The College Library, Part One: 1473–1730

1: The Beginnings

Although the College was founded in 1473 and received its Royal Charter in 1475, Robert Woodlark, the Provost of King's College and our Founder, had been purchasing land and leasing properties on Milne Street (now Queens' Lane) from 1459 onwards, so that by 1473 accommodation was available for two Fellows and a number of Fellow-Commoners. At the time, the latter were graduate scholars who lived in college at their own expense and dined with the Fellows; there were initially no undergraduates. The early College was quadrangular, with the main gate in the south-west corner, nearly coincident with the present gate on to Queens' Lane. The court was probably similar in construction to, though smaller than, the Old Court (1352–78) of Corpus Christi College, which is still in existence. The Chapel was at the east end of the south range and the Library at the east end of the north range. An inventory of 1623 refers to 'the stayers foote leading to the library', so the Library was evidently on the first floor as was customary to avoid the damp (it would have had no heating). Whether it lay entirely in the north range, or projected towards the north from that range, possibly over cloisters, remains unclear[1], although the fact that medieval libraries normally had their windows facing east-west to take full advantage of the morning and evening daylight[2] may indicate the latter as more likely. The Chapel and Library were not completed until about 1478, following benefactions from William Cotte and Clement Denston.

The invention of printing from movable types by Johann Gutenberg at Mainz in about 1450 meant that the second half of the fifteenth century was a pivotal time in intellectual history. The new technology spread rapidly and printing-presses were set up throughout Europe so it is not surprising to find that the 87 volumes presented to the Library by Woodlark, who had been custodian[3] of the library at King's prior to his election as Provost in 1452, reflected this transition. They comprised 84 manuscripts together with three printed books[4] and were divided into two classes; some were kept chained[5], in seven stalls (probably lecterns with sloping desks on each side and a flat shelf below[6], with the books themselves lying flat), and others were available for loan to the Fellows. From the number of books, Willis and Clark[7] infer that the room was about 9 m long, with the stalls at right angles to its length and between the windows as usual in medieval libraries (and, indeed, as in our present Sherlock Library). Readers would either have stood at the lecterns or sat on wooden benches.

The books were wholly in Latin, and mainly on the two subjects for the increase of knowledge and study of which the College was founded, namely philosophy and theology, where the term philosophy[8] was generally understood to cover its three

1 See W.H.S. Jones, *A History of St Catharine's College, once Catharine Hall, Cambridge,* (Cambridge, 1936), 3–8 [It may be noted that copies of this are available from the publisher, printed on demand, see elsewhere in this issue]; Sydney Smith, *The 17th Century Rebuilding of St Catharine's,* (Society Magazine, 1963), 73.

2 See R. Gameson, in E. Leedham-Green, E and T. Webber, eds, *The Cambridge History of Libraries in Britain and Ireland,* Vol.I *To 1640*, (Cambridge 2006), 32.

3 P.D. Clarke, ed., *Corpus of British Medieval Library Catalogues,* 10. *The University and College Libraries of Cambridge,* (London, 2002), 281.

4 Two of these were printed in Cologne in 1470 and the third in Utrecht in 1474.

5 R. Gameson points out, in Leedham-Green and Webber, *History of Libraries…,* 35–37, that the chaining often had two functions, first that readers could be sure of finding the books, and second that the donors could be confident that the spiritual benefit of the gift would be lasting.

6 See P. Gaskell, *Trinity College Library: The first 150 years*, (Cambridge, 1980), 4–5, and the conjectural drawing of a lectern of the period on p.5.

7 R. Willis and J.W. Clark, *An Architectural History of the University of Cambridge etc.,* Vol. II, (Cambridge, 1886), 97.

8 See D.R. Leader, *A History of the University of Cambridge,* Vol.1 *The University to 1546,* (Cambridge, 1988), 91.

Map of Great Britain, from Liber geographia by Claudius Ptolemy, Venice 1511.

