In 1768 a group of students sympathetic to Methodism were expelled from Oxford University. One response of John Wesley to this expulsion was to revive the “academical” course of study at Kingswood School as an alternative for university education.\(^1\) Recognizing that the current library holdings at Kingswood were not adequate for supporting this course, Wesley began purchasing and sending appropriate books as he could find them. To guide his choices, he wrote to Joseph Benson, the current headmaster, asking for a list of the books in the collection.\(^2\)

If Benson prepared a list, it does not survive. But fortunately for both Wesley scholars and historians more broadly a later manuscript catalogue of the Kingswood library is still present in the school’s archives.\(^3\) This catalogue was prepared around the year 1775 by Cornelius Bayley, who served as a tutor at Kingswood from 1773–83.\(^4\) It has 325 numbered listings (though he skips number 77), and then 6 more unnumbered items added at the end. Several of the items are duplicates, one is listed as “nameless” [285], and one simply as “a Dutch book” [321]. The result is a list of about 300 separate titles.

Bayley typically lists only a short title or the author’s last name and a short title. For example, his listing for the first item in the list below is “Adams on globes.” Given this sparse identification, it is not surprising that the catalogue has not been drawn on much by Wesley scholars. However some, like Frank Baker, have sensed its importance. Half a century ago Baker began building a set of notecards identifying books that we have reason to believe Wesley owned or read. He included the terse identification of every book on Bayley’s


\[^3\text{I am indebted to David Brown, Director of the Wesley Centre at Kingswood School (in Bath) for providing me a copy of this catalogue and assisting me during a subsequent visit to the Centre to correlate current holdings with the catalogue.}\]

\[^4\text{A short account of Bayley (1751–1812) can be found in Ives, Kingswood, 88. Bayley took Anglican orders in 1782 and soon after left Kingswood for a parish setting.}\]
list in this set.

Baker’s warrant for including these listings is clear. The letter to Benson shows that Wesley purchased many of these volumes, and there is good reason to believe that Wesley donated much of his personal library to Kingswood. Of the books on Bayley’s list that still remain in the archives collection at Kingswood, over 60% have Wesley’s signature or handwriting in them. There are actually more volumes with Wesley’s signature present at Kingswood than in the collection now preserved at Wesley’s House in London.

I have recently been working on completing the task Baker began, compiling a list of Wesley’s readings. I am ever conscious of the marvelous resources that are available to me, which Baker and others had to labor without. Most specifically, I have the electronic bibliographic searching tools of WorldCat and English Short Title Catalogue. Working with these tools, the remaining books at Kingswood, and other indications we have of Wesley’s own reading and what he assigned for others to read, I have been able to identify all but two items on Bayley’s list.

In the list which follows I list books by their first edition (or the earliest edition of which there is any record), unless there is evidence of the exact edition. The best evidence, of course, is if the book remains in the Kingswood archives—which is indicated in the list that follows by an asterisk (*) at the end of the listing. A few other times Bayley’s description of details like the number of volumes makes possible specifying an edition other than the first edition. The numbers enclosed in brackets after each listing are Bayley’s order of listing, which was not alphabetical.

There are many summary observations about Wesley’s own interests and his expectations for the education provided at Kingswood that can be drawn from this list. Let me suggest only a few, as incentive to further reflection. For example, while the teaching of French was not common in preparatory schools of the day, Wesley did assign it in the Kingswood curriculum and made sure the library contained works like Angèle de Foligno, Cornielle, Dubé, Hauranne, *Histoire universelle*, and Quesnel. Again, Wesley’s sense of the importance of up-to-date knowledge of current science is seen in the set of the *Proceedings* of the Royal Society, along with works by Franklin, Hales, Lovett, Newton, Robinson, and others. His interest in the closely related genre of Natural Theology is evident by the presence of volumes by Buddeus (the source Wesley used for his own *Survey of the Wisdom of God*), Butler, Derham, Lee, and Ray. And his assumption of the need to train future preachers in basic medicine is reflected by the presence of the books by Cheyne.

