



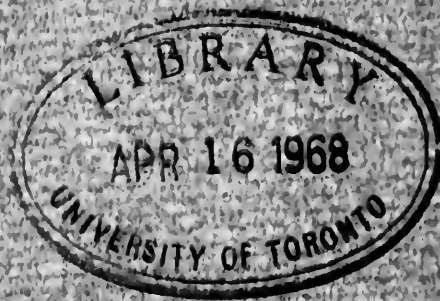
A N
E S S A Y

Towards Promoting all
Necessary and Useful Knowledge,
B O T H
Divine and Human.

FROM G. K. HALL & CO.
WITH ALL GOOD WISHES
AT CHRISTMAS.

MCMLXVII.

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INTRODUCTORY NOTE

THE Reverend Thomas Bray, D.D. (1656-1730), is well known as the founder of the Society for Promoting Christian Knowledge, organized in 1699, and the Society for the Propagation of the Gospel in Foreign Parts, chartered in 1701. In 1695 he had been chosen by Henry Compton, Bishop of London, as his Ecclesiastical Commissary for Maryland, to aid in the establishment of the Church of England in that colony. Dr. Bray felt that one way to encourage clergymen to settle in the remote parishes would be to provide libraries for their use.

He first set forth his plans in December 1695, in *Proposals for the Incouragement and Promoting of Religion and Learning in the Foreign Plantations*. Soon afterwards he expanded this idea to include parochial libraries in "all the English colonies in America," as well as "Lending-Libraries to be fix'd in all the Market-Towns in England." These proposals he published in *An Essay Towards Promoting all Necessary and Useful Knowledge . . .*, London, 1697, here reproduced.

It is probably not accurate to claim, as has sometimes been done, that there is a direct relationship between Thomas Bray's parochial libraries and the modern public library system in this country. Nevertheless, the Bray libraries did foreshadow these later developments, and, in the eighteenth century, were definitely an important cultural influence in the American colonies.

LEWIS M. STARK

*Chief, Rare Book Division
The New York Public Library*



A N
E S S A Y

Towards Promoting all
Necessary and Useful Knowledge.

B O T H

Divine and Human.

In all the P A R T S of
His MAJESTY's Dominions,
Both at Home and Abroad.

By THOMAS BRAY, D.D.

Λίδαι δὲ ἢ ξύλλα. οἱ ἄρχοντες.
Πρὸς δὲ ἢ λίδαν ἀνακρινόμενος
Ἀνδρῶν ἀγνοία βεβατίσμεν. Clemens Alex. Ad-
monit. ad Gentes.

L O N D O N, #

Printed by E. Holt for Robert Clavel, at the Peacock
in St. Paul's Church-Yard, MDCXC VII.

1697



TO THE
READER.

Knowledge is the fairest Ornament of the Soul of Man; and whosoever is Endow'd therewith, let it be of any kind, which is not mischievous, fails not of Esteem amongst all sorts of Persons. This is certain, that Knowledge does more distinguish the Possessors of it, than Titles, Riches, or great Places: For tho' these Men may command the Cap and the Knee, and extort some outward kind of Reverence from Inferiors; yet the Man of Understanding is he, who is inwardly and truly respected, whilst the Gaudy, but Empty Beau, is no other than the Scorn and Derision of all who converse with him. But

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The Preface.

especially a Man is then Esteemed for his Knowledge, if his Understanding is Eminent in things laudable, and of great Weight and Moment, for whatever is greatly useful is highly valuable.

And such is the Knowledge, which I am endeavouring to provide for, by the following Proposals.

For why? as to the Theological part; In the first place, this is a Knowledge Conversant about the greatest Objects, God, and our selves; Secondly, and that about the Grandest and most Concerning Truths relating to those Objects. Thirdly, It is a Knowledge to which the most considerable of other Sciences are some way or other appendant and subservient. Fourthly, It is a Knowledge founded upon more certain Principles than all other Sciences whatsoever (scarce the Mathematicks excepted) All which speak the Noble Nature

The Preface.

ture of Divine Knowledge. And Lastly, It is the only Knowledge which can conduct us safe through the Mazes and Labyrinths of this World, to our Rest and Happiness in the other ; which does eminently shew the Usefulness of it.

