

Appendix I

*The Report of the Queen's Coroner**

This document, dated June 11, 1593, was titled *Inquisition of Chancery* and was drawn up by William Danby, Gent., Coroner to the Household of our Lady the Queen. The following is a translation of the original version in Latin.

Inquisition indented taken at Deptford Strand in the aforesaid County of Kent, within the verge, on the 1st day of June, 1593, in the presence of William Danby, Gent., Coroner of the Household of our said Lady the Queen, upon view of the body of Christopher Marlowe, there lying dead and slain, upon oath of . . . (there are sixteen named witnesses) who say upon their oath that when a certain Ingram Frizer, late of London, and the aforesaid Christopher Marlowe and one Nicholas Skeres and Robert Poley, on the 30th day of May, at Deptford Strand, within the verge, about the tenth hour before noon of the same day, met together in a room in the house of a certain Eleanor Bull, widow, and there passed the time together and dined and after dinner were in quiet sort together there, and walked in the garden belonging to the said house until the 6th hour after noon of the same day and then returned from the said garden to the room aforesaid and there together and in company

* Discovered by J. Leslie Hotson in London's Public Record Office in 1925, and included in his book, *The Death of Christopher Marlowe* (Cambridge, Harvard University Press, 1925; p. 38).

supped; and after supper the said Ingram and Christopher Marlowe were in speech and uttered one to the other divers malicious words for the reason that they could not be at one nor agree about the payment of the sum of pence, that is, le recknyng there; and the said Christopher Marlowe then lying upon a bed in the room where they supped, and moved with anger against the said Ingram Frizer, upon the words as aforesaid spoken between them; and the said Ingram Frizer then and there sitting in the room aforesaid, with his back toward the bed where the said Christopher Marlowe was then lying, sitting near the bed that is, near the bed and with the front part of his body near the table and the aforesaid Nicholas Skeres and Robert Poley sitting on either side of the said Ingram in such a manner that the same Ingram Frizer in no wise could take flight; it so befell that the said Christopher Marlowe on a sudden and of his malice towards the said Ingram aforesaid, was at his back, and with the same dagger the said Christopher Marlowe then and there maliciously gave the aforesaid Ingram two wounds on his head of the length of two inches and of the depth of a quarter of an inch; whereupon the said Ingram, in fear of being slain, and sitting in the manner aforesaid between the said Nicholas Skeres and Robert Poley so that he could not in any wise get away, in his own defence and for the saving of his life, then and there struggled with the said Christopher Marlowe to get from him his dagger aforesaid; in which affray the same Ingram could not get away from the said Christopher Marlowe, and so it befell in that affray that the said Ingram, in defence of his life, with the dagger aforesaid of the value of 12 d, gave the said Christopher then and there a mortal wound over his right eye of the depth of two inches and the width of one inch; of which mortal wound the aforesaid Christopher Marlowe then and there instantly died.

Appendix II

*The Queen's Pardon of Ingram Frizer**

The original is in Latin.

. . . We therefore, moved by piety, have pardoned the same Ingram Frizer the breach of our peace which pertains to us against the said Ingram for the death above mentioned and grant to him our firm peace Provided:

Nevertheless that the right remain in our Court if anyone should wish to complain of him concerning the death above mentioned.

In testimony etc.,

Witnesseth the Queen at Kew
on the 28th day of June.

* *The Death of Christopher Marlowe*, by J. Leslie Hotson (Cambridge, Harvard University Press, 1925; p. 37).

Appendix III

*Minutes of the Queen's Privy Council**

Concerning Marlowe's degree, addressed to the authorities of Cambridge University. The Master of Arts degree was granted shortly thereafter.

Whereas it was reported that Christopher Marlowe was determined to have gone beyond the seas to Rheims and there remain, their Lordships thought good to certify that he behaved himself orderly and discreetly whereby he had done her Majesty good service, and deserved to be rewarded for his faithful dealing. Their Lordships request that the rumour thereof should be allayed by all possible means and that he should be furthered in the degree he was to take this next Commencement; because it was not her Majesty's pleasure that anyone employed as he had been in matters touching the benefit of his country should be defamed by those ignorant in the affairs he went about.

* *The Death of Christopher Marlowe*, by J. Leslie Hotson (Cambridge, Harvard University Press, 1925; pp. 57-64).

Appendix IV

*Charges of Richard Baines Against Marlowe**

The following note was received by the Privy Council on May 29, 1593, and sent to Her Majesty, Queen Elizabeth.

