

ANGLORUM SPECULUM: A CURIOUS ABRIDGMENT OF  
FULLER'S WORTHIES

by Ian Laurensen

*Dr. Fuller in his large History in Folio, did go a great way in this matter,<sup>1</sup> but here is included the Lives of many more eminent Heroes and generous Patrons, (which I hope their memory may survive in succeeding Ages) this being done with that brevity, which may be more beneficial to the Reader.<sup>2</sup>*

The 'Courteous Reader' who is thus formally addressed in this passage from the Preface to *Anglorum Speculum* (London, 1684: Wing S672) may well be forgiven for assuming that he holds in his hands an honest abridgment of Thomas Fuller's great collection of Lives, *The History of the Worthies of England* (London, 1662). The reader might also reasonably expect a fresh and rational organisation of material clarified through the convenient qualities of 'plainness and brevity'. Regrettably, such expectations would be disappointed. For not only does this Mirror of the English (and Welsh) distort Fuller's text and introduce fresh errors; it does not even live up to its compiler's claims to have supplied *additional* Lives of 'eminent Heroes and generous Patrons'. Indeed, the sole 'Life' added by the anonymous compiler to *Anglorum Speculum* is little more than an adulatory gesture in the direction of John Dryden:

Some are of Opinion that there is always one  
Laureal Poet in *England*. And there is at this  
time one of a profound knowledge and most solid  
Judgement, whose Memory, in spite of the *teeth*  
of the *Time*, will *always* last to all succeeding  
ages.<sup>3</sup>

To further compound the problem, the compilation of *Anglorum Speculum* has been frequently and quite absurdly attributed to George Sandys (1578-1644), distinguished traveller and translator of Ovid. When one looks to the end of the Preface already quoted, one finds that it is signed, 'Yours to command | G.S.' But this could not possibly be the signature of the man who is sketched so hauntingly by Fuller himself in the *Worthies*: 'He [George

Sandys] lived to be a very aged man, whom I saw in the Savoy, anno 1641, having a youthful soul in a decayed body; and I believe he died soon after'.<sup>4</sup> Sandys did in fact die at Bexley, Kent, in 1644, forty years before the appearance of *Anglorum Speculum*.

To explore these matters further, it would seem advantageous to first consider the book itself and its history of mistaken attribution and then to indicate in some detail the more patent inadequacies of *Anglorum Speculum* as:

*an Epitome of the most material matters in Church and State, containing the Lives of the most eminent Fathers in the English Church, and the most Flourishing Statesmen in the latter times; Also the most famous Authors, as well Divine as Historical; together with the Lives of the most Memorable Persons in the Law, Mathematicks, Geographers, Astronomers, Poets, &c. which have made this Kingdom known throughout the World.*<sup>5</sup>

Significantly, there are entries for *Anglorum Speculum* both in the Term Catalogues (for November, 1684),<sup>6</sup> and in the Registers of the Stationers' Company. The stationers and booksellers who obtained this registration may well have been anxious to secure the right to print their rough abridgment of Fuller's *Worthies*. Perhaps they remembered Fuller's claim that no stationer had ever lost through publishing his works. In any case, the Register entry corresponds very nearly with the title-page wording of the 1684 edition, and is signed by Thomas Passenger for 'Master Thomas Passenger, Master John Wright, and Master Wm. Thackary', and is dated 11th July, 1684.<sup>7</sup>

We may then assume that *Anglorum Speculum* was published on, or shortly after, the date given by the Term Catalogues: November, 1684. The collation of the copy that I have seen (from the collection of Harold Love) is identical with the copy described in the standard *Bibliography of Thomas Fuller*,<sup>8</sup> with the exception of a missing half-title leaf. The title-page, within a double-ruled border, reads as follows:

**Anglorum Speculum,** | OR THE | WORTHIES | OF |  
ENGLAND, | In Church and State. | Alphabetically  
digested into the several | SHIRES and COUNTIES  
there-|in contained; WHEREIN | Are illustrated  
the Lives and Characters of | the most Eminent

Persons since the Conquest | to this present  
 Age. | ALSO | An account of the Commodities and  
 Trade | of each Respective County, and the most  
 flou-|rishing Cities and Towns therein. | [line  
 ruled across page] | LONDON, Printed for John  
 Wright at the Crown on Ludgate-|Hill, Thomas  
 Passinger at the three Bibles on | London-Bridge,  
 and William Thackary at the Angel | in Duck-lane.  
 1684.

