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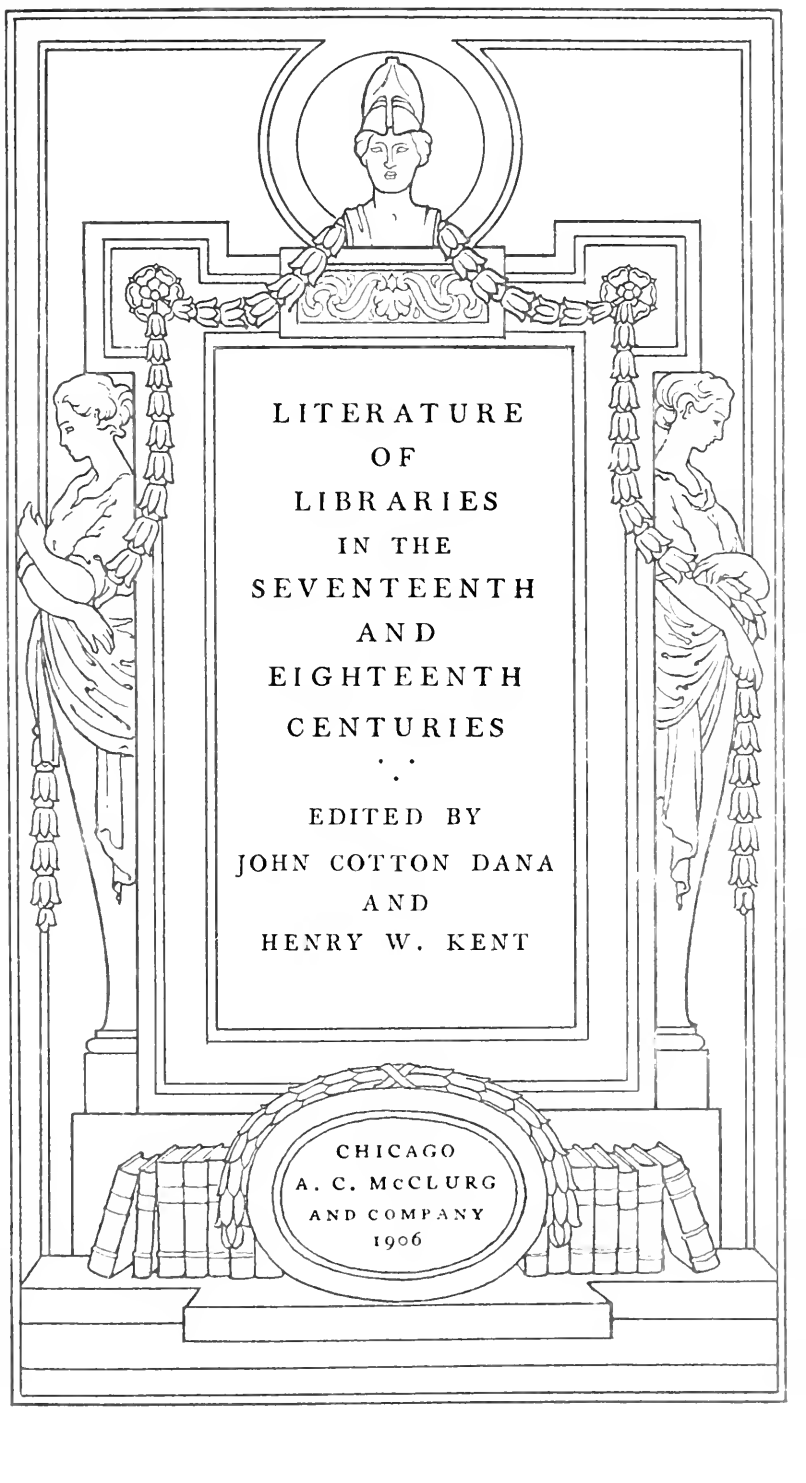


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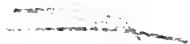


LITERATURE  
OF  
LIBRARIES  
IN THE  
SEVENTEENTH  
AND  
EIGHTEENTH  
CENTURIES

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EDITED BY  
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THE  
REFORMED  
LIBRARIÉ-KEEPER

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THE  
REFORMED  
LIBRARIE-KEEPER

OR  
TWO COPIES OF LETTERS  
CONCERNING  
THE PLACE AND OFFICE OF  
A LIBRARIE-KEEPER  
BY  
JOHN DURY



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BIOGRAPHICAL SKETCH





## JOHN DURY

1596-1680

**I**F ancestry counts in determining a man's career, John Dury could not easily have escaped following in the footsteps of his father and grandfather, and entering the ministry.

