THE DERWENTWATER LIBRARY, 1732

by LEO GOOCH

Professor Birrell has remarked that there is 'an extensive literature on how to describe a book, but there is no literature whatever on how to describe a library or a library catalogue'.[1] Well, what follows is an account of a library in a Northumbrian-Catholic-Jacobite peer's house, not, admittedly, a common category but one having some cultural and recusant interest nevertheless.

In 1710, after completing his Grand Tour, James Radcliffe, third earl of Derwentwater, began to rebuild Dilston Hall, his Elizabethan-Jacobean seat near Hexham. Although the new mansion, in the Palladian style, was unfinished at the time of the Jacobite rising of 1715 it is known to have been richly furnished with Turkey carpets, marble tables, large mirrors, family portraits, pictures, prints, tapestries and other painted wall-hangings. Derwentwater was executed and his title attainted in 1716 for his leading rôle in the rising, but the consequent forfeiture of his estates could not be effected immediately because they were entailed on his infant son, John. John, however, was a sickly boy and if he died before coming of age and without male issue, the estate would revert to the crown since the next in line was his uncle, Charles Radcliffe, who was debarred from inheriting because he too had been out in the 'Fifteen. Predictably perhaps, given the unfailing misfortunes of the Jacobites, John died in December 1731, unmarried and a few months short of his majority. The Commissioners for Forfeited Estates, who had been held at bay for some sixteen years, pounced.[2] The estate was administered by agents during John Radcliffe's minority, however, and at the time the Commissioners took possession the house had long since fallen from its former glory and only a few sticks of furniture, books and unimportant pictures were left. Nonetheless, the Commissioners lost no time in calling for valuations preparatory to putting the contents up for sale. The valuers followed the invariable practice of his family and friends in referring to John as the earl of Derwentwater even though the title had been attainted:

> An Inventory of such Goods and Chattells of the late John Radclyffe, Esq[e,] comonly John, Earl of Derwentwater, Deceas'd, now standing and being in his late Mansion House at Dilston . . . twenty-second Day of Jan'ry, 1731:2.
>
> An Inventtery of Books belonging to the Right Hon[ble] the Earl of Darwentwater Deceased. [Endorsed: 30th March 1732, appraized by me W. Mynors, Bookseller.]

https://doi.org/10.1017/S0034193200012681 Published online by Cambridge University Press

The second inventory alone will be considered here.[3] At present, Willoughby Mynors of Drury Lane, London, is the only known bookseller with that surname in the period. Now, it would hardly seem necessary to send for someone from the capital to view a library in the far north of England given that there were ten or more booksellers in Newcastle unless, of course, the Commissioners set no store by or distrusted the local tradesmen, or that they thought the books might fetch better prices in London. It is of course, also possible that the books were sent up to London for valuation and sale for similar reasons.[4]

Mynors catalogued and valued ninety items, listing them in order of size, beginning with the folios. [See Appendix.] Sixty works are named individually, though none is dated, the rest are lumped together at the end as '30 volems of small books'. Despite Mynors' practice of using abbreviated spine-titles, however, forty of the works are identifiable bibliographically and the dates of their publication range fairly evenly from 1622 to 1729, with a slightly higher proportion having post-1700 dates. Most of the other twenty books are standard classics and other academic works difficult to track down, and those described only as 'church history' cannot be positively traced. Sixteen works are in French and all but two of the eight volumes of the classical authors are in Latin. The largest categories of books comprise fifteen volumes of the classics and ancient history, and fifteen works of Church history, devotional literature, theology and catechetics. Other categories are represented in smaller numbers: eight volumes of secular history, both British and European; eight text books (geography, mathematics, physics and dictionaries); and six guide-books and books of maps. Finally, there is a miscellany: the *Tatler* and the *Spectator* for commentary on political philosophy, literature and the arts; *Les Aventures de Télémaque* and *Voyages de Cyrus* two pleasant fictions of utopian ideals; *Ecole de Cavallrie* for horsemanship and military tactics; *Devertisments inocents*, presumably a book for children; and the two essential genealogical reference works: the *Baronetage* and the *Baronage*.[5]