Copy of Marlowe's Blasphemies
as sent to her Highness.

A Note

Containing the opinion of Christopher Marlowe concerning his damnable opinions and judgment of religion and scorn of God's word.

That the Indians and many Authors of antiquity have assuredly written of above 16 thousand years ago, whereas Adam is proved to have lived within 6 thousand years.

He affirmeth that Moses was but a Jugler and that one Harriot, being Sir Walter Raleigh's man, can do more than he.

That Moses made the Jews to travell 11 years in the wilderness, which journey might have been done in less than one year, ere they came to the promised land, to the intent that those who were privy to most of his subtleties might perish and so an everlasting superstition remain in the hearts of the people.

* For facsimile of original document, see *In Search of Christopher Marlowe*, by A. D. Wraight and Virginia F. Stern (London: Macdonald and Co., 1965; pp. 308-309).

That the first beginning of Religion was only to keep men in awe.

That it was an easy matter for Moses, being brought up in all the arts of the Egyptians, to abuse the Jews, being a rude and gross people.

That Christ was the son of a carpenter and that, if the Jews among whom he was born did crucify him, they best knew him and whence he came.

That Christ deserved better to die than Barabbas, and that the Jews made a good choice, though Barabbas were both a thief and a murderer.

That if there be any God or good Religion then, it is the Papists, because the service of God is performed with more ceremonies, as elevation of the mass, organs, singing men, shaven crowns, etc. . . .

That all Protestants are hypocritical asses.

That if he were put to write a new religion, he would undertake both a more excellent and Admirable method.

That all they that love not Tobacco and Boys were fools.

That all the apostles were fishermen and base fellows, neither of wit nor worth, that Paul only had wit, but he was a timorous fellow in bidding men to be subject to magistrates against his conscience.

That he had as good a right to coin as the Queen of England, and that he was acquainted with one Poole, a prisoner in Newgate, who hath great skill in mixture of metals, and having learned some things from him, he meant, through help of a cunning stamp-maker, to coin French crowns, pistolets, and English shillings.

That if Christ would have instituted the Sacrament with more ceremonial reverence, it would have been had in more admiration.

That Richard Cholmeley hath confessed that he was persuaded by Marlowe's reasons to become an Atheist.

These things, with many other, shall by good and honest witness be approved to be his opinions and common speeches, and that this Marlowe doth not only hold them himself, but almost into every company he cometh he persuadeth men to Atheism, willing them not to be

afraid of bugbears and hobgoblins and utterly scorning both God and His ministers, as I, Richard Baines, will justify and approve both by mine own oath and the testimony of many honest men, and almost all men with whom he hath conversed any time will testify the same, and as I think, all men in Christianity ought to endeavour that the mouth of so dangerous a member may be stopped.

He saith likewise that he hath quoted a number of contrarities out of the Scriptures which he hath given to some great men who in convenient time shall be named. When these things shall be called in question, the witness shall be produced.

(signed) Richard Baines

Appendix V

*Queen Elizabeth's Remarks Concerning Richard II**

This was recorded in the diary of William Lambarde.

That which passed from the Excellent Majestie of Queen Elizabeth, in her Privie Chamber at East Greenwich, 4th Augusti 1601, 43rd reg. sui, towards William Lambarde.

He presented her Majestie with his Pandecta of all her rolls, bundells, membranes, and parcels, that be reposed in her Majestie's Tower at London; whereof she had given him the charge 21st Jan. last past.

Her Majestie cheerfully received the same into her hands, saying, "You intended to present this book unto me by the Countess of Warwicke; but I will none of that; for if any subject of mine do me a service, I will thankfully accept it from his own hands:" then opening the book, said, "You shall see that I can read:" . . . Then she descended from the beginning of King John, till the end of Richard III . . . in the first page she demanded the meaning of "*oblata*" *cartae, litterae clausae, et litterae patentes*.

W. L.—He severally expounded the right meaning . . . Then she proceedeth to further pages. . . .

W. L.—He likewise expounded all these . . . which she took in gracious and full satisfaction; so her Majestie fell upon the reign of King Richard II, saying "I am Richard II, know ye not that?"

* *The Sayings of Queen Elizabeth*, by Frederick C. Chamberlin. (London, John Lane, 1925; p. 52 ff).

W. L.—"Such a wicked imagination was determined and attempted by a most unkind gent, the most adorned creature that ever your Majestie made."

Her Majestie.—"He that will forget God will also forget his benefactors; this tragedie was played 40 times in open streets and houses . . ."