later, as a naval officer, he commanded a vessel under Sir Francis Drake against the Spanish Armada.

the cumpas¹ is an informative guide offering instruction in the use of the compass. At one point, the author gives an in depth explanation of how to use the compass properly:

You must haue regard that in remouing the Instrument to the sunne as he goes about, it may alwaies stande leuell. . . .You are then to consider, that the string that recheth from the South part of the Instrumēt, to the top of the Standard, is the chiefest string to giue the sunnes shadow, which must be so directed by turnyng the Instruments south side to the Sunne wards, that the shadowe of the same may fall directly vpon the line of south and North in the fired flye, for it ought not to crosse or decline from the same line in any part, but if it do, you must seeke to reforme it be setting the standered more upright, or remouyng it at the South end.²

In The new attractive. Containing a short discourse of the magnes or lodestone,³ Robert Norman⁴ attempts to refute the superstitious beliefs about the 'Magnestone.' According to Norman, the work is the product of scientific study, of exact trial and perfect experimentation, composed not only to explain the lodestone but, to "further the notable studie of Nauigation and Hydrographie."⁵ Norman explains one of his experiments which reveals the strength

¹STC 3389.

²Ibid., Sig. B₂.

³STC 18647.

⁴Robert Norman was a hydrographer by profession.

⁵STC 18647, Sig. A₃.

of the lodestone noting that with the lodestone he "could lift vp, or cause to hang by the vertue thereof, a thousande pounce of Iron at one instant."¹

Norman offers the following experiment for the skeptical layman:

Take a common boordnaile, and touch the head of him with the North parte of the Magnes or Lodestone, then take the same naile, and beate it with a peece of wood lightly into some post or tymber vpwardes, so as the head maie hang downewards, (but not with Iron, because the Iron will take away some parte of the vertue from the naile:) this done, take an other nayle, and touche the head therof with the South part of the Stone, and then if you put the head of it to the head of the Stone, and then if you put the head of it to the head of the first naile, it will hang fast by it a whole yeare or more. And after this maner you may, if you will take the paines, hang a hundred tunne of Iron with the vertue of this little Stone, and yet the Stone nothing diminished of his force. But it is necessarie in prooffe of this matter, that you haue a very good Stone.²

Travel, exploration and new discoveries were also of great interest to the reading public. Many of the publications concerned with other lands were grossly exaggerated but this was likely one of their truly appealing qualities, even though fiction and myth predominated over actual fact. One such publication was Stephen Bateman's The doome warning all men to the judgemente.³ The entire

¹Ibid., Sig. C3.

²Ibid.

³STC 1582.

work is a collection of paraphernalia; it contains a list of Greek authors, a brief history of England and gives a description of the various races of people who exist in the world. Bateman mentions the Negro, Ethiopian, Cannibal, Aremphaei and the Satyri. In his description, Bateman explains that the Aremphaei are a race of people who live in the roots of trees while the Satyri

. . . are foure footed beastes very dāgerous, abyding under the Mountaines, from the Easterly winds with the Indees, formed like vnto men, sauing that they nether parts are like Goates, rough and hearie ouer theyr bodye, voyde of all humanitie: their chiefe delight is to be in the solitarye woods, far from the compayne of men, whome they flye from.¹

Agustin de Zarate's The strange and delectable history of Peru² was translated by Thomas Nicholas. The work is composed of four books outlining the discovery and conquest of Peru by the Spaniards and offers an exposition of the country, its history and its inhabitants. Zarate mentions the inhabitants of different regional areas, and he explains how the Spaniards discovered the existence of the Amazon society:

The Indians of this Leuchengorma (he was lord of an island one of 2 great men of power) informed the Spanyardes, thē 50. leagues beyond that place, between two Riuers, was a great Prouince, all inhabited with wemen, which

¹Ibid., Sig. A₄^b.

²STC 26123.

consente not to haue any sorte of men among them, except a certaine time conuenient for generacion: and if any happen to bee with childe, and bring forth men children, they are after certaine yeares sent to their fathers, and the daughters which they like wise beare, remaineth with them.¹

Earlier in the work, Nicholas notes that although the Spaniards have their great heroes of exploration like Vasco de Gama, Cortez and Pizarro, the English also have men like Sir Francis Drake who "in his Nauigation, was occupied more, or nighe three yeares: In which time, he sayled, and attained to the knowledge of the East, and Westcourse, which none at any time had euer atchiued."²

EDUCATIONAL THEORY AND SOCIAL INSTRUCTION

STC 1591. Batty, Bartholomaeus. The christian mans closet.

STC 12422. Guazzo, Stefano. The ciuile conuersation of M. Steeuen Guazzo.

STC 18253. Mulcaster, Richard. Positions wherin those circumstances be examined necessarie for the training up of children.

STC 18253^a. Mulcaster, Richard. Positions wherein those circumstances be examined necessarie for the training up of

¹Ibid., Sig. N₄.

²Ibid., Sig. q₁.

children. (another issue).

STC 23952+. Thimelthorpe, C. A short Inuentry of certayne Idle Inuentions.

Five books were published in 1581 concerned with educational theory and the practise of social conduct. Richard Mulcaster was a notable educator of the 1580's, the first master of the noted Merchant Taylor's School. Mulcaster was a great exponent of utilitarian learning. He wanted to see the unification of practical instruction and humanistic study. He taught music, drama, and emphasized the importance of physical training as well as intellectual training. Perhaps one of his most revolutionary concepts of that time was that girls should receive as fine an education as boys. Mulcaster's ideals and concepts concerned with the educational process are expressed in his Positions wherin those circumstances be examined necessarie for the training up of children.¹ At the beginning of the work Mulcaster outlines the general principles towards educating the "whole" child:

For seeing he is compound of a soule and a bodie: the soule to conceiue and comprehend, what is best for it selfe, and the bodie to: The bodie to waite, and attend the commaundement and necessities of the soule: he must be so trained, as neither for qualifying of the minde,

¹STC 18253 and 18253^a.

nor for enabling of the bodie, there be any such defecte, as iust blame therfore may be laide vpon them, which in nature be most willing, and in reason thought most skilfull, to preuente such defaultes. For there be both in the body, and the soule of man certaine ingenerate abilities, which the wisdom of parentes, and reason of teachers, perceiuing in their infancie, and by good direction auancing them further, during those young yeares, cause them proue in their ripenesse very good and profitable, both to the parties which haue them, and to their countries, which vse them. Which naturall abilities, if they be not perceiued, by whom they should: do condemne all such, either of ignoraunce, if they could not iudge, or of negligence, if they would not seeke, what were in children, by nature emplanted, for nurture to enlarge.¹

The great emphasis regarding the necessity of a proper education is also shown in A short Inuenty of certayne Idle Inuentions,² a work outlining the importance and rewards of education. The work attacks the temptations of idleness in a form of poetic dialogue between a student and the abstraction, Idleness. For example:

Idlenes,

Why syr, say you thus on to this,
as though it were a payne to heare
Young men delight in fantasies
with honest mirth and daynty cheare.

Student

I truely it is thought a payne
to all wise men that euer wrote
That heads for young should beat their brain
to stroy such as they spye to dote:

¹STC 18253, Sig. D₁.

²STC 23952+.

For wisdome warneth vs to teach
 the ignorances how to auoyde
 Destruction, yea wracke, or breach
 espying them therwith annoyde.¹

Some publications stressed education in the form of social etiquette and although these books were educationally instructive, they were for the most part books of courtesy. Bartholomaeus Batty's The christian mans closet² contains "a large discourse of the godly training vp of children."³ The work focuses upon a discussion concerning children's duties toward their parents and the parents' duties toward their children. The work is in dialogue form among three principal speakers, Anusus, Theodidactus and Theophilus. At one point in the discussion, Theodidactus and Theophilus discuss the end result of a good education and Theodidactus notes that young men

. . . shall get learning . . . not to the end
 that thereby they should get them selues
 liuinges, or be promoted to dignities and high
 honours, but the only ende of studies shall be
 this, that they become wiser, and also better.⁴

The ciuile conuersation of M. Steeuën Guazzo⁵ is a collection of three books of instruction informing the reader

¹Ibid., sig. G₁^b.

²STC 1591.

³Ibid., sig. A₁.

⁴Ibid., sig. Y₂.

⁵STC 12422.

how to know good company from bad; how to conduct a proper conversation and of what is considered to be a proper form of conversation among members of the same family. In his discussion, Guazzo speaks of common faults he has noticed generally when examining conversations:

I will say that amongst other faultes, there is one common to the most part of men, who be negligence vse to repeate some one worde verie often: and some there are, who speaking by the mouth of another, rehearse often this (sayth hee) which is very unseemly. Another at the beginning of euery sentence, commeth in with (nowe syr): and some there are who when they will not or can not signifie thinges by their proper names, in steede thereof say (what shal I call it.).¹

MILITARY INSTRUCTION AND POLITICAL THEORY

STC 3977. Buchanan, George. De iure regni apud Scotos dialogus.

STC 17823. Merbury, Charles. A briefe discourse of royall monarchie, wherunto is added a collection of Italian prouerbes, etc.

STC 23413. Styward, Thomas. The pathwaie to martiall discipline.

STC 24486. Ubaldini, Petruccio. La vita di Carlo Magno imperadore, etc.

¹ Ibid., Sig. H₅^a.

The English military was assuming a role of growing importance during the 1580's and it is not surprising that military manuals should be represented among the publications extant from 1581. Thomas Styward's The pathwaie to martiall discipline¹ was written as a book of instruction "for young Souldiers, or for all such as loueth the profession of Armes."² The author outlines various ranks of the military, their specific duties and indicates some of the basic qualities and virtues necessary in order to become a good soldier:

Secretnesse

Souldiers must be secret and haue regard that they disclose nothing, though sometimes they vnderstand the pretence of the higher powers. The disclosers of such meriteth most cruel punishment.

Sobrietie

In sobrietie consisteth great praise to the souldiers, who vsing the same, are euer in state of preferment. Such regard their dueties, and reprove the rash buisie bodies. Drunkardes, &c. are euer in daunger of punishment.

Hardinesse

The Captaines and souldiers of courage hardie, he to seruice much auailable, speciallie such as will ponder what maie be the end of their enterprise. Some in times past haue hardlie giuen the onset, and often repented the same,

¹STC 23413.

²Ibid., Sig. A₁.

but the praise of the aduised cannot be expressed.

Truth

The vertue of goodnesse and truth is farre exceeding my capacitie to write, the practisers of the contrarie are not worthie of life, but to bee soone adiugned. Subtile enimies approue to corrupt souldiers with gifts: but sith the reward of truth is euerlasting life, and the vntrue looseth the fruition of the same in continuall darknesse, I trust of our councitmen will learne the other.¹

Three publications extant from 1581 are mainly concerned with political theory; that is, thoughts expressed about proper rule and the relationship between the crown and the people. George Buchanan's De iure regni apud Scotos dialogus² is presented as a dialogue between the author and Thomas Maitland. The discussion throughout the work is concerned with a variety of topics such as the defence of legitimate monarchy; the duty of a monarch and of his subjects, and popular election.

Charles Merbury also outlines and defines various concepts of rule including tyranny, democracy, republic, commonwealth, election and succession. The author draws a comparison between monarchy and tyranny stating that

Betweene a good Kinge, and a Tyrante there is this difference. The one is courteous, merciful, endowed with all vertue: the other is hautie,

¹Ibid., Sig. G₄.

²STC 3977.

and cruell, defiled with all vice. The one embraceth equitie, and iustice: the other treadeth both Gods lawe, and mans lawe vnder his feete. The one hath his minde, and all his care vpon the health, and wealth of his subiectes: the other esteemeth his owne pleasure more then their good willes. The good Kinge taketh pleasure to be freely aduertised, and wisely reprehended when he doth amisse: the tyrante can bide nothing worse, then a graue, free spoken, and a vertuous man. The good Kinge punisheth publicke iniuries, and pardonath those which all done vnto him selfe: the Tyrante reuengeth most cruelly his owne iniuries, neglecting those, which are done vnto others. The good King hath an especiall regarde vnto the honour, and good name of chaste matrones: the Tyrant triumpheth in abusing, and shaming of them. The good Kinge deliteth to be seene, and otherwhiles hard of his subiectes: the Tyrant hideth him selfe from them, as from his enemies.¹

Although not entirely political in nature, Petruccio Ubaldini's La vita di Carlo Magno imperadore² does praise the once popular ruler Charlemagne. The work basically praises this ruler who became a hero of legend. It was Ubaldini's intention to present Charlemagne as realistically as possible and not to praise him out of proportion as the earlier romances had done. Ubaldini speaks of the ruler's virtues and the highlights of his life including his educational training, artistic skills as well as his capabilities in ruling.

¹STC 17823, Sig. B₃.

²STC 24486.

CHAPTER III

ARTS

The Age of Elizabeth was an age of optimism, of pessimism, of experiment, of constructive achievement. The men of letters opened up new channels of literary expression and their irrepressible exuberance and fertility of mind carried them through to amazing successes. In the end, they created a great literature worthy of a great people. The sixteenth century was a prolific period of literary productivity. Publications covering almost every conceivable topic were printed to meet the demands of the growing middle-class reading public. Old romances were popularized and classical dramas were translated. The poetry and prose of the Elizabethan Age, although entertaining, became the vehicles for a growing nationalistic form of expression.

The distribution of the twenty extant publications from 1581 which comprise this section reveals that prose was the most common genre, followed by poetry, classical drama and contemporary drama.

PROSE

STC 824⁺ [=4368^a]. Arundel, Philip. Callophisus. A challenge of iustes.

STC 828. Ascham, Roger. Disertissimi viri Rogeri Aschami familiarium epistolarum libri tres. (another edition).

STC 4700. Cartigny, Jean de. The voyage of the wandering knight.

STC 13630. Homer. Ten books of Homers Iliades.

STC 13631. Homer. Ten books of Homers Iliades. (another issue).

STC 17055. Lyly, John. Euphues; the anatomy of wyt.

STC 17071. Lyly, John. Euphues and his England.

STC 18268. Munday, Anthony. A courtly controuersie, betweene looue a. learning.

STC 20996. Rich, Barnaby. Riche his farewell to militarie profession.

STC 21002. Rich, Barnaby. The straunge and wonderfull aduentures of Don Simonides.

Arthur Hall translated the Ten books of Homers Iliades¹

¹STC 13630. See also another issue dated 1581, STC 13631.

from the 1555 French version by Hague Salel. Hall's translation was the only serious attempt to put Homer into English before the publication of George Chapman's Seven Books of the Iliads of Homer in 1598.

John Lyly's Euphues; the anatomy of wyt¹ was first published in 1578 and was a work which contained "the de-lyghts that Wit followeth in his youth by the pleasantnesse of loue, and the happinesse he recopeth in age, by the perfectnesse of Wisedome."² Euphues was Lyly's chief work which tells a story relating the adventures, correspondence and love of a young man of Athens. Lyly basically discusses education, religion, problems of love and proper conduct. Euphues was so popular that it had at least seventeen editions from 1578 to 1638, with the 1581 edition being its fifth edition. The popularity of the work is attributed to "Lyly's clever blend of stylistic elegance, amorous narrative, didacticism, and satire."³ Because Euphues became so popular, a sequel entitled Euphues and his England⁴ was written by Lyly and was published in 1580. This publication

¹STC 17055.

²Ibid., Sig. A₁.

³Hyder E. Rollins and Hershcel Baker, The Renaissance In England: Non-dramatic Prose and Verse of the Sixteenth Century (Boston: D. C. Heath and Company, 1954), p. 710.

⁴STC 17071.

became a prominent piece of literature and was reprinted at least twelve times between 1580 and 1609. By 1581, a year after its initial publication, the work was already in its fourth edition.

The influence of the Italian novella was a strong influence in England in the 1580's. This literary type was the chief vehicle for the expression of violence and adventurous tales, subjects which were extremely popular with the general reading public. Barnaby Rich was one literary figure who employed the novella style to compose a number of adventurous tales such as Riche his farewell to militarie profession¹ and The straunge and wonderfull aduentures of Don Simonides.² The first work is described as having "verie pleasaunt discourses fit for a peaceable tyme: Gathered together for the onely delight of the courteous Gentlewomen, bothe of Englande and Irelande, for whose onely pleasure they were collected together."³ The Farewell is comprised of five tales and three Italian histories.⁴ Each tale begins with an

¹STC 20996.

²STC 21002.

³STC 20996, Sig. C₂.

⁴The five tales are "Sappho Duke in Mantona," "Apolonius and Silla," "Of two Brethern and their wiues," "Of Armanthus borne a leper," and "Phylatus and Emelia." The three Italian histories are "Nicander and Lucilla," "Fineo and Fiamna," and "Of Gonsales and his vertuous wife Agatha."

argument and ends with a moral. For example, in the third tale--"Of two Brethern and their wiues"--Rich presents the argument:

Two brothers making choise of their wiues, the one choose for beautie, the other for riches, it happened vnto them after they were married, the one of their wiues proued to bee of light disposition, the other a common scolde, in what maner they liued with their husbandes, and how in the ende the first became to liue orderly and well, but the other could be brought by no diuise, to any reason or good maner.¹

Rich tells the story and concludes by summarizing the story and giving a moral:

Thus to conclude, besides the matter that I meane to proue, Men maie gather example here, when they goe a Wiuying, not to choose for beautie without vertue; nor for riches without good conditions. . . .²

The straunge and wonderfull aduentures of Don Simonides is a romance in two parts containing

. . . the Anatomie of a curious loue, the fantasies of an Amorous Hermite, the cōstancie of a vertuous lady, the mediocritie of a gracious Prince, the confession of a deuoute Matrone, the description of notable Pandarina: the passion of a solitarie shepeherde: the discourse of a gallant Souldior: the graue aduise of an auncient father, the wholesome counsaill of a young brother Pilgrime: and to conclude, the passionate denteanure of a foolishe obstinate Louer.³

¹STC 20996, Sig. P₄^b.

²Ibid., Sig. T₂.

³STC 21002, Sig. A₃.

The intention of this work is expressed by Rich in his dedication to the "Gentilmen of Englande:"

I haue the rather indeuoured to laie this open to the worlde, for that (now adaies) it is more infected with this folly, then affected with the desire of continent staidnesse. This booke bringeth pleasure with profite: it reprocueth vice in his owne habite, and manifesteth vertue, by openyng the infection of errour.

All this (Gentimen) I haue dooen for your sakes, to whose pleasure I cōmende my paines.¹

One prose work by Jean de Cartigny entitled The voyage of the wandering knight² is somewhat religious in content and presentation. The story is basically concerned with the wanderings of a knight who represents Mankind in his journey through life. The knight begins his journey in search of True Felicity and is confronted with a variety of sinful obstacles and morality characters such as Dame Folly, Evil-will and Voluptousness. The end comes with the knight finding True Felicity and the pathway to Heaven.

Anthony Munday's A courtly controuersie, between looue a. learning³ presents a tale of debate between a lady and a scholar of science. Palunar, a man of science, comes to Padua and writes poetry against love. He is called 'Poeta Puella,' a 'Maidenlie Poet.' A lady named Caliphia hears of

¹Ibid.

²STC 4700.

³STC 18268.

his opposition to love, and she wishes to debate with Palunar. The two meet and a debate between love and learning takes place. The debate ends with Caliphia convincing Palunar that love is superior to learning. Another work concerned with the theme of love is Philip Arundel's Callophisus. A challenge of iustes.¹ Callophisus offers a list of articles as a challenge to anyone who would like to compare their love by his standards.

POETRY

STC 980. Averell, William. An excellent historie discoursing on the life and death of Charles and Julia.

STC 4474. Cambridge, University. [Acts. verses.]

STC 13875. Howell, Thomas. Howell his deuises for his owne exercise, and his friends pleasure.

STC 19867. Phillips, John. An epitaph on the death of Lord Henry Wrisley, Earle of South hampton.

STC 22190. Sempill, Robert. Ane complaint vpon fortoun.

STC 23090. Spenser, Edmund. The shepheardes calendar. Conteyning twelve aeglogues.

¹STC 824+ [=4368^a].

25095. Warren, William. A pleasant new fancie of a fondlings deuice: intituled the Nurcerie of names.

One of the great literary landmarks of the English Renaissance is Edmund Spenser's The shepheardes calendar.¹ Spenser handled the classical pastoral brilliantly, inventing twelve eclogues for each of the twelve months of the year. The design of the poem was strongly influenced by the pastoral poetry of Theocritus² and Clement Marot.³ The work was very popular between 1579 and 1611, and had at least seven printed editions.

Many poetical works were written mainly for the amusement and entertainment of the readers. One such work is William Warren's Nurcerie of names,⁴ a collection of poems in fourteen-syllable verse intended to flatter certain women. Warren alphabetically arranges the names, and he deals with each in turn. For example, he begins with the name Anne, noting that

¹STC 23090.

²Theocritus was a third century Greek poet, the author of Idyllia, a collection of small poems noted for their rustic simplicity.

³Marot was a fifteenth century French poet noted for his wit, charm and beauty of writing. He is recognized by some critics as the innovator of the modern form of the small sonnet.

⁴STC 25095. The full title is A pleasant new fancie of a fondlings deuice: intituled the Nurcerie of Names.

Anne is the offspring of my verse,
 Anne giues me good successe:
 Her beauty thē her beauties fame,
 is rather more then lesse.
 By her I may the better speake.
 of all the rest behinde:
 For Anne haue plenty of delightes,
 to please the pensiuē minde.
 By her example all the reste,
 may frame their faces new,
 Which is the creame of Venus cheekes,
 and cheese of natures hewe:
 What mayde but she in all the towne,
 for personage doo excell;
 By prayse you moute vnto the skyes
 and in the heauens doo dwell. . . .¹

Thomas Howell's Howell his deuises for his owne exercise, and his friends pleasure² is an informative work containing short poems dealing with a variety of subjects such as fancy, gold and misery. Howell at one point in the work defines what a true friend is. Based on his own experience,

If friendship true be tryde when welth doth fayle,
 from such as fayne, and flee if fortune lowre:
 If he be friend that seemes not then to quayle,
 but seekes to helpe and ayde his friend to powre.
 My Staplee then a friend thou art in deede,
 That helps thy friend in time of nipping neede.³

Epitaphs were written in verse to praise a deceased friend or to bring the death of a notable personage to the attention of the public. Ane complaint vpon fortoun⁴ was

¹Ibid., Sig. B₂.

²STC 13875.

³Ibid., Sig. G₃^b.

⁴STC 22190.

written in praise of the late Lady Marques.¹ John Phillips wrote An epitaph on the death of Lord Henry Wrisley, Earle of South hampton² "who lieth interred at Touchfield in the Countiè of Hamshyre."³ The poet closes the work by praising the deceased's good name:

To thine auaille behinde thee thou, good name
and fame doest leaue.
Which so shall conquer death, that death in
thee shall die:
and more the Sonnes of mortall men, to heaue
thy praise to skie.⁴

William Averell's An excellent historie discoursing on the life and death of Charles and Julia⁵ is a poetical romantic narrative about two young British lovers. The story has a tragic ending; Charles discovers that Julia has drowned and he drinks poison and leaps

. . . into the waters deepe:
That man might know his constant hart,
from daunger could not creeue.⁶

¹The Lady Marques of this work is not identified.

²STC 19867.

³Ibid., Sig. A₁.

⁴Ibid.

⁵STC 980.

⁶Ibid., Sig. K₃.

CLASSICAL DRAMA

STC 22221. Seneca, Lucius Annaeus. [Tragedies.] Seneca his tenne tragedies.

STC 22929. Sophocles. Sophoclis Antigone.

STC 23903. Terentius, Publius. Floures for Latine spekyng.
Selected a. gathered out of Terence.

Many of the early classical dramas became popular reading material, but translations were necessary for many readers having little or no formal training in the Latin or Greek languages. Seneca his tenne tragedies¹ is a collection of the translated dramas of Seneca. Three translations, as indicated in the work, are attributed to Jasper Heywood, one to Alexander Neville, four to John Studley, one to Thomas Nuce and one to Thomas Newton.²

A single work entitled Sophoclis Antigone³ is a play translated into Latin by Thomas Watson who was also responsible for translating other classical works such as Tasso's Aminta

¹STC 22221.

²Heywood was responsible for translating Hercules Furens, Theyestes, and Troas; Alexander Neville, Oedipus; Thomas Newton, Thebias; Thomas Nuce, Octavia; and John Studley is attributed with translating Hippolytus, Medea, Agamemnon, and Hercules Octaeus.

³STC 22929.

and some Italian madrigals. This play deals with the story of Antigone, the daughter of Oedipus and Jocasta.¹

Antigone's brothers Eteocles and Polynices are killed in the war against Thebes; and Creon, the regent of Thebes, forbids the burial of Polynices. Antigone defies the order of Creon and buries her brother and as a result she is buried alive.

The six existing comedies² of Terence had been translated by Nicholas Udall and John Higgins in the work entitled Floures for Latin spekyng. Selected a. gathered out of Terence.³ The object of the work was to select "Flowers or Eloquent Phrases of the Latine speach"⁴ from among the comedies.⁵ The work credits Udall with the gather-

¹In Greek legend Jocasta was the mother of Oedipus and the wife of Laius of Thebes. Oedipus killed his father and married his mother Jocasta. When she learns her son's identity, Jocasta hangs herself.

²Six comedies by Terence survive: Adelphis, Andria, Eunuchus, Heauton-timoroumenos, Hecyra and Phormio. All of these comedies were adapted from Greek comedies of Menander and other dramatists.

³STC 23903.

⁴Ibid., Sig. A₁.

⁵H. S. Bennett notes on page 171 of his English Books and Readers 1558 to 1603: "Terence was adapted by Nicholas Udall in his Floures for Latin spekyng [dated 1553], which was much used as a phrase book, and thrice reprinted in the latter half of the century, while more advanced students used texts of the comedies in the original."

ing of selected phrases from the first three comedies and Higgins the last three.¹ At the end of each play, certain Latin phrases are presented with an English translation of the phrase. An example is found at the end of the excerpt from the fourth play, Adelphis:

The sixt scene.

15. Quid mea' What passe I.
 16. Dij tibi bene faciāt, God send you good
 lucke god speede you wel.

The eyght scene.

5. Haud aliter censio, I am of the same
 opinion.
 11. Ineptis, Thou playst the foole, the
 dizarde, or patch, thou tryflist.
 13. Nihil agis. Thou doest nothings, it is
 to no purpose thou doest.²

CONTEMPORARY DRAMA

STC 11990. Goldwell, Henry. A briefe declaratiō of the shews preformed before the Queenes maiestie a. the French ambassadours.

STC 25966. Woodes, Nathaniel. An excellent new comedie, intituled: The conflict of conscience.

¹Nicholas Udall was responsible for translating Andria, Eunuchus, and Heauton-timoroumenos, and John Higgins translated Adelphis, Hecyra and Phormio.

²STC 23903, sig. z7^b.

A contemporary drama entitled The conflict of conscience¹ by Nathaniel Woodes deals with "a miserable world-linge, termed, by the name Philologvs, who forsooke the trueth of Gods Gospel, for feare of the losse of lyfe, and worldly goods."² The play consists of six acts and is religiously moralistic in nature. Typical of the morality plays, the play has the representative types of morality figures.³ The play begins with Philologus falling prey to sin, and at the end of the play he is restored and saved by the grace of God.

An account of the plays presented in honour of the Queen was recorded by Henry Goldwell in A briefe declaratiō of the shews preformed before the Queenes maiestie a. the French ambassadours.⁴ Goldwell describes the preparations for, and performance of a play entitled The Fortresse of Beautie:

The said day being come, the foure Foster children had made preparation to besiege the Fortresse of Beawtie. And thereto had prouided

¹STC 25966. The full title is An excellent new comedie, intituled: The conflict of conscience.

²Ibid., Sig. A₁.

³For example: Conscience, Hypocrisy, Tyranny, Horror, Spirit, Avarice, Suggestion and Satan are a few of the figures included.

⁴STC 11990.

a frame of wood which was couered with Canuas, and painted outwardly in such excellent order, as if it had bene very naturall earth or moulde, and caried the name of Rowling trench, which went on wheeles, which way soeuer y persons with in did driue it. Upon the toy whereof was placed two Cannons of wood, so passing well coulered, as they seemed to be in deed two fayre fielde peeces of ordinances, and by them was placed two men for Gunners clothed in Crymson Sarcenet, with their baskets of erth for defēce of their bodies by them. And also there stood on the top of the trench, and Ensigne bearer, in the same sute with the gunners, displaying his ensigne, and within the saide trench was cunningly conueyed, diuers kinde of most excellent musicke against the castle of Beauty. These things thus al in a readinesse, the Challengers approached, and came from the Stable toward the Tylyyard, one after another in braue and excellent order.¹

Goldwell notes that as the play was being performed a

. . . trench or Mounte of earth was moued as nere the Queenes Maiestie as might be, which being settled, the musicke played verie pleasauntly, and one of the Boyes being then accompanied with Cornets, summoned the Fortresse with this song.

Yeelde yeelde, O yeelde, you that this Forte
do holde,
which seated is, in spotlesse honors fielde,
Desires great force, no forces can withhold:
then to DESIERS desire, O yeelde O yeelde.²

¹Ibid., Sig. A₄^b.

²Ibid., Sig. A₈.

CHAPTER IV

GOVERNMENT AND LAW

Twenty of the publications extant from 1581 deal with various aspects of government and law. Of these twenty publications, there are eleven proclamations and statutes, three legal reports of writs and precedents, three treatises of land-laws and regulations, two yearbooks and one collection of the duties of legal officers.

PROCLAMATIONS AND STATUTES

STC 8127. By the Queene. For revocation of students.

[January 10, 1581.]

STC 8128. By the Queene. For revocation of students.

[January 11, 1581.] (another edition).

STC 8129. By the Queene. For good treatment of the French Ambassador. [April 18, 1581.]

STC 8130. By the Queene. Reviving the statutes against usury. [May 19, 1581.]

STC 8131. By the Queene. Reviving the statutes against

usury. (another edition).

STC 8132. By the Queene. For adjournment of parte of Michaelmas terme. [September 21, 1581.]

STC 8133. By the Queene. For prices of wine. [November 11, 1581.]

STC 8134. By the Queene. For prices of wine. [November 11, 1581.] (another edition).

STC 9484. Anno xxiii. Reginae Elizabethae.

STC 9529. An abstract of al penall statutes which be generall. (another edition).

STC 14142. By the Queene. Against the Earl of Desmond. [April 26, 1581.]

A series of changes in the English legal system and its administration occurred in the sixteenth century, resulting from a growing necessity to accommodate developing new social, political, religious and economic conditions. Throughout this new phase of legal development, the proclamation and the statute remained as the two basic forms of legislative authority. The proclamation was a form of legislation dictated solely by the crown without the immediate consent of Parliament. The proclamation was usually short-lived, rarely extending beyond the life of

the monarch who issued it. Although considered to have been inferior to the statute, the proclamation proved to be effective because it grew from the necessity for immediate legislation in a given situation or condition requiring immediate attention.

Proclamations comprise the largest number of extant legislative publications from the year 1581, and they cover a wide variety of subjects, dictating laws concerned with the administration of the government, matters of religion, regulations pertaining to commerce and industry, plus the general problems of society at large.

The proclamations involved with the concerns of governmental administration are numerous. Some publications in this category deal with the regulation of customs, tariffs and duties imposed upon trade goods which were imported from continental Europe. The proclamation For prices of wine,¹ issued on November 11, 1581, regulates the price of French wines that were to be sold in the realm:

Every Tunne of best Gascoigne and frenche wines to be solde (the seller bearing all the charges due and payable to her Maiestie in her Custome house) after the rate and price of thirteene poundes Sterling and not above. The buyer bearing all the said charges after the price and rate of x.li.vi. s.viii.d. Sterling the Tunne, and not above. And every Pipe, Hogshed,

¹STC 8133. See also 8134, another edition.

Tyerse, Barrell, Rundlette¹ and other vesselles of the same severall wines to be solde in grosse after their quantities according to the same rate and not above. . . .²

Some proclamations enforce existing statutes and issue warnings that the regulations and laws set down in the latter statutes or proclamations are still to be recognized, obeyed and enforced. One such proclamation is the proclamation Reviving the statutes against usury,³ issued on May 19, 1581:

. . . there was one Act and Statute made, intituled and Acte against usurie, which Acte was then made to continue for, and during the space of five yeers next after the end of the said Parliament . . . as the said five yeres were ended and expired in the eighteenth yeere of her Maiesties raigne . . . and the said Acte and Statute doeth and shall continue and remaine in ful force and effect. . . .⁴

The social life of sixteenth century England is revealed through many of the proclamations of the period. London was the hub of England, the political, artistic and economic focal point from which all activity originated.

¹All were forms of liquid measurement. A pipe was a wine cask, tubular in shape and having the liquid capacity of 126 gallons. A tierce was equal to one-third of a pipe or 42 gallons. A hogshead was a large barrel or cask having a capacity equal to 63 gallons. The roundlet was a small circular object the exact volume of which is unknown.

²STC 8133, Sig. A₁.

³STC 8130.

⁴Ibid., Sig. A₁.

London was progressively increasing in size during the 1580's and this rapid growth created a series of problems related to public peace, order and control. Proclamations against vagabonds were issued to cope with the influx of people flocking to London, and the increasing problem of unemployment was also a matter of great concern. The difficulty of keeping the peace was greatly aggravated by the practice of carrying arms. Aggravated assault was widespread and restrictive controls were being imposed upon the use of weapons as well as one's social conduct. A proclamation entitled For good treatment of the French Ambassador¹ calls for public order during the visit of the French ambassador. The proclamation calls for the safety of the visiting dignitaries by ordering

. . . that no persons, during the time of the continuance of the said Ambassadors and their retinue, within this her Maiesties Realme . . . offer violence by drawing of any weapon, or to strike, hurt or move quarels to any person of what Nation soeuer he be, vpon paine of death to be inflicted vpon any person so offending. . . .²

The underlying reason for the proclamation is to safeguard the honour of Queen Elizabeth in that the members of the visiting party on their return to France would "make good report of the good and peaceable government vnder her Maiestie, and of the obedience which her Subiects doe beare

¹STC 8129.

²Ibid., Sig. A₁.

her Maiestie."¹

The plague was still prevalent in and around the city of London and proclamations were issued attempting to control the spread of recurring epidemics. The proclamation For adjournment of parte of Michaelmas terme² on September 21, 1581, attempts to curtail the spread of the plague by cancelling the session of the fall court of Michalis beginning September 29:

Inasmuch as the Queenes Maiestie . . . is informed that the infection of the plague is at this present in sundry places, in and aboute the Citie of London . . . her Maiestie . . . orders . . . the adiournment of part of this next terme of Saint Michael nowe at hand from the Vtas of the same, vntill the fourth returne of the saide Terme, called Mensis Michalis. . . .³

This proclamation includes the provision that anyone who has

. . . matters, causes and suites, depending in any of her other courtes, betweene partie and partie, as in her Highnes Courtes of Chauncerie, Starre Chamber and Exchequer shall have daye from the date of these presetes until Mesis Michaelis. . . .⁴

Many proclamations of this period are concerned with maintaining the political stability of the government and the religious stability of the Protestant faith.

¹Ibid.

²STC 8132.

³Ibid., Sig. A₁.

⁴Ibid.

Proclamations involved in religious matters not only present the Queen's ecclesiastical policies, but also attack the various religious factions which were causing unrest throughout the realm.¹

A proclamation For revocation of students,² issued on January 10, 1581, consists basically of an attack upon the teachings of the Roman Catholic seminaries. The document declares that English subjects abroad are being taught false religious doctrines and that the seminaries and colleges of Rome are manipulating such people into a rebellious plot to disrupt the realm:

The Queenes most excellent Maiestie, being giuen to understand that certaine Colledges and Societies, vnder the name of Seminaries, have been of late yeeres erected by the Byshop of Rome . . . with intent and purpose to traine and nourish them vp, in false and erronious doctrine: by which meanes, diuers of her good and faithfull Subiects have bene thereby peruerted, not only in matters of Religion, but also drawn from the acknowledgement of their natural dueties vnto her highnes, as their Prince and soueraigne, and haue bene made instruments in some wicked practises tending to disquiet of this Realme and other her Maiesties dominions, yea, to the mouing of rebellion within their natural countries. . . .³

¹These proclamations were addressed primarily against the Jesuites and Anabaptists. The Anabaptists were representative of one of the so-called revolutionary movements of the sixteenth century. They believed that only adult baptism was valid. They were comprised primarily of Dutchmen who had migrated to England starting in 1549. They were considered to be a dangerous radical movement and were persecuted by Elizabeth's ecclesiastical authorities.

²STC 8127. See also STC 8128, another edition.

³Ibid., Sig. A₁.

To correct the situation, this proclamation stipulates that all subjects having either family or relatives abroad are to have them brought back within four months:

. . . Wherefore her Maiestie doth straitely charge and commande all such her Subiects as have their children, wardes, kinsfolkes, or any other ouer whom they haue especial charge, or to whom they do contribute to their maintenance and reliefe, remaining in the partes beyond the Seas, to giue within ten dayes after the publishing of this present Proclamation, not only vnto the Ordinary, the names of such their children, Wardes, or kinsfolkes, or other to whom they have giuen any ayde for their charges, ashalbe beyond the Seas . . . also procure the returne of their said children and other persons aforesade, within the space of foure moneths after notice giuen by the sayed Proclamation.¹

This work also attacks the Jesuits living within the realm, calling them instigators of rebellion and dissent whose chief purpose is "not only to corrupt and peruert her good and louing Subiects, in matter of conscience and Religion: but also to draw them from the loyaltie and duetie of obedience."²

During the reign of Elizabeth, certain factions within Ireland refused to accept the intervention of English sovereignty or the Protestant faith. During this period of Irish discontent, hostility flared in all regions of the

¹Ibid.

