

LAMBETH PALACE LIBRARY

Annual Review

2008

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

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Frederick Temple, Archbishop of Canterbury.
See p.22

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PART ONE

REPORT OF THE LIBRARIAN AND ARCHIVIST FOR 2008

Since its foundation in 1610 Lambeth Palace Library has been dedicated to the service of the Church and the public at large. On the eve of its 400th anniversary it is more active than ever, with four externally-funded projects in motion alongside its core activities. During 2008 rapid progress was made in developing the online catalogue of archives and manuscripts, which now holds over 425,000 records. A project to conserve fiats issued by the Faculty Office was completed and followed by another to repair the libels in the Court of Arches. A start was made in cataloguing the Sion College collection. The year was also memorable for remarkable acquisitions, ranging from a twelfth-century manuscript to the extensive archive of the Mothers' Union, the cataloguing of which forms the Library's latest project.

The Library strives always to make its collections as widely accessible as possible. In December the Archbishop launched a new version of the Library's website, the essential point of contact for its users worldwide. An active programme of meetings, visits, and exhibitions enabled the Library to share its collections with a broad range of visitors, ranging from participants in academic conferences to the public who visited in large numbers during the London Open House weekend and to the colourful host of bishops at the Lambeth Conference who are featured on the front cover of this *Annual Review*.

In such a year the loss of a key figure in the life of the Library was keenly felt. Professor John Barron (1934-2008) became Chairman of the Library Committee in 1998, towards the end of his Mastership of St. Peter's College, Oxford. With tact, diplomacy and warm humanity he guided the Library through a period of change which saw his own role transformed into that of Vice-Chairman of the Library Trustees and of the Archbishop's Advisory Panel for Libraries and Archives. He will be remembered at Lambeth with affection and thankfulness. The Library is fortunate that his successor is a distinguished archivist and historian, Dr. Christopher Kitching.

Richard Palmer, Librarian and Archivist

Robert Pullen, Sermones de Communibus Sanctorum

ACCESSIONS: ARCHIVES AND MANUSCRIPTS

The medieval collections at Lambeth have been enhanced this year by a significant acquisition, a twelfth century manuscript of Robert Pullen, *Sermones de communibus sanctorum*. Robert Pullen (d. 1146) was one of the outstanding English churchmen of the twelfth century. One of the first recorded lecturers at Oxford, he taught afterwards in Paris and became the first English Cardinal. His role in Rome as Chancellor of the Roman Church increased the English presence there, which included his pupil John of Salisbury and Nicholas Breakspear, afterwards Pope Adrian IV.

Pullen has been the subject of a full biographical and theological study by Francis Courtney, and his principal theological work, the *Sentences*, has long been available in print. His sermons on the other hand have remained largely unpublished and unexplored. Two series of Pullen's sermons survive. The first comprises 19 sermons preached before scholars, young students engaged in study. The earlier of the two surviving manuscripts is Lambeth Palace Library MS. 458, dating from the late twelfth century, which entered the Library as part of the founding bequest of Archbishop Bancroft in 1610. The second series comprises 26 sermons on the communal of saints, preached in a monastic context. It is this series which Lambeth Palace Library acquired at Christie's sale of 4 June 2008 (lot 38), with the aid of the MLA/V&A Purchase Grant Fund, the Friends of the National Libraries, and the Friends and Trustees of Lambeth Palace Library. Of three principal surviving manuscripts this may be the earliest, dating from the late twelfth century, within memory of Pullen's lifetime. It was formerly in the collection of the Roman Catholic Diocese of Southwark.

The attribution of the second series of sermons to Robert Pullen has sometimes been questioned, despite Courtney's emphasis on resemblances of thought and style in the two series and the presence of one sermon in both collections. The Library's new acquisition provides further evidence. At the head of folio one a very early owner attributed the sermons to 'Magister Robertus Pu' [remainder cropped away]. This is a significant early witness to the authorship of the text and in this respect too the manuscript has special importance. Pullen was a friend of St. Bernard of Clairvaux, and the

Library's new acquisition is almost certainly of Cistercian provenance, its limited decoration being consistent with the austere requirements for manuscripts within the order.

At the sale in March of part eleven of the library of the Earls of Macclesfield from Shirburn Castle the Friends purchased a volume which sheds new light on the history of ecclesiastical patronage. Thomas Parker, 1st Baron Parker and soon to become 1st Earl of Macclesfield, was appointed Lord Chancellor in May 1718. The many church livings in the Lord Chancellor's gift were now in his control, and he soon found it advantageous to keep a book recording the patronage which he bestowed. Our new acquisition opens in July 1718 and by the time of its conclusion, in September 1721, Parker had bestowed almost 170 livings in England and Wales. In each case he recorded the name and value of the benefice, the names of candidates and their promoters, and the name of the clergyman appointed. Often there was a single candidate, sometimes nominated by Parker himself (as in the case of Zachary Pearce, afterwards Bishop of Rochester, whose career he launched with a succession of rich livings). Appointments to other benefices involved more of a tussle, as in the case of St. Anne, Sutton Bonnington, Notts., where Parker had to decide between seven candidates and the rival influences of their sponsors, including the Duke of Rutland, the Earl of Harborough, Earl Ferrers, and the Lord Chief Baron of the Exchequer. For Parker this was a useful record of favours bestowed which he might later call in. His delight in his patronage is reflected in the book's elegant vellum binding, tooled in gilt with elaborate borders, sprays and floral decoration. (Illustration, see p.30).

The Victorian Archbishops of Canterbury – Tait and Benson amongst them – often sought relaxation in sketching and drawing. The Friends have presented a further instance in the form of an album of watercolours painted by Archbishop John Bird Sumner in the extensive parkland surrounding Addington Palace, near Croydon, the country home of the Archbishops of Canterbury from 1807 to 1898. The album contains 21 watercolours, being 'sketches from nature' featuring trees, cattle, sheep and farm labourers. Also included is a distant view of the Crystal Palace on Sydenham Hill. It is shown only partly reconstructed after its move from Hyde Park in 1852, and the sketch probably dates from the following year. A companion album of similar views by

Sumner is already in the Library; both are lettered 'Addington Park' and were doubtless displayed to admiring visitors there. (Illustration, see p.31).

Although he died when not yet fifty years of age, the versatile genius of John Mason Neale had a profound impact on the Victorian Church of England. In addition to his achievements as an ecclesiologist and hymn-writer, and as an ecumenist with a profound interest in Orthodoxy, Neale was a leading figure in the revival of the religious life. A further group of Neale papers presented to the Library during 2008 forms a crucial record of his foundation of the Society of St. Margaret in 1855. It was amongst the earliest Anglican sisterhoods and a pioneer in its dedication to the work of nursing the sick poor in their homes. It was also the target of violent Protestant opposition, culminating in the Lewes riots of 1857. The papers span the years 1851-66 and include early transcripts of Neale's diary for 1854-5 and of his numerous letters to his intimate friend Joseph Haskoll and to Alice Crocker, one of the initial members of the sisterhood. In addition there are original letters to Neale concerning the foundation of the sisterhood, the drafting of its rule, and the training of nurses. There are also copies of incoming letters, kept by Neale to serve as testimonials to the nursing achievements of the sisters, often at peril of their lives from scarlet fever and other infectious diseases. We are grateful to the Society of St. Margaret for adding so significantly to the Neale papers in the Library's care.

The training of an ecclesiastical architect is reflected in a volume of drawings dating from 1868-9 which has been presented by the Friends. The drawings are careful representations of medieval church pulpits, windows and other features of interest for the study of gothic architecture. The artist is identified only as 'A. Lowther', but an armorial bookplate appears to link him to a Yorkshire family (the Lowther family, baronets, of Swillington) and he is probably Arthur Randall Lowther (c.1850-1917), an architect working in Hull, four of whose churches are documented in the Library in the archive of the Incorporated Church Building Society. Included are measured drawings at monastic buildings such as St. Mary's Abbey, Beaulieu, Hants., and St. Werburg's Abbey, Chester, and parish churches such as St. Andrew's, Cheddar, Somerset, where the pulpit is shown with its original vivid colours, red, green, gold and blue. (Illustration, see p.29).

The Friends have purchased the papers of Philip Jacob (1803-1884), Archdeacon of Winchester, and his son Edgar Jacob (1844-1920), who became Bishop of St. Albans. Now bound in seven volumes, the papers consist primarily of correspondence between father and son, charting Edgar Jacob's early career prior to his episcopate. The letters from his student days at New College, Oxford, 1863-68, show his keen involvement in the issues of the day, and, moving away from the evangelicalism of his father, his evolution as a high churchman. All the same he kept to the centre ground, opposed not only to the liberalism of Bishop Colenso (whom he described as an "absolute villain") but to ritualism. His curacy at Witney, 1869-71, reveals the difficulties of a curate who did not admire his rector, and his zest for administration. "I see perfectly", he wrote, "that I shall have to *manage* my rector."

This talent was developed further as the curate in charge of one of England's most populous parishes, St. James, Bermondsey, from 1871 to 1872, and as Chaplain to Bishop Milman of Calcutta, 1872-76. His letters home trace his travels and important role in the diocese, which then covered about two-thirds of India. In 1878 he became Vicar of Portsea, where he revived the parish and created a parochial organisation which came to be regarded as a model for the whole Church of England. He also rebuilt the parish church, and the papers include a pledge by his friend, the statesman and bookseller W.H. Smith, to provide half the cost. Two letters from Osborne, in 1891 and 1892, describe Jacob's visits as Chaplain to the Queen, and include an unexpected account of the illness and death of the Duke of Clarence, the eldest son of the Prince of Wales.

A missing part of the archive of the Anglican and Eastern Churches Association came to light during 2008 and has been added to the records already in the Library. It takes the form of a collection of lantern slides and glass photographic negatives portraying the Orthodox Church in Russia, and was evidently used by the Association in promoting knowledge of Orthodoxy at meetings and lectures. Most of the photographs, some of which are coloured, date from the pre-revolutionary era in Russia, and have exceptional interest in view of the destruction which followed. Included are views of monasteries and church buildings, clergy (including St. Tikhon, Patriarch

A Russian funeral and the translation of the relics
(A.E.C.A. archive)

of Moscow), the sacraments and other church services, vestments, pilgrims and processions. A series of eleven slides show the translation of the relics of St. Euphrosyne from Kiev to her native Polotsk (now in Belarus) in 1910. No less interesting are scenes of everyday life which permit a glimpse of a world which was soon to be swept away.

Since its foundation in 1876 the Mothers' Union has grown to become a worldwide organisation with 3.6 million members in 78 countries. During 2008 the Mothers' Union presented its archive to the Library, comprising over 530 boxes of administrative papers of the headquarters of the Mothers' Union as well as a small amount of personal papers of the founder, Mary Sumner, daughter-in-law of Bishop Sumner of Winchester. Established to promote marriage and family life, the society's work addressed a range of social and moral issues – the introduction of women police officers, the state of housing during the Second World War, care of runaway children and the consequences of divorce legislation to name but a few. The Union had established itself abroad by the late nineteenth century and its records reflect the organisation's contribution to health care, education and the reduction of poverty around the globe. The archive of the Mothers' Union complements the Library's existing holdings relating to the society and to the issues with which it engaged, creating a major resource for research into social, religious and cultural history. A cataloguing project, funded by the Mothers' Union, began in November 2008 and it is intended that the archive will become available to readers in 2010 and searchable via the Library's online catalogue.