Nor will the other parts of Knowledge I propose to promote by the following kind of Libraries, be Unuseful. From History we can take a noble view of all Mankind ; and by our Observations from thence of the different Fates of Men, and their Causes, we may form to our selves most excellent Rules for the Conduct of Humane Life. Travels discover the Commodities of Foreign Countries, to the great Enriching of our own ; and not only Merchants, but all other Persons besides, by reading the Accounts of so many Nations of Men in the World, sunk down to the lowness of Brutes for want of Knowledge, may see Infinite Reason to bless that
God,

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God, who by an admirable Religion enlightning our Minds, has rais'd us above the Animal Life; and so vastly distinguishes us from the Barbarous part of Mankind. What shall I say? By Knowledge in Humanity or Morality, men become, as it were, *παιγνύμενοι εἰς ζωὴν αἰώνιον*, disposed for the Reception of that Faith which will save 'em, and those Divine Graces, which will render 'em capable of Eternal Life. By an Insight into Nature, Gardening, Agriculture, &c. All sorts of Persons will learn how to meliorate their Condition and manner of Living whilst here on Earth. And if there may be added hereafter to our Libraries, the Best Authors in Mathematicks, Physick and Law, there will be no means wanting even in the most Uncultivated parts of this Kingdom, to render the Thinking, Reading, and the best part of the Inhabitants thereof both Intellectually, Morally and Civilly, as well as Divine.

The Preface.

vinely Happy : For which Reasons I hope, though this Design seems more immediately directed to the Service of the Clergy, yet Gentlemen, Physicians and Lawyers will perceive they are not neglected in it, and will see themselves concerned to promote it.

And indeed those Persons of Quality, whose Eldest Sons being commonly brought up to no Employment, have a great deal of Time lying upon their Hands, seem to me to be as nearly concern'd as any, to favour it. For many of these young Gentlemen, when removed from the Universities, those Fountains of useful and substantial Knowledge, and residing all their Life-time in Countries, where they can meet with no Books to employ themselves in reading, and whereby they may be able to improve the Talent they have there gain'd; they do thereupon too commonly become not so conspicuous for their Excellent Knowledge, and Morals,

The Preface.

rals, as will be ever expected from Men of Rank and Station in their Country. And when they happen into one another's Company, for want of Good Sense, are forc'd too often to fill up their Discourse, and maintain a Conversation, in the Porterly Language of Swearing, and Obscenity.

In short, I think all Persons of a liberal and ingenuous Education, are so much concern'd in a Design of this Nature, that I cannot but flatter my self with the Expectations of some sort of Success in the Undertaking. But however I hope I have offer'd at nothing which all candid Persons will not own to be honestly design'd, and which Scholars of all Professions will not at leastwise wish well to, though for want of men of a publick and active Spirit to manage it in their respective Towns or Deanaries, little or nothing should be accomplish'd in it.

PRO.

PROPOSALS

TO THE

Gentry and Clergy of this Kingdom,

For Purchasing Lending Libraries in all the Deanaries of *England*, and Parochial Libraries for *Maryland, Virginia*, and other of the Foreign Plantations, pursuant to what is spoke of Both, in the Prefatory Epistle to the *Bibliotheca Parochialis*.

Honoured S I R S,

Amongst the many Laudable Contrivances for promoting Religion and Learning in the World, in which several Persons of a Publick Spirit have labour'd more or less in all Ages, there seem none to me would be of greater Advantages to either, would tend more to cultivate the Minds of our young Gentry; and can be more adapted to the present Circumstances of our *Parochial Clergy* (one third of whom I am afraid are not enabled by their Preferments to purchase

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chase a fourth part of those Books, which it is absolutely necessary every Pastor should peruse ; and yet from whom great measures of Knowledge are expected in this inquisitive Age) than if we could have *Lending Libraries* dispos'd, one in every Deanary throughout the Kingdom, for the Service of those who have occasion to borrow. I shall not here repeat what I have already spoken of the Benefit thereof, both to Clergy and Laity, in the Prefatory Epistle to my *Bibliotheca Parochialis*: But having,

First, *Computed the Charge of each Library ;*

Secondly, *I will shew by what means they may be purchas'd :*

Thirdly, *How they may be preserv'd :* And,

First, *As to the Charge*, I presume, if the Foundation of a Library were once laid in each Deanary, the Stock by one means or other would soon encrease to a compleat Sett of all necessary Books : And that well-chosen Books to the value of 30 *l.* would lay a good Foundation.