branches, natural, moral and metaphysical. Texts on the teachings of St Thomas Aquinas (1225–74) were grouped in the fourth stall with two volumes on the works of John Duns Scotus (c.1266–1308). Patristics (the lives, writings and doctrines of the Fathers of the Church, especially Augustine) were to be found on the fifth stall while standard biblical commentaries occupied the first three stalls. The last two stalls contained mainly books on the classics, commentaries on Aristotle in particular, but medicine and law were notably absent. The historical literature, Petrarch and translations of Plato and Boccaccio added a humanist touch. It is possible that some of the humanist books which Woodlark gave to St Catharine's were copied from exemplars at King's. P.D. Clarke[9] notes that the founders of early colleges 'all took the view that a collection of books was so fundamental an attribute of a college that it should form part of its foundation endowment'. It was a handsome gift, since[10] Queens' College (founded 1448) had only 199 volumes by 1472, mostly theological, and the University Library itself no more than 330 volumes in 1473. For comparison, Clarke (p. xxx) points out that 'the great monastic libraries of the day…might possess two thousand or more volumes', and an inventory of the Vatican Library in 1455 revealed it to contain about 1200 items in all, 800 of them in Latin and 400 in Greek. These libraries were nevertheless much smaller than that, for example, of the Caliph al-Hākim in 11th-century Cairo, if one can trust the reports that it contained tens of thousands of books, and prob-

9 P. D. Clarke (ed.), *Libraries of Cambridge…,* xxix.

10 R. Willis and J.W. Clark, *An Architectural History…*, Vol. III, 404.

ably far more[11].

Woodlark's regulations for the College Library were based on those specified by Bishop Bateman for Trinity Hall[12] in 1350 and included the following (translated from the original Latin):

- The door was to be kept locked and every Fellow was to have a key.
- Fellows could borrow unchained books during the day, but no book was to spend the night away from the library except for binding or repair.
- Any Fellow working in the Library by candlelight should take great care.
- The library was to be inspected annually, to check that all books were present and in good order.
- No book was to be sold, given, exchanged, pledged or alienated, or handed over in quires for copying outside the College.

When one recalls how rare and expensive books were at that period, and how vital for their studies to members of the College, it is understandable why these rules were so strict. A catalogue of the Library, dated from between 1504 and 1522, lists 127 volumes; these include 20 service-books from the Chapel and gifts of three books from Richard Nelson (Michaelhouse), one from John Fisher (Michaelhouse) and 16 on law, mostly canon law, from Robert Bryan. The catalogue is still in the College archives[13] and was edited by G.E. Corrie (adm.1813, Fellow 1817, Norrisian Professor of Divinity) in 1840[14]. Clarke[15] draws attention to the donation

11 P.M. Holt et al. (eds), *The Cambridge History of Islam,* Vol.2, *The Further Islamic Lands, Islamic Society and Civilization,* (Cambridge, 1970), 748.

12 P.D. Clarke (ed.), *Libraries of Cambridge…,* 634.

13 Archive XL/8.

14 *Publications of the Cambridge Antiquarian Society,* No.1, 1840. It was reprinted, including Corrie's notes on individual items, by W.H.S. Jones, *A History…,* 376–385.

15 P.D. Clarke (ed.), *Libraries of Cambridge…,* 590–604. He states (p.592) that it must be later than 1504 since the scribe refers to Fisher as bishop of Rochester which he did not become until then, and before 1522 since a gift of plate in that year was noted in a different hand.

Left: a brass from the back cover of Biblia Latina, printed by Anton Koberger, Nürnberg 1478. Right: The Editor carrying the book.

of law books in contravention of the wishes of the Founder, but notes that John Gryndall (adm.1496, Fellow 1498) was a student of canon law, and knowledge of this subject would have been useful to any theology students aspiring to benefices.

2: The Sixteenth Century

Despite the strict regulations in force, not one of the original books is to be found in the next catalogue (1633), which raises the obvious question, what happened to them? The libraries of monasteries were certainly destroyed or dispersed following Henry VIII's orders for dissolution in the late-1530s, as were those of colleges associated with monasteries, but non-monastic institutions were not affected by these orders. There was, however, an inspection of Universities decreed by Edward VI in 1549 to "root out 'papistry' and to encourage 'God's word and true learning'", as H.C. Porter puts it in his Quincentenary Essay[16], *Catharine Hall and the Reformation, 1500–1650*. M.R. James[17] reprinted the first catalogue and stated in his introduction that '[This] catalogue gives the first words of the second folio of each volume, so that, if existing, they could now be identified: but I have never encountered any of them. …I suppose the disappearance of all these books must be reckoned to the discredit of the Commissioners of Edward VI'. There are, however, strong reasons to doubt this explanation. First, that of the 199 volumes at Queens' College in 1472, all but 12 had already disappeared by 1538[18] (and none was left by the middle of the nineteenth century). Second, that lists of books drawn up for a subsequent visitation in 1557, during the reign of Mary Tudor, showed the medieval holdings of Clare, King's, Pembroke, St John's and Trinity Hall to be largely[19] intact. Third, Gonville and Caius College still retains to this day most of its medieval books[20], and fourth, that the visit of the Commissioners to Catharine Hall on 18 May 1549 occasioned no adverse comment from them[21]. Jensen[22] concluded that 'there is no evidence to support suggestions that medieval book collections in Oxford and Cambridge non-monastic colleges were destroyed for religious reasons under Henry VIII or indeed Edward VI'.