The gift of a box of papers of Rosamond Fisher, Lady Fisher of Lambeth, kindly presented by the Hon. R.T. Fisher, offers an insight into the busy life of an Archbishop's wife after the Second World War. Included is an autobiographical memoir rich in anecdotes of life at Fulham Palace during the war and afterwards at Lambeth where the Fishers found the Palace devastated by bombing. At Fulham we glimpse William Temple playing party games and Cosmo Lang, retiring to bed on his last night as Archbishop, saying 'May I bring Lord Lang of Lambeth to breakfast tomorrow?' Stepping down as Archbishop was particularly trying for Lang. When Mrs. Fisher suggested that he could visit Fulham Palace by trolley-bus if he avoided the rush hour, Lang replied, 'What is a trolley-bus? And what is the rush hour?' Lady Fisher's

Archbishop and Mrs. Fisher, with his secretarial and administrative staff

papers also contain papers and broadcasts arising from her numerous commitments, especially as President of the Mothers' Union, and itineraries and diary notes on her overseas travels with Archbishop Fisher to Africa, Pakistan, Japan, Australia, New Zealand, the United States and Canada. Also of interest are three photographs of Archbishop and Mrs. Fisher with their Lambeth staff. Anyone familiar with the prodigious bulk of Archbishop Fisher's official papers will be startled to find that his staff (gardeners and domestics apart) comprised his domestic chaplain, lay secretary, assistant secretary, personal secretary and a few typists. They are photographed beside the Archbishop's car which appears capacious enough to carry them all off on an outing.

Amongst other welcome gifts the Library has received a register of marriages in the British Chapel at Smyrna 1799-1840; a volume recording professions and other biographical details of the sisters of the Order of St. Elizabeth of Hungary 1908-2006; the records of the College of Preachers 1961-2007; letters of Archbishops Fisher and Ramsey; and papers of Dr. Bernard Palmer relating to the distinguished role of his family in owning and editing the *Church Times* from 1863 to 1889.

ACCESSIONS: PRINTED BOOKS

Two years ago the Friends presented a copy of the first mathematical work by an Englishman to appear in print. It was a book on geometry by Thomas Bradwardine (d. 1349), Archbishop of Canterbury. To this the Friends have added the earliest book on optics, also by an Archbishop of Canterbury, John Pecham (d. 1292). Pecham's *Perspectiva communis* was probably written in Rome between 1277 and 1279, immediately prior to his election as Archbishop. It covers such topics as the propagation of light and colour, the anatomy and physiology of the eye, visual perception, vision by reflected rays, and refraction. It became the most widely used of all optical texts from the early fourteenth century to the close of the sixteenth century, exerting an influence on Da Vinci, Kepler and many others. Our new acquisition is a rare edition which can be attributed by his fleur-de-lys device to the press of Jean Petit in Paris. It dates from around 1510 and is remarkable for some 75 woodcuts of geometrical diagrams which appear in the margins of the text. It also

John Pecham, Perspectiva communis

includes a fine large woodcut of a master with his students, surrounded by books. The image is appropriate but it is not a portrait of Pecham. The same woodcut had appeared in a work unrelated to Pecham published in 1501 and was re-used here for convenience and economy. The Friends had previously presented editions of the *Perspectiva* dating from 1593 and 1624 – evidence of its extraordinary survival as a text book – and it is pleasing to have an earlier example, closer to its first printing around 1482.

During the short archiepiscopate of William Juxon, from 1660-1663, Lambeth Palace Library remained in exile at Cambridge, where it had been safely preserved during the years of the English Commonwealth. It is unsurprising therefore that Juxon made no bequest to the Library and only a very few books from his collection are on our shelves. The Friends have therefore made a noteworthy addition in presenting Archbishop Juxon's copy of Jean Crespin, *Lexicon Graecolatinum* (London, 1581), with his elegant signature on the title page. This is the first English edition of Crespin's important Greek-Latin dictionary. The English edition was prepared by Edward Grant, headmaster of Westminster School, who was also the author of a Greek grammar. It was dedicated to Robert Dudley, Earl of Leicester, whose arms, along with those of Elizabeth I, adorn the elaborate title page. (Illustration, see p.43).

The study of clerical careers and of ecclesiastical patronage is gaining fresh momentum through the progress of the Clergy of the Church of England Database. A further useful resource has been presented by the Friends, entitled *The royal ecclesiastical gazette, containing an alphabetical list of all the livings in England in the gift of the King, the Prince of Wales, the Lord High Chancellor of England and the Chancellor of the Duchy Court of Lancaster* (Newark, 1791). Its author is Thomas Bateman, an enterprising Lincolnshire clergyman. This is the second edition; the first, dated 1774, is already in the Library. Bateman drew heavily on the more comprehensive directory of church livings, the *Liber Regis*, edited by John Bacon in 1786. He realised however that there was a place for a shorter pocket book concerned only with crown livings. Livings in the gift of private patrons, and even those in the gift of bishops, deans and chapters, and colleges, were normally bestowed on their own particular friends or members of their respective corporations. By contrast livings

in the gift of the Crown were open to all. Although an applicant's success might depend on his 'Court or Parliamentary interest', crown livings were often the best hope for aspiring young clergymen. To these Bateman addressed his 'useful repository of reference'.

In 1841 the Exeter Diocesan Architectural Society was founded to promote the ideals of the ecclesiological movement and especially of the Cambridge Camden Society. Some years ago the Friends presented a set of its influential transactions, and to this they have added William Spreat, *Picturesque sketches of the churches of Devon* (Exeter, 1842). An oblong folio, it contains 74 lithographed plates of which Spreat was the artist as well as the publisher. In his introduction Spreat referred to the growing taste for church architecture and the rise of societies to 'direct that taste aright'. The Exeter Society, he predicted, 'will effect a vast deal of good'. Spreat's purpose, all the same, was quite different, and not at all concerned with the provision of examples of medieval churches as models to be emulated. His lithographs, for instance, feature the box pews which were the *bête noire* of the ecclesiological movement, and which would often be swept away in later restorations. Spreat's volume is accordingly a significant record of Devon churches at the outset of the most active period of church building and restoration since the Middle Ages. (Illustration, see p.53).

The advent of photography offered a new resource for the study of church architecture and was soon employed in book illustration. The Friends have presented a photographic survey of churches in Norfolk, Cambridgeshire and Lincolnshire which was published under the title *The fen and marshland churches* (3 vols., Wisbech and London, 1868-69). It contains 47 albumen prints by the photographer Edward Johnson, accompanied by notes on the churches by local architects and ecclesiologists, usually members of the clergy. Published just over a quarter of a century after Spreat's *Picturesque views* it reflects the enthusiastic advance and confidence of the ecclesiological movement, with frequent references to recent restorations – including the removal of 'hideous pews'. The accretions of past centuries often come in for mordant comment. Of West Walton, Norfolk, we are told that 'every succeeding age seems to have done something for the mutilation of this once exquisite building', and there are frequent calls for the restoration of churches 'to a more

seemly condition’.

The combined Lambeth and Sion College collection of bibles is remarkably complete with regard to the major landmarks in printing from the Gutenberg Bible onwards. One of the remaining lacunae was filled this year when the Friends presented a copy of the 1931 Golden Cockerel Press edition of the Four Gospels, one of the culminating achievements of the Private Press Movement and the masterpiece of Eric Gill. The edition set the text of the King James Gospels into a modern book design. The book was a collaboration between Robert Gibbings, the owner of the Golden Cockerel Press at Waltham St. Lawrence, and Eric Gill, the sculptor of the Stations of the Cross in Westminster Cathedral and the wood engraver and designer of 11 typefaces including Gill Sans and Perpetua. For the book, Gill designed both the typeface and the wood-engraved illustrations and initials. The text and engravings weave and curl together in a most powerful way, recalling a medieval illuminated manuscript, while remaining faithful to the earliest traditions of Christian imagery. Only 500 copies were printed. The Lambeth copy was possibly a gift from Gill to the Arts and Crafts furniture maker Arthur Romney Green. (Illustration, see p.44).

The Friends have funded the purchase of a major new reference work, Veronica O’Mara and Suzanne Paul, *A repertorium of Middle English prose sermons*, 4 vols. (Turnhout, 2007). It contains details of over a thousand sermons in manuscripts in British collections, including Lambeth Palace Library. Many works, new and old, have been received as gifts. The Archbishop has kindly entrusted to the Library a magnificent facsimile of the Peresopnytsia Gospels, the earliest Old Ukrainian vernacular translation, which was presented to him during 2008 by Metropolitan Vladimir of Kiev. Gifts also include J.M. Neale’s copy of Sollius Sidonius Apollinaris, *Opera*, 1598, given by Mrs. Catherine Hall, and William Temple’s copy of George Bell, *Randall Davidson, Archbishop of Canterbury*, 1935, given by Revd. Andrew Parkinson. Another volume rich in associations comes from the library of James Fairhurst and was presented by his daughter Mrs. Joyce Dalton. It contains a Greek New Testament (London, 1633), the Book of Common Prayer and metrical psalms, and was treasured by James Fairhurst as once owned by Sir Matthew Hale. Other notable accessions

include Hulsean and Bampton lectures 1850-74 given by Eton College Library; books on American colonial churches given by Professor W. Hamilton Bryson; and a collection of theological books 1899-1983 given by Canon Richard Ginn. We are grateful to these and many other benefactors who have enhanced the Library during 2008.

WEBSITES AND ELECTRONIC ACCESS

In December the Archbishop of Canterbury launched a new version of the Library's website <www.lambethpalacelibrary.org>, which has been comprehensively redesigned. The site has been enhanced by a fresh and clear design, new tools to aid navigation, and images of over 100 items from the Library's collections. Pages which have been significantly improved include downloadable research guides and information on the holdings of the Church of England Record Centre. The new version of the site gives the Library greater opportunity to publicise its activities through news pages and online exhibitions, and aims to encourage additional users to take the first steps in exploring the Library's resources. Use of the website, measured in viewings of individual pages, totalled 250,000 during 2008, and showed an increase of 15% after the upgrading of the site in December.

The Church Plans Online website <www.churchplansonline.org> received 4.8 million hits in 2008 (2007: 4.5 million). Viewings of web pages rose to 2.62 million (2007: 2.13 million), an

increase of some 20%. Use of the Library's indexes to marriage licences, hosted on the Origins Network <www.origins.net>, measured in terms of files received, totalled 1.32 million (2007: 1.66 million). Over 12.5 million files have been retrieved since this resource became available in 2003.

CATALOGUING: ARCHIVES AND MANUSCRIPTS

The third and final phase in the project to convert the Library's catalogues of archives and manuscripts to an electronic format continues to make rapid progress. The project aims to make all the data available online in time for the 400th anniversary of the Library's foundation in 2010. By the end of 2008 there were 425,059 records in the CALM catalogue database, an increase of over 120,000 entries since the close of 2007. The number of name authority records (persons, organisations, and families), enhancing information retrieval, increased from 16,743 to 18,773, and place name authority records from 3,224 to 3,363.

