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INTRODUCTION

Lady Anne Bacon (c.1528–1610) was a woman who inspired strong emotion in her own lifetime. As a girl, she was praised as a ‘verteouse meynen’ for her religious translations, while a rejected suitor condemned her as faithless as an ancient Greek temptress.¹ The Spanish ambassador reported home that, as a married woman, she was a tiresomely learned lady, whereas her husband celebrated the time they spent reading classical literature together.² During her widowhood, she was ‘beloved’ of the godly preachers surrounding her in Hertfordshire; Godfrey Goodman, later bishop of Gloucester, instead argued that she was ‘little better than frantic in her age’.³ Anne’s own letters allow a more balanced exploration of her life. An unusually large number are still extant; she is one of the select group of Elizabethan women whose surviving correspondence includes over fifty of the letters they wrote themselves, a group that incorporates her sister, Lady Elizabeth Russell, and the noblewoman Bess of Hardwick, the countess of Shrewsbury.⁴

¹G.B., ‘To the Christen Reader’, in B. Ochino, *Fourtene sermons of Barnadine Ochynne, concernyng the predestinacion and eleccion of god*, trans. A[nne] C[ooke] (London, 1551), sig. A2r. For Walter Haddon’s comparison of Anne to Cressida, a character from ancient Greek mythology, see BL, Lansdowne MS 98, fo. 252r.

²M.A.S. Hume (ed.), *Calendar of Letters and State Papers Relating to English Affairs Preserved Principally in the Archives of Simancas, 1558–1603*, 4 vols (1892–1899), I, p. 20; N. Bacon, *The Recreations of His Age* (Oxford, 1919), p. 27.

³T.W. [Thomas Wilcox], *A short, yet sound commentarie; written on that woorthie worke called; the Proverbs of Salomon* (London, 1589), sig. A3r; G. Goodman, *The Court of King James the First*, ed. J.S. Brewer, 2 vols (London, 1839), I, p. 285. Goodman was writing many years after Anne’s death. For more on Goodman’s characterization of Anne, see *Cooke Sisters*, pp. 219–220.

⁴Both these women have recently had new editions compiled of their correspondence. See J. Phillippy (ed.), *The Writings of an English Sappho (Elizabeth Cooke Hoby Russell, 1540–1609)* (Toronto, 2012), and the online edition of the letters of Bess of Hardwick, <http://www.bessofhardwick.org/>. There are over seventy extant letters written by Elizabeth Bourne in the 1570s and 1580s, as well as a rich body of surviving letters of Joan and Maria Thynne. See J. Daybell, ‘Elizabeth Bourne (fl. 1570s–1580s): a new Elizabethan woman poet’, *Notes and Queries*, 52 (2005), pp. 176–178; A. Wall (ed.), *Two Elizabethan Women: correspondence of Joan and Maria Thynne, 1575–1611*, Wiltshire Record Society 38 (Devizes, 1983). There are over a hundred surviving letters written by Arbella Stuart, although many of these are Jacobean: see S.J. Steen (ed.), *The Letters of Lady Arbella Stuart* (Oxford, 1994).

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Anne's letters have never been entirely forgotten. Thomas Birch's 1754 *Memoirs of the Reign of Queen Elizabeth* included some extracts from her correspondence and in 1861 James Spedding included whole transcriptions of a small number of Anne's letters in the first volume of his work on her son, as did William Hepworth Dixon in his biography of Francis Bacon.⁵ While these were valuable resources, they only made accessible a very small proportion of Anne Bacon's surviving correspondence. However, in manuscript form Anne's letters have continued to receive attention from scholars working on her sons and their wider circle and, in recent years, they have started to be studied for what they reveal about Anne herself.⁶ A primary obstacle which surely prevents more scholars from using the letters is Anne's handwriting. It has been despairingly described as 'hardly legible' and 'indecipherable'; without long and painful acquaintance, it is decidedly impenetrable.⁷

This edition brings together for the first time nearly two hundred of the letters which Anne sent and received, scattered in repositories throughout the world. It allows fresh light to be shed on Anne's life and

⁵T. Birch, *Memoirs of the Reign of Queen Elizabeth*, 2 vols (London, 1754); *Bacon Letters and Life*, I; W.H. Dixon, *The Personal History of Lord Bacon: from unpublished papers* (London, 1861). Gustav Ungerer included two letters in his work on the correspondence of Antonio Pérez: G. Ungerer, *The Correspondence of Antonio Pérez's Exile*, 2 vols (London, 1974–1976), I, pp. 219–221.