A more likely explanation for the disappearance[23] is that the rapid growth of printing in the sixteenth century led to the replacement by the equivalent books, often in new editions, of what were by then regarded as out-dated manuscripts. The Fellows of St Catharine's at the time evidently did not recognise the long-term value of their manuscripts as did, for example, the Fellows of Gonville Hall (but see Footnote 43 below). There is also, sad to say, evidence of increasing negligence, dereliction and even theft in various libraries[24]. Jensen remarks[25] that 'No money was spent

16 E.E. Rich, *St Catharine's College, Cambridge, 1473–1973, A Volume of Essays to Commemorate the Quincentenary of the Foundation of the College,* (Cambridge, 1973), 80.

17 M.R. James, *A Descriptive Catalogue of the Manuscripts in the library of St Catharine's College, Cambridge,* (Cambridge, 1925). James catalogued the manuscripts of all Cambridge college libraries between 1895 and 1925 (and many others also), in addition to writing the ghost stories for which he is better known.

18 J. Twigg, *A History of Queens' College, Cambridge 1448–1986,* (Woodbridge, 1987), 104.

19 See Kristian Jensen in Leedham-Green and Webber, *History of Libraries…,* 349.

20 C.N.L. Brooke, *A History of Gonville and Caius College,* (Woodbridge, 1985), 33–37. Matthew Parker, on leaving his own great collection of manuscripts to Corpus Christi in 1575, specified that if Corpus did not take proper care of it, the collection should pass to Gonville Hall.