In Dr. Love's copy, the order of the three stationers differs from that of the Strickland Gibson copy, and there is a MS note on the title page in an eighteenth century(?) hand: 'by Th. Fuller once Person of Broad windsor. v. p.172' to remind us that the compiler of the abridgment has carried over Fuller's personal references from the original text, often without modification.

The contents of this copy correspond precisely with the description in Strickland Gibson, concluding with some interesting catalogues of books sold by Thomas Passenger and printed for John Wright and William Thackary, and finally a very sketchy Table. The sole point of my disagreement with this bibliography occurs in the area of Strickland Gibson's positive attribution of the abridgment to George Sandys.<sup>9</sup> This odd and still persistent error might well have been perpetuated out of an unjustified respect for the attributions of Halkett and Laing; and this is less surprising when we learn that the *Bibliography of Thomas Fuller* was essentially a student exercise ('Most of the descriptions were written by . . . members of my 1931 class in bibliography . . . '), although it was revised by Strickland Gibson himself, and Geoffrey Keynes (we are informed) read the proofs.

It would then appear that the *Dictionary of Anonymous and Pseudonymous Literature* (in the four volume edition of 1882-1888) was the first to ascribe *Anglorum Speculum* to George Sandys.<sup>10</sup> The ascription was sustained through the seven volume edition of 1926-1934, but will surely be expunged by Dr. John Horden in the revised and enlarged *Halkett and Laing* which is now due to be published. I understand that the ascription will be removed from the second edition of *Wing* that is now in progress.

We may discern, in retrospect, a line of transmission for this egregious error: from *Halkett and Laing*, through the *Bibliography of Thomas Fuller* and *Wing* to the Xerox/

University Microfilms: Early English Books (1641-1700), and, astonishingly, to the *New Cambridge Bibliography of English Literature* which notes in vol. I: 600-1660 (1974), col. 2234: 'The history of the worthies of England, 1662 (2 issues); 1684 (abridged by George Sandys as *Anglorum speculum*, several issues . . . )'.<sup>11</sup>

There is some slight measure of reassurance to be found in a contrasting tradition of more conservative ascription, which in this matter starts with *The Life of Thomas Fuller* (London, 1874) by J.E. Bailey; continues in *Anonyma and Pseudonyma* (London, 1926), based as it is on the scholarship and fine discrimination of Andrew Block, bookseller; and finally rests in the Catalogue of the British Museum. All these works of reference ascribe *Anglorum Speculum* solely to Thomas Fuller; and sensibly refrain from identifying 'G.S.' as George Sandys - or indeed, as anyone else.

The American *National Union Catalog Pre-1956 Imprints* (London, 1968-), in its agreeably impartial and eclectic manner, offers us a choice and therefore falls into a category of its own.<sup>12</sup> *Anglorum Speculum* is here assigned to George Sandys in two entries; but the attribution is quite properly questioned (in a scholarly note) for another copy, located at Yale. Presumably the submissions from different American libraries are largely unedited.

## II

The intricate and vexing issue of the identification of the 'hundreds of initials that appear in British Renaissance books' has been wittily and incisively explored by Franklin B. Williams Jr., and one should take note of his generous warnings against irresponsible conjecture.<sup>13</sup> Yet although it might be more charitable to leave concealed the identity of "G.S.", there are certain advantages in the attempt to indicate possible candidates for a very dubious honour.

To begin with, it would seem unlikely that any man of letters would have botched quite so badly an elementary job of précis-writing. Thus, although the dates are appropriate, one would scarcely take seriously George Savile, Marquess of Halifax (and by 1684, Lord Privy Seal), as a possible candidate. The compiler of *Anglorum Speculum* is more likely to have been a colleague involved in the stationer's trade and called in by Passenger, Wright and

Thackary to undertake the abridgment. And so, Halifax's namesake, George Savile, the London bookseller who published *Defensio Legis* by Fabian Philips in 1674, may be considered a faint possibility. Some member of the Scott or Sawbridge families of stationers is rather more likely;<sup>14</sup> but again any name that derives from imaginary, null or reversed initials is equally possible. Until such time as further evidence appears to establish the identity of 'G.S.', we might do well to leave him shrouded in decent anonymity. Yet, as my further discussion reveals, the urge to identify 'G.S.' is very difficult to resist.