His grandfather was that John Dury (1537-1600) who, as a monk of Dunfermline suspected of heresy, was ordered to be shut up till death, the sentence being pronounced by his cousin, George Dury, abbot of Dunfermline, to whose hatred of the new doctrines many of the persecutions that took place in Scotland during this stormy period

of history may be traced. At the time of the Reformation, John Dury made his escape and became an exhorter and later a Presbyterian minister, and devoted adherent of John Knox.

He married Marion, daughter of Sir John Majoribanks, provost of Edinburgh, and the second of their three sons, all in the Presbyterian ministry, was Robert,\* the father of our John.

The life of an earnest and con-

\* *There is no real reason to doubt this relationship, although James Melville, who was son-in-law of John Durie, and an intimate friend and companion of Robert Durie, never explicitly mentions it.—Dictionary of National Biography.*

scientific Presbyterian divine of the sixteenth century was likely to be a strenuous one, and the first John Dury did not escape the rigours of the law. A man of singular strength of character and devoutness, he was a sturdy fighting Scotchman withal, conspicuous in the conflicts between the Church and the king. Becoming a minister in Edinburgh in 1573, he was twice banished from the city, and once imprisoned in Edinburgh castle. Returning from one of his banishments he was met at Leith by the people of Edinburgh, who marched him up to the city, and along the High Street, singing the 124th Psalm (“If it had not

been the Lord who was on our side”) in four parts, “showing not only their attachment to their minister, but their skill in psalmody.”

Although a man of no great learning, his preaching was forceful and to the point, and his words, like his deeds, carried weight. A letter from Henry Woddrington to Secretary Walsingham describes a service conducted by Dury. After mentioning with satisfaction that he prayed the Lord either to convert or confound the Duke of Guise, Woddrington writes: “The sermon was very longe, godly and plaine, to the great comfort and rejoyce of the most



nombre that herd yt, or doe here of yt.”

He was an athlete as well as a preacher, for James Melville, the Scottish reformer, who married Dury's daughter Elizabeth, tells us that “the gown was no sooner off and the Bible out of hand in the kirk, when on went the corselet and up fangit [snatched up] was the hagbut, and to the fields.” Melville writes, too, of his father-in-law that he prayed and communed with God in so remarkable a manner that he counted it one of the privileges of his life that he had come in contact with this manly, fearless and earnest soul. John Dury died in 1600,

“in a manner becoming the life which he had spent;” and his friend Andrew Melville, uncle of James, honoured his memory in many Latin epitaphs in praise of his courageous opposition to the king and court.

Robert Dury was a worthy son of his father, and threw himself zealously into work for the Scottish Church. Besides faithful labour for his parishes of Abercrombie and Anstruther, he made missionary visits to the island of Lewis, the Shetland Islands, and the Orkneys, where a desire for Protestantism was beginning to manifest itself.

As courageous as conscientious, he did not hesitate, in 1605,

to attend as a member the General Assembly at Aberdeen which the king had prohibited. For this he was summoned before the Privy Council and ultimately banished with five others, their conduct during the trial gaining the highest esteem and admiration. Driven from his home in the midst of the severities of a Scottish winter, Robert Dury, with his large family of young children, sought refuge in Holland, that haven for the oppressed of the seventeenth century, and was made first minister of the Scottish Church at Leyden, where he died eleven years later.

Although but four years old when his grandfather died, John

Dury's childish recollection of that honest, sturdy character had doubtless been strengthened and deepened by fireside tales of imprisonment and escape, banishment and recall, and all the storm and stress of that life of religious conflict, both as monk and minister. A lad of nine when his father was banished, he was yet old enough to understand the cause, and to feel rebellious resentment against the war of sects that made such injustice possible. What wonder that he early felt yearnings for Christian unity and that the opportunity, when it came, found him ready to devote to the cause the labours of half a century!

A minister by every inclination, as well as by family tradition, John Dury was yet made of gentler stuff than his father and grandfather, and worthily won for himself the title of the "Great peacemaker of the seventeenth century."