Data has been keyed to electronic format from a variety of hard copy catalogues and the records resulting have been imported into the Library's database. Included are 17th century marriage licensing records generated by the Faculty Office and Vicar General, a rich source for family history and including (for example) the record for the third marriage of John Milton in 1663. Other data captured in this way include the voluminous index to the Act Books of the Archbishops, covering the period 1663-1859 and containing nearly 38,000 entries documenting the careers of thousands of clergymen. The index to the archive of the Court of Arches - the court of appeal for the Province of Canterbury, and a principal source not only for church history but for wider social topics too - generated over 35,000 electronic records. Further data has been entered from additional finding aids and work continues to edit the resulting catalogue entries and make them available online. These records document over 10,400 cases in the Court of Arches containing rich information on people and places in England and Wales over two and a half centuries. Data entry continues to capture information from extensive card indexes to the Faculty Office registers and the Vicar General subscription books of the 17th, 18th and 19th centuries, additional major sources for clerical biography.

The project is funded from a public appeal, and we are grateful for generous donations received during 2008 from the Manifold Trust, the Mercers Charitable Foundation and the Radcliffe Trust.

Archbishops' Papers: Donald Coggan

The cataloguing of the official papers of Archbishop Donald Coggan is approaching completion, and those dating from 1977-78 have now been opened for research. The papers for the final year of Coggan's primacy will be released at the beginning of 2010 in accordance with the thirty year closure rule. It is expected that this final release of Coggan papers will also include a further broad range of material from Coggan's career which was originally filed separately from the main chronological sequence, including personal correspondence and photographs.

The papers for 1977-8 include a large amount of material relating to broadcasting, including Coggan's own interviews, a 'fly on the wall' documentary about his work, and a televised debate between bishops during the 1978 Lambeth Conference. Notable political issues covered include the National Insurance Surcharge Bill, which a delegation led by Coggan persuaded the Prime Minister to alter to the benefit of charities, and race relations. 1978 saw the deaths of Popes Paul VI and John Paul I, which gave rise to a significant amount of correspondence and reports relating to Anglican/Roman Catholic relations.

Manuscripts

Amongst the manuscripts catalogued this year are a number of watercolours, drawings and photographs which previously had been hanging, framed and glazed, in obscure corners of the Library. Their claim to be manuscripts may be shaky, but they have been added to the manuscripts series for better preservation and to make them more widely known. They include a portrait drawing of F.D. Maurice by his friend and co-founder of the Christian Socialist movement Lowes Cato Dickinson, dated 1859; a watercolour by Charles and Emily Floris of the trial of Edward King, Bishop of Lincoln, in Lambeth Palace Library in 1889; a watercolour by Amedee

Forestier of the coronation of Tsar Nicholas II in 1896, in which Mandell Creighton, Bishop of London, may be glimpsed in cope and mitre representing the Church of England; a fine head and shoulders sketch of Frederick Temple, Archbishop of Canterbury, being a cartoon executed in 1904 for the commemorative window in Exeter Cathedral; a group photograph of St. Petersburg Theological Academy in 1912 with three visiting English and Welsh bishops; and the original drawing by Sir Bernard Partridge for his *Punch* cartoon of 1927 showing Archbishop Davidson afloat in a sea of controversy whipped up by the new prayer book. Also worthy of note is an engrossed copy of the will of Gilbert Sheldon, Archbishop of Canterbury, dated 1673, including his bequest of books to Lambeth Palace Library, 'the publique Library of the See of Canterbury'.

Larger archival collections added to the catalogue include the German correspondence of Samuel Gobat, Bishop in Jerusalem, dating from 1846-78; the papers of J.M. Neale and of Philip and Edgar Jacob noted earlier in this report; papers of Michael Bruce, a leading Anglo-Catholic opponent of the Church of South India as formed in 1947; and papers collected by the late Professor Henry Chadwick for a biography of Dom Gregory Dix. Dom Gregory was one of the most scintillating letter-writers of his generation and his letters in this collection deserve their debut in print. In total the catalogue advanced during the year from MS. 4767 to MS. 4832.

CATALOGUING: PRINTED BOOKS

Some 1,000 items were catalogued during 2008, both new and second-hand purchases and donations. The project to catalogue the collection of works by John Stott, Rector Emeritus of All Souls Langham Place, has reached completion. In September 2008 the Library began a long-awaited project to catalogue the Sion College printed book collection. Anna James has been employed as Sion Cataloguer and has started with the collection of nineteenth-century pamphlets owned by William Scott, vicar of St. Olave, Jewry, perpetual curate of Christ Church, Hoxton, and President of Sion College from 1858 to 1872. Anna has catalogued over 2,000 items so far and has found a significant number of American and Canadian imprints not

held in any other UK library as well as a proof copy of a collection of articles on funerals reprinted from *The Ecclesiologist*, inviting corrections to be sent to the Reverend J.M. Neale.

We are pleased to announce that the Church Commissioners have agreed to finance the replacement of the Library's Dynix Library Management System (the software that runs the catalogue of printed books) during 2009 and we look forward to providing an enhanced catalogue for our users.

CONSERVATION: ARCHIVES AND MANUSCRIPTS

The Senior Conservator continued to apply her skills to the manuscripts and to printed books of special importance, and also played a leading role in exhibitions, photography and desk-top publishing. In all some 79 volumes were processed during the year, ranging from the repair and binding of modern papers to the more demanding conservation of early bindings and historic documents on parchment and paper. Amongst the latter was a volume of Civil War letters (MS. 679) including the original letters and papers exchanged between Charles I and Alexander Henderson as they debated religion and episcopacy at Newcastle in 1646 following the King's surrender to the Scots. Henderson died in despair after he failed to persuade Charles I to embrace the solemn league and covenant, and the King's obduracy is evident in these letters:

'Concerning the King my Father, of happy and famous memory bothe for his piety and learning, I must tell you that I had the happiness to know him much better than you, wherfor I desyre you not to be too confident in the knowledge of his opinions. For I dare say, should his Gost now speake, he would tell you that a Bloody Reformation was not lawfull, as not warranted by God's Word'.

The project to conserve 19 boxes of fiats issued by the Faculty Office between 1677 and 1700 was completed on time in April 2008. This work was carried out by the Assistant Conservator as part of her work for the Conservation Consortium which the Library shares with Westminster Abbey and the Church of England Record Centre. This was followed by a new project, generously supported by the

National Manuscripts Conservation Trust from 2008 to 2011, to conserve the series of Libels, Articles and Allegations, 1660-1799, in the archive of the Court of Arches. The documents relate to thousands of cases before the Court and enumerate the charges against each defendant. They are therefore of intrinsic importance and complete the documentation on each case found in other series of the archive. Conservation of the first 12 boxes of records was completed by the end of the year, again on target.

The Conservation Assistant completed the filing and guarding of the papers of Archbishop Ramsey, and of vols. 47-52 of the papers of Archbishop Coggan. The Studio again benefitted from the skills of a volunteer, Suzy Pawlak.

CONSERVATION: PRINTED BOOKS

460 volumes were conserved during 2008, mainly by external craft binders. In addition the Senior Conservator repaired 18 of the Library's more precious items in the Conservation Studio, including *The orchard of Syon* (London: Wynkyn de Worde, 1519), an edition of the dialogue of St. Catherine of Siena commissioned by the Steward of Syon Abbey and including eight remarkable woodcuts of Catherine's visions. Its textbook was washed, repaired, re sewn and rebound within the original boards with a calf reback.

Over 60 books from the Sion College collection were conserved through the generosity of donors to the Library's Back-a-Book scheme. One unique item which has been restored is the handwritten catalogue of the Jesuit community of Holbeck in Nottinghamshire, the only recorded seventeenth-century Jesuit missionary library. The library was raided in the aftermath of the Popish Plot in 1679 and the books confiscated by the House of Lords and presented to Sion College by order of Charles II, possibly at the suggestion of Archbishop Sancroft. The catalogue provides a very detailed account of the trade in Catholic publications in seventeenth-century England. Many pamphlets were also conserved, including William Prynne, *A sovereign antidote to prevent, appease and determine our unnaturall and destructive civill warres and dissentions* (London, 1642) and Nathaniel Homes, *God's gracious thoughts towards great sinners* (London, 1647).

Other volumes included a first edition of Nathaniel Crouch, *The English empire in America: or, a prospect of His Majesties dominions in the West-Indies* (London, 1685) with maps of the colonies and two plates of 'Strange Creatures of America' depicting animals including peccary, armadillo, caterpillar, turtle, lizards and a 'monstrous spider' whose legs could be set in gold and used as toothpicks. The Library greatly appreciates the generosity of those participating in Back-a-Book to ensure that books are preserved for future generations.

The conservation of the Sion collection was also advanced by gifts from the Friends and Trustees of Lambeth Palace Library and from other benefactors. Having supported the conservation of the works of Martin Luther during 2007, Sion College showed commendable even-handedness in 2008 in awarding a grant to repair the works of Luther's leading German opponent Johann von Eck, published between 1530 and 1535. It is not every day that one discovers the handwriting of someone who debated with Luther face to face and in print, and it was startling to find that the *Opera contra Ludderum* [Ingolstadt,1530] contains a presentation inscription from Eck to Antonius Braun (d. 1540), the titular Bishop of Philadelphia. A generous gift from Andrew, Count McMillan, a loyal member of the Friends, made possible the conservation of 16 folio volumes, including two Latin bibles (Lyon: J. Sacon, 1512 and 1515) with delightful woodcuts of the nativity, and a set of the *Concilia generalia*, edited by Severinus Binius, 9 vols. in 10 (Paris, 1636). We acknowledge with grateful thanks the many gifts given in memory of Professor John Barron. These, together with a generous bequest from Professor Barron himself, are being used for the conservation of books relating to the classics and his many other interests. We are also grateful for the help of teams of volunteers, from NADFAS and the Friends, in refurbishing books from the collection.

READERS, ENQUIRIES AND RESEARCH

During 2008 the Library welcomed 1,572 readers of many nationalities engaged in academic or personal research. This is approximately the same total as in 2007 (1,580) despite the closure of the Library for six extra days during 2008 for the installation of emergency escape lighting and for the London

day of the Lambeth Conference. The number of items fetched for readers in the reading room during 2008 (7,090) is a considerable increase on the previous year (5,829). The Library was busiest during academic holidays with a large numbers of overseas visitors in the summer. The increase in productions might suggest that readers are accomplishing more during visits to the reading room, having been able to identify material in advance using the online catalogues. As in previous years, the history, liturgy, clergy and buildings of the Church of England provided the main topics for research, in addition to theology, family, house and local history, historical bibliography and theology. Other topics studied included relations between the Church of England and the Syrian Orthodox Church, Archbishop Bancroft's books, seventeenth-century cathedral music and Dissenting Academies. The reading room continued to serve as the public point of access for the holdings of the Church of England Record Centre. The Library also maintained a loans service to colleagues in the National Church Institutions.

The staff answered around 5,000 enquiries by post, fax, telephone and email (2007: 5,800). Some of the more unusual enquiries concerned Dick Whittington, casualties and prisoners at the Battle of Seneff between the Prince of Orange and the Prince of Condé in 1674, Archbishop Wake's state barge, recycling during the Second World War and Glamorgan cricketing clergy. The Library also continued to provide a comprehensive range of reprographics services to readers and enquirers, based on the National Preservation Office's guidelines.