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*I will provide a list of these signed items in “John Wesley’s Reading: Evidence in the Kingswood School Archives,” in the next issue.
*The two yet to be identified in full bibliographic detail are: 190. “Vie de verne”; and 287. “Herman’s Guide to the Scriptures.”

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Dubé, Hoffman, R. James, Lommius, Quincy, Theobald, and Turner.

Bayley’s Catalogue


Alleine, Richard (1611–81). *Instructions about Heart-Work: what is to be done on God’s part, and ours, for the cure and keeping of the heart, that we may live in the exercise and growth of grace here, and have a comfortable assurance of glory to eternity*. London: Jonathan Greenwood, 1681. [257]

Alleine, Richard (1611–81). *Vindiciae Pietatis; or, a Vindication of godliness, in the greatest strictness and spirituality of it, from the imputations of folly and fancy, together with several directions for attaining and maintaining of a godly life*. London: s.n., 1663. [265]

Allen, William (d. 1686). *The Mystery of Iniquity Unfolded; or, The false apostles and the authors of popery compared, in their secular design and means of accomplishing it, by corrupting the Christian religion, under pretense of promoting it*. London: Walter Kettilby, 1675. [130]


*Anthologia deuteră; sive, Graecorum epigrammatum florilegium novum ... in usum scholaе Westmonasteriensis*. London: E. Remayne, 1667. [248, 296]

Arminius, Jacobus (1560–1609). *Disputationes magnum partem S. Theologiae complectentes publicae et privatae ... vita et obitu auctoris, recitate a D. Petro Bertio*. 2nd edition. Leiden: Godefrid Basson, 1614. [49] * (note that Bayley calls this *Opera Theologica*, though this title was used first for the 1629 edition)


Baker, Thomas (1656–1740). *Reflections upon Learning: wherein is shown the insufficiency thereof, in its several particulars: in order to evince the usefulness and necessity of revelation.* 3rd edition. London: A. Bosvile, 1700. [66] *


Baxter, Richard (1615–91). *The Divine Life, in three treatises: the first, Of the*
knowledge of God; the second, Of walking with God; the third, Of conversing with God in solitude. London: Francis Tyton & Nevil Simmons, 1664. [221]

Baxter, Richard (1615–91). *A Holy Commonwealth; or, political aphorisms, opening the true principles of government, for the healing of mistakes, and resolving the doubts that most endanger and trouble England at this time.* London: Thomas Underhill & Francis Tyton, 1652. [271]


Baxter, Richard (1615–91). *The Successive Visibility of the Church, of which the Protestants are the soundest members.* London: Nevill Simmons, 1660. [156] *

Beaufort, Louis de (1703–95). *A Dissertation upon the Uncertainty of the Roman History during the First Five Hundred Years.* London: s.n., 1740. [131]

Bengel, Johann Albrecht (1687–1752). *Bengelius’s Introduction to His Exposition of the Apocalypse; with his preface to that work and the greatest part of the conclusion of it, and also his marginal notes on the text.* Translated by John Robertson. London: J. Ryall & R. Withy, 1757. [61]


Beveridge, William (1637–1708). *Private Thoughts upon Religion; or, necessary directions for its beginning and progress upon earth, in order to its

Boethius (d. 524). De Consolatione philosophia. (numerous editions). [186]


Brerewood, Edward (1565–1613). Enquiries Touching the Diversity of Languages and Religions Through the Chief Parts of the World. London: John Bill, 1614. [246]


Brodeau, Jean (1500–63). Epigrammatum Graecorum annotationibus Ioannis Brodaeii Turonensis. Frankfort am Main: Andre Wechel, 1600 (an alternative title used is Anthologia Graeca). [259, 302]

Brodick, Thomas (fl. 1705). Historia Sacra; or, The Holy History. Giving an exact and comprehensive account of all the feast and fasts of the Church of England. London: J. Wyat, 1705. [225]

Browne, Thomas, sir (1605–1682). Pseudodoxia epidemica: or, enquiries into very many received tenets and commonly presumed truths. London: Edward Dod, 1646. [33] *


Bryan, John (d. 1676). Dwelling with God, the Interest and Duty of Believers. London: James
Allestry, 1670. [277]