His father sent him to his intimate friend and fellow-exile, Andrew Melville, to be educated for the ministry at Sedan, and the great scholar, always paying particular attention to his fellow-countrymen at the university, seems to have had a special interest in young Dury. The friendly relations between master and pupil are testified to by the following extract from a let-

ter written by Melville to the father at Leyden, who was eagerly looking for a favourable report of his son: "Receive fra this bearer, your sonne John, his oration with thanks, and great hope he shall be a good instrument after our departing."\*

Leaving Sedan, John continued his studies at Leyden, and later went to Oxford. In 1628 we find him ministering to a congregation of British merchants at Elbing in West Prussia. There he fell in with Dr. Godeman, a civil judge and privy councillor of Gustavus Adolphus, who held West Prussia at the time. It is

\**Life of Andrew Melville, by Thomas M'Crie. Edinburgh, 1824, ii, 529.*

through the influence of this Dr. Godeman that the thoughts which must have long been taking shape in Dury's mind seem to have finally crystallized, for the privy councillor invited him to coöperate in an effort to bring about ecclesiastical peace among Protestants, and Dury eagerly threw himself into the enterprise, which had received the ready sanction of Gustavus Adolphus.

It happened that Sir Thomas Roe, the English ambassador, was at Elbing, and he entered into the scheme to reconcile the Lutherans and the Reformed churches with lively interest. He persuaded the great Oxenstiern

to use his influence with the Lutheran clergy, and advised Dury to go to England and lay his plans before the prelates, recommending him to Charles I, and influencing in his favour both the Puritan Archbishop Abbott and Bishop Laud. Dury was successful in England in so far that he was authorized to carry to Prussia the assurance of the coöperation of the English clergy in the recommendations that all parties abstain from disputes in the pulpit, from calling hard names and disturbing legal ceremonies of worship.

After a visit to Gustavus Adolphus, Dury undertook a tour of the Continent (1631-3), attend-



ing, with unfailing zeal, courts and churches, state assemblies and synods. Dr. Charles A. Briggs had the good fortune, a few years ago, to discover in London the manuscript of Dury's "Summarie Relation" of this journey, with its vivid description of Europe during the Thirty Years' War, and published it in the *Presbyterian Review* for April, 1887, together with a short account of the author's noble work for Christian union.

The death of the great Swede at Lützen was a blow to Dury's hopes, for Oxenstiern refused to give formal sanction to his plan for a general assembly of evangelical churches, and in 1633

he returned to England, discouraged and burdened with debt. Being told that he must accept Episcopal ordination in order to carry on his work of pacification as a representative of the English Church, he was ordained the year after his return, not, however, renouncing his previous ordination. He was made one of the king's chaplains, and received a small living, which, we are told, cost him more for a curate than he received himself. Not long content to abstain from active labour for his beloved cause, we find him soon after his ordination attending the Frankfort Assembly, and the following year was

devoted to work in the Netherlands.

“Never, perhaps, was there such an example of zeal and perseverance as that exhibited by Duraeus, who, during the space of forty years, suffered vexations and underwent labours which required the firmest resolution and the most inexhaustible patience, wrote, exhorted, admonished, entreated and disputed: in a word, tried every method that human wisdom could suggest to put an end to the dissensions and animosities that reigned among the Protestant churches.”\* We have

\* *An Ecclesiastical History*, by J. L. von Mosheim. London, 1842, ii, 180-2.

glimpses of him in Sweden, ill in bed but ordered out of the kingdom by Queen Christina; visiting Denmark without success; holding meetings at Oldenburg, Hainault and Hamburg; planning treaties of alliance by the aid of Calixtus; passing through Holland, and sending letters to France and Switzerland. Though his undertaking was generally approved, he found few who were seriously disposed to give active assistance to his work.

Returning once more to England, Dury attached himself to the Royalist party, and a little later was sent to The Hague as tutor and chaplain to Princess

Mary of Orange, who, according to the terms of her marriage contract of the previous year, was taken to Holland by her mother, Henrietta Maria, to join her husband in 1642, having reached her twelfth year. Conditions at The Hague, together with the uncompromising disposition of the high-spirited little princess, made Dury's position an uncomfortable one, and he resigned it before Mary was fully installed in her position; but perhaps some of the pathetic gravity, ease and decorum with which, shortly afterwards, at the mature age of thirteen, she gave audiences, received ambassadors, and mingled in court festivities may

be attributed to the gentle teachings of this kindly master.