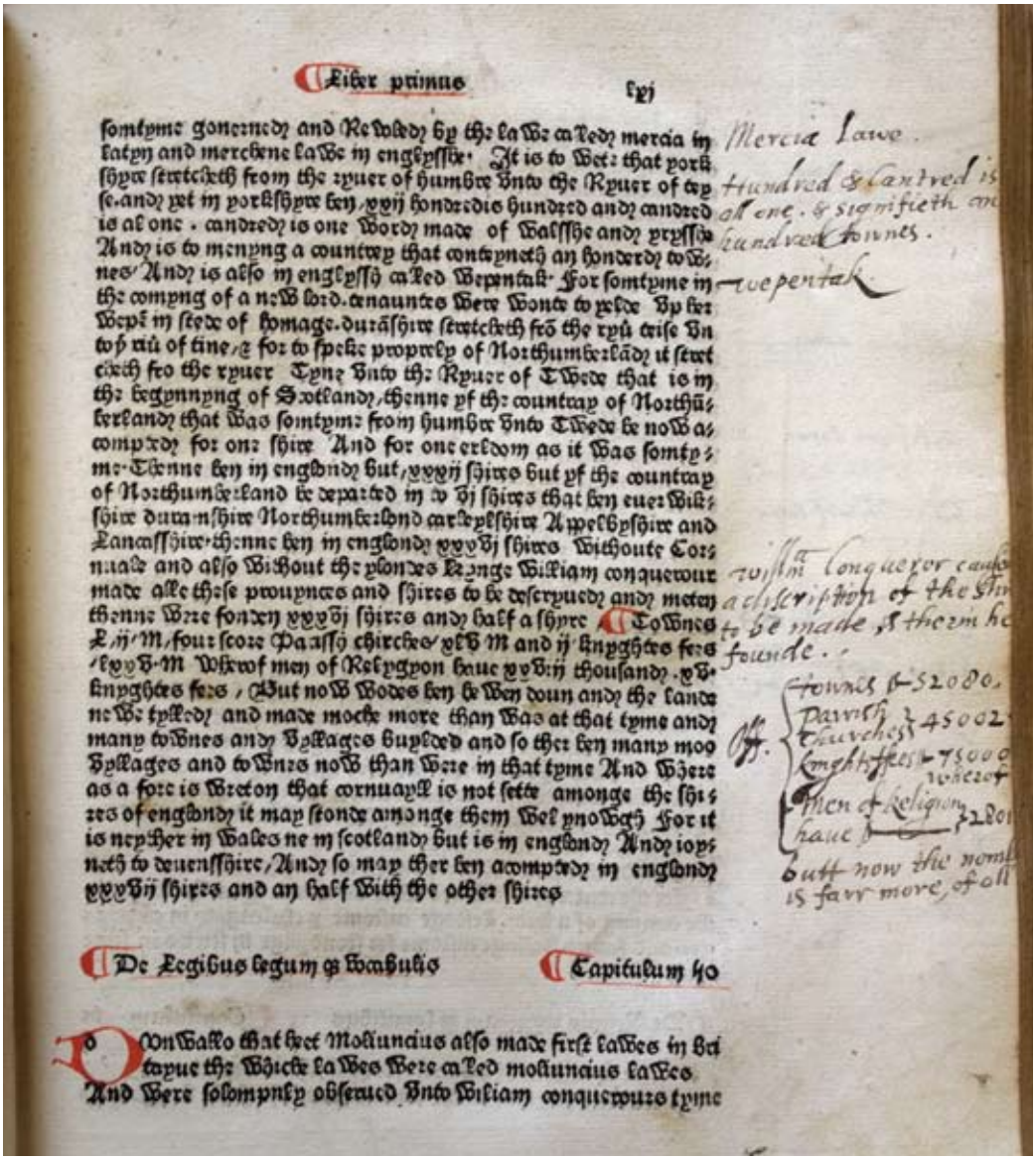
21 Porter notes that they were considerate enough to depart before supper so as not to put the College to expense, being content with beer at four o'clock. Some colleges suffered badly, however, with the Master of Clare Hall being expelled, and 'six awlters…pulled downe' at Jesus College, see C.H. Cooper, *Annals of Cambridge,* Vol. II, (Cambridge, 1843), 23 et seq.

22 See K. Jensen in Leedham-Green and Webber, *History of Libraries*…, 347.

23 R.W. Hunt, *Medieval inventories of Clare College Library,* Trans. Camb. Bibliogr. Soc., 1, 1950, 105.

24 See P.D. Clarke (ed.), lxxxvii – xc.

25 K. Jensen in Leedham-Green and Webber, *History of Libraries*…, 347. He also mentions (p.351) that Trinity College, Oxford, probably spent more on feasting the bishop of Winchester on 2 August 1576 than on its library over forty-five years.



Liber primus lxj

somtyme gouerned and Reuoled by the lawe called mercia in latyn and mercherne lawe in englysshe. It is to wete that yorkshyre stretcheth from the ryuer of humbre vnto the Ryuer of tyse. and yet in yorkshyre ben yyij hondredis hundred and candred is al one. candredy is one Word made of walsshe and pryssh And is to menyng a countrey that contyneth an hondredy townes And is also in englysshe called Wepentak. For somtyme in the comyng of a newe lord. tenauntes were wonte to yelde vp ther wepē in stede of homage. durāshire stretcheth fro the ryū trise vnto ā of tine. & for to speke properly of Northumberlād it stretcheth fro the ryuer Tyne vnto the Ryuer of Twede that is in the begynnyng of Scotland. thenne yf the countrey of Northūberland that was somtyme from humbre vnto Twede be now accompted for one shire And for one erldom as it was somtyme. Thenne ben in englond but yyyij shires but yf the countrey of Northumberland be departed in to vj shires that ben euer Westshire durameshire Northumberlond cardyfshire Appelbyshire and Lancasshire. thenne ben in englondy yyyvj shires Without Cornuaile and also Without the yles of Wight Wiliam conqueroure made alle these prouynces and shires to be descryued and meten thenne were fonden yyyvj shires and half a shyre Townes Lij M. four score Paasshe chirches yeld M and ij knyghtes fees yyyvj M Wherof men of Religyon haue yvij thousandy. vj knyghtes fees. But now Wodes ben be Wen doun and the lande newe tylled and made moche more than was at that tyme and many townes and Vyllages buylded and so ther ben many moo Vyllages and townes now than were in that tyme And where as a fore is Wreton that cornuayll is not sette amonge the shires of englondy it may stonde amonge them Wel ynough For it is nother in Wales ne in scotland but is in englondy And ioyneth to deuenshire. And so may ther ben accompted in englondy yyyvj shires and an half With the other shires

