

BOOKS AND READERS, 1596

A Survey and Analysis of all  
Books Printed in England  
or in English Abroad  
during the year 1596

by

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## SYNOPSIS

### BOOKS AND READERS, 1596

This thesis attempts to capture the temper of English life in 1596 through the medium of its extant printed works. It examines all of the extant printed works from that year in the fields of religion, the arts, education and learning, government and topical publications against the general background of the English Renaissance and the particular background of English life in 1596.

It was an exciting and frightening year: rumours that Spain would attack England persisted throughout the year; Sir Francis Drake, Spain's greatest foe, died in January; the English forces partially destroyed the Spanish fleet at Cadiz; an over-abundance of rain caused crop failures and fear of a country-wide famine; England and Scotland made friendly overtures towards each other; Spenser completed his monumental epic, The Faerie Queene; Shakespeare was probably creating his masterpieces Romeo and Juliet and The Merchant of Venice; Robert Devereux, the Earl of Essex, reached the pinnacle of his success; the attack from Spain did not materialize; and the anticipated famine struck with all its fury.

This study has been approached with as few preconceived ideas as possible. It is hoped that such an approach allows the books to give off their individual odours to create the characteristic flavour of the year 1596. This inductive method permits the books to speak for themselves. Indeed, the all-pervading issues of the year reveal themselves in every chapter as they revolve around three pegs--Spain, famine, and the religious conflicts.

In conclusion, the year 1596 reveals its unique characteristics through the attitudes, opinions, fears, hopes, and anxieties expressed in its extant printed works.

## INTRODUCTORY NOTES

This thesis is based upon all the books published between January 1, 1596 and December 31, 1596 which are listed in the Short-Title Catalogue<sup>1</sup> and the chronologically arranged catalogue belonging to Harvard University Library in Cambridge, Massachusetts. Additional entries have been found in the works of A. F. Allison and D. M. Rogers,<sup>2</sup> David Ramage,<sup>3</sup> W. W. Bishop,<sup>4</sup> and Eustace Bosanquet.<sup>5</sup> Miss Katharine Pantzer, editor of the revised STC in progress, has also

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

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

<sup>3</sup>David Ramage, A Finding-List of English Books to 1640 in Libraries in the British Isles (Durham: Council of the Durham Colleges, 1958).

<sup>4</sup>W. W. Bishop, A Checklist of American Copies of "Short-Title Catalogue" Books (Ann Arbor: University of Michigan Press, 1950).

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

provided helpful suggestions.

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

I wish to thank Dr. George J. Merrill, Acting Chairman of the English Department at Lakehead University and advisor of this thesis, for his help in its preparation.



## BOOKS AND READERS, 1596

### INTRODUCTION

This thesis is modelled after the study done by Dr. Corinne H. Rickert for her doctoral dissertation from the University of Birmingham in 1954, with the title Books and Readers, 1598-1600, and after a later but similar study done by Dr. George J. Merrill for his doctoral dissertation from the same university. His Books and Readers, 1586 and 1587 was completed in 1963.

The books utilized in this study are the extant works published in England, or elsewhere in English, during the year 1596. Many books published in 1596 are no longer extant, as a survey of the works entered in the Stationers' Register shows. A significant enough proportion is extant, however, to enable the reader to gain a knowledge of the attitudes and special problems of the year 1596.

Seven of the books originally listed as being published in 1596 have been found to belong to other years, and have consequently been removed from the list for consideration in this study. A list of these works will be found in a special listing following Appendix B.

After the adjustments have been made, 271 books remain to be considered in this thesis. All of the books have been divided into categories according to their content. The five broad divisions employed are religion and theology, the arts, education and learning, government and the law, and topical publications. Each of these categories has been further divided in order to discuss particular types of books in greater detail and to allow each book to be seen in relation to other books with similar contents.

Although it must be admitted that the categorization of books into groups can become artificial and difficult, for practical purposes such groups are necessary. It is true also that some works fit well into two or more categories, but in this thesis each book is discussed only in the section to which it has been assigned. Some cross references have been used where they seemed practical.

The first chapter deals with religious publications under several sub-divisions, and in the case of treatises, divided again into doctrinal, homiletical, exegetical and memorial treatises. A fundamental tone amongst the Protestant writers of religious works is a strong anti-Roman Catholic sentiment; amongst the Roman Catholics, a decided anti-Protestant feeling. The English fear of Spain during 1596 became easily identified with the religious conflict to the extent that they feared and hated with religious zeal. Many of the eighty-eight publications in the first chapter contain

an element of these sentiments.

In the books classified as arts publications, the areas of poetry, drama, prose fiction, and non-fiction prose are discussed in detail. An attempt has been made to view each publication as a product of 1596 rather than an isolated literary piece. The history play Edward III,<sup>1</sup> for example, can be seen as being directly related to England's intensified concern for historical roots and its growth of patriotism. As Table I shows, poetry surpassed the other types of arts publications in volume. Forty of the seventy-one books in this chapter are verse, while the other three types combined account for thirty-one publications.

The chapter on education and learning includes a wide diversity of books. The eighty-three books assigned to this chapter are divided into fourteen subjects. Medicine and philosophy are the largest groups; surveying and natural science are the smallest. In this chapter, the contemporary issues of a Spanish attack and the famine play a less significant role than in the other chapters. Some books even here, however, are the direct products of those issues.

The government proclamations and public documents in the fourth chapter arise directly from the contemporary problems and are frequently an attempt to solve them through

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<sup>1</sup>7501.

legislation. Law books are more general and less concerned with the peculiarities of 1596.

Similarly, the topical publications reflect directly the problems with which England was wrestling. Since these four publications do not fit into another category, they have been given a separate status.

Finally there has been an attempt to analyse the physical qualities of the books themselves. Trends and changes in printing and publishing in 1596 are explored in the eighth chapter. This chapter has been divided into such topics as printing types, format, collation, title-pages, imprints, dedicatory epistles, epistles to the reader, errata lists, tables, colophons, and illustrations. The statistical data in each of these areas allows the reader to arrive at some definitive conclusions regarding the industry of printing and publishing in England in 1596.

The following table shows the chapters and subdivisions to which all the books have been assigned, the numbers in each section, and the percentages for purposes of comparison:

TABLE I  
PROPORTION OF BOOKS BY SUBJECT MATTER, 1596

Content of Book	Number of Publications	Percentage of Total
Religion and Theology	88	32.5
Sermons	14	
Treatises (Doctrinal, Biblical, Homiletical, Memorial)	41	
Devotional Literature	19	
Theological Controversy	10	
Catechisms	1	
Church Organization and Administration	3	
Arts	71	26.2
Poetry	40	
Prose Fiction	15	
Non-Fiction Prose	13	
Drama	3	
Education and Learning	83	30.6
Language and Dictionaries	4	
Philosophy	13	
History	10	
Exploration and Geography	8	
Medicine	14	
Husbandry	5	
Home Reference	3	
Arithmetic	5	
Navigation	8	
Surveying	2	
Natural Science	2	
Music	3	
Sports	3	
Miscellaneous	3	
Government and Law	25	9.2
Government Proclamations and Public Documents	22	
Law Books	3	
Topical Publications	4	1.5
	<hr/>	<hr/>
Total	271	100.0

## CHAPTER I

### RELIGION AND THEOLOGY

Religious and theological publications account for just less than one-third of the total extant books from 1596. Eighty-eight books, 32.5% of the total works, fit unquestionably into this chapter. This is also the largest number of any of the groupings in this thesis.

Because England under Queen Elizabeth I was officially a Protestant country, most of these works were written from the Protestant point of view. A few works presented the Roman Catholic point of view, but the ones that contained anti-Protestant sentiment were either printed subversively in England or openly in Antwerp. A treatise, shewing the possibilitie of the reall presence of our Sauour in the Sacrament,<sup>1</sup> for example, is anti-Protestant and printed in Antwerp by J. Trognesium.

That the religious publications show England to be very religious is really self-evident and does not distinguish the year 1596 from any other year during Elizabeth's reign.

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<sup>1</sup>14574.

It should be noted, however, that all the religious writers, whether they presented a Roman Catholic, Anglican, or other Protestant viewpoint, accepted the Bible as the undisputed authority in all aspects of life. To all of them, the Bible was the inspired Word of God.

Many of the religious publications exhibit characteristics that are peculiar to the year 1596. The winter of 1595-1596 was filled with rumours that Spain would attack England in the spring. Fear of this attack and preparations for it are mentioned frequently in sermons as well as in the controversial books.

The famine of 1596 became another influence in the religious publications. Some works are devoted entirely to this subject, while others contain references or sections about it. Most of the writers attribute the famine to the sin of the people as a whole. They also recommend repentance as its solution.

The seventy-eight books in this category have been divided for convenience into several groups. All the sermons, for example, are discussed in one section; all the books specifically devoted to religious controversy in another. The lines of division blur at times and one book may seem capable of fitting into two or more sections. Occasionally, such works are mentioned in two sections, but discussed at length in only the section to which it has been assigned.

The following table shows the numbers and percentages

of books placed in each section of the religious and theological works:

TABLE II  
DISTRIBUTION OF RELIGIOUS PUBLICATIONS  
BY TYPES

<u>Type of Publication</u>	<u>Number</u>	<u>Percentage of total</u>
Sermons	14	15.9
Treatises	41	46.6
Doctrinal	(13)	
Biblical exegesis	(13)	
Homiletical	(12)	
Memorials	(3)	
Devotional Literature	19	21.5
Bibles	(7)	
Prayers and Liturgies	(8)	
Meditations	(4)	
Theological Controversy	10	11.4
Catechisms	1	1.1
Church Organization and Administration	3	3.4
	—	—
Total	88	99.9



SERMONS

4171. Burton, William, Minister. Dauids euideence [sic] or the assurance of Gods loue. (R.)
6708. Dering, Edward. A sermō preached before the Quenes maiestie. (R.) (Preached February 25, 1569.)
11866. Gifford, George. Sermons vpon the whole booke of Reuelation. (October 30, 1595.)
13681. Homilies. Three sermons or homilies to mooue compassion towards the poor; set foorth by authoritie.
15281. Latimer, Hugh, Bishop. Frutefull sermons. (R.) (December 6, 1594.)
15322. Lavater, Ludwig. Three Christian sermons of famine and dearth of victuals. (epistle November 9, 1596.)
17683. Mavericke, Radford. Sainte Peters chaine. Or a sermon, etc. (June 9, 1596.)
18748. Nun, Thomas. A comfort against the Spaniard.
20015. Playfere, Thomas. A most excellent and heauenly sermon vpon the 23 chapter of the gospell of S. Luke.  
Another edition with the title The meane in mowrning, etc.  
(R.) (April 30, 1596.)
20020. Playfere, Thomas. The pathway to perfection: a

sermon. (April 30, 1596.)

22700. Smith, Henry. The sinfull mans search. (R.) (September 6, 1596.)

22779. Smith, Henry. Ten sermons, with certaine prayers.

23670. Tanner, J. A sermon preached at Paules Crosse by J. T[anner]. (November 29, 1596.)

24491. Udall, John. Certaine sermons taken out of seuerall places of Scriptures.

All fourteen books of sermons were published in English, though Ludwig Lavater's were not originally preached in English. What distinguishes sermons from other religious publications is the fact that they were all, at different times, given orally from a pulpit. Printing of sermons was a common practice in the late sixteenth century, especially if the subject of the sermons would attract a large buying public. During 1596 England was under the constant fear that Spain would attack, while throughout the summer and fall famine threatened to decimate England without Spain's help. These two topical subjects appear in the sermons along with the timeless subjects of sin, repentance and Christian growth. Generally speaking, anti-Spanish and anti-Catholic sentiment prevails throughout the sermons, sometimes becoming the predominant theme, as in Thomas Nun's sermon.<sup>1</sup>

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<sup>1</sup>18748.

Thomas Playfere, in a sermon preached during Easter Week at St. Mary's Spittle in London, describes the task of the preacher:

Touching preaching, the voyce of a preacher ought to be the voyce of a cryer, which should not pype to make the people daunce, but mourne to make them weepe.<sup>1</sup>

Most preachers, at least in their printed sermons, followed this rule carefully. No jests, jokes, anecdotes or light-heartedness appear in these sermons. Preachers took their jobs very seriously.

The Queen herself was not exempt from the serious and sometimes vitriolic tongue of the preacher. Edward Dering preached a sermon before her on February 25, 1569.<sup>2</sup> His topic concerned the Queen's duty in feeding her people, a topic which suited the temper of 1596 well enough to merit another edition. Throughout his sermon, Dering emphasizes again and again that the duty of the Queen or any monarch is to feed the people as Saint Peter was instructed by Christ in the Gospel of John. In a dramatic tone of righteous rage, he says directly to her:

The Lord open the Queenes Maiesties eies, that she may look to this charge: Otherwise, if we liued neuer so peaceably vnder her, yet when the Lord shall come to take account of her Stewardship, how she hath fed her fellow

<sup>1</sup>20015. Sig. B7<sup>b</sup>.

<sup>2</sup>6708.

seruants with the meate appointed them, then she will be found eating and drinking with sinners.<sup>1</sup>

The same theme of famine is pursued again in Ludwig Lavater's Three Christian sermons of famine and dearth of victuals.<sup>2</sup> The three sermons were originally preached in three successive years during a three year famine in Switzerland. Lavater claims that the famine is God's punishment upon the nation for disobedience towards God and forgetting to walk in God's path. Therefore, the obvious solution for the famine is to repent and return to God. William Barlow, the translator of Lavater's sermons, expresses his purpose for translating them in his dedicatory epistle:

...that these Sermons of Lauatere shuld be vulgarly translated, to the end that all sorts among vs, might in this time of Dearth, be directed to know both the proper cause, and the right vse of this Judgement.<sup>3</sup>

Barlow occasionally interrupts Lavater's sermons to reiterate his purpose and to make the old sermons more contemporary:

Oft tymes againe it happeneth, that the cause of Dearth may come by continuall Raine, the seede perishing by too much wette [as it happened this yeare 1596 in England, Wherein God hauing opened his bottles, as himself speaketh, Job 38:37 hath made the cloudes which should drop fatnesse, Psalm 65:12 to poure downe the moisture

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<sup>1</sup> Ibid., Sig. B4.

<sup>2</sup> 15322.

<sup>3</sup> Ibid., Sig. A2.

of rottennesse. Joel 1:17 so that sowing wheat,  
we haue reaped thornes. Jere<sup>1</sup> 12:13.]<sup>2</sup>

Barlow's interjection, in square brackets, is the only more or less scientific comment made on the cause of the 1596 famine.

Poverty was closely related to the problem of famine. Because of the shortage of wheat, the poorer people of England were reduced to begging for a living. Three anonymous sermons on the theme of poverty were published in a book entitled Three sermons or homelies to mooue compassion towards the poor; set fourth by authoritie.<sup>3</sup>

The unnamed preacher urges his hearers and readers to distribute goods to the poor, to invite the poor to eat in their homes, and to be charitable to beggars. Not only is such charity a kindness, but refusal to help will result in God's dire judgement. Each sermon in this work is based upon a New Testament text or story. For example, the first sermon's text is "To doe good, and to distribute forget not, for with such sacrifices God is well pleased."<sup>4</sup>

Thomas Nun, in a sermon entitled A comfort against the

<sup>1</sup>Jere is Barlow's abbreviation for Jeremiah.

<sup>2</sup>Ibid., Sig. C7.

<sup>3</sup>13681.

<sup>4</sup>Ibid., Sig. A2.

Spaniard,<sup>1</sup> shows the great fear of the Spanish that dominated much of the thinking in 1596. Nun bases his whole sermon upon a rumour that the Spaniards would attack England in the spring. With references to the numerous battles Israel won against its enemies, Nun assures his listeners that as long as England remains faithful to God, as it has during the reign of Queen Elizabeth, God will not allow the diabolical Spaniards to defeat them. The association of Spain, Rome, Catholicism, Popery, and the Devil that Nun makes is typical of 1596 sermons. England and God can easily defeat such enemies of God and the true Church. Nun compares the English Channel to the waters of Megiddo, where Israel and God defeated its enemies in Judges 5:19ff.

William Burton, a minister of the gospel, carries a similar theme through a series of seven sermons based upon the last three verses of Psalm 41.<sup>2</sup> According to Burton, the most potent enemies of the Church and Christianity are the Pope, Spain, Rome, and all Catholics in England. He lists such events as England's victory over the Spanish Armada in 1588 as proof of God's presence with and blessing upon the English. In one outburst, Burton condemns the Catholic mass for being "more like the hunting of the foxe

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<sup>1</sup>18748.

<sup>2</sup>4171.

than any spiritual and holy service."<sup>1</sup> The whole tenor of the sermons is towards greater patriotism rather than moral or spiritual growth. Such an approach, though not uncommon in the sermons of 1596, is not the only one. Many sermons concern themselves primarily with the edification of the Christians, and the conversion of sinners.

Thomas Playfere, the author of two sermons published in 1596, shows such a concern. In The pathway to perfection,<sup>2</sup> Playfere stresses the need for walking and living a life completely dedicated to God. For his text he uses, "I press toward the mark for the prize of the high calling of God in Christ Jesus, Philippians 3:14."<sup>3</sup> The right path is determined in an almost Aristotelian fashion; the extremists on either side miss the mark spoken of in the text. Continuing the imagery of his text, he explains:

The first which shoote short, and walk too much on the left hand are atheists: these latter which ouer-shoote themselues and walke too much on the right hand are humorists.... branches that haue cut themselues from the Lords vine.<sup>4</sup>

His second 1596 publication is a sermon on the twenty-third

<sup>1</sup>Ibid., Sig. K<sub>6</sub><sup>b</sup>.

<sup>2</sup>20020.

<sup>3</sup>Ibid., Sig. A3.

<sup>4</sup>Ibid., Sig. E<sub>6</sub><sup>b</sup>.

chapter of Saint Luke with the text, "Weep not for mee, but weepe for your selues. Luke 23.28."<sup>1</sup> This chapter contains the story of Christ's crucifixion, but Playfere takes special note of the people who watched. He neatly divides the onlookers into four categories:

Of the first sorte were executioners, which tormented him. Of the second sorte were Jewes which mock't him. Of the third sorte were lookers-on, which mock't him. Of the fourth sorte were wel-willers, which lamented him.<sup>2</sup>

He goes on to show that his own congregation may be divided into the same four categories, but warns that only the weepers are acceptable to God. With classical and Biblical references, he shows that the greatest men have wept; contemporary Elizabethans should likewise weep for Christ's death.

Although Playfere is moderate in his anti-Catholic comments, he sharply criticizes the Brownists, who, according to him, are heretics and schismatics.<sup>3</sup>

Radford Mavericke is another preacher who attempts to edify the believers. In Sainte Peters chaine,<sup>4</sup> he portrays Christian character as a chain with eight links: faith,

<sup>1</sup>20015. Sig. B1.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., Sig. H4.

<sup>4</sup>17683.



virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. The purpose of his sermon is to encourage his congregation to cultivate these traits. Following the discussion of each link, he appends several prayers pertaining to it.

On the first day of June, 1596, J. Tanner preached a sermon at Paul's Cross which is primarily moral in its concern.<sup>1</sup> It is interesting in its sincere alarm at the growing voluptuousness of England's youth:

...too many yong men trayned vp by their parents in vertue once getting their minds to this vice, haue left vertue in the vniuersities, and haue gone astray in the citie, left learning in the schooles, and haue lead their liues in Sathans Synagogue of wikednes, and last, haue forsaken goodnes in euery place and haue sold their birthright for a messe of voluptuous potage in the kitchen of wantonness.<sup>2</sup>

Besides voluptuousness, other enemies control the lives of Christians; namely, the Devil, the world, covetousness, and pride. Friends to be trusted are Jesus Christ, God's Word, Faith, Prayer, and Godliness.

In a prayer at the end of his sermon, Tanner mentions the problem of inclement weather and dearth:

...that we may feele plentie, where we haue want, and find seasonableness in the weather for the receiuing of the fruit of the earth in due season, which (O Lord) a long time hath

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<sup>1</sup>23670.

<sup>2</sup>Ibid., Sig. B2.

been intemperate, declaring vnto vs thy being  
angrie with vs, which anger end O Lord, and  
looke vpon vs in mercy at this time.<sup>1</sup>

Two publications contain series of sermons based upon entire books of the Bible, rather than on chapters or verses. George Gifford, for example, wrote Sermons vpon the whole booke of Reuelation.<sup>2</sup> Gifford's interpretation of the book is typical of Protestant Elizabethans. He believes that all the prophecy of Revelation was being fulfilled before and during his own lifetime, and that the end of the world was imminent. His anti-Catholic sentiment is strong:

The dragon, the beast, and the false prophet, haue sent forth their messengers, euen their vncleane spirites which are like frogges, into all lands vnto the kings of the earth to stir them vp into battaile. The Iesuites, the Seminarie Priests, are dispersed in al countries.<sup>3</sup>

Gifford sees King Philip of Spain as a henchman of the Devil, while Queen Elizabeth is the true defender of the faith.

Henry Smith, in Ten sermons, with certaine prayers,<sup>4</sup> utilizes the book of Jonah for a series of sermons. The sermons cover the whole story of Jonah including such

<sup>1</sup> Ibid., Sig. E6.

<sup>2</sup> 11866.

<sup>3</sup> Ibid., Sig. A3.

<sup>4</sup> 22779.

episodes as his calling, rebellion, punishment, and repentance. Smith does have anti-Catholic passages but they are milder in tone than most.

In The sinfull mans search,<sup>1</sup> Smith avoids anti-Catholic sentiment altogether, concentrating wholly upon man's duty to God. Christians from any denomination would have found it inspirational and helpful. He uses a technique of speaking authoritatively and directly to his audience:

Art thou a Magistrate, placed in high roome and authoritie, and seated in the throne of dignitie? then vse not this thy might to wrong and oppression, grinde not the faces of the poore, swell not wich pryde, dispising his low estate. Art thou a priuate labouring man? Doo thy dutie truely, be subiect and liue in dread to displease the good Magistrate.<sup>2</sup>

John Udall takes various Biblical sources for his sermons in Certaine sermons taken out of seuerall places of Scripture.<sup>3</sup> He includes anti-Catholic comments but they are not severe and his major concern is with correct Christian living.

A final collection of sermons by Bishop Hugh Latimer, reprinted in 1596, were originally preached between 1535 and 1552, often in the presence of Edward VI and Elizabeth I in

<sup>1</sup>22700.

<sup>2</sup>Ibid., Sig. B4.

<sup>3</sup>24491.

the early years of her life.<sup>1</sup> The themes vary from the heinous sin of rebellion to the virtue of silence in women, though they all deal with obedience to God and the monarch. Their anti-Papal tone would still be topical and therefore worthy of reprinting in 1596.

From this survey of the extant sermons of the year, one can see that though the topics and emphasis vary from preacher to preacher, the underlying realities of the year emerge even in the strictly spiritual sermons. Famine, with its accompanying ills, and the anti-Spanish, anti-Catholic sentiment, all shaped the thought for the year to such an extent that these themes became the principal topics of many of the sermons.

TREATISES: DOCTRINAL

1084. Babington, Gervase, Bishop. A brief conference betwixt mans frailtie and faith. (R.)

4374. Calvin, Jean. Aphorismes of christian religion. (March 29, 1596.)

10638+. F., I. or J. The couenant betweene God and man.

15321. Lavater, Ludwig. Of ghostes and spirites walking by nyght. (R.)

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<sup>1</sup>15281.

- 16909+. Luis, de Granada. Of prayer and meditation.
18199. Morton, Thomas, Bishop. A treatise of the three folde state of man. (March 12, 1596.)
- 19365+. Parsons, Robert. A book of christian exercise. (R.)
19704. Perkins, William. An exposition of the symbole or creed of the Apostles, etc., Corrected. (R.)
- 19773+. Perrott, J. Discouery of discontented mindes.
- 19856+. Phillips, George. Aprill of the Church.
21284. Rollock, Robert. Quaestiones et responsiones aliquot de foedere Dei.
22913. Some, Robert. Propositiones tres.
- 22913a. Some, Robert. Three Questions.

A doctrinal treatise is an essay which explains a point of faith or doctrine. Like many other categories, this too has its problems. Most of the nine publications in this group have explanations of Biblical passages and homiletic admonitions to the readers. The thirteen works, however, that are included here concern themselves principally with explaining articles of faith, or arguing to support a certain set of articles.

William Perkins in his book, An exposition of the

symbole or creed of the Apostles, etc.,<sup>1</sup> explains from the Anglican point of view, faith, creation, the Trinity, God's providence, the fall of man, Christ's passion, humiliation, triumph, resurrection, the Holy Ghost, the Church, and predestination. In the section on the Church, he warns that the true Church is made up of the body of believers everywhere in the world, and has no relationship to Roman Catholic or Protestant Churches.<sup>2</sup> He is not uniformly generous, however:

As for the Assemblies of Anabaptists, Libertines, Antinomies, Tritheists, Arrians, Samosatensians, they are no Churches of God, but conspiracies of monstrous heretikes iudicially condemned in the primitiue church, and againe by the malice of Satan renewed and reuiued in this age.<sup>3</sup>

Not only do the heretic Protestant religions receive his condemnation, he broadens his criticism to entire nations:

...men which want the preaching of the Gospell, must either procure the same vnto themselues; or if that cannot be, because they liue in the midst of idolatrous nations, as in Spaine and Italie, it is requisite that they should ioyne themselues to those places where with libertie of conscience they may enjoy this happie blessing.<sup>4</sup>

<sup>1</sup>19704.

<sup>2</sup>Ibid., Sig. E4.

<sup>3</sup>Ibid., Sig. Bb4.

<sup>4</sup>Ibid.

The Church, the sacraments, and God's attributes are the subjects of Robert Rollock's Latin publication, Quaestiones et responsiones aliquot de foedere Dei.<sup>1</sup> He utilizes a question and answer format to teach doctrines such as the following:

- Q. Quid est foedus Dei cum homine percussum?  
 R. Est quo Deus homini promittit aliquid boni, sub conditione certa aliqua: homo autem conditionem accepit.<sup>2</sup>

Robert Some wrote Latin and English versions of the same work. His Three Questions<sup>3</sup> and Propositiones tres<sup>4</sup> have the same content and were both printed at Cambridge University. His three questions attempt to reconcile the paradox of the believers and the elect. The titlepage lists them:

- I. They which are indued of God with iustifying faith can not vtterly loose the same.  
 II. The true beleeuer, by faith is assured of the forgiueness of his sinnes.  
 III. Christ died effectually for the elect alone: therefore not for euery seuerall man.<sup>5</sup>

<sup>1</sup>21284.

<sup>2</sup>Ibid., Sig. A3.

<sup>3</sup>22913a.

<sup>4</sup>22913.

<sup>5</sup>22913a. Sig. A1.

Some discusses the questions, sounding at times like a Calvinist, and at other times like a Lutheran, but failing ultimately to resolve the apparent paradox in his first two propositions.

The Renaissance propensity to break subjects into three parts is evident also in Bishop Thomas Morton's A treatise of the three folde state of man.<sup>1</sup> Morton's three states are man's created holiness in the Garden of Eden, man's state of sinfulness since the fall of Adam, and man's renewed holiness through regeneration by faith in Christ's sacrificial death.<sup>2</sup> Although his development of the topic is logical and thoroughly supported by Biblical references, a more interesting diversion is found in his preface to the reader. He, a writer, deploras the printing of so many books:

Considering the abundance of knowledge, the daily and continual preaching, the superfluitie of bookes written of all arguments both diuine and prophane, in such swarmes and huge multitudes, that men haue no leasure to looke on the faire inscriptions much lesse to peruse the tedious and irkesome bodyes of them. Yea, men are so cloyed and deceaued with vaine repetition of olde matter glosed ouer with new wordes, and so amazed with straunge doctrines lately deuised, that they haue in a manner giuen ouer the buying and reading of bookes, esteeming it a fruitelesse and foolishe mispending of money and time, both

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<sup>1</sup>18199.

<sup>2</sup>Ibid., Sig. A2.



which ought to be reserued for necessary vses.<sup>1</sup>

Gervase Babington, making full use of the medium of the printed word, teaches church doctrine in the appealing form of a dialogue in A briefe conference betwixt mans frailtie and faith.<sup>2</sup> Frailty complains of many fears and weaknesses but Faith comforts him by showing him the Christian way of life. The conversation, though glaringly artificial, develops the main points of doctrine Babington wants to teach.

The doctrines of Calvinism receive full attention in Aphorismes of a christian religion,<sup>3</sup> by John Calvin. In a carefully organized pattern, short sayings selected from Calvin's writings are placed into subject groupings such as the knowledge of God, the Holy Scriptures, the Church, baptism, election and predestination, grace, faith, and so on.

After condemning the Popish mass, he explains the most acceptable method for Communion or the Lord's Supper:

...that forme of administration of the Lords Supper is best, which cometh nearest the simplicitie of the first institution, & is furthest from superstition.<sup>4</sup>

<sup>1</sup>Ibid., Sig. A8.

<sup>2</sup>1084.

<sup>3</sup>4374.

<sup>4</sup>Ibid., Sig. M6<sup>b</sup>.

The couenant betweene God and Man<sup>1</sup> is credited to I. or J. F. STC suggests that the author may be John Foxe, the martyrologist. The anti-Roman Catholic sentiment expressed in the treatise, which otherwise discusses the theological basis for the New Testament, is typical of Foxe, but many Protestant writers expressed similar sentiments.

George Phillips, another Protestant writer, shows that the true Church is experiencing its rebirth in Aprill of the Church.<sup>2</sup> For centuries the true Church had been suppressed by the Roman Catholic Church, but the Protestant Reformation revitalized it to its stature at the time of the Apostles.

J. Perrott has a final anti-Catholic treatise but he is not as vitriolic in his comments as many other Protestants.<sup>3</sup> The Protestant books as a whole reflect the English temper of 1596, some with greater severity than others. The Roman Catholics react against the Protestant attack with two publications.

Luis de Granada, in Of prayer and meditation, explains, with many anti-Protestant asides, the correct Biblical methods and purposes of prayer. He includes prayers and meditations in his book.<sup>4</sup>

<sup>1</sup>10638+.

<sup>2</sup>19856+.

<sup>3</sup>19773+.

<sup>4</sup>16909+.

Robert Parsons, an English Jesuit, in his A book of christian exercises, presents a Roman Catholic look at doctrine, somewhat corrected, however, by the Protestant amender, Edmund Bunny, to make it palatable for Protestant readers.

Generally, Parsons is non-controversial, concerning himself more directly with personal spiritual growth:

In the firste shall be declared important reasons and strong perswasions to prouoke a man to this resolution: In the second shall be refuted al the impediments, which our enimies (the fleshe, the world, and the deuill) are wont to lay for the stopping of the same: knowing very well that of this resolution dependeth all our whole seruice of God.<sup>1</sup>

A final doctrinal publication concerns only one aspect of Christian doctrine, a belief in ghosts. Ludwig Lavater's Of ghostes and spirites walking by nyght<sup>2</sup> asserts that ghosts do in fact exist despite some people's disbelief. Ghosts appear to warn men of approaching death, great catastrophes, and changes in kingdoms. The creaking noises in a house at night are signs that a ghost is about, but he warns:

it is an horrible thing, that there are some which giue ouer themselues to the Diuel, because he should not torment them: they ought rather to weigh with themselues, that if they do they shall be perpetually

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<sup>1</sup>Ibid., Sig. A2.

<sup>2</sup>15321.

tormented of euil spirits, except they  
repent and turne againe to God.<sup>1</sup>

The teaching of doctrine through the printed word was an accepted practice in 1596. The number of publications in this category is evidence of that. Naturally, the majority of doctrinal publications are Protestant, since England officially condemned Roman Catholicism, but a few Catholic publications are extant. The most significant fact revealed through the 1596 religious treatises is the compelling influence of religion on the lives of Elizabethans. The anti-Spanish sentiment is as closely related to religion as was the famine. Englishmen in 1596 did not separate such problems.

TREATISES: BIBLICAL EXEGESIS

1087. Babington, Gervase, Bishop. Certaine plaine, briefe, and comfortable notes vpon euerie chapter of Genesis. (R.)

1091. Babington, Gervase, Bishop. A profitable exposition of the Lords prayer. (R.)

1098. Babington, Gervase, Bishop. A very fruitful exposition of the Commaundments. (R.)

2990. Bible. The apocalyps or reuelation of S. John with a brief exposition by F. Du Jon.

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<sup>1</sup>Ibid., Sig. Bb2.

5332. Clapham, Henoch. A briefe of the Bible drawne into Eng. poesy.
7296. Du Jon, Francois, the Elder. The Apocalyps, or Reuelation of St. John with a briefe exposition.<sup>1</sup>
13478. Hill, Robert. The contents of scripture. (The consent of the four euangelists.) 2 pts. (September 1, 1596.)
18192. Morton, Thomas, Bishop. Prioris Corinthiacae epistolae expositio quaedam.
18246. Muffet, Peter. A commentarie vpon the prouerbs of Salomon. Second Edition. 2 pts.
19952. Piscator, John. Analysis logica euangelii secundum Lucam. (April 13, 1596.)
22806. Smith, Miles, Bishop. Certaine plaine notes vpon euery chapter of Genesis.<sup>2</sup>
23362. Strigelius, Victorinus. A fourth proceeding.
24127. Topsell, Edward. The reward of religion: deliuered in sundrie lectures vpon the book of Ruth. (April 5, 1596.)

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<sup>1</sup>7296 is identical to 2990.

<sup>2</sup>23362 is identical to 1087.

Eleven different extant publications are in the category of Biblical exegesis or exposition; five concern themselves with passages in the Old Testament, four with passages in the New Testament, while two explain the whole Bible. The books of the Bible receiving exegetical treatment are Genesis, Ruth, the Psalms, and the Proverbs of Solomon from the Old Testament; the Gospel of Luke, Paul's first letter to the Corinthians, and the Revelation from the New Testament. The Ten Commandments and the Lord's Prayer also receive special treatment.

Henoch Clapham explains the entire Biblical content in an abridged form in A briefe of the Bible drawne into Eng. poesie.<sup>1</sup> Despite the inclusion of versified summaries of passages, the book is primarily exegetical; each ten or twelve line verse is accompanied by between two and five pages of detailed explanation. Furthermore, he has a letter to his students which suggests that the purpose of the book is to help students or children learn the Bible more readily. Clapham summarizes the life of the Apostle Paul in verse form:

For Iesus sake  
 great toyl Paul vnderwent,  
 For planting faith  
 where he soeuer staid.  
 At last to heauen  
 Held Rome good Paul was sent.

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<sup>1</sup>5332.

There for two yeares,  
 an haruest good he made,  
 Within fift yeare  
 as humaine writings say,  
 The Lyon, Ne  
 ro did the Apostle slay.<sup>1</sup>

Clapham follows the verse with detailed explanations and many Biblical references which substantiate his comments.

Robert Hill's The contents of scripture. (The consent of the four euangelists)<sup>2</sup> is a condensation of the whole Bible, with special emphasis upon the New Testament Gospels. Some chapters are so condensed that they are similar to titles or headings. For example, the eighth chapter of Leviticus which contains thirty-eight verses is reduced to "Aaron and his sonnes are annoited as was prescribed Exod. 29.30. Sacrifices concerning that action."<sup>3</sup>

Miles Smith, in a preface to Gervase Babington's exposition of Genesis, discusses the value of religious printing as opposed to oral teaching.<sup>4</sup> It is a comment repeated in various forms by other writers in 1596:

...for the more easie vnderstanding of the Scriptures are always necessarie. Now for

<sup>1</sup> Ibid., Sig. Gq1.

<sup>2</sup> 13478.

<sup>3</sup> Ibid., Sig. C10<sup>b</sup>.

<sup>4</sup> STC lists the same work under Miles Smith as STC 22806 and under Gervase Babington as STC 1087. Smith wrote the preface to the reader in this reprint of Babington's work.

them that vnderstand the tongues there are so many extant already (the Lordes name be blessed) and so many come forth daily, that a man can say of them, as Moses sayd of those that offered for the furnishings of the tabernacle, Exod. 35: the people bring too much & more than enough for the vse of the worke, that the Lord hath commanded to be made. Indeed vneath a mans lyfe will suffice to reade the Bookes that a written alreadie vpon the Scriptures in the three chiefe tongues, but yet for them that are ignorant of the tongues, there is not as yet (to borrowe a few of Moses words) an helper found out meete for them.... For I considered that though a mans liuely voyce moueth more, yet a mans wryting teacheth more, more throughly because it giueth a man leaue to consider and pause on it, and doth not strike hys eares onely and then...because it reacheth not onely to them that are neere, but also to them that are farre off, not onely to them that are alyue, but also to them that are yet vnborne. Indeede so it is, hee that speaketh profiteth hys owne congregation, but he that wryteth profiteth all: hee that speaketh profiteth for an houre, and he that wryteth profiteth for euer.<sup>1</sup>

This passage reveals that Smith whole-heartedly accepts the medium of print, especially for the dissemination of the Gospel. Babington's exegesis of the book of Genesis follows Smith's introduction. Babington bases all his comments upon his belief that Genesis is true, literally as well as allegorically. He believes it to be inspired by God and recorded by Moses, as claimed by other passages of Scripture.

Another publication by Babington, A very fruitful

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<sup>1</sup>1087. Sig. A4<sup>b</sup>.



exposition of the Commaundments,<sup>1</sup> presents the Anglican view of the commandments in a question and answer format. He castigates Roman Catholics, Jews, and Turks for disobeying the Ten Commandments. In his explanation of the commandments, he draws illustrations from classical literature, ancient history, the Bible, and contemporary events.

Ruth, the shortest book of the Bible to receive exegetical treatment in 1596, is explained in The reward of religion: deliuered in sundrie lectures vpon the book of Ruth.<sup>2</sup> Edward Topsell, the author, treats the work both literally and allegorically. He shows that Ruth is a picture or symbol of the Church of the New Testament; her former husband is the World, while Boaz, her new husband, is Christ.

The Psalms are thoroughly examined by Victorinus Strigelius in R. Robinson's translation of A fourth proceeding.<sup>3</sup> In his dedicatory epistle Robinson warns that "Tyranny, Papistry, Infidelitie, Heresie, and Schismes be lurking, looking for a day to assault us."<sup>4</sup> Strigelius is less controversial in the text of the work and keeps the

<sup>1</sup>1098.

<sup>2</sup>24127.

<sup>3</sup>23362.

<sup>4</sup>Ibid., Sig. A3.

exegetical purpose more firmly in mind. The fourth verse of the sixty-third Psalm, for example, prompts the following comment:

For the louing kindenesse is better then the life it selfe my lippes shall praise thee. He amplifieth the cause of feruent desire by comparison of present and eternall benefites. The greatest part of men seeketh after honours and pleasures, and thinketh these fading and vanishing shadowes the chiefe good gifts or blessings But I preferre thy mercy promised in the gospel before al benefites which are momentarie in this life: For what doth the whole possession of the world profite a man, if thereby he endanger his owne soule: with this sentence our mindes are so to be confirmed, that we may euen despise those, which deride us so thinking.<sup>1</sup>

The only other Old Testament book to receive attention is the Proverbs of Solomon in Peter Muffett's A commentarie vpon the prouerbes of Salomon.<sup>2</sup> Since the proverbs in this collection deal primarily with moral behaviour, Muffett's exposition tends to be an elaboration of the meaning of each proverb. He relates them to other Biblical passages which illustrate the performance or neglect of the moral teaching. Concerning the harlot in chapter seven, he writes, "The naughtie woman in these verses entiseth the young man, vnto the verie act of adulterie."<sup>3</sup>

Of the four publications which explain New Testament

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<sup>1</sup>Ibid., Sig. A6<sup>b</sup>.

<sup>2</sup>18246.

<sup>3</sup>Ibid., Sig. G6<sup>b</sup>.

selections, two are in Latin. John Piscator's Latin exposition of Saint Luke's Gospel, Analysis logica euangelii secundum Lucam,<sup>1</sup> is an anti-Catholic, anti-Jesuit explanation. He discusses all twenty-four chapters of Luke in order, giving an abstract of the contents of each one before the exposition. He uses a logical, almost Aquinas-like, presentation of his arguments and conclusions.

Thomas Morton employs a less formal method in Prioris Corinthicae epistolae expositio quaedam.<sup>2</sup> He quotes a small passage, sometimes only one verse, and follows it with lengthy exegetical comment, occasionally revealing a Protestant slant. He explains the paradox of the natural and spiritual body in I Corinthians 15:44:

Est corpus animale et est corpus spirituale.  
duo sunt humani corporis status vnus in  
praepente, alter in futuro faeculo locum  
habet. In priore, corpus meris & solis  
naturalibus animae facultalibus, in posteriore  
supernaturalibus spiritus dei virtilibus  
praeditum est mouetur, sustentatur, et  
ornatur.<sup>3</sup>

One of the most popular and most used books, especially in the Catholic-Protestant controversy, was Revelation. George Gifford wrote a whole book of anti-Catholic sermons based upon the Revelation.<sup>4</sup> In the field of Bible

<sup>1</sup>19952.

<sup>2</sup>18192.

<sup>3</sup>Ibid., Sig. Dd7.

<sup>4</sup>11866. See the chapter on sermons.

exposition François Du Jon, the Elder, interprets the same book from the Catholic point of view. His The Apocalyps, or Reuelation of St. John with a briefe exposition<sup>1</sup> refutes the commonly held Protestant interpretation, and shows the contemporary Roman Catholic view. Both factions began with the assumption that Rome was the place mentioned in Revelation with the seven hills; Du Jon readily admits this is so. The Protestants claimed that the Pope and the Catholic Church which resided at Rome were represented by the Beast, the Dragon and the Whore of Babylon. Du Jon explains that, though Rome is meant, it was the Rome of the Emperors before the Roman Catholic Church became state supported. Furthermore, the Dragon is representative of the Emperors who persecuted the Church. After the thousand years of the Dragon being in chains (i.e., the Catholic Church being in the ascendancy), the Dragon was released in the person of Martin Luther and the subsequent Protestant Reformation. Du Jon's interpretation holds that the events in the Book of Revelation are past, and that Doomsday is near. With these two interpretations Protestants and Catholics could confidently call each other the Whore of Babylon. It is interesting to note that the same dichotomy of interpretation accounts for the theology behind Edmund Spenser's The Faerie

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<sup>1</sup>7296. This is another edition of STC 2990.

Queene<sup>1</sup> and Anthony Copley's A Fig For Fortune<sup>2</sup> which are discussed in the chapter on Poetry.

The final exegetical publication is Gervase Babington's A profitable exposition of the Lords prayer.<sup>3</sup> Babington explains the Lord's Prayer phrase by phrase, often dwelling upon one word for a page or more. Quite early in the book he defines his position concerning the reciting of Latin prayers, or any prayers that the people cannot understand. Whatever the religious significance of this attitude, it was one that aided the development of English, as well as the people's confidence in their vernacular tongue.

Therefore let but euen reason speake in this cause, and it will conclude vnto our consciences thus, that forasmuch as petitions knowen of us to bee made by vs vnto the Lord, and of him graunted to vs (which is done when we vnderstand our prayers) be strengthened our faith in comfort euer to rest vpon the Lord, and the contrarie (which is when we pray in a Strange tongue) doth weaken the same.<sup>4</sup>

This by-product of the Catholic-Protestant controversy is not agreed to by all writers in 1596. The two Latin expositions attest to that. The trend, however, is evident and the attitude more and more frequently expressed.

<sup>1</sup>23082.

<sup>2</sup>5737

<sup>3</sup>1091.

<sup>4</sup>Ibid., Sig. C2.

The exposition publications, in general, reflect the strong anti-Catholic sentiment shared by most Englishmen and influencing their lives and thoughts in the year 1596.

TREATISES: HOMILETICAL

1828. Bell, Thomas. The speculation of vsurie.

5344+. Clapham, Henoch. The sinners sleepe wherein Christ willing her to arise receiueth an vntoward answer.

7160. Dowriche, Hugh. Δεσμοφύλαξ; the iaylors conuersion. (July 3, 1596.)

13586. Holland, Henry, Vicar of St. Brides. The christian exercise of fasting. Hereunto are added some meditations on 1, 2 Job. 2 pts. (January 5, 1596.)

18335. N., T. The disposition or garnishmente of the soule.

18604. Nordon, John. A christian familiar comfort. (April 5, 1596.)

19685. Perkins, William. A declaration of the true manner of knowing Christ crucified. (January 19, 1596.)

19696. Perkins, William. A discourse of conscience. (January 2, 1621.)

22968+. Southwell, Robert. A short rule of good life. 2 pts.

23620. T., I or J. The hauen of pleasure.

24409+. Twyne, Thomas. The garlande of godly flowers.

26035. Wright, Leonard. A summons for sleepers. (R.)

A homily is not unlike the doctrinal treatise except that its main purpose is to persuade the reader or congregation, since many were read from pulpits, to behave in a more Christian way. Twelve publications from the year 1596 are placed in the category of homilies, but not without the knowledge that doctrine and exegesis make up an important part of the works.

Henoch Clapham urges his readers to wake up in The sinners sleepe wherein Christ willing her to arise receiueth but an vntoward answer.<sup>1</sup> His use of the Song of Solomon is both literal and allegorical. Every other commentator on the Song of Solomon treats the bridegroom as Christ and the bride as the Church; Clapham is no exception:

This Salomon of Israel, for this Peace and Spowsage, is throughout al this Most excellent Song, a glorious peculiar type and significatour of Iesus, annointed King, Priest, and Prophet to his Church: he introduced in the person of a Spowse and sweet holy Louer: shee brought in as a woman espoused, and sometimes (considering the diuers estate of the church, according to diuers times and occasions) as a woman woed & suted vnto.<sup>2</sup>

<sup>1</sup>5344+.

<sup>2</sup>Ibid., Sig. A4.

The whole conversation of the Song of Solomon is called by Clapham "a colloquie or conference betwixt Christ and the sinfull soule."<sup>1</sup> From Christ's admonition to the bride to awaken and to rise up, comes the theme of the homily: Too many Christians are asleep.

William Perkins deals with the subject of sleep, but in a different context in A discourse of conscience.<sup>2</sup> He warns his readers that a sleeping conscience is a dangerous thing:

For as the sicke man, when he seemes to sleepe and take his rest, is inwardly full of troubles: so the benumbed and drousie conscience wants not his secret pangs and terrours; and when it shall be roused by the judgement of God, it wareth cruell and fierce like a wild beast.<sup>3</sup>

The purpose of both homilies is essentially the same: to arouse the Christians to a more devoted and earnest Christian life.

A summons for sleepers<sup>4</sup> by Leonard Wright is similar in theme to Perkin's work. It admonishes the reader for sleeping when he should be awake and fighting for the Lord.

A second publication by Perkins, A declaration of

<sup>1</sup>Ibid., sig. A<sub>4</sub><sup>b</sup>.

<sup>2</sup>19696.

<sup>3</sup>Ibid., sig. A<sub>2</sub>.

<sup>4</sup>26035.



the true manner of knowing Christ crucified,<sup>1</sup> is a sincerely presented attempt to bring the individual Christian closer to Christ. He avoids all anti-Catholic references, and all topical allusions, to help his readers strive for spiritual edification:

Man must know Christ, not generally and confusedly, but by a liuely, powerful, and operatiue knowledge; for otherwise the deuils themselues know Christ.<sup>2</sup>

He summarizes his homily in an appeal to Christians to give themselves whole-heartedly to Christ:

If thou woulds come to God for grace, for comfort, for saluation, for any blessing, come first to Christ hanging, bleeding, dying vpon the crosse, without whome there is no hearing God, no helping God, no sauing God, no God to thee at all. In a word, let Christ be all things without exception vnto thee.<sup>3</sup>

A homily by Hugh Dowriche is presented just as though it were a sermon.<sup>4</sup> Based upon the story in the thirteenth chapter of Acts, in which the jailor is converted by Paul and Silas after a midnight earthquake, it appeals to the reader to believe in the Lord Jesus Christ as the jailor did. The author employs a highly rhetorical style with repetition,

<sup>1</sup>19685.

<sup>2</sup>Ibid., Sig. A4.

<sup>3</sup>Ibid., Sig. C4.

<sup>4</sup>7160.

parallel sentences, climactic sentences, and metaphors. To make the story more vivid, he presents an imaginary conversation between the jailor and the Apostle Paul.

Two homilies deal directly with a specific behavioural problem, one with usury, the other with fasting. Thomas Bell's The speculation of usury<sup>1</sup> is an attack on the growing practice of lending money at a rate of interest and an admonition to Christians to practise charity more seriously. He laments the loss of love and charity towards the poor:

Truly wrote the elect vessel of our Lord Jesus, that vpon vs are come the ends of the world. For as Christ tolde vs, we see, that in this last age Charitie waxeth cold, that iniquitie hath gotten the vpper hand. Now pietie is deemed follie; now scurrilitie is reputed brauerie, now fidelitie is iudged vanitie; now periurie is thought skilfull pollicie; now charitie is termed hypocrisie; now deceitful dealing is highly commended, and treason practised euery where; now craftie Achitophels are much esteemed, and faithfull Christians little or nothing regarded. Now haue wee neede to exclame with Gods annointed Prophet, Help Lord, for good and godly men do perish and decay; nowe faith and trueth from worldly men is parted clean away. Now, now, is nothing more frequent with the rich men of this world, than to writhe about the neckes of their poore neighbours, and to impouerish them with filthie lucre of Vsurie.<sup>2</sup>

Bell's use of rhetoric continues throughout his appeal for a

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<sup>1</sup>1828.

<sup>2</sup>Ibid., Sig. A2.

cessation of usury in England.

The abuse of fasting was as common, according to Henry Holland, as the sin of usury. In his homily The christian exercise of fasting. Hereunto are added some meditations on 1, 2 Job. 2 pts.,<sup>1</sup> he exhorts the Christians in England, who had stopped fasting because it seemed Catholic, to once more take up the practice.

Holland confesses, however, that fasting as practised by the Roman Catholics is blasphemous. Dividing his subject into private and public fasting, he shows how one ought to prepare himself for a fast, and how to conduct himself during a fast.

The hauen of pleasure<sup>2</sup> by I. or J. T. and The garlande of godly flowers<sup>3</sup> by Thomas Twyne are exhortations to the reader to give up his sinful life and live in Christian perfection. Both works are also anti-Roman Catholic.

Only two homilies are specifically Roman Catholic and both of them avoid anti-Protestant comments.

T. N.'s The disposition or garnishmente of the soule<sup>4</sup> is a homily which shows the Catholic how to prepare himself

<sup>1</sup>13586.

<sup>2</sup>23620.

<sup>3</sup>24409+.

<sup>4</sup>18335.

for receiving of the sacrament. It is divided into three parts: the preparation, the presentation before Christ, and the entertainment. The sacraments of the bread and wine are shown to be the actual body and blood of Christ. It condemns the Protestant belief that the bread and wine are mere symbols.

Robert Southwell, the Jesuit, shows in A short rule of good life<sup>1</sup> how a devout Catholic should conduct his life. Avoiding controversy as much as possible, he concentrates upon the moral behaviour of Christians.

The homilies, whether Roman Catholic or Protestant, edifying or chastening, general or specific, always appeal to the readers to reform or improve their behaviour. They are in this respect similar to sermons, except that they were never preached orally before a congregation.

By attributing such adverse conditions as famine and war to personal or national sinfulness, the homilies become sociological comments about the way Elizabethans saw themselves in the world.

TREATISES: RELIGIOUS MEMORIALS

18073. More, John. A liuely anatomie of death. (October 25, 1595.)

22972. Southwell, Robert. The triumphs ouer death. (R.)

<sup>1</sup>22968+.

22973. Southwell, Robert. The triumphs ouer death. (R.)

Three extant publications can be classified as religious memorials, though two of them are simply different editions of the same work.

Robert Southwell's The triumphs ouer death is a treatise designed to comfort the bereaved of the Howard family who had lost a sister.<sup>1</sup> In a poetic dedication Southwell writes:

Of Howards stemme a glorious branch is dead,  
Sweet lights eclipsed were at her decease:  
In Buckehurst line the gracious issue spread,  
She heau'n with too, with four did earth increase,  
Fame, honor, grace gaue ayre vnto her breath,  
Rest, glory, ioyes were sequeles of her death.<sup>2</sup>

Though the main purpose of his work is not to praise her, his eulogy is very generous:

She was by birth, second to none, but vnto  
the first in the realme, yet she measured  
onely greatnesse by goodnesse, making nobilitie  
but the mirrour of vertue....In summe she was  
an honour to her predecessours, a light to  
her age, and a patterne to her posteritie.<sup>3</sup>

The tenor of his memorial, interlaced profusely with comforting Biblical passages, condemns such excesses as weeping and mourning for a long period of time. He is especially critical of false tears and pretended sorrow:

<sup>1</sup>22972 and 22973.

<sup>2</sup>22972. Sig. E3.

<sup>3</sup>Ibid., Sig. B2.

Seeing therefore that Death spareth none,  
let vs spare our teares for better vses, being  
but an idoll sacrifice to this deafe and  
implacable executioner--it is a double misery  
or an open folly.<sup>1</sup>

Almost the same admonition against weeping characterizes John More's memorial to Thomas South upon the death of his father. A liuely anatomie of death<sup>2</sup> is general enough to suitably apply to any bereaved Christian. Since for a Christian, death is the beginning of a new and better life, More warns his reader:

Therefore (good Sir) hencefoorth surcease  
your sorrow, least you be charged to grieue  
at his solace. And seeing the preuiledge to  
die well is onely allotted to them whom God  
hath giuen the grace to liue well: endeuour  
as you are by nature, so in lyfe and death,  
you may shew your selfe his Sonne.<sup>3</sup>

Indeed the Christian should not only refrain from crying or mourning, but should rejoice in the death of a loved one who has gone to be with the Lord. More goes on to show how much better off the deceased is:

If the departing out of this world, bee an  
entring into lyfe: what is this worlde but a  
grauē wherein wee are buried, what is it  
else but to be drowned in Death. If to bee  
deliuered out of this body, is to be set at  
perfect libertie: what is this body else,  
but a prison, a Iayle and a dungeon. If to  
enjoy the sweete presence of God, be the

<sup>1</sup>Ibid., Sig. C3.

<sup>2</sup>18073.

<sup>3</sup>Ibid., Sig. A3.

highest felicitie: why then, to be kept from it, is it not the extreamest miserie. And certainlye till wee bee escaped out of this lyfe, we wander abrode from the Lorde.<sup>1</sup>

These religious memorials treat the death of a person as a lesson to the living to prepare themselves for death by obeying God more fully. They refrain from overmuch eulogizing since the life after death is by far the most important. They also remind the reader of the unquestioning belief of the Elizabethan Christian in the ephemeral nature of the pilgrim life on earth.

#### BIBLES

362. Allen, Robert. An alphabet of the holy Prouerbs of King Salomon. (April 19, 1596.)

2167+. (Herbert 229.) Bible [Geneva]. (R.)

2490+. Bible. English. Psalms. (R.)

2701. Bible. English Paraphrases. Psalms. Metrical Versions. Sternhold and Hopkins. The psalmes of Dauid in metre, used in the Kirk of Scotland, with diuers notes and tunes agmented to them.

2785. Bible. English. Prophets. Daniel. Daniel his Chaldie visions and his Ebrew: both translated after the

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<sup>1</sup>Ibid., Sig. E7<sup>b</sup>.

Original [by Hugh Broughton]. (June 2, 1589.)

2894. Bible. The new test of our lord Iesus Christ.

[Geneva, Tomson.]

2959. Bible. Spanish. El testamento nueno de nuestro señôr Jesu Christo.

Of the seven publications of the Bible, or portions thereof, only one is the complete Bible, and two, one in English, one in Spanish, are the complete New Testament. The Geneva Bible of 1560 is the basis for most of the English publications, although some variations by individual translators exist. Robert Allen's rearrangement of the proverbs in An alphabet of the holy Prouerbs of king Salomon<sup>1</sup> is probably the most damaging to the original text. Allen completely discards the order of the proverbs and puts them all in alphabetical order so they can more easily be located and memorized. The continuity of theme is therefore lost. The other works utilize the chapter and verse divisions rather than the original Hebrew and Greek format, with the exception of Sternhold and Hopkins' metrical version of the Psalms.<sup>2</sup> The twenty-third Psalm, still popular as a song, is translated as follows:

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<sup>1</sup>362.

<sup>2</sup>2701.



He Lord is only my support (sic),  
 And he that doth me feede:  
 How can I then lacke any thing,  
 whereof I stand in neede.

He doth me fold in coates most safe  
 the tender grasse fast by:  
 And after driues me to the streames  
 quhilk runne most pleasantly.

And when I feele my selfe neere lost,  
 then doth he me home take.  
 Conducting me in his right pathes  
 euen for his owne names sake.

And though I were euen at deaths doore  
 yet would I feare none ill,  
 For with thy rod and shepherds crooke  
 I am comforted still.

Thou hast my table richly deckt,  
 in despite of my foe:  
 Thou hast my head with balme refresht  
 my cup doth ouerflowe.

And finally while breath doth last  
 thy grace shall me defend:  
 And in the house of God will I  
 my life for euer spend.<sup>1</sup>

The Bible, or portions of it, was the most popular book of 1596; it has more extant editions than any other work. It should be noted too, that many of the Bible expositions contained the text of the Bible along with their expository passages. Therefore the actual accessibility of the Bible was increased even beyond the publications listed in this section.

Furthermore, almost all of the religious books are

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<sup>1</sup>Ibid., Sig. B2 - B2<sup>b</sup>.

based directly upon the Bible and many of the non-religious books have a Biblical basis of a less direct nature. The influence of the Bible in the 1596 publications cannot be underestimated. In spite of the classical and humanist influences, the Bible still held the predominant place in the lives of the Elizabethans. It was the greatest single influence in the publications for the year 1596.

#### PRAYERS AND LITURGIES

4032. Bull, Henry. Christian prayers and holy meditations.  
(R.) (December 9, 1588.)

14567. Jesus Christ. Certaine deuout and godly petition,  
commonly called, Iesus Psalter. (R.)

16321. Liturgies. Book of Common Prayer. The boke of  
common praier and administration of the sacramentes, and other  
rites and ceremonies in the Churche of Englande. (R.)

16321a. Liturgies. Book of Common Prayer. The boke of  
common praier and administration of the sacramentes, and other  
rites and ceremonies in the Churche of Englande. (R.)

16526. Liturgies. Special Forms of Prayers. A prayer set  
forth by authoritie for the successe of hir Maiesties forces  
and nauie.

16527. Liturgies. Special Forms of Prayers. A prayer of  
thanksgiuing, and for continuance of good successe to her

Maiesties forces.

17265+. A manual of prayers. Whereunto is added a new calendar. 2 pts. (R.)

18633. Norden, John. A progresse of pietie. (August 30, 1591.)

Eight publications are classified as prayers and liturgy. There are two editions of the Book of Common Prayer, two special prayers in the form of proclamations, and four collections by different authors of prayers suitable for reading or recitation.

The boke of common praier and administration of the sacramentes, and other rites and ceremonies of the Church of Englande<sup>1</sup> was the officially approved collection of liturgical dressing. It contains an almanac of important days, instructions for kneeling and standing during the service, instructions on how to baptize, christen, marry, and bury members of the congregation, as well as prayers for every imaginable occasion. There are prayers for rising in the morning, for going to bed at night, for early evening, late evening and noon, for grace before meals, and after meals, for before trips, during trips and after trips. The ceremony is little changed from the Roman Catholic format and

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<sup>1</sup>16321 and 16321a.

the term "priest" is still used in the instructions.

Two special prayers echo the current problem with the Spanish. A prayer set forth by authoritie for the successe of hir Maiesties forces and nauie<sup>1</sup> and A prayer of thanksgiuing, and for continuance of good successe to her Maiesties forces,<sup>2</sup> refrain from mentioning specific dates or places or even enemies, but their content suggests that one preceded the Cadiz expedition and the second one followed it. The first petitions:

Arise then (O Lord) to our defence, and breake the power and counsels of thine and our enemies....And as thou art the God of hostes, so blesse our hostes and companies by Sea and by land by giuing them victory in battell and strength in conflict to ouercome.<sup>3</sup>

The second prayer gives thanks to God for answering the first.

Of four collections of prayers, three are Protestant and one is Catholic.

A progresse of pietie by John Norden contains contemporary references in the prayers which may have been updated because it was entered in the Stationers' Register as early as 1591. The prayers follow and suggest a progression of the soul to its perfection in heaven. The end

<sup>1</sup>16526.

<sup>2</sup>16527.

<sup>3</sup>16526.

of the book contains a prayer for the navy now set out to sea, which suggests a 1596 composition, or perhaps an addition.

Thou that by thy foresight doest truely  
discerne of al actions intended. Thou that  
by thy foresight doest truely discerne how  
no malice of reuenge, nor quittance of  
iniurie, nor desire of bloodshed, nor greediness  
of luker, hath bred the resolution of  
our now set out army, but heedfull care, and  
a wary watch, that no neglect of foes, nor  
our securitie of harme might breed either  
danger to vs, or glory to them.<sup>1</sup>

The events noted in the prayer indicate that it may have been written just prior to the Cadiz expedition, especially for this publication of the book.

The anonymous A manual of prayers<sup>2</sup> and Henry Bull's Christian prayers and holy meditations,<sup>3</sup> are similar in format and content to Norden's collection. Both works have a wide variety of prayers for all occasions and calendars of special days and events.

The only Roman Catholic prayer book is an anonymous work with even the printer's name absent. Certaine devovt and godly petitions, commonly called, Iesus Psalter,<sup>4</sup> contains

<sup>1</sup>18633. Sig. I2.

<sup>2</sup>17265+.

<sup>3</sup>4032.

<sup>4</sup>14567.

prayers with instructions as to how they should be recited. Each prayer or petition has a total of thirty repetitions of the name "Jesus" along with ten repetitions of the actual petition. The introduction promises:

Whosoever vseth to say it let him trust verily, that they shall find thereby special helpe to resist temptation....The fifteen principall petitions must be said each one by themselues, ten times, like as they shall be set forth in this book by order.<sup>1</sup>

### MEDITATIONS

690. Antonio, Prior of Crato. Psalms of Confession. Translated out of the Latine. (February 17, 1596.)

16662a. Lodge, Thomas. Prosopopeia: containing the teares of the holy Marie.

16662b. Lodge, Thomas. Prosopopeia: [Another issue.]

23980. Thomas, à Kempis. [Roger's translation.] Of the imitation of Christ. Three bookes, now newlie corrected, translated and illustrated by T. Rogers. (R.)

Closely related in intent and tone to prayers are the books containing meditations. Four books of meditative prose are extant from 1596. Two are translations of foreign works, while the English meditation by Thomas Lodge was published twice in the year.

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<sup>1</sup>Ibid., Sig. A2.

Thomas à Kempis' famous work, Of the imitation of Christ. Three bookes, now newlie corrected, translated and illustrated by T. Rogers,<sup>1</sup> was published fourteen times between 1580 and 1640. It found favour with both Roman Catholics and Protestants because it avoided controversial topics, except perhaps in the section on the Sacraments. The book, first published in Latin in 1486, was translated by Thomas Rogers in 1580. It has four sections, the first concerns instructions or admonitions for a spiritual life; the second, admonitions concerning the inward life; the third, and by far the longest, internal consolation; and the fourth, instructions for taking the Holy Communion. The style is frequently personal with the meditation in the format of a conversation between Thomas and Christ. The absence of controversy and name-calling makes this book a refreshing change from the average religious work in 1596. Its sole concern is with the spiritual growth of the Christian towards a more intimate relationship with Christ, his Saviour.

Psalms of Confession. Translated out of the Latine,<sup>2</sup> by Antonio, Prior of Crato, is a collection of psalms or meditations allegedly written by the King of Portugal and found in his cabinet. The tone is one of self-abnegation and heavy sorrow for past sins; indeed, they seem to suggest

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<sup>1</sup>23980.

<sup>2</sup>690.

without being specific, that the author lived an excessive and libertine youth. The first psalm sets the tone:

...in this meditation my spirit hath failed me: for I know what I was, yea rather what I should haue been, and vnderstand what I am, and fear what I shall be.<sup>1</sup>

Even though he confesses his sins and repents, he continually fears that God will not forgive him:

I came to late vnto thee, O Lorde, I confesse,  
I would to God I had come sooner.<sup>2</sup>

This attitude is unusual in 1596 because England was generally confident that it, above all countries, was solidly ensconced in God's favour and blessing. Writers pointed to England's victories over Spain for proof.

Another book of meditations, Prosopopeia: containing the teares of the holy Marie,<sup>3</sup> was published twice in the year. Its attribution to Thomas Lodge is considered by STC to be doubtful. The only evidence that Lodge wrote the work are the initials "T. L." following the dedicatory epistle.

The book is a collection of meditations from the point of view of Mary, Christ's mother. She weeps over the death of her son, and maintains the medieval concept of impeccable chastity. In her conversation she recites parts

<sup>1</sup>Ibid., Sig. A2.

<sup>2</sup>Ibid., Sig. C1.

<sup>3</sup>16662a and 16662b.



of the New Testament letters of Paul, and has an ultimate understanding of why Christ had to die.

The meditations show a marked difference from the prayers. They are not bound by local or topical events such as the war with Spain or the famine.

#### THEOLOGICAL CONTROVERSY

237. Ainsworth, Henry. A true confession of the faith, which wee falsely called Brownists, doo hold.

1829. Bell, Thomas. The suruey of popery. (July 5, 1596.)

4706. Cartwright, Thomas. A brief apologie ag. M. Sutcliffe.

11226. Foxe, John, the Martyrologist. Actes and monuments. The fift time imprinted. 2 vols. (R.)

14574. Jesus, Christ. A treatise shewing the possibilitie of the reall presence of our Sauour in the Sacrament.

20606. Rainolds, John. 1. Rainoldi De Romanae ecclesial idolatriâ in cultu sanctorum reliquiarum. (June 7, 1602.)

22024. Scotland, Church of: Confession of Faith. The confession of faith subscribed by the Kingis maiestie. (R.)

23463. Sutcliffe, Matthew. The examination of T. Cartwrights late apologie.

24249. Treatise. A treatise shewing the possibilities of the

real presence.<sup>1</sup> (R.)

