The Two and three-quarter million copies of the 1961 Automobile Association Handbook are now distributed to Members—breaking all previous records.

With their usual thoroughness the A.A. tested many materials for the cover before finally selecting yellow 'seal' Kinline from the dependable Linson range.

Nearly a quarter of a million yards of Kinline were required by Hazell, Watson and Viney to complete the binding of this enormous run. Linson is proud to assist the A.A. in serving the Motorists of Britain.

**Grange Fibre • Leicester**
Linson, Fabroleen, Excelin, Milskin, Querolina
The Private Libraries Association
65 Hillway, London N.6
President: D. J. FOSKETT, M.A., F.L.A.
Hon. Secretary: Antony Wilson
Other Council Members:
D. J. Chambers Peter Reid
G. E. Hamilton C. E. Sheppard
J. K. Power Philip Ward

The Private Libraries Association is a society of people interested in books from
the amateur or professional point of view. Membership is open to all who pay
one guinea on January 1st each year regardless of the date of enrolment.

THE BOOK
The Story of Printing and Bookmaking
DOUGLAS C. MCMURTRIE
This discussion of books and their
makers is written from the viewpoint of
the designer and printer. It deals with
the origins of writing and of our
alphabet, and outlines the making of
books from the earliest times, mentioning
outstanding individual printers and
their contributions to the art of book
design. The author discusses the various
features of bookmaking which enter into
the planning and production of various
kinds of book, and the printer's ideals.
There are bibliographies for most of the
chapters.
'The format and presentation are well
worthy of its fascinating contents.'
THE GUARDIAN Illustrated 77s net
OXFORD UNIVERSITY PRESS

HEFFER'S
A CAMBRIDGE
BOOKSHOP
THAT IS KNOWN
IN ALL PARTS
OF THE WORLD
W. HEFFER & SONS LTD
Petty Cury, Cambridge

The Private Library
Quarterly Journal of the Private Libraries Association
Hon. Editor: Philip Ward, 28 Parkfield Crescent, North Harrow, Middlesex
Vol. 3 No. 8 October 1961

Association Affairs

Membership in 1962
For the seventh successive year the Council of the P.L.A. announces an annual
subscription of one guinea, to include four issues of The Private Library, six
Exchange Lists, and at least one free pamphlet on some aspect of the book. A
new edition of the Members' Handbook is planned for January, but, unlike its
predecessors, it will be sent to all members free of charge. The directory of
members thus brought up to date is of course confidential to members, as are
the occasional supplements. The new editor is Peter Reid, to whom changes of
address and subject interests should be submitted for free inclusion.

The Private Library
In response to various letters asking for more information on the history of
libraries on the lines of our July contribution entitled "The chained library in
Hereford Cathedral", it is hoped to initiate a series of similar articles. Professor
Irwin, in the present issue, evaluates the importance of Robert Grosseteste in
medieval scholarship, and in a forthcoming number E. A. Parsons, whose
private library in New Orleans consists of some fifty thousand books and MSS,
gives a conspectus of current scholarship on the Alexandrian library.

D. J. Foskett, the Association's President and Chairman of Council, has put
readers of this journal in his debt by expounding "Classification for private
libraries", a series of five articles begun in 1959 and concluded in this issue.

Private press co-operation is a recent phenomenon: examples that spring to
mind are John Ryder's "Miniature folio of private presses" and the P.L.A.
Society of Private Printers run by David Chambers. Ben Lieberman's "Check-
logs of private press names" furnish another such example: the Harad Press,
which publishes these check-lists, is described in this issue by its owner.

Foreign Classics Committee

The Committee would draw the attention of members to translations of foreign
classics recently published by Penguin Books: Maupassant's Bel-Ami (H. N. P.
Sloman), a selection from Lucian (Paul Turner), Also sprach Zarathustra (R. J.
Hollingdale's version), and R. S. Pine-Coffin's new translation of Saint
Augustine's Confessions. Nelson have now issued the late A. E. Taylor's version
October 1961
of Plato’s Politicus and Sophistes in a single volume, while the long-awaited Anderson translation of Beethoven’s letters is announced for the near future by Macmillan.

Book Trade Changes

Under this heading we shall issue from time to time additions and amendments to A directory of dealers in secondhand and antiquarian books in the British Isles, published by the Sheppard Press of 5 Caledonian Road, London, N.1. Entries consist of name, address, telephone number and telegraphic address, details of stock, catalogues issued, and membership of trade organisations.