Summoned home to attend the Assembly of Divines, Dury was one of those who drew up the Westminster Confession of Faith and Catechism.

He had met with some success and made some friends in Ireland, among them Lady Catherine Ranelagh, and in the spring of 1645, when nearly fifty years old, he was married to an Irish lady, aunt to this Lady Ranelagh, who took much interest in his work, and who owned an estate worth £400 a year, most of which went, when it was forthcoming at all, toward providing a garrison for Parliament against

the so-called rebels in Ireland. Their only child, Dora Katharina, married in her early twenties the somewhat austere scholar and scientist, Henry Oldenburg, a man of twice her years, who had been tutor to her young kinsman, Richard, Earl of Ranelagh. There is a record that she brought him an estate in the marshes of Kent worth £60 a year, inherited from her father.

But what has all this to do with *The Reformed Librarian-Keeper*, and when in his incessant round of journeyings, disputations and correspondence did John Dury find time to study library economy? A small incident, summed up in a few

lines or entirely unnoticed in most accounts of his life, scarcely realized beside the greatness of his life work, explains the connection.

In 1649 Bulstrode Whitelock was appointed keeper of the king's medals and library, which latter he had previously prevented from being sold "rather . . . because he was put upon it by Selden and other learned men than that he himself, being accounted learned, took great delight in such matters."\* Not always having leisure to attend to his new duties, Whitelock, we read, "had a deputy allowed

\* *Athenae Oxonienses*, by Anthony à Wood. London, 1813-20, *iii*, 1043.



him, and one John Dury, a traveller, did the drudgery of the place." Dury had lodgings assigned him at St. James's, and, in spite of the "drudgery," must have found this peaceful interim in his wearying life not entirely unpleasing. At all events, he seems to have taken a thorough interest in his work, and made a careful study of what the right-minded librarian should be, and we can have no doubt that the king's library was "kept" carefully and well during his short administration.

He recommends what we should call a civil service examination to determine a librarian's fitness for his position; is

hot against "graft" in the profession; insists that a librarian should be a "Factor and Trader for helps to learning," "a Treasurer to keep them, and a dispenser to apply them to use;" gives keen hints for advantageous buying and wise selection; advises yearly reports and a judicious keeping in touch with the board of directors, influencing them to use their knowledge of various branches for the needs of the library; would have his books well classified and catalogued; condemns the Heidelberg library, whose vast resources are like unto the talent which the man hid in the ground. But above all, and ever recur-

ring, is the idea of stewardship and faithful service. Have library ideals yet reached the standard set by old John Dury?

Dury set forth his notions of "librarie-keeping" in two letters to his friend, Samuel Hartlib, that philanthropic writer on education and husbandry, to whom Milton addressed his treatise on education. Hartlib published the letters, together with Dury's *Supplement to the Reformed-School*, a Latin description of the Wolfenbüttel Library, and John Pell's *Idea of Mathematics*, in 1650, the year of Dury's appointment at St. James's. The tiny volume was printed by William Dugard,



shortly after his release, through Milton's efforts, from Newgate, where he had been imprisoned for printing Salmasius's defence of King Charles.

Libraries did not occupy all of Dury's attention in 1650, for at least nine other works were published by him in that year, the last being a plea in his own defence, entitled, *The unchanged, constant and singlehearted Peacemaker*. For Dury did not escape bitter animosity and attacks from those who suspected his extraordinary zeal to arise from "mysterious and sinister motives," and from bitter partisans like Prynne, who called forth the above-mentioned de-

fence by publishing a tract called *The time-serving Proteus and ambidexter divine uncased to the world.*

Four years later, Dury started again on his travels, this time with the approbation of Cromwell, an alliance which brought upon him many reproaches. But it mattered little to John Dury whether king or protector ruled if he saw any chance of furthering his work of pacification. With this thought only at heart, after the Restoration he sought the favour of Charles II, but his action under the Commonwealth was remembered, and his letters and plea for an interview were disregarded.