Secondly, I am next to shew by what Methods they may be purchas'd ; and the most easie and likely Method I can propose, will be by Subscriptions rais'd amongst both Clergy and Gentry ; each Clergy-man subscribing at the Visitation some small matter proportionable to the Value of his Living, or Circumstances in the World ; the Gentry, what in their Generosity they shall think fit. And the Subscriptions of both to be taken, and return'd to *London* ; and the Libraries transmitted into the Country in the Method following.

1. That

1. That one Third of the Subscription-Mony, viz. 10*l.* be subscrib'd, and paid at the next *Easter-Visitation*, to the Rural Dean, or whom the Clergy of the Deanary shall agree upon, and return'd up to the Treasurers of the Subscriptions, Mr. *Francis Evans*, Secretary to the Lord Bishop of *Coventry and Litchfield*, or Mr. *Thomas Taylor* at the Lord Almoner's Lodgings in *White-Hall*.

2. That within a Month after, the following Books to the value of Thirty Pound, be sent down into the subscribing Deanaries to such Places as from the Visitation shall be directed. And that they be made up in such Boxes, or Book-Presses, with Shelves in them, and Locks and Doors to 'em, as will serve both to preserve 'em in the Carriage down, and in the Place where they shall be deposited for the Publick Benefit. And being kept in such moveable Repositories, they can at any time be remov'd to any other part of the Deanary, as by the Vote of the Clergy at a Visitation shall be judg'd most convenient to have 'em lodg'd in; and that without the Charge of building any Room wherein to lay 'em up.

3. That to make up the remaining two Thirds for the Purchase of the Books, each of the Clergy do in their respective Parishes, and amongst the Gentry of their Acquaintance, solicit some small Subscription towards this Publick Design, by which such Subscribers, whether Gentlemen, or Ladies, will be entitled to the Priviledge of borrowing at any time a Book for their own Reading; and that there may be proper and acceptable Books for them, there are some of the most valuable pieces of Hi-

story, Geography, and Travels, provided in the following Sett.

4. That what is Subscribed by the Gentry, be brought in to the next *Michaelmas* Visitation, and enter'd down in a Book, together with the Subscriptions of the Clergy, to be kept in every Library: And if there be something wanting to make up the remaining Twenty Pounds, it be made up by the Clergy, if there be any over, it be apply'd towards paying for the Book-Presses and Carriage down, and the Surplusage be laid up in Bank against next *Easter* Visitation after this, towards purchasing another like quantity of Books, in order to compleat a useful and sufficient Library in the respective Deanary.

5. That the Books shall be afforded to the Subscribers, something below the Prices at which the Clergy, or Gentry usually buy 'em by Retail in the Booksellers Shops.

6. That what *Gratis*-Books will be obtain'd of the Bookseller, in consideration of so many bought of 'em towards these *Lending Libraries*; that these be set apart towards making up *Parochial Libraries* for the *Foreign Plantations*. And it is found, that one Library in ten at least, will be obtain'd by this means towards the Publick Design; to which all Christians, methinks, should readily contribute; such as are most able, by immediate Benefactions; and every one that is *not unable* in such a way as this, in which they have a valuable consideration to themselves for what they do towards carrying on that *necessary Work*; for so I shall be bold to call it, if it were

were but to ward off the Reproach under which we justly lye, even to this day ; that whilst our Adversaries the *Papists*, are at vast Charges every Year, in promoting their false Superstition in the remotest parts of the World, there are but too few amongst us, *pudet hæc Opprobria dici, & dici potuisse*, who have yet shew'd that Value for their Religion, and the Honour of God, as to contribute in any considerable way to advance the Glory of their Saviour, by propagating the best Religion in the whole World, either here at home, or amongst their Country-men abroad.