⁶For the use of Anne's manuscript letters by those working on her sons, see especially *Troubled Life*. Paul Hammer also made use of her correspondence in his work on the earl of Essex: see 'Patronage at court: faction and the earl of Essex', in J. Guy (ed.), *The Reign of Elizabeth I: court and culture in the last decade* (Cambridge, 1995), pp. 65–86; *idem*, *The Polarisation of Elizabethan Politics: the political career of Robert Devereux, second earl of Essex, 1585–1597* (Cambridge, 1999). For work on Anne Bacon herself, see M.E. Lamb, 'The Cooke sisters: attitudes toward learned women in the Renaissance', in M.P. Hannay (ed.), *Silent but for the Word* (Kent, OH, 1985), pp. 107–25; A. Stewart, 'The voices of Anne Cooke, Lady Anne and Lady Bacon', in D. Clarke and E. Clarke (eds), *This Double Voice: gendered writing in early modern England* (Basingstoke, 2000), pp. 88–102; L. Magnusson, 'Widowhood and linguistic capital: the rhetoric and reception of Anne Bacon's epistolary advice', *English Literary Renaissance*, 31 (2001), pp. 3–33; J. Daybell, *Women Letter-writers in Tudor England* (Oxford, 2006); K. Mair, 'Anne, Lady Bacon: a life in letters' (unpublished PhD thesis, Queen Mary, University of London, 2009); G. Allen, '"A briefe and plaine declaration": Lady Anne Bacon's 1564 translation of the *Apologia Ecclesiae Anglicanae*', in P. Hardman and A. Lawrence-Mathers (eds), *Women and Writing, c.1540–c.1650: the domestication of print culture* (Woodbridge, 2010), pp. 62–76; G. Allen, 'Education, piety and politics: the Cooke sisters and women's agency, c. 1526–1610' (unpublished DPhil thesis, University of Oxford, 2010); L. Magnusson, 'Imagining a national church: election and education in the works of Anne Cooke Bacon', in J. Harris and E. Scott-Baumann (eds), *The Intellectual Culture of Puritan Women, 1558–1680* (Basingstoke, 2010), pp. 42–56; J. Daybell, 'Women, news and intelligence networks in Elizabethan England', in R.J. Adams and R. Cox (eds), *Diplomacy and Early Modern Culture* (Basingstoke, 2010), pp. 101–119; K. Mair, 'Material lies: parental anxiety and epistolary practice in the correspondence of Anne, Lady Bacon and Anthony Bacon', *Lives and Letters*, 4 (2012), pp. 58–74; G. Allen, *The Cooke Sisters: education, piety and politics in early modern England* (Manchester, 2013).

⁷Ungerer, *Antonio Pérez's Exile*, I, p. 220; Daybell, *Women Letter-writers*, p. 96.

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INTRODUCTION

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on her wider circle, including her children, her sisters, and her privy councillor relatives, as well as controversial figures such as the earl of Essex. Freed from the difficulties of Anne's handwriting, this edition makes accessible the more productive challenges which her letters pose to our knowledge of early modern women. Her correspondence allows us to question, for example, the practical utility of a humanist education for sixteenth-century women, as well as the extent of their political knowledge, from their involvement in parliamentary and local politics to their understanding of political news and intelligence. Furthermore, Anne's letters provide insights into her understanding of diverse issues, including estate management, patronage networks, finance, and medicine, as well as allowing an exploration of her religious views and her experience of motherhood and widowhood.

