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**ANGLICA VETERA IN THE ARCHDIOCESAN  
LIBRARY OF EGER**

**Abstract:** The Archdiocesan Library of Eger is the second public library in Hungary. It was founded by Count Eszterházy in the XVIIIth century with the aim to establish a university with four faculties. This is the reason why almost all sciences are represented in the collection of the Library. Although Eszterházy did not succeed in carrying out his plan, the collection of books went on even in the following centuries. In the XVII–XVIIIth century English stock of the Library, understandably, theology and philosophy take a prominent place with special interest in contemporary protestantism. The collection of books in English on natural sciences and astronomy can be explained by the observatory equipped with precious instruments and books from Greenwich. The Library has also a great variety of course books, grammar books and dictionaries of the English language offering a good opportunity to students of English to study language teaching methodology in the XVII–XVIIIth century. The study is followed by a bibliography of English books divided into major scientific groups.

**Count Eszterházy and his collection**

Several studies – shorter and longer – have already dealt with the history of the over 200 year old Archdiocesan Library of Eger but none of them have discussed the English part of the Eszterházy-collection. The author of the most competent study about the Library, L. Antalóczy has rightly pointed out that the research of the French, German, Latin and English books in the second public library of Hungary would bring useful data and precious information into the cultural history of XVIIIth century Central-Europe (Antalóczy 1993. 32–33). As the majority of the books are in Latin, German and French, shorter studies could concern only minor languages and cultures represented in the Library. Understandably, most of the attention has been paid to the Slavonic books, as many believers of the Eger diocese were Slavs (Pallagi–Zbiskó 1962, 1963, 1964, 1966; Földvári–Ojtozy 1992 ). In spite of this it still needs a full bibliography. I. Bitskey in a short but excellent study examined the influence of the Italian spirituality on the Hungarian cleric-

patrons and discussed the Italian books in the Library which more than ten times outnumber the English ones of the same period.

Indeed, at first sight it may appear absurd that a Roman Catholic Church-Library in XVIIIth century Hungary should have had any interest in the intellectual life of a non-Catholic England or a remote America. No doubt, the founder and the great patron of the Library, Count Károly Eszterházy had in mind Italian models while creating and completing the fonds in Eger. All leading Catholic pontiffs graduated in Rome, or were somehow in close connection with Rome, so the impact this Catholic centre had made could be felt everywhere in the cultural shape of the country (Bitskey 1993. 83–91). The keen interest to all philosophical and theological currents of the time was all the more important as at the very outset the formation of the Library was influenced by the endeavour of Count Eszterházy to establish a university in Eger with four faculties.

Many prominent Hungarian intellectuals at the end of the XVIIIth century were convinced, that Nagyszombat university, the only one in Hungary, was not sufficient for the development of the country. The idea of founding a university was put forward also by the bishop of Pécs, György Klimó, also a graduate of Rome (Bitskey 1993. 86). However, neither Eszterházy, nor Klimó succeeded in carrying out the plan. In spite of the energy, money spent on the future university and the seemingly favourable enlightened policy of Austria, Hungary was not to have a new university. The collection of books, none the less, went on but with a small modification. As the observatory tower was ready, equipped with precious instruments, there seemed to be no sense in stopping buying books on astronomy even if books on other natural sciences had to be discontinued.

The analysis of the books done by Ferenc Albert in 1868 and referring to the stock collected in the XVIIIth century, puts the English books with 50 titles in 52 volumes in sixth place after the Latin, German, French Italian and Hungarian ones (Albert 1868. 124). A somewhat exceptional place is taken by the Church Slavonic books. Their presence can be explained not by the cultural influence of the Greek Catholic or Orthodox Churches but by the necessity of the task Eger took in the preparation of Greek Catholic priests for North-Eastern Hungary in the second half of the XVIIIth century. The prominent role of Latin can be understood in the European linguistic background of the century. As the language of culture, the Church and in many places of administration, it proved to be a convenient means of communication and information-transmission. The status of Latin, however, was somewhat different in England than in most European countries. Although still the language of learning, the special authority of the Anglican Church, its separation from Rome and the introduction of English into the

liturgy forced Latin to give up the position it had held for centuries and still held in many other countries. The gradual progress of English can be traced also in the way books were printed in the XVI–XVIIth century in England. Both in the humanities and the natural sciences there were scientists preferring Latin to English in their major works. They held to the view that Latin should have its status of a supernational language of scholarship in Europe preserved. This, of course, did not mean the cessation of English in printing but would have restricted the use of it to a limited area of literature.