### III

For an earlier collection of brief Lives of ecclesiastics, *Abel Redivivus* (London, 1651), Fuller wrote 'The Epistle to the Reader' and contributed seven Lives.<sup>15</sup> The work was completed in difficult times: 'in the interstitium betwixt two *Disciplines* . . . *Episcopacy* put off, and another Government not as yet close buckled on'; the text is often flawed, yet the entire book is characterised by a certain integrity, and of course by its pervasive moral concerns. Some of the brief biographies in *Abel Redivivus* take up less than one page octavo (e.g. the Lives of Casper Hedio and Wolfgang Fabricius [Capito], both by Samuel Clarke), but they are as balanced and complete in themselves as a biographical entry in *DNB*.

Similarly, John Freeman's edition of *The Worthies of England* (London, 1952) demonstrates that a conscientious abridgment is perfectly possible. The 'Design of the Ensuing Work' (from the opening chapters of the *Worthies*) has been dispensed with, and the interminable inventories of county gentry and sheriffs have also gone; but Fuller's flair for telling and memorable detail remains, and his warm humanity and engaging naïvety do not become blurred in summaries.

*Anglorum Speculum* is very different. Here a mechanical fragmentation of the *Worthies* (each in his own shire) has left little more than sadly distorted and truncated biography that sits uneasily in an incoherent framework of topographical reference, ancient proverbs and regional history. But we must finally turn to specific instances in the text of *Anglorum Speculum* in order to illustrate how the distortion of Fuller's text has occurred through perfunctory abbreviation and through failure to supply

editorial comment or confirmation when the need is most clearly evident. The list that follows could be greatly extended, and the examples cited are by no means unrepresentative.

1. *Anglorum Speculum*, p.48 (A Writer of Berkshire):  
*Will. Twis* born at *Spene*, an ancient Roman City, bred at *New-Colledge* in *Oxford*, and there became a General Scholar. Good at plain Preaching, better at Disputing, and best in Living. He became a Preacher in *Spinhamlands*. Towards his Death he was slighted by Sectaries, it being usual for *New-lights* to neglect those who have born *the heat of the Day*. His Latin Works speak him able in Controversie. He was Moderate Prolocutor in the Assembly of Divines. And dying in *Holborn*, he was buried at *Westminster*, *An.Dom.* 164—

William Twisse did in fact hold the living of Newbury and he was later made Prolocutor of the Westminster Assembly. Fuller's reference to his moderation is garbled in this abridged version. Neither Fuller, 'G.S.', nor Fuller's nineteenth century editor, P.A. Nuttall, seem to have checked the date of Twisse's death. He died in 1646 and was buried in Westminster Abbey: ironically, in 1661, as the *Worthies* was being seen through the press, his bones were dug up and thrown into a hole in the churchyard of St. Margaret's.<sup>16</sup>

2. *Anglorum Speculum*, p.65 (A Memorable Person of Bedfordshire): A *Woman* lived, dyed and is buried at *Dunstable*, (where is her Epitaph) who had 19 Children at 5 Births, *viz.* 3. 3. 3. 5 and 5.

Here 'G.S.' repeats in crude shorthand Fuller's own error in reading an epitaph, but Fuller's 'freedom of Discourse and quick Jocundity of Style' (so finely pointed up in the anonymous *Life of Fuller*, 1661) have vanished.

3. *Anglorum Speculum*, p.78 (A Writer of Buckinghamshire): *Sam. Collins* . . . successively chosen Fellow, Provost and *Regius Professor* of *K. Coll.* in *Camb.* Of admirable Wit and Memory, and a most fluent Latinist. . . . In these troublesome times he lost his *Church* but kept his *Choir*, [sic] wherein he dyed about 1651.

'Choir' instead of 'Chair' obscures Fuller's felicitous pun.

4. *Anglorum Speculum*, p.441 (A Prelate of Leicestershire): *Joseph Hall*, born at *Ashby de la Zouch*, and bred in *Em. Colledg in Cambridg*, maintained there (with a *Flourishing* wit) *That the World groweth Old*. He was Minister at *Halsted in Suffolk*, where his Little Catechisme did much good.

('Much good' has been angrily crossed out by the probably eighteenth century and decidedly ultramontane former owner of Dr. Love's copy. An original signature dated 1686 on the preliminary blank leaf has also been hatched out in the same hand.)

Fuller was very conscious that Joseph Hall had preceded him in the donative (or curacy) of Waltham Holy Cross ('three degrees from him in succession'), and he makes it quite clear in the *Worthies* that Hall's Catechism was particularly effective in pastoral work 'in that populous parish' of Waltham Abbey in Essex.<sup>17</sup> In this case, undiscriminating abbreviation has induced error.

