

SYDNEY DIOCESAN DIRECTORY

DIOCESAN THEOLOGICAL LIBRARY.

The Diocese of Sydney is fortunate in possessing a collection of books which, already valuable and extensive, should become, with adequate attention, a really good library.

The history of the collection is as follows : . In the year 1809 -- when Port Jackson was regarded as part of the Diocese of London -- the Rev. S. Marsden, the principal Chaplain, applied for and obtained a grant of a few standard theological works from "The Associates of the late Dr. Bray," a Trust which preserves the name of "a person most eminent and exemplary in his age for a truly apostolic zeal as the projector and promoter of almost every scheme for the propagation and improvement of Christianity." To these no additions were made until 1835, when a second donation of books, to the value of fifty pounds, was received from the same source, and the then Archdeacon Broughton applied part of a money grant from the Society for Promoting Christian Knowledge to the extension of the still very slender library. Many more works were obtained by purchase a few years later, as Dr. Broughton, by that time Bishop of Australia, could avail himself of funds which had been subscribed in England for the service of his vast Diocese -- mainly through the exertions of the Rev. E. Coleridge of Eton College. Mr. Coleridge, not contenting himself with inducing subscriptions, spared no pains to bring the literary needs of the infant Colonial Church under the notice of friends of piety and learning in the mother country, and a result of his efforts was that gifts of books began to flow in rapidly.

A complete list of donors would exceed the prescribed limits of the present notice. It would be headed by "The Associates" of the zealous founder of libraries, Dr. Bray. Next in order would stand the Universities of Oxford and Cambridge. There would follow some well-known names -- the Revs. W. Jacobson (late Bishop of Chester), Dr. Wordsworth (late Bishop of Lincoln), A.P. Stanley (late Dean of Westminster), J.H. Newman (once Vicar of St. Mary's, and afterwards a Roman Cardinal), Dr. Pusey, E. Coleridge, George Selwyn and R.J. Wilberforce; Sir John Richardson, Sir Robert Inglis, and Mr. Justice Coleridge (afterwards Lord Chief Justice); Messrs. A.J. Beresford Hope, Edward Bellasis and John Marshall. An expression of gratitude would have to be accorded to others who preferred to remain anonymous -- "Some Fellows of Oriel", "Various individuals resident at Cambridge", "Some Bachelors and Undergraduates of the University of Oxford." It must be enough to remark in passing that a label in each volume preserves the names -- in not a few cases, the autographs -- of many distinguished men who, in former years, gave practical evidence of a deep interest in the welfare of the Australian Church.

Brief mention having been made of benefactors, the next thing is to give some general idea of the contents of a library which consists, at the present time, of upwards of three thousand volumes. Naturally the distinctly theological element is predominant. The Early Fathers are well represented by folio editions of (among others) the writings of Cyril of Alexandria, Jerome, Basil, Origen, Gregory Nazianzen and Augustine. There are the works of the Venerable Bede, of Anselm of Bee and Canterbury, of Bernard of Clairvaux. There are early, sometimes contemporaneous, editions of the works of Luther and Erasmus, of Cardinal Cajetan, of Bishop Latimer, of Jewell, and Hooker.

There are the complete works (translated) of Calvin, and Strype's "Annals," "Memorials," and "Lives". There is a goodly array of Anglican Divines; as Burnet, Cudworth, Cosin, Stillingfleet, Beveridge, Comber, Wall and Waterland. Biographies, Ecclesiastical Histories, Books of Reference are numerous -- there are the works of Lardner and Calmet and Bingham; a translation of Fleury's Ecclesiastical History, Collier's Ecclesiastical History of Britain, and Bruy's Histoire de Papes; Heylin's "Laud", and the "Lives" of Isaac Walton. There is the "Eikon Basilike", the "Sacra Privata" of the saintly Bishop Wilson of Sodor and Man, and the once famous "Tracts for the Times."