The dominant place taken by German, French and Italian books in the Library shows the cultural and economic position of the countries in Europe. The Eszterházy collection of the Archdiocesan Library of Eger is not a haphazard accumulation of printed material but the result of a very careful selective acquisition of all leading works in several scientific fields. Eszterházy and his supporter in Vienna, Giuseppe Garampi, the papal nuncio, had, of course, a decisive influence on the formation of the list of books to be bought in the educational and cultural centres of Europe (Antalóczy 1989. 26–27). Although both of them were representatives of Roman Catholic learning and educational tradition they could not be characterized as one-sided, rigid dogmatists. The books they procured exemplify people who wished to ensure contemporary knowledge for the students of the new university. This is especially revealing of the spirituality they took from Rome, which, though opposed to the materialism of the latest intellectual tendencies, was looking for new ways and means inside catholicism (Bitskey 1993. 89). That is the reason why almost all the important works referring to the Reformation and also to the Catholic polemics, reflecting various, sometimes very thorny questions for the Church, can be found in the Library.

### **Theology – Philosophy**

The orientation described above can account for the fact that the majority of the English books in the collection represent the ideology of the Anglican Church, in Bible translations as well as in theological and pastoral works. On the other hand no less interest is paid to the works of English Catholics, Puritans, Presbyterians and Independents.

The XVIth century witnessed the appearance of several Bible translations in England, but only some of them established themselves in later centuries. Although Coverdale's and Matthew's Bible-translations were granted royal licence and the Great Bible even authorization in 1539, all of them were superseded by the Geneva Bible (1560) and the Bishops' Bible (1568).

It was the Geneva Bible which had the greatest influence in the formation of the Anglican and especially the Puritan spirituality of the XVIth century, not only because it had seventy issues from 1560 to 1643 (Bruce 1979. 86–95). For more than a century readers and believers in England and Scotland were instructed by the famous anti-Roman notes attached to the text of the translations. This technique of Protestant propaganda was introduced into Bible-translations by William Tyndale in his first English New Testament (1526). However, the idea of expressing opinions in the course of the biblical text had already been used by Erasmus in 1516. Not all the believers and Church leaders shared, of course, these outspoken and for them irritating Calvinistic views. This could be the reason why – in spite of the excellent translation – it was never granted royal authorization. The Library has the 1594 edition of the Geneva Bible (R – VIII – 10).

The Bishops' Bible, although lacking the insulting annotations, did not supersede the Geneva Bible. As none of them could fulfill the expectations, a new translation was proposed. Under the leadership of King James I several leading biblical scholars took part in the work (First published in 1611). The main advantage of this variant was, that by being neutral and avoiding using hostile notes for either side, it did not divide people and its language, based on scholarly translation, was more understandable. The only places to reflect the translators' views were the chapter headings, but these were not numerous and long enough to divide the public. Later this version won overall popularity in England and was given royal authorization. The church' use of the King James Version was also prescribed by the Book of Common Prayer in 1662. In the collection of the Library there are three Bible editions (1626, 1631, 1646) based on the King James version of 1611. The copy of the 1631 edition held in the Library, however, is not the "Wicked Bible" as the misprint in this Bible had already been corrected and the seventh Commandment has the omitted "not" in Ex. 20.2. 17 and Dta. 5.6–21 The fact that the Archdiocesan Library of Eger has various Anglican Bible editions but no Catholic version seems to support the theory that Eszterházy and his supporters were interested just in the Anglican and not in the Catholic translations. The copies kept in the Library reflect all these stages in the development of the Anglican Bible-translations even if some of them have definite anti-Catholic content. They must have been aware of the fact that these translations through their notes and annotations were at the same time theological treatises the refutation of which was possible only on the basis of thorough knowledge of the texts. Differences in the biblical exegesis could arise also from the different protographs. From Tyndale on, Anglican translators relied not on the Latin Vulgata but used the Hebrew Old Testament and the Greek New Testament. The Archdiocesan Library of Eger

has the Polyglot Bible (Biblia polyglotta, London, 1657. Zz – I – 38–43), which had served for centuries as a basis for the later translations into English.

