

BOOKS AND READERS, 1583

A Survey and Analysis of all
Books Printed in England or in English
Abroad during the Year 1583

by

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SYNOPSIS

BOOKS AND READERS, 1583

An attempt to study the mode of English life in 1583 is made in the present thesis. Almost all of the extant works from the year have been examined for information and conclusions. The extant publications have been studied under several groups such as "books on religion and theology," "works on art," "publications dealing with education and learning" and "Government and topical publications." An effort has also been made to ascertain how these publications influenced or complemented the age in general and the year under examination in particular.

1583 was a year of great religious activity and theological controversy. The Roman Catholic and the Protestant Churches vied with each other with vehemence for supremacy. It was a stimulating intellectual debate that brought into the arena notable protagonists from both sides. The English Renaissance as a result was indirectly made aware of the subtle differences that existed between these two forms of Christianity. Since the contestants often started with the Bible, the Holy Book was thoroughly

ransacked, searched, analysed and understood first by the disputants and then their readers. Evidently the dispute between the Roman Catholics and the Protestants helped an average Elizabethan to comprehend his religion better.

The year under study cannot boast of any great contribution to art and literature. 1583 was too early for the geniuses like Shakespeare and Marlowe, though men like Robert Greene and Brian Melbancke make their early attempts at prose fiction. The people during 1583 had to be content with reprints of Virgil and Terence in Latin, or with the reprinted translations by Richard Stanyhurst of the first four books of the Aeneid.

One of the most discussed of all the events was the conjunction of Saturn and Jupiter that took place during 1583. Prognostications were made by a number of authorities on astronomy and mathematics including the Harvey brothers, Thomas Heth, Thomas Day, Claude Dariot, and Henry Howard. The conjunction was seen superstitiously as one that would bring scarcity, famine, diseases, political instability and general disorder to life. Not only was the year 1583 reviewed in advance, but also prognostications were made for the years 1584, 1586, and 1588. Perhaps no other publications tell a person about English social life during 1583 as intimately as do those publications examined as prognostications and astrological judgments.

The publications examined in this thesis have been approached directly and not through secondary sources so as to have as objective a picture of the year as possible. Throughout the present thesis, an endeavour has been not to suggest or impose any conclusions. Rather those conclusions that inexorably step from the pages of the books are faithfully presented.

INTRODUCTORY NOTES

This thesis constitutes a survey and analysis of all the works printed in England or in English abroad between January 1, 1583 and December 31, 1583. All the listings in The Short-Title Catalogue¹ and the chronologically arranged catalogue belonging to Harvard University Library in Cambridge, Massachusetts have been included. These entries have been supplemented by the additional entries in the works of A. F. Allison and D. M. Rogers,² W. W. Bishop,³ David Ramage⁴ and Eustace Bosanquet.⁵

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

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

³W. W. Bishop, A Checklist of American Copies of "Short-Title Catalogue" Books (Ann Arbor: University of Michigan Press, 1930).

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

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

In the interest of brevity three books repeatedly referred to have been abbreviated. The Short-Title Catalogue is throughout abbreviated to STC, the Dictionary of National Biography founded by George Smith in 1882 and edited by Leslie Stephen and Sidney Lee in twenty-two volumes and published in London, England has been shortened to DNB while A Transcript of the Register of the Company of Stationers of London, 1554-1640, in five volumes, edited by Edward Arber and published in London, 1875-1894, has been referred to as the Stationers' Register, S.R. or simply Arber. Other abbreviations are the same as in the Short-Title Catalogue.

My grateful thanks are due to Dr. George J. Merrill, Chairman, Department of English, Lakehead University, Thunder Bay, without whose many-sided help and valuable guidance the present thesis would never have been completed.

TABLE I
 PROPORTION OF BOOKS BY SUBJECT MATTER, 1583

<u>Content of Book</u>	<u>Number of Publications</u>	<u>Percentage of Total</u>
Religion and Theology	95	49.74
Treatises (Homiletical, Doctrinal and Exegetical)	30	
Sermons	15	
Devotional Literature (Bibles, Prayers and Meditations)	13	
Theological Controversy	13	
Catechisms	11	
Religious News	5	
Church Organization and Administration	3	
Translation of Scriptures	3	
Ecclesiastical Edicts	2	
Arts	18	9.42
Poetry	6	
Prose Fiction	5	
Literary Criticism	3	
Memorials and Epitaphs	3	
Drama	1	
Education, Learning and Reference Works	50	26.18
Prognostications	11	
Medicine	6	
History	5	
Logic and Rhetoric	4	
Science and Arithmetic	4	
Travel Books	4	
Language Books and Dictionaries	3	
Philosophy	3	
Home Reference	2	
Psychology	2	
Archery	1	
Painting	1	
Political Philosophy	1	
Miscellaneous (Appendix)	3	
Government and Law	18	9.42
Government Proclamations, Public Documents and Law Books	18	

<u>Content of Book</u>	<u>Number of Publications</u>	<u>Percentage of Total</u>
Topical Publications	2	1.05
Unknown (Not Available)	8	4.19
	<hr/>	<hr/>
Total	191	100.00

CHAPTER I

RELIGION AND THEOLOGY

Religion played a very dominant role in the lives of the Elizabethans. An average Elizabethan was a deeply religious person, who, whenever any serious situation presented itself, invariably sought guidance from religious authorities. He took recourse to religion because it was for him a source of spiritual consolation and psychological uplift. Thus religion was used as an escape from moral dilemmas, as a spiritual support to lean on, as a guide about ethical problems and as a final remedy for all the moral, spiritual and psychological ills of his age.

The political authorities in England during the sixteenth century were not unaware of the hold which religion had on the general masses. In order to maintain the political stability in the country, it was deemed essential to keep the churches and the churchgoers under constant political surveillance. As a result, in order for a church to thrive, it had to have the blessings of the state. Since the country was avowedly Protestant, Roman Catholics in England had to lead a surreptitious life fraught

with dangers. If they had the courage to voice their beliefs, they had to face the horrible consequences which either meant death or expulsion from the country. Therefore, only Protestants could breathe the air of freedom in England late in the sixteenth century. It is for this reason that only the Protestant point of view is comprehensively presented in the publications printed during 1583. The Roman Catholic books of the year were either secretly printed in England or were smuggled from the continent by zealous Roman Catholics after having been printed abroad.

A look at the religious books of the year 1583 will reveal that the Bible is the chief source of inspiration of these publications. The religious writers draw heavily from either the Old Testament or the New Testament in support of their arguments. In this manner the authors lend authority and sanctity to their views and acquire greater credibility for their ideas. In order that their readers may verify for themselves, many authors note in the margins of their works the name of the book of the Bible, the chapter and the verse from which a particular quotation has been drawn by them. It is a significant fact that the Bible is not only the basis for religious books included in this chapter, but also it has been cited extensively by several non-religious writers in their secular works.

The religious publications primarily confine themselves to theological discussions of contemporary or universal

significance. However, sometimes in passing, the authors get carried away to probe problems that in nature are non-religious. While temporal and political issues are explored in several religious books, several metaphysical and theological questions are propounded in general works. For example, while "Prognostications" are astrological judgments of certain individuals on the conjunction of Saturn and Jupiter, they also mention Doomsday, the wrath of God, and Predestination. The plague is believed to be a disease caused by God to punish sinners and reprobates. Frequent mention of God and His attributes are made in other publications on medicine.

Religious and theological publications total 95 or 49.74% of the total works extant from 1583. As such, the chapter on religion is by far the largest in this thesis. The works included in the chapter clearly ascertain the religious temper of the year. For the sake of convenience, the works considered in this chapter are subdivided into smaller sections such as catechisms, doctrinal treatises, homiletical treatises, Biblical treatises, Bibles, theological controversy, etc. The following table gives the division of these works into smaller sections:

TABLE II
DISTRIBUTION OF RELIGIOUS PUBLICATIONS BY TYPES

<u>Type of Publication</u>	<u>Number</u>	<u>Percentage of Total</u>
Treatises	30	31.58
Homiletical	7	
Doctrinal	10	
Exegetical	13	
Sermons	15	15.79
Devotional Literature	13	13.68
Bibles	10	
Prayers	3	
Theological Controversy	13	13.68
Catechisms	11	11.57
Religious News	5	5.26
Church Organization and Administration	3	3.16
Translation of Scriptures	3	3.16
Ecclesiastical Edicts	2	2.11
	<hr/>	<hr/>
Total	95	99.99

SERMONS

585. Andrewes, Bartimaeus. Certaine verie worthie sermons vpon the fifth chapter of the Songs of Solomon.
4442. Calvin, Jean. The sermons of Iohn Caluin vpon Deuteronomie, gathered by D. Raguenier. Tr. A. Golding.
4443. Calvin, Jean. The sermons of Iohn Caluin vpon Deuteronomie, gathered by D. Raguenier. Tr. A. Golding. (R.)
4950. Chamberlaine, Bartholomew. A sermon preached at S. James before the Lordes of her maiesties priuie council. (April 25, 1580.)
6650. Dent, Arthur. A sermon of repentaunce. Ent. 23 April 1582.
6651. Dent, Arthur. A sermon of repentaunce. (R.)
6652. Dent, Arthur. A sermon of repentaunce. (R.)
11861. Gifford, George. A godlie zealous a. profitable sermon vpon the second chap. of St. Iames. (R.)
14596. Jewel, John. Certaine sermons preached before the Queenes Maiestie and at Paules Crosse.
14597. Jewel, John. Certaine sermons preached before the Queenes most excellent Maiestie. (R.)
14598. Jewel, John. Certaine sermons preached before the

Queenes most excellent Maiestie. (R.)

19102. Pagit, Eusebius. A godlie and fruitfull sermon on Gen. XIV.20.21.

19109.5.* Anonymous. A verie fruitful sermon, necessary to be read of all Christians, concerning Gods euerlasting Pre-destination, Election and Reprobation.

23719. Tayler, Francis. A godly, zealous and learned sermon, vpon the 18.19.20.21. verses of the 10. chapt. to the Romaines.

Let vs therefore bee glad and reioyce, let vs witnesse our ioy, and singe vnto the Lorde a new songe. Let vs kindle in our heartes the fire of loue of God, and our neighbour, and let the flame thereof breake out to the glory of God. Let vs decke the Altars of our heartes with the flourishing branches of vertue, and good workes: let vs sacrifice and kill our lustes and affections.¹

A sermon can be defined as a religious discourse delivered in public from a pulpit by a clergyman for the purpose of giving an ethical or religious instruction. It is usually based upon a text of Scripture and forms a part of a worship service. If this definition should be applied to the fourteen extant books of sermons that appeared in print in 1583, it will be found that they conform to all the essentials of this definition. The sermons contained in these books are

*STC 22240 renumbered as 19109.5.

¹14596, Sig. D6.

inspired by the various texts of the Old and the New Testaments. The aim very distinctly is to provide a religious counsel or spiritual guidance for the future of the lives of those in the congregation. A good number of these sermons seem to be the spontaneous inspirational outbursts of the preachers who have been moved by the moment and men around them, while there are sermons more deliberate in tone and temper. It appears that careful attention has gone into their composition. There are detailed references to the several sections of the Bible in the marginal notes that smell of midnight oil and hence reveal intense study and acquired scholarship.

Of the Old and the New Testaments, the Old Testament seems to be more popular with the writers of the sermons. There are five books which draw their subject matter from the Old Testament while the New Testament claims only three. The remaining six books can be ascribed to both the Testaments. These six books are in fact a series of sermons in a couple of books which were printed thrice the same year.¹

In the following table are shown the books of the Bible which form the basis of the sermons of the year:

¹6650, 6651, 6652 constitute one series and 14596, 14597 and 14598 the other.

OLD TESTAMENT

Song of Solomon	585
Deuteronomy	4442, 4443
Genesis	19102, 19109.5
Joshua	14596, 14597, 14598 (1/6 th)
Haggai	14596, 14597, 14598 (1/6 th)
Psalms	14596, 14597, 14598 (1/6 th)

NEW TESTAMENT

James	11861
I Corinthians	4950
Romans	23719, 14596, 14597, 14598 (1/6 th)
Matthew	14596, 14597, 14598 (1/6 th)
Luke	14596, 14597, 14598 (1/6 th)

Arthur Dent's Sermon of repentaunce¹ cannot be classified so simply as the theme of repentance occurs in the Old as well as the New Testament. Dent's sermon deals in general with various aspects of the theme of repentance. He, very freely in the text of the sermon, borrows arguments in support of his thesis, from both the Testaments. The verse on the title-page of the publication is from the book of Jonah in the Old Testament but this does not justify the inclusion of this sermon in the category of the books inspired by the Old Testament. Certaine sermons preached before the Queenes Maiestie, at the Paules Cross² by John Jewel is a collection of six sermons, three from each of the Old and the New Testaments.

A common practice with the preachers is to focus upon some part of a certain book of the Bible and compose a sermon

¹6650.

²14596, 14597, 14598.

upon it. Only in one case has a complete book of the Bible been dealt with. John Calvin's Sermons on Deuteronomy¹ is a huge volume of two hundred very well preached sermons, printed twice during 1583. Except for this, all other publications under observation either concentrate on a full chapter of a certain book of the Old or the New Testament, or select some verses from certain chapters for the purpose of religious and spiritual exploration. The choice is altogether arbitrary and perhaps reveals a certain clergyman's idiosyncratic attachment to a particular chapter or verse in the Bible. There are more sermons that deal with fewer verses, and quite often the tendency is to restrict oneself to a portion of the text of the Scriptures which allows more intellectual adventure.

There is an apparent effort not to blur the unity of effect. The verse selected is analysed thoroughly, the whole of the Bible is ransacked for references in support of arguments in an intended direction, and the arguments invariably accompany food for thought, a promise for better life here and hereafter, and a threat of torments in the Hell for evil deeds.

The opportunity is often exploited to comment on political, economic and social conditions. The remedies for all ills of all kinds are suggested from the pulpit. The main purpose is didactic, and standing high in the pulpit, the

¹4442, 4443.

minister presents himself as a watchman of public and private interests both in the secular and spiritual lives of the individuals as individuals, and also as individuals as members of society. There are sermons in the publications of the year with significant digressions not pertinently ecclesiastical.

The printers always preferred giving a descriptive title to the book. The title often included the contents, comments about their usefulness, the name of the author, the place where the sermons were first delivered and the name and address of the printer with the year of publication. An example follows: A / Sermon of repen- / taunce. A verye godlye and / profitable Sermon, pre- / ched at Lee in Essex, by Ar / thur Dent, Minister of / Gods word. And publi- / shed at the request / of sundry Godly and / vvel disposed per- / sons. 1581. the 7. of March [Jonah Chap. 2. ver. 8] Imprinted at London for / Iohn Harison, and are to bee / solde at the White Greihound / in Paules Churchyarde. / 1583.¹

Such a title helped in publicizing the book and saved a lot of explanation and conversing whenever a prospective buyer was there. The self-explanatory title of the book normally revealed the name of the translator if the work was originally written in some other language. If any part of the book was composed by a person other than the author, this

¹6652, Sig. A₁.

was also included in the title.¹

Sometimes a quotation from the Bible was given a prominent place on the title-page. About 33% of the books of sermons printed during the year have a citation from the Bible set-out distinctly on the title-page. The quotation on the title-page, however, is not necessarily from the same book of the Bible which forms the basis of the sermon. The following table will show the distribution of the verses from the Bible on the title-pages. Only one work has two verses, one each from the Old Testament and the New Testament:

OLD TESTAMENT

Jonah	6650, 6651, 6652
Isaiah	585

NEW TESTAMENT

I Corinthians	4950
Timothy	585

The second half of the sixteenth century in England is marked by several changes in English history, literature, culture and consciousness. A new era of national awakening was asserting itself in all spheres of the national and private

¹The / sermons / of M. Iohn Calvin / vpon the fifth Booke of / Moses called Deuteronomie / Faithfully gathered word for word as he preached / them in open Pulpit; / Together with a preface of the Ministers of the Church of / Geneua and an admonishment made by the Deacons there, / Also there are adioyned two profitable Tables, the one conteining / the chiefe matters & the other the places of Scriptures herein alledged / Translated out of French by Arthur Golding. (Device) / At London. / Printed by Henry Middleton / for George Bishop. / Anno Domini. 1583.

lives of the people. England had a queen who had brought economic prosperity and abundance. She had proved by way of her policies at home and abroad that she was equal to any challenge. She could combat with and subdue completely any foe anywhere. God seemed to be on her side. This inculcated a new sense of pride in an average Englishman who now had greater initiative and confidence. He could undertake to be adventurous, and this increased his capacity of taking risks on the sea as well as on the land. The result was that England started widening her geographical boundaries in foreign lands which brought home unexpected riches and material dividends.

A contest between the Church of Rome and the Queen for supremacy had already reached its peak when the queen was excommunicated by the Pope of Rome in 1570. Whatever we find later comes only as a natural corollary to this historic event. Since political power was on the side of the Protestants, they were bound to have certain privileges which were denied to the Roman Catholics. The Catholics were considered traitors as they still owed religious allegiance to the Church which was not only not English, but was a Church which had passed a judgment against their Sovereign Lady. It should, therefore, be no surprise to find Protestant ministers and preachers dominating the English religious scene in the second half of the sixteenth century. What is significant to note is that in 1583 there was not even a single sermon published in

England which did not express anti-Roman Catholic sentiments. Perhaps, this was because of an attitude that was stabilizing due to a continued opposition of the Catholics over the years in the country.

The opposition to Roman Catholicism in the sermons of 1583 has various shades and forms. There are religious discourses in which Catholicism has been utterly condemned while there are sermons delivered, which only casually refer to the Roman Catholics. Both Catholic doctrines and practices are a subject of the Protestant attack. John Jewel preached six sermons before the "Queenes Maiestie at Paules Cross".¹ He vehemently lashes at the Pope in these sermons. He believes that there is no basis for Roman Catholic beliefs and practices, and for a period of the first six hundred years after the birth of Christ, Catholicism did not even exist. He claims all their rituals are only recent innovations. John Jewel throws an open challenge to all the followers of the Catholic faith to prove the antiquity of their Church if they want to win him over to their side. The followers of the Pope of Rome interpret Scriptures to their own advantage in a language which people do not understand, and hence are filled with awe and reverence. The Church of Rome has only props of "ignorance and darkness" on which the entire foundation of the Church rests:

¹14596.

The Gospell of Christe is the fountaine of light, and of knowledge. It cannot be maintained by ignorance and darkness. These bee the proppes of their kingdome which take away y^e scriptures, which hold the people in blindnes, which flie the light, whiche haue their common prayers, minister the sacraments, Mary, burie their dead in a strange tongue, that people may vnderstand nothing: which make a famine of hearing of word of God: which stop vp the springes of the water of lyfe: which take awaye the keyes of the Kingdome of Heauen, and neither enter in them selues, nor suffer them that would enter: which say ignoraunce is the mother of deuotion and the church is then in best order, and the people most deuoute when they are hood winckt, and blinded and see nothing.¹

It is easy for the Catholic priests to "hoodwink and blind" common people for they have the "blinding cloak" of the Latin tongue which is not the language of the lay congregation. It is argued that the "public prayers" must be in the "common tongue", and nobody but the prince has the right to be the head of the Universal Church:

We say, the publique prayers ought to be in the common tongue: that the Bishop of Rome ought not to take vpon him to be the head of the Uniuersal Church: that the prince is of right and by the authority that God hath giuen hym, the hiest ruler of his Church and Realme, as well of the ecclesiasticall officers, and of the temporal.²

John Jewel calls the Pope "Antichrist" and accuses him of being a cause for all disorders existing in the affairs

¹14597, Sig. I₈.

²14596, Sig. N₂.

of the Church. He refers to the known fable of Antichrist who would one day sit in the place of God: "When he cometh, he would turne trees vpside downe, and do such like wonders."¹ Jewel himself is not the least troubled in mind even though he knows that "many men are offended to heare the Pope pointed out for Antichrist, and thinke it an vncharitable kinde of doctrine."²

The opposition against the person of the Pope of Rome seems to be almost universal. His authority over the Church of England is challenged in the open. The congregation is provoked to think over the issue and cite any authority of the antiquity that has ever justified the present role of the Pope in the Universal Church. Why should he be above the king? What right has he to assert his supremacy over the "word of God"? He like other human beings is a human being who certainly can err. The entire tone is one of instigating a questioning of everyday logic:

Again, what Catholique Father taught vs that the Pope is the head of the Church, aboue Kings, aboue councils, aboue the word of God, greater and of more **authoritie** then the Apostles? that he cannot erre? that the whole world is his **diocesse**? that he may not be iudged whatsoever he doe, although he drawe a thousande soules downe into hell? that he is neyther man nor God, but a mixture medled together of God and man?³

¹Ibid., Sig. E₆.

²Ibid.

³Ibid., Sig. E₆^b.

When the heat of argument seizes a minister, he denounces the Pope as a tyrant. Perhaps his condemnation is dictated by his "unconsciousness" which is conscious that the Pope is a foreigner:

God hath yet an other punishmēt in store, the Pope hath a sworde, Spayne hath a sworde, Fraunce hath a sworde, the wicked euery where haue a sworde ready prepared for your blood, to that you shall goe, and vpon that you shall die without the knowledge of God.¹

The Pope of Rome is a living symbol of the Catholic faith and as such cannot appeal to the Protestants. Also the doctrines of the Roman Catholic Church are subjects of attacks. In the sermons of the year 1583 can be noticed a clear intolerance towards the religious rituals and ceremonies of the Roman Catholics. It is argued that these practices do not have a rightful place in the Church of Christ. The practices are only "base born: and at some period in the history of Christianity have been "stollen into the Churche". They have nothing to do with the spirit of real Christianity and are in fact concocted pretensions. The method of the argument of the Protestant sermons is interesting to follow:

Plutarch writeth that Theseus, Romulus, Hercules, and all other like Princely gentlemen, indeed were Bastardes, and were begotten of fathers of very lowe degree: but after they came into honour, and estimation, the people (because they knew not whose sonēs they were) thought they had come from heauen, and therefore they called them

¹23719, Sig. C₁.

the sonnes of gods. Euen so, these thinges that I haue here reported, no withstandyng, indeed they are base borne, yet because they haue stollen into the churche and haue bene had in honour.¹

The common attack of the Protestant preachers is directed against the Catholic doctrines of Sacrament and Holy Communion. Jewel in his sermon picks both of them up simultaneously and ridicules these ideas in his characteristic way:

What Father or Doctor taught vs, that there remaine 'accidentia sine subjecto'? that Christes body is in a C. thousand places at once, that the priest should holde the bread ouer his head, and turne his backe to the people? that the Sacrament should bee hanged vp in a canopie for the people to adore? What father euer taught vs, that their communion bread should be rounde because the earth is rounde? that the priest should kisse the Altar, because Iudas kissed Christ? that he should wash his fingers, because Pilate washed his handes? That hee should knocke his breast, in token of the theeues repentance vpon the Crosse? Those thinges haue bene written by 'Durande Bonanenture', and 'Innocentius', and others like of late time, but the Fathers in the Primitiue Church neuer heard of them.²

In a sermon by George Gifford on the Second Chapter of St. James, the preacher brings in controversy between faith and good works. His sermon essentially is a dispute between the Papists and the Protestants over the interpretations of the Scriptures. The author of this sermon argues with a

¹14596, Sig. E₆.

²Ibid., Sig. E₅^b.

debating skill that

dead faith cannot saue a man...[and] it is the principall piller which the Papists doe leane vnto, and the chiefe place of Scripture which they doe peruerte and abuse, to prooue and establishe iustification by workes, and the merits of men, and so ouerthrowe the free iustification wee haue in our Lord.¹

It is contended that to have faith is not enough. In order to be saved, faith must be supported by good works: "We must not onelie abstaine from euill, but also doo good: there be manie likewise deceiued in their doing good restraining it to the hafer and lesser part."² Both faith and good works are complementary and one without the other cannot be of much avail. Roman Catholics, since they do not believe in this doctrine, are miserable men condemned to eternal damnation. Gifford uses words which are both unsavoury and unpalatable:

...that those miserable men are yet further off, which barke against this holy doctrine, and cannot abide that a man should say to the wicked and vngodlye, thou art in the waye to hell, thou shalt die the death, if thou returne not from the euils.³

And then he draws a conclusion:

I will nowe drawe towardes an ende, onelie by this place exhorting euerie man while God giueth him time and abilitie, to geue himself

¹11861, Sig. A₃-A₃^b.

²Ibid., Sig. C₇-C₇^b.

³Ibid., Sig. C₇.

to the exercise of good workes, and the seruice of God.¹

In the sermons of the year 1583, references to Roman Catholic practices and doctrines are suggested by the passing moods of the preachers. No sermon, perhaps, was delivered with the sole purpose of deprecating Roman Catholics. Even when the rejection of Catholicism is pointed, the sermon does not appear to have been written for the sake of an expression of a dislike. The main interest behind each sermon is to instruct, to educate and to guide the congregation into holy living and godly pursuits. Truth often is praised as the strongest of all existing virtues and is considered synonymous with God who is omnipresent. No one can escape from his presence. This fact must restrict people from doing evil:

A king is strong, a woman is stronge, and wine is stronge, but trueth dooth abyde and is stronge for euer. Truth is great and strongest. Whither may a man go from the spirit of the lord; or whither may a mā fly from his presēce. If he ascend vp into heauen, the Lord is there: or if he descende into hell, the Lord is there also. The face of the Lord is vpon them ỹ doo euill. When they shal say, peace and safetie, then shal come vpon them sodaine destruction.²

God in these sermons is traditional. The image of the Almighty is quite often presented very graphically in very homely and commonplace comparisons. He can do the impossible.

¹Ibid., Sig. D₂.

²14596, Sig. B₂.

His omnipotence can be witnessed in the superhuman acts. The description of the activities of God is certainly imaginative, and perhaps has been inspired by the rhetorical excellence of the clergyman of the sermon under observation:

Hee is able to set starres and heuens out of course, to set the sunne backe, and to make it stand, to open the earthe, to deuide the sea, to make the drie rocke to yeelde water, to make the clouds to giue breade, to make children to preach, to make an Asse to speak, to make the diuels to confesse his holy name, and to say "I know who thou art, euē ȳ holy one of God". With this power he blew downe the walls of Hiericho, with his power he beateth downe whatsoeuer holde is built vp against God.¹

There is a complete faith in the existence of God.

In the sermons, it is taken for granted that the audience consists of believers. However, in an anonymous sermon "concerning Gods euerlasting Predestination, Election and Reprobation", questions have been asked and answered about God. The argument is commonplace and the questions have been answered in a series of interrogatives:

In the sea there is abundance of water, if a foole should take a dishe, and because hee is not able to lade out all the water with his litle dishe, shall he say, that there is none at all there? Is there no world, because a child cannot measure it with his span? Or is there no light in the sunne, bicause our bleared eies cannot abide the light of it? So when man his short wit shall come to the deepnes of Gods wisdome, and because he cānot to his litle dish of wit take vp all, shall he say there is none at all?²

¹ Ibid., Sig. B₃.

² 19109.5, Sig. A₈.

God is merciful and kind. He looks after every body. We as humans also have some obligations towards Him. If we neglect what is expected of us, we are sure to meet our doom. Stubborn sinners will entitle themselves to God's wrath. "The Lord will not be mercifull vnto him, but then the wrath of the Lorde, and his iealousie shall smoke against that manne, and euey curse that is written in this booke shall light vppon him."¹

In the sermon on repentance by Arthur Dent, the torments of Hell have been detailed with imagination and precision to frighten non-believers so that they might change their ways of life. The pain one suffers in the Hell is unimaginable, more than flesh and blood can endure. All worldly pains are only a "fleabite" before the untold agonies one will experience if one does not repent and mend one's ways in time:

We poor wretches thinke there is no paine to a collicke, or a cruell Ague. But if all collickes, agues, and all other straung diseases could possiblie light vpon one man, yet were it but a fleabiting to that which is to come. The paine is endlesse, easelesse, and remedillesse.²

Death will come to us all one day. It is cruel and ugly and spares no one. With death is connected the day of judgment for which we all have to start making preparations immediately

¹6650, Sig. B₁^b.

²Ibid., Sig. D₂.

if we wish to be saved. Since the day of judgment is the day of justice, no sin will go unpunished and no virtue will stay unrewarded. Arthur Dent's portrayal of the day of judgment is picturesque:

Maiestie of God shall stand aboue them with a naked sworde of vengeaunce, and a scepter of iustice. The Deuil that Old Satanas shall stand on the one side to accuse them, and their own conscience on the other side to condemn them and the gasping gulfe of Hell vnderneath them, ready to swallow them vp for euermore.¹

There is still a loophole, an escape for the sinner. If one desires, one can avoid the torments of Hell, God's wrath and the day of judgment. There is a way to win the pleasure of God. The redemption will come with repentance only. This repentance is "an inward sorrowing and continuall mourninge of the heart and conscience for sin, ioyned with Fayth, and both outward amendement. Inwarde...in chaunging the thoughts and affections of the heartes and outwarde in chaunging the woordes and woorkes from euill to good".² Repentance must start immediately and must spring from one's heart and soul and then the remission of sins will follow. "It pulls men out of the claws of Satan, makes proud humble; hurtful harmless; cruel meek; wolves lambs; lions sheep; adulterers chaste; drunkards sober."³

¹Ibid., Sig. D₂^b.

²Ibid., Sig. A₅.

³Ibid., Sig. B₂.

Salvation is one of the main subjects of the sermons under examination. There are different approaches suggested by different preachers. There is either a direct or an indirect stress on good deeds, repentance, virtuous living and obedience to God. Redemption might fall one's way even as a divine gift. He might elect a person for His grace. The doctrine of Predestination also has some meaning in this context. It inculcates in an individual a new sense of optimism, if its implications are correctly understood:

So whereas this doctrine of Predestination, hath ben slandered to be a doctrine of despaire, it is cleare contrary, for it doth vpholde vs against the assaults of the Diuel, when that we know that our saluation is not of ourselues but of God. God chooseth his, he elected them, he sent his sonne to die for them, he calleth them, he iustifieth them and his good he appointeth to glorifye them.¹

It was true for the year 1583, as was true for the Elizabethan Age in general that there existed a strong belief in the influence of stars and planets on human destiny. Eclipses were considered imperfections of nature and they always anticipated some catastrophe. In one of the sermons, this popular belief has been found convenient by a preacher to bring his argument closer to the understanding of the congregation:

Whensoeuer any great Eclipse chanceth in the sunne or moone, some maruellous imperfection,

¹19109.5, Sig. B₅

or change, or mortality foloweth vppon the earth:
 Euen so, when true knowledge faileth in the Church
 of God, it cannot be but the souls of the people
 shal perish.¹

To Elizabethans, the supremacy of their queen over ecclesiastical matters came without much ado. It was easy for them to accept a situation which fitted into their world of hierarchies. The ideas of divine order and the chain of beings were so deeply rooted in the Elizabethan mind that any arrangement that seemed to have a link with them could find a natural place in their philosophy of life. Bartholomew Chamberlaine in a sermon preached at St. James in 1580 refers to the queen as an image of perfection and justice anointed by God over the realm of England to administer peace and harmony among her inhabitants. He praises her in very high terms and finds her an apostle of heavenly love and divine grace, an embodiment of goodness and greatness; one who calls for obedience, reverence, sincerity and whole-hearted submission. She is rather a functionary of Jesus Christ at whose asking she is wielding the temporal authority:

...Gracious Queene, whom we are bound as the
 Lords annoynted to loue sincerely, to reuerence
 duetifully, to obey heartely, to pray for
 zealously and continually (because God hath
 vused her Maiesty as a mean to conuey ouer vnto
 vs his mercies) that she may liue to the comming
 of Christ, to giue vp to him her Princely crowne,
 to receyue of him a crown of glory for euer in
 the kingdome of glory: where is light and no

¹14596, Sig. F₁^b.

darknesse: life and no dying: peace and no discord: where is mirth without mourning: fauor without mislyking: knowledge without ignorance: where is holyns and no sinne: vprightnesse and no hypocrisie: trueth and no falsehoode: perfection and no infirmity.¹

The queen no doubt had some prerogatives but also had some obligations towards the Church. If God had blessed her with an exalted position, it was also expected of her to be "mindful of the house of God". The corrupt practices of the clergy and evil ways of the greedy patrons were not to be overlooked by her. She has some divine duties to perform. Ignorant ministers abroad can do more damage. There is a general observation on the religious state of affairs in the following excerpt from one of the sermons:

Oh, that the Queenes Maiesty knewe the great scarcitie, and miserable neede of Ministers that is abroade. And I beseech you good my Lordes, and other Honourable and worshipfull that are heere, that haue or maye haue accesse vnto her, to put her in remembraunce, that her grace will be mindefull of the house of God, and redresse the greedinesse both of corrupt patrones, and of such who engrosse and gather into their handes many liuinges, being them selues the remnaunt of the ignoraunt and persecuting Babylon: and yet leaue to take charge ouer the people, blynde Syr Iohns not onely lacke Latin, but lacke honestie, and lacke conscience, and lacke religion.²

The sermons invariably incorporate a prayer that constitutes either the beginning or the middle or the end of

¹4950, Sig. C4-C4^b.

²14596, Sig. F8.

a sermon. The prayer is made in supplication promising the Lord a perpetual submission and asking in return for an everlasting divine protection. John Calvin in all his sermons follows a universal pattern of giving a formula prayer at the end of the each sermon. He implores the audience to join him in a common prayer. It will be noticed that each prayer means more or less the same though the wording of the sentiment differs. Any number of examples from his sermons can be cited to illustrate the point. The following extracts, however, have been selected at random:

- (a) Now let vs fall downe before the maiestie of our good God with acknowledgement of our faultes, praying him to make vs feele them better, yea in such sort, as wee may returne to him with true repentance, acknowledging the transgressions and iniquities which we haue committed, not only to obtaine forgiuenesse of them, but also to be maintained by him all the time of our lyfes and that in the meane while it would please him to keepe vs to himself and correct all thinges that are contrary to his righteousnes, and doe hinder vs from giuing ourselues wholly to him as we ought to doe. That it may please him to graunt his grace, not onely to vs but also to all people and nations of the earth etc.¹
- (b) Now let vs fall downe before the maiestie of our good God with acknowledgement of our faultes, praying him to make vs feele them more and more, and there with all that hauing shewed himselfe so gracious towards vs, hee suffer vs not to forget his benefits, nor to abuse the sustenāce which hee giueth vs in this worlde but that wee may be drawn further by it, namely to seeke the heauenly foode of our soules least they should starue, and that our whole stay and contentation may be in the

¹4442, Sig. Bbbbb₃-Bbbbb₃^b.

doctrine which is dayly deliuered vs by the Gospel, and in the grace of our Lorde Iesus Christ; so as all his Spirituall gifts may bee applied by vs to the glorifying of our good God: that when his glorie shineth forth in this world, we may perfectly be partakers thereof, after wee bee rid of this mortall flesh, and dispatched from the transitorie state of this earthly life. That it may please him to graunt his grace not onely to vs but also to al people and nations of the earth etc.¹

- (c) But nowe let vs cast our selues downe before the maiestie of our good God with acknowledgement of our faultes, praying him to make vs to feele them more and more, so as wee may not onely condemne our selues with our mouthes, but also vtterly mislyke of them, and turne againe vnto him with a true meaning minde, to obey him and to submit ourselues to his good wil: and that there withal he may so worke in vs by his holy Spirit, that sith he hath vouchsafed to begin to make vs newe creatures, hee do also reforme vs to the full vntil wee be thoroughly clothed with righteousnesse, and that all our imperfections and vanities be mortified: That it may please him to grant his grace, not onely to vs but to all people etc.²

The sermons do have a literary quality about them.

They share many of the qualities of Elizabethan style.

Literary devices such as circumlocution, similes, metaphors conceits and other figures of speech are used by the writers of the sermons. A conscious repetition of some of the phrases and a deliberate use of words for their sound value tend to make them poetic in places. At times phrases and expressions of equal length follow one another at quick succession

¹Ibid., Sig. Bbbbb₆.

²Ibid., Sig. Aaaaa₆-Aaaaa₆^b.

creating a very rhythmical effect:

Thus it fareth oftentimes in spirituall war-
fares: falsehood is armed, and truth goeth
naked: falsehood maketh outcries, and truth
saith little: falsehood is bold, and truth is
outfaced. Blindnesse of it selfe naturally is
hardy and venturous: and falsehood is wyly and
shifting.¹

The Testaments, both New and Old, come handy to the preachers for extracting references. The allusions are at places merely passing and only throw a casual hint at a point under discussion. There are also detailed references. Personalities from the Bible as well as the writers of antiquity are referred to in support of whatever stand that a minister decides to take. These references increase the validity and authority of his thesis. The marginal notes contain the source of information of a certain citation. There are, however, no pictorial illustrations in the books of the sermons published during the year 1583.

The books of sermons offer no problem when one attempts to date them. Each one of them can be safely said to be a publication of the year 1583 as the year of printing is clearly listed on the title-pages of the books. Some of the sermons were reprinted during the year while others had been delivered earlier in the century or earlier in the decade. The sermons of John Calvin were delivered between 20 March, 1555 and 15 July, 1556. All these had been initially delivered

¹14596, Sig. A₆-A₆^b.

in French and were later translated into English by Arthur Golding who included a preface of the Ministers of the Church of Geneva and an admonishment made by the deacons in the volume. Also at the end of the book were appended two tables: one dealing with all the doctrines of John Calvin arranged alphabetically by Abraham Fleming and the other giving the geographical locations of the Old and the New Testaments which are cited by the original author. Except for this book, all other books contain sermons which were first delivered in English.

The sermons printed during 1583 disclose the religious temper of the year. Anti-Roman Catholic feelings abound in the English Church even as the preachers discourse on a variety of topics. The ministers do not isolate themselves from the political winds blowing, rather showing an involved curiosity in the social and economic life of the people. The sermons do not hesitate to voice a strong concern for the church goes even when it comes to the matters which are not strictly religious.

TREATISES: HOMILETICAL

4816. Catharine of Siena. (Saint). A short dialogue of S. Katherine touching perfection.

20844. Regius, Urbanus. An homolye of good and euill angels.
Tr. R. Ro[binson].

21066. (renumbered as 11806.1) Gaveren, Sheltoo. Of the end of this world, and second comming of Christ. Tr. Thomas Rogers. [R.]

21067. Rivius, Joannes. Of the foolishnes of men in putting of the amendement of their liues. Newlie Tr. T. Rogers. [R.]

24144. Tossanus, Daniel. The exercise of the faithfull soule. Tr. F. Filding.

24785. Viret, Pierre. The worlde possessed with deuils.
Pt. I. Tr. T. Stocker.

24786. Viret, Pierre. The worlde possessed with deuils.
Tr. T. S[tocker]. 2 pts.; part two only tr. by T. Stocker.

O eternall Father, that thou wilt not vtterlie breake vs, though we bow not as we should, neither deale with iustice, though we doe not our duties, according to thy will: but keepe vs good God in thy welbeloued Sonne, illuminate our mindes with thy holie spirite, by which wee may be prepared to all good workes, in the holinesse, and newnesse of life: that so with Paul we may desire to leaue this worlde, and to be with Christ, and so in the comming of the Lord, being found readie with oyle in our lampes, and adorned

with our wedding garments, wee may finde entrance to the Lords marriage, which thou for thy Sonne, and his beloued spouse the Church, hast prepared, and appointed from the beginning of the world. To thee therefore, O heauenly Father, to thy only begotten Sonne, & to the holie Ghost our comforter, be all praise, honor, & glory, for euer and euer, Amen.¹

The seven publications included in this section are classified separately as homiletic treatises and not included in the category of sermons already considered for they neither were intended for oral delivery from the pulpit nor were actually read out as a part of any church service to a religious audience. Even though in form and tone the subject matter in these books is more akin to the form and tone found in the sermons, they merit a distinct treatment because the basic motive in these works seems to be that of proving a thesis instead of stating an easily digestible point of view. Their chief source of inspiration being the Bible, and the authors themselves being Protestant clergymen, the emphasis on anti-Roman Catholic sentiments, public morality and Christian conduct is understandable. The homiletical treatises admonish their readers to turn from a life of sin. The works persuade readers to follow the path of redemption and salvation which lies in the recognition of God who "should be worshipped in all perfectiō and santetee".²

¹21066. Sig. K7^b-K8.

²4816. Sig. E1.

A short dialogue of S. Katherine touching perfection is a very interesting dialogue between God and the soul. The soul represents an average man leading a normal everyday life. There is a sudden realization that the time allotted by Heaven to the mortal beings is small. The soul invokes God in all earnestness and prays to Him "to deliuer her some compendious and brieffe instructiōs which in pythy sentences may so containe the truthe of all preaching, and the effect of all the vniuersall scriptures".¹ God at once obliges:

Assure thyselfe therefore, that the Saluation and perfection of my seruants cōsisteth in this one thing, that is to say to do my only will: & to endeaour with all care and diligence to fulfill the same: and to labour ech moment of their life to obey me onely: to serue me onely: to attend me onely: and the more diligently they goe about this, the nearer they come to perfection, because they adheere, are vnited, & ioyned more closely to me which am the highest perfection.²

God in this treatise has the traditional divine attributes. He has also been characterized as a human being who in order to convince his human supplicator must quote from St. Augustine, provide a table of sacraments and borrow copiously from the Bible. It is an egotistical God who imagines Himself to be the only Reality worth any consideration whatsoever. The Dialogue is preceded by a short introduction complementary to the view expressed later in

¹Ibid., Sig. E₂.

²Ibid., Sig. E₃.

the actual mutual exchange of speeches between the Soul and God.

The exercise of the faithfull soule written originally in French by Daniel Tossanus and translated by Ferdinand Filding into English explores and agrees with the theme of The Dialogue. The author does have some faith in human nature and attributes "great infirmities, which are at this day founde in many" to "not being well grounded and rooted in faith, and also because we pray not vnto God, so often and so earnestlie as were requisite".¹ The publication therefore is suggested as a remedy against spiritual ailments. Both the Old and New Testaments have been thoroughly ransacked in order to supply prayers and meditations to comfort the afflicted and to strengthen the faith of the wobbling.

Joannes Rivius' Of the foolishness of men in putting of the amendement of their liues sounds a pessimistic note. Rivius examines in details several causes why people do not repent and mend their ways. Of the many reasons listed by him the chief are found to be six; namely, 1. A disbelief in the judgment of Scriptures, 2. Uncertainty of pardon at God's hand, 3. Sinning is second nature with human beings, 4. Wealth and prosperity, 5. The Pope's bulls and pardons, and 6. The hope to live long. He argues his points very logically and

¹24144. Sig. ¶¶ 7b.

cannot understand why his contemporaries are guided by their obstinacy and thereby endanger their salvation. To those who hope to live long and postpone their efforts for redemption to a later day, he asks a very pertinent question:

...the young man guilt himselfe to pleasure, to belie-cheere, to wine, to riot, and promiseth himselfe manie yeares, & a long life; and therefore neuer thinketh of reforming his manners, but deferres that matter vntil he comes to age; yet he is not sure whether he shal liue to be an olde man. For who amonge manie thousandes attaineth to old age?¹

Rivius is particularly critical of the Pope's bulls which according to him are false pardons that provide vain and foolish hope of deliverance from the pains of purgatory. He is equally condemnatory of the popish priests "who al their life-time kept concubines; and vnder the pretence of a single life, plaie the whore-maisters, and are neuer punished; nor yet think of chaunging their wicked maners, nor of putting their concubines vtterlie awaie from them."² It is the prevailing ungodliness of the Christians that is the fundamental cause of his poetic concern:

Alack, alack, whither is the godlynes of Christians gone? How fewe are they, if there by anie at al, which cal into minde the shortnes, and vncertaintie of this life? death alwaies at hand; the iudgment seate of Christ; the last iudgment; euerlasting felicitie in the heauens; the tormentes and cursed state of hel? Neither

¹21067. Sig. C₁.

²Ibid., Sig. C₂.

the regarde of the Kingdome of God, and of an happie life doth stir them vp vnto godlines; nor the fear of hell, and euerlasting destruction either reclaime from offending, or terrifie from sinne. Neither doo most men giue credit to the word of God, and religion, or if they beleue it, through a vaine hope of Gods pardon toward the obstinate, and such as perseuere in sinne; they most folishlie doo flatter themselues; neither doo they endeour by little and little to caste off wicked custome, which in manner is turned into another nature. Slothfulnes & securitie hath inuade them, being drunk as it were with prosperitie; they are lead awaie and fed with a false and foolish hope of longer life.¹

The work is an English translation by Thomas Rogers of the book originally written in Latin.

Another publication meant as a warning to the Elizabethans was Sheltoo Gaveren's Of the end of this world, and second comming of Christ.² The work must have been in great demand in the last quarter of the sixteenth century as it was printed six times by 1589 since its first appearance in 1577. In the words of the author,

This Treatise was first written: namely that by reciting the signes and tokens of dangers imminent, and of the worldes destruction, he might drawe the wicked from securitie, and driue them to a care of godlinesse and vertue. A godly, zealous, and learned worke, and gratefull, no doubt to all good men.³

In order to achieve this end of the "spiritual discourse",⁴

¹Ibid., Sig. A₃-A₃^b.

²21066 renumbered as 11806.1.

³11806.1. Sig. A₂^b-A₃.

⁴Ibid., Sig. A₃^b.

Gaveren draws his arguments from the Bible. He lends his views a greater credibility by referring to several contemporary stellar phenomena:

Wherefore in this litle worke I haue determined by some euident places of the Scripture, first to proue, that there shalbe one day a generall destruction of this world, and an vniuersall and last iudgement of our Lord Iesus Christ the sonne of God, in which all the promises of God shall to the vttermost be fulfilled, and his great threatens shall take effect. Then by the testimonies of holy Scripture, we will shew that the age of this worlde shal not be more than sixe thousand yeares: and that the sixt thousand (in which we now liue, whose time is more than halfe consumed) because of intollerable wickednes and shamelesse securitie of men, shall not be fully finished. And to this shalbe added certaine singular signes by cause of time and yeares, wonderfully agreeing with the inclinations of the Starres (if credit may be giuen to Mathematicians,) which thinges notwithstanding I referre to the iudgement of the Church, & Doctors of more discretion. Last of all, certaine proofes out of Scripture shalbe brought of the manner of Christes comming, and of the effect of the last iudgement, with an exhortation of watchfulnesse, for the most ioyfull cōming of our bridegrome.¹

Gaveren has an unshakable faith in the stars which according to him are the "clockes of his eternal counsell".² It is through these stars that God issues a warning for an impending catastrophe. According to John Harvey, Richard Harvey and Robert Tanner, the much publicized conjunction of Saturn and Jupiter in 1583 forebodes a dangerous mood of the super-

¹Ibid., Sig. A8^b.

²Ibid., Sig. E7.

natural powers.¹ Gaveren anticipates the Harvey brothers and Robert Tanner and further has an interesting prognostication for the year 1588. His conclusions are drawn from an "olde and common prophesie, turned into Germanicall rythme, by Iohn Stoffler, which also aboue nineteene yeeres ago, I haue heard recited by Melanchton."² Gaveren quotes the actual words:

Lawsent funffeundert achtzitcht acht,
 Das ist das Iar, das ich betracht,
 Geth in dem de Welt next vnder,
 Geschicht doch groz mercklich wunder.³

The Latin and English versions of the prophecy are equally interesting:

Post mille expletos à partu virginis annos,
 Et post quingentos rursus ab orbe datos,
 Octogesimus octauus mirabilis annus
 Ingruet, is secum tristia fata feret:
 Si non hoc anno totus malus occidet orbis,
 Si non in nihilum terra fretumque ruet:
 Cuncta tamē mundi sursum ibunt atque retrorsum
 Imperia, & Inctus vndique grandis erit.

In English thus:

When after Christs birth there be expird
 Of hundreds, fifteene yeeres, eightie and eight,
 Then comes the time of dangers to be feard,
 And al mankind with dolours it shal freight:
 For if the world in that yeere doe not fall,
 If Sea and Land then perish ne decaie.

¹John Harvey: 12907, 12909, Richard Harvey: 12910, 12911 and Robert Tanner: 23675, 23676. For a detailed discussion see under Prognostications.

²11806.1. Sig. E5.

³Ibid.

Yet Empires all, and Kingdomes alter shall,
And man to ease himselfe shall haue no way.¹

Of the second comming of Christ is translated by Thomas Rogers from Latin. Appended to the work is a short poem in four line stanzas. The poem written by a Greek prophet sybil was turned into Latin by the author of the treatise and was considered worth presentation to the English readers by the translator.

Urbanus Regius preached in Latin in 1537 a sermon which was translated by Richard Robinson in 1583. An homolye of good and euill angels² is in the form of a treatise which asks and answers many questions regarding the nature and function of angels. Regius is familiar with all categories of angels. It is perhaps due to his prejudices against the Turks that he finds a Turk to be an embodiment of Satan whom he calls an evil angel. He defines Satan as

a spirit of profounde and infinite craft, industrie and subiltie, who with his deceites, deuilish subtiltie, craft, hypocrisie and false doctrine hath so bewitched the eyes of the world and with such a glimmering myst as it were cast before men, hath blindfilded and blinded thē, that they see not these so grosse and filthy errorrs, which yet not withstanding might be discerned by them easilye.³

The treatise, however, advises to fight Satan with "the weapon

¹Ibid.

²20844.

³Ibid., Sig. Bg.

of faith, the breast plate of righteousness, the helmet of salvation, the sword of spirit and the shield of the word of God. (sic.) "¹ The publication ends with "a prayer vnto God, for the assistance of his Angelicall Powers, in the prosperous preseruacion of this our moral race"² and "a thanksgiuing to God for the sauegarde of his holy Angels ouer vs".³

A work which was considered "verie necessarie and [a] comfortable discourse for these miserable and dangerous daies"⁴ is Pierre Viret's The worlde possessed with deuils. The publication is in two parts each containing three discussions. Four imaginary characters Tobie, Theophrastus, Jerome and Eustace display a genuine concern when they set out to explore intellectually the nature of black and white devils. The first part of the work was issued twice in 1583.⁵ The discussion in the second part is limited to a study of familiar devils, the lunatic devils and the conjuring of devils. There is a continuity in the concern of the characters in their

¹Ibid., Sig. D₂^b.

²Ibid., Sig. E₆^b.

³Ibid., Sig. F₁^b.

⁴24786. Sig. A₁.

⁵24785, 24786. The STC lists it as a separate book with an independent title while both the parts were printed and bound together as one book later and were issued together as another book.

spiritual search and philosophical explorations. Both parts were translated from French by Thomas Stocker.

The worlde possessed with deuils portrays a gloomy picture of the world which

is a ragyng sea, for it is tossed and turmoiled on euery side, with horrible and violent windes of ambition, vain glory, auarice, extortion, Pride, arrogance, Presumption, ouer-wenyng, enuie, hatred, malice and vengeance, which haue so swollen and moued it, and tossed vp the waues so high, that I looke euery howre whē it shall ouer flowe, and droune vp the earth, as Noes flood did.¹

It is no place for an honest man. Evil has to be fought with tooth and nail. The fight calls for stooping down to the level of the foe in order to meet the unscrupulous enemy:

...it is the greatest and most dangerous state now a dayes, to be an vpright man. For the French prouerb sayeth: hee that makes himselfe a sheepe, the wolfe will eate him. Wherefore we must playe the wolues with wolues, and wicked with the wicked if we will bee at quiet, yet it so rageth now a dayes, that a man cannot knowe his freend from his foe.²

Viret allows his fictitious characters to investigate the practices and methods of familiar devils which include Mahomet and the Pope of Rome. Both have been treated equally harshly. He finds them cunning and subtle. Mahomet, for example, could feel the pulse of his times, and through his deceitful cleverness could present his own faith more truthful

¹24786. Sig. C6.

²24785. Sig. D6.

than Christianity:

And this course also took Mahomet, when he first began to deliuer his law. For if he had not spoken wel of Iesus Christ, of his Prophetes, and Apostles, he had neuer had such a traine following him as hee hath had. But he aduanced and set foorth the prayeses of Iesus Christe and of his, thereby to ouerthrowe Christian religion, and lay a foundation, whereon to builde his false religion with some appearance of truth.¹

The situation described by Viret, however, is not utterly bleak. There is a note of optimism in the suggestion that there are ways and means available by which devils can be driven out. Fasting and prayer and a knowledge of God are the essential remedies suggested against the evil influences of all kinds of devils. Further, opposed to ignorance, an effort should be directed at self-knowledge. It is the belief of the author that when "man is so well able to instruct the most vnteachable brute beasts"² how can it be that he cannot learn all that is most necessary for his survival in the life hereafter. Viret thinks that mankind can be saved from the influences of devils with constant efforts and consistent and sincere attempts at self-analysis and self-reproach.

The homiletical treatises examined in this section deal essentially with spiritual problems and aim at persuading

¹24786. Sig. B₄^b-B₅.

²Ibid.

the Elizabethans to follow the divine path of righteousness and truth and the one path leading to salvation and ultimate acceptance. The authors refer to prevailing social situations and show how spiritual attainment can be accomplished by individuals under the existing system of values. All homilies are the works of Latin or French writers. The credit of making them available to an audience exclusively English through translations goes to the well known translators of the sixteenth century.

TREATISES: DOCTRINAL

1081. Babington, Gervase. A brief conference betwixt mans frailtie and faith.

1220. Baker, John. Lectures vpon the XII articles of our Christian faith. Also a briefe confession by J. H[oopers].
[R.]

4427. Calvin, Jean. Institutionis christianae religionis epitome.

6168. D., H. A godlie treatise of faith and workes.

11756. Gerardus, Andreas Hyperius. The foundation of Christian religion. Tr. J. H.

15257. La Roche de Chandieu, Antoine. A treatise touching the word of God. Tr. J. Coxe.

20370. Prime, John. A fruitfull discourse of the nature of man.

22911. Some, Robert. A godly treatise of the Church and the ministry thereof. [R.]

24668. Vermigli, Pietro Martire. P. M. Vermilii loci communes. [R.]

24669. Vermigli, Pietro Martire. The common places of Peter Martyr. Tr. A. Marten. 6 pts.

As in plũps and wels, where men drawe water,
 frō deepe places, the bucket descendeth low,
 that the water may be brought vp: so they that
 are to receiue the waters of Gods graces
 proceeding frō the depth of his endlesse mercy
 in a true and vnfained humility must descēd ful
 low. For the lowly of hart and meek of mind,
 he only filleth.¹

Ten publications from the year 1583 are categorized as doctrinal treatises. The works are concerned with the exposition of the principles of Christianity in general and the tenets of the Protestant Church as they differ from the Roman Catholic Church in particular. The books included in this group are not merely abstract or philosophical exercises that explore the limits of Christian doctrines intellectually, but the authors invariably introduce explanations of passages from the Bible to assert the validity of the dogma under immediate discussion. Instead of simply stating a principle in the doctrine, the expositions often seem to be attempting to correct the morals of their readers. As such the doctrinal treatises dealt with in this section tend to be blurring their function with homiletical treatises. The works considered in this section, however, are those that are written with an expressed purpose of teaching the masses the various implications of the doctrines of Christian religion.

A goodlie treatise of faith and workes by H. D.

¹20370. Sig. D₃^b.

confutes "a certaine opinion of merit by workes."¹ The publication mainly harps on the theme that only faith in Christ can win salvation and that good works have no part in the merit of salvation to play though they may be of great value and force. Even

Turks and Iewes do as many ciuill charitable workes, as all the Christians doe, and yet are they without faith in Christ, and therefore remaine in the state of damnation and their ciuill workes of charitie auailleth them nothing, neither can they be saued by them.²

It is strongly argued that no actions of men whatsoever deserve any thanks or compensation from God. When a man has done any work, he has merely obeyed the command of his master and as such has rightly performed the duty assigned to him. Especially worth condemnation are the rites and ceremonies of the Papists, their so called "good works":

...papistes terme them also good workes, but indeede they be the deuils workes: as erecting of idols and images, offering to idols and images, going on pilgrimage, maintaining of lightes before Images, geuing ornamēts and iuels to deck images; crouching and kneeling to the cros, and to images, geuing money to pray for the soules departed.³

John Prime in A frvitfull discourse of the nature of man⁴ expresses a similar opinion and goes at length to prove

¹6168. Sig. A₁.

²Ibid., Sig. B₇^b.

³Ibid., Sig. D₃^b.

⁴20370.

that only faith can save one from eternal damnation in the life to come. He goes on to stress that "by it, and by it alone wee haue accesse to God, and trust in his promises."¹ Prime's Discourse is in two "books". The first part of the work deals with the nature of man while the second part is devoted to divine grace. The nature of man has been discussed in terms of blindness of human understanding and forwardness of his will; both directly result from the fall of Adam and the inheritance of the original sin by man. As a consequence, man is a detestable sinner, a creature who merits contempt and abhorrence. There is no sound part in his body from the sole of his foot to the crown of his head:

All is full of boyles and corruption: In particular, fancie occupieth the head, and pride the heart, and impudency is seene in the eyes, the naturall mans eares are stopt to good, and itch after ewill tidings, his throate is an open sepulcher; the poyson of Aspes is vnder his deceitfull lippes; stiffe necked is he and obstinate in euerie wicked way; his feet are swift to slaughter, his hands embrauded and bathed in bloud, and his right hande an apt instrument of all iniquitie.²

John Prime, however, has a faith in divine grace, love and favour. While touching grace, he comments exhaustively on divine will, justification, election, vocation, merit, faith, hope and glorification in the life to come. He suggests humility is an important means to attain His grace.

¹Ibid., Sig. I₂.

²Ibid., Sig. A₂.

He is a gracious Lord "who so loued the world, that he gaue his onely begotten sonne that whosoever beleeueth in him should not perish, but haue life euerlasting."¹

The twelve articles of Christian faith are expounded in a treatise entitled Lectures vpon the XII articles of our Christian faith by John Baker.² There are twelve lectures, each separately dealing with an article of faith. The lectures are more in the nature of sermons. The purpose of the discourses is to teach the godly and Christian reader "the whole summe of faith...so plainely, that thou mayest easily vnderstand."³

John Baker seems to be taking the Apostle's Creed too literally. He has a blind faith in the words of the Bible. The words, "I beleue in God the Father Almighty, maker of heauen and earth"⁴ are so true for him that he blames Aristotle and Plato for holding the opinion that the world was never made nor would it ever have an end:

And this doth notably confute the wicked and false opinions of y^e Philosophers, as Plato and Aristotle, who greatly to y^e derogation and impairing of Gods glory and power, thought and held that the world was eternal frō y^e beginning, and neuer made, neither should haue ende. But this is false and

¹Ibid., Sig. C5.

²1220.

³Ibid., Sig. A₁^b.

⁴Ibid., Sig. A₇^b.

blasphemous against God.¹

He advocates on the contrary:

Christian man may say that his heauenly father hath made all thinges for his vse and benefite, heauen one daye to receiue him, the earth to maynteyne him, all creatures to serue him, the Sunne Moone and Starres to light him and to recreate him, the angels to keepe and preserue him in his wayes, by his Fatherly appoyntment.²

Baker is not willing to accept the Pope of Rome as the supreme head of the Christian church. The true Catholic church is not confined to one place as is believed by the Roman Catholics. It is "in all places of the earth, tossed as a ship vpon the sea frō one coast to another, as pleaseth God."³ This is one of the several false beliefs of the Roman Catholics contested by Baker. For holding this opinion alone, the Roman Catholics shall have no place in heaven. Also because they seek pardon of their sins from the Pope of Rome, they are damned like Turks and Jews who "haue all gone astray, for they seeke for remission of sinnes by other meanes, then by the death of Christ."⁴ He particularly condemns the Turks:

The Turke that hateth this name of Christ, and goeth not about to haue remission of sinnes by it, can clayme no part in the inheritance of the

¹Ibid., Sig. B₄.

²Ibid., Sig. B₈.

³Ibid., Sig. P₅.

⁴Ibid., Sig. U₁.

kingdome of heauen: hee thinketh to bee saued by God the Father, when hee honoureth not God the sonne. Agayne, he trusteth to his Alcoran, and his false prophet Mahomet, and forsaketh the true and euerlasting prophet I. Christ, whome God sente into the worlde to giue life vnto it.¹

The work which is more in the nature of a catechism is The foundation of Christian religion.² The publication is a dialogue between the minister and the child concerning the Ten Commandments. The book is a translation of the translation. Written by Andrew Gerard in Latin, the work was translated into French. The French translation is the basis of the publication under examination. The treatise was published by Robert Waldegrave in 1583 and has a long descriptive title: "The foundation of Christian religion, vsed in the time of the primitiue church. b: learnedly and purely expounded (in catechising) out of the 6 chap. to the Hebrews, by Andrewe Hyperius, professor in Diuinity, at Marpurg in the Countrie of Hesse".³

Another doctrinal treatise in the form of a dialogue is Gervase Babington's A briefe conference betwixt mans frailtie and faith.⁴ Frailty has a chance meeting with Faith

¹Ibid.

²11756.

³Ibid., Sig. A₁.

⁴1081.

which is subject to questioning by Frailty who is depressed at "naughtie vnfaithfvlness, and such vnfaithfvll naughtinesse"¹ of the life around them. Faith in return speaks with confidence, courage, knowledge and consciousness to lift Frailty from ignorance, scepticism, cowardice and gloom that surround it. The two represent two contrary states of mind: the state of mind of a believer and the state of mind of the one who lacks strength and clarity in his convictions. Babington "in this plaine order of Dialogue"² finds enough scope to set forth the doctrines of Christianity.

The style of the work is highly contrived and artificial. Metaphors appear in abundance and imagery in such a quick succession that the reader is surprised at the ingenuity of the author. A certain symmetry and balance in clauses is an important feature of the work. Babington perhaps models his sentences after the pattern followed by John Lyly in Euphues: The anatomy of wit published in 1578.³ The influence of Lyly is rather apparent:

For full well wee knowe that were euerie one of vs a Monarch of a whole world by himselfe, they beeing as this world is, the glorie both of thē and vs must pass away like a shippe in the water, whose tract cannot be seene againe, like an arrow through the aire, or a weauers shuttle through

¹Ibid., Sig. A₄.

²Ibid., Sig. A₁.

³17051.

his work, like a fading flower, soudenlie
plucked vp and withered, like grasse, like
smoke, and like the bubble of water.¹

Frailty at the end is endowed with sufficient
strength to contend against poverty, want, sorrow, injustice,
unkindness, dissimulation and pride. It is through Faith's
repeated exhortation to "diligētly weigh what strength in
the Scripture is ministred against them",² that the requisite
change of heart in Frailty is brought about. It is the
strength of Faith that forces Frailty to change its character
and philosophy. The work concludes with two prayers for the
families.

A goodly treatise of the Church³ by Robert Some has
its basis in religious controversy. The author sets out to
explore the nature and function of the Roman Catholic church.
The treatise is in question and answer form which is con-
vincingly used to answer many assumed questions. Its author
claims the work to be "a godly and short treatise against the
foule and grosse sinne of oppression".⁴ Since the main
subject of the publication is oppression, it is imperative
for the author to deal with topics like

¹1081. Sig. I₁^b-I₂.

²Ibid., Sig. D₈^b.

³22911.

⁴Ibid., Sig. G₃.

What oppression is? Is it not lawfull for any man to oppress another? They which haue done wrong vnto, or oppressed any, must make actual restitution. It is the dutie of the Magistrate, to deliuer the oppressed out of the handes of the oppressour. The Magistrate looseth nothing by deliuering the oppressed. Oppressours, shall be grieuously punished. Oppressours haue no religion in them.¹

The treatise is essentially an answer to the assertion of an English Papist that the Church of Rome teaches and requires actual restitution while the Church of England does not deliver an oppressed person from the hands of the oppressor. Robert Some finds the claim slanderous and unjust and logically justifies the practices of the English Church in the treatise.

The publication that indirectly deals with the church is A treatise touching the word of God. "Handled both Schoolelike and Diuinelike"² it declares in unequivocal terms that "the church of Rome [is] so depraued and corrupted, that while we seeke the church in the church, we are constrained, not without great sorrow and teares, only to behold the ashes of the true Church".³ This, however, is not the primary concern of the work. The essential theme of the book is "that all doctrine necessarie to our Christian faith

¹Ibid., Sig. G₃^b.

²15257. Sig. A₁.

³Ibid., Sig. B₅^b.

and Religion is contained in the holy Scriptures".¹ It is the word of God on which the entire attention of Sadeele is concentrated. The book in the manner of a controversy aims at answering all possible arguments of its adversaries. The word of God is defined at the very outset and it is this definition that constitutes the entire argument of the treatise:

When we say the Word of God, we mean not that eternall word the Sonne of the eternall and euerlasting father, being the second person in Trinitie: but that externall worde by the which God hath made manifest vnto men his will and pleavre, and therefore we adde and say that worde which was deliuered and taught by the Apostles and Prophets, so that it may be more manifest what we mean by the word of God.²

The Treatise is divided into six parts. Written by Anthony Sadeele for "the faithfull seruants of Iesus Christ, the Godly and learned Pastors and Doctors in the Churches of Fraunce, professing the true doctrine of the Gospell",³ the work was translated into English by John Cox.

The doctrines of Calvin are expounded in John Calvin's Institutionis Christianae religionis.⁴ The book advocates the position taken by Calvin and his interpretations of the

¹Ibid., Sig. M₇^b.

²Ibid., Sig. D₁.

³Ibid., Sig. A₁.

⁴4427.

Ten Commandments and the Articles of Faith. The views of Calvin on God, election, predestination, grace and faith are also incorporated into the work. The publication is meant to serve as a guide for Christian scholars in the University of Geneva. In one section of the publication, prayers for various occasions are provided.

The work which exhaustively deals with the doctrines of Christianity is The common places of Peter Martyr¹ printed simultaneously in English and Latin in 1583. The Latin version P. M. Vermilii loci communes,² like its counterpart in English, is in four parts with "Qvam multa ad priorem editionem accesserint, ex admonitione quam prima pagina exhibebit, facile Lector deprehendet."³ The English work is "translated and partlie gathered by Anthonie Marten, one of the sewers of hir Maiesties most Honourable Chamber".⁴ The only difference between the English and Latin editions of the work is in the division of the chapters of their parts. While the English edition has eighteen, eighteen, seventeen and twenty-one chapters in parts one, two, three and four respectively; the Latin edition has in part one fifteen, part

¹24669.

²24668.

³Ibid., Sig. A₁.

⁴24669. Sig. a₁.

two seventeen, part three seventeen and part four twenty chapters. The two books otherwise are almost identical. The principal function of the publication is to suggest

a breefe waie how Ministers should order their studious exercises for to benefit themselues and their flocks, and also what good vse they may haue by traouelling in the common places of the Scripture, and in such bookes as are already gathered to this purpose.¹

The common places of Peter Martyr shows in particular the places in Scriptures that refer to predestination, faith, hope, justification, Christian liberty, repentance, Christian life of patience, free will, the cause of sin and the sacrifice of the mass. An attempt has been made to answer many questions and doubts in the minds of fellow religionists. Not only mere lines from the text of the Bible have been stated, but relevant explanations are also provided wherever found necessary. The work further contains:

A exhortation to the supper of the Lord. Three confessions touching the presence and participation of Christ in the sacraments. Diuers propositions out of Genesis, Exodus, Leuiticus, and the Book of Iudges. A disputation, which D. Peter Martyr had at Oxford with Tresham, Chadse and Morgan. Sundrie sermons of the death of Christ. The Resurrection of Christ. A place in the 20. Chapter of Iohn Reedifieng of Christs Church. The profit and dignitie of the holie ministerie.²

The life of Peter Martyr is appended at the end along with

¹Ibid., Sig. a_{iii}.

²Ibid., Sig. A₂.

the index in alphabetical order indicating page and column on which a certain reference will be found. The voluminous work is printed at London at the cost and charges of Henry Denham, Thomas Charde, William Broom and Andrew Maunsel "for the great benefit and the comfort of Christian Church".¹

The doctrinal treatises printed in 1583 aim at expounding and preaching various doctrines of the Christian religion. The writers in these publications are seen endeavouring to make their contemporaries respond to the religion of the country which is manifestly Protestant. The treatises not only attempt to make Elizabethans more religious, but also instill in them a greater faith in the doctrines undisputedly Protestant. The purpose of these publications is to inject into the masses the fundamentals of Protestantism as well as to restrict the spread of Roman Catholicism. The doctrinal treatises are overwhelmingly anti-Roman Catholic both in quantity and quality.

¹Ibid., Sig. a₁.

TREATISES: BIBLICAL EXEGESIS

1095. Babington, Gervase. A very fruitfull exposition of the Commaundements.

3984. Buchanan, George. Paraphrasio psalorum Daudis poetica. [R.]

4399. Calvin, Jean. [Romans.] A commentarie vpon the epistle to the Romanes. Tr. C. Rosdell.

6693. Dering, Edward. A lecture or exposition vpon a part of the V. chapter of the epistle to the Hebrues. [R.]

6729. Dering, Edward. XXVII lectures, or readings, vpon part of the epistle to the Hebrues. [R.]

12861. Harrison, Richard. A little treatise vpon the first verse of the 122 psalm.

13756+. Hooper, John. Certaine godly, and most necessarie annotations vpon the thirteenth chapter to the Romanes.

