

LAMBETH PALACE LIBRARY

Annual Review

2007

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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*Sir Jacob Epstein in his studio with his bust of Archbishop
Fisher. See p. 16*

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P A R T O N E

REPORT OF THE LIBRARIAN AND ARCHIVIST FOR 2007

Lambeth Palace Library preserves the historic collections in its care and makes them accessible for the benefit of all, counting its success in the excitement of new discoveries and in the flow of books and journal articles which result. In addition to these core responsibilities the Library strives to break new ground in enhancing the collections and in extending public awareness and engagement as widely as possible.

During 2007 the purchase of a copy of the warrant for the execution of Mary Queen of Scots illustrated once more the contribution of the Library to the preservation of the national heritage, while the gift of papers of prominent Church leaders and organizations opened new resources for writing the Church's ongoing history. The Library's websites again received high levels of worldwide use, with over 7 million hits during the year. Phase two of the project to make all the finding aids for archives and manuscripts searchable online was completed on target. The catalogue of printed books was also made available for the first time via Copac, which provides access to the catalogues of the major research libraries of the UK and Ireland. An active programme of meetings and exhibitions drew public attention to sections of the Library, notably the Anglo-Saxon manuscripts and the Sion College collection, and brought them to the attention of new audiences, including, for the first time, school classes. The preservation of the collections was also advanced, not least through public support for the Conservation Consortium and the Back-a-Book campaign.

These initiatives resulted from a benevolent partnership between the Church Commissioners, who maintain the Library, and many benefactors, public and private, who help the Library with acquisitions, conservation, publications, the development of online resources, and in many other ways. We express grateful thanks to the Commissioners and to all who have enhanced the Archbishop of Canterbury's historic Library during the year.

Richard Palmer
Librarian and Archivist

Mary Queen of Scots Execution Warrant.

ACCESSIONS: ARCHIVES AND MANUSCRIPTS

In November 2007 the Culture Minister imposed a temporary bar on the export of a document of outstanding significance for British history, a copy of the warrant for the execution of Mary Queen of Scots. The Minister's ruling followed a recommendation from the Reviewing Committee on the Export of Works of Art and Objects of Cultural Interest that the manuscript was so closely connected with our history and national life that every possible effort should be made to raise enough money to keep it in this country.

It fell to Lambeth Palace Library to take up this challenge since the document is a stray from an archive already in its care, a group of papers which includes the original Privy Council letter ordering the execution warrant to be carried into effect. All derive from the papers of Henry Grey, 6th Earl of Kent, one of the two principal Commissioners for the execution. The papers passed to John Selden through his association with Elizabeth Grey, Countess of Kent (whose heir he was), and from Selden to his executor Sir Matthew Hale. During the centuries which followed they remained forgotten and out of sight on the Gloucestershire estate of the Hale family, until their discovery and acquisition on the eve of the Second World War by James Fairhurst. Together with them was the archive of the Tudor and early Stuart Archbishops of Canterbury, removed from Lambeth Palace by John Selden after the fall of Archbishop Laud. The recovery of this archive became a cause pursued with passion by Lambeth Palace Library and its Friends, leading to triumphant acquisitions in 1963, 1988, 1996 and 2000. Today there are more than ninety volumes of Fairhurst Papers in the Library, one of the major national archives for the Tudor and Stuart periods.

The papers relating to Mary Queen of Scots were sold by James Fairhurst at Sotheby's in 1946 and resurfaced, again at Sotheby's, in 1996. At the latter sale Lambeth Palace Library purchased all the relevant lots with the exception of the copy of the execution warrant, for which it was the under-bidder. The export bar therefore offered an unmissable opportunity to reintegrate a dismembered archive. We are delighted to announce the acquisition of the warrant, thanks to the combined generosity of the Friends of Lambeth Palace Library (which has awarded the largest grant in its history), the Friends of the National Libraries, the MLA/V&A Purchase

Grant Fund, the National Heritage Memorial Fund and the Trustees of Lambeth Palace Library.

Mary Queen of Scots has long been a heroine in the popular imagination, and her execution at Fotheringhay in February 1587 was one of the most dramatic events in British history. In the recriminations which followed Elizabeth I sought to wash her hands of responsibility, arguing that although she had signed the death warrant she had given no instruction for its enactment. Not surprisingly, the original warrant, bearing the embarrassment of her signature, disappeared at this time. Our new acquisition therefore has special importance, for although it is not the only surviving copy, it is a document which played a real part in the drama of the execution. It was this copy which Robert Beale, clerk of the Privy Council, carried to the Earl of Kent, together with the Privy Council letter ordering him to proceed with the execution. It has Beale's annotations and underlinings emphasising that it is Kent and his fellow commissioners who must get on with the task, and that any two of them could decide the manner and timing of the Queen's death. Beale almost certainly showed Kent the original warrant, and delivered to him the Privy Council letter and copy of the warrant to be retained as his authority to act in so dangerous a matter. These two documents are now reunited in Lambeth Palace Library.

In pursuing this acquisition in the national interest the Library received encouragement from far and wide, not least from the museums, libraries and record offices of Scotland. Details of the Library's holdings concerning the ill-fated Queen (which also include the papers of George Talbot, 6th Earl of Shrewsbury, custodian of the Queen during her captivity) are accessible in an illustrated subject guide on the Library's website. All are available for research and exhibition, including loans for exhibitions on both sides of the Scottish border.

In December the Friends acquired for the Library a manuscript associated with the Court of Arches, the highest ecclesiastical court of appeal in the Province of Canterbury. This small volume, executed in legal hand and ruled in red, was thought to contain copies of statutes for the Court issued by Archbishop John Whitgift. Comparison with other manuscripts and archives in the Library has revealed, however, that the text is in fact a copy of *Praxis in curiis ecclesiasticis*, a treatise on

legal procedure in not only the Court of Arches but also the Court of Audience and the Prerogative Court of Canterbury by the influential civil lawyer and jurist Francis Clerke (fl. 1564-1594). Probably first composed in the early or mid 1590s, the *Praxis* became extremely popular among practitioners in the ecclesiastical courts due to its simple Latin and clear explication of court procedure, circulating widely in manuscript form before being received into print in two editions in the later seventeenth century. The present manuscript, though incomplete, is of special interest due to its extensive marginal annotation (perhaps unique to this copy) and its early date: internal textual evidence suggests the copy was made before the end of 1595. It certainly bears further investigation and will need to be taken into account in any critical edition of this landmark legal text.

At the same sale the Friends purchased an armorial of the bishops of England and Wales from the time of St. Augustine to the last decade of the seventeenth century. It contains around a thousand water-colour coats of arms, arranged by diocese, within two large folio volumes. None of the arms are later than the 1690s and several bishops between 1692 and 1694 are described as 'now liveing'. There is also an addendum dated 1697, the arms of Edward Fowler, Bishop of Gloucester, sketched only in ink and bearing the words 'vera copia from my owne seale'. This suggests that Fowler was an early owner and perhaps played a part in the compilation of the armorial. (Illustration, see p.27)

Our new acquisition follows traditional armorial lists of the Tudor and Stuart periods (including the armorial of the See of Canterbury compiled for Archbishop Whitgift, now Lambeth Palace Library MS. 555) in recording coats of arms for the early centuries which are no more than conjectural, 'mere inventions' as Bedford tartly described them in *The blazon of episcopacy*. Augustine would have been startled to know of his device, combining the palium with a lily, 'this lilly was given him in honour of the Virgin Mary who in scripture is stiled the Lilly of the Valley'. Later coats of arms show evidence of more careful study. The compiler took the arms of Thomas Barlow, Bishop of Lincoln (d. 1691) 'from his hatchment put up at his death over his gate'. Those of Peter Gunning, Bishop of Ely (d. 1684), came from his hatchment at Ely House, and those of Thomas Wood, Bishop of Lichfield (d. 1692), from a hatchment at his house at Hackney. The

tombstone at Bristol of Rowland Searchfield, Bishop of Bristol, supplied his arms, and there are also references to written sources, 'an old pedigree', and an armorial manuscript owned by 'Mr. Wright'.

The coats of arms in the armorial are rich in character and colour, but can make scant claim to art or even elegance. This is not a presentation manuscript but a working document. As such it has heightened interest as a reflection of the practices and interests of the antiquaries of its day. Several of the coats of arms are corrected by later discoveries and in a few cases entirely replaced. There are also notes in a later hand, continuing the text and annotations (though with no additional drawings) through the first decade of the eighteenth century. The armorial is a significant addition to the heraldic collections at Lambeth and is certain to be frequently studied and exhibited.

The Library has received the gift of a volume of sermons and treatises by Charles Phelpes of King's Lynn, Norfolk. Although Phelpes was the author of almost a dozen published works, his life is almost entirely unrecorded. The sermons, which are of a dour and probably nonconformist character, are therefore informative. All are dated between 1685 and 1709. By the time the last of them was preached Phelpes (as he tells us) had reached the ripe age of 83 and was well placed to endorse his earlier description of the eventide of the 'sinfull sons and daughters of Adam':

They begin to decline and decay, to fade and fall away (if they be not nipt in the bud as very many are) ... as old age creepes on, so their strength and comeliness begins to depart from them, and their wrinkles and furrowes are witness ... that they have no continuing city in this present world. Their flesh then begins to faile of fatness. They then begin to stoupe and bowe downe their heads towards that earth unto which they must ere long returne. Their sight then begins to wax dim, their hearing is more and more dull, their grinders begin to cease because they are few ... And all their naturall powers and capacities abate and decay.'

We are grateful to Robert Harding for presenting the sermons on behalf of the late James Stevens-Cox.

The Friends have made three additions to the Library's

eighteenth-century collections. The earliest is a letter from William Lowndes, Secretary to the Treasury, enclosing a petition to William III for the renewal of financial provision for a clergyman in Philadelphia. Dated 22 May 1700, this followed the death of Thomas Clayton, the first incumbent of the earliest Anglican Church in Pennsylvania. Clayton is said here to have ‘reconciled many of our erring neighbours to the Church’, a reference no doubt to the Quakers. The petition (which supplements related correspondence in the Fulham Papers) resulted in the dispatch to Philadelphia of a Welshman, Evan Evans, whose missionary zeal rapidly increased the Anglican flock. Our second acquisition is a letter from Walter Harte, a deprived Canon of Bristol, to George Hickee, the non-juring bishop. This was written in 1708, by which time the ranks of the senior clergy who had refused to take the Oath of Allegiance to William and Mary were thinning. Harte proposes here that the death of the last of the bishops who had refused the Oath should give occasion to end the schism. The third gift is an account book of Folliot Herbert Walker Cornewall, Bishop of Worcester. The accounts span the years from 1787 to 1819 and trace his dizzying rise to become Dean of Canterbury, Bishop of Bristol, Bishop of Hereford and, finally, Richard Hurd’s successor as Bishop of Worcester. On his death at Hartlebury Castle in 1831 the *Gentleman’s Magazine* paid tribute to his ‘fair scholarship, strong good sense, polished manners and ... amiable temper’ and his ‘virtuous and exemplary life’. The accounts echo this theme with numerous entries for donations to the Salop Infirmary and other charities.