But the collection is by no means exclusively theological in its nature. It contains some store of what, for present purposes may be roughly classified as general literature. There are some volumes of "The Rambler", "The Old Englishman or Anti-Jacobin Examiner" (which has a present interest in view of Home Rule for Ireland), and "The Trifler" for 1788. There are the works of Plato and Thucydides, of Epictetus, of Seneca, of Diodorus Siculus, Plutarch's "Lives", and the letters of the younger Pliny. There is Clarendon's History of the Rebellion, Prideaux's Mahomet, the "De L'Allemagne" of Madame De Stael Holstein, a finely illustrated Life of Nelson, a very early edition (in the Spanish) of the Comedies of Cervantes, "The Courtier" (in the original) of Baldassar Castiglione, and a splendid copy of Pope's works with the "Memoirs of Martinus Scriblerus." Nor is this admixture in a Diocesan Library of the so-called secular and the sacred a thing to be deprecated. It has a profound significance. It points in the direction of a true Catholicity. It bids the theological student

and the clergyman enter heart and soul into the manifoldness of human life. It suggests that their ministrations will be all the more fruitful as they keep in mind the words of Terence -- Homo sum, humani nihil a me alienum puto.

There are but few books in the library which, from a collector's point of view, are of any considerable importance. If there be "gems of the collection," their value (with one or two exceptions) scarcely consists in the price they might command; it lies rather in their historical associations, in their rich suggestiveness for the people of a young country. Where the surroundings are characterised by newness, where distance from the old world renders it difficult to realise the meaning and the lessons of a past which goes back further than the close of the eighteenth century, it is helpful exceedingly to be able to point to volumes which -- far from being "dead things in stiff bindings" -- are instinct with the life of their day and generation. Such books are actually to hand in the library of the Diocese. There is, to begin with, a handsome edition (with illuminated capitals) of the "De Civitate Dei" of Augustine; it comes down from the times illustrated by "The last of the Barons" and "Quentin Durward"; it bears the trade mark of one whose name is for ever associated with the names of Fust and Gutenberg, Peter Schoeffer of Gernsheim; it issued from the celebrated press at Mainz in Germany at a day (1473) when Caxton had not yet established himself "at the red pale" in the Almonry in Westminster. Here again, is a copy of Bede's Homilies -- it was published when Wolsey was but lately deceased, in the very year (1534) that the Act of the Supremacy was passed; it may have been used in some monastery, which felt the rough hand of Thomas Cromwell. There, too, is a fine old

Augsburg Missal -- it came from the press of one Sabert Mayer, who carried on his trade in that town of Dillingen where Cardinal Otho Truchsess was founding his University in the hope of checking the progress of the new opinions; it dates from the same year (1555) that the "Peace of Religion" was signed at Augsburg. Of deep interest is a copy of the second edition of the "Bishops' Bible" (sometimes called the "Parker," or the "Trecele", or the "Leda" Bible.) Only a short time before its appearance Pope Pius V. had launched his Bull of Deposition against Elizabeth; the year of its publication (1572) was marked by the massacre of St. Bartholomew; its first readers were men whose eyes would continually turn to the Low Countries, where Alva was busy with his bloody work; for aught one can tell, its pages may have been turned by Gloriana herself, by Shakespeare and Spenser, by the judicious Hooker, and the poet priest of Bemerton. Hardly less interesting are copies of the Geneva (or "Breeches" Bible), and of that "Rhemish" version which came from Cardinal Allen's English College at Douai and Rheims. There is also a first impression of the so-called "Authorised Version" or King James's Bible of 1611 -- the edition known to collectors as the "He" Bible. But enough has been said to show that the library is well worth visiting. There are, it is true no richly illuminated manuscripts from the scriptoria of great religious houses or trade-guilds; hardly anything to carry one back to days when the printing press was in its earliest infancy; but there are plenty of old books which, dating from the sixteenth and seventeenth centuries, are not only interesting in themselves, but

may serve, each one as a reminder of memorable scenes,
great occurrences, famous personages, of a singularly
eventful epoch in European history.