²Ibid., Sig. A₂.

country. In the south, the Earl of Desmond¹ carried on private aggressive campaigns against the frontier provinces bordering Munster. Desmond received several warnings from the Crown calling for an immediate halt to all such attacks upon her subjects. He refused to submit, and as a result the Queen issued a proclamation Against the Earl of Desmond.² The proclamation attempts to ease the political tension in Ireland by offering a pardon to

. . . all persons . . . that have in any sort rebelled or ayded, faouered, accorded, releevd or adhered to any rebels within the Realme of Ireland. . . .³

The pardon was also extended to those rebels who

. . . withdrawe themselves from the companie, aiding and assisting, openly or secretely, directly or indirectly, of such sayd principall persons and Traytours. . . .⁴

The statutes concerned with industry evolved from the necessity to cope with and to adapt to the new order of industrialization. The state was forced to organize industry and to regulate its activities. Although England

¹The Earl of Desmond ruled the province of Munster. He was known for his tyranny, oppression and misrule. He was dedicated to the overthrow of English rule in Ireland. Desmond was proclaimed a traitor, his lands were confiscated, and he was tried for treason and executed in 1583.

²STC 14142.

³Ibid., Sig. A₁.

⁴Ibid.

in the sixteenth century was relatively a poor country when viewed against the industrialization of continental Europe, her industries nevertheless were developing. England's iron-mills began to grow in numbers and to expand quite extensively. The expansion of the industry was complicated by the liberal use of the surrounding forests as a source of fuel,¹ and a growing concern was expressed for the fast depleting timber resources in certain heavily populated industrialized areas:

. . . the necessarie provision of wood, as well tymber fitte for buylding, and other vses, as also al other felleable woods serving for fewell, doth dayly decaye and become scant, and will in time to come become much more scarcer. . . .²

The Statutes³ of 1581 attempted to solve the problem of industrial wood consumption by placing geographical restrictions on the locations and future building sites of iron-mills near the city of London and the Thames River:

¹"England had not yet begun to use her coal to any appreciable extent as a means of purchasing food and raw materials from other countries. It cannot be too strongly emphasized, therefore, that Elizabethan England was still in the timber age. Every industry of importance, excepting that of the smith and the lime-burner, in which the use of coal was well established, drew on the timber supplies of the country to a degree almost inconceivable to-day; so much so, indeed, that, as the reign advanced, the conservation of woods and forests became a serious problem for the government, and the cost of firewood almost trebled." J. B. Black. Reign of Elizabeth 1558-1603. (Oxford: At the Clarendon Press, 1936), p. 196.

²STC 9484, Sig. A₁.

³STC 9484.

. . . no new Iron workes shalbe erected within twentie two miles of ȳ sayd citie of London, nor within fourteene myles of the river of Thames, nor within foure miles of the downes aforesayed, or of the said townes of Pemsey, Wynchelsey, Hastings, or Rye, vpon payne of one hundred poundes of lawfull money of Englande. . . .¹

The use of wood as a source of fuel was also restricted:

. . . no person or persons from and after the feast day of the nativitie of Saint John the Baptist next comming, shall convert or employ, or cause to be converted or employed to cole or other fewell, for the making of iron or of Iron metall, in any Iron milles, furnes or hammer, or any maner of wood, or vnderwood nowe growing, or which hereafter shal grow within the compasse and precinct of xxii. miles from and above the citie of London or the Suburbes of the same, or within xxii. miles of the river Thames. . . .²

Printing had made it possible to collect given statutes in a complete chronological series or in the form of abridgements or extracts. One such collection is An abstract of al penall statutes which be generall.³ The chief purpose of this collection was to reveal the penal statutes that were in effect, as well as how they were directly related to every individual. The collection covers almost every facet of criminal law, from simple misdemeanours to the most serious felonies. Property and possessions were

¹Ibid., Sig. A₁.

²Ibid.

³STC 9529.

important entities in the sixteenth century and any malicious destruction of property or of possessions usually resulted in a severe fine:

Who soever doth maliciously, willingly, and unlawfully burne or cause to be burned, any waine, or Cart laden with another man's goods, or heap of wood of any other persons prepared and felled for making of Coales, Billets, or Tall wood, shall forfait to the partie grieved treble damages, to bee recovered by accion of trespasse, and to the D.x.li. for a fine.¹

The chief offence against religion was heresy. A belief in the occult or the belief in demons and the power of witchcraft was still prevalent in Elizabethan England. Christianity had suppressed the belief in the supernatural to some degree, but the religious conflicts of the Reformation had increased the popularity of occultism. Many believed that certain figures could manipulate supernatural powers to inflict harm upon others. One penal statute relates the penalty for participating in the practises of witchcraft:

No person shall have the priviledge of Clergy . . . which doth practise inuocation . . . or witchcraft, enchantment, charme, or sorcerie, whereby any persons shalbe killed, or destroyed . . . the second time practise witchcraft, enchantment, charme or sorcerie, whereby any persons shalbe consumed, or lamed in his bodie, or member. . . .²

The penal statutes also informed the public of the specific

¹Ibid., Sig. G₂^b.

²Ibid., Sig. H₃.

duties and responsibilities of the various officers of the law. For example, when a death had occurred, it was the duty of the coroner to

. . . inquire of them which be drowned, suddenly slaine, or strangled, by the signe of some hurt found vpon their bodies, or some manifest token, and shall attach the finders and all other in their companie.¹

WRITS AND PRECEDENTS

STC 10962. Fitzherbert, Sir Anthony. La nouvelle natura breuium. (another edition).

STC 19637. Perkins, John. Incipit perutilis tractat⁹ magistri Iohis Parkins [sic] siue explanatio quorūdam capitulorū, etc.

STC 20395. Principia. Principia quaedam, et axiomata ex Iure ciuili sparsim collecta.

There are three books extant from 1581 which attempt to define legal terminology as well as to relate the variations of the legal system. John Perkins, a lawyer by profession, wrote a text-book for law students entitled Incipit perutilis tractat⁹ magistri, etc.² The work had been first printed in 1530 but the contents were applicable

¹Ibid., Sig. J8.

²STC 19637.

to the legal system of the 1580's, because up until this time little change had developed in the way of new documentation of legal precedents. Perkins' work is an extensive one covering topics such as grants, exchanges, dowers, and surrenders. A work entitled Principia quaedam, et axiomata ex Iure ciuili sparsim collecta¹ is an alphabetical collection of legal terms and their definitions. The volume covers such topics as unlawful assemblies, riots and forgery. When dealing with usury, the following definition is given:

Vsurae non propter lucrum petentium, sed propter moram soluentium infliguntur.

Qui pecuniam communem inuadit, vel in suos vsus conuertit, omnimodo etiam moram interueniente praestabit vsuras.

Stipulatio usurarum, in eo quod ultra legitimum modum, non valet.

Creditor recipiendo minores vsuras per longum tempus, videtur remittere maiores: Scilicet, si hoc facit non coactus.²

Writs were an integral and essential part of the legal profession. They formed the basic foundation upon which the common law structure was erected. Because the writs were the basic criteria for the study of law, they were principally taught to law students. Sir Anthony Fitz-

¹STC 20395.

²Ibid., Sig. E₁.

herbert's La nouvelle natura breuium¹ was published first in 1534 and replaced what came to be called the 'Old Natura Brevium'. Fitzherbert in his preface states that the reason for publishing his work was

because of late time that book (the Old Natura Brevium) hath been translated into the English tongue, and many things are therein which are not according to the law of the land, and many things are omitted which are very profitable and necessary for the understanding of the law.²

LAND-LAWS AND REGULATIONS

STC 15018. John Kitchin. Le court leete et court baron. (another edition).

STC 15745. Littleton, Sir Thomas. Tenures-Norman French. (Tenores nouelli). Begin. [T]enant en fee simple, etc. End. Expliciūt tenores nouelli. (another edition).*

STC 15771. Littleton, Sir Thomas. Littletons tenures. (another edition).*

With the rise of books updating specific duties of legal officers and other various legal topics came the rise of publications dealing with specific subjects involved with

¹STC 10962.

²William Holdsworth, A History of English Law. London: Methuen & Co. Ltd., and Sweet & Maxwell Ltd., II, 1924, rpt., 1966, p. 522.

the law itself. One such work was Littleton's Tenures, etc.¹ compiled in Norman-French (law French) as early as 1481. Littleton's treatise on land-laws had been continually reprinted. The Norman-French version had been printed at least forty-one times during the period from 1481 to 1639. It had also been translated into an English version and was printed at least fourteen times from 1574 to 1627. Littleton's work was accepted as the most authoritative source of land-laws. Edward Coke called it "the ornament of the Common Law, and the most perfect and absolute work that ever was written in any humane science."²

The Tenures systematically organized and reported on the aspects of land-law in relation to the right or title by which the property was held. One could appropriately sum up the importance of Littleton's work by referring to Sir William Holdsworth's comment that "It summed up and passed on to future generations the land law as developed by the common lawyers of the Middle Ages."³

Landowners in the sixteenth century continued to conduct court meetings in order to manage their estate holdings. Although Littleton's Tenures had been the basic

¹STC 15745. See also STC 15771.

²Holdsworth, p. 573.

³Ibid., p. 574.

guide for over a hundred years, its effectiveness in dealing with required modifications of land-laws was very limited. In 1581 John Kitchin's Le court leete et court baron¹ was published and was readily accepted in place of the antiquated Tenures of Littleton. In his preface dedicated to the law students of the Inns of Court, Kitchin states that the book was written to

instruct those who hold such court and in the second place to encourage lords of manors to appoint properly qualified stewards and officers to hold such courts so as to ensure that the law was not in the hands of serving men, whose object was not to administer the law but merely to administer it in such a way as they thought would most please their masters.²

Kitchin's basic contribution to modernizing legal theory was his separating of the court leet from the court baron, resulting in the differentiation and classification of court business.

YEARBOOKS

STC 9911. England-Year Books. [Rich. iii. I.] De termino Michaelis.

STC 9919. England-Year Books. [Rich. iii. 2.] De termino Michaelis.

¹STC 15018.

²William Holdsworth, A History of English Law. London: Methuen & Co. Ltd., and Sweet & Maxwell Ltd., IV, 1924, rpt., 1966, p. 120.

Authoritative legal documentation or law reports developed in response to the need to systematize the various complex legal procedures of the English legal system. One of the earliest forms of law reports was the yearbook, a collection of case histories compiled usually by a lawyer for his own use. This form of documentation was "by far the most important source of, and authority for, the mediaeval common law."¹ The yearbook developed into a valuable guide for all students studying law. It recorded the specific information of court procedures and acted as a first-hand commentary. One such example is cited from the yearbook from the second year of the reign of Richard III:

A appel de Robery port al Newgate devāt
 Suliard & Townsende Iustiē de gaole deliuē,
 vn I. Euerard fuit vn appel de robbery euīt
 Edmund Church gent, & coūta coment let dit
 Ediñ ouesque outers usscon⁹ tiel iour & an
 entiel gard de Lond veige oue force & armes.²

DUTIES OF LEGAL OFFICERS

STC 15163. Lambard, William. Eirenarcha: or the office of the justices of peace.

Some books were written attempting to define the

¹William Holdsworth, A History of English Law. London: Methuen & Co. Ltd., and Sweet & Maxwell Ltd., II, 1924, rpt., 1966, p. 525.

²STC 9919, Sig. E₈^b.

duties of the justices of the peace but the most up to date treatise on the subject and by far the most popular was Eirenarcha: or the office of the justices of peace,¹ written by the lawyer and justice William Lambard. He had published three books dealing with the subject of law; the Archaionoma, Archeisn and the Eirenarcha. Lambard's most influential legal treatise was the Eirenarcha, published in at least twelve editions from 1581 through 1620. The Eirenarcha is divided into four books outlining a general indication of the office of the justice; cases with which a single justice can deal out of session, in addition to outlining the justice's basic powers of authority; cases with which more than one justice can be involved in out of session; and, the sessions of the peace. The Eirenarcha contains specific guidelines for the selection of men for the offices of justices in each county:

Iustices of the Peace (especiall ye those of the Quorum) from hencefoorth shall be made of the most sufficiēt persons dwelling in the countie (without taking any others dwelling in forraine Counties) except the Lords, Iustices of both Benches, Iustices of Asise, the chief Bacon, the chiefe Stewards of the duchie of Lancaster, the Seruants, and the kings Attorney.²

The work attempts to curtail corruption in financial matters

¹STC 15163.

²Ibid., Sig. D₁-D₁^b.

by imposing certain restrictions upon individuals, calling for a minimum level of financial stability and independence:

. . . men of smal substance had crept into the commision, whose pouertie made them both couetous & contemptible, a newe lawe was published to this effect following: None shal be asigned Iustices of the Peace, if he haue not landes or tenementes to the value of twentie pounds by the yeare: And if any be otherwise appointed he shal within a moneth after notice of the commision (and vnder the paine of twentie pounds, and to be put out of the Commision) give knowledge of his not hauing such lands or tenementes, to the Lord Chauncelour, who shall put an other person sufficiente in his place.¹

¹Ibid.

CHAPTER V

TOPICAL LITERATURE

STC 888. Atkins, Richard. The copie of a double letter sent by an Englishe gentilman, to his frendes in London containing the cause of the death of one R. Atkins executed by fire in Rome.

STC 888⁺. Atkins, Richard. The copie of a double letter sent by an Englishe gentilman, etc. (another edition).

STC 3128. Blandy, William. The castle or picture of policy.

STC 3472. Brabant. The ioyfull entrie of the dukedome of Brabant.

STC 6734. Derricke, John. The image of Irelande, with a discouerie of wood karne.

STC 11457. Fulke, William. A true reporte of a conference at Wisbiche castle.

STC 12531⁺. Gurney, Arthur. A doleful discourse and ruthfull Reporte of the great Spoyle and lamentable losse, by

fire, in the Towne of East Dearham.

STC 15208. Languet, Hubert. A treatise against the proclamation by the King of Spayne by which he proscribed the late Prince of Orange.

STC 15209. Languet, Hubert. The apologie or defence of the most noble Prince William. (another edition).

STC 17124. M., A. The true reporte of the successe which God gaue vnto our English souldiours in Ireland, 1580.

STC 17124^a. M., A. The true reporte of the successe which God gaue vnto our English souldiours in Ireland, 1580.
(another issue).

STC 19877. Phillips, John. The wonderfull worke of God shewed vpon W. Withers who lay in a traunce tenne dayes.

STC 22432. Sherwood, William. A true report of the late horrible murder comitted by W. Sherwood.

STC 23133. Stafford, William. A compendious or briefe examination of certayne ordinary complaints.

STC 23133^a. Stafford, William. A compendious or briefe examination of certayne ordinary complaints. (another edition).

STC 23134. Stafford, William. A compendious or briefe

examination of certayne ordinary complaints. (another edition).

The typical Elizabethan, like humans of any age, was keenly interested in what was happening in his world. Many reports and accounts were published to satisfy the Elizabethans' desire for informative literature. Because the themes and the subject matter varied in these accounts and reports, the appeal also varied, offering something of interest for both the sophisticated and unsophisticated readers.

Of great interest and likely to be of greatest appeal were the books describing sensational happenings. A true report of the late horrible murder comitted by W. Sherwood¹ relates in detail how Sherwood, a Papist, murdered Richard Hobson in cold blood:

. . . the day . . . was the 28. of Iune.
About 8 of ȳ clock in the morning at which
time he [Sherwood] had determined to murder
his fellow Papist. . . . Hobson was comming
downe through Sherwood's Chamber, from his
prayers, Sherwood shutting his chamber
doore, assailed him with a knife, and a stoole
tressel, astoinishing him, afterwardes gaue
him a large wound, keeping him downe and
strugling till he bled to death. Hobson often
crying, helpe Father Throckmorton, he killeth
me with his knife: Maister Throckmorton and
others, hearing this noyse, came vpon Sherwood,
and by force broke vp his doores, found the
young man all to be sawsed in his own blood,

¹STC 22432.

and gasping for breath: who after a few faint words, yielded his soule into the handes of God.¹

The details of Sherwood's execution for the crime are given as a means of revealing the murderer's cowardice and actual lack of faith in his religion:

. . . he . . . perceiuing death at hand, contrarie to a meeke Lambe, as he termed himselfe, fled downe the Ladder to flye from the Butcher, thereby showing the unstableness of his faythe, so that the hangman was enforced to undo the Halter which he had fastened to the Jibbet, and to put it about his neck belowe, and so by little and little to drawe him up.²

The entire work is basically anti-Papist in sentiment and uses the murder committed by Sherwood as a means of revealing the general temperament of all Papists.

The copie of a double letter sent by an Englishe gentilman, to his frendes in London³ tells of the arrest and execution of Richard Atkins "by occupation a nailer, or a nailesmithe . . . [for] . . . certaine lewde speaches against the Quene."⁴ Atkins, who was considered to have been

¹Ibid., Sig. A₄-A₄^b.

²Ibid., Sig. A₂^b.

³STC 888. See also STC 888⁺. The full title is The copie of a double letter sent by an Englishe gentilman, to his frendes in London containing the cause of the death of one R. Atkins executed by fire in Rome, 2 Aug. 1581.

⁴STC 888⁺, Sig. A₄.

a madman,¹ claimed:

. . . that most of the worlde (specially the learned) should be damned, for that they did not reproache and charge openly, the kinges with their faults, as he had done the Quene of England: and that he was ordeined of God to do it, as Iohn Baptist and prophets were, and that he would speake to the three tirants specially, the Turk, the Pope, and the Quene, whom he lightly named together. . . .²

Atkins was arrested and convicted and the report provides the details of his execution:

The day of his execution therefore came, being the second of August, And the malifactore was set vpon an asse, his body being naked to the girdle steede, so carried towards the place where he did sacrilege: bournig torches often thrust to his back and brest all the way as he went. . . . At length they came to St. Peters streate, where he was to be bourned and first they cut of his right hand, with which he did the impious fact,³ then tied him to a stake and put fire about him. . . .⁴

The reading public was also interested in the reporting of strange happenings as shown in The wonderfull worke of God shewed vpon W. Withers who lay in a traunce tenne dayes.⁵

¹Atkins was considered to have been mad not only because of his verbal attacks against the Queen, but also because of his actions. Atkins also attacked the Catholic faith and the Pope. On July 23, it was reported that he entered Saint Peter's Church during mass and approached the altar, grabbed the chalice and threw it into the congregation that was in attendance.

²STC 888, Sig. A8.

³See footnote one.

⁴STC 888, Sig. B1-B2.

⁵STC 19877.

It is reported that an eleven year old boy named William Withers lay in a trance for ten days. When he awoke he told of the "most straunge and rare thinges, which are to come, and hath continued the space of three weekes."¹ This miraculous occurrence is attributed to the glory of God who had sent this miracle as a way of bringing the people of the town back from a sinful life.

In A doleful discourse and ruthfull Report of the great spoyle and lamentable losse, by fire, in the Towne of East Dearham,² Arthur Gurney describes the details of the fire which swept through the town, in Norfolk, on Tuesday, July 18, 1581. According to the author, the town sustained a loss of "8000.li. or thereabouts"³ and the restoration of the town as assessed by Gurney would "amount to litle lesse than 14000."⁴

A number of reports and commentaries dealing with political and military matters were published for those readers interested in events which occurred throughout the commonwealth. John Derricke's The image of Irelande, with

¹Ibid., Sig. A₁.

²STC 12531⁺.

³Ibid., Sig. A₂^b.

⁴Ibid.

a discouerie of wood karne¹ treats a number of subjects. The work outlines the history of Ireland under various rulers and also gives a geographical description of the country. It also provides a description of Ireland's inhabitants and wildlife. The third part of the work deals with the turmoil in Ireland and with the gallant military feats of Sir Philip Sidney in suppressing the rebellion:

The victours doe retourne,
thei haue their hartes delight:
For Woodkarne² thei are knocked doune,
the reste are put to flight.³

The true reporte of the successe which God gaue vnto our English souldiours in Ireland, 1580⁴ traces the activities of the English "Souldiours against the forraine bands of . . . Romaine enemies, lately ariued . . . in Ireland, in the yeare. 1580."⁵ The work was written as a "comfort to all godly Christians, and true harted subiectes, and an exceeding encouragement to them to persist valiantly in their true Religion and faithe towards God, thier due obedience and looue to their Prince."⁶ This work gives a description of

¹STC 6734.

²Woodkarne was the name given to the rebels in Ireland.

³STC 6734, Sig. G₄^b.

⁴STC 17124. See also STC 17124^a, another issue.

⁵Ibid., Sig. A₁.

⁶Ibid.

certain highlights of the skirmish:

The Earle of Desmond and his brother Iohn, were cōming towards the reskew of the Spaniards and Italians: but hearing how the Forte was taken, and what was become of theyr assistaunts, they thought it wisdome to beware by theyr exāple and to keepe them selues out of such sharpe clawes, and so retyred them backe, and are fled into the Mountaynes. Our good coutrymā of the Deuils owne dubbing, Doctor Saunders (an Apostata towards his Saviour, an Archtraytor to his Soueraigne) is there in the countrey, but where, it is vnknown. One of his mē was takē in the Fort, and a Priest of that order, who were hanged and quartered in the Forte. Thus much hath bene certified out of Ireland, of what was doone there before the fifteene day of Nouember last past.¹

William Blandy's The castle or picture of pollicy² is written as a dialogue between one Geoffrey Gate and the author. The work gives an account of the skirmishes of the English soldiers in Friesland under the leadership of General John Norris. In the discussion, Gate relates an example of one skirmish:

. . . On Sunday before Christmas last past 4. hundred fifty and foure Malecontents were slayne by the Englishe nation, at Swarfe Sluce in the west partes of Friseland, onely, with the losse of one Captayne named Elles and three other priuate souldiars. The glory of which ouerthrow and victory is chiefly to be giuen to God, the honor to M. Norris and his Captaynes, the prayse and commendation to his officers and souldiars.³

¹Ibid., Sig. A₄^b.

²STC 3128.

³Ibid., Sig. H₁.

Another political work concerned with the Netherlands is a controversial work entitled A treatise against the proclamation by the King of Spayne by which he proscribed the late Prince of Orange.¹ The work was written by Hubert Languet² in support of William of Orange against the proclamation and edict that was published by the King of Spain. The work is basically comprised of collected correspondence³ related to the tensions between William of Orange and King Philip of Spain.

The ioyfull entrie of the dukedome of Brabant⁴ deals with the establishing of the King of Spain as the ruler and government in the Low Countries. The work outlines "the Articles agreed vpon, and graunted by their Lordes, and confirmed by the Emperour Charles the Fifte, and solemnely Sworne by Philippe his sonne King of Spaine. Anno 1549."⁵

¹STC 15208. See also STC 15209.

²Languet was a French publicist and a fervent apologist of the Dutch Revolt and he wrote this work as an apology for William of Orange.

³The correspondence comprising the work includes "A Declaration by Orange to the Lords of Low Countries," "An answer to the declaration by the Lords," "A copy of a Letter by the King of Spain to William Orange," "A Proclamation and Anedict by Philip to and against Orange," "Letters of the Prince of Parma," and "Prince of Orange's letters to the Estates."

⁴STC 3472.

⁵Ibid., Sig. A₁.

An example of one of the articles follows:

Item, that we shall neuer bynde our selfe as Duke of Brabant, and countie of Limborch, and for the matters of the Lordshippes of the same countries, for to make warres, nor lay to gage, nor cause for to be done vpon any of them, except it be by the counsell and wil of our cities and Countrie of Brabant, and that wee shall not seale, nor promise other matters wherewithall our countreys, limittes, or cities, or any of them of the sayd countries, or the lawes, lyberties, and priuileges shalbe interrupted, or diminished, wherewithal our countreys and subiectes thereof might be put to charges, or losse in any wise.¹

A true reporte of a conference at Wisbiche castle²

is an account by William Fulke who was sent to Wisbiche by the Bishop of Ely on October 4, 1580. The author had been sent to persuade certain Papists to revoke their heretical beliefs. The report takes the form of a debate, and at one point Fulke attempts to persuade the Papist to come to hear the sermon he is going to be presenting:

. . . this afternoone I meane to preach in the Parish Church, by the grace of God, at two of the clocke, I require you to be present.

Wats. I will not come vnlesse I bee brought by force.

Fulk. Nay, you shall not be brought violently, except you wil come willingly.

Wind. If we would haue heard sermons we needed not to haue been heere in prison.

¹Ibid., Sig. A6.

²STC 11457.

Fulk. I pray you let me heare your answere briefly, whether you will come to the sermon or not.

Vxen. You were best aske vs seuerally and then you shall heare our mindes.

Fulk. Maister Watson, wil you come to the Sermon?

Wats. No, I wil be none of your scholer.

Fulk. What say you Maister Young?

Young. I will not come.¹

The report ends with the Papists' refusal to deny their religious tenets and Fulke's final reply to the Papists is

Fulk. Seeing yee refuse, all thinges I offer you, I haue no more to say: but to pray to God, if it be his will, to open your eyes that you may see the trueth, or els to hasten his indgements vppon you for your obstinacie.²

A compendious or briefe examination of certayne ordinary complaints³ is a work in which William Stafford presents a discussion between a husband, a doctor, a capper and a knight. All of the speakers discuss problems common to their professions. The husband, for example, voices a complaint against inclosures:

¹STC 11457, Sig. A₆. The title-page indicates that those attending the meeting were "Doctor Watson, Fecknam, Young, Windom, Vxenbridge, M. Mettan, Wood, Bluit." (A₁.)

²Ibid., Sig. B₅^b.

³STC 23133. See also 23133^a and 23134.

. . . these Inclosures doe vndoe vs all, for they make vs to pay dearer for our lande that we occupy, and causes that we can haue no lande in manner for our money to put to Tyllage, all is taken vp for Pasture. . . .¹

The capper also voices his complaint against the inclosures and notes the effects it has had upon his profession and upon the economy:

. . . I am faine to geue my Journeimen two pence in a day more than I was wõt to doe, and yet they say they cannot sufficiently liue thereon. And I know for truth, that the best husbände of them can saue but litle at the yeares ende, and by reason of such derth as yee speake of we that are Artificers, are able to keepe but fewe or no Prentizes like as wee were wont to doe, and therefore Cityes which were heretofore well inhabyted and wealthy, (as you know euery one of you) are now for lacke of occupiers fallen to great pouerty and desolation.²

¹Ibid., Sig. A₃^b.

²Ibid.

CHAPTER VI
POPULAR SCIENCE

The Elizabethans desired to understand the natural world and to comprehend the mystical workings of the immense universe. They sought publications which would offer them descriptions and explanations of such phenomena. As a result, the literature of popular science grew in its appeal and in its numbers.

Most of the works dealing with science were written for the common man, and normally the subject matter was utilitarian. Books such as almanacs and prognostications explained the natural cycles, and they attempted to present descriptions of natural wonders. Astronomical and astrological publications taught the Elizabethans about planetary and celestial influences and offered the readers a basic knowledge of many theoretical interpretations of the universe.

Other writings in the category of popular science literature include publications dealing with scientific inquiry, mathematics, household sciences and various other scientific crafts.

ALMANACS AND PROGNOSTICATIONS

STC 101. Adams, Frank. Writing tables w. a. kalender f. xxiiii. yeres.

STC 402. Anon. [An almanacke, etc.]

STC 418. Bourne, W. An almanacke a. prognostication for x. yeeres, 1581-90.*

STC 488. Mounslow, A. An almanacke a. prognostication for [1561], 1579, etc.

STC 491. Norton, Humfrey. An almanacke a. prognostication for 1581.*

STC 12896^a. Hartgyll, George. The prognostication for this yeere 1581.*

There were a great number of almanacs and prognostications printed throughout the Elizabethan Age. Most of these works contain practically the same subject matter: a calendar, a description of the seasonal cycles, an outline providing notable events and phenomena, and other relevant information thought to have been of interest to the reader. In all, there are six almanacs and prognostications extant from the year 1581.

MISCELLANEOUS SCIENCES

STC 13481⁺. Hill, Thomas. A briefe and pleasaunt treatise intituled: Naturall and artificiall conclusions.

STC 14121. Introduction. An introduction for to lerne to recken with the pen.

STC 15457. Lemnius, Levinus. The touchstone of complexions.

STC 17589. Mascall, Leonard. The husbandlye ordring of poultrie.

STC 24253. Treatise. A very proper treatise wherein is briefly sett forthe the arte of limming.

STC 24688. Verro, Sebastian. Physicorum libri X.

Sebastian Verro's Physicorum libri X¹ is composed of ten books related to the field of scientific definition and classification. The author defines specific fields of scientific study and outlines some of the essential components of each field. In chapter two, for example, Verro offers the reader a description and explanation of the spheres:

Coelum in plures sphaeras est distinctum:
statuuntur nanq, sphaerae celestes, octo,
conspiuae quibus praeterea primum mobile
incumbit. Sūt vero sibi inuicēita contiguae,
vt superior semper inferiorem in sese

¹STC 24688.

vnde quaque conclusam contineat, non secus atque in ouo gallinaceo luteum, albumen peamen alterum ab altero complexum tenetur. Sunt autem hae, sphaera Lunae prima, Mercurij secunda, Veneris tertia, quarta Solis, quinta Martis, sexta Iouis, septima Saturni, & actaua quae Firmanentum. . . .¹

An introduction for to lerne to reckon with the pen²

is a discussion concerning the art of algorism, the use of numbers as in arithmetic. A general discussion follows the form of an examination of the seven principal parts of algorism, mainly, numeration, addition, subtraction, multiplication, partition, progression and reduction. When dealing with each form of algorism, the author first defines the term for the reader's benefit in a very articulate manner; for example:

Subtraction

Subtraction is a manner of abatynge or subducting a lesse sum out of a greater, or lyke of lyke, shewyng what remayneth.

In Subtraction are two numbers, the fyrste is the number abated, the second, the number abating.

Then when ye wyll subtract any one number out of an other: Fyrst ye shall write the number to be abated, and vnder it directly figure vnder figure, and place vnder place wryte the abatour and beneath these two summes drawe a lyne, then begin your Subtraction. . . .³

¹Ibid., Sig. C₈-C₈^b. The above quotation is chiefly the author's explanation of the arrangements of the planets in relation to earth. Verro also provides an illustration of the arrangement of the planets. (See Sig. C₈^b.)

²STC 14121.

³Ibid., Sig. B₅^b.

Following each definition, the author offers tabular examples for each branch of algorism. The work was primarily written for all "persons which haue reckonings or accounts, either to make, or els to receiue."¹

Levinus Lemnius' The touchstone of complexions,² translated by Thomas Newton, was written primarily for all who were concerned with their health. The work offers a number of interesting remedies. For example, the author outlines the medicinal benefits of shaving one's head:

For by this meanes all they that are encombred wyth Rhewes, Catarrhes, and headach, fynde much ease, and so doe all they that haue theyr eyesighte (through abundaunce of Humours) dymme, and theyr hearing thicke, and theyr smelling stopped.³

Thomas Hill's A briefe and pleasaunt treatise entitled: Naturall and artificiall conclusions⁴ is also a collection of remedies, but also it includes a number of superstitious practises applicable to a number of situations one may encounter. The author at one point describes a method the reader may wish to employ if he desires to know whether or not a woman will have a male child:

¹Ibid., Sig. A₂.

²STC 15457.

³Ibid., Sig. Q₄.

⁴STC 13481⁺.

Take a dish and putte water in it, and then
let her milke her Breast into the water, and
if it bee a man childe, it will floute and if
it be a woman child it will sinke.¹

Although many readers would take the work seriously, Hill assures his public that the main reason for the work's composition was "for the recreation of wittes at vacant tymes."²

Leonard Mascall's The husbandlye ordring of poultrie³ deals with various aspects of the science of raising fowl. Mascall speaks of the proper feeding, breeding and care of the birds as well as their economic importance. In his discussion, he describes the procedure for curing a fowl sick with catarrh or rheum:

. . . put a penne crosse thorow their nostrils,
and . . . bathe them with luke warm water
and . . . warme their feete, specially of such
as are yet yong and tender: and some doe use
to lappe them in woollen clothes, wool, and in
feathers, and so keeps them in a vessel by
the fyreside, or to in some warm ouen, or such
like place, then if the Catarre doe still con-
tinue on the eyes and towards the beake, ye
must then gentlye cut it, and launce the
impostume, and put that matter forth that is
conieilled therein and so put thereon a little
beaten salt.⁴

¹Ibid., Sig. D7^b.

²Ibid., Sig. A1^b.

³STC 17589.

⁴Ibid., Sig. D1^b.

The science of limming, "the order in drawing and tracing of letters, vinets, flowers, armes and Imagery,"¹ is explained in a treatise entitled A very proper treatise wherein is briefly sett forthe the arte of limming.² The work was written to assist "all such Gentlemenne, and other persones as do delite in limming, painting, or in the tricking of armes in their right coulors."³ The title-page outlines the various topics discussed in the work. For example:

. . . the maner howe to make sundry sises or groundes to lay siluer or golde vpon, and howe siluer or golde shalbe layed or limmed vpon the sise, and the way to temper golde and siluer and other mettales and diuerse kyndes of coloures to writte or to limme wythall vpon velym parchment, or paper, and howe to lay them vpon the worke which thou entendest to make, and howe to vernish yt when thou hast done, with diuerse other thinges very mete and necessary to be knowne. . . .⁴

ASTROLOGY AND ASTRONOMY

STC 11762. Gerardus, Andreas. Two common places taken out of A. Hyperius.

¹STC 24253, Sig. A₁.

²STC 24253.

³Ibid., Sig. A₁.

⁴Ibid.

STC 17295. Maplet, John. The diall of destiny.

STC 23121. Stadius, Joannes. Here after followeth a table of the sunnes declination (drawn out of J. Stadius: Ephemerides).

Of great interest to the Elizabethans was the study of the influences of the heavenly bodies and their effects upon mankind. John Maplet's The diall of destiny¹ outlines "the continuall and customable course, disposition, qualities, effectes, and influence of the Seuen Planets ouer all kyndes of Creatures."² One interesting discussion is concerned with the predictability of earthquakes. According to the author, earthquakes occur most often in

. . . the Springtime and Autumne, and very seldom or neuer in the Winter time. And when they happen it is oftner in the night, then in the day time: and the greatest and horriblest that so happeneth is in or about the night, and is not longe before the Sunset, or els it happeneth a little before the Sun rysing.³

Two common places taken out of A. Hyperius⁴ is a col-

¹STC 17295.

²Ibid., sig. q₁.

³Ibid., J₇^b.

⁴STC 11762. Hyperius was a pseudonym for Andreas Gerardus.

lection of two works,¹ one of which reveals the forces of the sun, moon and stars, and attempts to answer such questions as "Whether the stars and the celestiall mouinges do bringe to passe anythinge vpon these inferior bodies."² When discussing the common belief concerning the heat of the sun and the moisture of the moon and their influences over the earth's plant life, the author states that

. . . it may be graunted, that by some meanes they are helped. But that they are the cause that they grow, or spring foorth so largely as they doe, that I doe constantly deny. For euen the earth it selfe doth within nourish a certaine natiue heate: Beside that, euen through the same earth, waters are shed abroad here and there, as if it were in vaines. . . .³

One other extant publication in this category is A table of the sunnes declination,⁴ a work composed of ten chapters studying the declination of the sun and its effects upon the length of the days and nights of each successive month of the year.

¹The other work included in this collection deals with the subject of whether devils have been the revealers of magical arts.

²STC 11762, Sig. A₄^b.

³Ibid., Sig. C₅.

⁴STC 23121. The full title of this publication is Here after followeth a table of the sunnes declination (drawn out of J. Stadius: Ephemerides).

CHAPTER VII
PRINTING AND PUBLISHING

FORMATS

Of all the formats for printing, the octavo was the most common format used by printers in the 235 extant publications from 1581. This format was used in 102 publications or 43.40% of the year's extant production. The quarto format was used in seventy-nine of the works, representing 33.61% of the year's work and the folio format was used in twenty-two publications or 9.36% of the year's total output.

Duodecimo accounts for eighteen publications or 7.65%, while the sextodecimo is found in only seven publications or 2.97% of the total number from the year 1581. Smaller formats, vicesimo-quarto and tricesimo-secundo, do not appear in any of the year's extant publications. The format used in seven works is not available for this study and no indication of format is given in STC.

The following table presents the various formats, the number of times each is used, and the respective percentages of the entire output from 1581.

TABLE 2
DISTRIBUTION OF PUBLICATIONS BY FORMAT--1581

Size	Number of Publications 1581	Approximate Percentage 1581
Folio	22	9.36
4°	79	33.61
8°	102	43.40
12°	18	7.65
16°	7	2.97
24°	0	0
32°	0	0
Unidentified*	7	2.97
Total	235	99.9

*STC 402, 488, 2050, 12531⁺, 13481⁺, 16860, 23952⁺.

PRINTING TYPES

The earliest form of type-face used by English printers was the gothic-face, commonly known as black letter. According to Ronald B. McKerrow, the black letter type-face was beginning to be replaced by roman type:

. . . by about 1580 the use of black letter in plays and the higher kinds of English verse, as well as Latin books, had almost ceased, and there seems to have been a tendency to abandon it in scientific and theological literature also. Popular prose and ballads, however, continued to be printed in black letter until well on in the seventeenth century, and law-books were still in

this character in the eighteenth.¹

An examination of the tables that follow reveals that in 1581 black letter was still the basic type and was used to some extent in at least 156 books of the total of 235 for the year. Roman was the predominant type in a total of fifty-three books and italic type was basic in a total of only four publications.

Black letter type was used exclusively in only two publications printed in 1581.² It is interesting to note that although black letter was the dominant type used, roman type was used exclusively in three publications.³ This would possibly indicate a growing interest in the use of roman type by the late sixteenth century as McKerrow suggests.

Printers generally used a combination of types. Black letter used with some roman and italic types was the most popular combination, being used in 114 publications or 48.51% of the year's total extant works. Other popular combinations of mixed types were roman with italic and also black letter with some roman and italic and Greek. Black

¹Ronald B. McKerrow, An Introduction to Bibliography For Literary Students (Oxford: At the Clarendon Press, 1965), p. 297.

²STC 22019 and 22190.

³STC 369, 752, and 14010.

letter with italic and roman and roman with italic and black letter were also popular combinations.

The printers used the combination of types in a number of ways. Preliminary material such as the title-page, dedications and epistles were usually printed in roman or italic, thereby setting off such material from the rest of the publication. Italic type was also used internally to emphasize specific items or foreign phrases or to draw attention to the names or titles of prestigious individuals. Black letter was usually contrasted with roman type while roman type was usually contrasted with italic or black letter.

