

LAMBETH PALACE LIBRARY

Annual Review

2006

Incorporating
The Annual Report of
The Librarian and Archivist to the Archbishop and Trustees

and

The Annual Report of
The Friends of Lambeth Palace Library

Lambeth Palace Library
London SE1 7JU
Telephone: 020 7898 1400 • Facsimile: 020 7928 7932
Website: www.lambethpalacelibrary.org

Donald Coggan, Archbishop of Canterbury. See p.19

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P A R T O N E

REPORT OF THE LIBRARIAN AND ARCHIVIST FOR 2006

Since its foundation in 1610 Lambeth Palace Library has lived through many changes. The latest, in 2006, brought the creation of the Archbishop's Advisory Panel for Libraries and Archives. This replaces the former Library Committee, with a broader remit covering Lambeth Palace Library, the Church of England Record Centre and the Library of the Council for the Care of Churches. All three are the responsibility of the Director of Libraries, Archives and Information Services, Declan Kelly.

Beneath this new umbrella Lambeth Palace Library continues to maintain its course without slackening its pace. 2006 will be memorable for significant developments, including the launch of an online catalogue of the archives and manuscripts and the completion of Phase One of the project to convert all of the Library's finding aids to an electronic format. The Library's catalogue of printed books was also selected for addition to Copac, which provides online access to the merged catalogues of the major research libraries of the U.K. and Ireland. The Library's electronic data received almost ten million hits during 2006; these developments will ensure that the Library reaches out further still in serving the public worldwide.

The early books and manuscripts from Sion College have now been housed in the Library for a decade. During 2006 ownership of them was transferred from the College to the Church Commissioners in whom Lambeth Palace Library is vested. The combined resources of Lambeth and Sion represent the finest library ever possessed by the Church of England. The transfer of ownership ensures that the Sion collection will remain permanently at Lambeth for the immense benefit of all.

Richard Palmer
Librarian and Archivist

ACCESSIONS: ARCHIVES AND MANUSCRIPTS

That unknown documents concerning the Tudor Archbishops of Canterbury can still appear on the market seems almost beyond belief. Yet at Bloomsbury Auctions in November the Friends were able to purchase household and estate accounts of Elizabeth I's first Archbishop, Matthew Parker. They take the form of two vellum rolls, opening with a record of the income, expenditure and profit of each of the Archbishop's estates for a single year. Reculver heads the list and the Kentish estates predominate, but here too are details of the manors of Croydon and Lambeth and of properties as far north as Rochdale.

A calculation of net estate income leads on to a list of the Archbishop's expenses, including pensions for vicars, stipends for curates, payments to two hospitals, (Harbledown and St. John's Canterbury), salaries for the Receiver General and other estate officials, household costs and wages and the provision of summer and winter liveries for his staff. Also included are substantial payments of £40 to 'DNB' (Nicholas Bacon, the Lord Keeper) and 20 marks to 'DWC' (William Cecil, Lord Burghley). After deducting these costs, the remaining sum is recorded as available for expenditure on clothes, bedding, linen, physic and surgery, 'poor folk', 'scolers', books, pens, paper, travel, stabling and other purposes. Next we are given a list of the members of the Archbishop's household, a total of 106 names, beginning with the Steward and the Treasurer (John Baker, Parker's brother-in-law). Included are two 'students', one of whom is John Joscelyn, the Anglo-Saxon scholar, alongside the Parker family and a host of junior staff from gentleman waiters to cooks, launderers and grooms.

The second roll repeats this data with some updating. Then comes a surprise. The document moves from its primary administrative purposes and becomes a record of antiquarian research as the compiler looks back through an archive of similar documents. This is very Parkerian. Parker was one of the most scholarly Archbishops of Canterbury, dedicated to the recovery of England's dispersed manuscript heritage and to history as a means to uphold the Elizabethan Church of England. Looking back to the Anglo-Saxons he found an English Church free of later corruptions, one which boasted married clergy, a vernacular bible and even an understanding of the Eucharist which accorded with his own. A curiosity about the past flourished in Parker's household, and this is a

Matthew Parker: household and estate roll.

key to understanding our new acquisition.

The first fruit of this digging in the archives is a table of Matthew Parker's household expenditure month by month from January 1560 to December 1574. The figure soars in September 1573, when Parker entertained Elizabeth I at Canterbury, 'the cost whereof he weighed not'. Then the compiler takes us back to the days of Cardinal Pole. Here we have a record of Pole's household expenditure on mutton, lamb, fish, flour, oatmeal, candles, spices, beer and other necessities for the year 1555. Then come the annual household expenses of Thomas Cranmer from 1536 to 1550. The figures peak in 1540, 'which yere the ladie Ann of Cleve was with him', a reference to the lavish entertainment which Cranmer laid on at Canterbury for the ill-fated Queen on her arrival in England.

The table of Parker's household accounts ends unfinished in December 1574, at the end of the last full year of Parker's life, and it may be that our new acquisitions were compiled as some form of reckoning of his stewardship. His son John Parker almost certainly used them to that end in compiling 'the true estate of ye Archbishoprike of Canterberie tempore Matthaei Parker' (Lambeth Palace Library MS. 959, item 46). Whatever their purpose, these documents preserve data from an archive which no longer survives, and are valuable resources for further research.

The Library's co-founder, Archbishop George Abbot, first made his mark by his preaching in Great St. Mary's, Oxford, during his Fellowship at Balliol College. There, between 1594 and 1599, Abbot preached a series of thirty sermons on the book of Jonah. Printed in 1600 they run to 638 quarto pages (in contrast to the book of Jonah itself which comprises only four short chapters). Yet, apart from this prodigious early output few of Abbot's sermons survive, not even his sermons on state occasions such as the funeral of James I's Queen, Anne of Denmark. This year however the Trustees of Lambeth Palace Library and the Friends have joined forces to purchase two previously unknown sermons which are convincingly attributed to Abbot on grounds of style and content (Illustration, see p. 25).

The two sermons are neatly written in a small volume bound in vellum. A preface 'to the Christian reader' suggests that they were intended for publication, and this is signed 'Your well willer in Christ, G.A.' and dated 1 April 1593. The

first, 'comfort for the afflicted' is on Matthew 11:28 ('Come unto mee all yee that are weery and laden and I will refreshe you'), and the second, 'God's love in Christ' is on Romans 5: 8-9. Both share an evangelical tone consonant with the future Archbishop. More importantly the style and use of allusion point directly to Abbot. His books in Lambeth Palace Library demonstrate the extent of his interest not only in theology but in fields such as contemporary literature, politics, topography and travel. He was also the author of *A briefe description of the whole worlde*, published in 1599. Abbot drew on this reading to lighten his preaching with lively illustrations and allusions, preferring straightforward prose and anecdote to the word-play of his contemporary Lancelot Andrewes. It is this frequent appearance of the same unusual allusions in Abbot's *briefe description*, his Jonah sermons and our new acquisition, which implies their common authorship. All three, for instance, include quotations from Jean de Lery, *Historia navigationis in Brasiliam* on subjects as particular as the properties of sycamore wood. In another instance the same anecdotes from Vives and Aulus Gellius are quoted consecutively in both the Jonah sermons and in our manuscript. A multiplicity of examples builds the conclusion that the Library has indeed been enhanced by an unknown work of its co-founder, representing his earliest known work.

That the Library of Lambeth Palace, the home of Archbishop Cranmer, should contain one of the finest collections of the *Book of Common Prayer* is not at all surprising, and we continue to augment it. At Bonhams' sale on 27 June the Friends purchased an edition published in Cambridge in 1635 which is interleaved with manuscript additions in four successive hands. The earliest of these transcribed the 'notes found in Bishop Andrewes common prayer booke written in his owne hand'. Lancelot Andrewes' own prayer book in which these notes were first written does not survive, but his notes are known from other copies and our manuscript is further evidence of their widespread circulation. They were to be taken up in 1662 when Andrewes was seen by many as a liturgical arbiter in the revision and reintroduction of the prayer book. The second hand in our manuscript collated the text with the first *Book of Common Prayer* of 1549. The third hand is that of John Covel (1638-1722) whose career took him from the chaplaincy at Constantinople to the Vice-Chancellorship of Cambridge University. His signature appears on the title page, and on the first leaf he wrote a deeply

personal prayer ‘... make me allways mindfull of that greate work I have taken in hand, of that vow which I have made unto thee ... and finally that I may live up to that greate and most honourable profession which I have undertaken ...’. Dated 1660, this is the commitment of an aspiring clergyman in the new era of the Restoration, and the volume as a whole is a reflection of a ferment of interest in the text of the prayer book which was soon to be reintroduced.

The fireplaces of the Great Hall are adorned with the arms of two of the Library’s principal benefactors, Archbishops Richard Bancroft and Thomas Secker. Secker’s papers are amongst the most significant eighteenth-century collections in the Library. This year the Friends have added a letter which he wrote in 1749 on the death of his sister Abigail Anna Frost. Characteristically he desires the funeral to be ‘perfectly decent and in a plain way handsome’, and he promises to meet every expense. (Illustration, see p. 43). Accompanying this item, from an album kept by Abigail Anna’s descendants, are three architectural sketches with a label bearing the words ‘Design for Lambeth Palace Chapel 1759’. The date corresponds to Secker’s archiepiscopate, and he is known to have ‘expended a very large sum of money in repairing and beautifying the Chapel’ according to Ducarel’s history of Lambeth Palace written some decades later. All the same the drawings do not correspond to the Chapel as it was then or now, and do not represent an executed scheme of work. They are certain to intrigue, and probably to puzzle, future architectural historians.

Lambeth Palace Library plays a leading role in preserving the records of Anglican religious communities. Franciscan records in its care include the archives of the Society of the Divine Compassion (the earliest Franciscan community, founded 1894), as well as those of the Order of St. Elizabeth of Hungary, and of Brother Edward and the Village Evangelist movement. The diaries and papers of a leading Franciscan scholar, John Moorman, Bishop of Ripon, add a further dimension and include an unpublished biographical study of Brother Douglas, ‘Apostle of the Outcast’. These resources were enhanced further during 2006 when the Society of St. Francis presented its archive to the Library.

The Society of St. Francis, the largest community for men in the Church of England, traces its history to the 1920s. Its records reflect the early work of its pioneers, Brothers Giles

Brother Douglas: wartime work at Westminster (MS. 4676, f.13)

and Douglas, in caring for the down-and-outs who tramped England's roads, and in creating an 'industrial home for vagrants' at Flowers Farm in Dorset. There is also documentation on the Society's wartime involvements with the Royal Army Medical Corps and with evacuees and refugees, and at Westminster where Brother Douglas served as Chaplain to a YMCA hostel adjacent to the Abbey. A startling photograph shows Brother Douglas tending his hens on the hostel roof with Big Ben in the background. Post-war activities included evangelism at home and abroad, urban and industrial mission, parish ministry, ecumenism and prison work. These, and the life of simple devotion lived at the Friary at Hilfield, Dorset, and in numerous other houses in London, Cambridge and elsewhere, are amply documented in the archive. The papers total 47 boxes and, when catalogued, will prove a fruitful source for research into Anglican spirituality and social commitment in the twentieth century.

Moral passion and concern for the underprivileged were also characteristic of one of the most energetic and colourful church leaders of modern times, Hugh Montefiore, whose papers have been kindly presented by his daughters. Moral conviction was a family inheritance from Sir Moses Montefiore, and to this he added academic distinction and courage to arrive at radical conclusions however unpalatable or controversial they might be. While vicar of Great St. Mary's, Cambridge, he dared to consider the sexuality of Jesus. Almost it prevented his elevation to the episcopal bench, first as a Suffragan in the Diocese of Southwark (thanks to the intervention of Mervyn Stockwood) and later as Bishop of Birmingham. Birmingham is said to have enjoyed having a larger-than-life Bishop. Causes in which he took a leading part included ecology, transport, prison reform and provision for the homeless. Tireless as a preacher, lecturer and author, the pace of his life inevitably limited the time available for scholarship or for keeping a well-ordered archive of his career. The surviving papers will nevertheless arouse considerable interest when they become available under the thirty year rule on access.

Amongst other papers presented during the year is a small cache of documents relating to the attempted prosecution in 1878 (under the Public Worship Regulation Act) of the ritualist slum priest Charles Lowder, founder of St. Peter's London Docks. The Library has also received the minutes and

transactions of the Ecclesiastical Architects and Surveyors Association 1872-1966, and additional correspondence 1874-90 of Charles Wellington Furse, Archdeacon of Westminster, comprising letters from his three remarkable sons, one of whom was Michael Bolton Furse, Bishop of St. Albans. Minutes of the Hong Kong Diocesan Association 1924-57 were presented some years ago; to these have now been added early glass plate photographs showing scenes in China and Hong Kong. Lady Howe has also kindly presented her papers as Chairman of the Cathedrals Commission.

