The Jesus College Library is still very little known. The Provost of Queen’s has drawn attention to the interest of its fittings; 1 Dr. E. G. Hardy in the brief account which he gave of the Library in his history of the College remarked that the ‘books in the Library would repay a thorough examination’; 2 but little has hitherto been done to record the results of such an examination. It is on an inspection of the books themselves, however, that an account of the Library must in the main be based: for in the College records there is an unfortunate lack of written material about the books or their acquisition. The earliest College register, which contains copies of documents dated between 1602 and 1630, gives an undated list headed Nomina Librorum Manuscriptorum ex Donatione Johannis Prise Equitis Auriatu Herefordiensis, sandwiched between a document dated 1621 and another dated 1622; and a later register contains, as part of the inventory of all the possessions of the College drawn up in 1649 by Dr. Francis Mansell on his expulsion from the principalship, an invaluable list of all the printed books and manuscripts then in the Library. This list is in three sections: (i) a catalogue of the books ‘belonging of old to the College’, (ii) a catalogue of the books bestowed upon the College by Edward, Lord Herbert of Cherbury, (iii) a catalogue of Principal Mansell’s books. The Benefactors’ Book gives a list of donors of money and books for the Library, but it was written early in the eighteenth century, probably by William Parry (Fellow, 1714–27), and it contains hardly any dates prior to 1700. Some old catalogues survive: (i) the 1674, and (ii) the 1738 Bodleian catalogue with the Jesus entries handwritten on margins or on interleaves, both now in a damaged condition, and (iii) the catalogue, or rather shelf-list, drawn up in 1801: it was from this, and not from an examination of the books themselves, that the catalogue now in use was made about 1844. The grave imperfections of that catalogue have become only too evident to us during the last few years: something has been done recently to rectify its sins of omission, and the College is indebted in this connexion to Mr. S. Gibson who, as a labour of love, catalogued many volumes of pamphlets. Whether all omissions have been repaired and all errors corrected is, however, very doubtful. Finally, it has been possible to cull some information of interest from the College accounts preserved in the muniment-room, from Anthony Wood’s Life and Times, and from the Hearne Collections.

In the account that follows we have aimed at accuracy. To completeness we make no claim: much, no doubt, still awaits discovery by those who have different interests from ours and more bibliographical knowledge; but we have tried to provide a foundation on which our successors in the office of Librarian can build. The strength of the Library is in law and medicine, subjects in which we lack any special

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knowledge: and its interest is mainly provided by various benefactions (the most important being that of Lord Herbert of Cherbury), which were scholarly rather than literary in scope.

§ 2. The Library Building and its Furnishings

At some time before 1621 the College had received the manuscripts said to have been given by Sir John Price, and Griffith Powell (Principal, 1613–20) gave or bequeathed a number of printed books, but the College seems to have had no library to house these benefactions until Sir Eubule Thelwall (Principal, 1621–30) built one at right angles to the Hall and to the west of it. ‘This Library seems to have been built over a kind of covered walk or colonnade, while above it there were chambers for servitors.’1 The building, however, must have been badly constructed, for by about 1640 it was in a ‘ruinous’ condition,2 and was pulled down. In its place Dr. Francis Mansell, who succeeded Sir Eubule Thelwall as Principal and held the office until his ejection in 1649, built what is now the north side of the inner quadrangle; the south side was also completed by him, and Sir George Vaughan of Ffoolston in Wiltshire had promised to provide funds for the building of the west side ‘which was designed to be the Library’.3 Pending the erection of this new library building the books and manuscripts were transferred to a room above the kitchen and buttery on the east side of the quadrangle, and, with foresight to which the College is greatly indebted, the original presses were stored. On the last page of Dr. Mansell’s 1649 inventory there is a note in his hand as follows:

‘When the old Library was taken downe, all the waynscot with the rods, barres, chaynes and other the like materialls were removed and put in the Bursar House. Allso Payne a joiner behinde All Hallowes Church drew in a sheete of parchment the number of windowes, the height and breadth of them, the distances betweene them, and so for the seats throughout. And that remaynes still in one of the Boxes with the College writings. This was done and withall the Waynscot was put up in a due order, that it might be readily known and found agayne when a newe Library should be built agayne.’ (A note of the dimensions of the windows, etc., follows.)

Sir George Vaughan’s benefaction did not materialize: ‘all those pious designs, and contributions were lost by the dispersions and Ruines that by the Warr befell those who intended to be our Benefactors’.4 The building of the new Library was delayed owing to the Civil War and the consequent confusion, and the books probably deteriorated through neglect in their temporary quarters. This laid the College open to censure from the Dutch humanist, Jacob Gronovius, who visited the Library in 1670 in order to inspect its manuscript of Tacitus. He published his collation of it in the posthumous edition of his father’s Tacitus (Elzevir, Amsterdam, 1672) with this preface (vol. ii, p. 903):

‘Servabatur autem liber ille (nam id sciri interest) in conclavi ad defendendas membranas sane quam incepto, uvultatisque per parietes tectorio mala ilitos influentibus plenissimo, in collegio, quod τοῦ σωτῆρος Ἰονᾶς nomini dedicatum est: incidique

1. Hardy, op. cit., p. 60.
3. Ibid., p. 5.
4. Ibid.
prater omnem expectationem, quam nec Iamesius illic eum latere significaret, neque tpsi, ad quos ea res nunc perinit, se tam locupletes esse scirent, etiam per ordinem libros suos digerere vel repertorium confiscere metuentes.'

Iamesius is Thomas James, the first Bodley's Librarian, whose Ecloga Oxonia-Cantabrigiensis (London, 1600) makes no mention of any of the Jesus manuscripts. If Gronovius paid his visit at an unfortunate time, better days were at hand, thanks to Sir Leoline Jenkins, who may almost be said to have started the College afresh. His academic and political career makes him the most distinguished Principal that the College has had: he served on many foreign commissions on questions of International Law: in 1670 he was one of the Commissioners who conducted the abortive negotiations for Union with Scotland: in 1680 he became Secretary of State. At his death he bequeathed all his property, including his library, to the College. He was Principal from 1661 to 1673, and it was at his expense that the new Library was built on the west side of the inner quadrangle. The old presses from Sir Eubule Thelwall’s Library, preserved, as we have seen, by the foresight of Dr. Mansell, were used in the new building: to them the books were transferred in 1679, and in them they still remain.

The room is 65 feet long and 21 feet 9 inches wide. Down each side there are eight double presses or cases of the type which had become standard when the Bodleian was fitted in 1598 and which were therefore naturally used at Jesus about 1620. The presses are 7 feet long and the desks are hinged and supported on brackets: they can be raised and held on hooks fitted on the centre supports of the cases. When they were re-erected the uprights at the inner ends of the presses were abandoned and the shelves were let into the panelling of the walls. Between each pair of presses is a window, giving perfect light to the desks: it is this arrangement which made important the preservation of the joiner’s plan referred to by Mansell. In 1620 the rods for the chains were fixed to sockets in the middle of the cases and to locks at the ends; the scars of the sockets can still be seen on several cases and the scars of locks on the outer ends have been filled with wood. When the chains were removed is doubtful, but £16 17s. 10d. was paid to the smith in 1714 for chains (apparently for the books bequeathed by Principal Jonathan Edwards), and small amounts were paid for chains for books at intervals until as late as 1765.