Hebrew and Greek types were also used by printers. Hebrew type was not used extensively and appears in only one publication.¹ Greek type appears in thirty-three or 14.04% of the total publications from 1581. Eleven printers used Greek type. The following table shows that of these eleven printers, Henry Bynneman used Greek type in a total of nine publications, Thomas Vautrollier in six, Thomas Dawson and John Charlewood in four each, and Christopher Barker, Thomas Purfoote and John Wolfe in two works each.

¹STC 1582.

TABLE 3

USE OF GREEK BY PRINTERS IN PUBLICATIONS--1581

Printer	STC	Number of Publications
Henry Bynneman	753, 1982, 6037, 14632 [and Ralph Newbery], 14632 ^a , 15254, 19961, 20054, 24688	9*
Thomas Vautrollier	5785, 17823, 18253, 18253 ^a , 25358, 25359	6
John Charlewood	6081, 18535, 18536, 18536 ^a	4
Thomas Dawson	11421, 11455, 18534, 25586	4
Christopher Barker	5007, 18533	2
Thomas Purfoote	4401, 4403	2
John Wolfe	3371 [and Henry Kirkham], 22929	2*
Henry Denham	11048	1
Richard Jones	25095	1
Henry Kirkham	3371 [and John Wolfe]	1*
Thomas Marsh	23903	1
Henry Middleton	11448	1
Ralph Newbery	14632 [and Henry Bynneman]	1*
Total		33

* indicates a joint printing of a work.

The following tables are arranged to present the general body type first with secondary type or types following. For example, the conjunction "with" as in "Black letter with roman and italic" indicates that black letter is the

basic body type with a limited use of roman and italic types. The conjunction "and" as in "Roman and italic" signifies that both roman and italic are used about equally throughout the work.

TABLE 4

TOTAL DISTRIBUTION OF FONTS IN PUBLICATIONS, 1581

Basic Type Face	STC	Number of Publications	Percentage of Total Publications
Black letter with roman and italic	488, 569, 570, 572, 936, 1039, 1219, 1591, 2042, 2050, 2131, 2132, 2457, 2458, 2459, 3128, 3170, 3389, 3472, 3501, 4409, 4437, 4455, 4456, 4456 ⁺ , 4534, 4700, 4797, 5006, 5962, 6075, 6430, 6687, 6734, 6810, 7629, 8127, 8128, 8129, 8130, 9484, 9529, 9911, 9919, 10042, 10327, 10552, 10962, 11039, 11041, 11213, 11557, 11762, 11833, 11863, 11888, 11990, 12422, 12531 ⁺ , 12745, 12746, 13481 ⁺ , 13774, 13875, 14121, 14142, 14921, 15018, 15163, 15247, 15457, 15678, 15745, 15771, 16860, 16950, 16954, 16978, 16994, 17055, 17071, 17124, 17124 ^a , 17180, 17295, 17299, 17589, 18161, 18259, 18268, 18647, 18818, 19393, 19637, 19877, 20996, 21002, 21632, 22020, 22021, 22022, 22221,	114	48.51

Basic Type Face	STC	Number of Publications	Percentage of Total Publications
	22432, 22469, 23090, 23133, 23133 ^a , 23134, 23413, 23952 ⁺ , 25402, 25631, 25966, 26123		
Black letter with roman and italic and Greek	3371, 4401, 4403, 5007, 6081, 11421, 11455, 14632, 14632 ^a , 18533, 18534, 18535, 18536, 18536 ^a , 23903, 25095, 25586	17	7.23
Black letter with roman	101, 402, 4537, 7564, 8131, 8132, 8133, 8134, 10627, 11183, 19867, 24253	12	5.10
Black letter with italic and roman	1063, 2881 ^a , 11457, 12934, 13630, 13631, 20975, 25110, 25623	9	3.82
Black letter	22019, 22190	2	0.85
Black letter and roman with italic	824 ⁺ [=4368 ^a]	1	0.42
Black letter with italic and roman and Hebrew	1582	1	0.42
Roman with italic	888, 888 ⁺ , 944, 2034, 3099, 4124, 4474, 4834, 11897, 13059, 15208, 15209, 18807, 20395, 23874	15	6.38
Roman with italic and black letter	950, 3977, 4072 [=10672], 6740, 17287, 18714, 23121, 24486	8	3.40
Roman with italic and black letter and Greek	1982, 6037, 11448, 15254, 17823, 22929, 24688	7	2.97

Basic Type Face	STC	Number of Publications	Percentage of Total Publications
Roman and italic	2361, 16812, 17279, 20761, 22212	5	2.12
Roman with black letter and italic	938, 980, 10844, 14582, 17771	5	2.12
Roman	369, 752, 14010	3	1.27
Roman with italic and Greek	18253, 18253 ^a , 19961	3	1.27
Roman with black letter and Greek	25358, 25359	2	0.85
Roman and italic with black letter and Greek	5785	1	0.42
Roman and italic with black letter	1854	1	0.42
Roman and italic and Greek	20054	1	0.42
Roman with black letter	144	1	0.42
Roman with black letter and italic and Greek	11048	1	0.42
Italic with roman and black letter	828, 11730	2	0.85
Italic with roman	22031	1	0.42

Basic Type Face	STC	Number of Publications	Percentage of Total Publications
Italic with roman and black letter and Greek	753	1	0.42
Not available for study		22	9.36
		<hr/>	<hr/>
Grand Total		235	99.9

TABLE 5

DISTRIBUTION OF PUBLICATIONS BY COMBINATIONS OF TYPES, 1581

Basic Type Face	Number of Publications	Percentage of Total Number of Publications
Black letter with roman and italic	114	48.51
Black letter with roman and italic and Greek	17	7.23
Roman with italic	15	6.38
Black letter with roman	12	5.10
Black letter with italic and roman	9	3.82
Roman with italic and black letter	8	3.40
Roman with italic and black letter and Greek	7	2.97
Roman and italic	5	2.12
Roman with black letter and italic	5	2.12

Basic Type Face	Number of Publications	Percentage of Total Number of Publications
Roman	3	1.27
Roman with italic and Greek	3	1.27
Black letter	2	0.85
Italic with roman and black letter	2	0.85
Roman with black letter and Greek	2	0.85
Black letter and roman with italic	1	0.42
Black letter with italic and roman and Hebrew	1	0.42
Italic with roman	1	0.42
Italic with roman and black letter and Greek	1	0.42
Roman and italic with black letter	1	0.42
Roman and italic with black letter and Greek	1	0.42
Roman and italic and Greek	1	0.42
Roman with black letter	1	0.42
Roman with black letter and italic and Greek	1	0.42
Unavailable for study	22	9.36
Grand Total	<hr/> 235	<hr/> 99.9

THE ELIZABETHAN BOOK

The Elizabethan book was composed of three basic sections: the preliminary matter, the text, and the subsidiary matter. The preliminary matter usually consists of a title-page, dedicatory epistle, preface, table of contents and occasionally an errata list. The subsidiary matter is normally comprised of an appendix, glossary and index. Many printers varied in their method of arrangement of the sections of their publications. Errata lists and the table of contents, for example, are often located at the end of the work. Colophons are always located at the end of the work or the same information may appear on the title-page and is then known as the "imprint." Colophons sometimes are located at the end of individual sections comprising the work in question.

TITLE-PAGE

The purpose of the title-page can simply be defined as the "setting forth in a conspicuous manner the title of the book which follows it, and not containing any part of the text of the book itself."¹

Elizabethan title-pages were primarily a form of advertisement, informing the reader not only of the title

¹McKerrow, p. 88.

and sometimes the author of the work, but also where the book could be purchased and by whom it was printed. The title-pages were sometimes adorned with elaborate and attractive title-page borders which assuredly would have caught the eye of potential buyers. Some books did not have elaborate title-page borders but merely "horizontal panels which were located either below the title, or above the imprint, or above and below the author's name or the device: occasionally they were used to divide the page into two or three panels."¹

The title-page also includes informative descriptions of the text of the work as a means of promoting the book. The practical value of the publication was often stressed by the printer: "An introduction of algorisme, to learne to reckon with the Penne,"² or "Touchstones of complexions for all as be desirous and carefull of theyr bodyly health."³ The title-pages also attracted the reader with reports of sensational events such as "The true reporte of the successe which God gaue vnto our English souldiours against the forraine bands of our Romaine enemies, lately ariued . . . in Ireland."⁴

¹McKerrow, p. 94. For example, see STC 25966.

²STC 14121.

³STC 15457.

⁴STC 17124.

BIBLICAL BASES

Many religious publications as well as non-religious works centred their discussion on an appropriate theme as represented by the Biblical texts of the Old or New Testaments. Biblical quotations are frequently located on the title-page of a work to inform the reader of the basic intention and the general theme of the book. Although Biblical quotations are normally located on the title-page, quite often these quotations are located at the end of the work or between the individual sections which comprise the publication.

Forty-eight of the books extant from 1581 use Biblical quotations, and twenty-three or 47.92% are located on the title-page. Thirty-one are drawn from the New Testament and of this total, thirteen are located on the title-page. The Epistles of Saint Paul are the most frequently quoted books from the New Testament. Seventeen books turned to the Old Testament and ten or 58.88% of these quotations are located on the title-page. Of all the Biblical quotations from the Old Testament, the Psalms are overwhelmingly predominant and are used ten times in all and located on the title-page on eight occasions.

The following table presents the distribution of Biblical quotations in books extant from 1581. An asterisk (*) following the STC number indicates that the quotation is located on the title-page of the publication in question.

TABLE 6

DISTRIBUTION OF BIBLICAL QUOTATIONS IN PUBLICATIONS, 1581

Books	STC	Times Used
Old Testament		
Psalms	944*, 4124*, 4401*, 4403*, 4797*, 6687*, 11041, 17295, 19877*, 22469*	10
Isaiah	488, 22212*	2
Chronicles	12531 ⁺	1
Deuteronomy	9529	1
Ecclesiastes	11041	1
Hosea	12531 ⁺	1
Proverbs	1063*	1
		—
Total		17
New Testament		
Romans	2050, 4797, 6687*, 11213, 14582*, 16860, 20975	7
Matthew	936*, 3371, 11041, 11863, 14010*	5
Corinthians	488*, 6810, 11888	3
John	5962*, 11833, 11455*	3
Timothy	4409, 11041, 17299*	3
Colossians	2457*, 11557	2
I, II Thes- salonians	938*, 950*	2
Ephesians	11041	1
Hebrews	11833	1
James	2457	1

Books	STC	Times Used
I, II, III John	25631	1
Jude	25631*	1
Mark	6687*	1
		—
Total		31
Grand Total		48

IMPRINT

The imprint contains such information as the name of the printer, the place of publication, the date of publication and at times the place of sale. The imprint became the publisher's basic form of advertisement, and therefore it gradually found its way to the front of the book and was located on the title-page. Earlier printers had included this information as a colophon located at the rear of their publications. Gradually the use of the colophon decreased and eventually went into oblivion.

The form and information of the imprints varied a great deal and they generally were divided into four basic groups:

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.

Although these four examples are the main formulas used by printers, a number of variations do exist. Examples of variations of each group are as follows:

Variations of Group I:

Imprinted at London, in Fleetstreate beneath the Conduite, at the sign of S. Iohn Euangelist, by H. Jackson.¹

At London: Imprinted by Ra: Newbery and H. Byneman, by the ass: of Richard Tottel and Christopher Barker.²

Variations of Group II:

Imprinted at London, at the three Cranes in the Vinetree, by Thomas Dawson, for George Bishop.³

Imprinted at London for Gabriel Cawood dwelling in Paules Churchyard.⁴

Variations of Group III:

Imprinted at London by Thomas Purfoote, and are to be solde at his shop without Newgate, ouer against Saint Sepulchers Church.⁵

Imprinted at London by Iohn Charlewood, and are to be sold at the little North dore of S. Paules Church, at the signe of the Gunne, by Edward White.⁶

¹STC 572.

²STC 15163.

³STC 4455.

⁴STC 17055.

⁵STC 936.

⁶STC 18536a.

Variations of Group IV:

Imprinted At London by H. D. for Thomas Hacket,
and are to be solde at his shop in Paules Churchyarde, at
the signe of the Key.¹

Imprinted at London for Iohn Harison the younger,
dwelling in Paternoster Roe, at the signe of the Anker, and
are there to be solde.²

There also exists a number of foreign language im-
prints and some of the variations follow:

Londini, Ex Officina Typographica Henrici
Byneman.³

Edinberghi, Excudebat Robertvs Lekprevik.⁴

Londini, Excudebat Thomas Vautrollerius
Typographus.⁵

Londini, Pro Francesco Coldocko.⁶

Imprimè a Londres par Thomas Vautrouillier
demeurant a Blacke-friers.⁷

In edibus Richardi Tottelli.⁸

¹STC 3170.

²STC 23090.

³STC 20054.

⁴STC 144.

⁵STC 5785.

⁶STC 828.

⁷STC 1854.

⁸STC 15018.

Ad exemplar Ioannis Rossei. Edinbvrghi.¹

Londini: Apud Henricum Binneman Typographum.²

Tot London, By Thomas Vautrolier Bieckdrucker,
woonende in Black-friers.³

Appresso Giouanni Wolfio.⁴

Excudebat Thomas Vautrollerius impensis Thomae
Chardi.⁵

A great many other variations exist, but on the whole they all reveal the intricate relationship which existed between the Elizabethan printers, publishers and booksellers.

DEDICATIONS

One hundred and three publications in 1581 contain dedications to one or more persons; however, this figure does not include group dedications⁶ or foreign dedications.⁷

¹STC 3977.

²STC 15254.

³STC 22212.

⁴STC 24486.

⁵STC 25358.

⁶For example, Lords of Ireland (6734), Scholars of Oxford (17055). Group dedications of this type are not included in the statistics.

⁷For example, Henry, King of Navarre, dedicatee of Phillipe de Mornay (18161). Foreign dedications of this type are not included in the statistics.

Twenty-three or 22.33% of the total number of dedications are dedicated by the translator. John Field, Abraham Fleming, John Harmer, Thomas Newton and Robert Vaux are each credited with being the dedicator in three works; Anthony Gilby, Anthony Hall and Thomas Rogers in two, and John Allde and William Lawth each in one publication. Four of the dedications are attributed to the editor¹ and twenty-two books representing 21.36% of the total number containing dedications are reprints of earlier editions.

The contents of dedications are discussed at greater length in Chapter 8 of this thesis.

EPISTLES TO THE READER

A total of 119 of the extant publications from 1581 contain epistles to the reader which vary in style and length; however, the contents of the epistles are generally the same. The author or translator usually takes the opportunity to add his personal comments regarding the work's composition, purpose and scope.

Jacque Bellot briefly outlines the instructive quality of Le jardin de vertu et bonnes moeurs:²

Euen as there is nothing more hurtefull in a common wealth, thē the teaching of vices, so

¹STC 828, 6037, 14010, 14632^a.

²STC 1854.

is there nothing more profitable thē that which tendeth to the Instruction of vertue: and therefore, desiring the common profit, I haue tyll'd for your instructiō (Gentle reader) This little garden, which I haue beset with the fairest, and sweetest flowers that I could possibly to get out of the best, and wisest bookes, which I pray you to accepte, and so well to gather the fruites thereof that I may haue cause to think my labour well employed.¹

John Stockwood, translator of Théodore de Bèze's The treasure of trueth² tells the reader that he has for the reader's benefit taken great

. . . paines for thy profite and comfort (godly and gentle Reader) to turne into thine own Mother tongue, a singular and notable Treatise, of God his Election and Pre-destination.³

According to Stockwood, once the reader has had the opportunity to read the work, it "shalbe both thankfully and also profitably to thy soules comfort."⁴

John Gibson, author of An easie entrance into the principall points of christian religion,⁵ emphasizes in his epistle the need of everyone to understand the various doctrines of God which will lead to salvation. Gibson,

¹Ibid., Sig. *7.

²STC 2050.

³Ibid., Sig. A₃^b.

⁴Ibid.

⁵STC 11833.

realizing that some prospective readers may already have a suitable understanding and knowledge of God, suggests that these readers "leauē this, eyther to children in yeares or in knowledge: whiche must of necessitie be trained vp in this."¹

In the epistle of the work entitled The second part and knitting up of the boke entituled, Too good to be true,² the author Thomas Lupton takes the opportunity to clarify the discourse contained in the text of the work to follow. Lupton closes the epistle with an appeal to the reader:

as I haue taken long paynes in framing it, so
I beseech thee take a little paynes to reade
it thorowly, which is al that I wish.³

In A dialogue between custom and veritie,⁴ Robert Crowley opens his epistle emphasizing the author Thomas Lovell's impeccable character and credentials as a minister, a tactful method of not only bringing the author's great knowledge to the reader's attention, but also outlining the knowledge the reader will find in the book:

You haue heer (deer Christiās) the labours of
Thomas Louell (a faithful minister of Christe
and disposer of Gods secrets) weerin he hath

¹Ibid., Sig. A₂^b.

²STC 16954.

³Ibid., Sig. B₂.

⁴STC 16860.

shewed himself godly, painful, and learned. Godly, in seeking to set foorth Gods glory, in suppressing (yea rather rooting out) of vice, and aduancing of vertue: in laboring to reduce the Sabath or dayes of rest, to their right vse: in striuing to stoppe the cours of wanton youth in Christians. in discharging the office of a good Pastor, not only in ministring of spirituall foode to the sheep of his owne folde: but also in writing, which may be profitable to the whole flock that Christe hath bought with so deere a price.¹

John Lyly, in his epistle "To the Gentlemen Readers" in his work Euphues and his England,² assures his readers that his intentions are not of a malicious nature, and he asks for the reader's indulgence: "Lette euery one followe his fancie, and say that is best, which he lyketh best."³

Not all of the epistles are so formally modest, particularly those dealing with religious issues. Thomas Stocker, the translator of Jean Calvin's Diuers sermons concerning Iesus Christe,⁴ takes the liberty of presenting his personal views and opinions by attacking the members of the Papist sect who "vomit and cast vp arrogant and proude speeches in the Pulpyt against the children of God."⁵

¹Ibid., Sig. B₂^b.

²STC 17071.

³Ibid., Sig. B₃^b.

⁴STC 4437.

⁵Ibid., Sig. **₂^b.

The wordings of the salutations of the epistles vary a great deal. The most common form of salutation found in the epistles is "To the Reader;" however, numerous variations are found including "To the Christian Reader," "To the godly Reader," "To the Gentle Reader," "To the friendly Reader" and "To the vertuous Reader" to name a few. It is interesting to note that the one consistent pattern in the variations is the description of the reader in idealistic-moral terminology, noticeably "Christian," "godly," "gentle," "friendly" and "vertuous."

The following table shows the various forms of the greetings and frequency in which each greeting is used.

TABLE 7

DISTRIBUTION OF EPISTLES TO THE READER, 1581

To The Reader(s)	40
To The Christian Reader(s)	11
Preface To the Reader	8
Preface to the true Christian Reader	6
Admonition to the Reader	2
To Merchaunt Aduenturers	2
A caueat to the reader	1
Ad Lectorem	1
Admonition to the Christian Reader	1
A letter of the Author In Way of a Preface	1
An aduertisement to the Godly Reader	1

A short preludium to the friendly Reader	1
Author Ipse and liberum suum	1
Author To the Reader	1
Baptiste Starre in praise of the Auctore	1
Christian Lectori S.	1
Conclusion to the Reader	1
Epistle to the Reader	1
Epistola exhortatoria	1
[George Gascoigne]. In commendation of this Booke	1
In behalf of this book	1
Note to the Reader	1
Praefatio	1
Praefatio Ad Lectorum	1
Praefatio De Schegkii	1
Preamble	1
Preface	1
Preface to all students de les Maisons del Cauncery	1
Preface to the noble Gentlemen of Englande	1
Preface to the Reader	1
Printer to the Reader	1
Proemio	1
Proemium	1
Prologue	1
The Printer to the courteous Reader	1
The Proem to the Reader	1
[Thomas Lodge Gentleman]. in praise of the Authours worke	1

To all Christian Readers	1
To all faithfull Readers greeting	1
To Christian Parents and Housholders	1
To his Book [Immertio].	1
To the Buyer of this booke	1
To the courteous and wel disposed Reader	1
To the courteous Reader	1
To the Diligent Reader	1
To the friendly Reader	1
To the Gentleman Readers	1
To the Gentle Reader	1
To the Gentlewomen of Englande	1
To the godly disposed and vertuous reader	1
To the godly Reader	1
To the Louing Reider	1
To the vertuous Reader	1
To the worshipfull companie, of Merchant Adventurers, at Emden, and at Antwerp	1
To the youth addicted to true godliness, health, etc.	1
Voorreden Deses Senbriefs, Tot den goe dtwillighen leser	1
	<hr/>
Total	119

SIGNATURES, PAGINATION AND FOLIATION

There were three basic methods of numbering the leaves of the Elizabethan book, by signature, pagination and foliation. The choice of the method depended upon the printer and was a guide for the binder, indicating the arrangement of the leaves as well as the number of folds required in the individual sheets.

Signatures appear at the bottom of the leaves of a gathering in the form of a letter usually beginning with the start of the alphabet. Not all of the leaves in the gathering are individually numbered, for it depends upon the type of gathering. The first page usually begins with the letter "A" and to the following leaves is added either an arabic or roman numeral.¹ The usual procedure after completing the alphabet is to duplicate the letters or if the work was extremely long to triple them.²

There are variations in the form of indicating page sequences, the most common being the use of pagination in conjunction with the use of signatures. In this arrangement, the upper right hand corners of the recto and the upper left hand corners of the verso leaves are numbered, while the signature is located at the bottom of the leaf, but again,

¹For example, A₃ or Aiiij.

²For example, Aa or AA; Aaa or AAA.

this depends upon the type of gathering.

The third method of designating page sequences is foliation, a method by which a recto leaf is usually numbered using the abbreviation "Fol." followed by either an arabic or roman numeral.¹

An examination of the following table reveals that of all the methods used, the signature method was by far the most popular, trebling the number of publications which use pagination. Nearly twice as many publications contain pagination than foliation.

TABLE 8

BOOK GATHERINGS--1581

Method	STC	Number of Items	Percentage
Signatures only	101, 144, 369, 488, 570, 572, 936, 980, 1039, 1063, 1219, 1582, 1591, 2042, 2050, 3099, 3170, 3389, 3472, 3501, 4437, 4455, 4456, 4456 ⁺ , 4534, 4537, 4700, 4797, 5006, 5007, 5962, 6037, 6075, 6081, 6687, 6734, 6810, 7629, 9484, 10042, 10327, 10552, 10844, 10962, 11183, 11213, 11421, 11455, 11457, 11833, 11863, 11888, 11990, 12422, 12531 ⁺ , 12745, 12746, 12934, 13481 ⁺ , 13774, 13875, 14121, 14142, 14921, 15208, 15209, 15247, 16860, 16950, 17124,	104	44.25

¹For example, Fol. 2 or Fol. ii.

Method	STC	Number of Items	Percentage
	17124 ^a , 17180, 17295, 17589, 18161, 18259, 18268, 18533, 18534, 18535, 18536, 18536 ^a , 18714, 18807, 18818, 19343, 19877, 20054, 20975, 20996, 21002, 22022, 22031, 22432, 22469, 23121, 23903, 25095, 25110, 25402, 25586, 25623, 25966		
Pagination	569, 753, 888, 888 ⁺ , 938, 944, 950, 1854, 1982, 2034, 2361, 2457, 2458, 2459, 3371, 3977, 4072 [=10672], 4401, 4403, 4834, 5785, 6740, 11039, 11041, 11048, 11448, 11557, 11730, 11762, 11897, 13059, 13630, 13631, 14010, 14582, 14632, 14632 ^a , 15163, 15254, 16812, 16954, 16994, 17279, 17287, 17299, 17823, 18253, 18253 ^a , 19961, 20395, 20761, 22212, 22929, 23413, 23874, 24486, 24688, 25358, 25359, 25631	60	25.53
Foliation	828, 2131, 2132, 2881 ^a , 3128, 4124, 4409, 6430, 8127, 8128, 9529, 9911, 9919, 15018, 15457, 15678, 15745, 15771, 16978, 17055, 17071, 17771, 18647, 19637, 21632, 22221, 23090, 23133, 23133 ^a , 23134, 23952 ⁺ , 24253, 26123	33	14.04
Single Sheet	824 ⁺ [=4368 ^a], 4474, 7564, 8129, 8130, 8131, 8132, 8133, 8134, 10627, 19867, 22019, 22020, 22021, 22190	15	6.38
Unidentified	402 [fragment]	1	0.42
Unavailable for study		22	9.36
Total		235	99.9

MARGINALIA

Marginalia were used by many authors as guidelines or as marginal titles, explaining the adjacent text of the work so the reader could read the book with considerable ease and with a greater understanding of the author's intentions. Frequently, marginalia are used to express short moral maxims throughout the work such as "Thy siluer, nor golde: frō death can thee whold;"¹ "Death takes no bribe of wealth: Death forceth nor long health;"² or, "From earth we came, to earth we shall: for sinne by death, hath made vs thrall."³

Marginalia are used to also express the private opinions of some authors. John Keltridge, for example, uses marginalia to focus specifically upon the materialistic corruption of the Pope, who, according to Keltridge

hath vpō his Pallace a Pillar of stone, that is valued at, 20000. Crownes; Hee hath his roofe seeled with golde couer. His hanginges are of precious stone, lyke glasse: And yeerely hath he comming in out of the common stewes, an Annuall reuenew (which is his tribute) of 20000. pounds from amōg the whores and common women of Roome: so that he is the whore that siteth in the golden chayre.⁴

¹STC 6430, Sig. Gg₂.

²Ibid.

³Ibid., Sig. Jj₂^b.

⁴STC 14921, Sig. F₃.

A total of 136 books extant from 1581 contain marginalia, a figure representing 63.38% of the total number of available publications.

ERRATA LISTS

Errata lists are a very necessary part of Elizabethan books, functioning as the name implies, to draw the reader's attention to the 'faults escaped' from the printer during the printing process.

Eighteen books or 7.49% of the total number of available extant publications printed in 1581 contain errata lists. Thomas Vautrollier has errata lists in five publications¹ and Henry Middleton was responsible for four such lists.² Other prominent printers of the period such as Henry Denham, Ralph Newbery, Thomas Purfoote, Thomas Dawson and Henry Bynneman are each responsible for one list.

The location of the errata list varies. Most publishers and printers such as Vautrollier and Middleton seem to have preferred to place them at the end of their works.³ Other printers preferred to locate the errata lists at the beginning of the work in the introductory material

¹STC 1854, 18253, 18253^a, 25358, 25359.

²STC 11039, 11448, 13059, 18807.

³Middleton--STC 11039, 13059, 18807, although STC 11448 has the errata list appearing at the beginning; Vautrollier--STC 1854, 18253, 18253^a, 25385.

likely to draw the reader's attention to the errors before he began to read.¹

ILLUSTRATIONS

Illustrations appear in sixteen or 7.51% of the available extant publications printed in 1581 and are generally located in books offering some form of general information or specific practical instruction. The greatest number of illustrations used in 1581 appear in the category of almanacs and prognostications. Throughout the almanacs, one finds tables, calendars, pictorial descriptions of coins, diagrams of the human anatomy and diagrams related to the signs of the Zodiac.

Books offering specific instructions, as in the use of an instrument, for example, also contain illustrations to assist the readers. William Borough instructs his readers in the correct use of the compass, and he uses a number of illustrations for visual clarification.² Thomas Sternhold and John Hopkins made use of illustrations to present sheet music so the reader could musically reproduce the Psalms according to the musical arrangements set out in

¹Henry Jackson--STC 13875; Thomas Dawson--STC 18534; Robert Leprewicke--STC 11213; and Ralph Newbery--STC 1582.

²STC 3389.

their work.¹

Illustrations also appear on title-pages of publications, probably as a means of attracting potential buyers. These title-page illustrations vary in their pictorial composition, ranging from a sober representation of the Creation to a sensational depiction of a glorious English battle.²

Nine printers use illustrations in their works in 1581 and three publications fail to identify the printer.³ John Day uses illustrations in three publications,⁴ and John Kingston also displays illustrations in three works.⁵ Richard Watkins and James Roberts collectively use illustrations in two works and Frank Adams, Christopher Barker, Thomas Dawson, Henry Bynneman and Richard Jones each use illustrations in one work.

COLOPHONS

In the early days of printing, the colophon was

¹STC 2457.

²STC 17124 and 17124^a.

³STC 17124, 17124^a, 23131.

⁴STC 2457, 2458, 2459.

⁵STC 3389, 13481⁺, 18647.

normally located at the end of the publication. However, this was gradually transferred to the title-page. During the stages of transition, it was not uncommon to find the material of the colophon at the end of the work and on the title-page as well. The colophon gradually disappeared because it was no longer a necessary entity and the printer's device became a popular substitute for the colophon at the end of the work.

Colophons are included in a total of fifty-seven publications, representing 22.06% of the 213 available publications. The following table reveals that Christopher Barker uses the colophon in eleven publications while Thomas Dawson uses it in ten works. Richard Tottel follows in third place with six and Henry Denham and Thomas Marsh share fourth place, each having used the colophon in five publications. Henry Bynneman uses the colophon in three works, while John Charlewood, John Day and Thomas East each use it in two works. In all, a total of fifteen printers used colophons and the printers of five publications are not identified.

TABLE 9

PRINTERS WITH MOST FREQUENT USE OF COLOPHONS--1581

Printer	STC	Total
Christopher Barker	2131, 8127, 8128, 8129, 8130 8131, 8132, 8133, 8134, 10042, 14142	11

Printer	STC	Total
Thomas Dawson	4437, 4455, 4456, 4456 ⁺ , 11455, 17771, 18534, 22469, 25631	10
Richard Tottel	9911, 9919, 10962, 15745, 15771, 19637	6
Henry Denham	938, 944, 2034, 11048, 14010	5
Thomas Marsh	15457, 22221, 23133, 23133 ^a , 23134	5
Henry Bynneman	828, 16950, 16954	3
John Charlewood	824 ⁺ [=4368 ^a], 22432	2
John Day	3128, 6430	2
Thomas East	17055, 20390	2
Thomas Purfoote	936, 15678	2
Richard Jones	7564	1
John Kingston	3389	1
John Leprewicke	22190	1
Hugh Singleton	2042	1
Unidentified	2050, 4124, 4834, 10627, 17071	5
Total		57

PRINTERS, PUBLISHERS AND BOOKSELLERS

There are a total of thirty-two printers responsible for most of the material published in 1581, but thirty-one extant publications fail to specifically identify the printer. Christopher Barker is responsible for most of the

printed matter when viewed on an individual basis, having twenty publications attributed to him. A number of these are single page proclamations. Thomas Dawson and Thomas Vautrollier rank second in output, each having nineteen works. Henry Byneman follows in third place with eighteen. John Charlewood is responsible for fifteen works while Thomas Marsh and Henry Middleton share sixth place with ten publications each.

The following table covers only those printers who issued more than two works. The figures in the following table also include books which were unavailable for this study. They are indicated by an asterisk (*) following the STC number.

TABLE 10

PUBLICATIONS PRINTED BY EACH PRINTER

Printer	STC	Number
Christopher Barker	1219, 2131, 2132, 2881 ^a , 5006, 5007, 8127, 8128, 8129, 8130, 8131, 8132, 8133, 8134, 9484, 9529, 10042, 14142, 18161, 18533	20
Thomas Dawson	1591, 4437, 4455, 4456, 4456 ⁺ , 7629, 11421, 11455, 11457, 11845*, 12746, 16812, 17771, 18534, 18818, 22469, 25586, 25631, 25956*	19
Thomas Vautrollier	1854, 2361, 2808*, 4072 [=10672], 5785, 6740, 11730, 14582, 15247, 16994, 17279, 17287, 17823, 18253, 18253 ^a , 22212, 25358, 25359, 25361*	19

Printer	STC	Number
Henry Bynneman	753, 828, 1982, 6037, 10327, 10552, 12934, 14632, 14632 ^a , 15163, 15254, 16950, 16954, 19961, 20054, 20395, 20761, 24688	18
John Charlewood	824 ⁺ [=4368 ^a], 980, 3501, 4797, 6075, 6081, 6687, 14121, 17180, 18268, 18535, 18536, 18536 ^a , 22432, 24197*	15
Thomas Marsh	1063, 12745, 15457, 17295, 22221, 23133, 23133 ^a , 23134, 23903, 23952 ⁺	10
Henry Middleton	569, 2057*, 11039, 11448, 11557, 11833, 11897, 13059, 18807, 21682*	10
John Day	2457, 2458, 2459, 3128, 4409, 6430, 6734, 18714, 19468*	9
Robert Waldegrave	1039, 3472, 10844, 11990, 13774, 19877, 20975, 22020, 22022	9
Henry Denham	938, 944, 950, 2034, 2398*, 11041, 11048, 14010	8
Thomas East	2986 [=13058*], 3170, 4700, 13058*, 17055, 17299, 23090, 23413	8
Richard Tottel	9911, 9919, 10962, 15018, 15745, 15771, 19637, 24253	8
Ralph Newbery	570, 1582, 13630, 13631, 14632, 14632 ^a , 15163	7
Thomas Purfoote	936, 4401, 4403, 15678, 17589, 25880*	6
Robert Watkins	402, 418*, 488, 491*, 12422, 12896 ^a *	6
John Kingston	3389, 13481 ⁺ , 18647, 21002, 25623	5

Printer	STC	Number
James Roberts	402, 418*, 488, 491*, 12896a*	5
Richard Jones	7564, 14921, 25095, 26123	4
Robert Leprewicke	144, 11213, 22019, 22190	4
John Wolfe	3371, 11762, 22929, 24486	4

INDEX OF PRINTERS, PUBLISHERS, AND BOOKSELLERS, 1581

The following index attempts to reveal the relationships which existed among the various printers, publishers and booksellers during 1581.

The word "for" preceding the STC number indicates that the publication was printed for the bookseller noted. The word "entered" preceding the STC number signifies that the book was entered in the Stationers' Register to the person indicated. Abbreviations used are "ex. off." for "ex officina;" "imp." for "impensis;" and "in aed." for "in aedibus." A question mark [?] following the STC number denotes that there is some doubt as to the printer, publisher or bookseller indicated.

Adams, Frank: 101.

Aggas, Edward: 3977.

Allde, John: 16860.

Ballard, Richard: for 3389, for 18647.

Barker, Christopher: 1219, 2131, 2132, 2881^a, 5006, 5007,
8127, 8128, 8129, 8130, 8131, 8132, 8133, 8134,

9484, 9529, 10042, 14142, 18161, 18533.

Bynneman, Henry: ex. off. 753, ex. off. 828, 1582 at
 assigne of--(See Newbery), ex. off. 1982, ex. off.
 6037, 10327, 10552, 12934, entered 13630, entered
 13631, 14632, 14632^a, 15163 the assigne of Richard
 Tottel and Christopher Barker, apud. 15254, 16950,
 16954, ex. off. 19961, ex. off. 20054, ex. off.
 20395, ex. off. 20761, ex. off. 24688.

Bishop, George: for 4437, for 4455, entered 6037, for 11421,
 for 11448, for 11455, entered 19961.

Bradocke, Richard: 12531⁺, 25966.

Brunen, T[?]: 22031 [?].

Butter, Thomas: for 18534.

Carre, Henry: for 18268.

Cawood, Gabriel: for 17055, for 17071.

Chard, Thomas: for 18253, entered 18253, imp. 18253^a, imp.
 25358.

Charlewood, John: 824⁺ [=4368^a], entered 980, 3501, 4797,
 6075, 6081, 6687, 14121, 17180, 18268, 18535,
 18536, 18536^a, 22432, 24197*.

Charteris, Henry: 5962, 11183.

Coldocke, Francis: for 828, 25402.

Cook, Toby: for 11863.

Dawson, Thomas: 1591, 4437, 4455, 4456, 4456⁺, 7629, 11421,
 11455, 11457, 11845*, 12746, 16812, 17771, 18534,
 18818, 22469, 25586, 25631, 25956*.

Day, John: 2457, 3128, 4409, 6430, 6734, apud. 18714,
19468*.

Day, Richard: entered 4409.

Denham, Henry: 938, 944, 950, 2034, 2398*, 3170 [Henry
Denham?],¹ 11041, 11048 the assigne of William Sere,
14010.

Dewes, Gerard: for 17589.

D., H.: 3170 [?].

East, Thomas: 2986 [=13058]*, 3170, 4700, 17055, 17071,
17299, 23090, 23413.

Foigny, J[?] de: 369.

French, Peter: entered 1591.

Gasson, Thomas: for 21632.

Hacket, Thomas: for 3170.

Harrison, John [the elder]: entered 1982, for 2042, entered
6037, entered 19961.

Harrison, John [the younger]: for 13774, for 23090, for
4456⁺.

Haskins, William: entered 11039.

Hollens, Richard: for 12531⁺.

Isaac, Godfrey: for 18534.

Jackson, Henry: 572, 13875, entered 18807.

¹STC 3170. The title-page reads: "Imprinted at London by H. D. for Thomas Hacket, and are to be sold at his shop in Paules churchyarde, at the signe of the Key." STC listing indicates Thomas East as the printer for John Wight, 1581.

- Jennings, Myles: for 23413.
- Jones, Richard: 7564, 14921, 25095, 26123.
- Ketson, Abraham: for 13481⁺.
- Kingston, John: 3389, 13481⁺, 18647, 21002, 25623.
- Kirkham, Henry: 3371, for 20975.
- Langton, Richard: for 16812.
- Leprewicke, Robert: excudebant 144, 11213, 22019, 22190.
- Lyon, John: 4534, 19393.
- Man, Thomas: entered 1039, for 10844, for 11897, for 13774,
entered 16812, for 18807, for 22021, for 23874, for
25623, for 25631.
- Marsh, Thomas: 1063, entered 11183, entered 11213, 12745,
entered 15209, 15457, 17295, entered 17823, 22221,
23133, 23133^a, 23134, 23903, 23952⁺.
- Maunsell, Andrew: for 4072 [=10672], for 13059.
- Middleton, Henry: 569, 11039, 11448, 11557, 11833, 11897,
13059, 18807, 21682*.
- Newbery, Ralph: 570, 1582 assigned by Henry Bynneman,
13630, 13631, 14632, 14632^a, 15163 the assigne of
Richard Tottel and Christopher Barker.
- North, George, [compiler]: 10552.
- Norton, William: entered 6037, for 11833.
- Orwin, Thomas: entered 1063, entered 15457, entered 17295,
entered 23133, entered 23133^a.
- Purfoote, Thomas: 936, 4401, 4403, 15678, 17589, 25880*.
- Roberts, James: 101, 402, 418*, 488, 491*, 12896^a*.

