

**UNIVERSITY OF TORONTO
STUDIES PHILOLOGICAL
SERIES; GOLDING'S A TRAGEDIE
OF ABRAHAM'S SACRIFICE**

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by Theodore Beze & Arthur Golding

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THEODORE BEZE & ARTHUR GOLDING

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GOLDING'S
A TRAGEDIE OF ABRAHAM'S SACRIFICE

**A TRAGEDIE OF
ABRAHAMS SACRIFICE**

WRITTEN IN FRENCH BY THEODORE ^{de Beze} BEZA
AND TRANSLATED INTO ENGLISH BY
ARTHUR GOLDING

EDITED WITH AN INTRODUCTION, NOTES AND AN APPENDIX
CONTAINING THE ABRAHAM SACRIFIANT OF THEO-
DORE BEZA, BY MALCOLM W. WALLACE, PH.D.,
LECTURER IN ENGLISH, UNIVERSITY COLLEGE, TORONTO

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PREFACE

A Tragedie of Abrahams Sacrifice is a translation by Arthur Golding of the *Abraham Sacrifiant* of Théodore de Bèze, the eminent French theologian and reformer. The translation, which was finished in 1575, was published at London by Thomas Vantroullier in 1577, and has never been reprinted. The volume has become exceedingly rare; a copy is in the Bodleian Library, but I have not been able to learn of the existence of any other. The Bodleian copy, which was once in the possession of Malone, contains a manuscript note signed by him to the effect that it was bought at the sale of Mr. Forster's books in November, 1806, for £10 4s. od. The *Biographia Dramatica* says: "This piece, which is rarely met with, sold for 20 guineas at a sale in King's auction room, a few years ago." Lowndes also notes, "Forster 1166, 10£. 5s. King and Lochée's, in 181-, 21£." Collier refers to a manuscript copy of the play which is in the collection of the Duke of Devonshire (*Annals*, II, p. 250).

In the present edition I have attempted to reproduce as accurately as possible the copy which is in the Bodleian (black letter, 18mo.) except in one particular, viz. the abbreviated words are written in full. The capitalization, punctuation, paging and line arrangement, both in the introductory matter and in the play proper, have been preserved. The original title-page in fac-simile faces the title-page of this edition, and the pages on which illustrations appear have been reproduced to face the corresponding pages of the reprint.

These illustrations would seem to be original with Golding's edition, although the workmanship is decidedly superior to that found in contemporary English wood-cuts. A copy of the 1552 edition of Beza's play in the Bibliothèque Mazarin, and a copy of the 1553 edition in the Bibliothèque de l'Arsenal contain no illustrations, and the detailed descriptions of Beza's other editions given by Rothschild make no reference to illustrations before 1669 (v. *Le Mystère du Viel Testament*, II, pp. xlix-lxiii). Moreover it is hardly possible that Golding reproduced the wood-cuts of any of the earlier French versions.

A, B, C and D contain no illustrations of the Abraham and Isaac story; F, the version followed most closely by Beza, contains one crude wood-cut which is reproduced by Rothchild, and which he rightly describes as "un bois grossier" (vol. I, p. xxix); it bears no similarity to any of Golding's illustrations. Of the four wood-cuts in E, which, like F, was published in 1539, the only one which might possibly bear any resemblance to those of Golding's edition is that found on the title-page, and which is described as "un petit bois, qui représente Abraham levant son glaive sur la tête d'Isaac." Two wood-cuts reproduced in the 1833 edition published at Florence of Feo Belcari's *Rappresentazione e Festa d'Abraam e d'Isaac suo Figliuolo* bear no resemblance to those of Golding's. The presence of the devil in two of the four illustrations of Golding's edition is practically conclusive evidence that they were made either for Beza's play or for Golding's translation, and since none of the sixteenth century editions of the former are illustrated we may conclude that the wood-cuts were made for the latter. It is still just possible, of course, that they are not English workmanship.

I have not thought it desirable in the Introduction to say anything of Beza's life or work, for the subject has been already treated by many writers. The first of these was Hieronymus Bolsec, who in 1582 made a bitter attack on Beza in his *Historia de vita, moribus, doctrina, et rebus gestis Theod. Beza*, etc.—"fait pour aduertir & diuertir les Catholiques de ne se laisser abuser par . . . doctrines mortiferes." Extracts from this work are included in a republication of the author's life of Calvin which appeared at Lyons in 1875. Other early accounts of Beza's life are that of Jacobus Laingus—*De vita et moribus Theodori Beza*, etc., Paris, 1585, and that of Antonius Fayus (Antoine de la Faye)—*De vita et obitu D. Theodori Beza*, Geneva, 1606, 4°. Baum's *Theodore Beza nach handschriftlichen Quellen* (3 vols. Leipzig, 1843-1852) is by far the most exhaustive work that has appeared on the subject, but it follows the course of Beza's life only down to the year 1563. Professor Henry M. Baird's *Theodore Beza, the counsellor of the French Reformation, 1519-1605* (Heroes of the

Reformation, N. Y. and Lond. 1899, 8vo.) is a popular account of Beza's life and work. A detailed bibliography of Beza's publications is appended to Dr. Heinrich Heppe's *Theodore Beza: Leben und Ausgewählte Schriften*, which forms the sixth part of Hagenbach's *Leben der Väter und Begründer der reformirten Kirche* (Elberfeld, 1861, 8vo.) Two valuable critical estimates of Beza's work are A. Sayous' study in his *Études Littéraires sur les Écrivains François de la Reformation*, vol. 1, and *Théodore de Bèze à Lausanne, Étude par Auguste Bernus* (Lausanne, 1900).

It is a pleasure to acknowledge here my indebtedness to Mr. H. H. Langton, Librarian of the University of Toronto. As general editor of the UNIVERSITY STUDIES he has been indefatigable in his efforts to eliminate textual errors, and his kindly interest in the volume has extended to the making of many valuable suggestions which I have been glad to incorporate in the introduction.

M. W. W.

UNIVERSITY COLLEGE, TORONTO.

May 5, 1906.

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