ACCESSIONS: PRINTED BOOKS

Many of the Archbishops of Canterbury have been distinguished scholars and writers, as the shelves of their historic Library bear witness. However Lambeth Palace Library was not founded until 1610 and earlier Archbishops of Canterbury are sometimes less well-represented at Lambeth than they deserve. One such Archbishop is Thomas Bradwardine, widely known as the *Doctor profundus*, one of the formative thinkers of the fourteenth century. The opportunity to acquire the first edition of his book on geometry was therefore not to be missed. Not only is it by an Archbishop of Canterbury but it was the first mathematical work by any Englishman to appear in print. Entitled *Geometria speculativa ... Tractatus de quadratura circuli*, it was printed by Guy Marchant in Paris in 1495. The purchase was made possible by combined support from the Friends and Trustees of Lambeth Palace Library, the Friends of the National Libraries and the Lambeth Diploma Association. (Illustration, see p. 41).

Thomas Bradwardine was consecrated Archbishop of Canterbury by Pope Clement VI at Avignon in July 1349. He died at Canterbury only thirty eight days later, a victim of the Black Death. His death, probably at the age of fifty or less, brought a premature end to a career of exceptional promise. At Oxford he had taught in the arts and theology faculties and had been a fellow of Merton. He had then become Chancellor of St. Paul's Cathedral, and a royal chaplain. Service to Edward III had taken him to war in France (where he was an eyewitness of the victory at Crécy) and to a role in negotiating the subsequent peace settlement.

Bradwardine's theological masterpiece was his *De causa*

Dei contra Pelagium, written following his conversion to a thoroughly Pauline understanding of grace and salvation and in opposition to the Pelagian tendency of the theology of his day. It was widely read in manuscript and admired – Chaucer cites Bradwardine alongside Augustine as authorities on predestination and freewill – but there was no printed edition until 1618. Much more popular in the first century of printing were Bradwardine’s writings on geometry, arithmetic, logic, and the physics of motion.

In combining mathematics, science and theology Bradwardine followed an Oxford tradition already established by Robert Grosseteste, Bishop of Lincoln, and John Peckham, Archbishop of Canterbury. The *Geometria speculativa*, like its companion on arithmetic published in the same year, derives indeed from Bradwardine’s time at Oxford. It proclaims itself to be very necessary to students of arts and Aristotelian philosophy. Its four books cover the theory of proportions and solid geometry, including topics not developed in Euclid’s *Elements*, especially star polygons, isoperimetry and the filling of space by touching polyhedra. Bradwardine was also concerned to relate mathematics to philosophy, even selecting his mathematical material on the basis of its philosophical relevance.

Bibliographically the first edition of the *Geometria speculativa* is remarkable for its wide margins filled with an array of geometrical figures illustrating the text. It will be valued at Lambeth Palace Library not only for research but for exhibition.

At the sale of bibles from the library of the Earls of Macclesfield the Friends purchased a volume containing two works of exceptional rarity. The first is *The primer in English and Latin after Salisburie use* (London: Robert Caly, 1556), the only complete copy of this edition known to survive. The second is *The epistles and gospels of every Sondag and holy day* (London: Thomas Raynald, 1551). No other copy of this edition is recorded. Other volumes in the Library show that the primer and the liturgical epistles and gospels were often bound together to form a handy combination for devotional use. Both works reflect the progress of English as the language of devotional use. The Primer is bilingual, but the Latin is relegated to the margin of each page. In combining epistles and gospels printed in the reign of Edward VI with a primer

from the time of Mary Tudor our new acquisition also testifies to continuity in personal devotion despite the religious divide between the two reigns. (Illustration, see p. 26).

The Friends have filled a surprising gap in the Library in purchasing a copy of Charles I's most contentious injunction, the Book of Sports. *The Kings Maiesties declaration to his subjects concerning lawfull sports* (London, 1633) reissues a proclamation issued by James I in 1618 in support of 'honest mirth or recreation'. Dancing, archery, leaping, vaulting, May-games, Whitsun-ales, May-poles, Morris dancing and other sports were to be permitted after church services on Sundays and holy days. The Book of Sports was a rebuff to the Puritans, and one which was to be published in every parish of the realm. Puritan clergy were loathe to do so, forcing a choice between conscience and obedience which many were to make in the years leading to the Civil War.

In 1645 Parliament brought into use its substitute for the Book of Common Prayer, *A Directory for the publique worship of God*. The Friends have presented two works which were published in response. The first is Charles I's defiant *Proclamation commanding the use of the Book of Common Prayer according to law, notwithstanding the pretended ordinances for the new Directory* (Oxford, 1645). The second is *A supply of prayer for the ships of this kingdom* (London, 1646). The printer, John Field, spotted a need for an additional prayer book for the 'thousands of ships belonging to this kingdom which have not ministers with them to guide them in prayer, and therefore use the old form of common prayer or no prayer at all'. Included are prayers to be recited in the middle of a storm and for preservation from 'sea-thieves, enemies and other dangers to which our voyages are subject'. (Illustration, see p. 51). Bound with it is a copy of a 1646 edition of the *Directory*. This is interleaved and includes a manuscript exhortation and prayer for use prior to communion.

The Friends have continued to augment the collections on church architecture and furnishings, adding W.C. Lukis, *An account of church bells, with some notices of Wiltshire bells and bell-founders*, 1857, and *Sussex parish churches*, 1874. The latter comprises a rare portfolio of plates from drawings by a local artist made between 1826 and 1865. The year's acquisitions have also included Beale Porte, *The history of All Saints, Maidstone*, 1847, documenting the spectacular church

commissioned by Archbishop Courtenay in 1395.

Other gifts and purchases from the nineteenth century onwards have included prints from the *Illustrated London News* featuring the ritualist trials conducted at Lambeth Palace by Archbishop Benson in 1889 and Archbishop Temple in 1899 (illustration, see. p. 68); eight volumes of the *Clergy List*, completing the full set from 1841 to 1917; a sale catalogue of the contents of the Old Palace, Canterbury, on the retirement of Archbishop Davidson in 1928; and a copy of Charles Gore, *The incarnation of the Son of God*. The latter contains an inscription suggesting its influence on its owner, Archbishop Ramsey: 'bought in Cambridge in 1925 and read then and often since'. Once again the Library's benefactors are too many to record individually, but to all we extend warmest thanks for their generous gifts.

SION COLLEGE COLLECTION

In 2006 ownership of the early printed books and manuscripts of Sion College, ranging in date from 11th century to 1850, was transferred to the Church Commissioners for the benefit of Lambeth Palace Library. The Library had already cared for the collection for a decade. The formal transfer of ownership guarantees the permanence of the arrangement and will assist the Library in seeking funds for the conservation and cataloguing of the collection. The deed of gift was signed and sealed in the Great Hall on 13th July 2006. (Illustration, see p. 28). We are grateful to the President and Court of Sion College and to the Commissioners for settling the future of the collection in this way for the benefit of posterity.

We are pleased to announce that the Museums, Libraries and Archives Council has awarded a grant to promote awareness of the Sion Collection during 2007. The project will involve partnership between the three institutions which now care for it, Lambeth Palace Library, King's College London Library, and the Guildhall Library.

WEBSITES AND ELECTRONIC ACCESS

The Library's website received over 990,000 hits during 2006 from over 217,000 user sessions, an increase of 44% over the previous year. Use of the Library's data on the collaborative

Access to Archives website also rose; over 45,000 catalogue files were requested, an increase of some 20% over 2005. Once again the Library's indexes to marriage licences hosted on the British Origins website were a mecca for genealogists. 3.86 million records were retrieved during 2006, a rise from 3.51 million in the previous year. The Library's Church Plans Online website also received over five million hits, representing 787,511 user sessions.

These levels of public demand encourage further development. The Library's principal website <www.lambethpalacelibrary.org> has retained the design and structure which it adopted when it was constructed in 1999. During 2007 it will be redesigned to improve its look, feel and usability whilst ensuring that it remains an effective tool for the Library's broad range of users.

CATALOGUING: ARCHIVES AND MANUSCRIPTS

In December 2006 the catalogue of archives and manuscripts went live on the Library's website, a major step towards providing worldwide public access to all of the Library's finding aids. The launch of the online catalogue brought to completion Phase One of the project to convert existing finding aids to an electronic format. Users can now search descriptions of the papers of the Archbishops of Canterbury from Longley to Fisher, 1862-1961, as well as other collections. Staff are also able to answer enquiries more effectively as the database allows searching across a wide range of collections, facilitates new search strategies and reveals information previously obscure. At the close of 2006 there were 197,796 catalogue records in the CALM database, more than double the number at the end of 2005.

The entire project is costed at £357,000, and fundraising continues for phases two and three, 2007-2010. We are grateful to those who gave generous support during 2006:

All Souls College, Oxford
Appleton Trust
Astor Foundation
Aurelius Charitable Trust
Christ Church, Oxford
Clothworkers' Foundation
The Rt. Revd. Alec Graham
Sir Ewan Harper and the Laing Foundation
Idlewild Trust

Merton College, Oxford
PF Charitable Trust
Radcliffe Trust
Really Useful Group Limited
St. Gabriel's Trust
Scarfe Charitable Trust
Thriplow Charitable Trust
Trinity College, Cambridge
Whitgift Foundation

In August 2006 the Library's catalogue was successfully merged with data for archival holdings from the Church of England Record Centre. This enables users to search the two archive catalogues together, allowing them to retrieve information across the complementary holdings. The Library has provided Reading Room services to the Record Centre since 2002, and this allows the two sites to work more closely together. The merger augmented the database by more than 28,600 catalogue records.

Archbishops' Papers: William Temple

The Library has carried out a project to create a new catalogue of the papers of William Temple, one of the outstanding religious leaders of the twentieth century. Funded by a grant from the Pilgrim Trust and the Esmée Fairbairn Foundation, the project has improved access to the papers by augmenting the existing descriptions of subjects and by indexing a wider range of correspondents.

The collection comprises sixty volumes of letters and papers of exceptional interest and importance, mainly relating to Temple's wartime years as Archbishop of Canterbury, 1942-44. While the main topics were known through the pre-existing catalogue, the new descriptions reveal remarkable personalities and documents, such as a fascinating account by Sir Wyndham Deedes of a deputation to Adolf Hitler in May 1934. Deedes had been sent at the behest of Archbishop Temple to deliver a protest to Hitler and President von Hindenberg concerning brutalities in German concentration camps. When the deputation arrived, however, they found Hitler's entourage impervious and had to content themselves with observing the Führer from afar. Deedes wrote:

'We had the opportunity of seeing Hitler when he came over from the *Kanzlei* to have a cup of coffee at our hotel one afternoon. The face and figure were of course familiar ... but he is distinctly stouter than most of the best known pictures ... The eyes are the most striking feature of a somewhat impassive face, but it was difficult to say at a distance whether the 'prophetic look' and the glance over the heads of those with whom he is conversing is the glance of the prophet or of the poseur ... As Hitler entered the hall of the hotel, the company rose and gave the familiar salute, and subsequently certain persons who presumably were known to him walked up to his table, gave the salute and then withdrew. To our English minds, these proceedings were rather comic!'

In the end, the only response Temple received from the German authorities was a letter from Joachim von Ribbentrop, the Foreign Minister, who promised to meet Temple if ever he returned to England, as an 'exchange of views on the various questions might be very useful'.

We would expect Nazism in Germany to loom large in the papers of an Archbishop occupying the see of Canterbury during 1942-44, but there is also much other interesting material. Temple was a prophet of social justice who shaped not only public opinion but public policy. He was keenly concerned with the social and economic implications of the Christian gospel, and this resulted in correspondence with figures such as Sir William Beveridge, Richard Henry Tawney and John Maynard Keynes. His wide-ranging ecumenical endeavours, which encompassed the foundation of both the British and the World Council of Churches, brought him into contact with the leaders of the Christian churches, including Orthodox patriarchs and the Vatican (a visit by the Archbishop to Pope Pius XII was even mooted in the summer of 1944). The new catalogue is now accessible online from the Library's website and will be a significant aid to new research.