The overwhelming impression gained from the inventory is that this was not a recreational library, but one created to provide a thorough classical, Catholic and scientific education. The classics and other text-books will have been editions in common school-room use. The books on travel were required to prepare a young gentleman for the Grand Tour and for sight-seeing in England and Scotland; the genealogical reference books were to stimulate pride in the family's ancestry and as source-books for identifying suitable mates. The French Catholic influence emerges strongly, which is hardly surprising since the family was largely educated in France from the turn of the century. Although there is a history of the bible in English, the only edition of the Bible itself is a New Testament in French. The Radcliffes, like other exiled Jacobites, were not known for an attachment to the religious fervour and rigour

https://doi.org/10.1017/S0034193200012681 Published online by Cambridge University Press

associated with Jansenism although it would have been difficult to avoid in the prevailing ecclesiastical temper of Paris at that time. So, the acquisition of the collected works of Pierre Nicole should not be taken as a disposition to that tendency, for 'only a mitigated expression of these errors clothed in great reserve' was to be found in his writings.[6]

It is of much greater interest that the major Gallican authors are well represented in the library. There are Bossuet and Fleury, the most important French ecclesiastical historians in the period: Fleury's *Grand Catéchisme Historique* (1683) is a key Gallican work and William Crathorne's English translation was acquired upon publication. It is likely that the four volumes of 'church history in french' in the inventory were the first volumes of Fleury's *Histoire Ecclésiastique* (vol. I, 1691) which was the most important work of his later years and was frequently reprinted. In order to cultivate non-Catholic English opinion in favour of a Stuart restoration, many Jacobite émigrés were drawn to the Gallican critique of papal supremacy. In his best-known work, the graceful utopian fantasy *Télémaque*, François Fénelon attacked the abuse of spiritual and temporal power proposing constitutional monarchy instead. (Twelve English translations of the work appeared during the century.) Andrew Ramsay was inspired by Fénelon to write *Voyages de Cyrus*, another utopian novel of ideas, with a clear-cut appeal for unqualified religious toleration. Ramsay wrote Fénelon's biography and in his dedication he advised Prince James Edward Stuart to abandon the principle of the divine right of kings; he was later taken on as tutor to Prince Charles Edward Stuart. It is apparent, then, that the Radcliffes were reading the contemporary authors who espoused political and ecclesiastical reform and that far from being unyielding defenders of the papacy and absolutist government, they had moved into the more progressive circles of the early English Catholic Enlightenment.[7]

The presence of the devotional manuals by Rodriguez and Languet, which were staple fare in the exiled English seminaries, may also reflect the family's links with the Iberian peninsular. In 1663 Sir Edward Radcliffe made a capital bequest of £400 to found a studentship at the English College, Lisbon, for the training of a priest for the English mission: two Lisbonians became chaplains at Dilston and three dedicated their theses to Lady Anne Radcliffe, third countess.[8] Other items had personal connections. Lady Anne had been educated at the school of the Institute of the Blessed Virgin Mary in Hammersmith where William Crathorne was chaplain from 1707 to 1740. He wrote or edited several books, two of which were bought for Dilston: a translation of Fleury's historical catechism and a collected edition of the Revd. John Gother's works.[9] Richard Lassels dedicated *The Voyage of Italy* (Paris 1670) to the Durham peer, Richard, Lord Lumley, who gave John Radcliffe a home in Lumley Castle after the 'Fifteen. The biography of Lady Warner was bought not least because she was a nun in the Poor

https://doi.org/10.1017/S0034193200012681 Published online by Cambridge University Press

Clare convent at Gravelines which four Radcliffe girls had entered in the seventeenth century.[10]