Together with the "English" Bible, the Book of Common Prayer had a prominent role in the Anglican Church. From 1549 it had undergone several modifications. It comprised not only prescriptions for the celebration of holidays in the ecclesiastical year and rules for the church services, but there were also regulations concerning casuistry. As the final version of the Book of Common Prayer was only completed in 1662, the copies held by the Library contain both the earlier and the new versions (1606, 1642, 1712).

Beyond the biblical texts and liturgical books the Library has a rich collection of Anglican theological and dogmatic treatises as well. The English collection in this way completes the whole spectrum of Protestant theology represented mostly by German and Latin works. The only English advocates of a Catholic view from this period are the works of Thomas More: *Opera Omnia . Praecedit de Vita et Morte eius.*(Francofurti, 1689) *Paradise and the Peri.* and a more complete collection of Stapleton's works. These books, philosophical as well as literary do not stand separated from the social and historical events of the time. How important was the understanding of this crucial period in the history of England and the Church of England for Catholic theologians can even be seen by the incomplete list of books in the Library referring to this time: *Historie du divorce de Henry VIII. et de Catherine d' Aragon* (Paris, 1688), *Rerum Anglicarum. Henrico VIII. ...* (1616).

In considering the Anglican Church of the XVI–XVIIth c. a distinction must be drawn between the tenets of the official Church itself and the various sectarian movements such as the puritanism, presbyterianism and independentism. Some of these tendencies were so hostile to anglicanism that they were forced out of Britain. Hungarian Protestant students of theology studying in Holland and England came, undoubtedly, under the influence of these doctrines, although the strict calvinism of Transylvania cannot be directly connected with them (Zoványi 1911. 24, Pálffy 1984. 172). As Catholic theologians in Hungary did not have personal contacts with the representatives of these movements, but understood well enough the importance of the ideas for the development of Hungarian protestantism, they collected all the major works in this field. The Archdiocesan Library in Eger did not obtain the Hungarian translation of the most influential works /János Kecskeméti: *Catholicus Reformatus [Perkins]*, Pál Medgyesi: *Praxis Pietatis, ...[Bayly, L.:Practice of Piety]*/, but it has the Latin and English editions of the originals. English Puritanism is represented by the work of the most outstanding theologian of the early XVIth century, William

Perkins: *Opera omnia theologica* (Genevae, 1624). The treatises of his disciple, the Puritan-Pietist William Amesius give a detailed analysis of the Puritan spirituality but discuss also all the important matters of Protestant theology, liturgy and dogma of the time (10 volumes in the collection of the Library).

Out of the 75 editions of Lewis Bayly's *Practice of Piety* the Library has four (1635, 1670, 1680, [?]). Although the author was a "sober Calvinist", as Fl. Higham calls Bayly, his popular devotional manual could fit into the Catholic patterns of piety (Higham 1962. 140). In a similar way there could be room for the guidance of *The Whole Duty of Man* (1674), a popular devotional treatise of XVIth century (published anonymously).

The English philosophical works start with Roger Bacons's *Analyse de Philosophie* (1755) followed by Francis Bacon's popular philosophical book *...de continente de Dignitate et Augmentis Scientiarum* (1623). In this work he unfolds the theory of "double truth", later so much attacked from all sides. The nine volumes of Fr. Bacon's works in the Library contain all his major philosophical and historical treatises.

Also in Latin original is J. Owen's *Epigrammata*, published in Leipzig in 1617 with a definite anti-Catholic content. Sometimes the works of English authors were bought in German, in the most well-known language in Hungary after Latin. William Barclaius' treatise about the right of the Pope is in a late German translation: *Abhandlung von der Macht der Pappes in zeitlichen Dingen* (1788). His son, John Barclaius, a well-known satirist of the XVIIth century, however, is represented by a Latin work: *Icon Animarium* (1733). Thomas Hobbes' political ideas are in a French publication: *Les Fondamens de la Politique* (Amsterdam, 1649).

## History

The books on Britain's and America's history in the XVIth century are mostly in Latin, in the XVII–XVIIIth century parallel with Latin works we can find German and French publications:

Jovious, Paul: *Descriptio Britanniae, Scotiae, Hiberniae, ...* (Basel, 1578)

Buchanan, Georg: *Historia rerum Scotiarum ...* (Edinburgi, 1583)

Horn, Georg: *Rerum Britannicarum ...* (Lugduni Bat. 1648)

Chamberlagne: *L' Etat present d' Anglaterre* (Amsterdam, 1688)

Millot: *Elemens de l' histoire d' Anglaterre* (Hage, 1778)

Robertson, William: *Histoire de l' Amerique* (Paris, 1778)

*Geschichte von America* (Leipzig, 1798–1801)

Remer, Julius: *Anglo-Amerikanisches Archiv* (Braunschweig, 1770)

The most important period for the collectors was, undoubtedly, the reign of Henry VIII, which at the same time represented the birth of the Anglican Church and a special situation for catholicism in England. History, Church, theology and literature are sometimes inseparable inside one work, therefore Thomas More's works might as well be listed in all these chapters.