Archbishops' Papers: Donald Coggan

The catalogue of the papers of Michael Ramsey is almost complete and will be made accessible online during 2007. Attention now focuses on the papers of his successor Donald Coggan, Archbishop of Canterbury 1974-80. Appraisal and cataloguing is in progress and the first of the papers, up to the

the year 1975, will soon be released for research.

Donald Coggan was born in 1909 in Highgate, London, and educated at Merchant Taylor's School and St. John's College, Cambridge, where he achieved a double first in oriental languages. After lecturing in Semitic languages at the University of Manchester and serving as professor and later dean at Wycliffe College in the University of Toronto, he took up the post of Principal of the London College of Divinity in 1944. The papers include a range of sermons, speeches and lecture notes indicating the development of his thought whilst serving as Principal. His enthusiasm for forging links overseas through travelling widely, which had been nurtured whilst at Wycliffe College, and which he retained throughout his life, is demonstrated by material relating to his visit to East Africa in 1955 on behalf of the Church Mission Society.

Coggan became Bishop of Bradford in 1956, and his lectures and sermons from this time cover topics such as evangelism, and issues specific to his role as bishop in a changing city, such as racial harmony and social problems. The increasing importance of the Church's use of the media is reflected in draft scripts for television discussion programmes in which Coggan appeared, and radio broadcasts. The small amount of papers from his period as Archbishop of York from 1961-74 relate primarily to the debate on the union of the Anglican and Methodist churches, a cause which he strongly supported.

Coggan succeeded Michael Ramsey as Archbishop of Canterbury in November 1974, a month after his 65th birthday. But despite becoming the oldest man to assume the office since Frederick Temple, his energy and drive led to a first year of great activity, a pattern which was to continue throughout his primacy. The weighty church topics of the year include interfaith relations, liturgical reform and the ordination of women, which Coggan supported, and the material covers these areas in some depth. He was also active in political work, for example heading a delegation which met with Prime Minister Harold Wilson to seek amendments to the Community Land Bill. The new Archbishop quickly became a focus for correspondence on the controversial issues of the day, notably the referendum on membership of the European Economic Community, Rhodesia, and South Africa. The papers contain material relating to several overseas visits, including an emotional return to Canada, and a controversial visit to Northern Ireland.

However Coggan's travels also landed him with an unexpected difficulty, enduring criticism for accepting an invitation to be one of the VIPs on board Concorde's inaugural flight. The year 1975 was also notable for his national evangelism initiative entitled 'Call to the Nation' which attempted to translate his similar 'Call to the North' into a national setting. Material relating to the Call was filed separately from the main sequence of papers and will be catalogued at a later date.

Manuscripts

MSS. 4668-4710 were catalogued during the year, including the ecclesiological sketchbooks of Francis Lemann 1841-75, three albums of photographs of Anglican bishops and Anglo-Catholic processions 1900-50, records of the Archbishops' China Appeal Fund 1945-2005, and papers of the self-styled 'Archbishop of London' Arnold Harris Mathew, progenitor of a succession of *episcopi vagantes*, 1907-15.

Greek Manuscripts

During 2006 the Library's collection of fifty-three Greek manuscripts, covering the 10th to the 17th centuries, was the subject of a cataloguing project undertaken by a team of postgraduate students led by Miss Julian Chrysostomides and Dr. Charalambos Dendrinos of the Hellenic Institute at Royal Holloway, University of London (www.rhul.ac.uk/hellenic-institute).

The Lambeth Greek manuscripts have been acquired throughout the Library's existence. MS. 461, *Anti-Latin treatises* of George Scholarios, was a gift of Patriarch Cyril Loukaris to Archbishop Abbot not long after the Library's foundation. The two largest sub-groups were acquired a good deal later. Twenty-six manuscripts were collected by the Revd. Joseph Carlyle, Professor of Arabic at Cambridge and later Chaplain to the Embassy at Constantinople, and bought by Archbishop Manners-Sutton in 1806 after Carlyle's untimely death. Carlyle's haul formed the basis of an unfinished collation of the New Testament undertaken by Dr. Charles Burney and a small number of clerical colleagues, the fruits of which can be found in MSS. 1223 (variant readings of Mark), 1224 (other descriptions and collations) and 1255 (papers relating to the

collating project). Thirteen Greek manuscripts were among the collection of Sion College transferred to Lambeth in 1996. Among the earliest donations to Sion College were a group of manuscripts collected and presented by Sir Paul Pindar, merchant and Ambassador at Constantinople. The Lambeth collections are not only biblical, liturgical and theological in content, but also comprise classical texts as well as post-Byzantine authors.

A comprehensive guide is now available for the entire collection for the first time. It was completed in time for an exhibition in the Great Hall organised in conjunction with the 21st International Byzantine Congress held in London at the end of August. On display were manuscripts, documents, photographs and printed books from the Lambeth collections tracing the relations between the Anglican and Orthodox churches and aspects of Greek scholarship in Britain. The Library is grateful to Miss Chrysostomides, Dr. Dendrinis and Professor John Barron for their expert assistance in selecting and captioning the display. Several hundred academics from Britain and abroad visited the Library over a two-day period, gaining an understanding of the resources available to them. For many from the former eastern bloc, Lambeth was an unknown treasure-house. The Library was pleased to welcome His Beatitude Archbishop Gregorios of Thyateira and Great Britain, as well as a number of distinguished Byzantinists, to a reception and private view of the exhibition, which also received coverage in the Greek press. In addition Clare Brown and Miss Chrysostomides contributed a short radio interview about the collection.

CATALOGUING: PRINTED BOOKS

We are pleased to announce that the accessibility of the Library's catalogue of printed books is to be further enhanced. The catalogue has been selected for addition to the Copac database by the CURL-RIN-BL Challenge Fund. Copac provides free access to the merged online catalogues of the major research libraries in the UK and Ireland. Lambeth Palace Library was one of twelve successful applicants to the Challenge Fund; its selection recognises the immense research value of its collections. Exposure of the Library's data via Copac will raise the Library's profile and give momentum to the project to catalogue the Sion College collection. We are grateful for the opportunity to support the national and international research communities

in this way.

The Library has long been a diligent contributor to the English Short Title Catalogue which became freely available on the British Library's website in October 2006. The ESTC records all known British material printed before 1801 held in over 2,000 participating libraries worldwide, including Lambeth. By opening up the catalogue to a global audience researchers will be made more aware of the extraordinary richness of the early printed books at Lambeth.

Some 1,000 items were catalogued during 2006, both new and second-hand purchases and donations. The project to catalogue the collection of prayer books presented to the Library in 2000 with the aid of the Friends and through the work of Dr. David Griffiths has reached completion. Dr. Griffiths' *Bibliography of the Book of Common Prayer* is now well established as the authoritative guide in this field. Cataloguing of the Bishop John Robinson collection, "Honest to God" has also been completed. Work has begun to catalogue the Sion College incunables. Progress was also made in the project to expand and customise the Library of Congress Subject Headings database to facilitate the revision of subject headings throughout the catalogue.

CONSERVATION: ARCHIVES AND MANUSCRIPTS

The project to conserve 35 boxes of small exhibits in the Court of Arches, supported by the National Manuscripts Conservation Trust, has been successfully completed. The project has repaired a range of court documents, including papers in the case brought by George III in 1795 to annul the marriage of his son Augustus Frederick, and these can now be made available for research. A new project (2006-2008) is now underway with support from the Faculty Office and the Archbishop of Canterbury's Charitable Trust. This is conserving 19 boxes of fiats issued by the Faculty Office between 1677 and 1700. Included are dispensations to hold benefices in plurality, appointments of notaries and conferments of Lambeth degrees. The fiats for the years 1679-90 are the only surviving record of Faculty Office business owing to a gap in the series of muniment books. The work is being undertaken in the Studio at Lambeth under the auspices of the Conservation Consortium which also serves the Record Centre and Westminster Abbey.

The Senior Conservator continued to focus her skills on manuscripts and significant printed books. Recent acquisitions conserved during the year included the records of the Society of Divine Compassion, the Surrey Clergy Relief Society, the Clergy Orphan Corporation, and the Ecclesiastical Surveyors and Architects Association, and an album of a tour to the Holy Land with Bishop John Wordsworth in 1898. The album contained newscuttings, photographs, water colours, dried flowers and other memorabilia all mounted on decaying acidic paper, representing a considerable conservation challenge.

CONSERVATION: PRINTED BOOKS

598 volumes were bound during 2006, mainly by external craft binders with proven experience of paper repair. In addition the Senior Conservator repaired 28 of the Library's more precious items in the Conservation Studio, including selections from the Works of St. Bonaventura published in Paris in 1510. This volume preserves the vellum book label and shelf marks which characterise the Library as organised by Archbishop Abbot in the early seventeenth century, a time when books were shelved with the spine inwards. (Illustration, see p. 27). Scattered through the volume were quantities of seeds. Advice from Kew suggests that these are lavender seeds, possibly used to remove the smell of dampness. Also conserved was a copy of William Bonde, *The pilgrimage of perfection*, printed by Wynkyn de Worde in London in 1531 with elaborate woodcuts. The leaves were washed and repaired and the volume re-backed in aniline-dyed archival calf.

At the beginning of the year a survey was carried out to identify books in the Great Hall in need of conservation. A significant number of vulnerable folio volumes have since been repaired, including the Polyglot Bible printed by Chrstopher Plantin in Antwerp between 1569 and 1572. Known as the Biblia Regia because Plantin received sponsorship from Philip II of Spain, this bible in Hebrew, Latin, Greek, Syriac and Aramaic is considered the most demanding edition of its century both typographically and editorially. Only 500 copies were printed, of which the greater part was lost at sea.

Further progress was made in conserving the Sion College collection, again with the help of the Friends who gave an increased grant of £10,000 in 2006 for the support of the collection. Amongst volumes conserved during the year was a five-volume folio edition of the works of St. Jerome printed in Paris between 1693 and 1706, and Joseph Caryl, *An Exposition ... upon the book of Job* (London, 1676-77). Caryl, a Westminster divine who was ejected from St. Magnus the Martyr in 1662, was a Fellow of Sion and gave books to its Library. This elephantine work — one of the weightiest in the Sion collection — was bound in two folio volumes of over 2,500 pages. It was rebound in four, retaining the offsets of ownership inscriptions of Rebecca Young. This work was funded by a generous grant from Sion College.

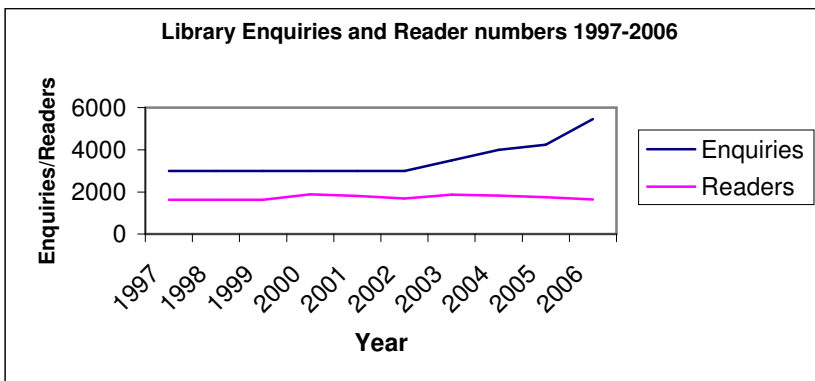
At the AGM of the Friends in July the Librarian launched the Back-a-Book initiative to raise funds to conserve the incomparably rich printed heritage in the Library's care, including thousands of Sion College books damaged in the wartime blitz of London. The scheme invites members of the public to help repair one or more of the Library's volumes. We are delighted that Back-a-Book has already begun to attract generous support. The Library has been able to arrange for the conservation of a large number of books ranging from Guillaume de Deguileville, *The pilgrimage of the soul*, printed by Caxton in 1483, to *Hints for churchwardens*, printed in 1825, a satire on the architectural vandalism perpetrated by some churchwardens.

Once again the Library is grateful to three teams of volunteers, from NADFAS and the Friends, for their tremendous work in refurbishing leather and vellum bindings.

READERS, ENQUIRIES AND RESEARCH

During 2006 the Library welcomed 1,651 readers of many nationalities engaged in academic or personal study. This represents a decline on the total for 2005 (1,765), reflecting a national trend as information about collections is made available online. 5,830 items were fetched for readers in the reading room (2005: 5,882). As in previous years, the Church of England, its history, liturgy, clergy and buildings provided the main topics for research along with family, local and school history, historical bibliography and theology. The reading room continued to serve as the public access point for papers held at the

Church of England Record Centre. The number of enquiries received by post, fax, telephone or e-mail rose once again to 5,462. In March the Library began to accept enquiries by e-mail and 1,411 e-mail enquiries were answered by the end of the year.