Given the nature of the library, it is not to be expected that incunabula or manuscripts would be listed and, mindful of the third earl's misadventures and their own changing attitudes, Jacobite material was not thought appropriate to keep. At the same time, however, it is surprising that other categories are absent from the inventory. There are no volumes of church-music, altar-missals, prayer-books, or popular books of devotion such as those by Thomas á Kempis or Francis de Sales.[11] There is no secular music either yet the third earl was an accomplished singer and guitarist. There is a conspicuous lack of English literature, prose or verse, light or heavy: no Chaucer, Shakespeare or Milton; no later or contemporary author such as Dryden. Italian literature was highly valued in this period but there is no Ariosto, Dante or Petrarch. (Boccaccio's *Decameron*, while not quite falling into Professor Birrell's categories of 'ouvrages licencieux' or *joco-seria*, may nonetheless have been deemed too risque for a young Catholic gentleman.[12]) There are no seventeenth-century English plays although the second earl liked the theatre. Surely, books in all these classes would have been in the library and some reasons for their absence in 1732 can be suggested.

Mynors probably included devotional works in his group of 'volems of Small books', and members of the family will have kept their own prayer-books with their personal belongings. Prayer-books inscribed with the names of the third countess, her son John and daughter Anna Maria Barbara (afterwards Lady Petre) were at Thorndon Hall in 1850.[13] The absence of liturgical books is explained by the closure of the chapel after the 'Fifteen when everything was removed by Lady Derwentwater and her chaplain, Benjamin Petre.[14] An inventory of the countess's goods compiled at the same time shows that items of furniture were removed from the mansion to friendly houses for safe keeping, that 'a parcel of books' was sold for £2.10s., and that 'a Chest of books' was taken to the house of Thomas Radcliffe, her uncle.[15] Even a small chest could contain a substantial number of volumes and it is possible, therefore, that the books sold and removed were in the classes missing from the catalogue, assuming that they had been in the library in the first place. At any rate, the Derwentwater library in 1732 was the remains of a larger collection.

The library's history corresponds to the family history. It was probably formed by Sir Francis Radcliffe (1589–1663), the first baronet, who recovered his estates from sequestration at the Restoration. Roger Mitford spent the whole of his priestly life (1672–1697) with the family, as chaplain to Sir Francis and as tutor to his sons (in 1672 Edward was aged sixteen, Francis fifteen, Thomas fourteen, William ten and Arthur eight). Fourteen datable books in the library were published during Mitford's time. Edward, the second earl, took a house in London at his

https://doi.org/10.1017/S0034193200012681 Published online by Cambridge University Press

marriage in 1687. He was bookish, liked the theatre and wrote a little poetry, and he would certainly have added literary works to the library. In any case, it was substantially augmented in association with Benjamin Petre, the chaplain-tutor from 1697, to provide for the early education of the earl's sons. The schoolroom was closed in 1702 when, at the request of Queen Mary, widow of James II, James (thirteen years old) and Francis Radcliffe (eleven) were sent to the Jacobite court at St. Germain-en-Laye, and Charles (nine) was despatched to Everingham to live with his aunt Margaret. Petre would do no more tutoring but he probably acquired the clutch of fourteen books published during his tenure.

When the second earl died in 1705, the London house was given up and the contents removed to Northumberland. James Radcliffe, now third earl, remained on the continent to complete his Grand Tour, perhaps accompanied by Petre. He returned to England in 1710 but only to make a disastrous engagement with activist Jacobitism. Following his execution in 1716, his pregnant widow, Lady Anne, gave up Dilston Hall and took their two infant children, John and Anna Maria Barbara, to live with her father, Sir John Webb, at Hatherope in Gloucestershire. In May 1720 she took a house in Acton, but within the year she moved to Brussels. It is hardly likely that she would have carted boxes of books around with her. For one thing, her father would have had a library, and for another, her son John did not need text-books until they got to Brussels, at which point George Hind (*alias* Wakeman), the newly-engaged priest-tutor, who had taught at Douai College and in St. Gregory's, Paris, would have used his own, although he did buy ten more books in the years following (including works by Fleury and Gother). The children remained on the continent after their mother's death in 1723; John is said to have attended the Academie at Angers in Brittany. He returned to England in 1731 for medical consultations; it is not certain that his homecoming was intended to be permanent (he had yet to undertake the customary Grand Tour) but he did bring the handful of books bought by Hind with him. In the event he died in London in December that year and the Commissioners took control. The library was sold off.