Although the edition that follows includes letters from all but the first decade of Anne's life, the coverage is uneven. Most of the letters date from after the death of her husband, Nicholas Bacon, in 1579; more particularly, the main body of her surviving letters are those exchanged between Anne and her son Anthony after his return to England in 1592. The types of letters included in this edition also vary: the published, dedicatory letters, which are concentrated in the earlier decades of Anne's life, have a very different function and audience in mind than the quotidian correspondence exchanged between Anne and Anthony during her widowhood, often written in haste. The introduction that follows seeks to outline Anne's biography and the thematic content of the letters, before considering the nature of the archive in more detail and the material issues which influence the reading of her correspondence.

Early life

Anne Bacon was born around 1528 at Gidea Hall in Essex. She was the second of five daughters and four sons born to Sir Anthony Cooke and his wife; her sister Mildred had been born in 1526, and Anne's birth was followed by those of three other sisters, Margaret, Elizabeth, and Katherine. Of her four brothers, Anthony and Edward died while still young, but Richard and William both lived to serve as MPs.⁸

⁸ Anne noted her brother Anthony's death of the sweating sickness in her Greek copy of Moschopoulos's *De ratione examinandae orationis libellus* (Paris, 1545): see p. 5, n. 16. Edward Cooke died in France, shortly after accompanying his sister Elizabeth and her ambassador husband, Thomas Hoby, to Paris. For more details on these brothers, see M.K. McIntosh, 'Sir Anthony Cooke: Tudor humanist, educator, and religious reformer', *Proceedings of the American Philosophical Society*, 119 (1975), p. 239. For Richard and William Cooke, see S.T.

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Anne was named after her mother, who was the daughter of Sir William Fitzwilliam, a merchant tailor and sheriff of London, and later Northampton.⁹ Her father, Anthony Cooke, was also politically well connected. After the death of his father, John Cooke, in 1516, he had been raised by his uncle Richard Cooke, a diplomatic courier for Henry VIII, and his stepmother, Margaret Pennington, lady-in-waiting to Katherine of Aragon.¹⁰ Anthony Cooke was renowned for his humanist education and he acted as a tutor to Edward VI, most probably as a reader after the retirement of Richard Cox in 1550.¹¹ It seems that his contemporaries regarded Cooke as largely self-taught and there is no evidence that he attended university.¹²

Education

Sir Anthony Cooke's greatest claim to posthumous reputation is that he provided both his sons and his daughters with a thorough humanist education, in both classical and modern languages.¹³ The Cooke sisters were lauded in their youth for their remarkable learning. Anne was singled out for particular praise in 1551, when John Coke wrote that 'we have dyvers gentylwomen in Englande, which be not onely well estudied in holy Scrypture, but also in Greek and Latyn tonges as maystres More, mastryes Anne Coke, maystres Clement, and others'.¹⁴ Walter Haddon described a visit he made to the Cooke household: 'While I stayed there,' he wrote, 'I seemed to be living among the Tusculans, except that the studies of women were flourishing in this Tuscany'.¹⁵ The Cooke household was therefore acclaimed as a little academy, in which the girls were educated alongside their brothers, reading the same texts. In a copy, in the original Greek,

Bindoff (ed.), *The History of Parliament: the House of Commons, 1509–1558*, 3 vols (London, 1982), I, p. 691; *History of Parliament*, I, pp. 646–647.

⁹M. Davies, 'Sir William Fitzwilliam', *ODNB*.

¹⁰M.K. McIntosh, 'The Cooke family of Gidea Hall, Essex, 1460–1661' (unpublished PhD thesis, Harvard University, 1967), p. 12.

¹¹McIntosh, 'Sir Anthony Cooke', p. 241.

¹²*Ibid.*, p. 237.

¹³Marjorie McIntosh suggests that Cooke started serious study in the 1530s and may have pursued his education at much the same time as his children. See *ibid.*, pp. 235, 237, 240.

¹⁴The 'maystres More' and 'maystres Clement' to whom Coke referred were Thomas More's daughter and his adopted daughter, respectively Margaret More, later Roper, and Margaret Giggis Clement. See J. Coke, *The debate betwene the Heraldes of Englande and Fraunce* (London, 1550), sig. K1r.

¹⁵'*Equidem ibi versans, in Tusculanis mihi videbar vivere, nisi quod foeminarum etiam in hoc Tusculano vigeat industria.*' W. Haddon, *G. Haddoni Legum Doctoris ... lucubrationes* (London, 1567), sig. R2r.