There is but one Objection I can foresee against this Method of procuring these *Lending Libraries*, and that is the excessive scarcity of Money, especially amongst the Clergy at this time, when they are exhausted more than others by Publick Payments.

But indeed, the very Objection it self seems to me to be the most forcible Reason for putting a Design of this Nature on foot, and that especially at this time. For is it so, that one third of the English Clergy, are not now in a Condition to buy a sufficient quantity of Books? Well, but on the other side, I hope it will be granted, that Books must be had, or else Religion must e'en fall to the ground. And if so, putting both together, I think it will follow, that since very few are capable to furnish their Studies at their own proper Cost, it is therefore necessary that all should join their Forces; and what is impossible for 'em singly, would be easie for 'em jointly; for *Multorum manibus grande Levatur Onus*; so that indeed this is really the most proper Season to set such a Design on foot.

But

But then if we consider to what a high Perfection, most, if not all parts of useful Learning have advanc'd in this last Age, so that we may rather fear a declension thereof (as is usual with every thing when it comes to its full growth) than hope for much farther Improvements therein: But above all, if we consider the impious Principles which have begun to advance against us, and have gain'd so much ground upon us by the Industry of some, who at great Charge and Expence, do labour to poison both Town and Country with their Atheistical and Socinian Notions; These things, I say, if duly consider'd, will convince us, that this seems to be the very time pointed out by the Divine Providence for us to provide ourselves of *Magazines*, out of which we may be sufficiently furnish'd with that Panoply of necessary Learning and Knowledge, whereby we shall secure ourselves and others, *against the fiery Darts of the Devil*; and may be enabled at leastwise to stand our ground, whilst Atheists, Deists and Socinians, do so *earnestly contend against the Faith*. So much, upon many great Accounts, it seems to me to be a most proper Season now to begin the Foundation of *Lending Libraries* throughout the Kingdom.

And whereas many of our Reverend Clergy have Noble Libraries of their own, so as not to need themselves a Supply of this Nature, I am not to doubt their Subscribing notwithstanding, since the Design of these Libraries is not to serve a Man's private, but the publick Interest of Religion and Learning; which such Reverend and Learned Persons do well know (none better) that every one is bound to provide for, more than his own, especially those whose Condition and Circumstances in the World shall best enable 'em for good Works.

I am not indeed so sanguine as to hope or expect, that notwithstanding the Charge in the foregoing Method is made so easie, that a Clergy-man of Two hundred Pounds *per Annum*, need not subscribe at a Visitation above Ten or Fifteen Shillings, of One hundred Pound above Five or Ten Shillings, and of Fifty Pounds above half a Crown or Five Shillings; notwithstanding this, I am not, I say, so unacquainted with the Temper of the World, as to expect that an Affair of this Nature should not meet with Exceptions from some. And I also know the *Prince of Darkness* (the strength of whose Kingdom does lye in the Ignorance of Mankind) has too much Interest at stake, to let a Design, which does so directly tend to the Ruine of his Dominion over the Souls of Men, go on without Obstruction. But however the Management of this Affair falling into the hands of such as do so well understand the Use and Benefit of Books, and who are withal so sensible of the peculiar need of 'em at this time, I hope there will be a sufficient number found in most Deanaries of well-disposed and publick-spirited Persons, both amongst the Clergy and Gentry, who will carry it on in their respective Districts: And even those, who may be backward at first, may come in afterwards, when they shall better consider the Tendency which these Libraries will have to the Glory of God, and to increase the Usefulness and Esteem of the Clergy: So that tho' some should happen at first to refuse subscribing, it will not I hope discourage others from promoting the Design, so far as to make up at next Visitation the first Ten Pounds amongst themselves towards laying the Foundation.

Thirdly,

Thirdly, And now I am to shew how the Lending Libraries particularly, may be preserv'd.