The Friends have also given a small but significant group of papers of William Dodsworth, a friend of Keble, Pusey and Manning, and one of the most interesting of the Tractarian clergy. Included is a long autobiographical memoir by Dodsworth which traces his spiritual progress. It records his early life as an evangelical curate, the influence of Edward Irving and the circle of Henry Drummond at Albury, his development as a Tractarian, his role in the first Anglican Sisterhood which was set up in his parish, and eventually his entry into the Roman Catholic Church. Also included are sixteen original letters from Dodsworth to John Keble, 1837-51, which reveal further the evolution of Dodsworth’s mind. In 1846 he agreed with Keble that there was ‘want of sympathy’ in those who ‘go over’ to Rome, while expecting that many more would follow that path. The controversies which followed the appointment of Samuel Gobat to the Anglo-Prussian Jerusalem

Bishopric, and more especially the Gorham judgement in 1850, brought a change of heart. In September of that year he wrote to Keble: 'You cannot know what it would cost me to leave the E. Ch. For six years I have been struggling against misgivings, feeble at first, but growing stronger and stronger. And now indeed I feel that I am at a crisis in my life, through which God alone can safely carry me.' Dodsworth joined the Roman Catholic Church on 1st January 1851, followed by Manning a few months later.

In the heady years around 1830 a fascination with prophecy and eschatology gave rise to two distinct movements, the Plymouth Brethren led by John Nelson Darby and the Catholic Apostolic Church led by Edward Irving. For a time Dodsworth had moved in these circles and both men are represented in the papers. There is an account by Darby of his visit to the Macdonald family at Port Glasgow in 1830 and of charismatic occurrences in prayer meetings there. There are also letters (including one from Samuel Roffey Maitland, soon to be appointed Lambeth Librarian) concerning speaking in tongues and prophecy by Julian and Juliana, the disconcerting twin children of Edmund Probyn, incumbent of Longhope, Gloucs. Maitland injected a note of scepticism, and offered his surprising conjecture that magnetism may have played a role in the phenomenon.

Amongst others who were shocked by the Gorham judgment of 1850, which highlighted the role of the Judicial Committee of the Privy Council as an arbiter of the Church's doctrine, was George Christopher Hodgkinson, clergyman, schoolmaster and, more glamorously, alpine climber. His frankness in denouncing the judgment from the pulpit at St. Olave's, York, led to an inquiry by Thomas Musgrave, Archbishop of York, and Charles Thomas Longley, Bishop of Ripon and later Archbishop of Canterbury. Hodgkinson's correspondence on this incident has been presented by the Friends and provides an interesting parallel to the documentation in the Dodsworth papers.

The Library holds numerous letters and papers of John James Stewart Perowne, Bishop of Worcester, and to these Mrs. Ruth Shepherd has kindly added a journal kept during his visit to France in 1845. Perowne began his travels on completing his undergraduate studies at Corpus Christi College, Cambridge. He was, however, a reluctant traveller

who missed English food, and although his visit took him to Rouen and Paris (with excursions to Versailles and Fontainebleau) his pleasure increased the nearer he returned to 'dear England'. The journal includes accounts of visits to museums, galleries, palaces and churches, both Catholic and Protestant, offering Perowne opportunities to contrast the 'mummery' of Roman Catholic services with the 'purity and simplicity of our Protestant worship'. Yet even Protestant churches were not immune from criticism:

I was sorry to see lace on the table, or rather wooden altar, and a crucifix as well as a cross over the pulpit. This is far too near an approach to Popery and has ... the appearance of an unworthy attempt to lessen differences which cannot be set in too strong a contrast'.

A visit to the Paris morgue offered its usual titillation, although Perowne seems to have been gauche enough to miss the full horror:

I did not believe that what I saw was the body of a human being but merely some hideous image placed there as emblematical of the object for which the building was designed. It was well that I was not undeceived till after I left it'.

Lambeth Palace Library is the principal resource for the history of the Anglican engagement in ecumenism, and not least for the Anglican-Orthodox relationship. The Library holds papers of such pioneers in this field as John Mason Neale, William Birkbeck, William Palmer, Athelstan Riley, Henry Joy Fynes-Clinton and John Albert Douglas, alongside the record of the sustained endeavours of the Archbishops of Canterbury expressed through a series of Commissions and subsequently through his Council on Foreign Relations. This extensive research resource was supplemented further during 2007 when the Anglican and Eastern Churches Association presented its archive to the Library.

The Association was formed in 1914 by the amalgamation of the Eastern Churches Association (founded by J.M. Neale in 1864) and the Anglican and Orthodox Churches Union (founded by H.J. Fynes-Clinton and J.A. Douglas in 1906). Its minutes and papers span more than a century of Anglican-Orthodox friendship, 1893-1997. In its heyday the Association

Bishop Oliver Tomkins and his wife with Pope Paul. See p. 15

exerted considerable influence at home and abroad, particularly in the decades prior to 1933. In that year the Association was weakened by an internal dispute in which Douglas ousted the overtly Papalist Fynes-Clinton from its leadership, and at the same time a new organisation, the Council on Foreign Relations, took over the lead in Anglican ecumenism. The records witness to a rich seam of goodwill towards the Orthodox churches and peoples, evidenced in concern over the Armenian massacres, or the suffering of the Russian church after the Revolution, or the plight of the people of Greece during the 1940s. The Association led a series of fund-raising appeals and calls for political action, promoting, for example, efforts to recover Hagia Sophia, Constantinople, for Christian worship, or engaging in the maintenance and care of Serbian Orthodox students at Oxford. The Association also took part in theological discussions, promoted the understanding of Orthodox liturgy and music through meetings and lectures, and offered countless opportunities for hospitality and the fostering of Anglican-Orthodox friendships. Posters and invitation cards for meetings are well represented in the archive, memorabilia not often found in records of this kind. The records are complemented by printed annual reports and journals, providing a comprehensive picture of the life and work of the Association through a century and more of its history.

The Library has acquired papers of four prominent Church leaders of modern times. It already held significant papers of Oliver Tomkins, Bishop of Bristol, including material on the early years of the World Council of Churches, of which he was Assistant General Secretary, and papers on the Archbishops' Commission on Intercommunion, of which he was Chairman. His family has now kindly added photographs and notebooks from the 1940s to the 1970s relating to the W.C.C. and the Faith and Order Movement. The papers of Hugh Montefiore, Bishop of Birmingham, have been supplemented by a further gift from his daughters. Included are the letters which he wrote to his wife from Burma during the Second World War and later diaries and travel journals. The official papers of Archbishop Coggan have been complemented by a gift of personal papers, including the letters which he wrote to his wife Jean in Canada during the Second World War and a selection of his poetry. The Library was also delighted to receive an extensive collection of personal papers and books from the distinguished preacher and theologian, Dr. John Stott. Not only do they chronicle his long involvement with All

Souls', Langham Place, but his pioneering work in the Evangelical Alliance, the Evangelical/Roman Catholic Dialogue on Mission and the Langham Partnership International, as well as his concern for the natural world in the conservation group A Rocha. The collection also includes the files used by Bishop Timothy Dudley-Smith in his two-volume biography *John Stott: the making of a leader* and *John Stott: a global ministry* and a number of theses on Dr. Stott's ministry.

A number of interesting photographs have also been added to the Library. Six of these were taken at a Lambeth Palace garden party in 1897 at the time of the Lambeth Conference. Archbishop Frederick Temple and his wife, along with the Prince and Princess of Wales, may be glimpsed among the myriad guests. Another is a print of a photograph taken by Jane Bown in 1959. It shows Sir Jacob Epstein in his studio with his newly cast bust of Archbishop Fisher. The idea of the sculpture came from Epstein himself, and the work was based on a series of sittings at his studio. 'My studio', he wrote, 'is more than cluttered with enormous works, but you won't mind that I know. Sculptors are an untidy lot'. The resulting bust appears to have pleased the Archbishop, since he referred to 'its imperious look mingled, thanks to Lady Epstein's pleadings, with a smile, or something approaching a smile'. His Senior Chaplain suggested that it should be displayed on a high plinth. 'Certainly', he wrote, 'I find it much more like the Archbishop if I lie on the floor ... and look up to it than if I gaze direct'. The bust was given to the Library and has long been displayed in the Great Hall. It has poignancy since Epstein died only a few months after it was cast.

In its role as the record office of the Province of Canterbury the Library routinely receives deposits of modern papers, both legal and administrative. During 2007 these included series of files relating to cases in the Court of Arches, clergy discipline, and the relinquishment of holy orders, all of which are subject to extended periods of closure. The Church of England Record Centre has also transferred to the Library a series of minutes of the Lower House of the Convocation of Canterbury, 1701, 1852-1917. The Convocation records are a key element in the Provincial archive, and we are grateful to CERC for consolidating the series in this way.

ACCESSIONS: PRINTED BOOKS

From his earliest days at Glastonbury St. Dunstan was an advocate of Benedictine monasticism and used the rule of St. Benedict as the basis for his revival of monastic life there. Later, as Archbishop of Canterbury from 960 to 988, he did much to spread the rule in England. The Friends have presented a first edition of a revision of the rule attributed to Dunstan: *Regula b. patris Benedicti a Dunstano diligenter recognita* ([Paris]: Badius Ascensius, [?1521]). Only three other copies are known. The text as printed here differs frequently from the *textus receptus* of the rule. It was transcribed, as the introduction relates, from a monastic manuscript which named Dunstan as its editor, although the accuracy of this attribution is now difficult to assess. The edition opens with an engaging woodcut of St. Benedict, and has smaller woodcuts throughout the text. It is bound with the first edition of the *Emendatio peccatoris* and other works by Richard Rolle of Hampole (Antwerp, 1533). (Illustration, see p. 53).

In 1520 Pope Leo X issued the bull *Exsurge Domine* condemning statements by Martin Luther and ordering the burning of books which contained them. Bonfires were soon blazing in Louvain, Cologne, Mainz and elsewhere. The Friends have presented the celebrated protest by the imperial knight and humanist poet Ulrich von Hutten, *Eyn Klag uber den Luterischen Brandt zu Mentz* [Wittenberg, early 1521]. Written in rhyming verse in both German and Latin versions, von Hutten's protest was distributed far and wide, with other editions appearing in Worms, Augsburg, Sélestat and Zürich. Luther's own protest was equally robust, taking the form of a bonfire of the bull itself and of various works of canon law and scholastic theology. Poet and author as he was, von Hutten's protest was not that of a gentle bibliophile. The 'bull killer', as he liked to portray himself, took a more aggressive approach. 'Do you think', he wrote, 'you can intimidate us by burning books? This question will not be settled by the pen but by the sword'. The disastrous knights' revolt followed in 1522, bringing an end to his efforts to enforce reformation by military action.

The entring book of Roger Morrice (6 vols., Woodbridge, 2007) has been heralded as the longest and richest diary of public life in England during the Glorious Revolution, spanning the years 1677 to 1691. Morrice was vicar of Duffield under Cromwell, but was ejected at the Restoration. He became a

Nonconformist, working in London as the eyes and ears for leading puritan Wing politicians. *The entring book* is now available in print for the first time, and we are grateful to the Friends for subscribing to its publications.