By 1679 the number of books greatly exceeded what it had been in 1620 (the benefactions of Lord Herbert of Cherbury and Dr. Mansell in 1648–9 meant an addition of at least 1,600 volumes), and in order to house the existing stock or—as is perhaps more likely—to make room for new accessions, a gallery was built above the cases on the east wall, and access was given to it by an ingenious and graceful spiral staircase.

The proportions of the room are now obscured by the presence in the centre space between the presses of a long case containing the College’s collection of books¹ on Celtic subjects; and two of the bays between the presses on the gallery side are occupied by new bookcases which have been added recently to hold additions to that collection. Otherwise, the appearance of the Library now must be substantially the

¹ This case was removed to allow the taking of the photograph which is here reproduced by permission of Country Life from the issue of May 21st, 1932.
same as it was when it was furnished in 1679, except that two 'new stalls for Dr. Edwards' books' were built at a cost of £15 19s. in 1714. These may perhaps be the two cases on the wall built under the gallery at right angles to the old presses.

Presses A to I contain theology (a number of French works are housed in H, and a collection on liturgiology in F); K–N are devoted to philosophy, classical literature, and ancient history; O, P, and Q to geography and modern history; R and S to law. In the gallery, presses A–F and H contain law books, G and I–M, medical and scientific works, including a section on architecture and another on fortification; English literature occupies N; O–R contain pamphlets and short works on all subjects; and in parts of these presses and in S and T are Acta Eruditorum, Philosophical Transactions, library catalogues, long runs of the Edinburgh and the Quarterly Review, and of the University Calendar, and a set of the Annual Register. Excluding the Celtic Collection, there are perhaps 10,000–12,000 volumes in the Library.

§ 3. The Manuscripts

The College possesses some 150 manuscripts. Formerly these were kept in two locked cupboards, described as Archiva, one on either side of the window in the south wall of the Library: since 1886 they have been deposited on loan in the Bodleian. One dates from the tenth century, seven from the eleventh, twenty-two from the twelfth, twenty-three from the thirteenth, eight from the fourteenth, and the rest are of various later dates.

Reference has already been made to the, in the oldest College register, of a list of forty-nine manuscripts, stated to have been 'given by Sir John Prise'. Sir John Price's of Portham rose from humble origins to be one of the Commissioners of Visitation of the Monasteries in 1535. He was a friend of the Earl of Pembroke, who had turned his attention to scholarly subjects, and he used the opportunities which his office presented for providing himself with a library. All the manuscripts stated to have been given by him, presumably to the College; of these thirty-four now remain in its possession—were theological, and the ultimate origin of many of them can be established from inscriptions or from insertions among the contents. Most of them are twelfth-century books and came from the religious houses of the west midlands, where Price operated as Visitor. At least twelve came from the Abbey of Cirencester, including seven handsome twelfth-century manuscripts of Bede and a thirteenth-century manuscript of the works of Neckham, who was Abbot of Cirencester: three came from Hereford, two from Winchcombe, and others from Gloucester, Bristol, Pershore, Westbury-on-Trym, and Peterborough.

The character of these manuscripts fits exactly with what is known of Sir John Price's activities, and the documentary evidence that they were his gift, apparently to the College, dates back, as we have seen, to 1621. But the College was founded in 1571, and Sir John Price was dead before 1570, and probably some time before. The Dictionary of National Biography is in error in giving 1573 as the year of his death.²

1 In our study of Sir John Price and of the manuscripts said to have been given by him, we have been assisted by the researches of Mr. Neil R. Ker of Magdalen College.

² For evidence that Sir John Price was dead before 1570 see his son's preface to his Defensio historiae Britanniae. We owe this reference to Mr. Ker.
It is clear, therefore, that the forty-nine manuscripts cannot have been given to the College by the famous Sir John Price.

Moreover, by his will Sir John Price bequeathed all his 'written works of Divinitie' to the Cathedral Church of Hereford: the Hereford Library has no list of the manuscripts which he left to it, but it is safe to assume that a number of manuscripts from monastic houses which are now at Hereford, in particular a batch of at least fifteen from Cirencester, of the same character as the manuscripts now in Jesus, came from Price.1 No direct connexion between Jesus and Hereford can be traced. Whence, then, comes the Jesus tradition that the manuscripts were 'given' (ex donatione) by Price? Were the forty-nine Jesus books perhaps not given to Hereford at Price's death, and did they remain in the family until they were later given to the College by a son or grandson, also named John, of the first Sir John Price?2 This suggestion may perhaps receive some small support from the fact that on one of these manuscripts there appears the autograph of Gregory Price, a son of Sir John.

Of these forty-nine manuscripts thirteen are now missing from Jesus College Library. The wanderings of library books and manuscripts may cast some discredit on the honesty of scholars, but they sometimes make an interesting story, and it has been possible to trace in recent years all but three of those thirteen. Three of them are now in the Bodleian. *Sti Edmundi leges Langobardorum* is now Laud Misc. 742, *Miracula S. Andreae et aliorum* is Laud Misc. 1144, and *Augustinus contra Maximum* is Laud Misc. 123. Seven others are in all probability in the British Museum: *Arnulphi de operibus sex dieum et verbis Domini in cruce* is (probably) in Cotton Claudius E. i, and with it is *Ausalmi operae quaedam; Archulphi liber et imago mundi* is Cotton Tiberius D. 513, *Augustinus contra Manicheos, Comenst de visionibus Danielei, Verbum Abbreviaturum Petri Cantoris* are also in Claudius E. i, *Epistulae Clementis et aliorum* is Cotton Vespasianus A. 15.

The transfer of the three manuscripts to the Bodleian might have been ascribed to the activities of Dr. John Price, a Jesus man who was Librarian of the College from 1765 to 1768, when he began his forty-five years scandalous tenure of the office of Bodley's Librarian; but the loss of the manuscripts was earlier than his time and it seems likely that it was due to the carelessness and unscrupulousness of Dr. Richard James, Fellow of Corpus, a nephew of Thomas James, the first Bodley's Librarian. He was one of the Librarians of Sir Robert Cotton (1571–1631), archaeologist and collector, of whose private library, presented to the Crown by his son in 1700, the Cotton collection of manuscripts now in the British Museum formed part. According to Anthony Wood, he was 'a very good Grecian poet, an excellent critic, antiquary, divine, and admirably well skilled in the Saxon and Gothic languages',3 but his reputation as a librarian was none too good, for he was said to have 'let out or lent out ... most precious manuscripts for money to any that would be his customers'.4

If he had so little scruple about letting books out of his custody, he is not likely to have had much conscience about appropriating or melaying other people's books. He made extensive collections of extracts from manuscripts in notebooks which are now in the Bodleian, and he used a number of Jesus MSS. For example, his notebooks show that he handled the Bury Leges Langobardorum which has now become Laud Misc. 742, and it seems plausible to ascribe to him the loss of at least the ten missing Price MSS. whose whereabouts have now been located. The fact that these manuscripts do not appear in Mansell's inventory made in 1649 accords with the theory of their loss during Dr. Richard James's service with Sir Robert Cotton. Whether four books in the Library which carry Sir Robert Cotton's autograph represent a compensation for the missing manuscripts must remain a mystery. One of them has his arms stamped on the sides, and there have been added after the signature in another hand the words 'd. Coll. Jesu Oxon. Jan. 1, 1626'.