New publications acquired by the Library included many which were based wholly or in part on Lambeth material. They included editions of Lambeth manuscripts such as Joyce Lorimer, *Sir Walter Raleigh's Discoverie of Guiana* (from MS. 250) and Marianne Dorman, *Lancelot Andrewes, 1555-1626, teacher and preacher in the post-Reformation English Church* (from MSS. 3707 and 3708). Amongst monographs which drew on research in the Library were Andrew Chandler, *The Church of England in the twentieth century: the Church Commissioners and the politics of reform 1948-1998*; L.W. Barnard, *Thomas Herring (1693-1757). Bangor, York and Canterbury*; M.H. Port, *Six hundred new churches. The Church Building Commission 1818-1856*; W.H. Taylor, *Antioch and Canterbury. The Syrian Orthodox Church and the Church of England 1874-1928*; Peter Raina, *George Bell: the greatest churchman - a portrait in letters*; Eamon Duffy, *Marking the Hours: English people and their prayers 1240-1750*; and Tom Lawson, *The Church of England and the Holocaust*. Other topics of books and journal articles included the Lambeth Apocalypse, the Arundel Choirbook (MS. 1), Archbishop Cranmer's register, the Elizabethan exorcism controversy, the King James Bible, the 'Greek College' in Oxford, Archbishop Tenison's library at St. Martin's-in-the-Fields, Octavia Hill, Bishop Bell's work for women internees at Rushen, and the Fetherstone catalogue of Hebrew books (from which Sion College Library made its earliest acquisitions). The Llanthony manuscripts in the Library have also been the subject of a

successful thesis, Kirsty Bennett, 'The book collections of Llanthony Priory' (University of Kent Ph.D). Research continued in the Library for the Clergy of the Church of England Database and other major projects.

MEETINGS, VISITS AND EXHIBITIONS

The Library aims always to raise public awareness of its collections as a resource for all to study and enjoy. Once again an active programme of exhibitions and talks in the Library attracted many visiting groups, including Archives for London, the Galley Club, the Patrons of the V. & A., the staff of Canterbury Cathedral Archives, the CILIP Career Development Group, the U.S. Board of the V. & A., the Network of Government Library and Information Specialists, and the staff of the St. Bride Institute. 'Treasures from the Archbishop's Library' was the title of the principal exhibition of 2006. In addition a special exhibition on nonconformity was devised for the Friends of the Congregational Library and the Friends of Dr. Williams's Library, and an exhibition on Charles I for the centenary visit of the Royal Martyr Church Union. 'Climbing Mount Sion: the conservation of the Sion College Collection' enabled fellows and members of Sion College to view the transformation of the Sion books which is being steadily effected. The exhibition of Greek manuscripts for the International Byzantine Conference has been recorded earlier in this report. The exhibitions were also viewed by some 170 visiting groups which toured Lambeth Palace during the year, and by large numbers of the public who visited during the London Open House weekend.

One of the Library's foremost aims is to promote education. Once again classes were held for students, especially within the University of London, including the Courtauld Institute (M.A. in the history of art), the School of Advanced Study (M.A. in the history of the book), the Institute of Historical Research (Medieval methods and sources course), the Hellenic Institute, Royal Holloway (Greek palaeography), and UCL (archives and records management programme). The Library also welcomed students from the Courtauld Institute Summer School and the University of Wales, Aberystwyth (archive administration programme).

One of the highlights of the year was a reception to celebrate the designation of the Library's collections as outstanding in

national and international importance. In addition the Library hosted the annual meetings of the Church of England Record Society, the Friends of Lambeth Palace Library, and the Church Commissioners. It also welcomed distinguished visitors to the Archbishop, including Dr. Ali Gomaa, Grand Mufti of Egypt, Archbishop Matta Roham, Syrian Orthodox Archbishop of Jezira and the Euphrates, and a delegation from the Evangelical Lutheran Church of America. Many colleagues also visited from other institutions, including the Diocese of Westminster and the Bishops' Conference of England and Wales.

FINANCE

The core running costs of the Library are provided by the Church Commissioners. In 2006 these comprised staff costs of £401,005 and operational costs of £130,611 (total: £531,616). Additional costs for the development and enhancement of the Library were met by the Friends of Lambeth Palace Library (£44,434) and the Trustees of Lambeth Palace Library with the support of other benefactors (£111,050).

LIBRARY STAFF

During 2006 externally funded special projects kept staff numbers at a high level. The full staff was as follows:

Librarian and Archivist

Richard J. Palmer, BA, Ph.D, RMSA, MCLIP

Deputy Archivist

Rachel Cosgrave, MA, MArAd, Ph.D, RMSA

Deputy Librarian

Gabriel M. Sewell, MA, MA

Assistant Archivists

Clare Brown, BA, Dip Arch Admin, RMSA

Matti D. Watton, BA, MA, Dip ARM, RMSA

Assistant Librarian

Jennifer K. Higham, BA, MA (from January 2006)

Assistant Archivists (Retroconversion Project)
Elliot R. Fountain, BA, MA (until May 2006)
Aaron A.L. Hope, BA, MA
Jessamy R. Sykes, BA, MSc Econ (from September 2006)

Archive Assistants (2006-2007)
Sarah Hale, BA (from July 2006)
Amy-Jo Bransfield, BA, MA (from August 2006)

Library Assistant (2006-2007)
Helen C. Jones, BA (from July 2006)

Librarian's Secretary
Mary G. Comer

Senior Conservator
Janet Atkinson

Assistant Conservator (Conservation Consortium)
Jutta B. Keddies, BA, MA

Conservation Assistant
John Cahill

Dr. Palmer was appointed Honorary Curator of the silver, paintings, and other historic artefacts of the Worshipful Company of Barbers. He continued to serve on the committees of the Friends of the National Libraries and the Rebecca Hussey Book Charity and as an expert adviser on the export of works of art. Dr. Cosgrave continued to serve on the Council of the British Records Association and as Minutes Secretary of the Religious Archives Group. Clare Brown remained Membership Secretary of AMARC, Matti Watton as Treasurer of the National Council on Archives (until October 2006) and Co-Chair/Treasurer of the London Region of the Society of Archivists, and Gabriel Sewell as Secretary of the Historic Libraries Forum.

FRIENDS OF LAMBETH PALACE LIBRARY

London SE1 7JU

(founded 1964)

Charity registration number 313023

President

His Grace the Archbishop of Canterbury

Vice-Presidents

The Revd. Professor W.O. Chadwick, OM, KBE, DD, FBA
The Revd. Professor H. Chadwick, KBE, MA, DD, FBA, MRIA

Executive Committee

Viscount Bridgeman, CA (Chairman)
R.J. Palmer, BA, PhD, MCLIP (Secretary)
C.A.L. Sebag-Montefiore, MA, FCA, FSA (Treasurer)
Arthur Drysdale, MA
Lord Luke, BA, DL
P.N. Poole-Wilson, BA
Andrew Roberts, FRSL, Hon DHL
Lady Harriot Tennant

Honorary Members

L.L. Golden, OBE, JP, FCA
The Rt. Hon. Lord Carey, PhD

Auditors

Moore Stephens
St. Paul's House, Warwick Lane, London EC4M 7BP

Investment Advisers

Cazenove Fund Management Limited
12 Moorgate, London EC2R 6DA

Constitution, Charity Registration and Objects

The charity is constituted by a set of rules adopted at the first Annual General Meeting held on 1 June 1964 and amended in 1985 and 1987. It is registered with the Charity Commission as number 313023. The primary object of the charity is to promote the interests of Lambeth Palace Library by helping in the acquisition of printed books and manuscripts and in any other suitable way.

PART TWO

REPORT OF THE EXECUTIVE COMMITTEE OF THE FRIENDS OF LAMBETH PALACE LIBRARY FOR 2006

In 1612 Archbishop George Abbot dedicated the Library to the service of 'God and his Church, of the Kings and Commonwealth of this realme, and particularly of the Archbishops of Canterbury'. In serving the Commonwealth the Library established a role as one of England's earliest public libraries, and the relationship between the Library and its public remains fundamental to its life and work. We welcome all that the Library is doing, through the creation of online resources and in other ways, to reach out to a wider audience throughout the world. Likewise we welcome the public support and affection which the Library enjoys and which is focused through the Friends. Today our members are to be found throughout the world – seventy alone in the USA and Canada – and in other countries ranging from Australia to Israel and Japan. To all we express warmest thanks for the support on which all our activities depend.

During 2006 the Friends' assets rose to reach a record level of £859,210 at the close of the year. The Friends' assets are mainly held in an Endowment Fund and it is investment income (together with donations and subscriptions) which provides our grants to the Library. In 2006 grants rose once more, to a record level of £44,434. As a result the Library was able to acquire an array of significant manuscripts and printed books ranging in date from the Middle Ages to the nineteenth century. In addition we were able to double the Friends' annual support for the Sion College collection to £10,000, and to extend the scope of our support beyond conservation to include cataloguing. The Sion collection of manuscripts and printed books from the 11th century onwards is a precious resource and we are pleased to support the Library's initiative to make it widely known and as accessible as possible.

The advance of the Friends' funds takes the society towards the target of one million pounds set for the Endowment Fund in 1988. Might we reach it to mark the Library's 400th anniversary in 2010? We entreat all our members to consider helping through gifts, bequests or in any other way.

Bridgeman, Chairman of the Executive Committee

ANNUAL GENERAL MEETING

The sweltering heat did little to discourage many members of the society from attending the forty-second annual general meeting of the society which was held in the Great Hall of Lambeth Palace on 19th July 2006. The Archbishop took the chair and welcomed the members to Lambeth, and in particular members and guests who were attending for the first time. The Archbishop saw the record attendance of guests at the meeting as a measure of the warm support which the Library enjoys and also the high regard of the speaker, Dr. David Starkey.

The minutes of the 2005 annual meeting were approved and signed.

The Chairman of the Executive Committee, Lord Bridgeman, moved the adoption of the 2005 annual report and accounts on behalf of the committee. He thanked the Archbishop for finding the time to chair the meeting and went on to introduce members of the Friends' Committee. He drew attention to the record level of grants made by the Friends to the Library during 2005, all of which are recorded in the *Annual Review*, publication of which was also financed by the Friends. The society had enabled the Library to make a number of significant acquisitions, including the ecclesiastical sketch books of Francis Lemann, the *Ortulus anime* of 1530, the first Protestant primer, and a copy of the very fine illustrated edition of Martin Luther's hymn book published by Valentin Bapst in 1567. The Chairman also drew attention to the successful programme of events held in 2005, and thanked the Events Officer, Mrs. Gloria Stein. He also expressed the Library's gratitude to John Sharpe and the Friends' team of book furbishers who continued to keep the Library's book collections in such good condition. He thanked the Archbishop and Mrs. Williams for the traditional hospitality in the Guard Room which followed the meeting.

The Treasurer, Charles Sebag-Montefiore, seconded the motion. He reported that the Friends' funds had risen to a record level of £726,342 at the close of 2005, making possible a further increase in grants to the Library to £43,785. Included was the tenth grant of £5,000 towards the conservation of the Sion College collection. The meeting received the report and accounts with approval. Moore Stephens were reappointed auditors for the year 2006.

The Librarian and Archivist, Dr. Richard Palmer, reported on current work in the Library. He reported on the Trustees' Appeal for the conversion to electronic format of the Library's finding aids for archives and manuscripts. He also announced the formal gift of the Sion College collections to the Church Commissioners for the benefit of Lambeth Palace Library. The Deed of Gift was sealed by the President of the College and members of the Court in the Great Hall on Thursday 13th July. The joint Lambeth-Sion resources have been described as the finest library ever possessed by the Church of England and the gift guarantees the future of the collection and opens the way for its development. Dr. Palmer also reported on close collaboration over the year between the Hellenic Institute, Royal Holloway, University of London and the Library. A team of scholars and graduate students had catalogued the Library's Greek collection of fifty-three manuscripts dated between the tenth and seventeenth centuries as part of an ongoing research project and are planning to produce the first complete inventory of the collection. An exhibition of the Greek manuscripts was to be organised on the occasion of the 21st International Byzantine Congress in London. Finally, the Librarian launched the Library's *Back-a-Book* initiative, a scheme to invite Friends and members of the public to support the specialist repair of printed books from the Sion College collection.