This important reference tool appeared first in 1951, and then in 1955, 1953, 1957 and January 1961. Quarterly supplements in The Private Library will obviously enhance the value of the directory as a current tool, and at the same time make available to members the latest information on British booksellers.

S. ROBERT OF LINCOLN AND THE OXFORD GREYFRIARS

by Raymond Irwin

In the long period that separates the climax of the Benedictine Age in the twelfth century from the Tudor Reformation in the sixteenth, the history of English libraries must take special account of the influence of Robert Grosseteste, Bishop of Lincoln, who was born c. 1175 and died 1259. His story illustrates very clearly the changes that were taking place in religion and education (and consequently in libraries) at this time. The great days of the monastic schools were drawing to a close; the new universities were rising in their place, and the teaching of Aristotle (whose works were now being studied for the first time in Western Europe) with the orthodox doctrines of the Church. New textbooks on new subjects were suddenly in great demand. They had to be light and portable and easy to copy; and new methods of book production emerged, with a great new army of professional scribes (in Paris, said Roger Bacon, their number was legion) to replace the workers in the monastic scriptorium.

The transition from monastic to academic teaching coincided with the ending of the monastic system of admitting child oblates—the recruitment of children who had to be educated in the monastic schools. The climax of classical learning in the monastic libraries came in the last half of the twelfth century; after that, interest in classical studies dropped as a direct result of the decline in child recruits, and the copying of texts came almost to a standstill. This was the time of the first and minor renaissance when the new universities in Italy and at Paris were springing to life. In the troubles of Henry II and the king of France, the English students in Paris migrated to Oxford, and a later migration from Oxford brought Cambridge into being.

The two great mendicant orders founded by S. Dominic and S. Francis in the early years of the thirteenth century reached Oxford in 1221 and 1224 respectively, and they soon spread through England. They drew their inspiration from two very different sources. S. Thomas Aquinas the Dominican was primarily the scholar, logician and champion of reason. S. Bonaventura the Franciscan, who was his friend, and fellow-student in Paris, lean towards neo-Platonism and mysticism and was the champion of faith and the contemplative life. On the one side, reason and truth: on the other, faith and love and a certain independence of spirit. The Dominican Order was founded on the ideal of teaching and preaching, and for S. Thomas the contemplative life meant a life of disciplined study. The Franciscans on the other hand were primarily engaged in pastoral and missionary work, though they soon found that this needed a background of academic training. This was indeed their first break with their founder’s ideal of absolute poverty, which forbade any brother to own anything but his habit and girdle and hose. Imitating the Dominicans, they became inevitably a learned order. “Paris, Paris”, cried Brother Giles, “Thou hast destroyed Assisi!”; and he might well have said the same of Oxford. For the next century or so, all the great scholars belonged to one or other of these orders, and a quite surprising number of them were connected with Oxford. S. Thomas had two precursors: Alexander of Hales in Gloucestershire, and Albertus Magnus, whose pupil S. Thomas was. Of those that came after, many were Oxford men: Duns Scotus, a much wiser man than his later nickname suggests; Roger Bacon, the solitary scientist of the middle ages, struggling gallantly against ecclesiastical censorship; Adam Marsh, the first teacher at the Oxford Franciscan School; Archbishop Peckham; Thomas Bungay; and William of Ockham, the last of the great schoolmen, who, being an individualist and content to separate faith and science by an impassable gulf (as perhaps many do today), had his influence on the thinking of both Wyclif and Martin Luther.