- Rossei, Johannis [John Ross ?]: ad. ex. 3977.
- Seres, William: [the assigne of 11048--see Denham, Henry.]
- Seton, Gregory: 1591.
- Singleton, Hugh: 2042, 25110.
- Smith, Toby: for 10844, for 11457, for 18807, for 25586.
- Tottel, Richard: 9911, 9919, in. aed. 10962, in. aed.
15018, 15163 the assigne of Richard Tottel and
Christopher Barker--[see Bynneman, Henry], 15745,
15771, apud. 19637, 24253.
- Vautrollier, Thomas: 1854, excudebant 2361, 2808*, 4072
[=10672], excudebant 5785, 6740, excudebant 11730,
excudebant 14582, 15247, 16994, ex. off. 17279,
excudebant 17287, 17823, 18253, 18253^a, 22212,
excudebant 25358, 25361*.
- Veale, Abraham: for 16978.
- Vernon, Richard: 12746.
- Waldegrave, Robert: 1039, 3472, 10844, 11990, 13774,
19877, 20975, 22020.
- Walley, Robert: 20996, for 21002.
- Watkins, Richard: 402, 418*, 488, 491*, 12422, 12896^a*.
- White, Edward: for 101, for 980, for 11039, entered 11039,
for 17124, for 17124^a, sold by 18536, sold by 18536^a,
22432.
- Wolfe, John: entered 3371, 11762, excudebant 22929, 24486.
- Woodcocke, Thomas: for 2050, 3099, for 4456, 11889*.
- Wight, John: for 3170, 3501, 22432.

CROSS-INDEX OF PRINTERS, PUBLISHERS AND BOOKSELLERS, 1581

The following list reveals the relationships and associations that existed among the printers, publishers and booksellers in 1581.

- Adams, Frank: James Roberts, Edward White.
- Aggas, Edward: Johannis Rossei [John Ross?].
- Ballard, Richard: John Kingston.
- Barker, Christopher: Henry Bynneman, Ralph Newbery, Richard Tottel.
- Bynneman, Henry: Christopher Barker, George Bishop, Francis Coldocke, John Harrison [the elder], Ralph Newbery, George North [compiler], William Norton, Richard Tottel.
- Bishop, George: Henry Bynneman, Thomas Dawson, John Harrison [the elder], Henry Middleton, William Norton.
- Bradocke, Richard: Richard Hollens.
- Butter, Thomas: Thomas Dawson, Godfrey Isaac.
- Carre, Henry: John Charlewood.
- Cawood, Gabriel: Thomas East.
- Chard, Thomas: Thomas Vautrollier.
- Charlewood, John: Henry Carre, Edward White, John Wight.
- Charteris, Henrie: Thomas Man, Thomas Marsh.
- Coldocke, Francis: Henry Bynneman.
- Dawson, Thomas: George Bishop, Thomas Butter, Peter French, John Harrison [the younger], Godfrey Isaac, Richard

Langton, Thomas Man, Gregory Seton, Toby Smith,
Richard Vernon, Thomas Woodcocke.

Day, John: Richard Day.

Day, Richard: John Day.

Denham, Henry: William Seres.

Dewes, Gerard: Thomas Purfoote.

D., H. [Henry Denham?]: Thomas Hacket.

East, Thomas: Gabriel Cawood, John Harrison [the younger],
Myles Jennings, John Wight.

French, Peter: Thomas Dawson, Gregory Seton.

Hacket, Thomas: H. D.[?].

Harrison, John [the elder]: Henry Bynneman, George Bishop,
William Norton, Hugh Singleton.

Harrison, John [the younger]: Thomas Dawson, Thomas East,
Thomas Man, Robert Waldegrave.

Haskins, William: Henry Middleton, Edward White.

Hollens, Richard: Richard Bradocke.

Isaac, Godfrey: Thomas Butter, Thomas Dawson.

Jackson, Henry: Thomas Man, Henry Middleton, Toby Smith.

Jennings, Myles: Thomas East.

Ketson, Abraham: John Kingston.

Kingston, John: Richard Ballard, Abraham Ketson, Thomas Man,
Robert Walley.

Kirkham, Henry: Robert Waldegrave, John Wolfe.

Langton, Richard: Thomas Dawson, Thomas Man.

Leprewicke, Robert: Thomas Man, Thomas Marsh.

- Man, Thomas: Thomas Dawson, John Harrison [the younger],
Henry Jackson, John Kingston, Richard Langton,
Robert Leprewicke, Henry Middleton, Toby Smith,
Robert Waldegrave.
- Marsh, Thomas: Henrie Charteris, Robert Leprewicke, Thomas
Orwin, Thomas Vautrollier.
- Maunsell, Andrew: Henry Middleton, Thomas Vautrollier.
- Middleton, Henry: George Bishop, William Haskins, Henry
Jackson, Thomas Man, Andrew Maunsell, William Norton,
Toby Smith, Edward White.
- Newbery, Ralph: Christopher Barker, Henry Bynneman, Richard
Tottel.
- North, George [compiler]: Henry Bynneman.
- Orwin, Thomas: Thomas Marsh.
- Purfoote, Thomas: Gerard Dewes.
- Roberts, James: Frank Adams, Richard Watkins, Edward White.
- Rossei, Johannis, [John Ross?]: Edward Aggas.
- Seres, William: Henry Denham.
- Seton, Henry: Thomas Dawson, Peter French.
- Singleton, Hugh: John Harrison [the elder].
- Smith, Toby: Thomas Dawson, Henry Jackson, Thomas Man,
Henry Middleton, Robert Waldegrave.
- Tottel, Richard: Christopher Barker, Henry Bynneman, Ralph
Newbery.
- Vautrollier, Thomas: Thomas Chard, Thomas Marsh, Andrew
Maunsell.

Vernon, Richard: Thomas Dawson.

Waldegrave, Robert: John Harrison [the younger], Henry Kirkham, Thomas Man, Toby Smith.

Walley, Robert: John Kingston.

Watkins, Richard: James Roberts.

White, Edward: Frank Adams, John Charlewood, William Haskins, Henry Middleton, James Roberts.

Wolfe, John: Henry Kirkham.

Woodcocke, Thomas: Thomas Dawson.

Wight, John: John Charlewood, Thomas East.

INDEX OF SHOP LOCATIONS FOR MEMBERS OF THE STATIONERS' COMPANY

The centre of the Elizabethan book trade was situated in the city of London at Saint Paul's Churchyard. Upon examination, one finds that the majority of the Elizabethan stationers preferred to situate their businesses in the churchyard itself, or in some strategic location in the immediate vicinity. Other popular areas with stationers were Paternoster Row, Fleet Street and Thames Street.

The following is an index of the location of printers, publishers and booksellers during the year 1581. The index supplements R. B. McKerrow's A Dictionary of Printers and Booksellers in England, Scotland, and Ireland, and of Foreign Printers of English Books, 1557-1640 published in 1910. The number in parenthesis indicates the STC number. [f.] preceding the name of the printer, publisher or book-

seller indicates the book was printed for the person indicated. [?] signifies that there is some doubt as to the publisher, printer or bookseller indicated; and the symbol [*] indicates that there is some doubt as to the actual location indicated.

LONDON STATIONERS

- Adams, Frank: "dwelling in Thaines streete nere Londō
Bridge, at the signe of the black Rauen." (101)
- Allde, John: "at the long shop adioyning vnto Saint Mil-
dreds Church in the Pultrie." (16860)
- [f.] Ballard, Richard: "to be sold at his shop at Sainct
Magnus corner in Themes streate." (3389)
- Bynneman, Henry: "dwelling at Thamis Streete near Baynards
Castel." (16950)
- Bradocke, Richard: "dwelling in Aldermanburie, a little
aboue the Condiuct." (25966)
- [f.] Carre, Henry: "dwelling in the olde Chaunge at the
signe of the three Connies." (18268)
- [f.] Cawood, Gabriel: "dwelling in Paules Church yard."
(17055)
- Charlewood, John: "dwelling in Barbican at the signe of
the halfe Eagle and the Key." (14121)
- [f.] Cook, Toby: "dwelling at the Tigres head in Paules
Churchyard." (11863)
- Dawson, Tomas: "at the three Cranes in the Vinetree." (4455)

- Dawson, Thomas and Gregory Seton: "at the signe of the Hedgeshog in Paules Churchyarde." (1591)
- Dawson, Thomas and Richard Vernon: "in Paules churchyard at the Brazen Serpent." (12946)
- Day, John: "dwelling ouer Aldersgate beneath Saint Martines." (6430)
- Denham, Henry: "dwelling in Pater noster rowe, at the signe of the starre." (938) [". . . being the assigne of Wylliam Seres." (944)].
- [f.] Gasson, Thomas: "dwelling in Pater noster Roe, next to the signe of the Castell." (21632)
- [f.] Hacket, Thomas: "to be solde at his shop in Paules Churchyarde, at the signe of the Key." (3170)
- [f.] Harrison, John [the younger]: "dwelling in Paternoster Roe, at the signe of the Anker." (23090)
- [f.] Hollens, Richard: "to be solde at his shop oueragainst the signe of the Bell within Algate." (12531⁺)
- Jackson, Henry: "in Fleetstreate beneath the Conduite, at the sign of S. Iohn Euangelist." (572)
- [f.] Jennings, Myles: "dwelling in Paules Churchyard at the signe of the Bible." (23413)
- Jones, Richard: "dwellinge ouer agaynst the Faulcon, neare Holburne Bridge." (7564)
- Langton, Richard: "dwelling in Swythins Lane: and there they are to be solde." (16812)
- [f.] Maunsell, Andrew: "to be solde in Paules Church yard

- at the signe of the [?]." (4072 [=10672])
- Marsh, Thomas: "in Fletstreate near vnto Sayncte Dunstons Church." (12745)
- Middleton, Henry: "dwelling in Fleetstreate at the signe of the Falcon." (569)
- Purfoote, Thomas: "dwelling in Newgate Market within New Rentes." (15678)
- Singleton, Hugh: "dwelling in creede lane, at the signe of the gylden Tunne." (2042)
- Tottel, Richard: "in Fleetstreete within Temple Barre, at the signe of the Hand and Starre." (9911)
- Vautrollier, Thomas: "dwelling in black friers." (6740)
- Veale, Abraham: "dwellyng in Paules Church-yard at the signe of the Lābe." (16978)
- Waldegrave, Robert: "dwelling without Temple-barre neere vnto Somnerset House." (1039)
- [f.] Walley, Robert: "dwellyng in Paules Churchyard." (21002)
- [f.] White, Edward: "dwelling at the little North doore of S. Paules Church at the signe of the Gun." (980)
- Wolfe, John and Henry Kirkham: "at the little North dore of Paules at the signe of the Blacke Boy." (3371)
- [f.] Woodcocke, Thomas: "dwelling in Paules Church yarde, at the sygne of the Blacke Beare." (2050)

SCOTTISH STATIONERS

Charteris, Henry: "Edinburgh." (5962)

Leprewicke, Robert: "[Edinburgh], dwelling at the Nether-
bow." (11213)

Rossei, Johannis, [John Ross?]: "Edinbvrghi." [*] (3977)

CONTINENTAL STATIONERS

Brunen, T. [?]: "Paris." [*] (22031)

Fiogny, J[?] de: "Rheims." (369)

Lyon, John: "Doway." [France.] [*] (4534)

[?]: "Doway." [France.] [*] (4534)

[?]: "Delft." [Holland.] [*] (15208)

CHAPTER VIII

DEDICATIONS

Dedications were written by authors, translators, printers and publishers. The basic reason for a dedication was that the dedicator, in most cases, required or at least desired some favour either in the form of protection or financial assistance. An examination of the dedications in the publications in 1581 reveals that the dedicators praised and flattered their patrons in a variety of ways. John Harmer for example, thanks Robert Dudley, Earl of Leicester, for favours rendered in the past:

Your Honours good procurement of her Maiesties gracious fauour, whereby I first became a Scholer in Winchester Colledge, afterward to bee remoued to the Newe Colledge of Oxford, whereof at this present I am a poore member, I coulde neuer since forget, or bury so good a benefite in such great obliuion.¹

Likewise, Thomas Dawson in his dedication to Edward Vere, XVII Earl of Oxford, acknowledges that

. . . I haue the rather dedicated this my rude translatiō vnto your Lordship, partly, for that

¹STC 4455, sig. *3.

I would shew some peece of my humble dutie vnto your honour, as a publike testimony therof, in respect of being sometimes, as then verie young, brought vp in your L. fathers house.¹

A number of dedicators complimented their patrons by asking them to protect their works. Thomas Lupton, in his dedication to Elizabeth I, notes that although his work is written in the best interest of the English people who "for this will fauour me, and not hate mee,"² he feels that there will ultimately be those who will "hate me most spitefully, that rather oughte to loue me earnestly."³ It is for this reason Lupton says

I haue chosen your Maiestie (as one that is beste able vnder God) to defende me. Vnder whose protection, this may the more safely passe abroade, and thereby be the better accepted, the more desired, the gladlyer receyued, the more willingly perused, the more aduisedly scanned, the lesse detracted, and the better credited.⁴

Stephen Bateman in his dedication to Sir Thomas Bromley says that his work was written "to giue vnto my country the like occasion to beware of some more monstrous plague to folow, than shapes of former view haue expressed."⁵ Bateman

¹STC 4437, Sig. *4.

²STC 16950, Sig. A₂^b.

³Ibid.

⁴Ibid.

⁵STC 1582, Sig. q₂^b.

acknowledges that he is

. . . a weak souldiour to accomlishe so greate a worke, yet by the meanes of good armour haue beene the better able to auoide the violence of many enimies, as by this collection, translation, and interpretatiō, may be thorough reading perceiued.¹

The author then adds:

The enterprise, battel, and victorie hitherto hauing had good sucesse, requireth honorable asistance, which if it please your honour fauourably to accept, the protection is yours, the seruice mine. . . .²

Dedicating works to patrons interested in the particular subject matter of the publication was a common practise. John Frampton, translator, dedicates his translation to the courteour-poet Sir Edward Dyer because of Dyer's supposed interest in the art of navigation:

I dedicate to your worship before al others, for that I know you to haue the arte of Nauigation in high account, & as highly to esteemed al men that indeuour the knowledge of the same.³

Similarly, Thomas Rogers says he has dedicated his work to Lady Frances Radcliffe, wife of Thomas Radcliffe, II Earl of Sussex, because she is one

which maketh no smal account both of Christian religion, and of them, who are Christianlie religious. . . .⁴

¹Ibid., Sig. q₂^b-q₃.

²Ibid., Sig. q₃.

³STC 17771, Sig. q₂.

⁴STC 13059, Sig. q₄^b.

Some dedicators pleaded with patrons in influential positions to speak out in favour of a cause. E. K., in his dedication to the poet Gabriel Harvey, asks that Harvey defend Sir Philip Sidney:

. . . defend with your mightie Rhetorick & other your rare giftes of learning, as you can, & shield with your good will, as you ought, against the malice & outrage of so many enemies, as I know will be set on fire with the sparks of his kindled glory.¹

The form of the dedications varied and some dedicators, like Richard Mulcaster, were unique in the handling of the dedicatory material. Mulcaster dedicates his composition to Elizabeth I. The author wrote the work because it "pretendeth a common good, by cause it concerneth the generall traine and bringing vp of youth, both to enrich their minds with learning, and to enable their bodies with health."² The work however "craues the fauour of some speciall countenance farre aboue the common, or else it can not possiblilie procure free passage."³ Mulcaster goes on to explain why he had chosen Elizabeth I to be his patron:

For what a simple credit is myne, to perswade so great a matter? or what force is there in common patronage, to commaunde conceites? I am therefore driuen vpon these so violent con-

¹STC 23090, Sig. **^b₃.

²STC 18253, Sig. *ij.

³Ibid.

siderations, to presume so farre, as to present it, being my first trauell, that euer durst venture vpon the print, vnto your maiesties most sacred handes. For in neede of countenance, where best abilitie is most assurance, and knowne vertue the fairest warrant, who is more sufficient then you excellencie is, either for cunning to commend, or for credit to commaunde? And what reason is there more likely to procure the fauour of your maiesties most gracious countenance, either to commend the worke, or to cōmaunde it waie, then the honest pretence of a generall good, wherein you cannot be deceived? For of your accustomed care you will circumspectlie consider, and by your singular iudgement, you can skillfully discerne, whether there be any appearance, that my booke shall performe so great a good, as it pretendeth to do, before you either praise it, or procure it passage.¹

Likewise, Thomas Salter skillfully avoids direct reference to financial assistance by offering the work as a gift to the scholar William Rowbothom but he hints at the hope of some tangible support:

I thy Tutor, louing thee faithfully, doe giue vnto thee with a most hartie & zealous good will, this little Pamphlet, intituled, A strange Contentiō betweene three bretheren, &c. And therefore euen as the right giuing of a gift, is an act of liberalitie, so a little remuneration is a manifest token of a thankfull minde.²

It was also a common practise for dedicators to openly request financial assistance so that their works might be published. John Marbecke, in his dedication to Henry Hastings,

¹Ibid., Sig. *ij-*ij^b.

²STC 21632⁺, Sig. A₂-A₂^b.

III Earl of Huntingdon, notes that he has received to date

. . . no help for the publishing of my Concordance, which without speciall helpe is like to lye not onely helples, but also fruitlesse, inclosed in a huge volume of mine owne writing, wherein I haue spent many yeres, in purpose therby to profit the studies of the godly affected, in the English tongue.¹

Marbecke asks Hastings to

. . . accept and take in good part, my simple trauailes in this other worke, which God of his goodnes, in these mine olde yeres, hath now brought forth in me: That I may not seeme altogethers vnfruitfull to the Church of God, nor vnthankfull vnto mine especiall good Lord.²

Dedications were usually directed to members of the aristocracy, members of the Queen's Court, members of the civil service, as well as to members of the church. In 1581, seventy-eight individuals were recipients of dedications. It is not surprising that Queen Elizabeth I received the most dedications with fifteen. The nature of the publications varied, but the overwhelming majority dealt with religious matters. Robert Dudley, the Earl of Leicester, received the second largest number of dedications with six. The kinds of works dedicated to Dudley were largely religious in content, either dealing with church doctrine or religious controversy. One book dedicated to him is concerned with the study of the Latin and Greek languages. Sir Thomas Bromley gained five

¹STC 17299, Sig. A₄.

²Ibid., Sig. A₄.

dedications, four of which deal with religious issues, while one is chiefly concerned with law. Thomas Cecil, I Earl of Exeter, received four dedications, two dealing with religious doctrine and two with the arts. Sir Christopher Hatton, the Lord Chancellor, received four dedications, one each in the areas of religious controversy, educational instruction, homiletical treatise, and literary composition. Sir Philip Sidney was also the recipient of four dedications, two deal with political issues, one with the Psalms and one with literature. Philip Howard, XIII Earl of Arundel, and Sir George Gifford, brother of the Archbishop of Rheims, both received three dedications.

Ten dedicatees received two dedications each. John Alymer, Bishop of London, in two religious texts; George Carey, II Baron of Hunsdon, in two homiletical works; Elizabeth Carey, wife of George Carey, II Baron of Hunsdon, in two homiletical texts; Robert Crowley, author and printer, in two homiletical texts; Sir Thomas Heneage, Vice-Chamberlain, in one work of sermons and one in the arts; James VI of Scotland in one of politics and one of religious controversy; Mary Rowe, the wife of Sir Thomas Rowe, the Lord Mayor of London, for two books of homiletics; Edward Vere, XVII Earl of Oxford, in one book of sermons and one in the arts; Sir Francis Walsingham, statesman, for two books of sermons; and Thomas Wilson, Secretary of State, in one book of meditations and in one of travel.

The following tables and indexes present a statistical view of the frequency of dedications, dedicatees found in first editions printed in 1581, and an index of dedicatees and dedicators.

TABLE 11

FREQUENCY OF DEDICATIONS*

Dedicatee	Number of Dedications
Elizabeth, <u>I Queen</u>	15
Dudley, Robert, <u>Earl of Leicester</u>	6
Bromley, <u>Sir Thomas, Lord Chancellor</u>	5
Cecil, Thomas, <u>I Earl of Exeter</u>	4
Hatton, <u>Sir Christopher, Lord Chancellor</u>	4
Sidney, <u>Sir Philip, Lord Deputy of Ireland</u>	4
Howard, Philip, <u>XIII Earl of Arundel</u>	3
Gifford, <u>Sir George, Gentleman pensioner, brother of William, Archbishop of Rheims</u>	3
Alymer, John, <u>Bishop of London</u>	2
Carey, George, <u>II Baron of Hunsdon</u>	2
Carey, (Spenser), Elizabeth, <u>wife of George, II Baron of Hunsdon</u>	2
Crowley, Robert, <u>Author and printer</u>	2
Heneage, <u>Sir Thomas, Vice-Chamberlain</u>	2
James <u>VI, and I, King</u>	2

*This table only includes those dedicatees who received more than one dedication during 1581.

Dedicatee	Number of Dedications
Rowe, (Gresham), Mary, <u>wife of Sir Thomas, Lord Mayor</u>	2
Vere, Edward, <u>XVII Earl of Oxford</u>	2
Walsingham, <u>Sir Francis, Statesman</u>	2
Wilson, Thomas, <u>Secretary of State, d. 1581</u>	2

TABLE 12

DISTRIBUTION OF FIRST EDITION DEDICATIONS, 1581

Dedicatee	Number of First Edition Dedications
Elizabeth, <u>I Queen</u>	11
Bromley, <u>Sir Thomas, Lord Chancellor</u>	5
Hatton, <u>Sir Christopher, Lord Chancellor</u>	4
Cecil, Thomas, <u>I Earl of Exeter</u>	3
Gifford, <u>Sir George, Gentleman pensioner, brother of William, Archbishop of Rheims</u>	3
Howard, Philip, <u>XIII Earl of Arundel</u>	3
Sidney, <u>Sir Philip, Lord Deputy of Ireland</u>	3
Alymer, John, <u>Bishop of London</u>	2
Carey, George, <u>II Baron of Hunsdon</u>	2
Carey, (Spenser), Elizabeth, <u>wife of George, II Baron of Hunsdon</u>	2
Crowley, Robert, <u>Author and printer</u>	2
Dudley, Robert, <u>Earl of Leicester</u>	2

Dedicatee	Number of First Edition Dedications
Rowe, (Gresham), Mary, <u>wife of</u> <u>Sir Thomas, Lord Mayor</u>	2
Walsingham, <u>Sir Francis, Statesman</u>	2
Wilson, Thomas, <u>Secretary of State, d. 1581</u>	2
Anderson, <u>Sir Edmund, Judge</u>	1
Atlee, Alice, <u>wife of Richard of</u> <u>East Dereham, Norfolk</u>	1
Atlee, Richard, <u>of East Dereham, Norfolk</u>	1
Borough, William, <u>Navigator</u>	1
Brasebridge, <u>of Chepping Wycombe</u>	1
Brasebridge, Thomas, <u>Divine</u>	1
Brooke, William, <u>X Baron of Cobham</u>	1
Campion, Henry, <u>Mercer, d. 1588</u>	1
Campion, M., <u>S. J.</u>	1
Cawueley, <u>Sir George, of Lea</u>	1
Clifford, George, <u>III Earl of Cumberland</u>	1
Coverdale, Miles, <u>Bible translator</u>	1
Darcie, Brian, <u>Tiptre of Essex</u>	1
Darcie, Thomas, <u>of Tolleshunt Sussex, d. 1586</u>	1
Denny, <u>Sir Edward, Soldier, uncle of</u> <u>Edward, I Earl of Norwich</u>	1
Drake, <u>Sir Francis, Admiral</u>	1
Dudley, Ambrose, <u>Earl of Warwick</u>	1
Dyer, <u>Sir Edward, Courteour and poet</u>	1
Fanshawe, Thomas, <u>Remembrancer of Exchequeur</u>	1

Dedicatee	Number of First Edition Dedications
Glaseour, William, <u>Vice-Chamberlain of Chester</u>	1
Hastings, Henry, <u>III Earl of Huntingdon</u>	1
Heneage, <u>Sir Thomas, Vice-Chamberlain</u>	1
Hepburn, Francis Stewart, <u>V Earl of Bothwell</u>	1
Herbert, (Sidney), Mary, <u>wife of Henry,</u> <u>II Earl of Pembroke</u>	1
Hopton, <u>Sir Owen, of the Tower</u>	1
Horner, <u>Sir John, of Mells, Soms., d. 1587</u>	1
Howard, Charles, <u>Earl of Nottingham</u>	1
Humphrey, Laurence, <u>son of the President</u> <u>of Magdalen College</u>	1
Hutton, John, <u>Esq. [? of Cambridge]</u>	1
James <u>VI, and I, King</u>	1
Latham, ---, ' <u>of Sansdown, Essex</u> ' [<u>? William</u> <u>of Sandown, d. 1614]</u>	1
Lever, Thomas, <u>Divine</u>	1
Molyns [=Mullins], John, <u>Archdeacon of London</u>	1
Norrice [Williams], <u>wife of Henry,</u> <u>I Baron Norrice of Rycote</u>	1
Nowell, Alexander, <u>Dean of St. Pauls</u>	1
Poyntz, <u>Sir Nicholas, of Iron Acton</u>	1
Radcliffe, (Sidney), Frances, <u>wife of Thomas,</u> <u>III Earl of Sussex</u>	1
R., I., [?]	1
Rogers, <u>Sir George, of Cannington, d. 1582</u>	1
Rowbothom, William, [<u>Scholar</u>]	1

Dedicatee	Number of First Edition Dedications
Rowland, <u>Sir</u> Hawyard, <u>Lord Mayor</u>	1
Russell, Frances, <u>II Earl of Bedford</u>	1
Sackeville, Robert, <u>II Earl of Dorset</u>	1
Sampson, Thomas, <u>Divine</u>	1
S., H., <u>Esq.</u>	1
Sidney, <u>Sir</u> Henry, <u>Lord Deputy of Ireland</u>	1
Towers, Robert, <u>Canon of Pauls</u>	1
Turner, William, <u>Dean of Wells</u>	1
Vere, Edward, <u>XVII Earl of Oxford</u>	1
Walker, John, <u>Divine</u>	1
Whittingham, William, <u>Dean of Durham</u>	1
Woodford, [Reed], <u>wife of James, Clerk of Kitchin</u>	1
Wotton, Nicholas, <u>Secretary of state</u>	1
	<hr/>
Total Number of Dedications in First Editions Printed in 1581	101

INDEX OF DEDICATEES

The following index of dedicatees lists the people who received dedications in the extant publications from 1581. Beneath the name of the dedicatee is the name of the dedicater and the STC number of the work in which the dedication is found. An asterisk (*) following the STC number indicates that the work contains a multiple dedication, and

(R) also following the STC number indicates the dedication appears in a reprint of an earlier edition. The identification of each dedicatee agrees with those provided by Franklin B. Williams Jr. in Index of Dedications and Commendatory Verses, published by the Bibliographical Society in London in 1962.

Anderson, Sir Edmund, Judge.

Anderson, Anthony. 570. (*)

Alymer, John, Bishop of London.

Anderson, Anthony. 572.

V[aux], R. 4401.

Atlee, Alice, [wife of Richard of East Dereham, Norfolk.]

Gurney, Arthur. 12531+. (*)

Atlee, Richard, of East Dereham, Norfolk.

Gurney, Arthur. 12531+. (*)

Beaton, James, Archbishop of St. Andrews.

Alday, John. 3170. (*) (R)

Borough, William, Navigator.

Norman, Robert. 18647.

Brasebridge, of Chepping Wycombe.

Goldwell, Henry. 11990.

Brasebridge, Thomas, Divine.

Lovell, Thomas. 16860. (*)

Bromley, Sir Thomas, Lord Chancellor.

- Bateman, Stephen. 1582.
 Hamner, Meredith. 12745. (*)
 Hamner, Meredith. 12746. (*)
 Lombard, William. 15163.
 Newton, Thomas. 16978.

Brooke, William, X Baron of Cobham.

- Newton, Thomas. 15457. (R)

Campion, Henry, Mercer, d. 1588.

- Averell, William. 980.

Campion, M., S. J.

- Hamner, Meredith. 12745. (*)

Carey, George, II Baron of Hunsdon.

- Fleming, Abraham. 11041. (*)
 Fleming, Abraham. 11048. (*)

Carey, (Spenser), Elizabeth, wife of George,
II Baron of Hunsdon.

- Fleming, Abraham. 11041. (*)
 Fleming, Abraham. 11048. (*)

Cawueley, Sir George, of Lea.

- [editor.] 14010.

Cecil, Thomas, I Earl of Exeter.

- Hall, Arthur. 13630.
 H[all], Arthur. 13631.
 Whitaker, William. 25358.
 Whitaker, William. 25359. (R)

- Chester, Sir William, Lord Mayor.
- Alday, John. 3170. (*) (R)
- Clifford, George, III Earl of Cumberland.
- Shutte, Christopher. 22469.
- Cordell, Sir William, Master of Rolls.
- Pulton, Ferdinando. 9529. (R)
- Coverdale, Miles, Bible translator.
- Gilby, Anthony. 6810. (*) [=11888.]
- Crowley, Robert, Author and printer.
- Gilby, Anthony. 6810. (*) [=11888.]
- Lovell, Thomas. 16860. (*)
- Darcie, Brian, Tiptre of Essex.
- Lowth, William. 1591. (*)
- Darcie, Thomas, of Tolleshunt Sussex, d. 1586.
- Lowth, William. 1591. (*)
- Denny, Sir Edward, Soldier, uncle of Edward,
I Earl of Norwich.
- Phillips, John. 19877.
- Drake, Sir Francis, Admiral.
- Norman, Robert. 4700.
- Dudley, Ambrose, Earl of Warwick.
- Field, John. 18807.
- Dudley, Robert, Earl of Leicester.
- [editor.] 6037.
- Field, John. 10844.

Field, John. 18161. (R)
 Harmer, John. 4455. (R)
 Harmer, John. 4456. (R)
 Harmer, John. 4456⁺. (R)

Dyer, Sir Edward, Courteour and poet.

Frampton, John. 17771.

Elizabeth, I Queen.

Bellot, Jacques. 1854.

[editor.] 828. (R)

Edmund, Bishop of Norwich. 936. (*) (R)

Howlet, John. 11421.

Lupton, Thomas. 16950.

Mulcaster, Richard. 18253.

Mulcaster, Richard. 18253^a.

Nichols, John. 18533. (*)

Nichols, John. 18534.

Nichols, John. 18535.

Nichols, John. 18536.

Nichols, John. 18536^a.

Stafford, William. 23133.

Stafford, William. 23133^a. (R)

Stafford, William. 23134. (R)

Fanshawe, Thomas, Remembrancer of Exchequeur.

Anderson, Anthony. 570. (*)

Gifford, Sir George, Gentleman pensioner, brother

of William, Archbishop of Rheims.

M[unday.] Anthony. 17124.

M[unday.] Anthony. 17124a.

Munday, Anthony. 18268.

Glaseour, William, Vice-Chamberlain of Chester.

Mounslow, Alexander. 488.

Harvey, Gabriel, Poet.

K., E. 23090. (*) (R)

Hastings, (Dudley), Catherine, wife of Henry,

III Earl of Huntingdon.

Gilby, Anthony. 2034. (R)

Hastings, Henry, III Earl of Huntingdon.

Marbecke, John. 17299.

Hatton, Sir Christopher, Lord Chancellor.

Lupton, Thomas. 16954.

Maplet, John. 17295.

North, George. 10552.

Rich, Barnabe. 21002.

Heneage, Sir Thomas, Vice-Chamberlain.

G[ace], William. 16994. (R)

Newton, Thomas. 22221. (*)

Hepburn, Francis Stewart, V Earl of Bothwell.

Fowler, William. 11213.

Herbert, (Sidney), Mary, wife of Henry,

II Earl of Pembroke.

Howell, Thomas. 13875.

Hopton, Sir Owen, of the Tower.

Nichols, John. 18533. (*)

Horner, Sir John, of Mells, Soms., d. 1587.

Bisse, James. 3099. (*)

Howard, Charles, Earl of Nottingham.

Styward, Thomas. 23413.

Howard, Philip, XIII Earl of Arundel.

Stocker, Thomas. 4409. (*)

Temple, William. 23874.

Watson, Thomas. 22929.

Humphrey, Laurence, son of the President of
Magdalen College.

Gilby, Anthony. 6810. (*)

Hutton, John, Esq. [? of Cambridge.]

Gifford, George. 11863.

James VI, and I, King.

Buchanan, George. 3977. (R)

Burne, Nichol. 4124.

Knowles, Sir Francis, Statesman.

Fletcher, Robert. 936. (*) (R)

Lathan, ---, 'of Sandsdown, Essex' [? William
of Sandown, d. 1614.]

V[aux], R. 11762.

Lever, Thomas, Divine.

Gilby, Anthony. 6810. (*)

Molyns [=Mullins], John, Archdeacon of London.

V[aux], R. 4403. (*)

Norrice, (Williams), wife of Henry, I Baron
Norrice of Rycote.

Pettie, George. 12422.

Nowell, Alexander, Dean of St. Pauls.

V[aux], R. 4403. (*)

Parker, Mathaew, Archbishop of Canterbury.

Nowell, Alexander. 18714. (*) (R)

Pellam, (St. John), Judith, wife of Sir John,
of Laughton, Marion exile.

Stockwood, John. 2050. (R)

Poyntz, Sir Nicholas, of Iron Acton.

Crowley, Robert. 6081.

Radcliffe, (Sidney), Frances, wife of Thomas,
III Earl of Sussex.

Rogers, Thomas. 13059.

R., I. [?]

Thimelthorpe, C. 23952⁺.

Rogers, Sir George, of Cannington, d. 1582.

Bisse, James. 3099. (*)

Rowbothom, William, [Scholar].

Salter, Thomas. 21632⁺.

Rowe, (Gresham), Mary, wife of Sir Thomas, Lord Mayor.

B., R. 1039.

B., R. 1063.

- Rowland, Sir Hawyard, Lord Mayor.
 Fleming, Abraham. 11039.
- Russell, Frances, II Earl of Bedford.
 G., T. 3371.
- Sackville, Robert, II Earl of Dorset.
 Holyband, Claudius. 6740.
- Sampson, Thomas, Divine.
 Gilby, Anthony. 6810. (*)
- S., H., Esq.
 B., I. or [J.] 1039.
- Sidney, Sir Henry, Lord Deputy of Ireland.
 Hopkinson, William. 13774.
- Sidney, Sir Philip, Soldier and poet.
 Blandy, William. 3128.
 Derricke, John. 6734.
 Spenser, Edmund. 23090. (*) (R)
 Vautrollier, Thomas. 11730.
- Towers, Robert, Canon of Pauls.
 V[aux], R. 4403. (*)
- Turner, William, Dean of Wells.
 Gilby, Anthony. 6810. (*)
- Vere, (Cecil), Anne, wife of Edward,
XVII Earl of Oxford.
 [editor.] 14632^a. (R)
- Vere, Edward, XVII Earl of Oxford.
 Dawson, Thomas. 4437.

- Lyly, John. 17071. (R)
- Walker, John, Divine.
- V[aux], R. 4403. (*)
- Walsingham, Sir Francis, Statesman.
- Baker, John. 1219.
- Keltridge, John. 14921.
- West, William, I Baron De La Warr.
- Lyly, John. 17055. (R)
- Whittingham, William, Dean of Durham.
- Gilby, Anthony. 6810. (*)
- Wilson, Thomas, Secretary of state, d. 1581.
- Nicholas, Thomas. 26123.
- Rogers, Thomas. 944.
- Woodford, (Reed), wife of James, Clerk of Kitchin.
- Mascall, Leonard. 17589.
- Wotton, Nicholas, Secretary of state.
- Newton, Thomas. 22221. (*)
- Wykes, Robert, of Dodington, Gloucester.
- MakyImnaeum, M. R. 15247. (R)

CHAPTER IX

TRANSLATORS AND TRANSLATIONS

Translations were an important part of Elizabethan literature because they invariably kept England in touch with the changing ideas and various movements of Continental Europe. Although Latin was the educational tool for instruction, the vernacular was the language of the common reader. Many translated works were written to assist people specifically in matters of religion, and were translated from the writings of religious divines like Théodore de Bèza, Jean Calvin and Martin Luther. Translators also turned their talents to the works of antiquity, translating the classical dramas of Seneca and Sophocles and the books of Homer's Iliad. They translated the works of antiquity because, as H. S. Bennett notes, they "believed that much could be learned from reading the exploits and ideas of great men of the past, and that their experience could serve as a model for the actions of men in Elizabethan England."¹

¹H. S. Bennett, English Books & Readers: 1558 to 1603 (Cambridge: Cambridge University Press, 1965), p. 91.

Basically, translators sought foreign material which would be of benefit to English readers. John Harmer states that he translated certain sermons of Jean Calvin because he found them to be "godly, learned, and profitable"¹ and, he goes on to note that because of this he was "the bolder to aduenture the deliuerance of them into our mother language."²

Thomas Rogers notes three specific reasons for his translation:

One is, that the ignorant sort of people may see, howe Protestants are not so, as the Papists giue out, at variance among themselues. For this work, with infinite other good bookes of foraine writers in our English tongue, doth shew, that touching the substance of Religion we varie not, neither wil by Gods grace, though Satan gladly would bring it so to passe.

Another is, that it may bee knowen from time to time that the Religion which al the Protestants in the world doe maintaine, is not a seruice of God newlie found out by Luther, Melancton, Caluine, and others, as the Papists vntruelly report; but is verie ancient, and grounded altogether vpon Gods holy worde. For this trueth here described, is builded not vpon the weake inuentions of men, but vpon the holie scriptures, as may easilie appeare.