Discovery of a library's missing property is one thing: its return to its rightful owner is another matter. In the last few years we have tried to get a good example by returning to Corpus and Queen's books belonging to those societies which had gathered dust on the Jesus shelves for nearer three than two hundred years; and that our predecessors have had some success in recovering resettled property is shown by the entry in Robertson's Key to the Hebrew Bible (London, 1566) 'Returned from the Bodleian in July 1584 after having been left there fifty-three years', and by the entries in Mansell's account of outgoings in respect of the Library from 1644 to 1648: 'Given to one Mitton for discovering some library books stolen out of ye Coll.—10.0. To the Lord Chief Just. Heath's Secretary for a warrant to get the books—2.0. To him who brought them to the College—1.0.' This, however, is a matter wherein a cautious librarian will walk warily, and in particular the Librarian of Jesus may be asked how the College came by the philosophical notebook of the scholar and antiquary Brian Twyne, Fellow of Corpus (formerly in Anthony Wood's possession, now MS. 30), and some of Anthony Wood's printed books, or why it should own fragments of the accounts of Salisbury Cathedral (from the binding of MS. 45) and parts of the accounts of the Treasurer of the Wardrobe containing the expenses of Queen Philippa on her travels in the year 1339 (formerly in the binding of MS. 25).

A few other points in connexion with the manuscripts in the possession of the College deserve mention. The tenth-century manuscript (37) (a 'Price' book of unknown provenance) is a handsome book, John the Levite's life of Gregory I. A manuscript of the early twelfth century (26) contains the Panormia of Ivo of Chartres and is of some importance as being the earliest manuscript in England of that work in its eight-book form. The only classical manuscript which the College has is that of Tacitus' Histories (109) already mentioned as having been collated by Gronovius. The most interesting secular manuscript is a fourteenth-century one containing a miscellany of poems in English and French, including The Owl and the Nightingale, for the text of which it is one of the primary authorities (MS. 29, given by Tho. Wilkins, LL.B.). Some of the manuscripts are in Welsh, and amongst these the

1 Z. N. Brooke, The English Church and the Papacy (Cambridge, 1931), pp. 95, 244-5.
2 These have been fully described by J. Gwenogvryn Evans in Hist. MSS. Comm., Report on MSS. in the Welsh Language, vol. ii, part I (London, 1902).
Red Book of Hergest (111) is of special interest to students of Celtic history and literature. It dates partly from the early fourteenth and partly from the fifteenth century and was given to the College in 1701 by Thomas Wilkins, gentleman. Among the later manuscripts are the three volumes of the original draft (in the hand of Thomas Masters of New College) of Lord Herbert of Cherbury's *History of the Reign of Henry VIII* (71-3), which came to the College in 1648 with the books bequeathed to it by the author: and four volumes (75-8) of extracts from historical records made (partly in the library of Sir Robert Cotton) by the Benedictine David (Augustine) Baker (1575-1641), a member of Broadgates Hall, and later spiritual director of the English Benedictine nuns at Cambrai, where his works are preserved. One of these books (78) and at least four others carry the signature or monogram of Anthony Wood, probably an indication of study rather than of ownership; for (1) at least one of the manuscripts so inscribed appears in the 1649 list of manuscripts then in the possession of the College and (2) Wood's initials on MS. 39 are followed by the date 1669 and the manuscript was given to the College by James Perrot before that date. Another later manuscript (79) of the seventeenth century contains an English translation of the *History of the African Persecutions* of Victor Vitensis, an entirely different version from the only printed English translation (by R. Y., London, 1685).

Some of the manuscripts have been rebound, but a large number of twelfth- and thirteenth-century bindings survive. Three interesting armorial bearings have been preserved on bindings: (i) a manuscript containing the constitutions of Archbishop Winchelsea (19) has on its binding the arms of John Whitgift, Archbishop of Canterbury; (ii) a Peterborough psalter (40, given by Sir John Conway) carries the arms of King Henry VIII; and (iii) a parchment roll of prayers to the Virgin written for Queen Margaret of Anjou (124) carries her arms emblazoned.

§ 4. The Printed Books

It seems reasonable to suppose that the College had some books in its possession from its foundation or shortly afterwards, but no College accounts survive prior to 1631, and no benefaction to the Library can be traced earlier than that of Principal Griffith Powell, already referred to, except an Aldine Bible (1518) given by Gabriel Goodman, Dean of Westminster, who was one of the Royal Commissioners for the settlement of the College in 1589 and died in 1601. Powell died in 1620, and about

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1 It was probably within the leaves of this manuscript that in 1717 Hearne saw one of the oldest maps that he had ever come across, 'a little map of ye world done very ignorantly according to the capacity of ye times, done ab. 350 years since'. The map, however, had disappeared by 1750. (Hearne Collections, vol. vi (Oxford, 1902), p. 132; *Guilhelmus Neubrigensis Historia*, vol. ii (Oxford, 1719), pp. 749-50; Gough, *British Topography*, 1780, vol. i, p. 86. We owe these references to Mr. J. N. L. Baker of the Oxford School of Geography.)


3 pace Clark, *Life and Times of Anthony Wood*, vol. iii, p. 344), who, incidentally, refers there and again at vol. iv, p. 275, to a non-existent 'Lord Herbert Collection of MSS.' in Jesus College Library.
100 books now in the Library carry either his signature or an inscription stating that they were his gift. If this bequest did not form the nucleus of the Library, it must have been a substantial addition to what was there already, for of the 430 books in the 1649 catalogue at least 250 (including Powell's) either carry inscriptions showing that they were given after 1620 or were printed after that date; and of these 250 many were probably bought with the funds provided by various benefactors between 1620 and 1648. It is unlikely, therefore, that the College possessed more than about a hundred printed books when it received Griffith Powell's gift.

Three of his books belong to the seventeenth century; one is an incunabulum (Bernardus: *Casus super decretales*, Strasburg, 1498; G.K.W. 4104); the remainder belong to the sixteenth century. One of the most interesting is a copy of John Major's commentary on Aristotle's *Ethics* ([Paris], 1530) which has on its title-page in an illuminated scroll: *Ale(x)ander Abbas Cambuskiët* 1531. Alexander Myln became Abbot of the Augustinian house of Cambuskenneth, near Stirling, in 1519, and was 'able and energetic' in the promotion of scholarly pursuits, sending promising novices at his own expense to be educated at the University of Paris, no doubt by John Major, with whom, when he was teaching at St. Andrews or Glasgow, Myln may well have been personally acquainted. This book was possibly a presentation copy to Myln: how it was transmitted from him to Powell it is useless to ask.

Powell's chief interest, however, lay in law; more than four-fifths of his books are legal works, and these formed practically the whole of the law section of the Library until it was enriched by a still larger bequest in 1685. He published two books, an analysis of Aristotle *De Sophisticis Elenchis* (Oxford, 1598) and an analysis of the *Posterior Analytics* (Oxford, 1594); the College has a copy of the latter only, though it is the rarer of the two, the only other recorded copy being in the Bodleian.