The Friends have continued to augment the Library's collection of material relating to the Society for the Promotion of Christian Knowledge (SPCK) by their purchase of *An account of several work-houses for employing and maintaining the poor* ... (London, 1725). This is one of the earliest directories of parish workhouses in England and was published by the SPCK, which in the early eighteenth century was closely involved in promoting their use. It was as a result of lobbying by the SPCK that the Workhouse Test Act was passed in 1722, whereby anyone who applied for relief would have to enter the workhouse and undertake set work. The workhouse thus became a strong deterrent to claims on the poor rates. In the introduction to the work, the author suggests that the poor could also learn from the workhouse 'habits of sobriety, obedience and industry'. In addition, *An account of several work-houses* functions as a practical guide to the setting up and running of a workhouse, and includes advice on diet and on rules and discipline. The first edition provides a list of 126 establishments, while the enlarged edition of 1732 contains a further 55.

Amongst records of the Court of Arches are papers from one of the most sensational divorce cases of the eighteenth century, between Mary Bowes, Countess of Strathmore, and her second husband Andrew Bowes. The papers document their serial adulteries and the beatings and wanton cruelty which the husband inflicted on his wife, extending even to abduction and detention against her will. The allegations were the talk of England, celebrated in scandal sheets published 'to gratify the eager curiosity of the public', sometimes with 'capital engravings' of the amorous scenes. The Friends have presented a further example of the contemporary literature: Mary Farrer, *The appeal of an injured wife against a cruel husband* (London, 1788). The subject of the pamphlet is an affair between the Countess of Strathmore and Henry Farrer, who had witnessed her abduction and helped in her rescue. Its author was in fact Andrew Bowes, writing under the name of the injured wife, Mary Farrer, in order to impugn her husband and through him the Countess of Strathmore, to whom the work is mischievously dedicated: 'Yet, believe me,

Madam, nothing but a sense of duty ... could have urged me to give these sheets to the world ... which must give a fatal stab to your reputation – or, rather, add another wound to the many already given it by yourself in the course of your notorious life’.

One of the great achievements in the pioneering urban ministry of Walter Farquhar Hook was the rebuilding of Leeds parish church. Consecrated in 1841, the new church had capacity for almost 4,000 parishioners. The Friends have presented R.W. Moore, *A history of the parish church of Leeds* (Leeds, 1877), an illustrated work of unusual interest since Moore was a pupil of the architect, Robert Chantrell, and worked alongside him in the church’s design and construction. It is therefore a work of first-hand experience, and sometimes a record of curious detail. Moore tells us, for instance, that when the vestry of the old parish church was being demolished and the floor taken up, it was found to be laid upon skulls, thigh and arm bones, to the depth of two feet, ostensibly for the purpose of keeping the room dry. He was also in a position to respond to criticisms of Chantrell’s design, and to reflect on advances in knowledge of gothic architecture brought about since 1841 by the Cambridge Camden Society and by new resources such as photographic views of buildings. A fervent admirer of Hook, he also provides a description of the monument to him which was to be erected in the chancel. ‘The whole’, he wrote, ‘will be very beautiful, and will have the appearance of a shrine’.

Noteworthy amongst many other welcome gifts are copies of the *Thesaurus Arabico-Syro-Latinus* (Rome, 1636), presented by Michael Cooke, and David Martin, *Historie des Ouden en Nieuwen Testaments* (2 vols., Amsterdam, 1700), presented by Rt. Revd. Mark Santer. Printed on thick paper with wide margins, the elegant folio volumes of the *Historie* contain more than 200 engravings of maps and biblical scenes. Only one other copy is recorded in Britain. The Library is also grateful to Canon David Weston for arranging the gift of sermons and other works from the first half of the nineteenth century formerly in the Tincler Library, Bampton; to the late John Smallwood, formerly a Trustee of the Library, for a further section of his epic biographical study of English bishops; to Robert Pirie for a copy of the splendid catalogue of the Pforzheimer Library; and to many others whose generosity has enhanced the collections during 2007.

WEBSITES AND ELECTRONIC ACCESS

The Library's principal website <www.lambethpalacelibrary.org> received around 970,000 hits during 2007, close to the level of 2006, but generated from more user sessions (228,000, an increase of 5%). A project to redesign the website was nearing completion at the end of the year. The new site will present a more modern and attractive look, with greater use of images. It will be clearer and simpler to navigate and will include a broader range of content. It will also comply more vigorously with international accessibility standards.

The Library's Church Plans Online website <www.churchplansonline.org> received over 4.5 million hits (2006: over 5 million), generated from 812,205 user sessions (2006: 787,511). Use of the Library's data on the collaborative Access to Archives website <www.a2a.org.uk> rose during 2007 when 47,762 catalogue files were requested (2006: over 45,000). By contrast use of the Library's indexes to marriage licences, hosted on the Origins Network <www.origins.net>, fell during 2007, when 1.66 million files were retrieved (2006: 3.86 million). Over 11 million files have been retrieved since the Library's data became available online in 2003; genealogists have now mined this source extensively and it may be that they are turning to the wealth of genealogical data burgeoning on other sites.

CATALOGUING: ARCHIVES AND MANUSCRIPTS

The Appeal by the Library Trustees to fund the conversion of all the finding aids for archives and manuscripts to an electronic format has received further generous support. Phases one and two of the project (2005-2007) have been fully funded; fund-raising continues towards the target of £357,000 needed to complete the entire project in time for the 400th anniversary of the Library in 2010. We express warmest thanks to the following additional benefactors:

Charlotte Bonham-Carter Charitable Trust
John S. Cohen Foundation
Gladys Kriebler Delmas Foundation
Emmanuel College, Cambridge
Merton College, Oxford
A.D. Power Will Trust

As the project advances the volume of information in the Library's online catalogue continues to increase. At the end of 2007 there were 304,396 records in the CALM database, an increase of over 106,000 since the close of 2006. Name authority records (persons, organisations, and families) increased from 13,536 to 16,743, and place name authority records from 2,424 to 3,224, facilitating the retrieval of information in different ways.

2007 was the first full year since the catalogue of archives and manuscripts became accessible via the Internet. Data added to the online catalogue during the year (part of phase two of the project, converting over 12,000 pages in paper format) included descriptions of the papers of the Bishops of London 1676-1945, and records of the Society for the Propagation of the Gospel 1667-1803. As the project moves into the third and final phase (some 19,000 pages), attention focuses on extensive biographical indexes to archives of the Faculty Office and the Vicar-General, shedding light on the careers of clergymen from the 16th to the 19th century. This phase also covers the records of the Court of Arches.

All the data previously contributed to the collaborative Access to Archives (A2A) website, based at the National Archives, has now been imported into the Library's own database, including wills and probate records for the Archbishops' peculiar parishes in the deaneries of Croydon, Shoreham and the Arches 1614-1841. Electronic information on the Library's collections is therefore increasingly comprehensive.

Archbishops' Papers: Geoffrey Fisher

In 1958 Geoffrey Fisher took the exceptional step of consulting all the English bishops on the succession to the sees of Canterbury and London. The replies which he received, from all the bishops bar one, were catalogued and made available in the Library during 2007. Fisher had earmarked this extraordinary series of letters for destruction because of its sensitivity, but, sensing its historical importance, he deposited it instead in Downing Street. The letters were transferred to the Library some years ago and remained closed during the lifetimes of all the correspondents.

Some bishops expressed hope that the succession to Fisher

would not be imminent. Some professed diffidence in answering and were glad the letters were to be destroyed, the Bishop of Birmingham fearing Fisher would 'learn more about the writers of these letters than wisdom from their contents'. Considerations included not just specific personal qualities of different candidates, but concern about their age and health – whether individuals could stand up to the 'strain' of office. There was some concern about the balance between high churchmanship and evangelicalism in the Church. Some questioned any assumption that the Archbishop of York should succeed to Canterbury as a matter of course, and expressed concern that such a move would create a further vacancy.

There was support for Michael Ramsey, then at York, though not unanimous. Some bishops professed to feel his scholarly gifts of greater service to the Church in the northern province than at Canterbury. The Bishop of Leicester wondered whether, 'in a television age', he could 'command popular enthusiasm' and was sufficiently 'glamorous'. Ramsey's biography states that he believed himself, with Bishops Stopford of Peterborough and Coggan of Bradford, among the contenders, and in these letters these names, among others, arise – indeed, Stopford was to become Bishop of London in 1961, and Coggan was translated, via York, to Canterbury in 1974. Though Fisher had agreed to Ramsey's appointment as Archbishop of York, the relationship between the two Archbishops in the late 1950s was not smooth and Fisher did not favour Ramsey as his successor. In the event, however, Harold Macmillan did not follow his wishes, and Ramsey was enthroned as the 100th Archbishop of Canterbury in 1961.

Archbishops' Papers: Donald Coggan

Cataloguing of the Coggan papers is continuing. The papers for 1976 have now been released and those for 1977-1978 should be available by the beginning of 2009.

The material for 1976 includes, notably, papers relating to broadcast interviews, the Religious Education Bill and the National Insurance Bill, a proposed national evangelism campaign, interfaith relations, Northern Ireland, race relations, the Anglican/Roman Catholic International Commission (ARCIC), and the ordination of women. It was

known for its long hot summer, and Coggan received numerous requests from members of the public that he should lead prayers for rain!

Manuscripts

MSS. 4711-4766 were catalogued during the year, including the records of the Ecclesiastical Architects and Surveyors Association, sermons of Archbishop George Abbot, 1593, household and estate accounts of Archbishop Parker, c.1575, and the records of the Anglican and Eastern Churches Association.

CATALOGUING: PRINTED BOOKS

In August 2007 the electronic catalogue of printed books was added to the Copac database, following the Library's successful bid to the CURL-RIN-BL Challenge Fund. Copac provides free access to the merged online catalogues of the major research libraries in the UK and Ireland, and inclusion enables the Library to place its printed resources more fully at the disposal of the scholarly community. Statistics provided by CURL suggest that Lambeth has contributed a high number of unique records to the catalogue, another indicator of the quality of the Library's printed collections, which are now accessible to a wider audience.

Over 1,000 items were catalogued during 2007, both new and second-hand purchases and donations. Almost 150 printed books contributed to or written by John Stott, Rector Emeritus of All Souls Langham Place, were received with his personal papers. Cataloguing of his printed collection, which is important in understanding the development of the Evangelical wing of the Church over the last half-century, is nearing completion. In the region of 200 journal titles are received by the Library each year. Work is underway to complete cataloguing of certain categories of periodicals which were not included in the original retroconversion of the card catalogue, and to improve the quality of records for other journals. Printed references to Lambeth material are being added to the online catalogue of archives and manuscripts, another way of enabling users to search the collections more effectively. Progress was also made in cataloguing the Sion College

incunables, and in the project to expand and customise the Library of Congress Subject Headings database, facilitating the revision of subject headings throughout the catalogue.