The third, that it may be more knowen, and cōmon then hitherto it hath bine. For this is proper to true Religion, which thing is not proper either to Poperie, or to any sect of heretikes, that the more it is knowen, the more it is desired; & the more common, the more commended.³

¹STC 4455, Sig. *3.

²Ibid.

³STC 13059, Sig. q4-q4^b.

William Gace also explains his reasons for translating certain sermons of Martin Luther. He states:

The premise well weyed, I thinke . . . there may a sufficient reason be gathered, why I did purpose the publishing of these Sermons of D. Martin Luther in our vulgar tongue, and why the last I haue by some labour and paynes brought the sayd purposed publishing to passe. I was in deede at the first procured thereunto by a learned Father of this lande, whose wordes and iudgement I make no small account of, but afterward entring into deeper consideration of the matter, and weying on the one side the great ignorance of many euen in matters of saluation, together with the daily dishonouring of God by vngodly life and on the other side the diuine doctrine and most wholsom exhortations which these Sermons conteine, I was more forcibly stirred vp thereunto, and thought that the painefull perusing of them, and frutefull following of that whereof they entreat, would be a soueraigne salue to helpe to cure such daungerous diseases.¹

John Frampton is not so morally inclined noting that his translation was forced "by friendshippe, and also mooued by persuasion of certaine pylottes, and Masters of shippes."² As a result, Frampton was then "determined to translate this booke of the arte of Nauigation, compiled by Master Peter de Medina a spaniarde."³ Frampton believes his work to be of great importance to all pilots, masters and mariners because "they shall gather much fruite theerby,

¹STC 16994, Sig. *4.

²STC 17771, Sig. q₂.

³Ibid.

and that by little and little, these sciences shall remaine aswell in our countries as in any other whatsoeuer."¹

Translating for the most part was no easy chore. Arthur Hall speaks of the difficulties he had encountered, and the long process involved in the translating of the Ten books of Homers Iliades.² According to Hall, his first attempt to translate the collection was almost bequeathed to the fire, but he says:

I tooke them againe in hand, & not onely as my leasure & capacitie did serue me, somewhat corrected my first Translatiō, which God knows needes euē now much mending.³

John Field also acknowledges that in his translation he has done his utmost "to be plaine and simple, keeping my selfe to mine aucthour, both in woordes and meaning, so farre fourth as the proprietie of the tongue woulde suffer me."⁴

Forty-six of the extant publications from 1581 are translations done by thirty-three translators. The most prolific translator was Thomas Rogers with four, all of which are religious in content. Of the forty-six works, fourteen are reprints, the remainder being original translations. The forty-six publications were translated

¹Ibid.

²STC 13630.

³Ibid., Sig. A₂.

⁴STC 18161, Sig. A₂^b.

from the following languages--eighteen from Latin; sixteen from French; three from Greek; two from Spanish and one from Italian, Dutch; and jointly from French and Italian. The languages from which four of the translations were translated are unidentified.

INDEX OF TRANSLATORS

The following index of translators and translations indicates the names of the translators, their works, and the language from which they were translated. The letter (R) indicates that the translated work listed is a reprint of an earlier edition. A question mark (?) following the STC number indicates some doubt as to the actual language.

Alday, John.

3170, French and Latin. (R)

Bèza, Théodore de.

2808, Greek.

2881^a, Greek. (R)

Edmund [Bishop of Norwich].

936, Latin. (R)

Frampton, John.

17771, Spanish.

Field, John.

18161, French. (R)

18807, (?)

- Fleming, Abraham.
2986 [=13058], (?)
- G[ace], William.
16994, Latin. (R)
- Gilby, Anthony.
2034, Latin. (R)
2398, Latin.
19468, Latin.
- Goodyear, William.
4700, French.
- Hall, Arthur.
13630, French.
13631, French.
- Harmer, John.
4455, French. (R)
4456, French. (R)
4456⁺, French.
- Heywood, John.
22221, Latin.
- Higgins, John.
23903, Latin. (R)
- Hill, Thomas.
13481⁺, Italian.
- Lindsay, David.
15678, (?) (R)

Lowth, William.

1591, (?)

Makylmenaeum, M. R.

15247, French. (R)

Mascall, Leonard.

17589, French.

Newton, Thomas.

15457, Latin. (R)

16978, Latin.

22221, Latin.

Nuce, Thomas.

22221, Latin.

Nichols, Thomas.

26123, Spanish.

Pettie, George.

12422, French.

Rogers, Thomas.

938, Latin.

944, Latin.

950, Latin.

13059, Latin.

Stocker, Thomas.

4409, French.

4437, French.

Stockwood, John.

2050, Latin. (R)

Studley, John.

22221, Latin.

Tomson, Laurence.

2881^a, Latin. (R)

Udall, Nicholas.

23903, Latin. (R)

Vaux, R.

4401, French.

4403, French.

11762, Latin.

Wilcox, Thomas.

16812, French.

Unidentified Translators

G., T.

3371, (?)

S., R. V.

3472, Dutch.

[?]

14632, Greek.

[?]

14632^a, Greek. (R)

[?]

15208, French.

APPENDIX A

PRINTERS' AND PUBLISHERS' DEVICES, 1581

The following list contains the devices used by printers and publishers in the publications extant from 1581. The devices listed appear in Printers' and Publishers' Devices in England and Scotland 1485-1640, by Ronald B. McKerrow, The Bibliographical Society, 1913. An asterisk (*) preceding the STC number signifies that the device is not included in McKerrow's listing of that device for the year 1581. A brief introductory explanation of the devices has been simplified from the original descriptions by McKerrow.

- 118 (The device of the Brazen Serpent). The first recorded use of this device was by Conrad Néobar at Paris from 1538 to 1540. Vicentius Valgrisius also used the device from 1545 to 1587 in Venice. Reyner Wolfe used the device in 1549 and added the initials NVM xxi. across its type. The device was passed from Wolfe to Joan Wolfe in 1573, to Henry Bynneman in 1574 and, according to McKerrow, possibly to Henry Denham in 1583. From 1589 to 1590 the device was used by Richard Yardley and Peter Short. Its last recorded use was by H. L. for M. Lownes in 1610. Its use in 1581 by Henry Bynneman is later than suggested by McKerrow.

STC 753. by Henry Bynneman. Aristotle. Aristotelis ethicorum ad Nicomachum libri decem per quaestiones

expositi per S. Heilandum.

(*) STC 15254. apud. Henry Bynneman. La Ramée, Pierre de. Rudimenta Graeca.

(*) STC 19961. ex. off. typog. Henry Bynneman. Piscator, John. In P. Rami Dialecticam animaduersiones.

(*) STC 20054. ex. off. Henry Bynneman. Plutarch. [De educatione puerorum.] Plutarchi opusculum de liberorum institutione.

(*) STC 24688. ex. off. Henry Bynneman. Verro, Sebastian. Physicorum libri X.

119 (Device of the Brazen Serpent). This device is very similar to McKerrow's 118; the snake's head is faced in the opposite direction and the hands are clasped. The initials NVM xxi. are included in this device and void in McKerrow's 118. This device was used by Reyner Wolfe in 1550 who passed it to Joan Wolfe in 1573. The device was then passed to Henry Bynneman in 1574-5 who used it until 1583. As suggested by McKerrow, it was then probably passed to Henry Denham in 1583 and to Richard Yardley and Peter Short in 1589-90. In 1604 it was passed to Henry Lownes and in 1629-30, it was passed to Robert Young. The last recorded use of this device was in 1636 by Miles Flesher and Robert Young.

(*) STC 1982. by Henry Bynneman. Beurhusius, F. In Rami Dialecticae libros duos.

(*) STC 6037. ex. off. Henry Bynneman. Crespin, Jean. Lexicon Graeco-Latinum; repurgatum studio.

(*) STC 14632. by Henry Bynneman and Ralph Newbery. John Chrysostom, Saint. An exposition vpon the epistle to the Ephesians.

(*) STC 15163. by Ralph Newbery and Henry Bynneman by the assigne of R. Tot[ell] and C. B[arker]. Lambard, William. Eirenarcha: or the office of the justices of peace.

(*) STC 16950. by Henry Bynneman. Lupton, Thomas. A persuasion from papistre.

(*) STC 24688. ex. off. Henry Bynneman. Verro,

Sebastian. Physicorum libri X.

- 127 (Shield with mark and rebus of Hugh Singleton). McKerrow notes that Hugh Singleton may have used this device as early as 1553. McKerrow records the device as being used by Singleton in 1579, but not in 1581.
- (*) STC 25110. by Hugh Singleton. Watson, Christopher. Briefe principles of religion, for the exercise of youth.
- 128 (Skeleton and old man). McKerrow indicates that John Day used this device in 1559 and in 1578. Its use in 1581 is therefore a new late date for its use by Day.
- (*) STC 6430. by John Day. Day, Richard. A booke of christian prayers, collected out of the aunciēt writers, and best learned in our time.
- 164 (Anchor with 'Anchora Spei'). This device was used in works from 1574 to 1587 by Thomas Vautrollier. It was passed to Richard Field in 1588-9, to George Miller in 1624 and to Abraham Miller in 1646. The last recorded use was by Abraham Miller in 1647.
- (*) STC 15247. by Thomas Vautrollier. La Ramée, Pierre de. The logike of P. Ramus.
- (*) STC 17279. ex. off. Thomas Vautrollier. Manuzio, Aldo. Phrases linguae latinae.
- 170 (Anchor held from clouds with 'Anchora Spei'). McKerrow notes that although this device was used by Thomas Vautrollier from 1547 to 1585, the specific source from which Vautrollier received the device is not known. The device is taken from Hebrew 6:19 and represents the symbol of hope. The device was passed to Richard Field in 1588-9 and to George Miller and Richard Badger in 1624. The last recorded use of the device was by George Miller in 1633.
- (*) STC 11730. by Thomas Vautrollier. Gentile, Scipione. Paraphrasis aliquot Psalmorum Daudi.
- (*) STC 16994. by Thomas Vautrollier. Luther, Martin. Special and chosen sermons.

(*) STC 17823. by Thomas Vautrollier. Merbury, Charles. A briefe discourse of royal monarchie, wher-
unto is added a collection of Italian prouerbes, etc.

(*) STC 25358. by Thomas Vautrollier, imp. T. Chard. Whitaker, William. Ad rationes decem. E. Campiani, responsio.

174 (Cask or tun with sweet-william growing through it. 'Nor' on tun and 'W' on root of plant). This device was principally used by William Norton or in printings done for him by Richard Field and Henry Bynneman from 1587 through 1593. The device was passed to Bonham Norton in 1594. The last recorded use of the device was in 1596 by Richard Field for Bonham Norton. It is interesting to note that this device was used by Thomas Vautrollier once in 1581.

(*) STC 17287. by Thomas Vautrollier. Manuzio, Paolo. Epistolarum libri x; quinque nuper additis.

175 (A tun with 'nor' and a sweet-william). This device was used by Thomas Vautrollier as early as 1579 for William Norton and some copies of the device include 'Anchora Spei.' It was used by Henry Middleton for William Norton in 1581.

(*) STC 11833. by Henry Middleton for William Norton. Gibson, John. An easie entrance into the principall points of christian religion.

179^a (Woman's head and initials T. V.). This device was used by Thomas Vautrollier in works from 1575 to 1585. It was passed to Richard Field in 1588-9 and then to George Miller and Richard Badger in 1624. From 1602 to 1637, the initials T. V. were deleted from the device, after it had been passed to Field by Vautrollier.

(*) STC 1854. by Thomas Vautrollier. Bellot, Jacques. Le jardin de vertu et bonnes moeurs.

(*) STC 11730. by Thomas Vautrollier. Gentile, Scipione. Paraphrasis aliquot Psalmorum Daudi.

(*) STC 15247. by Thomas Vautrollier. La Ramée, Pierre de. The logike of P. Ramus.

- (*) STC 16994. by Thomas Vautrollier. Luther, Martin. Special and chosen sermons.
- (*) STC 17279. ex. off. Thomas Vautrollier. Manuzio, Aldo. Phrases linguae latinae.
- 179^b (Woman's head void of initials T. V.). This device is similar to McKerrow's 179^a; however, McKerrow notes that the initials T. V. had been deleted after 1602. The device with the initials T. V. was used by Thomas Vautrollier in four publications during 1581.
- (*) STC 2361. by Thomas Vautrollier. Bible-Latin-Psalms. Psalterium Daudis carmine redditum per Heobanum Hessum.
- (*) STC 17823. by Thomas Vautrollier. Merbury, Charles. A briefe discourse of royall monarchie, wherunto is added a collection of Italian prouerbes, etc.
- (*) STC 22212. by Thomas Vautrollier. Sendbrief. Send-brief waer inde voornesmpste stucken de pauwsher leere verhandelt, etc.
- (*) STC 25358. by Thomas Vautrollier, imp. T. Chard. Whitaker, William. Ad rationes decem. E. Campiani, responsio.
- 184 (Tiger's head and crest over shield). This device was used exclusively by Christopher Barker in publications from 1577 through 1583; McKerrow notes no other printers who used this device.
- (*) STC 1219. by Christopher Barker. Baker, John. Lectures upon the XII. articles of our Christian faith.
- (*) STC 5006. by Christopher Barker. Charke, William. An answere to a seditious pamphlet by a Jesuite [E. Campian.]
- 192 (Anchor suspended by a hand from clouds with 'Anchora Spei'). This device was used by Thomas Vautrollier in publications from 1576 through 1588. It was passed to Richard Field in 1588-9 and to George Miller and Richard Badger in 1624. The last recorded use of the device was by George Miller for W. Lee in 1642.

(*) STC 18253. by Thomas Vautrollier for Thomas Chard. Mulcaster, Richard. Positions wherein those circumstances be examined necessarie for the training up of children.

193^b (Ornament of woman's head between two cornucopias). This device was used by Christopher Barker in publications from 1577 to 1579. From 1581 through 1582 the initials C. B. were deleted from the device. McKerrow suggests that this device was probably passed from Barker to Robert Barker in 1599. The last recorded use as suggested by McKerrow was by Robert Barker and the assigne of John Bill in 1637.

(*) STC 1219. by Christopher Barker. Baker, John. Lectures upon the XII. articles of our Christian faith.

(*) STC 5006. by Christopher Barker. Charke, William. An answere to a seditious pamphlet by a Jesuite.

(*) STC 9529. by Christopher Barker. England-Statutes.--4. Abridgements and Extracts. An abstract of al penall statutes which be generall.

(*) STC 18161. by Christopher Barker. Mornay, Phillipe de. A treatise of the Church.

(*) STC 18533. by Christopher Barker. Nichols, John. A declaration of the recantation of J. Nichols, for the space of almost two yeeres the popes scholar in the English seminarie at Rome.

194^b (Tiger's head with a ducal coronet about his neck). According to McKerrow, this device was the crest of Sir Francis Walsingham. Below the tiger's head is a lamb, and on a scroll joining the two the motto: 'Tigre: reo. animale del. Adam. vecchio. figliuolo--merce. l'euangelo--fatto. n'estat. agnolo.' McKerrow notes that the word 'agnolio' was found to be an error and it was replaced by 'agnello.' This device was used exclusively by Christopher Barker, twice in 1576 and once in 1583. There is no recorded use of this device in 1581.

(*) STC 2131. by Christopher Barker. Bible-English. The bible, etc. [Geneva.]

203 (A phoenix looking at the sun). According to McKerrow

this device was originally copied from a device used by Gabriele Giolito de' Ferrari of Venice in Cantiglione's Cortegiano, 1554. In 1581, Ralph Newbery by the assigne of Henry Bynneman omitted a winged globe and the motto of the original.

STC 570. by Ralph Newbery. Anderson, Anthony. A sermon preached at Paules Crosse.

209 (Arms of Thomas East). McKerrow notes that this device was used by Thomas East from 1579 to 1596. McKerrow records no other printers as having used this device.

(*) STC 17055. by Thomas East for Gabriel Cawood. Lyly, John. Euphues: the anatomy of wyt.

210^a (Anchor and motto). This device was mainly used by Thomas Vautrollier in works from 1579 to 1587. Up until 1587 the initials T. V. were found in the device. After 1589 the initials were deleted. In 1589 the device was passed to Richard Field and, as suggested by McKerrow, probably passed to George Miller and Richard Badger in 1624.

(*) STC 2361. by Thomas Vautrollier. Bible-Latin-Psalms. Psalterium Daudidis carmine redditum per Heobanum Hessum.

(*) STC 4072 [=10672]. by Thomas Vautrollier for Andrew Maunsell. Bullinger, Heinrich. The olde fayth, an euident probacion.

(*) STC 6740. by Thomas Vautrollier. Desainliens, Claude [=Claudius Holyband]. The Frenche Littleton; a most easie way to learne the frenche tongue.

(*) STC 14582. by Thomas Vautrollier. Jewel, John, Bp. Apologia Ecclesiae Anglicanae.

(*) STC 17287. by Thomas Vautrollier. Manuzio, Paolo. Epistolarum libri x; quinque nuper additis.

(*) STC 22212. by Thomas Vautrollier. Sendbrief. Send-brief waer inde voornesmpste stucken de pauwsher leere verhandelt, etc.

210^b (See 210^a). From 1589 until its last recorded use in 1625 the initials T. V. were deleted.

- (*) STC 5785. by Thomas Vautrollier. Corro, Antonio de. Dialogus theologicus, quo epistola Diui Pauli ad Romanos explanatur.
- 211 (Star in an oval with motto). This device was used by Henry Denham from 1579 to 1587. As suggested by McKerrow, it was probably passed to Richard Yardley and Peter Short in 1589-90 and then to Humphrey Lownes in 1604.
- (*) STC 938. by Henry Denham. Augustine, Saint. S. Augustine's manuel.
- (*) STC 950. by Henry Denham. Augustine, Saint. A right Christian treatise entituled S. Augustines praiers, etc.
- (*) STC 2034. by Henry Denham. Bèze, Théodore de. The psalmes of David, truely opened and explained.
- (*) STC 11048. by Henry Denham. Fleming, Abraham. A monomachie of motives.
- (*) STC 14010. by Henry Denham. Hutchins Edward. Dauids sling against great Goliah.
- 214 (Star in oval with motto). This device was first used by Henry Denham in 1581 until 1586. It was then passed to Richard Yardley and Peter Short in 1589-90.
- STC 944. by Henry Denham. Augustine, Saint. A pretious booke of heauenlie meditations.
- 216 (A fleur-de-lis seeding). McKerrow notes that this device was originally copied from one of the devices of the Giunta family in which the fleur-de-lis was presented with two cherubs and the initials I. W. In 1581-2 it was used with the Latin motto VBIQVE FLORESCIT; however, the three works extant from 1581 lack this motto. In 1583 the words VBIQVE FLORET were substituted for the 1581-2 motto. John Wolfe used the device in works from 1581 to 1600. McKerrow suggests that the device was then possibly passed to Ralph Blower in 1601.
- STC 3371. by John Wolfe and Henry Kirkham. Boquinus, P. A defence of Christianitie.

STC 22929. by John Wolfe. Sophocles. Sophoclis Antigone.

STC 24486. by John Wolfe. Ubaldini, Petruccio. La vita di Carlo Magno imperadore, etc.

- 219 (Ornament of cherub's head on a bracket). This device was used by Thomas Vautrollier in 1581 and by William Kearney in 1591-2. McKerrow suggests that Kearney probably took the block with him to Ireland in 1593 because the device was used in 1602 by John Franckton in an edition of the New Testament which was published in Dublin.

STC 18253. by Thomas Vautrollier for T. Chard. Mulcaster, Richard. Positions wherin those circumstances be examined necessarie for the training up of children.

- 229 (Hind in a wreath with motto). This device represented the crest of Sir Christopher Hatton. It was used from 1581 to 1583 by Henry Bynneman and Ralph Newbery.

(*) STC 20395. by Henry Bynneman. Principia. Principia quaedam, et axiomata ex Iure ciuili sparsim collecta.

- 236 (Three cranes and a vine). This device represented the address of Thomas Dawson and was used by Dawson from 1568 to 1620.

(*) STC 4455. by Thomas Dawson for George Bishop. Calvin, Jean. Sermons. Sermons upon the x. Commandementes.

(*) STC 4456⁺. by Thomas Dawson for Thomas Woodcocke. Calvin, Jean. Sermons. Sermons upon the x. Commandementes.

(*) STC 4456. by Thomas Dawson for Thomas Woodcocke. Calvin, Jean. Sermons. Sermons upon the x. Commandementes.

- 241 (Three cranes and a vine). This device represented the address of Thomas Dawson who used the device from 1568 to 1620.

(*) STC 4455. by Thomas Dawson for George Bishop.

Calvin, Jean. Sermons. Sermons upon the x. Com-
mandementes.

STC 4456. by Thomas Dawson for Thomas Woodcocke.
Calvin, Jean. Sermons. Sermons upon the x. Com-
mandementes.

(*) STC 4456+. by Thomas Dawson for Thomas Wood-
cocke. Calvin, Jean. Sermons. Sermons upon the x.
Commandementes.

- 378 (Device or ornament of a woman's head with cornu-
coppias and the initials of Andro Hart). According to
McKerrow this device was used exclusively by Andro
Hart in Edinburgh from 1611 to 1621; however, it or
a similar device does appear in a 1581 publication
which was printed by Thomas Vautrollier for Thomas
Chard.

(*) STC 18253. by Thomas Vautrollier for T. Chard.
Mulcaster, Richard. Positions wherin those circum-
stances be examined necessarie for the training up
of children.

- 396 (Crowned rose). McKerrow calls this a cast ornament;
however, it may be taken as a device to distinguish
it from the rose used at Oxford which is entered as
Device 400 in McKerrow's book. The device appears
once in 1581. It was used in 1625 by John Bill and
the last recorded use given by McKerrow was in 1632
by John Norton and R. Whitaker.

STC 950. by Henry Denham. Augustine, Saint. A right
Christian treatise entituled S. Augustines praiers,
etc.

APPENDIX B

TITLE-PAGE BORDERS, 1581

The following list contains the title-page borders found in books extant from 1581 as 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 (*) preceding the STC number signifies that the publication is not listed by McKerrow and Ferguson.

MF60 (BY). This border was used by Edward Whitchurche from 1546 to 1552. It was used as early as 1550 by Robert Crowley and in 1553 by Richard Tottel. The border was used by J. Waylande in 1554, by Henry Sutton in 1560, by Frank Coldocke and Henry Bynneman in 1577 and by Henry Bynneman exclusively in 1578. McKerrow and Ferguson note that this border was used once in 1581 by Thomas Purfoote.

STC 4403. by Thomas Purfoote. Calvin, Jean. Commentaries on the Bible. [Colossians]. A commentarie vpon the epistle to the Colossians.

MF82. This border was used quite extensively by Richard Tottel from 1554 to 1581, primarily in works by Anthony Fitzherbert. It was also used by Robert Caley in 1554 and in 1556.

STC 10962. aed. Richard Tottel. Fitzherbert, Sir Anthony. La nouvelle natura breuium.

- MF85. This border was used by John Charlewood between 1576 and 1590. Thomas Powell had used the border earlier from 1556 to 1562. Its last recorded use is by William Jaggard in 1614.
- (*) STC 4797. by John Charlewood. Dering, Edward. A briefe and necessary catechisme.
Verve needefull to bee knowne of all householders.
- MF101 (B). According to McKerrow and Ferguson, this border was possibly used in 1560 by Reyner Wolfe (STC 16424). Between 1560 and 1575 the rule surrounding the illustration was deleted. Henry Bynneman used this border in 1575 and Ralph Newbery as the assigne of Bynneman used it in 1581.
- STC 1582. by Ralph Newbery by the assigne of Henry Bynneman. Bateman, Stephen. The doome warning all men to the judgemente.
- MF113. This border was used over a period of thirty years from 1561 to 1591. It was first used by John Day from 1561 to 1580. John Wolfe used the border in 1589 and John Windet for the assigne of Richard Day in 1591.
- (*) STC 2457. by John Day. Bible-English-Psalms-Metrical Versions. Sternhold and Hopkins. The whole booke of psalmes collected into English meter.
- (*) STC 2458. by John Day. Bible-English-Psalms-Metrical Versions. Sternhold and Hopkins. The whole booke of psalmes collected into English meter.
- (*) STC 2459. by John Day. Bible-English-Psalms-Metrical Versions. Sternhold and Hopkins. The whole booke of psalmes collected into English meter.
- MF117. This border was used by John Kingston in works from 1563 to 1584. The border was also used by John Day before 1582. The border was generally a popular one and was used for at least forty-eight years, from 1563 to 1611. In 1581 John Kingston used the border at least three times, and Thomas Purfoote, Robert Walley and Richard

Jones each used it at least once.

STC 3389. by John Kingston for Richard Ballard. Borough, William. A discours of the variation of the cumpas.

STC 4401. by Thomas Purfoote. Calvin, Jean. Commentaries on the Bible. (Galatians). A commentarie vpon the epistle to the Galatians.

STC 18647. by John Kingston for Richard Ballard. Norman, Robert. The new attractiue. Containing a short discourse of the magnes or lodestone.

STC 20996. by Robert Walley. Rich, Barnaby. Riche his farewell to militarie profession.

STC 21002. by John Kingston for Robert Walley. Rich, Barnaby. The straunge and wonderfull aduentures of Don Simonides.

STC 26123. by Richard Jones. Zarate, Agustin de. The strange and delectable history of Peru.

MF123. McKerrow and Ferguson note that this border was printed probably from the original block used at Augsburg by Heinrich Steiner between 1562 and 1568. The border was used in England for a period of sixty years from 1566 to 1626. It was used by Henry Denham between 1566 and 1577 and by John Cawood in 1569. Ralph Newbery used the border with Henry Denham in 1573 and by himself in 1580. The border was also used by other printers and publishers such as Thomas East, Thomas Dawson, Henry Lownes, and Richard Jugge with John Cawood.

STC 17299. by Thomas East. Marbecke, John. A book of notes a. common places.

MF125 (A). Thomas Marsh used this border from 1567 to 1584. The border was also used by Thomas Orwin and Gerard Dewes in 1584. According to McKerrow and Ferguson, from 1567 to 1578 the initials T. M. at the foot were included and from 1591 to 1592 the initials were removed.

STC 12745. by Thomas Marsh. Hanmer, Meredith. The great bragge and challenge of M. Champion a jesuite.

STC 22221. by Thomas Marsh. Seneca, Lucius Annaeus. [Tragedies.] Seneca his tenne tragedies.

STC 23133. by Thomas Marsh. Stafford, William. A compendious or briefe examination of certayne ordinary complaints. (See also two other editions, STC 23133a and STC 23134.)

MF128. McKerrow and Ferguson note that the cuts frequently have the engraver's initials (C. I.) from 1578 to 1608. This border was used by John Day during the period from 1569 to 1581, by Richard Yardley and Peter Short for the assigne of Richard Day in 1590, and by Henry Lownes for the Company of Stationers in 1608.

STC 6430. by John Day. Day, Richard. A booke of christian prayers, collected out of the aunciēt writers, and best learned in our time.

MF146. This border has an illustration of the Royal Arms with Sir Francis Walsingham's crest of a tiger head with the initials C. B. According to McKerrow and Ferguson the border was used by Christopher Barker from 1575 to 1586, by Thomas Vautrollier in 1575, by Ralph Newbery and Henry Bynneman in 1581 and 1582 and by Ralph Newbery himself from 1588 to 1594.

STC 1219. by Christopher Barker. Baker, John. Lectures upon the XII. articles of our Christian faith.

STC 5006. by Christopher Barker. Charke, William. An answer to a seditious pamphlet by a Jesuite [E. Campian].

STC 5007. by Christopher Barker. Charke, William. A replie to a censure written against the two answeres to a Jesuites seditious pamphlet.

STC 15163. by Ralph Newbery and Henry Bynneman by the assigne of Richard Tottel and Christopher Barker. Lambard, William. Eirenarcha: or the office of the justices of peace.

STC 18161. by Christopher Barker. Mornay, Philippe de. A treatise of the Church.

STC 18533. by Christopher Barker. Nichols, John. A declaration of the recantation of J. Nichols, for the space almost of two yeeres the popes scholer in the English seminarie at Rome.

MF160. This border was used from 1580 to 1637 by Henry Bynneman, Ralph Newbery, Henry Denham and by Peter Short.

STC 10552. by Henry Bynneman. Estienne, Henri. The stage of Popish toys.

STC 13630. by Ralph Newbery. Homer. Ten books of Homers Iliades. (See also STC 13631, another edition.)

STC 14632. by Henry Bynneman and Ralph Newbery. John Chrysostom, Saint. An exposition vpon the epistle to the Ephesians. (See also STC 14632a, another issue.)

MF165. This border was used from 1579 to 1639. According to McKerrow and Ferguson, it was used extensively by Christopher Barker from 1579 to 1585, by the Deputies of Christopher Barker 1588 to 1589, Robert Barker 1600 to 1611, Robert Barker and John Bill 1618 to 1620 and by Bonham Norton and John Bill from 1621 to 1626. From 1603 to 1639, the arms of James I replaced those of Elizabeth at the top and the tiger's head was deleted.

(*) STC 10042. by Christopher Barker. England, Church of--Articles. Articles, whereupon it was agreed, in 1562.

MF167. This border was used by Christopher Barker from 1580 to 1587, by the Deputies of Christopher Barker [?1579] to 1594, Robert Barker 1600 to 1617 and in 1619 by Robert Barker and John Bill until 1639. Others who used this border were Edmund Bollifant in 1598 and William Stansby in 1611.

STC 9484. by Christopher Barker. England-Statutes-3. Chronological Series. Anno xxiii. Reginae Elizabethae.

- MF169. This border was used from 1581 to 1598 by Henry Bynneman, John Windet, Thomas Orwin and by Peter Short. From 1581 to 1586 the initials H. B. appeared in the lower margin but after 1586 the initials were deleted.
- STC 6037. Ex. off. Henry Bynneman. Crespin, Jean. Lexicon Graeco-Latinum; repurgatum studio.
- MF172. McKerrow and Ferguson note that the initials H. D. at the sides of the border are those of Henry Denham. By 1599 only the top portion of the border was used and by 1609, only the sill portion of the border was used by Henry Lownes as well as by Robert Young. The border was used by Peter Short from 1589 to 1599, by Henry Lownes from 1608 to 1624 and by Robert Young in 1634.
- (*) STC 14010. by Henry Denham. Hutchins, Edward. Dauids sling against great Goliah.
- MF189. McKerrow and Ferguson note that this border was used only once in 1581.
- STC 101. by Frank Adams. Frank, Adams. Writing tables w. a kalender f. xxiiii yerres.
- MF216. This border was used in 1581 by John Wolfe and contained the motto VBIQVE FLORESCIT.
- (*) STC 11762. by John Wolfe. Gerardus, Andreas, Hyperius. Two common places taken out of A. Hyperius.

APPENDIX C

CHRONOLOGICAL CALENDAR

The following chronological calendar consists of dates found within the publications extant from 1581. The calendar covers a wide spectrum, revealing the relationships between the social, religious, and political institutions and occurrences of the Elizabethan Age. The calendar also presents items which were popular during the period but may not have been the main concern of the works in which they were found.

Date	STC	Commentary
1534		
Undated	4409	Preface dated from Orleans by Jean Calvin to all his friends.
1553		
Undated	3501	Date on which sermon on repentance was delivered by John Bradford.
July 12	3501	Epistle to the reader dated by John Bradford.
1556		
May 10	6810 11888	Letter dated from Miles Monopodios to Cornelius Theophilus.

Date	STC	Commentary
1572		
April 22	4797	Epistle to the Christian reader dated by Edward Dering.
1576		
Jan[?]	3371	Dedication dated to Francis Russell, II Earl of Bedford, by translator, initials T. G.
March 19	18807	Date of dedicatory epistle of author to Prince Frederick at Heidelberg.
June 30	2050	Dedication to John Pellam by translator John Stockwood dated from Tunbridge.
September 22	15457	Dedication to William Brooke by translator Thomas Newton dated from Butley in Cheshire.
1577		
Undated	10327	John Piers, Doctor of Divinity, became Bishop of Salisbury.
1578		
February 7	828	Dedication to Elizabeth by M. T. and by editor E. Grant, dated from Weston.
Undated	2131	Preface to the reader dated by Robert F. Herrey.
June 16	6734	Dedication to Sir Philip Sidney dated by John Derricke.
July 23	11039	<u>S. R.</u> entry to William Haskins.
1579		
January 5	6037	<u>S. R.</u> entry to John Harrison,

Date	STC	Commentary
		George Bishop and William Norton.
March 7	2034	Dedication to Catherine, wife of Henry, III Earl of Huntingdon, signed by translator Anthony Gilby.
April 10	23090	Dedication to Gabriel Harvey dated from E. K.'s lodgings in London.
July 21	4409	<u>S. R.</u> entry to Richard Day.
October 1	5006	Epistle dated by William Charke.
Undated	15163	Two books gathered and published by William Lombard of Lincoln's Inn.
1580		
January 6	6075	Dedication to the Pope and his Catholics in England by Robert Crowley from his house Without Cripplegate, London.
January 9	18807	<u>S. R.</u> entry to Toby Smith.
March 2	22019	<u>Confession Of Faith</u> dated from Holyrood House.
March 15	1591	<u>S. R.</u> entry to Peter French.
March [7]	12746	Dedication by Meredith Hanmer to Sir Thomas Bromley, William Burreleigh and to the Earl of Lincoln.
April 25	11039	<u>S. R.</u> entry to Edward White.
June 15	15208	Letters of the Prince of Parma from Mons in Hainault.
July 27	2986 [-13058]	<u>S. R.</u> entry to Thomas East.
July 31	488	Dedication to William Glaseour dated by Alexander Mounslow.
October 3	21632	<u>S. R.</u> entry for Thomas Gasson.

Date	STC	Commentary
October 14	11457	William Fulke sent by the Bishop of Ely to meet with Roman Catholics at Wisbiche Castle.
October 17	17299	<u>S. R.</u> entry to Thomas East.
October 18	950	<u>S. R.</u> entry to Henry Denham.
October 29	23090	<u>S. R.</u> entry to Thomas East.
November 10	4072	<u>S. R.</u> entry to Thomas Vautrollier.
November 25	13630	<u>S. R.</u> entry to Henry Bynneman.
December 5	11897	<u>S. R.</u> entry to Henry Middleton.
December 12	19961	<u>S. R.</u> entry to John Harrison and George Bishop.
December 15	16812	<u>S. R.</u> entry to Thomas Man.
December 16	15208	An answer to the declaration by the Lords of the Low Countries, dated at Delft by J[?] Houfflin.
December 20	17124, 17124 ^a	<u>S. R.</u> entry to Edward White.
Undated	3128	Details of the skirmishes in Friseland under the leadership of John Norris, General of the Armies in Friseland.
Undated	5006	"A conference or Dialogue discovering the sect of Iesuites" dated by William Charke.
Undated	17124, 17124 ^a	The true report of the success of the English soldiers' skirmishes in Ireland against the Jesuits.
1581		
January 1	944	Dedications dated to Thomas Wilson by the translator Thomas Rogers.

Date	STC	Commentary
January 2	12745	Dedication to Sir Thomas Bromley, William Burleigh and Robert Dudley by Meredith Hanmer.
January 3	12745	<u>S. R.</u> entry to Thomas Marsh.
January 4	980	<u>S. R.</u> entry to John Charlewood.
	6075	<u>S. R.</u> entry to John Charlewood.
	14010	<u>S. R.</u> entry to Henry Denham.
January 9	19877	<u>S. R.</u> entry to Robert Waldegrave.
January 10	8127, 8128	Proclamation for the recalling of students abroad dated from the Palace at Westminster.
January 13	26123	<u>S. R.</u> entry to Richard Jones.
January 15	25402	Sermon against idolatry preached by Peter White in the parish church in the County of Bedford.
	4437	<u>S. R.</u> entry to Thomas Dawson.
January 16	9484	Statute against iron-mills dated at Westminster.
January 17	24486	<u>S. R.</u> entry to John Wolfe.
January 25	15208	The Prince of Orange's letter to the Estates dated at Delft.
January 27	15163	Dedication to Sir Thomas Bromley by William Lombard dated from Lincoln's Inn.
January 28	22022	<u>Confession Of Faith.</u> The sitting of Parliament at Edinburgh.
February 3	15208	Copy of a letter sent by William of Orange signed by William Nassau and dated at Delft in Holland.
February 14	11448	<u>S. R.</u> entry to Henry Middleton.

Date	STC	Commentary
February 14	18533	Date of printing.
	23413	<u>S. R.</u> entry to Thomas East.
February 22	4401	<u>S. R.</u> entry to Thomas Purfoote.
	4403	<u>S. R.</u> entry to Thomas Purfoote.
	10552	<u>S. R.</u> entry to Henry Bynneman.
	16950	<u>S. R.</u> entry to Henry Bynneman.
February 27	1219	<u>S. R.</u> entry to Christopher Barker.
	12422	<u>S. R.</u> entry ['a copy received.']
February 28	17771	<u>S. R.</u> entry to Thomas Dawson.
March 6	18253	<u>S. R.</u> entry to Thomas Chard.
March 11	20761	<u>S. R.</u> entry to Henry Bynneman.
March 14	11421	<u>S. R.</u> entry to Thomas Dawson.
March 15	1582	<u>S. R.</u> entry to Ralph Newbery.
	22021	<u>S. R.</u> entry to Robert Leprewicke.
March 16	9911	Date of printing indicated by Richard Tottel.
	9919	Date of printing indicated by Richard Tottel.
March 20	11762	<u>S. R.</u> entry to John Wolfe.
	11863	<u>S. R.</u> entry to Toby Cook.
March 26	9919	Date of printing indicated by Richard Tottel.
April 15	25095	<u>S. R.</u> entry to Richard Jones.
April 18	8129	Proclamation for the good treatment of the French Ambassador dated at the Queen's Manor of St. James.