In the decade after Griffith Powell's death Sir Eubule Thelwall built the first Library, as we have seen, and he seems to have made to his friends an appeal for funds to enable him to buy more books. Printed labels pasted on title-pages record the gifts of Sir Laurence Washington (1579-1643, Balliol College, Registrar of the Court of Chancery; five books), Sir Thomas Middleton (1550-1631, Lord Mayor of London 1613; twenty books), Rowland Heylyn (1562-1631, Sheriff of London; fifteen books), Frances, Duchess of Richmond and Lennox (d. 1639; sixteen books), Sir Heneage Finch (d. 1631, Recorder of London 1621; two books), Lady Maria Cockayne (widow of Sir William Cockayne, Lord Mayor of London; eighteen books, many in several volumes, mainly theology and scholastic philosophy, all stamped on the sides with her husband's arms).1

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2 Including Is. Casaubon, *Exercitationes in Baronii Prolegomena*, fol. (London, 1614), which is not recorded in the S.T.C.
3 Her benefaction must be dated between 1626, the year of Sir W. Cockayne's death, and 1630, when she married the Earl of Dover, since she is described on the labels in the books as Maria Cockayne Guilelmi Cockayne Equitis Aurati vidua.
The only one of these labels which is dated is Sir Laurence Washington's and its date is 1629; none of these benefactors had any direct connexion with the College, and it seems reasonable to suppose that they were friends of Sir Eubule Thelwall (himself a Master in Chancery), and to date their benefactions during his Principalship. The Benefactors' Book shows that most of their gifts were actually in money, not in books (Washington £5, Middleton £40, Heylyn £20, Finch £5, Lady Cockayne £50). A number of other monetary gifts (amounting in all to £194) must be dated during the same period; of that amount £100 came from the Rev. William Pricard, Rector of Ewelme, Fellow 1621–7, who also gave books in 1630, and £10 from Sir Julius Caesar, of Magdalen Hall (1557–1636), Master of the Rolls 1614–36. Some, like the Duchess of Richmond, gave books: Lewis Roberts, factor at Constantinople in 1624 and merchant adventurer at London in 1626, gave some classics and theology and a copy of his own Merchant's Map of Commerce (London, 1638): while Vitae Caesarum Scriptores (Basel, 1546) bears a printed label: Anno Dom. 1628 Bibliothecae Jesuensis hunc librum donavit Henricus Curteyne Bibilopola Oxoniensis. It seems curious to have a printed label for only one book, but its unusual size and the fact that the phrasing differs from that used on the other labels suggests that it was inserted by the donor and not by the College.

These donations of money and books may be small, but at that period the remarkable thing is not that they were inconsiderable but that they were made at all, and it is perhaps a pity that the early enthusiasm of the College for its Library has not always been maintained.

From 1631 onwards 'Bibliotheca' appears as a special heading in the College accounts, but it cannot be said that from 1631 to 1650 the relevant items are very considerable. Three theological books were purchased for 30s. in 1631, but thereafter there is no record of the purchase of any books until 1664. The annual expense during the period is always slight, and is generally nil, and most of the money is spent on repairs to the cases, or on chains. In 1636, for instance, the only entries are: Chains 1s., a bosome to sweep it (i.e. the library) 6d. Total 1s. 6d.

It may be concluded, therefore, that the books catalogued in 1649 as belonging 'of old' to the College had practically all been acquired by 1631, mainly from the benefactions already mentioned. There are about 430 of them, some, especially editions of the Fathers, being in several volumes. The list is divided into three parts—theology (200 books), law (130), and 'libri artium et politicarum literatures' (100). The theology was nearly all given or purchased between 1620 and 1630; the bulk of the law books were Griffith Powell's; amongst the others there is nothing to show the provenance of (i) Minshew's Guide to the Tongues, folio, London, 1617, which (like a copy in Worcester College Library) has the royal arms stamped on the sides and presumably belonged to James I; (ii) Les Croniques de France, 3 vols., folio, Paris, 1493 (G.K.W. 6677), a fine, complete copy as some of those recorded in G.K.W. are not; (iii) a folio text and French translation of Terence, copiously illustrated, issued by the same printer as the work last mentioned, but undated (perhaps a year

1 'In all the English college muniments that I have examined for the period 1595-1640, I did not find a single instance of the college spending money for books or receiving money for books.' S. E. Morison, The Founding of Harvard College (Cambridge, Mass., 1935), p. 269 n.
or two later); (iv) a first edition of Bacon's *Novum Organum*; and (v) a polyglot Bible in eight volumes (Plantin, Antwerp, 1569–72), formerly Bacon's, with his punning device of a boar stamped in gold on the vellum binding.

To have collected the nucleus of a library in a decade was no doubt for the period a creditable achievement, but the books were still ludicrously inadequate for a place of religion and learning. Cicero, Demosthenes, Thucydides are all lacking. Science, mathematics, medicine, and history are represented only by one or two classical authors. The theological section alone could claim tolerable completeness. Hence we cannot feel surprise at his choice of words when Lord Herbert of Cherbury in his will bequeathed his 'Latin and Greek' books to Jesus College, Oxford, 'for the inception of a library there'. This munificent bequest of some 900 books came to the College in 1648; but, despite its size, the Fellows were dissatisfied, for they had expected 'much more, my Lord in his life time having several times professed his intention to bequeath his whole library to them'. As it was, however, the College got more than what was due to it; for some English, French, Spanish, and Italian books were sent, and retained, with the Latin and Greek collection. Selden was one of the executors of the will and only procured the transference of the books to the College after some difficulty, but he seems to have been deaf to an attempt to obtain for the Bodleian the selection of books which it was expecting to receive from Lord Herbert's library: 'Mr. Rous (and that is my neerer care) putts in to for the publique Library, that my Lord in the presence of witnesse did promise to leave to the University such books out of his Library as are not extant in the publick, and in this wee desire your advice (if there be any hopes of doing good upon it what addresss wee should make to the Executors.')

Lord Herbert's bequest is of extraordinary interest to the historian of learning and of philosophy, and a complete list of the books, together with some notes on them, is printed as an appendix to this account. It probably came to the College through the personal influence of Dr. Francis Mansell (Principal, 1630–49 and 1660–71), for though Herbert himself was not a member of the College (he had been a gentleman-commoner of University, and his brother George was a Fellow of Trinity College, Cambridge, and Public Orator of the University) the Earls of Pembroke (of whose family Edward and George Herbert represented a cadet branch) were hereditary Visitors of Jesus, and the fifth Earl was a close friend of Mansell and had sent two of his sons to be commoners of the College under him.