14060. I., S. A. Carminum prouerbialium loci communes selecti.

14603. Jewel, John. An exposition vpon the two Epistles to the Thessalonians.

15068. Knox, John. Exposition vpon the fourth of Mathew.

17405. Marlorat, Augustine. A Catholike and ecclesiasticall exposition of S. Marke and Luke. Tr. T. Tymme. 2 pts.

24114. Tomson, William. In canticum canticorum explanatio.

24173. Traheron, Bartholomew. An exposition of the 4 Chap. of S. Joans Reuelation. [R.]

Gentle Reader, I thought good in this vacāt place, to set down an excellent speech, vttered by the Authour of this booke a little before his death: Where by thou maist cleerly see and learn, that there is a sweete peace in death, to all such as painfully serue the Lord in life. For he being raysed vp in bed, and his friend requesting him to speake, the sunne shone on his face, and there by tooke occasion thus to say.¹

Thirteen different publications from the year 1583 are placed in the category of Biblical treatises: exegesis or exposition. The passages in the New Testament draw a greater attention of the devout writers. As many as eight independent works deal exclusively with the world of the New Testament while only five publications are inspired by the teachings in the books of the Old Testament. From the New Testament the books of the Bible expounded are the Gospels of Mark, Luke and John; and the Epistles of Apostle Paul to the Romans, Hebrews and Thessalonians. The Proverbs of Solomon, the Psalms of David and the Song of Songs in the Old Testament are exegetically interpreted by religious scholars. The Ten Commandments are given a distinct treatment in an important work published during the year.

¹6729. Sig. Hb8.

Gervase Babington's A very fruitfull exposition of the Commaundements¹ is in question and answer format. The author is an Anglican clergyman. In one of his answers, he strongly admonishes the Jews, Turks and Roman Catholics for not obeying the Commandments. He makes a distinction between a true and a false religion. Within Christianity even, "there hath béene and is false religion in the Church, and out of the Church. In the Church, Poperie. Out of the Church, the religion of the Iewes, of the Gentiles, and of the Turkes."²

Babington states the words of the Commandment before proceeding to give a detailed analysis of the same. His interpretations are often imaginative and scholarly for in support of his arguments, he draws extensively from the Bible, ancient history and classical literature. He digresses a lot. His comprehensive explanations also include his personal prejudices and psychological idiosyncracies. An exposition of the seventh Commandment is particularly interesting:

First then here is forbidden all wanton & immodest lookes, for the eye is a vehement inticement to vncleannesse wee may referre all vndecent & vncomelie pictures, the corruption of our eyes, & consequentlie of our heartes,...Thirdlie vnchast behaviour such as the Lorde crieth out against by

¹1095.

²Ibid., Sig. A₂-A₂^b.

his Prophete saying that the daughters of Sion are hautie, & walke with stretched out neckes & with wandering eyes, walking & musing as they goe, & making a tinckling with their feet &c., Fourthlie all wanton speach, filthie tales, and songs, & sonets of loue & lightnes, lasciuious salutations, & such like....Again vnchast bookes & wanton writings, who knoweth no how they tickle to vncleannes; Sixtly too much showe in apparel, painting, tricking & trimming of our selues aboue conueniencie, it is a dangerous allurer of lust, & therefore forbidden.¹

Both Jean Calvin and John Hooper draw their inspiration from St. Paul's Epistle to the Romans in the New Testament. While Calvin's work is fairly comprehensive as it is a detailed Commentarie vpon the Epistle of St. Paul,² Hooper's concern is confined to Certaine godly, and most necessarie annotations vpon the thirteenth chapter to the Romanes.³ Hooper restricts himself to the words of the text only. The work is meant for the beginner who has sufficient faith in religion and is striving to understand the fundamentals. The treatise is divided into three chapters which deal respectively with

1. Why the supériour powers should be obeyed.
2. How we be debtors of loue to the publique person and Magistrate, and to the priuate person that is a subiect, indifferently.
3. Containeth an exhortation to innocencie and

¹Ibid., sig. U₂-U₂^b.

²4399.

³13756+.

honestie of life, that the truth being once knowne and receiued, euery man should abstaine and kepe him selfe from filthinesse and vncleane life.¹

Hooper makes the thirteenth chapter of the Epistle to the Romans the basis of his work to dwell on his private stand on public morality and general standards of ethical excellence. He aims to advocate political harmony and social balance coupled with religious awe and spiritual submission. The publication is jointly dedicated to William Jennings, the Dean of the Gloucester Cathedral, and John Williams, the Doctor of the Law and Chancellor, and other officials of the church of which Hooper himself is the Bishop.

Jean Calvin's Commentarie is preceded by a long argument in which the main teachings of St. Paul as they appear in the sixteen chapters of his epistle are detailed. Calvin even comments on the style of the epistle. According to him, it very logically and artistically "enters into and proues the principal question of the whole Epistle, that we are iustified by faith":²

The whole epistle is so methodical that the very entrance of it is framed according to art. The workmanship whereof as it is to be seen in many things, which shall be obserued in their places, so specially in that, that the principal argument is drawn thence to the Commendation of the gospel: which because it doth necessarily

¹Ibid., Sig. A7.

²4399. Sig. *II*1.

bring with it the disputation of faith, he passeth thereunto the words of the text (as men should say) euen leading him by the hand. An so he enters vnto the principal question of the whole Epistle, that we are iustified by Faith wherein he is occupied vnto the end of the fifth chapter. Let us therefore put downe the general proposition of these chapters, to say, the mercy of God in Christ is the only righteousness vnto man, while it being offered by the Gospel is apprehended by faith.¹

Calvin's Commentarie was first printed in Latin in 1559 with the English version being brought forth by Christopher Rosdel on January 11, 1583.²

Edward Dering is one of the most important religious writers of the last half of the sixteenth century. Two of his several books that had been printed earlier during the century were reprinted during the year 1583. One of the publications, A lecture or exposition vpon a part of the V Chapter of the epistle to the Hebreues,³ is a small booklet compared to the voluminous XXVII lectures, or readings, vpon part of the epistle to the Hebreues.⁴ While the booklet contains his observations on and explanation of verses five through nine from the fifth chapter of the Epistle to the Hebrews, the lectures extensively deal with the first six

¹Ibid.

²Ibid., Sig. C₆-C₆^b.

³6693.

⁴6729.

chapters of the epistle. Both the publications were very well received by their readers.¹

In A lecture Dering merely dwells on the text of the part of the New Testament. He does not stray from the words in the verses under examination. The treatment of the text is factual, direct and simple and the lecture is a sort of sermon on the verses of the Gospel. The lecture was meant to be read in St. Paul's Church on December 6, 1572. Even though the verses explained in A lecture were once more thoroughly examined by him in lectures twenty-three and twenty-four contained in XXVII lectures, or readings, the treatment they receive there is by no means the same.

XXVII lectures, or readings, vpon part of the epistle to the Hebreues deals with the epistle to the Hebrews more exhaustively. Each word of the text has been microscopically examined, interpreted, expounded, elaborated and imaginatively considered for possible implications and latent meanings. A complete lecture in many cases is devoted to only one verse of one of the chapters of the Epistle. For instance, the very first lecture has the first verse of the first chapter as its basis. It is interesting to note that the first four lectures of a reasonable length cover only the first nine verses of the epistle to the Hebrews.

¹STC 6693 was printed thrice during 1573-1583, while Dering's XXVII lectures, STC 6729, was printed six times during the period 1576-1590.

Dering does not confine himself to the simple paraphrase of the text of the Scriptures. Digressions in the lectures are common and quite often the author is led to make general observations which are not directly related to the meaning of the verses of the Epistle. He appears to be preaching openly and while so doing is repeating himself unconsciously. In lecture eleven "the deuill is abolished to all those that haue the shield of fayth, to quenche his firie darte, that is, to all those which beleue only in Christ to be partakers of his victorie"¹ becomes "bring a faithful heart which with an assured assent shel receiue the woorde that is preached vnto thee, and thou art armed with a strong shield which shall quench al the firie dartes of the Diuell"² in lecture seventeen. The contemporary references also creep into the heat of the argument:

The Pope stirred vp Charles the Fifte and Kinge Henrye the eighte, and gaue them for their hire his title, to be called defenders of the Faith: a proud bequest, and how humbly it was possessed, God doeth know. After that King Henry taking vnto him the courage of a true and natural king, droue out that spirituall tyrante out of all his Realme, and by graūt of the clergie and cōsēt of the parliamēt took vpō him the name of supreame head of the Church of Englād, which the Pope had before vsurped ouer all natiōs.³

¹6729. Sig. M₈^b.

²Ibid., Sig. U₂.

³Ibid., Sig. D₈^b.

The chief sentiment expressed in the lectures is anti-Roman Catholic. Dering shows an extreme impatience for the Pope whom he compares with the Turks. However, in his rejection of both the Turks and the Roman Catholics, he is milder towards the followers of Mahomet. Both of them are unclean but "the Turke hath no more defiled Ierusalem, thē the Pope hath defiled Rome: and all the altars of Mahomet are not so vncleane, as the Popes reuerend altars, which serue for sodomites: and as the Popes honorable churches, in which we nourishe vp amorous bodies."¹

Dering's main concern is to improve the morals of his contemporaries. He uses many psychological tricks to put his points across. He threatens, cajoles, requests, advises, states naïvely and often speaks in an intimate, friendly and affectionately confiding and concerned tone:

In this one sentence (dearly beloued) there is more for vs to learne, then eyther eye hath seene, or eare hath heard, or fleshe in this life shall atteine vnto: it is the depth of the glorious Gospel which the Angels doe desire to beholde.²

An exposition vpon the two Epistles of the Apostle Saint Paule to the Thessalonians³ by John Jewel is another important exegetical treatise printed in 1583. Jewel's

¹Ibid., Sig. Q₂^b.

²Ibid., Sig. Cc₈.

³14603.

publication takes

occasion to speake of Antichrist, of whome we heare much, and haue had warning, often. Hée telleth vs, that he shal come in working of signes, and wonders: that he is the man of sin, which shal thrust himself into y^e place of Christ.¹

He prophesies the appearance of Christ who will bring to an end all unholy and ungodly practices of the people and shall establish a golden age based on harmony, love, peace, divine-awe and universal brotherhood. Paul's Epistles to the Thessalonians are found very relevant by the author to the "dayes in which we liue".² Jewel's contemporaries must be cautious "for we liue in the later age of the world: & it cannot be but the end of al things is at hand, and that the glorious appearing of our Lorde shal bée shortlye".³

Epistles to the Thessalonians, first printed in 1583, was edited by John Garbrand who in the "epistle dedicatorie" explains the two themes dealt with by Jewel:

So are there two matters, the one of Usurie, the other of Antichrist that is, of y^e bane and poison of the Common wealth, and of the infection and decaie of the Church: wherein hee bestowed more paines to open them, and make them manifest what hath bene brought by these two mischiefes to the vndoing in conscience and substance, and to the vtter destruction of the soules and bodies of manie thousande subiects of thys realme.⁴

¹Ibid., Sig. Q4^b.

²Ibid., Sig. Q5.

³Ibid.

⁴Ibid., Sig. A4-A4^b.

The editor understands the implications of both the themes. Usury is particularly unacceptable to him as it "is kind of lending of money, or corne, or oyle, or wine, or any other thing, wherein vpon couenant and bargayne, we receiue agayne the whole principal, which we deliuered, and somewhat more, for the vse and occupying of the same."¹ It is the interest part of the arrangement between two dealing parties that is revolting to him.

Augustin Marlorat's A Catholike and ecclesiasticall exposition of S. Marke and Luke² is in two parts consisting of sixteen and twenty-four chapters respectively. The work was translated from Latin into English by Thomas Timme who dedicated the publication to Sir William Brooke, knight and Lord Cobham.³ The translator thinks that the Gospels of St. Mark and Luke are going to be "good for the more generall profite of my country men".⁴ The publication draws freely from the religious authorities like Martin Bucer, Jean Calvin, Desiderius Erasmus and Heinrich Bullinger. The emphasis throughout remains on the exposition of the text in the New Testament.

¹Ibid., Sig. I₁.

²17405.

³Ibid., Sig. A₂^b.

⁴Ibid., Sig. A₂.

An exposition of the 4 chap. of S. Ioans Reuelation¹

by Bartholomew Traheron was printed for the fifth and the last time in 1583. The work is based on several oral expositions of Traheron before his countrymen in Germany. The publication is divided into three parts or readings. In the first reading, the text of the Revelation in roman type is followed by a brief exposition in black letter. This part of the work is meant for a beginner who desires to know the meaning of the Gospel. The second reading, however, deals imaginatively with the subject. There is an abstract and philosophical discussion on several important points in which the Christian zeal of the author shows forth in his logic. The second reading is more of a sermon on the whole of the fourth chapter of the text. The third reading is essentially different from the other two. Traheron shows a greater seriousness, depth, concern, understanding, scholarship and devotion in his efforts to reveal the deeper significance of the fourth chapter of the work.

The fourth chapter of Matthew is the subject of John Knox's A comfortable exposition vpon the fourth of Mathew.² Only the text of the Gospel has been briefly dealt with in this publication. The style of the work is simple and direct and the Exposition, like other biblical exegesis, stresses

¹24173.

²15068.

the moral improvement of the Elizabethans as also unfolding the simple meaning of the part of the Scriptures.

The prohibited work which was smuggled into England in 1583 was Richard Harrison's A little treatise vpon the first verse of the 122 psalm.¹ Even though a royal proclamation was issued in England against the Brownists and their books in June 1583,² their pamphlets and writings were being secretly shipped into England and were being read by their sympathizers in the country. The work under examination does not carry on the titlepage either the full name of its author or the date of its publication. However, the initials R. H. and the argument and the circumstances are sufficient to conclude that the author of the publication is Richard Harrison. The preface of the treatise states that Harrison had plans for

a piece of work touching Church gouernement. But partlie by sicknes, and partly by weying the cost of the print and findinge it to be aboue my reache of abilitie: I was hindered, and haue let staye that worke, vntill the Lorde further inable me.³

Harrison had intended to elaborate upon the whole of the Psalm 122. However, he gets carried away by some of the thoughts suggested by the first verse of the Psalm and

¹12861.

²8141.

³12861. Sig. *₃^b.

decides to restrict himself to the examination of the first verse only. He is not completely satisfied with his achievement:

I was determined to haue spokē some what brieflie vpon the whole Psalme. But in the firste entraunce meetinge with these pointes, which I thought good they should be discussed some what largelie for edifyinge sake: Agayne, sicknes and other causes cutting me short: I was contrained to ende at this time skarce finishing the first verse. Neyther was it my desire to seeme to speak much vpon a little Texte, (yea I confesse that I haue passed the boundes of scholarlike handeling the Text) but the thinges which offered themselues to be spoken of, seemed to my iudgement to require so much measure.¹

The treatise refers to the historical events of the preceding generation. Special mention is made of the reign of Mary Tudor and of the time

when the fyrie sworde did hange ouer oure heades ...and that by so weake a threade, that we looked euerie houre when it should fall vpon vs, whē we being straungers frō our own houses, walked frō house to house, at such time as the Owles & Beckes looke foorth & flyet & thought it well if we might liue so without house or land, or ought else saue haire breade for the life.²

Not only does Harrison condemn the reign of the Roman Catholic queen Mary Tudor, but also he laments "the darknes & vngodlines of these dayes"³ even when the queen is a Protestant. He is very critical of the English Church as

¹Ibid., Sig. *4.

²Ibid., Sig. A₃-A₃^b.

³Ibid., Sig. F8.

well and thinks that "it is a notable dishonour vnto Christ Iesus, to make all the Parishes in England generallie his Churche, hee will giue no thanks for that liberalitie".¹ He is not without digressions. He realizes that he has "passed the bounds of the texte somewhat in this discourse, I confesse. But I craue pardon of ^e y reader. For not without due occasiō haue I bin ledde there vnto."²

Three exegetical publications, George Buchanan's Paraphrasis psalmodum Daudis poetica,³ William Tomson's In canticum canticorum explanatio,⁴ and S. A. I.'s Carminum prouerbialium loci communes selecti⁵ from 1583 are in Latin. The aim of these publications, however, remains much the same as those of other Biblical treatises written in English. Making the Bible their basis, they instruct their readers how to live and act ethically and in keeping with the teachings of Christianity. It may be worthwhile to point out that the treatises in Latin exclusively expound passages from the Old Testament.

The authors realize that they have a limited set of

¹Ibid., Sig. G₅.

²Ibid., Sig. E₃^b.

³3984.

⁴24114.

⁵14060.

readers and so they focus their entire attention on them. The works have no other literary excellence except that they conform to the religious temper of the year. The publications merely render the text of the Bible closely and faithfully in simple Latin prose. Buchanan, however, claims his Paraphrasio "Mvlto Qvam Ante hac castigato".¹ Tomson's Canticum canticorum is divided into eight chapters. The main points in various chapters are numbered in the marginalia of the book. The maximum number of points made in one chapter is nineteen while the minimum number is seven. It is interesting to note that the total number of points contested in the entire work is one hundred. The publication begins with a small poem of eight lines in Latin.

The Biblical exegesis treatises included in this section have a common purpose--that of providing for their readers the correct meanings of parts of the Bible, to analyse them, to annotate them and to bring out the intentions of the passages of Biblical texts. The interpretations without any exception are subjective. It does not take one long to know whether a certain author is an Anglican, or a Jesuit or a Brownist, or a Roman Catholic or a Protestant. Their views expressed in their works at once indicate the shade of Christianity they identify with and have sympathies for. The publications furnish a fairly comprehensive picture of the year in this context.

¹3984. Sig. A₁.

BIBLES

2136. Bible. [Geneva.] (R.)
2137. Bible. The third part of the Bible. [Geneva.] (R.)
2138. Bible. The Bible with a concordance. [Geneva.]
2462. Bible. Old Testament. Psalms. English Paraphrases. Sternhold and Hopkins. The wholebooke of psalmes collected into English meter. (R.)
2463. Bible. Psalms. English Paraphrases. The wholebooke of psalmes, collected into Englishe Metre by T. Sternhold, W. Whitingham, I. Hopkins and others: Conferred with the Hebrue, with apt notes to sing them withall. (R.)
2464. Bible. Psalms. (R.)
2465. Bible. Psalms. (R.)
2466. Bible. Psalms. (R.)
- 2466.3. Bible. Psalms. (R.)
2885. Bible. The new Testament of our lord Iesus Christ. [Geneva, Tomson.] (R.)

Ten publications can be classified as Bibles. These items include portions of the Bible,¹ the wholebooke of

¹2137.

Psalmes, collected into Englishe Metre by T. Sternhold and I. Hopkins,¹ the Calvinistic version of the Bible known as the Geneva Bible,² and Laurence Tomson's translation of the New Testament from the Latin edition of Theodore Beza.³ It is interesting to observe that the Geneva Bible was first printed in Switzerland in 1560 by the group of people who were exiled by Queen Mary's persecution, and although it was not authorised for use in England, it still enjoyed a wide popularity among the general masses. The book of Psalms is the most printed single book during the year 1583. It appeared in print at least six times during that twelve month period. All the Bibles were printed at London either by Christopher Barker, "printer to the queenes most excellent maiestie",⁴ or by "Iohn Daye" with "cum gratia et priuilegio Regiae Maiestatis".⁵

Thomas Sternhold's original book of Psalms containing nineteen psalms was first published in 1547.⁶ In 1549, two years after the death of Thomas Sternhold, John Hopkins

¹2462, 2463, 2464, 2465, 2466, 2466.3.

²2136, 2138.

³2885.

⁴Ibid., sig. Vv₅^b.

⁵2463, sig. Gg₄^b.

⁶2419.

brought out a volume containing forty-four psalms,¹ seven of which were his own while the remaining thirty-seven were Sternhold's. The entire collection of 150 psalms was first printed in 1562 by John Day and was attached to the Book of Common Prayer.² The wholebooke of Psalmes³ printed in 1583 is merely another edition of what had first been printed in 1565 by the same printer.⁴ The subsequent editions, however, are not exact reprints. Several changes were made and many variations of the Psalms were added.

The 1583 edition of the Psalmes⁵ has a very descriptive titlepage with an emphatic moral tone. It is "Newly set forth and allowed to be sung of all the people together, in all churches, before and after Mornyng and Euenyng prayer: as also before and after the Sermons, and moreouer in priuate houses, for their godly solace and comfort, laying apart all vngodly songes and ballades, which tend onely to the nourishing of vyce and corrupting of youth."⁶ It also includes a treatise made by Athanasius the Great concerning the use and

¹2420.

²2430.

³2463.

⁴2434.

⁵2463.

⁶Ibid., Sig. A₁.

virtue of the Psalms¹ as well as several forms of prayers and thanksgiving for various occasions. In one of the thanksgivings, gratitude has been expressed to the Almighty for creating beasts, birds, fish and fruits for the benefit of mankind. The picture of a man-oriented universe emerges:

Eternall and euerlasting God, Father of our Lord Iesus Christ, who of thy most singular loue which thou bearest to mankinde, hast appointed to his sustenance, not onely the fruites of the earth, but also the foules of the ayre, the beastes of the field and fishes of the sea, and hast commaunded thy benefites to be receaved as from thy handes with thankes-geuing, assuring thy children by the mouth of thy Apostle, that to the cleane all thinges are cleane, as the creatures which be sanctified by thy word, and by prayer: graunt vnto vs grace so moderately to vse these thy giftes present, that our bodies being refreshed, our soules may be more able to proceede in all good workes to the prayse of thy holy name, thorough Iesus Christ our Lord. So be it. Our father which etc.²

The Bible printers of 1583 were doing their work with concern and responsibility and the Bibles under examination are certainly presentable books. The Geneva Bible has some printing in colour apparently to embellish the volume,³ while one of the editions of the Psalms is perhaps the most beautifully printed book of the entire year.⁴ Tomson's

¹Ibid., Sig. A₂.

²Ibid., Sig. Ff₆.

³2136.

⁴2466.

translation of the New Testament is heavily annotated throughout and explanations are there to "serue to expounde and lighten the darke wordes and phrases immediately following them".¹ Also is included an "illustration of the description of the holy land, containing the places mentioned in the four Euangelists, with other places about the sea coasts, wherein may be seen the ways and iourneys of Christ and his apostles in Judea, Samaria, and Galile".²

The Bible is one of the most widely read books in the entire sixteenth century and perhaps during the year 1583, it is an influence the effectiveness of which cannot be disputed or underestimated. It influenced the English life both directly and indirectly. The Bible was the source of inspiration for all sermons and was being formed as the basis of religious controversies. Even the secular authors were frequently quoting the Bible in support of their arguments to lend support and authority to their points of view. The humanistic and classical influences no doubt are important during this period, but perhaps the Biblical influence is more widely scattered throughout the social, political, religious, moral and literary life of the Elizabethans.

¹2885, Sig. ¶ 8.

²Ibid., Sig. ¶ 8^b.

PRAYERS AND MEDITATIONS

2005. Bèze, Théodore de. Christian meditations vpon eight psalmes. [R.]

5962+. C[hapman], E. A forme of prayer to be vsed in all Christian families.

17263. Manual. A manual of prayers, newly gathered out of many authors.

O eternal God, I say, turne againe to me thy countenance, which with one look can reuiue the dead: Lay forth thy great compassiō to heale my faeynting soule: for vpon thine onely grace it is that I ground my request.¹

Three different extant publications are classified as prayers and meditations. Two² of them had royal sanction and were printed in London by Christopher Barker, while the third³ was compiled by one G. F. and was printed in Douai.

Theodore Beza's Christian meditations vpon eight psalmes of the Prophet Dauid⁴ was originally written in French. The book under review is an English translation. The Meditations are inspired by Psalms 1, 6, 32, 38, 51, 102, 130 and 143, eight in number, and contain the most personal cogitations

¹2005. Sig. D₁.

²5962+, 2005.

³17263.

⁴2005.

of a dedicated and thorough Christian. It is the soul of a God-fearing individual in a state of agony that is revealed in these reflections. Beza dives deep into his own self, searches the inner recesses of his mind, analyzes his thoughts and feelings, looks into the core of his being, examines his conscience, only to condemn himself. The Meditations are autobiographical:

Ah, woe is mee more thē miserable wretche,
 assayled, pressed, outraged on all sides,
 wounded mortally by my conscience, pearced
 through and through by touche of infinite
 trespasses, and nowe at brincke of that deepe
 dungeon of despaire: in my body ouerwhelmed
 with euils, plunged in sorowes, in which
 torment nothing more can be founde that may
 adde to my tormēt: what shall I do, what shall
 I saye, whither shall I goe: what may I finde
 in myselfe but the subiect of suffering, and
 the cause of that I suffer, and who shall
 succour me from elsewhere: If I looke into
 heauen, I see there my iudge.¹

The Meditations do not relate any concrete experience of the author. Beza pursues his abstract thoughts for their own sake. He imagines himself to be in an unredeemable state. The extreme predicament in which he finds himself makes him fall on his knees and ask for divine forgiveness. His genuine grief makes the language musical:

My dayes are consumed like smoke, and my bones
 are burnt like an herth, mine heart is smitten
 and withered like grasse, because I forgate to
 eate my bread.²

¹Ibid., Sig. C₄^b-C₅.

²Ibid., Sig. H₁^b-H₂.

Beza's book does not concern his own person only. He makes himself the subject of his meditations so that he may conduct a spiritual search to comprehend the meaning and purpose of human existence. His probe moves from particular to universal. Even though he continues writing in the first person singular, yet the moral weaknesses pointed out by him turn the readers inside out. His style is simple and direct:

I nowe gaue my self ouer to do much worse, applying my selfe to couetousnesse, enuie, deceite, and at once, to euery kinde of vice, perswading my selfe that this was the true & nearest way to happinesse. And when sometimes my conscience reproued mee, I sought by all meanes to make my selfe beleue that vice was vertue, couetousnes was nothing but good husbandrie to prouide for myself and my meanie, enuie was nothing with mee, but a desire to haue of thinges about mee as other men had, all deceit was faire cunning and good skill: at a word, I concluded that being in this worlde, I must doe after the fascions of other men, vnto whose example I framed my selfe throughout.¹

Though Beza is depressed, yet he is not completely pessimistic. The doom certainly is inevitable. However, God's grace and charity may come to the rescue to save one from utter damnation. The ultimate forgiveness according to the author rests with Christ who can win mercy from God for man.

A forme of prayer to be vsed in all Christian families²

¹Ibid., Sig. B₁^b-B₂.

²5962+.

is only a handbook of prayers meant for several members of families for different occasions. The publication is dedicated "to the auncients and whole Congregation of Dedham professing the pure doctrine of the Lord Iesus".¹ The book incorporates three long prayers pleading for forgiveness of sins and giving thanks for God's blessings along with a number of short prayers and forms of thanksgiving. Typical is the grace before meat:

O Lord, by whose power all things are made & maintained, vouchsafe according to that speciall fauour, which thou bearest towards those that feare thy name, to behold vs here present, giuing vs grace reuerently, soberly & thankfully to vse these thy good creatures prouided for vs, euen as in thy holy presence, through Iesus Christ our Lord. Amen.²

A manual of prayers, another liturgy published in the year 1583, is a collection of prayers from ancient and modern authorities in religion. "The collectour and traunslatour of this present Manual"³ is a Roman Catholic who has deemed it "good to collect and translate certayne deuoute prayers verye fitte and conueniente for this time".⁴ An epistle addressed to the Catholic and Christian reader, which introduces the publication is signed by G. F.⁵ whose identity is hard to

¹Ibid., Sig. C₁^b.

²Ibid., Sig. D₄.

³17263. Sig. *₃.

⁴Ibid., Sig. *₃^b.

⁵Ibid., Sig. *₄^b.

establish. However, he acknowledges the assistance he has received from several helpers but does not divulge their names. His apology is understandable:

...this litle Manual hath bene collected and translated in greate haste, and vpon earnest requeste of dyuers godlye and vertuouse Catholickes...some vertuous, holy & learned men haue applyed some parte of their time in compyling, translating and collecting particular vworks of deuotion, vvhich in iudgement of many are presently more necessary than farther to treat of any controuersie.¹

There are prayers for all occasions in the book, a huge volume divided into thirteen chapters. The author adjoins his readers to go through all of them at least twice a month. He claims that the reading of the prayers will not only help the body but will also provide comfort to the soul. All kinds of people can draw some spiritual consolation from them. Prayers in Latin "for the vse of those that are desirous to rede Latine prayers"² are included in the book. "A Table of Prayers, Meditations and Exhortations and aduertismentes,"³ constitutes an important part of the manual and serves as an index for all the prayers included in the book.

The prayers and meditations published in 1583 are strictly religious. They make no mention of religious contro-

¹Ibid., Sig. *4.

²Ibid., Sig. H₃.

³Ibid., Sig. T₈.

versy either directly or indirectly nor do they refer to any contemporary social, political and economic institution. They remain strictly neutral.

THEOLOGICAL CONTROVERSY

3909. Browne, Robert. An answere to master Cartwright his letter for ioyning with the English Church.

5008. Charke, William. An answeare for the time vnto that Defence of the censure.

10764. Fenner, Dudley. An answere vnto the confutation of I. Nichols his recantation.

11225. Foxe, John. Actes and monuments. [R.]

11234. Foxe, John. De Christo gratis iustificante.

11849.1. Gifford, George. A dialogue between a Papist and a Protestant, applied to the capacitie of the vnlearned. [R.]

18744. Nowell, Alexander and Day, William. A true report of the disputation with E. Campion.

18744+. Nowell, Alexander and Day, William. A true report of the disputation with E. Campion. [R.]

19401^a. Parsons, Robert. An answeare for the time, vnto that foule and wicked 'Defence of the Censure'.*

24181. Travers, Walter. An answere to a supplicatorie epistle of G. T. for the pretended Catholiques.

*The publication is the same as STC 5008 by William Charke. In STC it has been wrongly attributed to Robert Parsons.

24182. Travers, Walter. An answe^re to a supplicatorie epistle of G. T. for the pretended Catholiques. [R.]

25357. Whitaker, William. Ad. N. Sanderi demonstrationes quadraginta responsio.

25362. Whitaker, William. Responsionis ad decem illas rationes quibus fretus E. Campianus defensio. [R.]

He is all, and aboue all, and it is necessarye to saluation to be subiect to the Pope of Rome, seeyng ^eȳ God and the Pope haue but one consistency. I am loth to turne vp this dunghill, and such lyke, the odyous and noysome stinke whereof may infect the worlde, but that as the Prophete saith, their owne dung is to be caste in their faces.¹

Twelve books directly deal with theological controversy between Roman Catholics and Protestants and many factions within the Protestants. These publications have been put together in one category as they are written with an expressed purpose of openly and publicly disputing the stand of a religious adversary. A casual survey of the religious books of the year 1583 will reveal that almost all writers even while they were composing sermons, devotional literature, homilies, catechisms and religious treatises, could not refrain from indicating their religious bias. Many secular publications also refer to the church with which the author has a declared allegiance.

¹24182. Sig. M₂.

Religion was taken seriously by the people in the sixteenth century. One could not choose to believe in a church half-heartedly. Though many disputes and dissensions were triggered by leading literary and religious figures, the game was certainly an intricate one and was beset with all kinds of risks. Those who participated in the theological debates were conscious of the perils involved, and pursued them guided by the strength of their convictions and an absolute dedication to their mission. They were bold, courageous and adventurous souls who when the occasion demanded smilingly went to the burning stake or the gallows with the belief that their martyrdom would strengthen their church, and they themselves would join the ranks of immortals after their death. The religious persecutions of the sixteenth century could not deter people from staying faithful to a shade of Christianity of their choosing.

In 1583, England was a Protestant country, and as such the situation for the Roman Catholics was not quite a happy one. The Church of England had already separated from the Church of Rome. As a result it was expected of an average Englishman to adhere to the local church. Naturally the activities of those who still believed in the Roman Church were closely watched. The Roman Catholics were allowed little freedom, and those who indulged in the activities hostile to the State, when caught were administered exemplary punishment.

They were considered a potential danger to the political stability of the country and were treated as enemies of the established political authority, hence traitors. The condemned could not expect any mercy at the hands of the government. In fact, the history was repeating itself in a reverse order for only a few years earlier the example had been set by the Roman Catholics in the person of Queen Mary who had come to be known as "Bloody Mary" as a result of her extensive persecutions of the Protestants. If the Protestants were then showing their temper, they believed that they had every justification for treading the same blood-splattered field that had for some time been reeking with their own blood.

Even though Roman Catholics were at a disadvantage and their movements were limited by the strict laws of Her Majesty's government, yet they changed their tactics and could operate fairly effectively. They realized how important it was for the survival of their faith in England to keep providing it a continuous intellectual stimulus from outside if it was no longer possible for them to reinforce it from inside the country. While the Protestant literature was being printed in England, sometimes even by the "Printer to Queenes most excellent Maiestie",¹ sufficient Roman Catholic propaganda material was being smuggled surreptitiously into the

¹18744. Sig. A₁.

country by the enthusiasts of the faith. Besides the secret printing presses inside the country, the Catholic printing centres were situated at Antwerp, Zürich, and Reims on the continent from where according to one estimate

before 1580, twenty thousand recusant books were smuggled into England and clandestinely distributed, and that slightly over one hundred Catholic tracts were printed between 1559 and 1583. This was an illicit traffic of sizable proportions.¹

The reading public of the sixteenth century was not altogether indifferent towards these publications. The willingness of printers for setting to print a variety of religious works stems from the fact that there was a popular demand for such writings. Since religious publications were a great commercial success, many new authors appeared on the scene with new ideas to cater to the needs of indulgent masses. The printing press therefore became a very powerful weapon and the only effective medium for mass communication. The various warring factions were, however, aware of the growing role that the printing press was assuming. A considerable volume of religious books were therefore being issued rousing the "gentle Christian reader" to religious fervor and Christian zeal. Further, "writers on both sides"²

¹A. C. Southern, quoted by E. H. Miller, The Professional Writer in Elizabethan England (Cambridge, Massachusetts: Harvard University Press, 1959), p. 187.

²Protestant and Roman Catholic.

poured forth their tracts and treatises, works of a highly polemical nature abounded, in many of which the conviction of writers is equalled by the vigour of their prose".¹

The elements of suspense and drama are essential constituents of all contentions and disputes. The "tracts and treatises" being polemical in nature drew a larger audience than most other publications. Also, the perusal of the debate set down in black and white provided them a greater insight into the doctrines and tenets of their religious beliefs. Since some of the best minds were incensed and provoked by the theological controversy, they could be seen tearing one another apart with all their might and intellectual faculties. The books printed in 1583 actively engage divines, missionaries, scholars and theologians like Edmund Campion, Robert Parsons, Walter Travers, William Whitaker, John Foxe, William Fulke, Dudley Fenner, William Charke, Robert Browne, Alexander Nowell and William Day. All sides are represented by equally great personalities of the period.

In the works of 1583 that deal with religious controversy, the arena is distinctly dominated by the Protestant authors. There is not even a single item credited to a Roman Catholic writer. The Roman Catholics are however indirectly present; only in the condemnation and attacks of the

¹H. S. Bennett, English Books & Readers 1475-1557, 2nd ed. (Cambridge: University Press, 1969), p. 70.

Protestants on them. George Gifford's A Dialogue between a Papist and a Protestant, applied to the capacitie of the vnlearned¹ is a good example of the conflicting religious stands taken by two disputing churchmen.

The two sides are represented by a Protestant and a Papist, their names are not individualized. They are old acquaintances who when first meet treat each other with respect and courtesy. The Papist has certain objections against the practices of the Protestant who logically answers all of them in details. His adversary, the Papist, has the requisite patience to hear the Protestant unfold his side of the story. They do not interrupt each other. Both the parties are rational. There is a slow and gradual development in their thoughts and none of them makes any effort either to jump from one doctrine to another or to pounce upon each other. However, seized by the heat of the argument, the Protestant loses his balance:

I neede not maruell to heare yee threaten to byte mee: when ye bare open your mouth to blaspheme the Lord God, and to barke like a most filthie and prophant dog against the most glorious Gospell of Christ.²

The Protestant in the course of his arguments quotes the Bible extensively, while the Papist is content to speak in simple homely language.

¹11849.1.

²Ibid., Sig. D₈^b.

The Dialogue has an interesting feature. The Papist all through the controversy stays calm and composed. He appears to be speaking under a restraint in a subdued tone. It is essentially the Protestant writer who puts the following words into the mouth of the Papist:

It pleaseth you to tearme vs what yee list:
but it is no matter, your wordes are no lawe,
I could answere ye wel enough, but I perceiue
it is but to small purpose.¹

In the end, they depart remaining true to their respective faiths with the hope to meet again when they will be theologically better equipped to resume the debate:

Papist: I see that I cannot remooue you, nor
you shall not remooue me. I must euen leaue
yee as I founde you. I am sorie that ye are
so farre spent. Yet I hope one day to see ye
of a better mind. For a day will come when
this geare will be better looked vpon.²

George Gifford's Dialogue sums up in the small tract the entire situation that exists in the two camps. Gifford's pamphlet is comparatively a milder example of the skirmish and gives us little idea of the vituperation against the Roman Catholics with which the other books are filled.

While the Protestants were intolerant of the Roman Catholics, the Puritans were equally critical of them. Walter Travers, a close friend of Theodore Beza, the heir of John Calvin in Geneva, strikes hard at the doctrines of the Roman

¹Ibid., Sig. D₄.

²Ibid., Sig. P₂.

Catholics in An answer to a supplicatorie epistle, of G. T. for the pretended Catholics.¹ Travers subscribed to the Puritan and Calvinist view that no organization in the church was valid unless based upon the authority of the Bible.

Walter Travers has carefully read the supplicatory epistle entitled "The Persecution of Catholiques in England" and has taken upon himself to answer the charges of one G. T. against the "officers of Her Maiesties iustice".³ The supplicatory epistle is according to Travers, a collection of blatant lies:

In which discourse the authour is not afraide to offer most shamefull wrong to many faithfull officers of her Maiesties iustice, charging them with rigorous and cruel dealing who haue soberly and temperately caried themselues, in the execution of such lawes vpon them, as their ill merit had worthily made them subiect vnto.⁴

His charge to begin with is personal. Travers, however, is confident that G. T. will be condemned by any Englishman who happens to read him:

For what English man will not now condemne them both for false witnesses against the Church of God and their own countrie, when they shall reade or heare them in so many thinges to be so fowly defamed contrary to the knowledge of all the lands.⁵

¹24182.

³24182. Sig. B₁.

⁴Ibid., Sig. B₁-B₁^b.

⁵Ibid., Sig. B₂.

Walter Travers' answere belongs to that genre in literature to which also belong the answers of Robert Browne,¹ William Charke,² and Dudley Fenner.³

Travers deals exhaustively with all the arguments of his adversary and answers them one by one though his answers are by no means satisfying. When his contestant complains "of the rackinges, and stretching of their ioyntes, the renting and dispersing of their bowels, the dismemberment of the partes of their bodies, and maketh many such like greeuous complaintes",⁴ Travers pays no heed to them. Instead he answers in the interrogative: "What may be done to such of them as are wilfull and obstinate seducers?"⁵ In his efforts to supply an answer, the author sometimes refers to recent history. Such mention is certainly thought provoking and convincing:

Compare the proceeding of their Catholiques against vs, with ours against them, both generally in other places, and at other times, and particularly in England, in Q. Maries daies and taketh vpon him to iustifie that our dealings against them doe farre surmount their persecutions of vs, and is incomperable more grieuous.⁶

¹3909.

²5008.

³10764.

⁴24182. Sig. C₅^b.

⁵Ibid.

⁶Ibid., Sig. D₂^b.

Travers then proceeds to furnish many examples of actual tortures inflicted upon the people, yet he knows "not to express the sauage cruelties, and tragicall immanities committed in them: except I should here leaue my paper all in bloud".¹

Travers' Answer is not merely a superficial document. It is a Protestant's reaction to a Catholic's complaint of ill-treatment combined with a moral exhortation. It is also an expression of the Protestant sense of optimism for the possible salvation in heaven. The Answer incorporates a philosophical discussion on free-will, predestination, works and merit, the doctrines that have been the subject of controversy between the Roman Catholics and the Protestants throughout the sixteenth century. The miracles and idolatry are assailed forcefully:

The Beast with his false prophett, which wonders before hym shall bee cast into the lake of fire, and the rest shall bee slaine with the sworde whiche commeth out of the Lordes mouthe, and all the soules shall be filled full with their flesh. Then shall they whiche haue washed their garmentes in the bloude of the Lambe, haue all teares wiped from their eyes, and be receiued to euerlastyng glorie. So Idolatrie and all the wicked maintainers of it shall perish, and the word of God with the true professours of it shall remain for euer. Thē shall be fulfilled that which is written the grasse withereth and the flower fadeth awaie, but the worde of the Lorde, abideth for euer, which worde is this that is preached vnto you.²

¹Ibid., Sig. D₅.a.

²Ibid., Sig. Bb₈^b.

Travers' work must have been a success. The book was printed twice the same year.

The other prominent controversialists of the year 1583 are William Charke, Alexander Nowell, William Day and Dudley Fenner. Their opponents were also religious celebrities and included among others of smaller note, Edmund Campion and Robert Parsons. Three publications¹ deal directly with the person of Edmund Campion, while he is indirectly referred to in at least one more work.²

Alexander Nowell, the Dean of St. Paul's and William Day, the Dean of Windsor were officially designated to hold a conference in the Tower of London with Campion prior to his execution in 1581. A True report of the disputation had in the tower of London³ is an eye-witness account of the conference "set downe by the Reuerend learned men themselues that dealt therein".⁴ The report is supplemented by the other three days conference between the Jesuit priest and William Fulke, Roger Goade, John Walker and William Charke. One "John Feilde, student in Diuinitie"⁵ was appointed to register

¹18744, 18744+, 25362.

²5008.

³18744 (also 18744+: report was printed twice in 1583).

⁴Ibid., Sig. A₁.

⁵Ibid., Sig. G₄.

the disputation. The chief aim of the conference was to expose Campion publicly and justify the punishment that was to be administered to him shortly.¹ Earlier Campion had complained in the preface of his book Decem Rationes² of "the strange cruelties and torments, practised vpon his followers in religion".³ In spite of the fact that the "authors and professors of their Religion, had most cruelly burnt aliue so many thousands of vs, for the maintenance of our Religion only,"⁴ Campion was still being given a chance to defend himself. The conference, however, was occasioned by the demand of Campion for a public debate, and the opportunity was seized by the authorities to make him appear contemptible. The purpose of the Report was to ridicule Catholics in general:

We may trust that all those Catholiques, as they would be called, that haue any spark of shame fastnesse left, may blush for Master Campions sake,...and may say in trueth, that if we had bene so openly conuicted, so many wayes and in such sorte, as Master Campion then was: we should while we liued, be ashamed to shewe our faces.⁵

¹Campion was executed in 1581, a few days after the conference. The Report of the conference was first printed in 1583.

²STC 4535, translation in English of the above.

³18744. Sig. C₁.

⁴Ibid.

⁵Ibid., Sig. A₂.

Campian levels definite charges against his disputants: "He chargeth vs that we haue nowe of a sudden, cut off many goodly and principall partes of the holy scriptures from the whole body thereof...he nameth first the Epistle of Saint Iames".¹ There is also a discussion on faith and charity and his further assertions are

- (a) Christ is in the blessed sacrament substantially, very God and very man, in his naturall body.
- (b)...after the wordes of Consecration, the bread and wine are transubstantiated into the body and blood of Christ.²
- (c) Whether the Scriptures contain sufficient doctrine for our saluation?
- (d) Whether faith onely iustifieth?³
- (e) Church visible or invisible?⁴

The Report was made public two years after the execution of Campian. Dr. Walker, one of the active participants in the dispute outlines a detailed background of Campian and while so doing seems to be offering a vindication for the treatment he has met at the hands of the laws of the land:

...to talk and confere with one called Campion, an English man borne and brought vp in this Realme in schooles and places where good learning hath bene taught, so that he might haue bene a good instrument in this Commonwealth and Gods

¹Ibid., Sig. C₂.

²Ibid., Sig. O₁.

³Ibid., Sig. Z₃.

⁴Ibid., Sig. G₄^b-H₂.

Church: but contrary to his bringing vp, his friendes expectation, and hope that this Church might haue conceaued of him, like an vnnaturall man to his countrey, degenerated from an Englishman, an Apostath in religion, a fugitiue from this realme, vnloyal to his Prince hath not onely fled to the man of Rome, an aduersarie of Christ, and his doctrine: but hath gotten a courage from that Romaniste with certaine other sectaries, to come into the realme againe, to vndermine the Gospell of Christ, to seduce Gods people, and withdrawe her Maiesties lawfull subiectes to disobedience and sedition, and hath bene (disguised in Ruffians apparel) in diuers places of this realme, to plant secretly that blasphemous Masse and other Poperie, where vnto it appeareth hee hath allured many vnlawfull fooles: and in Yorkshire where his sectaries and disciples are apprehended and iustly imprisoned, nowe they rage (as I here say) and curse him that euer he came there. So ye see what manner of mā we are to talke withal.¹

To make the report look more authentic all parties are made to speak in the first person singular. "A breefe recitall of certain vntruthes scattered in the Pamphlets, and libels of the Papists, concerning the former conference with a short answere vnto the same"² is incorporated into the work.

Alexander Nowell certainly plays a significant role in this important controversy of the year. In 1573 he signed the warrant for the arrest of Thomas Cartwright when he was appointed a member of an ecclesiastical commission. It was further proposed that he should write an answer to Decem Rationes of E. Campian, the jesuit priest. Instead the work

¹Ibid., Sig. Z₃^b.

²Ibid., Sig. F₃-G₃.

Responsionis ad decem illas rationes quibus fretus E. Campianus defensio¹ was undertaken and completed by William Whitaker, a nephew of Nowell. The ten reasons on which Campian based his defence were very convincingly answered by Whitaker. In 1583 Whitaker yet contributed another title in Latin to theological controversy. Ad N. Sanderi demonstrationis quadraginta responsio² is a huge volume which contains forty chapters or arguments in answer to Nicholas Sanders' commentary concerning the monarch and the Pope. Whitaker's reply is much longer and more exhaustive than the original commentary of Sanders.

Edmund Campian was actively engaged in religious confutations while he was alive. However, he does not cease to be after his death. William Charke's publication An answeare for the time vnto that foule and wicked Defence of the Censure³ makes repeated mention of Campian. The controversy originates when two pamphlets were written by William Charke and Meredith Hanmer to criticize Decem Rationes of Campian. The pamphlets were attacked by Robert Parsons in A brief censure vppon two bookes written in answere to E. Campions offer of disputation⁴ in 1581. After a year, in

¹25362.

²25357.

³5008.

⁴19393.

1582, Parsons reinforced his attack by A Defence of Censure¹ which inspired Charke to reply in the Answere.

Charke, in an anathematic tone opens his attack on Parsons, the "wretch against whom I write, that he may deface the gospel of thy redeption, laboureth for nothing more to deface their persons".² Charke's anger can be easily understood in the light of the circumstances of the controversy. Not only does Charke attack his adversary, he also mentions the Pope in derogatory terms:

Christ, beware of these pestilēt hissing adders,
whose poyson is not only their cursed doctrine
manifestly against Gods euerlasting word, but
also in their sinful, shamefull, abominable
liues: their head beeing that mā of sin and
childe of perdition.³

The text of the Answere is preceded by the publisher's preface which mentions that Campian

was a traitour, and iustly executed by the lawes
of this Realme.⁴

Parsons had accused Charke of

hauing worried Campion (faint from torture and
confinement) in the Tower "followed hym in person
to the place of his martyrdome with bygge
lookes, sterne countenāce, prowde wordes, and

¹19401.

²5008. Sig. A₁.

³Ibid., Sig. A₃.

⁴Ibid., Sig. B₁.

merciles behayour".¹

The accusation is aptly answered in the preface that

if M. Charke went to the place of execution, he went out of charity, desirous to win him to saluation. His countenance was neither big nor stern, his words were neither proud nor merciless but humble and full of mercy to haue driuen Campian to repentance (sic).²

The publisher of the Answere holds Campian himself responsible for his execution? "As for Campions racking, of which you so often speak, it was for treason and not for religion. Wee are not to be charged with it, but his owne wickednesse, whom the Lorde founde out in his sinnes, and brought a iust iudgement vpon him".³

After dealing with charges against himself, Charke deals with all the charges against Hanmer. To him the anonymous Defence of Censure⁴ has not come as a surprise. Rather he had not expected any other treatment "at a Papistes handes, that vse neyther Fayth nor Sinceritye in any theyr dealinges".⁵

Dudley Fenner's work An answere vnto the confutation

¹D.N.B. vol. IV. p 67.

²5008. Sig. B₁^b.

³Ibid., Sig. C₁^b.

⁴19401.

⁵5008. Sig. L₁.

of I. Nichols his recantation¹ is a product of somewhat similar circumstances as inspired Charke's book. John Nicholas is the subject of the controversy of this publication. Nicholas in 1581 changed his allegiance from the Church of Rome to the English Church and made his recantation² public the same year. His declaration was at once answered anonymously. Fenner then takes upon himself to reply to the confutation, which throughout his book, he assumes to have been by Parsons.

Fenner's answere vnto the confvtation does not differ in tone and temper from the other answers that have been discussed so far. He touches the usual points of the well known Protestant-Catholic controversy. The popish contradictions are brought out³ and Parsons' deductive logic is revealed to be absurd: "Some honor is due vnto him, who blesseth another. But kneeling to the Pope is some honor: Therefore it is due vnto him".⁴

Perhaps, the most popular book in the year 1583 was John Foxe's Actes and monuments. newly reuised. 2 vols.⁵ It

¹10764.

²18533.

³10764. Sig. E₄.

⁴Ibid., Sig. G₂.

⁵11225.

was first published in 1562. However, it was still being widely read in 1583 for its religious appeal for the Protestants. An idea of how popular it had become over the years can be seen from the fact that a "convocation meeting at Canterbury on 3 April resolved that copies of this edition (1570) which was called in the Canon Monumenta Martyrum should be placed in Cathedral churches and in the houses of archbishops, bishops, deacons and archdeacons".¹ The resolution was widely adopted in the country. The Roman Catholics, on the contrary, sharply reacted against its publication and nicknamed it Foxe's Golden Legend. Actes and monuments was printed nine times between its first appearance in 1562 and the last publication in the seventeenth century in 1684. This work is one of the most heavily illustrated publications of the year 1583. Foxe, prompted by the necessity of bringing to light the patient sufferings of Protestant martyrs, was conscious of the task he was undertaking:

When I weyed with myselfe what memorable Actes and famous doynges this latter age of the Church hath ministred vnto vs by the patient suffringes of the worthy martyrs: I thought it not to be neglected, that so precious Monumentes of so many matters, meet to be recorded and registred in books, should be buried by the default vnder darkenes of obliuion.²

Foxe puts four questions to the Roman Catholics. These

¹D.N.B. Vol. VII. p. 586.

²11225. Sig. *6.

are followed by a collection of errors, heresies, and absurdities contained in the doctrines of the Pope, "contrary to the rules of Gods word, and the first institution of the Church of Rome".¹

Actes and monuments is a volume of enormous size and is perhaps the sole authority for church history. Foxe narrates in particular details the acts and doings of every age. The fifteen hundred year period after the death of Christ has been divided into five sections of three hundred years each. The following scheme has been followed:

1. First, to declare of the suffering time of the Church, which conteineth about the time of three hundreth yeares after Christ.
2. Secondly, the flourishing and growing time of the same: conteyning other 300 yeares.
3. Thirdly the declining time of the Church, and of true Religion, other 300 yeares.
4. Fourthly, of the time of Antichrist, rainging and raging in the Church, since the loosing of Sathan.
5. Lastly, of the reforming time of Christes Church in these latter 300 yeares.²

Foxe has a vivid imagination which he uses with all advantages to the Christian martyrs when he relates the stories of their persecutions. The picturesqueness with which he portrays the scenes of burning bodies, brains flying from the skull, blood streams sprouting from the veins, scattered entrails, eyes being plucked out, limbs being disjointed is

¹Ibid., Sig. B₆^b.

²Ibid., Sig. C₃^b.

hair raising and blood curdling. The cadaverous stories successfully arouse shock and disgust of the readers for the Roman Catholics.

Actes and Monuments is "written in the popular tongue"¹ and is jointly dedicated to Queen Elizabeth and "the true and faythful congregation of Christes vniuersall church".² Foxe was a prolific writer and an excellent compiler on a huge scale. In another publication of the year 1583, he challenged Osorius' views of justification by faith. This Latin treatise on the subject entitled De Christo gratis instificante³ was printed by Thomas Purfoot. Foxe remained a typical devoted Protestant throughout his life.

The dispute between Thomas Cartwright and Robert Browne is the subject of one publication printed in 1583. An answeare to master Cartwright his letter for ioyning with the English Church⁴ differs from the other items of the controversy. There is no mention of the name of the author or the printer either on the titlepage or at any other place in the work. Further, the conflict is not Roman Catholic-Protestant dispute, but is between two factions of the Protestants. The

¹Ibid., Sig. *₃^b.

²Ibid., Sig. *₄.

³11234

⁴3909.

controversy has been sparked by Harrison's book which had previously been answered by Thomas Cartwright:

Dearly beloued in the truth, you haue in this booke, an answere to an answere written vnto Master Harrison at Middleborough by Master Cartwright vpon occasion of controversie between them concerning the true spouse of Christ or his ordinarie visible churches in England.¹

The Answere is followed by the text of Cartwright's letter.²

Browne's answere shows him in an accommodating mood. This is a welcome change after a harsh exchange of invectives between the Roman Catholic and the Protestant controversialists. Browne proposes to invite his opponent some day to dinner at his place to sort out whether there can be any **rapprochement** between them.

A survey of the books included in this section shows that the Protestants in the controversy had an upper hand. The Catholics because they had no direct access to the printing press, could not react sharply and simultaneously. The disputants on both sides draw copiously from the Bible, Hebrew and Greek authorities and the authorities of the antiquity. Not all authors are always logical. To defend their stand, they even become unreasonable at times. William Charke, for example, instead of conceding the point reacts bitterly to the argument of Parsons:

¹Ibid., Sig. A₂.

²Ibid., Sig. M₃^b.

But this is always your propertie, like obstinate heretikes as you are, to abuse your Readers, with quoting places out of the Doctors for a shewe onely of that, which is not there, as though all went of your side, when neither worde nor matter tending that way, can bee founde in the places by you alleadged.¹

Theological controversy kept the powerful minds of the age occupied, thus making them spend their surplus energies in ethical, philosophical, intellectual and spiritual explorations. Idle intellectuals could have been a potential danger to the political authority of the times. Instead while they were confuting with one another over the doctrinal aspects of Christianity, they were also asserting their patriotism for their country and their loyalty for their queen. The literary outcome of the controversy was that the English prose could boast to have attained a certain level of maturity.

¹5008. Sig. H₄.

TRANSLATIONS OF THE SCRIPTURES: POLEMICAL

11430. Fulke, William. A defense of the sincere a. true translations of the holie scriptures into the English tong.

11430+. Fulke, William. A defense of the sincere a. true translations of the holie scriptures into the English tong.

[R.]

20632. Rainolds, William. A refutation of sundry reprehensions, by which M. Whitaker laboureth to deface the translation of the new testament.

They haue one faith for Germany, an other for England, and in England, one for the South, an other for the North, one for the fathers reigne, an other for the sonnes, one for the brother, an other for the sister, and vnder the name Prince, one for the beginning of the reigne, an other for the time ensuing, one for the nobilitie, an other for the commonaltie, one for the publike church, an other for their priuate houses.¹

The translation of the Bible into the vernacular did not go uncontested or unchallenged. Translators mainly aimed at making the Scriptures available to the laity, many of whom could read nothing but English. These translators, however, exploited the chance to advocate the doctrines of the faith to which they were committed themselves. Therefore, they could not be objective and often interpreted the text of the Bible as it suited them. The translators always started with a set of theological opinions, and saw to it that every

¹20632. Sig. B₄^b.

explanation, exposition or rendition of the Scriptures satisfied the pre-established norms. A Roman Catholic presented the Catholic point of view while a Protestant read an altogether different meaning from the same passage. This was bound to initiate a debate between the two sets of translators with far-reaching consequences. In 1583 the battle raged fiercely when the two groups of translators openly measured swords with each other.

The New Testament was rendered into English both by the Roman Catholics and the Protestants. The Catholic version of the New Testament¹ was translated from an original in Latin by the seminary of the Roman Catholic priests at Reims in 1582 and was openly attacked by William Whitaker. It was defended by William Rainolds in A refutation of sundry reprehensions, cauils, and false sleightes, by which M. Whitaker laboureth to deface the late English translation, and Catholike annotations of the New Testament, and the booke of Discouery of heretical corruptions.² The Protestant translation on the contrary was defended by William Fulke³ against the attack of Gregory Martin who in 1582 published his criticism entitled A discoverie of the corruptions of the holy scriptures by the

¹2884.

²20632. Sig. A₁.

³11430, 11430+.

heretikes.¹ The participants on both sides, fully entrenched in their own beliefs, fumed and fretted at each other in this theological fray.

The three works that are included here relate the translation of the New Testament and are polemical in character. A defense of the sincere a. true translations of the holie scriptures into the English tong is directed against "the manifolde cauils, friuolous quarels, and impudent slaunders of Gregorie Martin, one of the readers of Popish Diuinitie in the trayterous seminarie of Rheme".² It is a huge volume, a part of which is devoted to "A Briefe Confutation of sundry cauils and quarels uttered by diuerse Papistes in their seuerall bookes and pamphlets against the writings of William Fulke".³ The book was printed twice in 1583 and was

¹17503.

²11430. Sig. A₁.

³The work has two sets of signatures: A-Z⁸, Aa-Ll⁸ and A-E⁸. The imprint on the titlepage reads: "At London, Imprinted by Henrie Bynneman, 1583" while the colophon at the end of the book lists it as a joint publication of "George Bishop and Henrie Binneman, 1583". The restarting of signature A even though the printer could have continued with the same set of signatures after Ll⁸ leads one to suspect that the second signature A marks the beginning of a new book. A new titlepage also is noticeable here. Perhaps, signatures A-E⁸ were intended as a separate book by the publisher who seems to have changed his mind later. This however is understandable. The grouping A-E⁸ as a separate publication would have comprised a small pamphlet which might not have been a commercial success. Since it was complementary to the earlier part and was written by the same author, the publisher might have thought it prudent to bind them together and sell them as one book.

dedicated to Queen Elizabeth.

There are five charges levelled against the translations of the Protestants by Roman Catholics. Fulke answers all of them individually, defends Whitaker and voices his own objections against his adversaries. The accusations against the Protestants that (a) they deny certain books or parts of books of the Bible, (b) the Protestants doubt the authority of those parts, (c) the Scriptures are expounded by the Protestants after their own private conceit and fancy, (d) some words and sentences of the original text are wilfully changed and (e) the Protestant translations are false and heretical are examined separately.¹ Fulke's rejoinder is quite pungent:

For my part I can but maruaile at your bold assertions, and abhorre your impudent enforcements. As for other contradictions, notorious absurdities, dumbe blanks, I know not what other monsters you feine vnto him, without all prooffe or perticular declaration, all wise men see howe easie a matter it is to raile and slaunder in generalls and whē you dare come to particulars, I doubt not but the world shal see your vanitie so detected by M. Whitaker himselfe, that you shal haue litle ioy thus insolently to deface his godlie and learned writings.²

Fulke is not only defensive, he also is offensive. While he refers to Martin's denunciation of the Protestants, he gets carried away by the rhetoric of his own sarcasm and

¹11430. Sig. A₂^b-A₅.

²Ibid., Sig. B₁^b.

launches a bitter counter-attack: "I hope all men of meane capacitie and indifferent iudgement will confesse, that ignoraunce hath deceiued you, malice hath blinded you, hatred of the truth hath ouerthrowen you, the father of lies and slaunders hath possessed you".¹ He, however, is quite modest on behalf of the Protestant translators and is willing to acknowledge

...that some error may bee in translation I cannot deny: but that any shameles translations, or wilfull corruptions, can be found of purpose to draw the scriptures to any hereticall opinion, all the Papistes in the world shall neuer be able to make demonstration.²

Such an error has been caused by human limitations. No other motive can be attributed to the rendering if it is incorrect.

Fulke is conscious how sensitive and hard a task it is to translate from one language to another. He mentions the practical problems every translator has to face. It is almost impossible to catch the spirit of the original. A translator makes an attempt to arrive at an approximate form of the original, though he never can actually convey the exact original in his translation:

You shall neuer be able to proue by any translatiō of ours (though in some ways we may erre) that we haue any purpose either to falsifie the truth, or to change the text though it were possible for vs. In translating we haue dealt with a good conscience,

¹Ibid., Sig. C₂.

²Ibid., Sig. A₁^b.

albeit not alwaies par-aduerture we haue attained to the full truth, which translating out of one tongue into an other is a very hard point, thoroughly to obserue.¹

While the Protestants claim that their version of the New Testament is a superior rendering of the original text, the Catholics are aware that "Religious sincerity (is) principally to be regarded in an interpreter of the Scripture."² The Catholics assert that

when we treat of Scriptures, we geue them vnto thee syncerely and perfutely vvithout any cutting or paring away of this or that booke, or this and that peece of such a booke, and al expounded vniformely by excellent Saintes, by most learned Doctors, by general counsels, by most approued practise of the Catholike Church in all antiquitie.³

The Protestant translators also cannot "abide chopping and changing, or hacking and hewing the sacred text of holy Scriptures".⁴ The fundamental aim of the hostile groups is the same. Though they both declare that they are practising "religious sincerity", yet they find something objectionable in each other's claims.

Both the groups are equally intolerant. Rainolds seems to be repeating Fulke when he condemns Whitaker: "Neuer since Christes tyme were there such manglers & defacers &

¹Ibid., Sig. D₄-D₄^b.

²20632. Sig. Aa₂^b.

³Ibid., Mm₇.

⁴11430. Sig. C₇.

corrupters of the bible as are the protestātes of our age".¹
 He suddenly realizes that he is being unreasonably harsh in his judgments against his opponent, so he at once offers a justification in his explanation that he is not against the man but cannot accept him for his unchristian ideas:

If he finde in this treatise some wordes more sharpe and rough thē he is vsed to heare, let him attribute that not to hatred of his person, whom I neuer saw, and for whole good and amendmēt in Christ, God is my witnes,...but to hatred of his heresie, and his immoderate heate and ostentatiō vttered to colour and saue such things as can neuer stand, but with open iniurie of Christ, disgrace of his Apostles, and ruine of Christian religion.²

The points of controversy between the Protestant and the Roman Catholic translators are numerous. Fulke provides a long exhaustive list in which he compares the two approaches towards Sacraments, Christian doctrines, religious practices and tenets of faith. The comparison is made simply to prove that the church against which a vocal disapproval is being stressed publicly by the Protestants has a philosophical basis unacceptable to the English church. There is a thorough discussion on "Hereticall translation against the Church",³ "Priest and priesthood",⁴ "against Purgatorie, Limbus

¹20632. Sig. Cc1.

²Ibid., Sig. Mm3^b.

³11430. Sig. I6.

⁴Ibid., Sig. K6.

Patrvm, Christes Descending into Hel,"¹ Iustification",²
 "Merits or Meritorious workes",³ "Free Will",⁴ "Holy Sacra-
 ments of Baptism and Confession",⁵ "Sacrament of Matrimony",⁶
 "Sacrifice and Altar",⁷ and "other faults, Iudicial, Prophane,
 Vanities, follies and Nouelties".⁸ Rainolds' concern is no
 less when he cautions the Christian reader in very significant
 terms:

These (Christian reader) are the false sleightes,
 of lying, of dissembling, of bragging, of remouing
 groundes of disputation, of denying sundry
 principal partes of faith, of continual altering
 their faith, of preferring thē selues before al
 men, of taking to themselues in perticular, the
 supreme iudgement both of al scriptures, and the
 true sense thereof, these be the difficulties
 which may dissuade and withdraw any man from
 writing or disputing against such sophistical
 wranglers.⁹

¹Ibid., Sig. N₁^b.

²Ibid., Sig. Q₅^b.

³Ibid., Sig. R₃.

⁴Ibid., Sig. T₅^b.

⁵Ibid., Sig. Aa₅.

⁶Ibid., Sig. Dd₃.

⁷Ibid., Sig. Dd₆.

⁸Ibid., Sig. Ii₅.

⁹20632. Sig. F₂-F₂^b.

A defense was printed in London while the Refutation was printed in Paris. There is no mention of the name of the printer anywhere on Rainolds' work though the date and the author are mentioned on the titlepage. Throughout the publication two different fonts of type are used. The objections of Whitaker, his disputant are in italic whereas the answers that constitute the main body of the work are printed in roman type. The authors use the Bible copiously while defending as well as refuting. The theological controversy was actively pursued in 1583. It was not less hotly contested by the translators of the Scriptures.

CATECHISMS

5963. Craig, John. A short summe of the whole catechisme.
[R.]
6680. Dering, Edward. A bryefe and necessary catechisme or instruction. [R.]
6712. Dering, Edward. A short catechisme for householders. With prayers to the same adioyning. Newly corrected and abridged. [R.]
12575. H., R. Three formes of catechismes. [n.p.]
13775. Hopkinson, William. A preparation into the waye of lyfe. [R.]
14729. Jones, Richard. A briefe a. necessarie catechisme.
18733. Nowell, Alexander. A catechisme, or institution of Christian religion, to bee learned of all youth next after the little catechisme, appointed in the Booke of Common Prayer.
Tr. and abridged from the Latin of Nowell by T. Norton. [R.]
18820. Openshaw, Robert. Short questions and answeares conteyning the summe of Christian religion. [R.]
21518. S., S. A briefe instruction for all families.
24627. Vaux, Laurence. A catechisme for children. Whereunto is adioyned a brief form of confession. [R.]

It shall be verie comfortable and frvitful to you, if ye cause this short summe to be oft and diligently reade in your houses: for hereby ye yourselues, your children, and seruants may profit more and more, in the principall points of your saluation.¹

A catechism is an elementary book containing a summary of the principles of Christian religion especially as maintained by a particular church. A series of formal questions bring out views which are present in the form of a comprehensive summary of doctrines, religious philosophy and ethical attitudes of the catechist in the publication. The questions and answers attempt at an instruction meant either for the beginners who know nothing, or, those who are looking for a refresher course in religious ethics and philosophy. The basic tenets of Christianity are sometimes superficially touched upon, while at times an exhaustive study is contained in the answers given to the questions. The catechist asks his own questions that he thinks concern the fundamentals of his faith, and with his answers he tries to satisfy the provoked curiosity of his readers. It will be noticed that in 1583, twelve catechisms were published. However, only ten² have been examined in this section as the remaining two were not available for the present study.³

¹5963. Sig. A₂.

²5963, 6680, 6712, 12575, 13775, 14729, 18733, 18820, 21518, and 24627.

³4962 and 11848.

Queen Elizabeth ascended the throne November 17, 1558. In the very first year of her reign, the jurisdiction of the Pope was abolished. An oath of Royal Supremacy was administered to all ecclesiastics, the lay officers of the crown and the intelligentsia in the universities. They could retain their benefits and royal protection as long as they were loyal to the queen. The Pope was displaced, and no one could uphold Papal authority without running a risk of forfeiture of goods for the first offence and eventually death as in the case of high treason on successive offences. This had to have a tremendous effect on the general public. As a result, the Roman Catholic church in England started losing its grip on the public which with time was getting more and more anti-Catholic. The Protestant preachers, writers and sympathisers dominated the religious arena. This explains why of all the catechisms printed during the year 1583, all but one are anti-Roman Catholic. The only Catholic catechism was published by Lawrence Vaux, Canon regular and sub prior of St. Martin's Monastery and sometime warden of the Collegiate Church, Manchester. Reprinted in 1583, A Catechisme or Christian Doctrine, necessarie for children and ignorant¹ does not give the name of the printer or place of publication either on the titlepage or anywhere else in the book though the year of publication is clearly indicated on the titlepage. The

¹24627.

catechism is not formally dedicated to anybody. There are, however, two prefaces in the form of addresses--one, from the printer to the reader, and the other from the author to the reader--put before the actual text. There are in all five chapters dealing with Faith, Hope, Charity, Seven Sacraments and Christian Justice respectively. It was first published in 1567 but no edition printed before 1574 is extant. The editions of 1574 and 1583 differ in size, pagination, paper and type, as well as the supplementary pieces which follow the text of the catechisms. The 1574 edition contains no "Printer to the Reader" such as is found in the reprint of 1583.

Lawrence Vaux's catechism is a "thoroughly honest and plain spoken exposition of Roman Catholic doctrine. It, however, strange to say, bears no trace of the anomalous position of the Roman Church in England at the time of its composition. No trace of any design on the part of its author to adopt his instructions to the exceptional needs of his countrymen in general, or of his pupils when they should return to their homes."¹

The remaining catechisms are strictly anti-Roman Catholic. There are references to the Pope and Roman Catholic rituals and ceremonies that clearly declare their religious affiliations. These references are present either in the

¹Law, Thomas Graves, "Introduction," A Catechisme or Christian Doctrine. Printed from an edition of 1583: Printed for the Chetham Society, 1885, p. xciv.

prefaces addressed to the Christian Reader in different publications, or in the middle of the main text where the questions are answered. John Craig's stand is representative of the general attitude of all Protestant catechists when in A short summe of the whole catechisme, he openly proclaims that "we abhorre and detest all contrarie religion and doctrine: but chiefly all kind of Papistrie in generall, and particular, even as they are now damned and confuted by the word of God, and Church of Scotland."¹ This is not merely a passing reference or a casual mention. The Pope of Rome is singled out for attacks especially and is denounced in most scathing terms.