How the *Parochial* may be secur'd from Loss or Imbezement, is, I hope satisfactorily shewed in the Prefatory Epistle to the *Bibliotheca Parochialis*: But it being design'd that these *Lending Libraries* should travel abroad, it may seem that the Books will be in danger to be soon lost by passing through so many hands: However, in order to their being fully secur'd, it may be provided by these following Methods; 1. That they be marked upon the Covers to what Deanary they belong. 2. That they be lock'd up in Book-Presses made on purpose to keep them in. 3. That they be deposited with the Rural Dean, or with the Minister or School-Master in some Market-Town, if near the Centre of the Deanary, that so they may with very little trouble be sent for any Market-day, and as easily return'd within a limited time: And it may be presum'd, that any Minister or School-Master, for the use of such a Library under his Key, will be willing to undertake the trouble to lend out the Books, and receive them in upon occasion. 4. That the Limitation of Time for keeping a borrowed Book be determined by the Reverend Subscribers at the Visitation, as a Month for a Folio, a Fortnight for a 4o. and a Week for an 8o. which will have this good Effect; that a Book will be read over with speed and care; which if one's own, might lye in a Study without being quickly or very carefully perused, upon presumption that being one's own it may at any time be read; and therefore this by the way may be consider'd as one Advantage of *Lending Libraries*. 5. That the Borrower having sent a Note desiring any Book, his

Note

Note be filed up, and his Name enter'd in a Book kept in the Library for that purpose, what Year, Month and Day he borrowed such a Book ; and upon the Return of the Book, the Note be also return'd, and the Name of the Borrower cross'd out. 6. That a Register of the Books belonging to every Deanary, be given to the respective Bishops, and Arch-Deacons. 7. That each Library may be visited once a Year by the Arch-Deacon in Person, or by three of his Clergy deputed by him to see that the Books be not imbezeled or lost. And by these means I believe they will be very well preserv'd ; for why ? Their being Letter'd to what Deanary they belong, will prevent their being transferr'd into any Man's private keeping ; or if they are, they'll be as readily discover'd and own'd, as any living Creature by its Ear-Mark ; and the Arch-Deacon's Visitation will call 'em all in once a-year: And indeed so far am I from fearing that these Libraries will suffer any Diminution by loss of Books, that I believe they will daily encrease ; for the thing being once put on foot, the Clergy at every Visitation will be apt to continue some small Subscriptions to buy in the new pieces as they shall come forth ; especially such as shall tend considerably to the improvement of any part of Christian Knowledge. And moreover, the Foundation being once laid, many Learned Persons amongst the Clergy, and others who have a Zeal for the Churches Good, will be likely to leave at their Death, their own Libraries, as additions to these Lending Libraries propos'd, and perhaps Legacies to buy Books: Not to say that the thing being once begun, I could easily propose, how the whole Course of History and Humanity may be added ; and that farther means may be found out in time, to provide all

the *Smaller Livings* throughout the Kingdom, with such *Leffer Parochial Libraries* as are design'd for the Plantations.

But to proceed, if now and then a Book should be lost, this ought no more to discourage our Design, than it should have hindered our Fore-Fathers from building of Parsonage-Houses for us, because sometimes they fall to decay ; or from giving Tythes and Glebe for the Maintenance of the Clergy, because these do suffer daily diminutions by Modus's growing upon us through the importunity of some, and the more Violent Sacrilegious Invasions of the Churches Rights by others. Not to say, That there may be Provision made by Law to secure these Libraries, and to repair their Loss, as well as the other Dilapidations of the Church.

And indeed, if it could be brought about by any means, that we might have 400 *Lending Libraries* fixt throughout the Kingdom, and the Clergy, by a small Subscription in every Deanary, should continue to add the valuable new Books that shall come out hereafter ; Here would be a sufficient Incouragement provided for the Learned Men of our Universities, to undertake the giving us some more such Editions of the Fathers, and other Ancient Writers, as that of St. *Cyprian*, *Thucydides*, &c. A certain Sale of 400 Books, being enough to discharge an Impression ; which one thing, as it has in this Age so much contributed to the Learning and Honour of a Neighbouring Nation, where, upon the Encouragement of the Monasteries taking off each of 'em, one of every New Edition of a *Father*, or other Book of Value, the Learned of that Kingdom have been thereby encouraged, and enabled