De legibus legum & consuetudinibus Capitulum 40

Donwallo that Was Molinacius also made first lawes in Britayne the Whiche lawes were called molinacius lawes And were solempnely obserued vnto Wiliam conqueroures tyme

A page with annotations, from Polychronicon *by Ranulph Higden, printed by William Caxton, London 1482.*

in the university library of Cambridge from 1530 to 1573. The library itself was in practice abandoned in 1546–47'[26]. P.D. Clarke comments[27] that 'Evidence from both university and collegiate accounts suggests that expenditure on their libraries…fell away markedly as the 16th cent. progressed, in sharp contrast to the situation a century earlier when payments for the construction of library buildings were universally buoyant. The change sprang from an apparent loss of faith amongst the scholars in the utility of their insti-

26 See J.C.T. Oates, *Cambridge University Library, a history*: Vol. I, *from the beginnings to the Copyright Act of Queen Anne,* (Cambridge, 1986), 81.

27 *History of Libraries*…, lxxxix-xc.

tutional libraries, and nowhere is this loss of faith more vividly reflected than in the chronology of the book donations recorded in this volume. As they show, where donations had once been widespread, frequent and multifarious, the lifeblood of the beneficiary libraries, they now lapsed almost into non-existence...Printing made books both cheaper and more accessible and there are clear signs that the decay of institutional libraries was accompanied, and compensated to a degree, by the growth of private libraries. With books more readily available on their own shelves, scholars did not have to suffer the inconvenience of gaining access to a locked and chained library'. Jensen suggests (p.351) that a junior scholar might easily have had a dozen books or so at the beginning of the sixteenth century and (p.362) by the middle of the century 'an individual scholar could own more books than most college libraries…For the intellectually ambitious, this was no longer possible by the early seventeenth century …the balance had again shifted towards the shared collections…Libraries had begun their vexed relationship with commercial publishers, whose products they had to acquire in order to remain useful, but whose ever growing output led to an ever more acute problem of money and space'[28]. The affordability of books at this time may be gauged from a comparison of the annual stipend of a Fellow of Catharine Hall in 1545–46, namely £4.0s.0d[29] (= 960d, in addition to commons and lodging), with the total value of 360d for 41 books left by Edward Moore (Fellow 1529–39) and valued for probate in Cambridge in 1539[30], giving an average of just under 9d per item.[31]

28 We shall discover later that this remains true four centuries on.

29 C.H. Cooper, *Annals of Cambridge,* Vol. I, 436. This stipend was close to that of the Chaplain to Sir William Petre at Ingatestone Hall, Essex, in 1550, namely £3.5s plus bed and board and two or three suits per year. He was the best paid of the servants.

30 E.S. Leedham-Green, *Books in Cambridge Inventories: Book-lists from Vice-Chancellor's Court Probate Inventories in the Tudor and Stuart Periods* Vol. I: *The Inventories,* (Cambridge, 1986), 14 – 15.

31 More than half of these books relate to classical poetry, rhetoric and Hebraica. Law books were more expensive.

3: The Library Grows

A major change in the College, brought about for financial reasons in the mid-sixteenth century, was the admission of undergraduates, and new Statutes in 1549 added the phrase 'and other arts' to the original requirement to study philosophy and theology. It is unlikely that undergraduates were allowed to use the Library, and indeed no general provision of books specifically for students seems to have been made by colleges until the second half of the nineteenth century. Certainly most of the books acquired by the Library for several centuries after the foundation were gifts or bequests by Fellows and alumni, often of individual or a few volumes, but occasionally much larger numbers. In 1573, the College was the smallest in Cambridge, with the Master, six Fellows and only 21 pensioners, but at the start of the seventeenth century it began to grow (to 102 members in 1641, for example) and more accommodation was required. Space had become available by Dr Gostlin's bequest to St Catharine's in 1626 of the Bull Inn on Trumpington Street, the yard of which reached to Queens' Lane, and a substantial range (the old E staircase) on Queens' Lane was completed in 1634. As was indicated above, there was a similar growth during this period of the number of publications. This led to a renewal of the importance of the college library, which doubled in size by the end of the century, though the actual number of books was regarded with scorn by a visitor in 1710 (see Footnote 43).