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of Moschopulus' *De ratione examinandae orationis libellus* (Paris, 1545), Anne wrote the following inscription: 'My father delyvered this booke to me and my brother Anthony, who was myne elder brother and scoolefellow with me, to follow for wrytyng of Greke'.¹⁶

Alongside Greek, Anne's childhood education included schooling in Latin and Hebrew, as well as Italian, which she used to translate the sermons of the Italian evangelical Bernardino Ochino. In the prefatory letter which she appended to the first volume of her translated sermons, the twenty-year-old Anne described herself as a 'begynner' in Italian, although that may have been an expression of modesty rather than the literal truth (1). Together with her sisters, Anne's schooling also covered the five-part *studia humanitatis*, extolled by sixteenth-century educationalists, which consisted of grammar, poetry, rhetoric, moral philosophy, and history. Furthermore, her sisters Mildred and Elizabeth were interested in logic and dialectic, so it is possible that Anne also read works on those subjects.¹⁷

One result of this education was that it enabled Anne to become a translator. Bernardino Ochino had been invited to England in 1548 by Thomas Cranmer, archbishop of Canterbury, to assist with the reform of the English church. In the same year, Anne translated five of his sermons, the text being published anonymously.¹⁸ By 1551, she had translated another fourteen of his sermons, which were published in two editions that year. One was an anonymous amalgamation of all of Anne's translations, plus a reprint of six of Ochino's sermons rendered into English by Richard Argentine in 1548.¹⁹ The other 1551 edition contained only Anne's fourteen new sermons, this time printed under her own name.²⁰ Thus, by 1551, Anne was known as a published translator in her own right. These publications were Anne's contribution to the evangelical cause. In the prefatory letter to her second set of Ochino translations, she describes her mother's previous dislike of her Italian studies, 'syns God thereby is no whytte magnified'

¹⁶This quotation is included in an anonymous cutting held by Essex Record Office: Sage 773. I have located its original context as a note by a 'J.H. Mn' on 'Lord Bacon's mother' included in *Notes and Queries*, 95 (1857), 327. However, I have not been able to locate Anne's volume of Moschopulus.

¹⁷For a reconstruction of Anne's education and that of her sisters through their reading material, see *Cooke Sisters*, pp. 18–55.

¹⁸B. Ochino, *Sermons of Barnadine Ochine of Sena godlye, frutefull, and very necessarye for all true Christians*, trans. anon (London, 1548).

¹⁹B. Ochino, *Certayne Sermons of the ryghte famous and excellent Clerk Master Barnadine Ochine*, trans. anon (London, 1551). These twenty-five sermons were also reprinted in 1570, but then they were published as Anne's work: B. Ochino, *Sermons of Barnadine Ochyne (to the number of 25) concerning the predestinacion and eleccion of god*, trans. A[nn]e C[ooke] (London, 1570).

²⁰B. Ochino, *Fourtene sermons of Barnadine Ochyne, concerning the predestinacion and eleccion of god*, trans. A[nn]e C[ooke] (London, 1551).

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(2). In dedicating this work to her mother, Anne emphasizes that the activity fulfilled her mother's insistence on godly labour and the letter makes clear her developing Calvinist beliefs in God's determination 'wythout begynnyng, al thynges [. . .] to hys immutable wyll'.

Anne's scholarly pursuits continued after her marriage to Nicholas Bacon in 1553, shown by her 1564 translation into English of John Jewel's *Apologia Ecclesiae Anglicanae*. The production of Jewel's original Latin tract was closely associated with her husband's political circle, particularly William Cecil, her brother-in-law.²¹ One of the major challenges facing the nascent Church of England during the early Elizabethan period was ensuring the preaching of the word to the laity. Close analysis of Anne's text reveals her intention to use her translation to engage with these issues, offering a creed for the Church of England, written for a wide readership in plain English.²² However, the prefatory letter to the first published edition of the translation, written to Anne by Matthew Parker, the archbishop of Canterbury, chooses to present her text very differently. Parker suggests that Anne conceived the translation as a private, domestic act. He writes that he instigated its publication without her knowledge, stating that such action was necessary 'to prevent suche excuses as your modestie woulde have made in staye of publishinge it' (6). The presentation of Anne's translation in the prefatory letter is a deliberate framing device, designed to obscure any suggestion that this translation fulfilled official needs, yet Catholic observers astutely saw through such a ruse. Richard Verstegan later acknowledged Anne's role as translator, perceiving it as part of William Cecil and Nicholas Bacon's 'plot and fortification of this newe erected synagog', accurately identifying the usefulness of Anne's work to the early Elizabethan Church of England.²³