enabled to give the World such Editions as they may justly glory in; so it would make exceedingly for the *Honour of our Universities*, and not a little for the *Int'rest of our Nation*: For as to the former. it would raise a Noble Spirit of Emulation in those Learned Societies, and would excite more of the Members thereof, to Exert themselves in being serviceable to the World in this kind; who now for want of Encouragement, cannot spend their time so much to their own, and the Publick Good in this way, as otherwise they might. And as to the latter, whereas some Thousand Pounds worth of Valuable Books, Printed in Foreign parts, have been Imported Yearly, we by reason of the better Editions of the Ancient Writers, which our more Learned Men are able to give the World, might be able to employ our own Paper-Makers, Stationers, Printers, Book-Binders, Book-Sellers here at home, to the maintaining many Thousand Persons amongst us, and might export so much of our own, and Foreign Paper Manufactured by our selves, as would turn the Balance of that part of Trade considerably on our own side.

And now I am to entreat the Candour of my Reverend Brethren, that, however I may be mistaken in the Practicableness of this Design, they would believe I sincerely intend the Good of Souls, and the Honour of my Function, and of my Nation too, in all that is here propos'd. That I am so pressing for both *Parochial Libraries* in the Plantations, and *Lending Libraries* in *England*, is, because in the former, I know no good a Clergy, who are not able to furnish themselves with Books in going over, can do in a Country where none are

to be bought when they are there, nor to be had from the Merchants, but at excessive Rates. And in the latter, I am certain that Good cannot be done, which is expected from every Minister here in *England*, when the Third Part of our Parochial Clergy are not enabled by their Preferments, to buy the fourth part of those Books, which are necessary to enable 'em fully to instruct the People in the meer Necessaries to Salvation. And as for our younger Gentry, I cannot think but it would tend extreamly to furnish their Minds also with that useful Knowledge in History, Travels, Humanity, Agriculture; and all such Noble Arts and Sciences, as will render 'em serviceable to their Families and Countries, and will make 'em considerable both at home and abroad: And that it will very much keep 'em from idle Conversation, and the Debaucheries attending it; to have choice Collections of such Books dispers'd through all the Kingdom, and waiting upon 'em in their own Parlors, as will ennoble their Minds with Principles of Vertue and true Honour, and will file off that Roughness, Ferity and Barbarity, which are the never failing Fruits of Ignorance and Illiterature. *Standing Libraries* will signifie little in the Country, where Persons must ride some miles to look into a Book; such Journeys being too expensive of Time and Money: But *Lending Libraries*, which come home to 'em without Charge, may tolerably well supply the Vacancies in their own Studies, till such time as these *Lending* may be improv'd into *Parochial Libraries*.

And whereas it may be objected, that the Books will be so often Borrow'd, that it will be hard for any one to have the Book he wants. I am so far from being much concern'd to answer it, that I heartily wish the great
Use

Use and frequent Borrowing of Books out of these Libraries, may make it a real Objection. But to reply as far as necessary ; the Limitations mention'd above, will fetch home any Book a Person shall want, within a Month at farthest ; and indeed there being several Authors specify'd in such a Library, as I design, upon most of the Subjects, if one be not to be had, Satisfaction may be sought in the mean time from another. And, in the whole, I am the more forward to hope for great Advantages from these *Lending Libraries* especially, having had some Experience of the Benefit thereof in a Country, where one such Library left by a Pious and Learned Divine at his Death, has done much to improve many of the Parochial Clergy within some Miles, (who constantly borrow out of it,) to that degree, as to make 'em as useful Men in their Station, as any I have had the Happiness to be acquainted with.

In short, as meer Zeal for Publick Service hath excited me to leave no Stone unturn'd, to procure *Parochial Libraries* for the Plantations, in which I thank God I have had hitherto no mean Success ; so if with the same Labour I can be serviceable in the like Design to my dearest Mother the Church, and my Reverend Brethren at home, I shall think my self sufficiently happy in such an Employment : And indeed, as I know not that thing in the World, wherein I could take that Satisfaction, as in this piece of Service to our Church at home ; so provided this Design of *Lending Libraries* in *England* should universally take, whereby, without any Man's Charge, properly speaking, so great an Advance will be made towards *Parochial Libraries* in the Plantations : Instead of *Libraries* for *Maryland*, the bounds of my first Design, I shall not only

ly extend my Endeavours for the Supply of all the *English* Colonies in *America* therewith ; but can most willing be a Missionary into every one of those Provinces, to fix and settle them therein when they are obtain'd, being so fully perswaded of the great Benefit of these kind of *Libraries*, that I should not think 'em too dear a Purchase, even at the hazard of my Life, being to both Church and Clergy

A most Devoted, and

Humble Servant,

T H O. B R A Y.