New publications acquired during 2008 included many monographs resulting from research in the Library: Michael Snape, *The Royal Army Chaplains' Department 1796-1953: clergy under fire*; Kenneth Fincham and Nicholas Tyacke, *Altars restored: the changing face of English religious worship, 1547-c.1700*; Veronica O'Mara and Suzanne Paul, *A repertorium of Middle English prose sermons*; Michael Byrne and George Bush (eds.), *St. Mary-le-Bow: a history* (with an essay by F. Donald Logan, 'The Court of Arches in the Church of Arches, 1251-1666'); Joseph Black (ed.), *The Martin Marprelate tracts: a modernized and annotated version*, Nigel Morgan and Rodney M. Thomson (eds.); *The Cambridge history of the book in Britain. volume II 1100-1400*; John Sheppard, *Bishop Creighton house 1908-2008: one hundred*

years of work in the community; Jonathan Arnold, *Dean John Colet of St. Paul's: humanism and reform in early Tudor England*; Julian Luxford, *The art and architecture of English Benedictine monasteries, 1300-1540: a patronage history*; Michael Trott, *The life of Richard Waldo Sibthorp: evangelical, catholic and ritual revivalism in the nineteenth century*; Marianne Jehle-Wildberger, *Adolf Keller (1872-1963): Pionier der ökumenischen Bewegung*; David Hein, *Geoffrey Fisher, Archbishop of Canterbury*; Dudley Green, *Patrick Bronte: father of genius*; David Smith (ed.), *The heads of religious houses: England & Wales III, 1377-1540*; Margaret Connolly and Linne Mooney (eds.), *Design and distribution of late medieval manuscripts in England*; and Pamela Welch, *Church and settler in colonial Zimbabwe. A study in the history of the Anglican diocese of Mashonaland/Southern Rhodesia, 1890-1925*. The Library welcomed researchers from the AHRC-funded project *British State Prayers, Fasts and Thanksgivings, 1540s to 1940s*. Research continued in the Library for the Clergy of the Church of England Database.

OUTREACH

In addition to outreach through its websites and electronic resources, the Library pursues an active programme of meetings, exhibitions and visits in order to share its collections as widely as possible with the public whom it serves.

One of the highlights of the year was the London day of the Lambeth Conference, when the Great Hall came joyously and colourfully to life, purpled by hosts of bishops from all parts of the Anglican Communion. The Hall was formerly the Conference venue – until the number of bishops outgrew it – and for this homecoming the Library devised a special exhibition, *Kindred and Affinity*. Its theme was the origins and development of the Anglican Communion, and many bishops were excited to discover exhibits bringing to life the history of their own dioceses throughout the world. Members of staff also ventured to Canterbury and gave presentations to bishops and other delegates outlining the Library's resources and demonstrating its online catalogues. *Kindred and Affinity* also provided the backdrop to the annual meetings of the Friends (with a lecture by the Ven. Dr. Bill Jacob on the history of the Anglican Communion), the Church of England

Record Society, and the Church Commissioners, and the annual conference of the Cathedral Libraries and Archives Association, which the Library hosted in 2008 and to which members of staff gave presentations.

A further exhibition, *A Subject of Joy: Medieval Monastic Manuscripts in Lambeth Palace Library* was devised for the 16th Colloquium of the Comité International de Paléographie Latine, which brought to Lambeth a delegation of 140 international scholars from some 25 countries. It also provided an appropriate context for a reception to launch an important new book, Richard Gameson, *The earliest books of Canterbury Cathedral* (Bibliographical Society, 2008). Both events were enlivened by entrancing demonstrations of calligraphy and illumination by Patricia Lovett. The exhibition was also enjoyed by large numbers of visitors during the London Open House Weekend. A more specialist exhibition, *Underneath the Arches*, drew on the rich collections in the Library on ecclesiastical law, and included lively and sometimes risqué exhibits from cases relating to divorce and clerical misdemeanour. The exhibit was devised for a meeting of the Ecclesiastical Law Society, at which the Librarian gave a lecture, and was also visited by colleagues from the Faculty Office and the Legal Office of the National Church Institutions.

In May the Library hosted the launch of *Ligatus*, a significant new research unit of the University of the Arts concerned with bookbinding and its history. Amongst other notable events during the year were a joint Anglican-Roman Catholic retreat day for bishops, for which the Library provided an exhibition on Cardinal Pole, marking to the day the 450th anniversary of his death at Lambeth; a visit from the White Lion Society, with an exhibition on heraldry; and a visit from the brothers of the Charterhouse, with an exhibition which included the will of Sir Walter de Manny, founder of the Charterhouse, dated 1372. Other visiting groups included the parishioners of the Dreifaltigkeits Church, Mannheim, and of Christ Church, Spitalfields; members of staff from the British Library, the London Library, the Middle Temple Library, and the Parker Library, Corpus Christi College, Cambridge; students from the Institute of Historical Research; and guests of the Archbishop. Classes were hosted in the Library on illuminated manuscripts (for the Courtauld Institute of Art) and on Greek palaeography (for the Hellenic Institute, Royal Holloway).

The Library achieved momentary stardom in August when it featured in the popular BBC 1 television series *Who Do You Think You Are?* The episode concerned the ancestors of the actress Patsy Kensit, and moved – to her astonishment – from East End gangland forebears to a clergyman, James Mayne, who wrestled heroically with urban poverty and deprivation while curate of St. Matthew, Bethnal Green from 1823 to 1842. The Librarian was filmed explaining to Patsy Kensit the documentation of the Lambeth M.A. awarded to Mayne by Archbishop Howley. Dr. Palmer subsequently contributed an article on Mayne to the online journal of the Clergy of the Church of England Database. Film crews again arrived in the Library with David Dimbleby (for the BBC series *Seven Ages of Britain*) and with David Starkey (for the Channel 4 series *Henry VIII: the Mind of a Tyrant*). The Library also received extensive press coverage, including interviews with the Librarian for BBC and ITV Scotland, following the announcement in February of the acquisition of a copy of the warrant for the execution of Mary Queen of Scots.

Loans were made to a number of exhibitions, including an exhibition in the House of Lords to mark the 50th anniversary of the death of George Bell, Bishop of Chichester.

We are pleased to announce that the Arts and Humanities Research Council has awarded a grant of £234,000 for a Knowledge Transfer project, in which the Library is a partner with King's College London, the Open University and the Diocese of London. The aim of the project is to bring to the Diocese a better understanding of lessons from its own history and so help to inform its interaction with wider society. The project will be an exciting aspect of the Library's outreach during 2009 and 2010.

FINANCE

The core running costs of the Library are provided by the Church Commissioners. In 2008 these comprised staff costs of £555,304 and operational costs of £122,708 (total £678,012). Additional costs for the development and enhancement of the Library were met by the Friends of Lambeth Palace Library (£45,963) and the Trustees of Lambeth Palace Library with the support of other benefactors (£212,800).

LIBRARY STAFF

During 2008 externally funded special projects kept staff numbers at a high level. The staff, excluding part-time work for special projects, was as follows:

Librarian and Archivist

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

Deputy Archivist

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

Deputy Librarian

Gabriel M. Sewell, MA, MA (maternity leave until September 2008)

Assistant Archivists

Clare Brown, BA, Dip Arch Admin, RMSA

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

Assistant Librarians

Jennifer K. Higham, BA, MA (Acting Deputy Librarian until September 2008)

Anna C. James, BA, MA (Sion College Cataloguer from September 2008)

Assistant Archivists (Retroconversion Project)

Aaron A.L. Hope, BA, MA (until September 2008)

Jessamy R. Sykes, BA, MSc Econ (until March 2008)

Assistant Archivist (Mothers' Union Project)

Rachel M. Freeman, BA, MA (from November 2008)

Archive Assistants (2008-2009)

Adèle M. Allen, BA

Clare Sexton, BA

Library Assistant (2008-2009)

Jozef van der Voort, BA

Librarian's Secretary

Mary G. Comer

Senior Conservator
Janet Atkinson

Archive Conservator
Jutta B. Keddies, BA, MA

Conservation Assistant
John Cahill

Dr. Palmer remained Honorary Curator of the silver, paintings, and other historic artefacts of the Worshipful Company of Barbers. Dr. Cosgrave continued to serve on the Council of the British Records Association and served successively as Minutes Secretary and Chairman of the Religious Archives Group. Clare Brown remained Membership Secretary of AMARC, Matti Watton as Co-Chair/Treasurer of the London Region of the Society of Archivists, and Gabriel Sewell as Secretary of the Historic Libraries Forum. Jennifer Higham served on the Committee of the CILIP Rare Books and Special Collections Group.

FRIENDS OF LAMBETH PALACE LIBRARY

London SE1 7JU

(founded 1964)

Charity registration number 313023

President

His Grace the Archbishop of Canterbury

Vice-Presidents

Viscount Bridgeman, CA (from July 2008)

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

The Revd. Professor H. Chadwick, KBE, MA, DD, FBA, MRIA
(d. June 2008)

Executive Committee

Viscount Bridgeman, CA (Chairman) (until October 2008)

The Marquess of Salisbury, PC, DL (Chairman) (from October 2008)

R.J. Palmer, BA, PhD, RMSA, MCLIP, FSA (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

Independent Examiner

Lesley Paler, ACA

Moore Stephens LLP

Priory House, Sydenham Road, Guildford, Surrey GU1 3RX

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.

P A R T T W O

REPORT OF THE EXECUTIVE COMMITTEE OF THE FRIENDS OF LAMBETH PALACE LIBRARY FOR 2008

It is a great honour to have been asked to succeed Lord Bridgeman as Chairman of the Friends.

The United Kingdom is rich in libraries and the books that grace their shelves are one of the glories of our country. Our libraries are not as well known as they should be, perhaps to the selfish satisfaction of some of those who frequent them. Books are, after all, more than a store of knowledge. They are themselves, collectively and individually, objects of beauty. Unless many of us were bibliomaniacs, we would have no right as a nation to call ourselves civilised.

Lambeth Palace Library is one of our great libraries. Its Friends help to ensure that its collection continues to grow and that its existing books can be properly maintained. For the last sixteen years, Robin Bridgeman has, with gentle charm and tact, ensured that the Friends fulfilled their proper role. We all owe him a debt of gratitude and I know that both the Library and the Friends will miss his wisdom. I greatly look forward to my time as his successor and hope that, even in these difficult times, we can continue to channel the public's support for the Library to productive use and so build on his achievement.

The current economic downturn represents a challenge to the Friends, as it does to all charities, bringing a decline in the investment income which sustains our grants to the Library. At such times, the generosity of our members through subscription income, gifts and bequests is especially important and appreciated. The Library's 400th anniversary in 2010 offers an opportunity to raise the profile of the Library and to encourage others to join. We ask our members to do all they can to help the Friends and the Library to thrive during the exciting year ahead.

Salisbury
Chairman of the Executive Committee

ANNUAL GENERAL MEETING

The forty-fourth annual meeting of the society was held in the Great Hall of Lambeth Palace on 2nd July 2008. After welcoming members and guests, the Archbishop spoke of the recent death, on 17th June, of the Society's Vice-President, Professor Henry Chadwick. Professor Chadwick had a deep affection for the Library, which he described as 'the memory of the Church of England'; if the Church loses its memory, he was wont to say, it loses its way – a weighty and pointed observation, the Archbishop commented, at the present time. Professor Chadwick was a founder member of the Friends and also served on the Library Committee for eighteen years (1981-99). He was one of the greatest scholars of his age, and would be missed by many, including the Archbishop himself who had known him for forty years. It would be difficult to orientate oneself in a landscape without such a landmark. The Archbishop recalled his kindness to younger scholars. Head of two Oxbridge Colleges and Regius Professor of Ecclesiastical History, he represented the finest traditions of the Church of England in the intellectual life of England. The Friends kept a moment's silence in Henry Chadwick's memory.