Buchanan, George (1506–82). Poemata quae extant. Amsterdam: H. Wetstenium, 1687. [184] *


Burke, Philipp David (1714–70). Gnomon in duodecim prophetas minores. Heilbron: Eckebrecht, 1753. [42] *


Buxtorf, Johann (1564–1629). Thesaurus grammaticus linguae sanctae
Hebraeae. Basil: Conrad Waldkirche, 1609. [263]

Camerarius, Joachim (1534–98). Symbolorum et emblematum ethico-politicorum centuriae quatuor—prima, arborum & plantarum; secunda, animalium quadrupedium; tertia, avium & volatilium; quarta, piscium & reptilium. Frankfort: J. Ammon, 1654. [274]


Carpenter, Nathanael (1589–1628?). Geography Delineated, in two books containing the spherical and topical parts thereof. Oxford: Henry Cripps, 1625. [58] *


Catechesis Ecclesiae Anglicanae, una cum precibus aliquot selectis in usum regiae scholae Buriensis. Cambridge: John Hayes, 1673. [307]

[Causin, Nicolas (1583–1651).] Tragoediae Sacrae. [Cologne: Johann Kinch, 1621]. [182]


Cheyne, George (1673–1743). The English Malady; or, A Treatise of Nervous Diseases of all Kinds, as spleen, vapours, lowness of spirits, hypochondriacal, and hysterical distempers. London: George Strahan, 1733. [75]

Cicero, Marcus Tullius. M. Tullii Ciceronis philosophicorum tomus II. Amsterdam: John Blaeu, 1649. [176]


Cicero’s Disputations [Cicero, Marcus Tullus. Tusculanarum Disputationum. Edited by John Davies. London: Knapton, 1709.] [93, 236]


Clarendon, Edward Hyde, Earl of (1609–74). The History of the Rebellion and Civil Wars in
England, begun in the year 1641; with the precedent passages, and actions, that contributed thereunto, and the happy end, and conclusion thereof by the King’s blessed restoration, and return, upon the 29th of May, in the year 1660. 2nd edition. 6 vols. Oxford: Sheldonian, 1705–6. [98]

Clarke, Laurence (fl. 1703). *A Complete History of the Holy Bible ... Collected from Prideaux, Stackhouse, Howel, and other writers on the Sacred Scriptures*. London: for the author, 1703. [38]

Clarke, Samuel (1599–1682). *England’s Remembrancer; a true and full narrative of those two never to be forgotten deliverances, the one from the Spanish invasion in eighty eight, the other from the hellish powder plot, November 5, 1605; whereunto is added the like narrative of that signal judgement of God upon the papists, by the fall of the house in Black-Friars, London, upon their fifth of November, 1623*. London: s.n., 1657. [298]

Clarke, Samuel (1599–1682). *The Historian’s Guide in two parts: First, The recovery of lost time, being a compendious chronology of the world, from the creation to this present age [By Giovanni Niccolò Doglioni, d. 1629], translated out of Italian. Second, England’s Remembrancer [by Clarke]*. London: W. Crook, 1676. [100]

Clarke, Samuel (1599–1682). *A Mirror or Looking-Glass both for Saints and Sinners, held forth in about two thousand examples wherein is presented as God’s wonderful mercies to the one, so his severe judgments against the other collected out of the most classic authors both ancient and modern ... whereunto are added ... the wonders of God in nature*. 4th edition. 2 vols. London: Thomas Newberry, 1671. [24]


Cradock, Samuel (1621?–1706). *Knowledge and Practice; or, A plain discourse of the chief things necessary to be known, believed and practised in order to salvation.* London: J. Rothwell, 1659. [56]


Culverwel, Nathanael (d. 1651). *An Elegant and Learned Discourse of the Light of Nature, with several other treatises*. London: John Rothwell, 1652. [(326)]


Daubuz, Charles (1673–1717). *A Perpetual Commentary on the Revelation of St. John, with a preliminary discourse concerning the certainty of the principles upon which the said revelation is to be understood*. 2nd edition: Abridged, and rendered plain to the meanest capacity, by Peter Lancaster. London: William Innys, 1730. [32] *