25702. Willet, Andrew. Tetrastylon papisticum; the four principal pillars of papistrie. (R.)

The nine publications included in this category were printed because of the controversy between Roman Catholics and Protestants, and among many factions of the Protestants. Although many books placed in other categories refer to the controversies, the ones here deal primarily with them. The purpose, therefore, in these publications is to confute the religious adversary of whatever denomination.

A number of publications aim directly at the doctrines and traditions of the Roman Catholic Church.

Thomas Bell's book, The suruey of popery,<sup>2</sup> traces the history of the Church through the Old Testament and from the New Testament Church to the sixteenth century and the Protestant Reformation. He clearly states the purpose of his book:

I may reasonably conclude, that al men careful of their saluation, will detest from their hearts al popish faction.<sup>3</sup>

Some religious groups argued about the eating of flesh. Bell

<sup>1</sup>24249 is another edition of 14574, though this fact is not noted in STC.

<sup>2</sup>1829.

<sup>3</sup>Ibid., Sig. Nn2.

comments upon the history of flesh-eating:

Albiet the eating of flesh before the flood was not in vse, as not then approued for good; yet after the floud, to eate flesh was granted vnto man. Why it was then prohibited, and after the floud granted, no infallible reason can be alleaged: yet two probable coniectures may be yeilded in that behalfe: the one, because in the beginning mens bodies were stronger, and so needed lesse nourishment; the other, because in those dayes, the earth brought foorth better, and more wholesome fruits.<sup>1</sup>

A book similar to Bell's is Tetrastylon papisticum; the four principal pillars of papistrie,<sup>2</sup> written by Andrew Willet. The titlepage outlines in bellicose terms the contents of the book:

1. Conteyning their raylings, slanders, forgeries, vntruths.
2. Their blasphemies, flat contradictions to scripture, heresies....
3. their loose arguments, weak solutions, subtile distinctions.
4. the repugnant opinions of new Papistes with the old....<sup>3</sup>

Even government proclamations entered the arena of religious controversy. The confession of faith subscribed by the Kingis maiestie<sup>4</sup> is a document originally published on January 20, 1580. It is, in fact, not a confession of

<sup>1</sup>Ibid., Sig. A4.

<sup>2</sup>25702.

<sup>3</sup>Ibid., Sig. A1.

<sup>4</sup>22024.

what the Scottish king believes, but a condemnation of Roman Catholicism, which he does not believe. The closest he comes to what he does believe is a general acceptance of the Bible and the Church of Scotland. He claims that his belief is

...grounded only vpon his written word. And therfoir we abhorre and detest all contrarious Religioun and Doctrine, but cheiflie all kynd of Papistrie in generall, and particular headis, euen as they are now damned and confuted be the Word of God, and Kirk of Scotland....We detest his fyue bastard Sacramentis, with all his Rites, Ceremonies, and false doctrine.<sup>1</sup>

After similar paragraphs of invective against Catholics and the Pope, King James promises to support and uphold the Church of Scotland, the only true Church.

John Rainolds wrote the only Latin work condemning Catholicism. I. Rainoldi De Romanae ecclesiae idolatriâ in cultu sanctorum reliquiarum<sup>2</sup> shows how the selfish, heretical and unchristian practices of the Catholic Church prompted leaders like Luther, Calvin, and Magdeburg to rebel and search the scriptures for the truth.

Probably the most popular book using religious controversy as its foundation was John Foxe's Actes and monuments. The fift time imprinted. 2 vols.<sup>3</sup> Its inclusion in this

<sup>1</sup>Ibid.

<sup>2</sup>20606.

<sup>3</sup>11226.

category of religious controversy is justified by the lengthy explanatory title:

Wherein is set forth at large the whole race and course of the Church, from the primitive age to these latter times of ours, with the bloody times, horrible troubles, and great persecutions against the true Martyrs of Christ, sought and wrought as well by Heathen Emperours as now lately practiced by Romish Prelates, especially in this Realme of England and Scotland.<sup>1</sup>

Foxe relates hundreds of stories of Protestant Christians who were put to death since the Protestant Reformation, though he does mention early Christian Martyrs under the Emperors as well. He tells the stories with ghoulish attention to anatomical details, recounting the pain, the bruises, the cuts, the entrails falling out, the flesh burning, the brains flying from the skull, the eyes being plucked out and so on. To reinforce the prose passages, he includes hundreds of illustrations of martyrs being tortured to death. Indeed, it is probably the most profusely illustrated book published in 1596. Throughout his monumental book, the largest work printed in 1596, Foxe maintains a harsh anti-Catholic tone.

The Roman Catholic reaction to so much invective was naturally hampered by the fact that England was officially Protestant. However, an anonymous treatise called A treatise

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<sup>1</sup>Ibid., Sig. A1.

shewing the possibilities of the reall presence,<sup>1</sup> was published in Antwerp and circulated in England. The author explains why he has written such a book:

The third reason that moued me was the continuall and clamorous voices of ignorant Heretikes who cease not to crie vpon Catholikes & vp braid them with absurdities, impossibilities, vnworthy opinions of God and man, dishonorable to him, and horrible to vs. Therefore, that they may see their owne ignorance, I thought no better way to refute them, then by setting downe the theologicall causes of so diuine a mystery....<sup>2</sup>

He fears that the Protestant heretics will never accept his arguments, and he uses a parable to show the essential differences between a Catholic and a Protestant:

For it seemeth to me that the heretike reading these causes, and a Catholike reading the same, are like two men entring vnto a garden, but the one at midnight with a torch, the other in the morning: the heretike endued onelie with the light of reason, beholdeth them with torchlight, he can neither discern the variety of colours nor grace of figures, not disposition of knots or borders enclosing, but onely a glimpse or darke shewe farre differing from the lustre and glory the beauty of the flowers and odoriferous hearbs represent. The Catholike comming in the morning when the sunne riseth, veweth and distnguisheth the roses, lillies, marigolds, their formes, their sents, their order, the gratefull aire and paradise of delight.<sup>3</sup>

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<sup>1</sup>24249. STC lists another edition of the same work under Jesus Christ with the title A treatise shewing the possibilitie of the reall presence of our Sauour in the Sacrament, STC 14574.

<sup>2</sup>Ibid., Sig. A2.

<sup>3</sup>Ibid., Sig. A2<sup>b</sup>.

After proving with several arguments that the real presence of Christ in the sacrament of communion is a possibility, indeed, a necessity, he once more attacks the Protestant heretics, especially those in England. Proof of his conclusions is found in the fact that England has rejected the truth of God, particularly that of the holy sacrament:

Therefore wee now proue by experience in England, that fasting is left, praying little accounted, mortification reiected, almes brought to nothing, virginity despised, Christian pietie deemed hypocrisie, and in fine, for lacke of this sacrament and true religion brought in fleshly prudence and Atheisme <sup>1</sup>

Three publications are controversial, but restrict themselves to Protestant denominations. Henry Ainsworth's short confession is a defense of the group of Christians known as the Brownists. A true confession of the faith, which wee falsely called Brownists, doo hold.<sup>2</sup> The Brownists were criticized by other Protestant groups because they believed that the Christian's salvation rested upon belief in Jesus Christ and not upon intercession of priests and the hierarchy of most of the churches of Christendom. They disdained even to call their groups "Churches" but used the term "Ecclesiastical Assemblies" which had no minister, priest or lead

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<sup>1</sup>Ibid., Sig. R2.

<sup>2</sup>237.

man, only a group of Christians worshiping God. In order to declare their faith, Ainsworth lists almost all doctrines in the Bible from Genesis to Revelation including original sin, virgin birth, resurrection from the dead, and so on. He concludes with a reaffirmation of his loyalty to God and the Queen:

And thus do we the Subiects of God and hir Maiestie, falsley called Brownists labour to giue vnto God that which is Gods, vnto Caesar that which is Caesars, endeauouring ourselues to haue always a cleere conscience towards God and towards men.<sup>1</sup>

Ainsworth maintains a defensive tone throughout his confession; in this sense he is different from the other authors in this category. Most of them are offensive and belligerent.

The dispute between the Puritans and the Anglican Church is polarized in the dispute between Thomas Cartwright, a Puritan, and Matthew Sutcliffe, an Anglican. The dispute began before 1596; indeed Cartwright had been writing Puritan pamphlets since his youth and was well known enough to be a spokesman for them. A brief apologie against M. Sutcliffe<sup>2</sup> is Cartwright's answer to accusations by Sutcliffe against him. One accusation was that Cartwright performed extraordinary miracles. Cartwright replies as follows:

<sup>1</sup>Ibid., sig. C<sub>3</sub><sup>b</sup>.

<sup>2</sup>4706.



Being (as I feele my self) short of th'ordinary works of my calling both in generall duties of christianitie, and in the particuler way of the gouernement of mine owne familie: woe should be vnto me if I should vainly boast of miraculous works, which my self haue especially written against, in condemning extraordinary callings whereof miracles are the seales: yet Mr D. Sutcliffe seemeth to insinuate thus much (I say insinuate) for that the brethren he brandeth to haue them in estimation (I doubt not) he meaneth to be men so fauouring me as they would be loth to doo it if they thought it would not stande with my good liking. Now let the towne wherein I dwell be examined, whether any voice tēding herevnto did euer come from me. And as I thinke, none can be produced that will glory in this follie....<sup>1</sup>

Along with defending himself, Cartwright makes accusations of his own against Sutcliffe. Naturally Sutcliffe must reply. He does so in The examination of T. Cartwrights late apologie.<sup>2</sup> Generally it is a reaccusation and self defence but he hits again at the topics in which Cartwright seemed unwilling to defend himself:

...albiet your principall drift in this your apologie was to clear your selfe of all notes of disloyaltie, and lewd opinions, and lewd practises; yet haue you done none of these, nay in those matters concerne Stubbs his will, the purchase of lands, and lending of money, wherin you seeme to haue most aduantage, you do but trifle. all this now I wil briefly note, but the proofes you shall see largely deduced in the discourse ensuing<sup>3</sup>

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<sup>1</sup>Ibid., Sig. B<sub>4</sub><sup>b</sup>.

<sup>2</sup>23463.

<sup>3</sup>Ibid., Sig. A<sub>3</sub><sup>b</sup>.

Both gentlemen seem genuinely to hate each other and their dispute is an example of the nature of the Puritan-Anglican controversy.

The largest amount of invective religious literature is directed against the Roman Catholics while their only reply was published out of the country. The presence of such controversy shows that despite the general fear of the Spanish, the country was not completely united in feeling. All English Protestant sects, it should be noted, affirm their loyalty to England and the Queen regardless of their theological differences of opinion.

#### CATECHISMS

18540. Nichols, Josias. An order of household instruction. (March 17, 1596.)

Only one publication still extant can be classified as a catechism. Josias Nichols, in An order of household instruction,<sup>1</sup> gives instructions to the governors of families, by which he means fathers, on how to teach the family the contents of the Bible and the doctrines of the Church. The doctrines are arranged in a question and answer format for easier memorization by the children. Nichols supports each doctrine with many Bible texts.

Although his is the only extant catechism from 1596,

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<sup>1</sup>18540.

he mentions their easy availability:

And that many very good and excellent catechismes are published in our English tongue: being not only very profitable for Christians... but also most notable tokens of the Christian care and loue of diuers learned and godly minded men, towards their neighbors and countrie<sup>1</sup>

Another interesting comment Nichols makes is that everyone in England should be taught to read so that the Gospel could be spread more readily. It shows the religious support for education and the Protestant encouragement for people to read the Bible themselves, two factors which became important in the development of England and English religious thought.

#### CHURCH ORGANIZATION AND ADMINISTRATION

18194. Morton, Thomas, Bishop. Salomon; whervnto is annexed another treatise of the right constitution of a Church. 2 pts.

19860a. Phillips, George. The good sheepeheardes dutie: The paines of a faithful pastor. (R.)

21057+. Ripon. The proceedings of the Ecclesiasticall Colledge of Rippon in the countir of Yorke.

A book of admonition to pastors, a general work about Church organization, and a single sheet publication about a local Church problem make up the publications under Church organization and regulation.

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<sup>1</sup>Ibid., Sig. Ag.

Bishop Thomas Morton uses the allegorical method of interpreting scripture in Salomon; whervnto is annexed another treatise of the right constitution of a Church.<sup>1</sup> He claims that the land of Judah where Solomon ruled is a representation of the Church. The kind of rule or government used by Solomon in Judah is the kind that God expects to see in the Church on earth. Furthermore, Morton sees the Church as the body of people who believe in Jesus Christ, and this would include Roman Catholics who according to him are merely Christians who have erred.

All Christians, therefore, should be under the same benevolent, firm, and wise rule as Solomon provided. Morton admits, however, that secular governments have a place and should be left as they are even if they do not all conform to Solomon's pattern.

Preachers and pastors receive some sharp criticism from George Phillips in The good sheepeheardes dutie: The paines of a faithfull pastor.<sup>2</sup> His principal concern is with honest and open preaching of the Bible, without attempting to cloud doctrine or hide facts:

They that kept knowledge vnder locke and key, claime kindred of the Papists: for they neither open to other nor enter themselues. When talents were deliuered, the owner said,

<sup>1</sup>18194.

<sup>2</sup>19860a.

Occupie till I come. softe and faire saith the Papists, for we may do works of supererogation, and so you may soone haue your owne with aduantage: as though none of them were vnprofitable seruants, but could performe their duties and more too. You see how truly the Pope is called Antichrist for opposing himself against Christ. Christ saide Go and teach all nations. The Pope saith, stay & hold your peace.<sup>1</sup>

The books in this category show a marked emphasis upon the widespread reading of the Bible, and a gathering of doctrines from it, not the traditions of men.

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<sup>1</sup>Ibid., Sig. B4.

## CHAPTER II

### ARTS

A total of seventy-one publications have been placed in the arts category. This includes poetry, drama, prose fiction, and non-fiction prose. The delineation of types within the poetry section has been done with an emphasis upon what is practical for the poetic works published in 1596. For example, six works were written to commemorate the death of five famous Elizabethans, and although one is a ballad, the classification of this group as memorials seemed most appropriate. The sonnets were easily recognizable by form, and since they were a popular genre in the 1590's, they have been placed in a special group. Although it can be argued that some of the religious poems are narrative, there is a grouping for specifically religious poetry. The grouping of narrative and epic poetry together has been done because some narrative pieces are merely unsuccessful epics, Albion's England<sup>1</sup> for example.

The drama and prose have been less awkward to classify. That drama was not considered a literary art is

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<sup>1</sup>25028.

reflected in the few publications, three in all, compared to the growth in actual production of plays during the same period.

The differences between the fiction and non-fiction prose are quite marked. As a rule the prose fiction is slow, laboured, and moralistic; the non-fiction is light, quick moving and frequently humorous.

The arts publications account for 26.2% of the total year's extant works, slightly more than one-quarter. Of the seventy-one arts publications, forty are poetry, an indication that it dominated the literary field in 1596. The following table shows the comparative distribution of the books within the arts category:

TABLE III  
DISTRIBUTION OF ART PUBLICATIONS BY TYPES

Type of Publication	Number	Percentage of Total
Poetry	40	56.3
Sonnets	(4)	
Complaints	(4)	
Memorials	(6)	
Miscellaneous Lyrical Poems	(7)	
Narrative and Epic	(15)	
Religious Poems	(4)	
Drama	3	4.2
Prose Fiction	15	21.1
Non-Fiction Prose	13	18.3
	—	—
Total	71	99.9



SONNETS

12367. Griffin, Bartholomew. Fidessa: more chaste then kind.

17091. Lynche, Richard. Diella, certaine sonnets, adioyned to the poeme of Dom Diego and Gineura.

22872. Smith, William. Chloris, or the complaint of the passionate shepheard.

24483. Ubaldini, Petruccio. Rime.

The sonnet sequences inspired by Sir Philip Sidney's Astrophel and Stella grew in popularity for the first few years of the 1590's, but the three English sonnet sequences published in 1596 reveal a sharp decline in the quality and popularity of the genre.

Fidessa: more chaste then kind, by Bartholomew Griffin, is a sequence of sixty-two sonnets of mixed but usually vapid quality.<sup>1</sup> They are in the Petrarchan tradition with imagery and themes similar to those written to Laura. One sonnet tells the Venus and Adonis love story and concludes it with a touch of humour:

Venus and yong Adonis sitting by her,  
 Vnder a Myrtle shade began to woe him:  
 She told the yong-ling how god Mars did trie her,  
 And as he fell to her so fell she to him.  
 Euen thus (quoth she) the wanton god embrac'd me,  
 (And then she clasp'd Adonis in her armes)

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<sup>1</sup>12367.

Euen thus (quoth she) the warlike god vnlac'd me,  
 As if the boy should vse like louing charmes.  
 But he a wayward boy refusde her offer,  
 And ran away, the beautious Queene neglecting:  
 Shewing both folly to abuse her proffer,  
 And all his sex of cowardise detecting.  
 Oh that I had my mistris at that bay,  
 To kisse and clippe me till I ranne away!<sup>1</sup>

Griffin experiments with rhyme schemes often, but without much success.

Richard Lynche published a sonnet sequence in a book called Diella, certaine sonnets, adioyned to the poeme of Dom Diego and Gineura.<sup>2</sup> The sonnets in Lynche's sequence are of uniform dullness, again solidly settled in the Petrarchan convention. The pastoral romance that follows the sonnets follows the love problems between Dom Diego and Ginevra. The theme of pristine innocence in the natural mountain setting is not unlike Shakespeare's As You Like It.

William Smith wrote the only other extant sonnet sequence from 1596, Chloris, or the complaint of the passionate shepheard.<sup>3</sup> In the last of a total of fifty sonnets, Smith admits that his sonnets are inferior in quality. He speaks to Edmund Spenser as Colin:

Colin I know that in thy loftie wit  
 Thou wilt but laugh at these my youthfull lines....

<sup>1</sup>Ibid., Sig. B2.

<sup>2</sup>22872.

<sup>3</sup>Ibid.

But that it pleased thy graue sheperdhood,  
The patron of my maiden verse to bee.<sup>1</sup>

An Italian poet, Petruccio Ubaldini, lived and travelled in England during the year and published a collection of sonnets as well as other kinds of poems, but they do not form a sequence. Rime, entirely in Italian, contains sonnets that have such themes as love, death, and a variety of religious topics.<sup>2</sup> One of many sonnets entitled "Sonetto a Dio" begins:

Padre, e Signor, non fia, ch'io pensi mai,  
Che contro al seruo tuo sii tanto irato:  
Ch'vguale sdegno al mio graue peccato  
Vogli portar, per dorme eterni guai.<sup>3</sup>

The vogue of sonnets and sonnet sequences diminished considerably by 1596, as these rather drab examples indicate. No first rate poets published any during the year; they had passed that phase earlier in the decade.

#### THE COMPLAINT

5582. Colse, Peter. Penelopes complaint: or a mirrour for wanton minions.

6820. Dickenson, John. The shepheardes complaint.

21534. Sabie, Francis. Adams complaint. The olde worldes

<sup>1</sup>Ibid., Sig. D3<sup>b</sup>.

<sup>2</sup>24483.

<sup>3</sup>Ibid., Sig. E2.

tragedie Daudid and Bathsheba.

23695. Tasso, Torquanto. The lamentations of Amyntas.

Newly corrected. (R.) (January 12, 1600.)

The complaint, a popular poetic genre in the 1590's, is lyrical in nature. Usually a lover laments his inability to gain satisfaction from a girl he loves. The three extant complaints from 1596 show a great diversity in subject matter, but have the common element of a monologue of lamentation with some narrative links.

John Dickenson writes a typical pastoral complaint called The shepherds complaint.<sup>1</sup> He describes the sheep in the pastures, the swains dancing in the shade of the trees, the beautiful, demure shepherdesses lying seductively on the grass. The swains complain that, though they have been struck by Cupid, the lovely girls do not respond to their advances. The story is really a dream Dickenson has about Arcadia in all its floral beauty.

In Adams complaint. The olde worldes tragedie Daudid and Bathsheba,<sup>2</sup> Francis Sabie, using the complaint form, makes Adam complain, not that Eve fails to respond, but rather, that she brought the world into its cursed, wretched state. He does not treat her kindly at all:

<sup>1</sup>6820.

<sup>2</sup>21534.

Oh wretched Euah, mankinds deadlie Foe,  
 Acursed Grandame, most vngentle mother,  
 Sin-causing woman, bringer of mans woe,  
 Woe to thyself and woe vnto all other<sup>1</sup>

Through Eve, Adam curses all womankind, but Sabie gives him good reason in the frame for the complaint:

New formed Adam of the reddish earth,  
 Exilde from Eden, Paradice of pleasure:  
 By Gods decree cast down to woes from mirth,  
 From lasting joyes to sorrowes out of measure:  
 Fetch'd many a sigh, comparing his estate  
 With happie blisse, which he forewent of late.<sup>2</sup>

Although the setting is Biblical, it is in its relationship to the Garden of Eden similar to the pastoral complaint.

The poem by Peter Colse, Penelopes complaint: or, a mirroure for wanton minions,<sup>3</sup> could be classified as a classical complaint, but it still has the long lamentations linked with narrative passages. Penelope complains that Ulysses is away at the wars so long and suitors are ruining her house. She complains to Helen, Paris, Menelaus, the gods, and anyone else who will listen. The style is highly emotional and of rather poor quality generally. Colse strikes a defensive pose in his epistle to the readers as though he knew it would be poorly accepted by the court:

<sup>1</sup>Ibid., Sig. C4.

<sup>2</sup>Ibid., Sig. B.

<sup>3</sup>5582.

...though my musicke be not melodious inough to content the proud Thessalians, yet I doubt not but poore shepherds will stirre their stumps after my minstrelsie: If the stranes be too harsh, to delight your stately eares (pardon me and accept my mind, and not my musicke) I stretch my strings as I can, desiring rather to teach the simple their vniforme cinquepace, then effect courtiers in their lofty galliards, which alter euery day with new deuises.<sup>1</sup>

Though this passage springs from injured pride, it is probably an accurate observation on the inconsistency and vicissitudes of the nobles at the court, especially with regard to poetic tastes.

Abraham Fraunce translated from Latin Torquanto Tasso's The lamentations of Amyntas which was originally written in Italian.<sup>2</sup> There are eleven lamentations or complaints altogether, each one with the pastoral setting and rustic characters. The first lamentation will give an idea of the tone and style of the others:

In floure of young yeares fayre Phillis latelie departing  
With teares continual was dailie bewaild of Amintas,  
Halfe mad Amintas, careful Amintas, mournful Amintas,  
Whose mourning al night, al day, did weary the mountains,  
Weary the woods, & windes, and caues, & weary the fountains.<sup>3</sup>

The complaint was a highly artificial and contrived form of poetry inextricably tied to the pastoral tradition. Like the sonnet, the complaint was suffering from overuse

<sup>1</sup>Ibid., Sig. A2.

<sup>2</sup>23695.

<sup>3</sup>Ibid., Sig. A.

by 1596 and attracted only mediocre poets to itself.

#### MEMORIALS

5254. Churchyard, Thomas. A sad and solemne funerall of sir F. Knowles.

10943. Fitz-Geffrey, Charles. Francis Drake his honorable lifes commendation. (January 7, 1602.)

10944. Fitz-Geffrey, Charles. Another edition. Newly printed with additions.

12929. Hastings, Henry, 3rd Earl of Huntingdon. The crie of the poore for the death of the Earle of Huntingdon.

13817. Horne, Charles. In obitum G. Whitakeri carmen funebre.

24520. Unton, Sir Henry. Funebria nobilissimi equitis D. H. Vntoni a musio Oxon apparata.

In 1596 five deaths occasioned the publication of five poems in praise and lament for the dead. Sir Francis Drake, Lord Henry Hastings III Earl of Huntingdon, Sir Francis Knowles, Sir Henry Unton, and William Whitaker, men prominent in Elizabethan society, each elicited one extant poem or book of poems from his admiring, yet sorrowing, public.

Sir Francis Drake's death on January 28 prompted Charles Fitz-Geffrey to compose the rather long eulogy,

Francis Drake his honorable lifes commendation.<sup>1</sup> The immense popularity of the poem or the man lamented made a second edition necessary. With decorous humility Fitz-William complains that because he was

...prouoked rather than persuaded by the Printer to a seconde impression, I haue imboldned myselfe to present it againe to the eie of the world.<sup>2</sup>

The second edition Sir Francis Drake his honorable lifes commendation. Newly printed with additions<sup>3</sup> made a few corrections but did nothing to improve the quality of the first edition. The whole poem is highly impassioned raising Drake to the highest possible level without restraint:

Death onlie did this grieffe and sorrow send:  
 Death was the onlie agent of our woe,  
 Death was our drerie and our dismall foe:  
 For had not Death himself subdued Drake,  
 The world beside could not him captiue make.<sup>4</sup>

Thomas Churchyard, taking advantage of the death of Sir Francis Knowles, writes a short poem beside which he lists the names of all the nobles who have died within the year.<sup>5</sup> He employs classical and Biblical references as well

<sup>1</sup>10943.

<sup>2</sup>10944. Sig. A3.

<sup>3</sup>10944.

<sup>4</sup>10943. Sig. G4.

<sup>5</sup>5254.



as a large proportion of pathetic fallacy. The poem begins solemnly:

Cold grue the yeere, dym waxt both clouds and Sun  
 The somers pride, shronke vp with fflowers of rain  
 The birds flue home, the sheepe to fold did run  
 Men tooke the house, and beasts forsooke the plain  
 Ech thing fled fast, from fearfull thunder crack  
 Doems day was come....<sup>1</sup>

The cold and excessive rain, though likely poetic in purpose, do coincide with the kind of weather that caused the crop failure throughout the summer months.

An anonymous ballad entitled The crie of the poore for the death of the Earle of Huntington<sup>2</sup> lists all the virtues of Henry Hastings. He was generous to the poor, gave hungry people food from his table, had low rents for those who could pay, and free rent for those who could not. After each eulogistic verse the chorus repeats:

Then waile we, then weepe we, then mourne we ech one  
 The good Earl of Huntington from us is gone.<sup>3</sup>

Instructions at the beginning of the ballad indicate that it is a song to be sung to the tune of "the Earle of Bedford."

The two books inspired by the deaths of Sir Henry Unton, an Oxford teacher, and William Whitaker, a Cambridge teacher of theology, have much in common. Both books are

<sup>1</sup>Ibid. [this book has no signatures or pagination]

<sup>2</sup>12929.

<sup>3</sup>Ibid.

collections of poems by students from the respective universities in the following languages: Latin, French, Italian, Greek, Hebrew, and English. One suspects a rather morbid competition between the students of Oxford and Cambridge to see which group could publish the better volume.

In obitum G. Whitakeri carmen funebre emphasizes the eternal life Whitaker has achieved through death.<sup>1</sup> Because the poems exhibit such confidence in his reward in Heaven, the sadness usually accompanying death is negligible:

Meanwhile, the memorie of his mightie name  
Shal liue as long, as aged Earth shal last,  
Enrolled on Berill walles of Fame  
Ay ming'd, ay mourn'd; and wished oft in wast  
Is this to die, to liue for euermore  
A double life: that neither liu'd afore?<sup>2</sup>

In the Oxford book, Funebria nobilissimi equitis D. H. Vntoni a musis Oxon. apparata,<sup>3</sup> eternal life is again prominent along with a lack of sincere feeling. An introductory verse sets the tone for the whole book:

Magnum aliquod praefert dictio prima nefas.  
Perlege quod superest: Vntoni heu flebile nomen;  
Ex oculis certi iam tibi gutta fluit:  
Nam siccis Vntoni oculis funebria si quis  
Legerit, hunc saevas dicam aluisse feras.<sup>4</sup>

<sup>1</sup>13817.

<sup>2</sup>Ibid., Sig. F3.

<sup>3</sup>24520.

<sup>4</sup>Ibid., Sig. 74.

The memorial poetry of 1596 combines solemnity, praise, and joy; the deceased will be missed here on earth, but have really gone to a better place.

MISCELLANEOUS LYRICAL POEMS

4105. Burel, John. To the richt high, Lodwick duke of Lenox, J. Burel wisheth lang life. (lacks title.)

5238. Churchyard, Thomas. The honor of the lawe.

5249. Churchyard, Thomas. A pleasant discourse of court and wars. (dedication dated January 1, 1596.)

7521. Edwards, Richard. The paradyse of dainty deuises. (R.)

12096t. Gosson, Stephen. Quippes for vpstart newfangled gentlewomen.

23086. Spenser, Edmund. Fowre hymnes. (Daphnaida.) (dedication dated September 1, 1596.)

23088. Spenser, Edmund. Prothalamion, or a spousall verse.

Edmund Spenser wrote the only hymns published in 1596. His Fowre hymnes. (Daphnaida)<sup>1</sup> contains two hymns to Love and Beauty written in his youth, and two to Love and Beauty written when he was much more mature. The early

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<sup>1</sup>23086.

poems view Love and Beauty from a worldly or earthy sense; the mature ones are in praise of heavenly Love and Beauty. "Daphnaida", a poem appended to the four hymns, was originally published in 1591.

Prothalamion, or a spousall verse, also written by Spenser, was printed in 1596.<sup>1</sup> It is occasional verse commemorating:

the dooble mariage of the two Honorable & vertuous Ladies, the Ladie Elizabeth and the Ladie Katherine Somerset, Daughters to the Right Honourable the Earle of Worcester and espoused to the two worthie Gentlemen M. Henry Gilford, and M. Walham Peter Esquyers.<sup>2</sup>

This ten stanza poem is similar in form to Spenser's commemoration of his own marriage, Epithalamion. Stanza six is the song of one of the nymphs that the lovers meet beside the river:

Ye gentle Birdes, the worlds faire ornament,  
And heavens glorie, whom this happie hower  
Doth leade vnto your louers blisfull bower  
Ioy may you haue and gentle hearts content  
Of your loues couplement:  
And let faire Venus, that is Queene of loue,  
With her heart-quelling Sonne vpon you smile,  
Whose smile they say, hath vertue to remoue  
All Loues dislike, and friendships faultie guile  
For euer to assoile.  
And endlesse Peace your steadfast hearts accord,  
And blessed Plentie wait vpon your bord,  
And let your bed with pleasures chast abound,  
That fruitful issue may to you afford,  
Which may your foes confound,

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<sup>1</sup>23088.

<sup>2</sup>Ibid., Sig. A.

And make your ioyes redound,  
 Vpon your Brydale day, which is not long:  
 Sweet Themnes run softlie, till I end my Song.<sup>1</sup>

Thomas Churchyard, a most prolific writer, published two short poems dealing with contemporary court themes. A pleasant discourse of court and wars sets the court and the wars against each other in a debate.<sup>2</sup> The theme is simply the injustice of the court's neglect of the real fighters of the realm. He praises those who have died fighting for England, and he laments the deplorable condition of maimed veterans who must beg for the rest of their lives. He mocks the soft, gentle life at court:

The platform where all Poets thriue  
 Saue one whose voice is hoarse they say,  
 The stage where time away we driue  
 As children in a pagent play,  
 To please the lookers on sometime  
 With words, with bookes, in prose or rime.<sup>3</sup>

A tone of self-pity permeates the poem, and it may be viewed as a personal vendetta for being rejected at court.

In keeping with his jingoism, Churchyard is a staunch supporter of law and order in The honor of the lawe, a short twelve-stanza poem.<sup>4</sup> After praising the law and process of

<sup>1</sup>Ibid., Sig. A4<sup>b</sup>.

<sup>2</sup>5249.

<sup>3</sup>Ibid., Sig. B.

<sup>4</sup>5238.

justice in England, he suggests that cases before the courts should be tried much faster to save time and money for the litigants. It sounds as though this suggestion may have been prompted by personal considerations. His praise is quite generous:

Prowd, rich or poore, to Iustice are alike,  
 No parshall eie, it hath but cleerly sees,  
 Where to defend, to fauour kill or strike,  
 And lookes into the state of all degrees,  
 With loue and lawe, is Iustice ioined still,  
 The one keeps right, as hen doth clock hir broode,  
 The other gains the heat of warm good will.<sup>1</sup>

The purpose of his poem, to hurry cases through court more quickly, is summarized towards the end of the poem:

The honor of the law leaues long delaies,  
 A quick dispatch works many men much good.<sup>2</sup>

Churchyard's poem is the only poem extant from 1596 with the caesura spaced by the printer in Anglo Saxon fashion.

In 1595, as though to take respite from the moral stance he had chosen concerning plays and theatres, Stephen Gossen wrote a book entitled A glass to view the pride of vainglorious women, which was published again in 1596 under the new title, Quippes for vpstart newfangled gentlewomen, etc.<sup>3</sup> It is coarse poetry and a decided change from the

<sup>1</sup>Ibid., Sig. A2.

<sup>2</sup>Ibid., Sig. A7.

<sup>3</sup>12096+.

moral tone he used in The School of Abuse.

Only one extant publication of poems was printed in Scotland, and its physical condition is so poor that parts of it are unreadable. The title is taken from the dedication because the title-page is missing. John Burel's To the richt high, Lodwick duke of Lenox, J. Burel wisheth lang life is mediocre in quality and has a didactic tone.<sup>1</sup>

Equally didactic are the poems from the only extant miscellany for 1596, The paradyse of dainty deuises.<sup>2</sup> This collection is partly religious, often proverbial, and consistently banal. The following example is a proverb that the unknown author versified:

Looke first, then leape, beware the mire,  
Burnt childe is warn'd to dread the fire.  
Take heede my freend, remember this,  
Short horse they say soone curried is.<sup>3</sup>

The one fact that stands out most obviously in the miscellaneous lyrics is the wide range of quality which the poems display. Generally, the themes are too universal to be peculiar to 1596.

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<sup>1</sup>4105.

<sup>2</sup>7521.

<sup>3</sup>Ibid., Sig. L5.

NARRATIVE AND EPIC POETRY

5737. Copley, Anthony. A fig for fortune, etc. (January 23, 1596.)
5865. Cotton, Roger. An armor of prooffe, brought from the tower of Daudid, to fight against Spannyardes.
6360. Davies, Sir John. Orchestra, or a poeme of dauncing. (January 25, 1594 and November 21, 1596.)
7207. Drayton, Michael. Mortimeriados; the lamentable ciuell warres of Edward the Second and the barrons. (April 15, 1596.)
7208. Drayton, Michael. [Another edition.] (R.)
7232. Drayton, Michael. The tragicall legend of Robert, Duke of Normandy, with the legend of Matilda the chast. (November 21, 1596.)
7503. Edward IV. A merrie, pleasant and delectable historie between K. Edward the fourth and a tanner of Tamworth. (Entered 1564-65.)
14029. Hutton, Luke. The blacke dogge of Newgate, etc. (January 8, 1596.)
17867. Middleton, Christopher. The history of heauen.
21296. Rome. Romes monarchie, entituled the Globe of



renowned glorie. (January 5, 1596.)

21662a. Saluste du Bartas, Guillaume de. Babilon, a part of the seconde weeke. (R.)

22357. Shakespeare, William. Venus and Adonis. (R.)

23082. Spenser, Edmund. The Faerie Queene. (R.) (January 20, 1596.)

24803. Virgilius Maro, Publius. The thirteene bookes of AEneidos. (R.) (February 23, 1596.)

25082. Warner, William. Albions England. Now reuised, etc. (R.) (December 6, 1596.)

The term "narrative poetry" covers by definition all non-dramatic poetry that tells a story. Even the distinction between narrative and dramatic becomes hazy at times, however. This category will include the story telling poems whether historical, mythical, or epic in subject matter.

An historical narrative poem which traces the history of language from its beginning to the sixteenth century is Babilon, a part of the second weeke,<sup>1</sup> written by Guillaume de Saluste du Bartas, and translated into English by William L'isle. The poem tells the story of Nimrod building the Tower of Babel, taken from the eleventh chapter of Genesis,

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<sup>1</sup>21662a.

and the subsequent dispersion of people across the face of the earth because they could not understand each other. Hebrew, he believes, is the most perfect language, being the first; Greek and Latin are the next best because they derive from Hebrew. From the classical languages he traces all the European languages through their greatest writers and ends with a flattering picture of English. The most praiseworthy English writers are, according to him, Chaucer, Nicholas Bacon, and Sir Philip Sidney.

An anonymous historical narrative, Romes monarchie, entitled the Globe of renowned glorie,<sup>1</sup> records with only sparse attention to details the history of the Roman Empire from Rome's institution by Romulus, through Julius Caesar to Nero. The author swiftly covers the local wars on the peninsula, the Carthaginian wars, the African wars, and Rome's methodical subjugation of the remainder of Europe. He shows that the Britons were the most warlike people the Romans encountered, and that they were the only ones able to repulse the Roman army. After the decline of the Roman Empire, he proudly records their boldness:

Next him ensued Nero, when once again  
The Britons bold began to warre anew  
The Romanes they did pill and put to shame.<sup>2</sup>

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<sup>1</sup>21296.

<sup>2</sup>Ibid., Sig. K4.

The history of England proved to be valuable for historical narratives as well as for drama. Michael Drayton attempts a narrative in an epic and bombastic style about England's civil wars. Mortimeriados; the lamentable ciuell warres of Edward the Second and the barrons was printed twice during the year.<sup>1</sup> Mortimer becomes the hero of England, certainly different from Shakespeare's treatment of him in Henry IV. In true epic fashion, he invokes the muses and outlines his subject:

True vertuous Lady, now of mirth I sing,  
 To sharpen thy sweet spirit with some delight,  
 And somewhat slack this mellancholie string,  
 Whilst I of loue and tryumphs must indite  
 Too soone againe of passion must I write,  
 Of Englands wonders, now I come to tell,  
 How Mortimer first rose, when Edward fell.<sup>2</sup>

Although the action is slow and the description turgid, good poetry appears frequently throughout it.

Drayton's The tragicall legend of Robert, Duke of Normandy, with the legend of Matilda the chast<sup>3</sup> is of less significance than his previously discussed work. The style is heavy and lacking any redeeming qualities. It is another attempt by Drayton to record the history of England in verse.

William Shakespeare, Sir John Davies and Christopher

<sup>1</sup>7207 and 7208.

<sup>2</sup>7208, Sig. O2.

<sup>3</sup>7232.

Middleton wrote narrative poems based upon mythology. Shakespeare's Venus and Adonis<sup>1</sup> is an oasis in the average poetry published in 1596. It first appeared in 1593 and is acknowledged as his first literary endeavour, drama being excluded from literary work. It tells the story of the advances of Venus towards the young Adonis and his untimely death during the hunt. It was popular and provided **Shakespeare** with a literary reputation his plays were not able to give.

Orchestra, or a poeme of dauncing,<sup>2</sup> secured Sir John Davies a place in literary history as well. It is a well written narrative which tells how dancing came into the world. Love personified, of course, convinces the lords and ladies at Penelope's court of the value of dancing by tracing the history of dancing in the heavenly spheres, in natural things and in the early history of man. Dancing, which is a response to harmony, lifts people from discord and argument to friendship and love. Dancing is indeed the exercise or expression of true love.

Christopher Middleton uses mythology as a basis for his narrative poem, The historie of heauen,<sup>3</sup> in a way similar to Davies'. He accounts in narrative form, for a total of

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<sup>1</sup>22357.

<sup>2</sup>6360.

<sup>3</sup>17867.

forty-seven stars or constellations, by telling the mythological story of how they, once being people on earth, were rewarded by the gods by being placed in the heavens. For example, Jove seduces Cynthia but the jealous goddesses punish her by making her ugly. Her son by Jove grows up and kills his mother. Jove places them in the sky to shine to earth. Whether it is a borrowing or a commonly used form of speech, a line in the poem echoes strongly the title Love's Labour's Lost:

And by that meanes lose labour, Loue and all.<sup>1</sup>

In any case Middleton must certainly have known at least the title of Shakespeare's play. Towards the end of his poem, Middleton shortens his story making the last several constellations a mere catalogue of names.

William Warner attempted in 1586 to write the English epic and called it Albions England.<sup>2</sup> It went through several editions and additions by 1596, a highly popular book throughout the whole period. In a sense, Warner tries to make another Aeneid of it, by following the adventures of Brute, a Trojan hero, until he arrived in Britain, or Brutain. The name changed vowels later. The entire history of England is followed up to the sixteenth century. His

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<sup>1</sup>Ibid., Sig. A3.

<sup>2</sup>25082.

ponderous fourteeners do not lift the attempted epic out of a fixed level of vapidty. The whole tone of the work is one of gross patriotism which, given the atmosphere of England after 1589, probably explains its popularity.

Appended to Warner's poem is a summarized prose version of Virgil's Aeneid.

The Aeneid was popular itself with classical-conscious Elizabethans. Although several translations were available, the 1596 publication was that of Thomas Phaer and Thomas Twyne, the one that had taken from 1555 to 1583 to translate.<sup>1</sup> Elizabethans, though they liked Warner's poem, never compared him to Virgil; his weaknesses were too obvious. Edmund Spenser, however, succeeded where Warner failed.

The Faerie Queene,<sup>2</sup> for the first time in its completed form, was entered in the Stationers' Register on January 20, 1596, and was printed during the year. This publication unquestionably secured his literary reputation in his own time and for posterity.

Anthony Copley, a Catholic recusant, wrote an anti-Protestant, reversal imitation of The Faerie Queene which he called A fig for fortune.<sup>3</sup> The land of Elizian, the reigning

<sup>1</sup>24803.

<sup>2</sup>23082.

<sup>3</sup>5737.

monarch Eliza, the use of Doblessa as a parody of Spenser's Duessa, and the similarity of episodes in both works suggests quite strongly the imitative nature of Copley's work. There are four divisions to the 335 stanza poem: first, the Elizian's temptation to despair; secondly, his temptation to revenge; thirdly, his spiritual learning in the house of Devotion; and fourthly, his service to God in the Temple. The Elizian is careful to compliment the Queen and to praise England as he discusses his personal plight to Catechrysius who wonders why so few Elizians travel out of Eliza's land:

Belike yee are a Paradized people  
That so contain your selues in home-delights,  
As though that only vnder your steeple  
And no wher els were all May-merry Rights:  
A blessed people ye are, if it be so  
And yet me thinks thou seem'st a man of woe.

Wherto I answered all with humble thanks:  
First that I was the man he took me for  
Bred and brought vp on fayre Elizas bankes,  
Next, did I largely shew him furthermore  
How blessedly we liue, as hee had heard  
Vnder Elizas peaceful power and guard.<sup>1</sup>

The Elizian goes on to explain his own problem as an Elizabethan recusant; Catachrysius instructs him as a Catholic. It is not England that the Elizian dislikes, but the Protestant Church in England. Spenser had called the Catholic Church the whore of Babylon; Copley reverses the accusation making the Anglican Church the whore:

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<sup>1</sup>Ibid., Sig. E.

For why, the spirit which she did pretend  
 Was not autentique from the holy Ghost,  
 On no authority she did depend  
 Nor had she certaine being in any coast;  
 Her owne behest she did Idolatrize,  
 And Hydra-like renu'd her Fallacies.

She had no Altar, nor no Sacrament  
 No Ceremonie, nor Oblation,  
 Her school was Cauill, & truthlesse babblement  
 Riot her Raigne, her end damation;  
 This was the haggard whoore of Babylon  
 Whose cup inuenym'd all that drunke thereon.<sup>1</sup>

Although Copley's verse is rough and didactic, he writes with a sincerity that is lacking in many minor poets of 1596.

Two narrative poems are topical and immediately relevant to conditions in 1596. Roger Cotton's An armor of prooffe, brought from the tower of Dauid, to fight against Spannyardes<sup>2</sup> is an inflammatory attack on the Spanish and an emotional appeal to Englishmen to trust in God because He is on their side. The title is taken from the verse in Proverbs 18:10, "The name of the Lord is a strong Tower: the righteous run vnto it and are exalted." Cotton proves that God is on the side of the English by recounting instances, like the defeat of the Spanish Armada, in which God helped them win. There are two sides to the picture however; the English must obey God if they expect His continued support,

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<sup>1</sup>Ibid., Sig. K<sub>3</sub><sup>b</sup>.

<sup>2</sup>5865.



and this is part of the message of his poem:

When God of hosts in eighty eight had brought  
 an host of men, our Country to annoy:  
 In that distresse the Lord by vs was sought,  
 whereby our woes were turned then to ioy.  
 But yet full true to vs may this be sayde,  
 in your distresse, you onely seeke my ayde.

For then in deede, and only then we seeke  
 when troubles great, and greevous plagues aryse:  
 But those once past, no promise made, we keepe,  
 nor yet by them can learne to be more wyse:  
 But as the Sow in fylth agayne doth wallow  
 so we our sinnes of former tymes do swallow.<sup>1</sup>

The theme is in keeping with the military situation with Spain and is no more chauvinistic than many of the year's sermons.

Newgate, a London prison mentioned frequently in sixteenth century literature, is the setting of a topical poem by Luke Hutton, The blacke dogge of Newgate, etc.<sup>2</sup> Minerva inspires Hutton in his sleep to write this poem revealing the nefarious crimes of one of the prison officials at Newgate. Apparently, he tortured prisoners with sadistic glee, arrested people without a charge, and let them go for a fee. Hutton's purpose is to let the citizens of London know how corrupt their prison officials are and, by revealing this, get rid of the "black dogge." Following the poem there is a prose account of Hutton's visit to Newgate. His poem

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<sup>1</sup>Ibid., Sig. A3.

<sup>2</sup>14029.

ends thus:

Now as I haue discribd him in some sort,  
 As he is fearefull vnto all him see:  
 His diuellish practises now I will report  
 And set them downe as wicked as they be.  
 Here ends my Poem, Newgates black Dog to name,  
 Now read the rest, and then commend or blame.<sup>1</sup>

A final narrative poem can be classified as humorous. It is the story of King Edward IV<sup>2</sup> and a tanner who does not recognize him as king. The quick-witted tanner, despite his rude remarks, wins the heart of the king and receives a bounty from him. At one point in the story the king urges the tanner to get on the king's horse to try it, but the tanner freezes halfway up:

Help me good fellow quoth the tanner  
 lightly that I were gone,  
 My wife and my neighbours more and lesse,  
 will say I am a Gentleman.  
 The king tooke the tanner by the leg  
 and lift him vp a loft  
 The tanner girded out a good round fart,  
 his belly it was so soft.<sup>3</sup>

The title, A merrie, pleasant and delectable historie between K. Edward the fourth and a tanner of Tamworth,<sup>4</sup> describes the mood of the poem accurately. It avoids moralizing, something unusual in 1596, and could be called the

<sup>1</sup>Ibid., Sig. D.

<sup>2</sup>7503.

<sup>3</sup>Ibid., p. 5. [This publication has no signatures.]

<sup>4</sup>7503.

only surviving ribald poem of the year.

RELIGIOUS POETRY

5869. Cotton, Roger. A spirituall song; containing an historicall discourse from the infancie of the world.

17386. Markham, Gervase. The poem of poems; or Sion's muse.

17905. Middleton, Thomas. The wisdom of Solomon paraphrased.

25695. Willet, Andrew. Sacrorum emblematum centuria viia.

In keeping with the rule of thumb that classification of books should be done from the point of view of the readers in 1596, this group of poems, which are Biblical and religious, are placed in the broad category of the Arts under the subheading of poetry. The metrical version of the Psalms is not included here because it was used, as the Bible was, in church services, whereas Markham's poetic version of the Song of Solomon is considered to be poetry since it was not used in church services or for religious education, and Markham himself considered it to be poetry. Four of the poetry books are exclusively Biblical or religious. It should be remembered also that religion influenced most of the poems, even though religion is not their specific theme; in these four it is.

The poem of poems; or Sion's muse<sup>1</sup> by Gervase Markham is a poetic rendering of the story of the bride and bridegroom in Solomon's Song of Solomon. He divides the poem into eight eclogues and uses five-line stanzas throughout. His imagery and some of his phraseology are borrowed directly from the Geneva translation of the Bible, but often he uses his own. He explains that the poem and the Biblical story are allegories presenting a picture of Christ as the bridegroom and the Church as the bride. In this respect he agrees with all theological opinion, Catholic and Protestant, in his day. A typical stanza from his poem follows:

You Daughters of Jerusalem behold.  
 The fable tinckture of my spotted face,  
 Yet note youths features in decaying old,  
 For I am louelie, ritch in comelie grace,  
 More then the twins which sprung from  
 Kedar's race.<sup>2</sup>

Thomas Middleton's The wisdom of Solomon paraphrased<sup>3</sup> is similar to Markham's work, except that it is more dull. Middleton manages to drain the life and vigour from the original by expanding each short proverb into a long metrical stanza.

A book of religious poems or emblems quite different from the foregoing is Andrew Willet's Sacrorum emblematum

<sup>1</sup>17386.

<sup>2</sup>Ibid., Sig. B2.

<sup>3</sup>17905.

centuria viia.<sup>1</sup> In this collection, Willet writes a poem in Latin, based upon a chapter or incident in the Bible, and follows the Latin by a translation of the same in English. Various verse forms are used but most of them are short. An example of an emblem based upon James 3:5, is translated into English:

The chippe though great the stone doeth turne  
 The horse though fierce the bitte doth tame  
 A little fire much wood doth burne,  
 So doth the tongue the body enflame,  
   and being small  
   yet ruleth all.<sup>2</sup>

Roger Cotton puts the whole story of the Bible into verse, then completes it by versifying the history of the Church up to his time in A spirituall song; containing an historicall discourse from the infancie of the world.<sup>3</sup> The poetry is generally weak and insipid, but occasionally he bursts out into an angry anti-Papal tirade that allows him to be colloquial and scintillating. The story of the Church is strongly biased against the Pope and the Church at Rome, which for Cotton is the Whore of Babylon and the Beast of Revelation:

Thou Rome, thy Frogs gape all in vayne,  
 thy Scorpions stinges be dull:

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<sup>1</sup>25695.

<sup>2</sup>Ibid., Sig. E3.

<sup>3</sup>5869.

Thou Rome, take heede, the Kings on Earth  
 thy flesh from backe will pull.  
 Thou Rome, thy Locustes haue the fruites  
 of ground so long likt up.  
 That Rome, thy senses be too dull  
 by reason of thy fat.<sup>1</sup>

It seems natural that the religious poetry of 1596 should reflect the attitudes and prevailing beliefs of the people. These four publications do.

#### DRAMA

7501. Edward III., King. The raigne of King Edward the third. (December 1, 1595.)

15028. Knack. A pleasant conceited comedie, called a knacke to know an honest man. (November 26, 1595.)

23668. Taming. A pleasant conceited historie called The taming of a Shrew.

Only three printed plays remain from the year 1596. This does not indicate, however, the popularity of plays since printing was often used as a means of correcting a corrupt version or securing the right of ownership by entering it in the Stationers' Register. Evidence to the contrary, in fact, reveals that plays were one of the most popular forms of entertainment in the 1590's. Furthermore, the types of plays popular in 1596 **are** not accurately represented by the three in this section. Two are comedies

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<sup>1</sup>Ibid., Sig. C4.

and one is historical; there are no tragedies extant. None of the plays is accredited to an author, and up to the present time no positive identification has been made.

The title-pages are interesting because the arrangement of the words on the page **seems** to form similar patterns. The similarities in these three title-pages may be due to the fact that Cuthbert Burby had a hand in printing all of them.

The taming of a Shrew appends to the title:

As it was sundrie times acted by the  
Right honorable the Earle of Pembroke  
his seruants.<sup>1</sup>

On the title-page of A knacke to know an honest Man, a similar pattern appears with variations:

As it hath beene sundrie times plaied  
about the citie of London.<sup>2</sup>

The history play, The raigne of King Edward the third, has exactly the same wording following its title:

As it hath bin sundrie times plaied  
about the citie of London.<sup>3</sup>

The formats of all three books are also similar: they lack dedicatory epistles, epistles to the reader, and marginalia, three elements common to most of the books

<sup>1</sup>23668.

<sup>2</sup>15028.

<sup>3</sup>7501.

printed in 1596, but this absence is quite usual in the printing of plays throughout the Elizabethan period.

A knacke to know an honest man relates the fortunes of Lelio, a young courtier of Venice.<sup>1</sup> The plot is based upon the widespread belief that Lelio killed a man named Sempronio. Even Lelio thinks he is a murderer. Finally Lelio is captured, but just before he is beheaded, Sempronio removes his disguise and the play ends on a happy note for all.

During the play, the characters discuss seriously justice and mercy in a scene reminiscent of Shakespeare's development of the same themes in The Merchant of Venice written roughly at this time. In a didactic, moralistic final scene, the author sums up the play's purpose in a long passage:

Who list to know a perfect honest man,  
 Shall see his purse still open to the poore,  
 His tongue detesting lewd detractions,  
 He scornes to grieue the needfull heart with grieffe,  
 But liues as borne to euerie mans releefe.  
 A knaue will gaine by all unlawfull meanes,  
 But good men still their goods by vertue gleanes.  
 A knaue makes shift his thrift forsweares and lies,  
 An honest man on loue and faith relyes.  
 A knaue makes lust his loue, respects no friend,  
 An honest man for friendship life will spend.<sup>2</sup>

Although this play is called a comedy, and contains the dis-

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<sup>1</sup>15028.

<sup>2</sup>Ibid., Sig. H3.



guises, mistaken identity, and banishment of typical Elizabethan comedies, it frequently borders on the tragic.

The other comedy, A pleasant conceited historie called The taming of a Shrew,<sup>1</sup> has for years been disputed as the source of Shakespeare's The Taming of The Shrew. Some critics consider it to be a pirated and garbled version of Shakespeare's, while others believe it was Shakespeare's source. Almost all the plot elements are present in both plays. The Christopher Sly frame is more completely developed in A Shrew than it is in The Shrew, which forgets Sly once the main story gets underway. At the end of A Shrew, Sly wakes up from his sleep, believing that everything he has seen is a dream, and leaves for home prepared to tame his own wife who, according to him, is a shrew.

The raigne of King Edward the third,<sup>2</sup> the only history play extant from the year, tells the story of King Edward III in France. Warwick praises the king and promises that he will do anything to show his loyalty. The king presses him to swear he will carry out his word and then asks him to woo his daughter for the king. The arguments and conflicts that ensue make up the bulk of the play, but King Edward repents of his evil desire before Warwick's daughter

<sup>1</sup>23668.

<sup>2</sup>7501.

gives in. He then leads his army to victory in an heroic close. Some of the passages are of very good quality worthy of Shakespeare or Marlowe. That there may be a connection between Shakespeare and this play is suggested by the line "Lillies that fester, smell far worse than weeds,"<sup>1</sup> which is also, word for word, the last line of Shakespeare's Sonnet 94, possibly written around this time.

It is ironic, though not unhappy, that the art form experiencing its greatest efflorescence is least represented in the printed works for the year. The dearth of printed plays is in some ways compensated for by their connections, nebulous in some cases, with Shakespeare.

#### PROSE FICTION

172. Aesop. Fabulae versibus descriptae per Humf.

Roydonum. (July 21, 1596.)

182. Aesop. Fables in Englysshe with all his lyfe.

720. Apuleius, Lucius. The XI bookes of the Golden Asse, with the marriage of Cupido and Psiches. (February 16, 1596.)

4910. Celestina. The delightful history of Celestina the faire; daughter to the king of Thessalie. (February 24, 1591.)

12246. Greene, Robert. Greens Groats-worth of witte. (R.)

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<sup>1</sup>Ibid., Sig. D2.

(October 20, 1596.)

15337. Lazarillo, Tormes de. The pleasaunt historie of Lazarillo de Tormes. (R.)

15340. Lazarillo, Tormes de. The most pleasaunt and delectable historie of Lazarillo de Tormes. The second parte. (March 12, 1596.)

16660. Lodge, Thomas. A margarite of America. (epistle, May 4, 1596.)

16666. Lodge, Thomas. Rosalynde. Euphues golden legacie. (R.)

17125a. M., C. The first part of the nature of a woman. (December 30, 1596.)

17127. M., C. The second part of the historie called The nature of a woman.

19161. Palmerin, of England. The first (seconde) part of the historie of Palmerin of England. (February 13, 1581.)

19974. Pius II, Pope. The most excellent historie of Euryalus and Lucrezia. (October 19, 1596.)

20366a. Primaleon. The second booke of Primaleon of Greece.

24208. Treasure. The treasure of the soule. (March 8, 1593.)

Prose fiction in the Age of Elizabeth was a popular genre with all classes of people. It traces its source to the continent where prose romances were well established in Italian, Spanish, and French. George Gascoigne and John Lyly established the genre in England but retained the Italianate setting much of the time. By 1596 prose fiction was popular enough to merit fifteen extant publications, all but one in English, though only five originated in England with English authors. The remaining nine books in the prose fiction category were originally published in another language on the continent before they were translated to be printed in England. On the last page of Thomas Lodge's Rosalynde. Euphues golden legacie,<sup>1</sup> he summarizes the moral lessons the reader ought to have gained from reading the book. It shows that a story was not entirely acceptable unless it contained some valuable teaching:

Heare Gentlemen may you see in Euphues Golden Legacie, that such as neglect their fathers precepts, incurre much prejudice; that diuision in Nature as it is a blemish in nurture, so tis a breach of good fortunes; that vertue is not measured by birth but by action; that yonger brethren though inferiour in yeares, yet may be superior to honours; that concord is the sweetest conclusion, and amitie betwixt brothers more forceable than fortune. If you gather any frutes by this Legacie, speake well of Euphues for writing it, and me for fetching it.<sup>2</sup>

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<sup>1</sup>16666.

<sup>2</sup>Ibid., Sig. O4.

The reader expected such lessons from the story, and was able to justify reading immoral acts, because they were always punished.

The most obviously moral stories published in 1596 were Aesop's fables. Two editions of them, one in Latin, the other in English, attest to their popularity. The Latin version, Fabulae versibus descriptae per Humf. Roydonum,<sup>1</sup> prints only forty-four of the tales. The English version, Fables in Englysshe with all his lyfe,<sup>2</sup> is more complete, giving the life story of Aesop, the complete tales, as well as some fables not ascribed to Aesop.

The William Adlington translation of Lucius Apuleius' The XI bookes of the Golden Asse, with the marriage of Cupido and Psiches,<sup>3</sup> was entered into the Stationers' Register and printed in 1596. Besides being a lively captivating story, it is also a highly readable translation. The story is of the man who is changed into an ass by witchcraft, and who, unable to return to a man without eating a rose, experiences adventures with cruel masters, lecherous women, a group of robbers, and so on until finally he manages to eat the rose. Within the story are many other stories

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<sup>1</sup>172.

<sup>2</sup>182.

<sup>3</sup>720.

related by people in the frame story. Though Apuleius wrote in the second century, this is without question the best piece of prose fiction published in 1596.

Lazarillo de Tormes, a Spanish writer in the first half of the sixteenth century, wrote two prose satires in the vein of Cervantes. D. Rouland translated The pleasant historie of Lazarillo de Tormes<sup>1</sup> while W. Phiston translated The most pleasaunt and delectable historie of Lazarillo de Tormes. The second parte.<sup>2</sup> The second is a continuation of the first part. The main character in these stories, variously called Lazarillo and Lazaro, travels from master to master in Spain until he leaves for Holland. Book two takes him out to sea where he suffers adventures under a sea captain. The satiric touch is subtle and humorous. As he lives as a servant to a priest, a squire, a friar of the abbey of Grace, a pardoner who sold pardons, a chaplain, a sergeant and so on, he reveals their hypocrisy. An example of his satiric criticism follows:

For the matter happened: the Lords of the counsell made proclamation with sound of trumpet because that yeare there was scarcitie of corne, al poore people being strangers should forsake the Citty, vpon paine that he which from thence foorth should be taken, should be punnished with stripes: and so executing the law, within three daies after the proclamation, I saw a whole procession of poore folke whipped

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<sup>1</sup>15337.

<sup>2</sup>15340.

through the foure principall streetes, which sight did so feare me that neuer after I durst venture to begge. Then might you haue seene a strange diet we kept at home, and the greate silence that was there, for that we were constrained to fast two or three dayes together, without eating any morsell, or speaking a worde.<sup>1</sup>

The treasure of the soule,<sup>2</sup> translated by A. Poyntz, is an allegory in which a knight named Love of God meets with a shepherd who walks with him on his journey. Together they meet and talk to Desire as they approach the Palace of Humility. Vain Glory, Self-conceit, Wisdom, and Knowledge by turns encourage and discourage him, until he decides finally to enter. The most revealing fact is that all the vices are women, while the virtues are men.

Another piece of prose fiction that is allegorical is The most excellent historie of Euryalus and Lucrecia<sup>3</sup> by Pope Pius II. Though the copy is very difficult to read, the main parts of the story can be deciphered. Through many experiences in love, Euryalus and Lucrecia go together, but she loses interest in him, and at the end they separate unhappily.

The first (seconde) part of the historie of Palmerin of England<sup>4</sup> is a heroic romance in which Palmerin, leaving

<sup>1</sup>15337. Sig. F<sub>2</sub>.

<sup>2</sup>24208.

<sup>3</sup>19974.

<sup>4</sup>19161.

his wife, children, and mother in Constantinople, comes to the English court. He first must fight his way through traps and intrigues of wicked women and powerful knights who have allegorical names. The central conflict is a continuing battle between Christians and Turks, especially in part two.

A similar story, The second booke of Primaleon of Greece,<sup>1</sup> tells of the heroic adventures of Primaleon as he travels throughout much of Europe to Poland. His troubles, battles, loves, and stories make him a perfect hero, impeccable in behaviour, and noble in love. Appended to this book is another heroic prose story about Prince Edward of England.

The delightful history of Celestina the faire; daughter to the king of Thessalie<sup>2</sup> is a romance containing travels, chivalrous deeds, tourneys, combats, victories, and love. Its events are similar in nature to those of The Fairie Queene, but the style is ponderous and difficult to follow.

The remaining five pieces of prose fiction are by English authors, though they frequently depend upon continental romances as sources. C. M. is responsible for two

<sup>1</sup>20366a.

<sup>2</sup>4910.



publications, The first part of the nature of a woman,<sup>1</sup> and The second part of the historie called The nature of a woman.<sup>2</sup> These books, really one story, show how two envious women, through deceit and malice, cause many deaths, Civil wars, and family murders. Each one wants her husband to inherit the throne and accordingly plots the overthrow of her brother-in-law. After intricately involved intrigues, the problem is solved: the women repent and everyone lives happily ever after. Some elements in this story are similar to parts of The Winter's Tale by Shakespeare. The moral tone of the story is always present, though, once again, women are the ones with the vices.

Thomas Lodge wrote two works of prose fiction published in 1596. Rosalynde. Euphues golden legacie,<sup>3</sup> already mentioned in the introduction to this section, is not only a continuation of the famous euphuistic style, but the direct source of Shakespeare's As You Like It. Once the insufferably long introduction to the two brothers is passed, the story contains most of the episodes that Shakespeare uses. Many of the characters even have the same names. Coridon's song at the end of the story is typical

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<sup>1</sup>17125a.

<sup>2</sup>17127.

<sup>3</sup>16666.

of the poetry Lodge uses in his romance:

A blythe and bonny country Lasse,  
 heigh ho the bonny Lasse,  
 Sate sighing on the tender grasse:  
 and weeping said, will none come woee me.  
 A smicker boy, a lither Swaine,  
 heigh ho a smicker swaine:  
 That in his loue was wanton faine,  
 with smiling looke straight came vnto her.<sup>1</sup>

Lodge's second book, A margarite of America,<sup>2</sup> is a tragedy, every bit as gory and lustful as Kyd's The Spanish Tragedy or Shakespeare's Titus Andronicus. Arsadachus, the main character and villain, through base means, marries Diana the princess of Cusca, secures the throne for himself, and rules viciously for an unspecified time. Margarite, the girl who loved him from the first, follows him doggedly, despite his despicable nature. In the end in a fit of madness he tears his wife apart, batters his son to death, runs Margarite through with his sword and then kills himself. Again the moral lesson is clear; indeed it is only by having a moral that such gore could be justified. As in the other prose romances, Lodge inserts appropriate sonnets and complaints.

A final piece of prose fiction, Greens Groats-worth of wit,<sup>3</sup> reprinted in 1596, is known primarily for the alleged

<sup>1</sup>Ibid., Sig. O3.

<sup>2</sup>16660.

<sup>3</sup>12246.

reference by Greene to the young Shakespeare:

for there is an vpstart Crow, beautified with our  
feathers, that with his Tygers heart wrapt in a  
Players hide, supposeth he is as well able to  
bumbast out a blanke verse as the best of you:  
and being an absolute Iohannes factotum is in  
his own conceit the onely Shake-scene in a countrie.<sup>1</sup>

The story itself is allegorical, and only incidental to the purpose of the book. It is really Greene's recantation of all his work and a deathbed repentance for his sins. Concerning his works he writes:

How I detest them. Black is the remembrance of  
my black works, blacker than night, blacker than  
death, blacker than hell.<sup>2</sup>

Green's purpose is, in this last prose he ever wrote, as moralistic as the other prose romances. This ulterior motive, this high purpose is one element that all the romances have in common.

Such an attitude is frequently expressed in the prologue or conclusion by the author to justify his having written the work at all. The double role of literature, to delight and to instruct, dominates the works of prose fiction in the year 1596.

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<sup>1</sup>Ibid., Sig. C3<sup>b</sup>.

<sup>2</sup>Ibid., Sig. E1.