The minutes of the AGM of 19th July 2007 were approved and signed.

The Chairman of the Executive Committee, Lord Bridgeman, moved the adoption of the annual report and accounts. He drew attention to the principal purchases of 2007, especially the warrant for the execution of Mary Queen of Scots. This was a milestone in the history of the Friends. It was purchased for £72,485 with a grant from the Friends of £23,000, the largest ever given. He went on to thank the Society's Events Officer, Mrs. Gloria Stein, for arranging an enjoyable programme of visits.

The Treasurer, Charles Sebag-Montefiore, seconded the motion. He described 2007 as a very good year, with record income of over £80,000 and a high level of donations. Grants approached £50,000 and there was a surplus of £29,000 at the close of the year, when net assets stood at £865,000. The meeting received the report and accounts with approval. Miles Barber was re-appointed as Independent Examiner of the accounts.

Lord Bridgeman announced that after sixteen very happy years the time had come for him to stand down as Chairman of the Friends' Committee. As Chairman he had enjoyed the unwavering support of the Archbishop and his predecessor Lord Carey, and he also paid tribute to the inspired work of the Treasurer, Charles Sebag-Montefiore, and the Secretary, Richard Palmer, and the help of all the members of the Committee throughout this time. Above all he thanked the Friends for their loyalty and support which meant so much to all the Committee. He announced the good news that his successor would be Lord Salisbury. The history of the Cecil family had been interwoven with that of the Church of England for four hundred and fifty years, and Lord Salisbury was the owner of the great collection at Hatfield which had so much in common with the Library at Lambeth. He would therefore hand over the chairmanship in October with confidence, gratitude and the happiest of memories. In reply the Archbishop thanked Lord Bridgeman for all he had done for the Library despite many other commitments in the House of Lords. The Friends were flourishing, and it was a pleasure to note that throughout Lord Bridgeman's chairmanship no request from the Library for grant aid had ever been refused or deferred. The Archbishop conferred on Lord Bridgeman the office of Vice-President of the society and trusted that the Friends would continue to see him at Lambeth, once the home of his great-grandfather Archbishop Longley. On behalf of the Friends the Archbishop presented to Lord Bridgeman an eighteenth century engraving of Lambeth Palace by Kipp and Kniff.

The Librarian, Dr. Richard Palmer, reported on current work in the Library, including the acquisition of a twelfth century manuscript of the sermons of Robert Pullen, the first English Cardinal. The project to convert all of the finding aids for archives and manuscripts to an electronic format continued to make rapid progress with some 395,000 records in the database. The conservation of the Sion College collection also continued to advance, assisted by the Back-a-Book scheme, and the Library was about to embark on an equally epic task, to produce a new catalogue of the collection. In the previous week the Library had taken into its care the archive of the Mothers' Union, from its foundation in 1876 to modern times, and an archivist would soon be appointed to produce a catalogue. In conclusion the Librarian thanked the Friends for their support through another

and for the encouragement which they give to him and to the Library staff.

The Archbishop introduced the speaker, the Ven. Dr. William Jacob, who lectured on 'The First Lambeth Conference and the Anglican Communion'. Lord Bridgeman took the chair and thanked the speaker on behalf of the Archbishop who had been obliged to leave for another engagement. The meeting was then adjourned for tea in the Guard Room.

MEMBERSHIP

We warmly welcome the following members who joined the society during 2008:

Prince Andrew Adégbilé	Mrs. Nicola Hayek
Dr. Margaret Arden	Mrs. Isabelle Lambert
Dr. Nicolas Bell	Mark Leech
Patrick and Dr. Sue Berry	Mrs. Harriet Maunsell, OBE
Joseph P. Burt	Michael Maunsell
Dr. Diané J. Collinson	Noah McCormack
Antony N. Goodfellow	Geoffrey Munn

We report with regret the death of the following members:

Professor John P. Barron	Revd. Dr. Derek Duckworth
Mrs. Patricia Calderwood	Mrs. Felicia H. Horne
Revd. Professor Henry Chadwick	Miss Priscilla Lethbridge
Professor Kenneth Charlton	Sir Edwin Nixon
Dr. Thomas H. Cocke	Miss K.D. Stedmond
Mrs. Catherine Devas	Professor David F. Wright

EVENTS

Three memorable visits were enjoyed by the Friends during 2008 and we express warmest thanks to Mrs. Gloria Stein, the society's Events Officer, for arranging them.

In August the Friends visited Eton College for an informative tour of the school, led by Lance Hayward, and of its Library, where an exhibition of printed and manuscript

treasures was provided by the Librarian, Rachel Bond. After lunch the group spent a relaxed and sunny afternoon at Frogmore House, rich in royal associations and formerly the home of the Duchess of Kent, the mother of Queen Victoria. In September a visit was paid to Fulham Palace, for centuries the residence of the Bishops of London. The Curator, Miranda Poliakoff, guided the Friends through the history of the Palace and of its gardens, into which Bishop Compton introduced rare species in the seventeenth century. The afternoon was spent at historic Southside House, Wimbledon Common, formerly the home of the author Axel Munthe. The third visit of the year, in October, was to Westminster Abbey, including its Library and Muniment Room, with the expert guidance of the Librarian, Dr. Tony Trowles, and the Archivist, Dr. Richard Mortimer.

FINANCE

The total income received by the Operating Fund in the year ended 31 December 2008 amounted to £66,915 compared with £69,540 in 2007. The decrease is largely explained by a fall in the level of donations, which reached £13,215 (2007: £15,421). The names of our benefactors are gratefully acknowledged below. A fall in subscription income of approximately £2,000 was offset by a rise in investment income of a similar amount. Operating expenses rose slightly from £1,629 to £1,833.

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 amounted to £45,963 (2007: £49,629). In all, fourteen grants were made, of which the largest grant (£8,480) was given as a contribution towards the cost (£31,200) of purchasing at Christie's on 4 June 2008 the twelfth century decorated manuscript on vellum of *Sermones de communibus sanctorum* of Robert Pullen. The Friends bought (for £5,720) as an outright gift for the Library a copy of the 1931 Golden Cockerel Press edition of the *Four Gospels*, the masterpiece of Eric Gill. The Friends gave £8,940 towards the conservation of the Sion College collection and met the cost (£1,939) of producing this *Annual Review*. The remaining grants met the cost of acquiring the printed books and manuscripts listed on page 45.

After meeting the cost of all grants and operating expenditure, the Operating Fund recorded a net surplus of £19,120, which was added to reserves. Donations to the Endowment Fund were £5,509 (2007: £10,782).

The Endowment Fund comprises the accumulated permanent reserves of the Charity. Reflecting the falls in worldwide stock markets, particularly in the second half of 2008, the value of the Charity's investments fell substantially, with the result that the financial statements record a net unrealised loss on investments of £215,088. Accordingly, the net assets shown in the balance sheet as at 31 December 2008 amounted to £675,121 (2007: £865,580). These comprised the investment portfolio (at the year end market value) of £565,882 (2007: £780,970) and net current assets (mostly cash) of £109,239 (2007: £84,610). The Trustees consider that the investment portfolio represents a long term fund which should regain value as and when world stock markets recover.

The Committee record with gratitude the generosity of those who gave donations in 2008 to the Friends of Lambeth Palace Library. Their names are given below:

Anonymous	I. Jackson
Dr. M. Arden	Donation in memory of
Mrs. J.M. Atkinson	M. Kinchin-Smith
J.R. Bower	Count Andrew Macmillan
Bridgeman Art Library	G.J. Marriott
P. Chopping	Mrs. H.C.G. Matthew
D.J. Crosby	Mr. and Mrs. P. Mills
F.L. Daugherty	G. Munn
J.F. Fox	G.M. Pick
Sir William Gladstone	P.R. Quarrie
The Rt. Revd. A.A.K. Graham	C.M. Root
B.F. Harvey	Dean and Chapter of St Paul's
C.J.H. Hawkes	J.K. Thompson
L.D.J. Henderson	The Bishop of Truro
B.G. Hewitt	T.H. Waite
Mrs. A.M. Hopkins	H.J.O. Wakely
E.E. Hunt	D.T. Youngson
G. Isherwood	

Jean Crespin, Lexicon. See p. 16

The Four Gospels, 1931. See p. 18

GRANTS TO THE LIBRARY DURING 2008

For Manuscripts

	£
Robert Pullen: sermons, twelfth century (Christie's, 4 June 2008, lot 38). grant towards total cost of £31,200. see p.7	8,480.00
Papers of Edgar Jacob, Bishop of St. Albans. see p.10	5,200.00
Thomas Parker, 1 st Earl of Macclesfield: ecclesiastical patronage book 1718-21 (Sotheby's, 13 March 2008, lot 3914). see p.8	3,510.00
John Bird Sumner, Archbishop of Canterbury: watercolours of Addington Park, c. 1853 (Bloomsbury Auctions, 17 April 2008, lot 109). see p. 8	2,097.36
'Examples of antient pulpits, windows etc.': architectural drawings by A. Lowther, 1869.see p.9	1,250.00

For Printed Books

John Pecham, <i>Perspectiva Communis</i> [? 1510]. see p.14	4,500.00
Jean Crespin, <i>Lexicon Graecolatinum</i> , 1581. see p.16	1,455.00
Thomas Bateman, <i>The royal ecclesiastical gazetteer</i> , 1791.see p.16	249.00
William Spreat, <i>Picturesque sketches of the churches of Devon</i> , 1842. see p.17	1,350.00
Edward Johnson, <i>The Fen and Marshland churches</i> [1868-69]. see p. 17	750.00
<i>The Four Gospels</i> (Golden Cockerel Press, 1931) (Bloomsbury Auctions, 16 May 2008, lot 4). see p.18	5,720.00
<i>A repertorium of Middle English prose sermons.</i> 4 vols., 2008. see p.18	522.74

Other Grants

Conservation of the Sion College collection. see p.25	8,939.65
Printing the <i>Annual Review</i> , 2007	1,939.36

£45,963.11

STATEMENT OF FINANCIAL ACTIVITIES

For the year ended 31 December 2008

	<i>Note</i>	<i>Operating fund 008</i>	<i>Endowment fund 2008</i>	<i>Total funds 2008</i>	<i>Total funds 2007</i>
		£	£	£	£
Incoming resources					
subscriptions	2	19,918	-	19,918	22,226
donations	2	13,215	5,509	18,724	26,203
Friends' events	2	162	-	162	666
total voluntary income		33,295	5,509	38,804	49,095
investment income	3	33,620	-	33,620	31,227
Total incoming resources		66,915	5,509	72,424	80,322
<hr/>					
Resources expended					
charitable grants	4	45,963	-	45,963	49,629
governance costs	5	1,223	-	1,223	1,429
Support costs	5	609	-	609	200
Total resources expended		47,795	-	47,795	51,258
<hr/>					
Net incoming resources before transfers		19,120	5,509	24,629	29,064
Transfer between funds		-	-	-	-
Net incoming resources before other gains & losses		19,120	5,509	24,629	29,064
<hr/>					
Gains on investments					
realised	6	-	-	-	(7,169)
unrealised	6	-	(215,088)	(215,088)	(15,525)
Net movement in funds		19,120	(209,579)	(190,459)	6,370
Fund balances brought forward at 1st January		158,603	706,977	865,580	859,210
Fund balances brought forward at 31st December		177,723	497,398	675,121	865,580

BALANCE SHEET

As at 31st December 2008

		<i>31st December 2008</i>		<i>31st December 2007</i>	
		£	£	£	£
	Note				
Listed investments	6		565,882		780,970
Current assets					
debtors and prepayments		3,967		4,543	
bank balances & deposits		<u>115,379</u>		<u>113,301</u>	
		119,346		117,844	
Current liabilities					
creditors & accrued charges	7	<u>(10,107)</u>		<u>(33,234)</u>	
Net current assets			109,239		84,610
Net assets			<u>675,121</u>		<u>865,580</u>
representing					
Operating fund			177,723		158,603
Endowment fund	9		<u>497,398</u>		<u>706,977</u>
			<u>675,121</u>		<u>865,580</u>

Approved by the Trustees on 4th March 2009 and signed on their behalf by

Salisbury
Chairman

Charles Sebag-Montefiore
Honorary Treasurer

NOTES TO THE ACCOUNTS
for the year ended 31st December 2008

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.