A manuscript catalogue started in 1633, bound in vellum, lists 208 titles, under 12 different headings, but with no class-marks, and a similar list from 1698, with 390 titles under eight headings (see Appendix A). The '1633' catalogue is strong on church fathers, and major contemporary works. The majority of the books were relatively up-to-date by the standards of the day, a large proportion having been published after 1600. The catalogue is weak in subjects other than theology and history – philosophy, for example, con-

sists of Plato and Aristotle and little else. Poetici and Rhetorici is weak on the most-read authors (Virgil, Homer, Ovid, etc.) but has Lucan, Cicero, Sallust, Aeschylus, Isocrates, Aristophanes, and Eustathius. The holdings in mathematics, astronomy, law and medicine seem to have happened by accident – mathematics has Ptolemy's geography and a few random books on architecture; law has some Justinian, but the remaining 10 out of 12 items are not natural choices – medicine lacks the most obvious text, namely Galen, although it has Avicenna, Hippocrates and Paracelsus. The gaps evidently reflect a collection formed mainly by donations rather than by systematic purchases.

The '1698' catalogue includes Aquinas, *Summa theologia,* Book 2; Tacitus, *Opera cum notis*; Littleton, *Les tenures*; Gesner, *Historia animalium*; Montaigne, *The essayes*; Raleigh, *History of the world*; Foxe, *Acts and monuments*.[32]

Further reconstruction began in 1673 to provide what became the present Main Court. The original plan was for a complete four-sided court, as illustrated in the well-known print[33] by David Loggan, published in 1688, in which the range on the east would contain a Library on the upper floor. The funds available were, however, not sufficient for the whole court, so the Hall, Butteries, Combination Room and what was presumably thought of as a temporary Library, were built first, between 1675 and 1677, with the Library, measuring 19.4 m by 6.9 m, above the Hall and (Old) Combination Room. This was followed by the range on the west (now C and D staircases) and the Master's Lodge (now Old Lodge). Until completion of the latter in 1683, the most westerly bay of the Library was fitted out for occupation by the Master, with a small room off it to the west, used as the College Treasury. By this time, the College was heavily in debt, and the rest of the scheme had to be put into abeyance until more money was raised.

Access to the Library was by a wooden staircase[34], described as 'exceptional' by the Royal Commission on Historical Monuments[35], in a square tower on the side of the building north of the screens, in what was then called Dr Gostlin's Court but later became Bull or Walnut Tree Court. At the top of the staircase, in the attic above the two westernmost bays of the Library, was a set of rooms, Sky Hall (see later). No details are known of the interior of this Library, except for a payment in the building accounts between 1678 and 1681 of a combined sum of £1,101 for Library fittings and furnishings for the Master's Lodge, though we can be sure that by this time the books were kept in book-cases rather than the old-fashioned lecterns[36]. Nor are there Library accounts available until after 1683, when the income of a £2 fee from each Fellow Commoner on admission was recorded, and after 1740 a yearly rent of £5 from land at Over.

In 1695, the Revd Moses Holwey (adm.1670) left a benefaction of £1,130 for the foundation of a Conduct Fellowship[37], the holder of which would be in effect the Chaplain. It was agreed that the College would provide a furnished rent-free room, and that the Fellow should 'have the advantage of keeping the Library', with a small extra salary, although there were no written regulations defining the duties of the Conduct Fellow in this respect. There were twenty such Fellows between 1701 and 1801[38], of whom six became full Fellows and one, Kenrick Prescot (adm.1720, Fellow 1724), was Master from 1741 to 1779. After 1801, the name seems to have fallen into disuse generally, although it appears in the Bursarial

32 See Appendix A for further details.

33 See, for example, W.H.S. Jones, *A History…*, Plate XVI.

34 An external photograph of this staircase is shown on p.10, and an architectural drawing on p.21, of Richard Edis (m.1962), *The Story of St Catharine's College Cambridge* (Cambridge, 1997). The staircase survived until the rebuilding of 1965–67.

35 Royal Commission on Historical Monuments, England, *An Inventory of the Historical Monuments in the City of Cambridge,* Part II, (London, 1959), 180.