#### IV

The most informative discussion of the book-trade during the period that concerns us (1680-1700) is to be found in the frenetic pages of *The Life and Errors of John Dunton* (London, 1705). Dunton scored some notable successes at the outset of his career as bookseller and printer,<sup>18</sup> and his early prosperity may have induced a kind of Grubstreet plague: '*Hackney-Authors*', complained Dunton, 'began to ply me with *Specimens*, as earnestly, and with as much Passion and Concern, as the *Watermen* do *Passengers* with *Oars* and *Scullers*. I had some Acquaintance with this *Generation* in my Apprenticeship, and had never any warm Affection for 'em . . . As for their Honesty, 'tis very remarkable, they'll either perswade you to go upon another Man's Copy, to steal his Thought, or to abridge his Book, which shou'd have got him Bread for his Life-Time.'<sup>19</sup> An additional pressure on stationers could be traced to the Great Fire of London which had destroyed vast quantities of booksellers' stocks, and induced thereby a still urgent need for rapidly produced new editions and abridgments of proven 'sellers' to fill the gaps.

Dunton generally provides valuable evidence for an advancing tide of hungry 'Hackney-Authors'. A wealthy and established stationer could well afford to lodge and maintain a number of tame hack-writers, but an ostensibly honest tradesman of the type of John Dunton did well to be chary of those Hackney-Authors who 'when you've engaged 'em upon some Project or other, they'll write you off Three or Four Sheets perhaps, take up Three or Four Pounds upon an urgent Occasion, and you shall never hear of 'em more'.

*The Life and Errors* portrays a great many booksellers, printers and authors of varying talents; but Dunton's account of Nathaniel Crouch could well serve as a rough sketch for the type of opportunist stationer with a flair for the Puff Direct and a great capacity for the swift melting down of 'English Histories' (such as Fuller's) into Twelve Penny Books:

Mr. *Nathaniel Crouch*, I think I have given you the very Soul of his Character, when I have told you that *his Talent lies at Collection*. He has melted down the best of our *English Histories* into Twelve-Penny-Books, which are fill'd with WONDERS, RARITIES, and CURIOSITIES, for you must know, his *Title Pages* are a little *swelling*. I have a hearty Friendship for him, but he has got a Habit of LEERING under his Hat . . .<sup>20</sup>

Nathaniel Crouch had something to leer about. He was a most prolific author (normally using the pseudonyms of 'Richard Burton' and 'R.B.') and was later freeman of the Stationers' Company. The extent of Crouch's talents may be seen in the range of his imprints recorded in *Wing* (from *Admirable Curiosities*, 1682, through more than sixty entries altogether to *Youth's Divine Pastime*, 1691) which clearly indicates his capacity for 'Collection' or abridgment. The Preface to *Anglorum Speculum* is indeed close to his own 'swelling' style; but the timid incompetence of the abridgment itself would seem to point to another source - or else to a most hurried and careless printing-house supervision.

V

With the collapse of the Licensing Act in 1694, the possibility of safeguarding copyright was even further eroded; and the assumption that the abridgment of a book



represented no infringement of copyright exposed such common property as Histories of Worthies to acts of semi-legal piracy by enterprising publishers. This practice was sharply attacked by Defoe in his *Essay on the Regulation of the Press* (London, 1704), and one particular passage of this pamphlet comes so close to the circumstances of *Anglorum Speculum*, that it would seem most pertinent to quote it here in full:

An Author prints a Book, whether on a Civil or Religious Subject, Philosophy, History or any Subject, if it be a large Volume, it shall be immediately *abridg'd* by some mercenary Bookseller, employing a Hackney-writer, who shall give such a contrary Turn to the Sense, such a false Idea of the Design, and so huddle Matters of the greatest Consequence together in abrupt Generals, that no greater Wrong can be done to the Subject; thus the sale of a Volume of twenty Shillings is spoil'd, by perswading People that the Substance of the Book is contain'd in the Summary of 4 s. price, the Undertaker is ruin'd, the Reader impos'd upon, and the Author's perhaps 20 Years Labour lost and undervalued: I refer my Reader, for the Truth of this, to the several Abridgments of the *Turkish History*, *Josephus*, *Baxter's Life*, and the like. I think in Justice, no Man has a Right to make any Abridgment of a Book, but the Proprietor of the Book . . . (p.20).

Defoe's three instances of irresponsible abridgment may themselves appear to be an eccentric selection. Richard Knolles' *Generall Historie of the Turkes* was published in a quite competent compendium by John Savage in 1701.