Davies, John (1569–1626) & Thomas Sheridan (1687–1738). *A Poem on the Immortality of the Soul, to which is prefixed an essay on the same subject by Dr. Thomas Sheridan*. Dublin: S. Hyde & J. Dodson, 1733 [1599 ori.]. [120] *


Derham, William (1657–1735). *Physico-Theology; or, A demonstration of the being and attributes of God from His works of creation*. 11th edition. Glasgow: A. Stalker, 1745. [118] *


Dubé, Paul (fl. 1669). *Le medecin les Pauvres; qui enseigne le moyen de guerir les maladies part des remedies faciles à trouver dans le païs & preparer à peu de frais par totes personnes.* Paris: Edme Couterot, 1669. [155]

Duport, James (1606–79). *Psalmorum Davidcorum Metaphrasis Graecis versibus contexta ... cus ... latina auctore George Buchanan.* Cambridge: John Field, 1666. [146]

Erasmus, Desiderius (d. 1536). *Colloquiornum, cum notis selectis variorum.* Edited by Pieter Schrijver. Leiden: Samuel Luchtmans, 1729. [183] *


Florus, Lucius Annaeus. *Rerum Romanorum libri IV.* Amsterdam: Daniel Elzevir, 1664. [223] *

Forrest, Alexander (18th cent.). *A Baptismal Psalmody; or, hymns and spiritual songs .. adapted to the baptismal solemnity.* London: the author, 1751; and/or *A Eucharistical Psalmody; or, hymns and spiritual songs ... adapted to the solemnity of the Lord’s Supper.* London: the author, 1754. [125]


Francke, August Hermann (1663–1727). *Praellectiones hermeneuticae; ad viam dextre indagandi et exponendi sensum Scripturae S. theologiae studiosis ostendendam, in Academia Hallensi, aliquot abhinc annis, publice habitae.* Halle: Orphanotrophei, 1723. [254]


Fulke, William (1538–89) *et al*. *The Text of the New Testament of Jesus Christ; translated out of the Vulgar Latin by the Papists of the traitorous seminary at Rhemes ... pretending to discover the corruptions ... whereunto is added a translation out of the original Greek commonly used in the Church of England*. Enlarged edition. London: Thomas Adams, 1617. [18] *

Fuller, Thomas (1654–1734). *Introductio ad sapientiam; or, The art of right thinking, assisted and improved by such notions as men of sense and experience have left us in their writings*. London: William Innys, 1731. [140]


Goodwin, John (1594?–1665). *Imputatio Fidei; or, a treatise on justification*. London: Andrew Crooke, 1642. [137]


Gouldman, Francis (d. 1688?). *A Copious Dictionary in Three Parts: I. the English before the Latin ..., II. the Latin before the English ..., III. The proper names of persons, places, and other things.* London: John Field, 1664. [37]


Hales, Stephen (1677–1761). *Statical Essays. Vol. I: Vegetable staticks, or, An account of some statical experiments on the sap in Vegetables; being an essay towards a natural history of vegetation; also, a specimen of an attempt to analyse the air, by a great variety of chymio-statical experiments. Vol II: Containing Haemastaticks, or, An account of some hydraulick and hyydrostatical experiments made on the blood and blood-vessels of animals. Also an account of some experiments on stones in the kidneys and bladder.* 3rd edition. London: W. Innys & R. Manby, 1738. [88] *


Hatton, Edward (b. 1664?). *Comes Commercii; or, The trader’s companion. Containing I. An exact and useful table, showing the value of any quantity of any commodity ...to which is added a supplement concerning simple and compound interest.* London: C. Coningsby, 1699. [256]


Hebrew Bibles [(327)]


Higden, William (1663?–1715). *A View of the English Constitution with Respect to the Sovereign Authority of the Prince, and Allegiance of the Subject; in vindication of the lawfulness of taking the oaths to her majesty, by law required.* 3rd edition. London: S. Keble & R. Golfing, 1710. [63] *


*Histoire universelle, depuis le commencement du monde, jusqu’a present.* Traduite de l’anglois d’une sociéte de gens de lettres. Amsterdam: Arktée et Merkus, 1742. [200]