It is not pretended that this was an important or unique library for it is incomplete and largely utilitarian, but it was kept in being and expanded in each generation for educational purposes. And then, it illustrates two trends in eighteenth-century English Catholic life. Firstly, it shows how early Enlightenment thought was introduced into a noble Jacobite family usually regarded as intransigently reactionary and ultramontane. Secondly, although, sadly, hardly any comparable Catholic libraries remain intact, this collection is evidence of the importance attached to the broadest education of the recusant gentry. It shows that while religious studies formed a large part of a Catholic gentleman's education, great attention was also given to those secular subjects he would need to live

https://doi.org/10.1017/S0034193200012681 Published online by Cambridge University Press

a satisfying economic, social and cultural life (the missing sections would in all likelihood further illustrate that). I have shown elsewhere that the English recusant gentry were in the intellectual mainstream of Britain and Europe and that their education and overall cultural accomplishments were generally of a higher standard than that reached by many of their non-Catholic contemporaries.[16] The basis for those attainments was provided by their home-libraries.

NOTES

[1] T. A. Birrell, 'Reading as Pastime: The Place of Light Literature in some gentlemen's libraries of the 17th century', R. Myers & M. Harris (eds.), *Property of a Gentleman: The Formation, Organisation & Dispersal of the Private Library 1620–1920* (1991), p. 116.

[2] For the most recent treatment of the Radcliffes see: L. Gooch, *The Desperate Faction: The Jacobites of North East England 1688–1745* (1995); L. Gooch, 'A Northumbrian Recusant Gentry Family: The Radcliffes of Dilston in the Long Seventeenth Century' (*The Dilston Papers* No. 1, 2007).

[3] Both inventories are reproduced in the *Proceedings of the Society of Antiquaries of Newcastle upon Tyne*, [*PSAN*] (3rd series) vol. vi (1913) pp. 277–9, but have not been examined since.

[4] Cf. *British Book Trade Index (BBTI)*, on the web-site of the University of Birmingham, (an index of the names with brief biographies and trade details of people who worked in the book trade in England and Wales trading by 1851). See also J. Feather, *The Provincial Book Trade in Eighteenth-Century England* (1985) p. 29; C. J. Hunt, *The Book Trade in Northumberland and Durham to 1860* (1975).

[5] A 'French *peerage*' autographed by the third earl is mentioned at W. S. Gibson, *Dilston Hall* (1850) p. 169 but its whereabouts is not known.

[6] *Catholic Encyclopedia* vol. XI (1911).

[7] G. Glickman, *The English Catholic Community 1688–1745* (2009) provides an overview of these developments.

[8] M. Sharratt (ed.), *Lisbon College Register 1628–1813*, CRS Records vol. 72, (1991) pp. 51/2, 65, 213.

[9] Gibson, pp. 167/8, says that Gother's prayer-book *The Sinner's Complaints* was used by the third earl when he was in the Tower. It appeared in 1707, and was reissued in 1717 and in several later editions. Cf., F. Blom, J. Blom, F. Korsten & G. Scott, *English Catholic Books, 1701–1800* (1996) No. 1322.

[10] 'Registers of the English Poor Clare Nuns at Gravelines', CRS Records vol. 14 (1914) *sub nomen*.

[11] There were 45 editions of the *Imitation of Christ* in English by 1700, over a dozen in Protestant versions. Cf. M. B. Rowlands, 'Harbourers and Housekeepers: Catholic Women in England 1570–1720', B. Kapland *et al.* (eds.) *Catholic Communities in Protestant States: Britain and the Netherlands c. 1570–1720* (2009) p. 291.

[12] Birrell, pp. 114/5.