### **Belles-lettres**

Belles lettres do not belong to the domains collected by pontifical libraries in the XVIIIth century. The most outstanding works of English literature, however, were purchased by the Library even if much later and many times not in the original language. The only exception in this situation is Shakespeare, whose works in 20 volumes represent English literature. Into this select collection belong the two translations of Alexander Pope's *Essay on Man* (1733–34): *Az embernek próbája* (1772, translated by Bessenyei György), and its German version: *Versuch über den Menschen* (1783). The popularity of this work among Catholic theologians must be explained by the philosophical thoughts Pope develops in his essay and which takes its source from St. Thomas of Aquinas. It should also be noted that Pope represented the exceptional and difficult fortune of Catholics in England. Fest in his substantial study of the the influence of English literature in Hungary, complains that John Milton is well known as a defender of the Anglican religion (*Pro populo anglicano Defensio contra Salmasii Defensionem regiam*, London, 1651.– in Eger) but hardly anyone knows his *Paradise Lost* (Fest 1917. 11). For the general Hungarian reader this might have been true but the collection of the Eger Library with four editions of it in French, German and English shows a different attitude to it among Catholic intellectuals.

### **Natural sciences**

The pontifical libraries in XVIIIth century Hungary preferred, understandably, humanities to natural sciences. In the hierarchy of sciences after theology came history, law and philosophy and books on natural sciences occupied only the last places. Eger, due to the well equipped observatory (1776) and the planned medical faculty of the university, was an exception . Medical books in the collection of the Library are in Latin (*Browne, Joan. Myographia seu Musculorum Corporis humani descriptio, ... Londini, 1684.*), on astronomy, however, we can find books in English too. As the completion of the astronomical instruments and books were done by

two astronomers, M. Hell from Vienna and N. Maskelyne from Greenwich, the observatory had all the necessary conditions for quality work, research and teaching (Kelényi 1930. 16). Later, at the beginning of the XIXth century the director of the Eger observatory Pál Tittel studied in the English observatories and personally procured some books from England. Unfortunately, the Eger observatory was unable to keep pace with the development of astronomy. The book collection dating from the XVIIIth century, however, reflects the contemporary level of astronomy, mathematics and other related sciences.

## **Linguistics**

The language of the English books discussed in our paper changes according to the development of the language from the last centuries of Early Modern English to the first century of Late Modern English.

Though all major changes had already taken place in the previous centuries, there were plenty of minor innovations that brought about later developments in this period. The greatest changes concerned not so much the language itself, but its written form, the orthography. Well after the first printed books, it was still without authorized codification in the XVIth century. The break with the earlier tradition of the phonetical principle led to a continually widening discrepancy between letter and sound. Early Modern English was not fixed and alterations of the orthography reflected the individual tastes of writers and publishers as well (Rot 1992. 317). The lack of a fixed standard was complicated by the fact that standardizing only started in the XVIth century. It was the language of the Bible and other liturgical books (see the theological collection of the Library) which influenced the formation of the literary standard. In later centuries the language of the Church, however, stayed behind the development of the English language. The archaic grammatical forms and spelling system, so much characteristic of language use in church, seemed to be maintained intentionally. Being a part of the religious symbolic system, the liturgical language could not alter without affecting the meaning of the whole. For a long time it was the symbolic system as a whole which preserved the language in its XVIIth century form. Although attempts at phonetic spelling were rejected in all printed material, the English liturgical language differed significantly from the standards of literature. The retained archaic features in all levels of the language indicated the functionally different use of English. In this way two contradictory principles coexisted in it, the desire to be simple and easy to understand and the tendency to preserve the archaic features of the language. Albeit the Library collected the various English

Bibles from theological considerations up to our times, it gives a good opportunity to the student of historical linguistics to follow the changing language and the alteration of translation principles and techniques.