The Archbishop then introduced the speaker, Dr. David Starkey, an outstanding historian and broadcaster, whose recent *Monarchy* television series was filmed in part at Lambeth Palace Library and every episode in the first series included material from the Library's collections. Dr. Starkey then lectured on 'Church and state: the royal supremacy in English history, 1532-1689'. After questions and discussion, the Archbishop thanked Dr. Starkey for a most entertaining and lively paper. The Archbishop mentioned that Dr. Starkey's hobbies (listed in *Who's Who*) include 'treading on toes', and his lecture and replies to questions were characteristically outspoken, vibrant and illuminating. The meeting was then adjourned for tea in the Guard Room.

MEMBERSHIP

We warmly welcome the following members who joined the society during 2006:

D.A. Best
Chancellor T. Briden
Professor M.P. Brown
Sister Diana Burton
Rt. Revd. G. Cassidy
Dr. R. Cosgrave
R.W. Crow
Miss L. Denton
A.J. Dines
A. Drysdale
Canon A.R. Duce
Arthur Eedle
Revd. Canon K. Evans
R. Greer
Mrs. V.A. Hitchman
T. Jones
D. Kelly
Dr. H. Liversidge
Revd. Dr. A. J. Megahey
Father J. Minchin

J.S. Morris
R. Noel
Mrs. R. Northway
Dr. D.A. Oram
Revd. Canon Dr. M. Palmer
Miss C. Peacock
R.L. Pestell
D. Roberts
J.L. Roberts
Dr. S. Rogers
Dr. C.N. Scott Stokes
Mrs. G. Sewell
S.P.C.K.
Dr. D. Starkey
A.H. Stevenson
Dr. L.L. Sturtz
Mrs. A.M. Tait
P. Towey
A.E. Wade
Revd. S.J. Williams

We report with regret the death of the following members:

P.W. Barnes
J.B. Booth
Miss M.E. Bryant
Mrs. M. Corbett
J.H. Cordle
Sir Edward Ford
Dr. A. Freeth

Dr. A. Gold
L.P. Hopkins
A.G. Parsons
Revd. Sir Derek Pattinson
W.J. Spence
G. van Loo
A.F.O. Wethered

EVENTS

Visits to two interesting venues were enjoyed by the Friends during 2006, and we express warmest thanks to Mrs. Gloria Stein, the Society's Events Officer, for arranging them. In July there was an excellent tour of Addington Palace near Croydon, given by Michael Benson the Palace curator. Addington Palace was used as a country retreat by six Archbishops of Canterbury from 1807 to 1898. A South African diamond merchant then purchased it and altered much of the structure. From 1952 to 1996 the Palace was the home of the Royal School of Church Music. A splendid tea was provided before the Friends moved on to the parish church of St. Mary the Blessed Virgin, located close by in Addington Village. There Miss Pat Tongue gave a talk on the history of the

church and its association with the six Archbishops who resided in Addington Palace, five of whom are buried in the churchyard.

In September some 36 Friends visited the Bodleian Library, Oxford. This was by kind invitation of the Bodleian Friends in reciprocation of their visit to Lambeth in 2005. The Friends were greeted in the Convocation House by Ronald Milne, Acting Director of University Library Services and Bodley's Librarian. This was followed by tours of Duke Humphrey's magnificent Library, the Divinity School, a masterpiece of English Gothic architecture, and the Radcliffe Camera, Britain's first circular library. In the underground depths of the Library, where 8-9 million books are stored, the Friends saw the workings of an historic piece of the Library's equipment, the book conveyor system. The afternoon concluded with a visit to an exhibition on John Betjeman.

FINANCE

The total income received in the year ended 31 December 2006 amounted to £62,167 compared with £56,741 in 2005. The increase is partly explained by the increase in annual subscriptions from £10 to £15. Although many members generously subscribe more than £15, 2006 was the first year when the new minimum rate applied. Consequently income from subscriptions rose from £16,502 to £21,586. Donations of £12,395 (2005: £12,108) were received from benefactors, whose names are gratefully acknowledged below. Investment income increased slightly, reaching £27,787 (2005: £27,276). Operating expenses rose from £1,208 to £1,524 mainly because the AGM and the audit fee both cost more than in 2005.

All grants are given to Lambeth Palace Library to promote its interests by helping in the acquisition of printed books and manuscripts, conservation and in any other suitable way. This year, grants made to the Library in the year amounted to £44,434 (2005: £43,785). In all, thirteen grants were made, of which printed books accounted for 60% of the year's total, manuscripts 13.5% and other grants 26.5%. The largest grant (£15,350) was given as a contribution towards the cost (£25,350) of purchasing *Geometria Speculativa* by Archbishop Thomas Bradwardine. Published in 1495, this book on geometry, with remarkable marginal diagrams, is thought to be the first printed book on mathematics by an Englishman. The Friends

bought (£7,896.40) as an outright gift for the Library a Primer, use of Sarum, printed in 1556 in English and Latin, which appears to be a unique copy of this edition. It is bound with the Liturgical Epistles and Gospels, printed in English in 1551, and the volume was bought at the sale of the Macclesfield Library at Sotheby's on 11 April 2006 as lot 2310. The Friends gave £10,000 towards the conservation of the Sion College collection and met the cost (£1,916) of producing this *Annual Review*. The remaining grants met the cost of acquiring the printed books and manuscripts listed on page 42.

The balance sheet at 31 December 2006 recorded net assets of £859,210 (2005: £726,342). They comprised the investment portfolio (at market value) of £780,405 (2005: £653,857) and net current assets (mostly cash) of £78,805 (2005: £72,485). The portfolio increased its value substantially and further details are given in note 6 to the accounts.

The Committee record with gratitude the generosity of those who gave donations in 2006:

Anonymous (59)	A.C. Hunt
Archives for London	Hymns Ancient and Modern
Mrs. J.M. Atkinson	G. Isherwood
A.W. Barrett	F.R. Johnson
D.A. Best	Donations in memory of
J.P. Boulton	M. Kinchin-Smith
Mrs. S. Brechin	Lambeth Diploma Association
Bridgeman Art Library	R.E. Lloyd-Roberts
Church of England	Mrs. M.C.G. Matthew
Record Society	J. Miller
Congregational Memorial	Mrs. R. Northway
Hall Trust	Revd. E.B. Pateman
D. Cotgrove	G.M. Pick
H.F. Dashwood	Professor M.H. Port
C.J. Easton	R.G. Powell
P. Edwards	C.A.L. Sebag-Montefiore
J.P.F. Foster	J.L. Simpson
G.L.D. French	The Bishop of Truro
Sir William Gladstone	A.E. Wade
L.L. Golden	T.H. Waite
Rt. Revd. A.A.K. Graham	Revd. D.W.V. Weston
B.F. Harvey	A.M. Whaits
J.D. Hebblethwaite	F.J.G. Whinney
Mrs. F. Heller	Mrs. J. Wide
B.G. Hewitt	D.C. Williams
Mrs. A.M. Hopkins	Mrs. R.H. Woods
Donations in memory of B. Howard	

Thomas Bradwardine, Geometria, 1495. See p.13

GRANTS TO THE LIBRARY DURING 2006

For Manuscripts	£
Matthew Parker, Estate and household account rolls, c.1574 (Bloomsbury Auctions 16 Nov. 2006, lot 32). see p. 6	2,011.13
[George Abbot], Manuscript sermons, 1593 (grant towards total cost of £12,000). see p. 8	1,000.00
<i>Book of Common Prayer</i> , 1638, with manuscript additions. see p. 9	2,730.00
Thomas Secker: letter to his nephew 1749; design for Lambeth Palace Chapel, 1759. see p. 11	250.00
For Printed Books	
Thomas Bradwardine, <i>Geometria speculativa</i> , 1495 (grant towards total cost of £25,350). see p. 13	15,350.00
Liturgical epistles and gospels, 1551; Primer, use of Sarum, 1556. see p. 14	7,896.40
Charles I. <i>The King's ... declaration ... concerning lawfull sports</i> , 1633. see p. 15	1,520.00
Charles I. <i>A proclamation commanding the use of the Book of Common Prayer</i> , 1645. see p. 15	452.00
<i>A Directory for the publique worship of God</i> , 1646, [with] <i>A supply of prayer for the ships of this Kingdom</i> , 1645. see p. 15	850.00
W.C. Lukis, <i>An account of church bells</i> , 1857. see p. 15	255.00
<i>Sussex parish churches</i> , 1879. see p. 15	203.00
Other Grants	
Printing the <i>Annual Review</i>	1,915.96
Sion College project	10,000.00
	<hr/> <hr/>
	£ 44,433.49
	<hr/> <hr/>

Thomas Secker, Letter to his nephew, 1749. See p.10

STATEMENT OF FINANCIAL ACTIVITIES
for the year ended 31 December 2006

	<i>Note</i>	<i>Operating fund 2006 £</i>	<i>Endowment fund 2006 £</i>	<i>Total funds 2006 £</i>	<i>Total funds 2005 £</i>
Incoming resources					
Subscriptions	2	21,586	-	21,586	16,502
Donations	2	11,739	656	12,395	12,108
Friends' events	2	399	-	399	855
Total voluntary income		33,724	656	34,380	29,465
Investment income	3	27,787	-	27,787	27,276
Total incoming resources		<u>61,511</u>	656	<u>62,167</u>	<u>56,741</u>
Resources expended					
Charitable grants	4	44,434	-	44,434	43,785
Cost of generating funds	5	(110)	-	(110)	222
Governance costs	5	1,524	-	1,524	1,208
Total resources expended		<u>45,848</u>	-	<u>45,848</u>	<u>45,215</u>
Net incoming resources before transfers		15,664	656	16,320	11,526
Transfer between funds		-	-	-	-
Net incoming resources before other gains & losses		15,664	656	16,320	11,526
Gains/losses on investments					
realised	6	-	-	-	-
unrealised	6	-	116,548	116,548	79,986
Net movement in funds		15,664	117,204	132,868	91,512
Fund balances brought forward at 1 st January		124,657	601,685	726,342	634,830
Fund balances carried forward at 1 st December		<u>140,321</u>	<u>718,889</u>	<u>859,210</u>	<u>726,342</u>

BALANCE SHEET
as at 31st December 2006

	<i>31st December 2006</i>		<i>31st December 2005</i>	
	£	£	£	£
Listed investments	Note 6	780,405		653,857
Current assets				
debtors and prepayments		3,188		2,631
bank balances and deposits		<u>85,433</u>		<u>79,808</u>
		88,621		82,439
Current liabilities				
creditors and accrued charges	7	(9,816)	(9,954)	
Net current assets		78,805		72,485
Net assets		859,210		726,342
Representing				
Operating fund		140,321		124,657
Endowment fund		718,889		601,685
		859,210		726,342

Approved by the Trustees on 7th March 2007 and signed on their behalf by

Bridgeman
Chairman

Charles Sebag-Montefiore
Honorary Treasurer

NOTES TO THE ACCOUNTS
for the year ended 31st December 2006

1. Accounting policies

(a) Basis of accounting

The accounts have been prepared on the historical basis of accounting, as modified by the revaluation of investments, and in accordance with applicable accounting standards, the Statement of Recommended Practice “Accounting and Reporting by Charities” issued in March 2005 and the Charities Act 1993. A summary of the more important accounting policies is set out below.

Adoption of the current Statement of Recommended Practice has resulted in amendments to the comparative figures for the year ended 31 December 2004, but without affecting the totals of funds and net assets at that date.

(b) Incoming resources

Annual subscriptions are recognised upon receipt. Life subscriptions are treated as income evenly over ten years, starting with the year of their receipt.

Dividends and related tax credits are recognised in the period in which the dividend becomes payable.

Legacies are recognised in the period in which they are received or when there is otherwise certainty of receipt. Other incoming resources are recognised in the period in which they are received.

Donations for which no requirements are specified are recorded through the Operating Fund.

(c) Resources expended

Resources expended are allocated between costs of charitable activities, costs of generating funds, governance costs and support costs.

Costs of charitable activities comprise grants to Lambeth Palace Library, which are charged to the Operating Fund when they have been committed.

Costs of generating funds comprise bank charges, which mostly relate to the receipt of subscriptions.

Governance costs comprise those costs associated with constitutional and statutory requirements.

Support costs are those costs which are not attributable to a single activity but provide the necessary organisational support for all the charity’s activities.

(d) Investments

Listed investments are stated in the accounts at their market value on the balance sheet date. The resultant unrealised surplus or deficit is credited or debited to the Endowment Fund.