Hoffman, Friedrich (1660–1742). *Opuscula Medica-Practica; seu dissertationes selectiores antea diversis temporibus editae, nunc revisae et auctiores.* Halle: Rengeriana, 1738. [252]


Horneck, Anthony (1641–97). *The Happy Ascetic; or the best exercise, to which is added a Letter to a Person of Quality, concerning the holy lives of the primitive Christians*. 5th edition. London: Henry & George Mortlock, 1711. [94] *


Hutcheson, Francis (1694–1746). *An Inquiry into the Original of our Ideas of Beauty and Virtue; in two treatises, in which the principles of the late Earl of Shaftesbury are explained and defended against the author of the Fable of the Bees*. 3rd edition. London: J. Knapton, 1729. [Bayey 76, 84] *


Isocrates, Plutarch, Philostratus & others. *Orationes omnes* [Greek text]. Frankfurt: s.n., 1540. [306] *


James, Robert (1703?–76). *The Modern Practice of Physic, as Improved by the Celebrated Professors, Herman Boerhaave and Friedrich*
Hoffman ... being a translation of the Aphorisms of the former ... and of such parts of Dr. Hoffman’s works, as supply the deficiencies of Boerhaave. 2 vols. London: J. Hodges, 1746. [95]

James, Thomas (1573?–1629). *A Treatise on the Corruption of Scripture, Councils, and Fathers, by the Prelates, Pastors, and Pillars of the Church of Rome, for Maintenance of Popery and Irreligion*. London: Matthew Lownes, 1611. [70]


Jonstonus, Joannes (1603–75). *Historia civilis & ecclesiastica, ab orbe condito ad annum 1633*. Amsterdam: Johann Jansson, 1633. [174]


Kennett, Basil (1674–1715). *Romae Antiquae Notitia; or, The Antiquities of Rome ... To which are prefixed two essays; concerning the Roman Learning, and the Roman Education*. 14th edition. London: C. Bathurst et al., 1769. [231] *


King, Peter (1699–1734). *An Enquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church*. London: Robinson, 1691. [261]


Langley, Batty (1696–1751) & Thomas Langley (1702–51). *The Builder’s Jewel; or, The youth’s instructor and workman’s remembrancer explaining short and easy rules ... for drawing and working ... columns ... cornices ....* London: R. Ware, 1741. [154]


Law, William (1686–1761). *The Free-will Offering; or, the love of God revealed in the redemption of all mankind, through our Lord and Saviour Jesus Christ*. [s.l.: s.n.], 1747. [196]


Lee, Henry (fl. 1750). *Sophron; or, nature’s characteristics of the truth; in a course of meditations on the scenes of nature*. 2 vols. London: E. Withers, G. Keith, et al., 1758. [110]

Leigh, Edward (1602–71). *Critica Sacra, in Two Parts: the first containing observations on all the radices, or primitive Hebrew words of the Old Testament; the second, philological and theological observations upon all the Greek words of the New Testament*. 2 vols. London: Robert Young & Thomas Underhill, 1639–41. [26, 230]


Lloyd, William (1627–1717). *An Historical Account of Church Government as it was in Great-Britain and Ireland, when they first received the Christian Religion*. London: Charles Brome, 1684. [101, 249]


Lommius, Jodocus (ca. 1500–ca. 1564). Commentarii de sanitate tuenda in primum librum De Re Medica Aurelii Corneii Celsi. 3rd edition. Leiden: Johann Langerak, 1734. [151] *


Lovett, Richard (1692–1780). Philosophical Essays in Three Parts: I. An enquiry into the nature and properties of the electrical fluid, in order to explain ... Sir Isaac Newton’s doctrine of the subtle medium or aether; II. A dissertation on the nature of fire ...; III. A miscellaneous discourse, wherein the forementioned active principle is shown to be the only probably mechanical cause of motion, cohesion, gravity, magnetism, and other phenomena of nature. London: R. Lewis, Sandby, et al., 1766. [208]


Midon, Francis (fl. 1729). *The History of the Rise and Fall of Masaniello, the Fisherman of Naples, containing an exact and impartial relation of the tumults and popular insurrections, that happened in that kingdom, in the year 1647 on account of the tax upon fruits*. London: C. Davis & T. Green, 1729. [121]