NON-FICTION PROSE

4182. Busche, Alexander van den. The Orator; Handling a hundred seuerall discourses. (July 15, 1596.)
5739. Copley, Anthony. Wits fittes and fancies; also Loues owle. (August 26, 1596.)
12772. Harington, Sir John. An anatomie of the metamorphosed Ajax. (October 30, 1596.)
12773. Harington, Sir John. An apologie. 1. or rather a retraction. (October 30, 1596.)
12774. Harington, Sir John. [Another edition.]
12779. Harington, Sir John. A new discourse of a stale subject, called the metamorphosis of Ajax. Written by Misacmos to his friend Philostilpnos. (October 30, 1596.)
12780. Harington, Sir John. [Another edition.]
12781. Harington, Sir John. [Another edition.]
12782. Harington, Sir John. Vlysses vpon Ajax. Written by Misodiaboles to his friend Philaretetes.
12783. Harington, Sir John. [Another edition.]
16655. Lodge, Thomas. The diuel coniured.
16677. Lodge, Thomas. Wits miserie and the worlds madnesse.

18369. Nash, Thomas. Haue with you Saffron-walden.

Pamphlet writing of non-fiction subjects was utilized in the 1590's for personal paper wars between religious factions, poetic parties or personal enemies; for satire, invective or sarcasm against society or an individual; and for miscellaneous humorous or serious essays of interest to the Elizabethan public.

In all, thirteen non-fiction prose publications are extant for the year 1596, one by Thomas Nash, two by Thomas Lodge, eight by Sir John Harington, and two miscellaneous works.

A pamphlet war between Gabriel Harvey and Thomas Nash, which began in 1592, ended ostensibly in 1596 with Nash's Haue with you to Saffron-walden.<sup>1</sup> However sincere the dispute may have been in reality, it appears to have been fought with gusto and relish. Nash genuinely enjoys berating the defenseless Harvey in this work, calling him at various times "Gilgilis Hobberdehoy," "Braggadochio Glorioso," and "Gerboduck Huddleduddle." When Nash throws mud, he does it without logic, fairness, kindness, or even evidence; he just throws. He claims in his preface to the reader:

I haue been big with childe of a common place

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<sup>1</sup>18369.

of reuenge euer since the hanging of Lopus.<sup>1</sup>

His virtuosity of style is apparent from a passage such as the following:

...yet I wonder thout setst not downe in figures in the margent, in what line, page, & folio a man might find euerie one of these fragments, which would haue much satisfied thy Readers.<sup>2</sup>

His disregard for propriety is evident too:

...an Incubus, in the likeness of an inke bottle, had carnall copulation with his mother when hee was begotten...He pist inke as soone as euer he was borne.<sup>3</sup>

Nash is also responsible for the most unorthodox dedicatory epistle written in 1596. It is written to the barber in Trinity College at Cambridge University, Richard Lichfield:

To the most Orthodoxall and reuerent Correcter of staring haire, the sincere and finigraphicall rarifier of prolixious rough barbarisme, the thrice egregious and censoriall animadvertiser of vagrant mustachios, chiefe scauinger of chins, and principall\* Head-man of the parish wherein he dwells, speciall superuisor of all excrement, all superfluities for Trinitie Colledge in Cambridge, and (to conclude) a notable and singular benefactor to all beards in generall, Don Richardo Barbarossa de Caesario, Tho. Nashe wisheth the highest Toppe of his contentment and felicitie, and the Shortning of all his enemies

\*quasiconuersant about heads<sup>4</sup>

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<sup>1</sup>Ibid., Sig. A4. [This is a probable reference to Dr. Roderigo Lopez, Queen Elizabeth's physician who was executed on June 7, 1594.]

<sup>2</sup>Ibid., Sig. G4.

<sup>3</sup>Ibid., Sig. K2.

<sup>4</sup>Ibid., Sig. A2.

Thomas Lodge, another essayist, in his The diuel coniured,<sup>1</sup> writes in a euphuistic style, attacking the superstitious arts of magic and astrology, and supporting the ascetic life as opposed to the worldly. A group of friends, Metrodorus, Asterius, Frumentarius and Anthony the hermit discuss the topics of devils, magic, and the occult. Anthony is the one who answers the questions posed by the others. He believes that devils work to corrupt faith by error, to keep men bound in superstition, to encourage men to vices, to produce fatigue in affliction, and to confirm a sinner in his sin. He also believes with most Elizabethans that women are quicker to yield to temptation than men.

Lodge's second essay, Wits miserie and the worlds madnesse,<sup>2</sup> is subtitled "Discouering the deuils Incarnat of this age."<sup>3</sup> The work is structured like a sermon against the seven deadly sins, but in each section the sin takes on the actions and personality of a London citizen right down to individual affectations and speech habits. The personifications come to life easily and suggest that Lodge was writing about people he actually knew. Topical references of local interest make an even more realistic presentation

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<sup>1</sup>16655.

<sup>2</sup>16677.

<sup>3</sup>Ibid., Sig. A.

of the deadly sins. Both of Lodge's essays are readable and humorous though not as sharp or as vituperative as Nash's.

Sir John Harington's essays on the subject of Ajax are some of the most unusual works written in 1596. The popularity of his essays are attested to by the fact that four works sharing a total of eight separate editions are extant and that many other writers, including Nash, commented upon his works. The essay that began it all is An anatomie of the metamorphosed Ajax,<sup>1</sup> in which he purports to have invented a new device, which is not unlike the flush toilet, for disposing neatly and odorlessly of human excrement. He even has illustrations (with fish swimming about) showing how such an instrument would work. The title is easily explained: a "jack" to an Elizabethan was a toilet, just as a "john" is a toilet to the twentieth century North American. The name "Ajax" is merely the humorous coupling of the indefinite article with the Elizabethan slang for toilet, and a new invention would be "Ajax metamorphosed." The style tends to be in the vein of Rabelais, especially the preoccupation with scatology. An example of a scatological anecdote follows:

A plaine seruingman was waiting in the Popes court. A gentleman by long and tedious means

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<sup>1</sup>12772.



gained the fauour of kissing the popes foot. The seruingman fled and hid. The gentleman heard and asked why he hid. "Alas sir he said, when I saw that a man of your worth and worship, in so publique a place, might kisse but his toe, I doubted they would haue me, haue kist him in some homelyer place and so I might haue bene shamed for euer."<sup>1</sup>

The furor that arose from his first work prompted a second with the title, a parody of Elizabethan sub-titles:

An Apologie

- |                               |   |
|-------------------------------|---|
| 1. Or rather a retraction     | 2. Or rather a recantation              |
| 3. Or rather a recapitulation | 4. Or rather a replication              |
| 5. Or rather an examination   | 6. Or rather an accusation              |
| 7. Or rather an explication   | 8. Or rather an exhortation             |
| 9. Or rather a consideration  | 10. Or rather a confirmation            |
| 11. Or rather all of them     | 12. Or rather none of them <sup>2</sup> |

The apologie was instigated according to Harington because he heard some men in a tavern criticize his Ajax for its filth, but they had all read it carefully. Essentially, the same tone and subject matter is persued in this work, printed twice during the year.

A third book in the series went through three editions in 1596. A new discourse of a stale subject, called the metamorphosis of Aiax. Written by Misacmos to his friend Philostilpnos<sup>3</sup> continues the Rabelaisian aggregation of excrement and excremental literature with historical, classical, and even Biblical references. Several humorous couplets

<sup>1</sup>Ibid., Sig. L2.

<sup>2</sup>12773 and 12774.

<sup>3</sup>12779, 12780 and 12781.

are interspersed throughout the prose:

My Lady hath polluted her lineall vesture  
With the superfluitie of her corporall disgesture<sup>1</sup>

A proverb also finds its way into this work:

Tis noted as the nature of a sinke  
Euer the more tis stird, the more to stinke.<sup>2</sup>

In an aside, leaving for a moment his scatology, he comments briefly on the drama:

For the shrewd wife, read the book of taming a  
shrew, which hath made a number of vs so perfect,  
that now euery one can rule a shrew in our  
countray, saue he that hath her.<sup>3</sup>

To close the by now belaboured subject, Harington wrote Vlysses vpon Ajax. Written by Misodiaboles to his friend Philaretus,<sup>4</sup> which was printed in two different editions in 1596. The format is a group of letters between the two friends about the subject of toilets and how they have been significant in literature for hundreds of years. In a closing comment, it will be noted he does not lose his sense of humor:

Ah las for Misacmos (I meane, not a lasse for his bed, but ah las for his follie) let him leaue his building gay Priuies.<sup>5</sup>

<sup>1</sup>12779. Sig. A7.

<sup>2</sup>Ibid. Sig. H3.

<sup>3</sup>Ibid. Sig. G6.

<sup>4</sup>12782 and 12783.

<sup>5</sup>12782. Sig. C4.

Thus ended what seems to have been a widely known conversation piece during the otherwise unhappy and frightening year. Perhaps laughter was a good remedy for famine.

Anthony Copley, the Catholic recusant, capitalized on the humour market in a joke book called Wits fittes and fancies; also Loues owle.<sup>1</sup> His purpose is simply to please the reader, not to instruct him. Examples of the anecdotes will best illustrate the style and subject matter:

A Seruing-man was jesting with his maisters foole, and made him beleue he would cut off his head: The Foole ranne straight to his maister and told him of it: who answered: Hee shall not cut off thy head, if hee doe, I'le hang him the next day after: Nay I pray (reply'd the Foole) rather hang him a day before.<sup>2</sup>

Sex was as popular a subject of jokes as it is today:

A Gentleman taking leaue of his mistresse, said: I kisse your hands and your feete: She answered, Forget not (I pray) the station betweene.<sup>3</sup>

One saying to a woman: Vpon my soule doe this: She answered: Stake downe some other pawne, for thats forfeited already.<sup>4</sup>

<sup>1</sup>5739.

<sup>2</sup>Ibid., Sig. S2.

<sup>3</sup>Ibid., Sig. M2.

<sup>4</sup>Ibid.

A Gentlewoman greatly importuning a plaine countrey-man to deliuer his opinion what seasons he thought a woman fittest for a man: In th'end (after manie curtesies and much a do) he answered: In sooth (Maistresse) whensoever a man is ready for a woman.<sup>1</sup>

The subjects of jokes are varied in Copley's book, including such subjects as innkeepers, courtiers, cuckolds, Frenchmen, and others. Conie-catchers received their share, too:

A Conie-catcher hyr'd a chamber, and said to his hostesse, I assure you (hostesse) I neuer yet came in house in all my life, where at parting I was not greatly lamented: And he said true; For he still departed without penie-paying.<sup>2</sup>

The Orator; Handling a hundred seuerall discourses, by Alexander van den Busche, is a collection of historical or literary or classical situations which involve a legal decision or trial.<sup>3</sup> He presents the case and its verdict, then elaborately shows how the decision made was the right or wrong one. He handles one hundred such cases, some humorous, but most serious, in a moralistic fashion often drawing his conclusions to their limit. They could be described as Aesop's fables on a sophisticated academic level.

Most of the non-fiction prose in this section is

<sup>1</sup>Ibid., Sig. K.

<sup>2</sup>Ibid., Sig. Q8.

<sup>3</sup>4182.

humorous or partly humorous. Perhaps it represents a relief or respite in a difficult year, or a loosening of moral stiffness. In any case humour does not represent a large proportion of the total output of publications for 1596. The pattern established in the early 1590's seems to have placed humour firmly in the prose tradition.

### CHAPTER III

#### EDUCATION, LEARNING AND REFERENCE WORKS

In this chapter, all publications that would have been used by Elizabethans for learning purposes, with the exception of religious education, are placed in fourteen subject categories. They range from such lofty subjects as philosophy and language to cook books and farming manuals. Altogether, eighty-three extant publications from 1596 fit into this classification.

Because books of poetry and prose fiction were plagued by the belief that unless a book taught a lesson it was not worth publishing, it is not surprising to discover so many books with learning as their specific aim. Indeed, very few authors admitted they were writing a book merely for entertainment or amusement. Books in this chapter, therefore, rarely include excuses or justification by the author.

Prior to the advent of such universally available publications, knowledge was limited to a small group in the Universities. These books placed that knowledge on the open market, which made it available to anyone who could read.

The number of books in each category indicate the popularity of that subject in 1596. Medicine accounts for fourteen of the publications, the largest group in this chapter, while philosophy follows it with thirteen publications. The fact that surveying, a relatively new science, accounts for only two publications shows it to be less widely known or accepted than medicine.

The following table shows the distribution of the books in this chapter into their subject groupings:

TABLE IV  
 DISTRIBUTION OF EDUCATION AND LEARNING  
 PUBLICATIONS BY SUBJECT

<u>Subject</u>	<u>Number</u>	<u>Percentage of Total</u>
Language and Dictionaries	4	4.8
Philosophy	13	15.7
History	10	12.0
Exploration and Geography	8	9.9
Medicine	14	16.9
Husbandry	5	6.0
Home Reference	3	3.6
Arithmetic	5	6.0
Navigation	8	9.9
Surveying	2	2.4
Natural Science	2	2.4
Music	3	3.6
Sports	3	3.6
Miscellaneous	3	3.6
	—	—
Total	83	99.8%



LANGUAGE AND DICTIONARIES

5711. Coote, Edmund. The Englishe scholemaister. (December 18, 1596.)

18114. Morletus, Petrus. Ianitrix siue institutio ad perfectam linguae Gallicae cognitionem acquirendam. (epistle, March 15, 1596.)

23189. Stanbridge, John. Vocabuli magistri stanbrigi; ab infinitis Quibus antea scatebant mendis repurgata. (R.)

24011. Thomas, Thomas. Dictionary linguae Latinae et Anglicanae. (epistle, February 5, 1596.)

The Englishe scholemaister contains this didactic poem to its students:

The Schoole-maister to his Scholers.

My child and scholer, take good heed,  
vnto the words which here are set:  
And see you do accordingly,  
or els be sure you shall be beat.

First, I commaund thee God to serue,  
then to thy parents dutie yeeld:  
Vnto all men be curteous,  
and mannerly in towne and field.

Your cloathes vnbuttoned do not vse,  
let not your hose vngartered be:  
Haue handkerchiefe in readines,  
wash hands and face, or see not me.

Lose not your bookes, inkhorne nor pen,  
nor girdle, garters, hat nor band:  
Let shoes be tied, pin shirtband close,  
keepe well your poynts at any hand.

If broken hosed or shooed you goe,  
or slouely in your array:

Without a girdle, or vntrust,  
 then you and I must make a fray.

If that you crie, or talke aloud,  
 or bookes do rend, or strike with knife,  
 Or laugh, or play vnlawfully,  
 then you and I must be at strife.

If that you curse, miscall, or sweare,  
 if that you pick, filch, steale or lie:  
 If you forget a scholers part,  
 then must you sure your poynts vntie.

If to the schoole you do not goe,  
 when time doth call you to the same:  
 Or if you loyter in the streetes,  
 when we do meet, then look for blame.

Wherefore (my child) behaue thy selfe  
 so decently at all affaies,  
 That thou maist purchase parents loue,  
 and eke obtaine thy maisters praise.<sup>1</sup>

This versified warning to school children indicates several facts about the educational system of the Elizabethans. The aim of education seems primarily to inculcate a moral pattern of behaviour stated in the second verse. The method is one of threat in the last lines of most of the stanzas, particularly "or els be sure you shall be beat" and "then must you sure your poynts vntie." Probably the most striking fact portrayed in this poem is the supercilious attitude of the master towards the student. The whole tone of the poem suggests that the master cannot trust the student, and that the process of education is one of catching the wicked at their wrongs and punishing them to make

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<sup>1</sup>5711. Sig. I4.

them right. The tone and method in this poem is maintained throughout the entire book.

Edmund Coote, the author of the aforementioned work, teaches the skills of reading, using a completely rote formula. The first step is the memorization of the alphabet so that the student associates the sound of the letter "B" with its printed form.

In the second stage, the master couples two or three letters into a short word, or meaningless syllable very often, which the student recognizes and reads because he has learned the letters beforehand. The error in this method, of course, lies in the fact that the name for the letter "B" is not the same as the sound it makes in a word, and therefore the student either becomes confused, or, if he is intelligent, bridges the gap in logic for himself.

In the third step, complete words are "sounded out" by the student, but without any suggestion that the words have meanings. The whole method could teach a student to read orally without knowing what he has read.

The subject matter learned by the students tends to be moralistic, and philosophically beyond them. Since the system depended so heavily upon memorization, the meaning was probably a secondary consideration.

Although Coote's work is the only extant educational book teaching reading from 1596, one publication is a text for learning French. Petrus Morletus' book, Ianitrix siue

institutio ad perfectam linguae Gallicae cognitionem acquirendam<sup>1</sup> teaches French, but is written in Latin. In order to learn French, therefore, one would have to know Latin first. Morletus' organization of material is much the same as French texts today. The noun, pronoun, verb, adjective, adverb, conjunction, case, tense and so on are presented in a logical order, growing more difficult as the text progresses. Typical of the pattern is the conjugation of the verb "aimer":

	J'aime		nous aimons	
S.	tu aimes	P.	vous aimez	
	il aime		ilz aiment	2

Two Latin-English dictionaries complete the four works classified as language books. Dictionarium Linguae Latinae et Anglicanae<sup>3</sup> by Thomas Thomas lists Latin words in alphabetical order with a brief English meaning following each word. An appendix contains a list of Greek words with Latin equivalents beside them. Thomas also includes lists of names such as towns, famous people, nations, islands, and mythological characters in their Latin forms. This book could still be used as a reference work today, because it is so thorough and well-organized.

<sup>1</sup>18114.

<sup>2</sup>Ibid., Sig. D3.

<sup>3</sup>24011.

A second dictionary by John Stanbridge called Vocabuli magistri stanbrigi; ab infinitis Quibus antea scatebant mendis repurgata,<sup>1</sup> groups words according to subjects. Words about war are placed together in one section in thesaurus style. Some of the other word groupings include trees, musical instruments, birds, fish, household words, spices, and so on. The difficulty with the book is due to its unalphabetical arrangement. There is no apparent pattern in the order of the groups or of the words within the groups, except that Latin words are placed beneath the English words. In other words, it might require several minutes of browsing to find a particular word.

Of the extant works on language, The Englishe scholemaister<sup>2</sup> is the most significant in revealing the philosophy towards education and the attitude towards students and children that pervaded the thought of England in 1596.

#### PHILOSOPHY

702. Aphthonius, Sophista. Progymnasmata Latinitate donata. Nouissima editio etc.

1053. B., M. The triall of true friendship; or perfit mirror.

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<sup>1</sup>23189.

<sup>2</sup>5711.

1264. Baldwin, William. A treatise of morall phylosophie, contayning the sayinges of the wyse. 2 pts. (R.)
4758. Case, John. Reflexus speculi moralis, qui commentarii vice esse poterit in Magna Moralia Aristotelis. (epistle, September 20, 1596.)
4760. Case, John. Speculum moralium quaestionum in uniuersam ethicen Aristolelis. Nunc denuo recognitum. (R.) (epistle, March 9, 1585.)
5060. Chartier, Alain. Delectable demaundes, and pleasaunt questions.
5286. Cicero, Marcus Tullius. The thre bookes of Tullyes offyces. (R.)
- 5309+. Cicero, Marcus Tullius. Orationum...volumen secundum.
12919. Harward, Simon. Encheiridion morale. (epistle, December 9, 1596.)
13893. Huarte Navarro, Juan de Dios. Examen de ingenios, the examination of mens wits. (R.)
- 17004+. Lycosthenes, Conrad. Apophthegmata.
20869. Remedies. Remedies against discontentmēt, drawn from auncient philosophers by Anonymous. (June 2, 1596.)

21100. Robertson, George. Theses philosophicae, praesede  
G. R[obertson].

In the group of thirteen extant publications classified as philosophy, two are about Aristotle, two are translations of Cicero, one is a discussion of man's intelligence, and eight could be classified as philosophical miscellanies. Philosophy has an unusually high proportion of Latin books, indicating perhaps a limited audience. Both books about Aristotle, one of Cicero's, and six of the miscellanies are in Latin. In all, seven of the thirteen are Latin.

Remedies against discontentmēt, drawn from auncient philosophers by Anonymus<sup>1</sup> attempts to present all the moral virtues through a collection of aphoristic statements easily read and understood by the average reader. In a section designed to show how one ought to prepare to defend himself against passion, the author lists sayings that sound very much like the proverbs of Solomon. His subject areas include vanity, poverty, adversity, sorrow, death, and many more, all requiring the remedies of philosophy. His ability to make his aphorisms more powerful through the use of metaphor is clear from the following passage:

We are woont to compare the comaundement of the soule ouer this brutish and earthlie parte, from which our passions do arise, unto the office of a good Rider, who mannageth his horse,

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<sup>1</sup>20869.

for keeping still in the Saddle he turneth  
and ruleth him at his pleasure, But a knight  
shall receiue small honor to bring a horse  
vnbaked to the Turney.<sup>1</sup>

The author, who likes to call himself Anonymous as though it were his name, has culled Biblical and classical sources for his sayings, but credits his sources only occasionally.

M. B. wrote a similar bedside philosophy book called The triall of true friendship; or perfit mirror.<sup>2</sup> The purpose of this volume is to teach the reader to be wary of people who seem to be friends but prove inconstant. It is necessary not simply to trust a person, but to prove him with various tests. Furthermore, a man should limit himself to one true friend (wife not included), because he will be the "alter idem" when the two minds become one. M. B., like the previous anonymous author, quotes numerous classical authorities to verify his statements. He sees the conclusion of the matter in this way:

...let us try ere we trust, after good assurance,  
let us not trust before we trie for feare of  
repentance.<sup>3</sup>

What he is really advocating is platonic love between men.

William Baldwin approaches philosophy from a slightly different angle in A Treatise of morall phylosophie, con-

<sup>1</sup>Ibid., Sig. G<sub>4</sub><sup>b</sup>.

<sup>2</sup>1053.

<sup>3</sup>Ibid., Sig. E<sub>4</sub><sup>b</sup>.



taynyng the sayinges of the wyse.<sup>1</sup> His advertisement on the title page reveals quite accurately the contents of his book:

...Wherin you may see the worthie and pithie sayings of Philosophers, Emperors, Kinges and Oratours: of their lines, their answers, of what linage they come of, of what countrie they were; whole worthy sentences, notable precepts, counsels, parables and semblabies, doe hereafter follow.<sup>2</sup>

In his introduction, Baldwin shows that since God is the author of all wisdom, the philosophers must logically have received their wisdom from God. He hopes this will make the pagan philosophers more palatable for the Christians. He divides the volume into twelve books, each one dealing with another facet of moral philosophy. One deals with theology, another with vices, another with carnal virtues, and so on. In his chapter on women he includes one of his pithy statements:

A nice wife and a back door  
oft maketh a rich man poore.<sup>3</sup>

Throughout his work, Baldwin quotes and credits dozens of Greek and Roman philosophers.

In Delectable demaundes, and pleasaunt questions,<sup>4</sup>

<sup>1</sup>1264.

<sup>2</sup>Ibid., Sig. A.

<sup>3</sup>Ibid., Sig. Aa2.

<sup>4</sup>5060.

Alain Chartier treats of moral philosophy as well, but he organizes his book in a question and answer format.

Although he too claims to have gathered his material from the philosophers, he neither quotes them directly nor credits them. He divides moral philosophy into various categories such as love, divinity, friendship, and truth. Typical of the questions and answers are the following:

Quest. What is the cause, that he that loueth feruently is soone angry?

An. Because the spirits and humors of Louers be very hote and boyle continually.<sup>1</sup>

Quest. Why be women more prone to Loue, than any other creatures at all times and seasons.

An. Nature hath indued them with more delicate touchings, and with more moderate complexion than other. Besides this they be of complexion hote and moiste: a thing verie proper and requisite to Loue.<sup>2</sup>

Que. Is it loue, to loue the image of a woman?

An. It is not loue, but rather madnesse.<sup>3</sup>

Another collection of philosophical sayings is Conrad Lycosthenes' Apophthegmata.<sup>4</sup> It is entirely in Latin, arranges its material according to subjects like Veritas, Speculum, Abstinencia and so on, and credits every quotation accurately. Writings of Socrates, Plato, Aristotle, Seneca,

<sup>1</sup>Ibid., Sig. A.

<sup>2</sup>Ibid., Sig. A<sub>2</sub><sup>b</sup>.

<sup>3</sup>Ibid., Sig. D.

<sup>4</sup>17004+.

Cicero, Caesar, and dozens of others are included. One entry by Socrates concerns false friendship:

Importune amere, nihil aliud esse quam odio prosequi dicebat. Is enim quise amicum esse simular, quid aliud agit, quam vt porrigens vna manu panem, se amicum dicat, post tergum altera manu lapidem proiciat? Maxim. Serm. 6.<sup>1</sup>

Lycosthenes' work is undoubtedly the most comprehensive of the philosophical miscellanies.

Simon Harward's Encheiridion morale<sup>2</sup> is essentially the same kind of work as Lycosthenes', but it is much shorter. Harward's collection is from the same classical sources as the other miscellanies, but Harward presents the Greek first, then translates each passage into as many as three or four languages.<sup>3</sup> The major language Harward neglects is English. He arranges his moral sentences into such topics as "Timiditas," "Sapientia," "Patientia," and "Amor Illicitas."

There are two more collections in Latin of philosophical sentences or aphorisms. George Robertson's Theses philosophical, praesede G. R[obertson] lists hundreds of aphorisms, grouping them in subject categories, much the same as the other miscellanies.<sup>4</sup>

<sup>1</sup>Ibid., Sig. D4.

<sup>2</sup>12919.

<sup>3</sup>Harward uses different combinations of Latin, Greek, Spanish, French and Italian.

<sup>4</sup>21100.

Progymnasmata Latinitate donata by Aphthonius performs a similar task.<sup>1</sup> The logical development of his groupings can be seen from the following list:

Fabula  
 Fabulae exempla  
 Fabularii tractatio  
 Alia Fabulae exempla & deinceps.<sup>2</sup>

Two books about Aristotle, also in Latin, were written by John Case. In Reflexus speculi moralis, qui commentarii vice esse poterit in Magna Moralia Aristotelis,<sup>3</sup> Case uses a question and answer format to present the philosophy of Aristotle. He divides Aristotle's moral philosophy into digestible topics such as adultery, love, killing and others. In many instances, Case compares Aristotle's precepts with those of Virgil, Horace, Ovid and many more classical authors. Case's text attempts to teach moral principles rather than teach Aristotle as a philosopher.

Case's second book, Speculum moralium quaestionum in vniuersam ethicam Aristotelis is similarly divided into subjects such as "temperantio," "affabilitas," "justitia" and "veritas."<sup>4</sup> In each subject division Case lists the

<sup>1</sup>702.

<sup>2</sup>Ibid., Sig. A<sub>1</sub><sup>b</sup>.

<sup>3</sup>4758.

<sup>4</sup>4760.

two extremes along with the mean or moderate way. For example, he shows that fortitude is the mean between the extremes of boldness and timidity. He also attempts to reconcile Christianity with Aristotle's moral teaching. For Aristotle, happiness is the supreme good; for Case it is the supreme good, which is a gift from God.

The fact that both of Case's Latin books were printed by Joseph Barnes, the printer to the University of Oxford, suggests that they were probably used by the Oxford students as Latin texts.

One of the two books of Cicero's works is a Latin and English work with the English translation in black letter type running alongside the Latin in roman type. Robert Whyttington, the translator of The thre bookes of Tullyes offyces,<sup>1</sup> claims in his dedicatory epistle that Cicero's works are the best books on how men should behave, with the exception of the Bible. Thus, his purpose, like Case's, is to teach morality to his readers, not to teach Cicero. The basic theme of the work is man's use of reason. He states that the only real difference between man and the animals is man's ability to reason. A summary of this principle is expressed in an appeal to the reader to use reason more than passion:

...the farder we be from the brutishness of

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<sup>1</sup>5286.

the beastes, the neerer approach wee to the nature of diuine.<sup>1</sup>

The second work of Cicero, Orationum...volumen secundum<sup>2</sup> is a Latin volume containing the original text of Cicero along with emendations by other writers.

Another work included in the section on philosophy is a translation of a Spanish book by Juan de Dios Huarte Navarro called Examen de ingenios, the examination of mens wits.<sup>3</sup> In his dedicatory epistle to King Philip of Spain, Navarro explains his belief that man's abilities are inherent:

...a law should be enacted, that no carpenter should exercise himself in any worke which appertaineth to the occupation of a husbandman, nor a tailor to that of an architect, and that the Aduocat should not minister Phisicke, nor the Phisition play the Aduocat, but ech one exercise only that art to which he beareth a naturall inclination, and let passe the residue. For considering how base, and narrowly bounded a mans wit is for one thing and no more, I haue alwaies held it for a matter certain, that no man can be perfectly seene in two arts, without failing in one of them.<sup>4</sup>

Human nature, according to Navarro, is derived from the particular conditions existing during the conception:

<sup>1</sup>Ibid., Sig. ¶ 4.

<sup>2</sup>5309+.

<sup>3</sup>13893.

<sup>4</sup>Ibid., Sig. A2<sup>b</sup>.

...the temperature of the foure first qualities, (hot, cold, moist, and drie) is to be called nature, for from this issue al the habilities of man, all his vertues and vices, and this great varietie of wits.<sup>1</sup>

According to Navarro, by observing special instructions before, during, and after sexual intercourse, parents can determine not only the intelligence of the child, but the sex as well. For example, parents who wish to have a child with a good memory should:

...let them eight or nine daies before they betake themselues to the act of generation, eat Trouts, Salmons, Lampreis, and Eeles, by which meat, they shall make their seed verie moist and clamie.<sup>2</sup>

Throughout his book Navarro insists upon his premise that a child who is born without great learning ability will never profit from study, regardless of his desire or upbringing.

Philosophy in 1596 was generally moral and ethical, having a didactic rather than historical purpose. The most popular kind of philosophy book was the miscellany, or compendium of moral statements by the great philosophers. It should also be noted that philosophical speculation about the origin of man and the nature of God was ignored in the majority of books.

<sup>1</sup> Ibid., Sig. C3.

<sup>2</sup> Ibid., Sig. V8<sup>b</sup>.

HISTORY

3834. Brooke, Ralph. A discoverie of certaine errours in [Camden's] Britannia. 2 pts.
5472. Codomannus, Laurentius. Chronographia. A description of time. Third ed. (epistle, November 8, 1595.)
5602. Comines, Philippe de. The historie of Philip de Commines. (February 3, 1566.)
14677. Johnson, Richard. The most famous history of the seauen champions of christendome. (April 20 and September 6, 1596.)
14802. Joseph, ben Gorion, pseud. A compendious history of the Jewes commune weale. (R.)
15176. Lambard, William. A perambulation of Kent. Now increased and altered. (R.) (June 7, 1621.)
15318. La Vardin, Jacques de. The historie of George Castriot, surnamed Scanderbeg, King of Albania. (October 12, 1593.)
15379. Le Fevre, Raoul. Here Begynneth the volume intituled the recuyell of the historyes of Troye. The auncient historie of the destruction of Troy, newly corrected by W. Fiston. (R.) (June 23, 1591.)
- 15445+. Leland, John. The laboryouse iourney in search of



I. Leyland for Englandes antiquitees. (R.)

21783. Savile, Sir Henry. Rerum anglicarum scriptores post Bedam praecipui.

The Elizabethans' growing interest in history is reflected in many types of publications. Drama, historical poetry, as well as the history books chose the history of Europe and particularly the history of England for subject matter. The classification of historical books is based upon Elizabethan concepts of what was history, and what was not. Thus, the stories of the legendary heroes of Christendom, the history of the Jews in Old Testament times, the creation of the world, and the destruction of Troy are classified as history rather than literature or religion.

Laurentius Codomannus, in his Chronographia. A description of time,<sup>1</sup> begins his history with the book of Genesis in the Old Testament. With absolute confidence in his accuracy, he lists the names of Biblical figures like Noah and Abraham together with their dates of birth and death. He also lists what he calls the year of the world. He means the number of years since its creation by God.

After tracing the history of the Old Testament, Codomannus lists events in Greek and Roman history, but stops at approximately the decline of the Roman Empire. The

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<sup>1</sup>5472.

book proved popular enough to merit three editions from 1590 to 1596.

A compendious history of the Jewes commune weale by Joseph ben Gorion begins where the Bible stops.<sup>1</sup> It shows how the Jews through the centuries were in captivity again and again, continuing the pattern established in the Old Testament with the Babylonian Captivity. It ends with the tenth captivity of the Jews in Spain.

The history of Greece and Rome was also of interest to the Elizabethans. The Homeric and Virgilian epics were frequently treated as history.

Raoul Le Fevre wrote a prose history of the fall of Troy, Here begynneth the volume intituled the recuyell of the historyes of Troye.<sup>2</sup> Originally translated by William Caxton, this history was corrected and amended by W. Fiston early in the 1590's. It contains many elements, episodes, and characters found in Homer, though much of it is expanded or altered. One passage, Jupiter's rape of Danae, is lengthened and described in such detail as to make it almost pornographic.<sup>3</sup>

Fiston, the corrector of the new edition, criticizes

<sup>1</sup>14802.

<sup>2</sup>15379.

<sup>3</sup>Ibid., Sig. G3<sup>b</sup>.

Caxton's style and grammar quite harshly. He claims that Caxton's prose was almost unreadable.

Philippe de Comines' history, The historie of Philip de Commines,<sup>1</sup> gives a detailed historical account of the wars between King Louis XI of France (1468-1483) and Charolois, Duke of Burgundy. Eleanor of Aquitaine, the wife of England's King Henry II, plays a major role in the history, a fact which would make the book more interesting to the English. Along with his wealth of detail, the author is given to moral editorial comments often. On several occasions, he pauses in his story to devote a whole Chapter to a moral lesson. After describing one defeat suffered by the Duke of Burgundy, he adds:

And sure it appeereth both by that God shewed then and hath shewed since, that he meant sharply to punish this house of Burgundy, as wel in the person of the Prince, as of the subjects, and of those that liued amongst them.<sup>2</sup>

In the tone of a committed pacifist Comines condemns both leaders in the wars for prolonging them unnecessarily. If a philosophy of history were to be sought for in his book, it would be found summarized in his belief "that wars and diuisions are permitted of God for the chastisement of Princes and euill people."<sup>3</sup>

<sup>1</sup>5602.

<sup>2</sup>Ibid., Sig. Q5<sup>b</sup>.

<sup>3</sup>Ibid., Sig. S.

A book by Richard Johnson called The most famous history of the seauen champions of christendome<sup>1</sup> is included in this section because Elizabethans considered the lives of Saints to be fact, not fiction. Johnson includes detailed accounts of events in the lives of Saint George of England, Saint Dennis of France, Saint James of Spain, Saint Anthony of Italy, Saint Andrew of Scotland, Saint Patrick of Ireland, and Saint David of Wales, but he writes more about Saint George than about any of the others.

The narrative moves from country to country in Europe in an apparently ~~disorderly~~ fashion, beginning and ending with Saint George. He travels across Europe rescuing damsels in distress and battling the most heinous monsters imaginable. In many ways it is reminiscent of Edmund Spenser's The Fairie Queene.

The historie of George Castriot, surnamed Scanderbeg, King of Albania by Jacques La Vardin is of equally questionable authenticity.<sup>2</sup> Scanderbeg is a gallant knight, a proven soldier, an impeccable courtier, and a faithful Christian. His life consists of battle after battle against the Turks, the Persians, the Scythians, and the Egyptians in an attempt to regain the Holy Land for Christendom. At

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<sup>1</sup>14677.

<sup>2</sup>15318.

the end of the book, he fiercely routs the Turks from Albania, takes the Holy Sacraments, and dies. Edmund Spenser has a dedicatory poem at the beginning of the book which summarizes the exploits of Scanderbeg:

Wherefore doth vaine antiquitie so vaunt,  
 Her ancient monuments of mightie peeres,  
 And old Heroes, which their world did daunt,  
 With their great deeds, and fild their childrens  
 eares.

Who rapt with wonder of their famous praise,  
 Admire their statue, their Collossoes great,  
 Their rich triumphall Arcks which they did raise,  
 Their huge Pyramids, which do heauen threat,

Lo one, whom later age hath brought to light,  
 Matchable to the greatest of those great:  
 Great both by name, and great in power and might,  
 And meriting a meere triumphant seate.

The scourge of Turkes, and plague of infidels,  
 Thy acts o Scanderbeg, this volume tels.

Ed. Spenser <sup>1</sup>

This poem by Spenser is quoted in full to show the content of the book as well as to verify its inclusion as a history book. Spenser suggests that it is believed as fact by the readers.

The remaining three publications deal specifically with the history of England. Sir Henry Savile's text, Rerum anglicarum scriptores post Bedam praecipui,<sup>2</sup> completely in Latin, tells of the very early days of Saxon Britain. The

<sup>1</sup> Ibid., Sig. ff8.

<sup>2</sup> 21783.

beginning of the work breaks England into its counties to give in part their separate historical beginnings. An extremely detailed account of the wars, intrigues, and troubles begins from the Norman invasion in 1066 up to the end of the Wars of the Roses. It refrains from accounting for historical events during the Tudor period. Generally speaking, the closer the history approaches to contemporary time, the more accurate are the details.

William Lambard, a Kentish antiquarian, wrote A perambulation of Kent. Now increased and altered.<sup>1</sup> In this enormous volume, Lambard lists almost every imaginable historical event and person. He details the beginning and growth of each town and village, even to the first farmer living in an area. He lists all the laws and many legal cases from years gone by, all the bishops of all the towns, all the names of the dukes and barons, and many letters and documents he discovered in private libraries. He shows the old Saxon alphabet along with many Saxon words. In the midst of all these factual details he relates local stories that have become legendary. Concerning the alleged miracles of Thomas Becket, he writes:

It was long since fancied, and is yet of too many believed, that while Thomas Becket lay at the olde house at Oxford (which of long time (as you see) belonged to the Archbishops, and

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<sup>1</sup>15176.

whereof the olde. hall and chapell onely now doe remaine) and saie that it wanted a fit spring to water it, that he strake his staffe into the drie ground, (in a place thereof now called Sainct Thomas Well) and that immediately the same water appeered, which running plentifully, serueth the offices of the new house till this present day.<sup>1</sup>

A brief work, by Ralph Brooke, is an exposé of some historical errors he found in William Camden's Britannia.<sup>2</sup> It is called simply A discouerie of certaine errours in [Camden's] Britannia.<sup>3</sup> In his dedicatory epistle, Brooke explains indignantly why he has been forced to write this book:

Naming others to haue but one sole Daughter without heyre, when they had diuers Sonnes and Daughters, Denying Barons, and Earles, that were: and making Barons and Earles of others, that were not: mistaking the Father for the Sonne, and the Sonne for the Father: affirming ligittimate children to be illigittimate and illigittimate to be ligittimate: those to be base borne, who were indeede descended of very honourable Parentage: assigning Armes, and ensignes of Honour to others not their owne. Lastly the framing of incestious and unnaturall mariages, making the Father to marrie his Sonnes wife, and the Sonne his owne Mother.<sup>4</sup>

These charges and others, Brooke proves by quoting directly from Britannia the sections which are in error,

<sup>1</sup>Ibid., Sig. Kk4.

<sup>2</sup>4503.

<sup>3</sup>3834.

<sup>4</sup>Ibid., Sig. A3.

and following each one with his corrections. Throughout, he speaks directly to Camden in a heavily sarcastic and malicious tone. He even approaches libel in the following comment:

In this title of Berkley, you make Morice the sonne of Robert to marrie his sonnes wife: which unnaturall marriages, though well liked of by your selfe, yet neuer knowne nor allowed of by any others.<sup>1</sup>

The laboryouse journey in search of I. Leyland for Englandes antiquitees<sup>2</sup> was a short address given before King Henry VIII in 1549 as a New Year's gift. John Leyland, its author, was the King's Antiquary who was to search for England's history and produce a large work containing his findings. In this address he relates his travels to the King.

An interesting poem about John Leyland is appended to Ralph Brooke's work also dealt with in this section.<sup>3</sup> In the poem Brooke accuses William Camden of stealing the research work done by John Leyland. Part of the poem follows:

Am I deceau'd? or doth not Leylands spirit  
Complaine with ghostes of English Notaries;  
Whom Polidor Virgil robd of merit,  
Bereft of name, and sackt of Histories,

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<sup>1</sup>Ibid., Sig. Ag<sup>b</sup>.

<sup>2</sup>15445+.

<sup>3</sup>3834.



While (wretch) he rauisht English Libraries?  
 Ah wicked Booke-theefe whosoeuer did it:  
 Should one burne all, to get one single credit?

Am I decau'd? or doth not Leylands spirit  
 Make hue and crye, for some Booke-treasure stelth  
 Riffling his workes, and razing name and merit,  
 Whereby are smothered a prince-giuen wealth,  
 A learned wryters trauayle, witts and health.<sup>1</sup>

Although the ten works in the history section contain inaccuracies, legendary material, moral lessons, and strong bias, they do confirm England's new self-consciousness, a development necessary to produce the literary flowering that occurred in the 1590's.

#### EXPLORATION AND GEOGRAPHY

3057+. Bigges, Walter. A summarie and true discourse of Sir Francis Drakes West Indian voyage.

14947. Keymis, Lawrence. A relation of the second voyage to Guiana. (October 15, 1596.)

16808. Lopez de Gomara, Francisco. The pleasant historie of the conquest of the Weast India atchieued by H. Cortes. (R.) (January 28, 1596.)

18638. Norden, John. Nordens Preparatiue to his Speculum Britanniae. (epistle, November 4, 1596.)

20634. Raleigh, Sir Walter. The discouerie of the large

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<sup>1</sup>Ibid., Sig. L7<sup>b</sup>.

rich, and bewtiful empire of Guiana. Performed in the yeare 1595, by Sir W. Ralegh.

20635. Raleigh, Sir Walter. [Another edition.]

20636. Raleigh, Sir Walter. [Another edition.]

20636a. Raleigh, Sir Walter. [A Variant.]

Because Spain was making such strides in exploration in the New World and because it was England's current enemy, many Englishmen felt the need to compete directly with Spain in conquering new lands. One of the most adamant and eloquent proponents of New World exploration was Sir Walter Raleigh. In 1595 he led an expedition to the Guianas to see if the English could exploit the Indians and their lands as successfully as the Spanish had done. From 1596, there are four extant editions of Raleigh's The discoverie of the large rich, and bewtiful empire of Guiana. Performed in the year 1595, by Sir W. Ralegh.<sup>1</sup> It is possible that there were more editions; in any case the work was extremely popular, a fact which argues that numerous Englishmen agreed with the sentiments expressed in the book. Raleigh tells, in painstaking detail, how the expedition of ships was prepared and manned, how it left England with high spirits, how it arrived in the Spanish occupied West Indies, how he

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<sup>1</sup>20634, 20635, 20636. (20636a is a variant of this.)

learned of Spanish cruelty towards the naive and trusting Indians, how he and his English sailors treated them with absolute respect, raping none, killing few, and befriending the chiefs in the area of Guiana.

Despite the Indians' favourable acceptance of Raleigh's men, Raleigh realizes more than mere persuasion is needed. He comments therefore upon the Indians' weakness:

...he hath neyther shotte nor Iron weapon in all his Emyre, and therefore may easely be conquered.<sup>1</sup>

He complains that if the Queen and interested Englishmen do not decide to conquer Guiana immediately, they will forfeit it to the Spaniards. He goes so far as to suggest that the Queen would be shirking her duty if she did not provide assistance for such an expedition.

In a final eloquent plea for financial and moral support, he writes:

And I am resolved that if there were but a smal army a foote in Guiana, marching towards Manoa the chiefe citie of Inga, he would yeeld her Maiesty by composition so many hundred thousand pounds yearly, as should both defende all enemies abroad, and defray all expences at home, and that he woulde besides pay a garrison of 3000 or 4000 soldiers very royally to defend him against other nations.<sup>2</sup>

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<sup>1</sup>20636a. Sig. O2b.

<sup>2</sup>Ibid.

One of Raleigh's associates on the Guiana voyage was Lawrence Keymis, who wrote his own version of the voyage, A relation of the second voyage to Guiana,<sup>1</sup> had it entered in the Stationers' Register on October 15, 1596, and saw at least two issues of it through the press before the end of the year. Although Keymis' work tells the same story as Raleigh's, it is shorter and more heavily laden with propaganda and promises of gold for everyone. Keymis is also more interested in economic exploitation than he is in Christianization of the Indians. Like Raleigh, he is convinced that England must act quickly to prevent Spain from conquering all the wealth of the West Indies. In a commendatory parody of Virgil's Aeneid, he reveals the lust for conquest and gold behind his desire for exploration:

Riches, and Conquest, and Renowme I sing (sic),  
 Riches with honour, Conquest without bloud.  
 Enough to seat the Monarchie of earth,  
 Like to Joues Eagle on Elizas hand.  
 Guiana, whose rich feet are mines of golde,  
 Whose forehead knockes against the roofe of Starres,  
 Stands on her tip-toes at fair Englands looking,  
 Kissing her hand, bowing her mighty breast,  
 And every sign of all submission making,  
 To be her sister and the daughter both  
 Of our most sacred Maide whose barrennesse  
 Is the true fruite of her vertue, that may get  
 Beare and bring foorth anew in all perfection,  
 What heretofore sauage corruption held  
 In barbarous Chaos, and in this affaire  
 Become her father, mother and her heire.<sup>2</sup>

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<sup>1</sup>14947.

<sup>2</sup>Ibid., Sig. A1<sup>b</sup>.

Conquest of the West Indies is also the subject of a book by Francisco Lopez de Gomara called The pleasant historie of the conquest of the Weast India atchieued by H. Cortes.<sup>1</sup>

Although Gomara begins his story with the childhood of Cortes, he dwells predominantly upon the year 1504 and the period immediately following when Cortes arrived in the West Indies and made his famous conquests in Mexico. He superciliously describes the barbaric religion of the Aztecs who killed people on altars, but praises the Spanish soldiers for cutting their way through crowds of unarmed Indians. The Indians are damned for their ignorance of civilization; the Spanish are extolled for their cruelty.

The tone of the work unfairly denigrates the Indians, though the facts Gomara reports are probably quite accurate.

The marginalia summarize the contents of each page as though they were chapter headings. For example, some marginalia comments are:

"The gouernor was sore afraid"<sup>2</sup> and

"Men tangled in foolish loue"<sup>3</sup>

Walter Bigges is responsible for another travel book, A summarie and true discourse of Sir Francis Drakes

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<sup>1</sup>16808.

<sup>2</sup>Ibid., Sig. C.

<sup>3</sup>Ibid., Sig. C2.

West Indian voyage.<sup>1</sup> Bigges tells of the heroics of Drake, as much as the details of his voyage. His approach is similar to that of Raleigh and Gomara.

Only one book on geography is extant from 1596. Nordons Preparatiue to his Speculum Britanniae<sup>2</sup> by John Norden is a defense of his earlier work, Speculum Britanniae, because several contemporaries found mistakes or made suggestions on how to improve it. Though Nordon admits that some errors exist in his book, he generally defends his original approach and confutes most of his detractors, especially the malicious ones. His tone, however, is pleasant enough:

So in courtesie in your owne knowne quarters reforme the errors, or informe me of them, for howsoeuer I may little regarde the vnprofitable reproofes of common reprobours, I yeelde with all my heart thanks for the kinde controulement of such as thereby seeke a reformation... and not disgrace the workman in malice.<sup>3</sup>

Geography, travel, and exploration in the New World were subjects of great interest to the Elizabethans. The English power at sea was growing and superceding that of Spain during the years from the Spanish Armada in 1588 to the sack of Cadiz in 1596. This further reduced England's

<sup>1</sup>3057+.

<sup>2</sup>18638.

<sup>3</sup>Ibid., Sig. B3.

insular attitude and bolstered her confidence--a confidence which the books on travel and geography reflect.

MEDICINE

1510. Barrough, Philip. The method of phisicke. Third Edition.
5442. Clowes, William. A profitable and necessarie book of obseruations. (March 30, 1596.)
5481. Cogan, Thomas. The hauen of health. (R.)
11976. Goeurot, Jehan. The Regiment of life. (R.)
13252. Hester, John. The first (second) part of the key of philosophie.
16872. Lowe, Peter. An easie certaine and perfect method to cure Spanish sicknesse.
18007. Monardes, Nicolas. The three bookes written in the Spanish tonge. Newly corrected etc. (R.)
19180. Paracelsus. A hundred and foureteene experiments and cures. (March 1, 1596.)
19181. Paracelsus. [Another edition.]
19996. Platt, Sir Hugh. Sundrie new and artificiall remedies against famine. (August 23, 1596.)

21817. Schilander, Cornelius. C. Shilander his chirurgerie.  
(December 1, 1595.)

23606. T., A. Practitioner in physic. A rich storehouse  
or treasury for the diseased. (August 9, 1596.)

24709. Vicary, Thomas. The Englishmans treasure. With the  
true anatomye of mans body. (R.) (January 28, 1596.)

25953. Wood, John. M. D. Practicae medicinae liber  
vocatus Amalgama. (March 1, 1596.)

An increasing interest in the field of medicine is apparent by the number of publications specifically on that subject: there are fourteen altogether, but since one book is published twice in the year, thirteen completely different medical books are extant. Though Galen and Hypocrates were centuries old, medicine had developed very little since their age; indeed, most of the doctors utilized certain medicines or methods, not because they worked, but because Galen or Hypocrates had recommended them. The most persistent and pervasive medical theory was that of the four humours. Jehan Goeurot in The Regiment of life<sup>1</sup> summarizes the effects of an excess of one of the humours with a description of the patient's characteristics:

The complexion of the Fleumatike.  
Fleume, enclineth a man to bee well fourmed,

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<sup>1</sup>11976.



A sleeper, Dull of vnderstanding, full of  
spattell, full of colour.

The complexions of the Sanguine.

Bloud causeth one to be full of flesh, Liberall,  
Amiable, Curteous, Merry, Inuentiue, Bolde,  
Lecherous, Of red colour.

The complexions of the Cholericke.

Choler causeth a man to be hastie, Envious,  
Couetous, Subtill, Cruel, A watcher, Prodigal,  
Leane and of a yellow colour.

The complexions of the Melancholike.

Melancholie maketh one solitarie, soft  
spirited, fearfull, heauy, curious, enuious,  
couetous, blacke of colour.<sup>1</sup>

While almost all medical opinion contained elements of the  
humour theory, at least five of them use the theory as the  
foundation for their cures and medicines. Frequently this  
theory is coupled with the occult, magic potions, magic  
words and strange incantations. Goeurot goes on to explain  
that the four humours are called the sons of the four ele-  
ments, earth, water, air and fire, because they are similar  
in complexion or characteristics. Following his general  
introduction, he lists illnesses and their cures, occasion-  
ally describing two or three cures for the same disease.  
Headaches, common colds, coughs, chills, toothaches and  
similar ailments are given. The following is a cure for a  
headache:

Yee must lay thereon a linen cloth moysted in  
Rose water, Plantaine water, Hazel water, and  
vineger, or els take the iuce of Lettuce and  
Roses, and a little vineger, and warme it

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<sup>1</sup>Ibid., Sig. A4.

together and dip therin a linnen cloth, and lay it to the pain.<sup>1</sup>

A. T. uses a similar format and the same basic theory in A rich storehouse or treasury for the diseased. However, he takes the humour theory to its logical conclusion; speaking about the four humours, he says:

...whether there be any sickness in the body present, by means of them or if there be but daunger of sickness, those humours must be euacuat out of the body, eyther by Bloud-letting, Purging, vomit, Sweating Bathes, or else by some other kind of euacuation.<sup>2</sup>

Much of his advice on how to let blood, and particularly his advice to avoid letting the blood of very old, very young, or very weak persons, is sensible and humane. After such common sense advice, he delves imperturbably into the occult:

For you must take heed that she be not in the signe that gouerneth that member, wherein you intend to open the vaine.<sup>3</sup>

In the midst of the occult, and magic, he gives sage warning about avoiding extremes of temperature and food.

The only Latin medical book published is likewise based upon the theory of humours. John Wood's Practicae

<sup>1</sup>Ibid., Sig. B<sub>3</sub>.

<sup>2</sup>23606, Sig. A<sub>3</sub>.

<sup>3</sup>Ibid., Sig. A<sub>3</sub><sup>b</sup>.

medicinae liber vocatus Amalgama<sup>1</sup> collects cures for a large variety of diseases but with a significant difference from the others. Wood stresses diseases that would today be considered psychological or neurological. He deals with apoplexy, headache, epilepsy, melancholy, tremor, dizziness and paralysis which are not completely physical in nature. Wood's book is the only medical book which lists in a table the authorities from whom he has borrowed his information.

Philip Barrough's, The method of phisicke, claims on the titlepage to contain:

the cavses, signes, and cvres of inward diseases  
in mans body from the head to the foote.<sup>2</sup>

He is true to his word; he lists innumerable illnesses and even subdivides the diseases according to the causes of them. For example, he considers the headache under various sub-topics such as: headache caused by the cold, headache caused by the heat, headache caused by dryness, and so on. Each division has its own cure. The headache caused by the cold is naturally cured by applying heat.

Barrough, using Galen as an authority, gives a description of the coma, or the deep sleep, as it was more commonly known:

<sup>1</sup>25953.

<sup>2</sup>1510.

The sleeping coma (as Galen witnesseth) is sometimes caused by ouermuch moistening of the braine, as it chaunceth to many drunken persons. Also in feuers only hote and moiste vapours ascending from inferiour partes, and moistening the braine doe cause this euill. Moreouer sometime only cold occupying the forepart of the braine is cause of this euill.<sup>1</sup>

As one can see, Barrough still depends upon Galen for confirmation of diagnoses rather than upon experimentation or observation. One interesting rule he follows, however, is quite modern: he believes that an illness is best cured by remedying the cause of it rather than its symptoms.

Another new approach to medicine or at least to the use of pain-killers is evident in the English translation of Nicholas Monardes' The three bookes written in the Spanish tonge.<sup>2</sup> On the title page the advertisement "Ioyful newes out of the New-found Worlde," is a reference to the drugs used by the Indians in New Spain. Tobacco and other unspecified drugs were apparently used by entire tribes of Indians who would spend the whole day in a state of euphoria to escape their problems. Monardes recommends the drugs for killing pain, but warns that the patient must be careful to use them sparingly. One portion of Monardes' work describes how beneficial snow is for making a hot part of the body cold, and for cooling drinks. Even with the

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<sup>1</sup>Ibid., Sig. B8.

<sup>2</sup>18007.

discovery of some apparently powerful drugs, Monardes still, like the writers previously described, depends upon the theory of humours for his medical foundation.

Although the schools of Hypocrates and Galen were influential in 1596, there were dissenters and rebels. One of the foremost was Paracelsus. His A hundred and foure-  
teene experiments and cures, translated into English by J. Hester,<sup>1</sup> explains that he was disillusioned by the medical profession and as a result set out by himself to observe and experiment until he discovered the cures and medicines that really worked. He completely denies Hypocrates and Galen and all who slavishly follow them; he denies metallic liquors because they are opposed to nature; but he does seek the philosopher's stone and uses magical words occasionally. He was in fact an alchemist, who made extracts from oils, herbs, and minerals with which he cured many patients. Part of his work is devoted to stories of cures he effected with his extracts and elixirs:

A woman who was in manner consumed with the French Pox, was cured with a drinke or potion of Essentia Melissae and she liued 8 years after.<sup>2</sup>

One had two Pushes as it were wartes upon the yard which he got by dealing with an unclean woman, so that for 6 months he was forsaken of

<sup>1</sup>19180 and 19181.

<sup>2</sup>19180. Sig. C<sub>1</sub><sup>b</sup>.

all Phisitions as incurable.<sup>1</sup>

Paracelsus cured him with Essentia Mercuriale. The fact that two editions of this one work are extant for the year 1596 indicates the popularity of his style of medicine.

John Hester, the translator of Paracelsus' works, wrote his own medical text called The first (second) part of the key of philosophie.<sup>2</sup> He tells principally how to distill or extract oils from all sorts of herbs, roots, leaves, gums, spices, seeds, as well as inorganic materials like stones, minerals, and metals. With each extract recipe, he lists the diseases it will cure. The oil extracted from human excrement is valuable, according to Hester, for curing cankers in the mouth and people afflicted with Alopecia.<sup>3</sup> Oil extracted from the human skull is a cure for the falling sickness.<sup>4</sup> Hester generally follows in the steps of Paracelsus, revealing again the split in medical opinion in 1596.

Two of the publications, while not denying the humour theory, depend upon surgery for cures and in many ways seem more scientifically advanced than the others.

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<sup>1</sup>Ibid., Sig. C2.

<sup>2</sup>13252.

<sup>3</sup>Ibid., Sig. E4b.

<sup>4</sup>Ibid.

C. Shilander his chirurgerie,<sup>1</sup> discusses the art of surgery in a series of questions and answers between a doctor and a surgeon. His emphasis is upon curing wounds by cleaning and covering them properly. He suggests that wine is the best ointment to pour into an open wound to soothe it. He begins his work in an extremely elementary fashion:

D. What is a wound?

Ch. A wound is a solution of the continuitie, bloody and fresh or new, viz. latelie made.<sup>2</sup>

Amidst the logical development of the practice of surgery Schilander returns occasionally to magic. In order to pull a sword or knife from a man's body, he recommends that charming words uttered by the doctor will make the knife slide out easily.<sup>3</sup>

Thomas Vicary, in The Englishmans treasure. With the true anatomye of mans body,<sup>4</sup> continues in a modern vein, and even defends anatomy as a necessary and valuable study. The tone of his dedicatory epistle is defensive, indicating that anatomical studies do not have this approval of all doctors. Instead of beginning his work with the theory of humours as other doctors do, he begins with a brief descrip-

<sup>1</sup>21817.

<sup>2</sup>Ibid., Sig. A3.

<sup>3</sup>Ibid., Sig. B4.

<sup>4</sup>24709.

tion of the members of man's anatomy. There are bones, nerves, cartilages, ligaments, pannicles, cords, arteries, veins, fat, flesh and skin.

In a first section, Vicary gives detailed descriptions of each part of the body from the head to the foot using his members as noted above. The second section lists cures for diseases again in order from the head to the foot. He includes a rather innovative section on urinalysis which was certainly a forward step in medicine.

He concludes his book with advice to those convalescing or wanting to prevent illness:

When as you goe homewards make but small iourneyes, and beware of surfetting and of colde, and when you are at home, vse measurable exercise daily, and honest mirth and pastime, with honest companie, and beware of surfetting and of anger, and of much studie, or carefulnesse.<sup>1</sup>

William Clowes, in A profitable and necessarie book of obseruations,<sup>2</sup> restricts his medical advice to the area of warfare. His cures concern wounds made by swords, knives and gunshot; most of his examples are from the battlefield. The book becomes almost an autobiography, as Clowes explains how to effect a particular cure and subsequently tells a story of his own personal success with it. One frequently

<sup>1</sup>Ibid., Sig. P<sub>4</sub><sup>b</sup>.

<sup>2</sup>5442.



suggested medicine is hot lime directly applied to the wound, though other compounds, oils and extracts are employed. He considers venereal diseases to be associated with the military and therefore shows how they too may be cured.

Venereal disease becomes the sole subject of Peter Lowe's book called An easie certaine and perfect method to cure Spanish sickness.<sup>1</sup> The very name of the disease is in keeping with the anti-Spanish feeling currently dominating the minds of Englishmen. The amusing thing about this disease is, as Lowe explains, that the English call it the Spanish sickness, the Spanish call it the Italian disease, and the Italians call it the disease of Naples. Each country names it after its enemy, and after the area in which its soldiers contacted it. Although Lowe knows when the disease is passed from one person to another, he attributes the cause to a sponginess produced from friction and heat in the members, making them weak and susceptible to disease. He also notes a more philosophical cause:

For to refraine the filthy lusts of men and women, God hath permitted thys sicknes to raigne among them, as a punishment for sinne.<sup>2</sup>

One of Lowe's cures involves standing wrapped in sheets by

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<sup>1</sup>16872.

<sup>2</sup>Ibid., Sig. B4.

the chimney where it is extremely hot, and rubbing furiously all the infected members for about two hours. Though Lowe is confident that his cures work, his major thrust in this book is towards a prevention of the illness in the first place. He unequivocally condemns extra-marital intercourse with the warning that the Spanish sickness is fit punishment for offenders.

The two remaining books in the category of medicine and health are concerned mainly with maintenance of health, though in entirely different ways. One is a general work on healthful eating while the second is specifically designed to meet the needs of a starving population.

Thomas Coyan's The hauen of health<sup>1</sup> lists foods from almost every possible source: vegetables, fruit, grains, fowl, fish, meat, and dairy products. He explains not only which birds are best to eat, but which part is best and even at what season of the year each part is most desirable. In the grain section of his book, he tells the best ways to bake bread:

And of such loaues as are baked in an ouen, the greatest loaues do nourish most, after Master Elict, because the fire hath not consumed the moisture of them....Burned bread and hard crusts, and Pastry crustes, do engender a dust choler, and melancholy humours.<sup>2</sup>

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<sup>1</sup>5481.

<sup>2</sup>Ibid., Sig. B5.

He suggests that reason should rule appetite and using Galen as a source recommends that one should never eat until stuffed, never eat raw things and always have some sweets to chew on. Cogan is more concerned with prevention than cure.

The summer of 1596 with its famine in England created a situation in which a concern for eating healthfully was replaced by a concern for anything at all to eat. On August 23, 1596, Sir Hugh Platt's book, Sundrie new and artificiall remedies against famine,<sup>1</sup> was entered in the Stationers' Register to Peter Short. In his introduction, Platt lists some initial remedies for famine: the country must repent of its sins and return to God, because famine is a punishment for sin; people with food must be charitable to those in need; the government should confiscate the land of stingy, uncharitable people, and; the people of England should practise abstinence of food. Following this general advice, he gives recipes for cooking food people do not normally eat such as chestnuts and acorns; and he shows how to take away unpleasant tastes from normally unpalatable foods. He further recommends that human excrement be used as fertilizer to help crops grow. In a final section he tells of starvation remedies for extreme situations. He advocates that prisoners, who normally get nothing during

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<sup>1</sup>1996.

a famine, suck their own blood. By so doing they can live as long as twelve days. A man who was caught in a collapsed house, Platt relates, lived for ten days by drinking his own urine.<sup>1</sup>

The extreme recommendations in Platt's work may suggest the extreme nature of the famine England was suffering. Despite its extremity, however, this publication, along with others on the same subject, shows that the famine and its results were a vital consideration in 1596.

Generally speaking, the medical books of the year reveal a division of opinion between the humour theory of Galen and the alchemy of Paracelsus. Some writers recognize the division and refer to it; others borrow from both sources. The special books that pertain particularly to 1596, the one on the Spanish sickness and the remedies for famine, confirm the view that Spain and famine influenced the thoughts of Englishmen throughout the year.

#### HUSBANDRY

13199. Heresbach, Conrad. Foure bookes of husbandry, newly Englished by B. Googe. (R.) (epistle, February 1, 1577.)

17347+. Markham, Gervase. How to chuse, ride, traine, and

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<sup>1</sup>Ibid., sig. B.

diet horses, also a discourse of horsemanship.

17579. Mascall, Leonard. A booke of the arte and maner, how to plant and graffe all sortes of trees. With diuers other new practise, by one of the Abbey of Saint Vincent in Fraunce. (R.)

17582. Mascall, Leonard. The first booke of cattell. (R.)

18839. Orchard. The orchard and the garden. (R.)

Husbandry or farming accounts for five of the publications in 1596. Two books deal with animal husbandry, two with agriculture, while one embraces both fields. All five books are instructional reference works which attempt to cover as broad a scope of their subjects as possible.

Leonard Mascall, a most prolific writer of do-it-yourself instruction books, in his The first booke of cattell,<sup>1</sup> advertises his book on the titlepage:

Thou heardman, keeper of thy beastes,  
when any beast is sickly:  
Search herein, and thou shalt find,  
of prooued remedies quickly.<sup>2</sup>

His advice on cattle is more valuable than his poetry. He tells the reader how to buy oxen and cattle, how to tame them after they are purchased, how to feed them for the best

<sup>1</sup>17582.

<sup>2</sup>Ibid., Sig. A2.

results, how to diagnose their diseases, and how to cure them. His veterinary's advice includes blood letting for cattle that have ague, or a fever. Mascall is not particularly scientific in his cures, depending frequently on magic:

As concerning the crowing and crying of the guts, and paine thereof in cattell, which are oft times troubled therewith, which grief is appeased and helped by this meanes, as when the beast shall sodainely see any thing swimme, specially a drake on the water, shall sodainely be healed thereof, and also the drake in sodaine beholding the beast, the said beast shall be healed thereof. Likewise if any drake beholde the horse, the saide horse shall be sodainely whole thereby.<sup>1</sup>

Mascall discusses hogs, pigs, and horses in the same way as his work on cattle. Despite the apparently illogical cures, much of the advice in this book is valuable and based upon common sense.

The second book on animal husbandry is more of a specialist book. Gervase Markham's How to chuse, ride, traine, and diet horses, also a discourse of horsemanship,<sup>2</sup> is restricted to riding horses. His purpose in writing this volume is to encourage horsemanship, an art which he fears is slowly dying in England. According to Gervase, the good horse has all of the following characteristics:

<sup>1</sup>Ibid., Sig. B.

<sup>2</sup>17347+.

For the shape thus, of stature tall, but not monstrous, a fierce eye, a small heade, a little eare, a firme mane, a strong thinne crest, a long necke, a bigge square brest, a broad backe, a flatte legge, a straight foote, and a hollow hoofe.<sup>1</sup>

His subsequent advice about training and riding the horse seems directed towards gentlemen rather than commoners because it makes riding a sport and a showy art. An appendix lists sixty-one cures for various equine diseases.

Conrad Heresbach devotes two books of Foure bookes of husbandry<sup>2</sup> to animal husbandry. Book three advises the reader about the purchasing and rearing of cattle and hogs, while book four shows how to raise bees and poultry. Heresbach's animal husbandry is similar to Leonard Mascall's in his book about cattle.