The reference to *Josephus* should not implicate Sir Roger L'Estrange's painstaking translation in folio, *The Works of Flavius Josephus* (London, 1702).<sup>21</sup> More probably, Defoe had in mind a version of Josephus brought out by 'A.R.' and 'R.B.' in 1700, *The Works of Josephus: epitomiz'd from the Greek original* . . . (London, 1700). A revised second edition appeared in the following year, attributed specifically to A. Roper. It would seem reasonable to attribute this epitome to Abel Roper and Nathaniel Crouch (R[ichard] B[urton]).<sup>22</sup>

'*Baxter's Life*' presents no problems in identification, since Edmund Calamy's *An Abridgment of Mr Baxter's History*

of his *Life and Times* appeared in 1702. Calamy's version of the *Reliquiae Baxterianae* involved important omissions and substantial rewriting, yet in its own tendentious way it is a thoroughly professional essay at a more rational ordering of material and (additions apart) at a radical abridgment.<sup>23</sup>

It is difficult to understand why Defoe, himself no stranger to some shady entrepreneurial activities, should have been quite so intolerant of such professionally structured epitomes as 'the *Turkish* history' and 'Baxter's Life'. In different ways these two abridgments do tend to give a 'contrary Turn to the Sense' and a 'false Idea of the Design', but they share a generally high level of literary competence. Could these examples then be cited by Defoe as useful buttresses to the central issue of the abridgment of Josephus? There is a significant accord between Dunton's portrayal of Nathaniel Crouch melting down 'the best of our *English* histories into Twelve-Penny-Books' with 'Title Pages [that] are a little swelling';<sup>24</sup> and Defoe's brisk attack on the 'mercenary Bookseller, employing a Hackney-writer . . . [who will] so huddle Matters of the greatest Consequence together in abrupt Generals, that no greater Wrong can be done to the Subject'.

If we were to place these strictures in both social and historical perspectives, we would find that they meet on a common ground of growing discontent with the prevailing lack of adequate provision for copyright, an anomaly that was partly removed by the Copyright Act of 1709. From 1710, the year in which the Act was implemented, the provisions of the Act must have made it increasingly difficult for hard-pressed stationers to evade the prescriptions for copyright - and to publish abridgments of a largely piratical kind.

I do not pretend to educe any positive evidence to establish that Nathaniel Crouch was actively involved in the abridgment of Fuller's *Worthies*; but this account of Crouch's parallel activities as a kind of supreme 'Epitomizer', and of the general practice of 'Collections', may serve to throw some light, obliquely, on *Anglorum Speculum* as a publishing enterprise of dubious honesty which leaves 'the Reader impos'd upon, and the Author's perhaps 20 Years Labour lost and undervalued'.

## NOTES

<sup>1</sup>That is, by digesting Lives, History and Topographical Information alphabetically by the counties of England and Wales.

<sup>2</sup>*Anglorum Speculum*, A3<sup>v</sup>, 'The Preface to the Reader'. There is no copy of *Anglorum Speculum* recorded in W.J. Cameron, *Books . . . 1641-1700 Held in Australian Libraries* (Sydney, 1962); or in such later supplementary Checklists as 'Wing books held in Australian Libraries, Supplement no. 1', *The Australian Library Journal* (July, 1962); pp.153-162.

<sup>3</sup>*Anglorum Speculum*, p.12.

<sup>4</sup>Thomas Fuller, *The History of the Worthies of England* (London, 1840), III, 434. William Winstanley's compilation, *The Lives of the most Famous English Poets* (London, 1687), offers a fresh and personal response to Sandys' poetry. Unfortunately, Winstanley's abridgment of Fuller (p.153) is both perfunctory and misleading: 'He [Sandys] lived to be a very aged man, having a youthful Soul in a decayed Body, and died about the year 1641'.

<sup>5</sup>*Anglorum Speculum*, A3<sup>v</sup> - A4<sup>r</sup>.

<sup>6</sup>Edward Arber, ed., *The Term Catalogues, 1668-1709* (London, 1905), II, 5.

<sup>7</sup>G.E.B. Eyre and H.R. Plomer, ed., *A Transcript of the Registers of the Worshipful Company of Stationers, 1640-1708* (London, 1913), entry for 11 July, 1684.

<sup>8</sup>Strickland Gibson, ed., *A Bibliography of the Works of Thomas Fuller*, Oxford Bibliographical Society: Proceedings and Papers, Vol.IV (Oxford, 1936).

<sup>9</sup>*Ibid.*, p.144.