Note

Note, 1. In those Large and Populous Cities, where there will be Subscribers enough to raise a Library, there the Library may be appropriated solely to the Use of the Clergy and Gentry of that Place ; only it may be expected from the Clergy especially, that their Quota of Subscriptions be made also towards the Deanary-Libraries for the Use of the Rural Clergy, it being the First and Principal Design to supply them, especially those in smaller Vicarages and Curacies..

- 2. If in the same Deanary there are several Market-Towns, it would be happy if the Foundation of a Library could be laid in each of 'em, Libraries being more peculiarly useful in Market-Towns, where, though it be requisite the Abilities of the Clergy should be the greatest, yet the Provision and Maintenance for that Purpose is commonly the least.*
- 3. If the Foundation of a Library can be laid in every Market-Town, then the adjacent Clergy and Gentry may entitle themselves by their Subscriptions, to the Library of such Neighbouring Towns, from whence they shall be able with most ease and conveniency to send for a Book at any time.*
- 4. If these Deanary-Subscriptions shall so multiply, that any one of the Books proposed in the following Sett shall become so scarce, as not to be had at all, or at an unreasonable rate, then another Book equivalent in its intrinsic Worth and Price shall be sent in its stead.*



T H E
CATALOGUE of BOOKS

Design'd to lay the Foundation of

Lending = Libraries

To be fix'd in all the Market-Towns in *England*,

F O R

*The Use of the Clergy , School-
Masters, and Gentlemen of such
Towns, and Parishes adjoining, as shall
subscribe towards the Purchase of the
said Books.*

History,

*Eccelesiastical,
General.*

D *Upin's Ecclesiastical History, 3 Vol. Fol.
Platina's Lives of the Pope's; continu'd by
Sir Paul Ricaut. Fol.*

D

Parti-

Particular,

Sleidan's History of the Reformation of the Church, from the Errors and Corruptions of the Church of Rome, Fol.

Bishop Burnet's History of the Reformation of the Church of England, 2 Vol. Fol.

Civil,

General,

Ufferii Annales V. & N. Testamenti, Fol.

Particular,

Puffendorf's Introduction to the History of Europe, 8°,

Mazaray's History of France, Fol.

Sir R. Baker's Chronicle of the Kings of England, continu'd to the latter End of King Charles the Second, Fol.

Geography and Travels,

General,

Varenius's Geography, with Sanfon's Maps, and the County-Maps of England, Fol.

Theſaurus Geographicus, Fol.

Particular,

Camden's Britannia, Fol.

Dr. Brown's Travels through the greatest part of Europe, Fol.

Mis-

Misson's Travels to Italy, 2 Vol. 8°.

Sir George Wheeler's Travels into Greece, Fol.

Sir John Chardin's Travels through the Black Sea, and the Country of Colchis into Persia, and the East-Indies.

Knox's History of the Island of Ceylon, Fol.

Gage's Description of the West-Indies, 8°.

Dampier's Voyage round the World, 8°.

Theology,

I. Apologetical,

Grotius de Veritate Christianæ Religionis, 1°.

Parker's Demonstration of the Law of Nature, and of the Divine Authority of the Christian Religion, 4°.

Bishop William's Sermons at Mr. Boyle's Lectures, 4°.

Bishop Wilkin's Natural Religion, 8°.

II. General Bodies of Divinity,

Ellis 39 Articuli, 12°.

Dr. Scot's Works, 4 Vol. 8°.

Phillippi à Limborch Theologia Christiana, Fol.

Turretini Compendium, 4°.

III. Particular upon some of the more important Subjects.

First, Upon the Whole Body of Christian Faith, or on some of its Great Articles.

Bishop Pearson on the Creed, Fol.

Dr. *Pelling's* Divine Existence, 8°.

Bishop *Stillingfleet's* Vindication of the Holy Trinity, 8°.

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