Edward Dering, the author of A bryefe and necessary Catechisme of Instruction, very needfull to be knowne of al Housholders² and A shorte catechisme for Householders with prayers to the same adioyning³ toes the line of John Craig and makes no secret of his hatred for the Roman Catholic church. In his preface to "the Christian Reader,"⁴ he is, to start with, critical of the printing and availability of so many books which, he thinks, do not serve any godly purpose: "There is so great licenciousnesse of printing bookes, as indeed it maketh

¹5963. Sig. E6.

²6680.

³6712.

⁴6680. Sig. A2.

vs all the worse, who can blame it that hath any taste or saour of goodnesse, be it neuer so simple; If it had no other fruite, yet this is great and plentifull, that in reading it, we should keepe our eyes from much godlesse and childish vanity, that hath now blotted so many papers....What multitude of Bookes, full of all sinne and abominations, haue now fylled the worlde."¹ After a general condemnation of books, he shows his impatience for vicars and priests who are not true ministers for "the true Minister is the lyght of the world which holdeth foorth the Gospell of Christ in his hand."² Edward Dering moves from general to the particular: "The true Minister is the salte of the earth, to drie vp corrupt and noysome humours, and to preserue the substance pure, that the worlde may be offered vp a sweete sacrifice vnto God: But our vicars and curates, we haue some of them get of old Morrow masse Priests, whose salte is so unsauorie with such popish leauen, that there is no taste in them of the Gospell of Christe."³

Edward Dering's rejection of the Pope of Rome is rhetorical and picturesque. He brings to his aid all the imagination he is master of and his words acquire an incessant poetic flow and a strong condemnatory tone:

¹Ibid.

²Ibid., Sig. A7.

³Ibid., Sig. A₆^b-A7.

Loe, this is the vessell of poyson that Sathan hath set a broche, and the cuppe of whoredome, which the Pope hath beganne of vnto all the world. This is the head and fountaine of all spirituall darknesse, the root from which the glorie of Antichriste dyd first aryse, the fylthy spring of all abhominations, which by pestilent increase, hath ouerflowed kingdomes with most shamefull slauerie, brought Princes into contempt, and set a vile person in the Monarchie of the worlde.¹

The opposition of the Pope is not suggested by any passing mood of the authors in the Protestant catechisms but is a responsible conscious stand, a product of their faith in their own church and a strong disagreement with Roman Catholicism. It is significant to note that whereas Lawerence Vaux in his Catholic catechism maintains a complete silence about Protestantism, there is hardly a Protestant catechism that is not vehemently contemptuous towards the Roman Catholics.

William Hopkinson's A Preparation into the waie of life with a direction into the right vse of Lordes Supper² can be cited as another example. His purpose to write is

bothe for the comforte of the godlie: the lorde blessing it, and to testifie to the Papistes the Lordes enemies, that though the varietie of speech be diuers, yet that we hold firmly one the selfsame grounde and substance of truth, and that there is not amongst vs at all any oddes or varieties of doctrine, whatsoever, thei and their like, shame not vniustly to saie against vs.³

¹Ibid., Sig. B₂.

²13775.

³Ibid., Sig. A₃^b.

The Catholic Church, no doubt, throughout is a subject of attack but sometimes the condemnation is very mild. The reference that occurs in the Three Formes of Catechismes, conteyning the most principall pointes of Religion by R. H. is only indirect. He explains in all details the Ten Commandments, and in general terms passes judgment on some of the Christian practices. R. H. does not refer to the Pope of Rome even once, and he means no offence in his remarks, though they reveal his personal leanings:

Therefore they whiche will make an outwarde shape to putte them in remembrance of God, are vaine. For it cannot putt them in remembrance of that it is not lyke, but only it cause thē to remember that fantastical toy, which they haue deuised in their owne brayn and set vp for God.¹

The catechisms published in 1583 have a purpose to serve. Perhaps all the authors are priests and ministers who feel responsible towards the people living in their parish in particular and towards other Christians in general. They fully comprehend the church they believe in and wish to spread its domain by way of winning allegiance to it. They are the spiritual guides who have to lead the average men from darkness to light:

For certain and sure it is, that the reading and rehearsing (By worde) of the Beleeefe, the Lordes prayer, the Lawe, and number of holie sacraments, can profit nothing to saluation, without the right vnderstanding and liuely application of the same to

¹12575. Sig. A₇^b.

our selues in particular: in the which onely doth the true Christian faith consist... great multitude perish in their willful ignorance.¹

The catechisms are quite often intended for householders, children, parents and old folks, but the dominant motive is to be useful to whomever reads them:

It shall be verie comfortable and fruitful to you if ye cause this short summe to be oft and diligently reade in your houses: for hereby ye yourselues, your children, and seruants may profit more and more, in the principall points of your saluation.²

Further, perhaps, these books have no use for those who have a thorough understanding of their religion, but they serve a greater need of the ignorant sort or those who wish to be initiated into the religious philosophy:

In handling this matter, I haue studied to my power, to bee plaine, simple, short and profitable, not looking so much to the desire and satisfaction of the learned, as to the instruction and helpe of the ignorant.³

Sometimes the answers given are so short that they become obscure:

If any shall complaine of my obscuritie in these short answeres, let him consider how hard a thing it is, to bee short and plaine, or yet to satisfie all mens desire and iudgement in lighter matters, then it is.⁴

¹5963. Sig. A₃.

²Ibid., Sig. A₂.

³Ibid., Sig. A₂^b.

⁴Ibid., Sig. A₃^b.

The chief doctrines of Christianity constitute the subject matter of the catechisms. The Ten Commandments are rehearsed and explained, and effort is made not to sound pedantic. Examples are chosen from everyday experiences of a man in the street. The following examples from R. H.'s book illustrating the seventh and tenth commandments will illustrate the point:

We are forbidden whoredom, and all filthines of lust, vnclennes and vnchastnes, which tendeth there vnto. Therefore they which look on any with the eye of concupiscence, whē they ought not so to look vpon: sinne against this commandement.¹

The exposition of the tenth commandment is in the same tone: "Therefore they which seeyng an house or peece of grounde, or such like thinge, of their neyghbours next adioyn-inge to theirs, and their mouthe water thereat, and they think it were excellentlie commodious, if they hadd it, although, they would not haue it without payinge the price, yet offende they against this commandement."²

Questions concerning the Trinity are answered, the implications of Christ's ascension to Heaven is examined, life everlasting in heaven is thoroughly explored, while sacraments are discussed and an explanation of the Apostle's Creed is included in these books. The authors were writing for a particular group of readers whom they always had in their

¹12575. Sig. B₄.

²Ibid.

minds. If they were writing for a child, the answers were simple and brief, and if they were writing for an old man, the attempt was made to be direct and straightforward. A catechism for scholars, however, would contain copious references from the Old and New Testaments either in the marginal notes or in the answers themselves. R. H. has this in his mind when in the same volume, he includes three forms of catechisms. In the first, he sets forth the chief points of religion somewhat at large; the second gathers the same into a shorter form; while the "thirde [is] very shorte, for the alluring of weake and crased memories, as of aged folke, and such like."¹ In fact the third is so short that the entire catechism is summed up in a single page.² R. H.'s first form is typical for its answers:

- Q: Who created you, and all thinges which are created?
 A: God.
 Q: What is God:
 A: He is a spirit Almightye, eternall, and so incomprehensible, that wee are not able to attaine vnto what he is, but he hath in his worde expressed his owne name and nature.
 Q: What is that his name expressed in his word?
 A: The Lorde the Lorde strong, mercifull and gracious, slowe to anger, and aboundaunt in goodness and trueth, reseruing mercie for thousands, forgiuing iniquitie, and transgression and sinne, and not making the wicked innocent, visiting the iniquitie of the fathers

¹Ibid., Sig. A₂^b.

²Ibid., the entire "catechism" is on Sig. Dg^b.

upon the children vnto the third and fourth
generation

.
.

Q: Declare some examples as concerning what lawes
the Lorde haue giuen to his creatures in the
beginning, wherby they myght testifie their
obedience, vnto his glorie?

A: To the sunne the Lorde gaue a lawe, that it
should rule the daye, to the Moone and Starres,
that they should rule the nyght, To the Starres,
that they should be gathered into their boundes,
and not couer the drie lande as they did before;
to the Earth, that it shoulde bring forth the
herbe that feedeth seede, and the fruitfull
tree etc. And to Man God gaue a commandement,
to abstayne from eating the fruit of the tree
of knowledge of good and euill.¹

Robert Openshaw asks the usual formal questions while
he refers directly to the Bible for answers only with the
minimum comments of his own. Short questions and answeares
conteyning the summe of Christian Religion leaves the task of
answers to its readers. This catechism is not the usual
straightforward book of questions and answers. Since citing an
authority was important to the Elizabethans, Robert Openshaw
must have seemed more authentic than many of his fellow writers:

Q: What is the breach of the lawe?

A: Sinne. Rom. 7.7.

Q: What is the reward of sinne?

A: Eternall death. Rom. 6.23. Deut. 27.26.
Gal. 3.10.²

The catechisms under examination invariably contained
a prayer either at the end of the book or in answer to one of

¹Ibid., Sig. A₃-A₄.

²18820. Sig. B₄.

the questions. The Lord's Prayer in its standard form is found in the Catechisme of Edward Dering. How similar it is to the Lord's Prayer prevalent in the present century can be seen when it is compared with the following example:

Our Father which art in Heauen halowed be thy name: Thy kingdome come, thy will be doone in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as wee forgiue that trespasse against vs. And leade vs not into temptation, but deliuer vs from euill. For thine is the kingdome, and the power, and the glory, for euer and euer. Amen.¹

Robert Openshaw's version of prayer is a mixture of thanksgiving and supplication:

We heartily thank thee, O merciful father, for that thou hast bestowed the inestimable treasure of thy holie woorde vppon vs most vile and sineful wretches. Gouern the heartes and the swoordes of all Magistrates, that they may not lift vp themselues in vain glorie to please themselues, that they may apply the authoritye which thou hast giuen thē, to the aduancement of thy glory, for the comfort of thy children, and the terrour of thine enemies.²

The catechisms were printed in contrasting types to make a distinction between the questions asked and answers given. The questions are often in one font (either italic or roman throughout the same book) and answers are more often set in black letter with individual variations depending upon the availability of the type and personal whims of the compositors or the publisher or the author. The size of the book seems to

¹6712. Sig. C₄^b.

²18820. Sig. C₂-C₂^b.

be an important aspect kept in mind by both the printers and the authors. Since catechisms were helpful in providing a quick review of their beliefs, they were kept handy by the readers many of whom, perhaps, carried them about on their persons. The catechisms appear to be fairly popular in 1583. They must have been economically rewarding for the printers who could undertake to print so many of them during the year. Perhaps, for the same reason many of them were reprinted later in the following years. Edward Dering's Catechism first published in 1582 was in its fourth edition in 1586 while Robert Openshaw's was published a seventh time in 1586 indicating some measure of popularity for these works in particular and catechisms in general.

CHURCH ORGANIZATION AND ADMINISTRATION

10104. Injunctions. Church of England. Iniunctions geuen by the Queenes maiestie. [R.]

10127. Church of England. Visitation Articles. Articles to be enquired in the visitation in the firste yeere of Elizabeth. [R.]

10394. Church of England. An abstract of certain Acts of Parliament for the peaceable gouernment of the church.

All which and singuler Iniunctions, the Queenes maiestie ministreth vnto her Clergie, and to all other her louyng subiectes, straightly chargyng and commaunding them to obserue and keepe the same vpon paine of depriuation, sequestra of frutes and benefites, suspention, excommunication, and suche other cohercion, as to Ordinaries, or other hauyng Ecclesiasticall iurisdiction, whom her Maiestie hath appointed or shall appoint for the due execution of the same, shall bee seene conuenient, chargyng and commaundyng them to see these Iniunctions obserued & kept of all persons beyng vnder their iurisdiction, as ther will aunswere to her Maiestie for the contrary.¹

The alienation of the English Church from the Church of Rome was complete and irrevocable by 1583. The newly emerged Church asserted its individuality and claimed its identity to be different from the Roman Church. The establishment of the English Church on firm footing involved its philosophical, doctrinal and intellectual growth which was accelerated by the interest shown by its zealous adherents,

¹10104. Sig. D₄^b.

and the royal patronage it received from the long and stable reign of Queen Elizabeth. Once firmly installed, the local Church not only attained maturity, but could soon boast of its superiority over the Roman Catholic Church. The Protestants asserted their independence and successfully displaced the Papal authority in England through their all-embracing approach, and disciplined and systematic policies. Since the religious situation in England was ripe for a change, the "new religion" came as a welcome innovation.

Soon after ascending the throne, the Queen recognised the role and hold of religion on the Elizabethans. To keep the church organization and administration under her own supervision and control, she issued injunctions in the very first year of her reign. Injunctions geuen by the Queenes Maiestie¹ aim not only at the public and private life of the clergy but also effectively deal with the laity. Following the advice of her most honourable Council, she intends

The aduācement of the true Honour of the almightie God, the suppression of superstiō through all her highnesse Realme and Dominions, and to plant true religion, to the extirpation of all Hypocrisie, enormities, and abuses (as to her duetie appertaineth) doeth minister vnto her louing subiectes these Godly Injunctions.²

There are fifty-three injunctions in all. The guide-

¹10104.

²Ibid., Sig. A₁^b.

lines provided to the deans, archdeacons, parsons, vicars and all other ecclesiastical personages who belong to various parish churches in the realm are detailed, and they cover a variety of aspects of secular and religious life. A particular concern has been expressed for the private life of the individuals connected with the morals of the people:

Also, the saied Ecclesiasticall persons, shal in no wise at any vnlawfull tyme, nor for any other cause, thē for their honest necessities, haūt or resort to any Tauerns, or Alehouses. And after meates thei shall not giue them selues to drinking or riot, spendyng their tyme idely by daie or night, at Dice, Cardes, or Tables plaing, or any other vnlawfull game, but at all tymes as thei shall haue leisure, they shall heare or reade somewhat of holy Scripture, or shall occupie them selues with some other honest studie or exercise, and that thei alwaies doe the thinges which appertaine to honestie, and indeuour to profite the common wealthe, hauyng alwaies in mynde that they ought to excel all other in puritie of life, and should bee examples to the people to liue well and Christianly.¹

Roman Catholics are not referred to directly in the Iniunctions. The mention however is indirect wherein "images, Reliques or Miracles"² are condemned and people are adjoined not to have faith in any other church except for the one allowed. Further every priest once every quarter shall read these injunctions before his parishioners once or twice a day (sic).³ A warning is sounded to those who do not follow

¹Ibid., Sig. A₃^b.

²Ibid., Sig. A₂^b.

³Ibid., Sig. B₁^b.

these items. The authorized persons will see to it that they are observed in all details: "Her highnesse pleasure is, that euery Iustice of peace beeyng required, shall assist the Ordinaries, and euery of them, for the due execution of the said Iniunctions".¹

The injunctions are repeated in Articles to be enquired in the visitation in the first yeere of Elizabeth.² The church wardens and sworn men were empowered to visit the churches in an allotted region for inspection to confirm that the religious activities of the priests were in conformity with the guidelines provided to them from time to time. The fifty-six items listed in this publication constitute a broad framework within which the church wardens could wield their authority. They had the legal sanction to operate in the best interests of the country.

The visitation articles are fairly comprehensive. They enquire into public attitudes towards church and service, behaviour of the clergy, obedience to the Queen, education in the diocese, false religious practices and secret circulation of seditious books. They also pertain to several other items of lesser significance. As in the injunctions, the emphasis is once more on the private life of the members of the clergy:

¹Ibid., Sig. D₄^b.

²10127.

7 Item, whether, parsons, vicars, curats, and other ministers, be common haunters and resorters to Tauernes, or Alehouses, giuing themselves to drinking, ryoting, and playing at vnlawfull games, and doe not occupie themselves in the reading or hearing of some parte of holie Scripture, or in some other Godlie exercise.¹

While item 29 enquires "whether any vndescreete person do vncharitable contemne, & abuse Priestes and Ministers of the Church,"² item 39 touches those who "in contempt of their owne parish Church doe resorte to any other Churche".³ An effort was made to discover "how many persons for Religion haue died by fire, famine, or otherwise, or haue bin imprisoned for the same".⁴

Articles and Iniunctions were first given in 1559, and they were reprinted in 1583. The publications had not ceased to be relevant in 1583 as they are not related to any particular place or time. To lend further support to the Church of England, An abstract of certain acts of Parliament⁵ was printed the same year. The publication contains abstracts of "certaine canons, constitutions, and synodalles prouinciall: established and in force, for the peaceable gouernment of the

¹Ibid., Sig. A₂^b.

²Ibid., Sig. A₄^b.

³Ibid., Sig. B₁.

⁴Ibid., Sig. B₂.

⁵10394.

Church, within her Maiesties Dominions and Countries".¹ It is an official document although an epistle to the Christian reader explains the occasion of the book:

Thou hast seene (beloued) by long experience, a lamentable contention, to haue growen and continued in our English Church, about reformation of Ecclesiasticall discipline and popish ceremonies, whereby the quiet & peaceable estate, both of the church and cōmonwealth, haue been shrewdlie troubled and brought in hazarde.²

The underlying purpose of the regulations imposed by the state on the church was to promote public good. The members of the clergy were advised to have the passages of the scriptures readily available to comfort their parishioners at the time of their sore need. A uniformity was advocated in all churches in church ceremonies and practices. All church services were to use some sort of a prayer, a model for which was supplied:

I require you, moste specially to praie for the Queenes most excellent maiestie our soueraigne Ladie Elizabeth, Queene of England, Fraunce, and Ireland, defender of the faithe, and supreme gouernour of this Realme, as wel in causes Ecclesiasticall as Temporall. You shal also pray for the Ministers of Gods holy word and sacraments, as well Archbishopps and Bishopps as other Pastours and Curates. You shall also praie for the Queenes moste honourable Councell, and for all the Nobilitie of this Realme that al and euery of these in their calling may serue truely and painefully to the glorie of God, and edifiyng of his people, remembring the account that thei

¹Ibid., Sig. A₁.

²Ibid., Sig. A₃.

must make. Also, ye shall pray for the whole commons of this Realme, that thei may liue in true faithe and feare of God, in humble obedience and brotherly charitie one to an other. Finally, let vs praise GOD for all those which are departed out of this life in the faith of Christ, and praie vnto GOD that we haue grace for to direct our liues after their good example, that after this life, we with them may be made partakers of the glorious resurrection, in the life euerlasting.¹

ECCLESIASTICAL EDICTS

11693. Gebhardt. Archbishop of Cologne. A declaration made by the Archbp. of Colleen vpon his mariage.

11694. Gebhardt. The proclamation and edict of the Archbp. of Culleyn.

Two ecclesiastical edicts are extant from the year 1583. The proclamation and edict of the Archbishop of Culleyn² was given in "our Citie of Bon, the XVI day of Ianuarie, in the yeare of the Computation of the byrth of our Lord Iesus Christ, 1583".³ The decree under examination is the English translation of the original in German. The Archbishop of Cologne asserts his authority and speaks in the first person plural in this publication. He wishes an open preaching of the Gospel and peace and liberty for true Christian religion.

The archbishop takes this chance to explain why he has

¹10104. Sig. D₄-D₄^b.

²11694.

³Ibid., Sig. B₃.

entered into marriage. He proclaims that he has the privilege to seek private advantage and his decision to get married has been counselled by God (sic).¹ A method to choose his successor after his death or retirement has also been announced. The archbishop's edict is meant seriously:

Wherefore, wee wyll and commaunde all our Baylyffes, Iustices, Offycers, Lieuteunautes, Gouvernours, Customers, Burroughmaisters, Cytizens, Commonpeople, Ministers and Subiectes and whatsoeuer, vpon this public Edict and Proclamation, with all their endeouour, to obserue and performe the same.²

There is yet another declaration made by the archbishop on the same day. A declaration made by the arbp. of Collen³ publicly pronounces that he has no personal ambition to glory or worldly riches or honour or profit of any nature. His sole ambition in life is to work for the advancement of the Holy Word, to establish Christian order and to guide people to work for their salvation. He touches his marriage in particular and answers the objections raised by Pope Gregory. The declaration originally given in Bonn on January 16, 1583 was translated into English by Thomas Deloney and was dedicated by him to the Bishop of London.

The archbishop gives examples from the bishops of the

¹Ibid., Sig. A₈.

²Ibid., Sig. B₂.

³11693.

past and tells how

holy bishoppe Vldricus, strongly withstoode the lawes of Celebat, against the Popes of his Time, writing an Epistle vnto Pope Nicholas, wherein he greatly cōplained that the Chiefest Prelates, and Priests (namelie of Italy) were so much giuen to lust and lechrie, that would not abstaine from deflowring, maid, wife, or any other, no spare theyr owne kindred, but commit sinne against nature, with y^e masquelin sort, and also with very brute beasts.¹

The justification provided by the archbishop is detailed and convincing. He is a human being with natural human instincts and urges. The most admirable part of the whole story is the honesty and frank openness with which he speaks:

I am determined to take the lawfull way and remedy, permitted to all manner of men (without exception) against euil and disordinate lustes, as it becometh a true bishop and a man of noble race to doo: to the ende, that I may keepe my soule chaste, and arme the same against all allurements of the flesh.²

While essentially both of the edicts are concerned with the private life of the Archbishop of Cologne, in general they serve as an example for less important bishops and members of the clergy.

¹Ibid., Sig. C₁.

²Ibid., Sig. C₁^b-C₂.

RELIGIOUS NEWS: TOPICAL

1062. B., R. Two obstinate and notorious traitors, Slade and Body, their execution and confession.

4901. Cecil, William. (Baron Burghley.) A declaration of the fauourable dealing of her Maiesties Commissioners appointed for the examination of certain traitours.

4902. Cecil, William. The execution of iustice in England for maintenance of publique and Christian peace.

4903. Cecil, William. The execution of iustice in England for maintenance of publique and Christian peace. Secondly imprinted, with some small alterations.

11880. Gilbert, Thomas. A declaration of the death of Iohn Lewes, a heretic burned at Norwich.

You haue denyed her maiestie to haue any supremacie ouer the Church of Christ in England, both in causes of Ecclesiasticall and temporall, which fact is high treason: and therefore you are worthy to suffer death.¹

By as late as 1583, the authorities both in the Church and the state had not learnt religious tolerance. To impose a rigorous theological discipline on the non-conformists and the Roman Catholics, an exemplary punishment was administered to them by the state with the connivance of the Church. The

¹1062. Sig. A₃.

public persecutions diverted the Elizabethans who flocked in large numbers to the scenes where the condemned were either tortured or maimed or hanged.

The scaffolds which in Holinshed, how accurately we cannot know, reported from lack of use were in these years gory with the blood of book sellers and authors. This is the period in which Norton, co-author of Gorbuduc, became infamous as "Mr. Norton, the Rackmaster", because he was said to have boasted that he had stretched a priest a foot longer than God had made him.¹

Five publications from 1583 deal directly or indirectly with religious persecutions. One small pamphlet Two obstinate and notorious traitors, Slade and Body, their execution and confession² written by B. R. and dedicated to his friend Master H. S. reports the execution of two Roman Catholics. John Slade and John Body were hanged for high treason on October 30 at Winchester, and November 2 at Andover respectively. The author claims to have been present on the scene on both the days. He must convey a factual report to his friend and as an eye-witness he asserts: "I haue sent you the trueth, & nothing but trueth, and thereof you may assuredly perswade yourselfe".³ The two executions are described separately and are given distinct descriptive titles. For example, the sub-title condemning John Body reads: "The execution, and confession of

¹E. H. Miller, The Professional Writer in Elizabethan England (Cambridge, Mass: Harvard University Press, 1959), pp. 188-189.

²1062.

³Ibid., Sig. A₂.

another Notorious Traitour, named Iohn Bodye sometime a maister of Arte in Oxeforde, who was likewise (for high treason against her Maiestie) drawn, hanged and quartered at Andouer, on Saturday, the 2. of Nouember, 1583."¹

Slade is brought to the market place where a big crowd has gathered to witness his execution. He tells people that he is embracing death happily for the sake of his faith. However, before he is put to death, M. Bennet persuades him to change his mind and save his soul:

Slade (said M. Bennet) I come as one that wisheth well to thy soule, thou art now at y^e pits brink, consider how highly thou offendest God, and likewise howe thou hast transgressed against her maiestie: I desire thee in the bowelles of Christ, be not so wilfull, loose not that so lightly, which he hath bought with his most pretious blood. And if my wordes may not preuaile with thee, yet for y^e loue of thine owne soule, forsake this damnable opiniō, let not that vnworthie Priest be preferred before thine own natural Princesse, who is the lawful supreme head of the Church, next vnder Christ.²

Body like Slade is called "obstinate" and "wilful" by the author as the accused refuses to give in to the pressure exerted on him. Throughout the report, an effort has been made to justify the punishment they receive at the hands of the law of the country. After they are individually brought to the scene of execution, they are given a chance either to

¹Ibid., Sig. A₆.

²Ibid., Sig. A₄^b.

recant or tender a public apology. Both Slade and Body refuse to yield and express a willingness to die for the sake of their convictions. They accept the Queen as the head of the state, but deny her any right over the Church of England. In ecclesiastical matters, the Pope of Rome has a supremacy over Elizabeth. The words spoken by Body after the chain is put around his neck state his stand clearly. He hugged and kissed the chain. "(the) Blessed chaine, the sweetest chaine, and richest that euer came about any mans neck"¹ was welcome to him as a harbinger of immortality. He was not the least mindful of his imminent death.

A declaration of the death of Iohn Lewes,² a ballad, has a similar theme. Lewes was burnt to death at Norwich on September 18, 1583 at about three o'clock in the afternoon. The poem is written by Thomas Gilbert and is meant to be sung to the tune of "John Careless". The usual ballad metre and much alliteration characterize the work which consists of thirty-four stanzas, all printed on a broadside. The item was printed at London by Richard Jones, dwelling near Holburn Bridge, on October 8, 1583, capitalizing upon its topicality.

John Lewes is referred to in very derogatory terms and is described as an "obstinate Heretike", "deuil bearing the

¹Ibid., Sig. A₆^b.

²11880.

shape of man < sic >," "a wretch", "a dogge" and "this varlet vylde", in the lines of the poem. Before he is committed to the flames, the Dean of Norwich delivers a sermon to bring him round but to no avail. He stands still like an unshakeable rock:

But still he stood as any stone,
not lifyng hand or eye,
Unto the Heauē, which shewd his hart
to God was nothing nie.

Thomas Gilbert does not merely report the death of his victim but also passes a value judgment on John Lewes. He merely adheres to the line of other Protestant writers like B. R. and William Cecil. The execution of Iustice in England¹ by William Cecil has been classified with the items included in this category because it essentially is concerned with the "stirrers of sedition, and adherents to the traytors and enemies of the Realme".²

The excommunication of Queen Elizabeth by the Pope of Rome is still fresh in the minds of all Protestant authors who use it as a powerful weapon to condemn their victims, and to instigate the English people against Roman Catholicism. A question is asked about it to Body by the sheriff:

High Sheriff: You know y^e Pope hath excōmunicated
her Maiestie, and you forsake her and cleaue
to him: what say you to this?

¹4902.

²Ibid., Sig. A₁.

Bodye: In those causes that pertain vnto her, I acknowledge her my lawfull souereigne and Queene; but for y^e speciall cause, I will abyde a thousand deaths before I cōsent to it.¹

Cecil analyses the implications of the excommunication and the strange impasse in which the Roman Catholics living in England find themselves:

For where in that Bull all her subiects are commanded not to obey her, and shee being excommunicated and deposed, all that doe obey her are likewise innodale and accused, which point is perillous to the Catholiques: for if they obey her, they be in the Popes curse, and they disobey her, they are in Queenes danger.²

The argument of A declaration of the fauorable dealings of her maiesties commissioners³ is the same as the argument of the other book of Cecil. The publication deals with the execution of Edmund Campion who is proved a rebel and a traitor by the author. He gives reasons why the Jesuits were dealt with harshly. They certainly were not innocent and meant some harm to the realm according to the account. They acted in a suspicious way for if they did not have a guilty conscience, they would have acted openly and bravely. The work begins probing into their activities in The execution of Iustice in England and keeps the questioning tone in the Declaration later. The author asks very rightly that after their entry "by

¹1062. Sig. A7.

²4902. Sig. C2.

³4901.

stealth into the realme: why they haue wandered vp and downe in corners in disguised sort, changing their tytles, names and maner of apparel".¹ After they were apprehended they merited nothing but death:

Campion and the rest neuer answered plainely, but sophisticatedly deceietfully and traiterously, restraining their confession of alleageance onely to the permissiue forme of the Popes toleration. As for example, if they were asked, whether they did acknowledge them selues the Queenes subiectes and woulde obey her, they would say, yea: for so they had leaue for a time to doe. But adding more to the question, and they being asked if they would so acknowledge and obey her any longer then the Pope woulde so permit them, or not withstanding such commandement as the Pope woulde or might giue to the contrary, then they eyther refused so to obey, or denyed to answere, or said that they coulde not answere to these questions without danger: which very answere without more saying, was a plaine answere to all reasonable vnderstanding that they would no longer be subiectes, nor perswade other to be subiectes, then the Pope gaue licence.²

The publications reviewed in this section are directly or indirectly linked with the actual persons who were executed in 1583 or in the early 1580's. One gathers the impression that the authors of these books felt compelled to justify the punishment that was awarded to their religious adversaries. There is a special emphasis on the words which inform us that the punishment only came as a last resort, and that no innocent was racked or tortured to wring out the confession. Further persuasion preceded persecution in all cases

¹4902. Sig. E₃.

²Ibid., Sig. A₃-A₃^b.

and the guilty were given ample chances to defend themselves. There is a conscious effort on the part of the writers to expose the "rumors of sharpenesse and crueltie, to those against whome nothing can be cruel, and yet vpon whome nothing hath bene done, but gentle and mercifull."¹

¹4901. Sig. A₄^b.

CHAPTER II

ARTS

The publications included in the Arts category account for eighteen or only 9.42% of the total extant works from 1583. Such a small percentage reveals that there was very little creative literary activity during the year under study. In fact, not even a single book examined in this chapter stands out as a creation of great literary merit. At their best, all the works studied within this category are either translations of Latin classics or are half-hearted attempts of less known writers of prose-fiction, who wrote for personal, religious, moral or political reasons. In their attempts, these authors neither start nor follow any literary tradition.

The works grouped as Arts books have been subdivided into smaller sections consisting of works of poetry, prose-fiction, drama, literary criticism and memorials and epitaphs. It will be seen that no native talent in the field of poetry and drama existed during the year. There are, however, some original prose romances in the euphuistic style written by more ambitious writers with an expressed purpose of improving

the morals of the Elizabethans. The memorials and epitaphs are merely homages paid by less important poets to the memory of those individuals who had succeeded in establishing themselves politically or economically in the sixteenth century.

In the following table is given a comprehensive view of the distribution of Arts publications by types:

TABLE III
DISTRIBUTION OF ARTS PUBLICATIONS BY TYPES

<u>Type of Publication</u>	<u>Number</u>	<u>Percentage of Total</u>
Poetry	6	33.33
Prose Fiction	5	27.78
Literary Criticism	3	16.67
Memorials and Epitaphs	3	16.67
Drama	1	5.55
	<hr/>	<hr/>
Total	18	100.00

POETRY

1846. Bellehachius, Ogerius. O. Bellehachii sacrosancta bucolica Elizabeth Britanniae Franciae et Hiberniae reginae dicata.

18927. Ovidius Naso, Publius. [Collections.] P. Ouidii Nasonis Fastorum libri vi, Tristium libri v., de Ponto lib. iii, in Ibim, ad Liuiam cum notis Andr. Nauigerii.

18928. Ovidius Naso, Publius. Publii Ouidii Nasonis Heroidum epistolae. Amorum libri iii. De arte amandi libri iii. De remedio amoris libri ii, Omnia exacuratiss. And. Nauigerii castigatione.

18928a. [Another edition.]

24790. Virgilius Maro, Publius. P. Virgilii Maronis opera. [R.]

24807. Virgilius Maro, Publius. Thee first foure bookes of Virgil his Aeneis: tr. R. Stanyhurst. [R.]

The Elizabethan genius certainly was versatile. The achievements of the writers in the field of literature are many-sided, various and diverse. The whole of the sixteenth century ached and throbbed with an intense literary activity. The sudden burst of energy set the literary imagination of the writers aflame and produced some of the literary giants whose contributions to the development of English literature

cannot be overlooked or underestimated. While the age could boast of great poets of great potentialities, it is disconcerting to notice that nothing could be more barren in the field of poetry than the year under study. 1583 had to content itself with the publications of the works of Ovid and Virgil, the two Roman poets of classical antiquity.

Ovid seems to be one of the more popular poets during 1583. A collection of his works entitled P. Ouidii Nasonis Fastorum libri vi, Tristium libri v, de Ponto lib. iii¹ with notes and a critical commentary written by Naugerius was published during the year. Perhaps the readers were interested in the original text in Latin and that is why no attempt was made to translate these six books of Fasti, five books of Tristia and three books written from the Black Sea into English. It is significant to note that Ovid's Collections were introduced to the reading public in England for the first time in 1583.

The work of Ovid that was printed twice during 1583 was Publii Ouidii Nasonis Heroidum epistolae. Amorum libri iii. De arte amandi libri iii. De remedio amoris libri ii.² The three books of love, the three books on the art of loving and the two books on the remedy against love together with letters of famous ladies unhappy in love, included in this

¹18927.

²18928, 18928a.

volume were bound to win the attention of the readers. The work was carefully edited by Naugerius who in his preface to the reader claims that the works of Ovid written by him when he was exiled to the Black Sea would stand the test of time and would be greatly admired and appreciated by the posterity:

Postremo hoc volumine visum est ea complecti, quae
 ale Ouidio iam in Pontum relegato confecta aut
 certè edita esse constat, & à Fastis quidè
 auspicati sumus, quod vt elegantia & arte, ita
 et iam aetate reliquis longè praestent.¹

While Ovid was printed for the first time, Virgil was already familiar to the reading public before 1583. P. Virgilii Maronis Opera,² containing Virgil's life, pastoral eclogues, Georgics and Aeneid, was first printed in 1570. The work must have enjoyed a steady popularity to merit at least eight editions by 1634. Not only was the Aeneid being read in the original, but also several attempts at translating it into English verse and prose were made from time to time. However, five of these are followed with interest by the students of English literature.³

¹18928. Sig. A₁.

²24790.

³William Caxton is the first of all known authors who translated the Aeneid into English prose in 1490. Thereafter Gavin Douglas' translation of thirteen books of the epic in heroic couplets appeared in 1517. Henry Howard, the Earl of Surrey, succeeded in rendering books two and four only into English blank verse in 1553 while seven books of the Aeneid translated by Thomas Phaer appeared in 1568. Richard Stanyhurst's Three first foure bookes of Virgil his Aeneis (24807) was first printed in 1582 and was reissued in 1583. Stanyhurst's work also includes an English translation of the first four songs of David, certain poetical conceits and epitaphs and a sonnet by the author. Three first foure bookes is in hexameters.

Stanyhurst is aware of the attempt of Thomas Phaer whom he has consciously disregarded. He was "mooued to shunne M. Phaers interpretation, and cracking the shell, to bestowe the kernell vpon the wittie and inquisitiue Reader."¹ He, however, reveals his own method:

Touching mine owne triall, this muche I will discover. The three firste bookes I translated by starts, as my leasure and pleasure would serue me. In the fourth booke I did taske myselfe, and pursued the matter somewhat hotely. M. Phaer took to the making of that booke fifteene dayes: I hudled vp mine in ten---the oddes betweene verse and rythme is very greate. For, in the one, euerie foote, euerie worde, euery syllable, yea, euerie letter is to be obserued, in the other, the last worde is onely to be heeded.²

Richard Stanyhurst is vainly proud of his translation of the Aeneid. He thinks that "two sorts of carpers wil seeme to spurne at this mine enterprise. The one vtterly ignorant the other meanelly lettered."³ However, The first foure bookes of Virgil his Aeneis abounds in circumlocutions, periphrasis, baroque vocabulary, archaic words and slang. It is essentially "Latin recklessly paraphrased in a grotesquely prosaic vocabulary which abounded in barely intelligible words invented by the translator to meet metrical exigencies."⁴ In order to

¹24807. Sig. A₃.

²Ibid., Sig. A₄.

³Ibid., Sig. A₂.

⁴Dictionary of National Biography, vol. p.

prove that in English the Latin practice of mixing heroical with elegiacal can be used, Stanyhurst often intermingles pentameter with the hexameter.

One publication from the present section is strictly patriotic. O. Bellehachii sacrosancta bucolica Elizabeth Britanniae et Hiberniae reginae dicata¹ contains verses in praise of Queen Elizabeth. One set of nine eclogues on Biblical figures is followed by another set of eight eclogues. The work opens with a poem extolling the queen and closes with a sonnet in Latin by William Boston of Cambridge eulogizing the author for the publication.²

A look at the titles considered in the present section reveals that 1583 was not altogether an empty year with respect to the work in the genre of poetry. There is, however, no native star on the horizon to blink; all one notices is uniform, regular darkness. Ovid and Virgil fill up the gap and are acceptable to the public interested in poetry. It is a known fact that the early Elizabethans had no faith in the future of the English language. Perhaps it did not take them long to accommodate the great masters of the antiquity in Latin--the language they thought would survive for posterity.

¹1846.

²Ibid., Sig. D₅.

PROSE FICTION

- 6784+. Des Periers, Bonaventure. The mirror of mirth.
12269. Greene, Robert. Mamillia; a looking glass for the ladies of England.
17204. Maisonneuve, Etienne de. The gallant delectable and pleasant hystorie of Gerileon of England. [R.]
17801. Melbancke, Brian. Philotimus. The warre betwixt nature a. fortune.
18866. Ortuñez de Calahorra, Diego. The second part of the myrrior of Knighthood.

The pleasaunt stile of a well penned historie, is as it were a whetstone to the minde, being almost dulled with continuall studie.¹

The predominant character of the Renaissance genius being poetic, prose-writing was never taken seriously in England until the last quarter of the sixteenth century when it began to assert its independence as a respectable literary genre. The credit is shared jointly by George Gascoigne and John Lyly who though drawing their inspiration from French, Spanish and Italian prose romances, yet succeeded in creating a distinct English tradition in England. The publication of The Aduentures of Master F. J.² in 1573 and Euphues, the

¹18866. Sig. A₃.

²11635.

Anatomy of Wit¹ in 1578 are important milestones in the development of English prose-fiction. Sir Philip Sidney's Arcadia,² Robert Greene's Mamillia; a looking glass for the ladies of England,³ Brian Melbancke's Philotimus,⁴ Thomas Nashe's The Unfortunate Traveller⁵ and Thomas Deloney's Jack of Newbury⁶ are a few of the many later sparks in the literary tradition that lit the English literary sky almost simultaneously. The literary scene in England was enriched by the romantic variety and creative impulse of this new breed of highly imaginative writers of highly imaginative prose.

In 1583 five books in the category of prose fiction were printed. Of these, only two were written originally in English by the authors, while the others were translations of works that had originally appeared in French or Spanish. All the publications can be said to contain "many proper and pleasaunt inuentions, for the recreation and delight of many, and to the hurt and hinderance of none."⁷

¹17051.

²22539.

³12269.

⁴17801.

⁵18380.

⁶6559.

⁷6784+. Sig. A₁.

The mirror of mirth by Bonaventure des Periers is a very pleasant work written in a simple conversational style. The translator, one T. D., is confident of the role the work can play to relieve those who are burdened with worldly cares and can find no means to relax. The publication provides a diversion from dull routine and affords pleasure for tired minds. The work has a usefulness "considering that Myrth and Melodye cutteth off care, vnburdeneth the mind of sorrow, healeth the greeued heart, & filleth both soule and body with inestimable comfort."¹ In a fairly long epistle to the "courteous and gentle reader,"² the work is strongly recommended by the translator. He, however, stays humble and graceful throughout:

Sith then moderate pleasure is not onely conuenient, but also profitable and necessary for vs, I haue presumed here vpon your courtesie, for the recreation of your mindes, to send vnto your sight this simple & rude worke, the grace and beauty whereof beeing strypped from his countrey guise, & now newly wrapped in this strang attyre, is not onely blemished by meanes of the translators vnskillfulnesse, but as it were spoyled both of faour and fashion.³

The mirror of mirth contains a total of thirty-nine stories of varying length. There are bawdy tales and also stories that deal with sex lightly, humorously, frankly,

¹Ibid., Sig. A₂.

²Ibid.

³Ibid., Sig. A₂-A₂^b.

openly and dramatically. The tales are told in the first person singular to lend a personal touch. The stories are often narrated in the manner of the stories told by Chaucer's pilgrims in The Canterbury Tales and the characters of Boccaccio in his Decameron. All ranks and classes of the contemporary society are represented as characters and objects of ridicule in the various tales. For instance, there are individual stories that deal with a doctor of degree, a soothsayer, a cobbler, a joiner, a mason, a young scholar, a priest, a vicar, a bastard son, a tailor, a monk, a student of law, a widow and other women. The characters are treated benevolently and with a spirit of geniality for the delight and instruction of the readers.

The second part of the myrror of knighthood¹ contains "two Seuerall Bookes where in is intreated the valiant deedes of Armes of sundrie worthie knightes, verie delightfull to be read, and nothing hurtfull to bee regarded."² The work is an English translation by R. P. of a Spanish romance written by Diego Ortuñez de Calahorra. The publication recounts "the strange and wonderfull prowesse of the worthy Trebatio, and his sonnes, nephewes, kinsmen, and sundry other courgiuous knights, mixed with lamentable and sorrow full histories,

¹18866.

²Ibid., Sig. A₁.

together with the redresse of the wronged innocents."¹

The mirror of knighthood narrates a series of adventures in a fairyland where the valiant knights fight with dragons, serpents and monsters of great physical dimension and might. The setting is highly unrealistic and imaginative. The horses run faster than the wind and "the bubbeling of the cristal water"² of the streams benumbs the senses. The supernatural and chance always come to the rescue of the adventuring heroes in distress. The work exalts Christianity above the faith of the followers of Mahomet. The knights are essentially Christian heroes crusading against the Infidels, pagans and non-believers. The desperate and defeated antagonists often invoke the leader of their faith. A speech such as "O Mahomet, where is nowe all thy power and strength: how is that thou dost consent that one onely Christian should make so great defence and indure so long"³ is included merely to serve as a contrast between the opposing creeds.

The mirror of knighthood is not merely an idle invention of a vain imagination. The romance has a function to perform. The work is compiled to "animate those that are by nature forward vnto the exercise of armes, for to exalt

¹Ibid., Sig. A₃^b.

²Ibid., Sig. D₁.

³Ibid., Sig. R₅^b.

their fame: as also to prouoke them that haue hitherto slept in the bedde of securitie, to shunne their wonted sloth, with desire rather honorablie to loose their liues in the defence of equitie, then shamefully to liue with perpetuall infamie."¹ The third part of the work would have been made available to the readers if the pen of the translator had not "waxeth werye."² His "afflicted spirits doth constraine" him "to make an ende of the second part of this historie."³

Another romance translated from French and published in 1583 is Etienne de Maisonneuve's The gallant delectable and pleasant hystorie of Gerileon of England.⁴ The work resembles The mirror of knighthood in that the story contains "the haughtie feates of Armes, & knightlie prowesse of the same Gerileon, with his loues & other memorable aduentures."⁵ The publication is praised and recommended by Thomas Newton in a short poem at the beginning of the work.

The story of Gerileon is told with an unusual gusto and inspiration. The description is sensuous and exciting:

With in this same were the Nimphes Naiades,

¹Ibid., Sig. A₃.

²Ibid., Sig. Uu₂^b.

³Ibid.

⁴17204.

⁵Ibid., Sig. A₁.

Ministers of Madame Ozyris, the fairest of whom (who was called Aegle) came and took the infant betweene her armes, and kissed hym more then a thousande tymes. The youth finding her faire in perfection, misliked nought thereof, but putting his little yuory hande within her Alablaster bosome, rekissed her still in suche force, that the others then beyng desirous of suche wantonnes, came swiftly to catch hym from those sweete Armes of hers, covered with a little cresse fastened there, through whiche there appeared a skinne surpassing the snowe in whitenesse.¹

The world of Gerileon is absolutely just in which the laws of morality operate effectively to the detriment of the evil and benefit of the good. The eye of heaven watches the actions of individuals to judge them very severely and critically and to reward and punish accordingly. It is a strictly moral world presided over by "God who is the just reuenger and punisher of outragious faults and traisions."² The smooth flow of the narrative is broken at places by the author when he himself appears on the scene to introduce a new character or to offer a clarification of a vague point or to extend an apology for some personal or impersonal reason. The technique is similar to the one found later in the novels of Henry Fielding. Perhaps the personal talk of Fielding in Tom Jones is modelled after something like:

But as now you must accorde to graunt mee some reste, to the ende that with more grace and excellencie I may recompte it vnto you, then I

¹Ibid., Sig. F₃^b-F₄.

²Ibid., Sig. U₄.

haue done anie thing heretofore. For my Head now is amazed, my Penne worne, and my Hand so benomme.¹

Another interesting example follows:

...(my noble Lordes, and fauourable Dames) since that my spirites haue reposed themselues, and the instrumentes of my speach are recreated, euen as of your fauors ye haue deigned, I entende in prosecutyng my purpose, to recounte vnto you the residue, as yet vnrehearsed, where vnto I craue your attentiu eares.²

The piece of prose fiction which represents English genius is Brian Melbancke's Philotimus: The warre betwixt nature a. fortune.³ The work opens with an interlocution between two distressed persons Pandolpho and Periander. The sequel of Philotimus's history is read out by Pandolpho to Periander when they meet by chance. The two are very intimate friends as is apparent from the salutation:

Mine owne best beloued and deare Periander, well mett, long haue I sought thee, and fayne would haue found thee, and glad am to see thee, swete Periander.⁴

Periander has lost his peace of mind that must be restored by the loving concern of his comrade Pandolpho who deems it appropriate to recount the romance of Philotimus. The publication is dedicated to Philip Howard, the Earl of Arundel, who

¹Ibid., Sig. Z₄.

²Ibid., Sig. Z₄^b.

³17801.

⁴Ibid., Sig. A₁.

is also requested "in this warre betwixt Natvre and Fortvne... to be the vmpere, whose fortune is prosperous (long may it last) but far inferiour to your nature, whom all men admire."¹

Melbancke cannot get away from the hang over of Italian romances which he might have read to learn the technique. His scene is placed in Mantua, a city in northern Italy and all his characters are drawn from the same settings. He introduces long epistles written by several characters to one another.²

In the description of the adventures of Philotimus a rambling method is used. There is no unity of action though there is a unity of design. The work in this context is more romantic than classical. The style of Philotimus is uneven as Melbancke himself concedes:

For that I haue not kept one vniforme maner of style (Much like the Queenes Mules that neuer change pace) I think that I am no more tied to one order of writing in the vniuersal tractation of my treatise, then a Gardener is bound that to sow one sort of seedes in a great plot of his Garden ground.³

Robert Greene's Mamillia; a looking glass for the ladies of England⁴ is an important publication of the year. The

¹Ibid., Sig. *₂^b.

²Samuel Richardson might have taken a hint from him while writing his novels Clarissa Harlowe and Pamela in the epistolary form.

³17801. Sig.(?)⁴

⁴12269.

purpose of the work is strictly moral. The theme of the romance is stated on the titlepage of the book, perhaps to attract readers who wish to be instructed. Greene advertises that in Mamillia is "disciphered, how Gentlemen vnder the perfect substaunce of pure loue, are oft inueigled with the shadowe of lewde lust and their firme faith brought asleepe by fading fancie: vntil wit ioyned with wisdom, doth awake it by the helpe of reason."¹

Mamillia is an euphuistic romance which like The Faerie Queene by Edmund Spenser is based on several accepted classical virtues including friendship, courtesy, and chastity.

Virginity is given a special treatment and is designated as a state that deserves a respectful response from one and all. Greene agrees with Spenser in his conclusion that "Virginitie alters the nature of wild beastes: for the Lyons neuer hurt a pure virgin: and Pliny reporteth that the Vnicorne will sleepe on a Virgins lappe."² Further, Greene distinguishes between physical beauty and spiritual beauty as also between love and lust very specifically. He warns Elizabethan young men not to confuse love with lust:

Of all euil, which either God or nature hath layed vpon man, there is noone so great, but either reason may redres, pleasure assuage, or mirth mitigate, hearbes heale, or by some meanes or other be cured:

¹Ibid., Sig. A₁.

²Ibid., Sig. D₃.

Loue onely excepted, whose furious force is so full of rancor that physick can in no respect preuaile to helpe the patient, deseruing not y name of a disease, but of an incurable mischeefe.¹

Greene's chief desire is to entertain his readers. He teaches while he pleases, and he pleases when in reality he is aiming at teaching. His characters are simple to understand and they are typical personages of romances. E. H. Miller sums it up well:

...his characters were the simple heroes and ladies of romances, his prose was clear and idiomatic, and his exposition was straightforward. Although in his remorse he labeled his tracts lascivious, it is difficult to see whom he could have offended. Evil was always punished and virtue rewarded, and everyone must certainly have been content. Finally, he never troubled readers with experimentation, for like all popular writers he was not an innovator: he converted such medieval genres as the dream, the debate, the prodigal son story, the attack upon social evils into successful Elizabethan entertainment.²

The works of prose fiction published in 1583 are the examples of nascent prose. English prose still has to grow and attain maturity. The publications included in this category are laudable attempts of the Elizabethan prose writers to familiarize their readers with fiction and to permanently establish the genre in English. They treat prose writing as a sublime art and make it serve as a medium for

¹Ibid., Sig. K₁.

²E. H. Miller, The Professional Writer in Elizabethan England (Cambridge, Massachusetts: Harvard University Press, 1959), p. 92.

providing entertainment and instruction, the functions that it faithfully performs until this day and will continue to perform as long as literature is read by mankind.

DRAMA

23886. Terentius, Publius. Comoediae sex.

Writing for the theatre had become fashionable with the writers of Elizabethan England. Almost all literary artists of the sixteenth century, either driven by the economic necessity or attempting to win public applause, had tried their luck in the field of writing plays. The English theatre had dramatists of great genius contributing their works of considerable merit between the years 1580 and 1640. Even though playwrights like John Lyly,¹ Robert Greene,² William Shakespeare,³ Christopher Marlowe,⁴ Thomas Lodge,⁵ George Peele⁶ and Thomas Kyd⁷ were actively engaged in 1580's competing with one another, yet the English reading public was not given even a single native play by a contemporary dramatist in 1583. It is interesting to note that the only dramatic work published in England in 1583 was a book containing six comedies of Terence,

¹1554-1606.

²1560-1592.

³1564-1616.

⁴1564-1593.

⁵1558-1625.

⁶1558-1598.

⁷1558-1594.

the Roman playwright of the second century B. C.

Comoediae sex¹ contains all the six comedies of Terence in Latin. The publication perhaps was only an indirect influence on the dramatists who were trying to imitate the classical traditions. The plays of Menander and Plautus, however, were freely used as models by the Elizabethan playwrights. The comedies of Ben Jonson and George Chapman, for example, are obviously the plays on which the mark of classical tradition cannot be overlooked.

Terence's comedies² are essentially the dramatic fragments of the plays of Menander, the Greek playwright. They are constructed on the formula that the path of true love is uneven even though success always succumbs to the efforts of the lovers at the end. The characters in these comedies are only stock personages who represent the various foibles, failings and absurdities of contemporary life. Terence, however, treats his characters sympathetically and displays a geniality not found in the plays of Plautus. His style is polished; his dialogues are full of vigour and warmth; and his diction is pungent, skilful and resourceful.

Not only does Terence handle his plots artistically,

¹23886.

²Andriae (Andria) is the first play followed by Eunuchus (Eunuch), Heautontimorumenos (Self-Punishment), Adelphorum (The Brothers), Hecyrae (The Mother-in-Law), and Phormionis (Phormio) in the publication.

but also he shows an acute, critical awareness in the prologues to his comedies. In his prologue to Evnvchvs, for example, he is a conscious playwright who must defend his method and style, must condemn the stupidity of his audience and reject the presence of sensational pathos in a comedy. He also defends himself against the charge of having plagiarized his scenes and situations from others. Marlowe and Jonson later argue like him in the prologues to their plays. Tamburlaine and Every Man in his Humour can be cited as two such examples.

Comoediae sex does not represent 1583 at all. The publication merely illustrates that Roman playwrights like Terence were still being read in the original during the 1580's, and other dramatists of antiquity still had an appeal for the reading public.

LITERARY CRITICISM

23376. Stubbes, Philip. The anatomie of abuses.
23377. Stubbes, Philip. [Another edition.]
23380. Stubbes, Philip. The second part of the Anatomie of abuses.

All stage-playes, Enterludes and Commedies, are either of diuine, or prophane matter: If they be diuine matter, then are they most intollerable, or rather sacrilegious, for that be the blessed word of God, is to be handled reuerently, grauely and sagely, with veneration to the glorious Maiestie of God, which shineth therein, and not scoffingly, flowtingly, or iybingly, as it is vpon stages in Playes and Enterludes, without any reuerence, worship or veneration to $\text{\textcircled{y}}$ same.¹

In the sixteenth century, a serious battle raged between the Puritans and the theatre. The Puritans condemned the plays as immoral expressions of morbid inspiration and the theatres were considered akin to bawdy houses to be shunned and abhorred by all. The social and religious opposition against the theatre compelled the civic authorities in London to expel it from the city proper in 1575. The attacks on the theatre were not merely confined to the abuses of the individual playwrights or plays, but the charges were general in nature and were directed against all genres in literature in general, and all dramas in particular. It is interesting to note that though many authorities and champion writers had

¹23376. Sig. L5.

tried to rescue this literary art from the onslaughts of merciless and one-sided criticism, the pressures continued to exist until the end of the seventeenth century.¹

The early critics of literature derived their canons of criticism from the authority of Plato's objections raised by him in The Republic. Their hostility, however, took a sharper turn when they assumed that all secular literature posed a potential threat to the piety of the people. In their self-imposed concern to save their readers from the imagined spiritual abyss, they lost their sense of proportion and objectivity in their literary evaluations and judgments. As a consequence, their critical opinions tended to be unbalanced, harsh, unsavoury, prejudiced and subjective. They could not look at creative writing as a means of aesthetic entertainment or individual expression. Instead they reduced literature to a vehicle by which strict ethical standards were to be enforced on the individuals to make them live a disciplined, virtuous and moral life. It is for this reason that a

¹ Stephen Gosson's The Schoole of Abuse published in 1579 vehemently lashes at the theatre and the actors. Ironically enough, the publication was dedicated to Sir Philip Sidney. Thomas Lodge replied to Gosson the same year in The Defence of Poetry. Gosson, however, could not be deterred and shortly afterwards he wrote Short Apologie of the School of Abuse. William Rankin's Mirror of Monsters supports the view expressed in The Schoole of Abuse. Two notable examples of the seventeenth century attitude are present in William Prynne's Histrio-Mastix (1633) and Jeremy Collier's Short View of Prophaneness and Immorality of the English Stage (1698). Prynne and Collier write in the vein of Gosson and Stubbes.

majority of early writers and critics assumed the role of devoted teachers and preachers and denounced secular literature.

The anatomie of abuses¹ by Philip Stubbes is the work of a Puritan who must thoroughly expose the abuses of his contemporaries in order that they should be reformed. The publication was an immediate success. Not only was it issued for the second time in 1583,² but also the second part of the anatomie of abuses³ was printed the same year. Philip Stubbes is not merely a critic of literature. He is also a watchdog of public morality and social behaviour. He refers to several social and religious practices of the Elizabethans of which he has reasons not to approve. The basis of his attack is theological. It is on ethical grounds that all his conclusions are formed. The malady is general in nature and is inspired by the evil that is rampant everywhere. The situation is unique:

I haue seldome hearde the like, I think verely that Sathan prince of darknes and Father of Pride, is let loose in $\text{\textcircled{e}}$ land, els it could neuer so rage as it dooth, for $\text{\textcircled{e}}$ like pride (I am fully perswaded) is not vsed vnder the sonne, of any nation or people how barberous so euer, wheresofore wo be to this age and thrice accursed be these dayes, which

¹23376, printed twice in 1583.

²23377.

³23380.

bring foorth such sowre frutes, and vnhappie are that people, whom Sathan hath so bewitched and captiued in Sin. The Lord holde his hād of mercy ouer vs.¹

Stubbes is opposed to all kinds of entertainments and diversions. He thinks that such activities as piping, dancing, bowling, playing tennis, cock-fighting, bear-baiting, hawking, hunting and keeping of fairs and markets lure men away from God. He maintains that Sundays are to be spent quietly in divine awe. Since his contemporaries indulge in pleasure-giving and secular exercises even on Sundays, they incur divine wrath and eternal damnation. He himself lives in an ailing country that deserves to be renamed as Ailgna.

According to The anatomie of abuses, even music is not an innocent diversion. Both music and dancing are profane. But especially dancing is a Pagan inspired "science of heathen deuilry"² wherein "what clipping, what culling, what kissing and bussing, what smouching and flabbering one of another, what filthie groping and vncleane handling is not practised euerywhere in the dauncings?"³ Further, "it sprang from the teates of the Deuils brest, from whence all mischief els doth flow."⁴ Stubbes, however, distinguishes between a lawful and

¹23376. Sig. E₃^b-E₄.

²Ibid., Sig. M₆.

³Ibid., Sig. M₈.

⁴Ibid., Sig. O₃.

unlawful dance and also between the time when dancing is permitted and when it is not. Whenever the ancients moved their body, they did so to express the joy of their minds and in praise of God. While his contemporaries merely "trippe like rammes, skip like goates and leap like mad men."¹ For those who assert that dancing is a good exercise, Stubbes argues that "if of the egges of a cokatrice, may be made good meat for man to eat, and if of the web of a spider, can be made good cloth for mans body, then may it be prooued that dancing is good and an exercise fitte for a Christian man to followe, but not before."²

Before embarking on his attack on tragedies, interludes and comedies, Stubbes exhaustively deals with the world of fashions and clothes and the abuses arising therefrom. Also he touches upon social evils such as gluttony, drunkenness and usury, and the abuses in the world of commerce and trade such as adulteration, dishonesty and cheating. People in the immediate past were more fortunate, according to the author, as they did not have to contend against such evils:

I haue hearde my father said, and I think it most certeinly true, that a paire of shooes in those daies would haue kept a man as drie as a feather, though he be gone in water all the daye thorowe, yea, all the weeke thorow, to the very last day and would haue serued a man almost a whole yeere

¹Ibid., Sig. N8.

²Ibid., Sig. O3.

together, with a little repairing. But now fiue or sixe paire, half a score, yea, twentie paire of shooes will scarsely serue some a yeere, such excellent stuff are they made of.¹

The anatomie of abuses assumes a literary importance in that it is representative of the attitude of one set of critics towards plays, playwrights, play acting, and play writing. Stubbes' attack is based on both social and ethical grounds. He is tolerant towards the plays that provide moral recreation but cannot excuse others that encourage whoredom, wantonness, and drunkenness. On no conditions whatsoever can he accept acting as a profession. For him the actors are parasites who thrive on the sweat of others:

Horace, the hethen Poët can witnes: Segnius irritant animum, dismissa perorures, quam quae sunt hominum oculis obiecta. So that when honest and chast playes, tragedies and interludes are vsed to these errors for the Godly recreatiō of the mind, for the good example of life, for the auoyding of that, which is euill, and learning of that which is good, thā are they very tolerable exercyses. But being vsed (as now commonly they bee) to the prophanation of the Lord his Sabaoth, to the alluring and inuegling of the People from the blessed word of God preached, to Theaters, Whordome, Wantōnes, drunkēnes, and what not; and which is more, when they are vsed to this end, to maintain a great sort of ydle persons, doing nothing, but playing and loytring, hauing their lyuings of the sweat of other Mens browes, much like into dronets deuouring ^{the} sweet honie of ^{the} poore labouring bees, than are they exercyses (at no hand) sufferable.²

¹23380. Sig. F₄-F₄^b.

²23376. Sig. \mathcal{N} ₆- \mathcal{N} ₆^b.

The subject matter and its treatment in contemporary plays are also greatly censured by Stubbes. He can justifiably imagine the possible themes of incest, murder and revenge portrayed in the actions of the characters both human and superhuman. He agrees with Plato's maxims:

(a) Poetry is imitation of imitation, (b) Poetry is immoral, and (c) Poetry tells lies about gods, when he says:

The arguments of tragedies, is anger, wrath, immunitie, crueltie, iniurie, incest, murther, and such like: the persons or actors are Goddes, Goddesses, Furies, Fyends, Haggess, Kings, Queenes, or Potentates. Of comedies, the matter and ground is loue, bawdrie, cosenage, flattery, whordome, adulterie; the Persons or agêts, whores, queanes, bawdes, scullions, knaues, curtezans, lecherous oldmen, amorous young men, with such like of infinit varietie: If I say there were nothing els, but this, it were suffiēt to withdraw a good Christian from the vsing of them.¹

The Anatomie of abuses is not exclusively concerned with a criticism of the plays, interludes and social and religious practices of the Elizabethans. The publication also provides guidelines to those who wish to mend their ways. Stubbes sermonizes, instructs and preaches at length, and often quotes from the Bible to prove his point. At places he refers to contemporary disasters and accidents in support of his argument. The philosophers of antiquity like Aristotle, Plato and Pythagoras are for him simultaneously holy and profane, and he draws from them extensively. The publication

¹Ibid., Sig. L7.

courts royal patronage, advocates the doctrine of the divine right of kings and praises Queen Elizabeth in very explicit terms:

The whole realme or country of Dnalgne is ruled, and gouerned by a noble Queene, a chaste Maide, and pure Virgin, who for all respects may compare with any vnder the sunne...if you speake of wisdome, knowledge & vnderstanding, hir Grace is singular, yea, able at the first blush to discearne truth from falsehood, & falsehood from truth in any matter, how ambiguous or obscure soeuer, so as it may iustly be called into question whether Solomon himself had greater light of wisdome instilled into his sacred breast, then her maiestie hath into hir highnes roiall minde.¹

In The anatomie of abuses Stubbes gives us a comprehensive picture of the age in which it is written. The poor are miserable, landlords are indifferent and charge high rents, lawyers wear silks, and the rich are spendthrifts; corruption in political circles is common, infant marriages are solemnized; there are beggars, murderers, and homicides for gold, and often people are awarded jail sentences for not paying their debts (sic).² The work can, therefore, be read as an authentic contemporary document on the social life of the last quarter of the sixteenth century.

The anatomie of abuses very strongly voices the Puritan bias against the theatre. The Puritanical activity against the theatre is not an isolated phenomenon in the seventeenth

¹23380. Sig. B7-B7^b.

²23376. Sig. I4^b.

and eighteenth centuries, the essential ingredients of the attitude are seen in the Puritan writers of the 1570's and 1580's. If the Puritans once more closed the Theatre on coming into power in the seventeenth century, they did what was expected of them. The seeds of such an action are present in a work like The anatomie of abuses published in 1583.

MEMORIALS AND EPITAPHS

6199. Dallington, Sir Robert. A booke of epitaphes made vpon the death of Sir W. Buttes (edited by R. D.).

25344. Whetstone, George. A remembrance of the life of Thomas, Erle of Sussex.

25345. Whetstone, George. A remembrance of the vertues of Sir Iames Dier.

Ossa sub hoc fido Guilielmi marmore Butti
 Seruantur, mens est libra, lætapolo.
 Clarus eques fuit atque obseruantissimus aequi,
 Antistes pacis, relligionis amans.
 Vita peractapiè, mortem est sortita beatam,
 Exiit ad certum mens reditura diem.¹

The deaths of three persons are responsible for the publication of three different books in 1583. Sir Robert Dallington, a schoolmaster of Norfolk, edited A booke of epitaphes "made vpon the death of the Right VVorshipfull Sir VWilliam Bvttes Knight: vvho deceased the third day of September, Anno. 1583."² The other two are written by George Whetstone to recount the virtues, and perpetuate the memory of Thomas Radcliffe, the Earl of Sussex and Sir James Dier.³

Dallington's booke of epitaphes commences with an

¹6199.

²Ibid., Sig. A₁.

³25344, 25345.

"epistle dedicatorie" in Latin addressed to Thomas Butts, the brother of the deceased.¹ The epistle dwells on the many-sided virtues of Sir William, who has been eulogised as a patriot, as a family man, as a spirited warrior, as a philanthropist and as a great humanitarian. Of the many epitaphs contributed by several minor but obscure poets,² Dallington's are six in English and three in inferior Latin.

In the long series of epitaphs, all types of metrical experiments have been made by the authors. The Latin epitaphs are composed in the traditional elegiac metre of Ovid--the iambic hexameter of the first line is followed by the iambic pentameter in the second verse. One of the poems is a song with a pastoral touch. One of the epitaphs is an acrostic. It consists of sixteen interlinked couplets each beginning with a letter from the name of SIR WILLIAM BUTTS, all couplets are arranged in an order in which the letters appear in his name. A poem of four-line stanzas on his name has also been tried. All lines of the first stanza begin with the first letter of his title, all verses in the second stanza commence with the

¹Sir William Butts, the personal physician of Henry VIII, died in 1545 leaving behind him three sons: Sir William of Thornage, Norfolk; Thomas of Great Riburgh, Norfolk; and Edmund of Barrow, Suffolk. Sir William, Jr. died in 1583; Dallington's epitaphes concern the decease of the second Sir William Butts.

²There are thirty-four obscure persons who have tried their poetic skill with very little success. Richard Harvey, the brother of Gabriel and John Harvey, is the only individual mentioned in the D. N. B.

first letter of his first name, and all lines of the last stanza start with the first letter of his last name. The poetic devices like alliteration, poetic inversion, and internal rhyme are frequently used:

In wealth we wallow wickedly, forgetting God
 In woe we wail, flesh is so frail, ^{most wretchedly,} that nought is
 life but miserie.¹

There is one image that repeatedly appears in the epitaphs. It is the image of the sea and the ship and the sailing. The world is only a temporary harbour. The human body is a ship in the vast ocean of life. It is essential to cross the ocean to reach the final destination. An emphasis on the continuity of individual existence is found in the epitaphs. Immortality of soul and ascension to Heaven like Christ are referred to repeatedly in the epitaphs. The idea is not new and is a part of the commonplace belief of the Elizabethans. Sir John Davies' Nosce Teipsum discusses the theme exhaustively. Man occupies a middle position in the chain of beings, a place between the angels and the beasts. He is an integral part of the cosmic scheme. He springs from the earth and after his death, the constituent elements disintegrate and return to their original form. Only soul is unchangeable and immortal. Death only marks the end of a phase, and not of the entire existence. Such a reflection sounds a note of optimism; Death

¹6199. Sig.

ceases to be a horror.

Nowhere in the epitaphs does the grief of the poets acquire a personal tone; all tears are only customary. George Whetstone's Remembraunce of the vertues of Sir James Dier,¹ however, is not traditional. He "mooued with the passion of a common sorrow, to show the reuerēt zeale I bare vnto Iustice,"² has composed the elegy. The memorial consists of thirty-nine stanzas of seven lines each which consistently follow the rhyme-scheme ababbcc. There is a ten-line epitaph in Latin at the end of the pamphlet. Sir James Dyer has been praised as a judge in very high terms throughout the poem.

Whetstone's second memorial has a lengthy title. A remembraunce of the Life, Death, and Vertues of the most Noble and Honourable Lord Thomas Erle of Sussex³...was a difficult task for the poet. The virtues of Lord Thomas are hard to be recounted and "to giue him his right, the full report of his vertues, would be a taske as troublesome as to gase against the sunne painefull."⁴ The text of the elegy precedes an introduction in prose wherein the author claims that he is not an idle flatterer. His Muse has been compelled by the goodness

¹ 25345.

² Ibid., Sig. A₂^b.

³ 25344.

⁴ Ibid., Sig. A₂.

of the deceased Earl whose fame, he is sure, will outlive time, envy and death. <Sic>.¹ The entire poem consists of forty stanzas and one epitaph, each consisting of seven lines:

Hearevnder lies Syr Thomas Ratcliffe Knight
 Of Sussex Earle, and many honors moe.
 VVhose vertues oft, put enuy vnto flight,
 VVhose knightly force, both Fraunce and England know.
 True to his prince, and euer had bene so,
 To hawty to craue, ready stil to giue,
 Image of grace while he on earth did liue.²

Death has always been a source of serious philosophical speculation in life. Its inevitability brings home to Man the consciousness of the futility of material pursuits and the transitoriness of physical existence. In our efforts to comprehend the deeper mysteries and basic hidden truths, we become abstract thinkers for a while. However, we cheerfully come back to life and always end with self-consolation. We willingly indulge in a certain sort of self-deception. Human helplessness is one of the themes in all the publications included in the category under review:

What is become, of Caesars Equipage,
 Of Pompeys Rule, of Alexanders Raign:
 Of Samsons strength, of Salamon sage,
 Of Tullies skill, of Mydas golden gayn:
 Of them, and al, this only doth remayn:
 They liued like Gods, and leaue as men did take,
 And for their pompes, haue large accounts to make.³

¹Ibid., Sig. A₃^b.