<sup>10</sup>Samuel Halkett and John Laing, ed., *Dictionary of Anonymous and Pseudonymous English Literature* (London, 1926), I, 83: 'ANGLORUM speculum . . . [By George Sandys] 8vo pp.980, 16 [Bodl.] . . . '

<sup>11</sup>George Watson, ed., *The New CBEL*, Vol.I, Cambridge University Press, 1974.

<sup>12</sup>*The National Union Catalog Pre-1956 Imprints* (London, 1972), Vol.187, NF 0425639.

<sup>13</sup>Franklin B. Williams, Jr., 'An Initiation into Initials', *Studies in Bibliography*, IX, 1957, 163-178.

<sup>14</sup>Thomas Sawbridge and Thomas Passenger (together with other booksellers) brought out a Sixth Edition of *Sandys Travailes* in 1670 (*Wing* S679). There is a copy in the State Library of Victoria which carries a substantial prefatory dedication by George Sandys.

<sup>15</sup>For *Abel Redivivus*, see the finely detailed essay by D.H. Woodward, 'Thomas Fuller, the Protestant Divines, and Plagiarist Yet Speaking', *Transactions of the Cambridge Bibliographical Society*, IV (1964-68), 201-224.

<sup>16</sup>Daniel Neal, *The History of the Puritans* (London, 1822), III, 316-317.

<sup>17</sup>Joseph Hall's Catechism is not given separate entry in *STC* or *Wing*. It is, however, printed by Josiah Pratt in Vol.X of *The Works of Joseph Hall* (London, 1808), under the title, *A Brief Sum of the Principles of Religion*.

<sup>18</sup>Apart from Pope's cruel footnote in *The Dunciad*, 'John Dunton was a broken bookseller, and abusive scribbler' Dunton is chiefly remembered for the distinction of being the first to publish any work by Swift. In the Swift Collection of Monash University Library there is a particularly fine copy of the fifth volume of *The Athenian Gazette or Casuistical Mercury* (London, 1691), printed for Dunton at his usual address, the Raven in the Poultry. Swift contributes an extraordinary letter, followed by his 'Ode to the Athenian Society'.

<sup>19</sup>*The Life and Errors of John Dunton*, pp.70-71.

<sup>20</sup>*Ibid.*, p.282.

<sup>21</sup>The issue of copyright is here further complicated by the stationer Richard Sare's defiance of earlier claims to the copyright of Josephus when he published L'Estrange's translation in 1702. A.W. Pollard in 'Some Notes on the History of Copyright in England, 1662-1774' (*The Library*, 4th Series, Vol.III, No.1, p.108), quotes Sare's spirited defence of his enterprise: 'Whereas there is published an Advertisement bearing Date April the third 1693. Menacing an Action against *Richard Sare* for Printing

Sir Roger L'Estrange's *Translation of JOSEPHUS*. This is to tell the World, that I am Resolved to go on with it; for otherwise if there should happen to be a Senseless Translation of the Best Author in the World, it would Bar Mankind the Benefit of a Better, in Contradiction to Law, Equity and Common Practice.'

<sup>22</sup>There is no mention of this abridgment in *Wing*, but *The National Union Catalog Pre-1956 Imprints*, Vol.285, NJ 0170915, makes an entry for it. It should also be pointed out that, especially when publishing his own works, Nathaniel Crouch very frequently uses the attribution: 'By R.B.' The pattern of entries for 'B.,R.' and for 'Crouch, Nathaniel' in the new edition of *Wing* is particularly revealing.

<sup>23</sup>Edward Arber's edition of *The Term Catalogues, 1668-1709* does not record any of these three abridgments cited by Defoe. *An Essay on the Regulation of the Press* was edited by John R. Moore for the Luttrell Society (Oxford, 1948); but this edition lacks commentary and does not discuss or identify the abridgments.

<sup>24</sup>As, for instance: 'The Works of Flavius Josephus; epitomiz'd from the Greek original, and the history preserv'd in what is material and substantial . . . ' (London, 1702).

#### AN EIGHTEENTH-CENTURY SHORT TITLE CATALOGUE

A conference held at the British Library in June has established provisional procedures for the preparation of a short title catalogue of eighteenth-century English books, continuing the work of *Wing* and of Pollard and Redgrave.

An organising committee of thirteen is being established and the British Library has volunteered to run a pilot project on its own holdings. The conference papers and proceedings are available on microfiche from the British Library Lending Division, Boston Spa, Wetherby, West Yorks LS23 7BQ. (Reference BAB 2001 [1769. 7S]).

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