Date	STC	Commentary
April 22	18535	<u>S. R.</u> entry to John Charlewood.
April 24	22221	Dedication to Sir Thomas Heneage by Thomas Newton and dated from Butley in Cheshire.
April 25	18536	John Nichol's postscript dated.
April 26	14142	Proclamation against the Earl of Desmond dated from the Queen's Manor of St. James.
May 9	4700	<u>S. R.</u> entry to Thomas East.
	25631	<u>S. R.</u> entry to Thomas Dawson.
May 17	25631	Epistle to the Christian reader signed by Thomas Wilcox.
May 18	23874	<u>S. R.</u> entry to Thomas Man.
May 19	8130	Proclamation, reviving the statutes against usury, dated from the Queen's Palace of Westminster.
May 23	14921	<u>S. R.</u> entry to Richard Jones.
	16860	<u>S. R.</u> entry to John Alde.
May 27	25631	An advertisement to the godly reader dated from London.
	4700	Date of printing indicated by Thomas East.
May 31	1591	Dedication to Thomas Darcie and Brian Darcie by William Lowth, dated from Malden.
June 2	4409	Dedication dated to Philip Howard and others by translator Thomas Stocker.
June 10	14921	Dedication to Sir Francis Walsingham dated by John Kelt-ridge from London.

Date	STC	Commentary
June 10	950	Epistle to the Christian readers dated by translator Thomas Rogers.
June 13	11730	Dedication to Sir Philip Sidney by Thomas Vautrollier dated from London.
June 23	11455	<u>S. R.</u> entry to Thomas Dawson.
June 27	13059	<u>S. R.</u> entry to Henry Middleton.
June 29	18807	<u>S. R.</u> entry to Henry Jackson.
June 30	11048	<u>S. R.</u> entry to Henry Denham.
July 1	11990	<u>S. R.</u> entry to Robert Waldegrave.
July 4	5007	<u>S. R.</u> entry to Christopher Barker.
July 15	938	Preface to the reader dated by translator Thomas Rogers.
July 16	570	<u>S. R.</u> entry to Ralph Newbery.
July 17	22432	<u>S. R.</u> entry to John Charlewood and Edward White.
July 24	4124	Dedication to James IV, King of Scotland, by Nichol Burne dated from Paris.
July 31	22929	<u>S. R.</u> entry to John Wolfe.
August 1	4401	Dedication to John Alymer by translator Robert Vaux.
August 3	18647	<u>S. R.</u> entry to John Kingston.
	3389	<u>S. R.</u> entry to John Kingston.
August 4	17771	Dedication to Sir Edward Dyer by translator John Frampton dated from London.
	12934	<u>S. R.</u> entry to Henry Bynneman.

Date	STC	Commentary
October 4	15018	Date of printing indicated by Richard Tottel, in. aed.
October 7	3371	<u>S. R.</u> entry to John Wolfe.
October 16	5962	<u>S. R.</u> entry to Thomas Man.
October 23	21002	<u>S. R.</u> entry to John Kingston.
November 1	4403	Dedication to Alexander Nowell and others by translator R. Vaux dated at High Easter.
November 10	15018	Preface to all students of "les Measons del Chauncery" dated by John Kitchin from Grey's Inn.
November 11	8133	Proclamation for prices of wine dated from the Manor of Richmond.
November 22	11183	<u>S. R.</u> entry to Thomas Marsh.
November 23	17283	<u>S. R.</u> entry to Thomas Marsh with note 'Vautrollier this.'
November 30	19867	Earl of Southhampton's interment at Touchfield in Hampshire.
December 24	19877	William Withers, aged eleven, remained in a trance for ten days in the County of Suffolk.
	14632, 14632 ^a	Date of printing indicated by Henry Bynneman and Ralph Newbery.
December 31	17295	Dedication to Sir Christopher Hatton by John Maplet dated from Northhall.
1582		
January 3	15163	<u>S. R.</u> entry to Ralph Newbery and Henry Bynneman.
January 4	14632, 14632 ^a	<u>S. R.</u> entry to Henry Bynneman and Ralph Newbery.

Date	STC	Commentary
January 15	1854	<u>S. R.</u> entry to Thomas Vautrollier.
	11730	<u>S. R.</u> entry to Thomas Vautrollier.
February 8	15209	<u>S. R.</u> entry to Thomas Marsh, 'never printed by him.'
December 5	1982	<u>S. R.</u> entry to John Harrison, senior.
1583		
February 18	24253	<u>S. R.</u> entry to Richard Tottel.
1591		
June 23	1063	<u>S. R.</u> entry to Thomas Orwin.
	15457	<u>S. R.</u> entry to Thomas Orwin.
	17295	<u>S. R.</u> entry to Thomas Orwin.
	23133, 23133 ^a	<u>S. R.</u> entry to Thomas Orwin.

APPENDIX D

CATALOGUE OF PRINTED BOOKS

The libraries from which copies of the publications printed in 1581 were used, and libraries which hold copies of the extant books which are unavailable for this study have been included in specific entries. All references to the libraries in the catalogue are in abbreviated form. They have been consistent with those used in the Short-Title Catalogue, A Checklist of American Copies of "Short-title Catalogue" Books by William Warner Bishop, and A Finding List of English Books to 1640 in Libraries in the British Isles by David Ramage. The names of printers, publishers, booksellers and translators have been modernized wherever possible from the STC entry. The asterisk (*) used with the listing of devices and title-page borders in the catalogue indicates that the device or border is not listed in Printers' & Publishers' Devices in England and Scotland, 1485-1640 by R. B. McKerrow or Title-page Borders Used in England & Scotland, 1485-1640 by R. B. McKerrow and F. S. Ferguson. Shelfmarks have been listed wherever possible.

The following list gives the abbreviations of

libraries and their locations:

- C. Cambridge University Library, Cambridge.
- C³. Emmanuel College Library, Cambridge.
- CB. John Carter Brown Library, Providence, Rhode Island.
- CH. Chapin Library, Williams College, Williamstown, Massachusetts.
- CL. J. L. Clawson.
- D². Marsh Library, Dublin.
- D³. Dublin University Library, Dublin.
- DUR³. Cosin Library, Durham.
- DUR⁵. Durham University, Durham.
- E. National Library of Scotland, Edinburgh.
- F. Folger Shakespeare Library, Washington, D. C.
- HD. Harvard University, Cambridge, Massachusetts.
- HN. Huntington Library, San Marino, California.
- L. British Museum, London.
- L². Lambeth Palace, London.
- L³. Dr. Williams Library, London.
- L⁴. Sion College, London.
- L⁵. Society of Antiquaries, London.
- L⁶. Dyce Library, Victoria and Albert Museum, London.
- L¹¹. Public Record Office, London.
- L¹⁴. British and Foreign Bible Society, London.
- LINC. Lincoln Cathedral, Lincoln.
- M. John Rylands Library, Manchester.

- N. Newberry Library, Chicago.
- NY. New York Public Library, New York.
- O. Bodleian Library, Oxford.
- O². Queen's College Library, Oxford.
- WH. W. A. White, New York.
- WN. Winchester College.

STC 101. Adams, Frank. Writing tables w. a. kalender f. xxiiii yerres. (First edition of three, 1581-1598.) 16^o. Frank Adams, 1581. L. (C. 32. A. 9).

A⁸ - D⁸. Black letter with roman. Signatures only. Marginalia. Illustrations. Title-page border 189.

The work presents an interpretation of the patterns of the months and days of the year based upon the rules for the changing of the moon. It also includes an historical description of England and Wales as well as a number of tables providing information about the geographical distances between certain cities in England. Illustrations and descriptions of coined currency as well as a prayer are included also.

STC 144. Adamson, Patrick. Abp. Catechismus latino carmine redditus. 8^o. Edinburgh, Robert Leprewicke, 1581. E. (shelfmark not available).

A³, A⁸ - E⁸. Roman with black letter. Signatures only. Latin.

This book is entirely in Latin and is divided into four books. The first book includes twenty catechisms. The three other books are "De lege Patricio Adamsono Avctore," "De oratione Patricio Adamsono Avctore," and "De sacramentis Patricio Adamsono Avctore."

STC 369. Allen, William. Cardinal. An apologie and true declaration of the institution of the two English colleges. 8^o. Mounts in Henault [Rheims. J. deFoigny], 1581. HN. (35388).

A⁸ - p⁸, Q⁴. Roman. Signatures only. Some Latin. Marginalia. Errata.

The publication discusses various items related to seminaries and the training of seminary students, priests and Jesuits. The author explains why the members of the seminaries are sent into England and in addition offers a note of comfort to the afflicted Roman Catholics in England. The work is basically a commentary on the religious turmoil at that time.

STC 402. Anon. [An almanacke, etc.] folio. [Robert Watkins and James Roberts, 1581, etc.] (1581) c. (fragment). C. (10494).

[fragment.] Black letter with roman. Illustrations.

The work presents the sequences of the months of the year, illustrating the various agricultural activities during each seasonal cycle. The names of notable religious figures are listed as well as their individual astrological signs.

STC 418. Bourne, W. An almanacke a. prognostication for x. yeeres, 1581-90. 8°. Robert Watkins and James Roberts, 1581. BOS. cl xxxii.

This work was not available for this study.

STC 488. Mounslow, A. An almanacke a. prognostication for [1561], 1579, etc. [?]; Robert Watkins and James Roberts, 1579, etc. (1561, two leaves) C.; (1579, 81). O. (ashm. 62. (32).) BOS. liv, lxxxii^{AB}, lxxxiv.

A⁸ - C⁸. Black letter with roman and italic. Signatures only. Some Latin. Illustrations.

The almanac presents a calendar with the signs of the Zodiac. The work traces the phases of the moon and predicts future dates of eclipses. The forecast is presented on a month to month basis. The prognostication offers a long range forecast for the future prices of such goods as corn and grain. The forecast is based upon specific astrological movements.

STC 491. Norton, Humfrey. An almanacke a. prognostication for 1581. 8°. [Robert Watkins and James Roberts, 1581.] L. (Harl. 5937/21). (two leaves). BOS. lxxxv.

This work was not available for this study.

STC 569. Anderson, Anthony. A sermon of sure comfort preached at the funerall of Master R. Keylwey. 8°. Henry Middleton, 1581. O. (mason. AA 63).

A⁸ - D⁸, E⁴ - F⁴. Black letter with roman and italic. Pagination. Some Latin. Marginalia.

This sermon emphasizes the necessity of following the true Christian doctrine in order to gain salvation. The work outlines the just rewards of a good Christian and specifically attacks the Papist belief in Purgatory. The author defines two basic deaths: the death of the body and the death of the

soul in Hell. Anderson places the Roman Catholics in the category of the second death.

STC 570. Anderson, Anthony. A sermon preached at Paules Crosse. 8°. Ralph Newbery, 1581. Entered 16 July. O. (mason. AA 17).

A⁸ - G⁸, H⁶. Black letter with roman and italic. Signatures only. Some Latin. Marginalia. Printers' device 203.

Anderson's sermon focuses upon the graces of God and calls for peace in England. The author outlines certain basic rules of conduct according to the gospel. The sermon also outlines the church's duties and responsibilities towards the people. It also attacks those of Roman Catholic sentiment as well as the Papists themselves.

STC 572. Anderson, Anthony. The shield of our safetie set forth. 4°. Henry Jackson, 1581. Entered 17 August, 1580. HD. (C. 1103. 75).

A⁴ - X⁴. Black letter with roman and italic. Signatures only. Some Latin. Marginalia.

The work draws upon the scriptures to condemn the sins of the age. Anderson attacks the Roman Catholic belief in Purgatory as well as other contradictory religious beliefs prevalent in England.

STC 752. Aristotle. Ethica. Textus ethicorum Aristotelis per leonardū arretinū translatus. 4°. Oxoniis, [T. Rood], 1479. L. M. Duff 32. (shelfmark not available).

A², A⁸ - X⁸, Y⁶. Roman. Signatures only. Latin.

This work is written entirely in Latin and presents Aristotle's Ethics, revealing his fundamental ideas on the acceptance of the world as it is. STC notes the date as 1479.

STC 753. Aristotle. Aristotelis ethicorum ad Nicomachum libri decem per quaestiones expositi per S. Heilandum. 8°. Henry Bynneman, 1581. L. (c. 38. c-1).

A⁸ - M⁸, N⁴. Italic with roman and black letter. Pagination. Latin. Some Greek. Marginalia. Printers' device 118.

The publication is written entirely in Latin and through

question and answer form attempts to reveal some of the basic fundamentals of Aristotle's Ethics. The work begins by asking such questions as what is philosophy? what sections or parts belong to the study of philosophy? and, how is philosophy put into practical application? In all, the text of the work covers ten books of Aristotelian philosophy.

STC 824⁺ [=4368^a]. Arundel, Philip. Callophismus. A challenge of iustes. single sheet folio. John Charlewood, 1581. F. (STC 824⁺).

Single sheet folio. Black letter and roman with italic. Some Latin. Colophon.

The work traces Callophismus' claim that his mistress is the most beautiful. He offers a direct challenge to all by presenting six articles as a means of comparison.

STC 828. Ascham, Roger. Disertissimi viri Rogeri Aschami familiarium epistolarum libri tres. (The third edition of four, 1576-1590.) 8^o. Ex. off. Henry Byneman pro Frank Coldocke, 1581. HD. (MLA 352. 30).

q⁸, A⁸ - Y⁸, AA⁸ - NN⁸, OO⁴. Italic with roman and black letter. Foliation. Latin. Colophon.

The biographer Edward Grant presents a brief account in Latin of the life of Roger Ascham also including a number of Ascham's Latin poems.

STC 888. Atkins, Richard. The copie of a double letter sent by an Englishe gentilman, to his frendes in London containing the cause of death of one R. Atkins executed by fire in Rome, 2 Aug. 1581. 12^o. [1581?]. L. (c. 37. b. 4).

A⁸, B⁴. Roman with italic. Pagination. Some Latin. Marginalia.

The work traces the exploits of Atkins and his crimes against the Roman Church as well as against Queen Elizabeth. The work gives a vivid description of his execution by fire.

STC 888⁺. Atkins, Richard. The copie of a double letter sent by an Englishe gentilman, etc. (Another edition.) L. (c. 37. b. 4).

A⁸, B⁴. Roman with italic. Pagination. Some Latin.

Marginalia.

See STC 888 for contents.

STC 936. Augustine, Saint. An introduction to the loue of God. (The second of two editions, 1574-1581.) 8°. Thomas Purfoote [1581?]. F. (STC 936).

A⁸ - G⁸. Black letter with roman and italic. Signatures only. Marginalia. Colophon.

The entire work is composed of eighteen chapters forming a poetical guide revealing man's relationship to God. The work ends with a prayer for obtaining the benefits promised in the publication.

STC 938. Augustine, Saint. S. Augustine's manuel. (The first of four editions, 1581-1604.) Tr. Thomas Rogers. 12°. Henry Denham, 1581. HN. (60624).

A¹² - D¹², E¹⁰. Roman with black letter and italic. Pagination. Some Latin. Marginalia. Printers' device 211*. Colophon.

The work is composed of thirty-five chapters of the meditations and prayers of Saint Augustine. The meditations and prayers are suited for use in specific circumstances.

STC 944. Augustine, Saint. A pretious booke of heauenlie meditations. (The first of six editions, 1581-1640.) Tr. Thomas Rogers. 12°. Henry Denham, 1581. (reads 'holie' for 'heauenlie' in title). F. (STC 944).

A⁵, A¹² - I¹², K¹⁰. Roman with italic. Pagination. Some Latin. Marginalia. Printers' device 214. Colophon.

The work is composed of thirty-seven chapters of meditations and is primarily a manual for the good Christian.

STC 950. Augustine, Saint. A right Christian treatise entituled S. Augustines praiers, etc. (The first of four editions, 1581-1604.) Tr. Thomas Rogers. 12°. Henry Denham, 1581. Entered 18 October, 1580. L. O.; HN. (shelfmark not available).

A¹² - K¹², L⁴. Roman with italic and black letter. Pagina-

tion. Some Latin. Marginalia. Errata. Printers' devices 211* and 396*.

The work is a collection of the prayers of Saint Augustine suited for special as well as general occasions. The volume concludes with a psalter.

STC 980. Averell, William. An excellent historie discoursing on the life and death of Charles and Julia. 8°. John Charlewood for Edward White, 1581. Entered to John Charlewood 4 January. HN. (3127).

A³, B⁸ - I⁸, K⁵. Roman with black letter and italic. Signatures only.

The work is a highly romantic epitaph which presents the tragic tale of two English lovers. Julia drowns and Charles subsequently takes his own life.

STC 1039. B., I. or J. A dialogue betweene a vertuous gentleman and a popish priest. 8°. Robert Waldegrave, 1581. Entered to Thomas Man, 17 May. L. (3936. AAA. 22).

A⁴ - E⁴. Black letter with roman and italic. Signatures only. Some Latin. Marginalia.

The work presents a debate between a Puritan and a priest. The debate focuses upon various conflicting religious doctrines and beliefs. Throughout the work, the priest is placed on the defensive. The work is principally propagandizing Puritanism.

STC 1063. B., R. A watchword for wilfull women. 8°. Thomas Marsh, 1581. Entered to Thomas Orwin, 23 June, 1591. C. (BG*. 15. 312).

A⁴ - E⁴. Black letter with italic and roman. Signatures only. Some Latin. Marginalia.

The work presents a debate between two sisters, one is a virtuous woman and the other has a undesirable disposition. Justina attempts to persuade her sister Serepia to change her unchristian-like lifestyle. In the end, Justina is successful in her endeavour.

STC 1219. Baker, John. Lectures upon the XII. articles of

our Christian faith. Also a briefe confession by J. H[oop]er]. (The first of four editions, 1581-1613.) 8^o. Christopher Barker, 1581. Entered 27 February. L. (shelf-mark not available).

A⁸ - Z⁸, AA⁸ - BB⁸. Black letter with roman and italic. Signatures only. Some Latin. Marginalia. Title-page border 146. Printers' devices 184* and 193.

The author first gives a description of each of the twelve Articles of the Faith. In turn, he draws a comparison between the true Catholic Church and the Church of Rome. Baker denounces the various Papist beliefs and religious practises. The work ends with a plea for all Englishmen to follow the Church of England, the only true Church of God.

STC 1582. Bateman, Stephen. The doome warning all men to the judgemente. 4^o. Ralph Newbery, 1581. Entered 15 March. HN. (59456).

q⁸, A⁴, B⁸, C¹, D⁸ - Z⁸, AA⁸ - EE⁸. Black letter with italic and roman. Signatures only. Some Latin and Hebrew. Marginalia. Errata. Title-page border 101^b.

The author presents a listing of the Greek authors who appear in Lycosthenes' gathered chronicle. A brief history of England is included as well as descriptions of the various races of people and fantastical creatures supposedly existing in the newly discovered parts of the world.

STC 1591. Batty, Bartholomaeus. The christian mans closet. [Tr.] William Lowth. 4^o. Thomas Dawson and Gregory Seton, 1581. Entered to Peter French 15 March, 1580. HN. (81672).

O⁴ - Z⁴, Aa⁴ - Bb⁴, Cc². Black letter with roman and italic. Signatures only. Some Latin. Marginalia.

This work is divided into two books; one dealing with the duties of parents toward their children, and the other deals with the duties of children toward their parents. The ideas are presented in a dialogue between four speakers: Anusus, Theodidactus, Theophilus and Martina. The work is basically an instructive guide in ideal parent-child relationships.

STC 1854. Bellot, Jacques. Le jardin de vertu et bonnes moeurs. French and English. 12^o. Thomas Vautrollier, 1581. Entered 15 January, 1582. L. (828. A. 56. (2).)

8, A⁸ - E⁸. Roman and italic with black letter. Pagination. French and English. Some Latin. Errata. Printers' devices 179^a and 210*.

This volume is composed of French phrases of virtue drawn from works of various French authors. The work is composed in such a way as to present the French original with the English equivalent on a divided page.

STC 1982. Beurhusius, F. In Rami Dialecticae libros duos. 8^o. Henry Bynneman, 1581. Entered to John Harrison, senior, 5 December, 1582. HD. (PHIL. 5041. 11).

A⁸ - R⁸, S⁴ - T⁴. Roman with italic and black letter. Pagination. Latin. Some Greek. Marginalia. Printers' device 119*.

This work is concerned with elaborating upon the philosophy of Pierre de la Ramée, emphasizing the Ramist views of philosophical reasoning as opposed to the Aristotelian concepts.

STC 2034. Bèze, Théodore de. The psalmes of David truely opened and explaned. (The second of three editions, 1580-1590.) 12^o. Henry Denham, 1581. L. O. C. F. (STC 2034).

A¹² - Q¹². Roman with italic. Pagination. Some Latin. Colophon. Printers' device 211*.

The reader is offered an interpretation of the psalms of David and is provided instruction in the application of each to one's daily life.

STC 2042. Bèze, Théodore de. A booke of christian questions and answers. (The fifth of six editions, 1572-1586.) 8^o. Hugh Singleton for John Harrison, 1581. L. C. (shelfmark not available).

A⁸ - C⁸, D⁴. Black letter with roman and italic. Signatures only. Marginalia. Colophon.

This publication outlines the chief points of the Christian religion in question and answer form. At the end of the work, the reader is presented with a brief catechism as well as a guide.

STC 2050. Bèze, Théodore de. The treasure of trueth, etc.
(The second of two editions, 1576-1581.) for Thomas Wood-
cocke, 1581. L. O. C. F. (STC 2050).

A⁴, B⁸ - S⁸. Black letter with roman and italic. Signatures
only. Some Latin. Marginalia. Colophon.

This work is primarily about predestination. It begins with
thirty-eight aphorisms outlining the doctrine of God. Follow-
ing the aphorisms is a treatise composed from notes gathered
by John Foxe dealing with the doctrine of Election. A
treatise by Anthony Gilby concerned with answering some
objections to the doctrine of Election is included also.

STC 2057. Bible - Latin. Testamenti veteris biblia sacra,
quibus etiam adiunximus noui testamenti libros. [Another
edition with N. T. in Beza's version.] Six parts. 4^o. Henry
Middleton imp. John H[arrison], 1581. L. (wants part five,
Apocr.). O. (part five).

This work was not available for this study.

STC 2058. Bible - Latin. Testamenti veteris biblia sacra,
quibus etiam adiunximus noui testamenti libros. [Another
issue.] imp. William N[orton]. C. (title and two leaves).

This work was not available for this study.

STC 2058^a. Bible - Latin. Testamenti veteris biblia sacra,
quibus etiam adiunximus noui testamenti libros. [Another
issue.] imp. George B[ishop]. O. (shelfmark not available).

This work was not available for this study.

STC 2131. Bible - English. The bible, etc. [Geneva.]
(The first of six editions, 1581-1583.) 4^o. Christopher
Barker, 1581. L¹⁴. O. (shelfmark not available).

-4, q⁸, A⁸ - E⁸, F⁶, A⁸ - Z⁸, Aa⁸ - Zz⁸, Aaa⁸ - Hhh⁸, Iii²,
*4, Kkk⁸ - Yyy⁸, Zzz¹⁰, A⁸ - L⁸, M⁴. Black letter with roman
and italic. Foliation. Marginalia. [See Herbert 170.]

This edition closely resembles the 1580 version, STC 2129.
STC 2131 is imperfect, wanting the first leaf of the Prayer
Book. Metrical Psalms are included in this version. The
work contains a Preface to the Reader dated 1578, signed by

Robert F. Herrey. Christopher Barker's device 194B* appears at the end of Godly prayers, after Malachi on the title-page of the Concordances, and above the colophon on the last page. A small cut of the royal arms is found at the end of Revelation. A title-page is also included.

STC 2132. Bible - English. The bible, etc. [Geneva.] (The second of six editions, 1581-1581.) 8°. Christopher Barker, 1581. L¹⁴. (Herbert 171).

[-], A⁸ - Z⁸, Aa⁸ - Zz⁸, Aaa⁸ - Ttt⁸, *⁸, **⁶; ... + 534ff. Black letter with roman and italic. Foliation. Marginalia.

This work resembles STC 2120 from 1577 and STC 2128 from 1579. The work contains a preface "To the Diligent Christian Reader" and contains a device by Barker dated 1576 but in this 1581 version, the date has been omitted and the initials C. B. disappear from the vignette at the end of Revelation. The title-page resembles Herbert 149, 1577 version. This version also contains Metrical Psalms.

STC 2361. Bible - Latin - Psalms. Psalterium Daudis carmine redditum per Heobanum Hessum. 12°. Thomas Vautrollier, 1581. IU. (shelfmark not available).

A⁸ - X⁸, Aa⁸, Bb¹². Roman and italic. Pagination. Latin. Marginalia. 'Printers' devices 210a* and 179b*.

This work is a collection of the Psalms of David with an elaboration of the religious thought contained within them.

STC 2398. Bible - English - Psalms - Prose Versions. The psalmes of Daud, truly opened by paraphrasis. Set foorth in latine by T. Beza, translated by Anthony Gilbie. 12°. Henry Denham, 1581. IU.

This work was not available for this study.

STC 2457. Bible - English - Psalms - Metrical Versions. i. Sternhold and Hopkins. The whole booke of psalmes collected into English meter by Thomas Sternhold, I. Hopkins and others. (Twenty-sixth of seventy-six editions, 1565-1603.) 4°. John Day, 1581. O. C. (shelfmark not available).

A⁵, B⁸ - Y⁸, AA⁸ - FF⁸, GG⁴. Black letter with roman and italic. Pagination. Some Latin. Marginalia. Illustrations.

Title-page border 113*.

In addition to the Psalms, this volume includes instructions and musical pages illustrating the melody and proper tunes for the Psalms. A treatise concerning the use and virtues of the Psalms, and a number of prayers for all occasions are also included.

STC 2458. Bible - English - Psalms - Metrical Versions. i. Sternhold and Hopkins. The whole booke of psalmes collected into English meter by Thomas Sternhold, I. Hopkins and others. (Twenty-seventh of seventy-six editions, 1565-1603.) 4^o. (2 coll.) John Day, 1581. O. (shelfmark not available).

A⁵, B⁸ - Y⁸, AA⁸ - FF⁸, GG⁴. Black letter with roman and italic. Pagination. Some Latin. Marginalia. Illustrations. Title-page border 113*.

This work is another edition of STC 2457, and is similar in content.

STC 2459. Bible - English - Psalms - Metrical Versions. i. Sternhold and Hopkins. The whole booke of psalmes collected into English meter by Thomas Sternhold, I. Hopkins and others. (Twenty-eighth of seventy-six editions, 1565-1603.) 8^o. John Day, 1581. L. (3434. c. 11).

A⁵, B⁸ - Y⁸, AA⁸ - FF⁸, GG⁴. Black letter with roman and italic. Pagination. Some Latin. Marginalia. Illustrations. Title-page border 113*.

This work is another edition of STC 2457, and is similar in content.

STC 2808. Bible - New Testament - Latin. Jesu Christi d. n. nouum testamentum T. Beza interprete. (The first of five editions, 1581-1605.) 4^o. Thomas Vautrollier, 1581. O. NY. (shelfmark not available).

This work was not available for this study.

STC 2881^a. Bible - New Testament - English. The newe test. of our lord Iesus Christ tr. out of Greke by T. Beza. Expositions Englished by L. Tomson. [Tomson's revision of Geneva version.] (The fifth of six editions, 1576-1582.) 16^o. Christopher Barker, 1581. O. (shelfmark not available).

q⁸ - *⁸, A⁸ - Z⁸, Aa⁸ - Qq⁸, Rr⁴. Black letter with italic and roman. Foliation. Marginalia.

The text of this version is in verse form with numbers and references in margins. The work contains tables, epistles, gospels and an almanac and calendar.

STC 2986 [=13058]. Bible - Acts - Ephesians. The epistle of S. Paule to the Ephesians expounded by N. Hemming. Translated by Anthony Fleming. 4^o. Thomas East, 1581 (1580). Entered 27 July, 1580. L. O. C.; HN.

This work was not available for this study.

STC 3099. Bisse, James. Two sermons preached, the one at Paules crosse, the other at Christes Church. (The first of two editions, 1581-1582.) 8^o. Thomas Woodcocke, 1581. L. (696. B. 33).

*³, A⁸ - H⁸, I⁴. Roman with italic. Signatures only. Some Latin. Marginalia.

The publication focuses on the corruption of the age with London being referred to as the den of iniquity. Bisse calls for England to repent before God unleashes his wrathful vengeance.

STC 3128. Blandy, William. The castle or picture of pollicy. 4^o. John Daye, 1581. HN. (95899).

A⁴ - I⁴. Black letter with roman and italic. Foliation. Some Latin. Colophon.

This work contains reports of the commonwealth, outlines the duties of soldiers and reports specifically on the military skirmishes in Friseland in the Netherlands. A collection of correspondence and a short description of the Lodowick flood are also included.

STC 3170. Boaistuau, Pierre. Theatrum mundi, the theatre or rule of the world. Translated by John Alday. (The third of three editions, 1566-1581.) 8^o. Thomas East for John Wyght, 1581. HN. (12513).

A⁸ - T⁸. Black letter with roman and italic. Signatures only. Some Latin. Marginalia.

This publication discusses the aspects of vice and virtue exemplified by discussions concerned with the miseries and corruption of the age. The disasters which befall are, according to the author, the direct result of sinful living. The work also includes a discussion about the excellence of mankind.

STC 3371. Boquinus, P. A defence of Christianitie. Translated by T. G. 8°. John Wolfe and Henry Kirkham, [1581]. Entered to Wolfe, 7 October. L. (3940. A. 5).

**⁸, A⁸ - L⁸, M³. Black letter with roman and italic. Pagination. Some Latin and Greek. Marginalia. Printers' device 216.

This work defends the true profession of Christianity as opposed to the Jesuit sect. The author attacks the various Jesuit and Papist doctrines and religious practises.

STC 3389. Borough, William. A discours of the variation of the cumpas. (The first of four editions, 1581-1611.) 4°. [John Kingston.] for Richard Ballard, 1581. Entered 3 August. L. (c. 31. d. 2 (2)).

*⁴, A², B⁴ - G⁴. Black letter with roman and italic. Signatures only. Tables. Illustrations. Colophon. Title-page border 117.

The work discusses the variations of the compass, practically and mathematically. Calculations, tables and diagrams are presented to acquaint the reader with the correct use of the instrument.

STC 3472. Brabant. The ioyfull entrie of the dukedome of Brabant. 8°. Robert Waldegrave, 1581. HN. (60436).

A⁸ - B⁸, C⁵. Black letter with roman and italic. Signatures only.

This work traces the ruling claim of the provinces of Brabant and offers a discussion concerning the King of Spain and the establishment of rule in the Low Countries.

STC 3501. Bradford, John. Two notable sermons, the one of repentance, and the other of the Lordes supper. (The second of four editions, 1574-1617.) 8°. John Charlewood and John

Wight, 1581. L. O. C³. F. (STC 3501).

A³, A⁸ - J⁸. Black letter with roman and italic. Signatures only. Some Latin. Marginalia.

The work is divided into two sermons. The sermon of repentance dated 1553 issues a plea to England to repent. The sermon on the Lord's Supper attacks the Papist belief in the sacraments as well as their practises of Baptism and Circumcision.

STC 3977. Buchanan, George. De iure regni apud Scotos dialogus. (The third of three editions, 1579-1581.) 8^o. [London, E. Aggos.] Ad. ex. J. Rossei, Edinburgi, 1581. HN. (60511).

A⁴ - I⁴. Roman with italic and black letter. Pagination. Latin.

The volume is in dialogue form and treats aspects of the monarchy. The work discusses the duties of the monarch towards his subjects and vice versa. The work also deals with the subject of the election of kings.

STC 4072 [=10672]. Bullinger, Heinrich. The olde fayth, an euident probacion. (The second of three editions, 1547-1624.) 12^o. Thomas Vautrollier for Anthony Mansell, 1581. Entered 10 November, 1580. L². (shelfmark not available).

A¹² - G¹², H⁵. Roman with italic and black letter. Pagination. Marginalia. Printers' device 210a*.

This work is composed of eleven chapters using the scriptures to trace the beginning of the old faith. The author also presents a short sum of the whole Bible and a probation.

STC 4124. Burne, Nichol. The disputation concerning the controversit headdis of religion, haldin in Scotland. 8^o. Paris, 1581. (I October.) HN. (23960).

A⁸, A⁸ - Z⁸. Roman with italic. Foliation. Some Latin. Marginalia. Colophon.

This pro-Catholic publication outlines the author's defence of the Roman Catholic doctrines which were presented before the General Assembly in Scotland. The work attacks John Knox as well as such foreign reformers as Martin Luther.

STC 4401. Calvin, Jean. Commentaries on the Bible. [Galatians.] A commentarie vpon the epistle to the Galatians. Translated by R. V[aux?]. 4o. Thomas Purfoote, 1581. Entered 22 February. HN. (23042).

A⁴, B², C⁴, D⁸ - M⁸. Black letter with roman and italic. Pagination. Some Latin and Greek. Marginalia. Errata. Title-page border 117.

The author offers his explanation of why the epistle was written and how the contents of the epistle should be interpreted.

STC 4403. Calvin, Jean. Commentaries on the Bible. [Colossians.] A commentarie vpon the epistle to the Colossians. Translated by R. V[aux]. 4o. Thomas Purfoote, [1581?]. L. O. C. (shelfmark not available).

A⁴, B⁹, C⁸ - F⁸, G⁴. Black letter with roman and italic. Pagination. Some Latin and Greek. Marginalia. Title-page border 60 (BY).

The author expounds on the contents of the epistle, attempting to clarify its contents and meaning for the reader.

STC 4409. Calvin, Jean. An excellent treatise of the immortalitye of the soule. Englished by Thomas Stocker. 12^o. John Day, 1581. Entered to Richard Day, 21 July, 1579. L. (1360. A. 25).

A¹² - I¹². Black letter with roman and italic. Foliation. Some Latin. Marginalia.

This work outlines the conflicting beliefs of life after death. Calvin speaks against the resurrection of the flesh and emphasizes the life of the soul after death.

STC 4437. Calvin, Jean. Sermons. Diuers sermons concerning Iesus Christe. Translated by Thomas Stocker. 4^o. Thomas Dawson for George Bishop, 1581. Entered 15 January. HN. (30624).

3*, **2, A⁴, B⁸ - Z⁸, Aa⁸ - Cc⁸. Black letter with roman and italic. Signatures only.

This work is composed of twenty-five sermons dealing with such topics as the divinity of Christ, the mysteries of the

death and the passion of Matthew. The work also attacks the Papist corruption of the true doctrines of God and the establishing of their own religious institutions and ordinances.

STC 4455. Calvin, Jean. Sermons. Sermons upon the x. Commandementes. (The second of two editions, 1579-1581.) 4^o. [Thomas Dawson] for George Bishop, 1581. O. (MASON, AA. 493).

4, A⁴ - Z⁴, AA⁴ - HH⁴, II². Black letter with roman and italic. Signatures only. Some Latin. Marginalia. Colophon. Printers' devices 236 and 241*.

The work is a discussion of the Ten Commandments and also attacks religious faiths that have defiled God's laws. The author makes specific reference to the Jews and the Papists.

STC 4456. Calvin, Jean. Sermons. Sermons upon the x. Commandementes. [Another issue, with imprint.] 4^o. Thomas Dawson for Thomas Woodcocke, 1581. HN. (29070).

4, A⁴ - Z⁴, AA⁴ - HH⁴, II². Black letter with roman and italic. Signatures only. Some Latin. Marginalia. Colophon. Printers' devices 236 and 241*.

This work is similar in content to STC 4455.

STC 4456+. Calvin, Jean. Sermons. Sermons upon the x. Commandementes. [Another issue.] 4^o. Thomas Dawson for Thomas Woodcocke, 1581. HN. (shelfmark not available).

4, A⁴ - Z⁴, Aa⁴ - Hh⁴, II². Black letter with roman and italic. Signatures only. Some Latin. Marginalia. Colophon. Printers' devices 236 and 241*.

This work is similar in content to STC 4456.

STC 4474. Cambridge University. [Acts. verses.] single sheet, [1577, etc.] (1585-97, 1630? 1634, etc.) O.; (1577?-1628?) L. C.; HN. (shelfmark not available).

Single sheet folio. Roman with italic. Latin.

The work is a collection of short verses on such topics as medicine, travel, educational study, religious idolatry and

false beliefs about the moon. All of the verses are followed by a short maxim.

STC 4534. Campian, Edmund. A brief censure vppon two bookes, written in answer to E. Campions offer of disputation. [Anon.] 8^o. Doway, John Lyon, 1581. L. (3936. A. 32).

A⁸ - E⁸, F³. Black letter with roman and italic. Signatures only. Some Latin. Marginalia.

The work supports Campian against the slanderous remarks made by William Charke and Meredith Hamner. The author attempts to discredit both for branding the Jesuit sect as traitors and religious rebels.

STC 4537. Campian, Edmund. A true report of the death and martyrdome of M. Campion Jesuite. 8^o. [Douay, 1581.] HN. (97086).

A⁴ - F⁴, G². Black letter with roman. Signatures only. Some Latin. Marginalia.

The work reports on the death of Thomas Campian at Tyburn on December 1, 1581. The account was written as an answer to the reports which accused the condemned Campian and his followers of cowardly behaviour at the time of their deaths.

STC 4700. Cartigny, Jean de. The voyage of the wandering knight. (The first of four editions, 1581-1626.) Translated out of French by W. Goodyear. 4^o. Thomas East, 1581 (27 May). Entered 9 May. HN. (56683).

A⁴ - R⁴. Black letter with roman and italic. Signatures only. Some Latin. Marginalia.

The book is divided into two parts tracing the voyage of the wandering knight. The work is a religious allegory; the journey represents man's journey through life. The knight [man] is confronted with personified abstractions [vice] and must overcome them.

STC 4797. Catechism. A briefe and necessary catechisme. Verye needefull to bee knowne of all housholders. (The third of three editions, 1575-1581.) 8^o. John Charlewood, 1581. F. (STC 4797).

A⁸, B⁴. Black letter with roman and italic. Signatures only. Marginalia. Title-page border 85*.

The work was written to teach and instruct families about the necessary points of religion.

STC 4834. Catholics. An epistle of the persecution of catholickes in Englande. 8^o. Douay in Artois, [1581?] L. O. (shelfmark not available).