36 Queens' College changed to book-cases in 1614, and economised by adapting their original lecterns.

37 From the Latin conductus, meaning 'hired', in this case to perform services in Chapel and relieve the full Fellows from this task.

38 They are listed in W.H.S. Jones, *A History*…, 203.

Accounts for 1855–59[39] in connection with an annual payment of £24.7s.6d from the income of the Guilden Morden Estate to the Chaplain (the Revd C. Hardwick from 1855–57 and the Revd A.B. Pownall from 1857–59) together with the sum of £3.15s.0d from the Audit Book, which is presumably for duties in 'keeping the library'. One must suppose that this situation pertained throughout most of the nineteenth century. The post appears only once more in the Order Book, with the election of George Forrest Browne[40] (adm.1852, Fellow 1863–85, Honorary Fellow 1887–1930) as Conduct Fellow on 22 Oct.1866. Having just married, he could not under the Statutes of that date continue to hold his Foundation Fellowship, so the election was essentially a stratagem to retain him as a Fellow. There was a similar election on 18 November 1890 (with effect from 1891), of Walter T. Southward (adm.1871, Fellow 1876) as Chaplain after his marriage. Rich[41] suggests that this meant he then became the Conduct Fellow, but there is no mention of this explicitly in the Order Book. In practice he continued as Dean and Chaplain[42], the posts he had already held since 1884.

Major additions to the holdings in the early eighteenth century were a bequest of about 900 books and pamphlets from Thomas Neale[43] (adm.1667) in 1705, also gifts from John Addenbrooke[44] (adm.1697, Fellow 1704) of 184 books in 1718, mainly texts on medicine and natural science but also some volumes on philosophy and history, and from Thomas Crosse (adm.1699, Fellow 1704, Master 1719–36) in 1728 of a new bookcase and 200 books. These three additions, together with books from the 1698 catalogue, are listed in a manuscript of about 52 vellum leaves, bound in paper boards, with 'NEALE & ADDENBROOKE BOOKS' on a spine label and a painting in colour of an architectural design with the Woodlark Arms, as a frontispiece[45]. This MS was probably started in 1705, but includes accessions until 1771, such as the 18 works on theology purchased in 1730 with a donation of £21 from Edmund Halfhyde (adm.1701, Fellow 1707–1727).

Suzan Griffiths and John Shakeshaft

Appendix A The 1633 and 1698 Catalogues

1633: 14 pages were used, all entries being written in a single hand with no obvious additions, on a ruled pencil grid. The subject headings are in a fancy script. The books, about 215 in number, are in classified order, but not sorted within each section. Short author and title details are provided, with the number of volumes, and sometimes also the place and/or date of publication. The catalogue is not as early as it appears – in the history section, apparently in the original hand are Matthew Paris, Opera, Lond. 1640, and Philo of Judaea, Paris 1640. Both dates are confirmed by the 1698 catalogue. Under Moderni is Opera Grotii in V: Test: vol: 3 Paris 1644. There are also others later than 1633, all of which appear towards the end of their respective sections; this suggests that the manuscript was copied from an earlier list. Many items have no dates given, so these also may be later than 1633.

The **1698** catalogue was written mostly in a single hand over 10 pages, more closely written than the 1633 cata-

39 Bursar's Day Book (Archive B/1/2), also Bursar's Accounts (Archive B/1/3), p.43 and p.45.

40 He became Disney Professor of Archaeology, and later Bishop of Bristol. He was the author of *St. Catharine's College*, (London, 1902), one of a set of Cambridge college histories. For a biography, see W.H.S. Jones, *The Story of St Catharine's College, Cambridge*, (Cambridge, 1951), 164.

41 See the Quincentenary Essays, p.222 footnote.

42 The Office of Chaplain appears first in the Statutes of 1882. Prior to these statutes, which were occasioned by the Universities of Oxford and Cambridge Act, 1877, all of the full Fellows had to be in Holy Orders.