Beyond her activities as a translator, Anne's letters reveal the impact of her humanist training more widely. Five of her letters are written entirely in Latin. She sent two Latin letters to the theologian, Théodore de Bèze; she also received three letters written completely in Latin, including one from her sister Mildred.²⁴ The majority of

²¹ J.E. Booty, *John Jewel as Apologist of the Church of England* (London, 1963), pp. 42–45; Hume, *Calendar of State Papers, Spain*, I, p. 201.

²² For analysis of Anne's intentions with her translation of the *Apologia*, see Allen, 'Lady Anne Bacon's 1564 translation'. For a later analysis, see P. Demers, "'Neither bitterly nor brabblingly': Lady Anne Cooke Bacon's translation of Bishop Jewel's *Apologia Ecclesiae Anglicanae*", in M. White (ed.), *English Women, Religion, and Textual Production, 1500–1625* (Aldershot, 2011), pp. 205–218.

²³ R. Verstegan, *A Declaration of the True Causes of the Great Troubles* (Antwerp, 1592), p. 12.

²⁴ For the letters to Bèze, see 16, 17. For the Latin letters written to Anne, see 3, 20, 111, 35 is also primarily written by Anne in Latin. However, she also included an English postscript.

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Anne's own letters are written in English, but even in these letters she frequently included odd lines in Latin, Greek, and, more rarely, Hebrew. She turned to classical languages when trying to conceal the contents of her letters, as will be discussed later, or particularly when seeking to persuade her correspondents. Such a motivation was behind her regular adoption of a sententious writing style in her letters. Through classical *sententiae*, pithy moral quotations, Anne was able to access the persuasive power of the cited authors in her correspondence. For example, she used Seneca's wisdom in his *Moral Epistles* to bolster her unwelcome advice to her son Anthony regarding his ungodly choice of friends.²⁵ Along with Seneca, Anne cited Publilius Syrus, Terence, Horace, and Pindar, as well as drawing on her reading of *The Life of Severus Alexander*.²⁶ Biblical quotations abound in her letters, unsurprisingly given that Anne described scripture as the 'infallible towchstone' of all believers (19). Although she used acknowledged and unacknowledged citations from both the Old and New Testaments in her letters, the greatest proportion of biblical quotations in her correspondence is drawn from the New Testament epistles, fittingly given the genre in which she was writing.²⁷ In acknowledgement of her learning, Anne's correspondents also frequently adopted a sententious style in their letters to her. Matthew Parker consciously employed such a style when seeking to persuade Anne to intervene with her husband on his behalf in 1568, quoting in Latin from scripture, particularly the Psalms, as well as from Sallust and Horace.²⁸ Anne's humanist learning is therefore a constant presence in letters from throughout her life.

Marriage

In February 1553 Anne Cooke married Nicholas Bacon, as his second wife; Nicholas Bacon was a close friend of William Cecil, who had married Anne's sister Mildred in 1545. However, Anne had earlier been courted by Walter Haddon, shortly before he was appointed Master of Magdalen College, Oxford.²⁹ Haddon sought the assistance of both William and Mildred Cecil in his suit and when Mildred wrote to her sister to advise that she accept Haddon's hand, she

²⁵ See 113.

²⁶ See 96, 100, 109, 120, 142, 148, 186.

²⁷ For detailed engagement with Anne's use of scriptural citation, see *Cooke Sisters*, pp. 109–111.