²Ibid., Sig. B₄.

³Ibid., Sig. B₃.

A reading of the books dealt with in this section will reveal that no genuine emotions or concerns are betrayed in these publications. At their best, they are simple encomiums written in praise of certain well known and politically important individuals.

CHAPTER III

EDUCATION, LEARNING AND REFERENCE WORKS

The publications dealt with in the present chapter are directly or indirectly connected with one of the several branches of knowledge broadly termed as Education. The classifications of the works grouped as such is by no means rigid. A close look at these books will indicate that the works included in this chapter do not have much to do with formal education. Rather these publications are those that might stimulate an average Elizabethan interested in acquiring a better understanding of his world and his surroundings.

The publications examined in the following pages disclose nothing about the educational system of the Elizabethans. However, they do reveal the psychological and intellectual needs of the people in the sixteenth century. These works are not merely intellectual exercises of some abstract scholars, but are also fruitful attempts of the individuals who aim to teach and please simultaneously.

In some of the works, the issues of contemporary importance have been explored and studied. For example, a

total of eleven or 22% of the publications have a direct connection with the conjunction of the planets Saturn and Jupiter due to take place later during the year. These are significant works, not because of their news value for the Elizabethans, but because they make prognostications for their contemporaries who could then guide their lives during the conjunction when it was actually taking place.

While included in this chapter are works on lofty subjects such as medicine, philosophy, psychology, logic and rhetoric, science and arithmetic, trivial treatises such as A very proper treatise wherein is briefly sett forthe the arte of limming,¹ and The Schoolmaster, or teacher of table philosophie² have also been considered.

The following table contains the distribution of works included in this chapter:

¹24254.

²24412.

TABLE IV
 DISTRIBUTION OF EDUCATION AND LEARNING
 PUBLICATIONS BY SUBJECT

<u>Subject</u>	<u>Number</u>	<u>Percentage of Total</u>
Prognostications and Astrological Judgments	11	22.0
Medicine	6	12.0
History	5	10.0
Logic and Rhetoric	4	8.0
Science and Arithmetic	4	8.0
Travel Books	4	8.0
Language and Dictionaries	3	6.0
Miscellaneous (Appendix)	3	6.0
Philosophy	3	6.0
Home Reference	2	4.0
Psychology	2	4.0
Archery	1	2.0
Painting	1	2.0
Political Philosophy	1	2.0
Total	50	100.0

LANGUAGE BOOKS AND DICTIONARIES

6735. Desainliens Claude. [= Claudius Holyband.] Campo di fior, or else the flourie field of foure languages.

6741. Desainliens Claude. [= Claudius Holyband.] The Frenche Littleton; a most easie way to learne the franche tongue. [R.]

18101. Morelius, Gulielmus. Verborum Latinorum cum Graecis Anglicisque Coniunctorum commentarii.

Most sweete be the frutes which do spring out of the knowledge of tongues: and that as well for the inestimable treasures therein hidden, as the vnspeakeable contentation of the minde of all such as delight in them.¹

Three books especially designed to meet the need of students interested in learning foreign languages were published in 1583. Gulielmus Morelius is responsible for Verborum Latinorum cum Graecis Anglicisque Coniunctorum commentarii, a voluminous dictionary of Latin words with Greek and English commentary. The other two were written by Claudius Holyband, a teacher of French, who had recently migrated to England.

The dictionary is a useful reference book, valuable for those who are looking for the equivalents of Latin words in Greek and English. All the entries are alphabetically arranged and an "Index Latinorum Graecorumque Scriptorum, quorum in his commentariis nomina compendio appellantur"²

¹6735. Sig. *2.

²18101. Sig. *3.

along with an "epistle dedicatorie"¹ signed by Richard Hutton are provided in the beginning. Abraham Fleming strongly commends the work to Latin and Greek scholars in a twelve line Latin poem included in the book.² The volume is dedicated to Robert Dudley whose patronage is sought in very explicit terms.

The length of the entries varies from half a line to several lines on a two columned page. A hint how the word is to be pronounced is also given. Two examples selected at random follow:

1. Ab inítio, A princípio. ἀπ' ἀρχῆς, ἀξ' ἀρχῆς.
From the beginning, at the first.³
2. Zythum, thi.ng. & Zythus, thi.m.g. Ζύθου, Ζόου,
vel ὀζύου, ed. Plin. Drinke made of barley
sodden, and may be taken for ale or beere.
Ex frùgibus iisdem fiunt & potus, Zythum in
AEgypto, Caelia & céria in Hspánia, Ceruisia
& plura zéuera in Gállia. Of the same graine
also are diuerse drinks made, as Zythyn in
Aegypt, Cebe, and Cerie in Spaine, beere and
many other kindes in Fraunce.⁴

George Gascoigne, complimenting Holyband's The Frenche Littelton: A most easie, perfect and absolyte way to learne the Frenche tongue, writes:

¹Ibid., Sig. *₂^b.

²Ibid., Sig. *₄^b.

³Ibid., Sig. A₁.

⁴Ibid., Sig. Eeeee₅.

The pearle of price, which english mē haue sought
 So farre abroade, and cost them there so deere
 Is now founde out, with in our countrie here,
 And better cheape, amongst vs may be bought.
 I meane the french: that pearle of pleasant speche
 Which some sought far, & bought it with their liues
 With sicknesse some, yea some with bolts and giues
 But all with paine, this peerelesse pearle did seeche
 Now Holyband (A friendly french in deed)
 Hath tāne such paine, for euerie english ease.
 That here at home, we may this language learn:
 And for his price, he craueth no more meede
 But thākful hartes, to whom his pearles may please:
 Oh thanke him thē, that so much thank doth earne.¹

The sonnet shows that French, which at one time was the court language of England, was still in demand in 1583. It was a "pearle", "that pearle of pleasant speche", "this peerelesse pearle" in which many people were seriously interested. The author is perhaps aware of this fact. He has given the book a popular name so that he has to make fewer efforts to push its sales around the market. Further, because The French Littleton contains the basic laws of the language, it is appropriate to name it as such:

...namely to diuise and publish some apter methode and easier way, whereby the english nation might know and see the depthe of the French language. Which methode and way, I haue published, by and in the name of the French Littleton. That as euerie student applying him selfe to the knowledge of the lawes of this Realme, doth commonly trauaill in the booke called Littletones tenures, to learne at his first entrie the grounde of the Lawe for the matter therein handled: so euerie person purposing to haue anie vnderstanding of the Frenche tongue might (for his first labour, and as his readiest waie to come to the knowledge of the ground of the

¹6741. Sig. A4.

same tongue) begine with this presente book.¹

The French Littleton is intended for the beginners.

It is perhaps for this reason that Holyband does not enter into the intricacies of grammar and pronunciation. He concentrates more on "Dialogues and Familiar talkes" and further advises his reader that he "must not entangle himselfe at the first brunte with the rules of the pronunciation".²

Words of every day use are translated into French and are listed under the subtitles such as days of the week, months, numbers, all the parts of man's body, family members, etc.³

A selection of maxims and clichés teaches in English and French the general philosophy of life:

English:

Three thinges odious and tedious.

1. A begger proude
2. A riche man a lier
3. An olde man lecherous⁴

French:

Trois choses odieuses et fascheuses.

1. Vn mandiant orgueilleux.
2. Vn riche home menteur.
3. {Viellard luxurieux adultère
Paillard, putier, la scif ruffien.⁵

¹Ibid., Sig. A₂-A₂^b.

²Ibid., Sig. A₅^b.

³Ibid., Sig. G₃.

⁴Ibid., Sig. F₄^b.

⁵Ibid., Sig. F₅.

Holyband assumes that the reader at one stage will be able to handle French grammar. Therefore rules for pronunciation, vowels, singulars and plurals, possessive pronouns and verbs are made a later part of the publication.

Campo di fior, or else the flourie field of four languages by the same author deals simultaneously with four different languages: Italian, Latin, French and English. The publication is only a collection of simple sentences in the four languages arranged in such a way that the knowledge of one tongue is enough to be able to convey the same meaning in the other three languages. The book is dedicated to a "young gentlewoman, Mistress Luce Harington daughter of" one "Master John Harington esquire".¹ The work is praised with a "Daisy to the Reader",² a six line stanza in English in iambic pentameter. The author, however, expresses his humility in another six line stanza which is followed by a sonnet and a quatrain, both in French.

Of all the European languages, perhaps, French had a greater hold on the people in 1583. It might not be out of place to point out that The French Littleton was printed at least ten times from 1576 through 1630.

¹Ibid., Sig. *₂.

²Ibid., Sig. *₂^b.

LOGIC AND RHETORIC

12912. Harvey, Richard. Ephemeron, siue pæan, in gratiam perpurgatae reformatæque dialecticæ.

19962. Piscator, John. Animaduersiones in dialecticum P. Rami. [R.]

22113. Scribonius, Gulielmus Adolphus. Triumphus Logicæ Ramae. [R.]

22114. [Another edition.]

Logic and rhetoric were considered essential disciplines by the Elizabethans in their school system. The Renaissance humanists could not conceive of the concept of complete education without making the study of rhetoric obligatory in their curriculum. Perhaps, in this they were influenced by the classical view of learning. Most of the grammar schools or sophisticated educational institutions offered courses in logic and rhetoric. It would be expected that one should find a generous supply of textbooks on the art of rhetoric throughout the length of the sixteenth century.

Thomas Wilson was one of the important writers in the field. His The Rule of Reason¹ appeared in 1551 followed by The art of Rhetorique² whose four editions were issued in a

¹25809.

²25799.

period of less than fifteen years.¹ Leonard Cox's The arte or crafte of Rhetorique² was published twice.³ The work which had been first printed as early as the first quarter of the sixteenth century was a reasonably good success. Richard Sherry's A treatise of the figures of grammar and rhetorike (1563),⁴ Henry Peacham's The garden of Eloquence (1577)⁵ and Abraham Fraunce's The Arcadian Rhetorike (1588)⁶ were some of the many titles that were being perused with diligence and interest.

In 1583, however, all the works published on logic and rhetoric were in Latin and were meant for the advanced students of the subject. Richard Harvey is an author of one such publication. Ephemeron, siue paean, in gratiam perpurgatae reformataeque dialecticae⁷ contains many suggestions for better reasoning. He teaches the art of persuasion for the purpose of not only convincing but also reforming and purifying his

¹1553, 1560, 1563, 1567.

²5946.

³It was published in 1524 and 1532.

⁴22429.

⁵19497.

⁶11338.

⁷12912.

readers. Logic, according to Harvey, therefore performs this dual purpose. The work is in the form of dialogues and includes fifteen dialogues with epilogues and a philosophical elegy.

Peter Ramus,¹ the French logician, was more widely known in the sixteenth century. A translation in English of his work Dialecticae libri duo² was made available to his readers in 1574. In 1583, John Piscator and Gulielmus Adolphus Scribonius, however, wrote commentaries on him in Latin. Animaduersiones in dialecticam P. Rami³ by Piscator was in its second edition in 1583. The 1583 edition is "Nonnullis locis correcta, compluribus locupletata",⁴ and also contains two epistles concerning the work. Ramus, according to Piscator, differs from the traditional school of Aristotle and other Greek philosophers and astronomers:

Et scholae ipsae in Academiis, quas defendunt
reprehensores Rami: & ordinē immutarunt
Aristotelicum, & multa praeterierunt, multaq;
de suo addiderunt: & Rudolphus Agricola istud
jus sibi etiā arrogavit: & non idē quod
Aristoteles, sentit & tradit de locis inveniendi.
Ipsi etiam Mathematici, quorū certe sunt semitae:
tamen non iisdē insistent omnes, quibus Euclides
& Ptolemeus vestigiis.⁵

¹1515-1572.

²15246.

³19962.

⁴Ibid., Sig. A₁.

⁵Ibid., Sig. A₂.

Triumphus Logicae Rameae¹ by Scribonius was a greater success as the work was printed twice during 1583. The basic assertion made in the publication is that the source of all reason is God Himself. It is through Christ that He has handed down all intellect, logic, reason and understanding:

Christe pastor, & conseruator: tu mètrem tuam,
 qua quondam ouium necessitatibus dedisti
 animam: da pastoribus, atqz rectoribus Anglicis:
 vt postquam prae clarè gesserint sua munera:
 illamruam audiant dulcissimam vocem: Rectè, ô
 serui boni, et fideles: in paucis qui fuistis
 fidi, ego multis praeficiam vos. Ingreimini in
 Domini vestri voluptatem.²

Scribonius merely expounds the precepts of Ramus or explicates his ideas.

There is not the least doubt that rhetoric was taken seriously by the Elizabethans. How it influenced the speech of the day is a hard question to answer as no records of informal conversations are available for reference. The influence on Elizabethan literature, however, is very profound and significant. Lyly's Euphues and Sir Philip Sidney's Apologie for Poetrie are two of the many works that mark the tendency of Elizabethans to be flowery, verbose and rhetorical. The syntax of Elizabethan prose is not only highly conceited, it is also perfectly logical.

¹22113.

²Ibid., Sig. G₁^b.

PHILOSOPHY

701. Aphthonius, Sophista. Progymnasmata Latinitate donata.

[R.]

5285. Cicero, Marcus Tullius. M. T. Ciceroes three bookes of duties turned into English. Tr. N. Grimald. [R.]

5323. Cicero, Marcus Tullius. M. T. Ciceronis consolatio: nunc primum repertus.

Now in euerie deede, we take in hande, three pointes are to be kept. First, that appetite obey reson: for nothing is meeter than that, for the maintaining of dueties. Next, that it be considered, how great a thing it is which we mind to bring to passe, y^e neither lesse, neither more care & paine be taken then the case requireth. The third point is, that we haue an eie to vse a measure in those things which pertain to an honest shew & seemly grace.¹

It seems that philosophy did not catch the imagination of English writers in 1583. The three books that appeared during the year were the works of Roman and Greek celebrities of antiquity in the field of philosophy. Two of the three publications are in Latin. The third, however, is Ciceroes three bookes of duties.² First translated and printed in 1553, the work was issued six times during the following twenty years and at least eight times until the end of the century.³

¹5285. Sig. H₆.

²5285.

³1553, 1556, 1558, 1568, 1574, 1583, 1596 and 1600 (?).

The bookes of duties is addressed by Cicero to his son. It is claimed that the publication would advise "how to liue among men discretely and honestly: and so rightly poynting out the path way to all vertues, as none can be righter, ... scripture excepted."¹ The translator Nicholas Grimald very strongly recommends the work to his virtuous readers considering that "this booke plainly is the mirrour of wisdom, the fortresse of iustice, the master of manliness, the schoole of temperance, the iewell of comelinesse. I wished many moe to be partners of such sweetness, as I had partly felt my selfe, and to declare, that I ment no lesse than I wished."²

Cicero recognizes three aspects of a man's being: sensuous, spiritual and rational. While philosophy stresses the understanding of all these faculties, it particularly helps in developing and strengthening reason. Reason must control lust, rash judgments of the mind and other weaker parts of a man's nature as it is in itself the chief and most strongly established of all the faculties. Even the duties of religious and secular authorities must draw their nourishment from the dictates of reason. The publication at places advocates idealism--the idealism once more a logical derivative of abstract reasoning:

¹Ibid., Sig. C₂^b.

²Ibid.

But all punishment and chastisement must be voyde of mallyce, and not be applyed to serue his turne, who punisheth or rebuketh anye man, but to the common weales behalfe we must also beware that the punishment bee not greater than the fault...and in punishing wee must chieflye refrain from anger.¹

The bookes of duties is not only an abstract rational philosophy, it also probes into practical life. The terms "duty", "honesty", "morality" and "justice" are not merely static expressions with fixed connotations; they are rather dynamic concepts which may alter their role with the change in circumstances and situation. A moral dilemma not necessarily is to be resolved ideally, practical considerations must not be overlooked:

What if one who hath lefte money wyth you to keepe, woulde make warre agaynst your countrey? Shall ye restore, that was layde yee to keepe? No as I suppose, for ye shall dooe against the common wealth, which ought to bee most deare vnto you. So, many thinges which by nature seeme to be honest, by change of times become dishonest.²

While the bookes of duties was given to Elizabethans in Latin along with its English translation, the work of Cicero that was printed for the first time in 1583 was M. T. Ciceronis consolatio: nunc primum repertus.³ The publication is a faithful reproduction of the original manuscript in Latin. The work contains the philosophy of consolation with which

¹Ibid., Sig. E₆^b-E₇.

²Ibid., Sig. V₃.

³5323.

Cicero comforted himself after the death of his daughter. In the publication are many abstract and metaphysical speculations of the philosopher on life and death.

Progymnasmata Latinitate donata¹ is a collection of philosophical statements by the ancient Greek philosopher Aphthonius. These aphorisms are jointly collected and translated into Latin by Rodolphus Agricola and Joannes Maria. An intelligent and useful commentary has been added to it by Reinhardus Lorichius Hadamarius. Instructions for the candidates of rhetoric are also included in the work by the same author. A careful and diligent perusal of the publication is favoured for all readers in general and the students of oratory and rhetoric in particular:

Tradira bis septem praeludia Rhetorii, arte,
Quam dedit Aphthonius, vix potiore leges.
Qua tibi si fuerint studio bene culta feraci,
Rhetorica fieri clarus in arte queas.²

The publications considered in the present section show that the interest in philosophy in 1583 was not wide spread or popular. While Cicero and Aphthonius were published in Latin for the use of the specialists in the area, Cicero's bookes of duties was translated into English for the benefit of the general public. The bookes of duties perhaps was translated to make an average Elizabethan aware of his obligations and

¹701.

²Ibid., Sig. S₁.

responsibilities towards Her Majesty's Government. The work, viewed in this context, has social and political implications.

PSYCHOLOGY

3939. Bruno, Giordano. Philothei J. Bruni recens et completa ars reminiscendi. (Explicatio triginta sigillorum) 2 pts.

6823. Dickson, Alexander. A Dicsoni de vmbra rationis, & iudicii, siue de memoriae virtute prosopopoeia.

Even though the Elizabethan age is characterized by an emphasis on the importance of man and a rediscovery of human potentialities, it would be presumptuous to expect textbooks on psychology in 1583. A systematic study of the human mind in the modern sense was not undertaken during the sixteenth century, though many writers had made conscious references to the workings of the inner self of man. Psyche was not fully explored though it was fully realized. The present category, therefore, has no justification except that the works included in this section reveal the origin of the subject. Perhaps it would not be very wrong to accept these publications as the attempts of early psychologists.

Alexander Dickson in his discourse titled A Dicsoni de vmbra rationis, & iudicii, siue de memoriae virtute prosopopoeia¹ inquires into the working of memory and the operation of individual judgment. It is a didactic piece of writing with an effort on the part of the author to instruct his readers how to assess a situation before issuing a final verdict in

¹6823.

its favour or against it. The work is dedicated to Sir Robert Dudley whose patronage is sought in very obsequious terms in the preface.¹

Philothei J. Brunii recens et completa ars reminiscendi² by Giordano Bruno is in two parts. Bruno's object of enquiry is the same as Dickson's. The work, written in the first person singular, is subjective in tone. Bruno teaches his contemporaries how to discover, expose the results of their discoveries and retain the facts in their memories. He not only makes points but supports them with several examples. One way to remember is through the association of images. A study of etymology can also be helpful:

iii. Item per Etimologiam, solemus venari illud à quo ipsa desumitur, vtpotè infigurabile à figurabili à Romano Romam, à montano montem.³

A knowledge of what follows from what precedes can be obtained. From smoke can fire be realized or vice versa:

viii. Proinde à consequente, quod dicitur vicissim cum antecedente: sicut à fumo ignem, & è conuerso.⁴

Furthermore, a symbol may help to remember what it represents. The symbol of a sword helps to recall Mars, for example:

¹Ibid., Sig. *ii.

²3939.

³Ibid., Sig. B₃^b.

⁴Ibid., Sig. B₄.

xii. Ex insigni etiam insignitum: vt ex ense
Martem, ex clauis Ianum.¹

Both the publications stress a dialectical approach in psychology. They investigate into the processes and the factors that are helpful to the memory.

¹Ibid.

HISTORY

3992. Buchanan, George. Rerum Scoticarum historia. [R.].

4739. Casas, Bartolomé de las. Bp. The Spanish Colonie, or briefe Chronicle of the acts and gestes of the Spaniardes.
Tr. M. M. S.

5147. Christendom. A pithie and most earnest exhortation, concerning the state of Christendome.

23945. Theophile, D. L. A tragicall historie of the ciuile warres of the lowe countries. Tr. T. S[tocker].

23946. [Another edition.]

It is expedient, orderly to set downe a briefe and manifest discourse of all the counsayles, dealinges and practises of the Spaniards, euen from the original of their enterprises into this time, to the end their purposes, driftes and deuises beeing detected and layde open to the whole worlde, we may in time apply and minister al conuenient and meete medicines to that mischief, which is so knowne to the whole Christian common wealth.¹

Even though the Elizabethans were completely occupied with the life of the day, the past to them did not represent a dead, forgotten, irretrievable time of no significance. They could always relate their present with the heroic feats and exploits of the legendary King Arthur and the Knights of the Round Table. Their vision of the future derived its strength and pride from the traditions laid down by their

¹5147. Sig. B₃.

national ancestors of the past. They looked at Time as a continuous flow of an unending chain of events which has in its core the past, the present and the future inevitably and naturally present. The Elizabethans certainly understood the meaning of history and the role the past can play in the unfolding of the future. The works on history, therefore, were being written by the historians and were being bought and read by the reading public. However, only five history books published during 1583 are extant. The works included in this section systematically study and record the sequence of events of national and universal importance.

All history books of the year refer to Spain directly or indirectly except for George Buchanan's Rerum Scoticarum historia¹ which had been first published in 1582 and was reprinted in 1583. Buchanan had written the history of Scotland some time ago but had to wait for a convenient time before he could send his work for publication. Finding that he had sufficient leisure and full inclination to return to the work, he revised the manuscript for making it public. The publication is addressed to James, the sixth King of Scots with the hope that the King would use the examples of his ancestors while governing his country. He will thus provide an ideal government for his people:

¹3992.

Praeterea cum partes ingenui tui excolendas mihi commissas per valetudinem incurabilem obire non possem, proximum existimari, ingenus scriptiois esse, quae ad animum comparata est, quo haec cessationis culpam quoad possem, delerem, statui fidos ex historia monitores ad te mittere, quorum consilio in deliberationibus uti, & in regeneranda imitari virtutem queas.¹

A short dialogue concerning the right of Kingship among the Scots written by the same author is appended at the end of the work.

A pithie and most earnest exhortation concerning the State of Christendome² printed at Antwerp by a "Germaine gentleman, a louer of his countrey"³ is the work of a serious-minded and concerned individual. The publication contains the whole of the history of Spain, its role in contemporary European politics and the evil intentions Spain has against the nations in Europe in general, and France, Germany and England in particular. A mention of several conspiracies successfully executed by Spain is also noted in the work. The author is especially worried on account of Germany. He thinks that Spanish spies have already filtered into and are securely poised in German life. Nothing, therefore, is secret from Spain. Not only is there a danger for Germany, but also England has to be particularly watchful:

¹Ibid., Sig. A₁^b.

²5147.

³Ibid., Sig. A₁.

To the Queene of England he will alleage, that first by the Popes Bulles she is denounced an heretique, and there vpon excommunicated, then, that in diuerse dealings both by Sea and by land she hath shewed herselfe to be his enemie: that in her dominions she hath harboured and ayded his enemies, with men, munition, money and shippes: that she hath fauoured Don Anthony in all his enterprises, and that vppon euery opportunity she hath intercepted his nauie and treasure comming from the Indyes. Amongst the Germaine Princes, some he wil accuse for succouring, the Prince of Orenge, and others for their pursonal preference in the Flemish wars.¹

A pithie and most earnest exhortation is meant as a serious warning to all the kings and princes of Europe who should be aware of the threat that Spain poses to their national security and independence. It is certain that "the King of Spains power is great: and yet it is such, that as by your sufferance,...the foundations ther of haue sprong and growen forward, so may it again by your power and concorde be brought to vtter subuersion."² Spain, therefore, "cannot greatly hurt you, if in time you see to your business."³

The work that directly concerns Spaniards is The Spanish Colonie, or briefe chronicle of the acts and gestes of the Spaniardes.⁴ Originally written in Castilian by Bartholomew de las Casas, a friar of the Dominican Order, the work is

¹Ibid., Sig. E₄-E₄^b.

²Ibid., Sig. E₆^b.

³Ibid., Sig. E₇.

⁴4739.

translated into English by one M. M. S. The publication details "Spanish cruelties and tyrannies, perpetrated in the West Indies, commonly termed the Newe founde Worlde."¹ After "the Indes were discovered the yeere one thousande, foure hundred, nientie two...vpon these lambes so meeke, so qualified and endewed of their maker and creator, as hath bin said, entred the Spanish incontinent as they knew them, as wolues, as lions, and as tigres most cruel of long time famished."² The translator in the preface to the reader takes upon himself to give a detailed account of the atrocities committed upon the natives by the first settlers from Spain:

Thou shalt (frendly Reader) in this discourse beholde so many millions of mē put to death, as hardly there haue been so many Spaniardes procreated into this worlde since their firste fathers the Gothes inhabited their countries, either since their second progenitors the Sarazens expelled and murdered the most part of the Gothes, as it seemeth that the Spaniardes haue murdered and put to death in the Western Indies by all such meanes as barbarousnesse it selfe coulde imagine or forge vpon the annels of crueltie.³

The translator of The Spanish Colonie claims absolute objectivity as a historian. He is a patriotic Englishman who has ventured to translate the work of a Spaniard to the end that his countrymen "awaking thēselues out of their sleep, may

¹ Ibid., Sig. A₁.

² Ibid., Sig. A₁-A₁^b.

³ Ibid., Sig. ¶₂

begin to think vpon Gods iudgements: and refrain from their wickednes and vice."¹ Also, the enemy they have to contend with is ruthless, deceitful and vicious; therefore, they must stay united and solid on the issues of national interest so as not to give any chance to such an enemy.

The Spanish Colonie asks a basic question about the rights of the foreigners over the territories of the natives. Of the many islands in question, the islands of Hispaniola, Jamaica and Cuba, and the provices of Nicaragua, Guatemala, Saint Martha, Carthagene, Florida and Peru are considered chief. No doubt, the right to have dominion over these places was given to Spaniards by the Pope but by what authority? Further to "admit that hee had that authority, was therefore any reason that hee should for crying in the night, 'There is God, a Pope, and a King of Castile who is Lord of these countries', murder 12. 15 or 20 millions of poore reasonable creatures, created (as our selues) after the image of liuing God."²

The author is very active in the dispute to determine the political future of the Indies. Moved by humanitarian considerations, he writes a long letter to King Philip of Spain suggesting many alternatives to the existing arrangement. The letter is appended to the end of the work. The publication

¹Ibid., sig. ¶₂^b.

²Ibid., sig. ¶₃^b.

also includes proceedings of the assembly of prelates instituted by the King of Spain in this connection. Casas gives twenty reasons for this conclusion:

That the Indies ought not to be giuen to the Spaniardes in commendam, fee forme, or vasselage, neither vnder any other title whatsoever: if his maiestie will according to his desire ease them of such tyrannies and losses as they doe susteine deliuering them as it were out of the Dragons throate: least they doe wholly consume and slay thē and so all the world remaine desert and void of the naturall inhabitants, where with we haue seen it replenished.¹

The work which deals with the contemporary unrest in Flanders is A tragicall historie of the ciuile warres of the lowe countries. The book was published twice during 1583.² In the publication is "set forth the original and full proceedings of the said troubles and ciuil wars with all the strategems, sieges, forcible takings and manlike defences and diuerse and sundry cities, Towns and Fortresses of the same, together, the barbarous cruelties and tyrannies of the Spaniardes and treacherous hispaniolised 'wallons', and other of the said low countries."³ The story begins in 1559 and concludes in 1581 making it an authentic source book dealing with the contemporary events that enkindled a civil war in the Low Countries.

¹Ibid., Sig. O₁.

²23945 and 23946.

³23945. Sig. A₁.

The cause of the trouble is listed as religious. The main contending parties were Roman Catholics, Jews and Moslems who had for a considerable time been getting ready for a final showdown. The troubles of the sixteenth century had a long background and were sparked by the animosity that had been smoldering for about three centuries.

In the year 1216 a new order of Friars was instituted by a Spaniard named Dominick, "which was called the order of the Iacopins, and authorized by Pope Honorius the thirde of that name."¹ The Friars were

the authours of the Inquisition, who deuised a better forme there of, then that, that was before. The king foorth with ratified this forme, and Pope sextus the Genoway confirmed it. Without all doubt, the king had great occasion to doe this, for the rooting out of the wicked and reprobate doctrine of the Mahometistes and Iewes, who went about none other thing but to burden mens consciences, with the looking for the promised Messias: and besides, the Sarazins and Arabians, which the Mores had sent into Spayne, committed great mischief.²

Because there was no predominant religious doctrine in this area, the various religions started contesting for supremacy. Theophile, the author, is grateful that Christianity dominates in England for while it is the best of all the religions, its presence leaves little ground for others to disturb the public peace. He thinks that civil war is

¹Ibid., Sig. F₃.

²Ibid., Sig. F₃^b.

purposely sent by God to deliver his judgment against those who do not have a complete faith in the teachings of Christianity. Therefore, the publication, while bringing out the situation of political instability in the Low Countries, also suggests a remedy which lies in the total acceptance of the teachings of Jesus Christ.

The approach of the history books published during 1583 is not secular. They are essentially inspired by religious considerations though political alignments in Europe between various powers are also partly responsible for the outlook expressed. The authors are manifestly anti-Spanish. Perhaps the awareness of the increasing naval strength of Spain and the unpreparedness of England, France and Germany have caused a few patriotic individuals to voice their fears. It may be pointed out that some of the works of topical interest and those classified in the category of religious controversy could have been conveniently grouped with the present works, but such a grouping is purposely avoided as those publications refer to the events of historical importance only in passing. They would have been less prominent as history books.

POLITICAL PHILOSOPHY

22857. Smith, Sir Thomas. De Republica Anglorum. The maner of gouvernement of England.

A tyraunt they name him, who by force commeth to the Monarchy against the will of the people, breaketh law alreadie made at his pleasure, maketh other without the aduise and consent of the people, and regardeth not the wealth of his communes but the aduancement of himselfe, his faction and kindred.¹

One extant publication from 1583 is based upon political philosophy. Sir Thomas Smith in De Republica Anglorum. The maner of gouvernement or the policie of the realme of England very intelligently analyses the art of government in general. The discussion is treated in three separate sections which explore respectively the various types of government and their executive and judicial powers. The book assumes and answers many elementary questions in political science and provides basic information to the students on the subject.

The Elizabethan educators and scholars were fully conscious of the accomplishments of Greek thinkers and philosophers in various branches of knowledge. Renaissance writers, endeavouring to undertake any serious study in any field of knowledge, always together with other authorities of the antiquity, ransacked Greek specialists to have a better view of the fundamentals. It can be seen that some of the concepts present in the books of the Elizabethans borrowed by

¹22857. Sig. B₃^b.

them from the Greeks are valid to this day. The Renaissance authors accepted ideas from their Greek teachers only after having been thoroughly convinced of the validity and the universal applicability of these concepts. Such references lent the work respectability and authority in the world of scholarship and abstract thinking. To go to the ancients, therefore, was an accepted and popular practice with the Elizabethans. Sir Thomas Smith in The maner of gouernment goes to Plato and Aristotle for guidance, and in doing so he is merely being a subscriber of the convention.

Smith starts by distinguishing between three types of governments as per Greeks, namely "Monarchie, Aristocratia, Democratia".¹ Each form is described individually in many details and to substantiate the discussion, examples have been supplied from contemporary Europe. Smith does not believe that any one form of government can exist in its ideal form; rather each type has the elements of other systems present in it. The author deduces from the medieval theory of humours and applies the deduction to his own theory of state. Just as the universe consists of four elements, fire, air, water and earth, and in man's body there are four complexions, choleric, sanguine, phlegmatic and melancholy, in the same way "seldome or neuer shall you finde common wealthes or gouernment which absolutely or sincerely made of any of them aboue

¹Ibid., Sig. B₁.

named, but alwayes mixed one with another."¹ The ultimate character of the state is determined by the presence in excess of one of the humours in the mixture.

The maner of gouernment intends to explore what kind of a political setup the English have in the sixteenth century. The argument, therefore, in general assumes a more concrete character. From an abstract discussion on political philosophy there is a shift to the study of the actual English political system. The author is seriously opposed to monarchy, a government dominated by one individual. He has the authority of Plato to back him up in his assertion that "absolute and vncontrowled authoritie" "cannot abide or beare long" for the reason that the individual involved will soon swell "into too much pride and insolencie".² He, however, is for the commonwealth which he defines as "a society or common doing of a multitude of free men collected together and vnited by common accord and couenauntes among themselues, for the conseruation of themselues as well as in peace as in warre."³

Book two of the work deals with a variety of subjects and is perhaps based upon the actual observations of the author. The proceedings in the English Parliament are described:

¹Ibid., Sig. B₃.

²Ibid., Sig. B₄^b.

³Ibid., Sig. C₁.

Euerie man speaketh as to the speaker, not as one to an other, for that is against the order of the house. It is also taken against the order, to name him whom ye doe confute, but by circumlocution, as he that speaketh with the bill, or he that spake against the bill, and gaue this and this reason...and if any speake vnreuerently or seditiouslie against the Prince or the priue counsell, I haue seene them not onely interrupted, but it hath beene moued after to the house, and they haue sent them to the tower, so that in such a multitude, and in such diuersity of mindes, and opinions, there is the greatest modestie and temperance of speech that can be used.¹

It can be safely concluded from the above that the English parliamentary system has not changed greatly over the years since the sixteenth century. The practices of the parliamentarians, their code of conduct, their rights and privileges and their obligations remain the same till this day.

There is a detailed analysis of the English judicial system contained in the publication. Criminals were punished severely. Murderers were either hanged or burnt alive publicly. "And againe, when a man is murdered, all be principals and shall die, euen he that doth but holde the candle to giue light to the murderers".² No one could be unjustly punished. If someone received the punishment he thought he did not deserve, he had a legal right to lodge an appeal in the Court of Star Chamber especially set up for this purpose. None could be forced to become an approver: "There

¹Ibid., Sig. F₄^b.

²Ibid., Sig. M₃.

is an old lawe of England, that if any gaoler shall put any prisoner being in his custodie to any torment, to the intent to make him an approver, that is to saie an accuser or Index of his complices, the gaoler shall dye therefore as a felon".¹

The publication is an important source of information. The work makes the reader realize that the English in 1583 had a fully developed legal and political sense. The book can be recommended as a textbook on the manner of government in England during the sixteenth century.

¹Ibid., sig. M₃^b.

MEDICINE

1508. Barrough, Philip. The method of phisicke.

3746. Bright, Timothy. Medicinae therapeutice pars: de dycrasia corporis humani, etc.

4730. Cary, Walter. A briefe treatise called Caries farewell to phisicke.

10607. Ewich, Johannes. Of the duetie of a magistrate in the time of plague. Tr. J. Stockwood.

17210. Malbie, Sir Nicholas. A plaine and easie way to remedie a horse that is foundered in his feete, etc. [R.]

20871. Remedies. Remedies for diseases in horses. Approued a. allowed by diuers v. auncient learned mareschalles. [Often wrongly ascribed to Sir Nicholas Malbie.] [R.]

Nature hath brought fourth purgers of diuerse kindes, according to the diuersitie of corruption in mans bodie; some purging one humor, some another etc. I haue made choise of the best and the safest, to be taken in euerie kind; also in such sort prepared and corrected them, as they shall be found verie fit, without all danger, paine, or veration whatsoever, to answer the necessitie of such, whose bodie of any maner of corruption require to be purged.¹

Medicine in England was still in a stage of infancy in 1583. The old belief that the disproportionate excess of

¹4730. Sig. A₄.

humours present in the physical system causes diseases was still rampant among the ignorant sort who did not make any systematic scientific attempt to explore the causes of diseases. The ailments were attributed either to the ill effects of the planets or the sins committed by people. Black magic and witches, according to the common belief, were also responsible. The wrath of God often started the plague as a punishment for the sinners:

There bee three speciall causes of this disease. The first is the iust iudgement of God, for the sinnes of the people: and herein I consent with the Diuines, that in this case the plague cometh as it were by the commandement of God; & then in vaine worketh the policie of man vnto health, where the power of almightie worketh to destroi. Wherefore repentance, and amendment of life is the onelie salue for this sore.¹

The remedies in 1583 were sought in the practices of quacks, blood letting, prayers, and purges. The information compiled in the books published during the year reveals the ignorant, superstitious, irrational and illogical nature of the Elizabethan medical system, a system which at times becomes revolting for its inhuman and shocking basis. The setup was faulty though not altogether useless. It did help the people indirectly. The masses relied on it completely and it in turn boosted their morale and provided them a much needed psychological uplift at the time of their need. The remedies suggested were often accepted without any question especially

¹Ibid., Sig. D₂^b-D₃.

when they were supported by the authority of Galen and Hippocrates, the ancient Greek men of medicine. The writers of medical works often turned to them in order to secure a popular acceptance.

Of the books extant from the year 1583, only six publications are classified as "medical books". Two of the six, however, do not relate to human beings. These works suggest remedies for several diseases of horses.

That the Elizabethans were greatly attached to their horses is perfectly understandable. The age which did not have modern means of transportation either for human beings or for goods had to look for alternative arrangements. Horses not only helped the people in the sixteenth century in the transportation of men and valuables, but also they served them in several other ways. They ploughed the fields, were an important instrument in the wars, helped in hunting and provided good sport. A certain amount of prestige was connected with them. Under the circumstances, it was natural for the owners to take the utmost care of them. Therefore, books describing their diseases and providing cures for them were in demand.

Sir Nicholas Malbie is responsible for a small pamphlet entitled A plaine and easie way to remedie a horse that is foundered in his feete etc.¹ The booklet is dedicated to

¹17210.

Edward Fitzgerald, the Lieutenant of Gentlemen Pensioners. The author invokes the testimony of his dedicatee whose horse was once cured by a remedy suggested by the author. He maintains that once back to health, the horse would probably enjoy a normal life forever:

This cure hath also this vertue: that your Horse being once cured, shall not commonly or neuer founder againe. I neuer hard of any that so did but one, which was M. Edward Fitzgeralds Horse whom he helped presently againe with the same cure and he hath the same Horse at this day as sound as euer was.¹

Malbie has done quite a bit of research on horses. Himself being a "gentleman seruant to the Queenes most excellent Maiestie,"² he had easy access to a large stable of the Queen. He claims to have made a special contribution to veterinary knowledge in discovering the cure which "as the goute in man is accounted an infirmitie incurable: so in the foundering in a Horse (of moste men) thought irrecouerable."³

Another publication printed in the same year, often wrongly ascribed to Malbie, was Remedies for diseases in Horses. Approued a. allowed by diuers v. auncient learned mareschalles.⁴ There is no mention of the name of the author anywhere in the work. The epistle at the beginning of the book is addressed

¹Ibid., Sig. A₄^b.

²Ibid., Sig. A₁.

³Ibid., Sig. A₂.

⁴20871.

to Robert Dudley, the Earl of Leicester, and is signed by Thomas Purfoote, the printer. The purpose of the Remedies is summed up in a seven line stanza:

This little booke shall teache you soone to know,
The originall cause of eache infirmitie,
That in an horse by any meanes may grow,
The name the place of euery maladie,
And how you shall the cure there to apply,
So as you may by remedies founde,
Preserue his health, and keepe him safe and sound.¹

In the work are outlined fifty-six inexpensive remedies for horses, the ailments of which include wounds, ulcers, sores, scales, watery eyes, broken legs, cankers, and coughs.

Coming to human beings, the work which contains "the causes, signes, and cvres of Inward diseases in mans body from the head to the foote" is Philip Barrough's publication The method of Physicke.² To the work is added "the forme and rules of making remedies and medicines, which our Phisitians commonly vse at this day, with the proportion, quantitie, & names of each medicine."³

The author lists diseases in alphabetical order, and gives their Greek, Latin and English names before dwelling on their causes, signs, judgments and cures. The work is based on the theory of humours which makes blood letting imperative. Blood letting is advised even for a headache. The author,

¹Ibid., Sig. A₂^b.

²1508. Sig. *1.

³Ibid.

perhaps, is affected by human considerations so as to allow some concession to the old and the infirm. In their case "boxing" can be a better cure, which may increase the circulation of blood:

The cure must be begun with blood letting as soon as can be. You must open the uttermost vaine, which in the arme is called humeralis, or cephalics, it must be in the arme which is of that side, that the greefe is most vehemēt. For this vaine is so annexed to the head that not only by it, you shall pull backe bloude into a contrary parte, but also you shall emptye out that blood by it. As Hippocrates, and after him Galien, and Rhases doe teache. But if age or weaknes doe prohibyte blood-letting, you must vse boxing, not to the head itselfe, but to the partes adioyning as the shoulders and breast, to the intent to pull backe the blood.¹

The author when quoting Hippocrates, Galen and other medical authorities, often takes them for granted. In case "of swoounding," "Hypocrates saieth in his booke de alimentis, there is nothing that calleth the strength again sooner thē odoures. Therefore it is good to apply to the nose of the sicke, chickens rosted, and parted a sunder in the midst. Also roses, violettes, quinces, citrons and such like be good."² An idea how naïve and cumbersome Barrough can be may be seen from the following cure which he suggests for "tonsilles malignant":

Dogges doung mixed with hony and annointed, taketh away the rooues maruellously, which wilbe the better, if the dogge be fed only with bones two

¹Ibid., Sig. A₃^b.

²Ibid., Sig. G₁^b.

days before. It helpeth greatly, nether hath it any vnsauorines being ministred in meats. Also the ashes of swallowes burnt, and the ashes of centory minor burnt, with hony mixed is good.¹

The method of Physicke is a strange mixture of contrasts. The author is foolishly opinionated as well as utterly modern in his beliefs. His belief that any illness can be cured by remedying its causes rather than the symptoms is quite modern. The work is divided into six books which deal respectively with the cures of inward diseases, "the inflammation of the Calumella,"² "of weaknes of stomach,"³ cure of fevers, "curing of Tumovres which happen aboue nature,"⁴ and prescriptions of medicines and remedies.

The method of Physicke was essentially a medical treatise meant for those who were in the medical profession. The work which treats the subject in layman's language is A briefe treatise called Caries farewell to Physicke.⁵ Walter Cary, a well known physician, decided to leave the medical profession in 1583 for personal reasons. He had a secret potion or purgation with great healing properties. He felt

¹Ibid., Sig. F₁.

²Ibid., Sig. F₁-G₄.

³Ibid., Sig. G₄-P₂.

⁴Ibid., Sig. R₃^b.

⁵4730.

compelled to introduce it to his countrymen so that they could benefit from its medicinal virtues:

For that I am now fullie resolued (Gentle Reader) for sundrie causes to leaue the practise of Physicke, contenting my selfe, with that small portion, wherewith all God hath otherwise blessed me; I haue thought it my dutie to vse some meanes, whereby I maie either in like, or more ample sort (according to my poore talent) benefit my countrie.¹

His modesty, however, deserves a special mention:

If thou mislike anie thing herein conteined; write thy mind, and deliuer it to the Printer, and I will be very willing, by writing againe to satisfy thee; or otherwise thankfullie to accept thine aduice, and confesse my fault.²

The publication is more of an advertisement of a certain potion which the author plans to make "available with Maister Graie Apothecarie in Fanchurch streete for six shillings the wine pint."³ The apothecary is also strongly recommended for his skill, experience and dependability. The potion can operate against such a large variety of physical disorders that it begins to assume the function of a panacea. One "needest not make anie curious obseruation of times for the taking therof: onlie I aduise thee to forbear euerie change and full of the moone, in which are conteined the eclipses."⁴

¹Ibid., Sig. A₃.

²Ibid., Sig. A₃^b.

³Ibid., Sig. A₅.

⁴Ibid., Sig. A₆^b.

The medical book which emphasises on preserving and restoring health is Timothy Bright's Medicinae therapeutica pars: de dycrasia corporis humani etc.¹ The publication is believed to be based on the lectures delivered by the author as a professor of medicine at Cambridge. The work is dedicated to "Honoratissimo viro D. Gvlielmo Cecilio, Praeclari ordinis quem vocant Garterii militi Baroni de Burghley, summo Angliae Thesarario, and cantabrigiensis Academiae Cancellario dignissimo."² The approach towards diseases is strictly traditional. Bright fully subscribes to the theory of humours while analysing causes, symptoms and remedies of various ailments. "The worth of the book is fairly exhibited in the part on poisons, where the flesh of Charmeleon, that of the newt, and that of the crocodile are treated as three several varieties of poison, each requiring a particular remedy."³

"A Worke verie necessarie for our time and countrie, where the Plague rageth so sore in many places presently"⁴ is Johannes Ewich's book Of the dutie of a magistrate in the time of plague. Originally written in Latin, the work was translated by John Stockwood, a schoolmaster of Tunbridge. The publica-

¹3746.

²Ibid., Sig. A₂.

³Dictionary of National Biography, vol. II, p. 1245.

⁴10607. Sig. **₁.

tion is a strange conglomeration of imagination, superstitious beliefs, digressions, references from medical authorities, and the religiosity of the author. He copiously quotes Galen, Hippocrates, Virgil, Homer, the Gospels, and Aesop's fables. The arguments at places are very convincing as they are based on rational common sense. For example, to those who fall ill who are against making any attempt at believing that they would not die before the time appointed by God, he advises to "eate no meate, for wee shall not dye before God hath appoynted."¹

The magistrate has to act wisely at the time of the plague. He has to take care of all people in all possible ways. They are the nurses, shepherds and custodians of public health and as such it is obligatory for them to warn people from time to time. The magistrates must use their authority for the sake of public good. Ewich suggests a number of solutions to remedy the problems. A number of precautions should become a part of general life: big crowds or assemblies are to be avoided; the dead are to be buried cautiously; and plague houses should be round in shape and not square in appearance. These buildings should be erected outside the city limits. "The impure ayre may verye mucche hurte euen them that are whole, the which dayly experience sheweth."² The air, however, can be purified:

¹Ibid., Sig. **7^b.

²Ibid., Sig. H5^b-H6.

Wherefore the same GALEN calleth and praiseth Hypocrates, as a man many wayes wonderfull, for that no otherwise then by the changing of the ayre, he cured that Plague which out of Aethyopia had assaulted the Greekes. For when and as he had commaunded a fire to bee made throughout the whole Cittie of Athens, he cast into it not only a bare heape of wood, but flowers and garlands of most sweet sauour, also most fat swelling ointments, that the men might draw in vnto themselues the ayre thus purged as an ayd and helpe for them.¹

Plague is both man made and God made. Even when it is God made, one has to make efforts himself instead of merely relying upon God, because God helps those who help themselves:

For Hippocrates hath sayd both very well and verie Godlye: It is indeede seemlie, and verie good to pray vnto the Goddes, but yet man himself ought to doe something and with all to call vpon the Goddes? Why so for man without God can do nothing, and God without man will not doe all things.²

Ewich once more warns:

As for those who perswade themselues that the Plague cometh alwayes immediatly from God as a peculiar and immediate whip and therefore attribute nothing vnto the helpe of man, I can do no more but counsaile these, to suffer themselues to be better instructed.³

And yet the word of wisdom is repeated:

And he [†] shall hold euery plague to be as an immediate punishment from God, is to be cōdemned of ignorance, and to be despised as an euill speaker: as one [†] layeth vpon God his owne rashnes, and blame of his owne rechlesse negligence.⁴

¹Ibid., Sig. I7.

²Ibid., Sig. A7-A7^b.

³Ibid., Sig. N₂^b-N₃.

⁴Ibid., Sig. O₂.

SCIENCE AND ARITHMETIC

758. Aristotle. Physica. A. Hyperii compendium Physices Aristoteleae. Ent. 19 au.

761. Aristotle. Problemata. Problemata Aristotelis Ac Philosophorum Medicorumque Complurium. Entered September 24, 1582.

1212. Baker, Humphrey. The well-sprynq of Sciences. [R.]

12908+. Harvey, John. The learned worke of Hermes Trismegistus, Intituled: Iatromathematica, that is, his Physical Mathematicues, or Mathematical Phisickes.

...it is the keye and entraunce into all other artes and learning: as well approoued the Noble Philosopher Pithagoras, who caused this inscription to bee written vppon his schole doore (where hee taughte Philosophie) in greate letters, Nemo Arithmeticae ignarus hic ingrediatur: Lette none enter heere, that is ignoraunte in Arithmeticke.¹

Science had merely started carving a niche for itself in the lives of the people in the sixteenth century. Though efforts were made by serious writers of the age in the area, yet very little was achieved by them. The period could hardly boast of having made any major contribution to the world of science and arithmetic. At their best the authors translated in English or Latin the works of Aristotle or Hermes Trismegistus, or wrote elementary textbooks on arithmetic.

¹1212. Sig. A₃^b-A₄.

Their nature being technical, such texts had a limited market and were sparingly printed. Four publications which can be classified under the category "science and arithmetic" are extant from the year 1583.

Aristotle was a versatile genius who had made all knowledge his domain. From among the Greek scholars and philosophers, he was one of those held in a very high esteem by the Renaissance men of learning in general and the curious ignorant populace in particular. No part of his beliefs was called into question. In their attempts to educate masses and familiarize them with the ideas discovered by him, the humanist translators brought out Aristotle both in the vernacular and the classical tongues. By an average Elizabethan, he was recognized as a universal teacher. Even when some of the assertions of Aristotle had no scientific basis, his authority enjoyed an undisturbed repute and quiet respectability.

A compendium of Aristotle's Physics was translated into Latin from its original in Greek in 1583 by Andrea Hyperii. The book Andrea Hyperii compendium Physices Aristoteleae¹ in question-answer form asks and answers many basic questions in Physics. Man and his Universe form the basis of the publication. The author anticipates the possible questions of a man of average mentality before proceeding to provide the satisfying though not scientific replies. Imagination and literary

¹758.

skill are freely used so as to sound rational and convincing. A few fundamental concepts are of course scientifically treated.

The Problems of Aristotle, with other philosophers and physicians was also printed in 1583. Problemata Aristotelis Ac Philosophorum Medicorumque complurium¹ contains several questions with their answers touching the state of man's body. The publication has a fairly comprehensive preface which sums up the position of Aristotle with regard to his fellow men. Man is regarded as the best creation of God, in whom the skill of God finds its best expression. The human body is a microcosm, a little world, and in him is printed by God His own image and similitude so lively that no power whatsoever is able to blot it out. "This image and similitude is the soule and vnderstanding, which he would neuer haue printed in man, vnlesse he had first made him a bodie of a substance fit and apt to receiue that impression, and vnlesse also he had so skilfully framed it, that it should be worthie to receiue so great an ornament, as the vnderstanding is".²

That man is a microcosm of the macrocosm, there is no doubt at all in the mind of Aristotle. The idea occurs in

¹761.

²763. Sig. A₁.

Physica and is repeated again and again in Problemata:

Quinte respondetur, quòd homo existit *ἡ μικρὸς κόσμος*,
id est, minor mundus, sicut vult Aristoteles
octavo Physicorum, ideo omnibus animalibus debet
præcipere, and alli obediunt.¹

The questions posed in Problemata concern everyday life. It is contended that women are smooth and fair with respect to men because the excess of female humidity or superfluity is expelled with their monthly terms, while in men the same humidity or superfluity causes their beards to grow. It is for this reason that old women when they reach the stage of menopause begin to have a beard. The sense of sight is more important than the sense of smell. That is why nature has blessed an individual with two eyes and only one nose. Why have women longer hair than men? The answer follows:

Si pilus mulieris menstrosæ ponatur sub fimo,
ex illo generabitur serpens venenosus. Secund
respondetur, quia mulieres non sunt barbatae,
sic materia barbæ transit in materiam pilorum.²

The answers drawn from Aristotle show that the authorities were blindly followed; independent thinking was still a far cry and most of the beliefs of the people were dogmatic and unscientific.

John Harvey translated in English Iaromathematica of

¹761. Sig. A₃^b.

²Ibid., Sig. A₄^b.

Hermes Trismegistus, "A Booke of especiall great vse, for all students in Astrologie and Phisicke".¹ The work consists of sixteen chapters which examine the influence of stars and planets on the affairs of men. In order to determine the future of an individual, it is essential to have at hand the position of planets with respect to one another and with respect to other heavenly bodies at the time of his birth. Even serious diseases can be cured:

Wherefore it is very expedient and necessary to know in what houres the disease doth first assault the Pacient, and to obserue whether the fortunate and fauourable Plannets, be then resident in the East angle...²

The well-sprynge of Sciences³ written by a well known teacher of arithmetic, Humphrey Baker, was in its fourth edition in 1583 since its first publication in 1562. A great success as this textbook was it "teacheth the perfect worke and practise of Arithmeticke, both in whole numbers and Fractions".⁴ The work is divided into three parts. The first part deals with simple arithmetical operations such as addition, subtraction, multiplication and division in whole numbers along with problems in arithmetical and geometrical

¹12908+. Sig. A₁.

²Ibid., Sig. C₃.

³1212.

⁴Ibid., Sig. A₁.

progressions. The second part of the work teaches how to solve diverse questions of reduction, addition, multiplication and division in fractions or broken numbers. The last part contains all the rules in brief and by way of solved examples instructs how sums on partnership and other related fields can be handled. The book is "nowe once agayne perused augmented and amended in all the three partes, by the sayde Aucthour: where vnto he hath also added certein tables of the agreement of measures and weightes of diuers places in Europe, the one with the other".¹

The Elizabethan world was based on the hierarchical system, and they understood the implications of graded numbers in a much deeper and a more philosophical context. Baker uses the testimony of the book of Genesis in the Old Testament to assert the importance of the role of numbers. Simple arithmetic for the Elizabethans was therefore another example which supported the idea of order and the chain of being. Physical science was, however, a collection of conclusions not based on actual observations and experimentations but inferences drawn from the assertions of the authorities.

¹Ibid.

PROGNOSTICATIONS AND ASTROLOGICAL JUDGMENTS

6275. Dariot, Claude. A breefe introduction to the astrologically iudgement of the starres. [Tr. F. Wither. Ent. 11 mr. 1583.]

6433. Day, Thomas. Wonderfull straunge sightes seene in the element, ouer the citie of London.

6866. Digges, Leonard. A prognostication of right good effect. (R.)

12907. Harvey, John. An astrologically addition to the late discourse vpon the coniunction of Saturne and Iupiter. (Ent. 12 ap. 1583.)

12909. Harvey, John. Leape yeare. A compendious prognostication for 1584.

12910. Harvey, Richard. An astrological discourse vpon the coniunction of Saturne & Jupiter. (Ent. 22 ja. 1583.)

12911. Harvey, Richard. An astrological discourse vpon the coniunction of Saturne & Jupiter. (R.)

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The diuine or common ende is the glorie of God, the humane, or proper ende, to do good in the worlde, by such predictions, and diuinations, as the principles and rules of this Art truly deliuered, and rightly vnderstoode, doo afford: first, in forewarning what euils and mischiefes are like to ensue: and then in foretelling, what goods and commodities may be reaped by timely prouision.¹

The year 1583 is rich with publications that deal with prognostications, astrological judgments of stars, and conjectures from the conjunction of the planets Saturn and Jupiter. The books are in nature both general as well as topical. The most discussed item is a certain important astronomical phenomenon that is to happen later in the year. There are at least four books that are concerned directly with the conjunction of two Superior planets, Jupiter and Saturn.² The authors, the Harvey brothers, both Richard and John along with a contemporary astronomer Thomas Heth, predict ill-effects from the conjunction of the two planets to come upon world in general and England in particular. Two books are credited to Robert Tanner who in one of them makes a "Prognostical iudgement"³ and in the other draws "Probable coniectures from the Course of Times."⁴ Both of these books can be classed

¹12907, Sig. A₄^b.

²12907, 12910, 12911 and 13255.

³23676.

⁴23675.

with the four already mentioned and all six explore practically the same subject and make nearly identical prognostications.

Thomas Day's small pamphlet¹ printed in 1583 for the only time issues a warning for the people of England to mend their ways if they wish to be saved. The author sees "wonderful strange sights over the city of London on the second day of September." He believes the "strange sights" to be God's purposeful manifestations for all and sundry to turn them from the paths of sin. Of the ten publications, the remaining three² works are general in nature. Leonard Digges' book³ printed first in 1555 was reprinted in 1583, the present edition corrected and "augmented" by his son Thomas Digges. Claude Dariot's Astrological iudgment of stars⁴ is a sort of text book and can be renamed as An Introduction to Astrological iudgment while John Harvey's Leap year Prognostication⁵ contains charts to show changes in the phases of the moon.

Aristotle is still an authority in astrology and astronomy as in other fields in 1583. Though Copernicus had

¹6433.

²6275, 6866 and 12909.

³6866.

⁴6275.

⁵12909.

already been made known to the scholars as well as to the lay public in 1543, the geocentric theory of Ptolemy still remained popular. It was hard for the common sort to identify themselves with the observations of Copernicus. The traditional ideas of the centuries supported by authorities of Aristotle and Ptolemy had gone so deep into the consciousness of the Elizabethans, that even "new knowledge" set forth by scientific observations and experimentations could not uproot easily the old ideas. The Bible reinforced their belief in the unscientific. It is, therefore, not surprising to find the authors of the books published in 1583 still believing in the existence of seven planets. The list surprisingly enough recognises the moon a planet but does not include the earth. The belief in the mysterious power of eclipses,¹ comets² and planets on human destiny is very much present. The active role played by comets, eclipses, and the frequent mention of the power of stars in the plays of Shakespeare and his contemporaries are an integral part of the traditional beliefs of the age. The publications of the year, when observed through this frame of reference are found strictly traditional and are seen only

¹"Some obserue pestilent plagues, sodayne battayle, greate dearth, to ensue these eclipyses..." (6866, Sig. D4.)

²"Comets signifye corruption of the ayre. They are signes of Earthquakes, of warres, chaunging of Kingdomes, great derth of corne, yea a common death of man and beast." (6866, Sig. B4.)

as a part of the heritage shared by the whole of the age. Even the topical books that have relevance for the year under review are only a product of the same basic philosophy.

1583 is an extremely interesting year. A reading of the books of the year placed in this category will show that a good deal of significance is being attached to certain natural occurrences in the cosmos. The elements are seen at war with one another and are likely to bring about catastrophic changes in the social and economic structures of the country. A great concern for the future has been shown and general advice is administered with regards to the behaviour of the people in public and private life.

On 2 September, Thomas Day observes "VWonderfull straunge sightes...in the Element ouer the Citie of London and other places...beginning betweene eight and nine of the clock at night, increasing and continuing till after midnight."¹ He believes that airy and watery elements of constellations are at war symbolising a state of general disorder of the Elizabethans' lives not liked by God. Nature "calls disobedience into speedy obedience and amendment of life"² and it is God's last call to warn them into repentance. In his four pages of prose that precede the body, Thomas Day relates this

¹6433, Sig. A₁.

²Ibid., Sig. A₂^b.

happening to the Day of Judgment. The preface is followed by a short exhortation in verse written in four line stanzas and a refrain. As a poet, Day does not seem to touch any poetic excellence. His verse is ordinary, matter of fact and only appears to be an attempt at rhyming for its own sake. An example of internal rhyme, however, can be cited:

Repent England, and turn with speed,
 Whilst God doth dayly cal.
 For he doth sende, and byd thee mende,
 before thy dreadfvl fal.¹

Thomas Day suggests a way to escape God's judgment. The rich should give up their avarice, and those who "wring and wrest the poor to fill their own vncontented minde"² should arrange feasts for the poor. The sins of gluttony, pride, idle life are to be got rid of if heaven's mercy is to be obtained. The poem ends with a prayer for Queen Elizabeth who is to be blessed by God "In health and wealth and happy peace / Thy gospel to maintain."³

Richard Harvey, a brother of Gabriel Harvey,⁴ published

¹Ibid., Sig. A5.

²Ibid.

³Ibid., Sig. A8^b.

⁴Gabriel Harvey (1550?-1631) was an important disputant in the Robert Greene-Thomas Nashe-Gabriel Harvey controversy which ended in 1599 when an order was issued by authority "that all Nashes bookes and Dr. Harveys bookes be taken wheresoeuer they may be found, and that none of the

his first book, one that received recognition almost immediately in 1583. The book was called An astrological discourse vpon the great and notable coniunction of the tvvo Superior Planets, Satvrne and Ivpiter which shall happen the 28 day of April 1583. With a briefe Declaration of the effectes, which the late Eclipse of the sunne 1582 is yet heerafter to woorke.¹ Richard foretells that on Sunday, 28 April 1583:

about high noone there shall happen a coniunction of two superior planets, which coniunction shall be manifested to the ignorant sort by many fierce and boysterous winds then sodenly breaking out... will cause great abundance of water and much cold weather, much unwonted mischiefes and sorow.²

In the work is included "A Compendious Table of Phlebotomie." It is interesting to note that Richard Harvey's prediction failed and he was made a subject of ridicule in tripos verses at Cambridge. "The whole universitie hyst at him" writes his own and his brother Gabriel's enemy Thomas Nashe (Pierce

same bookes be euer printed hereafter." Sir Leslie Stephen and Sir Sidney Lee, eds., The Dictionary of National Biography Founded in 1882 by George Smith (London: Oxford University Press, 1917-1950) ix, p. 85. Spenser had much respect for Gabriel Harvey and refers to him as "Hobbinol" in The Shephard's Calendar. G. Harvey proclaimed himself to be the Father of the English hexameter.

¹12910.

²Ibid., Sig. A₄.

Penniless, 1592). "Tarleton at the Theater made jests of him," and Elderton denounced him in "hundreds of ballets."¹ Nashe was particularly critical of the Harveys and this prediction provided him a good opportunity to criticize them. He parodied Richard's Discourse of 1583 in A wonderfull, strange miraculous Astrologicall Prognostication, 1592.

1583 saw another publication An astrologicall addition or supplement to be annexed to the late Discourse vpon the great coniunction of Saturne and Iupiter² written by Richard Harvey's younger brother, John Harvey. This book is written with an express purpose of stopping the mouths of envious and carping enemies of the Discourse. The Learned Worke of Hermes Trismegistus intituled Iatromathematica, that is his Physical Mathematicues is translated and added to this "Supplement" by John. The Harvey brothers explore the same subject and arrive at similar conclusions. The two works also differ from each other in some ways. The forecast of Richard Harvey has a greater appeal for a man in the street as it contains less technical information compared to the technical jargon which fills John's work. It was, perhaps, for this reason that Richard's Discourse was printed twice during the year. Thomas Heth writing on the conjunction of the planets predicts

¹Stephen and Lee, ix, p. 91.

²12907.

it for April 29 at 3 a.m. instead of April 28 as foretold by the Harvey brothers. It should be noted that all authors who attempt to write on the conjunction of the planets echo one another.

Jupiter is considered to be a kind planet while Saturn is an incarnation of evil that might contest to gain a hold over Jupiter. Not only do these two planets have an influence on human destiny, but the other planets also may channel human activity in a new direction. In order to, therefore, fully understand the implications of the imminent conjunction, other planets should not be disregarded. Thomas Heth is not in full agreement with the predictions of other astrologers and enjoins them to "estimate" the possible effect only after studying the positions of surrounding planets:

We ought well to consider, whether Saturne in his mallice and mischiefe be able and of sufficient power to subdue the influence of Iupiter, and those good haps by him signified. And in as much as they twain, are not all in all, hauing to doe wholly in all causes, it is therefore requisite and needfull, ioyntly to consider with them, the Dominion and authoritie of the rest in order.¹

Thomas Heth's forecast is not altogether disappointing. He finds it quite reasonable to think of "the good effectes by this coniunction promised and presaged, especially to touch suche Regions and Countries, as lye vnder the influence thereof,

¹13255, Sig. B3.

and as haue the said Iupiter their patron and significator."¹
 The whole of the Southwest including Normandy, Portugal and
 Spain will benefit from this proximity of two heavenly bodies:

The imprisoned in the saied places to bee
 released, and the captiues set at libertie,
 their dearth and penurie turned into more
 abundance and plentie, their feare to ioy,
 their thraldome to libertie, their sorrow to
 comfort and their long warre to sodaine and
 short peace.²

The Harvey brothers are only pessimistic. According
 to John, the effects of conjunction are going to be fairly
 drawn out over a long range of time. The picture presented
 by him is a gloomy one:

So that the perillous effects of this grand
 coniunction shall continue and still increase
 on, vntill the accomplishment almost of ten
 whole yeares hereafter ensuing, which then
 surceasing, the operations of their opposition
 shall begin to wake, beeing in like manner
 forcibly to take place and perdure till their
 next coniunction, which shall not happen vntill
 the yeere 1603.³

He interprets the conjunction as a manifestation of God's wrath
 which will turn everything upside down:

Such plagues hang ouer our heades: what maruell
 though Gods vengeance be at hand, nay euen now
 ready to fal down vpon vs to oppress, and
 consume vs? What maruell through the ordinarie

¹Ibid., Sig. E8.

²Ibid., Sig. F1.

³12907. Sig. D7^b.

course, as wel of all naturall, as of morall things be quite turned topsie turuie.¹

Richard Harvey lists a series of convulsions of nature which will upset the normal flow of life. He predicts floods, unusually cold weather, unwanted mischief and sorrow, envy, hatred, quarrells, political conflicts, seditions and troubles. He draws an inference from his calculations that

^e
y vehement hatred, despite and malice of the vnlucky planet Saturne, hath by his mischieuous importunitie ouercome and vanquished the good, wholsome, and sweet nature of the beneuolous and faorable planet Iupiter.²

As a result the time is going to be heavy on the cattle in general and the sheep in particular. The prices of daily consumable products will rise. Richard seems to be catering to average husbands and housewives: "Butter and cheese shall be somewhat dear," and further, "there will be ship wrecks, damages by fire, shameful whoredoms, thefts, robberies, spoils, oppressions, treacheries, mutinies, seditions, tumults, insurrections, uproars, death of men, women and children from natural moistures."³

The authors examined so far are staunch Christians. To them God's hand is apparent and His judgment right on the

¹Ibid., Sig. E₄^b.

²12910, Sig. A₈.

³Ibid., Sig. C₅ - C₅^b.

surface working as a warning to the sinners and non-believers. "Great Coniunction, Eclipse, Comet or Reuolution"¹ are only signals or cautions to divert and halt the progress of the wicked. God's majesty guides and governs. Each star takes the role of a watchman in the entire system of the cosmos. Every visible object big or small has a function to perform, the task is assigned by the Almighty Himself:

That the Lord God by a singular Prouidence and eternal council, doth guide and gouerne all thinges. And also it is playnly to be seene that he hath made the starres, and the course of them to be as it were clocks of his eternal counsel, and gouernmentes of such things in his church, and cōmon weales, euen as the Lord God also doth witnesse himselfe, that those lightes in the firmament of heauen, shoulde be fore signes of time, and dayes and yeeres.²

Since we cannot escape and are fallible human beings, we should go down on our knees and ask for divine forgiveness. If His wrath stands provoked, an effort is called for to calm the heat of His anger. God's justice will be hard to bear, therefore, a craving for His mercy is to be had. He is merciful, this warrants an assurance of Heaven's pardon:

Wherefore let vs now at the last, speedily and carefullye call vpon our merciful God, least he consumes vs in the heat of his heauie wrath, and indignation: let vs humbly sue for grace, and heartily craue pardon and faouour at his handes, least sudaine destruction ouerwhelme

¹13255, Sig. A5.

²23675, Sig. B4.

vs: let vs with penitent and obedient heartes
fal downe before the throne of his celestial
maiestie, asking remission of manifold sinnes
and villanies.¹

In both of his books Probable Coniectures from the
Course of Tymes² and A prognosticall iudgement of the great
coniunction of the two Superiour planets Satvrne and Iupiter,³
Robert Tanner is an alarmist. The books are dedicated to
Lord Francis Russell, the Earl of Bedford, and contain
prefaces addressed to the "Christian Reader." The books do
have a purpose:

I haue thought it good (Christian Reader) to
publish this my little booke, to the vse of all
Christians, to beholde and marke Gods omni-
potencie and goodnesse, of diuers tokens and
warninges, not only before time sent, but also
diuers other tokens by these great coniunctions
and the euent of Planets is like to ensue....⁴

The author feels that the day of judgment is close:

...especial tyme of the end of this world is
nigh at hād, because the Lord among other things
also hath giuen vs certaine tokens to wit:
that afore his comming there shalbe a darkening
of the sunne and moone, that the qualities of
y heauē shalbe troubled.⁵

¹12910, sig. C₈^b.

²23675.

³23676.

⁴23675, sig. A₄.

⁵Ibid., sig. B₄^b.

