

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 Rothschild, and which he rightly describes as "un bois grossier" (vol. 1, 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 Beleari'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 Bolsee, who in 1582 made a bitter attack on Beza in his *Historia de vita, moribus, doctrina, et rebus gestis Theod. Beza*, etc.—"faict 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 Laingcus—*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