Heresbach's most interesting work concerns trees and plants. He tells the reader to till and fertilize the ground before planting and discusses tree arrangements for attractive landscaping. Some of his knowledge which he gained through observation is sound though his explanation of the reasons may be faulty:

And because there is a natural friendship and loue beetwixt certaine Trees, you must set them the neerer together, as the Vine and the Oliue, The Pomegranate and the Myrtell.<sup>3</sup>

<sup>1</sup>Ibid., Sig. A3.

<sup>2</sup>13199.

<sup>3</sup>Ibid., Sig. K1.

It is equally important, of course, to separate trees which hate each other because they will die. This book, like so many other instruction books, has a question and answer format.

Leonard Mascall, the author of The first booke of cattell, is the translator of a work on agriculture called A booke of the arte and maner, how to plant and graffe all sortes of trees. With diuers other new practise, by one of the Abbey of Saint Vincent in Fraunce.<sup>1</sup> In this work, the author shows how to prepare the ground for planting, and how to plant the trees. He dwells, however, principally upon grafting of trees to get new fruit like stoneless peaches, and to produce a more abundant crop. In a short verse, Mascall sums up the contents of his book:

To God be praise on hie  
in all our worldly planting,  
And let vs thanke the Romaines also,  
For the art of Grafting.<sup>2</sup>

Another work concerned with grafting and orchards is the anonymous The orchard and the garden.<sup>3</sup> The author begins at an elementary level with the four things necessary for plants to grow: moistness, a convenient place, water, and air.

<sup>1</sup>17579.

<sup>2</sup>Ibid., Sig. C2<sup>b</sup>.

<sup>3</sup>18839.



He then expounds upon the more specific topic of how to protect the plants from animals. It should be noted that coarse language was used casually as the following passage indicates. In order to protect trees from deer,

Take the pisse of a Deare and annoint the tree therewith.<sup>1</sup>

To protect them from rabbits,

Spit in thy hand, and annoint the sprouts therewith, and no hare will hurt them.<sup>2</sup>

The author goes on to discuss in detail the process of grafting a branch to a tree. Rule number three explains the importance of binding:

All grafting and imping, is done by putting one into another by a fast binding, that the little sprout may spread his boughes to the stumpe or tree, wherein it is graffed, that so it may become one tree.<sup>3</sup>

The anonymous author tells too how various grafting secrets may be performed. In order, for example, to make apples or other fruits red:

If you will graft vpon a wild stumpe, put the sprouts in pikes blood, and then graft them and the fruit will be red.<sup>4</sup>

<sup>1</sup>Ibid., Sig. A4<sup>b</sup>.

<sup>2</sup>Ibid., Sig. B1.

<sup>3</sup>Ibid., Sig. Bb.

<sup>4</sup>Ibid., Sig. C3.

A very short section of only a few pages discusses the garden as opposed to the orchard. The author lists the common garden vegetables and tells when each one should be planted for the best crop.

Onions and Leeks must bee sowed in Februarie or March, at the waning of the moone.<sup>1</sup>

The animal husbandry and agriculture books show little concern with the current events of 1596. One reason for this is that four of the five books were reprinted in 1596, only one being a first edition. Almost all husbandry books in 1596 depended upon a combination of experience, observation, common sense, and a firm belief that the moon exerted a powerful influence upon raising animals, planting vegetables and grafting trees. War and famine are not a significant part of 1596 books on husbandry.

#### HOME REFERENCE

6392. Dawson, Thomas. The good huswifes iewell; rare deuises for conseites in cookerie. Newly set forth with additions, etc. (R.)

17592. Mascall, Leonard. A profitable boke declaring dyuers approoued remedies to take out spots and staines. (R.)

18418. Needleworks. A booke of curious strange inuentions,

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<sup>1</sup>Ibid., Sig. D3.

called the first part of needleworks.

Three books extant from 1596 can be classified as "home reference." They are particularly directed towards the wife rather than the husband and concern themselves with the woman's role inside the home as opposed to the man's role outside. A cook book, a book about removing spots and stains, and a sewing book make up the three in this category.

An anonymous book called A booke of curious strange inuentions, called the first part of needleworks<sup>1</sup> claims that the art of needlework or sewing is "verie easie to be learned by the diligent practisers, that shall follow the directions herein contained."<sup>2</sup> However, the reader is given no instructions, only eighteen full page illustrations of patterns to follow while sewing. Following the title-page is a dedicatory poem extolling the value of needlework:

This worke beseemeth queenes of great renowne,  
And Noble Ladies of a high degree:  
Yet not exempt for maids of any Towne,  
For all may learne that thereto willing be:  
Come then sweet gyrles and hereby learne the way,  
With good report to liue another day.<sup>3</sup>

Leonard Mascall's A profitable boke declaring dyuers approued remedies to take out spots and staines<sup>4</sup> contains

<sup>1</sup>18418.

<sup>2</sup>Ibid., Sig. A1.

<sup>3</sup>Ibid., Sig. A2.

<sup>4</sup>17592.

recipes and solutions to be used for spots and stains from wool, silk, linen, and velvet. Generally, his solutions are harsh: vinegar, alum, ashes, and cow's milk appear frequently in his recipes. Some sound as though they would remove the spot but ruin the garment at the same time. A sample recipe follows:

If you haue wine or viniger stains in your clothes ~~wash~~ them in warm cows milk, they will be clean.<sup>1</sup>

Thomas Dawson wrote the only extant cook book from 1596, The good huswifes iewell; rare deuises for conseites in cookerie. Newly set forth with additions, etc.<sup>2</sup> Dawson shows how to prepare food for cooking, gives recipes, preserves, hints for improving tastes, and so on. To prepare a turkey for roasting he gives the following instructions:

After you haue scalded him and washed him cleane, lay him vpon a faire cloth and slit him through out the backe and when you haue taken out his garbage, then you must take out his bones so bare as you can.<sup>3</sup>

A recipe for black pudding shows how unconcerned Elizabethans were for accurate measurements:

Take a great otmeale and lay it in milke to steepe, then take sheepe bloud and put to

<sup>1</sup>Ibid., Sig. A<sub>2</sub>.

<sup>2</sup>6392.

<sup>3</sup>Ibid., Sig. B<sub>6</sub><sup>b</sup>.

it, and take Ore white and mince into it then take a few sweet hearbes and two or three leeke blades, and choppe them very small, and put into it the yolkes of some egges, and season it with Cynamon, ginger, cloues, Mace, pepper and salt, and so fill them.<sup>1</sup>

The purpose of many of Dawson's suggestions seems to be to counteract a bad taste. Most recipes call for five or six different spices but with no specific amounts given.

Once again, the reference books for housewives do not refer to the current problems of Elizabethan England. Their concern is more local, particular, and pedestrian, and they seem to bypass the national events.

#### ARITHMETIC

13701. Hood, Thomas. The use of the two mathematical instruments, the crosse staffe and the Jacobs staffe. 2 pts. Newly reuiwed and the second time imprinted. (R.)

19799. Peters, Nicholaus. The pathway to knowledge. (May 31, 1592.)

20797. Record, Robert. The castle of knowledge. (R.) (January 15, 1582; May 3, 1594.)

20804. Record, Robert. The ground of artes, teaching the worke and practise of arithmetike. (R.)

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<sup>1</sup>Ibid., Sig. B5.

24540. Urstisius, Christian. The elements of arithmeticke.  
(March 5, 1596.)

Four extant publications from 1596 are based upon arithmetic, while one deals with geometry. The arithmetic books are similar in that they teach the four basic calculations: addition, subtraction, multiplication, and division. After instructions and examples concerning the calculations, each writer lists problems to be solved, much in the manner of modern arithmetic texts.

Robert Record is the author of two arithmetic books, The castle of knowledge<sup>1</sup> and The ground of artes, teaching the worke and practise of arithmetic.<sup>2</sup> The former work is organized in a question and answer format, with the development of the topic following a pattern from elementary to more difficult problems. Record includes in it sections upon geography and astronomy.

The ground of artes, however, restricts its teaching to the basic arithmetic calculations with numerous practical problems to solve.

W. Phillips is the translator of The pathway to knowledge, a mathematics book written by Nicholaus Peter, a Dutch mathematician.<sup>3</sup> Along with explanations about

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<sup>1</sup>20797.

<sup>2</sup>20804.

<sup>3</sup>19799.

arithmetic calculations, Peters includes tables of weights and measures as well as problems based upon them. For example:

A merchant being dead oweth to 3 men 1500 pound. that is to A 400 pound to B 500 pound and to C 600 pound, and all his goods are but 300 pound. what shall each man haue for his part.<sup>1</sup>

Christian Urstisius' book, The elements of arithmetic,<sup>2</sup> is much the same as Peters'. The instructions are given and problems to be solved are provided. Urstitius' book tends to dwell more emphatically upon calculations with common fractions rather than whole numbers.

Thomas Hood, the translator of Urstisius' work, is the author of a final mathematics book called The use of the two mathematical instruments, the crosse staffe and the Jacobs staffe.<sup>3</sup> Hood's emphasis is geometric. He gives detailed instructions concerning the proper use of the instruments and then gives practical problems for the reader to solve.

If any particular characteristic of the year can be gathered from the interest shown in mathematics, it may be the growing awareness and acceptance of a more scientifically precise way of approaching problems.

<sup>1</sup>Ibid., Sig. R3.

<sup>2</sup>24540.

<sup>3</sup>13701.

NAVIGATION

3117. Blagrove, John. Astrolabium vranicum generale.
3120. Blagrove, John. Nova orbis terrarum descriptio  
[A map to accompany the Astrolabium].
3391. Borough, William. A discours of the variation of  
the compasse. (R.) (epistle, September 26, 1581.)
3428. Bourne, William. A regiment for the sea. Newly  
corrected by T. Hood. Wh. is adioyned the mariners guide.  
2 pts. (R.) (December 20, 1592.)
5803. Cortes, Martin. The arte of nauigation. (R.)  
Lastly corrected and augmented. (March 1, 1596; 'stricken  
out' April 5, 1596.)
6869. Digges, Leonard. A prognostication euerlasting.  
Once againe publyshed. (R.)
13696. Hood, Thomas. The mariners guide. (December 20,  
1592.)
18650. Norman, Robert. The new attractiue. Containing a  
short discourse of the magnes or lodestone. 2 pts. (R.)  
(November 3, 1600.)

During the last decades of the sixteenth century  
England's power at sea increased enough to defeat the  
Spanish fleet in 1588 and to attack Spain successfully at



Cadiz in 1596. Many publications, especially those on travel, reveal this growing interest and confidence. By 1596, so popular was sea travel that a total of seven separate publications on navigation are still extant for that year. Generally speaking, they tend to be mathematical in nature, but of course, contain elements of astronomy as well. Furthermore, six of the publications are original English works; only one is a translation from another language, Spanish.<sup>1</sup>

Leonard Digges, in another edition of A prognostication euerlasting. Once againe publyshed, teaches the reader how to navigate a ship by the stars.<sup>2</sup> The dedicatory epistle written by his son Thomas Digges explains some alterations in the new edition:

I haue carefully thought which way I might some way yeeld a testimonie of a grateful mind. And perusing of late a Book of my fathers to your Lordship dedicate, by negligence, or ignorance of Corrections many wayes depraued: I determined both to amend the fault, and with some additions to amplifie the same, briefly also to touch and discouer certaine errours touching matters of Nauigation, transferred into our language.<sup>3</sup>

The book contains many tables of dates, phases of the moon, positions of the sun, "euill dayes,"<sup>4</sup> and

<sup>1</sup>5803.

<sup>2</sup>6869.

<sup>3</sup>Ibid., Sig. A2.

<sup>4</sup>Ibid., Sig. K2.

Aristotle's descriptions of celestial orbs. The principal instrument upon which Digges' book is based is the compass, which he describes in detail with illustrative material.

A discours of the variation of the compasse<sup>1</sup> by Robert Norman, printed first in 1581, and newly amended by William Borough, uses the compass as well for navigation. Like the previous work, Norman's work includes tables and charts and is mathematical in nature.

A second work by Robert Norman, The new attractiue. Containing a short discourse of the magnes or lodestone,<sup>2</sup> explains the way magnets behave and consequently how they can be used in navigation.

Norman includes amongst the charts and tables of this work, lists of all the holidays from 1596 to 1629.

Thomas Hood teaches the whole art of navigation in twelve propositions in The mariners guide.<sup>3</sup> Hood's forte is the sea card, a device which enables a sailor to locate his exact position on land or sea anywhere in the world. The propositions are taught in the form of questions and answers between Philomathes and M., possibly a short form for Mariner. Part of their dialogue follows:

<sup>1</sup>3391.

<sup>2</sup>18650.

<sup>3</sup>13696.

P. Well then I pray you let mee understand the vse of the forenamed things.

M. The end of the Hydrographical description of the coasts is to lay forth vnto vs not onely the Baies, Copes, Angles, Islands, Mountaine, Ports, Points, and Riuers, but also the daungers of the sea, so farre forth as they may be conuenuntly bee deliuered to the eye....<sup>1</sup>

He goes on to show the symbols to be used on a map to indicate the locations he has just named.

One possible weakness of Hood's work is that he never shows a picture of the sea card. Admittedly, he talks about it a great deal, so perhaps it was common enough amongst mariners to make its inclusion unnecessary.

Hood's work was published a second time in 1596, but in conjunction with another work by William Bourne. A regiment for the sea. Newly corrected by T. Hood. Wh. is adioyned the mariners guide. 2 pts.<sup>2</sup> is similar to the other navigation books but Bourne gives a clear and simple definition of navigation:

Navigation is an Art teaching how to direct our course in the sea, to any place assigned, & by what direction, what things may stand with him, and what things may stand against him, hauing cōsideration how to preserue the ship in all stormes and changes of weather that may happen by the way, to bring the ship safe vnto the port assigned and in the shortest time.<sup>3</sup>

<sup>1</sup>Ibid., Sig. B2.

<sup>2</sup>3428.

<sup>3</sup>Ibid., Sig. B2<sup>b</sup>.

John Blagrave's two publications extant from 1596 are meant to be used together. Astrolabium vranicum generale<sup>1</sup> is the navigational instruction book; Nova orbis terrarum descriptio [A map to accompany the Astrolabium]<sup>2</sup> is the related single sheet map.

Blagrave claims that a new astrolabe he has invented can find the true meridian, pinpoint longitude and latitude of any location in the world, calculate the time of sunrise and sunset for any day of the year, and perform many other navigational calculations necessary for seamen.

The map, a single sheet publication in folio, is quite innovative for its time. The centre of the map is the North Pole. From there, the lines of longitude fan out all the way to the South Pole. The proportion is naturally exaggerated towards the South Pole, but it presents the world in a rather unique way.

In the Astrolabium Blagrave records his observations of a much-heralded comet seen by him and many others in England in 1596. This long passage shows how carefully Blagrave observes each night:

As for example, in July of this year 1596 there appeared a Comet with a streaming taylor vponwards in the North-west, which vpon Tewsday the 20 of

<sup>1</sup>3117.

<sup>2</sup>3120.

July aforesayd, about 9 of the clocke at night, I first tooke heede of betweene the two hinder legs of Vrsa maior almost in a streight line, (but somewhat lower, and two parts of the way) between the Starre of the fourth light in the neere hocke of the neere hinder legge, and the two Starres of the third light in the further foote behinde, according whereunto I made a pricke in the Celestiall of this Astrolabe. The 21 of July the same houre, I saw him directly in the streight line aforesayde, and distant from the sayd two Starres twice their distance. The 22 day of the same houre I sawe him a little above the streight line, and but their distance off. The 23 of July the night was darke. The 24 of July I saw him about those two Starres of the third light, and to make an equilater triangle with them: all which I noted downe euery night with pricks, then followed a fewe cloudy and darke nights, and after that 24 day he was no more seene. This Comet was seene of many others some fortnight before I sawe him, as neere as I could gesse by their relacion euen about the brithet of Vrsa maior, a little behinde the hocke of the neere legge afore, which also I pricked downe: and haue caused those pricks and the trayle of his gate to be grauen in the Celestiall, in the Constellation of Vrsa maior if you marke it (though not done fully to my purpose) to the end to inuite others heereafter to do the like, that posterity at the last may finde out whether there be any regularity in their motions<sup>1</sup>

Compared with other writers, Blagrove is objective, scientific and has a concern for the future generations.

A final book on navigation, The arte of nauigation,<sup>2</sup> by Martin Cortes was translated from the Spanish by R. Eden. Cortes begins with the man as a microcosm of the world,

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<sup>1</sup>3117. Sig. II.

<sup>2</sup>5803.

discusses the four elements, earth, water, fire and air, describes the heavenly hierarchies of angels, and believes that the earth, though perhaps round, is immobile and immutable. The movements of the spheres in the heavens are still, according to Cortes, arranged in the concentric circles accepted by the medieval philosophers. From this elementary knowledge, he shows how to navigate a ship by using the stars. Cortes gives reasons for his facts as the following passage reveals. It is interesting to compare this passage with that of Blagrove quoted above:

And although it be so that the earth may naturally mooue by certayne of his partes, yet to mooue in the whole, and without the circuite of his sphere, it is impossible, being founded and established vpon his own center, the which of it selfe is naturally immooveable; for as much as in it the reason of all heauynes consisteth. Where as otherwise, euery part that is mooued should ascend, contrairie to the nature of heauy thinges. But there is founde nothyng heauy that doth not naturally enclyne dyrectly to the center of the earth, and would actually descend thither....And hereby it followeth, that the earth, being founded vpon his owne center, is not mooued. The which thinge the Prophete Daud also affyrmeth, saying, Fundati terram super stabilitatem suam (that is) Thow foundedst the earth vpon his stabilitie.<sup>1</sup>

Thus, in the books of navigation, both the old and the new approaches to scientific knowledge are apparent. More significant, however, in the light of 1596, is the broad interest shown by Englishmen in the art or science of

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<sup>1</sup>Ibid., Sig. B5.

navigation. Ability on the high seas was equivalent to being the most powerful nation in the world. Here England laid its foundations for the years ahead.

### SURVEYING

195. Agas, Radulph. A preparatiue to platting of landes and tenements for surueigh.

15420. Leigh, Valentine. The moste profitable science of surueying. (R.)

Surveying, like navigation, utilizes the theoretical knowledge of mathematics. Navigation seems to have been the more popular science in 1596, however, because only two publications can be classified as surveying. Both publications contain large sections dealing with arithmetic and geometric calculations.

Valentine Leigh, in The moste profitable science of surueying,<sup>1</sup> discusses at length the legal difficulties pertaining to land measurement and use. He includes such topics as waivers, releases, forfeitures, wards, processes of court, and many more. One passage provides legal advice concerning stray animals:

Straies, is where any horses, colts, oxen, kine, swine, or other cattailles, doe come, or stray, and there do tarrie one yeare & one day, and the owner fetch them not, and that the same straie haue beene proclamed three seuerall

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<sup>1</sup>15420.

sundaies, in three of the next parishes, and three times at the next market town, next by the mannour: then they are the Lordes, and they are alwaies presentable, at the next court, after the stray happeneth to come into the mannour.<sup>1</sup>

Despite Leigh's intrusion into what might be classified as law, the principal thrust of his book concerns land surveying. He shows, for example, with the aid of illustrations, how to measure flat land, hills, valleys, rough terrain, and irregularly shaped parcels of land.

Radulph Agas wrote a second book of surveying, A preparatiue to platting of landes and tenements for surueigh,<sup>2</sup> in which he takes a defensive attitude towards surveying because it is so new:

The practise hereof for surueigh of lands and tenements is but new, and scarsely established: notwithstanding I do affirme and vndertake, that it is certaine, perfect, and true, without any want or defect: and to the saide vse of Surueigh of all other deuices by bookes or otherwise most sure and lasting.<sup>3</sup>

Agas claims to have great respect for mathematics and is convinced that, because it is perfect, it comes directly from God. The knowledge of surveying is, according to him, an absolute necessity because

...to attempt the performauce of an high

<sup>1</sup>Ibid., Sig. F.

<sup>2</sup>195.

<sup>3</sup>Ibid., Sig. A3.



and loftie exploit without these things, is but to labor and toile for purity of speech, without rules and directions set down for the same.<sup>1</sup>

Surveying, along with navigation and mathematics, indicates a greater concern amongst Elizabethans for precision and accuracy in their lives.

#### NATURAL SCIENCE

11748. Gerard, John. Catologus arborum.

14708. Johnson, Thomas. Translator. Cornucopiae, or diuers secrets: newlie drawn out of diuers Latine authors.

(R.)

Only two extant publications fit into the category of natural science, and one of these is merely a catalogue. The other is a translation called Cornucopiae, or diuers secrets: newlie drawn out of diuers Latine authors.<sup>2</sup>

Thomas Johnson, the translator, does not name his sources or the language of the original, but claims to have recorded all the secrets of man, beasts, fowl, fish, trees, plants, and stones. Without any noticeable organization or pattern, he lists short paragraphs, each one unrelated to the preceding or following one. They are neither numbered or grouped into subject areas. Typical secrets

<sup>1</sup>Ibid., Sig. B.

<sup>2</sup>14708.

follow:

A loadstone hath vertue to draw yron to it; yet if you holde a diamond by him, that vertue will be taken away so long as the Aclamant is by him.<sup>1</sup>

The hart of a Crowe or a Batte borne vppon one suffereth not the partie to sleep till it bee taken awaie.<sup>2</sup>

The heart of a Toade or of a Night Crowe, or the fatte of a Hare put vpon the brest of one sleeping, causeth them to tell whatsoever shall be asked them.<sup>3</sup>

The myrtle tree and the Oliue tree loue each other mutually, euen so both the Oliue tree and the figge tree.<sup>4</sup>

In the east part of the worlde are men hauing but one legge, wherewith they goe by leapes, and that more swiftly than any beast.<sup>5</sup>

The information in Johnson's book, based partly upon superstition and partly upon observation, is in the modern sense unscientific. It reflects the inability of many readers to separate the magic and occult from the observed facts. In a larger sense, it is part of the conflict between the New Science and the faith of the Middle Ages.

Catologus arborum by John Gerard is a Latin catalogue

<sup>1</sup>Ibid., Sig. A3<sup>b</sup>.

<sup>2</sup>Ibid., Sig. A4.

<sup>3</sup>Ibid., Sig. A4<sup>b</sup>.

<sup>4</sup>Ibid., Sig. B1.

<sup>5</sup>Ibid., Sig. E4<sup>b</sup>.

listing the names of hundreds of trees.<sup>1</sup> The Latin names are arranged alphabetically but have no information other than the names.

### MUSIC

1433. Barley, William. A new booke of tabliture, shewing howe to play the lute, orpharion, and bandora. 3 pts.

1589. Bathe, William. A briefe introduction to the skill of song. (September 22, 1596.)

19464. Pathway. The pathway to musicke.

In 1596, three extant publications are classified under the category of music. They are specifically designed to teach music to the reader, rather than give a history or supply music for people already knowledgeable in the art. Two of the books are limited to vocal music, while the third teaches the reader how to play an instrument.

William Bathe in his book, A brief introduction to the skill of song,<sup>2</sup> teaches vocal music with the use of a system similar to the sol-fa syllable system except what a modern would call "doh" he calls "vt".<sup>3</sup> Although there is

<sup>1</sup>11748.

<sup>2</sup>1589.

<sup>3</sup>The sol-fa system, devised by Guido d'Arezzo, utilizes the syllables "doh," "re," "me," "fa," "sol," "la," and "te" for the different notes of the musical scale.

little wrong with Bathe's musical theory, his explanations lack clarity. A reader already familiar with sol-fa syllables would be able to understand what he means, but a novice would be at a complete loss. He divides his instruction into "ante rules," "rules" and "post rules" which the student is asked to memorize. One such rule tells what to do but neglects to tell how: "Practice to haue your voice cleere, which when thou hast done, learne the rules following."<sup>1</sup> The last half of the book is a collection of music which includes all kinds of plain-songs and two-part songs. The musical notation is similar to modern music but the notes are diamond shaped and the rests are completely different.

In the other vocal instruction book, The pathway to musicke,<sup>2</sup> the anonymous author approaches the subject from a different point of view. He begins with definitions of musical terms such as the note, staff, rest, bar, scale, and so on. His definition of music heads the list:

Musicke is a science, which teacheth how to sing skilfullie, that is, to deliuer a song sweetly, tuneably, and cunningly, by voyce or notes.<sup>3</sup>

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<sup>1</sup>Ibid., Sig. A4.

<sup>2</sup>19464.

<sup>3</sup>Ibid., Sig. A2.

The remainder of his instructions use a question and answer format. Besides showing the reader how to change key in the middle of a song he reveals the secrets of harmony and descants:

To haue the ready sight of Descant, you must neuer seeke your sight vnder the plaine song lower than the first, and if you be purposed to sing lower, fetch your sight aboute in the eighth.<sup>1</sup>

As can be seen, a student using this book would need a rudimentary knowledge of music before he would be able to understand the instructions given.

William Barley wrote the only instrumental music book published in 1596. The titlepage contains a large illustration of a lute, though the title is broader in scope. A new booke of tabliture, shewing howe to play the lute, orpharion, and bandora.<sup>2</sup> Barley, apologizing to proficient lute players, claims to be providing a service to people wishing to play, but unable to afford a teacher. After a list of twenty-four elementary rules for music which the student should memorize, there follow pages and pages of music for the lutanist. The notation is totally different from the other books. There are six lines in the staff, each one representing one of the strings on the lute. The notation written on the line is the finger

<sup>1</sup>Ibid., sig. G<sub>1</sub><sup>b</sup>.

<sup>2</sup>1433.

position on the corresponding string of the instrument. By using this method a student could learn to play the lute, but avoid learning how to read music. It would also be impossible for him to read any other kind of musical notation.

Generally, the books on music are weak in that they tell the student to memorize rules and definitions, but they neglect to elaborate, give examples or explain what they mean. The books would probably be fulfilling their best function when used in conjunction with a teacher, but not apart from a teacher. The very existence of such books, and a market for them, reflects a desire amongst Elizabethans for cultural activities with which to occupy their leisure hours.

### SPORTS

3315. Book. Hawking hunting, fowling and fishing.

12412. Gryndall, William. Hawking, hunting, fouling, and fishing; newly collected by W. Gryndall faulkener.

21512. S., R. A briefe treatise of the vse of archerie.

Elizabethans, especially those of the upper class with leisure time, were avid sportsmen. The category of sports is not rigid because what is sport for one may be a way of life for another. For example, Gervase Markham's book, How to chuse, ride, traine, and diet horses, also a

discourse on horsemanship,<sup>1</sup> has been discussed in the chapter on husbandry. It seems obvious that it could justifiably be included in either section. Two other publications are included specifically in the sports category, and fit better here than elsewhere.

A briefe treatise of the vse of archerie by R. S. is both a lament about the decline of the art of archery, and an encouragement to the nobles and gentlemen of England to study it again.<sup>2</sup> The author shows that archery is indeed a noble art, by relating dozens of historical, mythical, Biblical, and literary events showing how archery was of great value. He feels that if England neglects archery, she may lose her greatness, especially the ability to defend herself against an enemy. Although he does not mention Spain, he suggests that times are dangerous and England could be attacked at any time.

William Gryndall's Hawking, hunting, fouling, and fishing; newly collected by W. Gryndall faulkener,<sup>3</sup> is another edition of the book Hawking, hunting, fouling and fishing<sup>4</sup> not attributed by STC to Gryndall, though the

<sup>1</sup>17347+. See page 178 of this thesis.

<sup>2</sup>21512.

<sup>3</sup>12412.

<sup>4</sup>3315.

epistle to the reader is signed "William Gryndall Faulkener," and his name appears on the title-page as well. Each of the four separate Elizabethan sports requires a section of its own. In his epistle, he gives his reasons for writing such a book:

the Discourses being fower in number: Hawking, Hunting, Fowling, and Fishing: being so briefly set downe, for the recreation of tedious time, and especially for all those that take pleasure or delight therein.<sup>1</sup>

In each of the four books Gryndall tells how to perform each aspect of the particular sport. For example, in the book on hawking he writes:

He that will take Hawkes, must haue nettes which are called Urines, and those must bee made of good small thred, and it must be dyed either greene or blewe.<sup>2</sup>

The section on **hunting** is written almost entirely in rhyming couplets, not particularly good poetry. He tells how to catch hares, boars, deer, and other animals, how to clean them, and cut them, all in verse. He tells the reader how to use the hunting terms properly when hunting so that others will understand him.

The section on **fowling** gives the same kind of information in prose concerning birds or fowl. He does observe accurately and comments upon the bird habits in

<sup>1</sup>Ibid., Sig. A2.

<sup>2</sup>Ibid., Sig. A3.



England:

As we may see in ovr owne country of England, some foules vse some sheires more than other some, and in some sheires there come none of some foules at all, as they doe in other sheires. For those that be cold and moist of kinde vse marrish and riuers for gathering of meate, and making of nestes for sitting abroade, and for to bring vp and nourish their yoong Birds and foules that bee of more hot and drie kind, dwell on Mountaines and on high Rockes and stones, as Birdes and foules that liue by pray: As Eagles and Faulkons, and other such, to the which, kind giueth crooked clawes and strong feet.<sup>1</sup>

Besides a section on fishing which gives instructions on how to make lures and set them, Gryndall includes some rules about blowing the horn during a hunt. Certain blasts have meaning and, of course, all must agree upon the meaning. For example:

To blow in the field.  
With two windes, the first two short, one long and two short.  
The second, one short, one long and a longer.  
To vncouple thy Hounds in the Field: three long notes, and with three winds.<sup>2</sup>

That a number of serious works on sports are extant from 1596 is a strong indication that Elizabethans worked hard at their pastimes. Furthermore, most of the sports have a double function of being practical as well as enjoyable, and can not, therefore, be called frivolous.

<sup>1</sup>Ibid., Sig. H3.

<sup>2</sup>Ibid., Sig. G3.

MISCELLANEOUS EDUCATION

3355. Book. A book of Secrets. Tr. out of Dutch by W. P[hilips?]. (April 30, 1591.)

12162. Grafton, Richard. A litle treatise conteyning many proper tables and easie rules. (R.)

24256. Treatise. A very proper treatise wherein is briefly sett forthe the arte of limming. (R.) (Finished 1573.)

In this section there are two books about printing and one that contains a diverse collection of facts. An anonymous work by a Dutch author was translated by W. Philips and called A book of Secrets.<sup>1</sup> The secrets are really recipes for making ink for different surfaces and of different colours. The ingredients usually consist of a thickener like chalk, ground eggshells or milk, and the colour additives. Following the recipes for printing ink, an unadvertised section on winemaking is appended.<sup>2</sup> The instructions for drawing or racking wine are as follows:

You must racke wine when the wind is in the North, but neuer when it is in the South, the weakest in the springtime, the strongest in the summer, but those wines that grow in drie places shall bee racked after the summer is in

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<sup>1</sup>3355.

<sup>2</sup>Wine was frequently an ingredient of printing ink, and stationers and printers often had wine-selling privileges as well.

the equinoxiall hiuernal. When wine is racked the moone being in the full, it maketh it sharp....<sup>1</sup>

The second book, A very proper treatise wherein is briefly sett forth the arte of limming,<sup>2</sup> deals with drawing rather than printing, but restricts its instructions to the drawing of letters for inscriptions and crests. The colours the anonymous author deals with primarily are silver and gold. Initially he tells the reader how to trace the letters or crests with black before putting on the colours. Following these instructions he lists recipes for making the colours. For example:

To temper Orpiment or Masticot for a yealowe.  
Grind Orpiment and Masticot ech by it selfe on a painters stone with Gumme water, and in grinding add to the Masticot a little Saffron, & the colour will be the liuelyer: and when they be well ground, put them seuerally in shelles to worke withall.<sup>3</sup>

He does have recipes for gold and silver paint made from real gold and silver, but he also shows how to make these colours without the expensive metal. To make silver colour without silver, for example:

Take an ounce of Tinne, two ounces of quick-siluer, and melt them together, and then grinde them well vppon a paynters stone with gumme water, and write with it.<sup>4</sup>

<sup>1</sup>3355. Sig. D<sub>3</sub><sup>b</sup>.

<sup>2</sup>24256.

<sup>3</sup>Ibid., Sig. B.

<sup>4</sup>Ibid., Sig. C<sub>2</sub>.

A miscellaneous fact book completes the listing of educational books. Richard Grafton's A litle treatise conteyning many proper tables and easie rules,<sup>1</sup> contains calendars of holy days, calendars of moon phases, sunrises and sunsets, lists of all the colleges and halls in Oxford and Cambridge, lists of shires, cities, boroughs, wards, parishes, and bishopricks; the names of all highways in England, with the distances in miles; spiritual and civil laws; the names of all the kings of England since the conquest in 1066, as well as many other tables and facts for easy reference. The well known rule to remember the number of days in each month is included as well:

Thirtie dayes hath Nouember,  
 April, June, and September,  
 February hath XXVIII alone  
 and all the rest haue thirtie one.<sup>2</sup>

A great deal of astrology is scattered throughout the book as well as predictions about weather conditions for each day. This book reveals again the conflict between the old and new methods of science present in 1596.

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<sup>1</sup>12162.

<sup>2</sup>Ibid., Sig. D5.

## CHAPTER IV

### GOVERNMENT AND LAW

In 1596 the government of England made laws to cover a wide variety of social, economic, political, and religious situations. Because the governing body, whether Queen Elizabeth I of England, King James VI of Scotland, the Corporation of the City of London, or one of their representatives, made laws, declarations and proclamations as a result of prevailing situations or social problems, the publications in this category reflect quite accurately the peculiar temperament of the year, even the month, in which they were issued. A total of twenty-five publications have been placed in the "Government and Law" section of this thesis; however, twenty-two of those are proclamations or declarations made by governing bodies; only two are law books; and one is a collection of coats of arms of the corporations in the City of London.

### GOVERNMENT PROCLAMATIONS AND PUBLIC DOCUMENTS

8090. England. Proclamations II Chronological Series. By the Queene. [Against vagabonds.] (R.) (December 14, 1576.)

8247. Meat in Lent. (Issued February 1, 1596.)

8248. Letters from the Priuie Counsell for supplying of horses. (Issued April 11 and 20, 1596.)
8249. By the Queene. Against sundry abuses, etc. (Issued May 3, 1596.)
8250. By the Queene. Concerning the winding of woolles. (Issued May 29, 1596.)
8251. By the Queene. For the dearth of corne. (Issued July 31, 1596.)
8252. By the Queene. Commanding all persons to keepe peace towards Scotland. (Issued August 20, 1596.)
8253. [Another edition.]
8254. Elizabeth, etc. [Relief of prisoners in the Marshal-sea.] (Issued September 29, 1596.)
8255. By the Queene. 1. For obseruation of former orders, etc. (Issued November 2, 1596.)
9203. England. Public Documents. Miscellaneous. A declaration of the causes mouing the Queenes maiestie to send a navy to the seas.
9204. Declaratio causarum, Maiestatem reginae Angliae mouentium, ad instruendam classem, etc. (Issued April 25, 1596.)

9205. Declaratie van de causem, mouerende hare Coninglicke maiesteit een vlote ter zee te afuerdigen, etc.

9206. Declaration des causes qui ont meu sa Maieste d'esquipper une armee sur mer.

9207. Dichiaratione delle cause che hanno indotta la Reina di mandare sopra il mare vna armata.

9208. Declaracion de las causas que han mouido la Reyna a embiar vn armada real.

16703. London. Orders and regulations. The decree for thythes to be paid in London. (R.)

21950. Scotland. James, etc. [Proclamation for a general muster on 2 Feb., etc.] (Issued January 2, 1596.)

21951. [Another edition.]

21951a. [Another edition.]

21952. Scotland. Proclamations. The articles set downe to be performit be the Erle of Huntlie, etc. (Issued November 22, 1596.)

21953. James, etc. [A proclamation concerning the return of the Earls of Huntly and Erroll.] (Issued November 22, 1596.)

The same factors that influenced writers in the fields of religion and the arts frequently prompted government poli-

cies throughout the year 1596. The threatening war with Spain, the English attack on Cadiz, the summer famine, and the massive anti-Roman Catholic sentiment, all of which appear repeatedly in other publications, show up once more in government proclamations and public documents. Because the three sources of proclamations--the governments of England and Scotland, and the City of London--responded directly to the current social and political situations, it seems logical to discuss them in their chronological order.

On January 2, King James VI of Scotland issued a proclamation for a general muster of troops to be effected on February 2, because he, like the English, expected an attack from Spain.<sup>1</sup> Three separate editions of this proclamation are extant, indicating at least that it was widely publicized. The conciliatory tone with respect to the English is significant as a recognition that England and Scotland shared many things in common:

...first in general all our subiects, Inhabitants of our bordours not only to desist and cease fra violence and hostility aganis the opposit bordours of England, but farder to maintene, and increase be thair louing and curteous behaiour towardis thame, that happy amitie inuiolably continued betwixt vs the two princes, during the hail space of baith our Raignes, as the neirues of blude betwixt our twa persons.<sup>2</sup>

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<sup>1</sup>21950, 21951, and 21951a.

<sup>2</sup>21950.



The remainder of the proclamation becomes an invective against Spain, Popery, and Roman Catholicism, but the attempt to mollify the English-Scottish animosity continues. James appeals to the Scots to treat the English with more respect, because they share a common language and a common religion. Although James issued his proclamation on condition that England issue a similar statement,<sup>1</sup> Elizabeth did not issue the related proclamation until August 20, almost eight months later.

On February 1, the day before Scotland's general muster, England issued a proclamation to prevent people from eating meat in Lent.<sup>2</sup> Abuse of this law during the preceding year prompted this proclamation which limits the killing of animals to a few licensed butchers in London, and provides that the Mayor of London should fix prices of meat so the prices will not rise. Innkeepers and others in the food business are

...not to selle any flesh in their houses this lent time for any respect, except it be for some such person that lieth in their house, and that also hath licence through sickness or other necessary cause, to eate flesh.<sup>3</sup>

A proclamation from the Privy Council on April 11

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<sup>1</sup>Ibid.

<sup>2</sup>8247.

<sup>3</sup>Ibid.

provides that local officials, mayors, sheriffs, justices of the peace and others must provide horses "vnto the Post of that Stage"<sup>1</sup> when they are required. In order to facilitate the order, the proclamation suggests that all persons owning horses in a given area should be listed. Naturally the services of the horses would be paid.

As a countermeasure to the continuing rumours that Spain would certainly attack, on April 25, Robert Devereux, II Earl of Essex and Charles Howard, the Lord Admiral issued A declaration of the causes mouing the Queenes maiestie to send a nauy to the seas,<sup>2</sup> printed in English, Latin, French, Italian, Dutch, and Spanish.<sup>3</sup> The intent of the proclamation is explained on the title-page:

...for the defense of her Realmes against the king of Spaines Forces, to be published by the Generals of the saide nauy, to the intent that they shall appeare to the World, that her Maiestie armeth her nauy onley to defend her selfe, and to offend her enemies, and not to offend any other, that they shall forbear to strengthen her enemie, but vnto them with lawfull fauours.<sup>4</sup>

It should be noted that the English version mentions

<sup>1</sup>8248.

<sup>2</sup>9203.

<sup>3</sup>The six publications are STC 9203, 9204, 9205, 9206, 9207, and 9208.

<sup>4</sup>Ibid., Sig. A<sub>1</sub>.

all other language publications except the Latin, which is the only one including the date of April 25. It makes an earlier publication date quite possible. In any case, it should not be regarded as a declaration of war; it is more accurately an official declaration of being on the defensive.

On May 3, the Queen's proclamation Against sundry abuses<sup>1</sup> was issued. Many people prior to May 3 had been pretending to be messengers from Her Majesty's chamber. They would approach a gentleman with the message that he must either appear before the Queen in person or pay a fine immediately. If the money were forthcoming, the messenger was never seen again. Naturally, the Queen wanted this deception stopped. She publically declares, therefore, that no money will be collected this way again.

The growth of England's international wool trade is reflected in a proclamation made on May 29.<sup>2</sup> Some unscrupulous woolwinders had been adding other materials to the bales of wool which had adversely affected England's trade with Holland. The Queen's immediate solution is to tighten up on the woolmen's association, allowing only those who are genuine woolmen to work in the trade.

On July 31, when a negligible wheat harvest was already anticipated, the Queen issued a proclamation for-

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<sup>1</sup>8249.

<sup>2</sup>8250.

bidding sellers to raise the price of last year's corn.<sup>1</sup> She orders, furthermore, that wheat (corn) must not be used to make starch, because it can be made with ingredients other than the scarce wheat. With the threat of severe punishment for offenders, she attempts to prepare England for the famine that everyone expects to be coming.

On August 20, England finally responded to the Scottish proclamation about a peaceful border. The Queen commands that all Englishmen remain at peace with the Scots, especially those in the border country.<sup>2</sup> If an English family is attacked, it should report the incident to a warden, and not retaliate on its own as years of practice had conditioned such families to do. She promises restitution for damages caused by border raiders.

During a famine, prisoners suffered more than the average citizen because it was felt that they least deserved to be properly fed. By autumn, the famine, by this time firmly established, made the plight of the prisoners particularly acute. On September 29, the Queen issued a proclamation requesting voluntary donations for the prisoners in the Marshalsea, a prison in London.<sup>3</sup> Because the prisoners had complained that they were starving to

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<sup>1</sup>8251.

<sup>2</sup>8252 and 8253.

<sup>3</sup>8254.

death, she appeals to the Christian charity of her subjects, but refrains from making it an order.

On November 2, just before winter set in, Elizabeth issued a proclamation encompassing various aspects of the country's two major problems, famine and Spain.<sup>1</sup> The order insists that the increases in the price of wheat must stop, that wheat must not be carried out of the country, that hospitable people must remain in their homes to help the needy in their area, and that commanders of forts along the coast of England must remain on duty personally for the duration of the winter. This restatement by the Queen reveals that famine was not a minor problem, but the largest immediate problem of the year.

An undated proclamation by the Queen Against vaga-  
bonds<sup>2</sup> was a reprinting of a proclamation originally issued on December 11, 1576.<sup>3</sup> It reveals that vagabonds were numerous around the City of London, possibly because of the famine. They are commanded to return to their place of birth to alleviate the high amount of crime and begging in the city streets. In order to solve the problem she authorizes searches

...in all common Tabling houses, Innes, Ale-  
houses, and Tiplinghouses, as also in all

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<sup>1</sup>8255.

<sup>2</sup>8090.

<sup>3</sup>8088.

Bowling Alleyes, and other places where any gaming or play is vsed and frequented.<sup>1</sup>

If the famine affected Scotland as much as England, it is not reflected in the official government proclamations.

On November 22, two separate publications were issued against the Earls of Huntley and Erroll. The articles set downe to be performit be the Erle of Huntlie, etc.<sup>2</sup>

explains what the Earl had done wrong:

The Articles set downe be his Maiestie to be first effectiuelly performit be the Erle of Huntlie, afore he ressaue any licence to returne or remaine in Scotland, or any vther benefite of his Maiesties Lawes, conforme to the ordour tane at the conuentioun of Falkland vpon the 12 day of August last, and thairefter ratifeit be ane vther Conuention of the Estaits. At Dunfermling the penult day of September last bypast.<sup>3</sup>

A second proclamation issued the same day indicates that news of the Earl's return is rumoured throughout Scotland.<sup>4</sup> James VI orders all who see him or know his whereabouts to inform the law, or their houses and lands will be forfeited to the crown. The reason that he gives is "iniust sclaunder vtterit against vs."<sup>5</sup>

<sup>1</sup>8090.

<sup>2</sup>21952.

<sup>3</sup>Ibid.

<sup>4</sup>21953.

<sup>5</sup>Ibid.

The decree for tythes, to bee payed in London is the only proclamation or order issued by the City of London.<sup>1</sup> It is an order showing the amount of tithes that should be paid by each person, whether house owner or tenant, and how he should pay such tithes. The times of payment, dividing the year into four almost equal portions, are explained in the following passage:

Item that the sayd cytizens and the inhabitants shall pay their tythes quarterly, that is to say, at the feast of Ester, the natiuitie of Saint John Baptist: the feast of Saint Michael the archangel, and the natiuity of our Lord by euen portions.<sup>2</sup>

Obviously practices have not changed very much, at least in the area of taxation.

#### LAW BOOKS

9552. England. Year Book. Regis Edwardi Tertii a primo decimum anni omnes, etc.: Anni decem priores, regis Edwardi tertii. (R.)

20732. Rastell, William. A colleccion of entrees, of declaracions, barres, replicacions, reioinders, issues, verdicts, etc. (R.)

26018. Wright, Benjamin. The armes of all the cheife cor-

<sup>1</sup>16703.

<sup>2</sup>Ibid., sig. B3<sup>b</sup>.

poratons [sic] of England wt the companees of London.

(December 1, 1596.)

Besides the government proclamations to rectify current problems, the year also has three extant publications of law books, or books relating directly to law in a more general way than do the single subject proclamations.

One such book is the yearbook, a regular type of publication during Elizabeth's reign. Most of the yearbooks were written in Norman or Legal French; Regis Edwardi Tertii a primo ad decimum anni amnes etc. is no exception.<sup>1</sup> This volume is a comprehensive collection of all the legal proceedings during the first ten years of the reign of King Edward III. All litigious disputes about contracts, documents, settlements, rents, purchases, suits, and marriages are included. An example of an item follows:

Ioehn suist un briefe vers un William q fuit deins age, daver execucion des arrerages de rent q il auoit rec deuers Robert pere Wilf per Assise de Mortdauncenstre. ¶ Parn diff q Wilf est deins age y q durat son monage execucion ne se taillera vers luy, cor si vo<sup>r</sup> recoueres dammages vers mon pere en Assise de nouel disseifin, vous naueres execucion Yes moy q son heir tanceo ieo sue deins. age & c.<sup>2</sup>

William Rastell uses the same language in A colleccion of entrees, of declaracions, barres, replica-

<sup>1</sup>9552.

<sup>2</sup>Ibid., Sig. Nnn3<sup>b</sup>.



cions, reioinders, issues, verdicts, etc.<sup>1</sup> Rastell's collection does not, as the previous book, restrict itself to one age or decade, but it does contain all the variations of litigious disputes culled from England's legal history. Such books were used to show legal precedents and to check back for decisions made by previous judges.

The very existence of these litigious works is an indication that England was different from the continental countries. The Englishman was protected by a long history of legal decisions even though such protection was not consistently or uniformly applied.

A single sheet publication by Benjamin Wright called The armes of all the cheife corporatons [sic.] of England wt the companees of London<sup>2</sup> contains the coats of arms of such groups as the butchers, cutlers, smiths, cooks, carpenters, saddlers, goldsmiths, fletchers, clothworkers and watermen. Forming a border for the page are the arms of corporations such as Gloucester, Bath, Worcester, and others. In all, there are sixty-six coats of arms with a colour guide using letters for colours.

The legal publications, especially the government proclamations and public documents, responded to, and fre-

<sup>1</sup>20732.

<sup>2</sup>26018.

quently shaped, the peculiar character of 1596. Such issues as the Spanish problem and the famine prompted a reaction from the government; these publications record its reaction.

## CHAPTER V

### TOPICAL PUBLICATIONS

6551. Delgadillo de Avellaneda, Bernaldino. A libell of Spanish lies; found at the sacke of Cales: with an answere by H. Sauile. (October 19, 1596.)

11492. G., C. A watch-worde for warre. (January 19, 1596.)

15565. Lewkenor, Sir Lewis. A discourse of the vsage of the English fugitiues, by the Spaniard. Newly corrected and amended. (R.) (September 26, 1597.)

18013. Monings, Edward. The Landgraue of Hessen his princelie receiuing of her Maiesties embassador. (October 26, 1596.)

Although it must be admitted that many books from many categories contain items that were both topical and current, there is a group of books, four in all, that more suitably fall into this special category of topical publications. There has been no attempt to eliminate any topical overlap, but the following works can not conveniently be placed in another grouping.

Three books deal with the current Spanish problem.

England, anticipating an attack from the Spanish fleet, attempted to counter such a possibility with its own attack on the Spanish port of Cadiz. Rumour of the Spanish attack swept over England early in January, 1596, and King James VI of Scotland on January 2 seemed to be expecting an attack.<sup>1</sup> On January 19 a treatise by C. G., A watch-worde for warre,<sup>2</sup> was entered in the Stationers' Register. In this hate-filled treatise, C. G., whose identity remains in doubt, condemns, slanders, and castigates the entire Spanish nation for their cruelty, insincerity, profanity, ungodliness, and deceitfulness. He has nothing good to say about the Spanish at all. He sees Spain as the enemy not only of England and the true Church, but also of decency and honesty. However, he remains confident that "the immortal God can and will deliuer vs from the Spaniard."<sup>3</sup>

Although he is not preaching a sermon, he uses Biblical references to strengthen his argument:

Many men are feared for many respects, some man is feared for his godlinesse as Daudi was, another is feared for his wisdom as Salomon was, but the Spanyard he is feared for his crueltie as Pharoah was, and therefore who feareth not to be afflicted of such as haue no feare of God?<sup>4</sup>

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<sup>1</sup>21950. See the section on "Government Proclamations and Public Documents."

<sup>2</sup>11492.

<sup>3</sup>Ibid., Sig. H2.

<sup>4</sup>Ibid., Sig. C4.

Instead of waiting for the attack from Spain, England's forces led by Charles Howard and Robert Devereux, put out to sea on June 1 to attack Spain. Their purpose was to destroy the Spanish fleet which was idle in the Bay of Cadiz. Apart from the fact that many Spanish ships escaped, it was an English propaganda victory second only to the defeat of the Spanish Armada in 1588.

During the autumn, two books which reflected the subsequent growth of English confidence, were published.

At Calais, the English troops discovered a Spanish letter containing certain errors, or as the author prefers to call them, "Spanish lies." The book, A libell of Spanish lies; found at the sacke of Cales: with an answere by H. Sauile, prints the Spanish letter in full, and follows it with a translation and an attack on the errors in it.<sup>1</sup> The most vicious lie in the letter is that Sir Francis Drake died of grief because he lost so many ships to the Spanish. Savile explains that Drake actually died from flux or dysentery. The letter also places Drake's death in March, but he really died on January 28, 1596.

Savile answers these lies with sarcasm, ridicule, vituperation, and hatred, but with little common sense. Obviously the book is designed to hearten the English and inflame the Spanish.

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<sup>1</sup>6551.

Sir Lewis Lewkenor is responsible for a third anti-Spanish book entitled A discourse of the vsage of the English fugitiues, by the Spaniard.<sup>1</sup> He swears to the truth of his allegations in his epistle to the reader:

For my meaning is not to speak of sophisticall deuices, proiected driftes, or matters forged in the ayre, but plainly and simply, of things actually and really doon in publique view of the world, and confirmed with the witsnesse of thousands.<sup>2</sup>

Lewkenor continues to tell of incidents in which Spanish soldiers attacked English soldiers who were minding their own business, and of executions of innocent English soldiers. He whips up hatred against the Spanish and maintains an unshakable confidence that the English will defeat them. Even the King of Spain does not escape Lewkenor's attack:

Concluding that the fame of the k. of Spain is greater than his force & be not better to be likened than to a shadow, which seeming long towards the setting of the sunne, yeldeth to our sight a deceitful proportion of his greatness.<sup>3</sup>

He continues to show that Spain is divided and weak, and should not cause the English to tremble; the Spanish King is at fault:

<sup>1</sup>15565.

<sup>2</sup>Ibid., Sig. A2.

<sup>3</sup>Ibid., Sig. S1.

...his cruell and inhumane vsage of his miserable subiects, his violent abolition and taking awaie of their priuiledges, and in fine, the vnspeakable bondage, constrained seruitude, and pittifull desolation in which they liue, or rather despairfully do languish.<sup>1</sup>

The fears, hatred, and doubts about Spain were a pervasive influence in 1596. Although only three extant works are devoted to it, many others refer directly to it; others imply the same concern.

Edward Monings, part of an English embassy to Hesse, a province in the western part of Germany, reports his trip in The Landgraue of Hessen his princelie receiuing of her Maiesties ambassador.<sup>2</sup> Monings is impressed by the luxury and splendour of the court and describes even room decorations in detail. He describes in one passage a hunt the embassy was invited to attend:

From the Castle we passed a league downe the forrest, into an open vallie, where the length of halfe an englishe mile, the toyles were sette vpon both sides to keepe in the game: the pleasure of the place was as much as the sport, for we were in sight of diuers Towns & villages as Qwddelburg, Roitam, Kellam etc and from the hill Schoneberg (a faire hil) out of the vallie, where the middest was a green tent of cloth, set vp for my Lord Embassador with a rewe of bowes, to shaddowe the companie, hide their dogges and losen them at the deere as they passed by, the country was vp on both sides of toyles vpon waggens, with their broade bore speares and doggs in halfe an howre six stags and two wild swine, which were

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<sup>1</sup>Ibid., sig. S<sub>4</sub><sup>b</sup>.

<sup>2</sup>18013.

the more spared for being out of season, were cruelly murdered & so the slaughter ceased.<sup>1</sup>

Despite Moning's incoherence, he includes a richness of detail that makes his account vivid enough to be interesting. Perhaps the embassy to Hesse is significant as a prelude to war with Spain; England would need friendly nations in Europe if the war became a reality. This embassy along with the friendly gestures toward Scotland seems to suggest a Protestant alliance of sorts to quash the Roman Catholic Spaniards.

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<sup>1</sup>Ibid., Sig. A<sub>3</sub>.



## CHAPTER VI

### DEDICATIONS

A majority of books published in 1596 contain dedications to people of high social standing. The Queen, the Archbishop of Canterbury, the members of the Privy Council, the Mayor of London, and members of nobility such as Robert Devereux and Charles Howard appear frequently since they were the most influential Elizabethans at that time.

The reasons for including dedication or dedicatory epistles vary but usually include one or more of the following: love and friendship for the dedicatee, duty, or repayment on the part of the dedicator, and protection and patronage desired by the dedicator. Generally speaking, the dedicator wrote from a double stance of abject humility about his worth and his book, and unlimited praise for the dedicatee.

One author very simply states to his dedicatee:

...accept at my hands this token of my  
feruent good will.<sup>1</sup>

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<sup>1</sup>4910. Sig. A2.

Others say much the same thing in different words:

I protest what is done, proceedeth from  
the vnfaigned loue I beare vnto you, your own  
demerit, your friendes hope, and the good  
reporte of all men.<sup>1</sup>

D. Rouland, the translator of Lozarillo's prose  
fiction dedicates his translation to Sir Thomas Gresham with  
a similar altruistic motive:

I most humbly beseech your worship  
fauorably to accept thys poore present as  
offred of one who wished vnto you & yours  
al health, wealth, long life, with increase  
of all vertue and worship.<sup>2</sup>

In some cases the love and friendship motivation  
blossomed into an indication that the patron was more of a  
muse than a mere friend. Sir John Davies' poetic dedication  
is an example:

To whom shall I this dauncing Poeme send,  
This suddaine, rash, halfe-capreol of my wit?  
To you, first mouer and sole cause of it  
Mine-owne-selfes better halfe, my deerest frend.<sup>3</sup>

Another common reason for the dedication was that the  
dedicator felt that he owed something to his patron. Such  
expressions of duty or debt to a dedicatee vary in tone and  
style but remain basically the same:

Let it I beseech you stand with your good

<sup>1</sup>12367. Sig. A<sub>4</sub>.

<sup>2</sup>15337. Sig. A<sub>2</sub>.

<sup>3</sup>6360. Sig. A<sub>2</sub>.

fauour, that I may be this litle mite of my  
 friendes labours confesse my self bound vnto  
 you.<sup>1</sup>

C. K. in a dedication to his very good friend Robert  
 Traps implies that he owes something to Traps for a past  
 service or favours:

Sir, in kindness to requite some part of  
 your curtesies, who haue tyed me vnto you as  
 in the debt of friendship<sup>2</sup>

The duty owed is never spelled out in detail but it  
 could presumably be financial aid. The dedication to his  
 Christian auditors by William Burton, a minister, is so  
 uncompromising in its debt that it seems to suggest more than  
 mere friendship, perhaps the ordinary financial support of a  
 congregation for its minister. He makes the dedication:

...to offer vnto your Honors some poore  
 token of that duety which bindeth me vnto  
 your Hh. while life lasteth.<sup>3</sup>

Some dedications imply that the book is not safe  
 from thieves or plagiarists or critics unless it bears a  
 weighty name at the beginning. For Peter Lowe, the famous  
 Earl of Essex, Robert Devereux provided both protection and  
 prestige:

I intend heerafter to publish diuers other  
 Bookes of Chirurgie, all which shall be

<sup>1</sup>1053. Sig. A2.

<sup>2</sup>17867. Sig. A2.

<sup>3</sup>4171. Sig. A3.

shrouded vnder your honourable shield, and protection.<sup>1</sup>

Lowe goes on to suggest financial assistance from the earl:

...the dedication heere of cannot bring any addition of credite vnto you, but rather, be more acceptable, vnder the tytle of your honourable patronage, most humbly with myself.<sup>2</sup>

Thomas Paulfreyman cites a similar reason in his dedication to Henry Hastings, the Earl of Huntington:

I thought it good to dedicate this my poore trauaile vnto your Honor that it might the rather creepe foorth vnder the safe conduct of your goodness vnto the hands of other that likewise are bent to seek foorth and folow such godly counsailes and wittie sayings as are in this present treatise contained.<sup>3</sup>

Gervase Babington dedicates his doctrinal book to the Countess of Pembroke, not for protection, but because her name will make the work more acceptable to the reading public:

...to your honourable L. as to a meanes that shall make it more acceptable to all, and especially to them, that I chiefly intend it vnto, so greatly honoring with all dutie and liking the manifold mercies of God in you.<sup>4</sup>

Although many comments about protection seem designed to flatter the dedicatee, some strongly indicate that official protection was necessary; indeed, the well known pirated

<sup>1</sup>16872. Sig. A<sub>2</sub>.

<sup>2</sup>Ibid.

<sup>3</sup>1264. Sig. A<sub>2</sub>.

<sup>4</sup>1084. Sig. A<sub>2</sub>.

editions of plays are evidence that unprotected works were frequently stolen. Clemen Knight, a bookseller, probably was as familiar with the difficulties of plagiarism and protection as anyone. In a dedication to an unidentified patron, he explains:

Sir, the auther of this Booke, willing to shrowde his imperfect worke, vnder the couert of some suche well minded Gentleman that might defend it from the greedy gripe of such bolde-faced bussards, as commonly vse to prey vpon the workes of yong wits: and of himself altogether vnprovided for that purpose, hath entreated mee to make some meanes for his helpe herein.<sup>1</sup>

Ultimately, the most important reason for dedicating a book to a prestigious person was to acquire financial assistance or material help so the writer or translator could continue writing without interruption. Anthony Munday comes as close to an actual reference to financial aid as any dedicator in 1596:

Notwithstanding, this second Volume, the third, and all the rest in order, euen to the verie conclusion of Palmerin of Englands famous historie, wherof I haue two Parts yet to put forth: will I present to you, as my most affected Patrones and to whom I confes my selfe verie highly beholding. I haue no other meanes, whereby to expresse my thankfulness for so manie fauours: I beseech ye then make acceptance of this, & the rest in order, with whatsoeuer else remains in me at all times heereafter. So being onely yours at commaund, I humbly take my leaue.

A. Mundy <sup>2</sup>

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<sup>1</sup>17125a. Sig. A<sub>2</sub>.

<sup>2</sup>20366a. Sig. A<sub>2</sub><sup>b</sup>.

Munday's use of the phrases "affected Patrones," "verie highly beholding" and "so manie fauours" is indicative of a financial relationship of sorts.

It is therefore clear that the dedicatory epistles in 1596 were not mere ornaments or embellishments; they served real purposes, like requesting needed protection, soliciting financial support, and expressing thanks for previous financial support.

Such purposes demanded that the dedicatee be capable of meeting the needs of the dedicator. Therefore epistles were dedicated to people in favour with the court and the public; that is, to people in the highest echelons of Elizabethan society. The three most frequently named dedicatees in 1596 were Queen Elizabeth; Robert Devereux, II Earl of Essex; and Charles Howard, I Earl of Nottingham. Each of these individuals had seven dedications in their honor, but Robert Devereux had more first edition dedications than even the Queen. The following chart shows the most popular dedicatees when reprints from previous years are considered:

TABLE V  
DISTRIBUTION OF DEDICATIONS, 1596

Name	Number of Dedications
Queen Elizabeth	7
Robert Devereux	7
Charles Howard	7
William Cecil	5
Robert Cecil	4
Thomas Egerton	4
John Whitgift	4
Sir George Carey	3
Elizabeth Carey	2
Henry Carey	2
Margaret Clifford	2
Elizabeth Drake	2
Sir William Fitzwilliam	2
Henry Herbert	2
Edward Russell	2
Lucy Russell	2
Sir Stephen Slany	2
Sir Francis Walsingham	2

The following table is limited to first edition dedications only and therefore reflects more accurately the popularity of the dedicatees in 1596. It is worth noting that Robert Devereux, II Earl of Essex, reached the apex of his popularity during and shortly after his expedition to Cadiz. This fact is also reflected in the chart:

TABLE VI

## DISTRIBUTION OF FIRST EDITION DEDICATIONS, 1596

Name	Number of Dedications
Robert Devereux	6
Queen Elizabeth	5
Thomas Egerton	4
Charles Howard	4
John Whitgift	4
Sir George Carey	3
William Cecil	2
Margaret Clifford	2

Given the fact that official church and government proclamations and documents, as well as sermons and Bibles did not have dedications, it is significant that 143 publications contain dedications, more than half of the year's extant works.

In keeping with the attitude that the dedicatee was worthy of all praise and honour, ordinarily all titles and



positions held by the dedicatee were listed in the title of the epistle. The usual pattern follows this style:

To the right Worshipfull, Maister Fraunces Young, of Brent-Pelham, in the Countie of Hertford Esquire, and to the vertuous Gentlewoman Mistres Susan Young his wife, and my kinde fauouring Mistres: health and all happinesse.<sup>1</sup>

After such an introduction would follow the general epistle with its flattery towards the dedicatee and humility on the part of the dedicator. In 1596 the pattern was almost always the same. The occasional exception to the rule was a poetic dedication, but the nature of the contents was not different from its prose counterpart. The frequency and similarity of the dedications reveals that the dedicatory epistle was a firmly established fact of printing in the year 1596.

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<sup>1</sup>Ibid., Sig. A2.

## INDEX OF DEDICATEES

The following index of dedicatees contains the names and positions of all known dedicatees for all the extant publications, whether first editions or reprints, of the year 1596. It shows relationships among dedicatees, patrons, writers, translators, editors and even printers, and indicates the popularity of some dedicatees over others. The dedicator's name is given where it is known. A question mark (?) indicates that there is some doubt about the dedicator. The letter (R.) means that the book is a reprint of an earlier edition. The asterisk (\*) indicates that the book was dedicated to more than one person and will appear again under the names of the other dedicatees.

The descriptions of the dedicatees in this index follow those in Index of Dedicatees and Commendatory Verses in English Books Before 1641 by Franklin B. Williams Jr.

A., T., Gentleman of the Middle Temple.

K., C. 17125a.

Aldersey, Thomas, Haberdasher and M. P.

Phillips, George. 19860a (R.)

Arnold, Grace (Horsey).

Colse, Peter. 5582.

Ashley, Sir Anthony, Clerk of the Privy Council

Phillips, G. 19856+.

Bacon, Sir Nicholas, Lord Keeper.

Twyne, Thomas. 24409+.

Barley, of Petworth in Sussex.

Barley, William printer. 4910.

Beale, Robert, Diplomatist.

Morletus, Peter. 18114.

Borough, William, Navigator.

Norman, Robert. 18650 (R.)

Boys, Sir John, Recorder of Canterbury.

Barbor, T. 7296 [=2990].

Brandon, Catherine (Willoughby), wife of Charles, Duke of Suffolk.

Bernhu, Augustine editor, 15281 (R.)

Bromley, Sir Thomas, Lord Chancellor.

Rogers, Thomas. 23980. (R.)

Browne, Anthony, II Viscount of Montague.

Copley, Anthony. 5737.

Burgh, Sir John, Commander.

Hood, Thomas. 13696.

Caesar, Sir Julius, Judge.

? 16909+.

Carey, Elizabeth (Spenser), wife of George,

II Baron Hunsdon.

Playfere, Thomas. 20015. (R.)

Morton, Thomas. 18199.

Carey, Henry, I Baron Hunsdon, Lord Chamberlain.

Lodge, Thomas. 16666.

Warner, William. 25082. (R.)

Carey, Sir George, II Baron Hunsdon.

Churchyard, Thomas. 5249.

I., Z. tr. 15318.

Playfere, Thomas. 20020.

Cecil, Robert, son of Sir William.

Raleigh, Walter. (\*) 20634.

Raleigh, Walter. (\*) 20635. (R.)

Raleigh, Walter. (\*) 20636. (R.)

Raleigh, Walter. (\*) 20636a. (R.)

Cecil, William, Baron Burghley.

Barrough, Philip. 1510. (R.)

Danett, Thomas. tr. 5602. (R.)

Gerard, John. (?) 11748.

Nordon, John. 18638.

Thomas, Thomas. 24011. (R.)

Chester, Sir Robert, of Royston.

Holland, Henry. 13586.

Clifford, George, III Earl of Cumberland.

Copley, Anthony. 5739. (R.)

Clifford, Margaret (Russell), wife of George,  
III Earl of Cumberland.

Lodge, Thomas. (\*) 16662a.

Spenser, Edmund. (\*) 23086.

Clifford, Sir Conyers, Commander.

Hood, Thomas. tr. 24540.

Coke, Sir Edward, Judge.

(?) 20869.

Compton, Cecily (Sackville), wife of Sir Henry.

Trussell, John, ed. (\*) 22972. (R.)