2. Voluntary Income	2006	2005
	£	£
Annual subscriptions		
under Gift Aid	10,503	8,548
not under Gift Aid	8,859	6,408
Life membership	<u>2,224</u>	<u>1,546</u>
Total subscription income	21,586	16,502
Donations	11,739	11,592
Friends' events and catalogue sales	<u>399</u>	<u>855</u>
	<u>33,724</u>	<u>28,949</u>

3. Investment Income	2006	2005
	£	£
Income from listed investments	24,633	21,445
Interest on deposits	<u>3,154</u>	<u>5,831</u>
Total investment income	<u>27,787</u>	<u>27,276</u>

All income is derived from investments listed in the United Kingdom.

4. Costs of charitable activities and grant making policies

All grants are given to Lambeth Palace Library to promote its interests by helping in the acquisition of printed books and manuscripts, conservation and in any other suitable way. Grants in the year are analysed as shown below:

	2006	2005
	£	£
Grants for purchases	32,518	31,745
Grant towards the conservation of the Sion College collection	10,000	5,000
Grant towards publication of the <i>Annual Review</i>	1,916	2,040
Library Trustees' Appeal	<u>-</u>	<u>5,000</u>
Total grants given in year	<u>44,434</u>	<u>43,785</u>

5. Other operating costs	2006	2005
	£	£
Costs of generating funds		
Bank charges (2006: refund)	<u>(110)</u>	<u>222</u>
Governance Costs		
Secretarial & sundry expenses	200	200
Audit fee	764	588
AGM expenses	<u>560</u>	<u>420</u>
	<u>1,524</u>	<u>1,208</u>

6. Investment portfolio

As at 31st December 2006, the investment portfolio mainly comprised holdings in three Common Investment Funds run by Cazenove Capital Management Limited. The portfolio is summarised in the following table:

	<i>Cost</i>	<i>Market</i>	<i>Annual income</i>	<i>Yield on</i>
	£	value	(prospective)	market value
		£	£	%
The Income Trust for Charities	184,354	173,162	10,363	5.98
The Equity Income Trust for Charities	100,000	146,770	4,957	3.38
The Growth Trust for Charities	256,364	296,636	7,314	2.47
Other equity shares	<u>79,685</u>	<u>163,838</u>	<u>1,111</u>	0.68
Total portfolio	<u>620,403</u>	<u>780,406</u>	<u>23,745</u>	3.04

Movements in year:	2006	2005
	£	£
Market value at beginning of year	<u>653,858</u>	<u>504,186</u>
Proceeds of sale	-	-
Cost of purchases	10,000	69,685
Realised gains / (losses)	-	-
Unrealised gains / (losses)	<u>116,548</u>	<u>79,986</u>
Movement in year	<u>126,548</u>	<u>149,671</u>
Market value at end of year	<u>£780,406</u>	<u>£653,857</u>
Cost at end of year	<u>£620,403</u>	<u>£610,403</u>

7. Creditors	2006	2005
	£	£
Life membership fees carried forward	8,770	8,894

Other creditors and accrued charges	<u>1,046</u>	<u>1,060</u>
	<u>9,816</u>	<u>9,954</u>

8. The funds of the charity

The endowment fund was established in 1985 as a permanent fund to provide income to further the objects of the charity.

The operating fund comprises the operating income of the charity and may be expended without restriction in furtherance of the charity's objectives.

9. Endowment Fund	2006	2005
	£	£
At beginning of the year	601,685	521,183
Legacy	656	516
Unrealised investment gains	<u>116,548</u>	<u>79,986</u>
At end of the year	<u>718,889</u>	<u>601,685</u>

10. Analysis of net assets between funds

	Investments	Net current assets (liabilities)	Total
	£	£	£
Endowment fund	718,889	-	718,889
Operating fund	<u>61,516</u>	<u>72,485</u>	<u>124,657</u>
	<u>780,405</u>	<u>72,485</u>	<u>859,210</u>

11. Policy on reserves

The Trustees have a balanced investment policy. Capital is retained as free reserves, represented by investments, in order to give rise to a reasonably predictable and regular level of income which the Trustees regard as necessary to maintain and support the charity's operations.

12. Transactions with trustees

The trustees received no remuneration or reimbursement of expenses.

**STATEMENT OF RESPONSIBILITIES OF THE OFFICERS AND MEMBERS
OF THE EXECUTIVE COMMITTEE (THE CHARITY TRUSTEES) IN
RESPECT OF THE ACCOUNTS**

The charity's constitution requires the trustees to prepare a statement of accounts which give a true and fair view of the affairs of the charity and of the surplus or loss of the charity for that period. In preparing those accounts, the charity trustees:

- select suitable accounting policies and then apply them consistently;
- make judgements that are reasonably prudent;
- prepare the accounts on the going concern basis unless it is inappropriate to presume that the Charity will continue its activities.

The trustees are responsible for keeping proper accounting records which disclose the financial transactions and the assets and liabilities with reasonable accuracy. They are also responsible for safeguarding the assets of the charity and hence for taking reasonable steps for the prevention and detection of fraud and other irregularities.

**INDEPENDENT AUDITOR'S REPORT
To the Friends of Lambeth Palace Library**

We have audited the accounts for the year ended 31 December 2006 set out on pages 44 to 49. These accounts have been prepared under the historical cost convention and the accounting policies set out on pages 46 to 47.

Respective responsibilities of the Trustees and Auditors

As declared above, the trustees are responsible for the preparation of accounts and it is our responsibility to audit the accounts in accordance with relevant legal and regulatory requirements and International Standards on Auditing (UK and Ireland). We have been appointed as auditors under section 43 of the Charities Act 1993 and report in accordance with regulations made under section 44 of the Act.

We report to you our opinion as to whether the accounts give a true and fair view and are properly prepared in accordance with the Charities Act 1993. We also report to you if, in our opinion, the Trustees' Report is not consistent with the accounts, if the charity has not kept proper accounting records, or if we have not received all the information and explanations we require for our audit.

We read the Trustees' Report and consider the implications for our report if we become aware of any apparent misstatements within it.

Basis of opinion

We conducted our audit in accordance with International Standards on Auditing (UK and Ireland) issued by the Auditing Practices Board. An audit includes examination, on a test basis, of evidence relevant to the amounts and disclosures in the financial statements. It also includes an assessment of the significant estimates and judgements made by the Trustees in the preparation of the accounts, and of whether the accounting policies are appropriate to the charity's circumstances, consistently applied and adequately disclosed.

We planned and performed our audit so as to obtain all the information and explanations which we considered necessary in order to provide us with sufficient evidence to give reasonable assurance that the accounts are free from material misstatement, whether caused by fraud or other irregularity or error. In forming our opinion, we also evaluated the overall adequacy of the presentation of information in the accounts.

Opinion

In our opinion the accounts give a true and fair view of the state of the charity's affairs as at 31 December 2006 and of its incoming resources and application of resources in the year then ended and have been prepared in accordance with the Charities Act 1993.

Moore Stephens LLP, Chartered Accountants, Registered Auditors
St. Paul's House, London EC4M 7BP

7th March 2007

A supply of prayer, 1646. See p.15.

*The Sion College copy of William Bonde, Pilgrimage of
perfeccyon, 1531, now at Lambeth*

**IN THE STEPS OF SIR THOMAS BODLEY:
THE LIBRARIES OF LAMBETH PALACE AND
SION COLLEGE IN THE SEVENTEENTH CENTURY**

By Dr. Richard Palmer

The founding of the Bodleian Library was so glorious a triumph and on so grand a scale as to dwarf all other developments in English libraries in the 17th century. For that reason it is not easy to set Thomas Bodley's achievement in context, or to see it as part of a wider movement in the development of collections in England dedicated to the public good. Bodley seems to fill the frame all by himself. My lecture looks at two libraries in the corners of the picture: libraries which came into being soon after the Bodleian Library opened its doors to the public in 1602.

Lambeth Palace Library was founded in 1610 by the will of Richard Bancroft, Archbishop of Canterbury, and with the active support of his successor George Abbot. In his lifetime Bancroft had made his books accessible to scholars. Bodley's first librarian, Thomas James, was one who benefited; in 1609 we find him borrowing from Lambeth a manuscript of the letters of Gregory the Great. If we assume that this openness of the Bancroft collection prevailed throughout his years as Archbishop, then, with a grain at least of plausibility, we see the Lambeth Library in action from as early as 1604, just two years after the inauguration of the Bodleian. Sion College Library in the city of London came into existence in 1629 thanks to two London clergymen. The College and its associated almshouse were founded by the will of Thomas White (d. 1624), who was also the founder of the White professorship of moral philosophy at Oxford. However it was his cousin and executor John Simson who brought the College into existence and who added the Library to White's original scheme.

These founders were contemporaries of Thomas Bodley. Richard Bancroft (1544-1610) was almost an exact contemporary of Bodley, who lived from 1545 to 1613. Founders as they were of great 17th century libraries, these were men of the Elizabethan era. Their early lives were influenced by the Marian persecutions (which had driven the Bodley family into exile at Geneva) and they were witnesses to the Elizabethan religious settlement. They were conscious of the ongoing

threat of invasion by Catholic Spain, and of Jesuit plotting, real or imagined, at home. They also lived at a time when a century and more of printing had produced an accumulating literature beyond the capacity of any private library and beyond the pocket of any scholar. Yet this was also a time when there was a pressing need for access to books, and to theological books in particular, as the Church of England battled with militant Catholicism on the one hand and with puritanism on the other.

Let us begin with Lambeth Palace Library. A number of Archbishops including Cranmer, Parker and Whitgift had amassed great personal libraries at Lambeth. But Richard Bancroft, Archbishop from 1604 to 1610, was the first to conceive the idea of a permanent institutional library. In his lifetime he was known as 'a great gatherer-together of books'. By his will he gave the whole collection to his successors, the Archbishops of Canterbury, for ever. His successor George Abbot favoured the idea, as did James I. James considered that the Library would be 'a monument of fame within his kingdome and of greate use to himselfe and his successors'. He consulted Francis Bacon about the means for its preservation. Bacon's wise suggestion was that a catalogue was needed. The catalogue was completed in 1612, and to it Archbishop Abbot added a preface. Here he dedicated the Library to the service of 'God and his Church, of the Kings and Commonwealth of this realme, and particularly of the Archbishops of Canterbury'. The dedication to the King and Commonwealth meant that in some sense the Library was to be both national and public.

Abbot also promised to add his own collection of books and manuscripts, and this was fulfilled on his death in 1633. The Library now comprised some 9,000 books – over 6,000 from Bancroft and towards 3,000 from Abbot. It was for its time a huge collection. The Bodleian had opened in 1602 with 2,000 books, growing fast to 16,000 volumes by 1620. Cambridge University Library in 1629 possessed barely 1,000. Well over half of the combined Bancroft and Abbot Library was made up of what were loosely termed 'books of divinity', but the remaining categories were also strong. These were history, law, and *literae humaniores*, a category which stretched from Aeschylus and Chaucer to Machiavelli, Gerard's herbal and Gesner's books on zoology. There were some 400 manuscripts, including the Lambeth Bible and the Lambeth Apocalypse.

The elevation to Canterbury of William Laud might be thought to have opened a golden age for the Library. His munificence to the Bodleian between 1634 and 1640, when he almost doubled the size of the collection of manuscripts, is well known. Yet his contribution to the Lambeth Library was negligible. The reasons are unclear, although his antipathy to his predecessor, George Abbot, may be one, and his precipitate fall may be another. The Library holds only a few of Laud's books and in London his bibliographical exercises were often of a less positive character. On one occasion his diary tells us he was forced to wear a truss for a rupture, 'I know not how occasioned, unless it were with swinging of a book for my exercise in private'. The arrest and execution of Laud brought the Lambeth Library into the gravest danger. Lambeth Palace was used by Parliament first as a prison, and eventually it was sold. In 1644 Parliament ordered that the Library should be given to Sion College, but there was a counter-claim from Cambridge, celebrated in the following verse:

When Lambeth-sea of books was to forsake
its ancient seat, and a new channel take
our Senate did espouse those ancient remains
to Syon House; Cambridge forbade the Banes.
'twas doubtful where that walking library
would fix; Both places were resolved to try
their titles; but at last did thus agree
to send it to the Universitie'

Bancroft's will enjoined that if the Library failed at Lambeth, and if Chelsea College did not come into being, then Cambridge University Library should inherit his collection. In 1647, prompted by John Selden, Parliament agreed to this course.