CONSERVATION: ARCHIVES AND MANUSCRIPTS

The project to conserve 19 boxes of fiats issued by the Faculty Office between 1677 and 1700 has made excellent progress. This work, supported by the Faculty Office, is the responsibility of the Assistant Conservator under the auspices of the Conservation Consortium which the Library shares with Westminster Abbey and the Church of England Record Centre. Seventeen boxes were completed by the end of 2007, amongst which were fiats for the doctorates awarded to the historian Gilbert Burnet and the natural philosopher Robert Hooke. The work is scheduled for completion in March 2008. We are delighted to announce that it will be followed by a new project, supported by the National Manuscripts Conservation Trust, to conserve the series of Libels, 1660-1799, in the records of the Court of Arches. We are grateful to the Trust for a generous grant of £30,162 which will facilitate the conservation of these records between 2008 and 2011.

The Senior Conservator continued to apply her skills to manuscripts and special printed books, and also played a leading role in exhibitions and in desk-top publishing. Amongst manuscripts conserved during 2007 were papers of Archbishops Frederick and William Temple and John Moorman, Bishop of Ripon, and records of the Archbishop's Commission on Marriage 1968-71. Amongst more unusual projects was the conservation of the Islamic binding of an Arabic manuscript once owned by Archbishop Sancroft (MS. 576b), and the remounting of an original drawing by Sir Bernard Partridge for a Punch cartoon of 1927. The latter shows Archbishop Davidson afloat on 'the new prayer book' in a tempestuous sea of controversy. (Illustration, see p. 68). The work of guarding and filing the Coggan papers was further advanced by the Conservation Assistant, and the Library also benefited from the skills of a volunteer, Suzy Pawlak.

The resources of the Conservation Studio have been enhanced by the gift of the bookbinding tools of Geoffrey Gilbert (1927-2003), a keen amateur bookbinder. The collection includes some 1,000 hand finishing tools. The Library is grateful to his family for this generous and useful donation.

CONSERVATION: PRINTED BOOKS

342 volumes were conserved during 2007, mainly by external craft binders. In addition the Senior Conservator repaired 26 of the Library's more precious items in the Conservation Studio, including the 1539 and 1540 editions of the Great Bible, the *Opera* of the Ferrarese humanist Celio Calcagnini (Basel, 1544) in a fine contemporary blind-stamped binding, and a volume containing part of the Library's unique set of the Marprelate tracts (1588.22). A Latin edition of the satires of Juvenal (Lyon, 1507), was also rebacked and repaired by Vicky West as part of an M.A. dissertation at Camberwell College of Arts.

In July 2006 the Library launched a Back-a-Book initiative to raise funds to conserve the thousands of Sion College books damaged in the wartime blitz of London. The scheme invites members of the public to repair one or more of the Library's volumes. In its first eighteen months the scheme attracted 160 donations and raised £16,126. While some have made donations in their own name, many have taken the opportunity to commemorate friends and relatives or to celebrate a special occasion. The scheme has enabled many books to be repaired, from one of the oldest, *The pilgrimage of the soul* printed by Caxton in 1483, to one of the newest, *Church and village psalmody* by Bickersteth (London, 1847). Other highlights of the Sion collection which have benefited from the scheme include Nicholas Harpsfield, *Dialogi sex contra Summi Pontifici ... oppugnatores* (Antwerp, 1566), which was written as a reply to Foxe's *Book of Martyrs* and directly influenced Foxe's revision and research of his second edition; and Job Ludolf, *Historia Aethiopica* (Frankfurt, 1681) with splendid folding plates of monkeys, hippos, elephants and other fauna of Ethiopia.

At its outset, between 1628 and 1630, Sion College Library acquired one of the foremost collections of Hebrew books then in England. During 2007 a further five volumes were conserved with the support of Mr. J.V. Lunzer, a generous and longstanding benefactor of this collection. They included the *Talmud Yerushalmi* (Venice: Bomberg, 1521); the *Midrash Tanchuma* and six other tracts (Venice: Bomberg, 1545-47), a volume owned and annotated by the Hebraist Hugh Broughton; and the *Sefer Ha'aruch* (Basel, 1599), also owned by Broughton and containing a presentation inscription from

him to John Llwyd dated 1601. The volume was given to the College in 1630 by Thomas Hayne, schoolmaster of Christ's Hospital.

Also amongst the earliest purchases of Sion College was a set of the works of Martin Luther, published at Wittenberg in seven folio volumes between 1554 and 1583. A grant from Sion College itself supported the intensive repair to both paper and bindings which was required as a result of bomb damage in the Second World War. Many other folio volumes from the Sion collection were conserved with the support of the Friends and the Trustees of Lambeth Palace Library.

READERS, ENQUIRIES AND RESEARCH

During 2007 the Library welcomed 1,580 readers of many nationalities engaged in academic or personal study. This represents a slight decline from the total for 2006 (1,651). Taken alongside an increase in enquiries and reprographic requests (resulting from online access to the Library's catalogues) it highlights today's changing patterns of library use. 5,829 items were fetched for readers in the reading room (2006: 5,830). As ever, the history, liturgy, clergy and buildings of the Church of England provided the majority of research topics, in addition to theology, family and local history and bibliography. Other topics studied included religious resistance groups during the Second World War, relations between the Church of England and the Church of Finland, Archbishop Cranmer's eucharistic theology and the correspondence between the Church Missionary Society and the Kingdom of Buganda. 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 5,800 enquiries by post, fax, telephone and email (2006: 5,462). 2,608 email enquiries were answered, showing the popularity of this method of enquiry since its introduction in 2006. More unusual enquiries concerned a piano possibly played by Elgar, apparitions of the Virgin Mary in 1930s Suffolk, and the Faculty Office licence for the marriage of Eric Arthur Blair (George Orwell) and Sonia Brownell. The Library also continued to provide a range of reprographic services to readers and enquirers, with demand

for digital reproductions of material on the increase.

New publications acquired by the Library during 2007 included many based wholly or in part on Lambeth material. They included editions of Lambeth manuscripts such as Nicholas Ludford, *Five- and six-part masses and magnificat* (from MS. 1), R. Heinrich, A. Kess and C. Moser (eds.), *Heinrich Bullinger. Briefwechsel. Bd. 12: briefe des jahres 1542*, (from MS. 2010, a letter from Heinrich Bullinger to Richard Hilles, 30 October 1542) and a study of the Library's most celebrated book, Dorothy M. Shepard, *Introducing the Lambeth Bible: a study of texts and imagery*. Among other monographs resulting from research in the Library were Robert G. Ingram, *Religion, reform and modernity in the eighteenth century: Thomas Secker and the Church of England*; Kenneth Fincham and Nicholas Tyacke, *Altars restored: the changing face of English religious worship, 1547-c.1700*; Jack Cunningham, *James Ussher and John Bramhall: the theology and politics of two Irish ecclesiastics of the seventeenth century*; Patrick Collinson, *From Cranmer to Sancroft*; Jonathan Aitken, *John Newton: from disgrace to Amazing Grace*; Robin Wheeler, *Palmer's Pilgrimage. The Life of William Palmer of Magdalen*; Jock Asbury-Bailey, *Foundation on a Hill: The History of St. Edmund's School Canterbury (and the Clergy Orphan School for Boys)*; and Jonathan Tucker, *The troublesome priest: Harold Davidson, Rector of Stiffkey*. Research continued in the Library for the Clergy of the Church of England Database.

ANGLO-SAXON MANUSCRIPTS

A visit from the International Society of Anglo-Saxonists during its biennial conference in August 2007 provided an occasion for an exhibition of the Library's Anglo-Saxon manuscripts. Thanks to the expertise of Professors David Ganz and Jane Roberts it was also an opportunity to learn more about the collection. The results are accessible in the illustrated catalogue which they edited, *Lambeth Palace Library and its Anglo-Saxon manuscripts* (London, 2007), which also contains an article by the Librarian on 'Lambeth Palace Library and its early collections'. The Macdurnan Gospels, dating from the late ninth century, were amongst the stars of the exhibition, including as they do interpolated documents in Old English relating to Christ Church, Canterbury. The Library has been wont to describe the Gospels

as its earliest book, but scholarship has moved on. At least four manuscripts are now identified as earlier, the earliest (MS. 414) being an Augustinian *florilegium* and other texts, dating from the first quarter of the ninth century, which was once at St. Augustine's. Canterbury.

SION COLLEGE: ROUTES TO KNOWLEDGE

The Library has been fortunate to receive funding from the Museums, Libraries and Archives Council, through its Routes to Knowledge programme, for a project to raise public awareness of the riches of the Sion College collection. Since the closure of Sion College Library in 1996 its holdings have been divided between the libraries of Lambeth Palace, King's College London, and the Guildhall. The project gave an opportunity for these three diverse libraries to work together and to recall the essential unity of the three parts of the Sion collection.

During 2007 exhibitions were held in all three libraries, each including exhibits from the partner collections. At Lambeth the exhibition '*A Necessary Work and Ornament, Treasures of Sion College Library*' was open from September to October, and received many visiting groups as well as numerous visitors to Lambeth Palace during the London Open House weekend. A virtual exhibition was also mounted on the Library's website, and a leaflet on the collection was published and widely disseminated. Receptions and private views of the exhibitions were also held in the Rolls Chapel, King's College Library, and in the Great Hall at Lambeth. The project showed how an academic library, a public library, and a special library can work productively together, building collaborative friendships which will continue into the future.

MEETINGS, VISITS AND EXHIBITIONS

The collections of Lambeth Palace Library are held for the public benefit and sharing them with visitors is one of the greatest joys of the Library staff. The season in 2007 opened with an exhibition on the life of Archbishop William Temple, celebrating the completion of a new catalogue of his papers. This was followed by an exhibition entitled '*Diversity and Unity. Six Centuries of the English Church*' and by two others, on the Anglo-Saxon manuscripts and the Sion College collection,

which are recorded above. All four received numerous groups of visitors, including the Art Libraries Society (ARLIS/UK & Ireland), British Association of Paper Historians, Ecumenical Society of the Blessed Virgin Mary, staff of the National Portrait Gallery, and the Forum for Interlending, with talks by the Librarian. A new departure for the Library brought visits from two Church of England schools, Archbishop Sumner Primary School, Lambeth, and Dedham Primary School, Essex. An exhibition on Dedham, drawing on materials from the Library and the Church of England Record Centre, was followed by letters of thanks from several 10 and 11 year-olds for the 'fantastic trip', with the comment 'we will remember the moment forever'. The Library also welcomed distinguished visitors to the Archbishop, including the Lord Mayors of London and Canterbury, members of the International Anglican/Orthodox Commission, and delegations of Icelandic, Syrian and Indian Orthodox clergy. Some 115 visiting groups were also received during tours of Lambeth Palace, and the Library participated once again in the London Open House weekend.