In 1649 Mansell was expelled from the office of Principal by the Commonwealth Visitors, but he behaved 'with that excellent mixture of Modesty and Courage as made his Visitors ashamed of their Reformation', and, on leaving, gave to the College his library of nearly 600 books. The majority of them are theological, but there are also a number of classical texts and books of legal, medical, or general

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1 Letter from Dr. Gerard Langbaine of Queen's College to Selden, printed by Dr. R. W. Chapman in the *Bodleian Quarterly Record*, vii, pp. 174–5.
3 Letter from Dr. Gerard Langbaine of Queen's College to Selden, printed by Dr. R. W. Chapman in the *Bodleian Quarterly Record*, vii, pp. 174–5.
4 *Life of Dr. Mansell*, p. 13.
interest such as might be found in the library of a scholar. To quote his biographer again:

‘His owne Library . . . was a very compleat one, and suitable to his Great andUniversall Knowledge, whether wee consider the choice or the number of theBooks, there being in it nothing but that was fittinge for a great Theologe to befurnished with either in Order to ancient Learning or moderne Controversy, butespecially to Practicall Piety, he being eminent in all these Acquisitions thataccomplish a great Theologe as well as a good Christian.’

It was from him that the College obtained a copy of the works of King James I (fol.,London, 1616) in a magnificent tooled vellum binding with the arms of GeorgeVilliers, 1st Duke of Buckingham, and also a copy of Godfrey of Boulogne, or theRecoverie of Jerusalem, done into English verse by Edward Fairfax (fol., London,1624), carrying the same arms. The latter is a rare book not recorded in the S.T.C.Mansell was also the donor of Hervacius’ Biblia sacra, Basel, 1545, which has on endpapers the signatures of six of the Reformers, each written at the foot of a page oftexts in Hebrew, Greek, and Latin. ‘Martinus Luther’ is a copy of Luther’s autographin another hand, but the other signatures (Philippus Melanchthon, Cruciger 1546,Jo. Sigelius, Geo. Sabinus, Joach. Srib., Hubertus Languetus Burgundus 1559) areaccepted as genuine. Another book not recorded in the S.T.C., Peter de la Primau-daye: The French Academy, fully discoursed and finished in four booke, Englishversion by T.B.C., folio, London, 1618, was his gift; and so also was a copy of Bacon,De Augmentis Scientiarum (Opera, vol. i, London, 1623), bound in the velvet usedby Bacon for presentation copies of the Novum Organum to the Bodleian and theCambridge University Library.

The College was now equipped with a library of nearly 2,000 books; before leaving,Dr. Mansell seems to have asked his successor, Michael Roberts, to make a list ofthem, which still survives, with a note at the end: ‘May the 29th 1649 at which timeI tooke into my charge and custody all the sayd Bookes here set down in two andforty pages of paper. Michael Roberts.’ There is added a further note, of melancholyinterest to subsequent librarians: ‘These four books following . . . we finde to bewantinge, and perhaps some more of lesse Note and Value may be wantinge whichare to be looked for from those Fellows of the Coll. who had the key to the libraryin the Principal’s absence. Fra. Mansell, Michael Roberts.’

The accounts from 1651 to 1660 are missing; and nothing was spent on the Libraryfor three years from 1661, but from 1664 onwards to the end of the century moneywassignificantly spent regularly and the library accounts in those years resemble the accountsof to-day, except that the amounts are smaller, almost as much being spent onadministration and upkeep as on the purchase of new books. From 1664 to 1678the average expenditure is £7 per annum: from 1678 to 1702 it rises to £20 and inaddition the Librarian receives from 1679 onwards an annual stipend of £8. One ortwo items may be quoted from the accounts: ‘1669—bookbinder £1. 11. 6. LibrarianSr. Roberts for three quarters £3. 15. 0. Total £5. 6. 6.’ ‘1671—books £4. 10. 0. ToPenry the Battler for looking to ye library for 3 quarters ending Christmas 1671—

1 Life of Dr. Mansell, pp. 15-16.
£3. 15. 0. Total £8. 5. 0. 'In 1683 the amount spent was unusually large since it was then, apparently, that the fretted copper panels were fixed in the doors of the archive cupboards at the south end of the library. The full account for that year is:

<table>
<thead>
<tr>
<th>Item</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Pain for copper</td>
<td>10</td>
<td>13</td>
<td>2</td>
</tr>
<tr>
<td>To Hopkins for cutting the copper</td>
<td>5</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Rixon for painting the archives and flaires</td>
<td>4</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>Bookseller's bill</td>
<td>4</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Bookbinder's bill</td>
<td>2</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>Moses Pitt for Atlas</td>
<td>2</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Dr. Howell's History, two parts</td>
<td>2</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Two Common Prayers</td>
<td>19</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Writing six names</td>
<td>9</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>The King's Declaration</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>32</td>
<td>8</td>
<td>5</td>
</tr>
</tbody>
</table>

1681 again was a year with exceptional items:

<table>
<thead>
<tr>
<th>Item</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>Books</td>
<td>13</td>
<td>6</td>
<td>8</td>
</tr>
<tr>
<td>To ye scrivener for writing the benefactors names to ye library</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>To Dr. Spooner for writing ye library catalogue</td>
<td>2</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Bookbinder's bill</td>
<td>4</td>
<td>18</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>24</td>
<td>15</td>
<td>0</td>
</tr>
</tbody>
</table>

In both of these years, and in many others, there occurs a payment for writing the names of benefactors into a book in the Library. Search has failed to discover this seventeenth-century record. Two interleaved copies of the Bodleian 1674 catalogue survive with the Jesus entries written in margins or on the interleaves. These may be Dr. Spooner's work.

In some years the purchases are listed in full; the books are still mainly theology, with classics and law taking the second place. It is by benefaction, however, rather than by purchases made from the College revenues, that the Library has grown, and the second half of the seventeenth century was in that respect as productive as the first. William Upton the blacksmith gave a book of Cranmer's (S.T.C. 5992) in 1658, and an interleaved copy of Hammond, Paraphrase and Annotation on the Psalms (London, 1659), was the gift of the Rev. John Dolben, D.D. (1624–86, Archbishop of York 1683–6) at the time when he was Dean of Westminster (1662–6), a mysterious gift from one who was a member of Christ Church and had no connexion with the College. Between 1656 and 1660 some of the members of the College presented between them a considerable number of books: in 1656, for example, Thomas Ellis (Fellow, 1649–67) gave many sixteenth-century octavos; these have been bound, three or four in a volume, and are now in the gallery. Some of Lord Herbert of Cherbury's books must have been bound at the same time (occasionally being unkindly cut in the process), since it is not uncommon to find a volume containing one or two of his books with one or two of those given in 1656 by Ellis or Ravenscroft or Salisbury, or in 1659 by the Rev. Lewis Meyrick, whose gift included the oldest printed book in the Library, a volume of pseudo-Augustinian tractates, of which one was printed at Cologne in
1467 and none is later than 1480. (The volume contains G.K.W. 2902, 2914, 2922, 2924, 3032, 3038.) Amongst the books given in this way in 1656 are some interesting first and early editions of Ben Jonson (e.g. S.T.C. 14752, 14754).

The most important gift in the second half of the century, however, as Lord Herbert of Cherbury’s was in the first, is the library of Sir Leoline Jenkins, whose bequest in 1685 enriched with several hundred volumes the Library which he had been so largely instrumental in building. The gifts of 1656–9 are recorded only by handwritten inscriptions on title-pages: for the Jenkins bequest two different printed labels were used, one smaller in size than the other, but both bearing the same inscription. Since the larger is the commoner, the item in the accounts of 1689–90 ‘for printing Sir Leolin’s name—r.o.’, may represent the bill for printing a few of the smaller labels. In 1704 £10s. was paid for ‘printing titles to Sir Leolin’s books’.