Disappointed, but not utterly cast down, he went to Cassel, where the Landgrave of Hesse, and afterwards the Landgrave's widow, favoured his plans and protected him. From his home in Cassel, he continued his labours, travelling back and forth throughout Germany until his death in 1680. But his later years were full of discouragement and disappointment. "The only fruit," he cried, "which I have reaped by all my toils is that I see the miserable condition of Christianity, and that I have no other comfort than the testimony of my conscience."

In spite of his life of almost unceasing active labour, Dury

found time to publish about fifty books and tracts, most of them bearing directly or indirectly upon the subject dearest to his heart. While his English is excellent, he seems to have been almost equally ready with French and Latin, and was everywhere noted for his extensive learning. Men like Baxter, Bishop Hall and Robert Boyle were his warm admirers, and bear witness to his universal benevolence, perseverance and solid piety. He had some leanings toward the Mystics and Quakers, and in his later years widened his scheme of unity to embrace all Christians, Protestant and Roman Catholic.

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“John Dury died,” says Dr. Briggs, “without seeing the fruit of his life-long labours, but he did not live and work in vain. Like Richard Baxter, James Ussher and John d’Avanant, he was the prophet of a better age of the world. He was sowing the seed and preparing the germs of Christian toleration, liberty and union that have unfolded in later times,” and he worthily takes his place among the “heroes of the seventeenth century, who laboured so faithfully and so well.”

RUTH SHEPARD GRANNISS



THE  
FIRST LETTER



THE  
FIRST LETTER

**T**HE LIBRARIE-KEEPER'S place and Office, in most Countries (as most other Places and Offices both in Churches and Universities) are lookt upon, as Places of profit and gain, and so accordingly sought after and valued in that regard; and not in regard of the service, which is to be done by them unto the Common-wealth of Israël, for the advancement of Pietie and Learning; for the most part, men look after the maintenance, and livelihood settled upon their Places, more then upon the end and usefulness of their employments; they seek

themselves and not the Publick therein, and so they subordinate all the advantages of their places, to purchase mainly two things thereby *viz.* an easie subsistence; and som credit in comparison of others; nor is the last much regarded, if the first may bee had; except it bee in cases of strife and debate, wherein men are over-heated: for then indeed som will stand upon the point of Honor, to the hazard of their temporal profits: but to speak in particular of Librarie-Keepers, in most Universities that I know; nay indeed in all, their places are but Mercenarie, and their employment of little or no use further, then to look to the Books committed to their

custodie, that they may not bee lost; or embezeled by those that use them: and this is all.

I have been informed, that in Oxford (where the most famous Librarie now exstant amongst the Protestant-Christians is kept,) the settled maintenance of the Librarie-keeper is not above fiftie or sixtie pound *per annum*; but that it is accidentally, *viis & modis* sometimes worth an hundred pound: what the accidents are, and the waies by which they com, I have not been curious to search after; but I have thought, that if the proper employments of Librarie-keepers were taken into consideration as they are, or may bee made useful to the advance-

ment of Learning; and were ordered and maintained proportionally to the ends, which ought to bee intended thereby; they would bee of exceeding great use to all sorts of Scholars, and have an universal influence upon all the parts of Learning, to produce and propagate the same unto perfection. For if Librarie-keepers did understand themselves in the nature of their work, and would make themselves, as they ought to bee, useful in their places in a publick waie; they ought to become Agents for the advancement of universal Learning: and to this effect I could wish, that their places might not bee made, as everie where they are, Mer-

cenarie, but rather Honorarie; and that with the competent allowance of two hundred pounds a year; som employments should bee put upon them further then a bare keeping of the Books. It is true that a fair Librarie, is not onely an ornament and credit to the place where it is; but an useful commoditie by it self to the publick; yet in effect it is no more then a dead Bodie as now it is constituted, in comparison of what it might bee, if it were animated with a publick Spirit to keep and use it, and ordered as it might bee for publick service. For if such an allowance were setled upon the employment as might maintain a man of parts and generous thoughts,

then a condition might bee annexed to the bestowing of the Place; that none should bee called thereunto but such as had approved themselvs zealous and profitable in som publick waies of Learning to advance the same, or that should bee bound to certain tasks to bee prosecuted towards that end, whereof a List might bee made, and the waie to trie their Abilities in prosecuting the same should bee described, least in after times, unprofitable men creep into the place, to frustrate the publick of the benefit intended by the Doners towards posteritie. The proper charge then of the Honorable Librarie-Keeper in an Universitie should bee thought