Seminar classes were hosted for three groups of students from the Courtauld Institute and for students from the Hellenic Institute, Royal Holloway, and the University of Berne, Switzerland. Visits were also arranged for students of the programmes in archive and library studies at U.C.L. The Library also hosted a lecture by the Vicar-General of Canterbury on his office; a symposium on religious literacy for the St. Gabriel's Trust; the annual meetings of the Church of England Record Society, the Church Commissioners and the Friends of Lambeth Palace Library (with a lecture by the Bishop of London and an accompanying exhibition on Archbishop Tait); a book launch for *Heads and hearts* by the Hon. Mrs. Anne Lamb; and a meeting of the London Research Libraries in History Committee. Other events in association with the Anglo-Saxon and Sion College exhibitions are recorded above.

The Library made loans to exhibitions on The World of 1607 at the Jamestown-Yorktown Foundation, Williamsburg, Virginia; G.F. Bodley and his circle at the V.&A. Museum; and Henrietta Howard, Countess of Suffolk, at Marble Hill House, Twickenham.

FINANCE

The core running costs of the Library are provided by the Church Commissioners. In 2007 these comprised staff costs of £515,590 and operational costs of £114,961 (total £630,911). Additional costs for the development and enhancement of the Library were met by the Friends of Lambeth Palace Library (£49,629) and the Trustees of Lambeth Palace Library with the support of other benefactors (£137,434).

LIBRARY STAFF

During 2007 externally funded special projects kept staff numbers at a high level. The full staff was as follows:

Librarian and Archivist

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

Deputy Archivist

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

Deputy Librarian

Gabriel M. Sewell, MA, MA (maternity leave from September 2007)

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
from September 2007)

Anna C. James, BA, MA (maternity cover from September
2007)

Assistant Archivists (Retroconversion Project)

Aaron A.L. Hope, BA, MA

Jessamy R. Sykes, BA, MSc Econ

Archive Assistants (2007-2008)
Krzysztof Adamiec, MA (from July 2007)
Claire Muller, BA (from August 2007)

Library Assistant (2007-2008)
Naomi Ward, MA, PhD (from July 2007)

Librarian's Secretary
Mary G. Comer

Senior Conservator
Janet Atkinson

Archive Conservator
Jutta B. Keddies, BA, MA

Conservation Assistant
John Cahill

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

FRIENDS OF LAMBETH PALACE LIBRARY

London SE1 7JU

(founded 1964)

Charity registration number 313023

President

His Grace the Archbishop of Canterbury

Vice-Presidents

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

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

Executive Committee

Viscount Bridgeman, CA (Chairman)

R.J. Palmer, BA, PhD, 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

Miles Barber

Moore Stephens LLP

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

Investment Advisers

Cazenove Fund Management Limited

12 Moorgate, London EC2R 6DA

Constitution, Charity Registration and Objects

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

P A R T T W O

REPORT OF THE EXECUTIVE COMMITTEE OF THE FRIENDS OF LAMBETH PALACE LIBRARY FOR 2007

Although sheltered within the walls of a palace, Lambeth Palace Library has never been a private collection, but always a public resource provided by the Archbishop of Canterbury for the benefit of all. So it remains today, with the Library now also serving a wider public throughout the world via online facilities and other services. In response to its work the Library enjoys an ample measure of public support and affection, and this is focused through the Friends. We express warmest thanks to all our members for their support in cherishing this historic Library and in developing its resources for future generations.

During 2007 half of the Friends' grants were given for the purchase of manuscripts. Manuscripts of relevance to the Library and its users appear unpredictably on the market. The Friends strive to give swift support, often providing the first grant which encourages help from other benefactors. In the case of the execution warrant for Mary Queen of Scots, the Friends gave a grant of £23,000, the largest in our history and a sonorous call to other donors who then contributed the balance of £49,485 to make the purchase possible. The Friends are proud to have helped in saving for the nation a document so significant and integral to our history and in restoring it to the archive at Lambeth of which it is part. In all sixteen grants were given for acquisitions, enhancing the Library and ensuring that it remains a living collection which continues to nourish research and publication. In addition the Friends supported the repair of the Sion College collection, a precious resource still traumatised by the bombing of the Second World War.

During 2007 the total assets of the Friends rose once more to a record level, £865,580. In 1988 the society set itself the task of raising an Endowment Fund of one million pounds to support the Library. We are now much closer to this goal, and in introducing the annual report last year I expressed the hope that we might achieve it to mark the 400th anniversary of the Library in 2010. We continue to entreat our members to help through gifts, bequests, or in any other way.

Bridgeman, Chairman of the Executive Committee

ANNUAL GENERAL MEETING

The forty-third annual general meeting of the society was held in the Great Hall of Lambeth Palace Library on 19th July 2007. The Chairman of the Executive Committee, Lord Bridgeman, took the chair on behalf of the Archbishop of Canterbury, who was on sabbatical leave, but sent his good wishes to members of the society. Lord Bridgeman welcomed the members to Lambeth and remarked on the high turnout for the meeting which he saw as measure of the support which the Library enjoys and also of the esteem in which the speaker, the Right Reverend and Right Honourable Richard Chartres, Bishop of London, was held.

The minutes of the 2006 annual general meeting were approved and signed as a correct record.

Lord Bridgeman moved the adoption of the 2006 annual report and accounts on behalf of the committee. He introduced members of the Friends' Committee and thanked them for their unwavering support of the society. The Friends had continued to flourish during 2006 and had given over £44,000 in grants to the Library during the year. The Chairman then drew members' attention to a number of acquisitions, including the household and estate rolls of Archbishop Parker, the volume of sermons by Archbishop Abbot, the Library's co-founder, and Archbishop Bradwardine's *Geometria speculativa* of 1495, the first mathematical work by any Englishman to appear in print. Lord Bridgeman thanked the Events Officer, Mrs. Gloria Stein, for organising a programme of events including interesting visits to the Bodleian Library and Addington Palace.

The Treasurer, Charles Sebag-Montefiore, seconded the motion. He gave a summary of the financial activities of the Friends in the year ended 31 December 2006. Incoming resources totalled £61,511, partly explained by the increase in annual subscriptions from £10 to £15. Donations of £12,395 were received from benefactors, and investment income reached £27,787. Grants to the Library amounted to £44,434. Total funds rose to £859,210. The meeting received the report and accounts with approval. Moore Stephens were reappointed auditors for the year 2007.

The Librarian and Archivist, Dr. Richard Palmer, reported on current work in the Library. He mentioned that he was currently enjoying his 17th year as Lambeth Librarian, an occupation which could become something of an addiction. He spoke of his two ambitions: to preserve the Library and hand it on intact to his successor and to enhance the collections and develop the Library's services. He reported on the development of the project to convert the finding aids for archives and manuscripts to electronic format. Phase I had been completed and 248,000 records were now in the database. The Librarian paid tribute to the Deputy Archivist, Dr. Rachel Cosgrave, who had led the project and cataloguing team. He also reported that the Library's catalogue of printed books was to be further enhanced as it had been selected for addition to the Copac database by the CURL-RIN-BL Challenge Fund. Exposure of the Library's data on Copac would raise the Library's profile and support further the national and international research communities. Dr. Palmer thanked individual members of the Friends for their support of the Library's Back-a-Book initiative to raise funds for the repair of thousands of Sion College books damaged in the wartime blitz of London. During its first year, the scheme had raised £14,000. The Librarian also alerted members to the forthcoming redesign of the Library's website

Lord Bridgeman then introduced the speaker, the Right Reverend and Right Honourable Richard Chartres, Bishop of London, who lectured on 'Back to the Future: Bishop Tait and the Mission of London illustrated from the Fulham Papers'. After questions and discussion, the Chairman thanked the Bishop for a stimulating and most interesting paper. The meeting was then adjourned for tea in the Guard Room.

MEMBERSHIP

We warmly welcome the following members who joined the

Ms. Dorna Bewley
Nicholas P. Bunker
David T. Bushell
Mrs. Margaret Coombe
David Cottle
James Cottle

Mark Cross
Professor David Ganz
Mrs. Sheena M. Ginnings
Brian D.F. Grumbridge
Miss Zahava Hanan
Miss Jennifer M. Harper

John M. Hayward
William A. Horstead
Miss Brenda Kemeys
Mrs. Patricia Lovett
Sir John Margetson
William R. Norman
Mark Ockelton
Robert S. Pirie
Professor Jane Roberts

Mrs. Valerie Rowden
Monsieur Henri Schiller
David Spence
Miss C. Winified Stone
David M. Stoneham
Mr. Harlan D. Whatley
James Wilkinson
Mrs. Jayne Wrightsman

We report with regret the death of the following members:

David T.A. Aldrich
Miss Beverley A. Battersby
Sir Howard Colvin
Revd. Canon Alan R. Duce
Sir Richard Faber
Edmund Heward
Mrs. B.J. Kirkpatrick
Alan MacGregor

Richard Ollard
Revd. Canon Arthur E. Payton
Revd. Canon Howard E. Root
John Smallwood
Miss Adèle M. Stewart
David A.O. Tweedie
P.O. Ziegler

EVENTS

Three remarkable visits were enjoyed by the Friends during 2007 and we express warmest thanks to Mrs. Gloria Stein, the society's Events Officer, for arranging them.

In May the Friends visited Harrow, combining an extensive tour of Harrow School (including the Vaughan Library) with a brief visit to St. Mary's Church (built for Lanfranc, Archbishop of Canterbury, in 1087) and a tour of Headstone Manor (acquired by the Archbishop of Canterbury in 1344). Headstone provided an opportunity for a cream tea inside the tythe barn built around 1534 to the order of Archbishop Cranmer. In June the Friends went to Cambridge. At the Parker Library at Corpus Christi College Dr. Christopher de Hamel gave an illuminating talk on the history of the Library and enabled the Friends to see such sublime treasures as the sixth-century Gospels of St. Augustine, used at the enthronement of each new Archbishop of Canterbury. At the Pepys Library in Magdalene College Dr. Richard Lockett also gave a highly enjoyable talk and displayed the famous diary and other books from the Pepys collection. In September it was the turn

of St. Paul's Cathedral. The Friends were welcomed by the Librarian, Mr. Jo Wisdom, and treated to an extensive tour from crypt to triforium, taking in Wren's great model of the Cathedral and the splendid Library which he designed. For those with remaining stamina the visit concluded with evensong with the Cathedral choir.

FINANCE

The total income received in the year ended 31 December 2007 amounted to £80,322, compared with £62,167 in 2006. The increase was largely due to a rise in donations, which totalled £26,203 (2006: £12,395), but there were also increases both in subscription and investment income. Investment income reached the encouraging level of £31,227 (2006: £27,787). Operating expenses rose slightly to £1,629 (2006: £1,524).

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 made to the Library in 2007 totalled a record £49,629 (2006: £44,434). In all sixteen grants were made, of which the largest was a major award of £23,000 towards the purchase of a copy of the warrant for the execution of Mary Queen of Scots (total cost £72,485). Seven further grants made possible the purchase of an English episcopal armorial and other manuscripts, letters and papers ranging in date from 1592 to 1912. Six grants were made for the purchase of printed books, including an edition of the rule of St. Benedict (Paris, ? 1521) said to have been edited by St. Dunstan. The Friends gave £8,049 towards the conservation of the Sion College collection, and met the cost (£1,905) of printing the *Annual Review*.