Corporation. Mayor and Aldermen of King's Lynne.

G., C. 11492.

Corporation. Faversham.

F., I. 10638+.

Devereux, Robert, II Earl of Essex.

Brooke, Ralph. 3834. (R.)

Gifford, George. (?) 11866.

Lowe, Peter. 16872.

Morton, Thomas. 18192.

Nicholas, Josias. 18540.

Perrott, J. 19733+.

Rainolds, John. 20606.

Willet, Andrew. (\*) 25695.

Drake, Elizabeth (Sydenham), wife of Sir  
Francis Drake.

Fitzgeffrey, Charles. 10943.

10944. (R.)

Drake, Sir Francis, Admiral.

Cotton, Roger. 5869.

Dudley, Anne (Russell), wife of Ambrose

Earl of Warwick. (She is sometimes called Marie.)

Monings, Edward. 18013.

Dudley, Robert, Earl of Leicester.

Case, John. 4760. (R.)

Dyer, Sir Edward, Courtier and poet.

Frampton, John, tr. (\*) 18007. (R.)

Egerton, Thomas, Viscount Brackley, Lord Chancellor.

Bell, Thomas. 1828.

Bell, Thomas. (\*) 1829.

Churchyard, Thomas. 5238.

Robinson, Richard, tr. 23362.

Elizabeth, Queen.

Foxe, John. 11226. (R.)

Morton, Thomas. 18194.

Nordon, John. (?) 18604.

Nordon, John. 18633.

Saville, Henry. 21783.

Spenser, Edmund. 23082. (R.)

Ubal dini, Petruccio. 24483.

Essex, Sir William, Bt.

Griffin, Bartholemew. 12367.

Fines, Sir Edward, Earl of Lincoln.

Digges, Thomas, son of author. 6869. (R.)

FitzWilliam, Sir William, Lord Deputy of Ireland.

Googe, Barnabe, tr. 13199. (R.)

Hill, Robert. (\*) 13478.

Flude, Walter, gent.

Simmes, Valentine, printer. 1053.

Fortescue, Sir John, Chancellor of Exchequer.

Lodge, Thomas. 16655.

Forth, Robert, Master in Chancery.

The editor. 20804.

Glemham, Anne (Sackville), wife of Sir Henry.

Olney, Henry. 17091.

Goodman, Gabriel, Dean of Westminster.

Holland, Henry, tr. 4374.

Gresham, Sir Thomas, Financial agent.

Rowland, David. 15337. (R.)

H., S., Mistress.

N., T. (\*) 18335.

H., R., son of S. H.

N., T. (\*) 18335.

Hastings, Francis.

Tomson, L., tr. (\*) 2894.

Hastings, Henry, III Earl of Huntingdon.

Paulfreyman, Thomas. 1264. (R.)

Hare, John, Treasurer of the Inner Temple.

Lodge, Thomas. (\*) 16677. (R.)

Hare, Nicholas, of Stow, Recorder of Lynn.

Lodge, Thomas. (\*) 16677. (R.)

Hayward, Sir Rowland, Lord Mayor.

Glowes, William)

Beton, William )

24709. (R.)

Story, Richard )

Bayly, Edward )

Heath, Nicholas.

Record, Robert. (\*) (?) 20797. (R.)

Henry IV of France, King.

Francois the Elder. 7296.

Herbert, Henry, II Earl of Penbroke.

Babington, Gervase. 1091. (R.)

Babington, Gervase. (\*) 1098. (R.)

Herbert, Mary (Sidney), wife of Henry, II Earl  
of Penbroke.

Babington, Gervase. 1084. (R.)

Holliday, Sir Leonard.

L., E. 21296.

Horsey, Edith (Mohun), wife of Sir Ralph.

Colse, Peter. (\*) 5582.

Horsey, Sir Ralph.

Colse, Peter. (\*) 5582.



Howard, Charles, I Earl of Nottingham.

Blagrave, John. 3117.

Blagrave, John. 3120.

Raleigh, Walter. (\*) 20634.

Raleigh, Walter. (\*) 20635. (R.)

Raleigh, Walter. (\*) 20636. (R.)

Raleigh, Walter. (\*) 20636a. (R.)

L'isle, William, tr. 21662a.Howard, Thomas, I Earl of Suffolk.

Johnson, Richard. 14677.

Howland, Richard, Bishop of Peterborough.

Sabie, Francis. 21534.

## Hutton, Matthew.

Bell, Thomas. (\*) 1829.

Knightley, Sir Valentine, of Fawsley.

Dowriche, Hugh. 7160.

L., L., Privy Counsellor.

Broughton, Hugh. 2785. (R.)

Lennard, Margaret (Fines), Baroness Dacre.

Chapman, John. 4997.

Lichfield, Richard, Barber for Trinity, Cambridge.

Nash, Thomas. 18369.

Littill, William, Lord provost of Edinburgh.

Rollock, Robert. 21284.

Lowe, Sir Thomas.

L., E. (\*) 21296.

Manners, Elizabeth (Sidney), wife of Roger,  
V Earl of Rutland.

M., J. 17386.

Manners, Isabel (Holcroft), wife of Edward,  
III Earl of Rutland.

Barley, William, bookseller. 18418.

Markham, Robert, of Cottam, father of Gervase  
the author.

Markham, Gervase. 17347+. (R.)

Markham, Sir Thomas.

Harington, John. 12781.

Martin, Sir Richard, Lord Mayor.

(?) 26018.

Martin, Sir Richard, Recorder of London.

Davies, Sir John. 6360.

Mary I, Queen.

Record, Robert. (?) (\*) 20797. (R.)

Matthew, Tobie.

Bell, Thomas. (\*) 1829.

Millot, Thomas, of Whitehill, Durham.

Clapham, Henoeh. (\*) 5332.

Montagu, Sir Edward, father of I Baron Montagu  
of Boughton.

Mascall, Leonard. 17582. (R.)

Ogle, Anne (Bryan), wife of Thomas, sister-in-law  
of Dorothy.

Clapham, Henoeh. (\*) 5344+.

Ogle, Dorothy (Ashfield), wife of Sir Richard  
of Pinchbeck.

Clapham, Henoeh. (\*) 5344+.

Parr, Helena (Suavenburgh), wife of William,  
I Marquis of North Hampton.

Spenser, Edmund. (\*) 23086. (R.)

Paulet, Sir John, II Marquis of Winchester.

Mascall, Leonard. 17579. (R.)

Peryam, Sir William, Judge.

Perkins, William. 19696.

Pheliplacius, Joannus, son of Richardus, armiger.

Case, John. (\*) 4758.

Pheliplacius, Richardus, armiger.

Case, John. (\*) 4758.

Pole, Reginald, Archbishop of Canterbury.

Record, Robert. (?) (\*) 20797. (R.)

Popham, Sir John, Chief Justice.

Hutton, Luke. 14029.

Puckering, Sir John, Lord keeper.

Willet, Andrew. 25702. (R.)

Radcliffe, Bridgett (Morrison), Countess of Sussex.

Barley, William, bookseller. 1433.

Radcliffe, Thomas, III Earl of Sussex.

Adlington, William, tr. 720.

Raleigh, Sir Walter, Commander and author.

Kemyis, Laurence. 14947.

Redman, William, Bishop of Norwich.

Nun, Thomas. 18748.

Rich, Robert, II Earl of Warwick.

Allen, Robert. 362.

Russell, Edward, III Earl of Bedford.

Muffet, Peter. 18246. (R.)

Perkins, William. 19704. (R.)

Russell, Elizabeth (Cooke), wife of John,  
Lord Russell.

Lodge, Thomas. 16660.

Russell, Lucie (Harington), wife of Edward,  
III Earl of Bedford.

Drayton, Michael. 7207.

Drayton, Michael. 7208. (R.)

Sackville, Edward, IV Earl of Dorset.

Trussell, John, ed. (\*) 22972. (R.)

Sackville, Richard, III Earl of Dorset.

Trussell, John, ed. (\*) 22972. (R.)

Sackville, Robert, II Earl of Dorset.

Twyne, Thomas, tr. 24803. (R.)

Saint John, John, II Baron Saint John.

Monday, Anthony. (?) 4182.

Saltonstall, Sir Richard, Lord Mayor.

Poyntz, Adrian, tr. 24208.

Seymour, Anne (Sackville), wife of Edward,  
Lord Beauchamp.

Trussell, John, ed. (\*) 22972. (R.)

Seymour, Sir Edward, I Earl of Hartford.

Cogan, Thomas. (?) 5481. (R.)

Sheldon, Edward, Beoley, Worcestershire.

Harington, Sir John. 12772.

Skinner, Thomas, Lord Mayor.

Blower, Ralph, bookseller. 23606.

Slany, Sir Stephen, Lord Mayor.

Phillip, W., tr. 19799.

L., E. (\*) 21296.

South, Thomas, Esquire.

Barforde, William, ed. 18073.

Spenser, Edmund, as Colin Clout.

Smith, William. 22872.

St., A., Mistress.

(?) (\*) 13586.

Stanley, Margaret (Clifford), wife of Henry,  
IV Earl of Darby.

Lodge, Thomas. (\*) 16662a. (R.)

Steigerus, John.

Lavater, Ludwig. 15321.

Stuart, Ludvick, II Duke of Lennox.

Burel, John. 4105.

Talbot, Gilbert, VII Earl of Shrewsbury.

Cotton, Roger. 5865.

Thirlby, Thomas. Bishop of Ely.

Grimald, Nicholas. 5286. (R.)

Tirill, Jonas, of Burstow, Surrey.

Oxenbridge, John, bookseller. 15340.

Topcliffe, Richard.

Clapham, Henoeh. (\*) 5332.

Trappes, Robert, of Bermondsey.

Knight, Clemen, printer. 17867.

Walsingham, Sir Francis, Statesman.

(?) (\*) 2894.

Nicholas, Thomas, tr. 16808. (R.)

Watson, John, Bishop of Winchester.

Hester, John. 13252.

Wentworth, Henry, III Baron Wentworth.

Burton, William. (?) 4171. (R.)

Wentworth, Thomas, I Earl of Cleveland.

Allen, Robert. (\*) 362.

West, Thomas, Lord Delaware.

Churchyard, Thomas. 5254.

Whitgift, John, Archbishop of Canterbury.

Bell, Thomas. (\*) 1829.

Howard, Simon. (?) 12919.

Horne, Charles, ed. 13817.

Barlow, William, tr. 15322.

Wotton, Thomas, Book collector.

Lambard, William. 15176. (R.)

Wriothesley, Henry, III Earl of Southampton.

Shakespeare, William. 22357. (R.)

Young, Francis, of Brent Pelham, Hartfordshire.

Monday, Anthony, tr. (\*) 20366a.

Young, Susan, wife of Francis Young.

Monday, Anthony, tr. (\*) 20366a.

## CHAPTER VII

### TRANSLATIONS AND TRANSLATORS

Forty-four of the publications extant from 1596 are translations from works in other languages. Latin, Dutch, Spanish, French and Italian were the most frequently translated languages. A poem called "Of the Worke and Translation" prefaces one of Anthony Munday's translations out of the French.<sup>1</sup> It relates some of the points a translator was expected to observe:

If in opinion of iudiciall wit,  
Primaleons sweet Inuention well deserue:  
Then he (no lesse) which hath translated it,  
Which doth his sense, his forme, his phrase obserue.  
And in true method of his home-borne stile,  
(Following the fashion of a French conceate)  
Hath brought him heere into this famous Ile,  
Where but a Stranger now hath made his feate.  
He liues a Prince, and comming in this sort,  
Shall to his Countrey of your fame report.  
M. D.<sup>2</sup>

H. C., who identifies himself as the printer of the book, follows this poem by another which expresses his views of how Munday correctly translated the story:

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<sup>1</sup>20366a.

<sup>2</sup>Ibid., Sig. A4.



Delicious phrase, well followed acts of glorie,  
 Mixture of Loue among fierce martiall deedes,  
 (Which great delight vnto the Reader breedes)  
 Hath th'Inuenter kept t'adorne this Storie,  
 The same forme is obseru'd by the Translator,  
 Primaleon (sweet in French) keeps here like grace:  
 Checking that Foole who (with a blisles face)  
 To praise himself, in Print will be a prater.  
 Peace chattering Py, be still, poore Lazarus:  
 Rich his gifts, that thus contenteth vs.  
 H. C.<sup>1</sup>

Munday, in his dedicatory epistle, acknowledges some weaknesses in the work and adds, "I could haue wished there had been more paines taken in the Translation thereof."<sup>2</sup> The printer, H. C., however, believes Munday took enough pains, for, in a letter "To his good Friend M. Anthony Mundy"<sup>3</sup> he expresses his delight with the work:

...I haue not seen a Historie more delectable continued, nor (to be plaine with ye) anie thing by your selfe more pleasingly translated.<sup>4</sup>

Achieving the intent, mood and tone of the original was sometimes not enough for a translator. The anonymous translator of Aesop's fables,<sup>5</sup> for example, appends his own moral explanation and commentary to each tale.

<sup>1</sup> Ibid., Sig. A<sub>4</sub><sup>b</sup>.

<sup>2</sup> Ibid., Sig. A<sub>2</sub><sup>b</sup>.

<sup>3</sup> Ibid., Sig. A<sub>3</sub>.

<sup>4</sup> Ibid.

<sup>5</sup> 182.

Thomas Rogers, the translator of Thomas a Kempis' Of the imitation of Christ,<sup>1</sup> explains in "A Second Epistle concerning the translation and correction of this booke"<sup>2</sup> that the errors made by the Roman Catholic author needed the corrective pen of a Protestant, especially the parts concerning the sacraments. So Rogers corrects them.

Naturally one of the most frequently mentioned reasons for translating a book is that the translator believes the source is valuable to the English public. Thomas Phayer agrees with this point of view in a preface to The Regiment of life<sup>3</sup> which he translated from Latin. He furthermore criticizes doctors who liked medical knowledge to be printed in Latin instead of the vernacular. He believes they only want to prevent their esoteric knowledge from becoming common in order to protect their own profession.<sup>4</sup>

Although the languages from which some books were translated are not positively identified, many works specify the language on the title-page or in the introduction. Despite this uncertainty, it is possible to see some patterns that emerge for 1596. Latin was by far the most frequently

<sup>1</sup>23980.

<sup>2</sup>Ibid., Sig. a3.

<sup>3</sup>11976.

<sup>4</sup>Ibid., Sig. A3.

translated, with sixteen out of forty-four being from that language. Greek, with only one work, was the least popular of the classical languages. Hebrew was the source of two complete books and it shared a third with Chaldean. Of the vernacular languages, the three most popular were French with eleven, Spanish with six, and Dutch with four. Such diversity in sources of translated books shows that English readers were receiving almost all the knowledge available in the sixteenth century in a very digestible form.

Anthony Munday translated three of the forty-four translated works; two of Munday's translations were printed for the first time in 1596. While Munday's books were all from the French, W. Phillips translated two from Dutch both of which were published first in 1596. Thomas Phayer translated two from Latin which were reprints, while Leonard Mascall translated two from the Dutch, also reprints from earlier editions. The remainder of the translators were responsible for only one work each, even though a few went through two editions in the one year. Three of the books are translations which have unidentified translators. It seems significant that with only forty-four books printed in 1596 being translations, the English reading public was reading for the most part original English work. The translators and the works to their credit follow in the index of translators.

## INDEX OF TRANSLATORS

The following index lists all the translators with their works extant from 1596. It is designed to show the wide range of languages and sources the English public was reading and to credit the translators who in the rest of this thesis have been ignored. A question mark (?) indicates some doubt about the language from which a work was translated, while the letter (R.) indicates that the publication is a reprint of an earlier work. Those STC numbers without the letter (R.) were therefore printed for the first time in 1596.

Adlington, William.

720, Latin.

Allen, Robert.

362, Hebrew.

Barbar, Thomas

2290, French (?)<sup>1</sup>

7296, (R.) French. (?)

Barley, William.

4910, French.

Barlow, William.

15322, German. (?)

Braunche, W.

19974, Latin.

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<sup>1</sup>2290 and 7296 are different editions of the same work.

Broughton, Hugh.

2785, Hebrew and Chaldean.

Carew, Richard.

13893, (R.) Italian.

Caxton, William.

15379, (R.) French.

Danett, Thomas.

5602, French.

De Reyna, C.

2959, From Latin to Spanish.

Eden, Richard.

5803, (R.) Spanish.

Frampton, John.

18007, (R.) Spanish.

Fraunce, Abraham.

23695, (R.) Latin.

Googe, Barnaby.

13199, (R.) Latin. (?)

Grimald, Nicholas.

5286, (R.) Latin.

H., R.

15321, (R.) Latin. (?)

Hester, John.

19180, Latin.

19181, (R.) Latin.

Hobbes, S.

21817, Latin.

Holland, Henry.

4374, German. (?)

Hood, Thomas.

24540, Latin.

I., Z.

15318, French.

Johnson, Thomas.

14708, (R.) Latin.

L'isle, William.

21662a, (R.) French.

Mascall, Leonard.

17579, (R.) Dutch.

17592, (R.) Dutch.

Morwyng, Peter.

14802, (R.) Hebrew. (?)

Munday, Anthony.

4182, French.

19161, (R.) French.

20366a, French.

Nicholas, Thomas.

16808, (R.) Spanish.

Phayre, Thomas.

11976, (R.) Latin. (?)

24803, (R.) Latin. (see Twine, Thomas)

Phillips, W.

3355, Dutch.

19799, Dutch.

Phiston, William.

15340, Spanish.

Poyntz, Adrian.

24208, Spanish.

Robinson, Richard.

23362, Latin.

Rogers, Thomas.

23980, (R.) Latin.

Savile, Henry.

6551, Spanish.<sup>1</sup>

Twyne, Thomas.

24803, (R.) Latin. (see Phayer, Thomas)

Unidentified translations.

182, Greek.

690, Latin.

5060, French.

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<sup>1</sup>Only part of this work, a Spanish letter, is a translation; the rest in English.

## CHAPTER VIII

### PRINTING AND PUBLISHING

The world is full of bookes, but few good: The light is great, I wish it may be greater, for light is good and darknes euill.<sup>1</sup>

This attitude towards the fledgling art of printing is expressed many times in the publications of 1596. Sometimes the expression is qualified with the proviso that the books must be worthwhile, or edifying, or religious, but Hugh Dowriche, himself a minister of the gospel, shows a generosity towards the printed word that must have helped printing to flourish:

Some think there be too many Books, too many Sermons, too much preaching, too much Printing: and I think there is too little of euerie sort.<sup>2</sup>

Occasionally the author of a book complains in the preface or dedication about the printing and publishing difficulties in London. Sir Lewis Lewkenor, for example, complains that they not only printed badly, but stole

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<sup>1</sup>4374. Sig. A.

<sup>2</sup>7160. Sig. A4.



material from him:

Hauing to that effect, written from thence priuatly to some of my acquaintaunces, the coppies of my letters (contrarie to my intention) were since my returne, by some of them giuen abrode, and lastly not long since, a discourse printed in Paules Church-yarde, conteining some parte of the substance thereof, but many thinges that I had written left out, and many things inserted that I neuer meant, and finally in the whole so falsified and chaunged, as well in matters as words, & ignorantly intermixed with fictions of the publisher, that howsoever the vulgar sorte bee therewith pleased, those that are of farther reach and insight, cannot but condemne it as a thing fabulous, grossely handled and full of absurdities.<sup>1</sup>

Paul's Churchyard, mentioned by Lewkenor as his book's place of printing, was the hub of the entire printing, publishing, and bookselling industry in Elizabethan England. Another brief reference to Saint Paul's reveals an attitude of self-abnegation on the part of the author for allowing his work to be published. Gervase Markham in his epistle to the readers explains:

The winde (Gentlemen) standing in the mouth of my Caue, hath blowne my loose papers into the worlde, and canonized mee as foolish in Paules Church-yard, as Sybilla was wise in Cuma.<sup>2</sup>

Such an attitude does not appear often, however, and most writers seem pleased that their efforts will be viewed by so many readers.

<sup>1</sup>15565. Sig. A<sub>2</sub>.

<sup>2</sup>17347+. Sig. ƒ<sub>3</sub><sup>b</sup>.

This chapter shows how Elizabethan books, particularly those published in 1596, were constructed, with aspects such as format, type, title-page, imprint, collation, marginalia, errata, tables, colophon, and languages, discussed in detail.

Format:

A survey of the formats of the 271 extant publications reveals that quarto was the most used format for books in 1596. Octavo accounts for approximately half of the number of quartos. The single sheet folio is the third most frequently used format and is used almost exclusively for public documents, government proclamations, national prayers, and the only extant ballad from the year. The following table shows the percentage distribution of all the extant works according to format:

TABLE VII  
DISTRIBUTION OF PUBLICATIONS  
BY FORMAT, 1596

Format	Number of Publications	Percentage of Total
Single sheet folio	21	7.8
Folio	6	2.2
Quarto	144	53.1
Octavo	76	28.0
12°	7	2.6
16°	5	1.8
24°	0	-
32°	0	-
Unknown	12	4.4
	—	—
Total	271	99.9

Printing Types:

The three basic printing types in Elizabethan England were black letter, roman, and italic. Although the early sixteenth century printers used black letter as the font for English printing, by the 1590's roman type began to replace the black letter until it became the dominant font. The type used for Hebrew, Greek, and Old English is occasionally found along with the three basic fonts but never dominate in any of the 1596 publications. In the following table the distribution of the 1596 publications by font is shown. The

phrase "roman with italic" means the dominant font is roman while some italic print appears. "Roman and italic" means both fonts share an almost equal amount of the book's printing.

TABLE VIII  
DISTRIBUTION OF FONTS OF TYPE, 1596

Type	Number of Publications	Percentage of Total
Roman with italic	108	
Roman with black letter and italic	4	
Roman with black letter, italic, and Greek	1	
Roman with italic and Greek	17	
Roman with black letter, italic, Hebrew, and Greek	1	
Roman	1	
Total	<u>132</u>	54.8
Black letter with roman	6	
Black letter with roman and italic	80	
Black letter with roman, italic, and Greek	8	
Black letter with roman, italic, and Old English	1	
Black letter with roman, italic, Greek and Hebrew	1	
Total	<u>96</u>	39.8
Italic with roman	3	
Italic with roman, Greek, and Hebrew	1	
Total	<u>4</u>	1.7
Roman and italic	2	
Roman and italic with Greek	3	
Black letter and roman with italic	4	
Total	<u>9</u>	3.7
Grand Total <sup>1</sup>	<u>241</u>	<u>100. %</u>

<sup>1</sup>241 publications have been used to determine percentages for Table VIII to the end of Chapter VIII because thirty publications were unavailable for this study as of April 30, 1971.

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With the exception of one book, printers used fonts in combination rather than alone. A book whose predominant font was roman, for example, would have italic as a contrasting or emphatic type. Frequently three or more different types would be used to provide the emphasis required.

An examination of the chart reveals the popularity of roman as the basic font over black letter which had been the main font in the first half of the sixteenth century. Italic type did not gain recognition as a basic font, but remained the type for embellishment and special printing, as it does today.

The books that share a type almost equally are works whose subject matter divides easily into two distinct parts. Cicero in Latin with English translation beside it is a good example.<sup>1</sup> Black letter is used for the English, roman type for the Latin. Some books with a question and answer format are printed in a similar way.

The special types such as Greek, Hebrew and Old English were used sparingly in 1596. Usually only a few

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<sup>1</sup>5286.

words of quotation, or a sentence would employ such type. No printers use these as the basic fonts during the year. There are thirty-two publications that contain a small amount of Greek, and only three contain Hebrew.

It seems that the use of printing types in 1596 show two developing trends--the increased use of roman type and the universal use of combined types to make the books more inviting and acceptable to the reading public.

Title-page:

The title-page of the average Elizabethan book contains a number of important elements. The title is the first and ordinarily employs the largest printing types. It is frequently followed by a sub-title or an explanation of the title. The explanation often begins with the words "wherein", or "herein" to notify the reader of the book's contents. In the following example, the contents are outlined clearly as an advertisement to the reader:

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 of 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. Laid Downe in this plaine order of Dialogue, to helpe, if it please God, the conceit and feeling of the simplest. By Geruase Babington.<sup>1</sup>

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<sup>1</sup>1084.

It is worth noting the attempt in this passage to attract the reader to the book. Such a lengthy sub-title and explanation is not uncommon among the title-pages of 1596; many are far longer than this.

Frequently the reason for the publication is given on the title-page:

For the helpe of memorie and for a more ready finding out of any whole sentence.<sup>1</sup>

And translated into English, as being verie fit for this time of our Dearth.<sup>2</sup>

The Blacke Dogge of Newgate: both pithie and profitable for all Readers.<sup>3</sup>

The translator of a book, the original language, the success of the book in the past and other pertinent information can also be found in the explanatory passage following the title.

Phrases denoting government approval of the book are sometimes appended to the explanation. The book containing Hugh Latimer's sermons has the following statement on its title-page:

Seene and allowed according to the order appointed in the Queenes Maiesties Iniunctions.<sup>4</sup>

<sup>1</sup>362.

<sup>2</sup>15322.

<sup>3</sup>14029.

<sup>4</sup>15281.



Another work contains a similar message but it is in Latin:

Cum gratia & priuilegio Regina Maiestatis.<sup>1</sup>

Many printers also place Biblical verses on the title-page, frequently though not always, related to the subject of the book. Fifty-two publications, approximately 19% from 1596, have Bible verses on the title-page. The majority of these, thirty-eight in all, are Old Testament verses while only fourteen are from the New Testament. The book of Psalms proved the most popular with twelve of the fifty-two selected from that book.

Henry Bull's book, Christian prayers and holy meditations has an appropriate Bible verse on the title-page:

Ps. 55. In the Euening and Morning, and at Noone, will I pray vnto the Lorde, and he will heare my praier.<sup>2</sup>

C. G.'s anti-Spanish treatise called A watch-worde for warre contains the following jingoistic invocation:

Ezekiell 21.12. The terrors of the sword shall be vpon my people: smyte therefore vpon thy thigh.<sup>3</sup>

Bible verses were by no means reserved for religious publications, however. Conrad Heresbach's Foure bookes of husbandry, newly Englished by B. Googe utilizes the Bible

<sup>1</sup>16321.

<sup>2</sup>4032.

<sup>3</sup>11492.

verse in an almost humorous way:

Genesis 3:19. In the sweate of thy face shalt thou eate thy bread, till thou be turned againe into the ground, for out of it wast thou taken: yea, dust thou art, and to dust shalt thou returne.<sup>1</sup>

Imprint:

In the early sixteenth century it had been common to print information about the printer, publisher, place and date of publication at the end of a book. Such information was known as a colophon. Towards the end of the sixteenth century, the colophon gave way to the imprint which contained the same information but was located on the title-page. In the year 1596, all imprints were placed at the foot of the title-page, and even books that retained colophons have the imprint as well.

M. A. Shaaber, in the article "The Meaning of the Imprint in Early Printed Books" in The Library,<sup>2</sup> divides the basic patterns of sixteenth century imprints into four categories:

1. Printed by A. B.
2. Printed by A. B. for C. D.
3. Printed by A. B. and are to be sold by C. D.
4. Printed by A. B. for C. D. and are to be sold by E. F.

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<sup>1</sup>13199.

<sup>2</sup>M. A. Shaaber, "The Meaning of the Imprint in Early Printed Books," The Library, Fourth Series, XXIV, (1944).

There are many variations to Shaaber's formulas.

Some of the variations follow:

Variations to formula 1:

Imprinted at London by the Deputies of Christopher Barker, Printer to the Queenes most excellent Maiestie. 1596.<sup>1</sup>

Imprinted at London, by Valentine Simmes, 1596.<sup>2</sup>

London, Printed by Thomas Creede, 1596.<sup>3</sup>

London, Printed by Vallentine Sims. dwelling on Adling hill at the signe of the white Swanne. 1596.<sup>4</sup>

London, Printed by G. Bishop, R. Nuberie, and R. Barker. Anno Domini. 1596.<sup>5</sup>

Variations to formula 2:

Printed by Robert Robinson for Robert Dexter. 1596.<sup>6</sup>

London, Printed for Thomas Adams dwelling in Paules Church-yard at the sign of the white lion.<sup>7</sup>

<sup>1</sup>16321.

<sup>2</sup>13252.

<sup>3</sup>19161.

<sup>4</sup>19180.

<sup>5</sup>690.

<sup>6</sup>195.

<sup>7</sup>182.

At London. Printed by R. Robinson for S. Waterson and N. Ling. 1596.<sup>1</sup>

Printed at London for John Hardie, dwelling in Paules Churchyard at the signe of the Tygers head. 1596.<sup>2</sup>

Variations to formula 3:

Imprinted at London by Richard Field, and are to be sold in Paules Church yard at the signe of the brasen Serpent. 1596.<sup>3</sup>

London. Printed by H. Jackson dwelling in Fleetstreet and are to be sold at his shop vnder Temple-barre gate. 1596.<sup>4</sup>

London, Printed by John Windet, dwelling by Pauls Wharfe at the signe of the Crosse Keyes, and are there to be solde. 1596.<sup>5</sup>

Variations to formula 4:

At London, Printed by Richard Field, for William Young dwelling neare the great North doore of Paules, where the other workes of the same author are to be sold.<sup>6</sup>

Imprinted at London by Edw. Allde for Hugh Astley, by the assignes of Richard Watkins, and are to be solde at Saint Magnus Corner. 1596.<sup>7</sup>

<sup>1</sup>4032.

<sup>2</sup>4171.

<sup>3</sup>1510.

<sup>4</sup>5582.

<sup>5</sup>6551.

<sup>6</sup>2785.

<sup>7</sup>5803.

London, Printed for John Drawater and are to be sold at his shop in Canon lane neere Powles at the signe of the Vnicorne. 1596.<sup>1</sup>

London. Printed by Adam Islip for William Mats dwelling in Fleetstreet at the sign of the Hand and Plough. Anno. 1596.<sup>2</sup>

Imprinted at London by Adam Islip and are to be sold by Richard Oliue, 1596.<sup>3</sup>

Latin imprint variations:

Ex-officina Johannis Legate florentissimae Academiae Cantabrigiensis Typographi.<sup>4</sup>

In aedibus Iane Yetsweirt relictæ Caroli Yetsweirt Ar nuper defuncti.<sup>5</sup>

Cantabrigiae, Ex officina Johannis Legati, celeberrimae Acadimiae Typographi, 1596. Extant Londini, ad Insigne solis in Coemiteria D. Pauli.<sup>6</sup>

Excusum Londini, impensis Humfredi Hooper. 1596.<sup>7</sup>

Edinburgi. Excudebat Henricus Charteris, 1596.<sup>8</sup>

<sup>1</sup>15565.

<sup>2</sup>16655.

<sup>3</sup>12772.

<sup>4</sup>25695.

<sup>5</sup>20732.

<sup>6</sup>24011.

<sup>7</sup>25953.

<sup>8</sup>21284.

Oxoniae, Apud Josephum Barnesium M. D.  
XCVI.<sup>1</sup>

Oxoniae excudebat Josephus Barnesius.  
1596.<sup>2</sup>

The amount of information included in the imprints varies even within the canon of the same printer. In some, only the name of the printer is given; in others, only the name of the stationer, while in others both names are present.

The persons to whom the book is entered in the Stationers' Register do not consistently appear in the imprint. Such inconsistency of data makes the imprint less reliable as a source of printing information than scholars wish.

#### Dedications:

Of the 271 publications extant from 1596, 142 contain dedications. This represents 52.4% of the total. Since public documents and government proclamations were not as a rule dedicated to anyone, the actual percentage is higher than it appears to be. For a more complete discussion of dedications and dedicatees see Chapter VI.

#### Epistles to the Reader:

The epistles to the reader in the publications of

<sup>1</sup>20606.

<sup>2</sup>18114.

1596 usually serve as an introduction or preface to the whole book. The fact that 130 of the publications for the year contain such epistles shows that the practice was well established by 1596. This number, which is 48% of the total, gains significance in the light of the knowledge that government proclamations and public documents never include epistles.

The reasons for epistles to the reader vary from book to book, but there are certain reasons that occur frequently.

Some writers discuss the new medium of print, its values and dangers. Hugh Dowriche proclaims his view to his readers:

Some think there be too many Books, too many Sermons, too much preaching, too much printing: and I think there is too little of euerie sort.<sup>1</sup>

Dowriche goes on to explain the great value of books to the simple people. Some people, he explains, want to prevent so much printing or if there must be printing they claim it ought to be scholarly:

This is the verie pollicie of Sathan, to take from the simple people, their greatest comfort, (next vnto preaching) that they enjoy, which is the reading or hearing at leasure times some plaine exposition or familiar Sermon, penned to their capacitie, wherin many and many take great and singular comfort, delight and profit.<sup>2</sup>

<sup>1</sup>7160. Sig. A4.

<sup>2</sup>Ibid., Sig. A4<sup>b</sup>.

A large number of epistles explain why the author was interested in the subject of the book, or why he published it. William Bath, in A brief introduction to the skill of song,<sup>1</sup> gives his reason for writing such a book:

Wherefore seeing sufficiently others to labour and trauell in other Sciences, I thought good to bestow my labour in Musicke.<sup>2</sup>

William Barley, a stationer and the author of A new booke of tabliture, shewing howe to play the lute, orpharion, and bandora, 3 pts.,<sup>3</sup> lists many reasons authors compile or write books:

...bookes (some of one argument, and some of another, that are compiled by men of diuers gifts, are published by them to diuers endes: by some in desire of gainefull reward, some for vaine ostentation, some for good will & affection & some for common profit which by their workes may be gotten....I my selfe am a publisher and seller of Bookes wherby I haue my liuing & maintenance: and for these... reasons I haue caused (to my great cost and charges) sundry sorts of lessons to be collected out of some of the best Authors professing this excellent science of musique, and haue put them in print.<sup>4</sup>

Although most books contain only one epistle to the reader, some have two or more. The most unique collection

<sup>1</sup>1598.

<sup>2</sup>Ibid., Sig. A<sub>2</sub>.

<sup>3</sup>1433.

<sup>4</sup>Ibid., Sig. A<sub>2</sub> - A<sub>2</sub><sup>b</sup>.



of epistles divides the readers into groups. T. N., the unidentified author of the Roman Catholic treatise The disposition or garnishmente of the soule,<sup>1</sup> has four epistles with the following titles: "To the Reader," "To the Catholique Reader," "To the Protestant Reader," and "To the Catholique-lyke Protestants."

The wording used in the titles of the epistles to the readers proves an interesting study. The simple form "To the Reader(s)" appears forty-one times but many adjectives are used to flatter or qualify the readers. Some of the most frequent are "Christian," "courteous," "gentle," "friendly," "godly," "well-disposed," "godly disposed," and "diligent." The following table lists the various titles used in 1596, as well as the number of times each title appears.

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<sup>1</sup>18335.

## TABLE IX

## DISTRIBUTION OF EPISTLES TO THE READER, 1596

Greeting	Number
To the Reader(s)	41
To the Christian Reader(s)	7
To the Gentlemen Readers	5
To the Courteous Reader	5
To the Courteous and Friendly Reader	3
The Preface to the Reader	3
The Preface to the Christian Reader	2
The Author to the Reader	2
To the Gentle Reader	2
Ad Lectorem	2
Typographus Lectori	2
The Preface	1
To the Godly Reader	1
To the godly disposed Reader	1
The Argument to the Reader	1
To the friendly Reader	1
The Argument of the booke, vnto the Christian Reader	1
The Preface to the booke of Children	1
To the Gentlemen of the Innes of Court	1
The Prologue to the Reader	1
The Epistle to the Reader	1
To the Industrious Saylor, health and prosperitie	1
To all curteous Readers	1

Greeting	Number
To the fauourers of the Voyage For Guiana	1
To the Countriemen, the Gentlemen of the Countie of Kent	1
To the Reader Whatsoever T. L. sendeth greeting	1
To the Reader of either sort	1
The Printer to the curteous Reader	1
The Printer to the Christian Reader	1
The Booke to the Reader	1
Author to the Booke	1
The Authors Epistle to the Reader	1
To the Gentle & Courteous Readers	1
To the Christian godly disposed Reader	1
To the diligent and Christian reader	1
The printer to the diligent reader	1
To the Godlie and well disposed Reader	1
To the Louing, curteous, and friendly Readers	1
To the Nobilitie and Gentlemen of England	1
To the Catholique Reader	1
To the Protestant Reader	1
To the Catholique-lyke Protestants	1
To all Christian Readers to whom these presents shall come	1
To all Gouvernours of Families	1
To all Courteous Gentlemen, Inspectators and Practitioners in Geographie	1
Anonymous to his Friend	1

Greeting	Number
William Rastell to the Reader	1
To all curteous Gentlemen Readers, Scholars and Whosoeuer else affect the studie of Poetrie	1
To the Gentlemen of Glamorgan Shire	1
To his Beloued & Christian auditors in the Citie of Bristol	1
To all Young ones in Christs Schoole	1
To all the true professors of Chirurgerie in generall, wheresoeuer	1
To the Studious and well disposed youthes of England	1
To the industrious Seamen and Mariners of England	1
Thomas Paulfreyman vnto the Reader	1
Valentine Leigh to the Gentle Reader	1
The second Proeme to the Reader	1
To the trauailers, Sea-men, and Mariners of England	1
To all that desire to feare, to loue & to obey our Lord Jesus Christ	1
To all Shepheards in generall	1
Ad Studiosos	1
Ad Doctum Lectorem	1
Prolegomena Ad Lectorem	1
Admonitio ad Lectorem	1
Prologus	1
Liber ad Lectorem	1
Ad Lectorem Studiosum	1
Pio Lectori	1

Greeting	Number
Candido Lectori	1
Typographus Candido lectori salutem	1
Total	<u>133</u>

Signatures, Pagination, and Foliation:

Three methods of marking individual leaves of sixteenth-century books were employed by printers: signature, pagination and foliation. Signatures, the almost universal method in England in 1596, were combinations of an ~~English~~ letter with Arabic or Roman numeral added to its lower right side.<sup>1</sup> The purpose of the signature was to aid in the folding and gathering of sheets for binding. Of the three methods used, the signatures provide the most accurate information concerning the book's collation.

Foliation was the use of numeration at the top of the recto of the leaf only. This method counted the leaves rather than the pages, but was less accurate than the signatures on the centre bottom of the page.

Pagination gradually replaced foliation through the sixteenth century, but it too was inaccurate and erratic. Pagination is the use of consecutive enumeration on every page, the almost universal method of the twentieth century.

Of the 241 works whose collations were examined,

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<sup>1</sup>e.g., A<sub>3</sub>, Aiii, or Alij.

221 use signatures while twenty have no collation at all. Ordinarily the single sheet publications do not have any collation; therefore the public documents and government proclamations account for almost all of the twenty. One book, however, has eighteen full pages, yet no collation.<sup>1</sup> STC indicates that it is an oblong quarto.

Pagination was employed in one hundred books; foliation in twenty-six, but only one with pagination lacked signatures.<sup>2</sup>

The following table shows that pagination was used far more than foliation and that signatures alone were almost as much used as pagination.

TABLE X  
BOOK GATHERINGS, 1596

Method	Number of Books	Percentage of Total
Signatures only	95	39.4
Pagination	100	41.5
Foliation	26	10.8
Single Sheet, or no Collation	20	8.3
Total	241	100.0

<sup>1</sup>18418.

<sup>2</sup>7503, an anonymous poem, Edward IV.

Marginalia:

Although very few writers mention the marginal notes in their works, their quantity certainly suggests that they were favourably received. Some notes serve as headings to suggest the contents of the page on which they are found; many are Bible references for the verses that are quoted in the text; others are explanations or clarifications of the text; some again seem to be mere afterthoughts, most easily inserted as marginalia. Thomas Cartwright, in A brief apology ag. M. Sutcliffe,<sup>1</sup> criticizes Sutcliffe in the text and adds in the margin:

And if he stayed the publishings of that wherevnto he was once allowed by authoritie, it is not in al likelihood to be thought that he would hastily publish anie thing of him self, how soeuer he migt be perswaded of the truth of it.<sup>2</sup>

A total of 124 publications examined have marginalia; this represents 51.4% of the works.

Errata Lists:

The errata lists, sometimes called the "faults" or "faults escaped" in the books, were becoming a more significant part of printing and publishing in 1596. A total of thirty-five books have errata lists, 14.5% of the 241 books

<sup>1</sup>4706.

<sup>2</sup>Ibid., Sig. C2.

examined. Henry Holland, the translator of John Calvin's Aphorisms of christian religion,<sup>1</sup> introduces the errata list in the typical apologetical tone:

This copie past from my ragged hand after the first writing to the presse immediately: for the whole worke had not aboue six whole dayes. The worke-men were wearied with the hand, and the hast might haue caused many errorrs. Wherefore I must desire thee, Good Reader, friendly to correct these few faults which haue escaped.<sup>2</sup>

Following this introduction is a list of corrections for the reader to note.

William Perkins' An exposition of the symbole or creed of the Apostles, etc. has an errata list which explains the kind of errors that would be ignored:

Faults wherein letters are either turned, changed, or wanting in the words, I leaue vncorrected.<sup>3</sup>

The location of the errata varies from printer to printer, but the back of the book was the most frequently used place in 1596. Twenty-four errata lists were placed at the end, ten were placed in the front matter, while only one appears in the middle of the text.

<sup>1</sup>4374.

<sup>2</sup>Ibid., Sig. A<sub>3</sub>.

<sup>3</sup>19704. Sig. Ee<sub>2</sub><sup>b</sup>.



### Illustrations:

Forty-six publications from the year 1596 contain illustrative material exclusive of printers' and publishers' devices, borders, and coats of arms. Of these, five have only one illustration, that being on the title-page. Some works, Foxe's Actes and monuments<sup>1</sup> for example, are lavishly illustrated with hundreds of pictures.

Instructional books on navigation, gardening, horsemanship, and travel frequently contain illustrations that are designed to help clarify the prose. The only portrait to appear in the extant works from 1596 is that of Sir Walter Raleigh at the beginning of The discoverie of the large rich, and bewtiful empire of Guiana.<sup>2</sup>

### Tables of Contents and Indexes:

The use of a table or index was not entirely established in 1596. Some books arranged headings in an alphabetical order, others in the order of appearance within the text. Both forms were used variously at the front or the back or in, a few cases, in both front and back.

The seventy-two books that contain tables divide locations almost evenly. Thirty-five tables appear at the back, while thirty-four appear at the front. Three books

<sup>1</sup>11226.

<sup>2</sup>20635.

have them at the front as well as the back.

The presence of tables or indexes in seventy-two or 29.9% of the year's books is a significant indication that this practice was becoming increasingly important in raising the value of the book to the reader.

#### Colophon:

The colophon was gradually being replaced by the imprint in 1596. Only twenty-five extant publications have colophons which for the most part were merely restatements of what was already noted on the title-page. The fact that the colophon became unnecessary hastened its disappearance from books. The works which retained it however were official publications or appeared to be official.

The Deputies of Christopher Barker were the most frequent users of the colophon since they printed the single sheet documents which gave the printing information at the bottom of the page. If the single page were considered to be the title-page, the colophon would fulfill the requirements of an imprint and the number of colophons in the year would be considerably reduced.

#### Printers, Publishers, and Booksellers:

On the title-pages of the books published in 1596, the names of the printers, publishers, and booksellers were frequently given in the imprint. The number of names in the imprints vary from book to book, but there are seldom

more than three. When books were entered in the Stationers' Register the names of one or more stationers were entered along with the titles. Through the combination of information from the title-pages and the Stationers' Register, it is possible to determine with reasonable accuracy the stationers concerned with a particular book.

In 1596, ninety-four members of the trade were involved with the 271 extant books. Thirty of those were involved with only one publication each, sixteen with only two publications each, and fifteen with only three publications. Sixty-one of the ninety-four, or 64.9%, printers and stationers were involved with the production of fewer than four publications. This is proof that the publishing industry in England was not in the hands of a monopoly.

Some stationers, however, did publish a greater number than others. Richard Field, for example, a London printer, was directly involved with twenty-five of the extant publications. The Deputies of Christopher Barker, the Queen's official printer, followed closely behind Richard Field with twenty-three accredited publications. It should be noted, however, that the Deputies of Christopher Barker published single sheets more frequently than books, possibly reducing their actual volume of published material.

Valentine Simmes, with seventeen publications to his credit, ranks as the third most prolific printer of 1596. Widow Orwin follows him with fifteen. Table XI reveals the

distribution of publications according to the most productive of the printers and booksellers in 1596. It gives an indication of which stationers were most involved with the publication industry during the year. Two printers in this table had special university appointments. John Legate was printer to the University of Cambridge, and Joseph Barnes was printer to the University of Oxford.

TABLE XI

DISTRIBUTION OF PUBLICATIONS BY PRINTERS AND BOOKSELLERS  
 CREDITED WITH MORE THAN FIVE PUBLICATIONS, 1596

Printer or Bookseller	Number of Books
Richard Field, <u>pr.</u>	25
*Deputies of Christopher Barker, <u>pr.</u>	23
Valentine Simmes, <u>pr.</u>	17
Widow Orwin, <u>pr.</u>	15
Robert Robinson, <u>pr.</u>	14
Thomas Creede, <u>pr.</u>	13
Adam Islip, <u>pr.</u>	12
James Roberts, <u>bk.</u> and <u>pr.</u>	12
Robert Dexter, <u>bk.</u>	11
John Legate, <u>pr.</u>	10
Cuthbert Burbie, <u>pr.</u>	8
John Windet, <u>pr.</u>	8
Edward Alde, <u>pr.</u>	7
William Barley, <u>bk.</u> and <u>pr.</u>	7
Joseph Barnes, <u>pr.</u>	7
Thomas East, <u>pr.</u>	7
Nicholas Ling, <u>bk.</u>	6
Thomas Man, <u>bk.</u>	6
Robert Waldegrave, <u>pr.</u>	6
John Wolfe, <u>pr.</u>	6

\*Barker's deputies were George Bishop and Ralph Newberry.

INDEX OF PRINTERS, PUBLISHERS AND BOOKSELLERS, 1596

This index shows the number of extant printed works accredited to each printer in 1596. It also attempts to show the relationships that existed among printers, publishers, and booksellers.

The use of the word "for" indicates that the book was printed "for" the bookseller named. "Ent." is used to indicate that the book was entered in the Stationers' Register to that stationer. Other abbreviations are "ex off." for "ex officina," "pr." for printer, "bk." for bookseller, stationer, or publisher.

A cross index of printers, publishers and booksellers follows this index, and is designed to show which stationers and printers worked with or for each other during the year.

A., C.:

for 5737

Adams, Thomas: bk.

for 182 (see also Simmes, Valentine)

for 12162 (see also Simmes, Valentine)

for 14802 (see also Simmes, Valentine)

Alde, Edward: pr.

ent. 3391 (see also Astley, Hugh)

5803 (see also Astley, Hugh and Dawson, Thomas)

6820 (see also Blackewall, William)

7521 (see also White, Edward)

11976

18007 (see also Norton, Bonham)

18650 (see also Astley, Hugh)

Astley, Hugh:

for 3391 (see also Alde, Edward)

for, ent. 5803 (see also Alde, Edward and Dawson,  
Thomas)

for 18650 (see also Alde, Edward)

Barker, Christopher, Deputies of: pr.

2167+	2894
8090	8247a
8248	8249
8250	8251
8252	8253
8254	8255
9203	9204
9205	9206
9207	9208
16321	16321a
16526	16527
23463	

Barker, Robert: pr.

690 (see also Newberry, Ralph and Bishop, George)

2894

21783 (see also Newberry, Ralph and Bishop, George)

Barley, William: bk. and pr.

for 1433

for 4910 (see also Islip, Adam and Wolfe, John)

for 14708

for 18418

for 19464

for 19799 (see also Nelson, Thomas)

sold by 19974 (see also Creede, Thomas)

Barnes, Joseph: pr. at Oxford

ex. off. 4758

ex. off. 4760

10943

10944

18114

ap. 20606

24520

Bishop, George: bk. and pr.

ent. 690 (see also Newberry, Ralph and Barker, Robert)

21783 (see also Newberry, Ralph and Barker, Robert)

Blackewall, William:

for 6820 (see also Alde, Edward)

for 12929

Blower, Ralph: pr.

for 20869

for 23606 (see also Purfoot, Thomas)

Bollifant, Edmund: pr.

5442 (see also Dawson, Thomas)

12919 (see also Tailer, W.)



15176 (see also Griffin, Mistress Joan and Haviland,  
John and Wright, John)

21662a (see also Watkins, Richard)

22872

Brome, Mistress Joan: bk.

for 18604 (see also Scarlet, Thomas and Widow Orwin)

for 25082 (see also Widow Orwin)

Burby, Cuthbert: bk.

for 7501

for, ent. 14677 (see also Danter, John)

for 15028

sold by 16677 (see also Islip, Adam)

for 20366a

for 21817 (see also Jones, Richard)

for, ent. 22700 (see also Widow Scarlet)

sold by 23668 (see also Short, Peter)

Busbie, John:

for 16660

for 22972 (see also Simmes, Valentine and Ling,  
Nicholas)

for 22973 (see also Simmes, Valentine and Ling,  
Nicholas)

Charde, Thomas: bk.

for 1084 (see also Roberts, James)

for 1087 (see also Roberts, James)

for 1091 (see also Roberts, James)

for 1098 (see also Roberts, James)

Charlewood, John: pr. and bk.

ent. 19161 (see also Creede, Thomas)

ent. 20797 (see also Norton, Bonham, Roberts, James  
and Simmes, Valentine)

Charteris, Henry: bk. and pr. at Edinburgh

21100 21284

22024

Cooke, Toby: bk.

for 11866 (see also Man, Thomas)

Creede, Thomas: pr.

4994 5060

12246 15321

15322 15340

15379 16808

18199

ent. 19161 (see also Charlewood, John)

19974 (see also Barley, William)

24709 24803

Danter, John: pr.

7503 (see also Gryffith, William)

ent. 14677 (see also Burby, Cuthbert)

18369

Dawson, Thomas: pr.

for 5442 (see also Bollifant, Edmund)

ent. 5803 (see also Allde, Edward and Astley, Hugh)

14947

Day, Richard: pr.

assigne of 2490+ (see also Windet, John)

Denham, Henry: pr.

ent. 26018

Dexter, Robert: bk.

for 362 (see also Robinson, Robert)

4374 (see also Field, Richard)

for 5472 (see also Field, Richard)

for 5711 (see also Jackson, Ralph and Widow Orwin)

ent. 13478 (see also Jackson, Ralph and Islip, Adam)

for 13701 (see also Field, Richard)

ap. 18192

for 18194 (see also Robinson, Robert)

for 18199 (see also Creede, Thomas and Jackson, Ralph)

for 18246 (see also Field, Richard)

for 22779 (see also Field, Richard)

Drawater, John: bk.

for 15565 (see also Ponsonby, William and Scarlet,  
Thomas)

East, Thomas: pr.

1264

1589

ent. 3428 (see also Wight, Thomas)

5286

5289

13199

ent. 13696 (see also Wight, Thomas)

Field, Richard: pr.

1510

ent. 2785 (see also Young, William)

2959 3852

4374 (see also Dexter, Robert)

5310.1

5472 (see also Dexter, Robert)

5481 (see also Norton, Bonham)

12772 12773

12774 12779

12780 12781

13701 (see also Dexter, Robert)

15318 (see also Ponsonby, William)

18246 (see also Dexter, Robert)

19952 (see also Norton, Bonham)

20804 (see also Harrison, John)

22357 (see also Harrison, John)

22705 (see also Man, Thomas)

22779 (see also Dexter, Robert)

23082 (see also Ponsonby, William)

24483 24540

Flasket, John: bk.

for 23620 (see also Linley, Paul and Short, Peter)

Griffin, Mistress Joan:

ent. 15176 (see also Bollifant, Edmund, Wright, John  
and Haviland, John)

Gryffith, William: pr.

ent. 7503 (see also Danter, John)

Gubbins, Thomas: bk.

for 12782

for 12783

for 16666 (see also Ling, Nicholas)

for 23695 (see also Newberry, John and Robinson,  
Robert)

Hardie, John: bk.

for 4171

Harrison, John: bk. and pr.

ent. 6360 (see also Roberts, James and Ling, Nicholas)

sold by 17582 (see also Wolfe, John)

for 20804 (see also Field, Richard)

for 22357 (see also Field, Richard)

Hatfield, Arnold: pr.

5238 (see also Holme, William)

5249 (see also Holme, William)

5254 (see also Holme, William)

5602 (see also Marsh, Thomas and Norton, John)

Haviland, John: pr.

ent. 15176 (see also Griffin, Mistress, Bollifant,  
Edmund and Wright, John)

Holme, William: bk.

for 5238 (see also Hatfield, Arnold)

for 5249 (see also Hatfield, Arnold)

for 5254 (see also Hatfield, Arnold)

Hooper, Humphrey:

imp. 25953

Islip, Adam: pr.

3315 (see also Olive, Richard)

3355 (see also White, Edward and Wolfe, John)

4182

4910 (see also Barley, William and Wolfe, John)

12412 (see also Olive, Richard)

13478 (see also Dexter, Robert and Jackson, Ralph)

13893

16655 (see also Matts, William)

16677 (see also Burby, Cuthbert)

18839

24491 (see also Man, Thomas)

26035 (see also White, Edward)

Jackson, Hugh: pr.

172

5582

Jackson, Ralph: bk.

for 5711 (see also Widow Orwin and Dexter, Robert)

for, ent. 13478 (see also Dexter, Robert and

Islip, Adam)

for 18199 (see also Dexter, Robert and Creede, Thomas)

Jeffes, Abel: pr.

15337

Jones, Richard: pr. and bk.

ent. 5737 (see also A., C.)

5739 21512

21534

21817 (see also Burby, Cuthbert)

Jones, William: pr.

for 18073 (see also Simson, Gabriel)

Knight, Clemens: bk.

for 17125a (see also Simmes, Valentine)

for, ent. 17127 (see also Widow Orwin)

for 17867

Law, Matthew: bk.

for 21296 (see also Widow Orwin)

Leake, William: bk.

for 19860a

Legate, John: pr. at Cambridge and London

2990 7296

11492 19685

19696 19704

22913 22913a

ex. off. 24011 ex. off. 25695

Ling, Nicholas: bk.

for 4032 (see also Robinson, Robert and Roberts,  
James)

for, ent. 6360 (see also Harrison, John and Roberts,  
James)

for 7232 (see also Roberts, James)

for 16666 (see also Gubbin, Thomas)

sold at shop 22972 (see also Busbie, John and  
Simmes, Valentine)

sold at shop 22973 (see also Busbie, John and  
Simmes, Valentine)

Linley, Paul: bk.

for 23620 (see also Flasket, John and Short, Peter)

Lownes, Matthew: bk.

for 7207 (see also Roberts, James)

for 7208 (see also Roberts, James)

for 12367 (see also Widow Orwin)

for 17386 (see also Roberts James)

Man, Thomas: bk.

for 11866 (see also Cooke, Toby)

for 18540 (see also Widow Orwin)

18866

for 22705 (see also Field, Richard)

for 24491 (see also Islip, Adam)

for 25702 (see also Widow Orwin)

Marshe, Thomas: pr.

ent. 5602 (see also Hatfield, Arnold and Norton, John)

Matts, William: bk.

for 3117 (see also Purfoot, Thomas)

for 16655 (see also Islip, Adam)

Maunsell, Andrew: bk.

for 13681 (see also Windet, John)



Nelson, Thomas:

ent. 19799 (see also Barley, William)

Newberry, John:

ent. 23695 (see also Robinson, Robert and  
Gubbins, Thomas)

Newberry, Ralph: bk. and pr.

690 (see also Barker, Robert and Bishop, George)

21783 (see also Barker, Robert and Bishop, George)

Norton, Bonham: pr. and bk.

for 5481 (see also Field, Richard)

assigne of 18007 (see also Allde, Edward)

ent. 19952 (see Field, Richard)

assigned by 20797 (see also Charlewood, John and  
Simmes, Valentine)

Norton, John: bk. and pr.

for 5602 (see also Hatfield, Arnold and Marsh, Thomas)

Ockold, Richard:

for 23670 (see also Widow Orwin)

Olive, Richard:

sold by 3315 (see also Islip, Adam)

for 12246 (see also Creede, Thomas)

sold by 12412 (see also Islip, Adam)

Olney, Henry:

for 17091

Orwin, Thomas: pr.

exc. viduo. 702

ent. 15379 (see also Creede, Thomas and Simmes,  
Valentine)

Orwin, Widow: pr.

702

5711 (see also Dexter, Robert and Jackson, Ralph)

6869

12367 (see also Lownes, Matthew)

ent. 13586 (see also Young, William)

17127 (see also Knight, Clemens)

18540 (see also Man, Thomas)

18604 (see also Brome, Mistress Joan and Scarlet,  
Thomas)

20015 (see also Wise, Anthony)

20020 (see also Wise, Anthony)

ent. 21296 (see also Lawe, Matthew)

23670 (see also Ockold, Richard)

25082 (see also Brome, Mistress Joan)

25702 (see Man, Thomas)

Oxenbridge, John: bk.

for 15340 (see also Creede, Thomas)

for 18633 (see also Windet, John)

for 18748 (see also Windet, John)

Ponsonby, William: bk.

for 15318 (see also Field, Richard)

ent. 15565 (see also Drawater, John and Scarlet,  
Thomas)

for 23082 (see also Field, Richard)

for 23086

for 23088

Purfoot, Thomas: bk. and pr.

3117 (see also Matts, William)

17592

for 23606 (see also Blower, Ralph)

24256

R., I.:

17347+ (see also Smith, Richard)

Roberts, James: bk. and pr.

1084 (see also Charde, Thomas)

1087 (see also Charde, Thomas)

1091 (see also Charde, Thomas)

1098 (see also Charde, Thomas)

6360 (see also Harrison, John and Ling, Nicholas)

6708

7207 (see also Lownes, Matthew)

7208 (see also Lownes, Matthew)

7232 (see also Ling, Nicholas)

16872

17386 (see also Lownes, Matthew)

ent. 20797 (see also Charlewood, John, Norton,

Bonham and Simmes, Valentine)

Robinson, Robert: pr.

ent. 362 (see also Dexter, Robert)

1091

1098

ent. 4032 (see also Ling, Nicholas and Waterson,  
Simon)

ex. off. 11748 15420

18013

18194 (see also Dexter, Robert)

18246 20634

20635 20636

20636a

23695 (see also Newberry, John and Gubbin, Thomas)

Scarlet, Thomas: pr. and bk.

for 195

15565 (see also Drawater, John and Ponsonby, William)

18604 (see also Broome, Mistress Joan and Widow Orwin)

Scarlet, Widow:

assigned by 22700 (see also Burby, Cuthbert)

Schilders, Richard: (Middleburg)

2701 4706

Seres, William: pr.

by the assigns of 24409 (see also Short, Peter)

Short, Peter: pr.

11226 ent. 19996

23620 (see also Flasket, John and Linley, Paul)

23668 (see also Burby, Cuthbert)

23980

24409 (see also William Seres)

Simmes, Valentine: pr.

182 (see also Adams, Thomas)

720 1053

1828 1829

12162 (see also Adams, Thomas)

13252

14802 (see also Adams, Thomas)

15281

15379 (see also Creede, Thomas and Orwin, Thomas)

17125a (see also Knight, Clemens)

17905 19180

20797 (see also Charlewood, John and Norton, Bonham  
and Roberts, James)

22972 (see also Busbie, John and Ling, Nicholas)

22973 (see also Busbie, John and Ling, Nicholas)

23362

Simson, Gabriel: pr.

for 5865 (see also White, William)

5869 (see also White, William)

for 14029 (see also White, William)

18073 (see also Jones, William)

Smith, Richard: bk.

for 17347+ (see also R., I.)

Tailer, W.:

imp. 12919 (see also Bollifant, Edmund)

Trognesius, Joachim (Antwerp):

14574 18335

24249

Waldegrave, Robert (Edinburgh): pr.

5332 21950

21951 21951a

21952 21953

23189

Waterson, Simon: bk.

for 4032 (see also Ling, Nicholas and Robinson,  
Robert)

Watkins, Richard: pr.

for 21662a (see also Bollifant, Edmund)

White, Edward: bk.

for 3355 (see also Islip, Adam and Wolfe, John)

for 6392 for 7521

16662a

for 26035 (see also Islip, Adam)

White, William: bk.

for 5865 (see also Simson, Gabriel)

5869 (see also Simson, Gabriel)

for 14029 (see also Simson, Gabriel)

Wight, Thomas: bk.

for 3428 (see also East, Thomas)

for 13696 (see also East, Thomas)

Windet, John: pr.

2490+ (see also Day, Richard)

6551 7160

13681 (see also Maunsell, Andrew)

17683

18633 (see also Oxenbridge, John)

18748 (see also Oxenbridge, John)

24127

Wise, Andrew: bk.

for 20015 (see also Widow Orwin)

for 20020 (see also Widow Orwin)

Wolfe, John: pr.

ent. 3355 (see also Islip, Adam and White, Edward)

ent. 4910 (see also Islip, Adam and Barley, William)

13817 16703

17582 (see also Harrison, John)

24208

Wright, John: bk.

ent. 15176 (see also Griffin, Mistress Joan,  
Bollifant, Edmund and Haviland, John)

Yetsweirt, Jane: patentee for law books

in aed. 9552 20732

Young, William:

for 3852 = 2785

for 2785 (see also Field, Richard)

for 13586 (see also Widow Orwin)

CROSS INDEX OF PRINTERS, PUBLISHERS, AND BOOKSELLERS, 1596

The following index shows the relationships existing among the printers, publishers and booksellers of 1596.

Where there is doubt about the relationship, a question mark (?) follows the name of the person in doubt.

Adams, Thomas:

Valentine Simmes.

Allde, Edward:

Hugh Astley, William Blackewall, Thomas

Dawson, Bonham Norton, Edward White.

Astley, Hugh:

Edward Allde, Thomas Dawson.

Barker, Robert:

George Bishop, Ralph Newberry.

Barley, William:

Thomas Creede, Adam Islip, Thomas Nelson,

John Wolfe.

Bishop, George:

Robert Barker, Ralph Newberry.

Blackewall, William:

Edward Allde.

Blower, Ralph:

Thomas Purfoot.

Bollifant, Edmund:

Thomas Dawson, Mistress Joan Griffin, John

Haviland, W. Tailer, Richard Watkins, John

Wright.



Broome, Mistress Joan:

Widow Orwin, Thomas Scarlet.

Burby, Cuthbert:

John Danter, Adam Islip, Richard Jones,  
Widow Scarlet, Peter Short.

Busbie, John:

Nicholas Ling, Valentine Simmes.

Charde, Thomas:

James Roberts.

Charlewood, John:

Thomas Creede, Bonham Norton, James Roberts,  
Valentine Simmes.

Cooke, Toby:

Thomas Man.

Creede, Thomas:

William Barley, John Charlewood.

Danter, John:

Cuthbert Burby, William Gryffith.

Dawson, Thomas:

Edward Allde, Hugh Astley, Edmund Bollifant.

Day, Richard:

John Windet.

Dexter, Robert:

Thomas Creede, Richard Field, Adam Islip,  
Ralph Jackson, Widow Orwin, Robert Robinson.

Drawater, John:

William Ponsonby, Thomas Scarlet.

East, Thomas:

Thomas Wight.

Field, Richard:

Robert Dexter, John Harrison, Bonham Norton,  
Thomas Man, William Ponsonby, William Young.

Flasket, John:

Paul Linley, Peter Short.

Griffin, Mistress:

Edmund Bollifant, John Haviland, John Wright.

Gryffith, William:

John Danter.

Gubbins, Thomas:

Nicholas Ling, John Newberry, Robert Robinson.

Harrison, John:

Richard Field, Nicholas Ling, James Roberts,  
John Wolfe.

Hatfield, Arnold:

William Holme, Thomas Marsh, John Norton.

Haviland, John:

Edmund Bollifant, Mistress Griffin, John Wright.

Holme, William:

Arnold Hatfield.

Islip, Adam:

William Barley, Cuthbert Burby, Robert Dexter,

Ralph Jackson, Thomas Man, William Matts,  
Richard Olive, Edward White, John Wolfe.

Jackson, Ralph:

Thomas Creede, Robert Dexter, Adam Islip,  
Widow Orwin.

Jones, Richard:

A., C., Cuthbert Burby.

Jones, William:

Gabriel Simson.

Knight, Clemens:

Widow Orwin, Valentine Simmes.

Lawe, Matthew:

Widow Orwin.

Ling, Nicholas:

John Busbie, Thomas Gubbins, John Harrison,  
James Roberts, Robert Robinson, Valentine  
Simmes.

Linley, Paul:

John Flasket, Peter Short.

Lownes, Matthew:

Widow Orwin, James Roberts.

Man, Thomas:

Toby Cooke, Richard Field, Adam Islip,  
Widow Orwin.

Marsh, Thomas:

Arnold Hatfield, John Norton.

Matts, William:

Adam Islip, Thomas Purfoot.

Maunsell, Andrew:

John Windet.

Nelson, Thomas:

William Barley.

Newberry, John:

Thomas Gubbins, Robert Robinson.

Newberry, Ralph:

Robert Barker, George Bishop.

Norton, Bonham:

Edward Alde, John Charlewood, Richard Field,  
Valentine Simmes.

Norton, John:

Arnold Hatfield, Thomas Marsh.

Ockold, Richard:

Widow Orwin.

Olive, Richard:

Thomas Creede, Adam Islip.

Orwin, Thomas:

Thomas Creede, Valentine Simmes.

Orwin, Widow:

Mistress Joan Broome, Robert Dexter, Robert  
Jackson, Clemens Knight, Matthew Lawe,  
Matthew Lownes, Thomas Man, Richard Ockold,  
Thomas Scarlet, Anthony Wise, William Young.

Oxenbridge, John:

Thomas Creede, John Windet.

