

Allegorical Notes

Prince Arthur = Jesus Christ

Timias = John the Baptist

Una = Truth, C of E

Duessa = Falsehood, RCC

Orgoglio = Pride, hubris, superba

RCK = Christian separated from

True Church, good

Timias's bugle = preaching of gospel

Duessa's beast = antichrist, Satan

Duessa's cup = cup of abominations, ES's condemnation of doctrine of transubstantiation and doctrine of reserving cup of wine for priests only

Ignaro = persons who never learned new law of forgiveness and mercy, stuck looking backward to Old Testament; head turned back = inability to look forward and learn of God and NT

Keys to cells in dungeon = gospels illustrating new freedom from sin, salvation for children of Adam (Ignaro has keys, but they are rusty because he doesn't know what to do with them, has not learned of NT gospel, knows nothing)

RCK's condition = emaciated, near death spiritual and physical, deprived of goodness; remember early Church Fathers' contention that evil is merely absence of good. Separated from goodness, RCK shrivels nearly to nothing.

Bladder = sign of Orgoglio's nothingness, merely a prideful windbag. Once beheaded, he becomes a flat bladder lacking further substance.

Duessa stripped = RCC stripped of its finery, shown to be an ugly, hideous, stench-ridden beast with a sly fox's tail and dung hanging from that, one claw of eagle (rapacity) and one claw of bear (brutality). Without finery, she must flee to dark caves and fens where no one can look on her and see her as she truly is. Typical English Protestant view of RCC.

## Historical Notes

Timias's horn opens all gates, is impervious to enchantment; his bugle replaces the shofar of the Hebrew prophets (which did not open all doors and gates) because it represents preaching of the gospel in English in English Protestant churches.

Timias stands up to Duessa and her beast (while PA fights Orgoglio) just as Englishmen stood against the RCC countries surrounding and threatening them (Spain, France, HRE)

Duessa's cup of abominations, contents sprinkled on Timias and thereby weakening him almost unto death, indicates the poison of the RCC when returned to power by Mary Tudor (1553-1558)—along with persecution, in particular, of C of E clergy (e.g., Latimer, Ridley, Cranmer), end of preaching of gospel in English, and outlawing of English Bibles in favor of Latin Vulgate. Also doctrine of transubstantiation and doctrine of wine reserved for priests considered poisonous to English Protestants.

Arthur's fall to Orgoglio's first blow = crucifixion; his rise to overcome and slay Orgoglio = resurrection = Protestant attempts to secure new church, overcome by Mary Tudor and RCC (crucifixion), then return to power under Elizabeth (resurrection)

Prince Arthur's bold entry and descent into Orgoglio's dungeon to save the seed of Adam, RCK = Christ's harrowing of hell to indicate his power over sin and death = Christ (PA) frees England from the hell of RCC's power and the inquisition

Blood of innocents crying out for vengeance = innocents murdered by pharaoh before exodus and by Herod after Jesus's birth; also consider parallels to saints and martyrs executed by Mary Tudor

See footnoted materials from Revelation and Genesis in particular.