The balance sheet at 31 December 2007 recorded net assets of £865,580 (2006: £859,210). They comprised the investment portfolio (at market value) of £780,970 (2006: £780,405) and net current assets (mostly cash) of £84,610 (2006: £78,805). Further details of the portfolio are given in note 6 to the accounts.

The Committee records with gratitude the generosity of those who gave donations in 2007:

Albert Claude Christoph III Trust	R.A. Linenthal
Anonymous	Marsh Christian Trust
Mrs. J.M. Atkinson	Mrs. H.C.G. Matthew
M.S. Beer	G.A. Morgan
Bridgeman Art Library	R.H. Nokes
Revd. Canon G.G. Carnell	R.J. Palmer
CILIP Forum for Interlending	G.M. Pick
Dr. J.E. Cotes	G.R. Prentice
E.T. Cross	C.M. Root
Rt. Revd. T. Dudley-Smith	D.R Spence
R. Forrester	G.W. Staple
Sir William Gladstone	Revd. Dr. J.R.W. Stott
Rt. Revd. A.A.K. Graham	Miss E.C. Todd
B.F. Harvey	Bishop of Truro
B.G. Hewitt	T.H. Waite
Mrs. A.M. Hopkins	J.L. Wirth
G. Isherwood	D.T. Youngson
F.R. Johnston	
Donation in memory of M. Kinchin-Smith	

*Ulrich von Hutten's protest against the burning of books
by Martin Luther. See p.17*

Polydore Vergil, Adagia, 1521. The Sion College copy, repaired with the aid of the Friends. With contemporary marginalia in Latin and German by 'Iustus seu Iodocus Indermoillen Volckmarianus'

GRANTS TO THE LIBRARY DURING 2007

For Manuscripts	£
Mary Queen of Scots execution warrant, 1587 (grant towards total cost of £72,485.50). see p.7	23,000.00
Francis Clarke, <i>Praxis in curiis ecclesiasticis</i> , c.1592-5 (Bloomsbury Auctions 6 December 2007, lot 228). see p.8	728.00
Episcopal armorial, c. 1694 (Bloomsbury Auctions 6 December 2007, lot 233). see p.9	5,980.00
William Lowndes, Letter to William Blathwayt, 1700. see p.11	764.81
Walter Harte, Letter to George Hicke, 1708. see p.11	271.00
F.H.W. Cornwall, Bishop of Worcester: bank book 1787-1819. see p.11	225.00
Papers of William Dodsworth and Arthur Drummond, 1831-1912. see p.11	500.00
George Christopher Hodgkinson: correspondence 1845-78. see p.12	200.00
For Printed Books	
St. Benedict, <i>Regula</i> , [1521?]. see p.17	4,268.10
Ulrich von Hutten, <i>Eyn Klag uber den Luterischen Brandt</i> [1521]. see p.17	1,350.00
<i>An account of several work-houses</i> , 1725. see p.18	856.00
Mary Farrer, <i>The appeal of an injured wife</i> , 1788. see p.18	955.00
R.W. Moore, <i>A history of the parish church of Leeds</i> , 1877. see p.19	77.00
<i>The entring book of Roger Morrice</i> , ed. Mark Goldie <i>et al</i> , 2007. see p.17	500.00
Other Grants	
Conservation of the Sion College collection. see p. 29	8,048.76
Printing the <i>Annual Review</i>	1,905.20
	<hr/> £49,628.87

STATEMENT OF FINANCIAL ACTIVITIES

For the year ended 31 December 2007

	Note	Operating fund 2007 £	Endowment fund 2007 £	Total funds 2007 £	Total funds 2006 £
<i>Incoming resources</i>					
subscriptions	2	22,226	-	22,226	21,586
donations	2	15,421	10,782	26,203	12,395
Friends' events	2	666	-	666	399
Total voluntary income		38,313	10,782	49,095	34,380
investment income	3	31,227	-	31,227	27,787
Total incoming resources		69,540	10,782	80,322	62,167
Resources expended					
charitable grants	4	49,629	-	49,629	44,434
cost of generating funds	5	-	-	-	(110)
Operating expenses	5	1,629	-	1,629	1,524
Total resources expended		51,258	-	51,258	45,848
Net incoming resources before transfers		18,282	10,782	29,064	16,319
Transfer between funds		-	-	-	-
Net incoming resources before other gains & loses		18,282	10,782	29,064	16,319
Gains on investments					
realised	6	-	(7,169)	(7,169)	-
unrealised	6	-	(15,525)	(15,525)	116,548
Net movement in funds		18,282	(11,912)	6,370	132,867
Fund balances brought forward at 1st January		140,321	718,889	859,210	726,342
Fund balances brought forward at 31st December		158,603	706,977	865,580	859,209

BALANCE SHEET

As at 31st December 2007

		31 st December 2007		31 st December 2006	
		£	£	£	£
	Note				
Listed investments	6		780,970		780,405
Current assets					
debtors and prepayments		4,543		3,188	
Bank balances & deposits		<u>113,301</u>		<u>85,433</u>	
		117,844		88,621	
Current liabilities					
Creditors & accrued charges	7	<u>(33,234)</u>		<u>(9,816)</u>	
Net current assets			84,610		78,805
Net assets			<u>865,580</u>		<u>859,210</u>
Representing					
Operating fund			158,603		140,321
Endowment Fund	9		<u>706,977</u>		<u>718,889</u>
			<u>865,580</u>		<u>859,210</u>

Approved by the Trustees on 5th March 2006 and signed on their behalf by

Bridgeman
Chairman

Charles Sebag-Montefiore
Honorary Treasurer

NOTES TO THE ACCOUNTS

for the year ended 31st December 2007

1. Accounting policies

(a) Basis of accounting

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

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

(b) Incoming resources

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

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

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

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

(c) Resources expended

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

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

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

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

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

(d) Investments

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

2. Voluntary Income	2007	2006
	£	£
Annual subscriptions		
under Gift Aid	11,650	10,503
not under Gift Aid	8,665	8,859
Life membership	<u>1,911</u>	<u>2,224</u>
Total subscription income	22,226	21,586
Donations	15,421	11,739
Friends' events and catalogue sale	<u>666</u>	<u>399</u>
	<u>38,313</u>	<u>33,724</u>

3. Investment income	2007	2006
	£	£
Income from listed investments	25,999	24,633
Interest on deposits	<u>5,228</u>	<u>3,154</u>
Total investment income	<u>31,227</u>	<u>27,787</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:

	2007	2006
	£	£
Grants for purchases	39,675	32,518
Grant towards the conservation of the Sion College collection	8,049	10,000
Grant towards publication of the <i>Annual Review</i>	<u>1,905</u>	<u>1,916</u>
Total grants given in year	<u>49,629</u>	<u>44,434</u>

5. Other operating costs	2007	2006
	£	£
Costs of generating funds		
Bank charges (2006: refund)	<u>-</u>	<u>(110)</u>
Governance Costs		
Secretarial & sundry expenses	200	200
Accounts examination fee (2006 Audit fee)	881	764
AGM expenses	<u>548</u>	<u>560</u>
	<u>1,629</u>	<u>1,524</u>

6. Investment portfolio

As at 31st December 2007, the investment portfolio mainly comprised holdings in three Common Investment Funds run by Cazenove Capital Management Limited. The portfolio is summarised in the following table:

	<i>Cost</i>	<i>Market value</i>	<i>Annual income (prospective)</i>	<i>Yield on market value</i>
	£	£	£	%
The Equity Income Trust for Charities	75,444	108,183	4,163	3.85
The Growth Trust for Charities	256,364	302,897	8,422	2.78
The Absolute Return Trust *	200,000	200,000	-	-
Corporate Loan Note	25,000	25,000	2,000	8.00
Other equity shares	<u>79,685</u>	<u>144,889</u>	<u>2,944</u>	2.03
Total portfolio	<u>636,493</u>	<u>780,969</u>	<u>17,529</u>	2.24

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

Movements in year:

	2007	2006
	£	£
Market value at beginning of year	<u>780,406</u>	<u>653,858</u>
Proceeds of sale	(201,741)	-
Cost of purchases	225,000	10,000
Realised (losses)	(7,169)	-
Unrealised gains / (losses)	<u>(15,525)</u>	<u>116,548</u>
Movement in year	<u>564</u>	<u>126,548</u>
Market value at end of year	<u>780,970</u>	<u>780,406</u>
Cost at end of year	<u>£636,493</u>	<u>£620,403</u>

7. Creditors	2007	2006
	£	£
Grant payable (paid in 2008)	23,000	-
Life membership fees carried forward	9,353	8,770
Other creditors and accrued charges	<u>881</u>	<u>1,046</u>
	<u>33,234</u>	<u>9,816</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	2007	2006
	£	£
At beginning of the year	718,889	601,685
Legacy and donations	10,782	656
Realised investment (losses)	(7,169)	-
Unrealised investment (losses)/gains	<u>(15,525)</u>	<u>116,548</u>
At end of the year	<u>706,977</u>	<u>718,889</u>

10. Analysis of net assets between funds

	Investments	Net current assets	Total
	£	£	£
Endowment fund	706,977	-	706,977
Operating fund	<u>84,775</u>	<u>73,828</u>	<u>158,603</u>
	<u>791,752</u>	<u>73,828</u>	<u>865,580</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 EXECUTIVE COMMITTEE
OF THE FRIENDS OF LAMBETH PALACE LIBRARY
FOR THE YEAR ENDED 31 DECEMBER 2007**

I report on the accounts of the Friends of Lambeth Palace Library for year ended 31 December 2007 which are set out on pages 46 to 51.

Respective responsibilities of the Trustees and Examiner

As the Charity's Executive Committee 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 the Executive Committee 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.

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

23rd April 2008

The rule of St. Benedict edited by St. Dunstan [?1521]. See p.17

Archibald Campbell Tait

**BACK TO THE FUTURE
BISHOP TAIT AND THE MISSION TO LONDON ILLUSTRATED
FROM THE FULHAM PAPERS**

By the Rt. Revd. and Rt. Hon. Richard Chartres, Bishop of London

A portrait of Archibald Campbell Tait, Bishop of London and afterwards Archbishop of Canterbury, broods over the main office at the Old Deanery of St. Paul's, where he would be surprised to find his successor living. The date is 1868. After more than a decade of exhausting work in London, he is leaning on a red cushion, toying with his academic square and wearing an expression which suggests that "all is vanity".

Who could fail to sympathise with his personal tragedy, the loss of five daughters from scarlet fever when he was Dean of Carlisle and later, when Archbishop of Canterbury, the death of his only son, Craufurd, only shortly after his institution at St. John's Notting Hill. The story of the Tait's domestic affliction is well known. But this afternoon we turn to another side of Tait's character, less familiar and one which prompted Disraeli to detect in him a strange streak of enthusiasm – enthusiasm which, as he reminded Queen Victoria, was undesirable both in an Archbishop of Canterbury and in a Prime Minister. Tait himself rejected this assessment. Dean Lake remembers him saying laughingly that he respected an enthusiast "all the more because I could never possibly be one myself". His special hero in the English Church was Archbishop Tillotson who was wont to say that stirring up men's passions was like the muddying of the waters – you see nothing clearly afterwards. But we shall see what evidence Disraeli had for his contention as we contemplate Tait the missionary.