(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

2. Voluntary Income	2008	2007
	£	£
Annual subscriptions		
under Gift Aid	10,226	11,650
not under Gift Aid	7,784	8,665
Life membership	<u>1,908</u>	<u>1,911</u>
Total subscription income	19,918	22,226
Donations	18,724	15,421
Friends' events and catalogue sales	<u>162</u>	<u>666</u>
	<u>38,804</u>	<u>38,313</u>

3. Investment income	2008	2007
	£	£
Income from listed investments	28,769	25,999
Interest on deposits	<u>4,851</u>	<u>5,228</u>
Total investment income	<u>33,620</u>	<u>31,227</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:

	2008	2007
	£	£
Grants for purchases	35,084	39,675
Grant towards the conservation of the Sion College collection	8,940	8,049
Grant towards publication of the <i>Annual Review</i>	<u>1,939</u>	<u>1,905</u>
Total grants given in year	<u>45,963</u>	<u>49,629</u>

5. Other operating costs	2008	2007
Governance Costs	£	£
Accounts examination fee	863	881
AGM expenses	<u>360</u>	<u>548</u>
	<u>1,223</u>	<u>1,429</u>
Support costs		
Secretarial and sundry expenses	200	200
Sundry costs	<u>409</u>	<u>-</u>
	<u>609</u>	<u>200</u>
Total operating costs	<u>1,832</u>	<u>1,629</u>

6. Investment portfolio

As at 31st December 2008, 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:

	Cost £	Market value £	Annual income (prospective) £	Yield on market value %
The Equity Income Trust for Charities	75,444	77,109	4,423	5.74
The Growth Trust for Charities	256,364	216,936	9,087	4.19
The Absolute Return Trust *	200,000	164,466	-	-
Corporate Loan Note	25,000	35,526	2,000	5.63
Other equity shares	<u>79,685</u>	<u>71,845</u>	<u>3,889</u>	5.41
Total portfolio	<u>636,493</u>	<u>565,882</u>	<u>19,399</u>	3.43

* The annual dividend is calculated after this note was compiled.

Movements in year:

	2008 £	2007 £
Market value at beginning of year	<u>780,970</u>	<u>780,406</u>
Proceeds of sale	-	(201,741)
Cost of purchases	-	225,000
Realised (losses)	-	(7,169)
Unrealised gains / (losses)	<u>(215,088)</u>	<u>(15,525)</u>
Movement in year	<u>(215,088)</u>	<u>564</u>
Market value at end of year	<u>565,882</u>	<u>780,970</u>
Cost at end of year	<u>£636,493</u>	<u>£ 636,493</u>

7. Creditors

	2008 £	2007 £
Grant payable		23,000
Life membership fees carried forward	9,245	9,353
Other creditors and accrued charges	<u>862</u>	<u>881</u>
	<u>10,107</u>	<u>33,234</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	2008	2007
	£	£
At beginning of the year	706,977	718,889
Legacy and donations	5,509	10,782
Realised investment (losses)	-	(7,169)
Unrealised investment (losses)/gains	<u>(215,088)</u>	<u>(15,525)</u>
At end of the year	<u>497,398</u>	<u>706,977</u>

10. Analysis of net assets between funds

	Investments	Net current assets	Total
	£	£	£
Endowment fund	497,398	-	497,398
Operating fund	<u>68,484</u>	<u>109,239</u>	<u>177,723</u>
	<u>565,882</u>	<u>109,239</u>	<u>675,121</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 EXAMINER'S REPORT TO THE FRIENDS OF LAMBETH
PALACE LIBRARY FOR THE YEAR ENDED 31 DECEMBER 2008**

I report on the accounts of the Friends of Lambeth Palace Library for year ended 31 December 2008 which are set out on pages 46 to 51 .

Respective responsibilities of the Trustees and Examiner

As the Charity's Trustees you are responsible for the preparation of the accounts and you consider the audit requirements of Section 43(2) of the Charities Act 1993 (the Act) does not apply. It is my responsibility to state, on the basis of procedures specified in the General Directions given by the Charity Commissioners under Section 43 (7)(b) of the Act, whether particular matters have come to my attention.

Basis of Independent Examiner's Report

My examination was carried out in accordance with the General Directions given by the Charity Commissioners. An examination includes a review of the accounting records kept by the Charity and a comparison of the accounts presented with those records. It also includes consideration of any unusual items or disclosures in the accounts and seeking explanations from you as Trustees concerning any such matters. The procedures undertaken do not provide all the evidence that would be required in an audit, and consequently, I do not express an audit opinion on the view given by the accounts.

Independent Examiner's Statement

In connection with my examination, no matter has come to my attention

(a) which gives me reasonable cause to believe that in any material respect the requirements

* to keep accounting records in accordance with section 41 of the act; and

* to prepare accounts which accord with the accounting records and to comply with the accounting requirements of the Act

have not been met; or

(b) to which, in my opinion, attention should be drawn in order to enable a proper understanding of the accounts to be reached.

Lesley Paler ACA, Moore Stephens LLP,
Priory House, Sydenham Road, Guildford, Surrey GU1 3RX

6 May 2009

St Saviour's church, Dartmouth See p.17

THE FIRST LAMBETH CONFERENCE AND THE ANGLICAN COMMUNION

By the Ven. Dr. William M. Jacob

The Anglican Communion and the Lambeth Conference are inextricably entwined. The origins of the Communion lie in the aftermath of the American War of Independence, when one bishop was consecrated by the Scottish bishops in 1784, and two were consecrated in Lambeth Palace Chapel in 1787, to serve the small and beleaguered Anglican congregations in the former colonies. A number of states had established conventions, representing laity and clergy, to draw up constitutions for themselves and to elect delegates to a general convention to approve processes to elect 'superior ministers' for each state. The first two elected were commended to the Archbishop of Canterbury for consecration as bishops. When three bishops had been consecrated to serve in the new United States, they had achieved the canonical number of bishops required by the Council of Nicea to consecrate their own bishops and develop as an independent Church.¹

After the American War, the British government reviewed its policy of declining to advise the Crown to grant letters patent to create dioceses in colonial territories, and permitted the creation of new dioceses to oversee English clergy ministering to settlers. The first colonial bishop appointed was Charles Inglis, a loyalist who had been rector of Holy Trinity Wall Street in New York, who was consecrated by the Archbishop of Canterbury for the diocese of Nova Scotia. He felt lonely and isolated, and mostly unwelcomed by the clergy and congregations. As a pioneer, with no episcopal colleagues, and regarded as a traitor by most of his former colleagues in the United States, he turned for support and comfort to the Archbishop of Canterbury who had consecrated him and sent him on his mission. Though he never again crossed the Atlantic to London, he regularly sought the Archbishop's advice on how to cope with troublesome clergy, laity and colonial officials.

Over the next sixty-five or so years most newly settled colonies were provided with bishops by royal letters patent; numbers of dioceses in the Episcopal Church in the USA also

proliferated as new states were added to the Union. Colonial bishops were initially government-funded, but, after Nonconformists and Roman Catholics were enfranchised and permitted to sit in the House of Commons in the late 1820s, funding was gradually withdrawn for fear of losing the Nonconformist vote, and colonial legislatures also began to disestablish their local churches. In response, in 1841, Charles James Blomfield, Bishop of London, and W. E. Gladstone launched the Colonial Bishops' Fund which raised large sums over the next century to endow overseas dioceses, including some beyond the boundaries of the British Empire. In some instances, like Sydney and Cape Town, the bishops were given, by their letters patent, metropolitan authority over other bishops. They thus achieved an independence of Canterbury and of the State similar to that of the Episcopal Church. Some bishops, notably George Augustus Selwyn, Bishop of New Zealand, sought to establish an authority for the Church apart from the State, modelled on the 'primitive church', with bishops elected by the clergy and laity, and synods comprising elected representatives of the clergy and laity and the bishop, working as voluntary associations, based on the constitution of the Episcopal Church.

It is difficult for us to imagine the remoteness of colonial dioceses and the isolation bishops often felt. Most bishops had been English incumbents, many had been fellows of Oxford and Cambridge colleges, and enjoyed a collegial and convivial life among their neighbours. Stamina and courage was required to sustain the lure of a mitre in the colonies. The few clergy and congregations in their new dioceses often resented the intrusion of a bishop. Robert Gray as first Bishop of Cape Town encountered difficulty establishing authority over the existing clergy, and persuading them to participate in new synodical procedures. There were no other bishops to talk to or consult. The Bishop of the Orange Free State had to travel 1,800 miles by wagon across African deserts in an African summer to make a quorum of three bishops for a consecration. For New Zealand bishops it might take five months for letters to reach home.

While bishops individually corresponded with the Archbishop of Canterbury, local meetings of bishops, were difficult because of the physical perils of long distance travel. Some bishops also claimed that the Act of Submission of the

Clergy of 1533 rendered meetings of clergy and bishops without a royal summons illegal. Evangelical bishops in particular, looking to the Reformation settlement for authority, strongly valued the establishment, and saw the Act of Submission as a means of resisting high church bishops and clergy whom they feared might use synods to impose their views on a diocese or province. High church bishops, looking to the model of the 'primitive' church, usually chafed at establishment, and advocated synodical government. Evangelical bishops in Australia declined the high church Bishop Broughton of Sydney's invitation to attend a bishops' meeting in 1850. However evangelicals among the Canadian bishops were willing to follow the Australian bishops' example and met together in 1851. Both bishops' meetings called for provincial and diocesan synods, including representatives of clergy and laity, and called on the Archbishop of Canterbury to secure legislation to remedy possible legal hindrances to synodical meetings. Also in 1851 the 150th anniversary celebrations of SPG brought numerous colonial bishops to England. The Bishop of Maryland, representing the Episcopal Church, brought a proposal for an assemblage of the whole episcopate to revise the canons of 'both communions'. In return the Episcopal Church invited the English bishops to send a representative to their General Convention in 1853. In the context of the SPG celebrations and the 1853 General Convention the term 'Anglican communion' first came into use.