B-17, C-31, D-49, E-65, F-81, G-97, H-113, J-129, K-145, L-161. Roman with italic. Pagination. Marginalia. Colophon.

The volume describes the twelve principal parts of the Roman Catholic faith and was directed to the Queen's Council. The work outlines the laws of the realm and how they conflict with Roman Catholicism. The author attempts to refute the laws by referring to the Scriptures.

STC 5006. Charke, William. An answere to a seditious pamphlet by a Jesuite [E. Campian]. (The second of two editions, 1580-1581.) 8^o. Christopher Barker, 1581. L⁴. O.; NY. (shelfmark not available).

A⁸ - G⁸, H⁵. Black letter with roman and italic. Signatures only. Some Latin. Marginalia. Title-page border 146. Printers' devices 184* and 193^b.

The author attacks Campian's Great bragge which embodied the principles of the Jesuit faith. Charke claims that the unrest and rebellion existing in England and Ireland has resulted from the libelous writings of the Jesuit sect.

STC 5007. Charke, William. A replie to a censure written against the two answeres to a Jesuites seditious pamphlet. 8^o. Christopher Barker, 1581. Entered 4 July. L. C. F.; NY. (shelfmark not available).

A⁸ - Q⁸. Black letter with roman and italic. Signatures only. Some Latin and Greek. Marginalia. Title-page border 146.

The author attacks the Jesuits for their malicious attacks on Luther's gospel and for their corrupt interpretations of the Scriptures. Charke also refers to the unrest in Ireland resulting from the rebellious influence of the Jesuit movement.

STC 5785. Corro, Antonio de. Dialogus theologicus, quo epistola Diui Pauli ad Romanos Explanatur. (The second of two editions, 1574 and 1581.) 8^o. Thomas Vautrollier, 1581. O. (8^o. Z. 568. TH).

A⁸, B⁴, A⁸, E⁵. Roman and italic with black letter. Pagination. Some Latin and Greek. Marginalia. Printers' device 210b*.

In this work, the author offers the reader an explanation of the contents of the epistles of Paul by means of a dialogue between "Disipulus" and "Praeceptor."

STC 5962. Craig, John. A shorte summe of the whole catechisme. 8^o. Edinburgh, Henri Charteris, 1581. Entered to Thomas Man, 16 October. E. (shelfmark not available).

A⁸ - G⁸. Black letter with roman and italic. Signatures only. Some Latin.

The entire work is composed of questions and answers describing religious doctrine.

STC 6037. Crespin, Jean. Lexicon Graeco-Latinum; repurgatum studio E. G[rant]. 4^o. Ex. off. Henry Bynneman, 1581. Entered to Harrison, Bishop and Norton, 5 January, 1579. ICU. (PA. 442. C75). L. O. C.

q⁸ - Z⁸, AA⁸ - ZZ⁸, AAA⁸ - ZZZ⁸, AAAA⁸ - NNNN⁸, OOOO². Roman with italic and black letter. Signatures only. Latin. Some Greek. Title-page border 169. Printers' device 119*.

The work is a dictionary of the fundamentals of the Greek and Latin languages. The work was written to assist students who were interested in mastering these classical languages.

STC 6075. Crowley, Robert. An aunswer to sixe reasons, that T. Pownde required to be aunswered. 4^o. John Charlewood, 1581. Entered 4 January. L. O. C³. F. (STC 6075).

A⁴ - G⁴, H[?]. Black letter with roman and italic. Signatures only. Some Latin. Marginalia.

The publication disputes six articles of the Christian faith as discussed in a composition by Thomas Pownde.

STC 6081. Crowley, Robert. A breefe discourse, concerning

those foure vsuall notes, whereby Christes Catholique Church is knowne. 4^o. John Charlewood, 1581. Entered 21 August. O. LINC. (shelfmark not available).

A⁴, C⁵ - D⁵. Black letter with roman and italic. Signatures only. Some Latin and Greek. Marginalia.

The author attempts to reveal the differences between the Church of Rome and "the true Catholic church" and attacks the Church of Rome from which many sects have developed.

STC 6430. Day, Richard. A booke of christian prayers, collected out of the aunciēt writers, and best learned in our time. (The second of four editions, 1578-1608.) [Initialed R. D.] 4^o. John Daye, 1581. HN. (60971).

q⁴, A⁴ - Y⁴, AA⁴ - OO⁴. Black letter with roman and italic. Foliation. Some Latin. Marginalia. Colophon. Title-page border 128. Printers' device 128*.

The work is comprised of prayers suitable for every occasion. In addition, there are prayers for individuals of different social standing to be used on various occasions.

STC 6687. Dering, Edward. Godly priuate praiers for householders to meditate vpon, and to say in their families. (The third of six editions, 1576-1615.) [Anon.] 8^o. John Charlewood, 1581. F. (STC 6687).

A⁸ - K⁸, L⁴[?]. Black letter with roman and italic. Signatures only. Marginalia. Colophon.

This publication contains a number of prayers for spiritual edification.

STC 6734. Derricke, John. The image of Irelande, with a discoverie of wood karne. 4^o. John Daie, 1581. Entered 8 July, 1582. L. O. C.; WH. (shelfmark not available).

a³, b², A⁴ - L⁴. Black letter with roman and italic. Signatures only. Marginalia.

This work is divided into three parts. The first and second parts deal with the image of Ireland, tracing the history of Ireland as well as giving a description of the country and its inhabitants. The third section is concerned with Sir Philip Sidney's suppression of the rebellion there.

STC 6740. Desainliens, Claude [=Claudius Holyband]. The Frenche Littleton; a most easie way to learne the frenche tongue. (The third of ten editions, 1566-1630.) 12°. Thomas Vautrollier, 1581. L. (828. A. 5611).

A⁸ - G⁸, H⁴. Roman with italic and black letter. Pagination. Some French and Latin. Marginalia. Printers' device 210a*.

The work presents a collection of sayings, proverbs and various other translated material. The work is somewhat like a French dictionary with the English equivalent.

STC 6810. Dialogue. A pleasaunt dialogue betweene a souldior of Barwicke and an English chaplaine. 8°. [n.p.] 1581. HW. (59060).

A⁸ - M⁸, N⁴. Black letter with roman and italic. Signatures only. Some Latin. Marginalia.

The dialogue is concerned with the keeping of Popish traditions in the English Church. A table noting 120 particular "corruptions" existing in the church is also included.

STC 7564. Elderton, William. A triumph for true subjects, and a terrour unto al traitours. [Anon.] Ballad. Richard Jones, 1581. MWA. (shelfmark not available).

Single sheet folio. Black letter with roman. Marginalia. Colophon.

The work attacks the Jesuits and specifically Campian's attempts to discredit the Queen. An account of the trial of Campian is presented, and the work ends with a plea to God to direct Elizabeth in rooting out the rebels within her realm.

STC 7629. Elyot, George. A very true report of the apprehension of E. Campion, etc. 8°. Thomas Dawson, 1581. F. (STC 7629).

A⁴ - C⁴, D². Black letter with roman and italic. Signatures only. Some Latin. Marginalia.

The author as one of the witnesses against Campian, describes how he and others arrested Campian and his followers. The work was intended to present a true report of Campian's

apprehension, contradicting another report written by Anthony Munday.

STC 8127. England - Proclamations - II. Chronological Series. By the Queene. For revocation of students, etc. [10 January, 1581.] (The first of two editions, both 1581.) folio. Christopher Barker, [1581]. O. (ARCH. Bod. G. C. 6).

Folio. Black letter with roman and italic. Colophon.

The proclamation was intended to call all English subjects from abroad. It was also issued against the Jesuits and other rebellious sects.

STC 8128. England - Proclamations - II. Chronological Series. By the Queene. For revocation of students, etc. (The second of two editions, both 1581.) folio. Christopher Barker, [1581]. MWA. (shelfmark not available).

Folio. Black letter with roman and italic. Colophon.

This proclamation is similar in content to STC 8127, an edition from the same year.

STC 8129. England - Proclamations - II. Chronological Series. By the Queene. [For good treatment of the French Ambassador. 18 April, 1581.] Single sheet folio, Christopher Barker, [1581]. O. (ARCH. Bod. G. C. 6).

Single sheet folio. Black letter with roman and italic. Colophon.

This proclamation calls for public order during the visit of foreign ambassadors. It attempts to protect the visiting dignitaries and by doing so, protect the honour of the Queen and her country.

STC 8130. England - Proclamations - II. Chronological Series. By the Queene. [Reviving the statutes against usury. 19 May, 1581.] (The first of two editions, both 1581.) Single sheet folio, Christopher Barker, [1581]. O. (Arch. Bod. 6. c. 6. 230).

Single sheet folio. Black letter with roman and italic. Colophon.

The proclamation primarily upholds an earlier statute against

usury which is about to expire.

STC 8131. England - Proclamations - II. Chronological Series. By the Queene. [Reviving the statutes against usury. 19 May, 1581.] (The second of two editions, both 1581.) Single sheet folio, Christopher Barker, [1581]. O. (Arch. Bod. G. C. 6).

Single sheet folio. Black letter with roman. Colophon.

This proclamation is similar in content to STC 8130, another edition from 1581.

STC 8132. England - Proclamations - II. Chronological Series. By the Queene. For adjournment of parte of Michaelmas terme. [21 September, 1581.] Single sheet folio, Christopher Barker, [1581]. O. (Arch. Bod. B. C. 6. 231).

Single sheet folio. Black letter with roman. Colophon.

This proclamation calls for the cancellation of part of Michaelmas term, the session of the fall court. The cancellation resulted from fears of the plague spreading into London.

STC 8133. England - Proclamations - II. Chronological Series. By the Queene. For prices of wine. [11 November, 1581.] (The first of two editions, both 1581.) Single sheet folio, Christopher Barker, [1581]. O. (Arch. Bod. G. C. 6. 232).

Single sheet folio. Black letter with roman. Colophon.

The proclamation sets the prices for imported French wines according to their quantity and quality.

STC 8134. England - Proclamations - II. Chronological Series. By the Queene. For prices of wine. [11 November, 1581.] (The second of two editions, both 1581.) Single sheet folio, Christopher Barker, [1581]. O. (Scl. 6. 230).

Single sheet folio. Black letter with roman. Colophon.

This work is identical in content to STC 8133.

STC 9484. England - Statutes - 3. Chronological Series.

Anno xxiii. Reginae Elizabethae. folio, Christopher Barker, 1581. HN. (21000).

A⁴ - G⁴. Black letter with roman and italic. Signatures only. Title-page border 167.

This statute places geographical restrictions on building sites for iron-mills near the city of London. The lack of fuel and depletion of the forests for fuel supplies is the principal reason for the statute.

STC 9529. England - Statutes - 3. Chronological Series. An abstract of al penall statutes which be generall. (The third of six editions, 1577-1600.) 4^o. Christopher Barker, 1581. HN. (46127).

A⁸ - z⁸, AA⁸ - ZZ⁸, Aaa⁸. Black letter with roman and italic. Foliation. Some Latin. Marginalia. Printers' device 193.

The statutes were collected by Ferdinando Pulton and they outline the various laws of the realm. The topics are arranged alphabetically and each crime is defined as well as its respective punishment.

STC 9911. England - Yearbooks. [Richard iii. I.] De termino Michaelis. (The seventh of eight editions, 1520?-1587.) folio, R. Tottel, 1581 (16 March). HN. (13396).

A⁴. Black letter with roman and italic. Foliation. Norman French and Latin. Marginalia. Colophon.

This work deals with legal topics such as the process of the arrest, trial and sentencing of an offender. Other legal and judicial topics such as trespasses, legal errors and duties of judges are also discussed.

STC 9919. England - Yearbooks. [Richard iii. 2.] De termino Michaelis. (The seventh of seven editions, 1525?-1581.) folio, Richard Tottel, 1581 (16 March). HN. (14974).

A⁴ - D⁴, E⁸. Black letter with roman and italic. Foliation. Norman French and Latin. Marginalia. Colophon.

This publication is concerned with legal topics such as detention, felonies, trespasses and provides a discussion on various types of criminal offences and related judicial proceedings.

STC 10042. England - Church of - Articles. Articles, where-upon it was agreed, in 1562. (The fourth of twenty-three editions, 1571-1640.) 4^o. Christopher Barker, 1581. HN. (20526).

A⁴ - C⁴. Black letter with roman and italic. Signatures only. Some Latin. Colophon. Title-page border 165*.

The volume is composed of forty articles concerned with such doctrines as the Old Testament, original sin, free will, and faith in the Trinity.

STC 10327. England - Church of - Visitation Articles - Local. Salisbury. Injunctions. 4^o. Henry Bynneman, 1581. D³. (shelfmark not available).

A⁴ - B⁴. Black letter with roman and italic. Signatures only. Some Latin. Marginalia.

The work is composed of sixty-five articles pertaining to churchmen. The articles contain offences as well as an outline of the correct form of administration required by all churchwardens in their parishes.

STC 10552. Estienne, Henri. The stage of Popish toyes: compyled by G. N[orth]. 4^o. Henry Bynneman, 1581. Entered 22 February. HN. (87306).

q³, A⁴ - M⁴. Black letter with roman and italic. Signatures only. Some Latin. Marginalia. Title-page border 160.

The author attacks various concepts of the Roman Catholic faith as well as its various religious orders. The author asks the readers to follow the Church of England and to put aside all Papist thoughts.

STC 10627. Exhortation. A good exhortation to euery man, etc. Single sheet folio. for Richard Ballard, [1581?] HN. (12523).

Single sheet folio. Black letter with roman. Colophon.

The publication offers instruction in what one should do when he goes to bed and when he rises. It is in verse form and is set to a northern tune as indicated in the work.

STC 10844. Field, John. Minister. A caueat for Parsons Howlet. 8°. Robert Waldegrave for Thomas Man and Toby Smith, [1581]. Entered 11 August, 1581. HD. (BR. 1735. 158).

A⁸ - G⁸, H⁴. Roman with black letter and italic. Signatures only. Some Latin. Marginalia.

The work attacks Parsons and other Papists who are opposed to the Church of England. The author defends the writings of William Fulke and William Charke and outlines the disruptive and rebellious nature of the Roman Catholics.

STC 10962. Fitzherbert, Sir Anthony. La nouvelle natura breuium. (The fifth of ten editions, 1534-1635.) 8°. in aed. Richard Tottel, 1581. L. D².; HN. HD. (shelfmark not available).

A⁸ - Z⁸, Aa⁸ - Ll⁸. Black letter with roman and italic. Signatures only. Norman French and Latin. Marginalia. Colophon. Title-page border 82.

The volume presents a commentary on legal writs and includes definitions. All of the subjects discussed in the work are treated alphabetically.

STC 11039. Fleming, Abraham. The footepath of faith, leading the highwaie to heauen, Whereunto is annexed The bridge to blessednes, etc. (The first of two editions, 1581-1619.) 16°. Henry Middleton for Edward White, 1581. Entered to William Haskins, 23 July, 1578; and to Edward White, 25 April, 1580. F. (STC 11039).

qq⁸, qqq⁸, qqqq⁸, A⁸ - Z⁸, Aa⁸ - Cc⁸. Black letter with roman and italic. Pagination. Errata.

This work is divided into three sections following a progression from faith to the ultimate bliss of heaven. The work includes instructions, prayers, meditations and various other religious exercises to assist and guide the reader to salvation.

STC 11041. Fleming, Abraham. The footepath to felicitie. 6 parts. (The first edition of five, 1581-1608.) 12°. Henry Denham, 1581. Entered 30 June. HN. (30084).

A12 - N12. Black letter with roman and italic. Pagination.

This publication is also known as the Diamound of Devotion. It is divided into six parts: The Footepath to Felicitie; A Guide to Godlinesse; The School of Skill; a Plant of Pleasure; a Swarme of Bees, and a Groue of Graces. All of the sections are related and present a guide for a good Christian life.

STC 11048. Fleming, Abraham. A monomachie of motives. 12^o. Henry Denham, 1582. Entered 30 June, 1581. HN. (20114).

A12 - O12, p6. Roman with black letter and italic. Pagination. Some Latin and Greek. Colophon. Printers' device 211*.

The author presents a battle between a variety of vices and virtues. Twenty-five vices and virtues are placed in opposition to one another and discussed in five separate sections.

STC 11183. Form. The forme of examination befoir the admission to ye tabill of ye Lord. 8^o. Edinburgh, Henri Charteris, 1581. Entered to Thomas Marsh 22 November. L. (13865).

A⁸ - C⁸. Black letter with roman. Signatures only. Some Latin.

The work is a catechism offering various questions and answers attempting to explain basic religious doctrines and beliefs.

STC 11213. Fowler, William. An answer to the calumnious letter of an apostat named M. Jo. Hammiltoun. 4^o. Edinburgh, Robert Leprewicke, 1581. Entered to Thomas Marsh, 1 October. 'not printed'. L. (c. 37. d-13).

q4 - F4. Black letter with roman and italic. Signatures only. Marginalia. Errata.

Fowler attacks the erroneous propositions as set forth by Hamilton. The work is a prime example of religious controversial writings which existed between Roman Catholic and Protestant writers.

STC 11421. Fulke, William. A briefe confutation of a popish discourse by J. Howlet. 4^o. Thomas Dawson for George Bishop, 1581. Entered 14 March. O. (4^o. F. 15. Th).

A⁴ - O⁴, P². Black letter with roman and italic. Signatures only. Some Latin and Greek. Marginalia.

The author begins the work with a description of England and the chaos created by religious unrest. Fulke then proceeds to attack the Roman Catholics and their stubborn resistance against the Church of England.

STC 11448. Fulke, William. A rejoynder to Bristows replie. 8^o. Henry Middleton for George Bishop, 1581. Entered 14 February. Y. (MF. 957).

A⁴, B⁸ - Z⁸, Aa⁸ - Zz⁸, Aaa⁸ - Ddd⁸, Eee⁵. Roman with italic and black letter. Pagination. Some Latin and Greek. Marginalia. Errata.

The work is composed of twenty-three chapters. The first twelve chapters defend William Allen's Scroll of Articles and the last eleven chapters argue with the views expressed by Nicholas Sanders, a Jesuit.

STC 11455. Fulke, William. A sermon preached within the Tower of London. 8^o. Thomas Dawson for George Bishop, 1581. Entered 23 June. HD. (Br. 1735. 160. 5).

A⁸ - H⁸. Black letter with roman and italic. Signatures only. Some Latin and Greek. Marginalia. Colophon.

The sermon was preached on Sunday, March 12, 1581 to Roman Catholics imprisoned in the Tower. The sermon attacks the Catholic religious services and general religious rituals. The author also attacks the Pope and denounces his authority.

STC 11457. Fulke, William. A true reporte of a conference at Wisbiche castle. 8^o. Thomas Dawson for Toby Smith, 1581. L. (1413 b (17) 5).

A⁸ - B⁵. Black letter with italic and roman. Signatures only. Some Latin. Colophon.

The report gives an account of a conference held between Fulke and a group of Roman Catholics at Wisbiche Castle. Fulke had been sent by the Lord of Ely in an attempt to persuade the group to revoke its heretical beliefs.

STC 11557. Garden. A godly garden out of the which most

comfortable herbs may be gathered. (The third of seven editions, 1574-1629.) 16^o. Henry Middleton, 1581. F. (STC 11557).

A⁸ - Y⁸. Black letter with roman and italic. Pagination. Some Latin. Marginalia.

The work presents a collection of prayers suitable for individual occasions. A calendar, a description of the term of Michaelis and an almanac for twenty-one years are also included.

STC 11730. Gentile, Scipione. Paraphrasis aliquot Psalmorum Daudi. 4^o. Thomas Vautrollier, 1581. Entered 15 January, 1582. L. O. C. (shelfmark not available).

4 - E⁴, F². Italic with roman and black letter. Pagination. Latin. Printers' devices 170, 179a*.

The author, although mainly a writer of law books, offers the reader a Latin version of an interpretation of the Psalms of David.

STC 11762. Gerardus, Andreas. Two common places taken out of A. Hyperius. Translated by R. V[aux]. 8^o. John Wolfe, 1581. Entered 20 March. HN. (59195).

A⁸ - H⁸. Black letter with roman and italic. Pagination. Some Latin. Marginalia. Title-page border 216*.

This publication is divided into two main sections: one revealing the influences of the sun, moon and stars over men; the other is concerned with a discussion of whether devils have been the revealers of magical arts.

STC 11833. Gibson, John. An easie entrance into the principall points of Christian religion. (The second of two editions, 1579-1581.) [Initialed J. G.] 8^o. Henry Middleton for William Norton, 1581. L. (3504. AA. 21).

A⁸ - B⁴. Black letter with roman and italic. Signatures only. Marginalia. Printers' device 175*.

The work intends to enlighten the good Christian in the use of the Articles of the Faith, law, sacraments and prayers. The information is presented in a dialogue between a minister and a parishioner.

STC 11845. Gifford, George. A briefe discourse of certaine pointes of the religion which is among the commō sort of christians. 8^o. Thomas Dawson for Toby Cook, 1581. Entered 29 May. O. F. (STC 11845).

This work was not available for this study.

STC 11863. Gifford, George. A sermon vpon the parable of the sower. (The first of three editions, 1581-[n.d.]). 8^o. for Toby Cooke, 1582. Entered 20 March, 1581. L. (14151).

A⁸ - B⁸, C⁵. Black letter with roman and italic. Signatures only.

The sermon is based upon Matthew 13, Jesus the sower. The publication compares various types of soil to types of people. The seed is symbolic of the word of God.

STC 11888. Gilby, Anthony. A pleasaunt dialogue, betweene a souldier of Barwicke and an English chaplaine. [Initialed A. G.] 8^o. [London?] 1581. HN. (59060).

A⁸ - M⁸, N⁴. Black letter with roman and italic. Signatures only. Some Latin. Marginalia.

This publication is similar in content to STC 6810.

STC 11889. Gilby, Anthony. A treatise wherein the doctrine of God is handled. 8^o. for Thomas Woodcocke, 1581. O.

This work was not available for this study.

STC 11897. Gilpin, Bernard. A godly sermon preached before the court at Greenwich, 1552. (The first of two editions, 1581-1630.) 8^o. Henry Middleton for Thomas Man, 1581. Entered 5 December, 1580. L. (4474. a. 77).

A⁸ - D⁸, E⁶. Roman with italic. Pagination. Some Latin. Marginalia.

The sermon is based on Luke 2 from the forty-first verse to the end of the chapter. The author attacks various corruptions of the age and issues a plea to all officials of governing authority to guide their people accordingly.

STC 11990. Goldwell, Henry. A briefe declaratiō of the

shews preformed before the Queenes maiestie a. the French ambassadours. 8^o. Robert Waldegrave, [1581]. Entered 1 July. HN. (59975).

A⁸ - B⁸, C⁴. Black letter with roman and italic. Signatures only. Marginalia.

Goldwell talks specifically of a play entitled the Fortress of beauty which was presented before the Queen. The author describes the preparation for the play and gives a description of the first performance which took place on May 8, 1581.

STC 12422. Guazzo, Stefano. The ciuile conuersation of M. Steeuē Guazzo. [3 books.] Translated out of French [of Gabriel Chopping] by George Pettie. 4^o. Robert Watkins, 1581. Entered 11 November, 1579, 'a copy received,' 27 February, 1581. HN. (61246).

*2, iiiij⁴, A⁸ - p⁸, Q¹, Aa⁸ - Gg⁸. Black letter with roman and italic. Signatures only. Some Latin.

The title-page implies that the work is actually composed of four books; however, Pettie remarks that only three books are included because the one has too much trifling matter in it. The book deals with such topics as how to know good company from bad company and how to conduct a correct and proper conversation between members of the same family. The fourth book reports the events of a banquet.

STC 12531⁺. Gurney, Arthur. A doleful discourse . . . of the fire in East Dearham. [Bradocke for Richard Hollins.] HN. (shelfmark not available).

A³, [B?], C⁴. Black letter with roman and italic. Signatures only. Latin. Marginalia.

The author gives a description of the fire which occurred on Tuesday, July 18, 1581. The report is presented in verse form and the author implies that the fire is a manifestation of the wrath of God.

STC 12729. Hamilton, John. Ane catholik and facile traictise, to confirme the real praesence of chrystis bodie and blude in the sacrament. 16^o. Paris, 1581 (1 April). L. O.; F. N. (wants title).

This work was not available for this study.

STC 12745. Hanmer, Meredith. The great bragge and challenge of M. Champion a jesuite. 4^o. Thomas Marsh, 1581. Entered 3 January. HN. (14418).

A⁴ - H⁴. Black letter with roman and italic. Signatures only. Some Latin. Marginalia. Title-page border 125^a.

The work attacks the Jesuit order and the various doctrines set down by Campian. The author outlines how the Roman Catholic faith has instigated and perpetuated rebellion throughout the realm.

STC 12746. Hanmer, Meredith. The jesuites banner. 4^o. Thomas Dawson and Richard Vernon, 1581. O. (Crynes. 928).

D⁴, *2, A⁴ - K⁴. Black letter with roman and italic. Signatures only. Some Latin. Marginalia.

This publication outlines the origins of the Jesuit sect, their vows and oaths, their hypocrisy and superstitions and their contrary doctrines. The work is dedicated to the sitting of Parliament and calls for strict control over the Jesuits.

STC 12896^a. Hartgyll, George. The prognostication for this yeere 1581. 8^o. Robert Watkins and James Roberts, [1581]. L. (title-page only).

This work was not available for this study.

STC 12934. Haunce, Everard. A true report of the arraignment and execution of the late Popishe traitour E. Haunce. 8^o. Henry Bynneman, 1581. Entered 4 August. F. (STC 12934).

A⁴ - C⁴. Black letter with italic and roman. Signatures only. Some Latin.

The author gives an eye-witness report on the trial and execution of Haunce who was found guilty of high treason because of his failure or refusal to renounce his Roman Catholic faith. This report acknowledges itself to be the true report and attacks the printers who have published other false reports for financial gain.

STC 13058. Hemmingsen, Niel. The epistle to the Ephesians expounded, by N. Hemming. 4^o. Thomas East, 1581. Entered

27 July, 1580. L. O. C.; HN. (STC 2986).

This work was not available for this study.

STC 13059. Hemmingsen, Niel. The faith of the church militant. Translated by Thomas Rogers. 4^o. Henry Middleton for Andrew Mansell, 1581. Entered 27 June. L. O. (shelfmark not available).

q⁸, A⁴, B⁸, [?], [D?]. Roman with italic. Pagination. Marginalia. Errata.

This publication was written to instruct the ignorant citizenry in the grounds of religion. The work also refutes the contrary religious beliefs of the Jews, atheists and Roman Catholics.

STC 13481⁺. Hill, Thomas. A briefe and pleasaunt treatise intituled: Naturall and artificiall conclusions. [John Kingston], 1581. HN. (59405).

A⁸ - D⁸. Black letter with roman and italic. Signatures only. Some Latin. Marginalia. Illustrations.

The work was written, as the author suggests, for recreation during leisure moments. It is a short collection of a variety of medicinal remedies and superstitious beliefs concerning health practices.

STC 13630. Homer. Ten books of Homers Iliades, Translated out of French by A. Hall. (The first of two editions, 1581- [n.d.].) 4^o. Ralph Newbery, 1581. Entered to Henry Bynneman 25 November, 1580. O. (Tanner. 788).

A¹, A³, A⁴ - Z⁴, Aa⁴, Bb². Black letter with italic and roman. Pagination. Some Latin. Marginalia. Title-page border 160.

This publication is an English translation of Homer's Iliad.

STC 13631. Homer. Ten books of Homers Iliades. [Another issue with the translator's initials only.] 4^o. Ralph Newbery, 1581. HN. (shelfmark not available).

A¹, A³, A⁴ - Z⁴, Aa⁴, Bb². Black letter with italic and roman. Pagination. Latin. Marginalia. Title-page border 160.

This collection is similar in content to STC 13630.

STC 13774. Hopkinson, William. A preparation into the waye of lyfe. (The first of two editions, 1581-1583.) 8°. Robert Waldegrave for John Harrison the younger and Thomas Man, 1581. F. (STC 13774).

A⁸ - F⁸. Black letter with roman and italic. Signatures only. Marginalia.

In question and answer form, the author attempts to define the correct use of the Lord's Supper.

STC 13875. Howell, Thomas, Poet. Howell his deuises for his owne exercise, and his friends pleasure. 4°. Henry Jackson, 1581. O. (Malone 342).

A⁶, B⁴ - M⁴. Black letter with roman and italic. Signatures only. Some Latin. Errata.

The work is written partly in verse and partly in prose. It is divided into separate sections, each dealing with a variety of topics such as fancy and friendship.

STC 14010. Hutchins, Edward. Dauids sling against great Goliah. [Initialed E. H.] (The first of four editions, 1581-1598.) 12°. Henry Denham, [1581]. Entered 4 January, 1581. HN. (24500).

A⁶. Roman. Pagination (1-336). Latin. Marginalia. Printers' device 211*. Title-page border 172*. Colophon.

This publication is comprised of seven sections. A selection of prayers for various people is included as well as five treatises concerned with religious doctrine.

STC 14121. Introduction. An introduction for to lerne to reckon with the pen. (The fourth of five editions, 1539-1594.) 8°. John Charlewood, 1581. Entered 15 January, 1582. O. (Douce. A60).

A⁸ - O⁸, P⁴. Black letter with roman and italic. Signatures only.

The work is an introduction to algorism, dealing specifically with numeration, addition, subtraction, multiplication and

division. A number of tables are presented to acquaint the reader with a practical application of each method of equation.

STC 14142. Ireland - Proclamations - By the Queene.
[Against the Earl of Desmond. 26 April 1581.] folio.
Christopher Barker, 1581. O. (Arch. G. C. 6).

A⁸ - O⁸, P⁴. Black letter with roman and italic. Signatures only. Colophon.

The proclamation offers a pardon to the inhabitants of Ireland who have been duped into assisting the traitor Desmond and his fellow conspirators. The pardon is active for a period of ten days following which all who continue in their treasonable activities will be duly punished.

STC 14582. Jewel, John, Bp. Apologia Ecclesiae Anglicanae.
(The second of nine editions, 1562-1639.) 12^o. Thomas Vautrollier, 1581. HN. (20692).

A¹² - H¹², I⁸. Roman with black letter and italic. Pagination. Latin. Marginalia. Printers' device 210^{a*}.

This religious writing outlines the basic substance of the Roman Catholic faith. The work initiated a series of controversial writings based upon John Jewel's thesis.

STC 14632. John, Chrysostom, Saint. An exposition vpon the epistle to the Ephesians. Translated out of Greek. (The first of two editions, both 1581.) 4^o. Henry Bynneman and Ralph Newbery, 1581 (24 December). Entered 4 January, 1582. HN. (45790).

G⁴, A¹, A¹, A², A⁴ - Z⁴, AA⁴ - VV⁴, *⁴ - *****⁴. Black letter with roman and italic. Pagination. Some Latin and Greek. Marginalia. Title-page border 160. Printers' device 119*.

The author expounds upon the meaning of the Ephesian epistle and relates the interpretation of the Scriptures. The work is divided into six chapters containing twenty-one morals and twenty-four sermons.

STC 14632^a. John, Chrysostom, Saint. An exposition vpon the epistle to the Ephesians. Translated out of Greek. (The

second of two editions, both 1581.) [This edition has a leaf of dedication to the Countess of Oxford.] [1581 in imprint.] C. (3. 26. 32).

q⁴, A¹, A¹, A², A⁴ - Z⁴, AA⁴ - VV⁴, *⁴ - *****⁴. Black letter with roman and italic. Pagination. Some Latin and Greek. Marginalia. Title-page border 160. Printers' device 119*.

This work is similar to STC 14632.

STC 14921. Keltridge, John. Two godlie a. learned sermons, preached before the Jesuites in the Tower of London. Two parts. 8°. Richard Jones, [1581]. Entered 23 May, 1581. O. (4. C. III TH. (3)).

*ii, †, iii, †, iiii, q⁴, A², B⁴ - H⁴, A⁴ - H⁴. Black letter with roman and italic. Signatures only. Some Latin. Marginalia. Errata.

The author presents two sermons. The first sermon is primarily concerned with the heresies of the Jesuit sect and their church's structure of authority. The second sermon attacks the religious practises of the Jesuits.

STC 15018. Kitchen, John. Le court leet et court baron. (Retourna breuium.) Two parts. (The second of nine editions, 1580-1620.) 8°. in aed. Richard Tottel, 1581. (4 October.) L. O.; HD. (shelfmark not available).

q⁴, q⁸ - Z⁸, AA⁸ - EE⁸, A⁸ - G⁸, H⁴. Black letter with roman and italic. Foliation. Some Latin and French. Marginalia.

Kitchen presents an outline of various aspects of the legal system. The work was written to assist young law students.

STC 15031. Knell, Thomas. Certain true marks whereby to know a papist. 8°. John Allde, [1581]. Entered 29 April, 1581. L².

This work was not available for this study.

STC 15163. Lambard, William. Eirenarcha: or the office of the justices of peace. (The first of twelve editions, 1581-1622.) 8°. Ralph Newbery and Henry Bynneman by the assigne

of Richard Tot[ell] and Christopher Bar[ker]. 1581.
Entered 3 January, 1582. HN. (17273).

A⁴, B⁸ - Z⁸, AA⁸ - LL⁸. Black letter with roman and italic.
Pagination. Some Latin. Marginalia. Title-page border
146. Printers' device 119*.

The collection outlines the various duties and responsibilities of the justices of the peace as well as the limitations of their powers. The author also outlines various other items concerned with these officials such as the avoidance of corruption and the procedures in taking the oaths of office.

STC 15208. Languet, Hubert. A treatise against the proclamation by the King of Spayne by which he proscribed the late Prince of Orange. (The first of three editions, 1581-1582.) [Translated from French.] 4^o. Delft, [1581]. L. (1055. G. 42).

A⁴ - R⁴. Roman with italic. Signatures only. Marginalia.

The author presents a number of letters of correspondence tracing the dispute between William of Orange and Philip, King of Spain.

STC 15209. Languet, Hubert. The apologie or defence of the most noble Prince William. (The second of three editions, 1581-1582.) 4^o. Delft, 1581. Entered to Thomas Marsh, 8 February, 1582, 'never printed by him.' HN. (88027).

A⁴ - R⁴. Roman with italic. Signatures only. Marginalia.

This publication is similar in content to STC 15208.

STC 15247. La Ramée, Pierre de. The logike of P. Ramus. (The second of two editions, 1574-1581.) Translated by M. R. Makylmenaeum Scotum. 8^o. Thomas Vautrollier, 1581. HN. (30050).

A⁸ - F⁸, G⁴. Black letter with roman and italic. Signatures only. Some Latin. Marginalia. Printers' devices 164* and 179a*.

The work outlines the rudiments of the philosophy of Ramée. The text also reveals the application of the philosophy and draws a comparison between it and the Aristotelian philosophy.

STC 15254. La Ramée, Pierre de. Rudimenta Graeca. 8°. ap. Henry Bynneman, 1581. L. (622. d. 36).

A⁸ - E⁸. Roman with italic and black letter. Pagination. Latin and Greek. Printers' device 118.

The work presents the rudiments of the Greek language and is primarily a form of grammatical study for those who wish to be skilled in the use of the classical language.

STC 15457. Lemnius, Levinus. The touchstone of complexions. Englished by Thomas Newton. (The third of four editions, 1565-1633.) 8°. Thomas Marsh, 1581. Entered to Thomas Orwin, 23 June, 1591. HN. (21243).

#⁸, A⁸ - X⁸. Black letter with roman and italic. Foliation. Some Latin. Marginalia. Colophon.

This publication is a form of medical book written for those who are concerned with maintaining their health. The author offers a variety of remedies for specific ailments as well as methods of preventing illness.

STC 15678. Lindsay, Sir David. A dialogue between Experience and a Courtier. (The last of seven editions, 1554-1581.) [How the seconde time corrected.] 4°. Thomas Purfoote, 1581. HN. (62225).

iiii⁴, A⁸ - S⁸, T⁴. Black letter with roman and italic. Foliation. Some Latin. Marginalia. Colophon.

The work is highly moralistic in nature. It is divided into four sections tracing a debate between Experience and a Courtier.

STC 15745. Littleton, Sir Thomas - Tenures - Norm.-Fr. (Tenores nouelli). Begin. [T]enant en fee simple, etc. End. Expliciūt tenores nouelli. (The twenty-seventh of forty-one editions, 1481-1639.) 8°. Richard Tottel, 1581. HN. (62239).

A⁸ - X⁸, Y⁴ - Q⁴, Z⁸ - A⁸, B⁴. Black letter with roman and italic. Foliation. Colophon.

This collection was the principal pillar on which the superstructure of English law of real property was supported.

STC 15771. Littleton, Sir Thomas - Tenures - Norm.-Fr. (Tenores nouelli). Begin. [T]enant en fee simple, etc. End. Expliciūt tenore nouelli. (The twenty-eighth of forty-one editions, 1481-1639.) 8°. Richard Tottel, 1581. L.; HD. (shelfmark not available).

A⁸ - X⁸, Y⁴ - q⁴, Z⁸ - A⁸, B⁴. Black letter with roman and italic. Foliation. Colophon.

This work is similar in content to STC 15745.

STC 16812. Loque, Bertrand de. A treatie of the Church. (The first of two editions, 1581-1582.) Translated by Thomas W[ilcox]. 8°. [Thomas Dawson] for Robert Langton, 1581. Entered to Thomas Man 15 December, 1580. ICU. (shelfmark not available).

*⁸, **⁴, ***⁸, A⁸ - Z⁸, Aa⁸, Bb¹, Bb³, Bb⁴. Roman and italic. Pagination. Marginalia.

There are sixteen chapters offering the reader a discourse which attempts to define the true church. The work also attempts to refute the doctrines of the Roman Catholic Church as well as other religious sects.

STC 16860. Lovell, Thomas. A dialogue between custom and veritie. [Anon.] John Allde, [1581]. Entered 23 May, 1581. HN. (51762).

A⁸ - D⁸, E¹. Black letter with roman and italic. Signatures only. Marginalia.