Tait's Diary, Wednesday, September 17th 1856. "I have this morning received a letter from Lord Palmerston saying that he has the Queen's command to offer me the See of London. I am now [11 am] about to take an hour of prayer That I may not act rashly seeing that I have no doubt of accepting the offer". He was consecrated in the Chapel Royal in November. The Chapel Royal is modest in size and Tait was consecrated with the Bishop elect of Grahamstown, so few were present to hear the preacher laud the comprehensiveness of the Church of England and describe the challenge posed by the growing "secularism" of the great towns. The word "secularism" was

just coming into vogue and the preacher used it with an apology. Both these themes resonated with Tait. He was in many ways a layman's bishop and was sometimes accused in his London days of neglecting administration for the evangelistic task which was reckoned to be more the province of the inferior clergy.

He inherited a church building strategy from his predecessor Charles James Blomfield who worked on the understandable assumption that the burgeoning population of London should be matched by new churches. Churches should be multiplied, said Blomfield, so as "to bring home to the very doors and hearths of the most ignorant and neglected of the population the ordinances, the solemnities, the decencies and the charities of our Apostolical Church". It was a paternal version of a socially inclusive policy. But for Blomfield the encouragement of anything like mission preaching, outdoor services or other "irregular" efforts smacked of Methodism and were anathema. Save for one occasion he never preached an unwritten sermon and certainly in his earlier days disapproved of weekday addresses. Tait followed a dramatically different strategy in the very first full year of his episcopate, 1857.

Never was Britain a more overtly religious country than at that time. Contemporaries might soon be agonising about the receding tide on Dover beach. We marvel at the flood of energy and the building spate which created a symbolic landscape in London in which the Christian faith in its many varieties was unignorable. Even railway termini were built in tune with the premier ecclesiastical styles of the times. Probably too many churches were built. Blomfield himself consecrated 198. This aspect of his ministry I know very well, since one of the challenges of being any bishop, and perhaps especially the Bishop of London, is that you not only have to fulfil your own diary but much of your predecessors' as well. Every year there is a fresh crop of anniversaries which cause me to contemplate the astonishing activity of Bishop Blomfield. Now, in celebrating 150th anniversaries, I have reached Tait's era and I know that although he thought that church extension as an exclusive strategy was deficient, nevertheless he was still at work opening new ones.

By contrast of course in our own time the Christian reference is being brushed out and the new buildings which dominate the symbolic landscape celebrate the triumph of

priapic capitalism. Stories of giant mosques affright the Anglican faithful who are too timid to robe their own faith and love in stone. Is Christianity to be the only love that dare not tell its name? I am thinking of one church in my Diocese built in the last few years to blend in with a row of shops so successfully that, even when you know its whereabouts in theory, you still miss the entrance which is as obscure as a secret doorway in Harry Potter. What are we going to do about the new village and communications hub at King's Cross – St. Pancras? It will be a new terrestrial Heathrow. Watch this very large space.

Despite the evidence of extraordinary and confessedly competitive Christian exertions, Tait and some of his contemporaries were seized with the urgency of developing a “go to them” strategy to complement the invitation to “come to us” in the freshly sown acres of pitch pine pews.

The Victorian fervour for statistics both fuelled the anxiety and informed the response. In 1851 a religious census was undertaken separately from the decennial census. Attendances were counted on Sunday March 30th. When the Report finally appeared over two years later in 1854, it was a best seller. 21,000 copies were sold and it has created great confusion ever since. For one thing “attendances” were not clearly distinguished from individual persons. But some things were obvious. Large numbers of people stayed at home and, of those who attended a place of Christian worship that Sunday, less than half went to Church of England services. England was third in the churchgoing league with Wales first and Scotland second.

There was shock in the Established Church and this has sometimes blinded subsequent generations to the fact that about 25% of the entire population of England did attend a Church of England service on that Sunday in 1851. Comparisons with other times and places make this a remarkable result. The Church of England had become a voluntary organisation, and not a quasi comprehensive national one, but still it was widely distributed and had four times as many attendances as the next largest group – the Wesleyans.

Up to 1840 the growth of Dissent outstripped the growth of population. In the period which interests us this afternoon the growth of Dissent balanced the increase in population.

Then the growth fell behind, although the peak years in terms of absolute numbers were still in the future in Edwardian England. Dissenters were however notably fissiparous and as Sir Thomas Brown remarked, “they are complexionally propense to schism and by degrees will mince themselves into atoms”. Even though it was very small and only founded in 1838, one dissenting group with a presence in the Diocese, “The Peculiar People of Kent and Essex”, was racked with ferocious debates about the interpretation of James V: 14 and its implications for the proper Christian attitude to orthodox medicine. These debates generated yet further splits.

The Church of England against this background experienced a remarkable period of recovery and not least in the Diocese of London. Increasing suburbanisation created a demand for the establishment mix of social cachet, dignified worship and theological variety. Tait’s focus however was not so much on the new prosperous areas as on the “labouring poor”. Souls were to be saved not only from Satan but more immediately from violent revolution. In the spring and summer of 1857 he began preaching in the streets. The diary reveals him leaving the House of Lords to preach to a ship’s company of emigrants in the Docks. He goes from Convocation to speak to the Ragged School children in Golden Lane and then he preached to costers in Covent Garden; to railway porters from the footplate of a locomotive; to a colony of gypsies in their camp on Shepherds Bush Common. This scandalised those who distrusted “enthusiasm” and one critic inveighed against “the Bishop’s undignified and almost Methodist proceedings”.

The 1850s were a time of pan denominational evangelical solidarity. Tait was a supporter of forging closer alliances between Protestants across denominational boundaries although enthusiasm for this early bout of ecumenism waned after the triumphalistic way in which the Dissenters celebrated the 200th anniversary of the Great Ejectment in 1862. The next significant anniversary of this event, the 350th, falls of course in 2012 but it may be overshadowed by other preoccupations.

All was still well in 1857, however, when, in alliance with Lord Shaftesbury, Tait supported a new campaign to hold Sunday evening evangelistic services in the Exeter Hall, a great Victorian Conference venue on the north side of the Strand, notable for its religious gatherings and described by Punch, tongue in cheek, as “an amulet around the neck of

wicked London”. They were a great success but provoked the ire of those who pined for the days before the opening up of free trade in religion. The local incumbent attempted – unsuccessfully and despite the Bishop’s support for the venture – to veto the whole exercise.

Nothing daunted, the Bishop next set about opening up Westminster Abbey and St. Paul’s Cathedral to evening services. Dean Trench of Westminster was sympathetic and the first evening service was held in the presence of an overflowing congregation in January 1858. Dean Milman was harder to convince. He complained about the expense of such a project and the absence of a fabric fund. The bishop himself raised the money for an experimental service. At last on Advent Sunday 1858, the space under the dome was opened and provided with 2,500 chairs. The bishop was the preacher and every seat was taken an hour before the service was due to begin. Ludgate Hill was blocked and newspapers variously estimated the numbers that had to be turned away from ten to a hundred thousand. The services continued throughout the winter but the Dean and Chapter declined to prolong them into the spring and the experiment was not repeated for many years.

This disappointment lay in the future when on November 17th 1858, two years after his consecration, Tait delivered his primary charge under the dome of St. Paul’s to the Church throughout London. The charge runs to more than 120 pages in the printed version and took nearly five hours to deliver. Davidson and Benham in their great “Life of Archbishop Tait” record that “eyewitnesses have often described how the short November day sank into twilight, then into darkness and still in clear quiet earnest tones he went on, the only object visible in the great building [for the dome was then unlighted], turning his pages by the light of two small lamps upon the temporary desk from which he spoke”. Soon afterwards the bishop was carried off to the seaside for convalescence.

Some of the themes of the primary charge are only too familiar to any modern bishop. There is concern about the inadequacy of clergy remuneration and “the nature and the amount of funds by which our places of worship are maintained in due repair”. As Chairman of the Church Buildings Division I am still wrestling with this major problem greatly exacerbated by the exuberance with which the Victorians built churches

which are now rather past their “sell-by” date. As to clergy remuneration, matters had deteriorated in London because of the reduction in burial fees consequent on the closure of church yards. St. Giles in the Fields was especially hard hit.

There were even more serious spiritual challenges and in particular, “the subtle progress of an intellectual infidelity”. Barely a year was to pass after this remark before the publication of Darwin’s seminal book. There were also the seductions of Rome which Tait described as “the subtle adversary”. His ecumenical enthusiasm did not extend to Rome and within the Church of England in the Diocese he was alarmed by the disruptive effects of what he termed “excessive ritualism”. He also testified to his aversion from any systematic invitation to auricular confession. This anxiety was reinforced by the escalating crisis at St. George in the East where rioting broke out the following year as an unsavoury crew sought to disrupt ritualistic services. The front door of the recently restored Hawksmoor Vicarage reinforced with an iron plate is a reminder of those violent days when mobs could be ignited by the slightest liturgical innovation.

The population of the Diocese in 1858 was 2,422,300, [about a million less than now although its extent was vastly greater] and there were 885 licensed pastors. Clearly more clergy were needed and better trained. Tait was not disposed however to lower the academic standards, - “it is a favourite theory with some in the present day that we need a lower order of clergymen of a more homely type with less of Latin and Greek. For my own part I totally disbelieve in this theory: learning and refinement will never stand in a pastor’s way if he adds higher qualities”. His mission strategy was clear. “Overgrown parishes” should be reduced to “manageable dimensions” and “every five or six thousand persons in the metropolis have a church of their own as the centre of their religious activity, and a pastor of their own with his legitimate endowment and means to support his curates”.

One topic to which contemporaries gave perhaps excessive attention was that of pew rents. They constituted a very significant part of the income of many incumbents and led to pews being regarded as a species of private property and thus not available, even when unoccupied, to accommodate poorer neighbours. But Tait recognised that even if the pew problem were solved – “you may invite your people – you may have

clergy for them – but what if they will not come?” He described what had already been achieved by the Diocesan Home Mission. This enterprise had been founded as a result of a meeting early in 1857 of the incumbents of the most populous areas “for adding somewhat of a missionary machinery to our ordinary parochial work”.

When I became Bishop of London, I did of course know about Tait’s personal story and something about the difficulties he faced during his tenure at Lambeth but nothing about his forward mission strategy for London. In the 1990s it was obvious that the Church of England was becoming more and more disconnected from the people of England. I had daily experience visiting the parishes which Blomfield and Tait had established of how wide the gap had become. In Islington entering a church in my purple cassock and silver-topped shepherd’s crook inherited from Bishop Winnington-Ingram, I encountered a young lad with a fresh expression of a non-ecclesiastical kind. “Who are you?” he said. I know enough about modern teaching to know that you never answer questions – you lead the student to the discovery of fuller knowledge by posing a counter-question. I pointed to my shepherd’s crook with its great silver hook and said, “If you can think what this is, you will probably work out for whom I work”. He looked baffled and then brightened up and said triumphantly, “I know who you are – you’re the Grim Reaper”.