Mills, John (d. 1784?). *An Essay on the Management of Bees*. London: Johnson & Davenport, 1766. [60]


More, Thomas (1478–1535). *Utopia; or, The Happy Republic, a philosophical romance, in two books*. Glasgow: R. Foulis, 1743. [86]


Niekamp, Johann Lucas (fl. 1740). *Historia Missionis evangelicae in India Orientali*. Halle: Orphanotropho, 1747. [43]


Oetinger, Friedrich Christoph (1702–82). *Inquisitio in Sensum Communem et Rationem.* Tübingen: Johann Christoph Loffler, 1753. [322] *


* A Pastoral Letter from a Minister to his Parishioners; being an earnest exhortation to them to take care of their souls, and a preparative in order to render all his future methods of instruction more effectual to their edification. London: W. Hawes, 1699. [282]

Patrick, John (1632–95). *Reflections upon the Devotions of the Roman Church.* London: Richard Royston, 1674. [103]


Perkins, William (1558–1602). *A Reformed Catholic; or, A declaration showing how near we may come to the present Church of Rome in sundry points of religion, and where we must for ever depart from them.* Cambridge: John Legat, 1597. [320]


Plato. Apology of Socrates, and Phaedo; or, dialogue concerning the immortality of man’s soul, and manner of Socrates his death. London: James Magnes & Richard Bently, 1675. [105]


Prior, Robert. Lusus Westmonasterienses, sive Epigrammatum et poëmatum minorum delectus. Westminster: A. Campbell, 1730. [266]


Quincy, John (d. 1722). Pharmacopeia officinalis et extemporanea; or, A complete English dispensatory in four parts, containing: I. A theory of pharmacy, and the several processes therein. II. A description of the official simples, with their virtues and preparations, Galenical and chemical. III. The official compositions, according to the last alterations of the College; together with some others of uncommon efficacy, taken from the most celebrated authors. IV. Extemporaneous prescriptions, distributed into classes suitable to their intentions in cure. London: A. Bell, W. Taylor, & J. Osborn, 1718. [185]


Ramsay, Andrew Michael (1686–1743). Les Voyages de Cyrus, avec un dis-
cours sur la Mythologie. 2 vols. Paris: Gabriel-Francois Quillau, 1727. [201]


Roberts, Francis (1609–75). *Clavis Bibliorum: The Key of the Bible, unlocking the richest treasury of the Holy Scriptures; whereby the order, names, times, penmen, occasion, scope, and principle parts ... are familiarly and briefly opened*. London: George Calvert, 1648. [99]


Royal Society (Great Britain) *The Philosophical Transactions* (lists 23 issues or collections). [(330)]


Ryves, Bruno (1596–1677). *Mercurius Rusticus; or, The country’s complaint of the murders, robberies, plunderings, and other outrages committed by
the rebels on His Majesty’s faithful subjects. Oxford: s.n., 1643–44. [244]


Salvard, Jean François (1530–85). *Harmonia Confessionum fidei orthodoxarum & reformatarum ecclesiarum ... quae omnia Ecclesiarum Gallicarum & Belgicarum*. Geneva: Peter Santandrean, 1581. [213]


Sandys, George (1578–1644). *A Relation of a Journey begun An. Dom 1610 ... Containing a description of the Turkish Empire, of Egypt, of the Holy Land, of the remote parts of Italy, and islands adjoining*. London: W. Barrett, 1615. [28]


Sheppard, William (d. 1675?). *Sincerity and Hypocrisy; or, The sincere Christian and hypocrite in their lively colours*. Oxford: A. Lichfield, 1658. [169] *

Sibbes, Richard (1577–1635). *The Saints' Cordials; as they were delivered in sundry sermons upon special occasions*. London: Robert Dawlman, 1629. [30]


Smith, Thomas (1638–1710). *An Account of the Greek Church, as to its doctrine and rites of worship ... To which is added an account of the state of the Greek Church, under Cyrillus Lucaris Patriarch of Constantinople, with a relation of his sufferings and death*. London: Richard Davis, 1675. [102]