The majority of course books and grammar books of the English language in the Archdiocesan Library were published in the XVIIIth century. Accordingly, the language described in them reflected the state of the contemporary English language. Some of these books, however, were based on earlier Latin grammars and used Latin grammatical categories and terminology to describe the English language which sometimes led to confusion.

The dictionaries of the XVIIIth century, judged by modern standards, did not really embrace the whole functional vocabulary of the language. Those of the late XVIIIth century, were more detailed, satisfying even the needs of natural sciences.

A serious drawback both of the dictionaries and the grammar books was that they, in accordance with the methodological principles of the time, concentrated not on the speech but on the written language. Students using these dictionaries and course books could hardly acquire good pronunciation as usually neither stress, nor pronunciation were marked in them. The main purpose of studying English, at that time, was not to become proficient in the language but competent enough to read books in English. (The only exception was the director of the observatory, Paul Tittel, who had personal contacts with the Greenwich observatory). The dictionaries and grammar books, in spite of their deficiencies, rendered sufficient help for reading theological literature (rarely other material).

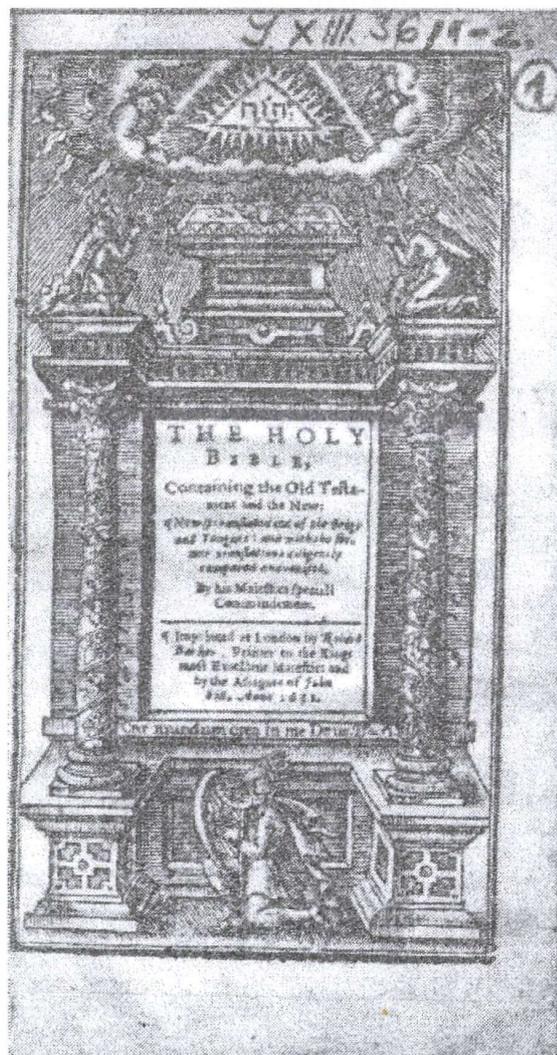
The XVI–XVIIIth c. English stock of the Archdiocesan Library of Eger formed the basis for the developments of the XIXth century when the proportions changed to the advantage of English literature. Acquisitions of English books in this time outnumbered many times those of the previous period and made up for the neglect of literature. Decline in the enrichment of the English stock can be observed only in the XXth century, after the World Wars, as the result of the deteriorating general economic and social conditions.

The number of English books given by Ferenc Albert in 1867 by and large corresponds to the result of our investigations. The differences may come from the different approach as F. Albert did not discuss the linguistic material. On the other hand, the number of volumes given by the 1867 study differs considerably. It well may be that Ferenc Albert overlooked or did not take into consideration Shakespeare's twenty volumes. It is highly improbable that English books of the period under discussion could have got into the Library after 1867 as part of the bequests. The comparison of the

catalogue made at the end of the XVIIIth or the beginning of the XIXth century by József Büky with that of the Albert-Michalek (XIXth c.) would reveal much data about the acquisition of books at the time. This work is now going on, the results of which will be published later .

According to the Nyizsnyai-catalogue the Library of the Roman Catholic Theological College of Eger also has grammar books and Latin or Hungarian works by English authors but no works in English (Nyizsnyai 1901).

This short outline does not pretend to go into details in any of the fields but rather it wants to call attention to how English culture was valued in the past and what impact it made on contemporary Hungarian intellectuals in the XVIIIth century.