²⁸ See 7. Nathaniel Bacon, Anne's stepson, also quoted one of Erasmus' *Colloquies* to his stepmother in a petitionary letter (8).

²⁹ For more on Haddon's appointment, see p. 55, n. 20, below.

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chose to correspond in Latin (3).³⁰ Their shared knowledge of the classical language was appropriate for a letter so concerned with the importance of humanist education in sixteenth-century society, but, in spite of her sister's counsel, Anne eventually chose Nicholas Bacon instead of Haddon.³¹

The death of Edward VI ushered in an anxious period for the couple, as they were both well known for their Protestant convictions; not only was Anne the translator of the evangelical Bernardino Ochino, but Nicholas had been closely involved with many of those advancing religious reform during Edward's reign.³² On the accession of Mary I, Anne had ridden to join her at Kenninghall in Norfolk and had pledged her support to the new queen. She was thus instrumental in securing Mary's goodwill towards her husband and her brother-in-law, William Cecil, who had been a reluctant witness to the king's instrument to alter the succession. Kenninghall was Robert Wingfield's house and he recorded that Anne was 'their chief aid in beseeching pardon for them'.³³ In many ways, Anne's actions in 1553 were fortuitous and contingent on circumstance, for Kenninghall was but a few miles from where the Bacons were then living at Redgrave in Suffolk, but they also reveal her understanding of the unfolding political events.³⁴

The Bacons outwardly conformed during Mary's reign, but the years were ones of seclusion. The couple were comforted by their learning. Nicholas Bacon wrote a poem celebrating their shared intellectual interests, which concluded with the following verse:

Thinkeinge alsoe with howe good will
The idle tymes whiche yrkesome be
You have made shorte throwe your good skill
In readeinge pleasante thinges to me.
Whereof profite we bothe did se,
As wittenes can if they could speake
Bothe your Tullye and my Senecke.³⁵

³⁰For Haddon's letter to William Cecil regarding the match, see BL, Lansdowne MS 3, fo. 19r.

³¹For possible reasons for Anne's rejection of Haddon, see 3.

³²R. Tittler, *Nicholas Bacon: the making of a Tudor statesman* (London, 1976), pp. 19–20, 52.

³³D. MacCulloch, 'The *Vita Mariae Angliae Reginae* of Robert Wingfield of Brantham', *Camden Miscellany* 28, Camden Society, 4th series, 29 (London, 1984), p. 270.

³⁴See Tittler, *Nicholas Bacon*, p. 53. For Anne's political awareness in seeking pardon for her husband and brother-in-law, see *Cooke Sisters*, p. 124.

³⁵N. Bacon, *The Recreations of His Age* (Oxford, 1919), p. 27. By 'your Tullye and my Senecke', Nicholas Bacon was referring to Cicero and Seneca.

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However, these years were not simply filled with intellectual pleasures. Later letters provide evidence of Anne's domestic skills. Her correspondence reveals that she taught other women how to brew and that she had some culinary knowledge: 'Trowts must be boyled as soone as possible because they say a faynt harted fysh' (**143**).³⁶ A verse written about Anne by the clergyman Andrew Willett confirms her expertise in 'huswifery'.³⁷

The Bacons' fortunes rose with the accession of Elizabeth I in 1558, as Nicholas Bacon was shortly after made a privy councillor and lord keeper of the great seal. His position was a source of great pride for Anne, who long into her widowhood recalled her status as a 'cheeff counsellour's wyffe' and widow of the lord keeper (**131**).³⁸ Nicholas bought Gorhambury manor in Hertfordshire in 1560; construction of a new house there was complete by 1568 and thereafter much of the couple's time was split between Hertfordshire and residence at York House in London. The marriage seems to have been a happy one. Anne's frequent postscripts to Nicholas' letters reveal her intimacy with the contents of his personal correspondence (see figure 1).³⁹ She was perceived by others to hold considerable power over her husband: Matthew Parker described her in his letter from February 1568 as Nicholas Bacon's '*alter ipse*', his other self (**7**). Parker was loath to write to Nicholas directly, fearing the reception to his overture, but he was convinced that Anne would persuade her husband to help him ensure godly preaching for the people of Norwich.