The books remained at Cambridge until after the Restoration, returning to Lambeth in 1664 to be welcomed back by Archbishop Gilbert Sheldon. Sheldon re-established the Library around the Palace cloisters, and began to increase it, adding the ecclesiastical records of the Commonwealth period, and the Carew manuscripts for the history of Ireland. Eventually Sheldon bequeathed a major portion of his personal collection to Lambeth, a selection intended to complement the original Bancroft and Abbot bequests. It was the Library thus enhanced which was visited by Tsar Peter the Great in 1698, when he declared that nothing in England astonished him as much as the Lambeth Library. He had never thought there were so many books in all the world.

This thumbnail sketch gives little indication of the motive and purpose which lay behind the foundation of the Lambeth Library, nor does it reveal the closeness of its association with Thomas Bodley and his library at Oxford. The Archbishops who founded and presided over the first 75 years of Lambeth Palace Library were all intimately involved with the University. Richard Bancroft was elected Chancellor in 1608, declaring 'I will ever to my abilitie endeavour ... to advance the common good of the universitie'. George Abbot was three times Vice Chancellor and was Master of University College. William Laud was Chancellor and President of St. John's; William Juxon Vice Chancellor and President of St. John's; and Gilbert Sheldon Chancellor and Warden of All Souls. Each of them looked to the University as the nursery of Anglican clergy and for the defence of the established Church and the Anglican faith. Typically, Bancroft's first concern as Chancellor was to ensure conformity, enforcing the statute 'That noe private Tutor or Reader shalbe allowed for the instruction of youth but such as shalbe first approved by the Vice Chancellor and some other divines ... forasmuch as that course being held, it will easily prevent or supplant all popish or schismaticall corruptions in religion which otherwise might rise up against you'. In return the Archbishops were benefactors on a large scale both of colleges and of the University. The Bodleian Library benefited most of all from the stupendous gifts of William Laud, but he was not the only archiepiscopal patron. George Abbot was both a donor of cash and of 'very speciall good bookes' which Thomas Bodley punctiliously reported to Convocation. Later, in 1612, Abbot signed the order of the Court of High Commission directing all members of the Stationers' Company to present one copy of each publication to the Library. He was also one of the overseers of Bodley's will.

These links were strengthened by personal friendships. Bodley was a close friend of Richard Bancroft, and dined often with him at Lambeth. The pattern continued when George Abbot became Archbishop. In 1609, on the eve of the foundation of the Lambeth Library we find its co-founders, Bancroft and Abbot, dining together with Bodley at his house at Fulham. O to have been a fly on those walls! Unfortunately we know only one aspect of their conversation, in so far as it concerned Thomas James, Bodley's librarian, as reported to James in Bodley's letters. Bodley used his influence with both Bancroft and Abbot to advance James' interest. Bancroft made James his chaplain and bestowed on him the living of Midley in

Kent. 'I have no doubt' wrote Bodley, 'but that this offer of my Lord of Canterbury will prove a ready step to your further preferment ... and as occasion shall be presented when I shall talk with His Grace I will not fail to give a push to furthering that wheel'. When the King was choosing a successor to Bancroft both Bodley and Thomas James were cheering for Abbot. James saw Abbot's translation to Canterbury as an act of divine providence. For Abbot was a sponsor of his pet project, indeed, his life's work, the collation of the works of the Early Church Fathers. 'And who knoweth' he wrote, 'whether God hath brought His Grace unto this highest room of honour ... for this purpose, to provide for the safetie and perpetuall preservation of so many Fathers and other grave writers of the Church?' Under Abbot James continued in his role as 'Your Grace's humbly devoted chaplaine', and as such he dedicated to the Archbishop his *Treatise of the corruption of scripture*. Later he netted another living in the diocese of Canterbury, Little Mongeham in Kent. Bodley acted for James as a channel of gifts, manuscripts flowing (for once) not to Oxford, but from Oxford. Lambeth Palace Library holds four manuscripts written by James and sent as gifts to Bancroft and Abbot. One was a new year present; another timed to mark Abbot's translation to Canterbury. All four were written between 1609 and 1611, the very time of the foundation of the Lambeth Library. Even more remarkably, one is a guide to buying books. It is a catalogue of Catholic books, with hints for Protestant scholars and collectors on which editions to choose and which to avoid.

James was of course useful. Librarians strive always to be that. Bancroft and Abbot both wrote to 'My verie loving friend Mr. Thomas James'. Bancroft dissuaded James from leaving his post at Oxford as librarian, assuring him that 'your course there hath beene very profitable'. One suspects that Thomas Bodley lay behind that, just as he worked behind the scenes to keep James out of the project to produce the Authorized Version of the Bible. There were to be no distractions from cataloguing. Abbot had been a reader in the Bodleian Library as soon as it opened. Later, with his copy of the Bodleian catalogue in hand, he could fire off readers' enquiries from Lambeth, getting James to search manuscripts for the wording of a canon of the Council of Carthage or to check the accuracy of a passage from Gregory the Great. Most especially Bancroft and Abbot backed James' project for the collation of the works of the Fathers, 'so godly a purpose' as Bancroft described it.

Bancroft selected a team of twelve young Oxford theologians to work under James' direction, and instructed the Vice Chancellor to assist in the procuring of manuscripts.

The task was the word by word comparison of manuscripts and printed editions of the Fathers to expose deliberate falsifications by Roman Catholic theologians. This project, linking Lambeth and Oxford, reflects in large measure the common purpose of their two libraries. The extent to which Bodley intended his library to be a bulwark of Protestantism against the militant forces of the Counter Reformation has been long debated, but has surely been settled by the research work of David Trim and Robert Beddard. Bodley's consistent and lifelong commitment to the international Protestant cause emerges with full clarity from his family connexions, his education in Geneva under Calvin and Beza, his diplomatic role in promoting the Anglo-Dutch war effort against Spain, and finally in his foundation of a great library to resource Protestant learning, combat Catholic polemic and thwart the machinations of the Jesuits. Bodley's insistence that the Library should not open its doors until 'the greatest part of our Protestant writers' were available is well known. On the eve of the inauguration the collection was so comprehensive that a gift specifically to buy more Protestant books was an embarrassment.

The Lambeth Library fits this same pattern. Bancroft and Abbot shared with Bodley and James the same Calvinist episcopalian outlook which was dominant in late Elizabethan and Jacobean Oxford. In his struggle against the puritans Bancroft sought to uphold what he called the 'old and present apostolicall forme of church government ... by Archbishops ... and Bishops, practised in Apostolic times and approved by all the ancient fathers and generall councils and continued in this land since the time that it first professed Christianity'. It was an appeal not only to scripture but to history, and one which drew on the resources of his library. 'I have taken paines' he wrote, 'for the search thereof'. This explains the extraordinary number of books on history in the Bancroft and Abbot collections – nearly 1700 volumes. It also explains their frequent borrowings of manuscripts from the library of Sir Robert Cotton – largely English chronicles, lives and letters of Becket, Wolsey and other bishops, and collections on ecclesiastical causes and ecclesiastical authority. Archbishop Matthew Parker had shown how history could be used as propaganda, revealing an Anglo-Saxon Church free from later corruptions, a Church in

which, for instance, the clergy were free to marry. Bancroft followed him in gathering a library which preserved a wealth of monastic manuscripts. Such manuscripts were for Thomas James the key weapon in exposing the textual corruptions and expurgations resulting from the work of the Holy Office. 'This little island of England' he wrote 'notwithstanding the continuall waste and havock that hath been made since the daies of Henry the eight by glovers, bookbinders, frippars, and others ... hath at this day remaining, if they were all brought together, more latine manuscripts than any country else that is of a far greater circuite. And what pittie it is that such precious monuments, rare jewels and treasures of bookes should lie so long unknowne and hidden from the view of the worlde'. Bancroft's last years were preoccupied with the threat from Popery evident in the renewed vigour of English Catholicism. Defections to Rome in 1608-09 caused him as Chancellor to warn the University against novel opinions contrary to the teaching of the Church. As for Abbot, his hostility to Rome was active and unremitting. He constantly lobbied the King for stricter measures against Roman Catholics at home, and was described by a Catholic priest in 1613 as 'the greatest and principall advessarie now of his rancke or ever was of any of his predecessors'.

William Camden described the Bodleian Library as a 'public armoury of wisdom' echoing another military phrase, 'this magazine of books' in Bodley's statutes. That the Lambeth Library was conceived in the same way appears from its first catalogue. It is in fact a shelf list. The books were arranged as if in battle order, with sections of Protestant books, Catholic books, Protestant works of controversy, Catholic works of controversy, Protestant commentaries, Catholic commentaries, Protestant liturgies, and Catholic liturgies. There was also a section of Puritan books, including the scurrilous Marprelate tracts whose printers and authors Bancroft had hounded so zealously. The Bancroft and Abbot books were shelved with their spines inwards; from the foredge of each protruded a vellum tab on which authors and titles were carefully written. Arranged around the cloisters at Lambeth they must have been an impressive sight, well-ordered and bristling with intent. In keeping with this was Bancroft's provision for his books should the foundation fail at Lambeth. They would be given then to Chelsea College, an abortive project which, according to Fuller, was 'intended for a spirituall garrison, with a magazine of all books for that purpose; where learned divines should

study and write in maintenance of all controversies against the papists’.

Lambeth Palace Library began with the bequest of a magnificent collection. Sion College Library, like Bodley’s foundation at Oxford, began with an empty room. Sion College was conceived by its founder, Thomas White, as a corporation of the clergy in the city of London. It was headed by a President, two Deans and four other governors, elected annually. Its members would meet four times a year for a sermon followed by a dinner. White was a man of puritan outlook, who urged a fuller reformation of the Church and a further round of image-breaking. He shared the passionate anti-Catholicism of Bancroft, Abbot and Thomas James, calling for a wholehearted Protestantism untainted by what he termed ‘patches of popery and infection of Rome’. But above all he wanted Protestant unity in the face of the Catholic threat: ‘all lesser controversies’, he wrote, ‘should be left off, or followed in love for the Churches sake’. This was a key motive in gathering the city clergy into his College. Annexed to the College there was to be an almshouse, and it was while this was being built, in 1627 or 1628, that the idea was mooted of adding a library. White’s executor John Simson, Rector of St. Olave, Hart Street, considered this ‘a necessary work and ornament’ for the College. Its clientele was potentially large, for London with its Cathedral, 110 city parishes and numerous other opportunities for clerical employment, abounded with clergymen. By 1628 the number of lecturers alone had risen to 121, of whom 59 have been identified as Puritans. Even in the troubled 1650s when its numbers were reduced Sion College would summon 240 fellows to its meetings.

What was astonishing about the library which Simson brought into existence was its size. Built over the almshouse, it comprised a long open room with internal dimensions of 25 feet by no less than 121 feet. Bearing in mind that the College possessed not a single book, and lacked any endowment to buy any, this was ambitious. However the intention, as Bodley’s had been, was to furnish a library which would inspire others to fill it with books. To this end Simson provided, again as Bodley had done, a great Book of Benefactors, a parchment register decorated with silver bosses and clasps in which gifts would receive recognition and honour. The Book opens in 1629 with gifts from 19 benefactors, amongst them a group of 11th and 12th century Greek manuscripts from Sir Paul Pindar,

who also collected in the Eastern Mediterranean for Bodley. Most startling however was the acquisition of well over 100 printed books in Hebrew including the rare first edition of the Babylonian Talmud. These came from George Walker, the Puritan incumbent of St. John the Evangelist, who succeeded in raising £110 for their purchase from 72 London citizens. The price of the Talmud, £26, was contributed by 18 of Walker's parishioners, an astonishing benefaction bearing in mind that St. John the Evangelist was the smallest parish in London with two dozen houses or less. Hebrew texts were of course essential to Old Testament scholarship and to the understanding of the New Testament also. 'All the books of the New Testament were written by Jews and among Jews' wrote John Lightfoot, the puritan hebraist, who moved at once to Hornsey near the city, to take advantage of the Sion College acquisition. Thomas Bodley, himself a competent Hebrew scholar and a diligent corrector of James' efforts in cataloguing Hebrew books, would have taken a similar view. The provenance of these Hebrew books can be traced to a catalogue of books purchased in Italy in 1628 by the London stationer Henry Fetherstone. The Fetherstone catalogue caused a stir, for it was England's first printed catalogue of second hand books. The opportunity which it offered may indeed have been an incentive for the founding of the Sion College Library.