[13] Gibson, pp. 167/8. A seventeenth-century 'breviary' recording Radcliffe anniversaries apparently belonging to the first Countess of Derwentwater was sold *c.* 1913 but its present whereabouts are not known. Cf. PSAN (3) vi no. 9 (1913) pp. 101–3.

[14] The chapel was then used as a storeroom and was converted to Anglican usage in 1733. Lady Derwentwater bequeathed Petre a chalice 'with some church stuff that he had for many years in his keeping', cf. PSAN (3) vi (1913), p. 134. A Plantin *Missale Romanum* printed in 1661 said to have belonged to the Earl of Derwentwater was kept at Ushaw College until recently when it was put on display at Dilston.

[15] Thomas had died in 1715 and it is possible that Arthur Radcliffe is meant. A bachelor, Arthur was fifty-two years old at the time and he lived in Capheaton Hall, the seat of the Swinburnes, Catholics and family friends.

[16] L. Gooch, 'The Religion for a Gentleman: The Northern Catholic Gentry in the Eighteenth Century', *Recusant History* vol. 23, no. 4 (1997) pp. 543–568.

https://doi.org/10.1017/S0034193200012681 Published online by Cambridge University Press

ACKNOWLEDGEMENTS

I am grateful to the Society of Antiquaries of Newcastle for permission to reproduce the inventory. I am indebted to the following for advice on bibliographical aspects of this article: Abbot Geoffrey Scott, OSB, Dr. Ian Doyle, Mr. Martin Murphy, Dr. Jan Rhodes, Mr. George Sutton.

APPENDIX

An Inventtery of Books belonging to the Right Hon[ble] the Earl of Darwentwater Deceased.

[The inventoried item is followed where possible by a fuller bibliographical entry]

	£.s.d.
Coliers Dictionary 2 vol. folio Jeremy Collier, *The Great Historical, Geographical, Genealogical & Poetical Dictionary... revised, corrected and enlarged to the year 1688* (London, 1701). Translation of Louis Moréri. *Grande Dictionnaire Historique* (Paris, 1671)	1.5.0
the History of the Bible, 2 vol. folio Sebastian Castalis, *The History of the Bible* (London, 1715)	1.10.0
A de la motray's Travels, 2 vol. folio *Aubry de la Mottraye's Travels through Europe, Asia, and into Part of Africa...* (printed for the author, London, 1723, reprinted 1730)	1.0.0
Books of maps 2 vols. folio	0.10.0
the history of Scotland in folio David Scott, *The History of Scotland* (Westminster, 1727)	0.5.0
the Roman history, 4 vols. in folio François Catrou, *The Roman History Complete* (London, 1725–26)	3.0.0
the history queen Elizabeth in folio William Camden, *The History of the Most Renowned and Victorious Princess Elizabeth, Late Queen of England* (translation of: *Annales rerum Anglicarum et Hibernicarum regnante Elizabetha* (folio editions: London, 1615, 1630, 1635, 1675, 1688)	0.3.0
the annals of England by godwyn in folio Francis Godwin, *Annals of England containing the reigns of Henry the Eighth, Edward the Sixth, Queen Mary* [Posth. translation of *Rerum Anglicarum Henrico VIII, Edwardo VI et Maria regnantibus annales*]. (London, 1675)	0.1.6
church history 2 vols in folio	1.1.0
a Lattin Dictionary in quarto	0.2.0
the Reformation in quarto *Perhaps* John Strype, *Annals of the Reformation and establishment of religion...* (London, 1709)	0.2.0
church history 8 vols. in quarto	3.0.0
Les grand chemains de Rome 2 vols. quarto Nicolas Bergier, *Histoire de Grands Chemins de l'Empire Romain...* (Paris 1622, 1628, Brussels 1728)	0.10.0

https://doi.org/10.1017/S0034193200012681 Published online by Cambridge University Press

