

tion was also to be used to indoctrinate the boys.⁹ Here are Virgil and Terence of Parker's list, but Bynneman is not known to have been further connected with Cicero's *De Officiis*, which was also mentioned on that list.

Bynneman now proceeded to put his plans partially into effect. He published Virgil in 1570 and 1572. John Kingston published an edition in 1577 (Herbert), and Henry Middleton then published an edition for J. Harrison in 1580, and another for him in 1583. An edition was printed by or for F. Coldock in 1591 (Herbert). F. Kingston also printed an edition in 1597. Of the *Colloquies* of Erasmus, a copy survives at Cambridge of an edition printed by Bynneman in 1571, though no previous edition is listed S. T. C., and no later before 1631. If the *Margareta Theologica* by Johann Spangenberg was really intended for a school text, then we should notice that G. Dewes had printed an edition in 1566, Bynneman one in 1570, and another in 1573. It was also in English translation as well. I suspect that it was a kind of rival and successor to Vives, *Ad Sapientiam Introductio*, of which an English translation by Richard Morison was printed by Berthelet in 1540, 1544, 1550, by John Daye in ?1550, by Thomas Powell in 1563,¹⁰ and by H. Wykes in 1564. This collection had been used in grammar school, but I find no reference in the curricula to Spangenberg. There were numerous other works of the type also available.

No other book of those licensed 1569-70 is known to have been printed by Bynneman, though in a list of his copies dated January 8, 1584, it appears that he still retained the rights to the Virgil, the *Colloquies* of Erasmus, the *Confabulationes* of Hesus, and the *Sententiae Pueriles*.¹¹ But the *Confabulationes Tyronum Literariorum* by Hermannus Schottenius Hesus had probably been printed in England before Bynneman recorded his claim to them in 1570, and reaffirmed it on January 8, 1584. For Henry Wykes was fined on August 7, 1564, for printing *Confabulationes* without license.¹² This is

⁹ William Turner thought that the English translation of Spangenberg's *Margarita Theologica* made by Robert Hutten "is very necessary for all Studentes of Diuinitie, for Curates, for yong Children, and for al them that haue anye rule ouer any Houshold" (*The summe of Diuinitie* (1567), Preface; copy belonging to University of Illinois Library). For all these it would serve as an advanced catechism. I suspect that is one reason that its latest recorded edition in England is 1567, though the Latin still found use into the 'seventies. Nowell's advanced catechism became the official "summe of Diuinitie" in 1570, supplanting all others in that official function. ¹⁰ Quaritch, *Catalogue* 528, No. 495.

¹¹ Arber, *Transcript*, Vol. II, pp. 788-789.

¹² Arber, *Transcript*, Vol. I, p. 274.