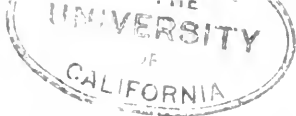
upon, and the end of that Imploiment, in my conception, is to keep the publick stock of Learning, which is in Books and Manuscripts to increas it, and to propose it to others in the waie which may bee most useful unto all; his work then is to bee a Factor and Trader for helps to Learning, and a Treasurer to keep them, and a dispenser to apply them to use, or to see them well used, or at least not abused; And to do all this, First a *Catalogue*, of the Treasurie committed unto his charge is to bee made, that is all the Books and Manuscripts, according to the Titles whereunto they belong, are to bee ranked in an order most easie and obvious to bee

found, which I think is that of Sciences and Languages; when first all the Books are divided into their *subjectam materiam* whereof they Treat, and then everie kinde of matter subdivided into their several Languages: And as the Catalogue should bee so made, that it may alwaies bee augmented as the stock doth increas; so the place in the Librarie must bee left open for the increas of the number of Books in their proper Seats, and in the Printed Catalogue, a Reference is to bee made to the place where the Books are to bee found in their Shelvs or repositories. When the stock is thus known and fitted to bee exposed to the view of the Learned

World, Then the waie of Trading with it, both at home and abroad, is to bee laid to heart both for the increas of the stock, and for the improvement of it to use. For the increas of the stock both at home and abroad, correspondencie should bee held with those that are eminent in everie Science, to Trade with them for their profit, that what they want and wee have, they may receiv upon condition, that what they have and wee want, they should impart in that facultie wherein their eminencie doth lie; As for such as are at home eminent in anie kinde, becaus they may com by Native right to have use of the Librarie-Treasure, they are to bee Traded

withal in another waie, *viz.* that the things which are gained from abroad, which as yet are not made common, and put to publick use should bee promised and imparted to them for the increas of their private stock of knowledg, to the end that what they have peculiar, may also bee given in for a requital, so that the particularities of gifts at home and abroad, are to meet as in a Center in the hand of the Librarie-keeper, and hee is to Trade with the one by the other, to caus them to multiplie the publick stock, whereof hee is a Treasurer and Factor.

Thus hee should Trade with those that are at home and abroad out of the Universitie,



LIBRARIE-KEEPER 49

and with those that are within the Universitie, hee should have acquaintance to know all that are of anie parts, and how their vein of Learning doth lie, to supplie helps unto them in their faculties from without and from within the Nation, to put them upon the keeping of correspondencie with men of their own strain, for the beating out of matters not yet elaborated in Sciences; so that they may bee as his Assistants and subordinate Factors in his Trade and in their own for gaining of knowledg: Now becaus in all publick Agencies, it is fit that som inspection should bee had over those that are intrusted therewith, therefore in this Fac-

torie and Trade for the increas of Learning, som tie should bee upon those Librarie-keepers to oblige them to carefulness.

I would then upon this account, have an Order made that once in the year, the Librarie-keeper should bee bound to give an account of his Trading, and of his Profit in his Trade (as in all humane Trades Factors ought, and use to do to their principals at least once a year) and to this effect I would have it ordered, that the chief Doctors of each facultie of the Univer-sitie, should meet at a Conven-ient time in a week of the year, to receiv the Accounts of his Trading, that hee may shew them wherein the stock of Learn-

ing hath been increased, for that year's space; and then hee is to produce the particulars which hee hath gained from abroad, and laie them before them all, that everie one in his own facultie may declare in the presence of others, that which hee thinketh fit to bee added to the publick stock, and made common by the Catalogue of Additionals, which everie year within the Universities is to bee published in writing within the Librarie it self, and everie three years (or sooner as the number of Additionals may bee great, or later, if it bee smal) to bee put in Print and made common to those that are abroad. And at this giving up of the accounts,

as the Doctors are to declare what they think worthie to bee added to the common stock of Learning, each in their Facultie; so I would have them see what the Charges and Pains are whereat the Librarie-Keeper hath been, that for his encouragement, the extraordinarie expences in correspondencies and transcriptions for the publick good, may bee allowed him out of som Revenues, which should bee set a part to that effect, and disposed of according to their joint-consent and judgment in that matter. Here then hee should bee bound to shew them the Lists of his correspondents, the Letters from them in Answer to his, and the