This benefaction involved additions to the theological, classical, and historical sections of the Library (it includes a set of almanacs in red morocco with the crowned cipher of King Charles II), but its greatest strength was in Canon and Civil (especially Maritime) Law. Sir Leoline Jenkins had been an Admiralty Judge before he became Secretary of State, and his collection of sixteenth- and seventeenth-century legal books was comprehensive and is now of great value. No list of it, however, has yet been made.

The series of bequests in the seventeenth century had inevitably presented a number of duplicates to the Library, and at some time subsequent to the receipt of the Jenkins bequest these duplicates must have been weeded out. (A number of Lord Herbert of Cherbury’s books seem to have been disposed of as duplicates, and in some cases the copy now in the Library came from Jenkins.) It is perhaps likely that this was done during Dr. Jonathan Edwards’ tenure of the principalship (1688–1712), since he was a considerable book-collector himself and was the Library’s next important benefactor. Moreover, it was during his time that the College first used a bookplate¹ (£6 15s. was paid in 1704 to William Jackson ‘for entering the College arms on the books’). The plate used was varied during the eighteenth century (see the illustration), but what was probably its earliest form (1) is substantially that of the plate in use to-day except that the field of the arms has been changed from azure to vert. Plate 1 seems to have been used for only a short time after Edwards’s death in 1712, for when he bequeathed his library to the College a new plate (2) was designed for his books, William Jackson once more being employed. (£2 11s. 6d. was paid to him in 1713 ‘for a plate and printing of our College arms to put upon such books as Dr. Edwards left by his will to our Library’.) When the stock of prints of plate 1 was exhausted, plate 2 was adapted for general use in the Library. But of the expense of making this new plate (3) there is no trace in the accounts.

Principal Edwards was a theologian and a controversialist, and in his bequest of 400–500 volumes there are numerous volumes of sermons, tracts, and pamphlets. But his library was not by any means wholly theological; it included scholarly works in other fields (e.g. a first edition of Hobbes’s Leviathan) and classical texts and works

¹ An illustrated article by Mr. J. H. Smith on the College bookplates appeared in the Ex-Libris Journal, Dec. 1905. Research in the College accounts has made necessary the correction of some of his statements. In this essay the corrections have been tacitly made.
on history; amongst the latter a copy of Martinus Cromerus, De origine et rebus gestis Polonorum (Basel 1571) is interesting because its title-page carries the signature Is. Casaubonis,¹ and Fulbeck's Direction or Preparative to the study of the Lawe (London, 1600) was formerly Anthony Wood's. There are seven other of Wood's books in the Library (all inscribed either 'Bosco', or 'Anthony Wood'), and since at his death in 1695 he bequeathed his books to the Ashmolean, it is matter for speculation how the College has obtained possession of them. Clark (Life and Times of Anthony Wood, vol. iii, p. 344) suggests that Wood may have sold some of his books and manuscripts about 1690, but were they perhaps lent to Jonathan Edwards and never returned by him? Amongst these books, and apparently the only one of them known to Clark, is one of the chief treasures of the Library, Joannes Dedicus, Quaestiones moraliissime super libros ethicorum (Oxford, 1518), an exceedingly rare book splendidly preserved in its original binding.² Some of the others are also of interest: with The lyfe of priests, by Dionysius Carthusianus (London 1533 ?), is bound Exonerationum curatorum, printed by Robert Wyer, an edition not recorded in S.T.C. Acta Martyrum (Geneva, 1556) is inscribed: Liber Henrici Jackson Oxoniensis Collegii Corporis Christi A.D. MDC Maii XXI liberati. 4̣ṭụ 4̣; and Wood has added in his own hand: Bosco e Musaeo Jacksoni.³ A Boethius (Cologne, 1535) similarly is inscribed e musaeo Bartonii Holydayati 1661.⁴ In An exhortation to all monnse to take heed and beware of rebellion (London, 1554), the inscription Anthony Wood Coll. Merton. Oxon. A.D. MDCCLXI has been scored out but is still legible. Since the dates of the other two are 1543 and 1623 respectively (S.T.C. 5170, 17448), the eight books form a very interesting and valuable possession of the library, and they are a pleasing memento of Wood's visits to the library, which are recorded in his Life and Times (see e.g. vol. iii, p. 307).

By the end of the seventeenth century the Library had probably acquired various other interesting books, and they may be mentioned here, although it is impossible to say definitely whence or when they were acquired. An Aldine Demosthenes (1504) has on its title-page the signature Nicolaus Ridley. A Plato (Basel, 1556) was bought by Edward Wake (M.A. Christ Church 1685, Canon successively of Lincoln and Canterbury) in 1682 and carries his plate with the words vigila et ora, the motto of the Somerset family of Wake. Volumes ii and iv of Campanella's works (Paris, 1637–8) are in the binding of Louis XIV. A Cambridge Marcus Aurelius of 1652 has the signature of Isaac Barrow, the teacher of Newton, successively Professor of Greek and Mathematics at Cambridge and Master of Trinity College. Of the Confessio Fidei ascribed to Archbishop Patrick Adamson and printed at St. Andrews in 1572 the College has one of the four known copies. Two incunabula worth mention are a magnificent Livy (Zarotus, Milan, 1480), and Aeneas Silvius, contra Turcos, contra Bohemos, de duobus amantibus, s.l. et a. A copy of Sadoletus, Epistolae libri sex-

¹ The library possesses also Casaubon's copy of Dionysius of Halicarnassus (fol., Frankfurt, 1586) with his signature on the title-page and numerous manuscript notes on margins and end papers, but its provenance is unknown.
² A second, but inferior, copy of this work, was recently sold by the College to the Bodleian.
³ Jackson's wife was Wood's cousin. See Clark, vol. i, pp. 459–60.
⁴ Wood recorded his purchase of some of Holyday's books—see Clark, vol. i, pp. 436–7.
decim (Cologne, 1572), bears on the flyleaf the autograph inscription: 'To wryte to our better is of necessitie; to annswer our equall is of will; but to wryte unto our inferiour is of pure vertue. Horace the poet sayeth it apperteyneth to wise men to shew a willinge minde in that wherein necessitie constreyenh. Will D'Avenant.' 1 Politian, Opera (fol., Paris, 1519) has the signature Christophorus Wren, and a copy of Denis Sauvage's Cronique de Flandres (Lyon, 1561) is signed Guiliam Cecill 1562. Of literary interest are a second folio Shakespeare, Donne’s Letters (1654) and two Milton's, the shorter Poems, Latin and English (1645) and the Treatise of Civil Power (1659); and in the Library there still hangs a copy of the very rare first Oxford Almanac, 1647. After Jonathan Edwards's bequest, two further important benefactions were received in the eighteenth century, those of Griffith Davies, M.D., Fellow of the College, who died in 1724, and Henry Fisher, a member of the College and Registrar of the University from 1737 until his death in 1761. In both cases the bequest was large enough to justify the making of a special bookplate (plates 4 and 5), and for that purpose the College wisely reverted to the design originally used; abandoning the much less pleasing plate (2) made after Jonathan Edwards's death. Many books carrying the signature of these two benefactors, however, lack plates or have simply the plate in ordinary use. The charge for engraving the plate for the Davies bequest in 1724 was 9s. 6d.; about the Fisher plate the accounts are silent.