After the conjunction of Saturn and Jupiter "Same Iesus Christ shall come again in vnspeakable maiestie to iudge both the quick and the dead, consuming the whole world by fire."¹ The author refers to many sixteenth century events of a dire nature. He makes a fairly comprehensive list of diseases and physical ailments from which his countrymen will suffer in 1583:

According to the doctrine of the auncient Princes, and diuers other famous learned in the Sciences Mathematicall. It manifestly appeareth, that this year shall raigne, many painefull and dangerous Feuers, the bloody Flyxe, blacke Iaundies, Opilation of the Liuer, Obstruction of the Splene, Apostumes commyng of Flegme, paynes in y^e eyes and teeth, Epilepsia, Stitches, Collicke and Stone, Laxes, payne in the bowels, Plurisies, y^e Dropsie, Catharas, Rewmes, Small Pockes and Measles, paines of the belly: many maydens and women shall be vexed with diuers diseases: and in the Sōmer quarter these diseases shal most raign, bleeding at the nose, paines in the back and belly, Dissenteria and Strangurion.²

Not only is the year 1583 bad, but the author makes prognostications for the years 1584, 1586 and 1588. He is sure England will meet certain catastrophes. The books alert and advise people for true repentance:

If you therefore desire to be freed from the horrible plagues and threatninges of God, thou must (like a true Niniuite) with a broken penitent heart, call vpon God with cōtinuall

¹Ibid., Sig. C₂.

²23676, Sig. C₂^b.

praier, and crauing of him his mercie, grace
and assistance, which if thou aske with a true
faith, he will graunt it thee.¹

The Prognostical iudgment and The Course of Times supplement each other. Robert Tanner has complete faith in his beliefs and is not apologetic in his publications. It seems that the conjunction of Saturn and Jupiter has so strong a hold on the minds of Thomas Heth, Thomas Day, Robert Tanner, Richard Harvey and John Harvey that they can view nothing in isolation. They perhaps are voicing a general fear that has gripped a large majority of people from among their contemporaries. All authors except for John Harvey are writing for vulgar understanding. John Harvey's attempt to make his prediction sound more technical is dictated by his desire to appear authentic. A common tendency seems to be that ordinary people are easily led to believe into something they do not comprehend. Of all the books published during 1583, perhaps the prognostications are the most in character for that year. They are most immediately concerned with the present fears and the future hopes of the Elizabethans.

The "prognostications" and "astrological judgments" tend to become universal in a way. Their concern strictly is humanitarian. They show a clear anxiety for the future of mankind. Their faith in their observations and calculations

¹23675, Sig. D₆^b.

has filled these authors with a philanthropic concern which overflows in their writings. The writers deserve all commendations for their sincerity, genuineness and honest attempts to alleviate human sufferings. Even though these publications only betray a superstitious belief in the power of planets, eclipses and stars, yet whatever meagre scientific knowledge the authors possess, they have used thoroughly for the benefit of mankind.

Claude Dariot's contribution to the year is A breefe and most easie introduction to the astrological iudgement of starres.¹ It is a significant addition to the contemporary astronomy with a number of astronomical and astrological charts and illustrations giving the position of planets, constellations and several other heavenly bodies at a certain period in time. The publication considers the nature and influence of celestial bodies on the inferior planets and also comments on the knowledge and scheme of God. It tells us how God will govern and rule the inferior orb (the earth) making it subject to diverse and sundry mutations. The author teaches how to find with the help of stars whether any man is absent or dead at a certain time. The stars can also be made to answer petty questions like whether or not a servant will be compatible with his master, and whether a man shall come to

¹6275.

possess riches. If so, when? The stars provide clues to all questions concerning love, life and religion. A part of the book is "a brief treatise of the proper election for enterprising or beginning of anything." The emphasis is on the knowledge of evil and good planets and the situations they are placed in: "Take heed that the euill and vnfortunate Planets doe not possesse the ascendent, the middest of the heauen, or any other angle, specially if they be lordes of any euill house, as of the sixt, eyghte, or twelfth house."¹ Possibly originally written in French, the present edition is an English translation made by Fabian Wither who dedicated the book to "Master Edwarde Dodge" and also "annexed a most necessary ready and brief, table for the speedy finding out of the planetary and vnequal hours of euery day through the year, exactly calculated."²

All books included in this category and printed during the year were making their first appearance except for one by Leonard Digges, that had first been printed in 1555. The volume under review is edited by his son Thomas Digges who has the requisite knowledge in the field of astrology to make necessary corrections. The title page of the publication shows the year of printing as 1583 while the colophon at the

¹Ibid., Sig. M₃.

²Ibid., Sig. A₂.

end of the book records 1584. This, however, should not offer any serious difficulty. It can be argued that the two sections were printed at two different times by the same printer who later got them bound together as one book.¹

¹STC 6866: The publication opens with a "dedicatorie epistle to the reader" signed by Thomas Digges on Sig. A₂; thereafter the narration continues without interruption up to Sig. L₄. The verso of Sig. L₄ is left blank, i.e. there is no text on Sig. L₄^b. This, however, does not mark the end of the work though a feeling is generated that the end of an important part of the book has been reached. There is no continuity in the signature hereafter. The compositors still have half of the alphabet at hand; they, it appears have reasons enough to begin with a new series of signatures beginning with Aa. It can be said that there is a conscious effort to keep separate the following pages from the main text. On Signature Aa₁ starts another "epistle dedicatorie" and a few lines of verse in Latin follow in praise of the book. The entire publication has a very long, self-explanatory and interesting title which reads: "A Prognostication euerlastinge of right good effecte, fruitfully augmented by the auctour, contayning plaine, briefe, pleasaic, chosen rules to iudge the weather by the Sunne, Moone, Starres, Comets, Rainbow, Thunder, Cloudes, with other extraordinary tokens, not omitting the Aspects of Planets, vvith a briefe iudgement for euer, of Plenty, Lacke, Sickenes, Dearth, VVarres Ec. opening also many causes vvorthy to be knowven. To these and other now at the last, are ioyned diuers Generall pleasaunt Tables, vvith manye compendious Rules easye to be had in memory, manitold vvayes profitable to all men of vnderstanding, Published by Leonard Digges Gentleman. Lately corrected and augmented by Thomas Digges his sonne. Imprinted at London, by Thomas Marsh. Anno. 1583." (Sig. A₁.) A look at the work will show that leaves bearing Sig. A - L₄ constitute a complete whole in themselves. The word "Finish" appears after the narration ends at Sig. L₄^a and new text begins at Sig. Aa₁. The second section consists of only twenty-four pages or twelve leaves which in themselves would have made a pamphlet. The title page of the whole volume indicates that the last few pages are "augmented" by the original author's son much later. Both the parts are printed by the same printer, Thomas Marsh, and edited by the same person, Thomas Digges. There is no reason that the entries made on the title page and the colophon are not acceptable

Leonard Digges touches a variety of subjects of everyday importance. There is an auspicious time for blood-letting determined by the sign of the moon. He sets apart certain days in year good to purge, to bathe, to fall timber, to sew, to plant, to cut grass and to do similar minor errands. The authority of Aristotle is evoked, and a table giving unlucky days in the year is included in the work. The author recognises seven planets: Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon going around the Earth in concentric circular orbits. The Earth is placed at the centre of the whole system. The moon is the closest of all the planets and Saturn the farthest in relation to the Earth. Beyond Saturn are "the starrie firmament," "the cristallyne Heauen" and the Seat of "the First Mouer."¹ The Prognostication euerlasting is in complete conformity with the Elizabethan conception of the universe. No detail of the Elizabethan view of the universe is missing. The book contains nothing that does not fit into

as right. It leads one to conclude that part one was printed in 1583 (maybe late in the year) and the additional section was completed in 1584. Since the printer was the same, the two authors were closely related to each other in blood (this minimizes the clash of economic interests), and the two sections were complementary, the printer must have thought it proper, keeping the interests of business in view, to get them bound together as one volume. The entire text is dedicated to only one person, Sir Edward Fines, the Earl of Lincoln. This fact establishes a unity between the two parts. There is no repetition in the treatment of the subject matter.

¹6866, Sig. E₂.

the traditionally accepted pattern. The placing of the Earth in the centre of the universe or the "Globe of Mortalitie" is a result of a definite divine order:

In the midst of this Globe of Mortalitie hangeth this darek starre or ball of earth and water, balanced and sustained in the midst of the thinne ayre onely with that propriety which the wonderfull vworkman hath geuen at the Creation to the Center of this Globe, with his magneticall force vehemently to draw and hale vnto it selfe all such other Element all thinges as retaine the like nature. This ball euery 24 houres by naturall vniforme and wonderfull slie and smooth motion roulleth round making with his Periods our naturall daye, wherebe it seemes to vs that the huge infinite immoueable globe shoulde sway and tourne about.¹

It appears that the "divine wisdom" has consciously and gently placed the sun at a vantage position convenient to all the planets. The sun occupies a central place among the planets: Moon, Venus and Mercury come before it nearer the earth, and Mars, Jupiter and Saturn follow it farther from the earth:

For in so stately a temple as this; who would desire to set hys lampe in any other better or more conuenient place then this, from whence vniformely it might distribute light to all, for not vnfitly it is of some called the lampe or the light of the worlde, of others the mynde, of others the Ruler of the worlde.²

The falling of the new year on a certain day of the week gives a character to the entire year. By merely looking outside at nature, it should be possible to determine the

¹Ibid., Sig. Aa_{ii}.

²Ibid., Sig. Bb_i.

mood of the cosmos: "the raynbowe appearing, if it bee fayre, it betokeneth foule weather: if foule look for fayre weather. The greener, the more rayner: redder, winde;"¹ or,

Thunders in the morning, signify wynd: about noone, rain. In the eueninge, great tempest. Some write (their grounds I see not) that Sundayes thunder should brynge the death of learned men, iudges and others.²

Some of the definitions given to rain, frost, dew, snow, hail, earthquake and gravity deserve special mention. They are not scientific but certainly imaginative. The following examples should suffice:

Earthquake: Plenty of Wyndes entred into holes, cones or caues of the earth which absent from aboue the earth, causeth quietnes: the violent burstyng out of them (the earth closed againe) is the earth quake.³

Thunder: Thunder is the quenching of fyre in a cloude.⁴

Gravity: Grauity is nothing els but a certaine procliuity or naturall couetting of partes to bee coupled with the whole, which by diuine prouidence of the Creator of all is giuen and impressed into the partes, that they should restore themselues into their vnity and integrity, concurring in spherical fourme.⁵

¹Ibid., Sig. B4.

²Ibid., Sig. C1.

³Ibid., Sig. D3.

⁴Ibid., Sig. D3^b.

⁵Ibid., Sig. Cc1.

Looking at the publications included in this section on the whole, a few general observations can be made. A majority of books detail a concern aroused by the conjunction of the planets Saturn and Jupiter. A catastrophe of great magnitude and of immense historical significance is predicted. The last day of the present age is said to be at hand, a new age is in the process of being born. The birth-pains can be felt after identifying with the experiences the entire universe is undergoing. Remembrance of God's name is advocated. The "prognostications" and "judgments" hold man as the Supreme Creation of the Almighty who had only Man in His mind when He created the rest of the universe thereafter. Man is the roof and crown of life on the earth, the noblest and the most heavenly body in the universe. The works forecast eclipses, interpret them, assess their importance and estimate their overall impact on routine life. An attempt is made to instruct readers how they can predict weather for themselves, but the approach often is erroneous. There are lists of holidays and publicly important days included in the astrological and astronomical books of general type. Notes and observations about husbandry, notes on physic and medicine and illustrations of human anatomy are also contained in the books by sundry authors.¹

¹12909, Sig. A₃^b - A₅^b.

1583 is found to be a prolific year when considered for prognostications and works on astronomy and astrology. The publications of the year denote the search of man for identity in the cosmos.

TRAVEL BOOKS

4557. Anonymous. A pleasant description of the fortunate Ilandes, called the ilandes of Canaria.

4653+. Carleill , Captain. A breefe and summarie discourse vppon the entended voyage to the nether moste partes of America.

17251. Mandeville, Sir John. The voyages and travayle of Syr J. Maundeuille. (R.)

19523. Peckham, Sir George. A true reporte of the late discoueries of the Newfound Landes.

When the goldsmith desireth to finde the certaine goodnesse of a piece of golde, which is newly offered vnto hym, he presently bryngeth the same to the Touchstone: whereby comparyng the showe or touche of this newe piece with the touch or shewe of that whiche he knoweth of Olde, he forthwith is able to iudge what the valewe is of that, which is newly offered vnto hym. After the example whereof I haue thought it good to make some briefe repetition of the perticular estate of many other forraine Voyages and trades alreadie frequented and knowne vnto vs, whereby you maie be the better able to conceiue and iudge what certaine likelihood of good there is to be expected in the Voyage which is presently recōmended vnto your knowledge and resolution.¹

Four publications can be included in this section.

One book² is a reprint of a work that had made its first appearance in 1496. The printing of the book almost a century after its first publication accounts for its popularity in the reading public however small it might have been. The Voyages and Trauailes of Sir Iohn Maundeuille Knight was printed again at least three times in the first half of the seventeenth century.³ John Mandeville left England in 1332 and after passing through many "Lands Iles and Countries, and now am come to rest, I haue compiled this book and writ it the yeere of our Lord 1366."⁴

¹4653+, Sig. A₁^b.

²17251.

³Editions of 1609, 1625 and 1640 are extant.

⁴17251, Sig. U₂.

The remaining three publications discussed in this section were printed for the first time in 1583. An anonymous work signed by "the P. P. (the Poore Pilgrime)"¹ deals with A Pleasant Description of the Fortunate Ilandes, called the Ilandes of CANARIA, while the remaining two publications are connected with the new world whose exploration was a subject of great fascination for the Elizabethans. Sir George Peckham's contribution is only a "report of the discoueries and possession, taken in the right of the Crown of England, of the Newfound Landes;"² Captain Carleill puts forward A breef and summarie discourse vppon the entended voyage to the nethermoste partes of America.³ Both of the books are a strange conglomeration of fact and fancy.

That the Elizabethans had a curiosity for novelty and an unbounded love for adventure, there is not the least doubt. Anything that involved or described risks was welcome to them, as it promised them excitement and provided them with an opportunity to test their physical and intellectual bounds. It helped them to set up a frame within which they could work fearlessly towards the better understanding of the human powers of the body and the soul. Actual physical experiences

¹4557, Sig. A₂^b.

²19523.

³4653+.

were not within the reach of all the Elizabethans. Those who could not find an accommodation in real happenings, turned to them imaginatively either in a theatre or in a book. As their mental horizons widened, both the outer and inner worlds also started stretching themselves before their searching souls. The books printed in 1583 are a good record of the attitude of the age, in general, and the year, in particular. In this context the books make interesting and revealing reading.

The Voyages and Trauailes of Sir Iohn Maundeuille is a narrative of the journeys of an English knight in the East from which he returns after thirty-four years. The author functions as a chronicler who in his "diary" must record his impressions of the men and the manners he has come to see in the course of his wanderings. He hears incredible stories of monsters and dragons and passes them on to his readers in a direct style, the simplicity of which is remarkably convincing. The reader accepts him unquestioningly even though at heart he is still sceptic:

And then men passe through the Iles of Cophos and Lango, of the which Iles Ipocras was Lord, and some say that in the Ile of Lango is Ipocras his Daughter in manner of a Dragon, which is an hundred foote long as men say, for I haue not seene it, and they of the Iles call her the lady of the country, and she lyeth in the old castle, and sheweth her selfe thrice in the yèere, and she doth no man harme, and she is thus changed from a damsell to a Dragon through a goddesse that men call Diana, and men say that shee shall dwell so vnto the time that a knight

come that is so hardy as to go to her and kisse her mouth, and then shall shèe turne againe to her owne kinde and be a woman, and after that shèe shall not liue long.¹

The stories told by Mandeville have the qualities of fairy tales. He himself emerges as a hero of the adventures of the Middle Ages. He, also, very closely observes the customs of the people and presents them quite objectively. He does not pass any value judgment and writes as if he is merely recording an observation for the future reference of social historians:

In Ciprus is a custome that Lords and other men eat vpon the earth, for they make ditches within the earth all about the hall deepe to the kneè and they paue them, and when they will eat they goe therein and sit there, this they doe to be more fresh; for that land is hotter then it is here.²

This practice of eating in the ditches is, however, restricted by the lords to themselves for whenever they have strangers eating with them, the tables are set.

Mandeville is a staunch Christian who would not renounce Christianity whatever be the temptations. Writing in the first person singular, he sounds a personal note when he tells how he resisted an allurement after he left Cyprus. For the sake of staying a Christian, he made a sacrifice:

There dwelleth the Souldan, for there is a fayre

¹17251, sig. C₁^b.

²Ibid., sig. C₃^b.

Cittie, and a strong castle, and it standeth vpon a rock. In that castle is always dwelling to keepe the castle, and to serue the Souldan, aboue eight thousand persons, and take all their necessaries of the Souldans Court. I well know it for I dwelled with him souldier in his wars a great while against the Bedions, and he would haue wedded me to a great princes daughter right richly, if I would haue forsaken my faith.¹

He is particularly interested in the places connected with the miracles of Jesus Christ. Sometimes it seems that he is on a pilgrimage. It is at Nazareth that Christ performed his first miracle and "About half a mile far Nazareth is the blood of our Lord, for the Iewes lead him vpon an high rock to caste him downe and slay him, but Iesus Christ passed them and lept on a rock where his steps beè yet seene."²

Mandeville displays tolerance towards other religions. He has some praises for the followers of Mahomet though he holds Christianity superior. He appears to be familiar with the religious book of the Moslems "The Koran" and makes a passing mention of some of the Moslem doctrines and beliefs. He has words of praise for the "Sarasin" because they "are true" and "keepe truely the commaundements of their Alcoran."³

Mandeville has many marvels to relate. He mixes real

¹Ibid., Sig. D₁^b - D₂^a.

²Ibid., Sig. H₂.

³Ibid., Sig. K₁^b.

with unreal so thoroughly that at times it becomes difficult to sift one from the other. In Ethiopia, "on the south are the folke right black. In that side is a well that on the day the water is so cold that no man may drink thereof, and on the night it is so hot that no man may abide to put his hand in it."¹ There are also "men that haue but one foote, and they go so fast that it is a great maruelle and that is a large foot that the shadow thereof couereth the body from sun or raine when they lye vpon their backs."² Again, in India diamonds are found in gold mines. They have various shapes and sizes. The interesting fact is that "they grow two together male & female--flourished with the dew of heauen. They grow and get big."³ In

Dodyn Ile father eateth the son and the son the father, the husband his wife, and wife her husband.⁴

After eating they bury their bones with great respect and affection. Those who abstain are not considered friends.

And in another Ile are folke that are both men and women, and haue members of both for to engender with, and when they will they vse one at one time, and an other another time, and

¹Ibid., Sig. L₂^b.

²Ibid.

³Ibid., Sig. L₃^b.

⁴Ibid., Sig. O₁^b.

they get children when they vse the members of a man, and they beare children when they vse the members of a woman.¹

Mandeville has a very strong imagination which at times seems to be going wild. He imagines all possibilities even when the picture suggested is weird. On one of his imaginary isles there are men that have only one eye in the middle of their forehead while on another island men have no shoulders and their mouths are on their breasts. There are "foule men that haue lips about their mouth so great, that when they sleēpe in the sun, they couer all their face with their lips."² He talks of giants thirty feet long, of a strange custom of giving one's wife to somebody else on the first night of one's marriage and a number of similar incredible actions of the residents.³

Sir John Mandeville is curious and has a rare eye for an observant traveller. His imagination is fertile enough to create uncommon spectacles which he brings to his readers. He dwells in countless details upon the laws, social life, eating habits, fruits and vegetables, clothes and fashions, geographical situations, routes, trade and marvels of the places he visits. One begins to believe that the entire

¹Ibid., Sig. O₃ - O₃^b.

²Ibid., Sig. O₃.

³Ibid., Sig. S₃.

creation has come into being as a result of certain mysterious Christian schemes without which it has no meaning and once isolated from it, it will cease to be. The Bible echoes in all the chapters of his travels. References from the Holy Book are infinite and copious though no direct acknowledgement is made to the source. It is believed that this "Sir John had never existed, but was the creature of the imagination of a French physician, Jean de Bourgoigne, who amused himself by recounting these adventures in French....(Mandeville's Travels) translated in 1377, it had a great success, and the manuscripts of the translation are very numerous."¹

The book certainly had a great impact on English literature. It was still being widely read in the sixteenth century and the fact that it was printed again in 1583 is a sufficient proof of its popularity, and the appeal it had for the reading public. Perhaps it was being used as a specimen of escape literature.

A Pleasant description of the Fortunate Ilandes, called the Ilandes of CANARIA was written by "the poor pilgrime" with a purpose to communicate "the troth of anie thing worthie to be knowen."² The book opens with the citation of the authority of Plato who admitted the existence of Islands

¹Emile Legouis and Louis Cazamian, A History of English Literature (1927; rpt. London: Dent, 1965), p. 101.

²4557, Sig. A₂.

in his book "Thimeo." The author cannot agree with the Frenchman Andrew Theuet's calling the islands "fortunate". His own experiences have not been too happy. "I poore pilgrime maie call those Ilands infortunate: for there was I apprehended for an heretike and an open enimie to the Romish Church, and there deteyned in the bloudie Inquisition, the space of fiue years."¹

The "Canary Islands" are seven in number, the claims of discovery of which are put forward both by the Spaniards and the Portuguese. The author subscribes to the claims of the Spaniards with a modification that when these islands were discovered and conquered, some Englishmen were also with the Spaniards to help them. It is interesting to mark that since dogs abound on the islands, they are called by the name by which they are known. In these islands wine and sugar grow in large quantities and people called canaries inhabit the place. They "clothed in goate skinned made like vnto a loose cossocke, they dwelt in caues in the Rocke,...spake all one language,..chiefe feeding was..goates milke, their bread was made of Barlie meale and Goates milke, called Gofia."² The seven islands viz. the "Ile of Tenerif,"³ "the Isle of

¹Ibid., Sig. A₂^b.

²Ibid., Sig. B₂^b.

³Ibid., Sig. B₅.

Gomera,"¹ "the Isle of Palma,"² "Island of Yron, called Hierro,"³ "Island of Lanzerot,"⁴ "Island of Fortaventure,"⁵ "Ile of Madera,"⁶ are described in all details which include the chief occupation of the people, their pastimes, political systems, civil administration, religion, crops, climatic conditions and the local inhabitants, their customs and traditions. The various important cities on the islands are individually dealt with. All information comes from first hand experiences. The author has actually lived there for seven years and can produce well known persons as his witnesses:

Thus much haue I written of these 7 Ilandes by experiēce, because I was a dweller there as I haue sayd before, the space of seuen yeares, in the affaires of Master Thomas Lock, Master Anthonie Hickman, and Master Castlum, who in those dayes were worthie Merchants, and of great credit in the cite of London.⁷

Throughout the book, the narration is direct and matter

¹Ibid., Sig. C₃.

²Ibid., Sig. C₃^b.

³Ibid., Sig. C₄.

⁴Ibid., Sig. C₄^b.

⁵Ibid., Sig. D₁.

⁶Ibid., Sig. D₁^b.

⁷Ibid., Sig. D₁.

of fact. No attempt has been made to sound literary. In all these islands there is abundance and the life is a smooth sailing except for in the "Island of Yron, called Hierro" where there is no supply of fresh water. But nature seems to have provided compensation in a different manner:

This Iland hath no kinde of fresh water but onely in the middle of the Ilande groweth a great tree, which hath a great sesterne at the foote of the said tree. This tree continually is couered with clowdes, & by meane thereof, the leaues of the sayde tree dooeth still droppe water, verye sweete into the sayd sesterne, which commeth to the sayd tree from the clowdes by attraction.¹

The remaining two books deal with the New World which had captured the English imagination as it suggested certain possibilities that had not been suggested by any previous discovery. Captain Carleill's small tract is written to persuade merchants of the "Moscouian companie and others" to invest their money in a voyage being planned to the nethermost parts of America. This voyage, the Captain is sure, will be very lucrative as it will open a new world to the English merchants where they would be able to carry their merchandise and bring valuable goods in return. He analyses the situation then prevailing on the continent and concludes that England is surrounded by powerful and hostile countries. There is a danger from Denmark: "The Kyng of Denmark, who

¹Ibid., Sig. C4.

besides that presently he is like to enforce a tribute on vs, hath likewise an aduantage on our shippes in their voyage, either homewardest or outwardest whensoever he listeth to take the opportunitie."¹ Further there cannot be any trade with the East: Turkey and Italy have already been monopolized by the Spaniards and the Portuguese. Spain has a superiority over the English on the sea. There is a realization that the warships of England are no match against Spanish vessels. The defeat of the Spanish Armada is still five years away. This small booklet by Captain Carleill, however, is representative of the English thinking:

So whensoever the Kyng of Spaine listeth to take the opportunity, he maie at these seasons deprive vs not only of a great number of our very good shippes, but also of our honestest, and ablest sort of Marriners that are to be found in our whole Realme again: which is a matter of no small consequence: so it is to be noted that when he shall take a quarrell in hande, though it is be but his owne perticulerly, yet hath he the meanes to put in hazarde as well those our shippes which are in his own Countreys of Spaine and Portugall, as also all others which shall be bounde to any the partes of all Italie or of Turkie either.²

Captain Carleill very well argues the usefulness of the expedition. He dispels the fears of many with his contention that the voyage is very convenient. It is not a very long voyage and a round trip does not take more than four months. In

¹4653+, Sig. A₂.

²Ibid., Sig. A₂^b.

addition one wind is enough to make the passage which is on the high seas devoid of any danger from the surrounding coasts. It also has certain economic implications. There can be a lot of fishing and the merchandise which England then bought from Eastern countries would now be bought from the New World:

Pitche, Tarre, Hempe, and therof Cordage, Mastes, Losshe hides, riche furrer, and other suche like, without beyng in any sorte beholdyng to a Kyng of Denmarke, or other Prince or State, that shalbe in suche sorte able to cōmaund our shippes at their pleasure, as those dooe at this daie, by meanes of their straight passages and strong shippyng.¹

The local labour is cheap; the inhabitants, therefore, shall be taught how to cultivate land and grow agricultural products. A hope has been expressed in the existence of mines. The economic gains, once they are located, cannot be imagined. It is for this reason that "There should be one hundred men conueiied thether to remaine there one whole yeare: who with freendly entreatie of the people, may enter into better knowledge of the particular estate of the countrey, and therby gather what commoditie maie be hereafter or presently looked for."²

The voyage will achieve many purposes. Not only will such an arrangement be rewarding for the settlers, but also

¹Ibid., Sig. A₃^b.

²Ibid., Sig. B₃^b.

it will bring spiritual awakening to the natives of the place. They will be initiated into Christianity and thus taught how to save their own souls. The savages and barbarians will be taught a lesson of civil and ordered living. The poor living in England will also benefit:

We shall not onely dooe a most excellent worke, in respect of reducyng the sauage people, to Christianitie and ciuilitie, but also in respect of our poore sorte of people, which are verie many amongst vs, liuyng altogether vnprofitable, and oftentymes to the great disquiet of the better sorte.¹

Similarly Sir George Peckham in his "Report" thinks that English civilization will be doing a favour to the savages by sharing with them its spiritual heritage:

They may be brought from falsehood to truth, from darknes to lyght, from the hie way of death, to the path of life, from superstitious idolatry, to sincere Christianity, from the deuill to Christ, from hell to Heauen. And if in respect of all the commodities they can yeeld vs (were they many moe) that they should but receyue this only benefite of Christianity, they were more than fully recompenced.²

While doing so they will be doing what is expected of a true Christian. It is the first and foremost duty of a follower of Christ to increase his flock and lead into the right way those lost sheep which are yet astray.

Perhaps one of the most interesting publications is

¹Ibid., sig. B₁^b.

²19523, sig. F₂^b.

Sir George Peckham's Report of the late discoueries, and possession, taken in the right of the Crown of England, of the Newfound Lands. This report answers a series of questions such as: (a) Is it lawful to have a trade with the savages? (b) What authority does the Queen of England have over those countries? (c) Is the trade going to be useful? (d) What profit will the adventurers have? and (e) Will the trade be helpful to the savages also? The report opens in a typical Elizabethan manner with commendatory verses from many adventurers turned poets. The authors of these verses include Sir William Pelham, Sir Francis Drake, Sir John Hawkins, Richard Bingham, Captain Martin Frobisher, Matthew Roydon, and others.

The opening verses do not have much of a literary excellence though they are informative. It seems that some sort of a population explosion has teemed the country with people and the acquisition of new territory will meet the dire necessity of the country:

So England that is pestered nowe, and choakt
 through want of groūd
Shall finde a soile where roome inough, and
 perfect doth abounde
But shuffled in such pinching bondes, that very
 breath dooth lacke:
And for the want of place they craule one ore
 another's backe.¹

William Pelham's is the only four line stanza with an alternate

¹Ibid., Sig. S₁.

rhyme scheme. Richard Bingham sounds a note of optimism after rousing the "noble youths" of the country in a comparatively faster moving poem written in six line stanzas, each consisting of a quartet and a couplet:

Our forren neighbours bordring hard at hand,
 Haue found it true, to many a thousand gaine:
 And are inricht by this abounding land,
 While pent at home, like sluggardes we remaine.
 But though they haue, to satisfy their will:
 Inough is left, our coffers yet to fill.¹

Then launch ye noble youthes into the maine,
 No lurking perrils lye amidde the way:
 Your trauell shall retourne you treble gaine,
 And make your names renoumed another day.
 For valiaunt mindes, through twenties seas will roome;
 And fish for lucke, while sluggards lye at home.²

The book in fact is a series of instructions that the author gives to the future explorers and adventurers. He sets a certain code of conduct which he thinks must be observed in order to reap gains from the savages. The first step suggested is in the direction of winning the confidence of the natives. Once their fear for the strangers is overcome, anything can be imposed on them. They are ignorant of the settlers, so some knowledge about the settlers must be imparted to the original inhabitants. No weapon which enhances their fear is to be used, and as far as possible peaceful means are to be adopted:

¹Ibid., Sig. *4^a.

²Ibid., Sig. S1.

The Christians shoulde doo theyr best endeauour to take away suche feare as may growe vnto them by reason of theyr straunge apparrell, Armour, and weapon, or such like, by quiet and peaceable conuersation, and letting thē liue in securitie and keeping a measure of blameles defence, with as little discommoditie to the sauages as may bee, for this kinde of warre would be onely defensiuē & not offensiuē.¹

An effort should be made to learn their language pending that the universal language of signs and gestures can be employed. They are to be presented with ordinary gifts which will win their favour quickly:

There must be presented vnto them gratis, some kindes of our peittie merchaundize & trifles. As looking glasses, Bells, Beades, Braceletts, Chaines or Collers of Bewgle, Christall, Amber, Iett or glass etc. For suche be the things, though to vs of small value, yet accounted by them of high price & estimation: and soonest will induce thyr Barbarous natures to a likeing and a mutuall society with vs.²

The natives can be helped against their neighbours if they happen to be savages and cannibals. If they don't accept the settlers willingly, then the settlers have a right to use arms against them. The use of arms under such circumstances will be considered self-defence, and they argue that no transgression of civility is involved in self-defence. The savages are to be taught the use of clothes. This will give employment to woolmen, spinners, weavers, dyers, drapers, and

¹19523, Sig. C₂^b.

²Ibid., Sig. C₃.

hatters in England. The shipping industry will also gain. No wonder England will soon be a match for Spain and Portugal. Whereas the trade with these people will add to the experiences of English sailors, it will provide an excellent holiday resort to the noble men of England. The gains of the natives too will be many-sided:

...beside the knowledge how to tyl and dresse their grounds, they shalbe reduced frō unseemly customes to honest maners, from disordered riotous rowtes and companies, to a wel gouerned common wealth and with all shalbe taught mechanical occupation, artes, and lyberal sciences.¹

¹Ibid., Sig. F₃.

HOME REFERENCE

17590. Mascall, Leonard. A profitable boke declaring dyuers approoued remedies to take out spots and staines. Englished by L. M[ascall].

24412. Twyne, Thomas. The schoolmaster, or teacher of table philosophie. [R.]

The cause why our digestion is many times corrupt is this: because at one Meale we feede on sundrie sortes of Meates, eating grosse before the fine, and filling our selues with sundry kind of cates made with broathes thickned with grated bread, and too too long porttracting the time from the beginning of the Meale to the ende.¹

It was important for concerned housewives to have books dealing with household problems conveniently available. The publishers were well aware of this need of housewives and from time to time undertook to publish works that served as practical guides for housekeeping. Two books that can be put into this category are extant from the year 1583.

A profitable boke declaring dyuers approoued remedies to take out spots and staines² was translated from Dutch by Leonard Mascall in 1583. The publication teaches "how to die Veluets and Silkes, Linnen and Woollen, Fustian and Treader. Also to dress Leather and colour Felles. How to Gylde, Grane, Sowder and Varnishes. And to harden and make Softe Yron and

¹24412. Sig. A₄.

²17590.

Steele."¹ Alum, vinegar, ashes and cow's milk are considered indispensable constituents in the recipes advised for taking out spots and stains from silk, linen, velvet and wool. Many remedies suggested by Mascall will certainly remove spots and stains but not without ruining the garment.

Typical of recipes is the following to dye a "greene: take a light blue colour and put it into Allum water two houres long, then hang it to the time, there as the wynde may drye it, and then put it into the foresayd wood and vse it afore declaryed."²

The Schoolmaster, or teacher of table philosophie³ written by Thomas Twine is compiled from several authors. The titlepage indicates this book is

A most pleasant and merie Companion, well worthy to be welcomed (for a dayly Gheast) not onely to all mens boorde, to guide them with moderate and holsome dyet: but also into euery mans Companie at all tymes to recreate their mindes with honest mirth and delectable deuises: to sundry pleasant purposes of pleasure and pastyme.⁴

The subject is taken seriously by the author who in four separate sections scientifically discusses the art of playing a successful host at all times.

¹Ibid., Sig. A₁.

²Ibid., Sig. D₂.

³24412.

⁴Ibid., Sig. A₁.

In the first chapter of The Schoolmaster, Twine shows the nature and quality of all types of meats, drinks and sauces that are used at meals. The author cannot refrain from administering a series of advices which in fact permeate the entire work. The meats do not have a universal "temperament." Climatic factors are important to anticipate how the body is going to react to a particular type of meat:

The temperament of Fish generally, as saith Isaac, is colde and moist, ingendring fleame, most agreeable vnto hot and drie complexions in summer tyme, and in hotte regions. And vnconuenient vnto cold and drye cōplexions in winter time.¹

The following section speaks of the manner, behaviour and usage of all such, with whom we may happen to be conversing at the table or at other times among company. While the first two chapters and the final chapter are in plain narrative, book three is in question and answer form. Contained in this section are certain delectable and pleasant questions and petty problems to be propounded for mirth among company at all times but most particularly at the table. <Sic.>² An example follows:

Why haue birdes egges an hard shell, and fishes egges a soft: fishes lay their egges in a moist place, and therefore they neede no hard shell. But birdes lay their egges in hard and sound places, as vpon the grōud, stones, trees, and such like, and therefore haue neede of an harde shell to keepe

¹Ibid., Sig. C₁^b.

²Ibid., Sig. A₂.

them from hurt, vntil such time as the chick or bird be hatched.¹

The fourth chapter is comprised of jests on emperors, kings, princes, knights, soldiers, physicians, lawyers, merchants, husbandmen, jews, thieves, women both married and unmarried, fools, bishops, priests, monks, nuns and sisters. The jests are for the delight and recreation of all times but especially at meal times at the table. The work is an interesting study of prevailing accepted etiquette and table manners and lends a peep into the social life of the age. Originally printed in 1576, it must have received an enthusiastic welcome from its readers.

The books examined in this section lead a reader straight into the household of the Elizabethans. Twine provides first hand information about the formal behaviour of the privileged class at the table while Mascall tells of the remedies available to the people to remove spots and stains from their garments, both essential features of Elizabethan life.

PAINTING

24254. Treatise. A very proper treatise wherein is briefly sett forthe the arte of limning. [R.]

Only one book from the year 1583 survives on the art of painting. It is a very elementary work which contains a few

¹Ibid., Sig. L₁^b.

practical hints though no illustrations and outlines of sketches. The book has a self-recommendatory title which reads: "A very proper treatise, wherein is breiefely set foorth the art of limming, whiche teacheth the order in drawing & tracing of letters, Vinets, Flowers, Armes, and Imagery."¹

The anonymous book is only a half-hearted attempt at putting together certain basic requirements of an amateur artist. A list of names of colours which include "Gold Soile, Siluer Soyle, Shell Gold, Shell siluer, Azure, Byze" is supplied.² The mention of "Finished Anno. Dom. 1573"³ indicates that in 1583 the ditto of the original was reprinted. The book shows that painting was not much in demand in 1583 and was never considered and treated as a respectable and profitable field.

¹24254. Sig. A₁.

²Ibid., Sig. C₄.

³Ibid., Sig. C₃^b.

ARCHERY

800. Arthur, King. The auncient order, societie and vnitie laudable of Prince Arthure. Tr. R. Robinson.

The Bow was used as force of mā, and strēgth of arms might draw
 To glad the frend, and daunt the foe, and hold the world in awe.
 But whē that strēgth and courage fail'd, and cūning crept in place
 The shot and roring canon came, stout people to deface.¹

In the sixteenth century though bows and arrows were replaced by cannons and cannon-balls, yet archery and archers were still held in great esteem by those who loved chivalry and had a desire to keep alive the heroic traditions of their past. England had a glorious past which was remembered through the legends of Prince Arthur and the deeds of the Knights of the Round Table. A regular society of archers yearly celebrated "the renoued memory of the magnificent Prince Arthure and his Knightly traine of the Round Table."² Richard Robinson, therefore, does not find it futile to collect and translate The ancient order, societie and vnitie laudable of Prince Arthure "in fauour and furtherance of English Archery at this day"³ in 1583.

The publication opens with twenty-eight couplets written

¹800. Sig. **3b.

²Ibid., Sig. *1.

³Ibid., Sig. *1.

by Thomas Churchyard in praise of the bow and the book. The names of the individual knights and verses in their praise follow thereafter. Each knight has two quartets devoted to him while a facsimile of his shield is printed on the same page. The work is divided into three independent parts, each dealing with a separate segment of history.

The first part of the work is called the "Sacred Historically".¹ It essentially is a faithful and close versification of the Old Testament. The monotony of the couplets that abound in this section is wearisome. "The Second Assertion and ys Prophane Hystorically"² contains references to Ovid, Virgil, Pliny, Plato, Galen, Saxo Grammaticus and the Greek and Roman mythologies. The stories of Cupid and Apollo, Phebe and Diana are referred to in praise of bows and arrows. The third "assertion", however, is "Englishe Hystorically".³ The author starts with the year 1108 B. C., makes a brief mention of the Romans, the Danes and the Norman Conquest. He then goes through the whole range of Plantagenet and Tudor kings and finally ends with Queen Elizabeth whom he praises in very high terms as a nurse of peace, amity and love. He solicits his countrymen to join him in a common prayer:

¹Ibid., Sig. I₃^b-K₃^b.

²Ibid., Sig. K₃^b-L₃^b.

³Ibid., Sig. L₃^b.

Pray that this threefold Bond of Bliss neuer
 infringed may bee,
 Of Naturall loue, of Publike peace, and Mutuall
 amity:
 Pray that our firme defence from God and Prince
 anteuewe may,
 Pray, that yearely from yeare to yeare and many a
 yeare I say,
 God, her will graunt vs Nestors yeares A Mother
 in Israell,
 And that we all coheyres with Christ in Heauen
 aboue may dwell.¹

The auncient order indicates that archery was not completely forgotten in 1583 and that the links with the chivalric past had not been completely forgotten. The archers in the past had defended the country against the foe. The author through his work endeavours to reinstate the bow and arrow as the weapon of the future. Indirectly he advocates an ever preparedness against any possible incursion from outside the country.

¹Ibid., Sig. M₄^b.

CHAPTER IV

LAW AND GOVERNMENT

A total of eighteen publications have been included in the "Law and Government" section of the present study. Except for the four proclamations that were issued by the contemporary government of England, the remaining publications were reprinted during 1583. Though the statutes and the laws were made and instituted earlier by the rulers of the past, they were quite relevant to the contemporary situation. Not only do these items regulate the whole of the country, but also there are specific orders and regulations that are exclusively concerned with the governing of the City of London. At least five year-books were reprinted during the year and at least two law books outline the duties of the justices of peace, constables and tithing-men. The well-known work of Sir Thomas Littleton was reissued both in Norman French and English during the year.

The publications indicate the Elizabethans' concern for law and order and social stability. An estimate of social, religious, political and economic problems and their

legal solutions can also be had from these works. The books also show how conscious the Elizabethans were with respect to their rights as individuals and their obligations as the members of the State.

GOVERNMENT PROCLAMATIONS, PUBLIC DOCUMENTS AND LAW BOOKS

3342. Book. [Anonymous] (The book of Precedents.) A new boke of presidentes in maner of a register: wherein is compreh. the very trade of makynge all maner evidences etc.
[R.]

8140. England. Proclamations II Chronological Series. By the Queene. [Against retainers.] April 19, 1583.

8141. By the Queene. [Against seditious bookes.] June 30, 1583. [R.]

8142. By the Queene. [For the prices of wines.] November 6, 1583.

8143. By the Queene. [For the prices of wines.] [R.]

9315. Statutes. General Collections. A Collection in English of the Statutes. [R.]

9789. England. Year Book. [Edw. IV. 3.] De termino Trinitatis Anno. III. Edwardi quarti. [R.]

9795. England. Year Book. [Edw. IV. 4.] De termino Paschae Anno. IV. regni regis Edwardi quarti. [R.]

9860. England. Year Book. [Edw. IV. 16.] De termino Paschae Anno. XVI. Edwardi quarti. [R.]

9967. England. Year Book. [H. VIII. 27.] De termino

Paschae Anno. XXVII. regni Regis Henrici octavi. [R.]

10978. Fitzherbert, Sir Anthony. [Crompton's enlargement.]

Loffice et auctoritie de Iustices de peace in part collect per A. Fitzherbert, et ore enlarge per R. Crompton. [R.]

11739. Gentilis Albericus. Lectionum & epistolarum quae ad ius ciuile pertinent, liber i - (iv).

15145. Lambard, William. The duties of constables, borsholders, tithing-men etc.

15146. Lambard, William. The duties of constables, borsholders, tithing-men etc. [R.]

15746. Littleton, Sir Thomas. [Tenures.] Les tenures, ouesq̄ certain cases addes auters de puisne temps. [R.]

15772. Lyttelton tenures in Englysshe. [R.]

16709.1. London. Orders and Regulations. Orders appointed to be executed in the Cittie of London, for setting roges and idle persons to worke. [R.]

23223. Stanford, Sir William. An exposition of the Kinges prerogatiue collected out of the Great Abridgement of Justice Fitzherbert and other olde writers of the lawes of England.
[R.]

For as much as the most necessary office and duety of law is to preserue and saue the life of man, and

cordingly to punish such persons y vnlawfully and wilfullye murther, sley, or destroy mē. And also y another office and duety of law is, to punish robbers and theues which daily endeuour thēselues to robbe and steale, or geue assistance to the same, and yet by craft and cantele, to escape frō y same wont punishment.¹

The English law in its growth has traced a haphazard pattern. The Elizabethan legal system was a heterogeneous mixture of elements from the Teutonic rules, the Celtic codes, the Roman legal system evolved and administered by the Norman lawyers, and the ecclesiastical practices of early Christian fathers. To these were added recent developments necessitated by the changes that were fast altering the shape of English national life in the sixteenth century. It was a highly intricate system further complicated by the diversity of the languages in which the English law was written. Several books dealing with several different aspects of law concerning social, religious, political and economic life of the Elizabethans were simultaneously available in Latin, Norman-French, and English. It was an age of transition and experiment. Since law touches all sides of a nation's life, English society in a state of flux is revealed to the readers of the law books of the year 1583.

A sixteenth century man was fully aware of his legal rights and obligations. An average Elizabethan did not

¹23223. Sig. F₂.

hesitate to fight for his rights in a court of law if he was convinced that he had concrete legal grounds for the contest. He could always hire the services of lawyers to represent him and plead for his cause. These lawyers or advocates were experts in law with formal professional training in the field, acquired with great diligence and hard work from one of the Universities or the Inns of Court.¹ The Elizabethans, therefore, could conveniently take recourse to law or invoke the judicial machinery of the state for compensation or civilized and lawful revenge.

Over the years the faith of people in justice had increased and private revenge had yielded place to public trial and search of retribution in the law courts. A society which was evolving its judicial system was bound to need books on the subject. The publishers, astute businessmen as they were, sensed this need and made available the titles which met the requirements of the masses.

The legal public constituted three types of people: the lawyers who practised law and sold it in the open market to their clients to earn their livelihood, the students who pursued it so as to become lawyers, and those who delivered justice on behalf of the State. Besides, there were many more

¹The branches of civil and canon law, for example, were taught in both the Universities, Oxford and Cambridge, while the Inner Temple, the Middle Temple, the Lincoln's Inn and the Gray's Inn trained people in Common law.

who had a sort of general interest in law. They read legal books either to become aware of their legal rights or to fill their leisure. The book-sellers catered to all tastes. The books were available to all kinds of people in 1583. There were works highly technical in nature as well as those which talked to laymen at their level.

The technical books were perhaps more difficult to print and asked for greater attention than the works of general interest. They had to give the exact law, interpret it correctly and set it forth rightly. The laws incorporated in such texts had to be up-to-date and valid. The publisher therefore had to keep one eye on the pulse of law itself and the other on the readers before undertaking to print a certain number of copies. He had to sell all the copies of the book within the time-period the work was the legal tender in order to avoid a financial loss. Such a publisher had to be continuously alert in his trade. Therefore, only those persons could publish law books who had sufficient means and a high risk-taking capacity.

The reading public was informed by the publishers how the present edition of the statutes or precedents or reports differed from the earlier editions of the same statutes or precedents or reports. The merits of the work were extensively advertised to attract buyers. William Rastell while dedicating his book A Collection in English,

of Statutes¹ to the "gentle reader" has a reason to tell that the "Statutes expired or repealed, or concerning priuate persons, or some priuate places, I haue (for the moste parte) left out of this woorke".² He further states that the work contains "Statutes Imprinted as they are in great Statutes worde for worde--leauing out certaine superfluous woordes".³ A new boke of presidentes⁴ written in the manner of a register is "newlie corrected, with addicions of diuers necessarie Presidentes, meete for all suche as desire to learn the fourme and manner how to make all maner of Euidences".⁵ Quite often the titlepage contained complete information for the guidance of the prospective purchasers. For example, Sir William Stanford's publication is

Les Plees del Coron, diuisees en plusors titles and cōmon lieux Per queux home plusredement & pleinement trouera quelque chose que il quira, touchant les dits Plees, composees per le tresreuerend Iudge Monsieur Guilliaulme Staundforde Chiualer, dernièrement corrigee auecques un Table parfaicte des choses notables contenus en y celle nouelment reuue and Corrigee.⁶

¹9315.

²Ibid., Sig. A₃.

³Ibid.

⁴3342.

⁵Ibid., Sig. A₂.

⁶23223. Sig. A₁.

The sale of law books encouraged the publishers to make all kinds of volumes available to the reading public. In order to meet the demand they printed either new books or reprinted works which had already made earlier appearances. In 1583 alone eighteen publications that fall into the category of "Government and Law Books" were issued. Four of these, however, were Government proclamations issued by Queen Elizabeth during the year.

The proclamations were generally issued in the name of the Queen by the Privy Council from time to time to enforce a certain order or a mode of behaviour. They were normally pointed and directed orders restraining people in general from doing certain things which were not considered to be in the national interest. The proclamations directly referred to one particular or several different sides of the religious, political, social and economic life of the country. They were often topical in character and gave the students of the period significant information about the activities of the general masses and the reaction of the government during the year under examination. They are documents not only of legal importance but also are a great help to assess the social situation, and as such are very useful to the social historians of the period.

A proclamation Against retainers¹ was issued on

¹8140. Single sheet folio. All quotations are from the same sheet.

April 19 with a purpose to "procure speedy reformation of so pernicious a sore in this Common wealth". The proclamation notified "to al her louing subjects, of what estate or degree so euer they be" that after the last day of May no one would unlawfully retain or be retained by "lyvry, badges, token, promise, or any other meanes whatsoever cōtrary to the lawes and statutes of this realme in that behalfe prouided". The Queen admonished that those who went against the order would be severely punished, and that any one guilty of the crime would not serve on the jury.

Another proclamation which her "Maiestie myndeth to haue seuerely executed" was issued earlier but was reprinted and reissued on June 30. A pronouncement Against certaine seditious and scismatical bookes and libelles etc.¹ was made public to caution people against the activities of Robert Browne, and Richard Harrison and their books. The Jesuits denied Queen Elizabeth any authority over the Church of England, an opinion they freely expressed in their many books and pamphlets which were printed abroad and were secretly smuggled into England. One of the important functionaries of the Jesuit mission, Edmund Campion, was arrested and executed in 1582 but the Jesuit movement continued to remain strong in 1583. The Queen, apprehending a danger to her government from

¹8141, single sheet folio.

them, issued a proclamation to restrain their influence on the "vnlearned" and those who were "vnable to discerne errors" contained in their books:

Her highnesse therefore perceiuing the wickednesse of these euill spirits, and the malicious dispositions of lewde and euill disposed persons to be readie to violate and breake the peace of the Church, the Realme, and the quietnesse of her people, and knowing it also to be most requisite and conuenient for her Highnesse to vse those meanes which God hath appointed for preuenting thereof, doeth will, and also straightly charge and commaunde that all maner of persons whatsoever, who haue any of the Sayed Bookes or any of like nature in his or their Custodie, that they and euery of them doe foorthwith vpon the publishing hereof, bring in and deliuer vp the same vnto the Ordinarie of the Diocesse, or of the place where they inhabite, to the intent they may be burned, or vtterly defaced by the sayde ordinary.¹

It was further warned that no one would write, print, sell, set forth, receive, give out or distribute literature which might in any manner disturb the prevailing stability of Her Majesty's Government. The proclamation was seriously meant and touched one of the most important issues of the day.

The proclamations given in 1583 not only regulate religious affairs, but also they show a royal concern for the world of trade and commerce. Wines and liquors were sold at a fixed price to minimize their unlawful trade. The two proclamations² given by the Queen refer to the Statute "made

¹Ibid.

²8142, 8143.

and established in the Parliament holden at Westminster the viii day of June in the xxviii yeere of the Reigne of the Queenes Maiesties dearely beloued father of famous memorie King Henrie the eight".¹ The prices of all kinds of wines "(that is to say) of the Tunne, Butte, Pipe, Punchion, Hogshed, Tyerse, Barrel and Rundlet" ~~are~~ fixed by the royal decrees. A disregard for them by any one carries usual penalties in terms of fine and imprisonment.

All the proclamations issued in 1583 were single sheets in folio printed by Christopher Barker "Printer to the Queenes most excellent Maiestie".² They are dated and have a colophon. These single sheets were printed mainly in black letter. A few words in roman and italic types appear in the main title and the colophon only. These royal decrees legislated the problems or issues of the most immediate concern.

The City of London was infested with rogues and idle persons in 1583. The problem perhaps was not exceptional for the year. In fact a proclamation to this effect was issued as early as December 11, 1576 by the Queen.³ Orders appointed to be executed in the Cittie of London for setting roges and

¹8142. S. Sh. fol.

²8143. Barker held the privilege of printing all such works.

³8088.

idle persons to worke, and for releefe of the poore¹ printed by Hugh Singleton² was a new attempt which the concerned authorities purposely made to meet the formidable problem. The small booklet is a collection of sixty-six orders for the employment of idle and jobless persons in London. A workshop is ordered to be set up in Bridewell "for setting to worke of vagaraunt people".³ Further "Prouision is to be made for apparell, bedding, and meate for the sayd poore, for tooles and for stocke and stuffe for the occupations, for Making of Milles, and buying of Lighters, for fées and wages of Bedelles and other necessary poore attendauntes".⁴

The orders were seriously meant. The authorities were determined to discipline able-bodied dawdlers. No one would escape without courting a displeasure of the law:

10. If any of them shall run away or escape from Bridewell, and be taken againe vagarant within the liberties of this Cittie, he shalbe cōmitted to the gaole as a Roge in the first degree, and neuertheless after execution doone vpon him by boaring his eare, he shall againe bee sent to Bridewell to worke as before, if none other will at the Sessions receiue him according to Lawe.⁵

¹16709.1.

²Singleton was printer to the City of London.

³16709.1. Sig. A₂.

⁴Ibid., Sig. B₃^b.

⁵Ibid., Sig. A₂^b.

It was believed that idleness was encouraged by drinking, playing cards, gambling, bowling, and other similar pursuits. No idle or poor person was to frequent or take shelter in such resorts. Every constable had a right to arrest any suspicious character and if he failed to convey him to Bridewell, he would be liable to pay a fine of six shillings eight pence for neglecting his duty. All alehouses were to be licensed by the "alderman of the warde", who also determined the proportion of taverns or drinking places in a locality:

44. For reformation of excessiue number & disorder of alehouses, tipling houses, cellers, & such like which bee the maintainers and receiuers of wicked persons and bee the occasion of much theft pilfering and incontinent life and y increase of harlots and consequently of Bastards and diseases to the great charge of the Citty: a view be had of all alehouses, cookes houses, tipling houses, cellers, & such like in euery parish by such as haue thereof authority & that the numbers of them be abridged to a reasonable proportion for the Ward or Parish, and in places conuenient, as shalbe thought meete, & certified by the Alderman of the warde, and no other to bee allowed.¹

The acting of interludes was considered equally dangerous. The interludes were considered not only immoral and unhygienic but also they aroused the anger of God. The following order is inspired by religio-socio-economic considerations:

62. For as much as the playing of Enterludes, & the resort to the same are very dangerous for y infection of the plague, whereby infinite burdens

¹Ibid., Sig. B₁^b-B₂.

and losses to the Citty may increase, and are very hurtfull in corruptiō of youth with incontinence & lewdnes, and also great wasting both of the time & thrift of many poore people and great prouoking of y^e wrath of God the ground of all plagues, great withdrawing of the people from publique prayer & from the Seruice of God, and daily cryed out against by y^e graue and earnest admonitions of the preachers of the word of God: Therefore be it ordered that all such Enterludes in publique places, and the resort to the same shall wholly be prohibited as vngodly, and humble sute be made to the Lords that lyke prohibition be in places neere vnto the Cittie.¹

The proclamations and orders were the contemporary sources of law. Also still in demand in 1583 were books like A Booke of Presidents exactly written in manner of a Register.² It was first printed in 1543³ and a newly corrected edition was issued in the year under study. The fact that the work had not lost its appeal in four decades of its publication establishes its usefulness in the legal affairs of the lives of its users. The work is a sort of "do-it-yourself" law book which "showeth the makynge of those thynges, whereupon dependeth the welth and lyvng of men, wythout which thinges there can no tittle lawfullye be claymed, no landes nor houses purchased, no right recouered".⁴ Full guidance is provided in matters concerning "Aduousons, Presentacyons, Letter missins, Patternes of giftes,

¹ Ibid., Sig. B₄.

² 3342.

³ 3333.

⁴ 3342. Sig. A₂^b.

Releases, deed of sale with alienation, Indentures of all sortes (repurchase, between partners, marriage), condycyons of dyuers sortes, acquitaunces, diuers and sundry kinds of supplications etc."¹ There is no abstract discusion on legal matters.

The Booke of Presidents is written in a simple and direct manner for the benefit of those who have no specialized training in law. Any reader with average common sense could lift straight from the pages of the work one or the other form of presentation to meet the need of any situation. In the book are given actual examples with "notes to be diligetilie obserued in makynge of presentacions".² It is rightly called "a right frvtefull Booke of Exemplers or Copies of sundry sortes of instrumentes or writtnges".³

The guardians of law in the sixteenth century were the justices of the peace whose responsibility comprised of maintaining order and peace in the parish under their jurisdiction. They had to know law themselves before they could administer it effectively and lawfully. The justices of the peace had a wide variety of powers and in return had to observe a definite code of conduct which they were not expected to

¹Ibid., Sig. A₂.

²Ibid., Sig. B₁^b.

³Ibid., Sig. C₁.

disregard for personal or public reasons while distributing justice. While, therefore, on the one hand the justices of the peace made genuine efforts themselves to get familiar with the various statutes in force, several authors on the other hand made serious attempts to acquaint them with their authority and privileges sanctioned to them by law. The Boke of Justices of Peas¹ by an unknown writer was published in 1506. It certainly was a success even though it provided limited information on more important legal matters. In 1538 Sir Anthony Fitzherbert replaced it with a more informative work on the subject. Soon he became a celebrity in the field. It is interesting to see how detailed an oath was taken by a justice of the peace at the time of assuming the office:

You shall swear that you as justice of the peace in the country of S. after your cunning, wit and power, shall do regal right both to rich and poor, in all matters touching the Kings Commissiō to you directed, according to the laws and customs of the land, and the estatutes thereof made, and that you shall not be of couंसell with any person in any quarel hāging afore you and to kepe your sessions after the form of the estatutes thereof made, and all issues, fines amercia mēts and forfeitures happening before you to cause truly to feed the same vnto the Kinges eschequer. And you shall not surcease for fauour gift or other cause, but truly to do your office of justice of the peace in that behalf. And you shall not take any thing for doing your office but of the Kings, and that fees accustomed, and costs limited by the estatute. And you shall not direct nor cause to be directed any warrant by you made vnto the parties but vnto the bailifs of the said county, or other the Kings

¹14862.

officers or ministers, or other indifferent persons to make execution thereof. So help you God, and is saïtes.¹

The work was printed several times both in English and French during the century.

Fitzherbert was easier to understand and was greatly favoured by the justices of the peace. In 1583 the French version Loffice et aucthorite de Iustices de peace² was reprinted by Richard Tottell. The publication is an enlargement by Richard Crompton of the original book of Fitzherbert. The volume was dedicated to Sir Thomas Bromley and contained "un briefe note concernant toutes principal choses conteines in cest lieu".³ The text of the book is mainly in Norman-French with English sentences interpolated. The enlargement was a more serious attempt than had hitherto been made by Sir Anthony Fitzherbert.

The publication which at once received a great general applause was William Lambard's The duties of Constables, borsholders and tithing men etc.⁴ It was printed by Ralph Newberie and Henry Middleton. The first edition must have soon disappeared from the shops of the booksellers as another

¹10977. Sig. C₅-C₅^b.

²10978.

³Ibid., Sig. A₄.

⁴15145.

independent issue was set to print in 1583 by R. Warde. The work like Fitzherbert's book outlines duties of constables, borsholders, tithing men, church wardens and justices of the peace. Lambard himself, once a Justice of the Peace for Kent, was thoroughly conversant with the obligations and privileges connected with the office.

Lambard's approach is very systematic and his method is easily appreciable. He names each office separately, gives a brief history before embarking upon the details of the duties and powers of the position holder. For example, a constable "is an officer, that supporteth the Queenes Maiestie in the maintenance of her peace".¹ According to him the office of the constable was introduced by King Edward I to foresee that nothing was done that tended to breach peace. Further constables were to quieten and pacify those who were occupied in the breach of peace and punish those who had already broken the peace. The constable was given powers to arrest if he apprehended any insurrection or sedition or danger to the life of an individual or public peace. He could break the door open to arrest an offender and if the criminal ran into a neighbouring shire or county, the constable could chase him there. He could even demand surety from those whom he suspected for breach of peace.

Agriculture was an important industry which the

¹Ibid., Sig. A₃^b.

country could not afford to neglect. The constables were empowered to force, in times of need, such people as could to work on the farm. The constables themselves were not immune to punishment. If they failed to do their duty, they were also penalized:

In the time of hay, or corne haruest, the constable or such other officer of any township, vpon request made, and for auoiding the losse of any corne, graine, or hay, may cause all such artificers and persons (as be meete to labour) by his discretion to serue by the day, for the mowing, reaping, shearing, getting or inning of corne, graine or hay, according to the skil and qualitie of the person: and if any such person shal refuse so to doe, then ought such officer (vnder the paine of fourtie shillings) to imprison such refuser in the stockes by the space two dayes and one night.¹

Some of the duties of the constables, borsholders and tithing-men were identical. For example, the "amendment of the high wayes within their parish leading to any market town"² was of common concern for all the officers who had to shift the responsibility to two honest men chosen at their own discretion from the parish. Of the many duties of the church wardens, one obligation was that of keeping a continuous record of all the sick people in the parish for which "the party licenced shall giue iiiid to the curate for the

¹Ibid., Sig. C₁^b.

²Ibid., Sig. D₁^b.

entry thereof".¹ The "destruction of noysome foule and vermine"² was to be jointly looked after by the constable, the church warden and the justice of the peace:

...shall giue and pay of...money so to them deliuered to euery person that shall bring to thē any heads of old crows, choughes, Pyes, or Rookes, taken within the seuerall parishes, for the heads of euery three of them a penie and for the heads of euery sixe young crows, choughes, Pies, or Rookes taken, as is afore-said a penie, and for euery viegges of anie of them vnbroken a penie: and likewise for euery XII stanes heads a penie.³

William Lambard's work is based on several statutes in force in the country. He draws heavily from them to include duties of surveyors of highways, collectors, overseers of the poor, distributors of the insecticides, church wardens and the wardens of the houses of correction. The work covered a wide range of commissions of a variety of officers.

Throughout the sixteenth century, the legal public was perusing with interest the works of limited local significance in order to know better the laws that concerned them most immediately. The lawyers in particular concentrated on those books which they thought were going to be useful to them in their profession. Les plees del coron diuisees en

¹Ibid.

²Ibid., Sig. D7^b.

³Ibid.

plusors titles¹ became a popular work soon after its first appearance in 1557.² The book was reprinted in 1583, again by Richard Tottell who also was responsible for its original publication.³ Compiled by Sir William Stanford, the book enumerates in three separate sections consisting of fifty-two, sixty-three and thirty-six chapters respectively the King's several prerogatives. The work draws chiefly from La Graunde Abridgment of Fitzherbert, first printed in 1514, and secondarily from various other writers of the laws of England. Also listed in this volume are various kinds of methods of appeal, jurisdiction of the judges, trials, judgments, indictments and sentences.

Traitors and those charged of high treason were never spared in those days and were often dealt with harshly. Their punishment did not end with their death, but was often borne even by their heirs. The law was old in England and was still valid in 1583 as given by Stanford:

Per cel statute si cestuy qui serr' attaint de haut treasō ad terres in queux il ad vn estate denheritāce in son droyt demesne: il eux forfaitera, & tiel est tenant in taile, eo que il est seisi destate denheritance. Issint que a cel temps, tenant in taile forfetra saterre

¹23223.

²23219.

³Tottell held the privilege of printing all law books.

taile, sil aũ offédu in haut treasō. Puis viét lestat' de An. I. M. & dit.¹

In addition to these, standard text books on law were also published in 1583. Littleton's tenures,² the Year Books³ and the Book of Statutes⁴ were already known to the people for decades. The classics as they had become with time, their demand had not abated in 1583.

Sir Thomas Littleton,⁵ an important member of the Inner Temple is ranked with authorities like Glanvil,⁶ Bracton,⁷

¹23223. Sig. E₃.

²15746, 15772.

³9789, 9795, 9860, 9967.

⁴9315.

⁵d. August 23, 1481. Tenures is the most important contribution to English Law.

⁶Ranulf de Glanvil entered public life as sheriff of Yorkshire between 1163 and 1170. In 1173, he was the sheriff of Lancashire; and in 1174 he fought as one of the leaders of the army which defeated Scots at Alnwick. He was appointed as Henry II's ambassador to the Court of Flanders in 1177. The King's permanent court was established in 1178 of which Glanvil was made a permanent member in 1180. He served in the capacity of King Henry's Prime Minister and carried out many social and legal reforms.

⁷(d. 1268) Bracton was the justice in Eyre in 1245. He spent a great part of his career in Devonshire. He was greatly interested in the ecclesiastical affairs of the period. He is known for The Note Book which is a collection of legal cases of the thirteenth century. The Treatise on the Laws of England also has a respectable place in the history of English law.

Coke¹ and Blackstone² in the history of English Law. The Tenures were first published in 1481 in Norman-French by J. Lettun and W. de Machlinia. The first English edition was published in 1532. This legal treatise written essentially for the lawyers "summed up the results of the professional development of what was then the most important branch of the common law. It showed that common law possessed principles and doctrines of its own which were scientifically exact and yet eminently practical, because they were founded upon the actual problems of life".³

Littleton's Tenures are the conclusions of the author drawn from the actual law suits of the past. He has examined them critically and from the actual judgments, he has built a

¹Sir Edward Coke (1552-1634), was a serious student of municipal law in the Inner Temple. He was known for the Reports and the Institutes, two legal works of equally great significance. The Reports serve as models for the students of law and discuss actual legal cases. The cases are not merely listed but are interpreted by the author. The Institutes is in four parts which contain: (a) reprint of Littleton's tenures with a detailed commentary, (b) the text of various statutes from the Magna Carta to James I, (c) on criminal law and (d) a treatise on the jurisdiction of the different courts of law.

²Sir William Blackstone (1723-1780) was an eighteenth century authority on law. Of the many legal works that flowed from his pen, the Commentaries in four volumes is the best known.

³Sir William Holdsworth, A History of English Law (1966; rt. London: Methuen & Co. Ltd., 1903), II, p. 573.

system of law which is at the same time common sense, actual practice and an abstract philosophy of life. Littleton did not merely include the summaries of decisions he found in his study of the Year Books, but he tried to catch and convey the essential basis of the law. Often he disregarded the judgments or gave them only a secondary importance in his narration. He dealt with English land law exhaustively:

It summed up and passed on to future generations the land law as developed by the common lawyers of the Middle Ages, before it was remodelled by the changes inspired by the growth of the new equitable principles administered in the Chancery, just as Blackstone's commentaries summed up and passed on the common law, as developed mainly by the work of the legal profession, before it was remodelled by the direct legislation inspired by the teaching of Bentham.¹

Tenures is written in three books for the use of his son Richard so that he might "vnderstand better certein chapters of the auncient bookes of Tenures".² The first section is "of estates ^ey men haue of lands or tenementes, that is to say of tenant in fee simple".³ The second book is "Of Homage"⁴ and the third is "Of Parceners".⁵ Littleton,

¹Ibid., pp. 574-75.

²15772. Sig. S7.

³Ibid., Sig. A₂-C₂^b.

⁴Ibid., Sig. C₂^b-G₁.

⁵Ibid., Sig. G₁-S₆^b.

however, advises his son not to give up exploring the field of law for himself. He warns him not to take his word as the last word in law:

And knowe thou my sonne that I will not that thou beleue that al that I haue sayde in the saide bookes is law, for that will I not take vppon mee nor presume. But of those thinges that be not law enquire and learne of my wise matters learned in the law. Not withstanding though that certein thinges that bee noted and specyfyed in the sayde bookes be not lawe, yet such thinges shal make thee more apt and able to vnderstand, and learne the arguments and the reasons of the law. For by the arguments and the reasons in the law, a man may more sooner come to the certeintie and to the knowledge of the law.¹

It would be no exaggeration to say that Tenures was the best received non-religious book of the century. The Norman-French version was printed forty-one times between the years 1481 and 1639 while twenty-four independent editions of its counterpart ran in English during the period 1532-1637. Both English and French versions were issued during the year 1583.

More important than the commentaries on the various laws were the books that gave the actual statutes. They were being printed again and again by the publishers as they were the primary sources of law. The lawyers often used them as reference books and turned to them frequently while they contested in favour or against a case. A Collection in English

¹Ibid., Sig. S7^b-S8.

of Statutes¹ was reprinted in 1583. The work included all statutes in force "continued from the beginning of Magna Carta, made in the 9. yeere of the reigne of King H. 3. vntill the ende of the session of Parliament holden in the 23 yeere of the Reigne of our gracious Queene Elizabeth, vnder titles placed by order of Alphabet".²

In fact in order to find one of the source books of the statutes, one will have to go back in time for about a century. Noua Statuta³ containing the statutes from 1 Edward III to 22 Edward IV was published by W. de Machlinia as far back as 1484. The text of the Magna Carta was incorporated for the first time in the edition of 1508⁴ and the first collection of the statutes in English was printed in 1534.⁵ The 1583 edition of the Collection of the Statutes is only an up to date and revised issue compiled by Justice Rastall. He advises his readers to go through the acts along with their preambles in order to understand the statutes better and also to avoid confusion that might result if read indifferently.

¹9315.

²Ibid., Sig. A₂.

³9264.

⁴9266.

⁵9272.

A Collection of Statutes is a voluminous work in two-columned pages. A survey of the publication from cover to cover asks for a good deal of patience. Perhaps, the compiler realized this and took special care to add two tables to the work to make the reading easier for those who were looking for certain statutes. The table at the beginning of the book declares "vnder titles by order of Alphabet the substance of such referments as stode at the end of eche title in the first Collection of Statutes...And in this Table, the Title of Iustice of the peace is specially perused and amended, for their more easie finding of matters in this booke, concerning their authoritie."¹ The second table is equally helpful:

In the other Table (being at the ende of this booke) are set downe by order of the Kings reignes, the seuerall times of their Parliaments, together with the sundry chapters and intitulings of the particular statutes in euery of the same: whereby the Reader may easily finde vnder what Title, and in what leafe of this booke, and of these statutes be placed: and may also (by helpe of certaine hands prefixed to diuers of them) readily see, what, and how many Statutes in eche Kings reigne, doe concerne the Iustices of peace, and in what leafe of this booke to finde them.²

The Statutes listed in the publication deal with a variety of subjects of everyday interest. There are laws on fairs and markets, apparel, fines, vagabonds, beggars, the

¹9315. Sig. A₂.