43 See the article by Suzan Griffiths in the 2007 Society Magazine. Z.C. von Uffenbach, in J.E.B. Mayor, ed., *Cambridge under Queen Anne,* (Cambridge, 1911), 179, describes his visit to Catharine Hall in 1710: 'The library, if indeed three or four hundred books deserve the name, is to the left [from the entrance on Queens' Lane], up stairs. They are mostly historical books and *patres*. We were shewn a single codicem MS, the only one they had, as we were assured'. This was Historia Alexandri, etc., see Appendix C. Evidently the Neale bequest had not yet been catalogued. At least, our books seemed to be better kept than those at some other colleges visited by von Uffenbach – the manuscripts at Gonville and Caius were, he reported, in 'a miserable garret under the roof' and 'lay thick with dust on the floor and elsewhere'.

44 See the article by Anthony Davenport in the 2008 Society Magazine, also those by A.W. Langford in the 1935, 1936 and 1937 Magazines.

45 See the back cover of R. Edis, *The Story…*

logue, with a few additions up to 1712 and included the following subject divisions:

- Theologicorum, Haeb: Grae: Lat: Angl: &c
- Patrum et Histor: Ecclesiast:
- Scholasticorum:
- Philologicorum Graecorum
- Philologicorum Latin: &c
- Philosophicorum &c
- Juridicorum
- Physicorum
- Historicorum

Examples of books under these headings follow:

Theologicorum, Haeb: Grae: Lat: Angl: &c, Patrum et Histor: Ecclesiast: Scholasticorum

Thomas Aquinas, *Summa theologia Liber secundus*, Venice, Bonetus Locatellus, 1506.Thomas Aquinas (c. 1227–74) was the greatest of medieval philosophers and theologians. Leo XIII decreed his teaching to be the basis of Catholic theology; it underlies all subsequent political and social inquiry into the position of man in the state or in the Universe. This copy is listed in the 1633 catalogue.

Philologicorum Graecorum, Philologicorum Latin: &c

Robert Estienne, *Dictionarum seu Latinae linguae thesaurus*, Paris, Robert Stephanus, 1543. Estienne established the principle that a Latin dictionary must be based on classical authorities; he used the vocabulary of some thirty authors.

Tacitus, *Opera cum notis*, 1585. These are ironic and cynical records of first-century Rome written in an epigrammatic style of great force.

Philosophicorum etc

Michel Eyquem De Montaigne, *The essayes*, 1632. Montaigne devised the essay form in which to express his personal convictions and private meditations.

Juridicorum

Sir Thomas Littleton, *Les tenures*, 1588. The first codification of English law of the Middle Ages, it was the first classic law book written in law French instead of Latin. It was the principal authority on English real property and in the form of 'Coke upon Littleton' was published regularly until the nineteenth century.

Physicorum

Euclid, *Elementorum libri XIII cum expositione*, Venice, Joannes Tacuinus, 1510. This is the oldest scientific textbook in the world, and is still in use because of the simplicity of its definitions and theorems. Over 1000 editions have been published and its system remained unchallenged until 1829, when Lobatchewsky published his work on non-Euclidean geometry. The care and intelligence with which diagrams are combined with text have made Euclid's work a model for subsequent mathematical books.

Conrad Gesner, *Historia animalium*, Zurich, 1551–87 (5 vols). This compilation marked the starting point of modern zoology. It gives an account of all animals then known; their names are given in ancient and modern languages; detailed biological as well as literary information is supplied. The beautiful illustrations, some by Gesner himself, are the earliest attempt to represent animals from nature. Gesner's work remained authoritative until John Ray (a sizar at St Catharine's for a short time) published his classification of fauna in 1693.

This copy appears in the College Library catalogues of 1633 and 1698.

Historicorum

Sir Walter Raleigh, *History of the world*, 1614. As much a political tract as an historical narrative (ending in 130 BC), this was written while Raleigh was imprisoned in the Tower, and gained its popularity as a treasury of political ammunition for the opponents of Stuart absolutism. Raleigh passed severe strictures on ancient rulers who set themselves above the law, with an eye on the 'divine right' pretensions of James I.

John Foxe, *Acts and monuments*, 1632. Foxe's Book of Martyrs is a history of the Christian Church from the earliest times, and of the Christian martyrs of all ages, more particularly the Protestant martyrs of Mary's reign. For more than two centuries it was one of the most widely read books in England. This 3-volume edition, 'ex dono Thomas Hoogan [m.1628] et Francisci Wiseman [M.A.1635, St Catharine's]', has a fine binding, bosses and clasps and is in the 1633 and 1698 Catalogue.

Biblia Latina, printed by Peter Drach, Speier, 1486.