reckoning of his extraordinarie expence should bee allowed him in that which hee is indebted, or hath freely laid out to procure Rarities into the stock of Learning. And becaus I understand that all the Book-Printers or Stationars of the Common-wealth are bound of everie Book which is Printed, to send a Copie into the Universitie Librarie; and it is impossible for one man to read all the Books in all Faculties, to judg of them what worth there is in them; nor hath everie one Abilitie to judg of all kinde of Sciences what everie Autor doth handle, and how sufficiently; therefore I would have at this time of giving accounts, the

Librarie-keeper also bound to produce the Catalogue of all the Books sent unto the Universitie's Librarie by the Stationars that Printed them; to the end that everie one of the Doctōrs in their own Faculties should declare, whether or no they should bee added, and where they should bee placed in the Catalogue of Additionals; For I do not think that all Books and Treaties which in this age are Printed in all kindes, should bee inserted into the Catalogue, and added to the stock of the Librarie, discretion must bee used and confusion avoided, and a cours taken to distinguish that which is profitable, from that which is useless; and according to the

verdict of that Societie, the usefulness of Books for the publick is to bee determined; yet becaus there is seldom anie Books wherein there is not something useful, and Books freely given are not to bee cast away, but may bee kept, therefore I would have a peculiar place appointed for such Books as shall bee laid aside to keep them in, and a Catalogue of their Titles made Alphabetically in reference to the Autor's name, with a note of distinction to shew the Science to which they are to bee referred. These thoughts com thus suddenly into my head, which in due time may bee more fully described, if need bee, chiefly if, upon the ground of this account,

som competencie should bee found out and allowed to maintain such charges as will bee requisite, towards the advancement of the Publick good of Learning after this manner.

THE  
SECOND LETTER



THE  
SECOND LETTER

SIR! In my last I gave you some incident thoughts, concerning the improvement of an Honorarie Librarie-keeper's place, to shew the true end and use thereof, and how the keepers thereof should bee regulated in the Trade, which hee is to drive for the Advancement of Learning, and encouraged by a competent maintenance, and supported in extraordinarie expences for the same. Now I wish that some men of publick Spirits and lovers of Learning, might bee made acquainted with the Action, upon such grounds as were then briefly suggested;

who know's but that in time somthing might bee offered to the Trustees of the Nation, with better conceptions then these I have suggested.

For, if it bee considered that amongst manie Eminencies of this Nation, the Librarie of Oxford is one of the most considerable for the advancement of Learning, if rightly improved and Traded withal for the good of Scholars at home and abroad; If this (I saie) bee rightly considered and represented to the publick Reformers of this age, that by this means this Nation as in other things, so especially for Pietie and Learning, and by the advancement of both, may now bee made more glorious then



anie other in the world; No doubt such as in the Parliament know the worth of Learning will not bee avers from further overtures, which may bee made towards this purpose. What a great stir hath been heretofore, about the Eminencie of the Librarie of Heidelberg, but what use was made of it? It was ingrossed into the hands of a few, till it became a Prey unto the Enemies of the Truth. If the Librarie-keeper had been a man, that would have traded with it for the increas of true Learning, it might have been preserved unto this daie in all the rarities thereof, not so much by the shuttings up of the multitude of Books, and the rareness thereof

for antiquitie, as by the understandings of men and their proficiencie to improv and dilate knowledg upon the grounds which hee might have suggested unto others of parts, and so the Librarie-rarities would not onely have been preserved in the spirits of men, but have fructified abundantly therein unto this daie, whereas they are now lost, becaus they were but a Talent digged in the ground; And as they that had the keeping of that Librarie made it an Idol, to bee respected and worshipped for a raritie by an implicite faith, without anie benefit to those who did esteem of it a far off: so it was just with God that it should fall into the hands of those that in all

things follow an Idolatrous waie, to blinde men with shewes without all realitie of substantial virtue, which is onely eminent in this, that it becometh profitable unto all, by dilating the light of knowledg, and the love of grace and goodness in the hearts of all men, that are fit to receiv the one and the other; And where this Aim is not in those that are intrusted with publick places; there they in the end will bee found unprofitable servants; for the trust which God hath put into their hands to profit withal, they discharge not for the account which everie one is to give unto him of his Stewardship, is not how careful hee hath kept things of use unto