The Holy Bible, the Old and New Testament

**Bibliography of English books in the Archdiocesan Library of Eger  
(XVI–XVIIIth centuries)**

**Theology**

X – XI – 25

**Alleine, [Joseph.]**

An Alarm to Unconverted Sinners in a serious treatise...

Divers practical cases of conscience satisfactorily resolved.

London, 1678. 8° Nevil Simmons,

BLGC: 4410. i. 44

Y – XIII – 38

**Bayly, Lewes**

**The practice of piety**

[ ? ], 1635. 12° 33 ed. for Robert Allot pp 701

BLGC: 4409. a.a. 5

R – XV – 2

**The practice of piety**

Glasgow, 1670. 12° R. Sanders pp 10, 390 –14 cm

T – XIII – 37

**[Bayly, Lewes]**

**The practice of piety**

[Amstedam], 1680. 16° pp 8, 468, 4 for Mercy Browninge

BLGC: 4406. a.a. 49

Aa – VII – 0 61

Bayly, Lewes

**The practice of piety**

[ ? ], 16°

Y – XIII – 55

**The practice of piety**

[ sine loco ], 1635. 12° M. Allot 18, 701 ill. –16cm

BLGC: 4409. aa. 49.

R – VIII – 10

**The Bible, that is the Holy Scripture contained the Olde and Newe  
Testament**

London, 1594. 4° B.L. pp 554 The deputies of Christopher Baker

BLGC: 1411. e. 1.(2)

Y – XIII – 27

**The Holy Bible, the Old and New Testament**

London, 1626. 12° B. Norton and J. Bill

BLGC: C. 65 k. 3. (1)

Y – XIII – 36

**The Holy Bible, the Old and New Testament**

London, 1631. 12° Robert Barker and the Assignes of John Bill

BLGC: C. 109 r. 4 (1)

Z – XIII – 73

**The Holy Bible containing the Old Testament**

London, 1646. 16° The Assignes of R. Barker

BLGC: 3005. a.a. 20(1)

Y – XII – 39/2

**The Holy Bible containing the Old Testament and the New**

London, 1647. 8° R. Baker and the Assignes. Printed by the Company of Stationers

BLGC: C. 108 c. 36 (2)

R – XIV – 3/1

**The Book of Common Prayer and administration of the Sacraments**

London, 1606. 8° R. Barker pp [192] –11cm

BLGC: 1411. 1. 2. (1)

R – XIV – 3/2

**The New Testament**

London 1606. 8° R. Barker pp [276] –11cm Englished by L. Tomson

Y – XII – 39/1

**The Book of Common Prayer and administration of the Sacraments**

London, 1642. 8° Robert Baker – John Bill 52 sheets without pag. –17 cm

Gg – VII – 1

**The Book of Common Prayer and administration of the Sacraments**

London, 1712. 16° John Baskett, and the Assignes of .

BLGC: 3048. a.a.a. 13 (1)

Aa – VII – 2

**The burning bush not consumed**

[ ? ], 16°

- V – XIII – 1  
**The confession of faith**  
 (no place), 1679. 16°
- H – IX – 29  
**Dickson, [A.]**  
 A short explanation of the epistle of Paul to the Hebrews  
 Aberdene, 1635. 16° Edw. Raban pp 12,333 –16 cm
- H – IX – 31  
**[Garthwait, Heinrich]**  
**The whole Duty of Man ...**  
 Edinburgh, 1674. 16° The Brown pp 24,316,6: 2, 80, 1 –16 cm
- Y – XIII – 54/4  
**[Sackville, Robert]**  
**The triumph over death or a consolatory epistle, for affected minds ...**  
 London, [1630]. 12° Haviland 33 sheets without pag. –16 cm
- Cc – VII – 53  
**Gerard, [Thompson]**  
 Meditations. Translated by Ralf Winterton Yellow  
 Edinburgh, 1637. 16°
- T – XVI – 25  
**Glanville, [Joseph]**  
 An earnest invitation to the Sacrament of the Lords supper  
 London, 1684. 16° sixth ed. printed for J. Baker pp 8,135 –15 cm  
 BLGC: 1488. m. 29.
- R – XIV – 25  
**Sutton, Christopher**  
 Godly meditation upon the most Holy Sacrament ...  
 London, 1631. 16° R. Rodger for Nicholas Bourne 38, 430 –14 cm
- T – XVI – 24/1  
**[Goodwin, Thomas]**  
 Aggravation of Sinne  
 London, 1638. 16° for Rothwell pp 6,55 –15 cm
- T – XVI – 24/2  
**[Goodwin, Thomas]**  
 Aggravation of Sinning against Knowledge  
 London, 1638. 16° for Rothwell pp 59–207