Pratique de Rodriguez 3 vols. in quarto Alfonso Rodriguez, SJ, *The Practice of Christian Perfection. Written in Spanish... Translated into English out of the French copy of Mr. Regnier Des-Marais of the Royal Academy of Paris* by John Warner, SJ (London, Thomas Hales, 1697–9). [The London imprint was a blind; it was printed by Hales at the Jesuit press at St. Omer, cf. A. F. Allison, *English Translations from the Spanish and Portuguese to the year 1700* (1974) p. 158, no. 14]	0.6.0
Cours de mathematique in quarto	0.5.0
vies de Saints Peres in quarto Robert Arnauld d'Antilly, *Les Vies des Saints Péres des déserts* (Paris, 1662 and later printings in 1668, 1694, 1701–2, 1716)	0.4.0
Collins Baronage in quarto Arthur Collins, *The English Baronage* (London, 1727)	0.5.0
P. Virgilis maronis opera in quarto	0.7.6
the antiquities of grece 2 vols. octavo John Potter, *Archaeologicæ Græce, or, The Antiquities of Greece* (Oxford, 1697, London, 1699)	0.6.0
Echards Roman history 5 vols. in octavo Laurence Echard, *The Roman History from the Building of the City to the Perfect Settlement of the Empire by Augustus Caesar* (London 1696 and numerous editions subsequently)	0.10.0
Salmons revew of ye English history 2 vols. in octavo Thomas Salmon, *Historical Collections... with reflections* (London, 1706)	0.4.0
A jorney through england 3 vols. octavo John Macky, *A Journey Through England* (London, vol. 1, 1714, vol. 2 1722, vol. 3: *A Journey Through Scotland*, 1723. Four editions were issued by 1724)	0.5.0
Sr Roger Lestrange's fables 2 vols. octavo Sir Roger L'Estrange Kt., *Æsop's Fables and Storyes Moraliz'd* (London, 1699)	0.4.0
the arte of prudence in octavo *The Courtier's Manual Oracle, or, The Art of Prudence, written originally in Spanish by Balthazar Gracian* [Baltasar Gracián y Morales, 1601–1658] *and now done into English* (London, 1685)	0.1.0
a voyage to italy in octavo Richard Lassels [Lascelles], *The Voyage of Italy* (Paris, 1670) frequently reprinted. Translated as *Voyage d'Italie* (Paris, 1671)	0.0.6
the antiquities of Rome in octavo Basil Kennett, *Romæ Antiquæ, or, The Antiquities of Rome* (London, 1696)	0.2.6
the Tatlers in 4 vols. Duodo *The Tatler*. The periodical edited by Richard Steele which appeared three times a week between 1709–11	0.6.0
the Spectators in 4 vols. Duodo *The Spectator*. The weekly periodical conducted by Richard Steele and Joseph Addison between 1711 and 1712 in succession to *The Tatler*. It was revived by Addison in 1714 when eighty numbers were issued.	0.4.0
a geographical gramer in duodo Patrick Gordon, *Geography Anatomiz'd, or, The Compleat Geographical Grammar*... (London, 1699; twelve editions by 1730)	0.2.6

https://doi.org/10.1017/S0034193200012681 Published online by Cambridge University Press

a historycal catechisme in duodo 0.2.0
William Crathorne, *An Historical Catechism... by Mons. Fleury, newly translated from the French* (London, 1726) [Gillow, I, p. 587, no. 5]

a french gramer in duodo 0.1.0

Monsieur Nicols works 22 vols. in duodo 1.3.0
Some 88 theological and philosophical works are attributed to Pierre Nicole [1625–95]. A number were translated into English, such as, *Moral Essays contain'd in several treatises on many important duties.* Written in French by Messieurs du Port Royal. Done into English by a person of quality. In four volumes (1724)

discription of paris & versalles 4 vols. in duodo 0.6.0

the english Baronets 3 vols. in duodo 0.15.0
The English Baronets... compiled by Thomas Wootton (London, 1727)

Mr. gothers works 16 vols. in duodo 0.16.0
William Crathorne, *Mr. [John] Gother's Spiritual Works* (London, 1718 or the reprint, 1726)