Ponsonby, William:

John Drawater, Richard Field, Thomas Scarlet.

Purfoot, Thomas:

Ralph Blower, William Matts.

R., I:

Richard Smith.

Roberts, James:

Thomas Charde, John Charlewood, John Harrison,  
Nicholas Ling, Matthew Lownes, Bonham Norton,  
Valentine Simmes.

Robinson, Robert:

Robert Dexter, Thomas Gubbin, Nicholas Ling,  
John Newberry, Simon Waterson.

Scarlet, Thomas:

Mistress Joan Broome, John Drawater, William  
Ponsonby, Widow Orwin.

Scarlet, Widow:

Cuthbert Burby.

Seres, William:

Peter Short.

Short, Peter:

Cuthbert Burby, John Flasket, Paul Linley,  
William Seres.

Simmes, Valentine:

Thomas Adams, John Busbie, John Charlewood,  
Thomas Creede, Clemens Knight, Nicholas Ling,  
Bonham Norton, Thomas Orwin.

Simson, Gabriel:

William Jones, William White.

Smith, Richard:

I. R.

Tailer, W.:

Edmund Bollifant.

Waterson, Simon:

Nicholas Ling, Robert Robinson.

Watkins, Richard:

Edmund Bollifant.

White, Edward:

Adam Islip, John Wolfe.

White, William:

Gabriel Simson.

Wight, Thomas:

Thomas East.

Windet, John:

Richard Day, Andrew Maunsell, John Oxenbridge.

Wise, Andrew:

Widow Orwin.

Wolfe, John:

William Barley, John Harrison, Adam Islip,  
Edward White.

Wright, John:

Edmund Bollifant, Mistress Joan Griffin,  
John Haviland.

Young, William:

Richard Field, Widow Orwin.

## APPENDIX A

### CHRONOLOGICAL CALENDAR

The following Chronological Calendar contains all the significant dates pertaining to printing, publishing, and writing of the extant works for 1596. It would be impossible to include all dates, as for example the thousands of dates in history and litigious books. Such a limitation enhances rather than hinders the purposes of the calendar. It reveals relationships and influences from one book to another: it correlates current events, history, and literature to give a more complete picture of the year; it shows how popular certain works were with the reading public; and it provides a reminder that the year 1596 is not a literary capsule, but one stage in the long development of English literature and printing.



<u>Date</u>	<u>STC</u>	<u>Information</u>
1533		
undated	15281	Latimer refers to the 1533 uprisings in his sermon.
1535		
21st Sunday after Trinity Sunday	15281	Date of Latimer's first sermon.
1548		
18 January	15821	Date of Latimer's second sermon.
1552		
21 February	15821	Date of Latimer's third sermon.
1555		
25 May	24803	Thomas Phaer completed translating Book I of the Aeneid.
July	24803	Phaer completed translating Book II of the Aeneid.
10 October	24803	Phaer completed translating Book III of the Aeneid.
1556		
9 April	24803	Phaer completed translating Book IV of the Aeneid.
1557		
4 May	24803	Phaer completed translating Book V of the Aeneid.
13 August	24803	Phaer completed translating Book VI of the Aeneid.
3 December	24803	Phaer completed translating Book VII and Book X of the Aeneid.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1558		
10 September	24803	Phaer completed translating Book VIII of the Aeneid.
1560		
3 April	24803	Phaer completed translating Book IX of the Aeneid.
1564		
20 March	20732	William Rastell completed the compilation of his liturgical book.
1565/66	5602	Entered in <u>S. R.</u> to Thomas Marsh.
1569		
25 February	6708	The date that Edward Dering preached this sermon before the Queen.
1570		
31 January	15176	Dedicatory epistle dated from "Seintcleres" by William Lambard.
undated	15321	Dedicatory epistle dated by Lavater.
1573		
14 June	24803	Thomas Twyne completed translating Book XI of the Aeneid.
6 July	24803	Thomas Twyne completed translating Book XII of the Aeneid.
1576		
16 April	15176	Dedicatory epistle dated by William Lambard.
14 December	8090	The proclamation against vagabonds first issued by the Queen.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1577		
1 February	13199	Dedicatory epistle dated from Kingston by Barnabe Googe.
1580		
20 January	22024	Date of the first printing of the proclamation of faith by James VI of Scotland.
30 July	23980	Date of Rogers' epistle concerning <u>Of the Imitation of Christ</u> .
1581		
13 February	19161	Entered in <u>S. R.</u> to John Charlwood.
26 September	3391	Epistle to the readers dated from the Limehouse by William Borough.
1582		
15 January	20797	Entered in <u>S. R.</u> to John Charlwood.
1583		
26 October	24803	Thomas Twyne completed translating Book XIII of the Aeneid.
1 December	1084	Dedicatory epistle dated by Gervase Babington.
1584		
1 January	24803	Dedicatory epistle dated from his house in Lewes by Thomas Twyne.
1585		
9 March	4760	Dedicatory epistle dated from Oxford by John Case.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1588		
11 May	1091	Dedicatory epistle dated by Gervase Babington.
9 December	4032	Entered in <u>S.</u> <u>R.</u> to Robert Robinson.
1589		
2 June	2785	Entered in <u>S.</u> <u>R.</u> to Richard Field.
1 December	26018	Entered in <u>S.</u> <u>R.</u> to Henry Denham.
1591		
1 January	23086	Dedicatory epistle dated by Edmund Spenser.
24 February	4910	Entered in <u>S.</u> <u>R.</u> to John Wolfe.
30 April	3355	Entered in <u>S.</u> <u>R.</u> to John Wolfe.
23 June	15379	Entered in <u>S.</u> <u>R.</u> to Thomas Orwin.
30 August	18633	Entered in <u>S.</u> <u>R.</u> to John Oxenbridge.
1592		
3 January	15420	Epistle to the reader dated by Valentine Leigh.
31 May	19799	Entered in <u>S.</u> <u>R.</u> to Thomas Nelson.
20 December	13696	Entered in <u>S.</u> <u>R.</u> to Thomas East.
1593		
8 March	24208	Entered in <u>S.</u> <u>R.</u> to John Wolfe.

<u>Date</u>	<u>STC</u>	<u>Information</u>
12 October	15318	Entered in <u>S. R.</u> to William Ponsonby.
1594		
3 May	20797	Entered in <u>S. R.</u> to James Roberts.
25 June	6360	Entered in <u>S. R.</u> to John Harrison.
6 December	15281	Entered in <u>S. R.</u> to Valentine Simmes.
1595		
27 January	18073	Dedicatory epistle dated from London by William Barford.
9 February	13817	Dedicatory epistle dated from Saint Peter's College, Canterbury.
26 February	18540	Dedicatory epistle dated from Eastwell in Kent by Josias Nichols.
18 March	1828	Dedicatory epistle dated from his study by Thomas Bell.
2 April	19704	Dedicatory epistle dated by William Perkins.
25 October	18073	Entered in <u>S. R.</u> to William Jones.
30 October	11866	Entered in <u>S. R.</u> to Toby Cooke.
8 November	5472	Epistle to the reader dated.
26 November	15028	Entered in <u>S. R.</u> to Cuthbert Burby.
1 December	21817	Entered in <u>S. R.</u> to Cuthbert Burby.
	7501	Entered in <u>S. R.</u> to Cuthbert Burby.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1596		
1 January	5249	Dedicatory epistle dated from Richmond by Thomas Churchyard.
2 January	21950	Date that James VI of Scotland issued proclamation for a general muster.
5 January	19685	Epistle to the reader dated by William Perkins.
	21296	Entered in <u>S. R.</u> to Widow Orwin.
	13586	Entered in <u>S. R.</u> to Widow Orwin.
8 January	14029	Entered in <u>S. R.</u> to Gabriel Simpson and William White.
19 January	19685	Entered in <u>S. R.</u> to John Legat.
	11492	Entered in <u>S. R.</u> to John Legat.
20 January	23082	Entered in <u>S. R.</u> to William Ponsonby.
23 January	5737	Entered in <u>S. R.</u> to Richard Jones.
28 January	16808	Entered in <u>S. R.</u> to Thomas Creede.
	24709	Entered in <u>S. R.</u> to Thomas Creede.
1 February	20015	Dedicatory epistle dated by Thomas Playfere.
	20020	Dedicatory epistle dated from St. John's College in Cambridge by Thomas Playfere.
	1087	Epistle to the reader dated from Hereford by Miles Smith.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1596		
1 February	8247a	The proclamation against eating meat in Lent dated.
2 February	21950 21951	Scottish Proclamation for a general muster on this date.
3 February	5602	Entered in <u>S.</u> <u>R.</u> to Thomas Marsh.
5 February	24011	Dedicatory epistle dated by Thomas Thomas.
12 February	13586	Dedicatory epistle dated by Henry Holland.
16 February	720	Entered in <u>S.</u> <u>R.</u> to Valentine Simmes.
17 February	690	Entered in <u>S.</u> <u>R.</u> to George Bishop.
23 February	24803	Entered in <u>S.</u> <u>R.</u> to Thomas Creede.
1 March	19180	Entered in <u>S.</u> <u>R.</u> to Valentine Simmes.
	25953	Entered in <u>S.</u> <u>R.</u> to Thomas Dawson.
	5803	Entered in <u>S.</u> <u>R.</u> to Thomas Dawson.
2 March	18114	Dedicatory epistle dated by Petrus Morletus.
5 March	24540	Entered in <u>S.</u> <u>R.</u> to Richard Field.
12 March	18199	Entered in <u>S.</u> <u>R.</u> to Thomas Creede.
17 March	18540	Entered in <u>S.</u> <u>R.</u> to Thomas Man.
29 March	4374	Entered in <u>S.</u> <u>R.</u> to Richard Field and Robert Dexter.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1596		
30 March	5442	Entered in <u>S. R.</u> to Thomas Dawson.
	18199	Dedicatory epistle dated by Thomas Morton.
1 April	18199	Epistle to the reader dated by Thomas Morton.
5 April	18604	Entered in <u>S. R.</u> to Mistress Brome.
	5803	<u>S. R.</u> entry "stricken out."
	24127	Entered in <u>S. R.</u> to John Windet.
11 and 20 April	8248	Date of proclamation by the Privy Council for supplying horses for stages.
13 April	19952	Entered in <u>S. R.</u> to Bonham Norton.
15 April	16655	Dedicatory epistle dated by Thomas Lodge.
	7207	Entered in <u>S. R.</u> to Matthew Lownes.
	7296	Dedicatory epistle dated by T. Barbar, translator.
19 April	362	Entered in <u>S. R.</u> to Robert Robinson.
20 April	14677	Entered in <u>S. R.</u> to John Danter.
25 April	9204	Date of the Queen's declaration explaining why she is sending her navy to sea.
30 April	20020	Entered in <u>S. R.</u> to Andrew Wise.
	20015	Entered in <u>S. R.</u> to Andrew Wise.



<u>Date</u>	<u>STC</u>	<u>Information</u>
1596		
1 May	11748	Date in the colophon.
3 May	8249	Date of Queen's proclamation against various abuses (i.e., thieves counterfeiting as messengers from her Majesty.)
4 May	16660	Dedicatory epistle dated by Thomas Lodge from his house.
15 May	6551	The erroneous date given by the Spanish for the death of Sir Francis Drake. His actual death was on January 28, 1596.
18 May	4374	Dedicatory epistle dated by Henry Holland, translator.
29 May	8250	Date of proclamation concerning wool winders and their abuses.
30 May	6551	Date on the Spanish letter containing incorrect information about Sir Francis Drake's death.
1 June	23670	Date that J. Tanner preached the sermon at Paul's Cross.
2 June	24520	Epistle to the reader dated from Trinity College, Oxford.
	20869	Entered in <u>S. R.</u> to Ralph Blower and Thomas Purfoot.
9 June	17683	Entered in <u>S. R.</u> to John Windet.
14 June	19696	Dedicatory epistle dated by William Perkins.
30 June	7160	Dedicatory epistle and epistle to the reader dated from Honiton in Devon by Hugh Dowriche.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1596		
3 July	7160	Entered in <u>S. R.</u> to John Windet.
5 July	1829	Entered in <u>S. R.</u> to Valentine Simmes.
15 July	4182	Entered in <u>S. R.</u> to Adam Islip.
20-24 July	3117	Dates during which John Blaggrave observed the comet.
21 July	172	Entered in <u>S. R.</u> to Hugh Jackson.
31 July	8251	Date of proclamation concerning the dearth of corn in England.
3 August	12781	Dedicatory epistle dated by Sir John Harington.
9 August	19161	Entered in <u>S. R.</u> to Thomas Creede.
	23606	Entered in <u>S. R.</u> to Ralph Blower.
12 August	21952	The Convention of Falkland at which the Earl of Huntley denounced the Church of Scotland.
20 August	8252 8253	Date of the Queen's proclamation to keep peace with Scotland.
23 August	19996	Entered in <u>S. R.</u> to Peter Short.
26 August	5739	Entered in <u>S. R.</u> to John Danter.
1 September	13478	Entered in <u>S. R.</u> to Ralph Jackson and Robert Dexter.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1596		
1 September	23086	Dedicatory epistle dated from Greenwich by Edmund Spenser.
6 September	22700	Entered in <u>S. R.</u> to Cuthbert Burby.
	14677	Entered in <u>S. R.</u> to Cuthbert Burby.
20 September	4758	Dedicatory epistle dated.
	4758	Date of the end of the first book by John Case.
22 September	1589	Entered in <u>S. R.</u> to Thomas East.
29 September	8254	Date of proclamation concerning the relief of the prisoners in the Marshalsea.
	21952	The Convention at Dumferling at which the Earls of Huntley and Errol denounced the Church of Scotland.
12 October	13478	Dedicatory epistle dated from Park Hall in Essex by Robert Hill.
15 October	14947	Entered in <u>S. R.</u> to Thomas Dawson.
19 October	19974	Entered in <u>S. R.</u> to Thomas Creede.
	6551	Entered in <u>S. R.</u> to John Windet.
20 October	12246	Entered in <u>S. R.</u> to Thomas Creede and Richard Olive.
26 October	18013	Entered in <u>S. R.</u> to Robert Robinson.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1596		
30 October	12772 12773 12774	Entered in <u>S. R.</u> to Richard Field.
1 November	5602	Dedicatory epistle dated by Thomas Dannett, translator.
2 November	8255	Date of proclamation for observing the Queen's previous orders.
5 November	16677	Dedicatory epistle dated from his house at Low-Lation by Thomas Lodge.
9 November	15322	Dedicatory epistle dated from Lambeth by William Barlow.
21 November	6360	Entered in <u>S. R.</u> to Nicholas Ling.
	7232	Entered in <u>S. R.</u> to Nicholas Ling.
22 November	21952	Date of James VI proclamation against the Earl of Huntley.
26 November	4758	Epistle to the readers "Ad Lectorem" dated by John Case.
29 November	23670	Entered in <u>S. R.</u> to Edmund Bollifant.
6 December	25082	Entered in <u>S. R.</u> to Mistress Brome.
9 December	12919	Dedicatory epistle dated from Tanridge by Simon Harward.
18 December	5711	Entered in <u>S. R.</u> to Ralph Jackson and Robert Dexter.
30 December	17127	Entered in <u>S. R.</u> to Clemen Knight.

APPENDIX B

CATALOGUE OF PRINTED BOOKS, 1596

In the interest of brevity, many abbreviations have been used in this catalogue. They are consistent with the abbreviations used in the Short-Title Catalogue and with those in William Warner Bishop's A Checklist of American Copies of "Short-Title Catalogue" Books. Where possible the revised STC abbreviations are used for previously unrecorded libraries.

Abbreviations of libraries and their locations follow:

- BPL - Boston Public Library, Boston, Massachusetts
- C - Cambridge University Library, Cambridge
- C<sup>2</sup> - Trinity College Library, Cambridge
- C<sup>3</sup> - Emmanuel College Library, Cambridge
- D<sup>2</sup> - Marsh's Library, Dublin
- E - National Library of Scotland, Edinburgh
- F - Folger Shakespeare Library, Washington, D. C.
- Hd - Harvard University Library, Cambridge, Massachusetts
- Hn - Henry E. Huntington Library, San Marino, California
- LC - Library of Congress, Washington, D. C.
- L - British Museum, London

- L<sup>2</sup> - Lambeth Palace Library, London
- L<sup>3</sup> - Dr. Williams' Library, London
- L<sup>5</sup> - Society of Antiquaries, London
- L<sup>8</sup> - Guildhall Library, London
- L<sup>11</sup> - Public Record Office, London
- L<sup>14</sup> - British and Foreign Bible Society, London
- LNU - University of London Library, London
- N - Newberry Library, Chicago, Illinois
- NY - New York Public Library, New York
- O - Bodleian Library, Oxford
- Y - Yale University Library, New Haven, Connecticut

An asterisk (\*) following a McKerrow device indicates that the work is not included in his listing of books using that particular device. The double asterisk (\*\*) indicates that the work is included in the McKerrow listing.

172. Aesop. Fabulae versibus descriptae per Humf. Roydonum. 8<sup>o</sup>. Hugh Jackson. Entered July 21, 1596. Hn (61638).

Roman with italic and Greek. Marginalia. A<sup>8</sup>. Pagination. Latin with some Greek. Device 192 McKerrow. (\*).

In this partial collection of Aesop's Fables, only forty-four of the tales are included. All are in Latin. This book, with a clearly explained moral appended to each tale, is in harmony with both the general attitude of Elizabethan writers and the overall temper of England in 1596.

182. Aesop. Fables in English with all his lyfe. [Another edition, the fifth of seven, (1550?) - 1634.] 8<sup>o</sup>. V. Sims for T. Adams. Hn (32119).

Black letter with roman and italic. A - Q<sup>8</sup>. Pagination. Table.

In this English version of Aesop's fables, each tale has been explained by the translator. Before each tale he shows the moral which may be learned from it and encourages the reader to apply the moral to his own life. A sixty-two page prologue relates the somewhat legendary life story of Aesop. Tales, similar in intent to Aesop's, by other authors are appended to this volume.

195. Agas, Radulph. A preparatiue to platting of landes and tenements for surueigh. 4<sup>o</sup>. For T. Scarlet. L (8503. GG. 28).

Roman with italic. A - C<sup>4</sup>. Pagination. Some Latin.

In an almost apologetical tone, Agas defends the printing of a book on surveying. He has invented an instrument to make surveying more accurate and explains its proper use in this short, highly mathematical book.

237. Ainsworth, Henry. A true confession of the faith, which wee falsely called Brownists, doo hold. 4<sup>o</sup>. [Amsterdam?] Hn (60621).

Roman with black letter and italic. Marginalia. A - C<sup>4</sup>. Signatures only.

Ainsworth attempts in this treatise to refute the accusations levelled at the religious group known erroneously, according

to him, as Brownists. He takes great pains to assure his readers that the Brownists are true and loyal subjects of Queen Elizabeth. He also compiles a brief summary of the Old and New Testaments as the Brownists' articles of faith. He repudiates, however, all the hierarchical paraphernalia, desiring only the simplicity of the early Christian Church.

362. Allen, Robert. An alphabet of the holy Prouerbs of king Salomon. [Init. R. A.] 8<sup>o</sup>. R. Robinson for R. Dexter. Entered to Robinson, 19 April, 1596. L (L. R. - 3166. aa. 18.).

Roman with italic. A - I<sup>8</sup>. Pagination. Colophon. Device 260 in McKerrow. (\*).

This translation of Solomon's proverbs purports to be an improvement over the original order. Each verse is arranged in alphabetical order, removing from context verses that otherwise form a thematic chapter. Allen's ultimate purpose is to make memorization and location of these proverbs easier for the simple Christians. In his preface he chastizes those who would read Tully and Seneca before Solomon.

690. Antonio, Prior of Crato. Psalms of Confession. Tr. out of the Latine. 12<sup>o</sup>. G. Bishop, R. Nuberie and R. Barker. Entered to Bishop, 17 February, 1596. D<sup>2</sup> (Cl. 6. 48. 6).

Roman with italic and Greek. Marginalia. A - C<sup>12</sup>. Signatures only. Some Latin and Greek. Errata.

This collection of devotional and highly personal psalms was reportedly found in the cabinet of the King of Portugal, apparently written by him. The overall theme is the author's sin, repentance, and hope of forgiveness from God. These passionate, often poetic appeals for mercy contain constant echoes of a libertine youth.

702. Aphthonius, Sophista. Progynasmata Latinitate donata. Novissima editio. 8<sup>o</sup>. Exc. vidua T. Orwinni, L<sup>3</sup> (1035. G. 9).

Italic with roman and Greek. Marginalia. A - Z<sup>8</sup>, Aa - Gg<sup>8</sup>. Pagination. Latin with some Greek. Table. Printer's device 273 in McKerrow. (\*).

A collection of philosophical statements by the ancient Greek philosopher Aphthonius.



720. Apuleius, Lucius. The XI bookes of the Golden Asse, with the marriage of Cupido and Psiches. [Another edition, the fourth of five, 1566-1639.] Tr. W. Adlington. 4<sup>o</sup>. V. Symmes. Ent. 16 February, 1596. Hn (56242).

Black letter with roman and italic. Marginalia. A - Z<sup>4</sup>, Aa - Dd<sup>4</sup>. Pagination. Some Latin.

Early in this story, the narrator is transformed into an ass though he retains his normal human intelligence, taste for food and inhibitions. Because he must eat a red rose in order to change back into a human being, the numerous adventures and escapades which make up the story revolve around his quest for a red rose. Its light, humorous tone provides a contrast to the many ponderous prose works of the age.

1053. B., M. The triall of true friendship; or perfit mirror. 4<sup>o</sup>. V. Simmes. L (LR. - C. 40. b. 8.).

Black letter with roman and italic. A - E<sup>4</sup>. Some Latin. Device 303 in McKerrow. (\*).

This collection of proverbs and moral sayings concerns friendship in the Platonic man to man relationship outside the immediate family. Some proverbs warn the reader about false friends, while others extol the virtue in absolute trust on one's friends. Still others raise friendship above the love of a man for his children and his wife: "True friendship is better than wife and children." He collects these sayings from Classical and medieval literature, mythology, Aesop's fables and the Bible.

1084. Babington, Gervase, Bishop. A brief conference betwixt mans frailtie and faith. [Another edition, the fourth of five, 1583-1602.] 8<sup>o</sup>. J. Roberts for T. Chard. L. O. HH.; HN.

Black letter with roman and italic. Marginalia. A - G<sup>8</sup>. Pagination. Some Latin. Table.

This treatise is written in the form of a dialogue between Frailty and Faith. In a logically organized fashion, 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, doubt of one's election, the greatness of sin, private slander, and many others.

1087. Babington, Gervase, Bishop. Certaine plaine, briefe, and comfortable notes upon euerie chapter of Genesis. [Another edition, the last of two, 1592-1596.] 4<sup>o</sup>. J. Roberts for T. Chard. L (LR. - 474. a. 4. (1)).

Black letter with roman and italic and some Greek. Marginalia. A - Z<sup>4</sup>, Aa<sup>4</sup>. Pagination. Some Latin and Greek. Table.

This is expository writing for the most part although some anti-Catholic comments occur. He explains in great detail every chapter of Genesis, drawing out parallels and allegorical interpretations as far as they will go. He confirms the belief that Moses wrote all this book by divine inspiration, which permits him to use the facts historically as well as allegorically.

1091. Babington, Gervase, Bishop. A profitable exposition of the Lords prayer. [Another edition, the last of two, 1588-1596.] 4<sup>o</sup>. R. Robinson for T. Chard. O (l. d. 259).

Black letter with roman and italic. Marginalia. A - T<sup>4</sup>. Pagination. Some Latin. Table. Errata. Printer's device 202 in McKerrow. (\*).

In this Biblical exposition, Babington urges the importance of saying the Lord's prayer. He also explains it. He discusses each phrase of the prayer in a chapter augmenting each chapter with illustrations, examples, ancient authorities and exegesis. He considers it sinful to use Latin for prayers in church because it is incomprehensible for the average churchgoer.

1098. Babington, Gervase, Bishop. A very fruitful exposition of the Commaundments. [Another edition, the last of four, 1583-1596.] 4<sup>o</sup>. R. Robinson for T. Charde. Hn (56228).

Black letter and roman with italic. Marginalia. A<sup>4</sup>\*\* - \*\*\*<sup>4</sup> B - P<sup>8</sup>. Pagination. Some Latin. Table.

Intermingled with detailed exposition and illustration of the commandments are numerous anti-Papal and anti-Jewish comments. The whole work is arranged in a series of questions, with appropriate answers, or to be more accurate, a series of answers with the appropriate questions.

1264. Baldwin, William. A treatise of morall phylosophie, contaynyng the sayinges of the wyse. [Another edition, the

thirteenth of eighteen, 1547-(1640?).] 2 pts. 8°. T. Este.  
C (S7n - 8. 59).

Black letter with roman and italic. Marginalia. A - Z<sup>8</sup>,  
Aa - Cc<sup>8</sup>. Foliation.

Baldwin arranges his collection of sayings of the ancients in thematic chapters such as government and politics, virtue, vice, women, and theology. Some are amusing though it is generally a serious treatment of moral philosophy. Suprisingly, he asserts that all knowledge, including that of the pagan philosophers, comes from God because all wisdom is of God.

1433. Barley, William. A new booke of tabliture, shewing howe to play the lute, orpharion, and bandora. 3 pts. 4°. For W. Barley. Hn (35074).

Roman with italic. A - F<sup>8</sup>. Signatures only. Illustrations.

In his introduction, Barley says that his purpose in writing this book is to help those people who want to learn to play instruments but cannot, for various reasons, have a teacher. To make his instructions simple, therefore, he reduces them to twenty-four rules. Despite his good intentions he seems to complicate the procedure by assuming the reader to be quite knowledgeable in the fundamentals of music. The large, clear illustrations make a perusal of the book worthwhile.

1510. Barrough, Philip. The method of phisicke. [Another edition, the third of nine, 1583-1639.] 4°. R. Field. Hn (28188).

Roman with italic and Greek. Marginalia. A<sup>2</sup> - Ii<sup>8</sup>. Pagination. Some Latin and Greek. Table. Printer's device 192 in McKerrow. (\*).

The theory of humors dominates the medical advice given in this book. Most maladies are due to an imbalance of the four humors of blood, phlegm, cholera and melancholy. The illness logically can be cured by restoring the balance in the humors. Following the text on various diseases of the body, the author appends recipes for medicines, many of which are made through the process of distillation.

1589. Bathe, William. A briefe introduction to the skill of song. 8°. T. Este, Entered 22 September, 1596. C (M. R. D. 85).

Roman with italic. A - D<sup>8</sup>. Signatures only. Some Latin. Illustrations and diagrams.

This book, which purports to teach the method of singing, lists several rules which the prospective singer should learn. In an appendix, Bathe has collected many plain-songs and two part songs for the reader to practise.

1828. Bell, Thomas. The speculation of vsurie. 4<sup>o</sup>. V. Symmes. C (SYN 7. 59. 79).

Black letter with roman and italic. Marginalia. A - C<sup>4</sup>. Signatures only. Some Latin.

Using the Bible, classical writers, philosophers and any other reputable sources, Bell proves that usury is a most heinous sin and that the widespread practice of it in England is proof that the end of the world is imminent. He believes that usury, the disappearance of charity, and the last days are tied together. He therefore urges his readers to give up usury and to replace it with love for their needy neighbours.

1829. Bell, Thomas. The suruey of popery. 4<sup>o</sup>. V. Sims. Entered 5 July, 1596. Hd (C. 245. 66).

Black letter with roman and italic and Greek. Marginalia. A - Z<sup>4</sup>, Aa - Oo<sup>4</sup>. Pagination. Some Latin and Greek. Table. Errata.

This treatise is an extreme anti-Papal document designed to rouse fear and disgust in the hearts of all Protestants. Bell uses a format of questions and answers with objections and answers to the objections in Aquinas fashion. He breaks up his history of the church into the Old Testament, New Testament, and the church since the New Testament. His knowledge of the Bible is impressive.

2167+. (Herbert 229.) Bible. Geneva. 8<sup>o</sup>. Deputies of Christopher Barker. 1596.

Roman with italic. Marginalia. A - Z<sup>8</sup>, Aa - Zz<sup>8</sup>, Aaa - Vvv<sup>8</sup>. Foliation. Table. Illustrations. Imperfect, wanting Folios 328 - 405.

This is the only extant edition of the entire Bible from 1596.

2490+. (Herbert 229.) Bible. English. Psalms. John Windet for the Assignes of Richard Day.

Roman with italic. A - G<sup>8</sup>. Signatures only. Musical notation.

This version of the Psalms is accompanied by music for congregational singing.

2701. Bible. English. Paraphrases. Psalms. Metrical versions. Sternhold and Hopkins. The psalmes of Dauid in metre used in the Kirk of Scotland, with diuers notes and tunes agmented to them. 8<sup>o</sup>. Middelburg, R. Schilders. F (2701).

Roman with italic. A - I<sup>8</sup>. (G<sup>7</sup> - 8, and I<sup>8</sup> lacking.) Pagination. Some Latin. Table. Illustration.

In this collection, each psalm is prefaced by brief explanatory notes by Sternhold. The metric and rhymed version of the Psalm has musical notation with the melody only shown with diamond shaped notes on the staves. Some prayers and lamentations follow the Psalms.

2785. Bible. English. Prophets, Daniel. Daniel his chaldie visions and his Ebrew: both translated after the original [by H. Broughton]. 4<sup>o</sup>. R. Field for W. Young. Entered to R. Field, 2 June, 1589. L (1411. d. 14.)

Roman with black letter, italic, Greek, and Hebrew. Marginalia. \*<sup>4</sup>, A - P<sup>4</sup>. Signatures only. Some Hebrew, Greek and Latin. Errata. Illustrations. Printer's device 192 in McKerrow. (\*).

This translation of the book of Daniel is replete with explanatory and interpretive marginal notes which often become footnotes as well. He encourages the reader by minimizing the difficulty traditionally ascribed to Daniel. With a little work, any average reader can comprehend its mysteries. Suprisingly few anti-Papal comments appear in the notes.

2894. (Herbert 231.) Bible. The new testament of our Lord Jesus Christ. [Geneva, Tomson.] 4<sup>o</sup>. Robert Barker.

Roman with italic. Marginalia. ¶<sup>4</sup>, A - Z<sup>8</sup>, Aa - Nn<sup>8</sup>. Foliation. Table. Printer's device 300 in McKerrow. (\*).

This volume contains only the New Testament and is in the well known Geneva translation first published in 1560. According to Herbert, this book is a reprint of Tomson's version of 1583, STC 2885.

2959. Bible. Spanish. El testamento nuevo de senior Jesu Christo [Tr. C. de Reyna, revd. by C. de Valera.] 8<sup>o</sup>. Ricardo del Campo, [R. Field], 1596.

This is the only Spanish version of any portion of the Bible extant from 1596.

2990 = 7296. (Herbert 233.) Bible. The apocalyps of S. John with a brief exposition by F. Du Jon. [Tr. T. B.] 4<sup>o</sup>. J. Legate, pr. to the university of Cambridge, 1596.

See STC 7296.

3057+. Bigges, Walter. A summarie and true discourse of Sir Francis Drakes West Indian voyage. 4<sup>o</sup>. [R. Field] for W. Ponsonby. 1596.

Bigges capitalizes on the death of Sir Francis Drake in January of 1596 and the intense interest of the English in sea adventures. It is similar in tone to the other 1596 travel and discovery books.

3117. Blagrave, John. Astrolabium uranicum generale. 4<sup>o</sup>. T. Purfoot for W. Matts. LC (QB 85. B6 OFFICE).

Black letter with roman and italic. A - I<sup>4</sup>. Signatures only. Some Latin. Table.

Blagrave's invention of a new astrolab is the motivation behind the book. He explains how to use his Uranicall Astrolabe for finding the true meridian, for calculating longitude and latitude anywhere in the world, for telling the times of sunset and sunrise, and a multitude of other facts. He records at length some personal observations of

a comet which appeared from July 20-24, 1596.

3120. Blagrave, John. Nova orbis terrarum descriptio. [A map to accompany the Astrolabium.] O (AshM. 417.)

Roman with engraving. Single Sheet. Folio. Some Latin. The entire page is a map of the world. Coat of arms.

This innovative map has, for its centre, the north pole. The whole globe is shown with great distortions in the land masses but a reasonably accurate proportional representation of the oceans. It would therefore be suitable for navigation, which is Blagrave's purpose for it.

3315. Hawking, hunting, fowling and fishing. 4<sup>o</sup>. A. Islip, sold by R. Olive. L<sup>8</sup> (

Black letter with roman and italic. A - L<sup>8</sup>. Signatures only. Printer's device 251 in McKerrow. (\*).

Although William Gryndall claims authorship for this book in the preface to the reader, the title-page accredits him only with the collecting of the contents. His collection is broad in scope and would meet the needs of many outdoor sportsmen. He explains how to train a hawk for hunting, how to catch the best fish, what parts of the fish, fowl and animals to eat, and even gives the proper method of blowing the horn during an organized hunt.

3355. Book. A book of Secrets. Translated out of the Dutch by W. P[hilips?]. 4<sup>o</sup>. A. Islip for E. White. Ent. to J. Wolfe 30 April, 1591. Hm (59361).

Black letter with roman and italic. A - E<sup>4</sup>. Signatures only.

The secrets in this volume consist of recipes for making dozens of colours for painting and lettering. Several recipes are given for each colour, some of which include such items as ground eggshell, ground chalk, goat's milk, and quicklime. A short essay showing how to make wine is appended to the colour recipes.

3391. Borough, William. A discours of the variation of the compasse. [Another edition, the third of four, 1581-1611.] 8<sup>o</sup>. E. Alde for H. Astley. Ent. to Astley, 3 November, 1600; to T. Man jr., 16 June, 1609. L (51. C. 7. 2).

Black letter with roman and italic. A - C<sup>8</sup>, D<sup>6</sup>. Signatures only. Table. Illustrations.

This is another publication of Robert Norman's book originally printed in 1581. It describes, with the aid of illustrations, the ways to use the compass for navigation. Borough makes some changes and corrections for the 1596 publication.

3428. Bourne, William. A regiment for the sea. [Another edition, the seventh of ten, 1574-1631.] Newly corrected by T. Hood. Wh. is adioyned the mariners guide. 2 pts. 4<sup>o</sup>. T. Este for T. Wight, 1596. The mariners guide entered to East, 20 December, 1592.

Black letter with roman and italic. Marginalia. ¶<sup>4</sup>, A - X<sup>4</sup>. Foliation. Tables. Illustrations.

Navigation with the use of stars, charts and maps is the basis for Bourne's volume. The author tends to be highly mathematical, but plain in his style and manner.

3834. Brooke, Ralph. A discoverie of certaine errors in [Camden's] Britannia. 2 pts. 4<sup>o</sup>. [London.] Hn (LR. 60616).

Roman with italic. Marginalia. A - L<sup>8</sup>. Foliation. Some Latin.

Ralph Brooke's purpose in this book is to correct the errors in the famous Britannia by William Camden. In particular, many of the historical events recorded by Camden dishonour the noble families still alive in the 1590's. Brooke quotes from Camden the passages in question, then refutes the points he wishes to correct. The tone of Brooke's whole attack is heavily sarcastic. Instead of addressing his work to the reader, he directly addresses Camden throughout the work.

4032. Bull, Henry. Christian prayers and holy meditations. [Another edition, the last of five, 1568-1596.] 16<sup>o</sup>. R. Robinson for S. Waterson and N. Ling. Ent. to Robinson, 9 December, 1588.

Black letter with roman and italic. Marginalia. A - Z<sup>8</sup>, Aa - Ee<sup>8</sup>. Pagination. Colophon. Table.

A calendar of important events, and an introduction to prayer precedes the numerous prayers which make up this volume. The introduction explains why and how to pray, copiously quoting the Bible for illustrations. There are prayers for giving



thanks, worship, praise, petition, pardon for sin, prayers before preaching, during preaching, and after preaching. A prayer of thanksgiving for delivery from the plague is quite topical.

4105. Burel, John. To the richt high, Lodwick duke of Lenox, J. Burel wisheth lang life. 4<sup>o</sup>. [Edinburgh.] L (C21. b. 39). The title-page is wanting.

Roman with italic. Marginalia. A - Q<sup>4</sup>. Signatures only. Scottish dialect, some Latin.

This book is a collection of poems written by John Burel and dedicated to Lodwick, Duke of Lennox. His poems are consistently composed of eight line stanzas with ten syllables to the line. All of them refer, line after line, to classical figures and events. His themes are mostly of love with its problems and vicissitudes.

4171. Burton, William, Minister. Dauids euideence [sic] or the assurance of Gods loue. [Another edition, the second of two, 1592-1596.] 8<sup>o</sup>. For J. Hardie. L (4452. b. 2).

Roman with italic. Marginalia. A - K<sup>8</sup>. Pagination. Printer's device 303 in McKerrow. (\*).

From the last three verses of Psalm 41, Burton elaborates for seven sermons on God's love. All seven sermons are highly patriotic, even jingoistic, and all name the Catholic Church, the Jesuits, the Pope, and the Catholics in England as the enemies of the true Church. Evidence of God's favour, such as in the defeat of the Spanish Armada in 1588, proves that England and God are on the same side.

4182. Busche, Alexander van der. The Orator; Handling a hundred seuerall discourses. Translated by L. P[lot, i.e. A. Munday]. 4<sup>o</sup>. A. Islip. Ent. 15 July, 1596. Hn (95910).

Roman with italic. A - Z<sup>4</sup>, Ff<sup>4</sup>. Pagination. Some Latin. Printer's device 268 in McKerrow. (\*\*).

The format of Busche's book is novel. He cites historical incidents in detail in which the behaviour of some of the participants is questionable. He follows each narrative with a declamation directed to the historical people involved as though they were on trial and as if he were the prosecuting attorney. The moralizing in the hundred declamations becomes somewhat tedious but Busche's approach proves to be enjoyable.

4374. Calvin, Jean. Aphorisms of christian religion.  
Translated by H. Holland. 8<sup>o</sup>. R. Field and R. Dexter.  
Ent. 29 March, 1596. C (37n. 8. 59. 56).

Roman with italic. Marginalia. \*4, A - O4. Pagination.  
Some Latin. Table. Errata. Printer's devices 210 (\*) on  
the title-page, 179 (\*) on Sig. A7<sup>b</sup>, 179 (\*) on Sig. N4,  
257 (\*) on Sig. O3<sup>b</sup>, all in McKerrow.

This collection of aphorisms, which are concise, forcefully worded sentences containing Calvin's doctrine, cover subjects relating to the knowledge of God, the holy Scriptures, the Church, prayer, as well as others. Justification by a combination of works and faith is a central part of the aphorisms. The work includes along with the doctrine a strong condemnation of Catholicism.

4706. Cartwright, Thomas. A brief apologie against M. Sutcliffe. 4<sup>o</sup>. Middleburg, R. Schilders. L (4103 aaa. 24).

Roman with italic. Marginalia. A - D4. Signatures only.  
Some Latin.

Cartwright in this short work defends himself against several accusations made by Matthew Sutcliffe who claims that Cartwright is involved in the Hacket Conspiracy, can perform extraordinary miracles, and refuses to take the oath of allegiance. Cartwright's weakest defense of himself seems to be in the area of financial underhandedness, though he vehemently denies all charges as outright lies. The basis for the work is a Puritan-Anglican controversy.

4758. Case, John. Reflexus speculi moralis, qui commentarii vice esse poterit in Magna Moralia Aristotelis. 4<sup>o</sup>. Oxoniae, ex. off. Jos. Barnesii. O (8<sup>o</sup> C. 3 ART. BS).

Roman and italic with Greek. Marginalia. \*4, a - o4.  
Pagination. Latin with some Greek. Table.

This text discusses the morals of Aristotle in the format of questions, answers and objections. Case quotes from Boethius, Virgil, Horace, Ovid and other writers as well as Aristotle, but all is seen in relation to Aristotle. He covers topics of an abstract nature, such as happiness, and praiseworthy as opposed to accidental virtues.

4760. Case, John. Speculum moralium quaestionum in vniuersam ethicen Aristotelis. Nunc denuo recognitum. [Another edition,

the second of two, 1585-1596.] 8°. Oxoniae, ex. off. typ. Jos. Barnesii. O (ANTIQ. F. E. 1596/1).

Roman with italic. Marginalia. 9-94, A - Z<sup>8</sup>, Aa - Mm<sup>8</sup>.  
 Pagination. All Latin. Table.

Case, in this discussion of Aristotle's ethics, divides all virtues into such areas as fortitude, temperance, friendliness, justice, truth and so on. Each of these categories is subdivided into their respective opposites to reveal the objections and arguments possible for each virtue.

4910. Celestina. The delightful history of Celestina the faire; daughter to the king of Thessalie. Done out of the French [by W. Barley?]. 4°. A. I[slip] for W. Barley. Ent. to J. Wolf, 24 February, 1591. Hn (56681).

Black letter with roman and italic. A - Ii<sup>4</sup>. Pagination. Printer's device 304a in McKerrow. (\*).

This piece of prose fiction, originally by an unknown author in the French, contains the typical elements of Elizabethan prose romances: adventures in distant countries, travels, chivalrous conduct, tourneys, combats, love between knights and noble ladies, and perpetual happiness. The main setting is Thessaly, and the wandering knight is sir Marcoinyr of Tharius. He eventually marries Celestina, the daughter of the King of Thessaly. Its style is too ponderous and wordy to maintain a high level of interest.

5060. Chartier, Alain. Delectable demaundes, and pleasaunt questions. [Another edition, the second of two, (1566)-1596.] 4°. T. Creede. Hn (80842).

Black letter with roman and italic. Marginalia. a<sup>4</sup>, A - Ff<sup>4</sup>.  
 Pagination. Printer's device 299 in McKerrow. (\*).

Like many other informative books at this time, this philosophical work is arranged in a question and answer format. Chartier has culled his information from many philosophers, poets, and writers. He divides his information into chapters which deal with love, morals, divinity and philosophy.

5238. Churchyard, Thomas. The honor of the lawe. 4°. A. Hatfield for W. Holme. Hn (14616).

Roman with italic. A - A<sup>8</sup>. Signatures only.

This poem by Churchyard praises the law as the sole means of preventing lawlessness. One request he makes to the courts is for a speedier settlement of all cases because delay creates more evils for the parties involved. It is composed of ten iambic pentameter lines per stanza and has twelve stanzas. It reads fairly smoothly and has a caesura in the middle of each line. The theme does not justify its heroic treatment.

5249. Churchyard, Thomas. A pleasant discourse of court and wars. 4°. A. Hatfield for W. Holme. Hn (31346).

Roman with italic. A - C<sup>4</sup>. Signatures only.

In this short poem, Churchyard presents arguments for and against the court and for and against wars. He expresses dismay in the habit courtiers have of enjoying themselves at court, neglecting wars, and refusing to support those who have been wounded and maimed in wars. He believes that wars are valuable for strengthening men's characters, and that gentlemen who ignore wars do disservice to their country and themselves.

5254. Churchyard, Thomas. A sad and solemne funerall of sir F. Knowles. 4°. A. Hatfield for W. Holme. Hn (56409).

Roman with italic. Marginalia.

Churchyard eulogizes Sir Francis Knollys in a solemn tone in this nine stanza poem. He uses the typical hyperbole expected in a funeral selection. All nature mourns with Knollys' death, and Doomsday has come. Knollys is now in heaven reaping the reward for his great deeds on earth.

5286. Cicero, Marcus Tullius. M. T. Ciceroes three bookes of duties, turned into English by N. Grimald. [Another edition, the seventh of eight, 1553-(1600).] Latin and English. 8°. T. Este. Hn (20832).

Black letter and roman with italic. 7-7<sup>8</sup>, A - X<sup>8</sup>. Foliation. Latin and English. Colophon.

The Latin and English versions of Cicero's books are placed side by side on each page, the English in black letter, the Latin in roman. The basic philosophy of the book is that man can approach the divine only by the use of his most divine faculty, reason. Cicero encourages man, therefore, to develop reason to remove himself from the level of beasts.

5332. Clapham, Henoeh. A briefe of the Bible drawne into English poesy. 12<sup>o</sup>. [Edinburgh.] R. Waldegrave. Hn (30058).

Roman with italic. Marginalia. A - K<sup>12</sup>. Pagination. Some Latin. Table. Errata.

The purpose of Clapham's brief poetic summation of the Bible is to make it easier for children to memorize. Each short poem is surrounded by four or five pages of Biblical exposition, carefully documented and replete with Bible verses, all showing that his tenets are correct.

5344+. Clapham, Henoeh. The sinners sleep wherein Christ willing her to arise receiueh but an untoward answer. 8<sup>o</sup>. Edinburgh, R. Waldegrave. L<sup>2</sup> (1596. 12. Z).

Roman with italic. Marginalia. A - D<sup>4</sup>. Pagination. Some Latin.

Using the text from the Song of Solomon 5:2-8, Clapham warns Christians everywhere to awaken from sleep and be prepared for the time when Christ will call them. His interpretation of the passage is allegorical and similar to other comments on the same book by Protestant and Roman Catholic critics alike. Although this book was printed in Scotland and dedicated to two Scotswomen, it is printed in English rather than the Scottish accent of other works printed by Waldegrave.

5442. Clowes, William. A profitable and necessarie book of obseruations. 4<sup>o</sup>. E. Bollifant for T. Dawson. Ent. 30 March, 1596. Hn (29004).

Black letter with roman and italic. Marginalia. A - Z<sup>4</sup>, Aa - Ff<sup>4</sup>. Pagination. Some Latin. Printer's device 306 in McKerrow on Sig. S<sub>4</sub>. (\*).

Clowes cites several cures for men wounded in battle by knife, sword, gunshot or other means. Each medical cure is accompanied by a personal story of how the cure worked for Clowes in a practical situation. He calls frequently upon classical physicians and precepts to confirm his own experiences. A substantial degree of common sense is employed by Clowes, more probably than by the other medical writers of his day.

5472. Codomannus, Laurentius. Chronographia. A description of time. [Another edition, the third of three, 1590-1596.] 8<sup>o</sup>. R. Field for R. Dexter. Hn (30063).

Roman with italic. Marginalia. A - G<sup>8</sup>, H<sup>4</sup>. Pagination. Some Latin. Table. Errata. Illustration on last page. Printer's device 179 in McKerrow (\*) on Sig. A4.

This historical, Biblical chronology, reflects the Elizabethan interest in numerology. The author lists all major figures in the Bible and Greek and Roman history, beside which he places the dates for each person and event. He lists the dates with authority and provides no apologies for possible error. He assumes each date he has listed is absolutely accurate.

5481. Cogan, Thomas. The hauen of health. [Another edition, the third of six, 1584-1636.] 4<sup>o</sup>. R. Field for B. Norton. Hn (56491).

Black letter with roman and italic. Marginalia. G<sup>4</sup>, A - S<sup>8</sup>. Pagination. Some Latin. Table. Printer's device 174 in McKerrow. (\*\*).

Cogan compiles an enormous collection of foods and advises what is nourishing and what is not. He covers vegetables, fruits, animals, and fowl, showing which parts are worthwhile, and when they are most worthwhile. He too calls upon classical writers, notably Galen, to support his advice.

5582. Colse, Peter. Penelopes complaint: or, a mirrour for wanton minions. 4<sup>o</sup>. H. Jackson. Hn (81091).

Roman with italic. A - H<sup>4</sup>. Signatures only. Some Latin.

Colse retells the whole story of Ulysses' voyage to Troy and around the Mediterranean Sea by means of this complaint. Penelope complains about the slow return of Ulysses from Troy to Paris, Helen, Menelaus, the suitors, and everyone else involved. The poem is written in six-line stanzas, with a rhyme scheme a b a b c c used consistently throughout. The style is highly rhetorical and over emotional and does not seem to suit the heroic characters of the Homeric epic.

5602. Comines Philippe de. The historie of Philip de Commines. Translated by T. Danett. folio. A Hatfield for J. Norton. Ent. 3 February, 1596 and to T. Marsh, 1565-/66. Hn (28058).

Roman with italic. A - Z<sup>8</sup>, Aa - Ll<sup>8</sup>. Pagination. Some Latin. Table. Errata. Printer's device 162 in McKerrow. (\*\*). Also printer's device 306 in McKerrow (\*\*) appears six times, once

at the end of each chapter, on signatures E<sub>4</sub><sup>b</sup>, H<sub>5</sub>, O<sub>4</sub><sup>b</sup>, S<sub>6</sub><sup>b</sup>, Z<sub>8</sub>, and Dd<sub>7</sub>.

This volume is a history of the French wars between Louis XI of France and the Duke of Burgundy. Throughout this extremely biased version of the wars, Comines inserts moral discourses which comment upon the events of the history. For example, he criticizes ambition in leaders as a sin which creates wars. His general feeling about wars, and especially these in particular, is that leaders should not use wars to gratify their own greedy appetites.

5711. Coote, Edmund. The Englishe scholemaister. 4<sup>o</sup>. Widow Orwin for R. Jackson and R. Dexter. Ent. 18 December, 1596. L (C. 40. e. 54).

Black letter and roman with italic. Marginalia. B - Ee<sup>4</sup>. Pagination. Some Old English. Colophon. Errata. Printer's device 257 in McKerrow. (\*\*). Signature Ee<sub>2</sub>. The title-page and some of the early pages are missing from the British Museum.

This textbook teaches reading to school students by memorization of letters, groups of letters, and then words. There seems to be very negligible emphasis upon understanding what is read; pronunciation of the words is uppermost. The author displays a patronizing attitude towards the teacher and the student.

5737. Copley, Anthony. A fig for fortune, etc. 4<sup>o</sup>. R. Johnes for C. A. Ent. to Jones 23 January, 1596. Hn (56321).

Roman with italic. A - M<sup>4</sup>. Pagination. Errata.

Copley's long poem is an ironic imitation of Spenser's The Faerie Queene. He utilizes the allegorical moral story in which a knight takes a journey upon his horse Melancholy. After confrontations with Despair and Revenge and other unsavory characters he returns to Elizian on a new horse called Good Desire. Copley is presenting a Roman Catholic poem to offset The Faerie Queene.

5739. Copley, Anthony. Wits fittes and fancies; also Loues owle. [Another edition, the second of three, 1595-1614.] 4<sup>o</sup>. R. Jones. Ent. 26 August, 1595. O (10: 1. 10114).

Roman with italic. A - Z<sup>4</sup>, Aa - Cc<sup>4</sup>, A - C<sup>4</sup>, D<sup>2</sup>. Pagination. Some Latin. Table. Errata. Printer's device 283 in McKerrow. (\*).

Copley wrote, or collected, the only joke book extant from 1596. He classifies his stories according to theme: stories on love, kings and princes, gentlemen, noblemen, women, travellers and others. Some of them are quite funny even by today's standards, although he is not polished in the delivery of a punch line. Appended to the joke book is a short poem in the form of a dialogue between Love and an old man who has grown cynical over the years.

5803. Cortes, Martin. The arte of nauigation. Translated by R. Eden. Lastly corrected and augmented [by J. Tap]. [Another edition, the sixth of eight, 1561-1615.] 4<sup>o</sup>. E. Alde for H. Astley. Ent. to Dawson, 1 March, 1596; 'stricken out' 5 April, 1596; ent. to Astley, 3 November, 1600. Hn (18578).

Black letter with roman and italic. Marginalia. A - M<sup>8</sup>. Foliation. Some Latin. Colophon. Table. Illustrations.

Cortes begins his study of navigation by proving the microcosm-macrocosm relationship of man and the universe. From this he proves that the world is round and that the planets do move. He also establishes the hierarchy of animals, planets and angels to show why they move. Then in a highly mathematical fashion he explains how to navigate a ship by using the stars and planets.

5865. Cotton, Roger. An armor of prooffe, brought from the tower of Daud, to fight against Spannyardes. 4<sup>o</sup>. For G. Simson and W. White. Hn (23963).

Roman with black letter and italic. Marginalia. A - D<sup>4</sup>. Signatures only. Printer's device (except for the Latin inscription) 182 in McKerrow. (\*).

The poem is a warning to all England to turn from wickedness because God is sending the Spanish forces to chastise His wayward people. He tries to revive, symbolically at least, the fearful image of Talbot as a source of strength to England.

5869. Cotton, Roger. A spirituall song; containing an historicall discourse from the infancie of the world. 4<sup>o</sup>. G. Simson and W. White. L (11621. e. 12).

Roman with black letter and italic. Marginalia. A - E<sup>8</sup>. Pagination.

Cotton records the whole history of the world beginning with



the Bible. From Biblical times onwards, he sees history as a battle between the forces of good and evil, with the contemporary Roman Catholic Church representing evil. There are occasional flashes of good poetry, but Cotton's vituperative attack on the Pope contains some of the best passages.

6360. Davies, Sir John. Orchestra, or a poeme of dauncing. 8<sup>o</sup>. J. Robarts for N. Ling. Ent. to J. Harrison, 25 June, 1594; and to N. Ling, 21 November, 1596. Hn (60915).

Roman with italic. A - C<sup>8</sup>. Signatures only. Some Latin.

Davies' well-known poem is written in seven-line stanzas with iambic pentameter as the basic meter. Compared to the majority of the poems of 1596, it is highly readable and of good quality. It praises dancing as one of the oldest and noblest arts, even the planets in their perpetual motions are performing a heavenly dance. Love enters to convince the lords and princes to dance and when they agree to learn, she teaches them how.

6392. Dawson, Thomas. The good huswifes iewell; rare deuises for conseites in cookerie. Newly set forth with additions, etc. [Another edition, the second of three, 1587-1610.] 8<sup>o</sup>. For E. White. Hn (59465).

Black letter with roman and italic. A - G<sup>8</sup>. Foliation. Table.

Dawson has collected an enormous number of recipes for medicines and remedies, and non-medicinal recipes which include kitchen secrets. There are remedies for staunching the blood, for colds, for laxatives; recipes for black pudding, humble pie; and household hints like how to remove the bones from a turkey. Although it seems crude by today's standards, some of its remedies are still used.

6551. Delgadillo de Avellaneda, Bernaldino. A libell of Spanish lies; found at the sacke of Cales: with an answere by H. Sauile. 4<sup>o</sup>. J. Windet. Ent. 19 October, 1596. L (100. C. 2).

Roman with italic. Marginalia. A - G<sup>4</sup>. Pagination. Some Spanish. Illustrations.

When the English captured Calais, they discovered some letters which contained errors or lies concerning a naval battle

between the Spanish fleet and Drake's fleet in the Carribean. The lies apparently disgrace the English who would never according to Savile flee from an enemy. In a jingoistic and chauvinistic tone he heaps ridicule upon the Spanish, even challenging the author of the letters to a duel.

6708. Dering, Edward. A sermon preached before the Queenes maiestie. [Another edition, the tenth of twelve, (1569?)-1603.] 8°. J. Roberts. L (111. a. 26).

Black letter with roman and italic. Marginalia. A - C<sup>8</sup>. Signatures only. Some Latin.

Dering seems to be treading dangerously in this sermon. He continually reminds the Queen of the duties of Princes, magistrates and the Queen herself to the people God has given her to rule. He urges the feeding of the people, warns her not to be found eating and drinking with sinners, stresses her need to be truthful, and wants her to strengthen the laws of her country. The tone is almost accusing and may have raised controversy.

6820. Dickenson, John. The shepheardes complaint. 4°. [E. Alde] for W. Blackewall. Hn (31355).

Black letter and roman with italic. A - C<sup>4</sup>. Signatures only. Some Latin. Colophon. Illustration.

In the pastoral tradition, Dickenson writes of falling asleep one day and dreaming about Arcadia. Shepherd swains and lasses fall in love with each other in the Elysian fields. The shepherds fall into the complaint convention readily. Some of the verse is promising though on the whole it tends to be drab. Dickenson uses the very common six-line stanza rhyming a b a b c c.

6869. Digges, Leonard. A prognostication euerlasting. Once againe publyshed. [Another edition, the ninth of ten, (1556)-1605.] 4°. Widow Orwin. L (8562. a. 31).

Black letter with roman and italic. Marginalia. A - O<sup>4</sup>. Foliation. Some Latin. Table. Illustrations.

Digges has made many corrections from the earlier editions of his book. He has a calendar of evil days, days of fairs, and other important days. He explains the signs that sailors use to forecast the weather such as a red sky in the morning. He includes in his work a section on the method of navigation for sailors.

7160. Dowriche, Hugh. Δεσμοφύλαξ; the iaylors con-  
uersion. 8<sup>o</sup>. J. Windet. Ent. 3 July, 1596. O (8<sup>o</sup>. 8.  
427. BS).

Roman with italic and Greek. Marginalia. \*4, A - E<sup>4</sup>.  
Foliation. Some Latin and Greek.

The jailor is the one in the book of Acts who had charge of Paul and Barnabas in prison. An earthquake shook the prison and the jailor, fearing for his responsibility, was about to kill himself. Paul intervened; the man was saved and welcomed Paul and Barnabas to his house. With this as his text, Dowriche presents a strong appeal to his readers to likewise leave their wickedness and be saved. He manages to strike an extremely anti-Papal tone throughout his treatise.

7207. Drayton, Michael. Mortimeriados; the lamentable ciuell  
warres of Edward the Second and the barrons. 4<sup>o</sup>. J. R[oberts]  
for M. Lownes. Ent. 15 April, 1596. L (C. 39. C. 8).

Roman with italic. Marginalia. A - T<sup>4</sup>. Signatures only.  
(Almost unreadable in some passages.)

This long historical poem is composed of seven iambic pentameter lines per stanza, rhyming a b a b b c c. Mortimer, the rightful heir to Richard II is Drayton's hero in this work. Although it has good spots, on the whole the style is laboured and ponderous. Drayton writes with patriotism tinged with warnings of similar days to come.

7208. Drayton, Michael. Mortimeriados; the lamentable ciuell  
warres of Edward the Second and the barrons. [Another issue.]  
4<sup>o</sup>. J. R[oberts] for H. Lownes. Hn (17094).

Roman with italic. Marginalia. A - T<sup>4</sup>. Signatures only.  
This edition has no date on the title-page. It is much more readable than 7207.

The contents of this edition of Drayton's poem are the same as in STC 7207.

7232. Drayton, Michael. The tragicall legend of Robert,  
Duke of Normandy, with the legend of Matilda the chast. 8<sup>o</sup>.  
J. Roberts for N. L[ing], 1596. Entered 21 November.  
L (HEW. 6. 9. 6).

Roman with italic. A - P<sup>4</sup>. Signatures only.

These poems are further attempts by Drayton to write heroic narrative history. Both poems are didactic, and deal with real historical characters, the Duke of Normandy and a girl named Matilda who lived during the reign of King John.

7296. Du Jon, Francois, the Elder. The Apocalyps, or Reuelation of St. John with a briefe exposition. Translated by T. B[arbar]. 4<sup>o</sup>. Cambridge, J. Legat. Hn (59124).

Roman with italic. Marginalia. , A - Z<sup>4</sup>, Aa - Nn<sup>4</sup>. Pagination. Some Latin. Table. Printer's device 276 in McKerrow (\*) and 379 in McKerrow (\*\*) following the dedicatory epistle.

The book of Revelation is quoted chapter by chapter; each chapter is accompanied by pages of explanatory notes. The interpretation is the Roman Catholic one which attributes the names "Beast," "Whore of Babylon" and so on, with Rome before it became associated with the Church. The Roman Emperors were therefore the villains, but Protestantism is the revival of the Beast. It too will be defeated by the Church which will establish a reign of peace on earth.

7501. Edward III., King. The raigne of King Edward the third. 4<sup>o</sup>. For C. Burby. Ent. 1 December, 1595. Hn (59126).

Roman with italic. A - K<sup>4</sup>. Signatures only.

Of the few plays published in 1596, this is the best. Although its authorship is not established, and not indicated in the text, it quotes the line from Shakespeare's sonnet, "Lilies that fester, smell far worse than weeds." The story about Edward's romantic interlude in France is entertaining literature.

7503. Edward IV. A merrie, pleasant and delectable historie between K. Edward the fourth and a tanner of Tamworth. 4<sup>o</sup>. J. Danter. Ent. to Griffith 1564-65. O (C. 39 Art Set. 9).

Black letter with roman. Eight signed pages, no signatures. Illustrations.

This anonymous ballad humanizes King Edward IV through his chance meeting with an unsuspecting tanner. Even though the tanner grossly insults him, King Edward forgives him and rewards him for his common sense and captivating wit. It is lighthearted and pleasant, with earthy language at times.

7521. Edwards, Richard. The paradyse of dainty deuises.  
 [Another edition, the sixth of nine, 1576-1606.] 4<sup>o</sup>. E.  
 Alde for E. White. Hn (13660).

Black letter with roman and italic. A - L<sup>4</sup>. Signatures only. Some Latin. Colophon. Printer's device 290 in McKerrow (\*).

This miscellany contains many poems by well known writers, Thomas Churchyard, the Earl of Oxford, Richard Edwards, William Hunnis, and Francis Kinwelmarsh. The quality and subject matter of the poems vary greatly throughout the work. According to the number of editions extant, the volume was well received by the public.

8090. England. Proclamations. II. Chronological Series. By the Queene. [Against vagabonds. 14 Dec. 1576.] s. sh. folio. Deputies of C. Barker. L (G 6463. 167). [Another edition, the third of three, (1576)-1596.]

Black letter with roman. Single sheet. Folio.

Although this proclamation was first issued in 1576, the abundance of vagabonds in and around London in 1596 made it appropriate for reprinting. It gives the Mayor of London the right to enforce strongly all existing laws and gives him or his deputies the right to search such places as inns, alehouses and bowling alleys to find and arrest vagabonds.

8247a. England. Proclamations. II Chronological Series. [Orders for restraint of Killing of flesh, 1 February, 1596.] s. sh. folio. Deputies of C. Barker. F (8247a).

Black letter with roman and italic. Single sheet. Colophon.

This proclamation was issued to prevent unlawful distribution and selling of meat during the Lent season. It pertains to all Innkeepers, Table keepers, Alehouse keepers and so on, but restricts itself to the city of London.

8248. England. Proclamations. II Chronological Series. Letters from the Priuie Counsell for supplying of horses. [11 and 20 April, 1596.] s. sh. folio. Deputies of C. Barker. L (G 6463. 333).

Black letter with roman and italic. Single sheet. Colophon.

This proclamation made to mayors, sheriffs, justices of the peace, and other government officials asks that these people supply upon request horses to help "the Post of that Stage." The owners of the horses are, of course, to be paid for their use.

8249. England. Proclamations. II Chronological Series. By the Queene. Against sundry abuses, etc. [3 May, 1596.] folio. Deputies of C. Barker. O (GC. 6. 354-5).

Black letter with roman and italic. Two folio Sheets. Colophon.

Prior to the issuing of this proclamation, certain people pretended to be messengers from the Queen's chamber, and had counterfeit documents to prove it. They would tell householders to come to court or pay a large amount of money immediately. The messenger disappeared after getting money from his victim. The Queen proclaims that her Chamber messengers will no longer collect money from people on the spot.

8250. England. Proclamations. II Chronological Series. By the Queen. Concerning the winding of woolles. [29 May, 1596.] folio. Deputies of C. Barker. O (G. C. 6. 356-357).

Black letter with roman and italic. Two sheets. Colophon.

England's burgeoning wool trade with the continent was being undermined by unscrupulous woolwinders who included in their windings materials other than wool. To stop this practice the Queen orders in this proclamation that all woolwinders swear to an oath and be allowed only by the woolmen's association of London.

8251. England. Proclamations. II Chronological Series. By the Queene. For the dearth of corne. [31 July, 1596.] s. sh. folio. Deputies of C. Barker. O (G. C. 6. 358).

Black letter with roman and italic. Single Sheet. Colophon.

Because of a scarcity of wheat in England in 1596, corn sellers were raising the price of the previous year's corn. The Queen forbids any price raising and further stipulates that bran rather than wheat be used for making starch, with severe punishment promised for those who disobey.

8252. England. Proclamations. II Chronological Series.  
By the Queene. Commanding all persons to keepe peace towards  
 Scotland. [20 August, 1596.] s. sh. folio. Deputies of C.  
 Barker. O (G. C. 6. 359).

Black letter with roman and italic. Single sheet. Colophon.

For the purpose of establishing a more friendly relationship with Scotland, this proclamation urges the English on the border to refrain from harrassing the Scots and, if harrassed themselves, to report it rather than to fight back. Restitution for damages should be handled by the governments rather than the families themselves. All this is conditional upon a similar declaration by the King of Scotland. [See STC 21950.]

8253. England. Proclamations. II Chronological Series.  
By the Queene. Commanding all persons to keepe peace towards  
 Scotland. [30 August, 1596.] s. sh. folio. [Another  
 edition, the second of two, both 1596.] Deputies of C.  
 Barker. L (G. 6463. 339).

Black letter with roman and italic. Single sheet. Colophon.

The content of this proclamation is the same as that of STC 8252.

8254. England. Proclamations. II Chronological Series.  
Elizabeth, etc. [Relief of prisoners in the Marshalsea. 29  
September, 1596.] s. sh. folio. L<sup>5</sup> (

Black letter with roman. Single sheet. Coat of Arms.

Due to complaints by the prisoners in custody of the marshall of the Marshalsea that they are starving, the Queen issues this proclamation which appoints Hugh Oliver to collect money from the people of England for the prisoners' relief. It also threatens any who would try to collect money illegally, pretending to be working for Oliver. She requests, but does not demand, that citizens be charitable.

8255. England. Proclamations. II Chronological Series.  
By the Queene. 1. For obseruation of former orders, etc. [2  
November, 1596.] folio. Deputies of C. Barker. O (G. C.  
 6. 361-362).

Black letter with roman and italic. Two folio sheets.  
 Colophon.