While wife of the lord keeper, Anne contributed a Latin verse to an Italian manuscript treatise entitled the *Giardino cosmografico*; the work was compiled by Bartholo Sylva, a physician from Turin and Protestant convert seeking favour from the earl of Leicester.⁴⁰ Her sister Katherine and Anne Locke, another contemporary female translator, also wrote dedicatory verses for the treatise in 1571.⁴¹ A little over a year later, the volume became a vehicle to regain courtly favour for Anne Locke's husband, the ostracized godly clergyman Edward Dering, at which point Anne's sisters Mildred and Elizabeth contributed Greek dedicatory poems.⁴² Nicholas Bacon became the primary examiner of Edward Dering when he was called before the Star Chamber in 1573,

³⁶For Anne's tuition in brewing, see **127**.

³⁷A. Willett, *Sacrorum emblematum centuria una* (Cambridge, 1592), sig. Frv.

³⁸For subscriptions referencing Anne as widow of the Lord Keeper, see **16**, **17**, and **193**.

³⁹See **4**, **10**. Her sister Mildred was likewise widely thought to read her husband's correspondence. See *Cooke Sisters*, p. 135.

⁴⁰For her verse, see Cambridge University Library, Ii.v.37, fo. 8r.

⁴¹*Ibid.*

⁴²For their poems, see *ibid.*, fo. 5v. For more detail on the Cooke sisters' involvement with this volume, see *Cooke Sisters*, pp. 169–172.

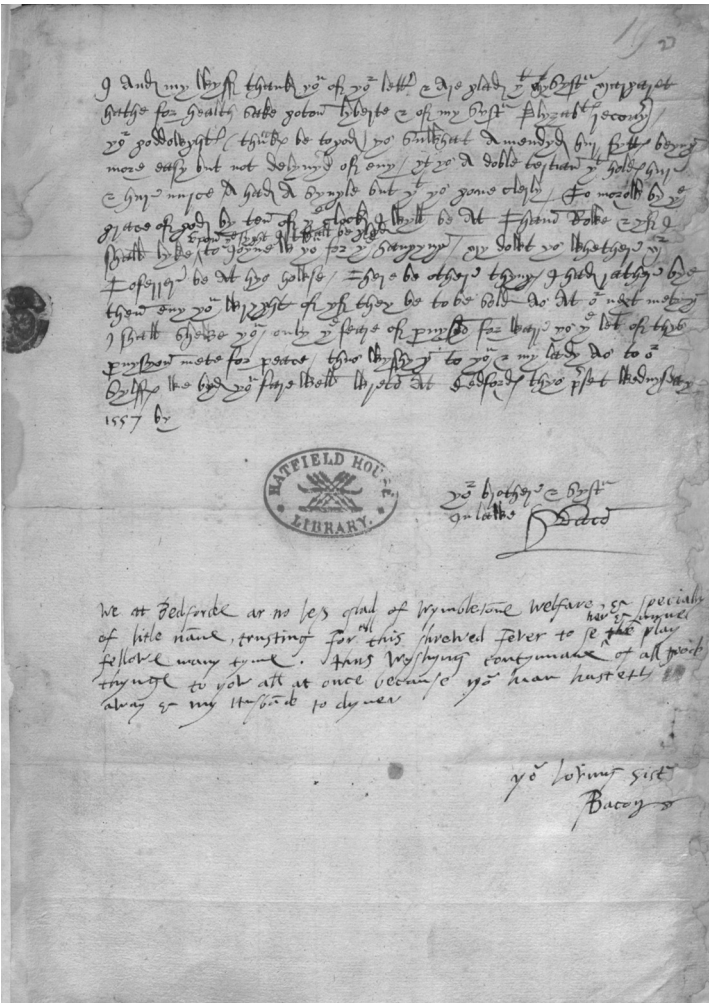


Figure 1. Nicholas and Anne Bacon to William Cecil, 18 August 1557 (4).

and so Anne’s name was partially erased from the manuscript, with only her initials remaining and the spaces for the name which would once have read ‘Anna Baconia’.⁴³

⁴³Cambridge University Library, Ii.v.37, fo. 8r.