In the 1850s the Church of England itself had a sense of insecurity. It was feared that the Church was under threat from Nonconformity and Roman Catholicism. High churchmen sought to assert the apostolicity of the Church, and its identity with the 'primitive' church, and saw synodical government, especially in relation to the re-establishment of the Convocation of Canterbury as a deliberative body in 1852, as a means of legitimating the position of the Church. This raised fears among Evangelicals and others, who also saw Ritualism as a fifth column of 'Romanization' in the Church of England.

However, colonial and American bishops feared that the re-establishment of the convocations might wrong-foot the Episcopal Church and colonial dioceses by initiating changes to canon law and the liturgy. There were also tensions between the Church of England and the Episcopal Church

about jurisdiction, notably in China between the Church of England's diocese of Victoria [Hong Kong] and the Episcopal Church's missionary diocese of Shanghai.

The establishment of overseas dioceses had been *ad hoc*. There was no one model of colonial government, and bishops were curious about other people's experiences of working with their colonial legislatures and governments. Nor was there a standard pattern of appointing bishops, or of episcopal authority. In some areas a bishop had received metropolitan authority, but there were issues about whether a bishop, consecrated by the Archbishop of Canterbury, and having taken an oath of obedience to him, could transfer his obedience to a newly created metropolitan.

There were also theological anxieties about what was happening 'at home'. Charles Darwin's *Origin of species*, published in 1859, implicitly led to questioning of traditional theories about creation. In 1860 a collection of essays, entitled *Essays and reviews* suggested that the interpretation of the Bible ought to be open to contemporary literary and historical scholarship, instead of being a defensive and apologetic exercise. Although it merely put scholarly views already well-known in Germany, and to many English theologians influenced by J. T. Coleridge's *Confessions of an enquiring spirit* first published in 1840, into a form accessible to an general English audience, it raised a storm of adverse criticism, and leading English churchmen and theologians denounced the authors. The English bishops condemned it, and two authors were prosecuted through the ecclesiastical courts, although, on appeal, the Judicial Committee of the Privy Council, as the appeal court for the ecclesiastical courts, found in favour of them, with the two archbishops dissenting.

News of all this filtered through to the colonies, and alarmed some colonial bishops and clergy. Then in 1861 John Colenso, Bishop of Natal since 1853, published his *St. Paul's epistle to the Romans: newly translated and explained from a missionary point of view*.² Colenso, influenced by reading Coleridge and F.D. Maurice, and writing from his experience of missionary work among the Zulus whose language he had learned, had begun to question conventional missionary preaching about hell and eternal punishment facing those who did not convert to Christianity, and about the penal

substitutionary theory of the atonement, for neither of which he could find any scriptural authority. He had also begun to question the rejection of native cultures as a possible vehicle of missionising and salvation. He suggested that all people have experience and knowledge of God's love. In his commentary he repeatedly attacked Calvinism and the high church 'sacramental system'. He gave copies to Gray and his Tractarian dean and evangelical archdeacon, who, hardly surprisingly, both objected that it struck at the roots of the doctrine of the atonement and reported him to Gray of Cape Town as metropolitan. Gray asked Colenso to withdraw the book and, when he refused, referred the matter to the Archbishop of Canterbury.

Gray had nominated Colenso as bishop, but they were an unlikely duo. Gray, a bishop's son, was a rather dim Etonian, who took an honorary fourth at Oxford, a conservative high churchman with Tractarian leanings. Colenso, son of a bankrupt Cornish mining engineer, funded himself at St John's College, Cambridge, by tutoring, and proved an outstanding mathematician, being second Wrangler in his year, with radically liberal broad church sympathies. The Archbishop referred the book to a bishops' meeting, which proposed that Colenso should meet a delegation of their number, but he refused. Meanwhile Colenso in 1862 published the first part of *The Pentateuch and the Book of Joshua critically examined*. This too had grown out of his missionary experience, and from translating the Old Testament into Zulu, which had led him to question the consistency of the narrative of the account of the exodus. Colenso had also read extensively in current German biblical scholarship, as a result of which he questioned the traditional authorship of the Pentateuch by Moses, and sought to identify a series of strands of traditions and editing within it. He had read Charles Lyell's *Elementary geology*, which threw doubt on the possibility of a universal flood. Additionally, Zulus had questioned him about the Ark and the practical difficulties Noah and his wife must have faced in feeding and mucking out the animals, and he had come to wonder how the animals, when released from the Ark, got to their respective parts of the world. Did, he asked, the kangaroos hop all the way to Australia?

Colenso's assertions that Genesis demonstrated the goodness of God as creator and preserver of all things, and

that man was made in the image of God, counted as nothing against the wrath of English bishops and churchmen, who, whatever their churchmanship, and despite their private awareness of current textual scholarship, saw the ultimate basis for faith as the verbal inspiration of the Bible. Colenso's trust in the universal love of God for all humankind, expressed supremely in Jesus Christ, gave him remarkable confidence, as a biblical scholar and a missionary, to defend himself against his fellow bishops, whom he came to identify with what he regarded as the late and corrupt levitical priesthood of the Pentateuch.³ The English bishops held that his views were inconsistent with his office as a bishop, and urged him to examine his conscience and resign. When he refused, they recommended that Gray try Colenso, which he did; unsurprisingly, he and his fellow South African bishops found the case against Colenso proven and deposed him. Colenso appealed to the Judicial Committee of the Privy Council, challenging Gray's authority to deprive him; his appeal was upheld, on the grounds that Gray's letters patent did not give him authority as metropolitan to depose Colenso.

Gray's attempt to use his metropolitanical authority to discipline Colenso brought into tension two key issues for the nature of the Anglican Communion: the authority of Scripture, and the authority of the Church, and, of course, the constitutional inexactitude of the overseas Anglican dioceses and provinces. This further fuelled the desire for a meeting of all Anglican bishops. Gray wanted a synod of 'home and colonial bishops' to endorse his wish to depose and excommunicate Colenso, whatever the Judicial Committee of the Privy Council might say. The Canadian bishops wanted a synod to reaffirm belief in the verbal inspiration of scripture and the eternity of the punishment of the damned, and to revise canon law. In December 1866 Bishop Fulford of Montreal, preaching in Christ Church, Oxford, proposed a pan-Anglican synod to consider the divisions in the Church, reconciliation with the Church universal, intercommunion within the communion, duplication of bishops from the Church of England and the Episcopal Church, and an affirmation of the Authorized Version, which should only be altered by the authority of the whole synod.⁴

C. T. Longley who became archbishop in 1863 was providentially appropriate to guide the Church at this difficult time. He was a traditional high churchman, with a high

doctrine of the Church and episcopacy. He favoured synodical government, but had not introduced a diocesan conference when Bishop of Ripon, because he thought the diocese too divided for it to be wise. As Archbishop of York he supported initiatives to revive the Convocation of York. At the consecration of Leeds parish church he had met and got on with Bishops Doane of New Jersey and Hopkins of Vermont. At the SPG jubilee celebrations he got to know and kept in touch with Bishops de Lancey of Western New York, Whittingham of Maryland, and Potter of New York. He was the first Archbishop of Canterbury formally to visit another Anglican Church, when in 1866 he laid the foundation stone of Inverness Cathedral. In 1867 he invited a bishop of another Anglican Church, Charles Wordsworth, Bishop of St Andrews, to assist in consecrating an English bishop. He favoured the American and Scottish models of overseas Anglican provinces being independent of the Church of England. He regularized meetings of English bishops at Lambeth, beginning with a celebration of Holy Communion, over two or three days, and invited visiting Irish and colonial bishops to attend. He had great personal charm, and striking good looks (he was the most photographed of C. L. Dodgson's male subjects). He was academically able and had immense energy.⁵

At the February 1867 bishops' meeting, attended by Fulford, as metropolitan of Canada, and Bishop Whitehouse of Illinois, the Canadian and other requests for a meeting of 'home and colonial bishops' was considered. Significantly seventeen of the twenty-six English bishops were absent, including Archbishop Thomson of York and six other evangelical bishops. Those present unanimously approved the proposal. However, Bishop Tait of London suspected an attempt by conservative, high church bishops to force legislation on the whole Communion. Tait, who had broad church sympathies, had consistently resisted attempts by the bishops to condemn Colenso. However, Longley assured him that a conference would enact no canons, nor make any binding decisions, and established a planning committee. Longley's letter of invitation, sent to all bishops, except Colenso, noted that it was a 'meeting' for 'brotherly communion and conference' to which were invited 'all bishops in communion with our Church'. He emphasised that it would not be a decision-making body, and would not declare or define doctrine. Longley thus sought to avoid any suspicion of offending against the Act for the Submission of the Clergy. It

was a purely private meeting, and did not claim to be a 'council' of the whole Church.

Considering the remoteness of some dioceses, the notice given was extraordinarily short. Letters were sent at the end of March for a Conference in September, to last only three days. Some American and colonial bishops eagerly accepted. Some declined on grounds of age, infirmity, cost of travel, having only just arrived from, or returned from England. Notable absentees were the Archbishop of York, to whom Longley had written a placatory letter, asking him to pass on the invitation to the bishops of his province, and whom he had also invited to preach at the opening Holy Communion service, the Bishops of Durham, Carlisle and Ripon, and Connop Thirlwall, Bishop of St David's, the most distinguished scholar among the English bishops. After a draft agenda was circulated, the Bishops of Peterborough and Cashel also withdrew, because they thought the draft statement about reconciliation with the Church Universal insufficiently Protestant. The English Evangelical bishops had become suspicious of Longley, as a traditional high churchman who, they suspected, was allying himself with Wilberforce and Gray for the establishment of a bishopric in Madagascar against the advice Henry Venn, the Secretary of the Church Missionary Society.⁶

It was proposed that the first day of the Conference be devoted to intercommunion within the Churches of the Anglican Communion, the second to the colonial Churches, notably to the issue of creating new provinces, the authority of metropolitans, and courts and appeals, and the third day to missionary cooperation and duplication of jurisdictions. The draft was revised by Longley in the light of comments by Tait. Bishop Whitehouse of Illinois was announced as the preacher at the opening service. *The Times* criticised the agenda as being too short, and dealing with trivial matters. The evangelical press criticised the Conference as an irregular and illegal meeting, bewailing the lack of emphasis on Scripture and the Reformation and any intention to condemn the errors of Rome and the Eastern Churches, and for referring to the General Councils of the Church. Broad churchmen, led by A. P. Stanley, the Dean of Westminster, were also hostile, as was Dr. Pusey and the Tractarians.