²Ibid.

poor, forests, fraudulent deeds, fugitives, wools, women, widows, cattle, horses, husbandry and tillage, labourers and servants, monasteries, abbeys, patents, merchants, sewers, weights and measures. The compiler of the statutes adds a pointed commentary wherever he finds necessary.

The law books which cannot be dismissed without a serious thought are the Year Books. Though they were available in abundance throughout the century, only four were reprinted in 1583. Three of them¹ deal respectively with the third, fourth and sixteenth years of Edward IV, while the fourth² reports on the twenty-seventh year of the reign of King Henry VIII.

In the history of English law the Year Books stand out as important source books of common law as administered by different kings. They supplied the basic information to writers like Fitzherbert, Littleton, Stanford and Glanvil when these writers collected material to compile their legal treatises. The Year Books were indispensable tools of practising lawyers.

When did the Year Books originate, nobody seems to know. Perhaps, at one time, some serious minded lawyers were struck with the idea of taking notes of the actual proceedings

¹9789, 9795, 9860.

²9967.

of the Courts for personal guidance and future reference. Or some people in search of a hobby might have turned to taking notes in the courts of law. Once the usefulness of the notes was established, others might have been tempted to do the same. As a result, there is a written record of actual pleadings in the Courts, the details of the legal suits fought, the course they took and the final judgments delivered on them. The established precedents could be cited by the lawyers to influence the decision of the judge in whose court a similar suit was contested. Thus the Year Books started assuming significance in the world of litigation and justice. For the posterity, they preserved law in its most nascent and original form and helped the students of law to trace the path of the development of English law. Not only do they have their importance as legal documents, but also as contemporary sources of material for a social historian, they are invaluable. They establish a direct contact with the people, convey the inner picture of men and his moods and make the age come alive to their readers. It is in this context that the Year Books printed in 1583 have a meaning.

All the Year Books published in 1583 were in Law French of the sixteenth century and were reprinted by Tottell who printed a total of some two hundred and twenty-five editions or reprints of these books. Like the other Year Books, they also contain legal cases, land and ownership problems, contract difficulties and several other law suits related with

the reigns of the kings to which they belong. The Year Books examined in this section were the last editions of the particular years. "The Year Books," observes Holdsworth, "are not primarily collections of pithy sayings and picturesque incidents. Their main object is the teaching of law and the publication of the latest information of the doings of the courts in which this law was being made".¹ The 1583 editions of the Year Books fully subscribe to this view.

Only one law book in Latin was published during the year 1583. Lectio num & epistolarum quae ad ius ciuile pertinent² by Albericus Gentilis dealt essentially with civil law. The author, a specialist in the field, taught civil law in St. John's College in Oxford. This work treats the subject in four different books. It will be more appropriate to say that the volume was actually bound and made available to the buyers in 1584 though the printing of the first half was completed in 1583. A look at the four parts reveals that each section has an independent sub-title which separates it from the preceding and succeeding parts and each part is dated separately. The year of printing is mentioned as 1583 on the first two books while the last two books indicate the year of printing as 1584. Each book has an independent set of signatures though the pagination is carried on from one book

¹Holdsworth, II, op. cit. p. 552.

²11739.

to the next. These facts indicate that the various books were not printed together, rather the printing of the following two books was undertaken in 1584 only after the printing of the first two books was complete in 1583.

The publication is a systematic exposition of the various clauses and statutes dealing with the civil law. The work, a valuable manual for the civil lawyers, was based on the Roman Civil law and the practices and decisions of Civil Courts in England.

In the sixteenth century the knowledge of law was considered imperative. It was a society in which an individual was poised far more precariously than at the present day. He had to keep a watchful eye on the ever changing world of legal values in order to assert his rights and privileges. It was not an easy task to keep pace with the complexities and the technicalities of the legal jargon especially when there was no one accepted language for legal purposes, and also when the law was not secular in character. The theological controversy had not crystallized and its fluid nature often influenced the decisions of the judges. The legal system of Elizabethan England could not get rid of its religious overtones as Her Majesty's lawful government was also an ecclesiastical government. It was believed that the criminals not only invoked the wrath of law, but also incurred divine displeasure. Any statute that curbed the activities of the lawless, therefore, only aimed at establishing a divine order:

The Kinges most royall maiestie callinge to his most blessed remembraunce, how that many ydel and euill disposed persones within this Realme, and in other his graces dominions nothings regarding the feare of God, nor the punishement of the Kings lawes, heretofore haue done, and so dally commit and perpetrate wilfully, as wel great sundry and detestable murders, robberies, and also other great and heinouse offéces, to the great displeasure of Almightye God, to the subuersion of al good and politie order, whereunto such malefactours are partelye instigated and moued and the more bolde and willing so to offende, by certein licentious priuileges and other liberties heretofore graunted to diuers places and territories within this his realme, commonly called sanctuaries,...¹

A survey of law books printed during the year 1583 indicates that the books on law were in demand and they were being widely printed, bought and read. The books of common interest, "do-it-yourself" law works, manuals and treatises of more technical nature, collections of statutes and Year Books were made available to the general reading public. The interest of some people in these publications was general while others were interested for academic reasons. There were the students of law as also the professionals in the field. On the whole the reading of the works helped the Elizabethans become lawful citizens. The literature directed towards officials of the government instructed them how to discharge their duties lawfully.

¹23223. Sig. O4^b.

The Kinges most royall maiestie callinge to his most blessed remembraunce, how that many ydel and euill disposed persones within this Realme, and in other his graces dominions nothings regarding the feare of God, nor the punishement of the Kings lawes, heretofore haue done, and so dally commit and perpetrate wilfully, as wel great sundry and detestable murders, robberies, and also other great and heinouse offēces, to the great displeasure of Almighty God, to the subuersion of al good and politie order, whereunto such malefactours are partelye instigated and moued and the more bolde and willing so to offende, by certein licentious priuileges and other liberties heretofore graunted to diuers places and territories within this his realme, commonly called sanctuaries,...¹

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¹23223. Sig. O₄^b.

CHAPTER V

TOPICAL PUBLICATIONS

21805. Saxey, Samuel. A straunge and wonderfull example of the iudgement of God vpon two adulterous persons.

25980. Worcestershire. A briefe discourse of two most cruell murthers committed in Worcestershire.

Whiche made him to be trembling and shaking in such pittiful manner, as would haue made a hearte of Adamant to melte in grieffe: for to beholde how life and death made strife together, life for the sweetenes to resist death his bitternes, wyth many a gaspe for breath, with strugling and often folding his armes together: thus lay this Innocent and martyred coarse.¹

The human thirst for news is as old as mankind. The interest that one man has in the affairs of the other is based upon the fact that both parties are human. Man being a social and curious animal has a tendency to pry into his neighbour's courtyard to know how the situation of the one living next door is different from his own placement in life. Human curiosity is not always innocent, but sometimes is sinister also.

The twentieth century has ample means to satisfy this basic human need, but the Elizabethans were not so fortunate. As a result, they were always news-hungry and swallowed every bit of information they could get from any source. Since their means of communication were limited, the stories generally

¹25980. Sig. A₆^b-A₇.

had to travel from mouth to mouth. Such a story or rumour would not remain the same by the time it had travelled a few hundred miles. One incident, therefore, had one version in one county while the same happening would be unrecognizably different after it had covered the distance between the counties.

The publishers, however, on their own undertook to print some reports to make them available to the general public. They did not go for any news-item, rather their choice was strictly selective and was determined by its possibility of becoming a commercial success. The facts in such publications were never presented objectively but some aspects were deliberately exaggerated or compressed or altered to make it touching or didactic or interesting or sensational. Sometimes the facts were changed to humour a patron or to expose a religious prejudice. Even when the incidents narrated were local, they were made to look more or less universal. The authors often applied their literary skill to raise them from ordinary to extra-ordinary.

Two publications discussed here are strictly topical in nature. It might be appropriate to point out that this distinction is only superficial. The classification cannot be rigid for the books that fall under the categories of sermons, prognostications, proclamations, religious news, and epitaphs and memorials. These works are also topical to a certain degree. Since it is more convenient to list them under the

topics in which they have been considered in the present dissertation, only those items that have a limited local appeal are examined in this section. Both the pamphlets are essentially news items from the year 1583.

One of the works A briefe discourse of two most cruell murthers is a report of two murders committed in Worcestershire. "The first declaring, how one vnnaturally murdered his neighbour, and afterward buried him in his seller. The other sheweth, how a woman vnlawfully following the deuillish lusts of the flesh with her seruant, caused him very cruelly to kill her owne Husband".¹ The stories are related in the manner of traditional stories. Robert Greenoll, a well-to-do gentleman of Worcestershire is murdered by his neighbour Thomas Smith out of sheer wantonness and jealousy:

He began to enuy the prosperous estate of him beeing his neighbour and frend, and the Deuill so farre ruled the course of his enuious intent, as nothing would suffise the desire thereof, but onely making away of Greenoll by death, which though hee had no reason for, yet suche was the perswasion of euill spirite with him.²

The second murder is a sex crime. One Thomas Beast, also a resident of Worcestershire, had a handsome servant Christopher Tomson working for him. Beast's wife fell for her servant and it was she who persuaded Tomson to murder her

¹Ibid., Sig. A₁.

²Ibid., Sig. A₅.

husband. The author attributes the whole blame to the woman:

At length, so great grew the hatred of this harlot against her Husbād, as she must needs haue Christopher her sweet dallying freénd, to dispatch the life of him, whereto a great while he would not consent, perswading her stil from it, so much as in him lay.¹

The author while telling the tale gets carried away and invokes the female world to heap curses on "such a gracelesse strumpet":

Oh most horrible and wicked woman, a womā, nay a deuill: stop your eares you chaste and graue matrones, whome God feare, dutie, true looue to your Husbands, and vertue of your selues hath so beautified as nothing cā be more odious vnto you, then y^e such a gracelesse strumpet should be found, so much to dishonor your noble sexe.²

A straunge and wonderfull example of the iudgement of God vpon two adulterous persons³ by Samuel Saxey once more tells a similar story. The incident concerns an old man sixty years old, who had unlawful relations with a woman of the neighbourhood. Brustar was apparently a Roman Catholic who would have received an "absolute"⁴ for all his villainies if he had been in Rome. He along with his paramour were struck dead by the all-powerful but invisible hand of the Almighty:

¹Ibid., Sig. B₂^b.

²Ibid., Sig. B₃.

³21805.

⁴Ibid., Sig. B₂.

Brustar that olde fornicator lay starke deade on a settee by the beddes side, his right thigh and right arme, which oftentimes hadde imbraced this harlot, were burned with fire, and specially the outside of his arme, which varie straunge to see, was burnt vp to the elbowe, and yet his sleeues not perished. And the womā his companion had a semblable reward for her wāton abuses, for she also lay deade by him bending ouer the smal penne of coales towards him, and her head on his right thigh so that the skirts of hir garments were burnt, hir armes were burnt to the bones, the neather partes of her bodie burnt to the breaste, and all hir hinder partes to the shoulders, very horrible to beholde.¹

Saxey's book has a long "epistle dedicatorie" addressed to his loving countrymen in general and the citizens of London in particular. The author is full of national pride and praises Queen Elizabeth in very high terms. Noteworthy is the judgment written by the Angel of God for the River Thames which "I haue made...like vnto the Riuers of Paradise, Euphrates and Tigris are not to bee compared with it, her streames are of siluer and her sandes of gold, her springs are water of life... her bathings make the blinde to see, the lame to goe, the dumbe to speake, the deafe to heare".²

Samuel Saxey believes that soon God is sure to strike all the sinners as he did in the past. He, however, reminds his countrymen once more and urges them to reform their ways if they want to be saved from the wrath of God. The earth-

¹Ibid., Sig. B₂^b-B₃.

²Ibid., Sig. A₅^b.

quake the country had sometime ago was a manifestation of
His judgment:

Do you not remember that most dreadfull and
tragicall Earthquake, which caused the huge
and solide foundation of the Earth to shake
and totter vp crepple? Beware least the same
and downe lyke a drunken man or Earthe gape
suddainly and swallow you vp quicke.¹

The aim of the publications is neither to divert nor
to convey the information. Rather both of them are written
with a distinct motive to teach. Not only does the law
punish for the crimes committed by the individuals as the
murderers were sentenced to death, even the watchful eye of
Heaven would not let any sinner have peace. Wise people learn
from the examples of others:

Example of Brustar, it shal be registered in y^e
Chronicles of Gods iust iudgemēts, whiche
teacheth vs to detest and abhorre the licentious
excursions of the bodie, and to hate that pre-
ternaturall luste of the olde age, and to pray
against sodayne death.²

¹Ibid., Sig. A₈.

²Ibid., Sig. C₅^b.

CHAPTER VI

DEDICATIONS

The books printed during 1583 can be studied for the information they provide on human relations during the late sixteenth century. Since a majority of publications contain dedications to people in power and those enjoying superior social status, a lot can be learnt from these dedications about dedicatees and dedicators and their mutual regard. A casual look at the list of dedicatees will reveal that the authors or translators or booksellers or publishers usually sought the patronage of members of the nobility, or members of the Privy Council, or the Lord Mayor of London, or the Queen of England. Not only those who enjoyed political power were considered important, but also those who had religious authority were held in high esteem. The works were dedicated individually or collectively to the dedicatees for the apparent or latent motives determined by the dedicator himself.

Various considerations could influence the selection of a dedicatee for a particular work. The dedicator, in order to seek the friendship and acquaintance of a certain individual would write a long "epistle dedicatorie" eulogizing the

personal merits of the individual. The author might have pecuniary considerations dictating him to write in a tone of solicitude and humility. At times the dedicator is seeking simple protection against some kind of danger he thinks is imminent either to his person or his book or both from some unknown or hidden source. An author may also be playing an ordinary sycophant. Still another dedicator dedicates his book because he thinks that by so doing he will be able to sell it fast.

The dedicatee-dedicator relationship is not one of equality between the two individuals. The dedicator invariably speaks in a tone of abject humility. He exalts his dedicatee far above himself so that the distinction becomes quite pronounced. His tone often is apologetic and one of troubled nervousness:

In consideration (whereof) not withstanding that my Booke be simpler, baser, and meaner, than that it may (without blushing) present it self to your good Lordship (being farre vnworthie of such an honorable Personage) yet according to your accustomed clemency I most humbly beseache your good Lordship to receiue the same into your honors Patrounv <sic> and protection, accepting it as an infallible token of my faithfull heart, seruice, and good will towards your honorable Lordship.¹

The author of the above dedication, Philip Stubbes, is a Puritan whose book The anatomie of abuses² is controversial

¹23376. Sig. ¶ 2.

²23376.

in nature. He perhaps deems it proper to enlist the protection of an influential person such as Philip Howard, the thirteenth Earl of Arundel, so that there would be no undue criticism from his adversaries. He, therefore, through the dedication declares his politico-literary affiliations and insures his work against the attacks of less important and unaffiliated critics. But the fact remains that Stubbs is exposing himself to another risk. His associations with Howard may save him from one set of critics while they may make him more vulnerable in a different context. Stubbs will be censured by those critics whose political views do not coincide with the political practices of Arundel.

The dedicators have enormous faith in the persons they choose as dedicatees. A dedicator willingly casts his lot with his patron and always wishes him well because he knows that his own prosperity and wellbeing are connected to the prosperity and wellbeing of his dedicatee. Thus it is not uncommon to see in the dedications a sentiment and expression of good will:

Thus wishing your Lordship as many prosperous yeares, as vertuous properties, and no fewer vertues, then the sea hath sandes, and commending both me and mine to your honourable protection, I humbly take my leaue this 28. of Nouember. Your Lordships most duetifull to commaund. Brian Melbancke.¹

The dedicatees are often supposed to be intellectually

¹17801. Sig. (?)₃.

capable, emotionally mature and judicially wise persons. The dedicators believe that their works will be perused, understood and rightly assessed by their dedicatees. Melbancke is prompted by a similar consideration when he asks his patron to be the judge in the war between nature and fortune and indicate whether he agrees with the author's conclusion:

This therefore is my humble request, that in this warre betwixt Natvre and Fortvne, you will vouchsafe to be the vmpeere, whose fortvne is prosperous (long may it last) but far inferiour to your natvre, whom all men admire.¹

The dedicators sometimes use the good offices of their dedicatees for social reform. John Stockwood has the public good foremost in his mind in the publication Of the duetie of a magistrate in the time of the plague,² translated by him from Latin. He has jointly dedicated the work to Sir Thomas Blanke, the Lord Mayor of London, and William Fleetwood, the serjeant of law. Plague is the chief concern of Stockwood and he must do something to contain the disease and stop it from taking an epidemic form. Driven by the urge of educating the masses, he has translated the work into the common language of the Elizabethans. However, he thinks, this is not enough. As he has little faith in the public at large, he is compelled to draw support from political, civic and legal authorities. He reminds his dedicatees of their duties and the role they should

¹Ibid., Sig. (?)²_b.

²10607.

play to contain the disease:

And aboue all thinges haue especiall regard to make sharpe lawes for the punishmēt of such as needlessly resort to those that are infected, and for such as hauing been taken into sicknes presume to come abroade, and to thrust thēselues into the cōpany of others, before they bee throughly cured.¹

Stockwood advocates the promulgation of stricter laws. His countrymen need to be disciplined and chastised since they do not understand the language of mild reason. His dedicatees, however, are duty conscious and co-operating gentlemen:

I am fully resolved, that you are other wise perswaded thinking the Plague not onelie to be infectious, but that it is also your partes and dueties so farre as in you lyeth, and by the wisdome and pollicie of mannie, not contrary vnto the word of God, may be attayned vnto, to labour to stop, preuent and hinder the contagion of the same.²

With those who advance that plague is God made and, therefore, is to be accepted as Divine Will, Stockwood logically argues in the same "epistle dedicatorie":

We are to vse the lawful meanes which God hath ordained for vs to sustaine our life with al. Otherwise, if all ordinary meanes be to be refvsed, let vs eate no meate, for we shall not dye before God hath appoynted.³

The dedicatory epistles are often written in prose. Many of the epistles are lengthy, repetitious, monotonous

¹Ibid., Sig. **7.

²Ibid., Sig. **5.

³Ibid., Sig. **7^b.

pieces that merely assert the obsequiousness of their writers. They also contain detailed arguments backed by quotations from the authorities of the Bible and the writers of classical antiquity, and are supported by marginal notes. In certain cases the whole argument of the book is incorporated within the epistle. Not only does it aim at explaining the work, but it also serves to advertise the book. Therefore, the dedications or dedicatory epistles at times play the role of sales promoters.

It has been observed that the dedications are made by the authors themselves or by translators, or publishers or printers on their behalf. In the event of a work being a later edition of a book published earlier, the dedicator often is the person who undertakes to edit the book or pays for the printing of the work. Under such circumstances, he chooses his own dedicatee who may not be necessarily the same as the one to whom the earlier edition of the publication was dedicated by its original author. In a situation like this, two different editions of the same work will have two different dedicatees.

The "epistle dedicatorie" was not always in prose; sometimes it appeared in verse form. It will be noticed that in certain cases when the rest of the work is in prose, the dedication is in verse. Remedies for diseases in horses.

Approued a. allowed by diuers v. auncient learned mareschalles,¹

¹20871.

often ascribed to Sir Nicholas Malbie, is a publication dealing with various diseases of horses. The work is dedicated to Robert Dudley, the Earl of Leicester and the fact remains that the dedication is a seven line stanza signed by Thomas Purfoote, the printer:

This little booke shall teache you soone to know,
The original cause of eache infirmitie,
That in an horse by any meanes may grow,
The name the place of euery maladye,
And how you shall the cure there to apply,
So as you may by remedies founde,
Preserue his health, and keepe him safe and sound.¹

Another example of a dedication in verse is a poem in Ogerius Bellehachius' O Bellehachii sacrosancta bucolica Elizabeth Britannae Franciae et Hiberniae.² It is dedicated to Queen Elizabeth:

Sibila Galgalios pepulit mea fistula lucos,
Salmoniuqz gelu, planctusqz palumbis ab vlmo,
Multoties libuit stipula placasse sub al nis,
Salmona dumqz libet placasse, libetqz palumbes.
Sibila Galgalios pepulit mea fistula lucos,
Ast me (Nai) locis me pellicit vitime Thule,
Insula lecta tibi, delphimibus insula glaucis,
Quae dum depulsis non sit maletuta capellis:
Iam Thulen coluisse volo, iam Galgala linquo,
Enreges mecum, pastores denique mecum,
Illis blanda Pales, tiliae lita multa libellis
Tete compellant; ni mille mapalia claudas,
Iam Thulen coluisse volunt, Galgala linquunt.³

The dedications contained in Elizabethan books were not simple decorations or conventional or meaningless invoca-

¹Ibid., Sig. A₂^b.

²1846.

³Ibid., Sig. A₂.

tions to authorities. They had an important role to play and the dedicators were very realistic persons. The system of copyright in England did not exist until 1711 so any printer could take liberty with any of the books that happened to fall his way. It was, therefore, imperative for the writers, authors, printers, publishers and booksellers of limited means to devise ways with which they could guard their publications against intellectual pilfering or open plagiarism. So once those concerned with the book had procured the protection of their protectors, they were psychologically satisfied that they had insured their works against petty pilferers. Further, such a situation demanded that only men of means be sought. This explains why the most sought after dedicatees during 1583 were Queen Elizabeth, Sir Robert Dudley, Sir William Cecil, Sir Thomas Bromley and Sir Francis Walsingham. There were, however, other dedicatees of lesser note, but comparatively fewer works were dedicated to them.

The following table will reveal the important dedicatees and the number of publications dedicated to them by various authors during 1583.

TABLE V
DISTRIBUTION OF DEDICATIONS, 1583

Name	Number of Dedications
Dudley, Robert, Earl of Leicester	7
Elizabeth I, Queen	7
Cecil, William, Baron Burghley	6
Walsingham, Sir Francis, Statesman	6
Howard, Philip, XIII Earl of Arundel	4
Bromley, Sir Thomas, Lord Chancellor	4
Aylmer, John, Bishop of London	4
Russell, Francis, II Earl of Bedford	2
Radcliffe, Henry, IV Earl of Sussex	1
Clinton, Edward, I Earl of Lincoln	1
Devereux, Robert, II Earl of Essex	1

The following chart is based upon dedications of the works printed for the first time during 1583. This table provides a more accurate picture of the popularity enjoyed by various patrons of literature during the year under examination. It will be noticed that Sir Francis Walsingham and Queen Elizabeth were equally popular among printers, publishers, booksellers, authors and translators while Sir William Cecil and Sir Robert Dudley together occupy the second place. A detailed account follows:

TABLE VI
DISTRIBUTION OF FIRST EDITION DEDICATIONS, 1583

Name	Number of Dedications in First Editions
Queen Elizabeth I	5
Francis Walsingham	5
Thomas Bromley	4
William Cecil	4
Robert Dudley	4
Philip Howard	3
John Aylmer	2
John Heigham	1
Edward Seymour	1
George Carey	1
Robert Devereux	1
Walter Raleigh	1
Henry Radcliffe	1
John Woolley	1

From the examination of all the dedications made during 1583, a very meaningful pattern emerges. It is noticed that the works which were devoid of dedications were Bibles, government documents, the Queen's proclamations, and sermons. Further, the books which were printed abroad and were surreptitiously smuggled into England also had no dedications. The Roman Catholic propaganda works could not find dedicatees

as well. However, those religious books which expressed a Protestant point of view and many other secular publications did not have to go begging for dedicatees. It was easy for these authors to associate themselves with one of the personages at the top.

While dedicating his work, the dedicator followed a definite procedure. He thought it proper to list all the titles, honours and positions won by the dedicatee. This way he satisfied his own vanity along with succeeding in courting the pleasure of his dedicatee. The usual formula followed was something like the following:

- (a) To the most excellent, mightie, and religious Princesse, Elizabeth, by the Grace of God Queene of England, France and Ireland, defender of the true Christian faith etc.¹
- (b) To Right Honourable and vertuous Ladie, the Ladie Marie, Countesse of Pembroke, his verie singular good Ladie and Mistress.²
- (c) To the most reuerend Fathers in Christ, Edmond by the permission of Almighty God, Archbishop of Canterburie, &c. and Iohn Bishop of London, Thomas Rogers wisheth the true felicitie of this life, and eternall happinesse by the comming of Christ.³

Of the 191 extant publications considered in this study, at least 74 or 38.7% had dedications. It is certainly a sizable proportion considering that a majority of works

¹24669.

²1081.

³21066 = 11806.1.

published during 1583 were religious in nature. The "practice of dedication" was establishing itself during the year under study.

INDEX OF DEDICATEES

The following index lists the names of all the dedicatees to whom books were dedicated during 1583. It will be noticed that some dedicatees were more fortunate in receiving dedications than others. Perhaps it should be attributed to their personality, public position, personal disposition or generosity which must have won them greater attention from the printers, publishers, booksellers or authors who were looking for "right patrons" for their publications during 1583.

A few abbreviations have been used in the supplied catalogue. An asterisk (*) before an STC number denotes a multiple dedication while the letter (R.) after the STC number signifies that the book is a reprint from an earlier edition. The descriptions of the dedicatees in this index complement or repeat those in Index of Dedicatees and Commendatory Verses in English Books before 1641 by Franklin B. Williams, Jr. published in 1962 by the Bibliographical Society in London, England.

- Aylmer, John, Bishop of London.
- Deloney, Thomas. (Tr.) 11693.
- Harvey, Richard. 12910.
- Harvey, Richard. 12911. (R.)
- Rogers, Thomas. (Tr.) * 21067. (R.)
- Bacon, Anne = Wife of Sir Nicholas Bacon, I Bt.
S., S. (Tr.) 2005. (R.)
- Blanke, Sir Thomas, Lord Mayor.
- Stockwood, J. (Tr.) * 10607.
- Bromley, Sir Thomas, Lord Chancellor.
- Chamberlaine, Bartholomew. 4950.
- Crompton, Richard. (Ed.) 10978.
- Golding, Arthur. (Tr.) * 4442.
- Whetstone, George. 25345.
- Brooke, William, X Baron Cobham.
- Timme, Thomas. (Tr.) 17405.
- Carey, George, II Baron Hunsdon.
- Heth, Thomas. 13255.
- Cecil, William, Baron Burghley.
- Barrough, Philip. 1508.
- Bright, Timothy. 3746.
- Garbrande, John. (Ed.) * 14596.
- Garbrande, John. (Ed.) * 14597. (R.)
- Whitaker, William. 25357.
- Whitaker, William. 25362. (R.)

Clinton, Edward, I Edward of Lincoln.

Digges, Leonard. 6866. (R.)

Cordell, Edward, One of six clerks.

East, Thomas. (Printer.) 18866.

Darcy, John, II Baron Darcy of Aston.

Greene, Robert. 12269.

Devereux, Robert, II Earl of Essex.

Harvey, Richard. 12912.

Dodge, Edward, Esq.

Wither, Fabian. (Tr.) 6275.

Dudley, Anne, Wife of Ambrose, Earl of Warwick.

D., H. 6168.

Dudley, Robert, Earl of Leicester.

Dickson, Alexander. 6823.

Fenner, Dudley. 10764.

Fleming, Abraham. (Ed.) 18101.

Garbrande, John. (Ed.) * 14596.

Garbrande, John. (Ed.) * 14597. (R.)

(?) Malbie, Sir Nicholas. 20871. (R.)

Stocker, Thomas. (Tr.) 23945.

Elizabeth I, Queen.

Bellehachius, Ogerius. 1846.

Foxe, John. 11225. (R.)

Fulke, William. 11430.

Fulke, William. 11430+. (R.)

Harvey, John. * 12907. (epistle.)

Hunnis, William. * 13975.

Marten, Anthony. (Tr.) 24669.

F., M.

Dering, Edward. 6693. (R.)

Fitzgerald, Edward, Lieut. of Gentlemen Pensioners.

(?) Malbie, Nicholas. 17210. (R.)

Fleetwood, William, Recorder of London.

Stockwood, John. (Tr.) * 10607.

Goodman, Gabriel, Dean of Westminster.

Robinson, Richard. (Tr.) 20844.

Grindal, Edmund, Archbishop of Canterbury.

Nowell, Alexander. * 18733. (R.)

H., S., Esq.

B., R. 1062.

Hastings, Henry, III Earl of Huntingdon.

Andrewes, Bartimaeus. * 585. (R.)

Heigham, Sir John, Son of Sir Clement.

Stocker, Thomas. (Tr.) 24786.

Herbert, Henry, II Earl of Pembroke.

Babington, Gervase. * 1095.

Herbert, Mary (Sidney), Wife of Henry, II Earl of
Pembroke.

Babington, Gervase. 1081.

Herbert, Sir William, of Swansea, d. 1609.

Babington, Gervase. * 1095.

Howard, Philip, XIII Earl of Arundel.

Jennyngs, Miles. (Tr.) 17204. (R.)

Melbancke, Brian. 17801.

Stubbes, Philip. 23376.

Stubbes, Philip. 23380.

Lewis, Thomas, Of the Van.

Babington, Gervase. * 1095.

Mansell, Sir Edward, of Margam, grandfather of
Sir Walter, II Bt.

Babington, Gervase. * 1095.

Matthew, William, M. P. for Glamorgan.

Babington, Gervase. * 1095.

Meade, Thomas, Judge.

Harvey, John. * 12907.

Parker, Matthew, Archbishop of Canterbury.

Nowell, Alexander. * 18733. (R.)

Plunkett, Patrick, VII Baron Dunsany.

Stanyhurst, Richard. 24807. (R.)

Radcliffe, Frances (Sidney), Wife of Thomas,
III Earl of Sussex.

Hunnis, William. * 13975.

Radcliffe, Henry, IV Earl of Sussex.

Whetstone, George. 25344.

Radcliffe, Thomas, III Earl of Sussex.

Gifford, George. 11849.1. (R.)

Raleigh, Walter, Commander and author.

Fielding, Ferdinando. (Tr.) 24144.

Randolph, Thomas, Ambassador.

Garbrande, John. (Ed.) * 14596.

Russell, Lucy (Harington), Wife of Edward,
III Earl of Bedford.

Desainliens, Claude. 6735.

Russell, Frances, II Earl of Bedford.

Tanner, Robert. 23675.

Tanner, Robert. 23676. (R.)

Sackville, Robert, II Earl of Dorset.

Desainliens, Claude. 6741. (R.)

Sandys, Edwin, Archbishop of York.

Nowell, Alexander. * 18733. (R.)

Sidney, Sir Henry, Lord Deputy of Ireland.

Hopkinson, William. 13775. (R.)

Smith, Thomas, Customer, d. 1591, father of
Sir Thomas, Merchant, d. 1625.

Robinson, Richard. (Tr.) 800.

Stradling, Sir Edward, Scholar, d. 1609.

Babington, Gervase. * 1095.

Thirlby, Thomas, Bishop of Ely.

Grimald, Nicholas. (Tr.) 5285. (R.)

Walsingham, Sir Francis, Statesman.

Garbrande, John. (Ed.) 14603.

Howard, Henry. 13858.

Peckham, George. 19523.

Prime, John. 20370.

Some, Robert. 22911. (R.)

Tomson, William. 24114.

Woodcock, Thomas, Bookseller.

Fleming, Abraham. (Poet.) * 4442.

Woolley, Sir John, Latin Secretary.

(?) P., P. 4557.

CHAPTER VII

TRANSLATIONS AND TRANSLATORS

There was a time when the English had no faith in the future of their mother tongue. Even men like Sir Francis Bacon, while they wrote in English, translated their works into Latin so as to preserve them for posterity. It was believed that English as a language would soon be dead and would be replaced by Latin. Such an attitude could not have been healthy for the growth and development of the English language. With the passage of time, however, it was realized that the fears of Englishmen with respect to English were unfounded and that the English language was versatile enough to convey various shades of meaning with the subtlety with which other European languages could handle abstract thoughts. It certainly is to the credit of the Renaissance in England to restore to English the prominence and respectability it deserved, and it holds to this day.

Once the language was established, an average English author could express himself with greater confidence and ease. The inferiority complex which hitherto had haunted the nation for about two centuries, soon yielded place to self-reliance,

European languages believing that their efforts would bring them monetary gains.

The task of a translator was certainly a very demanding one. Nobody could just sit down and translate at random a book he happened to like. A good deal of preparation and training was needed along with patience that definitely was an asset for a translator. He did not have merely to transcribe from one language to another. It was not simply changing one dress for another. Rather, the translator had to grasp the deeper meaning of the original and convey the "essence" or "soul" of the original in his translation. As a result, he could do his job well only if he had had a rigorous training in both languages. He had to be understanding the genius of both the languages thoroughly in order to succeed in his translation. If he was a shallow scholar, he would simply end up giving his own superficial version of the original. Such a translation was likely to do more damage than good to his readers and to his reputation.

The enormous responsibility was fully realized by most of the translators even when they could not fully succeed in capturing the "essence" of the original. A certain T. D., the translator of The mirror of mirth,¹ can conceive of the obligations of a translator. He, therefore, cannot be boastful. On the contrary his tone is humble and self-surrendering:

¹6784+.

I haue presumed here vpon your courtesie, for the recreation of your mindes, to send vnto your sight this simple & rude worke, the grace and beauty whereof beeing strypped from his countrey guise, & now newly wrapped in this straung attyre, is not onely blemished by meanes of the translators vnskillfulnesse, but as it were spoyled both of fauour and fashion. Yet if it please you to pardon his imperfection, and to accept his good will, he shall not onely be encouraged to mend his amisse, but also hereafter present you with such as may better counteruaile your courtesie, and saue his owne credit.¹

The mirror of mirth was translated with a purpose to divert the readers when they were "ouerladen, eyther by the meanes of worldly cares, or with the intollerable burden of ouer great studies."²

A translator who works on a book objectively should be rewarded for his efforts. An ideal translator should not take sides nor should he let his personal views, idiosyncrasies, caprices, moods, fancies, emotions, passions and religious and political affiliations interfere with his translation. Such objectivity is hard to achieve though not impossible to accomplish. One M. M. S. claims that he has succeeded in being objective in his translation of The Spanish colonie, or briefe chronicle of the acts and gestes of the Spaniardes.³

The Spanish colonie, originally written by a Dominican friar Bartholomew Casas, is recommended in very strong terms

¹Ibid., Sig. A₂-A₂^b.

²Ibid., Sig. A₂.

³4739.

by the translator in his preface. The account of the work will make any reader suspect that the author writes out of hatred or malice for the Spaniards and their atrocities committed in the West Indies during the sixteenth century. The translator, however, claims that his narration is a faithful translation of the original written by an author who himself is a Spaniard. His translation is an effort made for strictly patriotic reasons:

God is my witnes, hatred procureth me not to write those things, as also the author of the booke is by nation a Spaniard, and besides writeth farre more bitterly than my selfe...two reasons haue moued me to publishe this preface,...the one, to the end, awaking theselues out of their sleep, may begin to think vpon Gods iudgements: and refraine from wickednes and vice. The other, that they may also consider with what enemie they are to deale, and so to beholde as it were in a picture or table, what stay they are like to bee at, when through their rechlesnes, quarrels, controuersies and partialities themselues haue opened the way to such an enemie.¹

A knowledge of Greek and Latin was considered imperative for a translator. It afforded an additional tool to the translator with which he could polish his translation and give it a more regular finish. Richard Stanyhurst severely attacks those translators who have had no instructions in grammar and yet are vain enough to think that they can skilfully manage the original creations of Greek and Latin masters. His snub is noteworthy:

¹Ibid., Sig. 91^b.

Good God, what a frie of such wooden rythmours
doth swarme in stacioners shops, who neuer
instructed in anie Grammar Schoole, not attayning
to the parings of the Latine or Greeke tongue, yet
lyke blinde bayards rushe on forward, fostring
their vaine conceits with such ouer weening
sillie follies as they recke not to bee condemned
of the ignorant for learned. The readiest way
therefore to slap these droanes from the sweete
senting hiues of Poetrye, is for the learned to
applie them selues wholly to the true making of
verses in such wise as Greekes and Latines, the
Fathers of knowledge haue done and to leaue to
these doltishe coistrels their rude rythming and
bald neketome ballads.¹

Naturally, the translations that were printed during
1583 were either those of the works translated during the year
or they were reprints of the publications that had been trans-
lated and printed earlier during the century. All books
except for one were translated only once. Virgil's Aeneid's
translations in verse and prose were already available, and
Richard Stanyhurst's translation Thee first foure bookes of
Virgil his Aeneis² was reprinted in 1583 from its first
edition a year earlier. Stanyhurst finds his translation the
best of all available translations of Aeneid. He claims that
compared to Thomas Phaer's, his translation is far superior:

...in some points of greatest price, where the
matter, as it were, doth bleede, I was mooued to
shunne M. Phaers interpretation, and cling more
neere to the meaning of mine authour, in slicing
the huske, and cracking the shell, to bestowe the
kernell vpon the wittie and inquisitiue Reader.³

¹24807. Sig. A₄^b.

²24807.

³Ibid., Sig. A₂.

The role that translators and translations were playing in the intellectual life of the people during 1583 can be properly appreciated when it is realized that thirty-two of the publications extant from the year were translations from works in other languages. Of these, Latin claims sixteen or 50% of the total works translated. French comes next with ten works translated into English. Dutch, Spanish and Greek share the remaining six, each contributing two to the translations of the year. Such diversity in sources of translated works leads us to conclude that English translators were tapping all sources available in order to meet the demands of their readers and that the Elizabethan readers were fortunate in receiving a regular supply of these works which in their original form would have been beyond the reach of many. As such, the efforts of the translators during 1583 cannot be overlooked or under-estimated.

TABLE VII
TRANSLATIONS, 1583*

Translations from	Number of Publications	Percentage of Total Translations
Latin	16	50.00
French	10	31.25
Dutch	2	6.25
Greek	2	6.25
Spanish	2	6.25
	<hr/> 32	<hr/> 100.00

*Not included are translations of the Bible or parts of the Bible.

INDEX OF TRANSLATORS

The following index includes all the translators whose works are extant from 1583. The purpose of the index is to show the wide range of languages and sources of which the Elizabethans were taking interest. It will be noticed that a major supply of works that were translated comes from Latin though Greek, Spanish, French and Dutch sources were also rendered into English for the use of those who did not know the languages. As it has not been possible to ascertain the original language of some of the works, a question mark (?) has been placed after the language in order to indicate that some doubt exists about the language from which a work was translated. The letter (R.) after the STC number denotes that the work is a reprint of an earlier edition. Those STC numbers without the letter (R.) were printed for the first time in 1583.

Coxe, John.

15257, French.

D., T. (Danett, Thomas?)

6784+, French.

Deloney, Thomas.

11694, Dutch.

F., G.

17263, Latin.

Fielding, Ferdinando.

24144, French. (?)

Golding, Arthur.

4442, Latin.

4442+ (R.), Latin.

4443 (R.), Latin.

Grimald, Nicholas.

5285 (R.), Latin.

H., J. (Hester, John?)

11756, Latin.

Harvey, John.

12908+, Latin.

Jennings, Miles.

17204, French.

Marten, Anthony.

24669, Latin.

Mascall, Leonard.

17590, Dutch.

P., R.

18866, Spanish.

Robinson, Richard.

800, French.

20844, Latin.

Rogers, Thomas.

21066 (11806.1) (R.), Latin.

21067 (R.), Latin.

Rosdel, Christopher.

4399, Latin.

S., M. M.

4739, Spanish.

S., S.

2005 (R.), French.

Stanyhurst, Richard.

24807 (R.), Latin.

Stocker, Thomas

23945, French.

23946 (R.), French.

24786 Part II, French.

Stockwood, John.

10607, Latin.

Tymme, Thomas.

17405, Latin.

Wither, Fabian.

6275, Latin.

Unidentified translations.

758, Greek.

761, Greek.

24785, French (Tr. T. Stocker).

CHAPTER VIII

PRINTING AND PUBLISHING

...these dayes in which there is so great licentiousness of printing bookes. What multitude of Bookes full of all sinne and abominations haue now filled the world! Nothing so childish, nothing so vaine, nothing so wanton, nothing so idle, which is not both bouldly printed and plausibly taken, so that herein we haue fulfilled the wickednesse of our forefathers, and ouertaken them in their sinnes.¹

Printing was the only effective medium for mass communication for Elizabethans. Any information considered important for the people at large was set to print and was made available to the general public. The power of the press was realized both by religious and secular authorities in the country, who often used its services to assert their own authorities. Orders dealing with contemporary problems were issued by Queen Elizabeth from time to time in the form of royal proclamations to familiarize the Elizabethan populace with the royal stand on contemporary problems. Religious authorities often refuted and contested openly to win adherents to their causes. The press, therefore, not only preserved

¹6680. Sig. A₁^b.

knowledge for posterity but also shaped the intellectual, moral, political and social life of its contemporaries.

Elizabethan writers were quite conscious of the role they thought they were playing in the contemporary intellectual and literary situation. On their own they assumed the roles of custodians of public morals and watchdogs of Elizabethan morality. In a way they were self-appointed reformers zealously devoted to public good. A study of sixteenth century books will clearly reveal the concern of Elizabethan authors and printers in this context.

An Elizabethan writer, however, was not always fortunate. Even when his intentions were honest, there were certain external forces over which he had no control. With all his efforts, he could rarely be himself. He was shaped and twisted in a curious manner by the then existing religious and political circumstances. Quite often he had to hide his real self and was forced to present a masked face to his readers. In spite of his best intentions, he could not afford to be objective. His boldness, initiative, scholarship and imagination were hampered by his own economic circumstances, political affiliations and religious preferences.

A sixteenth century writer enjoyed little security and had no guarantee that his literary efforts would not be plagiarized by other writers in the field. A less resourceful author could hardly afford to have his writings printed. He would not have sufficient funds to pay to his printers. If

his manuscript was in circulation, he could never be certain that it would not be passed on to some publisher for its unauthorized publication. Since the printers did not have to have permission of the writers, they often exploited the situation to their own advantage. The sonnets of Shakespeare, for example, were already in circulation when they were unauthoritatively printed in 1609 by a resourceful printer like Thomas Thorpe.

The circumstances noted above made it obligatory for an author to seek the patronage of some influential person. A casual look at an average Elizabethan book will indicate the extent to which efforts were made by a budding author to solicit the good will and favour of a patron and readers. The presence of "Epistle Dedicatorie" or "Epistle to the Reader", was motivated by the desire of the authors to push the sales up and to ward off unjust and uncalled for criticism of their works from merciless and harsh critics in which the age abounded.

An average Elizabethan critic was a very demanding person. He did not evolve the canons of his criticism from the works he was examining. Instead he would often sit down with his rules drawn from classical authorities of antiquity. Added to these were personal prejudices of the critics, which made the situation disadvantageous to the writers. This explains why most dedications and prefatory notes are defensive in tone and content.

A close study of "Epistles Dedicatorie" reveals a very interesting psychology that existed among sixteenth century writers. An Elizabethan writer often expresses fear and anxiety before presenting his work for publication. He speaks in a very humble and apologetic tone. The attitude is best summarized by Philip Stubbes in a short poem enumerating an intimate conversation between his book and himself:

Author: Now hauing made thee, seely Booke,
and brought thee to this frame:
Full loth I am to publishe thee,
least thou impaire my name.

Booke: Why for good Maister, whats the cause,
Why you so loth should be,
To send me forth into the worlde,
My fortune for to trye?

Author: This is the cause for that I know,
The wicked thou wilt moue:
And eke because thy ignoraunce
is suche, as fewe can loue.

Booke: I doubt not but, all Godly men,
Will loue and like me well:
And for the other I care not,
In pride although they swell.

Author: Thou art also no lesse in thrall,
and subiect euery waie:
To MOMVS¹ and to ZOILVS² crew,
who'le dayly at thee bay.

Booke: Though MOMVS rage, and ZOILVS carpe:
I fear them not at all,
The Lorde my God in whom I trust,
Shall cause them soon to fall.

¹God of mockery and censure; a carping critic.

²Rhetorician of the fourth century B. C. whose ruthless criticism of Homer made him the prototype of very severe and carping critics.

Author: Well, sith thou wouldst so, faine be gone
 I can thee not with holde
 Adieu therefore, God bee thy speede,
 And blesse thee an hundred folde.¹

This chapter is devoted to Elizabethan books particularly those published during 1583. A systematic study of 191 works reveals the following interesting information with respect to their printing and publishing:

Format:

A survey of the formats of 191 extant publications printed during 1583 reveals that the octavo format was the most popular. Quarto accounts for approximately half of the number of octaves and folios approximate to half of the quartos. A total number of 105 publications were printed in octavo accounting for 55.16% of the books published in 1583. The single sheet folio is the least popular format with the printers as it was used for only five books which included four government proclamations and one ballad.² The formats duodecimo and sextodecimo were not altogether unpopular and between them claimed a total number of seventeen or 8.78% of publications. The following table is provided to show the percentage distribution of all the extant books according to format:

¹23377. Sig. B₃.

²It is likely that many works printed on single sheets have been lost as their preservation is more difficult than with bound works.

TABLE VIII
DISTRIBUTION OF PUBLICATIONS BY FORMAT, 1583

Format	Number of Publications	Percentage of Total
Single Sheet Folio	5	2.62
Folio	15	7.85
Quarto	49	25.65
Octavo	105	54.97
12°	6	3.14
16°	11	5.76
24°	0	0.00
32°	0	0.00
	<hr/>	<hr/>
Total	191	99.99

Printing Types:

The three basic types used by Elizabethan printers were black letter, roman and italic. These types were used in different combinations by different printers. It will be observed from the table provided that not even a single book was printed wholly in any one font. The printers in 1583 still used black letter as the dominant font for English printing though by the 1590's roman type began to replace the black letter. The least popular type was italic which was used in only 9.47% of the extant publications. A majority of books in Latin used roman font while most books in English were printed in the triple combination of all three basic

types: black letter, roman and italic.

In the following table the distribution of the 1583 publications by font is shown. The phrase "black letter with roman and italic" means the dominant font is black letter while next in order is roman font followed by some italic type. In the phrase "roman with italic", roman font dominates although some italic print is included; while in "italic with roman", the dominant font is italic and a lesser amount of roman print is to be found in the work.

It may be noted that the types used for Hebrew and Greek are occasionally found along with the three basic fonts stated above. Hebrew and Greek types, however, never dominated in any of the books printed during 1583.

TABLE IX

TOTAL DISTRIBUTION OF FONTS OF TYPE IN BOOKS, 1583

Basic Type Face	Number of Publications	Percentage of Total
Black letter with roman and italic	96	(50.26)
Black letter with italic and roman	9	(4.71)
Black letter with roman	7	(3.66)
Black letter and roman	4	(2.09)
	<hr/>	<hr/>
Total	116	60.72
Roman with italic	42	(21.99)
Roman with black letter and italic	5	(2.62)
Roman with italic and black letter	2	(1.05)
	<hr/>	<hr/>
Total	49	25.66
Italic with roman	15	(7.85)
Italic with black letter and roman	1	(0.52)
Italic with roman and black letter	2	(1.05)
	<hr/>	<hr/>
Total	18	9.42
Not available for this study	8	4.19
	<hr/>	<hr/>
Grand Total	191	99.99

TABLE X
 DISTRIBUTION OF PUBLICATIONS BY COMBINATIONS
 OF TYPE, 1583

Type Face	Number of Publications	Percentage of Total
Black letter with roman and italic	96	50.26
Roman with italic	42	21.99
Italic with roman	15	7.85
Black letter with italic and roman	9	4.71
Black letter with roman	7	3.66
Roman with black letter and italic	5	2.62
Black letter and roman	4	2.09
Roman with italic and black letter	2	1.05
Italic with roman and black letter	2	1.05
Italic with black letter and roman	1	0.52
Unknown	8	4.19
Total	191	99.99

Title-page:

Elizabethan printers in order to attract buyers for their books mainly depended upon their books' appearance. The titles they provided for their publications are interesting, informative, self-explanatory and detailed for the reasons that

the prospective buyers might at one look know the kind of work they might be buying. The contents of the book were clearly outlined as an advertisement on the title-page:

A briefe conference betwixt mans Frailtie and Faith. Wherein is declared the true vse, and comfort of those blessings pronounced by Christ in the fift Mathew, that euery Christian man and woman ought to make and take hold of theyr seuerall temptations and conflicts. With a new addition of some comfort against the death of friends, together with a direction to other strength against ovr frailties, noted in the Booke vpon the Lords Prayer. Laide Downe in this plaine order of Dialogue, to helpe, if it please God, the conflict and feeling of the simplest. By Geruase Babington.¹

Another example follows:

Seuen sobs of a sorrowfull Soule for Sinne: Comprehending those Seuen Psalmes of the Princelie Prophet Daid, commonlie called Poenitentiall, framed into a forme of familiar praiers, and reduced into meeter by William Hunnis...whereunto are also annexed his Handfvll of Honisuckles; the Poor Widowes Mite; a Dialog between Christ and a sinner; diuers godlie and pithie ditties, with a Christian Confession of and to the Trinitie. London, 1583.²

The examples given above indicate the nature of information that was considered imperative on title-pages. A brief summary or argument of the work was invariably provided on the title-page. The expectation of the reader was given a direction at the very outset and his curiosity was hopefully satisfied. He could at once realize whether or not

¹1062.

²13975.

a certain book was going to suit his temper. A work "wherein is deciphered, how Gentlemen vnder the perfect substaunce of pure loue, are oft inueigled with the shadowe of lewde lust and their firme faith brought asleepe by fading fancie: vntil wit ioyned with wisdom, doth awake it by the helpe of reason"¹ was meant for only a certain set of readers. Such information was bound to repel another kind of reader. Thus the title-page helped to bring together such authors and readers as were temperamentally complementary. Furthermore, such books always would go into the hands of understanding and sympathetic readers.

The books that were religious in nature were given title-pages that declared at once the religious beliefs of their authors. The reader was informed to which Church the author owed his allegiance. The doctrines which were confuted, elaborated, or expounded upon were also listed in brief on the title-page. The title-page often stated the arguments, conclusions and told whether the work was a translation of another work already known to the reading public, or if it was an original and inspirational outburst of a certain dedicated soul. In case it was a translation, the name of the translator usually appeared on the title-page along with the name of the original writer:

¹12269.

A Treatise Touching the word of God written, against the traditions of men. Handled both Schoolelike, and Diuine like where also is set downe a true Method to dispute Diuinely and Schoole like. Made by A. Sadeele. And translated into English, by Iohn Coke, minister of the vvord of God.¹

The foundation of Christian religion, vused in the time of the primitiue church b: learnedly and purely expounded (in catechising) out of the 6. Chap. to the Hebrews, By Andrewe Hyperius, professor of Diuinity, at Marpurg in Countrie of Hesse. Translated out of Latine into French, and out of French into English. By I. H.²

The importance of the title-page can by no means be underestimated. The fact that Elizabethan printers and publishers favoured it as a carrier of very significant information establishes its place in the world of Renaissance printing. The title-page is an invaluable guide to modern readers of sixteenth century books as well as to those readers for whom they were originally intended.

The intentions of the author are often expressly stated on the title-page. A writer can be conveniently classified and his views on important issues can be easily discerned from the title-page that is given to his work. Henry Howard, the Earl of Northampton, for example, is different from the contemporary prognosticators and astronomers as is revealed by the title-page of his work:

¹15257.

²11756.

A defensatiue against the poyson of supposed prophesies: Not hitherto confuted by the penne of any man, which being grounded, eyther vppon the warrant and authority of olde paynted bookes, expositions of Dreames, Oracles, Reuelations, Inuocations of damned Spirites, Iudicialles of Astrologie, any other kinde of pretended knowledge whatsoeuer, Latin: haue beene causes of Great disorder in the Common Wealth, and cheefely among the simple and vnlearned people: very needfull to be published at this time, considering the late offence which grew by most palpable and grosse errorrs in Astrology.¹

When a book is proposed to please, the intentions are expressed as in the following example:

The Mirrour of Mirth, and pleasant conceits: containing, Many proper and pleasaunt inuentions, for the recreation and delight of many, and to the hurt and hinderance of none. Framed in French by that worshipfull and learned Gentleman Bonadventure de Periers, Groom to the right excellent and vertuous Princess, the Queene of Nauara: and Englished by T. D.²

The title-pages of Latin books were equally lengthy and self-explanatory. The pattern they followed was normally similar to the one adopted by publications in the vernacular:

Triumphvs Logicae Rameae, vbi tvm in ipsa praecepta P. Rami addita, tum in vniuersos eius interpretes & animaduersores animaduersiones obseruationesqz, plurima proponuntur: Gvilhelmo Adolpho Scribonio Philosopho Medico. Editio Secunda. Londini, Excudebat Thomas Vautrollerius impensis G. Bishop, 1583.³

Most of the authors during 1583 expressed religious

¹13858.

²6784+.

³22113.

sentiments in their works. Even when the books were secular in nature, a quotation from the Bible was added on the title-page to give it a religious touch. It is not unusual to find verses from several chapters of the Bible simultaneously present on the same title-page:

Ye are deceiued not knowing the Scriptures, nor the power of God. Matth. 22.29.
 Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me. Iohn. 5.39.
 Let euey one that calleth on the Name of Christ depart from iniquitie. 2.Tim.2.19.
 And these things that I say vnto you, I say vnto all men: Watch. Matke. 13.37.¹

Elizabethan title-pages were often heavily decorated. Decoration of the title-page was effected either by a title-page border or by an arrangement of types. Printers' and publishers' devices were also used. The devices not only beautified the title-page but also associated the book with its printer more authoritatively. Phrases such as "authorized", "allowed", "seen" were printed on the title-page by some printers.

The title-page, therefore, was a very valuable source of information. Apart from listing the name of the author, the place and date of publication, the address of publisher, printer or bookseller, and the location at which it was sold, it also detailed the theme, the subject matter and the main

¹3909.

argument of the work. While such information was useful to Elizabethans, it also lends an insight into the psychology of printers, publishers, booksellers, readers and writers of the Elizabethan period.

Imprint:

The colophon of a book in the sixteenth century served as a vehicle to carry information about the printer, publisher, the date of its publication and place of its sale. It was placed normally at the end of the book. Towards the end of the century, it was realized by the printers that the information contained in the colophon deserved a more serious consideration and therefore deserved to be allotted a more prominent place in the work. It was then usually replaced by the imprint. Located on the foot of the title-page, the imprint contained the same information as the colophon. By 1583 the imprint had become so primary with the printers that many of them dispensed with the colophon. It is significant to note all books printed during 1583 had the imprint regardless of whether they retained the colophon or not.

The imprint of sixteenth century books varied in both substance and style of expression. M. A. Shaaber in an article "The Meaning of the Imprint in Early Printed Books" in The Library,¹ divides the basic patterns of imprints into four

¹M. A. Shaaber, "The Meaning of the Imprint in Early Printed Books", The Library, Fourth Series XXIV, 1944.

distinct categories:

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.

The 1583 imprints certainly conform to above basic formulas. Some variations can, however, be pointed out but these remain within the limits of the forms suggested by Shaaber:

Variations of formula 1:

Imprinted at London by Thomas Easte, 1583.¹

London, Printed by R. Newberie and H. Bynneman, 1583.²

Imprinted at London in Fleetstrete within Temple Barre at the Signe of the hand and starre by Richard Tottill, 1583.³

Imprinted at London by Christopher Barker, Printer to the Queenes most excellent maiestie.⁴

At London, Printed by Hugh Singleton, dwelling in Smithfielde, at the Signe of Golden Tunne.⁵

Variations of formula 2:

Imprinted at London for William Brome, 1583.⁶

¹18866.

²14603.

³15746.

⁴8140.

⁵16709.1.

⁶4739.

Imprinted at London by Iohn Kyngston for Tobie Smith.¹

At London, Printed by R. I. for Iohn Wolf, dwelling in distaffe Lane ouer against the Signe of the Castle, 1583.²

London, Printed for Thomas Woodcocke, dwelling in Powles Churchyard at the Signe of the black beare, 1583.³

At London, Printed by Henry Middleton, for Andrew Maunsell. Anno. 1583.⁴

Variations of formula 3:

At London, Printed by Iohn Daye, dwelling ouer aldergate: and are to be solde at his shoppe vnder the gate. Cum priuilegio Regiae Maiestatis. Anno. 1583.⁵

Imprinted at London by Thomas Purfoot, dwelling in Newgate-market within the new Rentes, and are to be solde at his shop without Newgate, ouer against S. Sepulchres Church.⁶

At London. Imprinted by Roger Warde, dwelling nere Holburne conduit at the Signe of the Talbot, and are there to be solde, 1583.⁷

Variations of formula 4:

Imprinted at London for Iohn Harison, & are to be

¹23945.

²800.

³6729.

⁴21066 = 11806.1.

⁵18733.

⁶1212.

⁷17801.

sold at the white greihounde in Paules Church-
yard, 1583.¹

Printed by R. W. for William Wright, and are to be
sold at his shop ioyning to S. Mildreds Church in
the Poultrie, being the middle shop in the rowe.²

Imprinted at London for Iohn Perin and to be sold
in Paules Church at the Signe of the Angell.³

Imprinted at London for Andrew Maunsel and are to
be sold at his shoppe at the west ende of Paules
Church, 1583.⁴

Other imprint variations:

Imprinted at London by Thomas Purfoot the assigne
of Richard Tottill, 1583.⁵

Latin imprint variations:

Londini: Ex officina Typographica Henrici Bynnemani
Anno. domini, 1583.⁶

Londini. Excudebat Thomas Vautrollerius, Typo-
graphus, 1583.⁷

Londini. Ex officina Typographica Thomas Marsh.
Cum Priuilegio Regiae Maiestie Anno. 1583.⁸

¹15257.

²23380.

³24786.

⁴21067.

⁵24254.

⁶12371.

⁷3984.

⁸701.

Londini, Excudebat Henricus Middletonus pro.
Gulielmo Ponsonbio. M. D. LXXXIII.¹

Londini. Excudebat Thomas Vautrollerius impensis
G. Bishop. 1583.²

Londini, In aedibus Henrici Bynnemani, per assigna-
tionem Richardi Huttoni. Cum Priuilegio Regiae
Maiestatis.³

Londini; Ex Officina Roberti Walde-graue. An. 1583.⁴

It is interesting to note that even when the printer of several books is the same person, the amount of information included in their imprints is not necessarily the same. The imprints of the works published during 1583 indicate that the printer-publisher-bookseller relationship during the year was curious, unpredictable and highly complicated. The names of all the individuals connected with 1583 books can never be ascertained from their imprints. There are many entries in the Stationers' Register which suggest one set of printers for some books, while the names listed in the imprints of those books are of different persons. The inconsistencies of such nature make the imprint less reliable as a source of printing information.

¹5323.

²22113.

³18101.

⁴24114.

Epistles to the Reader:

The reader was rightly considered the backbone of the printing and publishing industry by Elizabethan writers, printers, publishers and booksellers. Whereas the patron often extended moral or political support to a work, the reader was always responsible for making it a financial success. There is, therefore, nothing odd if the authors and printers seem to be courting the reader through long epistles set out before the beginning of the actual text of the books.

Thomas East, the printer of The second part of the mirror of knighthood,¹ invites the reader to read the work which will not merely instruct but also delight. He expects his reader to be a reasonable person. He has complete faith in the judgment of his reader and is confident that the work will not disappoint him:

I might both satisfie thy desire, and yeelde vnto thee the delight, that by reading thereof thou mayst receiue. About the varietie of the historie I will not contend, neither would I wish thee to beè more curious to inquire, then thou wouldest be desirous to sift the truth of each transmutation in the Metamorphosis of Ouid, or euerie tale in the works of Aesope: but to consider, that as the one by the transformation of reasonable creatures into sundrie brutish shapes, shadowed the deformitie of their wicked liues: and the other by the manner of his beastes figured the behaiour of all the estates of men, wishing a reformation of the euill, and a confirmation of the good.²

¹18866.

²Ibid., Sig. A₃.

A general usefulness of the work is asserted:

So our Author hath pleasantly compiled this present worke, as well to animate those that are by nature forward vnto the exercise of armes, for to exalt their fame: as also to prouoke them that haue hitherto slept in the bedde of securitie, to shunne their wonted sloth, with desire rather honorablie to loose their liues in the defence of equitie, then shamefully to liue with perpetuall infamie.¹

The reader is treated with great respect in the epistle. He is taken into confidence and told beforehand what he should be prepared to find in the work. In this way his expectation is built and the same is satisfied later in the work. The author by making the reader his confidant indirectly adds to his own credibility. He knows what he has prepared his reader for and can directly proceed to cater to his taste. It is, perhaps, for this reason that the "epistle dedicatorie" often includes a summary of the work:

...thou shalt finde the strange and wonderfull prowesse of the worthy Trebatio, and his sonnes, nephewes, kinsmen, and sundry other couragious knights, mixed with lamentable and sorrowfull histories, together with the redresse of the wronged innocents. And so I ende, committing this my labour, to thy courteous consideration, and thyselfe to the Almightyes tuition.²

A majority of works published during 1583 deal with religion. The author often takes "the Christian Reader" aside to confide in him the stand he is planning to take. The

¹Ibid.

²Ibid., Sig. A₃^b.

author presumes that he has the faith and goodwill of the reader on his side. With this kind of confidence, his task becomes easier because then he knows that he is talking to a fellow Christian on the matters of common interest and that their views are likely to coincide:

Thou hast seene (beloued) by long experience, a lamentable contention, to haue growen and continued in our English Church, about reformation of Ecclesiasticall discipline and popish ceremonies, whereby the quiet & peaceable estate, both of the Church and Cōmonwealth, haue been shrewdlie troubled and brought in hazarde.¹

Whenever an author thinks that an obscurity might interfere with the proper enjoyment or understanding of the work, he supplies an explanation in the epistle. The epistle narrates the circumstances under which a work was composed and also provides the necessary background which inspired the publication:

Dearly beloued in the truth, you haue in this booke an answere to an answere written vnto Master Harrison at Middleborough by Master Cartwright vpon occasion of controuersie between them concerning the true spouse of Christ or his ordinarie visible Churches in England. And it is thought good to put this answere before the saide aunswere of Master Cartwright...it shoulde bee an occasion vnto the Reader, to vse more diligent conferring of this aunswere with the other, for the better discerning and finding out of the trueth in this controuersie.²

The epistle is often set at the beginning of the work

¹10394. Sig. A₃.

²3909. Sig. A₃.

before the main text. Sometimes, however, when demanded by the circumstances, it is moved to the middle or placed at the end of the book. It has been noticed that the authors themselves invariably give it in the beginning, while the editors, printers or translators introduce it wherever they think they owe an explanation to the reader. The placing of the epistle, therefore, varies from publication to publication:

Gentle Reader, I thought good in this vacāt place to set doun an excellent speech, vttered by the Authour of this booke a little before his death: whereby thou maist clearly see and learn, that there is a sweete peace in death, to all such as painfully serue the Lord in life. For he being rayseed vp in bed, and his friend requesting him to speake, the sunne shone on his face, and thereby took occasion thus to say.¹

The salutation extended often follows a universal pattern such as "the Reader", "Gentle Reader" or "Christian Reader". There are, however, other ways by which the reader is addressed. The reader is flattered, coaxed, urged, humoured, admired and respectfully regarded as will be noticed from the following table that lists the various addresses used during 1583:

¹6729. Sig. Hhg.

TABLE XI

PATTERNS OF EPISTLES TO THE READER, 1583.

Greeting

To the Reader(s)

To the Christian Reader(s)

To Every Christian Reader

To the Catholike and Christian Reader

To the Gentlemen Readers

To the Courteous Reader

To the Courteous and friendly Reader

To the Gentle Reader

To the Friendly Reader

To all Courteous Readers

To loving, courteous and friendly Reader

To the Godly Reader

To the Godlie and well disposed Reader

To the Godlie disposed Reader

To the Godlie and Christian Reader

To Courteous and Gentle Readers

The Preface to the Reader

The Preface to the Christian Reader

To the diligent and Christian Reader

The Preface

The Prologue to the Reader

The Argument to the Reader

The Epistle to the Reader

Author to the Reader

Printer to the Reader

Printer to the diligent Reader

To the Gentleman Reader

The author to his Book

The Book to his Readers

The Book unto the Reader

Epistle Dedicatorie

To the worshipfull and my frends, the gentlemen students
in the Innes of Court and Chauncerie, and the Universitie of
Cambridge.

To the worshipfull society of archers, here yearely celebrating
the renoumed memory of the magnificent Prince Arthure and his
knightly traine of the Round Table.

To Godlie readers, and especially to them amongst whom this
author and myselfe exercise our function.

To the faithfull seruants of Iesus Christ, the Godly and
learned Pastors and Doctors in the Churches of Fraunce, pro-
fessing the true doctrine of the Gospell.

To the auncients & whole congregation of Dedham professing
the pure doctrine of the Lord Iesus.

To Christian parents and householders, grace and mercie in
Christ.

To the true and faithfull congregation of Christs Universall
Church, with all the singular members thereof, wheresoeuer
congregated or dispersed through the Realme of England.

To the vniuersal Church throughout the worlde, the most holy
and chaste daughter of Sion, and entirely beloued Spouse of
Iesus Christ the sonne of God King of all Kinges, health and
comfort in the holy Spirite, and the speedy coming of her
Bridegrome etc.

Ad Lectorem

Typographvs Lectori

Prologvs

Candido Lectori

Typographvs Candido Lectori Salutem

Prefatio

Prefatio ad Christianum lectorum

Prolegomena ad Lectorem

Liber ad Lectorem

Lectori Studioso typographvs, Salutem

Signatures, Foliation and Pagination:

The leaves of the printed books were numbered in three different ways by the printers in the sixteenth century: signature, pagination and foliation. The "signature" was usually an English letter put at the bottom of the first leaf of a gathering. This letter was then repeated on many of the other leaves of the same gathering. In this manner one gathering was distinguished from the other. Such a distinction was essential for the binder who had to know the order in which various leaves of a book followed one another. If a binder followed the "signature" rightly, he could never go wrong while folding and gathering the sheets for binding. Thus the "signature" had a very useful part to play.

A single letter was not considered sufficient to mark the "signature". Invariably after the first letter on the first leaf of the gathering, a Roman or Arabic numeral was combined with it and the combination constituted the signature

on the second leaf.¹ This was continued half way through the gathering or half way plus an additional leaf. Thus an octavo would normally have four or five signatures while a quarto would have two or three signed leaves. In this manner, depending upon the length of the work, the whole alphabet excluding "w", "j" and "u" or "v" was exhausted. After the alphabet was used up once, the printer could always form new combinations by duplicating or triplicating the letters.²

Another way of numbering the leaves of a printed book was by means of pagination in which each side of each leaf was numbered as with present day books. Even when the books were paginated, they also followed the system of "signature" noted above. It follows, therefore, that "signature" was considered the most reliable and basic of all the methods. The system of pagination was highly unreliable because of a number of inaccuracies that could not be possibly avoided. The printing of books in the sixteenth century was greatly cumbersome, laborious and tiring and as such was prone to admit more "printer's devils" than can be imagined in the twentieth century.

The third method of numbering the leaves was called "foliation". Foliation was the appearance of a number only at

¹e.g., A₂ or A_{ii} or A_{ij}.

²e.g., Aa or AA, Bb or BB, Aaa or AAA, etc.

the top of the recto of a leaf. This method also was not fool-proof and was fundamentally subject to the same errors to which "pagination" was. The only reliable method, therefore, was the system of "signature".

In 1583 more books contained signatures only than pagination. Foliation as a method of book gathering accounted for only 9.4% of the total books printed, while single sheets are only 2.6%. A comprehensive picture is presented in the following table:

TABLE XII
BOOK GATHERINGS, 1583

Method	Number of Items	Percentage of Total
Signature only	82	42.93
Pagination	78	40.84
Foliation	18	9.42
Single Sheet, or no Collation	5	2.62
Not available	8	4.19
	<hr/>	<hr/>
Total	191	100.00

Marginalia:

The authors during 1583 attached a great importance to the marginal notes in their works. This can be realized from the fact that 98 out of 191 publications included marginalia thus representing 51.31% of the publications examined in this study.

Elizabethan writers had a great faith in the authority of the Bible and the writers of classical antiquity. Often, they would draw extensively from these sources. To lend to their works authenticity and to make them appear scholarly, they would acknowledge their debt in the marginalia.¹

The marginalia were considered important for several other reasons also. They helped to focus the attention of the readers of a book on certain important arguments. The main points made in the work were set out in the margins of its pages so that a casual reader could at one glance know what the book was about. Often he would be tempted to read the detailed discussion. Further the marginalia included explanations, expositions and clarifications of those ideas, phrases and expressions that were vague in the running text and needed a retouching. The marginalia were also considered handy for personal views and afterthoughts of the writers that could not be admitted to the text without obstructing the regular flow of its arguments.