T – XVI – 24/3

**[Goodwin, Thomas]**

Aggravation of Sinning against Mercy by Thomas Goodwin

London, 1638. 16° R. Dawlman pp 90 –15 cm

BLGC: 1019. h. 40

Y – X – 63

**Hayward, [Sir Iohn]**

The sanctuary of a troubled soule

London, 1620. 12° George Purslow 60, 342, 4: 14, 413, 4 –16 cm

BLGC: C. 128. e. 3

Aa – VII – 60

**The hive of devotion**

London, 1647. 16°

Y – XIII – 54/3

**[Sackvile, Robert]**

Marie Magdalenes funeral tears [Poems by R. S.]

London, 1630. 12° J. Haviland 82 sheets without pag. –16 cm

R – XIV – 2

**The New Testament of our Lord and Saviour Jesus Christ**

Edinburgh, 1614. 32° Andro Hart pp 665 –10 cm

Cc – VII – 1

**The New Testament**

Aberdene, 1632. 16°

Y – XIV – 28

**Wall, John**

**None but Christ or a plain and familiar treatise of the knowledge of Christ**

London, [1648], 12° printed R. W. for E. Dod pp 36, 456 –15 cm

R – XIV – 1

**[Baxter]**

Now or never

The holy, serious, diligens believer, justified, encouraged, excited

London, 1663. 12° F. Tyton – Nevil Simmons 184,4 p.

Y – XIV – 26

**Norden, John**

A path-way to patience in all manner of crosses, ...

London, 1626. printed by E. A. for T. Harper 46, 428 –15 cm

- R – XIV – 8  
**The plain mans path-way to heaven**  
 London, 1616. 16° 15 cm. printed by John Legatt for Edward Bishop pp  
 8,359,31–16cm.
- Y – XII – 39/3  
**Sternhold, Thomas–Hopkins, John**  
**The whole book of Psalms: collected into English Meeter by –.**  
 London, 1647. 8° printed by A. M. for the companie of Stationers pp 10,  
 91, 3 – 17 cm
- Y – XIV – 25  
**The psalmes of David in metre**  
 Aberdene, 1632. 12° pp 252 –15 cm
- V – XIII – 1  
**The psalmes of David in metre**  
 [?], 1679. 16°
- Y – XIII – 54/5  
**[Sackvile, Robert]**  
**Short rules of good life**  
 London, 1630. 12° I. Haviland 65 sheets without pag. –16 cm
- Y – XV – 23  
**Smith, [Jam]**  
**The great assize or day of jubilee**  
 Edinburgh, 1674. 16° Andrew Anderson pp 2, 282, 1 –13 cm
- R – XIV – 22  
**The soules conflict with it selfe and the victory over it selfe by faith**  
 London, 1636. 16° 3 ed. R. Dawlman pp 20, 572,14 –17 cm
- Ff – I\*\* – 45  
**Taylor, [Jeremy]**  
**The rule and excercises of holy living**  
 London, 1656. 8° 5 ed. for R. Royston  
 BLGC: 4410. e. 41.1
- Y – XIV 29  
**The testament of the twelve Patriarches, the sonnes of Iacob**  
 Edinburgh, 1634. 12° I. Wreittoun, 151 sheets without pag. –16 cm

R – XV – 3

**Walker, [Ralph]**

A learned and profitable treatise of Gods providence

London, 1608. 12° F. Kyngston for Thomas Man 18,354 p. –15 cm

### **Natural sciences**

Cs. 0. 001

**Astronomical observations made at the Royal Observatory at Greenwich**

London, 1776. print. W. Richardson – J. Nourse, ed. by Navil Maskeline – 40 cm.

Cs. 4.121/3

**Bird, John**

The method of dividing astronomical instruments

London, 1767.

**Bird, John**

The method of constructing mural qadrants

London, 1768.

C – V – 25

**Dillon, [John, Talbot]**

Travels through Spain with a view to illustrate the natural history and physical geography of that kingdom

London, 1780. fol.

Dd – I – 75

**Gardener, William**

Practical surveying improved, or landmeasuring ...

London 1737, Sisson etc. 14, [2], 125 p. 2 t. –21cm.

Cs. 4.121/4

**Herschel, [Wilh.]**

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