Lord Herbert of Cherbury's interesting collection of medical books was now largely supplemented by those of Dr. Davies, whose collection of books on his subject included not only contemporary and recent works but some of the sixteenth century. Fisher's collection is numerically greater and is not confined to any one subject; but it is of less interest because it consists in the main of contemporary publications. He seems to have been a booklover and an omnivorous reader, but he was perhaps not a scholar, though his business acumen is attested not only by his position as Registrar but by his receiving £3 10s. annually from the College 'for inspecting the tradesmen's bills'. He gave the College one of its few literary first editions, Denham's Poems (1668).

Other eighteenth-century benefactors were Thomas Williams, who before 1761 gave £20 which was laid out on Viner's Abridgement, and David Jones (Magdalen Hall, Headmaster of King's School, Canterbury, and Rector of Great Hardres, d. 1750), who transmitted to the College a manuscript of the Koran (117) at the request of Francis Jones in 1744, and bequeathed a number of classical texts and other scholarly works, including orientalia, many of them early. In 1743 Henry, ninth Earl of Pembroke, gave a copy of Du Halde, Description of China (2 vols., fol., London, 1738) in red morocco gold tooled binding with his crest; the College paid 3s. for the carriage of the volumes and 5s. 'for a leathern covert to fasten' them. In 1747 2s. 6d. is expended on a 'case' for the eighth Earl of Pembroke's Numismata antiqua, privately printed in 1746 with illustrations of the coins in Lord Pembroke's possession; this volume

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1 For confirmation that this is the dramatist's signature we are indebted to Mr. E. C. Marchant, Fellow of Lincoln College.
2 The eighth Earl did not show so much interest in the Library as did his son, or he might have enriched it with copies of Locke's Essay and Berkeley's Principles, both of which were dedicated to him.
is similarly bound and was also the gift of the ninth Earl. Such were the actual benefactions: but there is no trace of one mentioned by Hearne (Collections, vol. ix, Oxford, 1914, p. 35): 'Dr. Grimbaldeston died lately ... He was servitor of Brasenose College and ... hath left £1,000 to Brasenose College Library, the money to buy an estate with which they are to buy books. He hath also left £500 to Jesus College Library upon the same account.' Brasenose received the money and bought with it part of its property at Hinksey.

From the beginning of the century until 1740 the annual amount spent on the Library, apart from certain exceptional items like those already mentioned in connexion with Jonathan Edwards's bequest, does not exceed £15; but after 1740 the annual expenditure is seldom as much as £10 until 1800. Of the few books that are bought, most are theological, but some interest is also shown in geography and zoology. Acts of Parliament are also purchased regularly and bound. Payments are sometimes made for special services, the nature of which is not always stated, e.g. 1817, to two men for 'taking a catalogue £1. 10. 0'; 1721 'for taking a catalogue of Dr. Edwards' books, 1/6'; 1727 'for placing the books in the Library in order £3. 3. 0'; 1735 'to Mr. Parry for his horse and other expenses whilst employed in the Library, £3. 5. 0.' The Librarian's stipend, unchanged since 1679, when the emoluments attached to the College offices were all the same, was raised to £12 in 1791; the Bursar's had been raised from £8 to £18 twenty years earlier. In 1730 a new stock of bookplates was apparently required, and 23. 6d. was paid for the altering of the Davies plate and £3 for 4,000 prints; these (plate 6) were to last into the nineteenth century. About the same time the Library had another continental visitor, whose experience was less unhappy than Gronovius's had been:

'We then went over to Jesus College opposite, a regular edifice, although not large. ... The Library of this College is not large but, in accordance with the Catalogus MSS Angl., vol. 1, Part 2, p. 67 sqq., I found such manuscripts as No. 5 Vila Gregorii Magni, litteris Saxoniciis, liber vetustus. Codes satis vetustus est, it is true; sed litterae parum aut nihil Saxonici sunt similres. P. 68 no. 30 Grammatica Cambro-Britannica. Volumen est chart. in 4to. Ibid. no. 31 Lexicon Cambro-Britannicum, vol. chart., three fingers thick. P. 68 no. 41 Hegesippus e excidio Judaeorum. Cod. est membr. in fol., one hand thick, fairly old. No. 42 Ivonis Carnotensis libri sex. Cod. est membro. in 4, recentior. Ibid. no. 43 no longer to be found. P. 68 no. 71 Cornelius Tacitus. Cod. est membro. in 4, nitidus sed recentior. As the Fellow assured us who was showing us the Library, Gronovius is said to have praised it highly, and to have considered it good. P. 68 no. 74 Guaterii Historia etc. was not there. It. p. 69, 2100, no. 79 vol. 5 Herberti de Cherbury Historica narratio fundat. etc. is a vol. in fol. chart. recens, a hand thick. The remainder from

1 i.e. E. Bernard, Catalogi librorum manuscriptorum Angliae et Hiberniae (Oxford, 1697).
2 Now MS. 37. 3 MS. 15. 4 MS. 16. 5 MS. 63.
6 Bernard's no. 43 is another manuscript of the Panormia of Ivo of Chartres. But it must have had the preceding item, his no. 42, which was missing, because the manuscript of the Panormia now in the Library (MS. 26) is in eight books.
7 See above, pp. 54–55, 58. 8 It has been returned and is now MS. 61.
9 MS. 75, but it is one of David (Augustine) Baker's books of extracts and has nothing to do with Lord Herbert. Bernard mistakenly includes amongst Lord Herbert's Historical Collections
no. So usque ad finem were all volumina recentia chartacea, about two fingers thick. In addition to these, the Librarian showed us the following volumina MS in fol. chart. recent.: according to the title it was Liber Landavensis ex dono Jonath. Edwards Collegii Principalis. It is, however, a Chronicon Landavense, from the founding of the Bishopric down to Herwaldus Episcopus. To discover whether it has been printed one would have to search in the Monasticium Angl. or Anglia Sacra and in other collections Scriptorum Anglic.

'He also showed us a large rolled charta membranacea with the title "Names of all those that came into England with William the Conqueror". The names begin thus: "Bastard, Damarld, Brumard, etc.", which sound very suspicious and rhyme. We also saw in a little purse a poor old brass pocket-watch, said to have belonged to King James the First. In another cupboard opposite were all sorts of valuable printed books. Amongst these was Biblia ex interpretatione Francisci Junii, Genevæ 1617, interleaved with paper and bound in three volumes and copiously annotated by the famous Bishop Williams.'

The end of Joseph Hoare's principaship in 1802 is also practically the end of the Library's history. After that date it received no important benefaction for a hundred years, and it became a depository of unread books. The change is forecast in the accounts for 1795 which give a hint in advance of the present-day distinction between the 'Old Library' and the Undergraduates' Library when they record: '£70. 8. 0. to Mr. Fletcher for books for the Young Gentlemen and other articles.' A library for undergraduates had indeed long been mooted. Hearne (Collections, vol. ix, Oxford, 1914, p. 79) records: 'Mr. Evan Lloyd, Fellow of Jesus College, told me that Dr. Jones their late Principal [d. 1725] had a design which he often mentioned of erecting a library for undergraduates which is much wanted in the College, and that he had it put down in a former will, but he changed his mind and left only £20.'