L'vsage de globs in duodo 0.5.0

Traite de Etudes 4 vols. in duodo 0.6.0
Claude Fleury, *Traité du choix et tie la méthode des etudes* (Paris, 1686)

Mr menil's works 4 vols. in octavo 0.10.6
Perhaps Basire Tanneguy du Mesnil, *Mémoires d'État, par M. de Villeroy, conseiller d'État et secrétaire des commandements des rois Charles IX, Henri III, Henri IV, et de Louis XIII, à présent régnant* (Paris, 1622–25)

the Life of Lady warnor 0.3.6
[Rev. Edward Scarisbrick (al. Neville) S.J.], *The Life of the Lady Warner, of Parham in Suffolk, in Religion call'd Sister Clare of Jesus, &c.* Written by a Catholick Gentleman (St. Omers, 1691; 2nd edition with additions, London, Tho. Hales, 1692)

church history in french 4 vols. in octavo 0.6.0
Perhaps Claude Fleury, *Histoire Ecclésiastique* (vol. I, Paris, 1691)

Plutarch's Lives 3 vols. in octavo 0.5.0

Telemaque, 2 vols. in octavo 0.3.0
François de la Mothe-Fénelon, *Les Aventures de Télémaque* (1699)

Peres gourdan in duodr. 0.1.0
Pierre de Gourdan, SJ, *Le Chrestien heureux par la sainte messe* (Lyon, 1686)

Curtius variorum in octavo 0.3.6
Q. Curtius Rufus, *De Rebus Geslis Alexandri Magni* [*Historia Alexandri Magni*] Translated into French by Claude Farre de Vangelade (1668)

Table de Sinus in octavo 0.1.6

Travilles of Cyrus in 2 vols. octavo 0.5.0
Chevalier Andrew Michael Ramsay, *Voyages de Cyrus* (London, 1727/8) Translated by Ramsay as *The Travels of Cyrus* (London, 1730)

voyage de France 2 vols. in do. 0.2.0
Perhaps Claude de Varennes, *Le Voyage de France*... (Paris, 1639)

memoirs of Scotland in octavo 0.2.0
David Craufurd, *Memoirs of the Affairs of Scotland*... Faithfully publish'd from an authentick MS. By Her Majesty's Historiographer for the Kingdom of Scotland (London, 1706)

https://doi.org/10.1017/S0034193200012681 Published online by Cambridge University Press

Traite de physique 2 vols. in duod' *Probably* Jacques Rohault, *Traite de Physique Theorique* . . . (Amsterdam or Paris, 1672; French, Latin and English editions, 1718)	0.2.6
Tully's offices in english in duod'	0.0.6
Caesar's Commentris in octovo	0.2.6
virgil in 3 vols. duod'	0.5.0
the new testament in french 2 vols. duod'	0.2.0
P. ovidii in duod'	0.1.0
Ecole de Cavallrie 2 vols. in duod' Robichonde La Gueriniere, *Ecole de Cavallerie* (Paris, 1729–30)	0.2.0
histoire universeile 2 vols. duod' Jacques-Bénigne Bossuet, *Discours sur l'histoire Universelle* (Paris, 1681)	0.2.0
Confiance en dieu in duod' Jean-Joseph Languet [1677–1753], *Traite de la Confiance en la Misericorde de Dieu* (nd) [first published as *Tratado da confiança em a mizericordia de Deos* (Lisbon, 1681)]	0.1.0
Ciceronis 3 vols. in octavo	0.4.0
the history of the world in octavo Richard Ferrar, *An Exact Abridgement of the General History of the World* (London, 1698) *or* Urbain Chevreau, *The History of the World, Ecclesiastical and Civil* (London, 1703)	0.1.0
Devertisments inocents in duod'	0.1.0
30 volems of Small books vallied at	0.12.0
	£24.1.6

30th March appraized by me
1732 W. Mynors, Bookseller

https://doi.org/10.1017/S0034193200012681 Published online by Cambridge University Press