Meanwhile we were fidgeting about in-house matters like liturgy and structures of governance and there was an elaboration of defensive bureaucracy. There was supposed to be a decade of evangelism but with notable exceptions there was an air of introspection and denial. We have a skilled and dedicated administration at national and diocesan level, we have many well run parishes but it is clear that we need to complement the administration and our established parochial communities with a campaigning mentality and “machinery” to use one of Tait’s favourite words. Financially however we are organised to maintain what exists rather than to take advantage of new opportunities. In the nineteenth century the Ecclesiastical Commissioners were an agent of reform diverting resources to enable the Church to make additional provision for “the cure of souls in parishes in most need of assistance in such manner as shall be deemed most conducive to the efficiency of the Established Church”. The report of the task

group which this year reviewed the spending plans of the Church Commissioners suggested that “this reforming position has not been given enough weight in comparison with what has been done to maintain provision where it already exists”.

At this point I want to spell out the essential message of this talk. Fascinating as it may be, it is not entirely my intention to retail gossip from the muniment room. The study of church history does not of course yield any simplistic lessons that can be directly applied in very different circumstances, but it is still immensely suggestive. The study of church history often exposes the poverty of our analyses of the challenges and opportunities we face. It encourages us to enlarge the range of the questions we put to the evidence. It dispels any notion of inevitabilities; that things are as they are and cannot be different. The study of church history liberates us from mind-cramping contemporary orthodoxies and both indicates the scope for choice and the need to make choices and not simply to drift, lacking urgency and unaware that things could be different. Knowledge of our story also makes for deeper humility and rescues us from the endemic short-termism of the present day. As Acting Chairman of the Commissioners for example I have found it very instructive to study the story in a way that has shone light on some of the decisions we have made and reveals them to have been made only semi-consciously.

For Tait the primary challenge was the care of “the labouring poor” who take their views of life from “newspapers of the most doubtful class and the conversation of their fellows in the alehouse”. He admitted that they could hardly be induced to enter into “the lengthened and highly spiritual services of our usual worship”. He concluded that “The parochial system standing quite alone is unable to meet many other wants of our complicated and highly artificial state of society”. “Mission Shaped Church”, the report on “fresh expressions of church” has been very liberating in our own day. I believe that the debate would be even richer if we clearly recognised the extent to which the mid-Victorian Church was on the same tack certainly in the Diocese of London.

Far from being too proud to learn from the Methodists, Tait recalls in his Charge the memory of the excitement raised “in a quiet and dull place by the gathering of the Methodists in a

fine summer's day on the common under the shadow of the old trees". That was a reminiscence of his curacy in Marsh Baldon in Oxfordshire which students from Cuddesdon in my day also used to visit.

He reported that the time was past when the Church of England could be said to be dying of its dignity. The Diocesan Home Mission in the previous year had both financed and organised services for the labouring poor while the first "missionary curate" had been appointed for Whitechapel and Spitalfields. He was to be the first of many missionary curates, some of whom I suppose we would call "sector ministers" like the chaplain appointed to look after the 80,000 strong community of Hansom Cab drivers and their families. To achieve these large aims Tait called for "a combination of the whole Diocese". It is still a challenge. Theologically speaking the "local church" both in patristic times and in the Anglican tradition is located in the diocese but in popular sentiment the truth is frequently otherwise and this enfeebles the Church's ability to engage with constituencies, structures and communities which transcend parochial boundaries. Blomfield and Tait were in the forefront of what Arthur Burns has called the "Diocesan Revival" but we still have a way to travel.

The resemblances between the challenges confronting the Church in London in 1857 and now are uncanny. One of the first things I had to deal with on entering office was a plan to reduce the expense and increase the missionary effectiveness of the City churches. Tait also had plans for the City churches before him which had been prepared for Bishop Blomfield. These plans he suggested were – "perhaps somewhat too sanguine in their expectations and rather rashly devised". Anyway the City churches are still with us and experiencing, thanks to modern communications, a renaissance.

Constrained by a financial structure which gave little scope for new work, I decided that we should establish a "Bishop of London's Mission Fund" and it was at this point that I discovered for the first time how closely I had been following in Tait's footsteps. Unknown to me he had established a fund with precisely that same name as a result of an appeal in 1863. A meeting of leading laymen in May 1863 decided on an appeal to produce £100,000 per annum and so £1 million in ten years. It was to be expended on the clear basis of certain

“standards”. There was to be one clergyman for every 2,000 parishioners and church room for one in four of the population. The response was generous and it is instructive to compare what Tait was able to do with our own performance as fund raisers. The Marquis of Westminster gave a princely £10,000. Truman Hanbury the brewers gave £1,000 and William Gibbs £1,000. It is pleasant to record that descendants of these three donors are still active in support of the Diocese and troubling to reflect on our relative lack of success in gaining the support of new wealth. There were also a myriad of more modest donations down to Lady Caroline Charteris who subscribed a guinea a year.

Fund raising is a salutary discipline. It poses in a sharp way the question of whether we are offering what our contemporaries require of us. There is in the Tait papers in Lambeth Palace Library an 1864 letter from a London clergyman who sensibly points out that there had to be a pruning of the ecclesiastical tree and that the laity would not be convinced unless the Church exhibits “a more quick and living aspect than would seem at present to be its character”.

The Church of England survived the 19th century greatly strengthened and it has survived into our own day as the most disestablished, established church in Europe.

The Church lost its role as schoolmaster to the nation but it flourished in the busy free market in religion that was established. These conditions led to the co-existence of a large variety of Christian traditions. Puritans, pietists, prelatists and papists had all at one or another time hankered after a religious monopoly. All failed and the way was opened to a state of religious pluralism in which it was not necessary, as it was in the countries where one church or another had secured dominance, to embrace atheism as an integral part of opposing the economic and social status quo. The phenomenon of large left-wing, specifically anti-clerical and even atheist political parties, so much a part of the recent political history of Continental Europe, has not been a part of the British experience. At no point in its history for example has the British Communist Party ever equalled the membership of the Lord’s Day Observance Society.

It was as part of a free market that there was an astonishing recovery both in confidence and effectiveness in the Church of

England in the years leading up to the First World War. The activities of Bishop Tait and the London Diocesan Home Mission from its offices of 79 Pall Mall played a substantial role in this recovery.

Time does not permit me to discuss all his initiatives although I should have liked to have given more attention to the revival of the sisterhoods and Tait's dealings with Elizabeth Ferard. Tait knew Germany from first hand experience and he it was who advised Elizabeth Ferard to visit the Deaconess Institution at Kaiserswerth which was to be an important influence on the beginnings of ordained women's ministry in the Church of England. Elizabeth Ferard's diary tells the story, with an illuminating introduction by Henrietta Blackmore, in a volume recently published by the Church of England Record Society.

Contemplating the records in Lambeth Palace Library however one cannot fail to feel close to Tait in the press of daily correspondence. How his heart must have sunk on receiving missives like the complaint from the Marquis of Westminster. The letter is dated 11 August 1865 and is couched in terms of the iciest politesse. [Tait papers 133, ff. 352-3] The Marquis was dissatisfied with what he considered to be the excessive salary level of the secretary of the Diocesan Mission to which the noble Marquis had been a large contributor. Mr. Bardsley "may be the ablest divine and most distinguished clergyman in the Diocese – but it appears to me that a gentleman of inferior abilities and smaller pretensions would be better suited to this post, leaving Mr. Bardsley to exercise his abilities with greater advantage to the Church in another sphere". My own subscription "never reaches the object for which it was intended, intercepted in its course in order to supply a fifth part of the salary paid to the Secretary". He appealed to Tait as President of the Mission Fund "but as you cannot have time to look into the lesser details of arrangements such as these, I shall feel it necessary to call attention elsewhere to the subject, without troubling your Lordship further for a reply".

We live at a time when we are just re-discovering that questions about God are un-ignorable and that the world cannot be understood without reference to its religious traditions. We are moving out of the time which I remember from the beginning of my episcopate when, in the guide to the City of London, the Churches were relegated to the Leisure Section.

Now is a time when we need to refresh our understanding of the way we have travelled as a Church or we shall lurch between unreasonable optimism and unwarranted despair. Some of the strategies being proposed for the Church, and indeed the communion, are somewhat deficient in the practical wisdom which comes from an historical perspective. It is no doubt desirable that every matter should be “under-girded with theology”, an ugly phrase which we hear frequently in the House of Bishops, but it is no less desirable that we should reflect candidly on recent church history as an aid to a more critical evaluation of the claims for novelty and effectiveness of some of the “new ways of being church”.

With the assistance of Arthur Burns of King’s College London and John Wolffe of the Open University, and in partnership with Lambeth Palace Library, the Diocese has applied to the Arts and Humanities Research Council for a grant to support a “Knowledge Transfer Project” which I hope will lead clergy and others to grow in their awareness of the development of the Church in a way that builds confidence and practical wisdom and enlarges the terms of the debate on how we should move forward together in obedience to the mission of God.

This is a time of great opportunity. I was visited recently by someone responsible, on behalf of one of the three main parties, for overseeing the evidence from the focus groups and individual interviews during the last General Election Campaign. He said that the testimony was remarkably uniform and focussed on questions which legislators were unable to do much about. There was a concern about the erosion of moral values and the phrase most often used in this connection was “respect for others”. There was also confusion about moral true north and what was being communicated to the next generation. There was no confusion about who was to blame and the result was disappointingly simplistic. In the dock were the politicians themselves and the media; the judges and the police; the teachers and the schools. The most startling finding in some ways was that no one blamed the Church, even though the agenda was one which might be thought to involve Churches of all kinds. Indeed nobody mentioned the Church, so far have we disengaged from the imagination of the people of England. Nevertheless there is a great opportunity in this situation.

As we respond to this new century, I believe that we shall be assisted to make a deep response if we were to have a clearer grasp on church history. It interests and encourages me that a distinguished group of younger theologians involved in the “Deep Church” movement in the Diocese of London have recently published a book with the significant title – “Remembering our Future” – testifying to their sense that, trapped in the present moment, it is impossible to do justice to the New Testament moment without the company of those who have been inspired by the Scriptures to follow the Christian way in other times and cultures.

You will understand from what I have said how greatly I value Lambeth Palace Library as a place where there can be deep and creative remembering. I salute the work of those who are presiding over its current growth. I should like to pay tribute to the staff who, under the leadership of Richard Palmer, have treated me and a host of other readers with unfailing courtesy even under extreme provocation. I have known the Library for many years and I am convinced that its greatest days are to come. But I remember with gratitude and affection the days of Geoffrey Bill who was Librarian while I was living in the Footman’s Tower. He was a great friend, to whom, with Melanie Barber, I should also like to pay tribute. Mind you he did have his blind spots. He once told me that God had kept one last plague up his sleeve if Pharaoh had finally proved obdurate – a plague of genealogists.

*Archbishop Davidson during the Prayer Book controversy.
Original drawing for a Punch cartoon. See p.24*