If the Library was 'old' in Principal Hoare's day, however, it was not disused: the size of his own library, many hundreds of volumes, indicates that he was interested in books himself and it was probably due to his influence that a new catalogue was made in 1800. To quote the accounts: '£42. 14. 0. to Mr. Munday for arranging the books in the Library, entering them alphabetically, taking a new catalogue of them etc. etc.' 'Etc.' included making a list of books in the College Library which were

not only MSS. 71–4 (the Life of Henry VIII and some manuscript material for it) but also Baker's volumes (MSS. 75–8) and several others besides, including Brian Twyne's notebook (MS. 30). This may be the source of Clark's error, see above p. 59, n. 3.

1 MS. 112, but it is only one volume.
2 Vide vol. ii, pp. 634 ff., where part of what is contained in this manuscript is printed from MS. Cotton Vesp. A. 14. 3 MS. 125.
4 Now in Griffith Powell's chest in the muniment room. It belonged to Charles I.
5 Still in the Library. Its title-pages have the signature of Thomas Willis, the donor; the Benefactors' Book is the authority for the statement that the copious marginal notes are those of the 'famous Bishop', John Williams, Fellow of St. John's College, Cambridge, Bishop of Lincoln 1621–41, and Archbishop of York from 1641 until his death in 1649.
not in the Bodleian, this task being incidental to ‘entering them alphabetically’; for the alphabetical entries were probably those made in a copy of the 1738 Bodleian catalogue, which cost £3 3s. in 1739 plus £5 3s. for interleaving and binding. That copy still survives, though in a very tattered condition; the ‘new catalogue’ is presumably the one in three folio volumes, dated 1801, which is a handlist shelf by shelf, rather than a catalogue proper. The order of the books in that list is, with hardly any exception, their order to-day.

As a result of Mr. Munday’s work many duplicates were discovered and in 1803 and 1805 the College obtained credits amounting to £37 from a bookseller for ‘some of the duplicates from the College Library’. The sum is not large (since the number of duplicates even in the 1649 lists is very considerable), and does not invalidate the suggestion, made above, that some duplicates had been disposed of a hundred years earlier.

After Principal Hoare’s death, however, interest in the Library waned. His books seem to have been kept for some time after his death in the Principal’s lodgings, for there still survives a catalogue of them, dated 1808, in two sections, the first alphabetical, the second shelf by shelf. When they eventually reached the Library they were simply placed, or flung, into the room and lay there on the benches or the floor or in gaps in the presses, not incorporated into the library or noted in its catalogue for over a hundred years.

For the remainder of the nineteenth century the Library has little history of any credit. The Librarian’s stipend was raised to £20 in 1823, by which date the Bursar’s had been increased to £70; it has since been doubled, but of the College offices, the Librarian’s remains the financial Cinderella. The bookplate was changed for the last time, probably about 1844. (‘£6 o o o. for engraving the College arms’ in the 1823 accounts probably refers to the engraving of silver, since several books published and acquired between that date and 1844 carry plate 6.) The change was in the field of the arms, which was now hatched vert instead of azure (see plate 7), a deplorable departure from ancient tradition and an unfortunate consequence of the exemption of colleges from the jurisdiction of the College of Heralds. When a new Bodleian catalogue was issued in 1843, the entries from the 1801 list were copied into it, but no attempt seems to have been made to verify that list by reference to the books, or to make good its numerous omissions. In the first half of the century, too, nearly all the books in the Library, except those in presses E–T in the gallery, were either rebound or repaired: in the process the old end-papers were removed with a systematic thoroughness that might have been better applied elsewhere. In the whole century almost the only interesting acquisition was an autograph letter addressed to the Principal on October 11th, 1827, by Sir Thomas Lawrence about the portrait of John Nash which now hangs in the Hall and for which the College paid him £449 10s. in that year.

In the twentieth century it has been necessary to house in the room—there is no suitable space elsewhere in the College—the splendid collection of Celtic books which formerly belonged to the Rev. Charles Plummer, and which came to the College from Corpus in 1927; to this collection many additions have been and are continually being made, and it is now one of the most important collections in existence of works on
Celtic subjects. Amongst the older books which it contains mention may be made of Hugh McAingel's *Mirror of Sacrament and Penance* (Louvain, 1618), the first book printed in Irish characters, and the rare *Florilegium Insulae Sanctorum* of Thomas Messingham (Paris, 1624)—a collection of lives of Irish Saints, which has *Ex. Bibl. Ios. Ren. Card. Imperialis* stamped on the title-page, and carries the plates of the Earl of Guildford, and of John Jebb, Bishop of Limerick, with a note in his autograph. The collection also contains a copy of the first printed New Testament in Gaelic (Edinburgh, 1767), and Gibbon's copy of the second edition of Martin's *Description of the Western Islands of Scotland*: the copy of the first edition, formerly in the Library, has disappeared.

Recently an attempt has been made to collect copies of books by members of the College. The collection of the works of James Howell is considerable, but he was a prolific author, and it is still some distance from completion. It contains first editions of the *Poems* and the *Letters*; the copy of *Dodona's Grove* (1640) came from the Essex library and has the Earl's coronet and punning device on the front cover. In the same collection are several of the curious writings of Thomas Vaughan: of his brother Henry, the Silurist, there is a fine copy of *Olor Iscanus* (1651) in contemporary calf, but *Siles Scintillans* is still to acquire. John Davies of Kidwelly and Evan Lloyd (author of *The Curate* and other poems) are well represented, as also are several seventeenth-century divines. It is to be hoped that in time this collection may be completed, but the chief need of the Library at present is perhaps not more books but a full and accurate catalogue of those that are in it already.

APPENDIX

**LORD HERBERT OF CHERBURY'S BOOKS**

Edward, first Baron Herbert of Cherbury, scholar, poet, philosopher, soldier, politician, and adventurer, was one of the most interesting figures of his age, and it is to the study of him and his work rather than to bibliography that this list of the books bequeathed by him to Jesus College is a contribution. For it contains few rarities; hardly any of the items is missing from the Bodleian or the British Museum or the Bibliotheque Nationale, but it shows the range of literature in the library of a seventeenth-century scholar, and its interest is enhanced by his habit of noting on title-pages the price that he had paid for the volumes, or the fact that he had received them from the author. These title-page notes we have given wherever they occur; we have not thought it necessary to give the sizes of the books, and we have given the modern and not the latinized names of the places of publication. Bibliographers will not be confused thereby, but the value of the list may be enhanced for those who might otherwise have been perplexed by Helenopolis, or Mussipontum, or

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1 The two works by Caspar Lax, a Spaniard (*Physici etc. in folio*), are very rare: a copy of one of them is recorded in Paris; the other seems to be recorded nowhere, even in Spain. Of Quintinus' *Sermones aurei* Hain mentions only one other copy—in Paris.