Errata Lists:

The errata lists, often called "faults" or "fautes escaped", in the books were not so popular among the printers and publishers during 1583. Only nine books or 4.71% of the

¹This practice of sixteenth century writers has assumed a more sophisticated form in the twentieth century. The modern writers instead mention the sources of their borrowings in the footnotes of their works.

total number printed during the year contain errata lists. The location of the lists varied from printer to printer, but frequently it appeared at the end, after the main text of a book.

The errata normally listed the page number or the signature on a leaf. It gave both the errors made by the compositor and the corrections to be made by the reader:

Faultes escaped. Thus corrected.
 B. fol. 2 page 2. for deadly did, reade deadlye
 lye did. Eod, B. fol. 5. for Rom. 1. Ephes. 2.
 Siniter. D. The first page first word and first
 line (for neere vs) reade eche place drawing
 neare vs.¹

The tone of the author often is apologetic:

I am constrained (gentle reader) before I go any further to make this request unto thee. That wheresoeuer thou shalt chance in the reading of this little treatise, to find any faults or escapes either in the print, or in the matter (as there be too many) thou wilt either friendly beare with them, or else curteously amende them with thy penne.²

The presence of the errata shows that average printers or writers were getting more serious with respect to their works and that the book-making trade was becoming a serious industry. The sixteenth century compositors as they were human beings were bound to make mistakes. Perhaps, the publishers while including the errata had an eye on critics who might unduly censure the work for the printing errors it contained.

¹20844.

²23380. Sig. A5^b.

Illustrations and Colour Printing:

Twenty-one publications representing 10.99% of the total from the year 1583 contain illustrative material exclusive of printers' and publishers' devices, titlepage borders, coats of arms and royal seals but inclusive of astronomical charts and figures, maps and other unidentifiable ornaments. Of all the works printed during the year, the most heavily illustrated is John Foxe's Actes and monuments¹ which contains hundreds of illustrations of Protestant martyrs. The auncient order, societie and vnitie laudable of Prince Arthure² is another well illustrated publication of the year.

The works included in the category of prognostications often include astronomical illustrations which complement and illustrate the information advanced by the text of the works. Colour printing does not seem to be popular during 1583 as it was both expensive and difficult. There is, however, one Bible³ that contained some colour printing. It being a religious book must have been a commercial success. The two works The voyage and travayle of Syr J. Maundeuille⁴ and Remedies for diseases in horses. Approued a. allowed by diuers

¹11225.

²800.

³2136.

⁴17251.

y. ancient learned mareschalles¹ were reprinted during 1583 with all the illustrations that were there in the original editions of the works. The reprinting of these works must have been caused by their good reception at the hands of the reading public.

It is significant to note that all profusely illustrated publications from the year 1583 were reprints. Since plates of illustrations used in earlier editions were preserved by printers concerned, the printing of illustrations did not involve any extra expenditure. As there was no economic strain or extra demands on the printers, they could unhesitatingly reprint them in 1583.

Tables of Contents and Indexes:

Elizabethan printers do not appear very enthusiastic about the use of a table or index in their books. Only thirty-three publications contain tables of contents and indexes thus accounting for approximately 17.28% of the works printed during 1583. When they finalized the form of the table, the printers followed no set pattern but their whims. In some tables headings were arranged in alphabetical order while in others the order in which the subject matter followed within the text was indicated.

The printers fixed no definite place for the tables of

¹20871.

contents and indexes in their works. The table appeared either at the front or at the rear of a book. Some books have them at both the places, at the front as well as at the back:

Hereunto is added two Tables: the one at the beginning of the booke, declaring vnder titles by order of Alphabet the substance of such referments as stode at the end of eche Title in the first Collection of Statutes, set forth by Master Iustice Rastall. And in this Table, the Title of Iustices of the peace is specially perused and amended, for their more easie finding of matters in this booke, concerning their authoritie. In the other Table (being at the ende of this booke) are set downe by order of the Kings reignes, the seuerall times of their Parliaments, together with the sundry chapters and intitulings of the particular Statutes in euery of the same: whereby the Reader may easily finde vnder what Title, and in what leafe of this booke, any of these Statutes be placed: and may also (by helpe of certaine hands prefixed to diuers of them) readily see, what, and how many Statutes in eche Kings reign, doe concerne the Iustices of peace, and in what leafe of this booke to finde them.¹

The presence of tables or indexes indicates that Elizabethan printers had started taking printing of their books more seriously. They were learning to be systematic in their efforts. That they were considerate towards their readers is evident from the inclusion of a table or index in their publications.

Colophons:

The end of a book at one time was considered the

¹9315.

normal place for listing the printer's name and the place and date of its printing. The colophon as this information was named, contained these details very important for the use of posterity. The colophon, however, slowly started disappearing in the sixteenth century. It was being substituted by the imprint on the titlepage.

In 1583, a total number of fifty-one publications had colophons. These represent 26.70% of the books extant from the year under study. These books also had the same information duplicated on their titlepages in their imprints. It was not unusual to find additional information added to the colophon with respect to the arrangements between the printers, publishers and booksellers. Quite often the address of the printer was supplied:

Printed at London by Richarde Iones: at the signe of the Rose and the Crowne, neere Holburne Bridge. 19 March, 1583.¹

At London. Imprinted by Roger Warde, dwelling nere Holburne Conduit at the signe of the Talbot, are there to be solde, 1583.²

Imprinted at London at the three Cranes in the Vintree by Thomas Dawson for William Broome, 1583.³

Some printers were more particular about the use of the colophon than others. A table giving an overall view of

¹11694.

²17801.

³4739.

the printers and the frequency with which they used the colophon follows:

TABLE XIII

PRINTERS WITH MOST FREQUENT USE OF COLOPHONS

Printer	Frequency ¹
Christopher Barker	15
Thomas Dawson	9 (*)
Richard Tottel	7
John Day	6
Henry Bynneman	5 (*)
Richard Jones	3 (*)
Roger Warde	3
Robert Waldegrave	2
Ralph Newbery	1 (*)

An examination of the above table reveals that the Deputies of Christopher Barker, out of twenty-two books that they printed during 1583, had fifteen publications with colophons. Richard Tottel used a colophon on seven works thereby accounting for 77.77% of the total books printed by him during 1583. Thomas Dawson, John Day and Henry Bynneman were other important printers who used colophons frequently.

A review of the works with colophon will indicate

¹An astrisk (*) after the number denotes a joint publication.

that a majority of them are comprised of Bibles, law books and government proclamations. These publications had either religious or political or legal authority. The addition of the colophon perhaps lent them a definite, formal, authoritative status.

Use of Foreign Languages:

English writers during the Elizabethan period were quite liberal in the use of foreign languages in their works. A knowledge of foreign tongues was considered an important asset in the world of letters. The teaching of Latin was fairly widespread and was the most favoured of all foreign languages. This is borne out by the fact that Latin was used in ninety-one publications or 47.64% of the total output of the year. It was predominantly present in the works dealing with religion though books on medicine, science, philosophy and rhetoric also abound in Latin words. A combination of Greek and Latin was represented in twenty-two publications (11.52%) though there was not even a single work wholly in Greek.

Ten publications (5.24%) from 1583 are either wholly in French or have French words and phrases present in the text that mainly is in English. Some of English translations from French retained certain key expressions in French. A majority of these books constitute law books wherein Norman-French was extensively used by Elizabethans. Hebrew words are found in

only two publications (1.05%) while Italian was the least favoured of all the foreign languages as it claims only one work (0.52%).

Latin, Greek, French, Hebrew and Italian words were perhaps borrowed from these languages by the authors to impress their less literate readers. Their presence made the work sound a serious, scholarly and authentic publication. It, perhaps, was another of those commercial gimmicks necessitated by the tough competition that existed between various printers, publishers and booksellers throughout the period.

Printers, Publishers and Booksellers:

The publishing and bookselling industry in Elizabethan England was still at its early stages of development during 1583. There is no doubt that a large number of printers and publishers were actively engaged in the trade and were doing a good business, yet a good many of them in order to stay in business had to depend chiefly upon the generosity of patrons to whom they frequently dedicated their books. Some printers and publishers had to invoke the kindness of their readers in order that they might earn their living. In spite of the market being tight, some printers and publishers thrived in the trade and could assert their independence as businessmen. An average printer or bookseller, however, could visualize the importance of the profession he was in and was confident of a prosperous future. It was, perhaps, this hope that kept

him in business even when he was one among many who published or printed only one book a year.

The printer or publisher had to watch many aspects of the industry before undertaking to print or publish a book. He knew he was taking many risks and that his was one of the most vulnerable of all the existing professions. A book after it was printed became public property. At the time of accepting the printing of a work, a printer was indirectly announcing his religious affiliations, political leanings, moral values and social views. The political authorities during the sixteenth century had little tolerance to admit any criticism from any quarter. The religious controversy was at its peak and had already claimed several casualties. The whole society itself was in a state of turmoil and could easily endanger the lives of too adventurous publishers. The publishers and printers, therefore, had to be thoroughly aware of the social, political, religious and economic developments taking place around them. They had to keep themselves up to date with respect to socio-intellectual growth as it was altering the religious and political philosophy of the people.

Even when political and religious risks were covered, the economic risks could not be disregarded. An Elizabethan printer had to keep an eye on the literary tastes of his audience also. With the result that an average Elizabethan printer or publisher was a courageous, bold and intelligent

man with more than average initiative, confidence and daring. Further, he had to be a man of sufficient means.

In 1583, forty-four printers were engaged in the trade. This is not a very high number when one considers the number of books published during the year. It is significant to note that twenty-three of these forty-four (52.27%) were involved with only one publication each, two with only two items each, and three with only three publications each. Twenty-eight, or 63.63% printers and stationers, were involved with the production of fewer than four publications. This fact strongly indicates that the printing industry was monopolized by a few individuals.

Competition was not altogether absent between the printers and publishers during 1583. The chief contenders included printers like Christopher Barker, Henry Middleton, Thomas Vautrollier, Thomas Dawson, Richard Tottel, Roger Ward, John Charlewood, John Day and Thomas Purfoot. It may be pointed out that these men printed among themselves a total of 114 publications, or 59.69% of the total output of the year.

The majority of works printed during 1583 were credited to individual printers though some printers collaborated with others for some works. Only four books were jointly published while the rest were printed by single printers. A greater stress was laid on the books which were appearing for the first time in print though popular books were being reprinted. A

total number of seventy-six works (39.79%) were reprinted during 1583 and are still extant.

The following table reveals the distribution of publications among the most productive printers and book-sellers in 1583. It gives a comprehensive picture of the stationers and their involvement with the publication industry during the year under examination.

TABLE XIV

DISTRIBUTION OF PUBLICATIONS BY PRINTERS, 1583

An asterisk (*) after the number denotes one joint publication.

Name of Printer	Number of Publications
Christopher Barker	22 (*)
Henry Middleton	18
Thomas Vautrollier	16
Thomas Dawson	16 (*)
Richard Tottel	9
Roger Ward	9
John Charlewood	8
John Day	8
Thomas Purfoot	8
Henry Bynneman	7 (*)
John Wolfe	7
Richard Jones	5 (*)
Thomas East	5
George Bishop	4 (*)

Name of Printer	Number of Publications
Thomas Marsh	4
Thomas Smith	4
Henry Denham	3
John Kingston	3
Richard Watkins	3
Thomas Charde	2
Ralph Newbery	2 (*)
James Roberts	1
Hugh Singleton	1
William Seres	1
Alexander Arbuthnot	1
Thomas Man	1
John Awdley	1
Hugh Jackson	1
J. Fogney	1
I. Beale	1
H. S.	1
J. S.	1
Unnamed Printers	12
Unknown Printers	8

INDEX OF PRINTERS, PUBLISHERS AND BOOKSELLERS, 1583

This index is an attempt to establish the number of extant printed works accredited to each printer in 1583. An effort has also been made to show the relationship that existed among various publishers, printers and booksellers during the year.

In the interest of brevity a number of abbreviations have been used. The use of "f." preceding an STC number indicates that the book was printed for the bookseller named. "Ent." followed by a number shows that the work was entered to the stationer in the Stationers' Register. Other abbreviations used are: "in aed." for "in aedibus", "imp." for "impensis", "ex off." for "ex officina" and "a." for "assign". The expression "at costs" means that the book was printed at the costs of the bookseller indicated while "with assent" signifies that the assent of the publisher had been obtained prior to the printing of the work by the printer.

A question mark (?) before an STC number signifies that some uncertainty regarding the publication's connection with the printer exists. A question mark after the number indicates that the relation is suggested by STC.

Arbuthnet or Arbuthnot, Alexander:

3992

Awdley, John:

6693

Barker, Christopher:

1220	2005
2136	2137
2138	2885
4902	4903
4962	5962+
8140	8141
8142	8143
9315	10127
14060	14596
14597	14598
18744	18744+

Beale, I.:

5126+

Bishop, George:

imp. 758	imp. 761
f. 4399	f. 4442
4442+	imp. 11234
f. 11430	f. 19962
f. 20370	f. 22113
f. 22911	

Brome, W.:

f. 4739	at costs 24669
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Butler, T.:

f. 19817

Bynneman, Henry:

11430	ex off. 12371
12910	12911
14603	in aed. 18101
24807	

Car, Henry:

f. 10845

Charde, Thomas:

f. 1081	f. 1095
f. 24173	at costs 24669
imp. 25357	imp. 25362

Charlewood, John:

3342	6680
6712	13858
19523	19817
(?) 20844	25345

Cooke, Toby:

f. 11861	f. 11849.1
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Dawson, Thomas:

4399	4739
5008	10607
11848	11849.1
18820	19401 ^a
21067	22911
23675	23676
23719	24173
24785	24786

Day, John:

2462	2463
2464	2465
2466	2466.3
11225	18733

Denham, Henry:

2399	4730
13975	f. 24144
at costs 24669	

East, Thomas:

4557	14729
(?) 17251	18866
20173	

Fogny or Foigny, John de:

18537

Harrison, John:

f. 4399	f. 4443
f. 6650	f. 6651
f. 6652	f. 10764
f. 13775	f. 15257
f. 19962	

Hinde, John:

f. 19523

Hutton, R.:

per assig. 18101

Jackson, Hugh:

(?) 21805

Jennings, Miles:

f. 17204

Jones, Richard:

(?) 1062 (?)

11694

11880

24412

25344

Kingston, John:

13775

23945

23946

Man, Thomas:

f. 585

imp. 3746

f. 5963

f. 10764

f. 13775

f. 15068

f. 19102

Mansell, Andrew:

f. 21066 (11806.1)

f. 21067

at costs 24669

Marsh, Thomas:

701

6866

17405

23886

Middleton, Henry:

758

1081

1095

1846

3746

4442

4442+	4443
5323	(?) 6199
15145	19962
21066 (11806.1)	22110
22857	24144
24790	25362
Newbery, Ralph:	
14603	15145
Perin, John:	
f. 24785	f. 24786
Ponsonby, William:	
f. 1846	f. 5323
17590	f. 21518
Purfoot, Thomas:	
1103	1212
(?) 6275	11234
17210	17590
(?) 20871	24254
Roberts, James:	
12909	
S., H.:	
4962	
S., J.:	
11694	
Singleton, Hugh:	
16709.1	

Seres, William:

2399

Serger, R.:

ent. 6650

Seton, Gregory:

f. 6168

f. 22857

Smith, T.:

5008

19401^a

f. 23945

f. 23946

24181

(?) 24182

Tottel, Richard:

a. 3342

5285

9789

9795

9860

9967

10978

15746

15772

23223

Vautrollier, Thomas:

1508

3984

4427

6735

6741

6823

18927

18928

18928^a

20370

22113

22114

24181

(?) 24182 (?)

24668

25357

Waldegrave, Robert:

585	(?) 6433
(?) 10394	10845
11756	12912
13255	13744
15068	ex off. 24114

Ward, Roger:

6784+	11861
(?) 15146	17801
22240	19109.5
23380	25980

Watkins, Richard:

12907	12908+
12909	with assent 13255

Wolfe, John:

800	4950
5963	10764
11693	ap. 11739
19102	25344

Woodcocke, Thomas:

ent. 4442	f. 6729
f. 12269	f. 23719

Wright, William:

f. 23380

CROSS INDEX OF PRINTERS, PUBLISHERS AND BOOKSELLERS, 1583

A cross index of printers, publishers and booksellers has been prepared with a purpose to show which stationers and printers worked with or for each other during the year. The STC numbers given in the parenthesis indicate the books that verify the suggested relationship or arrangement among printers, publishers and booksellers in 1583.

Bishop, George:

Henry Bynneman (11430, 11430+), T. Dawson
(4399, 22911), G. Harrison (4399, 19962),
H. Middleton (758, 4442, 4442+, 19962),
T. Purfoot (11234), T. Vautrollier (20370,
22113)

Butler, T.:

J. Charlewood (19817)

Brome, William:

T. Charde (24669), T. Dawson (4739),
H. Denham (24669), A. Mansell (24669)

Bynneman, Henry:

G. Bishop (11430, 11430+), H. Denham (18101),
R. Hutton (18101), R. Newbery (14603, 18101)

Car, H.:

R. Waldegrave (10845)

Charde, Thomas:

W. Brome (24669), T. Dawson (24173),

H. Denham (24669), H. Middleton (1081, 1095,
25362), A. Mansell (24669), T. Vautrollier
(25357)

Charlewood, J.:

T. Butler (19817), J. Hinde (19523),
R. Tottel (3342)

Cooke, T.:

T. Dawson (11849.1), R. Warde (11861)

Dawson, T.:

G. Bishop (4399, 22911), W. Brome (4739),
T. Charde (24173), T. Cooke (11849.1),
J. Harrison (4399), A. Mansell (21067),
J. Perin (24785, 24786), T. Smith (5008,
19401a), T. Woodcock (23719)

Denham, Henry:

H. Bynneman (18101), T. Charde (24669),
R. Hutton (18101), A. Mansell (24669),
H. Middleton (24144), R. Newbery (18101)

Harrison, John:

G. Bishop (4399, 19962), T. Dawson (4399),
J. Kingston (13775), T. Man (10764, 13775),
H. Middleton (4443, 19962), R. Serger (6650),
J. Wolfe (10764)

Hinde, John:

J. Charlewood (19523)

Hutton, R.:

H. Bynneman (18101), H. Denham (18101),
R. Newbery (18101)

Jones, Richard:

J. S. (11694), J. Wolfe (25344)

Kingston, John:

T. Man (13775), J. Harrison (13775),
T. Smith (23946)

Man, Thomas:

J. Harrison (10764), J. Kingston (13775),
R. Waldegrave (585, 15068), J. Wolfe (5963,
10764, 19102)

Mansell, Andrew:

W. Brome (24669), T. Charde (24669),
T. Dawson (21067), H. Denham (24669),
H. Middleton (21066 or 11806.1)

Middleton, Henry:

G. Bishop (758, 4442, 4442+, 19962), T. Charde
(1081, 1095, 25362), H. Denham (24144),
J. Harrison (4443, 19962), T. Man (3746),
A. Mansell (21066 or 11806.1), R. Newbery
(15145), G. Ponsonby (1846, 5323), G. Seton
(22857)

Newbery, Ralph:

H. Bynneman (14603, 18101), H. Denham (18101),
R. Hutton (18101), H. Middleton (15145)

Perin, John:

T. Dawson (24785, 24786)

Ponsonby, William:

H. Middleton (1846, 5323), T. Purfoot (17590)

Purfoot, Thomas:

G. Bishop (11234), W. Ponsonby (17590)

S., J.:

Richard Jones (11694)

Seton, G.:

Henry Middleton (22857)

Serger, R.:

John Harrison (6650)

Smith, T.:

T. Dawson (5008, 19401^a), J. Kingston (23945,
23946), T. Vautrollier (24181, 24182)

Tottel, Richard:

J. Charlewood (3342), J. Hinde (19523)

Vautrollier, Thomas:

G. Bishop (20370, 22113), T. Charde (25357),
T. Smith (24181, 24182)

Waldegrave, Robert:

Thomas Man (585, 15068), R. Watkins (13255),
H. Car (10845)

Warde, Roger:

T. Cooke (11861), W. Wright (23380)

Watkins, Richard:

R. Waldegrave (13255)

Wolfe, John:

J. Harrison (10764), R. Jones (25344),

T. Man (5963, 10764, 19102)

Woodcocke, Thomas:

T. Dawson (23719)

Wright, William:

Roger Warde (23380)

APPENDIX A

LATE ENTRIES

12371. Grimald, Nicholas. Oratio ad pontifices, Londini in aede Paulina.

Nicholas Grimald's work Oratio ad pontifices, Londini in aede Paulina was printed for the first and only time during 1583. The publication is addressed to an assembly or a meeting of the bishops, clergymen or church fathers. Those attending the conference are admonished to minister their churches to the fullest satisfaction and benefit of the whole of Christendom. It is the missionary zeal that has brought them together, it should be the same benign Christian spirit that must always guide them even in the future. The assembly has been called to contemplate heaven, and to invoke blessings of God on people living in England:

Quando enim confluxistis hoc tempore, de rebus non priuatis, sed publicis: ad gloriam non vestram, sed Christi: ad commoditatem non vnius, & alterius, sed totius regni Britannici pertinentibus: vti deliberationem habeatis, & aliquid in commune statuatis: proponenda inprimis coelestia, neque cogitanda terrestria sunt: ne damnetur à vobis diuina prouidentia: neue concursus tam celebris frustrafactus esse videatur.¹

¹12371, sig. A₂^b.

Oratio ad pontifices provides general guidelines to the clergymen. They are advised how to conduct themselves in the affairs of the church. Since the publication was meant primarily for clergymen, it was never translated into English.

13858. Howard, Henry. Earl of Northampton. A defensatiue ag. the poyson of supposed prophesies.

Henry Howard's A defensatiue ag. the poyson of supposed prophesies could be classified with the publications grouped as prognostications. The much publicized conjunction of Saturn and Jupiter in 1583 forms the basis for this work. There are two distinct approaches to the impending conjunction. While Richard Harvey,¹ John Harvey² and Robert Tanner³ are alarmed at the prospects of the two planets coming to such a close proximity, Thomas Heth⁴ and Henry Howard are not panicked. Howard instead lashes at the astrologers of the age and is willing to lend no credence to any of their prognostications. He maintains, and his approach is quite scientific and modern, that the motions of the planets, their

¹12910, 12911.

²12907.

³23675, 23676.

⁴13255.

eclipses and orbits are natural and are to be accepted as portions of natural phenomena. He totally rejects "this gilded pill, and sugred bayte of prophecies"¹ for such prophecies merely lure men away from God and instil a wrong faith:

If then all those which doo but onely listen and giue eare to prophets, and beleue theyr dreames, be subiect to the wrath and plague of God, what shall become of the caterpillers and trinkets themselues: whose onely labour, is to destroy young frye, to spoyle good fruite, to praye vppon the simple, and encrease the numbers of reprobate.²

22110. Scribonius, Gulielmus Adolphus. Rerum Naturalium doctrina methodica. [R.]

Scribonius' Rerum Naturalium doctrina methodica was already familiar to the Elizabethans in 1583 as it was being reissued during the year. The second edition, however, is not an exact reproduction of the first. Some of the vague concepts of the first edition have been redefined and re-interpreted more methodically in the second version. The publication is divided into three independent books, each separately dealing with one certain aspect of the subject. For example, Book One explores the domain of physical and spiritual natures while Book Two is restricted to the

¹13858. Sig. Gg3.

²Ibid., Sig. Ll2^b.

discussion of living natures such as plants, vegetables and fruits. Book Three is devoted to the study of life, both animal and human. An effort has also been made to systematically explore the theory of the Universe. The publication of the work in Latin must have been prompted by its being serious and specialized in nature. The work is praised in a short verse set out at the beginning by John Adam.

APPENDIX B

CATALOGUE OF PRINTED BOOKS, 1583

In the following catalogue many abbreviations have been used in the interest of brevity. These are in keeping with the abbreviations in the Short-Title Catalogue and with those used in A Checklist of American Copies of Short-Title Catalogue" Books by William Warner Bishop, Ann Arbor, University of Michigan Press, 1950. In certain cases the revised STC abbreviations are used for previously unrecorded libraries.

Abbreviations of libraries and their locations are listed hereunder:

- BPL - Boston Public Library, Boston, Massachusetts
- C - Cambridge University Library, Cambridge
- C² - Trinity College Library, Cambridge
- C³ - Emmanuel College Library, Cambridge
- CtY-L - Yale Law Library, New Haven, Connecticut
- D² - March^S Library, Dublin, Ireland
- E - National Library of Scotland, Edinburgh, Scotland
- E² - University of Edinburgh Library, Edinburgh, Scotland
- F - Folger Shakespeare Library, Washington, D. C.

- HD - Harvard University Library and Law Library,
Cambridge, Massachusetts
- HH - Sir R. L. Harmsworth (The collection was bought
by Folger)
- HN - Henry E. Huntington Library, San Marino, California
- IU - Indiana University Library, Bloomington, Indiana
- L - British Museum, London
- L² - Lambeth Palace Library, London
- L⁵ - Society of Antiquaries, London
- LC - Library of Congress, Washington, D. C.
- LINC - Lincoln Cathedral, Lincoln, England
- LND - London Dulwich College
- LNU - University of London Library, London
- MiU - University of Michigan, Ann Arbor, Michigan
- MnU - University of Minnesota Library, Minneapolis,
Minnesota
- NNC-P - Plimpton Collection, Columbia University, New York
- NNUT-Mc - McAlpin Collection, Union Theological
Seminary, New York City
- O - Bodleian Library, Oxford
- P - Peterborough Cathedral, Peterborough, England
- PML - Pierpont Morgan Library, New York City
- TxU - University of Texas, Austin, Texas

585. Andrewes, Bartimaeus. Certaine verie worthie sermons vpon the fifth chapter of the Songs of Solomon. [The first of two editions, 1583-1595.] 8°. R. Waldegrave for T. Man, 1583. I U. (Shelf mark, not available).

Black letter with roman and italic. A - R⁸, S⁴. Pagination. Marginal notes.

This publication contains five sermons inspired by the fifth chapter and the first two verses of the sixth chapter of the Song of Solomon. Andrewes is a biased Protestant whose hatred for Roman Catholics and the Pope of Rome is the chief theme in all these sermons.

701. Aphthonius, Sophista. Progymnasmata Latinita donata. [Another edition, the second of seven editions, 1572-1635.] 8°. T. Marsh, 1583. LC (PA. 3870. A5. A2. 1583 office).

Italic with black letter and roman. ¶², A - Z⁸, Aa - Ee⁸. Pagination. Marginalia. Latin. Some Greek. Table. Printer's device 180x (*) on Sig. Ee₂^b. Device 167 (x) on Sig. Ee₇^b (*).

A collection of philosophical statements by the ancient Greek philosopher Aphthonius. These aphorisms are jointly collected and translated into Latin by Rodolphus Agricola and Joanne Maria. A commentary has been added by Reinhardus Lorichius Hadamarius.

758. Aristotle. [Physica.] A Hyperii Compendium Physices Aristoteleae. 8°. H. Middletonus. Imp. G. Bishop, 1583. Entered to Bishop, 19 August. L [538. a. 14 (1)].

Roman with italic. A - O⁸, P⁴. Pagination. Marginalia. Index. Latin. Some Greek. Device 202x (*) on the titlepage.

It is a translation in Latin of Aristotle's Physics. Man and his universe form the basis of the publication which is in question-answer form. Questions of a man of average mentality are anticipated and answered both scientifically and imaginatively.

761. Aristotle. [Problemata.] Problemata. 24°. Imp. G. Bishop, 1583. Entered 24 September 1582. O (8°. e. 689. Linc.).

Roman with italic. A - S⁸. Pagination.

Several questions touching the state of man's body are asked and answered comprehensively. Man is regarded as the best

creation of God in whom the skill of God finds its fullest expression. The human body is a microcosm, a little world, and in him is printed by God in His own image and similitude so lively that no power whatsoever is able to blot it out. Some of the answers given are highly unscientific and irrational.

800. Arthur, King. The auncient order, societie and vnitie laudable of Prince Arthure. Tr. R. Robinson. 4^o. J. Wolfe, 1583. Hn (31786).

Black letter with italic and roman. **4, A - M⁴. Marginalia. Colophon. McKerrow and Ferguson border 198 (**). Pages highly decorated. Illustrations.

The book opens with twenty-eight couplets written by Thomas Churchyard in praise of the bow. The names of the individual knights and verses in their praise follow. The work ends with a praise of Queen Elizabeth described as a nurse of peace, amity and love.

1062. B., R. Two obstinate and notorious traitors, Slade and Body, their execution and confession. 8^o. [R. Jones? 1583?] L. (Shelf mark, not available).

Black letter with roman. A⁸ (A₈ blank).

The small booklet deals with the confessions and executions of John Slade and John Body who were publicly hanged on October 30 and November 2, 1583 respectively. They were condemned as traitors as they had refused to accept Queen Elizabeth's supremacy over the Church of England.

1081. Babington, Gervase. A brief conference betwixt man's frailtie and faith. [The first of five editions, 1583-1602.] 8^o. H. Middleton f. T. Charde, 1583. L² (1583 - 11).

Black letter with roman and italic. ¶4, ¶¶2, A - I⁸, K² (verso blank). Pagination. Marginalia. Some Latin.

The treatise is in the form of a dialogue between Frailty and Faith. In a logically organized manner, Frailty asks questions which allow Faith to expound didactically upon its importance in the Christian life. The subjects treated in the course of the dialogue include poverty, dissimulation, doubts of one's election, the greatness of sin, private slander and many others. The style of the conference is highly contrived and artificial.

1095. Babington, Gervase. A very fruitfull exposition of the Commaundements. [The first of four editions, 1583-1596.] 8^o. H. Middleton for T. Charde, 1583. L (3149. a. 23).

Black letter with roman and italic. ¶ 8, ¶¶ 8, ¶¶¶ 4, ¶¶¶¶ 4, A - Z⁸, Aa - Ii⁸, Kk². Pagination. Marginalia. Some Latin. Table.

A detailed exposition and illustration of the Ten Commandments intermingled with many anti-Papal and anti-Jewish comments. The whole book is arranged in a series of questions, with appropriate answers.

1212. Baker, Humphrey. The well-sprynge of sciences. [Another edition, the fourth of ten editions, 1568-1631.] 8^o. T. Purfote, 1583. L (8504. a. 13).

Black letter with roman and italic. A⁸, a², B - Z⁸, Aa - Dd⁸, Ee⁴. Pagination. Colophon. Device 161 (*) on Sig. Ee₃^b.

The work is divided into three parts. The first part deals with simple arithmetical operations such as addition, subtraction, multiplication and division in whole numbers. The second part teaches how to solve various questions of reduction, addition, multiplication and division in fractions and broken numbers. The last part contains all the rules in brief and instructs by way of solved examples how sums on partnership and other related fields can be handled.

1220. Baker, John. Lectures vpon the XII articles of our Christian faith. Also a briefe confession by J. H[oooper]. (Another edition, the second of four, 1581-1613.) 8^o. C. Barker, 1583. University of Chicago. (BT. 992. B2).

Black letter with roman. A - Z⁸, Aa - Bb⁸. Device 193x (*) on Sig. Bbg. Marginalia. McKerrow and Ferguson titlepage border 146B (**) or Device 185 on titlepage and subtitle.

The twelve articles are given in the beginning and each article has been made the subject of a separate lecture. These lectures are more in the nature of sermons. According to Baker, the true Catholic Church is not confined to one place as is believed by the Roman Catholics, but is at all places. This is one of several beliefs contested by Baker against the Roman Catholic Church.

1508. Barrough, Philip. The method of Phisicke. [The first of nine editions, 1583-1639.] folio. T. Vautroullier, 1583.

L (c. 54. k. 11).

Roman with italic. *4, **4, A - Z⁶, Aa - Bb⁶, Cc². Foliation. Marginalia. Device 170 (*) on the titlepage. Device 179 (*) on Sig. Cc₂. Some Latin. Some Greek. Table.

The theory of humours dominates the medical advice given in this work. Most maladies are due to an imbalance of the four humours. The illnesses can logically be cured by restoring the balance in the humours. Blood-letting, therefore, is frequently suggested. Recipes for medicines, many of which are made through the process of distillation, are appended following the text dealing with various diseases.

1846. Bellehachius, Ogerius. O. Bellehachii sacrosancta bucolica Elizabeth Britannae Franciae et Hiberniae reginae dicata. 4^o. H. Middletonus pro. G. Ponsonbio, 1583. L (Syn. 7. 54. 16³).

Roman with italic. A - C⁸, D⁶ (D₆ blank). Latin. Some Greek. Device 153B (*) on the titlepage.

The publication which includes patriotic verses is devoted to Queen Elizabeth. One set of nine eclogues is followed by another set of eight eclogues. The work opens with a poem in praise of the Queen and closes with a sonnet written in Latin by William Boston of Cambridge eulogizing the author of the book.

2005. Bèze, Theodore de. Christian meditations vpon eight psalmes. Tr. S. (S.) [Reprinted in 1583, first issued in 1582.] 16^o. C. Barker, 1583. F. (STC 2005).

Black letter with italic and roman. A - K⁸. Marginalia. Device 184B (date voided) on the titlepage (*).

An English translation of the original written in French. These meditations are inspired by Psalms 1, 6, 32, 38, 51, 102, 130 and 143 and the tone is strictly subjective. Though Beza is depressed, yet he is not completely pessimistic. Doom is certainly inevitable but God's charity and grace may show up at any time to save an individual from utter damnation.

2136. Bible. English. The Bible etc. [Geneva.] 4^o. C. Barker. [Another edition.] L [675c. 18 (1)].

Black letter with roman and italic. ¶ 10, A - E⁸, F⁶, A - Z⁸,

Aa - Zz⁸, Aaa - Hhh⁸, I:² [*4, Kkk - Yyy⁸, Zzz¹⁰, A - L⁸, M⁴]. Pagination. Colophon. Illustrations. Some printing in colour. Device 220 on titlepage and Sig. *1 (*). Device 194B on Sig. F^{5b}, Yy^{6b}, *4, A₁ (**). McKerrow and Ferguson title 159 (*). McKerrow and Ferguson titlepage of New Testament 203x (**). MF 158x Title of Psalter and Apocrypha (**).

The names and order of all the books of the Old and New Testaments with the numbers of their chapters along with Theodore Beza's summaries of the Evangelists and the acts of apostles are included.

2137. Bible. English. The third part of the Bible [Geneva]. 16^o. C. Barker, 1583. L. (Shelf mark, not available).

Black letter with roman and italic. #⁸, A - Z⁸, Aa - Ee⁸. Foliation. Marginal notes. Some Latin. Colophon. McKerrow and Ferguson border 159 or device 220 (**) on titlepage.

The books of Job, Psalms, Proverbs, Ecclesiastes and the Song of Solomon are contained in this volume. In the psalter, the morning and evening divisions of the prayer book versions are noted throughout.

2138. Bible. English. The Bible with a Concordance. [Geneva]. C. Barker, 1583 [another edition]. HD (Bi 61. 584).

Black letter with roman and italic. *₁, A - Z⁸, Aa - Zz⁸, Aaa - Hhh⁸, I:². Foliation. Marginalia. Some Latin. Colophon. Device 194B (**) at the end of the Old Testament on Sig. Yy^{6b}. McKerrow and Ferguson border 159 on the titlepage or Device 220 (**). Device 208 (**) on Sig. A₁.

Advice on how to best read the Scriptures, and summaries of the books of both the Old and New Testaments are included in this volume. Also contained in the work are certain questions and answers regarding Predestination, God's word, and sacraments.

2462. Bible. Old Testament. Psalms. English Paraphrases. Sternhold and Hopkins. The whole booke of psalmes collected into English meter. [Another edition, the thirtieth of seventy-six editions, 1565-1601.] folio (2 coll.) J. Day, 1583. L [472. c. 9. (2)].

Roman with italic. A - G⁶, H⁵, I², I⁵ (rest lacking). Pagination. Colophon. McKerrow and Ferguson border 76B (included).

The sol-fa system as a means to learn the tunes of the Psalms is prefixed to the volume; otherwise it contains Psalms translated into English verse. A variety of prayers is also incorporated for private worship.

2463. Bible. English. Psalms. Metrical versions. The whole booke of psalmes collected into Englishe Metre by T. Sternhold, W. Whittingham, I. Hopkins and others: conferred with the Hebreue, with apt notes to sing them withal. [Another edition, the thirty-first of seventy-six editions, 1565-1601.] folio J. Day, 1583. L (3434. g. 9).

Black letter with roman and italic. A - S⁶. Pagination. Some Latin. McKerrow and Ferguson titlepage 76B or Device 116 (**). Tables. Colophon.

"A treatise made by Athanasius the great concerning the vse and vertue of the Psalmes" introduces this volume in which no regular pattern is followed. Instructions how to sing some of the Psalms are given while others are just printed. Some Psalms are summarized in prose and their moral significance is emphasised. There are a number of prayers useful for various occasions appended to the end of the work.

2464. Bible. Psalms. [Another issue of 2463, the thirty-second of seventy-six editions, 1565-1601.] 4^o. J. Daye, 1583. (2 Coll. Sig. A - P⁴). L [675. e. 18 (2)].

Black letter with roman and italic. A - O⁴, P² (P₃, P₄ lacking). Pagination. Double columned. Some Latin. Colophon. Tables. Unidentified titlepage border with fragments (nude woman on left, warrior on right).

This is another edition of Psalms with melodies, words and prayers, articles of faith and creeds. The contents of the volume are the same as those of STC 2463.

2465. Bible. Psalms. [Another issue, the thirty-third of seventy-six editions, 1565-1601.] 4^o. J. Daye, 1583. 2 Coll. Sig. A B - H⁸. F. (STC 2465).

Black letter with roman and italic. A⁴, B - H⁸ (A₂ lacking). Pagination. Some Latin. Colophon. Device on the titlepage 83B (*). Tables.

Another edition of the item STC 2463.

2466. Bible. Psalms. [Another issue, the thirty-fourth of seventy-six editions, 1565-1601.] 4^o. J. Day, 1583. (2 Coll. A - U⁴. *2.) L (3434. f. 25).

Black letter with roman and italic. A - U⁴. *2. Pagination. Some Latin. Same unidentified titlepage as STC 2464. Colophon.

The content of this volume is the same as that of STC 2463.

2466.3. Bible. Psalms. [Another issue, the thirty-fifth of seventy-six editions, 1556-1601.] 4^o. J. Day, 1583. O (Ps. verse. 1583 f. 1).

Black letter with roman and italic. A - Y⁸, Aa - Ee⁸ (rest lacking). Pagination. Some Latin. Music.

The content of this volume is the same as that of STC 2463.

2885. Bible. English. The new Testament of our lord Iesus Christ. [Geneva. Tomson.] 4^o. C. Barker. 1583. HD (Bi 63.583*)

Black letter with roman and italic. ¶ 8, A - Z⁸, Aa - Tt⁸, Vv⁶. Foliation. Table. Printer's device 194B on Sig. ¶ 7 (*). McKerrow and Ferguson titlepage 167 (**). Colophon. Marginalia. Maps. Some Latin. Music.

This volume contains only the New Testament and is the well known Geneva translation first printed in 1560.

3342. Book. (Anonymous). [The Book of Precedents.] A new boke of presidentes in maner of a register: Wherein is compreh. the very trade of makynge all maner evidences etc. [Preface by T. Phaer.] (Another edition, the sixteenth of twenty-four editions, 1543-1636.) 8^o. J. Charlewood, the assigne of R. Tottle, 1583. Entered 28 January. HD (D. TR. 44. 12).

Black letter with roman and italic. A - Y⁸. Foliation. Some Latin.

A useful legal guide for leases, deeds of sale with alienation, indentures, etc. Actual examples and practical hints helpful in making presentations to several authorities are contained in the publication. The book is a "do-it-yourself" legal manual.

3746. Bright, Timothy. Medicinae therapeutice pars: de dyscrasia corporis humani, etc. 8°. H. Middletonus, imp. T. Man, 1583. Entered 16 August. L (775. d. 2).

Roman with italic. A - M⁸, N⁴. Pagination. Device 202x (**) on the titlepage. Device 215x on Sig. A₇ (**). Some Greek. Latin.

This work deals with the description of the parts of the human body and is divided into two parts: (a) Hygienia, on preserving health, and (b) Therapeutica, on restoring health. A good deal of discussion is devoted to poisons, their varieties and effects. Of the many varieties available, the three most common are those of the flesh of a chameleon, of a newt and of a crocodile. Remedies are also suggested.

3909. Browne, Robert. An answer to master Cartwright his letter for ioyning with the English Church. 4°. Imprinted at London [1583]. O (4°. 58. Art. Seld.)

Roman with italic. A², B - N⁴. Pagination. Marginal notes.

The publication is a reply to an answer written to Master Harrison at Middleburg by Cartwright on a religious controversy concerning the true spouse of Christ or His churches in England. The answer is followed by the text of the letter of Master Cartwright.

3939. Bruno, Giordano. Philothei J. Bruni recens et completa ars reminiscendi. (Explicatio triginta sigillorum). 2 pts. 8°. No printer, undated. Hn (59357).

Italic with roman and black letter. A - G⁸, A³, B - C⁸, A⁸. Signatures only. Latin. Illustrations.

The work deals with the art of discovering and remembering. Bruno suggests several different methods with examples of each. One way to remember is through the association of images, a second is through etymology--something which has been derived from something else can be tracked down. The approach towards psychology is dialectical.

3984. Buchanan, George. Paraphrasis psalmorum Daudis poetica. [Another edition, the second of six editions, 1580-1640.] 8°. T. Vautrollierius, 1583. Hn (60484).

Italic with roman. A - y⁸, Z¹² (Z₁₂ blank). Pagination. Latin. Printer's device 210 (*) on titlepage. Device 179B (*)

on Sig. V₆ and on Sig. Z₁₁^b. Sub-title V₆.

The publication is a rendering of the Psalms of David into Latin by George Buchanan. It is meant for a limited set of readers. An effort has been made to convey the correct meaning of every psalm.

3992. Buchanan, George. Rerum Scoticarum historia. [Reprinted, first printed in 1582.] fol. [London?] Ad. ex. A. Arbuthneti Edinburgi, 1583. MiU (1326. k. 1).

Roman with italic. A - Z⁶, Aa - Oo⁶, a - d⁶. Signature only. Index.

A history of Scotland by George Buchanan. The publication is addressed to James VI of Scotland with the hope that the king would use the example of his ancestors while governing his country. A short dialogue concerning the right of kingship among Scots, written by the same author is appended at the end of the book.

4399. Calvin, Jean. [Romans.] A commentarie vpon the epistle to the Romanes. Tr. C. Rosdell. 4^o. T. Dawson for J. Harison and G. Bishop, 1583. Hn (22169).

Black letter with roman and italic. ¶⁸, ¶¶⁴, ¶¶¶¹, A - Z⁸, Aa - Cc⁸, Dd⁶ (blank thereafter). Marginalia. Some Latin. A poorly printed copy.

John Calvin's commentary is preceded by a long argument in which the main teachings of St. Paul are detailed as they individually appear in the sixteen chapters of his Epistle to the Romans. The commentary was first printed in Latin.

4427. Calvin, Jean. Institutionis Christianae religionis epitome, per G. Launeum. [The first of two editions, 1583-84.] 8^o. T. Vautrollerius, 1583. O (89. 59. Th. Seld.).

Roman with italic. *⁸, **¹, A - Z⁸, Aa - Bb⁸. Pagination. Marginalia. Latin. Some Greek. Index. Errata. Device 192 (*) on the titlepage. General Table.

The doctrines of John Calvin are expounded. The positions of Calvin with respect to the Ten Commandments, Apostle's Creed, articles of faith, election, predestination, grace and faith, etc. are thoroughly discussed.

4442. Calvin, Jean. The sermons of Iohn Caluin vpon Deuteronomie, gathered by D. Raguenier. Tr. A. Golding. fol. H. Middleton for G. Bishop, 1583. [The first of three issues, all in 1583.] Entered to T. Woodcock 15 July, 1578 but fee not paid; to J. Harison and G. Bishop 4 July 1581. Hn (20253).

Roman with italic. ¶⁶, A - Z⁶, Aa - Zz⁶, Aaa - Zzz⁶, Aaaa - Zzzz⁶, Aaaaa - Yyyyy⁶, Zzzzz⁴, *9. Pagination. Marginal notes. Some Latin. Device 153B on the titlepage (**). Tables.

A collection of two hundred sermons delivered by John Calvin between March 20, 1555 and July 15, 1556. All the thirty-four chapters of Deuteronomy are expounded. A table giving in alphabetical order all the doctrines of Calvin is added by Alexander Fleming. The second table lists quotations from the Bible used by Calvin in his sermons.

4442+. Calvin, Jean. The sermons of Iohn Caluin vpon Deuteronomie, gathered by D. Raguenier. Tr. A. Golding. [Another edition, the second of three issues, all in 1583.] fol. H. Middleton for G. Bishop, 1583. L². (No Shelf mark).

Roman with italic. ¶⁶, A - Z⁶, Aa - Zz⁶, Aaa - Zzz⁶, Aaaa - Zzzz⁶, Aaaaa - Yyyyy⁶, Zzzzz⁴, *9. Foliation. Marginalia. Some Latin. Device 153B on the titlepage (**). Tables.

The contents of this edition of John Calvin's sermons are the same as in STC 4442.

4443. Calvin, Jean. The sermons of Iohn Caluin vpon Deuteronomie, gathered by D. Raguenier. Tr. A. Golding. [Another edition, the last of three issues printed in 1583.] Imprint. H. Middleton for J. Harison, 1583. I V. (No Shelf mark).

Roman with italic. ¶⁶, A - Z⁶, Aa - Zz⁶, Aaa - Zzz⁶, Aaaa - Zzzz⁶, Aaaaa - Yyyyy⁶, Zzzzz⁴, *9. Foliation. Marginal notes. Some Latin. Device 153B on the titlepage (*). Tables.

The contents of this edition of John Calvin's sermons are the same as in STC 4442.

4557. Canary Islands. A pleasant description of the fortunate Islandes called the Ilandes of Canaria. 4^o. T. East, 1583. L (C. 7074).

Black letter with roman and italic. A², B - C⁴, D². Signature only. Signed P. P. (Poor Pilgrim).

The publication opens with the citation of the authority of Plato who admitted the existence of islands in his book "Thimeo". The islands, first discovered by the Spaniards and Portuguese, have been a source of very unhappy experiences for the author. A comprehensive picture of the people, their political systems, civil administration, religion, crops, climatic conditions and customs is portrayed.

4653+. Carleill, Christopher, Captain. A breefe and summarie discourse vpon the entended voyage to the nethermoste partes of America. [No imprint or date.] [c. 1583. Ramage]. LND.

Black letter with roman and italic. A - B⁴. Signature only. Marginal notes.

The volume persuades English merchants to invest their money in a voyage that is planned to the nethermost parts of America. The voyage will be useful and might be greatly rewarding economically. A love for exploration and adventure by the author is set forth in this work.

4730. Cary, Walter. A briefe treatise called Caries farewell to physicke. [The first of three, 1583-1611.] 8^o. H. Denham, 1583. Entered 28 January. Hn (59254).

Black letter with roman and italic. A - D⁸, E² (A₁ lacking). Pagination.

The treatise provides details of many kinds of human diseases and suggests their cures devised by the author himself who has been a physician throughout his life. From ordinary illnesses such as headaches, indigestion and coughs to serious diseases like plague, jaundice, and piles, remedies are suggested. Symptoms, remedies and precautions follow in that order.

4739. Casas, Bartolomé de las. Bp. The Spanish colonie, or briefe chronicle of the actes and gestes of the Spaniardes. Tr. M. M. S. 4^o. T. Dawson, for W. Broome, 1583. L (G 7104).

Italic with roman. ¶⁴, ¶⁴, ¶³, ¶⁴, A - R⁴ (R₃, R₄ lacking). Colophon.

A translation in English from Castilian of a book written by Bishop Bartholomew, a friar of the order of St. Dominick. The

atrocities of the Spaniards against the original inhabitants of the West Indies are picturesquely presented. The description is sensitive and blood-curdling. Human greed plays the major role in the massacres. The book aims at instigating further contempt for Spain.

4816. Catherine of Siena. (Saint). A short dialogve of S. Katherine touching perfection. 4^o. (n.p.) 1583. O (8^o. M. 58. Th).

Roman with italic. E - F⁸. Signature only.

A very interesting dialogue between God and the Soul. The Soul represents an average man leading a normal everyday life. There is a sudden realization that time allowed by heaven to mortals is small. God has typical human attributes. He must quote from St. Augustine, and the Bible to prove His point. The titlepage does not state either the place of publication or the printer.

4901. Cecil, William, Baron Burghley. A declaration of the faourable dealing of her maiesties commissioners appointed for the examination of certain traitours. (Anon.) 4^o. London, 1583. Hn (89493).

Black letter with roman. A⁴. Signature only. Illustration.

Theological controversy constitutes the background of William Cecil's work. A justification for the execution of Edmund Campion, the Jesuit, is provided. Cecil holds the opinion that the Jesuits and seminary men deserved the treatment they received at the hands of Her Majesty's government.

4902. Cecil, William, Baron Burghley. The execution of justice in England for maintenance of publique and Christian peace. [Anon.] 4^o. [C. Barker.] 1583. Hn (31304).

Black letter with roman. A - E⁴. Signature only. Marginalia. Device 193B (*) on the titlepage.

The publication, as the titlepage declares, deals with the "stirrers of sedition, and adherents to the traytors and enemies of the Realme", who are Roman Catholic Jesuits and seminary priests. The argument of the work is the same as that of STC 4901.

4903. Cecil, William, Baron Burghley. The execution of justice in England for maintenance of publique and Christian peace. [Anon.] Secondly imprinted, with some alternations. [The second of two editions, both 1583.] 4^o. C. Barker, 1583. L.

Black letter with roman. A - E⁴. Signature only. Marginal notes.

The work is another edition of the preceding item.

4950. Chamberlaine, Bartholomew. A sermon preached at S. James before the Lordes of her maiesties priuie Council. [The first of two, 1583-84.] 8^o. J. Wolfe, 1583. L (4474. a. 52).

Black letter with roman and italic. Marginal notes. A - B⁸, C⁴. Device 235 on the titlepage (*).

A short sermon written by a Protestant minister and delivered by him on April 25, 1580. The circumstances and significance of Christ's crucifixion and his rising again are elaborated in many details.

4962. Chapman, E. A catechisme with a prayer annexed, meete for Christian families. [Anon.] 8^o. C. B[arker] for H. S., 1583. Entered 9 January. L.

The publication was not available for this present study.

5008. Charke, William. An answeare for the time vnto that Defence of the Censure. 4^o. T. Dawson and T. Smith, 1583. Hn (29057).

Roman with italic. A - Z⁴, Aa - Dd⁴. Pagination. Marginal notes. Colophon.

A repeated mention of Edmund Campion who was executed in 1581 for religious reasons is made in the publication. The work is an answer to Robert Parson's A brief censure vpon two bookes written in answeare to E. Campions offer of disputation (STC 19393) which is an attack on William Charke. The work is very definitely pro-Protestant.

5126+. Chetwind, Edward, The strait gate and narrow way. 12^o. I. Beale, 1583. E². P.

The publication was not available for this present study.

5147. Christendom. A pithie and most earnest exhortation, concerning the state of Christendome. 8°. Antwerpe, 1583. Hn (60719).

Roman with italic. A - E⁸. Anonymously published. Chouneus, Thomas suggested by STC.

The publication contains the whole of the history of Spain, its role in the contemporary European political scene and the evil intentions Spain has against the European nations in general and France and England in particular. A mention of several conspiracies hatched and successfully completed by Spain is also included in the work. It is a manual of contemporary importance bringing out the desirable political alignments in Europe of 1583.

5285. Cicero, Marcus Tullius. M. T. Ciceroes three bookes of duties, turned into English by N. Grimald. [Another edition, the sixth of eight, 1553-1600?] 8°. R. Tottell, 1583. Entered 18 February. Hn (20689).

Black letter with roman. C⁸, CC², A - X⁸. Foliation. Colophon. McKerrow and Ferguson Device 97 (***) on the titlepage. Latin text included.

The book is a translation into English of Cicero's three books of duties. The work teaches the gospel of worldliness and science of successful living. A balanced approach towards life is advocated. Virtues like justice, wisdom, manliness, temperance, and comeliness are stressed repeatedly.

5323. Cicero, Marcus Tullius. M. T. Ciceronis consolatio: nunc primum repertus. 8°. H. Middletonus pro G. Ponsonbie, 1583. Entered 23 July. MiU (9401).

Italic with roman. A - F⁸. Pagination. Latin. Printer's device 202r (*) on the titlepage. Device 215 (*) on Sig. F₈.

The publication is a Latin reproduction of Cicero's manuscript. The Consolatio contains the philosophy of consolation with which the author comforted himself after the death of his daughter. There are many metaphysical and abstract speculations and meditations of the philosopher concerning life and death.

5962+. C[hapman], E. A forme of prayer to be vsed in all Christian families. 8°. Christopher Barker, 1583. L (3406. a. 12).

Black letter with roman and italic. C⁸, D⁴. Marginalia.

A handbook of prayers meant for various members of families for different occasions. Three long prayers pleading for forgiveness of sins and giving thanks for God's blessings along with a number of short prayers and forms of thanksgiving are incorporated.

5963. Craig, John. A short summe of the whole catechisme for common people and children. [Another edition, the second of six editions, 1581-1632.] 8^o. J. Wolfe, for T. Manne, 1583. O [8^o. Z. 189. Art. Bs (12)].

Black letter with italic and roman. A - G⁸, H⁵ (blank thereafter). Pagination. Marginal notes.

A refresher course or easy guide for adherents of the faith. The questions are raised by the author himself and brief answers are supplied. The catechism is a result of six years of the author's work.

6168. D., H. A godlie treatise of faith and works. 8^o. for G. Seton, 1583. L (410. 3. a. 16).

Roman with italic and black letter. A⁴, B - G⁸. Pagination. Marginalia. Errata.

The book confutes "a certaine opinion of merit by workes". The works mainly harp on the theme that only faith in Christ can win salvation and that good works play no part in the merit of salvation though they may be of great value and force. The sentiments expressed are anti-Roman Catholic.

6199. Dallington, Sir Robert. A booke of epitaphes made vpon the death of Sir W. Buttes. [edited by R. D.] 8^o. H. Middleton, 1583. Hn (58730).

Roman with italic. A - C⁸, D⁴. Marginalia. Latin. Device 202x (*) on Sig. A₂. Device 215 (*) on Sig. A₃^b.

The epitaphs included in this publication mourn the death of Sir William Butts. Written in English and Latin by friends and well wishers, the poems recount the virtues and personal qualities of the deceased. The philosophising and moralising go side by side with the grief which is both particular as well as general.

6275. Dariot, Claude. A breefe introduction to the astro-
logically iudgement of the starres. Tr. F. Wither. 4^o.
T. Purfoote [1583?]. Entered 11 March, 1583. L (8610. bb.
51).

Black letter with roman and italic. A² - M⁴. *2 (?)⁴.
Astrological Tables.

A work technical in nature considers the nature and influence of celestial bodies on everyday life. The stars and planets are used as guides to predict the future of individuals and realms. Information on such topics as to whether a man shall keep or leave his servant, whether any man is dead or alive can be obtained from heavenly bodies. All affairs concerning life, religion and love are influenced by the planets. A table of unequal hours, the dominion over day or night of the planets (throughout the year) is appended at the end.

6433. Day, Thomas. Wonderfull straunge sightes seene in the
element, ouer the citie of London, etc. 8^o. R. Waldegrae,
1583. Hn (31363).

Black letter with roman and italic. A⁸. Signatures only.

Based on an observation made by the author on September 2, 1583, the publication is topical. Day believes that airy and watery elements of constellations are at war symbolising a state of general disorder in the country. The happening is related to the Day of Judgment and calls for speedy repentance.

6650. Dent, Arthur. A sermon of repentaunce. [The first of
twenty-one editions, 1583-1638.] 8^o. J. Harison, 1583.
Entered to R. Serger 23 April, 1582. Assigned to J. Harrison
24 August, 1582. L (c. 37. a. 52).

Black letter with roman and italic. A - D⁸. Signature only.
Some Latin.

The sermon implores the Elizabethans to change their way of life and asks them to repent for their sins at their earliest. A warning that those who mourn and lament in time and fall to some agreement with God would be saved on the day of judgment is administered in unequivocal terms. A detailed picture of Hell and its torments is drawn to bring the sinners to a speedy repentance.

6651. Dent, Arthur. A sermon of repentaunce. [Another

edition, the second of twenty-one editions, 1583-1638.]
8°. for J. Harison, 1583. IU (252 D 43s).

Black letter with roman and italic. A - D⁸. Signature only.
Some Latin.

The contents of this volume are the same as those of STC
6650.

6652. Dent, Arthur. A sermon of repentaunce. [Another
edition, the third of twenty-one editions, 1583-1638.] 8°.
for J. Harison, 1583. L (c. 37. a. 54).

Black letter with roman and italic. A - D⁸. Signature only.
Some Latin.

The contents of this volume are the same as those of STC
6650.

6680. Dering, Edward. A bryefe and necessary catechisme of
instruction. [Init. Ed. De.] (Another edition, the second
of four editions, 1572-1606.) 8°. J. Charlewood, 1583.
L (c. 37. a. 53).

Black letter with italic and roman. A⁸, B⁴, A - C⁸.
Signatures only. Marginalia. Titlepage border 85 (**).
Titlepage repeated. Device on Sig. C7 378B (*).

Edward Dering toes the line of John Craig (STC 5963) and makes
no secret of his hatred for the Roman Catholic Church. He is
critical of the printing and the availability of so many
books which, according to him, serve no godly purpose whatso-
ever. A short catechism for householders is included.

6693. Dering, Edward. A lecture or exposition vpon a part
of the v. chapter of the epistle to the Hebrues. [Another
edition, the last of three editions, 1573-1583.] 12°. J.
Awdely, 1583. Hn (19733).

Black letter with roman and italic. A - C⁸. Signatures only.

Delivered in St. Paul's Church on December 6, 1572, by the
author is an exposition of verses five through nine of the
fifth chapter of the epistle to the Hebrews.

6712. Dering, Edward. A shorte catechisme for householders

with prayers to the same adioyning. [Another edition, the second of fourteen editions, 1582-1627.] 8°. J. Charlewood, 1583. O (8°. Z. 189. Art. B S).

Black letter with roman and italic. A - C⁸, D. Marginalia. Device 133 on the titlepage (*). Device 179B on Sig. C7 (*).

The basic tenets of Christian faith are catechized in this small book. The tone of the work is anti-Roman Catholic.

6729. Dering, Edward. XXVII lectures, or readings vpon part of the epistle to the Hebrues. [Another edition, the fourth of six editions, 1576-1590.] 8°. for T. Woodcocke, 1583. TxU (Ag. D. 445. 576 td).

Roman with italic. ¶⁴, A - Z⁸, Aa - Gg⁸, Hh⁹. Pagination. Marginalia. Some Latin. McKerrow and Ferguson titlepage border 133 (**). A badly printed copy.

The Epistle to the Hebrews is exhaustively examined. Each word of the text is microscopically examined, interpreted, expounded, elaborated and imaginatively considered for possible implications or latent meanings. There are digressions in the lectures also. Dering's main concern is to improve the morals of his people as well as to participate actively in the Roman Catholic - Protestant controversy.

6735. Desainliens, Claude [= Claudius Holyband]. Campo di fior, or else the flourie field of foure languages. 16°. T. Vautroullier, 1583. Hn (82446).

Roman with italic. *⁴, A - Z⁸, Aa⁸, Bb². Pagination. Greek. Latin. Italian. French. Marginalia. Device 164 (*) on the titlepage.

The work has been chiefly designed for the benefit of those who want to learn Latin, French and English but primarily Italian. A six-line stanza in English in iambic pentameter expresses the author's humility, which is followed by a sonnet in French that conveys the same meaning. Model sentences in French with their translations in Latin, English and Italian are included.

6741. Desainliens, Claude [= Claudius Holyband]. The Frenche Littleton; a most easie way to learn the frenche tongue. [Another edition, the fourth of ten editions, 1566? - 1630.] 16°. T. Vautroullier, 1583. F (STC 6741).

Italic with roman. A - O⁸. Pagination. Marginalia. French. Some Latin. Device 210 on the titlepage (*). Device 179 (*) on Sig. O₈.

A publication designed for beginners contains the basic laws and rules of grammar of French. Words of everyday use are translated into French and are listed under the subtitles such as days of the week, months, numbers, all the parts of man's body, family members, etc. A selection of maxims and clichés is also included. It is a fairly complete introduction to the language during 1583.

6784+. Des Periers, Bonaventure. The mirror of mirth. Tr. by T. D. 4^o. Roger Warde, 1583. C².

Black letter with roman and italic. A², B - O⁴ (O₃, O₄ blank). Foliation. Some Latin. Device 379B (*) on the titlepage. Table.

The book contains a total of thirty-nine stories of varying length told in the manner of Chaucer and Boccaccio. All ranks and classes of contemporary society are represented. The characters are portrayed intimately and with a loving care. The stories teach as well as please their readers.

6823. Dickson, Alexander. A Dicksoni de vmbra rationis and iudicii; siue de memoriae virtute prosopopoeia. 8^o. T. Vautrollerius, 1583. O (8^o. D. 38, Art).

Roman with italic. *8, A - E⁸, F². Pagination. Some Greek. Device 164 (*) on the titlepage. Device 378B on Sig. F₂ (*). Latin.

The publication inquires into the working of memory and the operation of human judgment. It is a didactic piece of work in which the author instructs his readers how to assess a moral situation before issuing a final verdict on it.

6866. Digges, Leonard. A prognostication euerlastinge of right good effecte...to judge the weather by the Sunne, Moone, Starres, Comets, Rainebow, Thunder, Cloudes, with other extraordinary tokens. [Another edition, the seventh of eleven editions, 1555-1605.] 4^o. T. Marsh, 1583. Hn (40033).

Black letter with italic and roman. A - L⁴ (addition Aa - Cc⁴, printed in 1584). Colophon. Date 1583 on the title, the second half printed in 1584. Corrected by T. Digges. Illustrated.

The volume instructs how to predict a rainbow, thunder, snow, hail, storm and eclipses from the positions of various planets in the sky. The moon is included as a planet in the discussion. Interesting and imaginative definitions of earthquakes, gravity, etc. are given. How the comets and eclipses influence the destinies of nations is explained in detail.

8140. England. Proclamations. II. Chronological Series. By the Queene. Against retainers. [19 April, 1583]. S. sh. folio. C. Barker, 1583. O (Arch. Bodl. G. C. 6. 238).

Black letter with roman and italic. A single sheet. Latin. Colophon.

The proclamation aims at reformation and forbids the unlawful retaining of a multitude of servants by individuals. Those guilty of violating the order must forgo their right to serve on the jury. The justices of peace are commanded to enforce the proclamation.

8141. England. Proclamations. II. Chronological Series. By the Queene. Against seditious bookes. [30 June, 1583]. S. sh. folio. C. Barker, 1583. O (Arch. Bodl. G. C. 6. 239).

Black letter with roman and italic. A single sheet. Colophon.

The order proclaims against books written by the Brownists with an expressed purpose of violating the peace in the Church and the State. Robert Browne and Richard Harris are named as traitors and their books are banned from the realm. Their printed works are to be burnt or defaced or erased in the best interests of the country.

8142. England. Proclamations. II. Chronological Series. By the Queene. For the prices of wines. [6 November, 1583]. S. sh. folio. C. Barker, 1583. O (Arch. Bodl. G. C. 6. 240).

Black letter with roman and italic. A single sheet. Colophon.

The prices of all sorts of wines sold in the country are fixed in this royal proclamation. The Lord Chancellor of England and the Lord Treasurer are authorized to announce the prices to the dealers.

8143. England. Proclamations. II. Chronological Series. By

the Queene. For the prices of wines. [Another edition, the second of two editions, both 1583.] S. sh. folio. C. Barker, 1583. L⁵.

Black letter with roman and italic. A single sheet. Colophon.

Another edition of the proclamation issued earlier in November, 1583.

9315. England. Statutes - I. General Collections. A collection in English of the Statutes. [Another edition, the tenth of twenty-two editions, 1557-1621.] folio. C. Barker, 1583. Hn (20462).

Italic with roman. A - Z⁸, Aa - Zz⁸, Aaa - Zzz⁸, Aaaa⁸, π⁸, ππ⁸. Pagination. Colophon. Royal Seal Sig. Aaaa^b (*). Device on the titlepage 193B (*). Device 184B after table (**). Tables.

All Statutes in force from the year 1215 until 1581 are arranged alphabetically in this huge volume. The laws listed deal with a wide variety of subjects of everyday life. Two tables are appended at the end of the work to help to find the orders of several kings.

9789. England. Year-Books. (Edward IV. 3) De termino sc̃e triñ. [Another edition, the last of six editions, 1496-1583.] folio. R. Tottill, 1583. HD (D. Y. 8. 3. 8).

Black letter with roman and italic. A - G⁴. Foliation. Marginal notes. Colophon. French with some Latin.

An abstract containing articles from cases drawn from the third year of the reign of Edward IV. The cases are primarily in French although some Latin is also present in the publication.

9795. England. Year-Books. [Edward IV. 4] De termino pasche. [Another edition, the last of six editions, 1496-1583.] folio. R. Tottill, 1583. HD (D. Y. 8. 4. 7).

Black letter with roman and italic. A - L⁴. Foliation. Marginal notes. Colophon. Law French with some Latin.

An abstract in French, including Latin phrases, of cases from the fourth year of the reign of Edward IV. Note: The British Museum copy was destroyed during wartime bombings.

9860. England. Year-Books. [Edward IV. 16] De termino pasche. [Another edition, the last of six editions, 1520?-1583.] folio. R. Tottill, 1583. HD (D. Y. 8. 16. 5).

Black letter with roman and italic. A - C⁴ (verso of C⁴ blank). Foliation. Marginalia. Colophon. Law French with some Latin.

An abstract in Law French, including Latin phrases, of cases from the sixteenth year of the reign of Edward IV.

Note: The British Museum copy was destroyed during wartime bombings.

9967. England. Year-Books. [Henry VIII. 27] Anno. XXVII henrici VIII. [Another edition, the last of six editions, 1545?-1583.] folio. R. Tottel, 1583. HD (D. Y. 12. 14. 3).

Black letter with roman and italic. A - G⁸, H² (verso blank). Foliation. Marginalia. Colophon. French with some Latin.

An abstract in Law French, including Latin phrases, of cases from the twenty-seventh year of Henry VIII. The various year books considered herein are in legal French.

Note: The British Museum copy was destroyed during wartime bombings.

10104. Injunctions. Church of England. Iniunctions geuen by the Queenes maiestie. [Another edition, the tenth of sixteen editions, 1559-1600?] 4^o. J. Kingston. PML (17218).

Black letter with roman and italic. A - D⁴. Marginalia. McKerrow and Ferguson titlepage border 117 (**).

Fifty-three injunctions provide guide lines for deans, archdeacons, parsons, vicars and all other ecclesiastical personages who belong to various parish churches in the realm. These injunctions cover a variety of aspects of secular and religious life. A particular concern has been expressed for the private life of the individuals throughout the country.

10127. Church of England. Visitation Articles. Articles to be enquired in the visitation in the first yeere of Elizabeth. [Another edition, the seventh of sixteen editions, 1559-1600.] 4^o. C. Barker, 1583. MnU-L.

Black letter with roman. A - B⁴. Colophon. McKerrow and Ferguson titlepage border 165 or Device 221 (**).

The fifty-six items listed in this publication constitute a broad framework within which the church wardens could wield their authority. The articles enquire into public attitudes towards the Church and its services, the behaviour of the clergy, subjects' obedience to the queen, education in the diocese, false religious practices and the secret circulation of seditious books. They also pertain to several other items of lesser significance. Church wardens and sworn men are empowered to visit the Churches in a specific region for inspection to confirm that the religious activities of the priests were in conformity with the guidelines provided for them from time to time.

10394. Church of England. An abstract of certain acts of Parliament for the peaceable government of the church. 4^o. R. Waldegraeue, 1583. Hn (25703).

Roman with italic. A - Z⁴, Aa - Ll⁴, Mm¹. Pagination. Marginalia. Errata. Device 379 on Sig. A₄ and again on Sig. Y₂ (*).

The publication contains abstracts of "certaine canons, constitutions, and synodales prouinciall: established and in force, for the peaceable government of the church within her Maiesties Dominions and countries". The underlying purpose of the regulations imposed by the State on the Church was to promote public good.

10607. Ewich, Johannes. Of the duetie of a magistrate in the time of the plague. Tr. J. Stockwood. 8^o. T. Dawson, 1583. Hn (59662).

Roman with black letter and italic. **8, *8, **3, A - p⁸, Q² (blank thereafter). Pagination. Marginalia. Colophon. Some Latin.

Originally written in Latin by John Ewich, the work has been translated into English by John Stockwood, a schoolmaster of Tunbridge. The book deals with various kinds of plagues such as those caused by (a) God, (b) by Nature, and (c) by infection. Remedies are suggested. The disease can be stopped from taking an epidemic form if the magistrates pay full attention to their duties listed in this book. Ewich's approach is fairly modern. The book, however, is full of superstitious beliefs.