The author outlines the abuses and corruption resulting from the customs of the age. He issues a plea to all men to return to virtue and to make virtue the guiding factor in their lives.

STC 16950. Lupton, Thomas. A persuasion from papistrie. 4°. Henry Bynneman, 1581. Entered 22 February. HN. (62378).

a², A⁴ - Z⁴, Aa⁴ - Rr⁴. Black letter with roman and italic. Signatures only. Some Latin. Marginalia. Printers' device 119*. Colophon.

The work expresses the common anti-Roman Catholic sentiments of the age. Lupton offers a warning to the reader who is sympathetic or inclined to the Papist faith noting that all

who acknowledge the Pope are not faithful to their true ruling sovereign and the laws of their country. The work compares the two religions by drawing a comparison between the merciful rule of Elizabeth I and the bloody rule of her predecessor, Queen Mary.

STC 16954. Lupton, Thomas. The second part and knitting up of the boke entituled, Too good to be true. 4^o. Henry Bynneman, (6 September). Entered 11 August. HN. (62376).

A³, B⁴ - Z⁴. Black letter with roman and italic. Pagination. Some Latin. Marginalia. Colophon.

Lupton presents a dialogue between Omen, the ruler of a city called Mavqsun, and Sivqiula, a wanderer searching for a Utopian country which will agree with his moral affection. Lupton draws a comparison between England and the Utopian country, attempting to expose the corruption existing in England.

STC 16978. Luther, Martin. A commentarie vpon the two epistles generall of Sainct Peter and that of Sainct Jude. Translated by Thomas Newton. 4^o. for Andrew Veale, 1581. Entered 25 June. [Lacks title-page. Signature *2 and folio four torn. Beginning folio thirteen from HN. spliced at end.] L. O.; F. (STC 16978).

*5, A⁴ - Z⁴, Aa⁴ - Vv⁴. Black letter with roman and italic. Foliation.

The author offers his interpretations and an exposition of the two epistles, attempting to clarify the contents for the reader.

STC 16994. Luther, Martin. Special and chosen sermons. Englished by W. G[ace]. (The last of two editions, 1578-1581.) 4^o. Thomas Vautrollier, 1581. HN. (20181).

6 - B⁶, C⁸ - Z⁸, Aa⁸ - Ff⁸ - Gg⁶. Black letter with roman and italic. Pagination. Marginalia. Printers' devices 170 and 179a*.

The sermon is directly involved with religious doctrine. The work calls upon the reader to avoid sin and offers the reader an instructive guide to living a godly life.

STC 17055. Lyly, John. Euphues; the anatomy of wyt. (The

fifth of seventeen editions, 1578-1638.) 4^o. Thomas East for Gabriel Cawood, 1581. HD. (1466. 9. 9).

A⁴ - Z⁴. Black letter with roman and italic. Foliation. Printers' device 209*. Colophon.

Euphues is a story relating the adventures, correspondence and love of a young man of Athens. Lyly discusses problems related to love, education, religion and proper conduct. When new, the style of the work was a novelty and introduced the concept of Euphuism.

STC 17071. Lyly, John. Euphues and his England. (The fourth of twelve editions, 1580-1609.) 4^o. for Gabriel Cawood, 1581. HN. (62366).

A⁴ - q⁴ - B⁴ - Z⁴, Aa⁴ - Ll⁴. Black letter with roman and italic. Foliation. Some Latin. Colophon.

The work contains the story of Euphues, his voyages and adventures, a discourse of love, a description of his country, and a description of the court and the general manners of the country.

STC 17124. M., A. The true reporte of the successe which God gaue vnto our English souldiours in Ireland, 1580. [On A₂ 'epistle' signed A. M.] (The first of two editions, both 1581.) 4^o. for Edward White, [1581]. Entered 20 December, 1580. [seene and allowed.] C. (Syn. 7. 58. 11).

A⁵. Black letter with roman and italic. Signatures only. Some Latin. Marginalia. Illustrations.

This author discusses the confrontation between English soldiers and the Irish rebels. Specific reference is made to the traitors who lead the rebellion, namely the Earl of Desmond and Dr. Sanders.

STC 17124^a. M., A. The true reporte of the successe which God gaue vnto our English souldiours in Ireland, 1580. 4^o. for Edward White, [1581]. Entered 20 December, 1580. C. (Syn. 7. 58. 10).

A⁵. Black letter with roman and italic. Signatures only. Latin. Marginalia. Illustrations.

This work is similar in content to STC 17124. The only

variation appears on A₂, presenting a set of verses condemning the church of Rome and all those who oppose the true gospel of Christ.

STC 17180. Maddoxe, Richard. A learned and godly sermon, especially for all marryners. 8^o. John Charlewood, [1581]. L. C. (shelfmark not available).

A⁸ - B⁸, C⁴. Black letter with roman and italic. Signatures only. Marginalia.

The sermon is a parable and calls for all readers to still the storms of the flesh and to prevent all sin from bringing the soul to shipwreck.

STC 17279. Manuzio, Aldo. Phrases linguae latinae. (The first of seven editions, 1581-1636.) 12^o. ex. off. Thomas Vautrollier, 1581. L. (12932. a. 51).

A⁸ - T⁸. Roman and italic. Pagination. Latin. Printers' devices 164* and 179a*.

The work is a collection of Latin phrases. The English version is given followed by the Latin equivalent.

STC 17287. Manuzio, Paolo. Epistolarum libri x; eiusdem quae praefationes appellantur, etc. (The second of four editions, 1573-1603.) Epistolarum libri x; quinque nuper additis. 16^o. Thomas Vautrollier, 1581. HN. (62452).

A⁸ - z⁸, Aa⁸, ii⁸ - kk⁸. Roman with italic and black letter. Pagination. Latin. Printers' devices 210a* and 174*.

The author speaks of various Cardinals of the Roman Catholic Church such as Alfonso Carafae, Stephano Savlio and Marcello Cervino. In addition, the discussion also deals with minor religious figures of the Roman Church.

STC 17295. Maplet, John. The diall of destiny. 8^o. Thomas Marsh, 1581. Entered to Thomas Orwin 23 June, 1591. O. (Tanner 67 (4).).

#⁸ - I⁸, K⁴. Black letter with roman and italic. Signatures only.

The author is concerned with revealing the influence and effect of the celestial planets over all forms of life.

STC 17299. Marbecke, John. A booke of notes a. common places. 4^o. Thomas East, 1581. Entered 17 October, 1580. HN. (20900).

A², A⁴, q⁸, c³, qq⁸, qqq, B⁸ - Z⁸, Aa⁸ - Zz⁸, Aaa⁸ - Zzz⁸, Aaaa⁸ - Ffff⁸. Black letter with roman and italic. Pagination. Some Latin. Marginalia. Title-page border 123.

The work is composed of selections from a number of writers and is intended to present a true interpretation of the Scriptures. A variety of terms is alphabetically arranged and defined in the text of the work. The work is primarily a religious dictionary.

STC 17589. Mascall, Leonard. The husbandlye ordring of poultrie. 8^o. Thomas Purfoote for Gerard Dewse, 1581. L. (1257. a. 3).

A⁴, B⁸ - K⁸, L⁴. Black letter with roman and italic. Signatures only.

This publication is concerned with the care and raising of various species of fowl. The author presents medicinal cures as well as descriptions of correct procedures for the feeding and breeding of fowl.

STC 17771. Medina, Pedro de. The arte of nauigation. Translated by John Frampton, 1581. (The first of two editions, 1581-1595.) folio, Thomas Dawson, [1581 after 4 August]. Entered 28 February, 1581. F. (STC 17771).

q⁴ - K⁴, L², M⁴ - X⁴. Roman with black letter and italic. Foliation. Colophon. Illustrations.

The work is an instructive guide offered to all readers who are interested in the art of navigation. The work is divided into eight principal sections covering a wide range of navigational skills and related knowledge. The author also includes a number of diagrams and charts to assist the reader.

STC 17823. Merbury, Charles. A briefe discourse of royall monarchie, wherunto is added a collection of Italian prouerbes, etc. 4^o. Thomas Vautrollier, 1581. Entered to Thomas Marsh with note 'Vautrollier this,' 23 November. HN. (56705).

*4 - L⁴. Roman with italic and black letter. Pagination.

Some Latin and Greek. Marginalia. Printers' device 170* and 179b*.

The author discusses the concepts of tyranny, democracy, republic, commonwealth, election and succession. The author relates the differences as well as the effectiveness of each by the use of historical references. A collection of Italian proverbs is also included for all those who might have an interest in that language.

STC 18161. Mornay, Philippe de. A treatise of the Church. Translated by J. F[ielde]. (The fourth of five editions, 1579-1604.) 8°. Christopher Barker, 1581. HN. (28943).

A⁸ - Y⁸, Z⁴. Black letter with roman and italic. Signatures only. Some Latin. Marginalia. Title-page border 146. Printers' device 193b.

The work focuses upon twelve points of religious doctrine, attempting to reveal the essential differences between the true Church of England and the "corrupt" Church of Rome.

STC 18253. Mulcaster, Richard. Positions wherin those circumstances be examined necessarie for the training up of children. (The first of two editions, both 1581.) with imprint. Thomas Vautrollier for Thomas Chard [sic], 4°, 1581. Entered to Thomas Chard 6 March. C.; HN. (shelfmark not available).

4 - Z⁴, Aa⁴ - Pp⁴. Roman with italic. Pagination. Some Latin and Greek. Marginalia. Printers' devices 192, 219 and 378*. Errata.

Mulcaster presents his philosophy of education in this work. He emphasizes both the physical and intellectual training of children. Mulcaster's views and interpretations of education were advanced and somewhat revolutionary for his time.

STC 18253^a. Mulcaster, Richard. Positions wherin those circumstances be examined necessarie for the training up of children. (The second of two editions, both 1581.) with imprint. Thomas Vautrollier, 1581. IU. (shelfmark not available).

4 - Z⁴, Aa⁴ - Pp⁴. Roman with italic. Pagination. Some Latin and Greek. Marginalia. Printers' devices 192, 219

and 378*. Errata.

This work is similar in content to STC 18253.

STC 18259. Munday, Anthony. An aduertisement and defence for trueth against her backbiters. [Anon.] 4^o. [London], 1581. HN. (62664).

A⁴. Black letter with roman and italic. Signatures only.

The work attacks all those who conspire against the Crown. The author focuses his attack upon Campian and his rebellious followers.

STC 18264. Munday, Anthony. A brief discourse of the taking of E. Campion. 8^o. for W. Wright, 1581. Entered 24 July. L².

This work was not available for this study.

STC 18268. Munday, Anthony. A courtly controuersie betweene looue a. learning. 8^o. John Charlewood for Henry Carre, 1581. L. (c. 57. a. 36).

A⁴ - F⁴. Black letter with roman and italic. Signatures only. Some Latin. Marginalia.

A man of science called Palunar condemns love and finds himself debating with one Caliphia who attempts to refute his views. In the end, Caliphia proves to be successful.

STC 18533. Nichols, John. A declaration of the recantation of J. Nichols, for the space almost of two yeeres the popes scholer in the English seminarie at Rome. 8^o. Christopher Barker, 1581 (14 February). HN. (17463).

A⁶, M⁸, N⁴. Black letter with roman and italic. Signatures only. Some Latin and Greek. Marginalia. Title-page border 146. Printers' device 193b*.

Nichols, who was once a Roman Catholic, now attacks the Church of Rome. He explains that his conversion resulted from the Church of Rome's rash judgements, embodied hatred, and rebellious and treasonable actions.

STC 18534. Nichols, John. John Niccols pilgrimage. 8^o.

Thomas Dawson for Thomas Butter and Godfrey Isaac, 1581.
Entered 4 September. HN. (17691).

*8, A⁸ - R⁸. Black letter with roman and italic. Signatures only. Some Latin and Greek. Colophon. Errata.

Nichols attacks the Roman Catholic Church and speaks of the corruption spread by their false beliefs.

STC 18535. Nichols, John. The oration and sermon made at Rome the xxvij daie of Maie, 1578. (The first of three issues, all 1581.) 8^o. John Charlewood, [1581]. Entered 22 April, 1581. F. (STC 18535).

q², A³, q⁴, q⁸, A³, B⁸ - O⁸, P⁴. Black letter with roman and italic. Signatures only. Some Latin and Greek. Marginalia.

It was upon pain of death that the author wrote this sermon. As in his other works, Nichols again attacks the Church of Rome and all related religious aspects of the Roman Catholic faith.

STC 18536. Nichols, John. The oration and sermon made at Rome the xxvij daie of Maie, 1578. (Another issue with imprint.) 8^o. John Charlewood, sold by Edward White, 1581. L. O. C. LINC. (shelfmark not available).

q², A³, q⁴, q⁸, A³, B⁸ - O⁸, P⁴. Black letter with roman and italic. Some Latin and Greek. Marginalia.

This work is similar in content to STC 18535.

STC 18536^a. Nichols, John. The oration and sermon made at Rome the xxvij daie of Maie, 1578. 8^o. [Another issue, without date to the postscript.] C. (SYN. 8. 54. 10⁴).

q², A³, q⁴, q⁸, A³, B⁸ - O⁸, P⁴. Black letter with roman and italic. Signatures only. Some Latin and Greek. Marginalia.

This work is similar in content to STC 18536.

STC 18537. Nichols, John. A true report of the apprehension of J. Nichols, minister, at Roan. Rhemes. 8^o. J. Foigny, 1583. L. O. C.

This work was not available for this study.

STC 18647. Norman, Robert. The new attractive. Contain-
ing a short discourse of the magnes or lodestone. 2 parts.
(The first of seven editions, 1581-1614.) 4^o. John
Kingston for Richard Ballard, 1581. Entered 3 August. C.
(331. 4. 113³).

A⁴, H⁸ - J⁸, K⁶. Black letter and roman with italic.
Foliation. Some Latin. Title-page border 117. Illustra-
tions.

The author presents a discourse in ten chapters on the lode-
stone. It is Norman's intention to present the work as a
means of furthering the study of navigation and hydrography.
The work also includes a number of tables and illustrations
concerned with the sun's declination and also with the use
of the compass.

STC 18714. Nowell, Alexander. Christianae pietatis prima
institutio ad vsum scholarum. (The third of fourteen
editions, 1574-1636.) 12^o. ap. John Day, 1581. L.
(3505. aa. 85 (b).).

A⁸ - I⁸. Roman with italic and black letter. Signatures
only. Marginalia.

The work is presented as a dialogue between a magistrate and
an auditor. The discussion attempts to explain various
beliefs and doctrines such as the crucifixion, the resur-
rection, baptism, communion and creation.

STC 18807. Olevian, Caspar. An exposition of the symbole
of the Apostles. Translated by John Field. 8^o. Henry
Middleton for Thomas Man and Toby Smith, 1581. Entered to
Toby Smith 9 June, 1580; to Henry Jackson 29 June, 1581.
HN. (56710).

A⁸ - Q⁸. Roman with italic. Signatures only. Some Latin.
Marginalia. Errata.

The work is divided into two sections. The author supports
the Church of England and he attacks the Roman Catholics who
sow the seeds of perpetual disobedience and rebellion.

STC 18818. Openshaw, Robert. Short questions and answeares
conteyning the summe of christian religion. [Anon.] (The
third of sixteen editions, 1579-1635.) 8^o. Thomas Dawson,
1581. C. (323. 6. 50⁵).

A⁸ - B⁸, C⁴. Black letter with roman and italic. Signatures only. Some Latin.

This publication is presented in the standard catechismal form of questions and answers dealing with the chief points of the Christian religion. The work also includes a prayer to be used following practice in the evening.

STC 19393. Parsons, Robert. A brief censure vppon two bookes written in answere to E. Campions offer of disputation. 8^o. Doway, John Lyon, 1581. F. (STC 19393).

A⁸ - G⁸, F⁴. Black letter with roman and italic. Signatures only. Some Latin.

This work is similar in content to STC 4534 which indicates an anonymous author. Parsons likely was responsible for STC 4534 as well.

STC 19468. Patriarchs. The testaments of the twelue Patriarchs. Translated for the Latin version of R. Grosse-teste by Anthony Gilby. 8^o. John Day, 1581. L. O.

This work was not available for this study.

STC 19637. Perkins, John. Incipit perutilis tractat⁹ magistri Iohis Parkins [sic] siue explanatio quorūdam capitulorū, etc. (The ninth of seventeen editions, 1528-1620.) 8^o. Richard Tottel, 1581. L. O.; HN. HD. (shelfmark not available).

A⁸ - B⁸, C⁴, B⁸ - Y⁸. Black letter with roman and italic. Foliation. Latin. Colophon.

This work deals with the laws of England and it was written by the author to assist law students. The book is composed of eleven chapters covering many legal terms and precedents such as those of grants, surrenders, reservations and conditions.

STC 19867. Phillips, John. An epitaph on the death of Lord Henry Wrisley, Earle of South hampton. single sheet folio. 1581. L. (shelfmark not available).

Single sheet folio. Black letter with roman. Latin.

As the title indicates, the work is an epitaph praising the

Earl of Southampton who was interred at Touchfield in Hampshire on November 30, 1581.

STC 19877. Phillips, John. The wonderfull worke of God shewed vpon W. Withers who lay in a traunce tenne dayes. 8^o. Robert Waldegrave, 1581. Entered 9 January. L. (697. c. 37. (1)).

A⁸ - B⁸. Black letter with roman and italic. Signatures only.

This work reports upon an incident in which one William Withers, aged eleven, lay in a trance for ten days. When the boy awoke he began to reveal the strange dreams and visions that had come to him. The author asserts that it is the work of God. A prayer is offered to those readers who wish to be pardoned for their sins.

STC 19961. Piscator, John. In P. Rami Dialecticam animaduersiones. 8^o. ex. off. typog. Henry Bynneman, 1581. Entered to John Harrison and George Bishop 12 December, 1580. L. (c. 57e. 42 (1)).

A⁸ - H⁸, I⁹, K², L³, K⁴, K⁸. Roman with italic. Pagination. Latin and Greek. Printers' device 118. Illustrations.

This work discusses the logic of Pierre de la Ramée [Ramus]. Piscator was a follower of the Aristotelian school of logic and in this work he attempts, by way of comparative argument, to refute the views of the Ramist philosophy.

STC 20054. Plutarch. [De educatione puerorum.] Plutarchi oposculum de liberorum institutione. 8^o. Ex. off. Henry Bynneman, 1581. L. (71. b. b. 1).

A⁸ - D⁸. Roman and italic. Signatures only. Latin. Some Greek. Printers' device 118.

The work presents three orations of Isocrates: Ad Demonicum, Ad Nicoclen and Nicoclis. The work presents the three orations as evidence of the purity of diction and as examples of following the correct rules of rhetoric.

STC 20395. Principia. Principia quaedam et axiomata ex Iure ciuili sparsim collecta. 8^o. Henry Bynneman, 1581. HN. (59679).

A⁴, B⁸ - G⁸, H⁴. Roman with italic. Pagination. Latin. Marginalia. Printers' device 229*.

Laws and criminal statutes are alphabetically arranged and the legal definition of each is given. The work covers such topics as unlawful assemblies, riots and forgery.

STC 20761. Ravisius, Joannes. J. Ravisii Textoris, dialogi aliquot festiuissimi item eiusdem epigrammata. 16^o. ex. off. Henry Byneman, 1581. Entered 11 March. L. C. (shelf-mark not available).

A⁸ - Z⁸, AA⁸ - HH⁸, II⁵. Roman and italic. Pagination. Latin.

The work presents a dialogue between three principal characters: Terra, Aetas and Homo. As the discussion progresses, other morality figures are introduced. The discussions cover aspects about existence, nature, and the good and evil nature of mankind.

STC 20975. Rice, Richard. An inuective againste vices taken for vertue. (The third of four editions, 1575?-1589.) 8^o. Robert Waldegrave for Henry Kirkham, 1581. F. (STC 20975).

A⁸ - F⁸. Black letter with italic and roman. Signatures only. Marginalia.

The author outlines how to recognize vice, and he offers a small verse for direction how to avoid it.

STC 20996. Rich, Barnaby. Riche his farewell to militarie profession. (The first of two editions, 1581-1591.) 4^o. Robert Walley, 1581. F. (STC 20996).

C⁴, Cc⁴ - Dd⁴, Ee². Black letter with roman and italic. Signatures only. Some Latin. Title-page border 117 [?].

Rich presents eight tales written for the pleasure and amusement of the readers. The eight tales are "Sappho Duke in Mantona," "Apolonius and Silla," "Two Brethern and their wives," "Of Arman thus borne a leper," "Phylatus and Emilia," "Nicander and Lucilla," "Fineo and Fiamma" and "Gonsales and his vertuous wife Agatha."

STC 21002. Rich, Barnaby. The straunge and wonderfull

adventures of Don Simonides. 4^o. [John Kingston for] Robert Walley, 1581. Entered 23 October. L. O.; HN. CL. (shelfmark not available).

A⁴ - S⁴, T³ [B₁ lacking]. Black letter with roman and italic. Signatures only. Some Latin. Title-page border 117.

This tale is chiefly for the entertainment of the reader but is also intended to attack vice. The wandering knight is hindered and assisted by morality-type figures throughout his journey. The journey itself represents man's journey through life.

STC 21632. Salter, Thomas. The contention between three brethern. (The first of two editions, 1581-1608.) 4^o. for Thomas Gosson, 1581. Entered 3 October, 1580. HN. (88300).

A⁴, B⁸ - G⁸. Black letter with roman and italic. Foliation. Some French. Marginalia.

Salter presents a debate between three vice-figures, namely, the whoremonger, drunkard and dice-player. As each vice attempts to prove the others to be the most evil of the three, the reader becomes increasingly aware of the inherent corruption of all three.

STC 21682. Sampson, Thomas, Dean of Christ Church. A briefe collection of the Church. 8^o. Henry Middleton for George Bishop, 1581. Entered 17 May. L². L³. O.

This work was not available for this study.

STC 22019. Scotland, Church of - Confession of Faith. Ane shorte and generall confession of the Kingis Maiestie, etc. [28 January, 1580 o.s.] (The first of three editions, 1581-1581.) single sheet folio. Edinburgh, Robert Leprewicke, [1581]. E. (shelfmark not available).

Single sheet folio. Black letter. Some Latin.

The tract upholds the religion of the state and attacks all false religions, specifically Catholicism. The work ends with a declaration urging all commissioners and ministers in Scotland to proceed against all religious traitors.

STC 22020. Scotland, Church of - Confession Of Faith. Ane

shorte and generall confession of the Kingis Maiestie, etc.
(The second of three editions, all 1581.) single sheet folio.
Robert Waldegrave, [1581]. MWA. (shelfmark not available).

Single sheet folio. Black letter with roman and italic.
Some Latin.

This work is similar in content to STC 22019.

STC 22021. Scotland, Church of - Confession Of Faith. Ane shorte and generall confession of the Kingis Maiestie, etc.
(The third of three editions, all 1581.) single sheet folio.
for Thomas Man, [1581]. L11. (shelfmark not available).

Single sheet folio. Black letter with roman and italic.
Some Latin.

This work is similar in content to STC 22020.

STC 22022. Scotland, Church of - Confession Of Faith. The confession of the true and Christian fayth according to Gods word, and actes of Parliament, etc. 8^o. Robert Waldegrave, [1581]. Entered 15 March, 1581. C. (Bb*. 12. 54². G).

A⁴ - F⁴. Black letter with roman and italic. Signatures only. Marginalia.

This religious publication basically upholds the faith of the realm and denounces all other religious factions especially the Roman Catholics.

STC 22031. Scotland, Church of - Appendix. Ane admonition to the antichristian ministers in the deformit Kirk of Scotland. 8^o. [Paris?] [T. Brunen?] 1581. O. (shelfmark not available).

A⁴ - B⁴. Italic with roman. Signatures only. Marginalia.

The work is written in poetic form attacking all religious traitors. The work also traces Scotland's religious history.

STC 22190. Sempill, Robert. Ane complaint vpon fortoun. single sheet folio. Edinburgh, Robert Leprewicke, [1581]. HN. (50/12).

Single sheet folio. Black letter. Colophon.

The author presents the work in verse form and laments the downfall of Morton in Edinburgh.

STC 22212. Sendbrief. Send-brief waer inde voorneempste stucken der pauwscher leere verhandelt, etc. 8^o. Thomas Vautrollier, 1581. C. (shelfmark not available).

A⁹, B⁸ - M⁸, N³. Roman and italic. Pagination. Dutch. Marginalia. Printers' devices 210a* and 179b*.

The collection stresses the need to heed the word of God and uses Biblical incidents to support this assertion. It also attacks the Papists and others who abuse and misinterpret God's word.

STC 22221. Seneca, Lucius Annaeus. [Tragedies.] Seneca his tenne tragedies. Translated into English [by John Heywood and others]. 4^o. Thomas Marsh, 1581. Entered 4-9 July. HN. (22294).

A⁴, B⁸ - Z⁸, Aa⁸ - Ee⁸, Ff⁴. Black letter with roman and italic. Foliation. Some Latin. Title-page border 125^a. Colophon.

The plays included in this work are Hercules Furens, Theyestes, Troas, Oedipus, Thebias, Octavia, Hippolytus, Medes, Agamemnon and Hercules Octaeus.

STC 22432. Sherwood, William. A true report of the late horrible murder committed by W. Sherwood. 8^o. John Charlewood and Edward White, 1581. Entered 17 July. L². (shelfmark not available).

A⁸. Black letter with roman and italic. Signatures only. Some Latin. Colophon.

The author attempts to use the murder of Richard Hobson to epitomize the cruelty common to all Papists. The author gives a detailed account of Hobson's murder and also of Sherwood's cowardly behaviour at the time of his execution.

STC 22469. Shute, Christopher. A compendious forme of christian doctrine, called the Testimonie of a true faith. (The third of three editions, 1577-1581.) 8^o. Thomas Dawson, 1581. L. (3505. C. 50. (2)).

A⁸ - G⁸, H⁴. Black letter with roman and italic. Signatures

only. Some Latin. Marginalia. Colophon.

This work contains 101 questions and answers attempting to offer the reader a greater understanding and knowledge of God. The work also includes a prayer to be said before receiving the Lord's Supper, a form of examination for common people, and a form of confession of the Christian faith.

STC 22929. Sophocles. Sophoclis Antigone. Interprete Thomas Watson. 4^o. John Wolfe, 1581. Entered 31 July. HN. (31934).

A¹, A⁴, A⁵, B⁴ - H⁴, I³. Roman with italic and black letter. Pagination. Latin. Some Greek. Marginalia. Printers' device 216.

This Latin work presents a five-act play dealing with the classical tragedy of Antigone.

STC 23090. Spenser, Edmund. The shepheardes calendar. Conteyning twelve aeglogues. [Immertio, pseud.] (The second edition of seven, [Immertio.], 1579-1611.) 4^o. Thomas East for John Harrison the younger, 1581. Entered 29 October, 1580. HN. (69547).

***⁴ - N⁴. Black letter with roman and italic. Foliation. Some Latin. Colophon.

This literary writing is composed of twelve dialogues set in the classical pastoral form. Love is the principal topic of the collection and Colin Clout, a lonely shepherd, is the principal character at the beginning of the work.

STC 23121. Stadius, Joannes. Here after followeth a table of the sunnes declination (drawn out of J. Stadius: Ephemerides). 4^o. [London, 1581.] L. (shelfmark not available).

F³, G⁴ - K⁴. Roman with italic and black letter. Signatures only. Title-page border 117. Illustrations.

The work is composed of ten chapters and contains three tables which are concerned with the declination of the sun. The author discusses the length of the days and nights of each month as indicated by the hours and minutes of the sun. Other topics under discussion include a study of the Lodestone and the declining of the needle.

STC 23133. Stafford, William. A compendious or briefe examination of certayne ordinary complaints. (The first of three editions, all 1581.) 4^o. Thomas Marsh, 1581. Entered to Thomas Orwin, 23 June, 1591. F. (STC 23133).

*4, A⁴ - O⁴. Black letter with roman and italic. Foliation. Some Latin. Marginalia. Title-page border 125^a. Colophon.

This publication is divided into three separate dialogues which deal with the policies and complaints expressed by citizens on a variety of social, economic and religious topics.

STC 23133^a. Stafford, William. A compendious or briefe examination of certayne ordinary complaints. (The second of three editions, all 1581.) [Initialled W. S.] 4^o. Thomas Marsh, 1581. [Fol. I, line four, 'Englande.'] HN. (69552).

*4, A⁴ - O⁴. Black letter with roman and italic. Foliation. Some Latin. Marginalia. Title-page border 125^a. Colophon.

This work is similar in content to STC 23133.

STC 23134. Stafford, William. A compendious or briefe examination of certayne ordinary complaints. (The third of three editions, all 1581.) [Initialled W. S.] 4^o. Thomas Marsh, 1581. [Fol. I, line four, 'England.'] L. O. C.; HN. (shelfmark not available).

*4, A⁴ - O⁴. Black letter with roman and italic. Foliation. Some Latin. Marginalia. Title-page border 125^a. Colophon.

This work is similar in content to STC 23133.

STC 23413. Styward, Thomas. The pathwaie to martiall discipline. (The first of three editions, 1581-1585.) 4^o. Thomas E[ast] for Myles Jennings, 1581. Entered 14 February. HN. (14636).

A⁴ - Z⁴. Black letter with roman and italic. Pagination. Some Latin. Marginalia.

The work is a manual for all prospective soldiers. It is divided into two books which deal with the various ranks of the military and their respective duties and authority. The duties of soldiers are also outlined as well as rules of conduct.

STC 23874. Temple, William. Pro Mildopetti de vnica methodo defensione. 8^o. pro. Thomas Man, 1581. Entered 18 May. C. (SYN. 8. 58. 702).

q⁸ - A⁸. Roman with italic. Pagination. Latin.

The author, using the pseudonym Franciscus Mildapetti, expounds upon the philosophy of Pierre de la Ramée (Ramus). The work was written in response to a writing by Everard Digby, an avid follower of the Aristotelian school. It also includes an epistle addressed to John Piscator who was also an opponent of the Ramist philosophy.

STC 23903. Terentius, Publius. Flowers or eloquent phrases of the Latin speach gathered out of all the sixe comoedies of Terence, those of the first three by N. Udall, those of the latter three by J. Higgins. Latin and English. (The third of three editions, 1533-1581.) 8^o. Thomas Marsh, 1581. HN. (32118).

A⁸ - z⁸, Aa⁸ - Cc⁸, Dd². Black letter with roman and italic. Signatures only. Latin and Greek.

The work contains the six plays of Terence. Latin and English are intermingled from line to line in each of the six plays. At the end of each play certain eloquent Latin phrases are presented with their English translations.

STC 23952⁺. Thimelthorpe, C. A Short Inuenty of certayne Idle Inuentions. Thomas Marsh, 1581. HN. (88843).

A⁸ - K⁸, L². Black letter with roman and italic. Foliation. Some Latin. Marginalia.

The work is a collection of relatively unimportant items principally collected for the sole purpose of entertaining the readers.

STC 24197. Treasure. This booke is called the Treasure of gladnesse. (The eighth of eight editions, 1563-1581.) 8^o. John Charlewood, 1581. O.

This work was not available for this study.

STC 24253. Treatise. A very proper treatise wherein is briefly sett forthe the arte of limming. (The second of six

editions, 1573-1605.) 4^o. Richard Tottel, 1581. Entered 18 February, 1583. HN. (60087).

A⁴ - C⁴. Black letter with roman. Foliation. Some Latin. Marginalia.

The treatise offers instruction in the art of limning, the imposing of letters and decoration on paper. Various forms of producing colours, inks and the methods of limning precious metals is also discussed.

STC 24486. Ubaldini, Petruccio. La vita di Carlo Magno imperadore, etc. (The first of two editions, 1581-1599.) 4^o. John Wolfe, 1581. Entered 17 January. C. (T*. 5. 16 (D)).

A⁴ - P⁴, Q³. Roman with italic and black letter. Pagination. Italian. Marginalia. Printers' device 216.

This publication is concerned with the life of Charles I. The author wrote the work in an attempt to present a true report of the life of Charles I with hopes of destroying all of the romantic and false impressions which had previously been made by other poets and writers.

STC 24688. Verro, Sebastian. Physicorum libri X. (The first of two editions, 1581-1590.) 8^o. ex. off. Henry Byneman, 1581. HN. (59479).

A⁸ - N⁸. Roman with italic and black letter. Pagination. Latin. Some Greek. Printers' devices 118 and 119*. Errata.

Ten chapters are presented in question and answer form attempting to define aspects of the natural world. Such topics as nature, astronomy, the elements, meteors, plants and animals are covered in the discussion.

STC 25095. Warren, William. A pleasant new fancie of a fondlings deuce: intituled the Nurcerie of names. 4^o. Richard Jones, 1581. Entered 15 April. HN. (shelfmark not available).

A⁴ - H⁴, I². Black letter with roman and italic. Signatures only. Some Latin and Greek. Marginalia.

The work praises the beauty of English women. The author alphabetically arranges various names of women and poetically

praises the virtues and qualities of each in turn.

STC 25110. Watson, Christopher. Briefe principles of religion, for the exercise of youth. 8°. Hugh Singleton, 1581. HN. (85581).

A⁴. Black letter with italic and roman. Signatures only. Some Latin. Marginalia. Printers' device 127*.

The author first presents the reader with the Ten Commandments and then proceeds in a discussion concerned with the consequences resulting from the breaking of God's laws. The author also outlines three principles: man's condemnation, man's deliverance by Christ, and the duty of man to God for all the blessings He has bestowed upon him.

STC 25358. Whitaker, William. Ad rationes decem E. Campiani responsio. (The first of two editions, both 1581.) 8°. Thomas Vautrollier, imp. Thomas Chard, 1581. C. (shelf-mark not available).

4, A⁸, B³, A⁴, A⁸ - p⁸, Q⁶. Roman with black letter. Pagination. Latin. Some Greek. Printers' devices 170 and 179b*. Errata.

This Latin work attempts to confirm the Protestant faith and attacks the principles presented in Campian's Ten Reasons.

STC 25359. Whitaker, William. Ad rationes decem E. Campiani responsio. (The second of two editions, both 1581.) 4°. Thomas Vautrollier, imp. Thomas Chard, 1581. O. (shelf-mark not available).

4, A⁸, B³, A⁴, A⁸ - p⁸, Q⁶. Roman with black letter. Pagination. Latin. Some Greek. Printers' devices 170 and 179b*. Errata.

This work is similar in content to STC 25358.

STC 25361. Whitaker, William. Responsionis ad decem illas rationes quibus fretus E. Campianus defensio. 8°. Thomas Vautrollier, imp. Thomas Chard, 1581. C.

This work was not available for this study; a ghost.

STC 25402. White, Peter. A godlye a. fruitefull sermon against idolatrie. 8^o. Frank Coldocke, 1581. Entered 4 July. F. (STC 25402).

A⁴, B⁸ - C⁸, D⁴. Black letter with roman and italic. Signatures only. Some Latin. Marginalia.

This sermon is one of three sermons which was presented in 1581. The two sermons not included in this text are concerned with repentance and with the doctrine. This sermon was first presented as an attack on the Papists' interpretation of the second commandment as well as other Scriptures. As a result, the sermon came under attack and the author published it so all readers would have the opportunity to judge whether or not the Papist attacks were justified.

STC 25586. Wiburn, Perceval. A checke or reproofe of M. Howlets vntimely screeching. [Initialed P. W.] 8^o. Thomas Dawson for Toby Smith, 1581. Entered 25 August. HN. (79738).

A⁴ - Z⁴, Aa⁸, Yy⁴, Zz³. Black letter with roman and italic. Signatures only. Some Greek. Marginalia.

The author attacks the views and complaints that Howlet (Parsons) expressed concerning the treatment of the Roman Catholics in England.

STC 25623. Wilcox, Thomas. A glasse for gamesters. [Initialed T. W.] 8^o. John Kingston for Thomas Man, 1581. Entered 20 December, 1580. O. F. (STC 25623).

A⁸ - D⁸, E⁴. Black letter with italic and roman. Signatures only. Some Latin. Marginalia.

The work is composed of seven chapters attacking the vices of gambling and other forms of unproductive recreation. The author attempts to reveal the vanity of such indulgences and turns to the Scriptures for support.

STC 25631. Wilcox, Thomas. The vnfoldyng of sundry vntruthes, etc. [Initialed T. W.] 4^o. Thomas Dawson for Thomas Man, 1581. Entered 9 May. L³. O. (shelfmark not available).

A⁸ - K⁸. Black letter with roman and italic. Pagination. Marginalia. Colophon.

The author attacks and attempts to refute certain religious

beliefs held by the heretics in England. Special attention is given to the Libertine sect.

STC 25880. Withals, John. A shorte dictionarie [English and Latin] for yonge begynners. The third time corrected. (The fifth of eleven editions, 1553-1634.) 4^o. Thomas Purfoote, 1581. L.

This work was not available for this study.

STC 25956. Wood, William. A fourme of catechising. 8^o. Thomas Dawson for George Bishop, 1581. Entered 4 September. L4.

This work was not available for this study.

STC 25966. Woodes, Nathaniel. An excellent new commedie, intituled: The conflict of conscience. 4^o. Richard Bradock, 1581. (Two issues, one naming 'Frauncis Spera' on title, the other 'Philologus,' the second in L., both in O.) HN. (79892).

A4 - I4. Black letter with roman and italic. Signatures only. Some Latin. Marginalia.

Woods presents a six-act play about Philologus, a man who forsakes the word of God. In the end, Philologus is enlightened and finds salvation.

STC 26123. Zarate, Agustin de. The strange and delectable history of Peru. Translated by Thomas Nicholas. [Second title: 'The discoverie and conquest, etc.']. 4^o. Richard Jones, 1581. (6 February). Entered 13 January. HN. (3406).

A4 - Z4, Aa4. Black letter with roman and italic. Foliation. Some Latin. Title-page border 117. Illustrations.

The work is a historical account of the conquest of Peru. There are four books which are mainly concerned with the exploits of the Spaniards. In addition, a detailed account of the inhabitants, their customs and geographical location are also included. Illustrations are offered to enhance the written descriptions.

APPENDIX E

A SELECTED BIBLIOGRAPHY

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