

ture 55, Science 51, Philosophy 28, Theology 25, and Social Sciences 21.

Several distinctive features of the Company's selection, as thus revealed, are noteworthy. First, it is obvious that the members ordered theology with an extremely light hand. In comparison, the 1723 catalogue of Harvard College Library with its supplements to 1735 shows that approximately two-thirds of its books were theological. Yale's collection as of 1743 was not quite so heavy; theology constituted about half. And as Louis B. Wright has noted, we sometimes forget the taste of Virginians for religious literature as we concentrate upon the appetite of the New England Puritans for such fare. Wright found a heavy weighting of theology and law in the seventeenth and early eighteenth century Virginia libraries in private hands.

To avoid theology then was distinctly unusual, but so was the purposeful avoidance of books in foreign languages. The Library Company owned only thirteen such, of which ten were gifts. The only foreign titles it ordered were Grotius' *De Jure Belli* in Latin, *Don Quixote* in Spanish, and Pascal's *Lettres Provinciales* in French, and in each case it also possessed an English translation. Again in comparison, approximately one-half of the books in Harvard's library were in foreign languages, chiefly Latin, the scholar's *lingua franca*, and in erudite James Logan's personal collection the percentage was even higher. Most of the Library Company's members had little Latin and less Greek, and apparently had no consuming desire to do much about it.