The evangelicals, led by Charles Sumner, Bishop of

Winchester since 1824, supported by Bishop McIlvaine of Ohio, gathered a caucus of the evangelical bishops who had agreed to attend to secure the modification of the draft resolutions in a more Protestant direction. Gray set out to rally the colonial bishops to press for Colenso's condemnation, and Christopher Wordsworth, a canon of Westminster, offered his house in Little Cloister as a base for Gray's caucus. It may or may not be significant that Wordsworth had succeeded Longley as headmaster of Harrow and inherited Colenso as his assistant master. Wordsworth had been an unsuccessful headmaster, offending parents, boring boys in chapel, refusing to take boarders in his house, instead consigning them to Colenso, and frequently expelling pupils. Eventually, after some difficult litigation, the governors tried to sack him, but he refused to go until he was offered an acceptable job. Fortunately Sir Robert Peel, an old Harrovian, had come to the rescue and secured him a canonry of Westminster. Colenso, when required to take on the boarders, had upgraded his house for the benefit of boys and devised a method of central heating, which, on the day it was first used, had caused the house to burst into flames, and so much damaged the Wordsworths' house that they had to move out, just as Mrs. Wordsworth was about to have her first child.⁷ Wordsworth was, in any case, theologically deeply conservative and had contributed to a collection of essays denouncing *Essays and reviews*.

Battle lines were being drawn. The omens were not good for this pan-Anglican meeting of seventy-eight out of the 128 bishops. Longley was most nervous of Gray and his lobby, and asked Samuel Wilberforce, assisted by Bishop Walter Kerr Hamilton of Salisbury, the only Tractarian among the English bishops, to persuade Gray not to try to raise the matter of Colenso during the Conference. At the final preparatory meeting, on 17 September, a week before the Conference was due to begin, attended by thirty or so bishops, it was agreed that the press should be excluded and that only bishops should be present, except for two stenographers to take down debates verbatim so that a transcript might be made. However there would be a public *conversazione* on the afternoon of Friday 27 September in St James's Hall, and a final service in Westminster Abbey the next day. Gray again tried to get Colenso onto the agenda, claiming that he was 'the greatest heresiarch of all time', and criticised Tait and Wilberforce for not supporting his own

stance. Tait defended the English bishops, and advised Gray to begin a new legal process against Colenso. Gray then organised two further meetings of colonial bishops at Wordsworth's house to rally support to condemn Colenso, and also produced proposals for a pan-Anglican synod of bishops to legislate on behalf of the Communion and act as final court of appeal.

On the eve of the Conference the evangelicals were poised to emphasise the Protestant nature of the Church of England, Gray was marshalling his supporters to emphasise the Catholic authority of the Anglican communion under a pan-Anglican synod, which would condemn Colenso as a heretic, and Tait and the majority of the English bishops wanted to defeat any proposals for a pan-Anglican synod, and any condemnation of Colenso which might undermine the relationship between Church and State, as symbolised by the judgement of the Judicial Committee of the Privy Council.

Longley invited the American bishops to stay with him at Addington Palace, and Bishop March Clark of Rhode Island wrote a charming account of the experience to his wife. They were driven by carriage to the station each morning to travel from Croydon by train to begin business at Lambeth at 11.30, although the first day they had an early start with the Holy Communion service at 11.00, followed by luncheon, after which the meeting began in the Guard Room. In his introduction the Archbishop emphasised that this was not a synod capable of enacting canons, but a conference to discuss practical matters on which they might pass brief resolutions as a guide for future action. He suggested that after brief discussion items should be referred to committees. He announced that the Dean of Westminster, the broad church A.P. Stanley, had declined to permit his Abbey to be used for a closing service for what he considered an irregular body. There followed a desultory discussion as to where they might hold the service in four days time. It was noted that Dean Milman of St. Paul's would probably take the same line as Stanley. Longley suggested Lambeth parish church, and it was agreed to sound out the rector.

They then fell to the agenda and discussed the declaration about the nature of the Church, in which the evangelicals led by Sumner sought to remove references to 'the undivided church' and 'general councils' and to strengthen references to

Holy Scripture, and the 'fathers of the English reformation'. At 5.30 the unfinished draft and the undiscussed second and third resolutions were referred to a committee, and the session adjourned. The American bishops returned with Longley to Addington, and some played croquet until dinner at 7.30.

On the second day the general principle of synodical government at diocesan and provincial level, except in the Church of England, was endorsed, and consideration of a pan-Anglican synod was referred to a committee. On the third day Longley allowed the issue of Colenso to be raised and aired, but reminded the bishops that they were meeting to consider the difficulties of relations between the 'colonial' churches and the Church at home. He allowed a committee to be set up 'to report on the best mode by which the Church may be delivered from the continuance of the scandal [in Natal] and the true faith maintained', and a further committee was established to examine the possibility of a court of appeal for the 'home and colonial' churches. The draft encyclical letter and declaration was received back from the committee to which it had been referred to work on it; it now included a reference to the 'undisputed General Councils' of the Church, to which the evangelical bishops did not take exception.

On the last morning, when the encyclical was signed, Longley avoided yet another attempt to condemn Colenso, and it was agreed to refer matters not dealt with to committees to report back in November. They were due to finish at 2 pm, but, in seconding the vote of thanks to the Archbishop, Selwyn of New Zealand caused uproar by attacking the English bishops for refusing to allow Colenso to be condemned and for not supporting synodical government and a pan-Anglican synod. By the time they had ended with the Nicene creed, the prayer for the Church militant, and singing the Gloria, it was past 4 pm, and the audience for the *conversazione* at St James's Hall had been waiting since 3 pm. The group photograph was taken, the bishops with their hats and umbrellas (the weather was not good), and Gray looking very out of sorts. In his speech at the *conversazione* Gray gave the impression that the Conference had endorsed his proposal to consecrate a successor to Colenso. This provoked Tait to fury; he noted in his diary that, despite going to the Athenaeum to cool off, when giving dinner to the American bishops that evening at Fulham Palace, he had

used 'intemperate language'.

The final service next day confirmed the Conference's reputation for unpunctuality. It was due to begin at 11.00, but the bishops did not begin to process from the Palace until 11.30, and choral Morning Prayer, followed by choral Holy Communion, at which Bishop Fulford of Montreal preached, lasted until 2.30. A rump of twenty-eight bishops received the unexciting recommendations of the various committees on 10 December. Most of them were not followed up.

The evangelical press railed at the encyclical, but the evangelical bishops who had attended were quietly satisfied; the Americans had felt included in the Communion; Tait had thought the tone had been good; and Longley and Wilberforce had thought that it had been a great success. Improbably, Cardinal Manning commented that the encyclical was 'the most important manifesto that had come from the Anglican Communion since the Reformation', and claimed there was nothing in it with which a Roman Catholic could disagree. The Conference had not achieved what its proponents had hoped for – 'an authoritative statement on contemporary doctrinal and constitutional turmoil to cleanse and protect the Church from insidious teaching'.⁸ Instead it established a pattern for future meetings: a conference, not a congress or synod, to be advisory, deliberative, consultative, its recommendations only becoming authoritative when adopted by national, provincial or diocesan synods. The Archbishop of Canterbury was established as *primus inter pares*. The membership was confined to bishops. It was a private meeting, and remained so until 1968, but its resolutions and recommendations were published and an encyclical was issued. It established a focus of unity for the Communion, and demonstrated that a spiritual consolidation of such heterogeneous elements was not an ecclesiastical impossibility. A precedent was established of constructively conferring about matters of common concern, without issuing anathemas to exclude those with whom they disagreed. It was in fact a pioneering world church meeting, preceding by some years the First Vatican Council. It also raised a consciousness of relations with the wider Church. The encyclical, translated into Latin and Greek, was sent to the Pope and to the Patriarch of Constantinople, and was translated into numerous European languages for transmission to national Churches. This established a basis for developing relations

with the Church of Sweden, the Eastern Churches, and the Roman Catholic Church. It gave an imprimatur to synodical government and local autonomy, and promoted the establishment of new dioceses and provinces. It raised the profile of the overseas Church in England, and established the custom of bishops visiting parishes while in England for the Conference.

A deeply conservative Archbishop evaded the desire of equally conservative bishops to attempt to define the nature of divine inspiration of Holy Scripture, which would have returned to haunt the Church. Colenso, though mocked, marginalised and largely abandoned by his fellow broad churchmen, was subsequently recognised as a pioneer English Old Testament scholar with a European reputation. He identified questions about the Old Testament text which still cannot be overlooked. Within twenty years his views were commonplace among British scholars. Benjamin Jowett, Master of Balliol College, Oxford, commented on hearing of Colenso's death, 'No one now talks of verbal inspiration, ... the effect of his writings, though they are no longer read, is permanent'.⁹ Colenso's writings were well-known and respected by German and Dutch biblical scholars. Leaders of the British scientific and literary establishment who had subscribed to the legal costs of his appeal included Charles Lyell, Charles Darwin, T.H. Huxley, J.D. Hooker, the Curator of Kew Gardens, Charles Dickens and Anthony Trollope, as well as the distinguished broad Churchmen, A.P. Stanley, Dean of Westminster, Henry Milman, Dean of St. Paul's, Frederick Temple, Headmaster of Rugby (and subsequently Archbishop of Canterbury) and Benjamin Jowett. His condemnation would have brought ridicule upon the heads of the bishops. If he had been condemned, how might the great English New Testament scholars, Westcott, Lightfoot, Hort have fared? Colenso also pioneered the cultural engagement between the Biblical text and a local culture, in his case the Zulus. The minimalist approach to ecclesiastical authority achieved by the first Lambeth Conference, modelled on that of the Church of the early centuries, permitted the Communion to grow, develop and infiltrate and transform the cultures in which it has found itself. Providentially the fathers of the first Lambeth conference saved the Church of England and the Anglican Communion from steering into a backwater of theological and biblical obscurantism.

Most subsequent Conferences have been marked by vociferous disputes and disagreements which in retrospect look trivial, but, as T.S. Eliot wrote after the 1920 Conference, 'The Church of England washes its dirty linen in public ... [but] In contrast to some institutions, both civil and ecclesiastical, the linen does get washed'.¹⁰

Notes

¹For an account of the development of the Anglican Communion see W. M. Jacob, *The making of the Anglican Church worldwide*, London 1997.

²For recent assessments of Colenso see John Rogerson, *Old Testament criticism in the nineteenth-century: England and Germany*, London 1984; G. Parsons, 'Rethinking the missionary position: Bishop Colenso of Natal', in *Religion in Victorian Britain, V: Culture and empire*, ed. John Wolffe, Manchester 1997; and Timothy Larsen, *Contested Christianity: the political and social contexts of Victorian theology*, Waco 2004; and in particular for his commentary on Romans see Timothy Larsen, 'John William Colenso', in *Reading Romans through the centuries*, Grand Rapids 2005. There is also an extensive South African literature on Colenso, for which see Parsons's article.

³Rogerson, *Old Testament criticism*, 236.

⁴For a full account of the first Lambeth Conference see Alan M.G. Stephenson, *The first Lambeth Conference: 1867*, London 1967.

⁵For an account of Longley see James Garrard, in the *Oxford Dictionary of National Biography* [ODNB], xxxiv. 401.

⁶See T.E. Yates, *Venn and Victorian bishops abroad: the missionary policies of Henry Venn and their repercussions upon the Anglican episcopate of the colonial period, 1841-1872*, Uppsala 1978, 168-71.

⁷Margaret Pawley, 'Christopher Wordsworth', *ODNB* lx. 308.

⁸Michael Ramsey, foreword to Stephenson, *The first Lambeth Conference*, p. xv.

⁹E. Abbott and L. Campbell, *Life and letters of Benjamin Jowett*, London 1897, ii. 64, quoted by Parsons, 'Rethinking the missionary position', 160.

¹⁰Quoted by J.G. Lockhart, *Cosmo Gordon Lang*, London 1949, 354.