10764. Fenner, Dudley. An answere vnto the confutation of

J. Nichols his recantation. 4^o. J. Wolfe for J. Harrison and T. Mann, 1583. Entered 24 February. HD (c. 4225. 83).

Roman with black letter and italic. A - Z⁴, Aa - Cc⁴. Marginalia. Device 216 (*) on the titlepage.

Nicholas in 1581 changed his allegiance from the Church of Rome to the Church of England and made his recantation public the same year. His declaration was at once answered anonymously. Fenner in this publication assumes the author of the answer to be Robert Parsons and enters into the fray wholeheartedly.

10845. Field, John (Minister). A godly exhortation by occasion of the late iudgement of God at Parris garden. 8^o. R. Waldegrave for H. Car, 1583. [Entered 17 January.] L. [4404. cc. 39 (1)].

This work is not available for the present study.

10978. Fitzherbert, Sir Anthony. [Crompton's enlargement.] Loffice et auctoritie, et ore enlarge per R. Crompton. [The first of six editions, 1583-1620.] 8^o. R. Tottill, 1583. Entered 17 February. Hn (20092).

Black letter with roman and italic. A⁴, A - B⁸, C⁶, A - Z⁸, Aa - Cc⁸. Pagination. Marginalia. Norman-French. Some Latin. Errata.

The French version and enlargement by Richard Crompton of Sir Anthony Fitzherbert's book on the authorities of the Justices of the Peace. A brief history of the world until the presentation of the Ten Commandments to Moses is included. Also contained is an account of the development of law, the growth of the concept of legal authorities and the rights and obligations of those in power.

11225. Foxe, John. Actes and monuments. [Another edition, the fourth of seven editions, 1563-1632.] 2 vols. folio. J. Daye, 1583. Hn (59843).

Black letter with roman and italic. *⁶, π⁴, A - Y⁶, Aa - Yy⁶, AA - XX⁶, YY⁷. Pagination. Marginal notes. Some Latin and Greek. Colophon. Illustrations. McKerrow and Ferguson titlepage border 120 (**) on titlepages of both volumes.

Foxe's famous history of Protestant martyrs records the stories of persecutions, tortures, and killings of hundreds of faithful

believers. The anti-Papal tone is kept strong until the end. Although it begins with early Christian martyrs, it concentrates upon the more contemporary English Catholic - Protestant controversy of the Tudor period. The work is extensively illustrated.

11234. Foxe, John. De Christo gratis iustificante. 8^o. T. Purfutius, imp. G. Bishop, 1583. Entered 12 November, 1582. Hn (59805).

Roman with italic. A⁴, B - Z⁸, Aa - Ee⁸, Ff², A - D⁸. Pagination up to Ff². Marginalia. Printer's device 216 in McKerrow on titlepage (*). Latin.

Fox challenges Osorius' views of justification by faith in this treatise. The author remained a typical devoted Protestant throughout his life.

11430. Fulke, William. A defense of the sincere a. true translations of the holie scriptures into the English tong. 3 pts. [The first of five editions, 1583-1633.] 8^o. H. Bynneman for G. Bishop, 1583. Hn (20198).

Roman with italic. a - f⁸, A - Z⁸, Aa - Ll⁸, A - E⁸. Pagination. Marginalia. Colophon. Device 335 (*) on the titlepage.

A Protestant defence against the attack of Gregory Martin in STC 17503 on the translation of the New Testament rendered into English by the Protestants. The work is polemical in character. Fulke is not only defensive, he also is offensive. A long list in which he compares the Protestant approach as it differs from the Roman Catholic approach towards sacraments, Christian doctrines, religious practices and tenets of faith is recorded. A small booklet related to "a briefe confvtation of svndry cavils and qvarels uttered by diverse Papists in their seuerall bookes and pamphlets against the writings of William Fvlke" is appended at the end of the work.

11430+. Fulke, William. A defense of the sincere a. true translations of the holie scriptures into the English tongue. 3 pts. [Reissued in 1583.] 8^o. H. Bynneman for G. Bishop, 1583. Untraced.

Roman with italic. a - f⁸, A - Z⁸, Aa - Ll⁸, A - E⁸. Pagination. Marginalia. Colophon. Device 335 (*) on the titlepage.

The publication is another edition of the preceding item.

11693. Gebhardt, Abp. of Cologne. A declaration made by the Archbp. of Colleyv vpon his mariage. Tr. T. Deloney. 8^o. J. Woolfe, 1583. Hn (59953).

Black letter with roman and italic. A - B⁸, C⁴. Signatures only. Device 378 (*) on Sig. C₄. McKerrow and Ferguson titlepage border 201 (**).

In a church proclamation originally issued in German, the Archbishop of Cologne declares his intentions of getting married. The marriage, it is asserted, will be effective in the growth of a healthy and balanced attitude towards life. The reasons of his getting married are strictly human.

11694. Gebhardt, Abp. of Cologne. The proclamation and edict of the Archbp. of Culleyv. Tr. Thomas Deloney. 8^o. R. Jones and J. S., 1583. Entered 16 February. [Imprint on Sig. A₂: Imprinted at Antwerp, in Tennets streete, at the Signe of the Gylden Bible, by Pavle Brasckviet, 1583. With the consent and Priuiledge of the Lordes of the Cittie of Antwerp, Imprinted at London by Richard Iohn and I. S. the 18th of March. 1583.] L (C. LO. a. 35).

Black letter with roman. A⁸, B³ (blank thereafter). Signatures only. Colophon.

The Archbishop of Cologne publicly pronounces that he has no personal ambition to glory or worldly riches or honour or profit of any nature. He touches his marriage in particular, announced by him in STC 11693, and answers the objections raised by Pope Gregory. Both the edicts are concerned with the private life of the Archbishop of Cologne.

11739. Gentilis, Albericus. Lectioinum & epistolarum quae ad ius ciuile pertinent, liber i (-iv). 8^o. ap. J. Wolfium, 1583 (-84). Entered 28 August, 1584. CtY-L.

Italic with roman. Marginalia. Pagination.
 Liber I. A², B - E⁸. Device on the titlepage 216 (*).
 Liber II. A - E⁸
 Liber III. A - C⁸, D⁴, E - F⁸. Device 216 on the titlepage (*).
 Liber IV. A - E⁸, F (F₁^b blank). Device 216 on the titlepage (*).

A systematic exposition of the various clauses and statutes

dealing with civil law, the book was published in 1584 though the first half of it was printed in 1583. It consists of four books. Each section has an independent subtitle, its own set of signatures and printer's device. Each part of the publication is dated separately.

11756. Gerardus, Andreas, Hyperius. The foundation of Christian religion. Tr. J. H. 12^o. R. Waldegrave, 1583. C (Syn. 8. 58. 34).

Black letter with roman and italic. (Loosely bound.) Some Latin. Printer's device 227 (**) on the titlepage. Colophon.

Written by Andras Gerardus in Latin, the book was first translated into French. The French translation is the basis of J. H.'s English translation published in 1583. The publication is in the form of a catechism. A dialogue between the minister and the child brings out the chief religious beliefs contained in the Ten Commandments.

11848. Gifford, George. A Catechisme. 8^o. T. Dawson, 1583. Entered to T. Cooke. 4 May. L. (Shelfmark not available.)

This work was not available for the present study. The contents, however, are supposedly the same as STC 11848.2.

11848.2. Gifford, George. A short catechisme, conteining the summe of Christian religion. [Another issue, 1583.] 8^o. T. Dawson, 1583. H. H. (176).

Black letter with roman and italic. A - K⁸. (All before A₁, A₂ - C₁ lacking, G₁ - G₂ torn out.) Pagination. Marginalia.

Anti-Roman Catholic sentiments loom large in this catechism. Gifford is very much opposed to the Jesuits and seminary priests. Queen Elizabeth is presented as the greatest defender of the true faith in the whole world. The text of the catechism is apparently the same as STC 11848, with only some of the setting of type being different from the one printed earlier during 1583.

11849.1. Gifford, George. A dialogue between a Papist and a Protestant, applied to the capacitle of the vnlearned. [Another edition, the last of two editions, 1582-83.] 16^o. T. Dawson for T. Cooke, 1583. NNUT - Mc. (Shelfmark not available.)

Black letter with roman and italic. π^4 , A - O⁸, p⁴.
 Pagination. Marginalia. Colophon.

A dialogue between a Protestant and a Roman Catholic who discuss their respective beliefs and practices. The small tract sums up the controversy that exists between the two opposing camps. Gifford's book is comparatively a milder example of the problem and gives an idea of the vituperation against the Roman Catholics with which other books of the period are filled.

11861. Gifford, George. A godlie zealous a. profitable sermon vpon the second Chap. of St. Iames. [Reprinted in 1583, first printed in 1582.] 8^o. R. Warde for T. Cooke, 1583. O. [Mason AA. 169 (2)].

Black letter with roman and italic. A - C⁸, D⁴. Signatures only. Marginal notes. Colophon.

The sermon is based on the text of James 2 : 14 - 26, and the Roman Catholic - Protestant controversy is at the background. An anti-Roman Catholic bias is present throughout the work.

11880. Gilbert, Thomas. A declaration of the Death of Iohn Lewes, a heretic burned at Norwich. Ballad. Single sheet folio. R. Jones, 1583 (8 October). L⁵. (Shelfmark not available.)

Italic with roman. Single sheet folio. Colophon. Illustration.

Lewes was burnt to death at Norwich on September 18, 1583 at about three o'clock in the afternoon. A ballad in fifty-four stanzas justifies his punishment. An eye-witness account of the incident is supplied. Thomas Gilbert, the author, is a staunch Protestant, uncompromising and unmerciful when dealing with Roman Catholics.

12269. Greene, Robert. Mamillia; a looking glass for the ladie of England. 4^o. for T. Woodcokke, 1583. Entered 3 October, 1580. O. [Malone 5y5 (2)*].

Black letter with italic and roman. A - L⁴. Pagination.

A euphuistic romance of Robert Greene. Like Spenser's The Faerie Queene, the work is based on several accepted classical virtues. Friendship, Courtesy and Chastity are some of the

virtues highly commended. Greene in this romance teaches while he pleases and pleases while he teaches.

12371. Grimald, Nicholas. Oratio ad pontifices, Londini in aede Paulina. 8^o. ex. off. H. Bynnemani, 1583. Entered 22 January. O. [Cynes. 848 (2)].

Italic with roman. A - D⁴, G² [E⁴, F⁴ lacking but no break in pagination]. Pagination. Device 229 (*) on the titlepage. Device 119 (*) on Sig. G₂. Latin.

The publication is addressed to an assembly of clergymen or bishops. Those attending the conference are advised how to conduct themselves in everyday religious matters. The author in passing refers to the religious practices of King Edward VI, Queen Mary and Queen Elizabeth. A prayer for noblemen, well-known writers and others who have brought credit for England is included. The tone of the work is patriotic.

12575. H., R. Three formes of Catechismes, conteyning the most principall pointes of religion. 8^o [n.p.] 1583. H. H. (Shelfmark not available.)

Black letter with roman and italic. A - D⁸. Signature only.

Three forms of catechisms are listed in this publication touching the chief points related to Christian religion. The answers contained in the first form are long, in the second are shorter while the third are a bare minimum. Questions asked in the first two forms are exactly the same.

12861. Harrison, Richard. A little treatise vpon the first verse of the 122 psalm. [The first of two editions, 1583-1618.] 8^o. [Holland?] 1583. (Init. R. H.) O. (Tanner. 94).

Black letter with roman and italic. A - G⁸, H⁵ (blank thereafter). Marginalia.

The verse: "I reioiced when they said vnto me, when we will go into the house of the Lord" from Psalm 122 is the Biblical basis of this treatise.

12907. Harvey, John. An astrologically addition, or supplement to be annexed to the late discourse vpon the great coniunction of Saturne and Iupiter. [See also 12910.] 8^o. T. Watkins, 1583. L (8610. aa. 55).

Black letter with roman and italic. A - E⁸. Astrological tables. Latin. Greek. McKerrow and Ferguson border 197 (**).

John Harvey joins hands with his brother Richard Harvey in prognosticating catastrophic consequences from the conjunction of Saturn and Jupiter expected to take place later during the year. The work is a profitable exercise for a student of Philosophy and Mathematics, as a result of many technical details being incorporated. Both the books (STC 12907 and 12910) are in the form of long letters addressed to Gabriel Harvey, the brother of the authors.

12908+. Harvey, John. The learned worke of Hermes Trismegistus, Intituled: Iatomathematica, that is, his physical Mathematicques, or Mathematical Phisickes. Tr. J. Harvey, at the request of M. Charles. 8^o. R. Watkins, 1583. L (8610. aa. 16).

Black letter with roman and italic. A - B⁸, C⁴. Colophon. Some Latin. Illustrations.

Sixteen chapters of this publication examine the influence of planets and stars on the affairs of men. The work is a useful book for students of astrology and physics in 1583.

12909. Harvey, John. Leape yeare. A compendious prognostication for 1584. 8^o. R. Watkins and J. Roberts, 1583. O. [Ashm. 62 (5)].

Black letter with roman and italic. A - D⁴. Pagination. Calender. Charts. Tables. McKerrow and Ferguson border 197 (*).

John Harvey applies rules of astrology to predictions about 1584. There are notes and observations on husbandry, medicine and human anatomy. The dates of lunar and solar eclipses are given together with predictions for weather, political disorder, and social unrest during the coming year.

12910. Harvey, Richard. An astrological discourse vpon the great and notable coniunction of the tvvo superiour planets Satvrne and Iupiter which shall happen the 28 day of April 1583. [See also STC 12907.] 8^o. H. Bynneman, 1583. Entered 22 January. HN. (Shelfmark not available.)

Black letter with roman and italic. q⁸, A - E⁸, F². Pagination. Device on Sig. F₂^b 379 (*). Device 229 on the titlepage (*). Colophon. Table. Some Latin.

"In vehement hatred, despite and malice of the vnlucky planet Saturn has by his mischievous importunity ouercome and vanquished the good, wholesome and sweet natured...planet Jupiter... will cause abundance of waters, cold weather, vnwanted mischief and sorrow, envy, hatred, quarrelling, grievous contentions and manifold troubles." This quotation by its author sums up the work. The predictions made are the same as are made by John Harvey in STC 12907.

12911. Harvey, Richard. An astrological discourse vpon the coniunction of Saturne and Iupiter. [Another edition, the second in 1583.] 8^o. H. Bynneman, 1583. HD (24232. 230. 2*).

Black letter with roman and italic. 7^l, A - E⁸, F². Pagination. Device 229 (*) on the titlepage. Colophon. Diagrams. Some Latin.

Another edition of the preceding item. Both the editions were published in 1583.

12912. Harvey, Richard. Ephemeron, siue paeon, in gratiam perpurgetae reformataeque dialecticae. 8^o. R. Waldegraue, 1583. O. (8^o. R. 33. Art. Seld.).

Roman with italic. A - D⁸, E². Some Greek. Latin. Colophon.

The publication contains suggestions for better reasoning. The work is in the form of a dialogue and includes along with fifteen dialogues and their epilogues a philosophical elegy.

13255. Heth, Thomas. A manifest and apparent confutation of an astrological discourse [by R. Harvey]. 8^o. R. Waldegraue by assent of R. Watkins, 1583. HN. (31485).

Black letter with roman and italic. A - E⁸, F². Signature only. Diagrams. Device 227 (*) on the titlepage.

Heth is not in full agreement with the predictions of the Harvey brothers [see STC 12907, 12909, 12910, 12911]. He enjoins them to estimate the possible effects only after studying the positions of surrounding planets. The publication is more realistic.

13756+. Hooper, John. Certaine godly, and most necessarie annotations vppon the thirteenth chapter to the Romanes. [Second of two editions, 1551-1583.] 8^o. R. Waldegrave, 1583. O. [Tanner 17 (4)].

Black letter with roman and italic. A - C⁸. Marginalia.

Hooper restricts himself to the words of the text only. The work is meant for beginners who have sufficient faith in Christianity and who are striving to understand the fundamentals of their faith. The publication is jointly dedicated to William Jennings, the Dean of Gloucester Cathedral, and John Williams, the Doctor of Law and Chancellor, and other officials of the Church of which Hooper himself is the bishop.

13775. Hopkinson, William. A preparation into the waie of life, with a direction into the right vse of the Lordes Supper. [Another edition, the second of two editions, 1581-83.] 8^o. J. Kyngston for J. Harrison and T. Manne, 1583. L. [3505. c. 49 (1)].

Black letter with italic and roman. A - F⁸. Marginalia.

William Hopkinson is in complete agreement with John Craig [see STC 5963 and Edward Dering STC 6680]. His purpose in the catechism is "bothe for the comferte of the godlie: the lorde blessing it, and to testify to the Papistes the Lordes enemies, that though the varieties of speech be diuers, yet that we hold firmly one the selfsame grounde and substance of truth, and that there is not amongst vs at all any oddes or varieties of doctrine, whatsoever, thei and their like, shame not vniustly to saie against vs." [Sig. A₃^b.]

13858. Howard, Henry. Earl of Northampton. A defensatiue ag. the poyson of supposed prophesies. 4^o. J. Charlewood, 1583. Entered 13 January. HN. (12961).

Roman with black letter and italic. \mathfrak{A}^4 , *⁴, S², A - Y⁴, Aa - Rr⁴. Marginalia. Some Latin. Some Greek. Device 179B (*) on Sig. Rr₄.

The much publicised conjunction of Saturn and Jupiter in 1583 forms the basis of this book. There are two distinct approaches to the conjunction. The event alarms astronomers like Richard Harvey, John Harvey and Robert Tanner while it is like any other natural happening for Henry Howard and Thomas Heth. Howard lashes against the astronomers of the age and lends no credence to any of their prognostications. The motions of the planets, their eclipses, etc. are perfectly natural and are to be looked at with curiosity rather than with pessimism.

13975. Hunnis, William. Seuen sobs of a sorrowful soule for

sinne; Those psalms called paenitentiall reduced into meeter.
By W. Hunnis; his Handfull of honisuckles etc. 3 pts. [The
first of ten editions, 1583-1629.] 12°. H. Denham, 1583.
Entered 7 November, 1581. L. (c. 37. a. 7).

Roman with black letter and italic. A - H¹². Pagination.
Marginalia. Music. Some Latin. Colophon. Device with "pray
dieu" on Sig. A₄^b and Sig. D₁₂^b. Deviser 214 (*) on Sig. H₁₀^b.

Seven Psalms of David in metrical form are included in this
publication. A dialogue between Christ and a sinner, diverse
godly ditties and a Christian confession are also appended.
Two acrostics in verse, the first letters of which spell the
words "Elizabeth Regina" and "William Hunnis," constitute a
part of the work.

14060. I., S. A. Carminum prouerbialium loci communes selecti.
[Another edition, the second of seven editions, 1576-1637.] 8°. C. Barkerus, 1583. LINC. (Ms. W. 6. B).

Roman with italic. q⁴, A - N⁸, O⁵ (blank thereafter). Pagina-
tion. Colophon. Device 193B on the titlepage (not included).
Index.

Making the Bible its basis, the publication instructs its
readers how to act and live ethically and in keeping with the
teachings of Christianity. The treatise exclusively expounds
passages from the Old Testament.

14566. Jesus, Christ. (Jesuits.) Certaine devout and godly
petition, commonly called, Iesus psalter. 16°. London?
O. (Shelfmark not available).

This publication is Part 2 of STC 17263.

14596. Jewel, John. Certaine sermons preached before the
Queenes maiestie and at Paules Crosse etc. [The first of four
editions, 1583-1603.] 8°. C. Barker, 1583. Entered to Barker
and Coldock 24 February. HN. (61841).

Black letter with roman and italic. q⁴, A - Z⁸. Marginalia.
Some Latin. Colophon. Titlepage border 146B (**).

Six sermons of John Jewel preached by him at St. Paul's Cross
before Queen Elizabeth are collected. A short treatise on the
sacraments, gathered from some of the other sermons of the
author, is included following the six sermons.

14597. Jewel, John. Certaine sermons preached before the Queenes most excellent maiestie and at Paules Crosse etc. [Another edition, the second of four editions, 1583-1603.] 8°. C. Barker, 1583. HN. (61842).

Black letter with roman and italic. ¶⁴, A - Z⁸. Marginal notes. Some Latin. Colophon. Titlepage border 146B (**).

Another edition of the preceding entry.

14598. Jewel, John. Certaine sermons preached before the Queenes most excellent maiestie...etc. [Another edition, the third in 1583.] 8°. C. Barker, 1583. HN. (61843).

Black letter with roman and italic. ¶⁴, A - Z⁸. Signatures only. Marginalia. Some Latin. Colophon. Titlepage border 146B (*).

The contents of this work are the same as the preceding entry.

14603. Jewel, John. An exposition vpon the two epistles to the Thessalonians. [The first of three editions, 1583-1594.] 8°. R. Newberie and H. Bynneman, 1583. HN. (61842).

Black letter with roman and italic. A - Y⁸, Aa - Ee⁸, Ff⁴. Pagination. Marginalia. Some Latin. Some Greek. Device 202x (*) on the titlepage. Table. Device 379 (*) on Sig. Q₃.

John Jewel explains St. Paul's two epistles to the Thessalonians with an anti-Roman Catholic bias. An alphabetical table of contents introduces the work.

14729. Jones, Richard. A briefe a. necessarie catechisme. [The first of three editions, 1583-1626.] 8°. T. East, 1583. Entered 12 April. L. [3505. c. 49 (2)] and L. [c. 123. a. 12].

Black letter with roman and italic. A - C⁸, D². Signature only. Marginalia.

A brief catechism in the form of a conversation among three persons. A question is followed by an answer. The answer is further proven with the help of references from the Bible. Jones maintains that his catechism is so complete that it can substitute for the Bible. A greater stress is found on the exposition of the Ten Commandments and the Sacraments. A brief instruction for all those who receive Holy Communion is included in the concluding pages of the book.

15068. Knox, John. Exposition vpon the fourth of Mathew. 8^o. R. Waldegrave, for T. Man, 1583. Entered 24 February. L² (1584. 15).

Black letter with roman and italic. A - C⁸. Signatures only. Device 227 (*) on the titlepage.

Only the text of the fourth chapter of Matthew has been briefly exposed in this publication. The style of the work is simple and direct. The exposition like other Biblical exegeses stresses on the moral improvement of the Elizabethans.

15145. Lambard, William. The duties of constables, borsholders, tithing men etc. [The first of eighteen editions, 1583-1631.] 8^o. R. Newberie and H. Middleton, 1583. L. (not available).

Black letter with roman and italic. Marginal notes. A - E⁸. Pagination. Some Latin. Device 202x on the titlepage (*), Device 215 on Sig. E₁ (*).

All the laws concerning the duties of constables, overseers, church wardens, distributors of insecticides, wardens of the houses of correction, surveyors and tithing-men are collected. These are to serve as a guide to those holding such offices so that they could work more effectively for the good of the public.

15146. Lambard, William. The duties of constables, borsholders, tithing-men etc. [Another edition, the second of eighteen editions, 1583-1631.] 8^o. R. Ward, 1583. F. (STC 15146).

Black letter with roman and italic. Marginal notes. A - E⁸, F⁴. Pagination. Device 238 on the titlepage (*).

Another edition of the preceding item.

15257. La Roche de Chandieu, Antoine. A treatise touching the word of God. Tr. J. Cox. 8^o. for J. Harison, 1583. O. [8^o. v. 89. Art. (3)].

Black letter with roman and italic. A - M⁸, N⁴. Pagination. Marginalia. Some Latin. Unidentifiable device on Sig. A₈. Similar to 379. Again repeated on Sig. M₈.

The treatise declares in unequivocal terms that the Church of

Rome is depraved and corrupted. The book is in the manner of a controversy that attempts to answer all the questions of its adversaries. The "word of God" is defined at the outset and the entire treatise revolves around the definition given in the beginning.

15746. Littleton, Sir Thomas. [Tenures.] Les tenures, ouesq̄ certain cases addes auters de puisne temps. [Another edition, the twenty-seventh of forty-one editions, 1481-1639.] Originally printed in Norman-French in 1481. 8^o. R. Tottill, 1583. Entered 18 February. HD. (D. Tr. 32. 18).

Black letter with roman and italic. A - x⁸, y⁴, A - c⁸. Pagination. Norman-French. Some Latin. Colophon.

The best received non-religious book of the century, this work contains the essential basis of law on topics of general interest such as tenants, fee simple, homage, rents, estates and releases. The book was published both in Norman-French and English several times and both versions were equally popular during the century.

15772. Littleton, Sir Thomas. [Tenures.] Lyttelton tenures in Englysshe. [Another edition, the thirteenth of twenty-three editions, 1525?-1627.] 8^o. R. Tottell, 1583. HD. (D. Tr. 33. 13).

Black letter with roman and italic. A - s⁸. Foliation. Some Latin and French. Colophon.

Littleton's Tenures sum up the land law as it was developed by the common lawyers of the Middle Ages. The three books are written by the author for the guidance of his son, Richard Littleton. It is the English version of the preceding item.

16709.1. London. Orders and Regulations. Orders appointed to be executed in the cittie of London, for setting roges and idle persons to worke. 4^o. Hugh Singleton, 1583. HD. (Soc. 2115. 16. 15*).

Black letter with roman and italic. A - B⁴. Device 250 on the titlepage (*).

A collection of sixty-six orders meant to discipline able-bodied dawdlers residing in the city of London. The orders were directed at bringing about a change in the attitude of the indolent through the threat of physical punishment. A

workshop for the use of the idle and the rogues is ordered to be set up at Bridewell.

17204. Maisonneuve, Étienne de. The gallant delectable and pleasant historie of Gerileon of Englande. Tr. M. Jennynge. [The second of three editions, 1578-1592.] 4^o. for M. Jennynge, 1583. O. (Malone 679).

Black letter with roman and italic. *4, A - Z⁴, Aa - Ee⁴. Foliation. Some Latin.

This piece of prose fiction is inspired by the patriotic feelings of the author who in the manner of Spenser's Faerie Queene narrates the adventures, love affairs and exploits of the medieval knights.

17210. Malbie, Sir Nicholas. A plaine and easie way to remedie a horse that is foundered in his feete, etc. [The second of three editions, 1576-1594.] 4^o. T. Purfoote, 1583. HN. (28325).

Black letter with roman and italic. A⁸. Signature only. Illustrations.

The remedy outlined is the supposed cure for a lame horse. This is to be used within twenty-three hours of the foundering of the horse. The author guarantees that the horse will be completely cured within twenty-four hours of the application of the treatment.

17251. Mandeville, Sir John. The voyages and trauayle of Syr J. Maundeuille. [Another edition, the sixth of nine editions, 1496-1640?] 4^o. T. East, [1583?] Entered 12 March 1582. O. (Douce M. M. 489).

Black letter with roman and italic. A - U⁴. Signature only. Illustrations.

An imaginative record of Sir John Mandeville's travels is narrated in this volume. Many incredible stories founded on superstition and magic are provided but their remarkably simple style makes them sound convincing. A comprehensive view of the life and risks associated with travel is lucidly presented in the work.

17263. Manual. A manual of prayers, newly gathered out of

many authors. [The first of sixteen editions, 1583-1640.] Edited by G. F. 12^o. [Douai?] 1583. O. (Shelfmarks not available).

Roman with italic. (*)⁴, a⁴, A - U⁸. Pagination. Some Latin. Illustrations. Imperfect copy.

This work is a collection of prayers for Roman Catholics from ancient and modern authorities on religion. An epistle addressed to Catholic and Christian readers which introduces the publication is signed by G. F. whose identity is suggested as George Flinton by Allison and Rogers, who also suggest that this work was printed in Rouen at Father Persons' press. It is one of the few pro-Roman Catholic books extant from the year 1583.

17405. Marlorat, Augustine. A Catholike and ecclesiasticall exposition of S. Marke and Luke. Tr. T. Tymme, 2 pts. 4^o. T. Marsh, 1583. Entered 1570-71. F. (STC 17405).

Black letter with italic and roman. [A]², A - I⁴, K², Aa - Zz⁴, Aaa - Vvv⁴, [Xxx]². Pagination. Marginalia. Some Latin. Table. MF 125 (**) on the titlepage.

The publication is in two parts consisting of sixteen and twenty-four chapters respectively. The work draws freely from the authorities like Bucer, Calvin, Erasmus, and Bullinger and the emphasis throughout is on the exposition of the texts of St. Mark and St. Luke in the New Testament.

17590. Mascall, Leonard. A profitable booke declaring dyuers approued remedies to take out spots and staines. Englished by L. M[ascall]. [The first of four editions, 1583-1605.] 4^o. T. Purfoote and W. Ponsonbie, 1583. Entered 1 February. L. (31. c. 18).

Black letter with roman and italic. A - L⁴. Pagination. Table.

In this book, Mascall teaches how to dye velvets, silks, linen and woolens without ruining them. He also gives hints on cleaning spots and stains on these items. Instructions for engraving, soldering, varnishing and dressing leather are also provided. It is a do-it-yourself manual for the Elizabethans.

17801. Melbancke, Brian. Philotimus. The warre betwixt

nature a. fortune. 4^o. R. Warde, 1583. HN. (62619).

Black letter with roman and italic. (*)⁴, A - Z⁴, Aa - Ff⁴.
 Pagination. Colophon. Some Latin.

This piece of prose fiction opens with an interlocution of two distressed persons, Pandolpho and Periander, two very old friends. The sequel of Philotimus' history is read out by Pandolpho. Melbancke cannot get away from the hangover of Italian romances he must have read to learn the technique. His scene is placed in the Italian city of Mantua and all his characters are drawn from the same setting. It is a didactic piece of work.

18101. Morelius, Gulielmus. Verborum Latinorum cum graecis Anglicisque coniunctorum commentarii. folio in aed.

H. Bynnemani per assig. R. Huttoni, 1583. Entered to Newberie and Denham 30 December 1584. IU (uncatalogued).

Roman with italic. *⁴, A - Z⁶, Aa - Zz⁶, Aaa - Zzz⁶, Aaaa - Zzzz⁶, Aaaaa - Ddddd⁶, Eeeee⁵.
 Pagination. Index. Latin. Greek. Device 119 (**)
 on the titlepage. Device 379B (*) on Sig. Eeeee⁵.
 McKerrow and Ferguson border 180 (**)
 on titlepage. McKerrow and Ferguson titlepage border 178 (**)
 on Sig. *³.

The publication is a voluminous dictionary of Latin words with Greek and English commentary. It is a useful reference book for those who are looking for the equivalent of Latin words in Greek and English. Hints as to how the words are pronounced are also provided.

18537. Nichols, John. A true report of the apprehension of J. Nichols, minister at Roan. 8^o. Rhemes, J. Fogny, 1583. L.O.C.

This work was not available for this study.

18733. Nowell, Alexander. A catechisme, or institution of Christian religion. [Another edition, the fourth of nine editions, 1572-1638.] 8^o. J. Daye, 1583. [Init. A. N.] L. (3505. c. 37).

Black letter with roman and italic. A - G⁸. Signature only. Marginalia. Illustration. Coat of Arms.

Nowell's catechism contains questions asked to a scholar by

his master. He begins with very elementary questions and slowly leads him to more important and serious religious matters. There are queries on the Ten Commandments and the Apostle's Creed.

18744. Nowell, Alexander and Day, William, Bp. A true report of the disputation with E. Campion. [The first of two editions, both printed in 1583.] 4^o. C. Barker, 1583. Entered 27 December. HN. (56324).

Black letter with roman and italic. A², C - Z⁴, Aa - Ff⁴, Gg². Marginalia. Colophon. Device 193B on Sig. Gg₁ (*). Some Latin. Errata.

Alexander Nowell, the Dean of St. Paul, and William Day, the Dean of Windsor, held a discussion with Edmund Campion in the Tower of London prior to his execution in 1582. The publication is a Protestant report of the private conference. The participants are individualized by their names. Their speeches are reported in the direct form of the narration. The volume deals with points of Roman Catholic - Protestant controversy.

18744+. Nowell, Alexander and Day, William, Bp. A true report of the disputation with E. Campion. [Reprinted in 1583.] 4^o. C. Barker, 1583. L² (Shelfmark not available).

Roman with italic and black letter. A², C - F⁴, G⁵, H - Z⁴, Aa - (?) [Copy not properly bound.] Pagination. Marginalia. Device 193B on Sig. N₄ (*). Colophon. Some Latin. Signed by participants.

The publication is another edition of the preceding item. The contents of the book remain the same. However, the combination of types, pagination and the use of device are different. The publication has no errata list.

18820. Openshaw, Robert. Short questions and answeares conteyning the summe of Christian religion. [Another edition, the fifth of sixteen editions, 1579-1635.] 8^o. T. Dawson, 1583. O. (8^o. Z. 189 (4) ART. BS).

Black letter with roman and italic. A⁸, B₁ (lacking), B⁸, C⁴.

Openshaw asks usual formal questions found in other catechisms of the year but for answers he refers to the lines in several books and chapters of the Bible. He leaves the task of finding

the answers to his readers. The catechism therefore makes sense only when read in conjunction with the Bible. It, however, lends his answers a greater authority and credibility.

18866. Ortúñez de Calahorra, Diego. The second part of the myrrior of knighthood. Bks. 4, 5; by P. La Sierra. Tr. by R. P. [The first of two editions, 1583-1598.] 4^o. T. Este, 1583. HN. (60655).

Black letter with roman. A - Z⁸, Aa - Uu⁸. Pagination. Colophon. Tables.

A translation into English of an original in Spanish, this prose romance recounts the adventures of Trebatio, a fictitious knight, and his sons, nephews, kinsmen and several other knights of his train. The knights are brave, chivalrous, determined and hardy individuals eager to fight with evil with conviction and skill. The work is meant to please as well as to invoke the readers to the exercise of arms.

18927. Ovidius Naso, Publius. [Collections.] P. Ouidii Nasonis Fastorum libri vi, Tristium libri v, de Ponto lib. iii, in Ibim, Ad Liuiam cum notis Andr. Naugerii. 16^o. typis T. Vautrollieri, 1583. C. (Syn. 8. 58. 34).

Italic with roman. A - V⁸. Pagination. Marginalia. Latin. Some Greek. Printer's device 210 (*) on the titlepage. Device 179B on Sig. Vg^b (*).

The publication is an anthology of the works of Roman poet Ovid.

18928. Ovidius Naso, Publius. Publii Ouidii Nasonis Heroidum epistolae. Amorum libri iii. De arte amandi libri iii. De remedio amoris lib. ii. Omnia ex acuratiss. And. Nauigerii castigatione. [The first of four editions, 1583-1635.] 8^o. T. Vautrollieri, 1583. C. (Syn. 8. 58. 169).

Italic with roman. A - Z⁸, Aa - Cc⁸, Dd². Pagination. Marginalia. Printer's device 210 (*) on the titlepage and again on Sig. L₁ (*). Device 179B (*) on Sig. Kg.

The work is an anthology of the works of the Roman poet Ovid. Three books on love, three books on the art of loving, two books on the remedy against love along with letters of famous ladies unhappy in love are included in this anthology.

18928a. Ovidius Naso, Publius. Publii Ouidii Nasonis Heroidum epistolae Amorum libri iii. De arte amandi libri iii. De remedio amoris libri ii. Omnia ex acuratiss. And Nauigerii Castigatione. [Reprinted in 1583, the second of four, 1583-1635.] 16°. T. Vautrollerius, 1583. (wants t. p.) Untraced.

Italic with roman. A - Z⁸, Aa - Cc⁸, Dd². Foliation. Marginalia. Printer's Device 210 (*) on the titlepage and again on Sig. L₁. Device 179B (*) on Sig. K₈.

The publication is another edition of the preceding item.

19102. Pagit, Eusebius. A godlie and fruitfull sermon on Gen. XIV. 20. 21. [The first of three editions, 1583-85.] 8°. J. Wolfe for T. Man, 1583. Entered 24 February. F (STC 19102).

Black letter with roman and italic. A - B⁸. No pagination.

A sermon based upon Genesis 14: 20-21: "And he, priest as he was of the most high God,..."

19401a. Parsons, Robert. An answeare for the time, vnto that foule and wicked 'Defence of the Censure'. [Anon.] 4°. T. Dawson and T. Smith, 1583. Untraced.

Roman with italic. A - Z⁴, Aa - Dd⁴. Pagination. Marginalia. Colophon.

The publication is the same as STC 5008 by William Charke. In STC it has been wrongly attributed to Robert Parsons.

19523. Peckham, Sir George. A true reporte of the late discoveries of the Newfound landes. [Init. G. P.] 4°. J. Charlwood for J. Hinde, 1583. HN. (17922).

Roman with italic. *4, S⁴, B - H⁴, I³ (I₄ blank). Marginalia. Table.

The work argues that England will find an excellent place in Newfound Land explored by Sir Humphrey Gilbert. English political policy towards the natives of the place has been stated. The possession has been taken by the right of the Crown of England to bring the local inhabitants to the fold of Christianity. Poems in rhyming couplets written by William Pelham, Sir Francis Drake, John Hawkins, Captain Bingham and a few more in praise of the book are given at the beginning.

19817. Pett, John. The great circle of Easter. 8^o. J. C[harlewood] for T. Butler, 1583. L. (Shelfmark not available).

This work was not available for this study.

19962. Piscator, John. Animaduersiones in dialecticam P. Rami. [Another edition, second of two editions, 1581-1583.] 8^o. H. Middletonus, pro. J. Harrisono et G. Bishop, 1583. D² (Shelfmark not available).

Italic with roman. A - O⁸. Pagination. Some Greek. Latin. Index. Some Hebrew. Device 207 (*) on the titlepage.

A commentary in Latin on the works of Peter Remus, the French philosopher of the sixteenth century.

20173. Powlter, Richard. The foundation of flowing felicity with the waters of life. 16^o. T. East, 1583. L².

Not available for this study, Lambeth Palace Library officials "can not trace this work."

20370. Prime, John. A fruitfull discourse of the nature of man. 8^o. T. Vautrollier for G. Bishop, 1583. Entered 20 April. F. (STC 20390).

Roman with italic. A - N⁸, O². Pagination. Marginalia. Device 164 (*) on the titlepage.

The work is comprised of two parts. The first book traces original sin through the fall of Adam, continues with the blindness of man's understanding, comments on the forwardness of his will, and touches on the sin of concupiscence. Book two discusses the freeness of God's gracious love and favour. It questions of merits, faith, hope, sanctification, grace and glorification at the hands of God.

20632. Rainolds, William. A refutation of sundry reprehensions, by which M. Whitaker laboureth to deface the translations of the New Testament. 8^o. Paris, 1583. HN. (45363).

Roman with italic. a - f⁸, A - Z⁸, Aa - Nn⁸, Oo⁴, Pp². Pagination. Marginalia.

The New Testament was translated into English both by the Roman Catholics and the Protestants. The Catholic version of the New Testament (STC 2884) was rendered into English from its original in Latin by the seminary of the Roman Catholic priests at Reims in 1582 and was openly attacked by William Whitaker (STC 11430). Rainolds' publication is a defence against the Protestant attack.

20844. Regius, Urbanus. An homolye of good and euill angels. [The first of three editions, 1583-93.] Tr. R. Ro[binson]. 8°. J. Charlewood, 1583. Entered 14 December 1582. F. (STC 20844).

Black letter with roman and italic. *⁴, A - E⁸, F⁴. Marginalia. Latin. Errata. Gabriel Goodman's coat of arms and insignia of Church of St. Peter at Westminster on Sig. *₁^b.

A description of good and evil angels is the subject of the publication. Examples from the Old and New Testaments are culled by the author to support his religious beliefs. Faith is defined as an effective weapon with which Satan can be defeated. God protects his elect through his good angels who always take care of the good through life and death. The homily is manifestly anti-Roman Catholic.

20871. Remedies. Remedies for diseases in horses. Approued a. allowed by diuers v. auncient learned mareschalles. [Often wrongly attributed to Sir N. Malbie.] [The second of five editions, 1576-1594.] 4°. T. Purfoote, 1583. HN. (28326).

Black letter with roman and italic. A - C⁴. D². Device 173 (*) on the titlepage.

Fifty-six remedies for horses with diseases like scabs, ulcers, coughs, cankers, sores, wounds, broken legs, and blood-shot eyes are outlined in this publication.

21066 renumbered as 11806.1. Geueren, Scheltcoa. Of the end of this world, and second coming of Christ. [Another edition, the fifth of six editions, 1597-1589.] Tr. Thomas Rogers. 8°. Henry Middleton for Andrew Maunsell, 1583. HD (70-3496).

Roman with italic. *, A - L⁸. Pagination. Marginalia. Some Latin. Some Greek.

A fairly popular book in the last quarter of the sixteenth century, this work is based on the astronomical observations

of the stars. The much publicised conjunction of Saturn and Jupiter in 1583 by John Harvey, Richard Harvey and Robert Tanner forebodes a dangerous mood of the supernatural powers. The day of judgment, therefore, is close at hand. A poem written by the Greek prophet Sybil and translated into English concludes the work.

21067. Rivius, Joannes. Of the foolishness of men in putting off the amendement of their liues. Tr. T. Rogers. [Another edition, second of the two, 1581-83.] 8^o. T. Dawson for A. Maunsel, 1583. C. (Syn. 8. 58. 8).

Roman with italic. A⁴, B - L⁸. Pagination. Marginalia. Colophon. Table of contents.

Rivius examines in detail the causes why people do not repent and mend their ways. He is particularly critical of the Pope's bulls which according to him are false pardons that provide only vain and foolish hopes of deliverance from the pains of Purgatory. The work is an English translation by Thomas Rogers of the book originally written in Latin.

21518. S. S. A briefe instruction for all families. 8^o. for W. Ponsonby, 1583. O. [Tanner 471. (9)].

Black letter with roman and italic. A - B⁸. Marginalia.

A short, convenient and handy catechism. The answers to the questions are short, crisp and pointed. Each answer is supported by a reference from the text of the Bible. Religious matters such as Ten Commandments, the birth of Christ, His sufferings on the Cross, His ascension, the Holy Ghost, the Catholic Church, the Communion of Saints, and the life everlasting are briefly dealt with.

21805. Saxey, Samuel. A straunge and wonderfull example of the iudgement of God vpon two adulterous persons. 8^o. H. Jackson, 1583. F (STC 21805).

Black letter with roman and italic. A - B⁸, C⁶. Device 149 (*) on Sig. C₆.

Queen Elizabeth is praised in very high terms in the publication which otherwise is only of topical interest. The author believes that no crime will ever go unpunished, the eye of God being ever watchful and alert.

22110. Scribonius, Gulielmus Adolphus. Rerum Naturalium doctrina methodica. 8^o. H. Middletonus, 1583. O. (8^o. 59 Med.).

Roman with italic. A - L⁸, M². Pagination. Marginalia. Latin. Some Greek.

Scribonius in this publication makes an effort to systematically explore the theory of the Universe. The work is divided into three independent books. Book One explores the domain of physical and spiritual natures while Book Two is restricted to the discussion of living natures such as plants, vegetables and fruits. Book Three is confined to the study of life, both animal and human.

22113. Scribonius, Gulielmus Adolphus. Triumphus logicae Rameae. [The first of two editions, 1583.] 8^o. T. Vautrollier for G. Bishop, 1583. L² [1583. 34 (2)].

Italic with roman. A - G⁸, H⁶ (C₁ - C₈ missing). Pagination. Latin. Some Greek. Device 192 (*) on the titlepage.

A commentary on Peter Remus, the famous French logician of the sixteenth century. Scribonius suggests that the source of all reason is God. In the publication, he simplifies the ideas of Remus.

22114. Scribonius, Gulielmus Adolphus. Triumphus logicae Rameae. [The second of two editions, 1583.] 8^o. T. Vautrollier, 1583. L. (Shelfmark not available).

Italic with roman. A - G⁸, H⁶. Pagination. Latin. Some Greek. Device 192 (*) on the titlepage.

The publication is another edition of STC 22113. Both editions were published in 1583.

22240 Renumbered as 19109.5. Anonymous. A verie fruitful sermon, necessary to be read of all Christians, concerning Gods euerlasting Predestination, Election and Reprobation. 8^o. R. Warde for T. Man, 1583. O. (Mason. c. c 29).

Black letter with roman and italic. A - B⁸. Signature only.

A stress on good deeds, repentance, virtuous living and obedience to God is made in the sermon. Divine grace and predestination play a singular role and can win an easy redemption.

22857. Smith, Sir Thomas. [De Republica Anglorum.] The maner of government of England. [The first of eleven editions, 1583-1640.] 4^o. H. Middleton for G. Seton, 1583. Entered to J. Day 17 January 1581, to G. Seton 2 January, 1584. HN. (17283).

Black letter with roman and italic. A - Q⁴. Pagination. Marginalia. Some Latin.

Sir Thomas Smith wrote in English during his first embassy in France. The work is the most important description of the constitution and government of England written in the Tudor Age. First printed in 1583, it passed through eleven editions in English in little less than sixty years (1583-1640).

22911. Some, Robert. A godly treatise of the Church and the ministry thereof. [Another edition, second of the two, 1582-83.] 8^o. T. Dawson for G. Bishop, 1583. NNUT-Mc. (Shelfmark not available).

Black letter with roman and italic. A - G⁸, H⁴. Marginalia. Some Latin. Colophon. Table.

The treatise has its basis in religious controversy. The author sets out to explore the nature and function of the Catholic Church and answers questions like what is visible church and why is it called "universal"? The book is in fact an answer to the assertion of an English Catholic that the Church of Rome teaches and requires actual restitution whereas the English Church does not deliver an oppressed from the hands of an oppressor. Some logically justifies the practices of the English Church.

23223. Stanford, Sir William. An exposition of the Kinges prerogative collected out of the great abridgement of Justice Fitzherbert and other olde writers of the lawes of England. [Another edition, the eleventh of twelve editions, 1567-1607.] 4^o. R. Tottell, 1583. Entered 18 February. HN. (22474).

Roman with black letter and italic. A², C³ - C⁸, CC⁴, A - Z⁸, &⁸, &⁸. Pagination. French. Some Latin. Marginalia. McKerrow and Ferguson 139 (*).

A collection of several prerogatives of the King of England. The book draws chiefly from Fitzherbert's La Graunde Abridge-ment (STC 10954). Also listed in the work are the methods of appeal, jurisdiction of judges, trials, judgments, indictments and sentences. The work is identical with STC 10953a.

23376. Stubbes, Philip. The anatomie of abuses. [The first of four editions, 1583-1595.] 8°. R. Jones, 1583. Entered 1 March. HN. (69285).

Black letter with roman and italic. \mathcal{A}^8 , A - O⁸, P⁷, Q⁴, R². Marginalia. Errata. Some Latin. Illustration. Colophon.

The book is a puritanical condemnation of all stage plays, interludes, hawking, dancing, cock-fighting, bear-baiting, tennis playing and other similar amusements. The success of this work evoked a second edition on August 16 the same year. In the preface, Stubbes protests that his object is not to abolish amusements but only abuses of them. He admitted that some plays were useful, that dancing in private was allowable, and that gaming was permissible under a certain set of circumstances.

23377. Stubbes, Philip. The anatomie of abuses. [Another issue, the second of four, 1583-1595.] 8°. R. Jones, 1583. Entered 16 August. HN. (Shelfmark not available).

Black letter with roman and italic. B³, B⁵ - B⁸, D - D³, D⁵ - D⁸, E⁸ (E₁, E₂ lacking), F⁸, G⁸ (G₁, G₂ missing), H⁷ (H₈ missing), F⁸, K - Q⁸, R³. [A defective copy.] Pagination not orderly. Marginalia. Errata. Some Latin.

Another edition of the preceding item. The book, however, is not properly bound and many pages are either missing or are misplaced. A copy of the work is preserved in Henry E. Huntington Library, San Marino, California.

23380. Stubbes, Philip. The second part of the anatomie of abuses. 8°. R. Ward for W. Wright, 1583. Entered 7 November. L² (1602. 15).

Black letter with roman and italic. A - P⁸. Colophon. Some Latin.

The second part of the anatomy of abuses complements the views expressed by Stubbes in part one of his work. A comprehensive picture of the Elizabethan world can be obtained from these publications.

23675. Tanner, Robert. Probable coniectures from the course of tymes. 8°. T. Dawson, 1583. HN. (59540).

Black letter with roman and italic. A - D⁸. Signature only.

Marginalia. Colophon. Diagrams.

The conjunction of Saturn and Jupiter constitutes the background of Tanner's publication. It is predicted that the day of judgment is close at hand and the "Same Iesus Christ shall come again in vnspeakable maiestie to iudge both the quick and the dead consuming the whole world by fire."

23676. Tanner, Robert. A prognostical iudgement. 8^o. T. Dawson, 1583. Entered 11 March. O. (Ashm. 299).

Black letter with roman and italic. A - D⁸. Signature only. Marginalia. Colophon. Some Latin. Diagrams.

The publication complements the ideas expressed by the author in the preceding item. Not only are there predictions made about 1583, but also prognostications for the years 1584, 1586 and 1588 are made available. Robert Tanner is manifestly an alarmist.

23719. Tayler, Francis. A godly, zealous and learned sermon, vpon the 18. 19. 20. 21 verses of the 10 chap. to the Romaines. 8^o. T. D[awson] for T. Woodcocke, 1583. F (STC 23719).

Black letter with roman and italic. A - C⁸. Marginalia. Colophon.

A sermon with an anti-Roman Catholic bias inspired by chapter ten of the Epistle to the Romans in the New Testament.

23886. Terentius, Publius. Comoediae sex. ex. A. Mureti exemplari. [Another edition, the second of five editions, 1495-1619.] for T. Marsh, 1583. L. (11707. aaa. 11).

Italic with Roman and black letter. A - Z⁸, Aa⁴. Pagination. Marginalia. All Latin. Index.

The publication is a collection of six romantic comedies of Terence, the Roman playwright, in Latin: Andriae (Andria), Eynvchvs (Eunuch), Heavtontim (Self-Punishment), Adelphorum (The Brothers), Hectyrae (The Mother-in-law), and Phormionis (Phormio).

23945. Theophile, D. L. A tragicall historie of the ciuile warres of the lowe countries. Tr. T. S[tocker]. [The first of two editions in 1583.] 8^o. J. Kynghston for T. Smith, 1583.

Entered 5 October, 1582. HN. (69641).

Black letter with roman. a⁶, A - Z⁸, Aa - Ii⁸. Marginalia. Illustration. Table.

The history is devoted to the civil war in Flanders during the years 1559-1581. All the strategems, sieges, forcible takings, defences along with the cruelties of the Spaniards are narrated. Also are included letters, commissions, contracts of peace, unions, articles of agreement published and proclaimed in the provinces.

23946. Theophile, D. L. A tragicall historie of the ciuile warres of the lowe countries. Tr. T. S[tocker]. [Another issue, 1583.] 8^o. J. Kynngston for T. Smith, 1583. UCL. (796267).

Black letter with italic and roman. a⁶, A - R⁸, S⁴ (S₄ blank), Aa - Ii⁸. Pagination. New pagination from Sig. Aa. Marginalia. Table.

The publication is the same as the preceding item. The second edition is printed differently and is paginated. The basic text, however, remains the same.

24114. Tomson, William. In canticum canticorum explanatio. 8^o. ex off. R. Waldegrae, 1583. L² [1583. 4 (2)].

Roman with italic. A - K⁸. Pagination. Latin. Printer's device 227 (*) on the titlepage. Marginalia.

Tomson's book is divided into eight chapters. The main points argued in various chapters are numbered in the marginalia of the work. A total number of one hundred points concerning Christianity and religious living are discussed.

24144. Tossanus, Daniel. The exercise of the faithfull soule. Tr. F. Fielding. 8^o. H. Middleton for H. Denham, 1583. Entered 15 December, 1579. F (STC 24144).

Roman with italic. [A]⁴, ¶ - ¶¶¶⁸, B - Y⁸, Z². Pagination (beginning with Sig. B₁). Marginalia.

Remedies against spiritual ailments are suggested in this publication. He does have some faith in human nature. The author attributes human infirmities to not being well grounded and rooted in faith and also because human beings pray not as often and as earnestly as they should.

24173. Traheron, Bartholomew. An exposition of the 4 Chap. of S. Joans Reuelation. [The last of four editions, 1557-1583.] 8^o. T. Dawson for T. Chard, 1583. C. (Syn. 8. 58. 79).

Black letter with roman and italic. A - F⁸, F³. Some Latin. Colophon.

Traheron's exposition is based on several oral expositions by the author before his countrymen in Germany. The publication is divided into three parts. In the first part, the text of the Scripture in roman type is followed by a brief exposition in the black letter. This part is meant for the beginners. The second reading deals with the subject imaginatively. There is an abstract and philosophical discussion on several important controversial points in which the Christian zeal of the author shows forth in his logic. The third reading shows a still greater depth, concern, understanding, scholarship and devotion in Traheron's efforts to interpret the text of the Bible.

24181. Travers, Walter. An answer to a supplicatorie epistle of G. T. for the pretended Catholiques. [The first of two editions, 1583.] 8^o. T. Vautroullier for T. Smith, 1583. Entered 18 January. L.O.C. (Shelfmark not available).

Roman with italic. A - Z⁸, Aa⁸, Bb³. Pagination. Marginalia. Device 192 on the titlepage (*). Device 179B on Sig. Bb₃ (*).

Roman Catholic - Protestant controversy voiced. Travers, a Protestant, takes upon himself to answer the charges levelled against the protagonists of his faith by one G. T. He condemns his adversary in a very unsavoury and damaging tone.

24182. Travers, Walter. An answer to a supplicatorie epistle of G. T. for the pretended Catholiques. [Another issue, 1583.] 8^o. T. Vautroullier for T. Smith, 1583. HN. (69704).

Black letter with roman and italic. B - Z⁸, Aa - Bb⁸, Cc⁴. Signature only. Marginal notes.

The work is another edition of the preceding item.

24254. Treatise. A very proper treatise wherein is briefly sett forthe the arte of limming. [Another edition, the second of six editions, 1573-1605.] 4^o. T. Purfoote, 1583. L. (1044. h. 36).

Black letter with roman and italic. A - C⁴. Foliation. Marginalia. Table.

The anonymous treatise is only a half-hearted attempt at putting together certain basic requirements of an amateur artist. A list of names of colours is supplied along with a few practical hints useful for painting.

24412. Twyne, Thomas. The schoolmaster, or teacher of table philosophie. [Anon.] [Another edition, the second of two, 1576-1583.] 4^o. R. Johnes, 1583. Entered to H. Gosson 22 December 1632. F (STC 24412).

Black letter with roman and italic. A - R⁴. Signature only. Marginalia. Device 193 (*) on Sig. M₁.

The publication in four separate sections discusses scientifically the art of playing a successful host at all times. The work is an interesting study of prevailing accepted etiquette and table manners and provides a peep into the social life of the age.

24627. Vaux, Laurence. A catechisme for children, whereunto is adjoyned a brief form of confession. 2 pts. [Another edition, the second of three, 1574-90.] 16^o. (Antwerp?) 1583. NNC-P. (Shelfmark not available).

Roman with italic. A - P⁴. Pagination. Marginalia. Index. Latin.

Lawrence Vaux's Catechism is a thoroughly honest and plain spoken exposition of Roman Catholic doctrines. It bears no trace of the anomalous position of the Roman Church in England at the time of its composition. There are five chapters dealing respectively with Faith, Hope, Charity, the Seven Sacraments and Christian Justice. The catechism was first published in 1567 but no edition published before 1574 is extant. This happens to be the only pro-Roman Catholic catechism of the year 1583 still extant.

24668. Vermigli, Pietro Martire. P. M. Vermilii loci communes. [The second of two editions, 1576-1583.] folio T. Vautrollerius, 1583. HN. (22979).

Roman with italic. a - d⁶, A - Z⁶, Aa - Zz⁶, Aaa - Zzz⁶, Aaaa - Zzzz⁶, Aaaaa - Ggggg⁶, Hhhhh³. Foliation. Some Greek. Some Hebrew. Latin. Marginalia. Errata. Printer's

device 170 (*) on the titlepage. Device 378 (x) on Sig. Fffff₅ and again on Sig. Hhhhh₃ (x). Device 378x (*) repeated on Sig. d₂^b, A₂^b and Mmmm₅.

The publication is the original in Latin of STC 24669.

24669. Vermigli, Pietro Martire. The common places of Peter Martyr. Tr. A. Marten. 6 pts. imp. at costs of H. Denham, T. Charde, W. Broome, and A. Maunsell, 1583. Entered 3 May 1582. HN. (69751).

Black letter with roman and italic. a⁶, A - T⁶, U⁴, Aa - Uu⁶, Aaa - Ppp⁶, Qqq⁴, AA - UU⁶, AAa - NNn⁶, Ooo², AAAa - ZZZz⁶, AAAaa - DDDdd⁶, EEEee⁴, A - N⁶, Aa - Xx⁶, Yy⁴, *⁶. Pagination. Marginalia. Index, Errata. Colophon. McKerrow and Ferguson titlepage border 148 (**). Head of border 185 on Sig. a₆. Head of border 183 (*) on Sig. A₅. Foot of border 181 (*) on Sig. A₆^b. Subtitle - McKerrow and Ferguson titlepage border 200 (**). Head of border 187 (*) on Sig. A₁^b.

A translation in English of STC 24668. The only difference between the English and Latin editions of the work is in the division of the chapters of their several parts. While the English edition has eighteen, eighteen, seventeen and twenty-one chapters in parts one, two, three and four respectively, the Latin version has in part one fifteen, part two seventeen, part three seventeen and part four twenty chapters. The book shows in particular the places in Scriptures touching predestination, faith, hope, justification, Christian liberty, repentance, the Christian life of patience, afflictions and the prayers of good men. An attempt has been made to answer many questions and doubts in the minds of the faithful. Not only mere lines from the text of the Bible have been quoted, but a relevant explanation and justification is also provided wherever it was found necessary.

24785. Viret, Pierre. The worlde possessed with deuils. Pt. I. 8^o. T. Dawson for J. Perin, 1583. Entered 17 January. C³ (30. 9. 494).

Black letter with roman. A - G⁸, H², a - d⁸, e³. Marginal notes.

This publication portrays a gloomy picture of the world. Viret allows his fictitious characters to investigate the practices of familiar devils which include Mahomet and the Pope of Rome. He finds them cunning and subtle. The author, however, thinks that mankind can be saved from the influence

of the devils with constant efforts, consistent and sincere attempts at self-analysis, and self-reproach. It is an anti-Roman Catholic and an anti-Islamic book.

24786. Viret, Pierre. The worlde possessed with deuils. Tr. T. S[tocker]. 2 pts. 8°. T. Dawson for J. Perin, 1583. Pt. I. HN. (59415). Pt. II. HN. (59416). Pt. 2 only tr. by Stocker.

Black letter with roman and italic. Pt. I. Sig. A - L⁸. Pt. II. Sig. A - I⁸. Marginalia. Colophon (pt. 2 only). Two separate titlepages, one for each part.

Part I of the work is the same as STC 24785. The second part is translated by Thomas Stocker and it simply complements the ideas expressed in Part I. While the first part deals with (a) devils let loose, (b) black devils and (c) white devils, the second part concentrates on (a) the familiar devils, (b) the lunatic devils and (c) the conjuring devils.

24790. Virgilius Maro, Publius. P. Virgilii Maronis opera. [Another edition, the fourth of eight editions, 1570-1634.] 12°. H. Middleton, 1583. O. (90. c. 65).

Italic with roman. A - Pp⁸. Pagination. Marginalia. Printer's device 207 (*) on the titlepage. Device 215 (*) on U₃^b, X₇, Z₄, Cc₈^b, Ee₇^b, Ii₂.

The publication contains Virgil's life, pastoral eclogues, Georgics and Aeneid. It was first printed in 1570. There were seven subsequent editions until 1634, giving some indication of the popularity of the author.

24807. Virgilius Maro, Publius. Thee first foure bookes of Virgil his Aeneis. Tr. Richard Stanyhurst. [Another edition, the second of three editions, 1582-1620.] 8°. H. Bynneman, 1583. Entered 24 January. HN. (17681).

Black letter with roman and italic. A - G⁸, H⁴. Pagination. Some Latin. Device 229 (**) on the titlepage. Device 379 (*) on Sig. A₇^b.

Stanyhurst's is one of the earliest translations of Virgil's Aeneid. It is an experiment made by the author to prove that English verse can be manouvred the way Latin verse is manipulated by Latin poets. The heroic and elegiac meters are interlaced between the lines which are mainly in iambic

pentameter. The songs of David (I - IV), poetical conceits, epitaphs and a sonnet are added to the main book.

25344. Whetstone, George. A remembraunce of the life of Thomas, Erle of Sussex. 4^o. J. Wolfe and R. Jones, 1583. Entered to J. Wolf 17 July. HN. (17421).

Roman with italic. A - B⁴. Signature only. Device 216 (*) on the titlepage.

In a series of seven-line stanzas Lord Thomas, the Earl of Sussex, has been eulogized by George Whetstone in this publication. The stanzas are characterized by alliteration, repetition and traditional poetic devices. The text of the elegy precedes an introduction in prose wherein the author asserts that he is not an idle flatterer. The grief, however, is impersonal in tone.

25345. Whetstone, George. A remembraunce of the vertues of Sir James Dier. 4^o. J. Charlwood, 1583. HN. (79623).

Roman with italic. A - B⁴, C² (C₃, C₄ blank). Marginalia.

The elegy in a series of seven-line stanzas mourns the death of Sir James Dyer, the judge. The work is similar in tone to the preceding item.

25357. Whitaker, William. Ad. N. Sanderi demonstrationes quadraginta responsio. 8^o. T. Vautrollerius, imp. T. Chardi, 1583. L. (3936. aa. 47).

Roman with italic. *⁸, **⁸, ***⁶, A - T⁸, v². Pagination. Marginalia. Errata. Device 195 on the titlepage (*). Device 179 on Sig. S₅^b and V₁^b (*). Latin. Some Greek.

A huge volume containing forty chapters or arguments in answer to Nicholas Sanders' commentary concerning the monarch and the Pope of Rome. Whitaker's reply is much longer and more exhaustive than the original commentary of Sanders.

25362. Whitaker, William. Responsionis ad decem illas rationis quibus fretus E. Campianus defensio. [Second of the two, 1581-83.] 8^o. H. Middletonus imp. T. Chardi, 1583. Entered 10 June. L.O.C. (Shelfmark not available).

Roman with italic. ¶⁸, A - Z⁸, Aa - Zz⁸, Aaa - Iii⁸, Kkk⁴,

L11⁸. Pagination. Marginalia. Index. Latin. Coat of arms on Sig. Kk6, Gg1^b, q7^b.

The work was undertaken and completed by William Whitaker, a nephew of Alexander Nowell. The publication is directly connected with the controversy of Edmund Campion, the Jesuit priest. The arguments of Campion contained in Decem Rationes are logically and convincingly answered by the author in this work.

25980. Worcestershire. A briefe discourse of two most cruell murders committed in Worcestershire. 8^o. R. Warde, 1583. L. (c. 27. a. 28).

Black letter with roman and italic. A⁸, B⁴. Device 379 (*) on Sig. A₄.

A strictly topical publication containing a report of two murders committed in Worcestershire. The work has moral overtones.

APPENDIX C

PRINTERS' AND PUBLISHERS' DEVICES AND TITLEPAGE BORDERS, 1583

The following list contains all the known printers' and publishers' devices and titlepage borders in the extant books published in 1583 as they appear in Printers' and Publishers' Devices in England and Scotland 1485-1640 by R. B. McKerrow, London, 1913 and Title-Page Borders Used in England & Scotland, 1485-1640 by R. B. McKerrow and F. S. Ferguson, London, 1932. Unless otherwise specified the device is used on the titlepage. The asterisk (*) after the device indicates that the work is not included in McKerrow's book. For the sake of brevity the work Title-Page Borders Used in England & Scotland has been referred to as MF and an asterisk (*) after the titlepage is used to denote that the work is not included in MF.

<u>STC</u>	<u>Device</u>	<u>Tp Border</u>
701	180x (*). Sig. Ee ₂ ^b 167x (*). Sig. Ee ₇ ^b	
758	202x (*)	
800	Woman's head. Shields with snakes surrounding Sig. M ₄	<u>MF</u> 198

<u>TC</u>	<u>Device</u>	<u>Top Border</u>
212	161 (*). Sig. Ee ₃ ^b	
220	193x (*). Sig. Bb ₈	<u>MF</u> 146B or Device 185 on titlepage and subtitlepage, Sig. Cc ₁ .
508	170x (*) 179 (*). Sig. Cc ₂	
846	153B (*)	
005	184B (*) date voided	
136	220 (*) repeated on Sig. * ₁ . 194B on Sig. F ₅ ^b , Yy ₆ ^b , * ₄ , A ₁	<u>MF</u> 159 (*) <u>MF</u> 203x <u>MF</u> 158x on title- page of Psalter and Apocrypha
137		<u>MF</u> 159 or Device 220
138	194B. Sig. Yy ₆ ^b . 208. Sig. A ₁	<u>MF</u> 159 or Device 220
462		<u>MF</u> 76B or Device 116
463		<u>MF</u> 76B or Device 116
465	83B (*)	
885	194B (*). Sig. Π ₇	<u>MF</u> 167
746	202x 215x. Sig. A ₇	
984	210 (*) 179B (*) on Sig. V ₆ and Z ₁₁ ^b	
427	192 (*)	
442	153B	
442+	153B	

<u>TC</u>	<u>Device</u>	<u>Top Border</u>
443	153B (*)	
902	193B (*)	
950	235 (*)	
285		<u>MF</u> 97
323	202x (*) 215 (*) Sig. F ₈	
199	202x (*) Sig. A ₂ 215 (*) Sig. A ₃ ^b	
680	378B (*) Sig. C ₇	<u>MF</u> 85
712	133 (*) 179B (*) Sig. C ₇ Ornament of two angels on Sig. C ₇ ^b	
729		<u>MF</u> 133
735	164 (*)	
741	210 (*) 179 (*) Sig. O ₈	
784+	379B (*)	
823	164 (*) 378B. Sig. F ₂	
315	193B (*) 184B after Tables	
104		<u>MF</u> 117
127		<u>MF</u> 165 or Device 221
394	379 (*) Sig. A ₄ and Y ₂	
764	216 (*)	
225		<u>MF</u> 120
234	216 (*)	

<u>STC</u>	<u>Device</u>	<u>Top Border</u>
11430	335 (*)	
11430+	335 (*)	
11693	378 (*). Sig. C ₄	<u>MF</u> 201
11739	216 (*) on the Tps of Lib. I, Lib. III, Lib. IV	
11756	227	
12371	229 (*) 119 (*). Sig. G ₂	
12907		<u>MF</u> 197
12909		<u>MF</u> 197 (*)
12910	229 (*) 379 (*). Sig. F ₂ ^b	
12911	229 (*)	
13255	227 (*)	
13858	179B (*). Sig. Rr ₄	
13975	Device with "pray dieu" on Sig. A ₄ ^b , D ₁₂ ^b 214 (*). Sig. H ₁₀ ^b	
14060	193B (*)	
14596		<u>MF</u> 146B
14597		<u>MF</u> 146B
14598		<u>MF</u> 146B (*)
14603	202x (*) 379 (*). Sig. Q ₃	
15068	227 (*)	
15145	202x (*) 215 (*). Sig. E ₁	
15146	238 (*)	

<u>STC</u>	<u>Device</u>	<u>Tp Border</u>
.5257	Unidentifiable on Sig. A ₈ , repeated on Sig. M ₈ . (Similar to Device 379)	
.6701.9	250 (*)	
.7405		<u>MF</u> 125
.8101	119 379B (*). Sig. Eeeee ₅	<u>MF</u> 180 <u>MF</u> 178. Sig. * ₃
.8744	193B (*). Sig. Gg ₁	
.8744+	193B (*). Sig. N ₄	
.8927	210 (*) 179B (*). Sig. v ₈ ^b	
.8928	210 (*) on Tp and again on Sig. L ₁ 179B (*). Sig. K ₈	
8928a	210 (*) on Tp and again on Sig. L ₁ 179B (*). Sig. K ₈	
9962	207 (*)	
0370	164 (*)	
0871	173 (*)	
1805	149 (*). Sig. C ₆	
2113	192 (*)	
2114	192 (*)	
3223		<u>MF</u> 139
4114	227 (*)	
4181	192 (*) 179B (*). Sig. Bb ₃	
4412	193 (*). Sig. M ₁	

<u>STC</u>	<u>Device</u>	<u>Top Border</u>
24668	170 (*) 378x (*). Sig. Fffff5, Hhhh3 Same repeated on Sig. A ₂ ^b , d ₂ ^b , Mmmm5	
24669		Head of Border <u>MF</u> 185 (*). Sig. a ₆ <u>MF</u> 148 Head of Border <u>MF</u> 183 (*). Sig. A ₅ Head of Border <u>MF</u> 181 (*). Sig. A ₆ ^b <u>MF</u> 200 Head of Border <u>MF</u> 187 (*). Sig. A ₁ ^b
24790	207 (*) 215 (*). Sig. V ₃ ^b , X ₇ , Z ₄ , Cc ₈ ^b , Cc ₇ ^b , Ii ₂	
24807	229 379 (*). Sig. A ₇ ^b	
25344	216 (*)	
25357	195 (*) 179 (*). Sig. S ₅ ^b , V ₁ ^b	
25980	379 (*). Sig. A ₄	

APPENDIX D

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