By the time of the Great Fire in 1666 the College had received over 300 benefactions. Many of the donors were clergymen, and often they presented their own works. Stationers – at least 24 of them – were also generous donors of books, amongst a wide range of London citizens from apothecaries to woolmen. For this was the Library not only of the clergy, but of the city, 'with welcome ... six hours in the day duely and freely open to all comers'. As in the Bodleian, gifts of money were encouraged, enabling the purchase of standard works essential for the clergy – patristics, church history, the acts of Church councils and so on. Increasingly however the range was broadened. Gifts in the 1640s from Lady Camden and Lady Moulson enabled the College to purchase the works of Chaucer, Burton's *Anatomy of Melancholy* and Ulisse Aldrovandi's illustrated works on natural history.

The Library also benefited from gifts from students. A register of external students using the Library begins in 1632 and records 765 names by the time of the Great Fire. Most were undergraduates or recent graduates of Oxford or Cambridge.

Others had come from further afield, from Trinity College Dublin, Harvard, or Leiden or were variously described as French, German, Dutch or Danish. Alongside them were lawyers from the Inns of Court, physicians such as Helkiah Crooke and William Croone, writers such as John Strype and John Evelyn, and orientalist such as Samuel Clarke and Edmund Castell. Many of the students registered here feature also in the College's accounts as tenants of residential chambers. These were an integral part of John Simson's scheme for the College. They were mainly occupied by graduates preparing for a career in the Church, who were offered 'a good lodging and library both together'. Other residents included Nathaniel Torporley, astronomer and mathematician as well as a clergyman, Helkiah Crooke (whose *Microcosmographia* was the first medical book to enter the Library) and Thomas Fuller, author of *The worthies of England* who addressed his readers 'from his chamber at Sion College'.

These resident scholars formed part of the community at the College, together with the daily visitors who came to it as 'a publique library for the use of all ministers and ingenious men'. With its gatehouse, its Hall for College dinners, its Library and its resident students, and with the adjoining church of St. Alphage to serve as its chapel for the Latin sermons, Sion reflected the influence of the Oxbridge colleges so familiar to Simson and his fellow clergymen. Minutes and regulations for the closure of the gate at night, for the exclusion of women from the students' rooms, and for the comings and goings of bedmakers, echo this theme. Most of all the influence of Oxford can be seen in the ordering of Sion College Library.

Even before the College had come formally into existence, Simson had appointed an Upper Library Keeper, an Under Library Keeper and an Ostiary or janitor. This was a lavish staff, matching and echoing Bodley's at Oxford, at a time when full-time librarians in England could be counted on two hands if not on one. The Upper Library Keeper was Simson's son, but he soon had to flee abroad to avoid a debt, leaving the field to his deputy, John Spencer. Spencer remained as sole Library Keeper for the best part of half a century until his death in 1680, earning an accolade as the College's 'trusty and Aboriginall Librarian'.

From the outset Sion was a chained library. It used the 'stall' system introduced at Merton College and developed by

Bodley in refitting Duke Humfrey's Library. The stalls ran down each side of the room, each having a window for lighting, a bench for seating, book cases or presses at right angles to the wall and desks on which to place the chained book to be read. The presses at Sion were of the three decker type which were standard after Bodley's development of the system, each side of the press containing three rows of shelves, divided vertically into nine. Books were shelved with the spines inwards, so that the titles of the books in each press needed to be indicated on tables fixed at one end of the press. We learn from the College minutes that in 1639 there were eight double presses and one single press on each long side of the Library, east and west, containing a total of 1,694 books. The Sion Library proves to be similar to the Old Library of St. John's College, Oxford. Each was about 25 feet wide, with exactly the same number of stalls and presses. But whereas the Old Library of St. John's is approximately 100 feet in length, the Sion Library was much longer, at 121 feet. The presses at Sion would in fact have filled little more than half the room. This was still a Library in the making.

Amongst the catalogues left by John Spencer, one has special interest for an understanding of the arrangement of the Library, for it is a shelf list of the chained books, commissioned by the governors of the College for the purpose of stocktaking. Each page of this catalogue sets out the contents of the nine shelves which made up each half press. Reading it, we can take a virtual walk through John Spencer's chained library. Several aspects of the arrangement are immediately striking. The books were arranged by authors and titles, and not by subjects as at Bodley. Second, 53 of the 305 shelves were completely empty and evidently remained so until the Fire, for the catalogue was kept up-to-date to that time. Third, the chained books are folios and quartos, large solid works, mostly in Latin, which formed the standard works of reference. In total the whole chained library in 1666 contained no more than 2,561 volumes, large in bulk but few in quantity.

For a more complete view of the Library we can turn to Simson's printed catalogue which was issued in 1650. This was a remarkable achievement, being only the second alphabetical catalogue of a public library to be published, the first being Thomas James' catalogue of the Bodleian Library issued in 1620. In his preface Spencer acknowledges his debt to James, whose catalogue served as a model. The two catalogues are in

fact alike in every respect, including layout and typography.

There are approximately 6,500 titles recorded in Spencer's 1650 catalogue, and to his interleaved copy he added another 1,000 or so by the time of the Fire. Only a proportion of these books was housed in the chained library. Chaining was a means to secure the books, but in fact this public access area was considered the least safe in the Sion Library. The most precious printed books were kept in a 'repository' beside the window at the head of the Library, possibly akin to the grilled cupboards which served the same purpose at Bodley. Here were kept 53 large and lavishly illustrated volumes including one of the great Dutch atlases, Jansson and Blaue's *Novus atlas* and Braun and Hogenberg's *Civitates orbis terrarum* both given by Edmund Calamy. Manuscripts, of which there were 226, were also kept separately and so too were 'fascicules' or unbound books, of which there were approximately 550. Smaller printed books, which were not amenable to chaining, also required special provision. Here again Sion followed the solution pioneered by Bodley in 1610 when he built the Arts End, with galleries where the little books could be housed on wall shelving, unchained and with the spines outwards, in the manner now familiar to us. By the time of the Fire some 3,785 titles in the Sion Library mostly octavo or smaller but including a good number of quartos, were stored according to size in a gallery. All of these series were held on closed access, or as Spencer put it, 'in the archives, under closer custody', but he promised swift delivery to readers whenever a book was ordered.

In return Spencer expected obedience to his Library Rules: 'Persons admitted should behave quietly and modestly, not disturbing others by walking about or chatting, but getting on with their studies in silence. Do not lean elbows or arms on the books, keep all notes and papers on the desks; do not leave books open but return them to their places without tangling up the chains; treat all books so that they last as long as possible. Students should leave at the appointed hours when the bell is rung.'

This academic tranquillity came to a sudden end with the Great Fire of 1666, when the College was burned to the ground. Much of the Library was nevertheless saved, since there was an interval of three days before the fire spread from Pudding Lane to Cripplegate. Edward Waterhouse, a resident

of Sion College, published a narrative of the Fire, and of the confusion as each household strove to evacuate furniture and goods. Some of the College's property fell into the hands of 'dissolute multitudes of pretended labourers', 'those harpyes that devoured all they took, and cryed give, give, never to return again'. Chained books were especially cumbersome, since they had to be removed with their chains still attached, chains which could be up to three feet long.

John Spencer managed all the same to get 1,869 chained volumes carried to safety at the Charterhouse. In this way 73% of the chained books were saved. They came from every stall in the Library. They represent a selection made by Spencer as the fire approached, with priority given to the largest books, the heaviest to move but presumably the most expensive to replace. 81% of the folios were saved, compared to only 39% of quartos. The large, illustrated books in the 'repository' were also salvaged, whereas the smaller books, unchained in the gallery, were left to their fate and not one was saved. The greatest tragedy lay with the loss of manuscripts, including 160 medieval manuscripts from St. Paul's Cathedral, whose library has been transferred to Sion.

The huge sum required to rebuild the College was found from benefactors, leading clergymen, city dignitaries, and members of the public from Samuel Pepys to Sir Christopher Wren. In 1670 the books returned from Charterhouse and the Library re-opened for use. Losses in the Fire, not least the loss of rents from houses which has been destroyed, plunged the College into debt for more than half a century. Yet remarkably the Library was re-furnished on a grander scale than before. Whereas the pre-Fire chained Library had 16 double presses and 2 single, the number was increased now to 24 double presses and 4 single, occupying for the first time the bulk of the Library room. Gifts of books flowed in to fill the new shelves. Between 1698 and 1712 there were four major gifts, including a collection of 3,000 English books formed by a London printer, Thomas James, grandson of Bodley's first Librarian. In 1709 came the Copyright Act, which entitled Sion College to claim a copy of any book registered at Stationers' Hall. By this act Parliament gave recognition to the public role of the Library. This too would be celebrated in the splendid Library catalogue published in 1724. Here the collection is shown to comprise 16 classes concerned with biblical studies, theology and the life of the Church, and a further 13 more diverse

classes ranging from history and literature to natural history, mathematics and medicine. Its author found nothing surprising in the presence of such works in a library belonging to the clergy. 'And where' he asked, 'can books be better disposed, than in the Publick Library of this Great Metropolis ...?'

In its first century Sion College Library had clearly modelled itself on the Bodleian. Each served a local clientele as well as external scholars. Each was largely a chained library, necessary security for public institutions open for six hours a day. Each made purchases to keep the collections up to date in response to the needs of readers. Each employed a library staff from the outset, and published the fruits of their labours, the earliest catalogues of public collections in England. Lambeth Palace Library was rather different. The Library was of course geographically isolated, surrounded by fields on the Surrey bank of the Thames. Crossing by the horse ferry from Westminster was not without its hazards (Stafford Tyndale, who designed the restored Library for Sheldon, lost his life that way) and London Bridge was a distant alternative. There was no local clientele other than the Archbishop and his Chaplains; there was no regular purchasing; no published catalogue; no librarian until the appointment of Paul Colomiès in the 1680s. There was no chaining, and presumably no need for it.

Yet all three libraries claimed a public role. George Abbot had dedicated the Lambeth Library to the service of the King and Commonwealth, and Parliament always referred to it as 'the publick library belonging to the archiepiscopal see of Canterbury'. Gilbert Sheldon used the same phrase 'the public library' in bequeathing his books to Lambeth. This public status did not of course imply unfettered access for all and sundry. Bodley provided his Library primarily for graduates of the University, for non-members of the University if they were men of influence or benefactors or had given service to 'good letters', and for students of other universities if their intended studies found favour. Neither at the Bodleian nor at Sion was admission free to external readers; at Sion the register of 'outsiders' is also a record of fees paid. At Lambeth records are too deficient to say much about the use made of the Library before the time of Henry Wharton and the band of scholars who surrounded Archbishop Sancroft towards the end of the 17th century. Yet it can hardly have been the intention of Bancroft and Abbot to admit anyone who arrived at the Palace Gate. If libraries were armouries and books were weapons then they

needed to be in the right hands. A significant aspect of the work of the Archbishops was concerned with censorship, the control of imports and the seizure of seditious books. The presence in the Sion collection of a Jesuit library, seized at Holbeck and presented by Charles II, is a reminder that book-owners had sometimes to be disarmed. Bancroft would hardly have invited his puritan opponents to read the Marprelate Tracts in his library which he had so vigorously removed from circulation. At the Bodleian too, heretical and schismaticall books were not to be read without leave of the Vice Chancellor and the Regius Professor of Divinity.

These were public libraries, but libraries formed to serve the public good as it was perceived in the context of the seventeenth century. They were not private collections, but in corporate or institutional ownership, and this implied permanence. Thomas James famously derided private owners as 'niggards of books'. Manuscripts, he argued, were so important to the issues of the day that they needed to be in public collections. 'For whiles they are in private mens hands ... what use can be made of them, or how may their authorities be vouched, which are not always to be seen whiles they are living, and when they die may easilie miscarie by falling into the hands of such as regard them not'. Lambeth Palace Library, and Sion College Library which was transferred into our care at Lambeth in 1996, have served as public collections for the best part of 400 years. The concept of public service has of course changed and expanded since the 17th century. Here too we follow in the footsteps of Bodley's great library, and I trust that we will never be found to be 'niggards of books'.

Note

This lecture was given to the Friends of the Bodleian Library in 2004. It is printed here in place of Dr. David Starkey's extempore lecture to the Friends of Lambeth Palace Library in 2006 which is not yet available for publication. Dr. Starkey's lecture will be printed separately and distributed to the Friends at a later date.

Archbishop Frederick Temple: opening prayer at a ritualist trial at Lambeth Palace, 1899. See p.16.