This proclamation reiterates the previous order concerning corn prices in STC 8251, demands that people who have been hoarding wheat should stop, and make it available to the markets, forbids anyone from carrying corn from the realm, and commands innkeepers and hospitality men to remain at their places of business for the relief of the poor. These orders give a clear indication of the seriousness of the dearth England experienced in 1596. A final order to captains in charge of forts on the coast to remain is a reminder that Spain is still a threat to England.

9203. England. Public Documents. Miscellaneous. A declaration of the causes moving the Queenes maiestie to send a navy to the seas. 4<sup>o</sup>. Deputies of C. Barker. Hn (59307).

Black letter with roman and italic. A<sup>4</sup>. Pagination.

This carefully worded document is more a declaration of self-defence rather than of war. Spain's continual annoyance of England's coasts and shipping is the motivation for the declaration. England is arming her navy only for the purpose of self defence and wishes to offend only Spain, and no one else in Europe. Any other country that helps Spain would, however, be considered an enemy of England. The last page is signed by the Queen's generals R. Essex and C. Howard.

9204. England. Public Documents. Miscellaneous. Declaratio causarum, Maiestatem reginae Angliae mouentium, ad instruendam classem, etc. 4<sup>o</sup>. C. Barkeri Deputati. Hn (59308).

Roman with italic. A<sup>4</sup>. Pagination. All Latin. Printer's device 300 in McKerrow. (\*).

This is the Latin version of the English proclamation STC 9203.

9205. England. Public Documents. Miscellaneous. Declaratie van de causen, mouerende hare Coninglicke maiesteit een vlote ter zee te afuerdigen, etc. 4<sup>o</sup>. Gedeputeerde van C. Barker. Hn (59312).

Black letter with roman and italic. A<sup>4</sup>. Pagination. Dutch only. Printer's device 193 in McKerrow, (\*), without the initials "C", "B".

This is the Dutch version of the declaration STC 9203.



9206. England. Public Documents. Miscellaneous. Declaration des causes qui ont meu sa Majestie d'esquipper une armee sur mer. 4<sup>o</sup>. Deputez de C. Barker. Hn (59310).

Italic with roman. A<sup>4</sup>. Pagination. All French. Printer's device 249 in McKerrow. (\*).

This is the French version of the declaration STC 9203.

9207. England. Public Documents. Miscellaneous. Dichiaratione delle cause che hanno indotta la Reina di mandare sopra il mare una armata. 4<sup>o</sup>. Deputati di C. Barker. Hn (59311).

Italic with roman. A<sup>4</sup>. Pagination. All Italian.

This is the Italian version of the declaration STC 9203.

9208. England. Public Documents. Miscellaneous. Declaracion de las causas que han mouido la Reyna a embiar un armada real. 4<sup>o</sup>. Deputados de C. Baker. Hn (59309).

Roman with italic. A<sup>4</sup>. Pagination. All Spanish.

This is the Spanish version of the declaration STC 9203.

9552. England. Year Book. Regis Edwardi Tertii a primo ad decimum anni omnes, etc. Another edition. Anni decem priores, regis Edwardi tertii. folio. in aed. I. Yetsweirt. Hn (20459).

Black letter with roman and italic. Marginalia. A - Z<sup>4</sup>, Aa - Zz<sup>4</sup>, Aaa - Yyy<sup>4</sup>. Foliation. Law French. Printer's device 168 in McKerrow. (\*\*).

This lengthy work contains hundreds of legal cases, contract difficulties, land ownership problems, and related cases from the reign of Edward III. It would be of use for records of such things as ownership and perhaps it would also be used as a precedent setting documentation of legal cases.

10943. Fitz-Geffrey, Charles. Francis Drake his honorable lifes commendation. 8<sup>o</sup>. Oxford, J. Barnes. Ent. 7 June, 1602. Hn (59707).

Roman with italic. A - G<sup>8</sup>. Signatures only. Some Latin.

Fitz-Geffrey capitalizes on the current popularity of Drake and the emotional appeal of his death in 1596. The long poem is highly eulogistic directly and indirectly by comparing him to the classical heroes and gods. The excessive emotion reduces the effect of what otherwise might have been a good story at least. He equates Drake's demise with the end of all happiness, goodness, and prosperity for England.

10944. Fitz-Geffrey, Charles. Sir Francis Drake his honorable lifes commendation. Newly printed with additions. [Another edition, the second of two, both 1596.] 8<sup>o</sup>. Oxford, J. Barnes. Hn (16916).

Roman with italic. A - G<sup>8</sup>. Signatures only. Some Latin.

This second edition in the same year attests to the popularity of the poem. The contents are almost the same as in STC 10943.

11226. Foxe, John, The Martyrologist. Actes and monuments. The fift time imprinted. 2 vols. folio. P. Short. Hn (20115).

Black letter with roman and italic and Greek. Marginalia. ¶<sup>4</sup>, A - Z<sup>8</sup>, Aa - Zz<sup>8</sup>, Aaa - Vvv<sup>8</sup>. Pagination. Some Latin and Greek. Colophon. Illustrations. Printer's device 278 in McKerrow (\*) on signature Vvvg.

Foxe's famous history of Protestant martyrs records the stories of persecution, torture, and killings of hundreds of faithful believers. The anti-Papal tone of the work is naturally strong because the Papists were the ones doing the persecuting. Although it begins with early Christian martyrs, it concentrates upon the more contemporary English Catholic-Protestant controversy of the Tudor period. Its descriptions are vivid in their detail.

11492. G., C. A watch-woorde for warre. 4<sup>o</sup>. Cambridge, J. Legat. Ent. 19 January, 1596. Hd (BR 1745. 36. 899).

Roman with italic. A - H<sup>4</sup>. Signatures only. Some Latin.

The motivation for this treatise was the growing fear that Spain would soon attack England. A pamphlet like this probably contributed to that fear as well. It denegrades the Spaniards by calling them irreligious, profane, liars, and whips up an enormous hatred for them and their country. It is without rival, the most vicious hate literature still extant from the year 1596.

11748. Gerard, John. Catologus arborum. 8°. ex. off.  
R. Robinson. L (C. 31-b. 28).

Roman with italic. A - C<sup>4</sup>. Pagination. All Latin. Illustration.

This short work is nothing more than an alphabetical listing in Latin of all kinds of trees and plants. Some examples are amaracus, aloe, blitum rubrum, and coronopus. It is of questionable value.

11866. Gifford, George. Sermons vpon the whole booke of Reuelation. 4°. for T. Man and T. Cooke. Ent. 30 October, 1595. Hn (20188).

Roman with italic. A - Z<sup>4</sup>, Aa - Gg<sup>4</sup>. Pagination.

Gifford's approach to the controversial book of Revelation is based upon his belief that the prophecies were being fulfilled in his own day. The dragon, beast and the false prophet are the Roman Catholic Church, whose messengers are the Jesuits and seminary priests. The sermons are readable and prove interesting when compared with the Catholic interpretation of the same passages. Queen Elizabeth is presented as the greatest defender of the true faith in the whole world. Gifford, in keeping with the war feelings of 1596, aligns the King of Spain with the Beast who is trying to overthrow the true Church.

11976. Goeurot, Jehan. The Regiment of life. [Anon.] Translated by T. Phayre. [Another edition, the last of ten, 1544-1596.] 4°. E. Alide. Hn (21424).

Black letter with roman and italic. A - Y<sup>4</sup>. Signatures only. Some Latin. Table.

Thomas Phayre, the translator, makes it quite clear that he dislikes the practice of keeping medical knowledge esoteric by writing it in Latin. His translation into English will permit wider application of Goeurot's remedies. He begins with the traditional concept of the four humors which ultimately cause all illnesses. Finally he lists various diseases along with their cures. His belief that keeping in good physical condition is one of the best deterrents to illness seems quite modern.

12096+. Gosson, Stephen. Quippes for vpstart newfangled gentlewomen, etc. [Anon.] [Another edition, the last of two,

1595, 1596.] 4°. R. Johnes, 1596. LND.

Roman with italic. A - B<sup>4</sup>. Signatures only.

This poem by Gosson is as he describes it, "a plesant inuectiue against the fantastical Forreigne Toyes, dayly vsed in wommens apparel." (Sig. A<sub>3</sub>.) His tone is harsh, coarse, and uncompromising. The effect is that he calls all women who wear delicate or fancy clothing whores.

12162. Grafton, Richard. A litle treatise conteyning many proper tables and easie rules. [Another edition, the tenth of fourteen, 1571-1611.] 8°. V. Simmes for T. Adams. C<sup>3</sup> (323. 6. 234).

Black letter with roman and italic. Marginalia. A - H<sup>4</sup>. Pagnation. Table. Illustrations.

Grafton includes in this volume all kinds of facts and information that would be interesting to a wide variety of his readers. There are calendars showing all the holy days, calendars containing the moon's phases, tables for finding the length of the days, all the fairs in England and Wales, all the names of the wards, parishes and bishoprics, the highways with their distances in miles, spiritual and civil laws and a multitude of other information.

12246. Greene, Robert. Greens Groats-worth of witte. [Another edition, the second of six, 1592-1637.] 4°. T. Creede for R. Olive. Ent. 20 October. Hn (61157).

Black letter with roman and italic. A - F<sup>4</sup>. Signatures only. Some Latin. Printer's device 299 in McKerrow. (\*).

Greene's famous reference to Shakespeare is included in this volume of his work, apparently his last. Greene became more and more caustic and pessimistic as his painful existence came to a close. He attacks in this work many of his detractors, but warns his friends to stay away from the sinful path he had followed. At the end of the story he repents of his sin and places his trust in God.

12367. Griffin, Bartholomew. Fidessa: more chaste then kind. 8°. Widdow Orwin for M. Lownes. Hn (31301).

Roman with italic. A - E<sup>8</sup>. Signatures only. Some Latin. Errata.

Griffin's sonnet sequence in this volume is in the traditional vein of a chaste beauty being importuned by a heartbroken lover. Fidessa is the woman's name; Bartholomew is the lover. The work does not tell of a series of events but only explores dozens of ways of saying the same thing: she is cruel. He expresses himself in an overflow of sugary passion. The rhyme schemes often vary. One sonnet has every line end with the word "love," another with the word "more." All the tricks of rhetoric are there, but the quality is missing.

12412. Gryndall, William. Hawking, hunting, fouling, and fishing; newly collected by W. Gryndall faulkener. 4<sup>o</sup>. A. Islip, sold by R. Olive. O (LR a. 13. 15. LIWC).

Black letter with roman and italic. A - L<sup>8</sup>. Signatures only. Some Latin. Printer's device 251 in McKerrow. (\*).

Gryndall's purpose for publishing this book is to help pass leisure time more pleasurably. It would probably have a restricted audience, therefore, of gentlemen. Much of his advice, which would normally be prose exposition, he has written in rhymed verse. His advice is sound in the four sporting fields, and he even suggests some sensible fair play and conservation practices.

12772. Harington, Sir John. An anatomie of the metamorphosed Ajax. Initialed T. C. 8<sup>o</sup>. R. Field. Ent. 30 October, 1596. Hn (59766). Eight leaves only. Sig. L, but with a title-page. Apparently printed as an appendix to one of the editions of 12779.

Roman and italic. Marginalia. L<sup>8</sup>. Signatures only. Some Latin. Illustrations.

After an amusing introduction which ridicules euphemism, Harington in Rabeliasian fashion describes his invention of the flush toilet, or something very near to it. The word Ajax from the title is a pun on the word "jack," the common name for a toilet, as "john" is today. This is one of the most amusing books of 1596.

12773. Harington, Sir John. An apologie. 1. Or rather a retraction. Anonymous. 8<sup>o</sup>. [R. Field.] Ent. 30 October, 1596. Hn (61362).

Roman with italic and Greek. Marginalia. A - D<sup>4</sup>. Signatures only. Some Latin and Greek. This copy only has the first page of what otherwise is the same as STC 12774.

The contents of this edition are the same as those of STC 12774.

12774. Harington, Sir John. An apology. 1. or rather a retraction. Anonymous. Another edition. 8<sup>o</sup>. [R. Field.] Hn (59767). 2 editions.

First edition:

Roman with italic and Greek. Marginalia. Aa - Dd<sup>4</sup>. Signatures only. Some Latin and Greek.

Second edition:

Roman with italic and Greek. Marginalia. Aa - Dd, irregular but different from the first edition. Signatures only. Some Latin and Greek.

This work is Harington's continuation, not retraction, of his Metamorphosis. He employs the same style and tone as the previous work, enlarging upon the subject of his flush toilet. He seems delighted that his book received praise from some and condemnation from others.

12779. Harington, Sir John. A new discourse of a stale subject, called the metamorphosis of Ajax. Written by Misacmos to his friend Philostilpnos. 8<sup>o</sup>. R. Field. Ent. 30 October. Hn (59769).

Roman with italic and Greek. Marginalia. A - K<sup>4</sup>. Pagination. Some Latin and Greek. Table. Illustration. Printer's device 179 in McKerrow (\*) on signature K<sub>3</sub>.

In this work, Harington revives the subject pursued in the Metamorphosis and the Apology. His erratic discourse, which really becomes a discussion of human nature rather than flush toilets, has the same witty, Rabelasian style as the others. He works the pun frequently as a source of humour.

12780. Harington, Sir John. A new discourse on a stale subject, called the Metamorphosis of Ajax. Written by Misacmos to his friend Philostilpnos. [Another edition, the second of three, all in 1596.] 8<sup>o</sup>. [R. Field.] Hn (20122).

Roman with italic and Greek. Marginalia. A - H<sup>8</sup>, I<sup>4</sup>. Signatures only. Illustration. Printer's device 379 in McKerrow on signature A<sub>4</sub>. (\*).

This is another edition of STC 12779. The contents are the same.

12781. Harington, Sir John. A new discourse of a stale subject, called the Metamorphosis of Ajax, Written by Misacmos

to his friend Philostilpnos. Another edition. End. privy faults. 8°. R. Field. Y (Ih. H225).

Roman with black letter, italic, and Greek. Marginalia. A - K<sup>8</sup>. Pagination. Some Greek, Latin, and French. Table. Illustrations.

The contents of this volume are the same as those of STC 12779.

12782. Harington, Sir John. Ulysses vpon Ajax. [Anonymous.] Written by Misodiaboles to his friend Philaretos. 8°. for T. Gubbins. Hn (59768).

Roman with italic and Greek. Marginalia. A - E<sup>8</sup>, F<sup>4</sup>. Signatures only. Some Latin and Greek. Illustration.

This addition to the same theme on the flush toilet, calls upon numerous classical references giving almost a history of fecal literature. It is equally funny, satirical and witty. Harington is signing off in a sense because he is tired of so much of the same subject.

12783. Harington, Sir John. Ulysses vpon Ajax. [Anonymous.] Written by Misodiaboles to his friend Philaretos. [Another edition, the second of two, both 1596.] 8°. for T. Gubbins. L (C. 21. 8. 5. 2).

Roman with italic and Greek. Marginalia. A - D<sup>8</sup>. Signatures only. Some Latin and Greek. Illustration.

The contents of this volume are the same as those of STC 12782.

12919. Harward, Simon. Encheiridion morale. 8°. E. Bollifantus, imp. W. Tailer. Hn (61340).

Roman and italic with Greek. A - L<sup>8</sup>, M<sup>4</sup>. Pagination. Latin with Greek, Spanish, French, and Italian. Table. Errata.

Harward has collected verse and prose statements on moral and ethical philosophy. Quotations from Aristotle, Plato, Plutarch, Cicero, Ovid, Demosthenes and many others are written in Latin, and then translated into a number of other languages. He classifies the quotations, dividing them into topics on wisdom, fear, patience, work, love, and others. Harward has studiously avoided the use of English.

12929. Hastings, Henry, 3rd Earl of Huntingdon. The crie of the poore for the death of the Earle of Huntington. s. sh. folio. for W. Blackwall. L (Huth 50).

Black letter with roman. Single sheet. Illustration.

This ballad, sung to the tune of "The Earl of Bedford," is in praise of Henry Hastings, the 3rd Earl of Huntingdon. According to the ballad, he was a selfless, beneficent landlord, who gave food to all poor people, gave houses free of rent to those unable to pay, and was above reproach in his personal life. Henry Hastings' death, naturally indicates a new earl will take his place. The ballad welcomes his son, and hopes he will be as good a provider as his father had been.

13199. Heresbach, Conrad. Foure bookes of husbandry, newly Englished by B. Geoge. [Another edition, the fourth of seven, 1577-1631.] 4<sup>o</sup>. T. Este. Arnold Arboretum Library (Ka H42 1596).

Black letter with roman and italic and Greek. Marginalia. A - C<sup>4</sup>, A - Z<sup>4</sup>. Aa<sup>4</sup>. Foliation. Some Latin and Greek. Colophon. Table.

This volume shows the reader how to prepare the ground for planting, how to plant trees and where to plant them, how to raise farm animals and cure their diseases, and how to farm bees. The information is based upon a good deal of superstition such as certain trees loving others and wanting to grow near them, or the best quarter of the moon in which to plant certain trees.

13252. Hester, John. The first (second) part of the key of philosophie. 8<sup>o</sup>. V. Simmes. L (1400 a. 34).

Black letter with roman and italic. A - H<sup>8</sup>. Pagination. Some Latin.

Hester's book provides secrets of making medicine and of distilling minerals and other substances. The first book shows how to distill oils from gums, seeds, spices, roots and herbs, and explains what to cure with them. The more difficult task of distilling minerals is the subject of the second book. Oils from minerals are powerful in the healing of all sorts of diseases in man and animals.

13478. Hill, Robert. The contents of scripture: The consent



of the four euangelists. 2 parts. 12<sup>o</sup>. A Islip for R. Jackson. Ent. to R. Jackson and R. Dexter 1 September, 1596. O (Mason AA3Y).

Roman with italic. Marginalia. A - Z<sup>12</sup>, a - c<sup>12</sup>, a - c<sup>12</sup>.  
 Pagination. Errata.

Hill has condensed the entire Bible chapter by chapter, giving a brief outline only of many passages. It might be valuable in searching for a particular story or portion because there would be less to browse through, but it leaves out so many significant details that the story is unrecognizable. In the second work, The consent of the four euangelists, he combines the four gospels into a readable narrative.

13586. Holland, Henry, Vicar of St. Brides. The Christian exercise of fasting. Hereunto are added some meditations on 1, 2 Job. 2 pts. 4<sup>o</sup>. Widow Orwin for W. Young. Ent. to Widow Orwin, 5 January, 1596. C (1236. 62).

Roman with italic and Greek. Marginalia. G<sup>4</sup>, A - Z<sup>4</sup>, Aa - Gg<sup>4</sup>. Pagination. Some Latin and Greek. Table. Printer's device 273B in McKerrow (\*) on second title-page, signature P<sub>4</sub>.

Holland's purpose in his treatise is to reestablish the practice of fasting as it was originally supposed to be done, not as the Popish Catholics have corrupted it. He speaks of spiritual preparation for a fast, of its great need in England, and of its value for spiritual growth. He confutes the use of fasting as means of expiating sins, as practised by the Roman Catholic Church.

13681. Homilies. Three sermons or homelies to mouue compassion towards the poor; set foorth by authoritie. 4<sup>o</sup>. J. Windet for A. Manswell. L (4479. bb. 37).

Black letter with roman and italic and Greek. Marginalia. A - K<sup>4</sup>. Foliation. Some Latin and Greek. Printer's device 125B in McKerrow. (\*).

These homilies, using Biblical quotations for their bases, urge the readers to be more charitable to the poor. Not only is such charity a kindness but it is in direct obedience to God's commands. Throughout these works, the author warns that the opposite attitude, being parsimonious, would encourage God's punishment.

13696. Hood, Thomas. The mariners guide. 4<sup>o</sup>. T. Este for

T. Wight. Ent. to T. Este, 20 December, 1592. F (STC 13696).

Black letter with roman and italic. Marginalia. A - F<sup>4</sup>. Foliation. Some Latin. Table.

Hood summarizes all his teaching in twelve propositions, all mathematical in nature. These he presents in the form of a conversation between Philomathes and M. He has devised a sea card which can be used for most navigational problems and calculations, and it is this that he elaborates upon.

13817. Horne, Charles. In obitum G. Whitakeri carmen funebre. 4<sup>o</sup>. J. Wolfius. Hn (16908).

Roman and italic with Greek. A - F<sup>4</sup>. Signatures only. English, French, Italian, Latin and Greek. Printer's device 294 in McKerrow. (\*). Coat of Arms on Sig. B.

This small book contains a number of laudatory poems written by various obscure authors, probably students, on the death of G. Whitaker, a theology professor in Cambridge University. All have the same tone and basically the same approach. Dr. Whitaker was unexcelled in his life and will go straight to the cheering arms of Heaven now that he has died. They expect his name to live forever on earth because of his great deeds for his students. The volume has little of poetic merit.

13893. Huarte, Navarro, Juan de Dios. Examen de ingenios, the examination of mens wits. Englished by R. C[arew]. [Another edition, the second of four, 1594-1616.] 4<sup>o</sup>. A. Islip.

Roman with italic. Marginalia. A - Y<sup>8</sup>. Pagination. Some Spanish. Table. Printer's device 226 in McKerrow. (\*).

Huarte attempts to reveal to his readers what intelligence is, why some people are more intelligent than others, and how, by being careful about one's sexual indulgence, he can produce super-intelligent offspring. He cites numerous examples of infants who could recite the philosophers and so on. Such births depend upon the seed of the man: hot, moist, and dry in various combinations determine the results.

14029. Hutton, Luke. The blacke dogge of Newgate, etc. 4<sup>o</sup>. for G. Simpson and W. White. Ent. 8 January, 1596. Hn (61568).

Black letter with roman and italic. Marginalia. A - E<sup>8</sup>. Signatures only. Illustration.

In a long prose introduction, Hutton tells how he fell into a deep sleep, during which time Minerva, his Muse, approached him. She wanted him to write a poem about a wicked prison official at Newgate who tortured innocent victims for his pleasure. Apparently Hutton visited the prison and witnessed numerous horrible atrocities which the prisoners had to suffer. He feels that if this situation is common knowledge, it would be stopped immediately. Perhaps the invective nature of the poem explains why there is neither imprint nor colophon.

14567. Jesus Christ. Certain deuout and godly petitions, commonly called, Jesus Psalter. [Another edition, the fifth of eight, 1529-1624.] 16<sup>o</sup>. [Douay?] L (C. 53. a 23).

Roman with italic. A - D16, E4. Signatures only. Some Latin.

This is a collection of prayers for Roman Catholic believers. Each prayer has repeated portions and instructions as to how many times the prayer must be said. The introduction promises that the repetition of these prayers as prescribed will provide special help to resist temptation. Appended to this volume are several prayers allegedly written by Sir Thomas More when he was imprisoned in the Tower of London.

14574. Jesus Christ. A treatise, shewing the possibilitie of the reall presence of our Sauour in the Sacrament. 8<sup>o</sup>. Antwerp, J. Trognesium. O (8<sup>o</sup> S25TH).

Roman with italic. Marginalia. A - R4. Foliation. Some Latin. Table. Errata, one errata for the text and one for the marginalia.

After a strongly anti-Protestant introduction, the author of this treatise attempts to prove by logic and physical properties that Christ could really be present in the bread and wine of the sacraments. His most convincing argument is based upon the Biblical statement that with God nothing is impossible. Following his proof, he urges all devout Catholics to be sure to receive the sacrament as often as possible.

14677. Johnson, Richard. The most famous history of the seauen champions of christendome. 4<sup>o</sup>. for C. Burbie. Ent. to J. Danter, 20 April, 1596, and to C. Burbie, 6 September, 1596. Hn (17473).

Black letter with roman and italic. A - Z4, Aa - Dd4. Pagination.

The seven champions of Christendom are St. George of England, St. Dennis of France, St. James of Spain, St. Anthony of Italy, St. Andrew of Scotland, St. Patrick of Ireland, and St. David of Wales. In a tone definitely more patriotic than devout, Johnson tells the legends of these heroes, stressing the most important one, St. George of England. It falls into the courtly love tradition, and in many parts sounds like a prose version of The Faerie Queene.

14708. Johnson, Thomas, Translator. Cornucopiae, or diuers secrets: newlie drawn out of diuers Latine authors. [Another edition, the second of two, 1595-1596.] 4<sup>o</sup>. for W. Barley. Hn (16916).

Black letter with roman and italic. A - F<sup>4</sup>. Signatures only. Some Latin.

Johnson's secrets are really strange properties or peculiarities of trees, plants, stones, man, beasts, fish, and fowl. He tells, for example, of the property of attraction that magnets show. The observations are fairly accurate, but his explanations for certain behaviour are unusual. Trees grow well together, not because of climate or soils, but because they love each other. The information is entertaining in spite of scientific inaccuracies.

14802. Joseph, ben Gorion, pseudonym. A compendious history of the Jewes commune weale. Translated by P. Morwyng. [Another edition, the seventh of ten, 1558-1615.] Now newly corrected. 8<sup>o</sup>. V. Sims for T. Adams. L (C. 33. a. 48).

Black letter with roman and italic. Marginalia. A - X<sup>8</sup>, Aa - Gg<sup>8</sup>. Pagination. Some Latin.

This history of the Jews begins at about the time of Christ. It shows how they have again and again been in captivity in various countries. The tenth captivity, as this work calls it, was in Spain under Adrianus. This history corroborates Biblical prophecy concerning the Jews.

14947. Keymis, Lawrence. A relation of the second voyage to Guiana. 4<sup>o</sup>. T. Dawson. Ent. 15 October, 1596. Hn (3387). Two issues differing in spellings Keymis and Keyms on title. Both in Hn.

Roman with italic. Marginalia. A - G<sup>4</sup>. Signatures only. Some Latin. Printer's device 241 in McKerrow. (\*). Coat of Arms.

Keymis has written another version of the voyage he made with Sir Walter Raleigh. It relates, in similar fashion, the places they visited and the encounters they had with both Indians and Spaniards. In almost all experiences, he shows how cruel, greedy, and foolish the Spaniards behave, especially in comparison with the altruistic motives of the English explorers. His purpose in writing the account is to encourage more English investment and involvement in the area of New Spain.

15028. Knack. A pleasant conceited comedie, called a knacke to know an honest man. 4°. for C. Burby. Ent. 26 November, 1595. Hn (62153).

Roman with italic. A - H<sup>4</sup>. Signatures only. Some Latin. Printer's device 280 in McKerrow. (\*).

This is an intricately plotted play in the Italian tradition. Lelio kills, or thinks he kills Sempronio. Everyone believes Sempronio is dead, so Lelio is sought for murder. A series of rapid moves and countermoves culminates in a discovery scene and it ends on a happy note. During the action serious discussions on justice and mercy take place in the same vein as those in The Merchant of Venice.

15176. Lambard, William. A perambulation of Kent. [Another edition, the second of two, 1576-1596. Now increased and altered.] 4°. E. Bollifant. Ent. to Mistris Griffin and J. Haviland, 7 June, 1621, and to Haviland and J. Wright, 4 September, 1638.

Black letter with roman and italic and Saxon. Marginalia. A - Z<sup>4</sup>, Aa - Pp<sup>4</sup>. Pagination. Some Old French, Old English, and Latin. Table. Errata.

Lambard, after scouring all libraries and resources in his county of Kent, writes a history, geography, and miscellaneous book of information. He lists names of important officers from as far back as possible, and records every historical and fictional detail he has been able to acquire. He discusses the Saxon language that people in that area used to speak; he sounds almost as though he would like to revive it. The more interesting stories are probably the least reliable.

15281. Latimer, Hugh, Bishop. Frutefull sermons, Newly imprinted. [Another edition, the fifth of seven, 1571-1635.] 4°. reprinted by V. Sims. Ent. 6 December, 1594. Hn (62165).

Black letter with roman and italic. Marginalia. a<sup>4</sup>, A - Vv<sup>4</sup>. Foliation. Some Latin. Table. Printer's device 303 in McKerrow. (\*\*).

Latimer's sermons are miscellaneous in nature though generally speaking they uphold the Anglican Church of Henry VIII and oppose those who insist upon retaining ties with Rome. Some of these sermons were given originally to Edward VI as well. Despite the age of these sermons, Englishmen of 1596 could identify quite well with the still burning controversies between the Protestants and Catholics.

15318. La Vardin, Jacques de. The historie of George Castriot, surnamed Scanderbeg, King of Albania. Newly translated by Z. I. Gentleman. folio. [R. Field] for W. Ponsonby. Ent. 12 October, 1593. Hn (18371).

Roman with italic. Marginalia. 9<sup>8</sup>, A - Vv<sup>8</sup>. Pagination. Some Latin. Table. Errata. Printer's device 170 in McKerrow. (\*). Printer's device 179 in McKerrow appears four times at the ends of books on Sig. X<sub>4</sub>, Bb, Ee<sub>4</sub>, and Nm<sub>2</sub>. (\*).

This history seems as much legendary as factual. Scanderbeg, King of Albania, heroically defeats the Persians, Sythians, and Egyptians in his Crusades to the Holy Land. He always forgives his enemies and receives praise even from them. After a final fight with some Turks, he takes the sacraments and gives up the ghost. This edition has an introductory poem by Edmund Spenser.

15321. Lavater, Ludwig. Of ghostes and spirites walking by nyght. Translated by R. H. [Another edition, the second of two, 1572-1596.] 4<sup>o</sup>. T. Creede. Hn (62203).

Black letter with roman and italic and Greek. Marginalia. a - c<sup>4</sup>, A - Z<sup>4</sup>, Aa - Ee<sup>4</sup>. Pagination. Some Latin and Greek. Colophon. Table. Printer's device 299 in McKerrow. (\*).

Lavater unequivocally believes that ghosts and spirits walk around at night. The creakings in a house at night are fore-warnings of death, disaster, and revolutions. From all ancient sources available to him, Lavater proves that ghosts of men do return to haunt or warn people. He warns his reader to behave when he hears strange noises because it may be an evil spirit coming to get him.

15322. Lavater, Ludwig. Three Christian sermons of famine and dearth of victuals. Translated by W. Barlow. 8<sup>o</sup>. T. Creede. O (8<sup>o</sup> B 180 TH 8).

Roman with italic and Greek. Marginalia. A - L<sup>4</sup>. Pagination. Some Latin and Greek. Errata.

Lavater's three sermons, although originally given years before in Switzerland during three years of famine, are fitting for the famine conditions in England in 1596. In each sermon Lavater traces the history of famine, the causes of famine and their certain cures. Generally speaking, famine was caused by man's sin; the cure was to repent and return to doing God's will. Famine was also a sign of the last days, which, for Lavater, was a reason to rejoice.

15337. Lazarillo, Tormes de. The pleasaunt historie of Lazarillo de Tormes. Translated by D. Rouland. [Another edition, the second of four, 1586-1639.] 4<sup>o</sup>. A. Jeffes. Hn (14114).

Black letter with roman and italics. Marginalia. A - H<sup>4</sup>. Signatures only. Printer's device 238 in McKerrow. (\*\*)

This history is a prose satire with an episodic plot. Lazarillo, the hero of the story, wanders from town to town in Spain working under various men. He suffers misery under each one. He moves from a priest, to a squire, a friar of the abbey of Grace, a pardoner, and others, and in each case reveals their hypocrisy or cruelty. He finally goes to Holland where he becomes good friends with some Dutch people.

15340. Lazarillo, Tormes de. The most pleasant and delectable historie of Lazarillo de Tormes. The second parte. Translated by W. P[histon?]. 4<sup>o</sup>. T. C[reed] for J. Oxenbridge. Ent. 12 March, 1596. Hn (21743).

Black letter with roman and italic. A - I<sup>4</sup>. Signatures only. Printer's device 289 in McKerrow. (\*)

Probably because of the popularity of the first part, this second book of the adventures of Lazarillo continues the story in a similar satiric vein. This time Lazarillo goes to sea against his will and reveals the foibles of all he meets. This portion ends with a promise of more adventures of Lazarillo in the future.

15379. Le Fevre, Raoul. Here Begynneth the volume intituled the recuyell of the historyes of Troye. Translated by W. Caxton. [Another edition, the fifth of eight, 1475?-1636.] The auncient historie of the destruction of Troy, newly corrected by W. Fiston. 4<sup>o</sup>. T. Creede [and V. Simmes]. Ent. to T. Orwin, 23 June, 1591. O (Malone 626).

Black letter with roman and italic. a<sup>4</sup>, A - Z<sup>4</sup>, Aa - Rr<sup>4</sup>.  
 Pagination. Some Latin. Table. Printer's device 299 in  
 McKerrow on Sig. Q. (\*). Each of the three books has its  
 own title-page and table of contents.

This is a reworking of Caxton's translation of Homer, not  
 from the original but through the French. It is an awkward  
 and wordy prose translation which maintains interest only by  
 the quality of the stories themselves.

15420. Leigh, Valentine. The moste profitable science of  
 surueying. [Another edition, the fifth of five, 1577-1596.]  
 4<sup>o</sup>. R. Robinson. O (40 E. 8 JUR).

Black letter with roman and italic. Marginalia. A - Q<sup>4</sup>.  
 Signatures only. Some Latin. Illustrations. Printer's  
 device 260 in McKerrow. (\*).

Leigh deals as much with the laws concerning land ownership  
 as he does with the mathematics of surveying. He does,  
 however, show with diagrams how to survey or measure all kinds  
 of land, odd parcels of land, swamps, hills, irregularly  
 shaped land areas, and discusses court processes in land  
 claims and disputes. It could be used as a practical hand-  
 book by landowners.

15565. Lewkenor, Sir Lewis. A discourse of the vsage of the  
 English fugitiues, by the Spaniard. [Another edition, the  
 fourth of four, 1595-1596.] Newly corrected and amended. 4<sup>o</sup>.  
 [T. Scarlet] for J. Drawater. Ent. to W. Ponsonby, 26  
 September, 1597. Hn (62205).

Roman with italic. Marginalia. A - S<sup>4</sup>. Pagination. Some  
 Latin. Printer's device 277 in McKerrow. (\*\*).

Lewkenor appeals to the faith of his reader to accept the  
 simple honest truth in his work. In fact, it amounts to an  
 inflammatory piece of hate literature which attempts to rouse  
 the English public against the Spaniards. He tells in detail  
 of hangings, beheadings and tortures by the Spaniards of  
 completely innocent English soldiers.

16321. Liturgies. Book of Common Prayer. The boke of  
 common praier and administration of the sacramentes, and other  
 rites and ceremonies in the Churche of Englande. [Another  
 edition.] 4<sup>o</sup>. Deputies of C. Barker. L (C. 25. h. 7. 1).

Black letter with roman and italic. Marginalia. C<sup>4</sup>, A - Y<sup>4</sup>,



Aa - Kk<sup>4</sup>. Signatures only. Some Latin. Printer's device 221 in McKerrow on title-page and on Sig. T<sub>4</sub>. (\*).

This is the official prayer book of the Church of England. As well as having prayers for almost every imaginable occasion, it expresses its aim of making prayer and church services uniform throughout England.

16526. Liturgies. Special Forms of Prayers. A prayer set forth by the authoritie for the successe of hir Maiesties forces and nauie. s. sh. folio. Deputies of C. Barker, 1596. O (Arch Gc6. 157).

Black letter with roman and italic. Single Sheet. Colophon.

Although this prayer does not mention Spain it is obvious that Spain is the enemy referred to in the text. The prayer requests that God be with the army and navy of England as they prepare to fight a battle with His help.

16655. Lodge, Thomas. The diuel conjured. [Initials T. L.] 4<sup>o</sup>. A. Islip for W. Mats. Hn (62340).

Black letter with roman and italic. A - M<sup>4</sup>. Signatures only. Some Latin.

The discussion which forms the body of this volume is about the devil and how he with his numerous associates leads men astray right in the city of London. The friends who do the talking are Anthony, a hermit, Metrodorus, Asterius, and Frumentarius. Lodge's attitude towards women is insulting, but not untypical of the time. His style is clear and readable in comparison with the average prose of 1596.

16660. Lodge, Thomas. A margarite of America. 4<sup>o</sup>. for J. Busbie. O (MALONE 569. 3).

Black letter with roman and italic. B - N<sup>4</sup>. Signatures only. Some Latin.

This gory romantic tragedy contains almost as much violence as Titus Andronicus, and it has the same exaggerated plot entanglements. Arsdachus, the hero-villain of the piece, becomes Emperor of Cusca by deceit and murder. He marries the heiress to the throne and spurns Margarite's love. In the end he tears his wife Diana apart, kills his own child, runs Margarite through with a sword, and finally kills himself.

16662a. Lodge, Thomas. Prosopopeia: containing the teares of the holy Marie. [Dedn. sd. T. L. Attribution doubtful.] 8<sup>o</sup>. E. White. L<sup>2</sup> (1556. 03. 2).

Roman with italic. Marginalia. A - H<sup>8</sup>. Signatures only. Some Latin. Printer's device 280 in McKerrow. (\*).

Lodge's purpose is to move his readers to greater compassion concerning Christ's crucifixion. It is a collection of meditations, psalms, and Biblical quotations all reflecting the medieval concept of the pure and chaste virgin. He mentions several occasions in which the Virgin Mary spoke to the saints throughout the history of the Church. It is strongly Roman Catholic in viewpoint.

16662b. Lodge, Thomas. Prosopopeia: [Another issue omitting the word 'containing' in title.] O (8<sup>o</sup>. T. 9. th. B. S).

Roman with italic. A - H<sup>8</sup>. Signatures only. Some Latin. Errata. Printer's device 280 in McKerrow. (\*).

The contents are identical to those of STC 16662a.

16666. Lodge, Thomas. Rosalynde. Euphues golden legacie. By T. L. Gent. [Another edition, the third of eleven, 1590-1634.] 4<sup>o</sup>. for N. Ling and T. Gubbin. Hn (57207).

Black letter with roman and italic. A - O<sup>4</sup>. Signatures only. Some Latin. Colophon. Printer's device 301 in McKerrow. (\*).

Rosalynde is famous principally because it is the main source of Shakespeare's As You Like It. Lodge has most of the episodes and events that Shakespeare used, but his version lacks the feeling of dramatic immediacy. The prose is laboured often and the poetic complaints in the pastoral tradition are tedious. It is probably unfair to compare it to As You Like It; it stands up well beside other prose romances of his contemporaries.

16677. Lodge, Thomas. Wits miserie and the worlds madnesse. 4<sup>o</sup>. A. Islip, sold by C. Burby. Hn (62337).

Black letter with roman and italic and Greek. Marginalia. A - P<sup>4</sup>. Pagination. Some Latin, Greek, and French.

Lodge in this work is uncovering the devils incarnate in the city of London. He personifies usury, pride, dicing, lechery, fornication, and other vices, so that they appear as citizens

of London. It is probable that they were recognizable people in Lodge's time, though it would be difficult to prove. His constant references to places like St. Paul's and Fleet Street add realism to the prose.

16703. London. Orders and Regulations. The decree for thythes to be paid in London. [Another edition, the fourth of five, 1546-1597.] 4<sup>o</sup>. J. Wolfe. D<sup>2</sup> (L 1. 3. 29. S).

Black letter with roman and italic. Marginalia. A - C<sup>4</sup>. Signatures only.

This is an order issued by the City of London for payment of rents at fixed prices which are stipulated in shillings and pence. The order covers all the kinds of dwellings from which taxes could be exacted, such as alehouses, diehouses, and mansion houses. Even the gardens are subject to taxation.

16808. Lopez de Gomara, Francisco. The pleasant historie of the conquest of the Weast India atchieued by H. Cortes. Translated by T. N[icholas]. [Another edition, the second of two, (1578)-1596.] 4<sup>o</sup>. T. Creede. Ent. 28 January. Y (A 24637).

Black letter with roman and italic. Marginalia. a<sup>4</sup>, B - Ggg<sup>4</sup>. Pagination. Some Latin. Table. Printer's device 299 in McKerrow. (\*).

The author describes how Cortes went from Spain to Mexico conquering and fighting everywhere he stopped. Cortes is idolized for his ability to fight and his desire to see the Indians christianized. At the same time the Indians are ridiculed for their ignorance of European ways and for their bloody sacrifices of animals and sometimes human beings.

16872. Lowe, Peter. An easie certaine and perfect method to cure Spanish sicknesse. 4<sup>o</sup>. J. Roberts. L (G. 54. b. 12).

Roman with italic. B - F<sup>4</sup>. Signatures only. Some Latin. Printer's device 112B in McKerrow. (\*).

Venereal diseases were called "Spanish diseases" probably because Spain was the current enemy of England and soldiers were its most frequent victims. It is interesting that the Spanish called it "the Italian disease," and the Italians called it "the disease of Naples." Lowe claims that the disease is God's scourge for concupiscence among soldiers particularly. The cure for the Spanish sickness is frequent hard rubbing of

the infected areas, a cure which Lowe claims worked for his patients in many cases.

17004+. Lycosthenes, Conrad. Apophthegmata. Excudebat Joann. Jacksonus. BPL (B. 199. 10).

Roman with italic and Greek. A - Z<sup>8</sup>, Aa - Zz<sup>8</sup>, Aaa - Bbb<sup>8</sup>. Pagination. Latin with Greek. Table. Printer's device 293 in McKerrow. (\*).

Lycosthenes has collected aphorisms from such well-known writers and philosophers as Socrates, Plato, Aristotle, Cicero, Seneca, Julius Caesar, Herododus and many others. He has arranged his material into philosophical subject areas which he lists alphabetically. Some of the subjects are truth, happiness, abstinence, and thought. This kind of rearrangement is typical of the philosophical books of the Elizabethans.

17091. Lynche, Richard. Diella, certaine sonnets, adioyned to the poeme of Dom Diego and Gineura. Initials, R. L. Gentleman. 8<sup>o</sup>. for H. Olney. Hn (31515).

Roman with italic. A - F<sup>4</sup>. Signatures only. Some Italian.

The poem about Dom Diego and Ginevra is in the pastoral romance tradition. By a contrived error Ginevra is led to believe Diego is untrue so she spurns his love. He goes into the mountains for two years. The mistake is then uncovered, she goes to the mountains, finds him and they marry, living happily ever after. Lynche editorially deplores the foolish credulity of women. Some sonnets of mediocre quality are found at the beginning of the volume.

17125a. M., C. The first part of the nature of a woman. V. Simmes for C. Knight. O (

Black letter with roman and italic. A - G<sup>4</sup>. Signatures only. Printer's device 142 in McKerrow. (\*).

The conflict in this piece of tragic prose fiction is caused by the evil desire of two women, both of whom wanted their husbands on the throne. They were twins and direct heirs of Radulpho, Duke of Florence, so their claims were about equal. One section, in which a wild bear eats a servant who is ordered to secretly dispose of a baby, is reminiscent of Shakespeare's The Winter's Tale. The baby is even nursed to adulthood by a stranger. A parallel plot line develops on

the other side of the family, though the conclusion is missing since this is only part one.

17127. M., C. The second part of the historie called The nature of a woman. 4<sup>o</sup>. the widow Orwin for C. Knight. Pt 1 ent. to C. Knight, 30 December, 1596. O (Malone 630).

Black letter with roman and italic. A - F<sup>4</sup>. Signatures only. Some Latin.

More of the clandestine plotting and midnight murders that fill Part I continue in the second part. The conclusion of the story is happy in spite of the evil which permeates the work. The theme of pastoral innocence is strong because a wild man becomes king and marries the most beautiful girl in the kingdom.

17347+. Markham, Gervase. How to chuse, ride, traine, and diet horses, also a discourse of horsemanship. [Another edition, the second of six, 1593-1606.] 4<sup>o</sup>. I. R. for R. Smith. Hn (59349).

Black letter with roman and italic. Q<sup>4</sup>, A - P<sup>4</sup>. Signatures only. Some Latin. Table. Illustrations. Printer's device 312 in McKerrow on the title-page and on Sig. P<sub>3</sub>. (\*).

Markham does in his book everything he promises in the title. It is a book for gentlemen who have enough leisure time to spend with horses. He gives rules for selecting the horse, feeding it, and particular instructions on the finer points of riding. He regrets that the art of horsemanship is becoming a lost art in England and urges all gentlemen to learn the study before it is forgotten completely.

17386. Markham, Gervase. The poem of poems; or Sion's muse. 8<sup>o</sup>. J. Roberts [for M. Lownes]. O (Marlene 436. 6).

Roman with italic. Marginalia. A - E<sup>4</sup>. Signatures only. Some Latin. Errata.

Markham's discovery of the rich source of poetry in the Bible led him to pursue it more deeply and make it available, in poetic form, to his English readers. He therefore translated the Song of Solomon into five-line stanzas with a b a b b rhyme scheme. The translation is worthwhile and close in phraseology to the English translations available to him. He interprets the Song of Solomon as an allegory of Christ and his church as both Catholic and Protestant critics had been doing up to his time.

17579. Mascall, Leonard. A booke of the arte and maner, how to plant and graffe all sortes of trees. With diuers other new practise, by one of the Abbey of Saint Vincent in Fraunce. Translated by L. Mascall. [Another edition, the sixth of six, (1572)-1596.] 4°. Hn (13070).

Black letter with roman and italic. A - p<sup>4</sup>. Pagination. Some Latin. Colophon. Tables. Illustrations.

This book is mainly for orchard growers. It shows how to plant and care for a variety of fruit trees and, in particular, explains grafting for the purpose of improving the quality of fruit. It claims, for example, that with special grafting a tree may produce stoneless peaches. Most of the information in it seems plausible.

17582. Mascall, Leonard. The first booke of cattell. [Another edition, the third of six, 1587-1610.] 4°. J. Wolfe, solde by J. Harrison the elder. O (4° M. 26 Med).

Black letter with roman and italic. Marginalia. A - v<sup>4</sup>. Pagination. Some Latin. Tables. Illustrations. Printer's device 258 in McKerrow. (\*).

This work would be used as a handbook by farmers for buying, breeding, feeding, and curing illnesses of all kinds of farm animals. Mascall also includes special remedies for sicknesses in the animals, even diagnostic information. Much of the information in the book is good common sense in dealing with animals.

17592. Mascall, Leonard. A profitable boke declaring dyuers approved remedies to take out spots and staines. Englished by L. M[ascall]. [Another edition, the third of four, 1583-1605.] 4°. T. Purfoote. Hn (29604).

Black letter with roman and italic. A - L<sup>4</sup>. Pagination. Table.

In this book, Mascall continues in his role as do-it-yourself spokesman of the Elizabethan period with hints on cleaning stains from woolens, silks, velvets, linens, and leather, and instructions for engraving, soldering, varnishing, and dressing leather. He gives recipes of solutions for cleaning compounds; each different stain requiring a different solution.

17683. Mavericke, Radford. Sainte Peters chaine. Or a sermon, etc. 8°. J. Windet. Ent. June 9, 1596. L (4403. b. 63).

Roman with italic. Marginalia. A - M<sup>8</sup>, N<sup>4</sup>. Pagination.  
Some Latin. Table.

Mavericke takes the text of his sermon from the Second epistle of St. Peter. The chain he mentions in the title is composed of eight golden links: faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. He has prayers following the discussion of each of the golden links.

17867. Middleton, Christopher. The historie of heaven. 4<sup>o</sup>.  
for C. Knight. Hn (31631).

Roman with italic. Marginalia. A - E<sup>4</sup>. Signatures only.

In this long poem Middleton brings together all the classical references he can find about gods and goddesses becoming stars and he shows in effect how all the stars got into the heavens. He tells the story of the god concerned and then gives him his place in the heavens. Altogether he accounts for forty-seven constellations, numbering them as he goes.

18007. Monardes, Nicolas. The three bookes written in the Spanish tonge. Translated by J. Frampton. [Another edition, the third of three, 1577-1596.] Newly corrected, etc. 4<sup>o</sup>.  
E. Allde, by the assigne of B. Norton. Hn (3426).

Black letter with roman and italic. Marginalia. A<sup>4</sup>, A - Z<sup>4</sup>,  
Aa - Yy<sup>4</sup>. Foliation. Some Latin. Table. Illustrations.

This is a book of medicines derived from such sources as herbs, trees, plants, oils, stones, and snow. One section of the work discusses the value of tobacco and, without naming them as such, heavy narcotics. The Spaniards found that groups of Indians in the West Indies were using drugs to gain an euphoria when they were depressed or did not want to work. Monardes commends the drug as a pain-killer of proven worth.

18013. Monings, Edward. The Landgraue of Hessen his princelie receiuing of her Maiesties embassador. 4<sup>o</sup>. R. Robinson. Ent.  
26 October, 1596. L (

Roman with italic. Marginalia. A - C<sup>4</sup>. Irregular. Pagination.

Monings went with the English ambassador to the Landgrave of Hessen in Germany. He tells of the warm reception given to them, and he describes in detail the rooms in which they

stayed. He is amazed at the elaborate, gilt decorations. The writing itself is almost incoherent; it is certainly difficult to understand because of his rambling, incomplete sentences.

18073. More, John. A liuely anatomie of death. 8°. G. S[impson] for W. Jones. Ent. 25 October, 1595. L (1418. 44).

Roman with italic. A - F<sup>4</sup>. Signatures only. Some Latin.

William Barforde dedicates this comforting volume to Thomas South, whose father had just recently died. The text itself encourages the reader to sorrow moderately for his departed loved ones because excessive sorrow is sinful. A bereaved son should, says More, rejoice at the knowledge that his father is in Heaven, much happier than he ever was on earth. He includes a warning to all readers to beware of enjoying life too much because they too will be suddenly cut off unexpectedly.

18114. Morletus, Petrus. Ianitrix siue institutio ad perfectam linguae Gallicae cognitionem acquirendam. 8°. Oxoniae, J. Barnes. O (Tanner 871).

Roman with italic and Greek. Marginalia. ¶ 8, A - F<sup>8</sup>. Pagination. Latin with Greek and French. Errata. Printer's device 336 in McKerrow. (\*).

This is a text book for learning the French language. Morletus develops step by step a knowledge of nouns, verbs, adjectives, adverbs, pronouns, conjunctions, tense, case, and so on. It appears to be well organized, although a student would need to know Latin thoroughly before he could learn French from this text.

18192. Morton, Thomas, Bishop. Prioris Corinthiaae epistolae expositio quaedam. 4°. ap. R. Dexter. Hn (99048).

Roman with italic. A<sup>4</sup>, A - Z<sup>4</sup>, Aa - Ff<sup>4</sup>. Pagination. All Latin. Errata. Printer's device 260 in McKerrow. (\*).

Morton quotes the entire first epistle of Paul to the Corinthians, verse by verse. After each quotation, he expostulates, sometimes at great length, upon the verse. It is an interpretation in keeping with the doctrine of the Church of England.

18194. Morton, Thomas, Bishop. Salomon; wherunto is annexed another treatise of the right constitution of a Church. 2 pts.



4°. R. Robinson for R. Dexter. Y (Zd. 734).

Roman with italic. Marginalia. A<sup>4</sup>, 4, B - T<sup>4</sup>. Pagination. Some Latin. Table. Errata. Illustrations. Coat of arms.

In this treatise, Morton discusses at length the kind of government that existed under King Solomon, David's son. His purpose in doing this is to show the proper kind of government the present day Church should have. In effect he uses the allegorical method of interpretation which claims that Solomon's kingdom is a picture of Christ's church.

18199. Morton, Thomas, Bishop. A treatise of the three folde state of man. 8°. [T. Creede] for R. Dexter and R. Jackson. Ent. 12 March, 1596. F (STC 18199).

Roman with italic. Marginalia. A<sup>4</sup>, ¶<sup>4</sup>, B - Ee<sup>4</sup>. Pagination. Some Latin. Table. Errata. Printer's device 260 in McKerrow. (\*).

Morton develops his treatise in three steps: man's created holiness in the innocence of the Garden of Eden, man's sinfulness since the fall of Adam and Eve in the Garden, and man's renewed holiness through regeneration by Christ's sacrificial death on Calvary. The text is well sprinkled with Biblical quotations to prove his points. The three-fold arrangement is similar to Milton's famous trilogy.

18246. Muffet, Peter. A commentarie vpon the prouerbes of Salomon. Second Edition. 2 pts. 8°. R. Field for R. Dexter. Hn (21180).

Roman with italic. Marginalia. A - Z<sup>8</sup>, Aa - Kk<sup>8</sup>, Ll<sup>4</sup>. Pagination. Colophon. Table. Printer's device 260 in McKerrow. (\*).

As do other Biblical commentaries, this work quotes verses of the proverbs which are followed up by pages of exposition. Muffet stresses the morality taught in the proverbs and avoids contentious doctrines. He does criticize the anti-Papists once, but not very harshly. He divides proverbs into such units as obstinacy, self-love, joy, and so on, but he does not disturb the original order of the verses.

18335. N., T. The disposition or garnishments of the soule. 8°. Antwerpe, J. Trognesius. O (ARCH. BODL. BT. 64).

Roman with italic. Marginalia. A - X<sup>8</sup>, Y<sup>4</sup>. Pagination. Some Latin. Tables. Errata.

This is a Roman Catholic treatise dealing with the preparation a communicant should go through before taking the sacrament of bread and wine. The author implores Catholics to prepare seriously and searchingly for Communion, while the work shows Protestants their error in leaving the correct method of taking this sacrament. The treatise has three sections: the preparation, the presentation before Christ, and the entertainment.

18369. Nash, Thomas. Haue with you Saffron-walden. 4<sup>o</sup>. J. Danter. Hn (62738).

Roman with italic. Marginalia. A - X<sup>4</sup>. Signatures only. Some Latin. Illustration. Printer's device 295 in McKerrow on Sig. D4. (\*).

Saffron-Walden was the birthplace of Gabriel Harvey. Nash calls Harvey "Saffron-Walden" in a sarcastic sense and attacks him caustically for Harvey's earlier criticism of Nash and his friends. Nash's method of attack is to heap ridicule upon Harvey, and he uses this method with great success. The whole work is highly amusing.

18418. Needleworks. A booke of curious strange inuention, called the first part of needleworks. oblong. 4<sup>o</sup>. for W. Barley. L (C. 31. h. 31).

Roman with italic. No collation at all. Eighteen full page illustrations.

The introduction of this book promises that it will teach all gentlewomen of England to work delicately with the needle-making patterns. Following this are eighteen pages with no instructions, no text, just full page designs for needlework. As it is presented, the book would teach nothing to a beginner.

18540. Nichols, Josias. An order of household instruction. 8<sup>o</sup>. widowe Orwin for T. Man. Ent. 17 March, 1596. F (STC 18540).

Roman with italic. Marginalia. A - F<sup>8</sup>, G<sup>4</sup>. Signatures only.

Nichols advocates in this catechism for the family that everyone should learn to read so the Gospel would be more effectively spread. The father of each family is to lead his children every day in learning the doctrines of the Christian faith. The learning method is through the memorization of short sentences and Biblical verses.

18633. Norden, John. A progresse of pietie. 12°. J. Windet for J. Oxenbridge. Ent. 30 August, 1591. F (STC 18633).

Black letter with roman and italic. Marginalia. A - I<sup>12</sup>. Foliation. Some Latin. Printer's device 379 in McKerrow following the dedicatory epistle. (\*). Coat of arms following the title-page.

This volume contains numerous prayers for the Protestant covering almost every occasion that he might meet. There are prayers for the morning, for evening, for noon, for before meals, after meals, for the Queen, for her royal navy, and many others. There is an underlying echo of anti-Catholic and anti-Spanish feeling throughout some of the prayers.

18638. Norden, John. Nordens Preparitiue to his Speculum Britanniae. 8°. Hn (62793).

Roman with italic. A - B<sup>8</sup>, C<sup>4</sup>. Pagination. Some Latin.

Norden's earlier work Speculum Britanniae received numerous criticisms, suggestions and corrections from its readers. This short publication is designed to acknowledge these criticisms, and when they are reasonable to correct them, or when they are unreasonable, to ignore them. He maintains that it was a worthwhile book despite some minor errors within the work.

18650. Norman, Robert. The new attractiue. Containing a short discourse of the magnes or lodestone. 2 pts. [Another edition, the fourth of six, 1581-1614.] 8°. E. Allde for H. Astley. Ent. 3 November, 1600. L (51. C. 7).

Black letter with roman and italic. Marginalia. A - F<sup>8</sup>. Signatures only. Colophon. Illustrations.

Norman shows the properties of the magnet though he seems to treat it as magic rather than science. He has rules for navigation by using the magnet for finding direction. Many tables of dates and navigational information as well as an almanac are included in this volume.

18748. Nun, Thomas. A comfort against the Spaniard. 4°. J. Windet for I. [Oxenbridge]. F (10645).

Roman with italic. Marginalia. A - C<sup>4</sup>. Signatures only. Some Latin. Illustration.

Nun combines anti-Spanish, anti-Papal, and patriotic feelings in this grossly emotional appeal to all Englishmen to prepare themselves for the coming of the Spanish in the spring-time. He takes the rumours as fact that they will come, and on this basis pleads that the English should repent of their sins, return to God, drive out the anti-Christ, and thereby save England from "the whore of Babylon."

18839. Orchard. The orchard and the garden. [Another edition, the second of three, 1594-1602.] 4<sup>o</sup>. A. Islip.

Black letter with roman and italic. A - H<sup>4</sup>. Pagination. Illustrations.

This anonymous work, anonymously translated from both Dutch and French, shows how to care for an orchard, graft branches to other trees, and indicates the best times and seasons to plant seeds. It depends on such events as the correct phases of the moon and the best positions of the stars for proper planting.

19161. Palmerin, of England. The first (second) part of the historie of Palmerin of England. Translated by A. M[unday]. 4<sup>o</sup>. T. Creede. Ent. to J. Charlwood, 13 February, 1581; to T. Creed 9 August, 1596. L (C. 56. d. 12).

Black letter with roman and italic. C - Dd<sup>8</sup>, C - Z<sup>8</sup>, Aa - Dd<sup>8</sup>. Several pages are missing. Signatures only. Imperfect copy.

Palmerin is the story of a knight of that name from Constantinople who comes to England, leaving a wife and children at home, to visit his good friend Don Edward. On the way he encounters enemy after enemy whom he conquers so that there is a knightly battle in almost every chapter. Its allegorical intent is easily discerned by the place names such as the Forest of the Cleere Fountain and Trustfull Valley.

19180. Paracelus. A hundred and foureteene experiments and cures. Translated by J. Hester. 4<sup>o</sup>. V. Sims. Ent. 1 March, 1596. L (778. 3. 41).

Roman with italic. Marginalia. A - M<sup>4</sup>. Pagination. Some Latin. Printer's device 303 in McKerrow. (\*).

Paracelus, repudiating the heathenish medical practices of those who followed Galen, goes out to discover true medicine by his own observation and experimentation. He is against chemical cures and uses elixirs and mercurical extractions.

He attacks both Galen and Hippocrates for being heathen practitioners. Paracelus would be equated with the herb and root doctors of today.

19464. Pathway. The pathway to musicke. oblong. 8°. for W. Barley. L (

Roman with italic. A - F<sup>8</sup>, G<sup>4</sup>. Signatures only. Some Latin. Music.

The author of this text defines musical terms in the first part of his book. Terms such as music, notes, stave, rests, bar, and staff are explained. The instructions seem a bit obscure but probably would be clear enough with the help of an instructor. He claims that he is printing for the first time ever instructions on how to change key when singing. The volume is strictly for vocal music with no instruments being mentioned.

19685. Perkins, William. A declaration of the true manner of knowing Christ crucified. 16°. Cambridge, J. Legate. Ent. 19 January, 1596. Hn (21588).

Roman with italic. Marginalia. A - B<sup>16</sup>, C<sup>8</sup>. Pagination. Coat of arms.

In this small devotional treatise, Perkins shows with amazing neutrality how to know Christ better and how to live more like Him. He avoids religious and political controversy, does not mention popery, Spain, or the wars in which England is engaged. He claims that the outward moral behaviour can be perfected only by an inward surrender to Jesus Christ.

19696. Perkins, William. A discourse of conscience. 8°. [Cambridge], J. Legate. Ent. to J. Legatt, the son, 2 January, 1621. Hn (230284).

Roman with italic. Marginalia. A - K<sup>8</sup>, L<sup>4</sup>. Pagination. Table. Errata. Printer's device 379 in McKerrow, following the dedicatory epistle. (\*).

Once again Perkins keeps his discussion at a deeply spiritual level and away from the religious and political controversies raging around him. He encourages men to live a more Christ-like life to prevent the necessity of a guilty conscience. It is the inward change of heart that he seeks, not the outward conformity to doctrine or law.

19704. Perkins, William. An exposition of the symbole or creed of the Apostles, etc. [Another edition, the second of four, 1595-1631.] Corrected. 4<sup>o</sup>. J. Legate, printer to the University of Cambridge. Hn (62916).

Roman with italic. Marginalia. A - Z<sup>4</sup>, Aa - Ee<sup>4</sup>. Pagination. Some Latin. Table. Errata. Printer's device 259 in McKerrow following the dedicatory epistle. (\*).

Perkins' purpose in writing this book is to increase the reader's faith through a better understanding of the creed which contains all the basic beliefs of Protestant Christianity. He discusses faith, creation, the Trinity, God's providence, man's fall, Christ's passion, His humiliation, His resurrection, the Church, and so on. He believes that the Church is the body of believers, and plays down the Catholic-Protestant differences.

19799. Peters, Nicholaus. The pathway to knowledge. Translated from Dutch by W. P[hillip, Anon.] 4<sup>o</sup>. for W. Barley. Ent. to T. Nelson, 31 May, 1592. Hn (12983).

Black letter with roman and italic. A - Z<sup>4</sup>, Aa - Ee<sup>4</sup>. Signatures only. Some Latin. Table. Errata.

The particular knowledge contained in Peters' book is mathematical. He shows the reader how to add, subtract, multiply, divide, and solve problems. The problem situations which he invents for practice purposes deal with money, weights, distances, sizes, and so on. They become progressively more difficult towards the end of the book.

19860a. Phillips, George. The good sheepehardes dutie. The paines of a faithful pastor. 8<sup>o</sup>. Folger (19860a).

Roman with italic. Marginalia. A - C<sup>4</sup>. Signatures only.

Phillips encourages and chastises the preachers and pastors of England in this mildly anti-papal treatise. His main concern is that pastors show Christian concern for the flocks under their care. Pastors who do not teach the scriptures thoroughly are like Papists who keep the truth from their people. He is ready to admit that many preachers are barren and ineffective in their work.

19974. Pius II, Pope. The most excellent historie of Euryalus and Lucrecia. Translated by W. Braunche. 4<sup>o</sup>. T. Creede sold by W. Barley. Ent. 19 October, 1596. L (1261 2. c. 10).

Roman with italic. A - M<sup>4</sup>. Signatures only. Some Latin. Printer's device 299 in McKerrow. (\*).

This is a pastoral romance in prose showing the love between Euryales and Lucrecia and their unhappy separation at the end. It is probable that the story is an allegory of the separation of the Protestants from the Roman Catholic Church, Euryales representing the Protestants and Lucrecia, the Catholics. It ends on a sad note of separation as Lucrecia mourns Euryales' departure.

19996. Platt, Sir Hugh. Sundrie new and artificiall remedies against famine. Written by H. P[latt], Esq. 4<sup>o</sup>. P. S[hort]. Ent. to P. Short, 23 August, 1596. Hn (30704).

Roman with italic. A - E<sup>4</sup>. Signatures only. Printer's device 278 in McKerrow. (\*).

Since famine is usually God's punishment upon a nation for its sin, Platt's first remedy against famine is a return to God. Charity to others is next in importance. After these general rules, he shows how to live by eating and drinking things people normally do not eat, such as acorns, urine, and one's own blood. He makes an oblique remark about Sir John Harrington's "Ajax" books in a comment about fertilizer.

20015. Playfere, Thomas. A most excellent and heavenly sermon vpon the 23 Chapter of the gospell of S. Luke. [Anon.] [Another edition, with title, the second of six, 1595-1616.] the meane in mourning, etc. 8<sup>o</sup>. Widow Orwin for A. Wise. Ent. 30 April, 1596. L<sup>2</sup> (1587. Z 3).

Roman with italic and Greek. Marginalia. A - H<sup>8</sup>, I<sup>4</sup>. Pagination. Some Latin and Greek. Errata.

Playfere's concern in this sermon is upon the people who looked on at Christ's crucifixion and their different responses. The mocking attitude, the amazement, the curiosity, and the simple faith characterize for Playfere the variety of responses his own congregation would have had at the time.

20020. Playfere, Thomas. The pathway to perfection; a sermon. 8<sup>o</sup>. Widow Orwin for A. Wise. Ent. 30 April, 1596. L<sup>2</sup> (1587. Z 2).

Roman with italic and Greek. Marginalia. A - H<sup>8</sup>, I<sup>4</sup>. Pagination. Some Latin and Greek. Two errata lists, one for the sermon, and one for the marginalia.

In this sermon, Playfere uses the text of the Apostle Paul striving always onward, never looking back. The pathway he describes is a moderate one, or a means in the midst of extremes. For example, the atheist is too far to the right, while the humorists walk too far to the left. The central path, which in its avoidance of extremes is like Aristotle's doctrine of the mean, is the serious devotion to Jesus Christ.

20366a. Primaleon. The second booke of Primaleon of Greece. [Tr. A. Munday.] 4<sup>o</sup>. for C. Burby. L (1163. b. 17).

Black letter with roman and italic. A<sup>4</sup>, Ll - Nn<sup>4</sup>, (B - Kk<sup>4</sup> wanting). Signatures only.

This second book of Primaleon contains only chapters thirty-three, and thirty-four, although many pages are left out or lost from the original. Primaleon encounters several enemies such as the Grand Patagon, but he successfully defeats them all. He is even successful in love when he returns to Poland in one of his adventures.

20606. Rainolds, John. I. Rainoldi De Romanae ecclesiae idolatriâ in cultu sanctorum reliquiarum. 4<sup>o</sup>. Oxoniae, ap. Jos. Barnesium. Ent. to John Barnes, 7 June, 1602. Hn (30697).