Statius, Publius Papinius (c.40–c.96). *P. Statii Papinii Opera quae extant*. Antwerp: Plantiniana, 1595. [313]

Stearne, John (1660–1745). *Tractatus de visitatione infirmorum*. Dublin: Jacob Milner, 1697. [284]


Thaddaeus, Johann (d. 1652). *Conciliatorium Biblicum.* Amsterdam: J. Jansson, 1648. [162]


Thomas à Kempis (1380–1471). *Thomae a Kempis canonici regularis, Ordinis S. Augustini De Imitatione Christi.* Introduction and “Vita de Kempis” by Herbert Rosweyde. Antwerp: Balthasaris Moreti, 1634. [180]


Velleius Patercules. *Historiae romanae.* In *C. Cornelii Taciti Opera quae extant ... item Velleius Paterculus.* Edited by Justus Lipsius. Antwerp: Bathasar Moret, 1668. [297] *


Vertot, abbé de (1655–1735). *The History of the Revolutions of Portugal, in the year 1640.* London: Matthew Gilliflower, 1700. [97]


Vincent, Nathanael (1639?–1697). *The Morning-Exercise agains Popery; or, the principal errors of the Church of Rome detected and confuted.* London: T. Parkhurst, et al., 1675. [45]


Warburton, William (1698–1779). *A View of Lord Bolingbroke’s Philosophy ... in which his whole system of infidelity and naturalism is exposed and confuted*. London: J. Tonson, S. Draper, & A. Millar, 1756. [138]


Wells, Edward (1667–1727). *An Help for the Right Understanding of the Several Divine Laws and Covenants; whereby man has been obliged through the several ages of the world to guide himself in order to eternal salvation*. Oxford: John Knapton, 1729. [216]


Wesley, John (1703–91). Journals, 4 vols. (unclear what original extracts these might be). [127]
Wesley, John (1703–91). “Latin Extracts” vol. 2, 3, 4 [115]

(unclear which of following are intended)

*Mathurini Corderii Colloquia Selecta; In usum juventitis Christianae. Bristol: Farley, 1748.*

*Historiae et Praecepta Selecta; In usum juventutis Christianae. Bristol: Farley, 1748.*

*Caii Salustii Crispi Bellum Catilinarium et Jugurtinum; In usum juventutis Christianae. Bristol: Farley, 1749.*

*Cornelii Nepotis Excellentium Imperatorum Vitae; In usum juventutis Christianae. Bristol: Farley, 1749.*


*Phaedri Fabulae Selectae; In usum juventutis Christianae. Bristol: Farley, 1750.*

*Desiderii Erasmi Roterodami Colloquia Selecta; in usum juventutis Christianae. Bristol: Farley, 1750.*


Wesley, John (1703–91). *A Sermon Preached before the Society for Reformation of Manners.* London: George Keith, John Danson, & M. Englefied, 1763. [260]

Wesley, John (1703–91). *Sermons on Several Occasions.* 3 vols. London: Strahan, 1746 (only lists vol. 1). [132] *


Whitfield, Peter (fl. 1750). *A Dissertation on the Hebrew Vowel-Points; showing that they are an original and essential part of the language*. Liverpool: Whitfield, 1748. [64]

Wilkins, John (1614–72). *A Discourse concerning the Gift of Prayer ... whereunto may be added ... A Discourse concerning the gift of Preaching*. London: S. Gellibrand, 1674. [262] *

Wilson, Henry (1673–1741). *Navigation new Modeled; or, A treatise of geometrical, trigonometrical ... and practical navigation*. London: s.n., 1715. [211]


Young, Arthur (1741–1820). *Political Arithmetic; containing observations on the present state of Great Britain and the principles of her policy in the encouragement of agriculture; addressed to the economical societies established in Europe; to which is added, a memoir on the corn trade, drawn up and laid before the commissioners of the Treasury, by Governor [Thomas] Pownall*. London: W. Nicoll, 1774. [(332) – describes as “unbound”]
Yvon, Pierre (1646–1707). *Préservatif contre la séduction En Trois Traitez.* Amsterdam: Jacques Vande Velde, 1686. [318] *