himself, to pride himself in the possession of that which others have not, ( as the custom of men is, that know not what true glorie is ) but how faithfully and diligently hee hath distributed the same to such as were worthie thereof for their good, that they might bee stirred up both to glorifie God for his goodness; and to imitate him in the Communication of all good things unto others for his sake freely. This was Christ's Work on Earth to receiv us, unto the Glorie of God; this was that which hee taught by this practice, that it is *more blessed to give, then to receiv.* This is that which this envious World cannot relish, and what stop's the current of true love in

the hearts of men? Nothing so much as the self-seeking of men in the waies of Learning, by which they covetously obstruct the fountains of life and comfort, which might overflow and water abundantly the barren and thirstie Souls of those that perish for want of address unto wisdom; which in all the waies of humane and divine Learning might bee mainly advanced, by the industrie of one man in such a place, whose Trade should bee such as I formerly described, to deal with the spirits of all men of parts, to set them a working one by and towards another, upon the subjects which hee should bee intrusted withal to keep in the stock of Learn-

ing. It is the Glorie and Riches of Nations and of great Cities, to make themselvs the Center of Trade for all their Neighbors; and if they can finde waies of politie, to oblige their Neighbors to receiv from their Magazines the Commodities whereof they stand in need, it is everie waie a great benefit unto the State, so it may bee in matters of Learning, and by the Trade of Sciences this Church may oblige all the Neighbor Churches, and that Universitie all Forreiners that Trade in knowledg to receiv pretious Commodities, whereof they stand in need, from our Magazines and Storehouses; if a painful Steward and dispenser thereof, bee im-

ployed and mainteined to use industrie for so blessed a work, from whence much Glorie to God in the Gospel, and honor will redound to the Nation. For although the waies of humane Learning are almost infinite and wonderfully various, and have their peculiar uses in the outward life of man, for which most men affect them, yet in one that is to minde the universal good of all, the whole varietie and diversitie of matters useful unto this present life, as they com within the sphere of Learning must bee reduced, and may bee subordinate unto the advancement of the Gospel of Christ, wherein the Glorie of the Nation, at this and all times

should bee thought to stand: And truly that is the thing which take's most with mee, for which I would have that Librarie thus improved by a faithful keeper, that when his Trade is set on foot, with all those that are of eminent parts in their several faculties, wee knowing who they are and wherein their eminenencies do lie, may have opportunities to provoke them to the right use thereof, by giving them Objects from our store; and furnishing them with tasks and matters to bee elaborated, which cannot bee diverted from the scope of God's glorie to bee made known unto all men in Jesus Christ, for there is nothing of knowledg in the minde of



man, which may not bee conveniently referred to the virtues of God in Christ, whereby the humane nature is to bee exalted to that dignitie whereunto hee hath received it, that it should by him rule over the whole Creätion. And the want of this Aim to look upon things in order to him, and to set them a working without relation to him, is that which blast's all our endeavors, and make's them determin in confusion and disorder; For whatsoëver is not directed in it's own place with som reference unto him must bee overthrown; nor is there anie waie left for anie to prosper in that which hee undertaketh, but to learn to know him and

respect him in it, for the advancement of the Kingdom over the Souls of men, which by the Sanctified use of all knowledg is chiefly effected. If then the Trade of Learning is to bee set a foot in a publick waie, and regulated to deserv the countenance of a Religious State, this Aim, and the waie of prosecuting of it must bee intended and beaten out; For except Sciences bee reformed in order to this Scope, the increas of knowledg will increas nothing but strife, pride and confusion, from whence our sorrows will bee multiplied and propagated unto posteritie; but if hee, who is to bee intrusted with the managing of this Trade, bee addressed in the

waie which leadeth unto this Aim without partialitie, his negotiation will bee a blessing unto this age and to posteritie.

I have no time to inlarge upon this Subject, or to conceiv a formal and regular discours, but the thoughts which thus fall into my minde I impart unto you, that you may give them as hints unto others, who of themselvs will bee able to inlarge them either to the Hous, or to such as can in due time swaie the Counsels of leading men in this Common-wealth.











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