Roman with italic and Greek. Marginalia. ¶<sup>4</sup>, A - Z<sup>4</sup>, Aa - Ss<sup>4</sup>. Pagination. Latin with some Greek. Table.

In this anti-Catholic treatise Rainolds traces the evils and errors of the Roman Catholic Church which led to Luther's denunciation of them. He praises the work of the Protestant reformers like Luther, Calvin, and others. The book is well organized though its tone is one of vituperation.

20634. Raleigh, Sir Walter. The discoverie of the large rich, and bewtiful empire of Guiana. Performed in the yeare 1595, by Sir W. Raleigh. 4<sup>o</sup>. R. Robinson. Hn (17919). Note: p. 21, l: 14, reads Nueuo reygno de granada.

Roman with italic. A<sup>4</sup>, ¶<sup>4</sup>, B - p<sup>4</sup>. Pagination.

Raleigh's belief that the empire of Guiana and its environs should belong to England rather than Spain prompted him to publish this detailed account of his voyage in that area in 1595. He reveals in his book how cruel and selfish the Spanish behaved towards the Indians, and how wisely and



charitably the English treated them. Because the Indians love the English so much, he could easily capture these lands for the Queen; all he needs is financial backing.

20635. Raleigh, Sir Walter. The discouery of the large rich, and bewtiful empire of Guiana. Performed in the year 1595, by Sir W. Raleigh. [Another edition, the second of three, all 1596.] 4<sup>o</sup>. R. Robinson. Hn (18585). Note: On p. 21 Nueuo reyno de Granada. In title empire in caps.

Roman with italic. A<sup>4</sup>, ¶<sup>4</sup>, B - P<sup>4</sup>. Pagination. Portrait of Sir Walter Raleigh precedes the title-page.

The contents are the same as in STC 20634.

20636. Raleigh, Sir Walter. The discouerie of the large rich, and bewtiful empire of Guiana. Performed in the year 1595, by Sir W. Raleigh. [Another edition, the third of three, all 1596.] 4<sup>o</sup>. R. Robinson. Hn (3392). Note: On p. 21, Nueuo reyno de Granada. In title Empire in caps.

Roman with italic. A<sup>4</sup>, ¶<sup>4</sup>, B - P<sup>4</sup>. Pagination.

The contents are the same as in STC 20634.

20636a. Raleigh, Sir Walter. The discouerie of the large rich and bewtiful empire of Guiana. Performed in the yeare 1595, by Sir W. Raleigh. [A Variant.] Hn (62112).

Roman with italic. A<sup>4</sup>, ¶<sup>4</sup>, B - P<sup>4</sup>. Pagination.

The contents are the same as in STC 20634.

20732. Rastell, William. A colleccion of entrees, of declaracions, barres, replicacions, reioinders, issues, verdicts, etc. [Another edition, the third of three, 1566-1596.] folio. Jane Yetsweirt. Hn (69106).

Black letter with roman and italic. Marginalia. ¶<sup>4</sup>, A - Z<sup>4</sup>, Aa - Zz<sup>4</sup>, Aaa - Zzz<sup>4</sup>, Aaaa - Tttt<sup>4</sup>. Foliation. All Norman-French. Table. Printer's device 168 in McKerrow. (\*\*).

Rastell includes in this voluminous work, hundreds of cases from the legal history of England with the names of the complainants, the defendants, the details of each case and the decision made upon it by the judge. It is written in Legal or Norman French, has an elaborate cross-reference

system and an efficient table of contents or index arranged alphabetically. It would be a lawyer's reference book.

20797. Record, Robert. The castle of knowledge. [Another edition, the second of two, 1556-1596.] 4°. V. Sims, assigned by B. Norton. Ent. to J. Charlwood, 15 January, 1582; to Roberts, 3 May, 1594; to B. Norton, 1596. Hn (21803).

Black letter with roman and italic and Greek. Marginalia. A - Z<sup>4</sup>, Aa - Ii<sup>4</sup>. Pagination. Some Latin and Greek. Colophon. Table. Illustrations.

Record in this work uses the popular question and answer format between a scholar and a master. The subjects covered are geography, astronomy, and mathematics. Occasional glimpses of humour are apparent when the scholar complains that he does not understand what the master said, and asks to have it reworded.

20804. Record, Robert. The ground of artes, teaching the worke and practise of arithmetic. [Another edition, the seventh of fourteen, 1542-1640.] 8°. R. Field for J. Harrison, 1596. O (50. C. 141).

Black letter with roman and italic. A - Z<sup>8</sup>, Aa - Mm<sup>8</sup>. Pagination. Colophon. Table. Printer's device 275 in McKerrow. (\*). Device 179 in McKerrow on signatures B<sub>6</sub><sup>b</sup> and B<sub>8</sub>. (\*).

A scholar and a master discuss the art of mathematics in such a way that the scholar learns logically the fundamentals of arithmetic and mathematics.

20869. Remedies. Remedies against discontentment, drawn from auncient philosophers by Anonymous. 8°. for R. Blower. Ent. 2 June, 1596. Hn (59169).

Roman with black letter and italic. A - G<sup>8</sup>, H<sup>4</sup>. Signatures only. Table.

This readable collection of moral precepts is signed by Anonymous as though it were his name. His aphoristic style makes his points memorable and a reading of it enjoyable. He covers such topics as vanity, adversity, sorrow, poverty, death, and passion. He encourages men to read his book for comfort in any of the above conditions of life. He also has a habit of using metaphors to explain what he means.

21284. Rollock, Robert. Quaestiones et responsiones aliquot de foedere Dei. 8°. Edinburgi. H. Charteris. F (STC 21284).

Roman with italic. Marginalia. A - C<sup>8</sup>, D<sup>4</sup>. Signatures only. All Latin.

Rollock presents his subject in the question and answer format to make it easier for his readers to understand. He is concerned with faith in God, the Church of Christ, the Holy Sacraments, and so on. His drift is definitely towards the Lutheran position that faith is the only means of justification, not works. He also quotes scripture, especially the New Testament, quite freely.

21296. Rome. Romes monarchie, entituled the Globe of renowned glorie. 4°. widdow Orwin for M. Lawe. Ent. to Widow Orwin, 5 January, 1596. Hn (17081).

Roman with italic. Marginalia. A - K<sup>4</sup>. Signatures only. Some Latin.

This anonymous historic poem traces the growth of the Roman Empire, listing all the Emperors, and describing their wars with Carthage, Portugal, Spain, Corinth, Germany, and France. Towards the end of the poem the author describes how the stalwart Britons repulsed the Romans from their shores.

21512. S., R. A brief treatise of the use of archerie. 4°. R. Johnes. Hn (60794).

Black letter with roman and italic. Marginalia. A - D<sup>4</sup>. Signatures only. Table. Printer's device 283 in McKerrow on signature D<sub>2</sub>. (\*).

What prompts the author of this work is his belief that the art of archery is dying in England. He reviews the history of England, showing how it was the long bow that saved her in many battles, particularly the Battle of Agincourt. He even shows the widespread use of it in classical literature as proof of its essential nobility. He finally urges all Englishmen to continue to practise with the long bow because they may need it again suddenly without warning.

21534. Sabie, Francis. Adams complaint. The olde worldes tragedie Daud and Bathsheba. 4°. R. Johnes. Hn (49028).

Roman with italic. A - G<sup>4</sup>. Signatures only. Some Latin. Printer's device 283 in McKerrow. (\*).

"Adam's Complaint" is pastoral poetry with the long complaint being the major part. "The Olde Worlde's Tragedie" is the story of the flood and Noah's escape in the ark. The third poem tells the story of David and Bathsheba, David's in punishment and forgiveness. The poems are moralistic and of a poor quality although there are some bright spots.

21662a. Saluste du Bartas, Guillaume de. Babilon, a part of the seconde weeke. Englished by W. L'isle. [Another issue, the first edition was 1595.] 4<sup>o</sup>. E. Bollifant for R. Watkins. Hn (4906).

Black letter with roman, italic, Greek, and Hebrew. Marginalia. A - K<sup>4</sup>. Pagination. Some Latin, Greek, and Hebrew.

This long narrative poem is an historical look at the development of languages. He begins naturally with the Tower of Babel and the confusion of languages. Hebrew, the oldest language, is the best. Greek and Latin, the next best, are derived from it. All modern European languages come from them. England, the Queen, and the English language receive special praise. The author mentions Chaucer, Nicholas Bacon, Sir Thomas More and Sir Philip Sidney as the creators of English.

21783. Savile, Sir Henry. Rerum anglicarum scriptores post Bedam praecipui. folio. G. Bishop, R. Nuberie and R. Barker. Hn (21783).

Roman with italic. Marginalia. ¶<sup>4</sup>, A - Z<sup>4</sup>, Aa - Zz<sup>4</sup>, Aaa - Zzz<sup>4</sup>, Aaaa - Ssss<sup>4</sup>, A - H<sup>4</sup>. Foliation, several mis-numbered. All Latin. Errata. Printer's device 300 in McKerrow. (\*\*).

Savile compiles a detailed history of England from early Saxon times in the third and fourth centuries. He gives a history of each section, such as West Saxonum, and Northumberland. He discusses the Danish invasions, the success of William the Conqueror but leaves the story a few hundred years previous to his own time.

21817. Schilander, Cornelius. C. Shilander his chirurgerie. Translated by S. Hobbes. 4<sup>o</sup>. R. Johnes for C. Burbie. Ent. 1 December, 1595. L (549. C. 27).

Black letter with roman and italic. Marginalia. A - G<sup>4</sup>. Signatures only. Some Latin. Printer's device 297 in McKerrow. (\*\*).

Schilander employs the popular question and answer format to teach the reader all about surgery. He shows how to cure sores and wounds with ointments and wine. He strongly advocates the use of magical words to perform certain medical tasks, such as pulling a bullet from a wound.

21950. Scotland. James, etc. [Proclamation for a general muster on 2 Feb., etc. 2 Jan., 1596.] s. sh. fol. [Edinburgh.] R. Waldegrave. (MSS. Dept. Cotton MS, Cal. D. II f. 200).

Black letter with roman. Single Sheet. Some Latin.

In this proclamation, James VI of Scotland, castigates the Spanish king and in fact all Spaniards, principally because they are Roman Catholic. He then orders his people to live in peace with the English, especially along the border where recent fighting had taken place. The English, being Protestant, become the natural allies of the Scots. This is the answer or condition Elizabeth wanted in her order that Englishmen should live in peace with Scotland. (See STC 8252.)

21951. Scotland. James, etc. [Proclamation for a general muster on 2 February, etc. 2 Jan., 1596.] [Another edition, the second of three, all 1596.] s. sh. fol. [Edinburgh.] R. Waldegrave. L<sup>5</sup> (

Black letter with roman. Single Sheet. Some Latin. Colophon.

The contents of this proclamation are the same as those of STC 21950.

21951a. Scotland. James etc. [Proclamation for a general muster on 2 Feb., etc. 2 January, 1596.] [Another edition, the last of three, 1596.] folio. [Edinburgh.] R. Waldegrave, 1596. E (Wood MSS Fol XLIII [95]).

Black letter with roman and italic. Single folio sheet.

The contents of this proclamation are the same as those of STC 21950.

21952. Scotland. Proclamations. The articles set downe to be performit be the Erle of Huntlie, etc. [22 November, 1596.] s. sh. folio. [Edinburgh, R. Waldegrave.] L<sup>11</sup> (CR. 836).

Black letter with roman and italic. Single folio sheet.

In a series of conventions, one at Falkland on August 12, 1596, and in Dunfermling on September 30, 1596, the Earl of Huntley had proclaimed that the Church of Scotland was not the true church. Because of these treasonous comments and his implied desire to get rid of the Church of Scotland, the king expels him from the realm, takes away his Scottish citizenship and his title, and removes all protection of the law from him.

21953. Scotland. Proclamations. James, etc. [A proclamation concerning the return of the Earls of Huntly and Erroll.] s. sh. folio. [Edinburgh, R. Waldegrave.] L11 (Cr. 837).

Black letter with roman and italic. Single Sheet.

This proclamation is motivated by the clandestine return of the Earls of Huntly and Erroll, both of whom had been expelled from the country because of religious criticism against the Kirk of Scotland. It warns that the King himself will scour the country to find them and that anyone who is caught helping or harboring them will lose all lands and goods to the crown. It is a severe, threatening document motivated by "iniust sclaunder" against the king.

22024. Scotland, Church of. Confession of Faith. The confession of faith subscribed by the Kingis majestie. 4<sup>o</sup>. s. sh. Edinburgh. H. Charteris. E (P/1235/70).

Roman with italic. Single Sheet.

This work which claims to be a confession of the King's faith, becomes for the most part a condemnation of the Pope, all who follow the Pope and the Roman Catholic Church. He says that his faith is based solely upon the Word of God, not on the traditions of men who establish ceremonies and rites repugnant to God. He promises that he and his co-signers will uphold the Kirk of Scotland and its doctrine which is not given here in detail at all.

22357. Shakespeare, William. Venus and Adonis. [Another edition, the fourth of sixteen, 1593-1636.] 8<sup>o</sup>. R. F[ield] for J. Harison. L (C. 21. a. 37).

Roman with italic. A - D<sup>8</sup>. Signatures only. Some Latin. Printer's device 210 in McKerrow. (\*\*).

This is the early work upon which Shakespeare's literary reputation was initially based. Its popularity among university

students was often criticized by his contemporaries. The story is not new but he handles it in a ribald and lusty fashion. His Venus is a down-to-earth, flesh and blood, lustful woman.

22700. Smith, Henry. The sinfull mans search. [Another edition, the fourth of four, 1592-1596.] 8<sup>o</sup>. for C. Burby. Assigned by Widow Scarlet and ent. to C. Burby 6 September, 1596. F (STC 22700).

Roman with italic. Marginalia. A - C<sup>8</sup>. Signatures only. Printer's device 280 in McKerrow. (\*).

In this sermon, Smith, using numerous Biblical quotations and illustrations, shows his listeners how to fulfill their duties to God more effectively. He becomes pointed and personal, speaking directly to groups of people such as magistrates, husbandmen, laborers, old men, and others. Smith tends to use a large number of rhetorical devices, all of which make the sermon more captivating and persuasive.

22779. Smith, Henry. Ten sermons, with certaine prayers. 8<sup>o</sup>. R. Field for R. Dexter. Hn (230284).

Roman with italic. Marginalia. A - Bb<sup>6</sup>. Signatures only. Table. Printer's device 257 in McKerrow. (\*).

Smith's sermons are based upon stories from the Bible from which he draws parallels with his listeners' lives and makes appropriate applications. Two are about Father Simeon, several about Jonah, his calling, his rebellion, his punishment, his repentance, and so on. Following some prayers, a final sermon on Zaccheus who climbed up the tree to see Jesus, ends the collection. The anti-Papal sentiment is frequently expressed but it is not scathing.

22806 is the same work as 1087 and is entered under that number.

22872. Smith, William. Chloris, or the complaint of the passionate shepheard. 4<sup>o</sup>. E. Bollifant. L (Huth 45).

Roman with italic. A - D<sup>4</sup>. Signatures only.

This collection of fifty sonnets is dedicated to "Collin Cloute" or Edmund Spenser, but they lack Spenser's quality. Smith traces his feelings and unanswered emotions through these sonnets in the Petrarchan tradition, adding nothing new

to the imagery, style or form. He acknowledges in the last sonnet that they are of poor quality but praises Spenser's poetry as being much better. He is correct.

22913. Some, Robert. Propositiones tres. 8<sup>o</sup>. Cantabridgiae. J. Legate. C<sup>3</sup> (335. 6. 65<sup>4</sup>).

Roman with italic and Greek. A - C<sup>8</sup>. Pagination. Latin with some Greek. Errata.

This Latin work was published by Legate in English probably at the same time. The contents are the same therefore as those in 22913a.

22913a. Some, Robert. Three Questions. 8<sup>o</sup>. J. Legate, printer to the University of Cambridge. C (Syn 8. 59. 78).

Roman with italic. A - C<sup>8</sup>. Pagination.

Some's three questions deal with church doctrine, particularly centering around the conflicting Lutheran and Calvinist points of faith and election. He tries to reconcile the two views, but occasionally seems to contradict himself. He says he believes man is saved by faith only, but that the elect are saved even though they may not know it.

22972. Southwell, Robert. The triumphs ouer death. [Another edition, the second of three, 1595-1596.] 4<sup>o</sup>. V. Simmes, for J. Busbie, solde at N. Lings shop. Hn (62554).

Roman with italic. Marginalia. A - E<sup>4</sup>. Signatures only. Some Latin.

Although this work is written particularly to one woman upon the death of her husband, it is to apply to all who are bereaved. Southwell is consoling at times in it, quoting freely from the Bible, but he sharply criticizes women who take joy in overmuch weeping and especially in false tears. He recommends that people save their tears for better use because the dead relative or friend is much happier where he is. He feels the survivors should rejoice at their death not mourn over it.

23082. Spenser, Edmund. The Faerie Queene. [Another edition, the second of five, 1590-1617.] 6 books. 2 vol. 4<sup>o</sup>. [R. Field] for W. Ponsonbie. Ent. 20 January, 1596. Hn (56862).



## Volume I

Roman with italic. A - Z<sup>4</sup>, Aa - Oo<sup>4</sup>. Pagination. Illustrations. Printer's device 222 in McKerrow on the title-page (\*); 179 in McKerrow appears three times: at the end of Book 2, following Canto II of Book 3, and on the last page. (\*).

## Volume II

Roman with italic. A - Z<sup>4</sup>, Aa - Kk<sup>4</sup>. Pagination. Printer's device 222 in McKerrow. (\*).

The 1596 edition contains some corrections and changes from the first parts that had been published earlier, and is the first complete edition of the work. With this publication Spenser's literary reputation became unshakably established.

23086. Spenser, Edmund. Fowre hymnes. (Daphnaida.) 4<sup>o</sup>. for W. Ponsonby. Hn (69550).

Roman with italic. A - K<sup>4</sup>. Pagination. Printer's device 222 in McKerrow on first title-page (\*); 164 in McKerrow on second title-page on Signature G<sub>1</sub>, where Daphnaida begins. (\*).

Of the four hymns, two were composed in Spenser's youth, and two closer to the time of publication. In the first two he celebrates Love and Beauty in the worldly sense; in the other two he praises heavenly Love and Beauty, showing in a way how he has matured over the years. The latter two are deeply religious in content. Daphnaida had been published individually in 1591.

23088. Spenser, Edmund. Prothalamion, or a spousall verse. 4<sup>o</sup>. for W. Ponsonby. Hn (69549).

Roman with italic. A - B<sup>4</sup>. Signatures only.

This marriage hymn, a companion to Spenser's Epithalamion, is in honour of the double marriage of the Ladies Elizabeth and Katherine Somerset. It has a total of ten stanzas, each one ending with the couplet:

Against the Brydal day, which is not long,  
Sweet Themmes runne softly, till I end my song.

Even Spenser's minor poetry is more enjoyable than most other verse published in 1596.

23189. Stanbridge, John. Vocabuli magistri stanbrigi; ab infinitis. Quibus antea scatebant mendis repurgata. [Another edition, the thirteenth of seventeen, (1496)-1631.] 8<sup>o</sup>. Edinburgi, R. Walde-grave. E (De. 1/1. 87).

Roman with italic. A - C<sup>4</sup>. Signatures only. English and Latin.

This vocabulary book is not like a dictionary, perhaps more like a thesaurus. There is no alphabetical arrangement, but groupings of words on a subject are presented. Words about trees, war, music, or farm animals are collected into paragraphs in no apparent order. It would be difficult to locate a particular word in the book because of the unorganized format.

23362. Strigelius, Victorinus. A fourth proceeding:  
Translated by R. Robinson. 4<sup>o</sup>. V. Simmes. L (.006. d. 6. x).

Black letter with roman and italic. Marginalia. A - G<sup>4</sup>, H<sup>2</sup>.  
Pagination. Some Latin. Table. Coat of arms.

This is a Biblical exposition of the Psalms. Strigelius using classical and Biblical references and history shows how tyranny, papistry, infidelity, and heresy are preparing to attack the truth, which he sees as Protestantism. He also admonishes his readers for weakness, vascillation and worldliness, and urges a more dedicated life in view of the enemies around them.

23463. Sutcliffe, Matthew. The examination of T. Cartwrights late apologie. 4<sup>o</sup>. deputies of C. Barker.  
NY (

Roman with italic. Marginalia. A - p<sup>4</sup> (imperfect, last leaf wanting). Foliation. Some Latin. Errata.

This book represents another stage in the dispute between Matthew Sutcliffe and Thomas Cartwright. Although Sutcliffe's accusations range from dishonesty to high treason, the fundamental reasoning behind the attack seems to be religious. Cartwright, a non-conformist and non-Anglican Protestant, is a traitorous heretic in Sutcliffe's eyes and cannot even carry out his duties as Master of Warwick Hospital without some knavery.

23606. T., A. Practitioner in physic. A rich storehouse or treasury for the diseased. 4<sup>o</sup>. for T. Purfoot and R. Blower. Ent. 9 August, 1596. Hn (59278).

Black letter with roman and italic. A - v<sup>4</sup>. Foliation. Some Latin.

The author wants his book published partly for the sake of those poor people who cannot afford to call the doctor. He assumes that every disease is caused by the excess of humours and therefore every cure is through purging by blood-letting, vomiting, sweating or other means. He adds that when one lets blood he must be sure not to open a part of the body governed by the present phase of the moon. There is some common sense but much more superstition in his suggestions.

23668. Taming. A pleasant conceited historie called The taming of a Shrew. [Another edition, the second of three, 1594-1607.] 4°. P. S[hort], sold by C. Burbie. Hn (62043).

Roman with italic. A - G<sup>4</sup>. Signatures only. Some Latin. Printer's device 278 in McKerrow. (\*).

This play contains most of the elements present in Shakespeare's The Taming of the Shrew, including a more careful introduction and conclusion with Christopher Sly. This version is more vulgar than Shakespeare's as well. At the end Sly wakes up prepared to return home to tame his own wife. Shakespeare does more with the characters and has a more tightly woven plot.

23670. Tanner, J. A sermon preached at Paules Crosse by J. T[anner]. 8°. widow Orwin for R. Ockold. Ent. 29 November, 1596. F (STC 23670).

Roman with italic. Marginalia. A - E<sup>8</sup>. Signatures only. Some Latin. Printer's device 379 in McKerrow. (\*).

Tanner's text for this sermon preached on June 1, 1596 is "Draw you neare vnto God and God will draw neere vnto you." James 4:8. He divides it into two parts: man's part and God's part. If man draws near to God, then God will fulfill his promise. Man must leave the devil, the world, covetousness, pride and voluptuousness. The five friends man must draw near to are Jesus Christ, The Word of God, Faith, Prayer, and Godliness. He deals more with individual needs than in controversial religious questions.

23980. Thomas, à Kempis. [Roger's translation.] Of the imitation of Christ. Three bookes, now newlie corrected, translated and illustrated by T. Rogers. [Another edition, the eighth of fourteen, 1580-1640.] 12°. P. Short. L (IX. Eng. 80. 1).

Roman with italic. Marginalia. a - o<sup>12</sup>. Pagination. Colophon. Table. Illustrations.

This devotional guide showing the way to imitate Christ is probably the best and most famous religious work of its kind published during the year. It is concerned only with the believer and his relationship to Christ, not with damning the world or the behaviour of men in the world. Because it was written originally before the Protestant Reformation, it does not concern itself with doctrinal disputes. Both Protestants and Roman Catholics could read the work to advantage in 1596.

24011. Thomas, Thomas. Dictionarium linguae Latinae et Anglicanae. Quinta editio auctior. 4<sup>o</sup>. Cantabrigiae, ex. off. J. Legati. Hn (39712).

Roman and italic with Greek. ¶<sup>4</sup>, A - Z<sup>4</sup>, Aa - Zz<sup>4</sup>, Aaa - Bbb<sup>4</sup>. Signatures only. English and Latin with some Greek. Printer's device 259 in McKerrow on the title-page (\*) on verso of Sig. Bbb<sub>3</sub>; 379 in McKerrow following "Typographus Lectori" and on Sig. Bbb<sub>3</sub>. (\*).

This dictionary has Latin words with English meanings. It is arranged in alphabetical order and has appended lists of proper nouns including towns, people, countries, islands, and mythological characters. There are also some Latin words with their Greek counterparts beside them.

24208. Treasure. The treasure of the soule. Newly Translated by A. P[oyntz]. 12<sup>o</sup>. J. Wolfe. Ent. 8 March, 1593. Hn (61685).

Black letter with roman and italic. A - N<sup>12</sup>. Pagination.

This is a piece of prose fiction which is obviously an allegory of Christ and his sheep. A shepherd who is travelling, meets Desire and a knight named Love of God. They travel to the Palace of Humility where Vain Glory guards the door. After various moral discussions with Wisdom, Knowledge and Self-Conceit, the shepherd finally through persistence gets into the Palace. It is interesting that the author makes all the representations of evil qualities to appear as women.

24249. Treatise. A treatise shewing the possibilities of the reall presence. 8<sup>o</sup>. Antwerp, J. Trognesium.

0 (

Roman with italic. Marginalia. A - S<sup>8</sup>, R<sup>4</sup>. Foliation.  
Some Latin. Table. Errata.

This Roman Catholic treatise proves the real, bodily presence of Christ in the bread and wine of the sacraments. One proof is that the English, having rejected this truth, no longer fast, pray, or behave as Christians should. England is full of hypocrisy, lewdness, and atheism since it rejected the actual presence of Christ in the sacraments. The book is violently anti-Protestant and anti-English.

24256. Treatise. A very proper treatise wherein is briefly sett forthe the arte of limming. [Another edition, the fifth of six, 1573-1605.] 4<sup>o</sup>. T. Purfoote. Hn (29605).

Black letter with roman and italic. Marginalia. A - C<sup>4</sup>.  
Foliation. Some Latin. Table.

The art of limning is the painting or drawing of letters on almost any background at all. The author shows in this treatise how to trace letters and designs, how to make all colours including gold and silver, how to prepare the surface to receive the colour, and how to brush the colours onto the surface. He has many recipes for each colour many of which use chalk or egg shell for a base.

24409+. Twyne, Thomas. The garlande of godly flowers. 16<sup>o</sup>. P S[hort]. by the assignes of W. Seres. 1596. LNU

Black letter with roman and italic. A - P<sup>8</sup>. Signatures only.  
Colophon.

This volume contains prayers written by Thomas Twyne which brought him great relief in time of trouble. Each prayer is preceded by a Bible verse. The last prayer is "A Complaint to Almighty God in bitterness of soule by one wrapped in aduersitie."

24483. Ubaldini, Petruccio. Rime. 4<sup>o</sup>. [R. Field].  
L (1062. 1. 36. C3).

Roman with italic. A - E<sup>4</sup>. Signatures only. All Italian.  
Illustration.

Ubaldini, an Italian traveller in Elizabethan England, writes sonnets in the Petrarchan form. This book is a collection of such sonnets. The rhyme scheme which he maintains consistently is a b b a, a b b a, c d e, c d e. Many of the sonnets

are religious, with some of them dedicated to God and some to Christ. There are some poems called "Canzone" which are a few pages long in some cases.

24491. Udall, John. Certaine sermons taken out of seuerall places of Scripture. 8°. A. Islip for T. Man, 1596.

Roman with italic. Marginalia. A - Z<sup>8</sup>, Aa - Tt<sup>8</sup>, Uu<sup>4</sup>. Signatures only. Table.

Udall's sermons are based mainly upon New Testament passages, and stress the character development of Christians. A sermon upon the book of Joel in the Old Testament relates the famine and fear of war that disturbed the Israelites to the parallel conditions in England in 1596.

24520. Unton, Sir Henry. Funebria nobilissimi equitis D. H. Untoni à musis Oxon. apparata. 4°. Oxoniae, J. Barnesius. Hn (31978).

Italic with roman, Greek, and Hebrew. q<sup>4</sup>, A - H<sup>4</sup>. Signatures only. Latin with Greek and Hebrew.

This is a collection of poems by students and faculty of Oxford University, all of which are on the subject of Sir Henry Unton's death. All writers praise him for his devotion to the university and, of course, rejoice that he has gone to heaven. The verses seem almost to be exercises in writing poetry in classical languages.

24540. Urstisius, Christian. The elements of arithmeticke. Translated by T. Hood. 8°. R. Field. Ent. 5 March. Hn (20823).

Roman with italic and Greek. A - N<sup>8</sup>, O<sup>4</sup>. Pagination. Some Latin and Greek. Printer's device 210 in McKerrow. (\*).

This arithmetic text book teaches the rudiments of calculation. It begins with addition and subtraction of whole numbers and continues to multiplication and division. After whole numbers, it shows the same arithmetic operations with fractions. At the end of the book the author lists a number of problems which the reader should be able to solve.

24709. Vicary, Thomas. The Englishmans treasure. With the true anatomye of mans body. [Another edition, the fourth of

seven, 1585?-1633.] 4°. T. Creede. Ent. 28 January.  
F (STC 24709).

Black letter with roman and italic. A - P<sup>4</sup>. Pagination.  
Some Latin. Colophon.

Vicary in his epistle dedicatory takes a defensive position which suggests surgery and anatomical studies were under attack. It is a distinct departure from the humour theory of medicine so common in medical books. He describes the body through its members: bones, cartilages, nerves, ligaments, cords, arteries, veins, fat, flesh, skin, hair and nails. He even includes a section on urinalysis.

24803. Virgilius Maro, Publius. The thirteene bookes of AEneidos. Translated by T. Phaer, etc. [Another edition, the second of five, 1584-1620.] 4°. T. Creede. Ent. 23 February. Hn (17395).

Black letter with roman and italic. Marginalia. a<sup>4</sup>, A - X<sup>4</sup>. Signatures only. Some Latin. Printer's device 299 in McKerrow. (\*).

This is a republishing of Thomas Phaer's translation including the thirteenth book not by Virgil. The fourteeners become ponderous quickly, especially when interlaced with archaisms. He gives a summation of each book as well as his own date of completion of the translation. Phaer finished Book I in May, 1555; Twynne finished Book XIII in October, 1583.

25082. Warner, William. Albions England. [Another edition, the fourth of six, 1586-1612.] Now revised, etc. 4°. Widow Orwin for J. B[rome]. Ent. to mistris Brome, 6 December, 1596. Hn (79624).

Roman with italic. A - V<sup>4</sup>. Pagination. Table. Printer's device 273 in McKerrow. (\*).

Warner's long narrative poem attempts to be the great English epic. He follows the adventures of Brute, one of the few who escaped from Troy, until he arrives in Britain. According to this story Britons are therefore as nobly descended as the Romans. Warner brings the history up to the Elizabethan period at which time it becomes more factual and historical than legendary.

25695. Willet, Andrew. Sacrorum emblematum centuria viia. Latin and English. 4°. ex. off. J. Legate Acad. Cantab. Typog. Hn (79725).

Roman and italic. Marginalia. A - L<sup>4</sup>. Signatures only.  
Latin and English.

Willet writes a poem in Latin and then translates it into English. All the poems are religious, indeed are taken right from the Bible. The chapter is indicated right beside the poem. He uses the imagery from the Bible without much revision and in the Book of Revelation insists that the Beast is the Roman Catholic Church.

25702. Willet, Andrew. Tetrastylon papisticum; the four principal pillars of papistrie. [Another edition, the second of three, 1593-1599.] 4<sup>o</sup>. widdow Orwin for T. Man.  
L (3938. ee. 39. 2).

Roman and italic. Marginalia. A - K<sup>8</sup>, L<sup>4</sup>. Pagination. Some Latin.

In this treatise Willet condemns Papistry under four pillars or headings. He accuses Papists of forgery, slanders, untruths, blasphemies, contradictions, heresies, loose arguments, weak solutions, repugnant opinions as well as for sundry other reasons. With no compunctions, Willet attacks, slanders, and castigates all Roman Catholics, not for being mistaken, but for purposely perverting the truth.

25953. Wood, John, M. D. Practicae medicinae liber vocatus Amalgama. 4<sup>o</sup>. imp. H. Hooper. Ent. 1 March, 1596.  
O (Linc D. 10. 19).

Roman with italic. Marginalia. \*<sup>4</sup>, B<sup>4</sup>, A<sup>4</sup>, C - S<sup>4</sup>. Folia-tion. All Latin. Table. Errata.

Wood deals in this medical book with rather difficult diseases. He discusses apoplexy, cataracts, headaches, epilepsy, lethargy, tremors, and dizziness. The majority of his considerations seem to be in the area of neurology. He shows the diagnosis and the cure for each of the ailments, depending primarily upon the humour theory of medicine.

26018. Wright, Benjamin. The armes of all the cheife corporations [sic] of England with the companees of London. s. sh. fol. sould at the hartshorne in pater-noster-rowe. Ent. to H. Denham, 1 December, 1589. F (STC 26018).

Roman and italic. Single Sheet. Some Latin. Many coats of arms.



This large sheet contains the coats of arms of all the corporations or trades in London such as butchers, cutlers, goldsmiths, smiths, saddlers, carpenters, cooks, fruiterers and many others. Around the outside of the sheet are the arms of counties such as Bath, Gloucester and Worcester. It is dedicated to William Walworth, a fishmonger who was Lord Mayor of London twice.

LIST OF PUBLICATIONS UNAVAILABLE FOR THIS THESIS, as of  
April 30, 1971.

Additional Libraries Included Within This Section:

- D - Trinity College Library, Dublin
- M - John Rylands Library, Manchester
- RNC - Ripon Cathedral Library, Ripon
- UWC - Ushaw College Library, Durham
- WH - W. A. White

2959. Bible. Spanish. El testamento nuevo de nuestro señor Jesu Christo. [Tr. C. de Reyna, revd. by C. de Valera.] 8°. Ricardo del Campo, [R. Field], 1596. L. O. C. Hn.

This is the only extant Spanish work published in England in 1596.

2990. Bible. The apocalypse or reuelation of S. John with a brief exposition by F. Du Jon. [Tr. T. B.] 4°. J. Legate, pr. to the Univ. of Cambridge, 1596. L. O. C. H. NY.

An exegetical treatment of the book of Revelation.

3057+. Bigges, Walter. A summarie and true discourse of Sir Francis Drakes West Indian voyage. [Another edition, the last of three, 1589-1596.] 4<sup>o</sup>. [R. Field] for W. Ponsonby, 1596. M.

Bigges travelled with Drake and tells the story in highly patriotic language.

5309+. Cicero, Marcus Tullius. Orationum...volumen secundum. 16<sup>o</sup>. R. Field. 1596. M.

An edition of Cicero containing some of his speeches.

10638.8. F., I or J. The couenant betweene God and man, plainly declared in laying open the first and smallest pointes of Christian religion. 8<sup>o</sup>. Robert Robinson for Raph Iackson, 1596. F (10638.8).

A - Z<sup>8</sup>, 2A<sup>4</sup>. The author may be J. Fotherby according to the Folger Shakespeare Library authorities.

13701. Hood, Thomas. The vse of the two mathematical instruments, the crosse staffe and the Jacobs staffe. 2 pts. [Another edition, the last of three, 1590-1596.] 4<sup>o</sup>. Richard Field for Robert Dexter, 1596. F (13701).

A - E<sup>4</sup>. The second part has its own title-page.

15445+. Leland, John. The laboryouse journey in search of J. Leyland for Englandes antiquitees. [Another edition, the last of two, 1549-1596.] 4<sup>o</sup>.

[n.p.] D<sup>2</sup>.

Leland's brief report to King Henry VIII in 1549 of his attempt to collect the history and antiquities of England.

16321a. Liturgies. Book of Common Prayer. The boke of common praier and administration of the sacramentes, and other rites and ceremonies in the Church of Englande. [Another edition.] 16<sup>o</sup>. the Deputies of C. Barker, 1596. Hn.

Another edition of the much printed Book of Common Prayer.

16527. Liturgies. Special forms of Prayer. A prayer of thanksgiving, and for continuance of good successe to her Maiesties forces. s. sh. folio. Deputies of C. Barker, 1596. L. O.

A special prayer for the Queen's military forces.

16909+. Luis, de Granada. Of prayer and meditation. [Another edition, the fourth of ten, 1582-1633, 34.], 1596. Hd.

An anti-Protestant treatise which explains the correct or Roman Catholic practice of prayer.

17265+. Manual. A manual of prayers. Whereunto is added a new calendar. 2 pts. [Another edition, the fourth of sixteen, 1583-1640.] 16°. [no printer], 1596. UWC.

18604. Nordon, John. A christian familiar comfort. 4°. [T. Scarlet and J. Orwin] for J. B[rome], 1596. Entered to mistris Brome 5 April, 1596. F (18604).

A4, B - K4. (A<sub>1</sub>, probably blank, lacking.)

The Folger card index shows this to be an anti-Spanish treatise with anti-Papal overtones.

19181. Paracelsus. A hundred and foureteene experiments and cures. Tr. J. Hester. [Another edition.] 8°. [1596?] O.

This volume is another edition of STC 19180 which was also printed in 1596.

19365+. Parsons, Robert. A book of Christian exercise. 12°. I. Jackson for Thomas Wight, 1596. UWC.

Parsons was an English Jesuit priest. The book presents Christian living from a Roman Catholic point-of-view.

19773+. Perrott, J. Discovery of discontented mindes.  
1596. O.

19856+. Phillips, G[eorge?]. April of the Church. 8°. William Leake, 1596. D.

19952. Piscator, John. Analysis logica euangelii secundum Lucam. 8°. Richard Field, 1596. Entered to B. Norton, 13 April, 1596. L. O. C.

An exegetical analysis of the Gospel of St. Luke.

21057+. Ripon. The proceedings of the Ecclesiasticall Colledge of Rippon in the countir of Yorke. s. sh. folio. [no printer], 1596. RNC.

21100. Robertson, George. Theses philosophicae, praesede G. R[obertson]. 4°. Edinburgi, H. Charteris, 1596. O

A Latin philosophical miscellany.

22968+. Southwell, Robert. A short rule of good life. 2 pts. 12°. [no printer], [1596-1599?] UWC.

Southwell, the Jesuit poet, writes of deeply religious and pro-Catholic subjects.

22973. Southwell, Robert. The triumphs ouer death. [Another edition.] 4°. V. Simmes for J. Busbie, sold at N. Lings shop, 1596. WH.

The only difference between this edition and STC 22972 is that on signature A<sub>3</sub><sup>b</sup>, line 2, 'Aesops' is spelled 'Esopes'.

A - E<sup>4</sup>. (E<sub>4</sub>, blank, lacking.)

The contents of this volume are the same as those of STC 22972.

23620. T., I or J. The hauen of pleasure. 4°. P. S[hort] for P. Linley and J. Flasket, 1596.

STC 23621 published in 1597 is another issue of STC 23620.

23695. Tasso, Torquato. The lamentations of Amyntas. Tr. into English hexameters [from Watson's Latin] by A. Fraunce. [Another edition, the last of four, 1587-1596], Newly corrected. 4°. R. Robinson for T. Gubbin, 1596. Entered to J. Newberry 12 June, 1600. L. D<sup>2</sup>.

This volume contains eleven lamentations in verse. A shepherd complains in the pastoral tradition about the lady who rejects his love.

24127. Topsell, Edward. The reward of religion: deliuered in sundrie lectures vpon the book of Ruth. 8°. John Windet, 1596. Entered 5 April, 1596. L. O.

An exegetical analysis of the Book of Ruth in the Old Testament.

26035. Wright, Leonard. A summons for sleepers. [Another edition.] 4°. A. Islip, sold by E. White, 1596. L.

LIST OF REDATED ENTRIES FROM 1596.

434. Dade, J. An Almanack and prognostication, pt. 2. 8°. R. Watkins and J. Roberts, 1596. L<sup>2</sup>.

This book has been removed because internal evidence places its publication date in or before 1595. The prognostications it gives are for 1595 rather than 1596. Indeed it claims to have been printed in 1595.

444. Frende, Gabriel. An almanacke and prognostication. 8°. R. Watkins and J. Robertes, 1587 etc., for Co. of Stationers, 1615 etc. Entered to Watkins, 7 April, 1584.

Although STC lists an extant almanac for 1596 it has been noted by the revisers of STC that no almanac by Frende exists for 1596. A ghost.

2895. (Herbert 239.) Bible. The new test. of our Lord Jesus Christ. [Other editions.] 8°. [1596.] L<sup>14</sup>. (3 copies, imperfect. Two editions?)

According to A. S. Herbert, this edition belongs to the year 1597, rather than 1596.

4474. Cambridge University. [Act verses] s. sh. [1577, etc.] (1585-97, 1630?, 1634, etc.) O.; (1577?-1628?) C.

This yearly collection of verses in Latin does not have any verses which belong to the year 1596.

4997. Chapman, John. A most true report of the mousing and sinking of ground at Westram in Kent. dec. 18 to 29, 1596. 4<sup>o</sup>. T. Creede, 1596. Entered 21 January, 1597. O.

Although the imprint bears the date 1596, this book was probably printed during January or February of 1597. The event recorded in the book, the sinking of a plot of ground, was not completed until December 29, and the writing as well as printing of the work could not reasonably be accomplished in the two days remaining in December. The date of entry in the Stationers' Register also suggests a later date of publication.

17905. Middleton, Thomas. The wisdom of Solomon paraphrased. 4<sup>o</sup>. V. Sims, 1596. O.

This edition of Middleton's uninspired reproduction of the Wisdom of Solomon has been found to be the same as STC 17906, and therefore should be placed in the year 1597.

22705. Smith, Henry. A treatise of the Lords Supper. [Anon.] 8<sup>o</sup>. R. Field for T. Man, 1596. Entered 4 February, 1596. L.

The real date of publication of this edition has been found to be 1591, rather than 1596.



## APPENDIX C

### PRINTERS' AND PUBLISHERS' DEVICES, 1596

The following list contains all the known printers' and publishers' devices in the extant works published in 1596 as they appear in Printers' and Publishers' Devices in England and Scotland 1485-1640 by Ronald B. McKerrow, London, 1913. Unless otherwise specified the device is used on the title-page. The asterisk (\*) before the STC number indicates that the work is not included in McKerrow's book.

112B

This device has a caduceus in a hand coming out of the clouds. A book and dove are at its top. In 1549 it was used by William Baldwin and later passed on to John Charlwood, and to James Roberts in 1593. Its "BAL" and "WIN" were cut away leaving only the "D" of "BALDWIN". William Jaggard used it from 1606 until it was passed to Thomas Coles in 1627.

\*STC 16872. by James Roberts. Peter Lowe. An easie certaine and perfect method to cure Spanish sickness.

125B

McKerrow describes this device as "a pelican in her piety." The earliest record of its use was by Richard Jugge in 1552. It passed to Andrew Maunsell at an unknown time. The centre oval was used in 1588 by John Windet and by Windet and Maunsell in 1595. Its use in STC 13681 establishes a new late date for its use.

\*STC 13681. by John Windet for Andrew Maunsell. Homilies. Three sermons or homilies to mooue compassion towards the poor. (New late date.)

142

This device pictures a boy with wings on his right arm and a weight on his left. In 1563 it was passed to William Howe, who passed it to Valentine Simmes at an unknown date.

\*STC 17125a. by Valentine Simmes for Clemens Knight. C. M. The first part of the nature of a woman.

162

This device contains the Royal Arms, the crest of Lord Burghley and a beehive. First used by Henry Denham, it was employed in the 1596 edition of Comines' History. The fact that this work is dedicated to Lord Burghley probably explains its use.

STC 5602. by Arnold Hatfield for John Norton. Philippe de Comines. The history of Philip de Commines.

164

The anchor with the words "Anchora Spei" make up this device. Used by Thomas Vautrollier as early as 1574, it passed to Richard Field in 1588-9. Its last recorded use is in 1624.

\*STC 23086. for William Ponsonby. Edmund Spenser. Fowre hymnes. (Daphnaida).

168

This device has a cherub's head, flowers and fruits, and a mermaid, the latter of which was cut away by 1585 when Henry Denham began to use it. In 1594 it passed to Charles Yetsweirt, in 1595 to Jane Yetsweirt who used it in the 1596 Year Books. In 1599 it passed to Bonham Norton or Thomas Wight. Its final recorded use was in 1634.

STC 9552. in aedibus Jane Yetsweirt. Year Book. Regis Edwardi Tertii a primo ad decimum anni.

\*STC 20732. by Jane Yetsweirt. William Rastell. A colleccion of entrees, etc.

170

This device has the inscription Anchora Spei around an anchor held from the clouds. Thomas Vautrollier, who used it as early as 1574 passed it on to Richard Field in

1588-9. Field passed it on in 1624 to to George Miller and Richard Badger.

\*STC 15318. by Richard Field for William Ponsonby. Jacques de La Vardin. The historie of George Castriot.

174

This device with the tun, "NOR" and "W" forms a rebus of its first owner, William Norton. In 1594 it was passed on to Bonham Norton who used it last in 1596.

STC 5481. by Richard Field for Bonham Norton. Thomas Cogan. The hauen of health.

179B

This device pictures a woman's head with cornucopias. Thomas Vautrollier used it from 1575 until he passed it to Richard Field in 1588-9, at which time it lost the letters "T. V." It was passed to George Miller in 1624 and used as late as 1637.

\*STC 4374. by Richard Field and Robert Dexter. John Calvin. Aphorism of christian religion. on signatures A<sub>7</sub><sup>b</sup> and N<sub>4</sub>.

\*STC 5472. by Richard Field and Robert Dexter. Laurentius Codomannus. Chronographia. A description of time. Sig. A<sub>4</sub>.

\*STC 15318. by Richard Field for William Ponsonby. Jacques de La Vardin. The historie of George Castriot. on signatures \*4, Bb<sub>1</sub>, Ee<sub>4</sub>, Nn<sub>2</sub>, and ¶5.

\*STC 20804. by Richard Field for John Harrison. Robert Record. The ground of artes, teaching the worke and practise of arithmetic. on Sig. B<sub>6</sub><sup>D</sup>.

\*STC 23082. by Richard Field for William Ponsonby. Edmund Spenser. The Faerie Queene. on signatures X<sub>3</sub><sup>b</sup>, Z<sub>6</sub>, and Bb<sub>3</sub>.

182

Masks on top and a nightingale in a bush make up the contents of this device, along with the inscription Omne bonu supernae. Used first in a Bible in 1575, it was passed in 1579 to Richard Watkins, then in 1598 to Thomas Dawson or William White. Without the inscription, it was used until 1627.

\*STC 5865. for George Simson and William White. Roger Cotton. An armor of prooffe.

192

The words Anchora Spei surround an anchor coming from the clouds. First used by Thomas Vautrollier, it passed to Richard Field in 1588-9 and remained with him until 1623 when it passed to George Miller.

\*STC 172. by Hugh Jackson. Aesop. Fabulae versibus descriptae per Humf. Roydonum.

\*STC 1510. by Richard Field. Philip Barrough. The method of phisicke.

\*STC 2785. by Richard Field for William Young. The Bible. Daniel his Chaldie visions.

\*STC 12779. by Richard Field. Sir John Harington. A new discourse of a stale subject, called the metamorphosis of Ajax.

193

A woman's head surrounded by a pair of cornucopias with the initials C. B. below. It was used by Christopher Barker from 1577 until 1599 when it passed to Robert Barker.

\*STC 9205. by the Deputies of Christopher Barker. England Public Documents. Declaratie van de causen, etc.

202Y

This device pictures Christ with the lost sheep. It was used in 1580 by Henry Middleton but in 1588 passed to Robert Robinson. In 1597-8 it probably passed to Richard Bradock.

\*STC 1091. by Robert Robinson for Thomas Charde. Gervase Babington. A profitable exposition of the Lords prayer.

210B

This device has an anchor with foliage and the words Anchora Spei. Thomas Vautrollier used it in 1579 until it passed to Richard Field in 1588-9. It may have been passed to George Miller in 1624.

\*STC 4374. by Richard Field and Robert Dexter. John Calvin. Aphorisms of christian religion.

\*STC 22357. by Richard Field for John Harrison. William Shakespeare. Venus and Adonis.

\*STC 24540. by Richard Field. Christian Urstisius. The elements of arithmeticke.

221

This complicated device contains the Royal Arms, the ensigns of the four evangelists, a tiger's head and the crest of Sir Francis Walsingham. Christopher Barker used it first in 1579. It passed to Robert Barker in 1599.

\*STC 16321. by the Deputies of Christopher Barker. Liturgies. The boke of common praier on the title-page and sig. T4.

222

The words "Anchora Spei" with the anchor descending from the clouds. In 1581 it was used by Thomas Vautrollier, but passed to Richard Field in 1588-9, and perhaps to George Miller and Richard Badger in 1624.

\*STC 23082. by Richard Field for William Ponsonby. Edmund Spenser. The Faerie Queene. On the title-page of Volume II.

\*STC 23086. for William Ponsonby. Edmund Spenser. Fowre hymnes. (Daphnaida).

226

This device pictures a palm tree around the base of which are frogs and toads. The inscription Il vostro malignare non giova nulla circles the picture. Though John Wolfe used it first, it passed to Adam Islip in 1593-4. It was used as late as 1681.

\*STC 13893. by Adam Islip. Juan de Dios Huarte Navarro. Examen de ingenios, the examination of mens wit.

238

This device, a pheasant on a leafy wreath was used by Robert Ward in 1585, passed to Abel Jeffes in 1595, to Augustine Mathewes in 1622, and its last recorded use indicated by McKerrow was in 1626.

STC 15337. by Abel Jeffes. Tormes de Lazarillo. The pleasaunt historie of Lazarillo de Tormes.

\*STC 17579. Leonard Mascall. A booke of the arte and maner, how to plant and graffe all sortes of trees. on sig. C<sub>2</sub><sup>b</sup>.

241

Three cranes and a vine make up this device, a rebus on Dawson's shop location--the three cranes in the Vintry. In 1587 it was used by Thomas Dawson and continued to be used by him until 1607.

\*STC 14947. by Thomas Dawson. Laurence Keymis. A relation of the second voyage to Guiana.

248

This device has a mermaid blowing on two horns. Used by George Bishop in 1587, it was used by the Deputies of Christopher Barker perhaps in 1593, and passed to Robert Barker in 1599. Its final use was by Robert Barker in 1640.

\*STC 9206. by the Deputies of Christopher Barker. England. Public Documents. Declaration des causes qui ont meu sa Maiesté, etc.

251

The French fleur-de-lis. It was used by John Wolfe in 1586, passed to Adam Islip (?) in 1593-4 and to Richard Hearne in 1639.

\*STC 3315. by Adam Islip, sold by Richard Olive. Hawking hunting, fowling and fishing.

\*STC 12412 = STC 3315.

257

The words Deus Imperat Astris and the initials "R. D." frame a right hand which points to a star. Richard Dexter used it from 1590 to 1597.

\*STC 4374. by Richard Field and Robert Dexter. John Calvin. Aphorisms of christian religion. on sig. O<sub>3</sub><sup>b</sup>.

\*STC 5472. by Richard Field and Robert Dexter. Laurentius Codomannus. Chronographia. A description of time. on sig. H<sub>2</sub><sup>b</sup> as colophon.

\*STC 5711. by Widow Orwin for R. Jackson and R. Dexter.

Edmund Coote. The Englishe scholemaister. on sig. B<sub>1</sub>.

\*STC 22779. by Richard Field for Robert Dexter. Henry Smith. Ten sermons, with certaine prayers.

258

This device has the fleur-de-lis with two marigolds. First used by William Kearney in 1591, it passed to John Wolfe about 1593. He used it until 1597.

\*STC 17582. by John Wolfe, sold by John Harrison. Leonard Mascall. The first booke of cattell.

259

This device has a mermaid blowing on two horns. It remained with John Legate from 1590 until 1620 when it passed to John Legate II.

\*STC 24011. ex. off. John Legate. Thomas Thomas. Dictionarium linguae Latinae et Anglicanae.

260

This device, a hand pointing to a star, and the words Deus Imperat Astris, was used by Richard Dexter from 1592 until 1603.

STC 362. by Robert Robinson for Robert Dexter. Robert Allen. An alphabet of holy Prouerbs of king Salomon. on sig. I7<sup>b</sup>.

\*STC 15420. by Robert Robinson. Valentine Leigh. The most profitable science of surueying.

\*STC 18192. ap. Robert Dexter. Petrus Morletus. Ianitrix siue institutio ad perfectam linguae Gallicae cognitionem.

\*STC 18199. by Thomas Creede for Robert Dexter and Ralph Jackson. Thomas Morton. A treatise of the three folde state of man.

\*STC 18246. by Richard Field for Robert Dexter. Peter Muffet. A commentarie vpon the prouerbs of Salomon.

268

The words In Domino Confido frame the fleur-de-lis. This device probably remained in the hands of Adam Islip from its first use in 1596 until 1630.

STC 4182. by Adam Islip. Alexander van den Busche. The Orator; Handling a hundred seuerall discourses.

273

The inscription "By wisdom peace. By peace plenty," frames clasped hands coming from clouds. First used by Thomas Orwin in 1590, it passed to Joan Orwin, his widow, in 1593. The initials T. O. were removed by 1595. It passed to Felix Kingston, Joan's next husband, in 1597.

\*STC 702. exc. vidua Thomas Orwin. Aphthonius. Progymnasmata Latinitate donata.

\*STC 13586. by Widow Orwin for William Young. Henry Holland. The christian exercise of fasting. on sig. P4.

\*STC 25082. by Widow Orwin for Joan Brome. William Warner. Albions England.

275

The words Dum spero fero surround St. John the Evangelist, a hare with a stalk of rye in its mouth, and the sun in the background. The picture is a rebus of John Harrison. Apparently this device was used by two or more John Harrisons between 1590 and 1636.

\*STC 20804. by Richard Field for John Harrison. Robert Record. The ground of artes. on sig. B8.

276

The shield St. Peter and St. Paul is surrounded by a crowned shield with the letters "S. P. Q. R." inscribed. This device was used by John Legate from 1592 to 1596.

STC 7296. by John Legate. François Du Jon, the Elder. The Apocalyps or Reuelation of St. John.

277

This device shows an eagle carrying a young eagle in its talons. Sic crede, the inscription, crosses the bottom. It was used by Thomas Scarlet in 1591 and by Scarlet for John Drinkwater, and by Edward White in 1596.

STC 15565. by Thomas Scarlet for John Drinkwater. Sir Lewis Lewkenor. A discourse of the vsage of the English fugitiues.

\*STC 16662b. by Edward White. Thomas Lodge. Prosopopeia.



278

This device pictures an open book surrounded by light with the inscription "Et vsque ad nubes veritas tuo." It was used by Peter Short from 1592 until 1602 at which time it probably passed to Humphrey Lownes. Its last use was in 1626.

\*STC 11226. by Peter Short. John Foxe. Actes and monu-ments. on sig. Vvv7.

\*STC 19860a. [stationer unnamed.] George Phillips. The good sheepeheardes dutie. (The fact that Peter Short used this device on three other books in 1596 suggests he printed this book as well.)

\*STC 19996. by Peter Short. Sir Hugh Platt. Sundrie new and artificiall remedies against famine.

\*STC 23668. by Peter Short, sold by Cuthbert Burby. A pleasant conceited historie called The taming of a Shrew.

279

In this device the arms of London, the arms of the Stationers' Company, a bell, and the letters A. I. for Abel Jeffes. A bell is a rebus on Jeffes' first name. According to McKerrow it was used by Jeffes from 1591 to 1592.

\*STC 21817. by Richard Jones for Cuthbert Burby. Cornelius Schilander. C. Shilander his chirurgerie. (New late date.)

280

This device shows the eagle flying towards the sun with the eaglet in its talons. Sic crede is the motto. Used first by Thomas Scarlet, it was probably passed to Robert Robinson in 1596 and to Richard Bradock in 1597-8. Bradock apparently used it until 1615.

\*STC 15028. for Cuthbert Burby. A pleasant conceited comedie, called a knacke to know an honest man.

\*STC 16662a. by Edward White. Thomas Lodge. Prosopopeia.

STC 18604. by Thomas Scarlet and Joan Orwin. John Norden. A christian familiar comfort.

\*STC 22700. for Cuthbert Burby. Henry Smith. The sinfull mans search.

283

In this device there are three different flowers on one stem and the motto Heb Ddieu heb ddim which means "without God, without anything." The initials R. I. are those of Richard Jones who used the device from 1592 possibly until 1599. It passed to William Jaggard probably in 1615 and was used by various stationers until 1648.

\*STC 5739. by Richard Jones. Anthony Copley. Wits fittes and fancies.

\*STC 21512. by Richard Jones. R. S. A briefe treatise of the vse of archerie. on the title-page and sig. D<sub>3</sub>.

\*STC 21534. by Richard Jones. Francis Sabie. Adams complaint.

284

This device is a griffin segreant surrounded by an ornate frame. Thomas Gubbin, whose sign in Paternoster Row was a griffin, used it from 1592 until 1598-1600 when it passed to Edward Allde.

STC 12782. for Thomas Gubbin. Sir John Harington. Ulysses vpon Ajax.

289

This device shows an ox standing on a bridge surrounded by foliage and the words Labore et Constantia. It was used by John Oxenbridge (note the rebus on his name) from 1593 until 1598.

\*STC 15340. by Thomas Creede for John Oxenbridge. Tormes de Lazarillo. The most pleasaunt and delectable historie of Lazarillo de Tormes.

290

In this device, above and below a flower vase are the sun and the arms of London. It was used by Edward Allde from 1592 until 1628 when it passed to Elizabeth Allde, and finally to Richard Oulton in 1635-6.

\*STC 7521. by Edward Allde for Edward White. Richard Edwards. The paradyse of dainty deuises.

293

This device, Mercury's hat and caduceus and two cornucopias,

was passed to the Eliot's Court printing house in 1594, where it was used indiscriminately. It was probably taken to Eton in 1609 by M. Bradwood, and probably passed to John Haviland in 1621.

\*STC 17004+. excudebat John Jackson. Conrad Lycosthenes. Apophthegmata.

294

This device with two cherubs supporting the fleur-de-lis was used by John Wolfe from 1593 to 1599. Its later history is uncertain, but it seems to have passed to John Wright or John Windet through James Roberts.

\*STC 13817. by John Wolfe. Charles Horne. In obitum G. Whitakeri carmen funebre.

295

This device shows two men blowing horns. It was first used by John Danter from 1592-4 but passed to Richard Jones between 1594 and 1597. In 1599 it was passed to Simon Stafford.

\*STC 18369. by John Danter. Thomas Nash. Haue with you Saffron-walden. on sig. D<sub>4</sub>.

299

In this device the initials "T. C." are between the feet of Truth who is being scourged by a hand from the clouds. It was used by Thomas Creede from 1594 to 1614.

\*STC 5060. by Thomas Creede. Alain Chartier. Delectable demaundes, and pleasaunt questions.

\*STC 12246. by Thomas Creede for Richard Olive. Robert Greene. Greens Groats-worth of witte.

\*STC 15321. by Thomas Creede. Ludwig Lavater. Of ghostes and spirites walking by nyght.

\*STC 15379. by Thomas Creede and Valentine Simmes. Raoul Le Fèvre. The historyes of Troye. on sig. Q.

\*STC 16808. by Thomas Creede. Francisco Lopez de Gomara. The conquest of the Weast India atchieued by H. Cortes.

\*STC 19974. by Thomas Creede, sold by William Barley. Pope Pius II. The most excellent historie of Euryalus and Lucrecia.

\*STC 24803. by Thomas Creede. Virgil. The thirteene bookes of Aeneidos.

300

This device, with the motto Dat esse manus, superesse Minerva, shows an open book and light shining from the clouds. It was used by the Deputies of Christopher Barker, George Bishop, Ralph Newberry, and Robert Barker from 1595 to 1599 when it passed to Robert Barker.

\*STC 9204. by the Deputies of Christopher Barker. Public Document. Declaratio caesarum.

STC 21783. by George Bishop, Ralph Newberry and Robert Barker. Sir Henry Saville. Rerum Anglicarum Scriptores.

301

A ling and a honeysuckle form a partial rebus on the name of Nicholas Ling who used this device from 1595 until 1607.

\*STC 16666. for Nicholas Ling and Thomas Gubbin. Thomas Lodge. Euphues golden legacie.

303

This device, a swan, was used by Valentine Simmes, whose sign was the White Swan, from 1596 until 1597.

\*STC 1053. by Valentine Simmes. M. B. The triall of true friendship.

\*STC 4171. for John Hardie. William Burton. Dauids euidence [sic] or the assurance of Gods loue.

STC 15281. by Valentine Simmes. Hugh Latimer. Frutefull sermons.

\*STC 19180. by Valentine Simmes. Paracelsus. A hundred and foureteene experiments and cures.

304

This device with symbols of death such as death's head, an hour glass, a scythe, and possibly a skull, was used by Abel Jeffes in 1595. With the initials "W. B." gone it continued in use by various stationers until 1639.

STC 4910. by Adam Islip for William Barley. The delightful history of Celestina the faire.

306

In this device, Time supports Truth who is being attacked by Calumny. The motto is Veritas Filia Temporis. It seems to have been used at the Eliot's Court printing house from 1596 until it passed to Edward Griffin in 1615-16.

\*STC 5442. by Edmund Bollifant for Thomas Dawson. William Clowes. A profitable and necessarie book of obseruations. on sig. S<sub>4</sub>.

STC 5602. by Arnold Hatfield for John Norton. Philippe de Comines. The historie of Philip de Commines. on signatures E<sub>4</sub><sup>b</sup>, H<sub>5</sub>, O<sub>4</sub><sup>b</sup>, S<sub>6</sub><sup>b</sup>, Z<sub>8</sub>, and Dd<sub>7</sub>.

312

In this device the motto Tempore patet occulta Veritas explains the picture of Time bringing Truth to light. Richard Smith used it in 1595; it passed to William Wood in 1598 and later to Augustine Mathewes.

\*STC 17347+. by I. R. for Richard Smith. Gervase Markham. How to chuse, ride, traine, and diet horses. on sig. P<sub>3</sub>.

336

This device is the coat of arms of the University of Oxford. Joseph Barnes used it, according to McKerrow, from 1603 to 1616, whence it passed to John Lichfield in 1617 and to Leonard Lichfield in 1635. Its use in 1596 sets a new early date.

\*STC 18114. by Joseph Barnes. Petrus Morletus. Ianitrix siue institutio ad perfectam linguae Gallicae cognitionem acquirendam.

343

This device has a sun, a hare, and a sheaf of rye, a vase of flowers, and the Stationers' arms.

\*STC 6820. by Edward Alde for W. Blackewall. John Dickenson. The shepherdes complaint. New early date.

379

This device has a mask and rings and the letters A. H. inscribed. McKerrow shows it used between 1613 and 1619 by A. Hart. Its use in the six volumes here sets a new early date, although it may have been a widely used cast

ornament and not a device at all.

\*STC 7296. by John Legate. François Du Jon the Elder. The Apocalyps, or Reuelation of St. John, following the dedicatory epistle.

\*STC 12780. by Richard Field. Sir John Harington. A new discourse on a stale subject, called the Metamorphosis of Ajax. on signatures A7<sup>b</sup> and B6<sup>b</sup>.

\*STC 18633. by John Windet for John Oxenbridge. John Norden. A progresse of pietie. on sig. A5.

\*STC 19696. by John Legate. William Perkins. A discourse of conscience. on sig. ¶3.

\*STC 23670. by Widow Orwin for Richard Ockold. J. Tanner. A sermon preached at Paules Crosse.

\*STC 24011. by John Legate. Thomas Thomas. Quinta editio auctior. on sig. Bbb<sub>4</sub><sup>b</sup>.

## APPENDIX D

### TITLE-PAGE BORDERS, 1596

The following list contains all the known 1596 extant works with title-page borders which appear in Title-Page Borders Used in England and Scotland 1485-1640, by R. B. McKerrow and F. S. Ferguson, London, Oxford University Press for the Bibliographical Society, 1932. Unless otherwise specified, the border appears on the title-page of the book. An asterisk (\*) preceding the STC number indicates that the book is not included in the McKerrow-Ferguson listing of books using the border under discussion.

#### MF 120

This border shows the Last Judgement, the burning martyrs and the mass being celebrated. It was used in 1563 by John Day and in 1596 by Peter Short. Adam Islip used it in 1632. It appeared consistently on the title-page of the Actes and Monuments of John Foxe between 1563 and 1632.

STC 11226. by Peter Short. John Foxe, The Martyrologist. Actes and monuments.

#### MF 133a

An arch, with foliage and birds, a dragon and a panther make up this title-page border. In 1570 it was used by Henry Bynneman for L. Harrison and continued to be used by various printers until 1629. The border was used for Thomas Man in 1596.

STC 11866. for Thomas Man and Thomas Cooke. George Gifford. Sermons vpon the whole booke of Reuelation.

MF 154

This border shows Christ's crucifixion with St. Peter and St. Paul below. It was used by H. Bynneman in 1575 and by Adam Islip in 1596. This is its last recorded use.

STC 13478. by Adam Islip for Ralph Jackson. Robert Hill. The contents of scripture.

MF 165

This border contains the Royal Arms, the ensigns of the four evangelists, a tiger's head and Sir Francis Walsingham's crest. It was used by Christopher Barker as early as 1579, and by his Deputies from 1588 to 1600.

\*STC 16321. by the Deputies of Christopher Barker. Liturgies. The boke of common praier and administration of the sacramentes.

MF 210

This border contains the Royal Arms, and a picture of the Cecil family with a town in the background. John Legate used it from 1589 until 1598. Then it seems to disappear until Nicholas Okes used it in 1615.

STC 19685. by John Legate. William Perkins. A declaration of the true manner of knowing Christ crucified.

MF 215

Minerva, Diana, a stag's head, two nude boys, and mythological scenes are pictured in this elaborate border. John Windet used it in 1594 and continued to use it until it passed to William Barley in 1609. Its use can be found as late as 1641.

STC 18748. by John Windet for John Oxenbridge. Thomas Nun. A comfort against the Spaniard.



## APPENDIX E

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