Of all the people who were associated with the work of the early Franciscans in England, the greatest and in some ways the most interesting was Robert Grosseteste, the effective founder (along perhaps with S. Edmund Rich, Archbishop of Canterbury) of the University of Oxford, and its first Chancellor. He was born about 1175 of humble parents in Suffolk, and was sent by his friends to be educated at Oxford and Paris, returning afterwards to become rector and scholar at Oxford. After various preferments he was elected in 1235 to succeed Hugh de Wells as bishop of Lincoln, in which diocese Oxford then lay. He was a commanding figure in the England of his day; a scholar, a great pastoral worker and a saint, for whose whole life was devoted to the re-awakening of religion and the revival of true learning; although he was never canonised, all the chroniclers agree in calling him “Saint Robert of Lincoln”. He had a big literary output; over 60 substantial treatises remain, besides many smaller works. Unlike many medieval scholars, he never failed to stress the need to return to original sources; he had a truer appreciation than most of the importance of science and mathematics, and Roger Bacon himself paid tribute to his eminence on this score. His interest in original sources led him to learn some Greek, at a time when...
few English scholars were familiar with that language. In this he had the help of two men: a Greek named Nicholas, who was a clerk at S. Albans, and John of Basingstoke, Archdeacon of Leicester, who was the first Englishman to acquire a genuine knowledge of Greek. John of Basingstoke had studied at Athens, where (according to Matthew Paris) he was taught by a girl of nineteen who was said to have been the daughter of Michael Acominatus, the Archbishop. It is not likely that Grosseteste ever acquired a real mastery of Greek, and unlike his friend Roger Bacon he never learnt Arabic. He did however learn Hebrew, as both Bacon and Adam Marsh also did; though Bacon states that Grosseteste's knowledge of neither Greek nor Hebrew was sufficient to enable him to translate effectively without help. There was a general ignorance of Hebrew at the time, in spite of the number of Jews in the country. Anti-Jewish prejudice probably accounts for this; contact with Jews was not encouraged by the Church, and indeed it was expressly forbidden by the Cistercians.

It might seem from this that Grosseteste was rather an inspirer of scholarship than a scholar himself. This may be unfair, in view of the tributes which so eminent a scholar as Roger Bacon paid him. In the physical sciences, Bacon ascertained that Grosseteste surpassed Aristotle, and that his work was far more intelligible than Aristotle, being based on the experimental method which Bacon himself used, rather than on tradition; moreover, Grosseteste, according to Bacon, was the only living scholar who had a true appreciation of the significance of scientific knowledge, and especially of the supremacy of mathematics in explaining the real causes of things.

Bacon's admiration for both Grosseteste and Adam Marsh is beyond doubt. Equally certain is the fact that Grosseteste not only placed Oxford firmly on the map, making it for a time at least the premier university of Western Europe, but inspired and encouraged a long line of famous scholars whose work won recognition throughout the medieval world.

In addition he was a bitter opponent of ecclesiastical abuses such as the appropriation of benefices by monasteries, and of royal and papal exactions. He was a close friend of Simon de Montfort, whose sons he had educated; he was intimate with the queen, and not without his influence over the king; and he won praise from such different sources as Wyclif and Gower (who praised him as 'beyond Aristotle') and even from Matthew Paris, who, though he regarded him as a persecutor of the monks, yet acknowledged his virtues. He was, wrote Matthew, 'a manifest confuter of the pope and the king, the blamer of the friars, the corrector of monks, the director of priests, the instructor of clerks, the preacher to the people, the persecutor of the incontinent, the sedulous student of all scripture, the hammer and despiser of the monks, the refectory on the south, and the library may have been on the west, but no evidence of this survives. The church is believed to have measured 79 yards from east to west, and if the rest of the buildings were on this scale, the library may have been very spacious indeed. There were indeed two separate libraries, one for the friars and one for secular students, but no description of them remains. Each of the friars was provided with a studium, i.e. a combined desk and bookcase. At first only the minister and the lector had cells of their own, but later those friars who were Doctors of Divinity were given their own chambers. The first large accession to the library was probably the collection of Adam Marsh, who had inherited the library of his uncle, Richard Marsh, Bishop of Durham. He joined the order c. 1257, and was the first of the great Franciscan teachers at Oxford. He became one of Grosseteste's closest friends, and much of the correspondence between these two men relates to their books; in one of his letters Adam Marsh urges that a certain young friar should be allowed to study at Oxford, for at no other place are such aids to study so readily accessible. Grosseteste's bequest of his own library came in 1253. Other bequests are said to have included many Hebrew books, acquired when Edward I expelled the Jews in 1290. In the 13th century bequests became rarer however, and the influence of the convent declined. There were indeed scarcely any books bequeathed to the mendicant libraries in the 14th and 15th centuries, though many were left to the new college libraries. Some of the Greyfriars' books were sold, and moreover in 1412 the friars were excluded from the University Library. Shortly before the dissolution Leland reported that 'at the Franciscans' house there are cobwebs in the library and moths and bookworms; more than this - whatever others may boast - nothing, if you have regard to learned books. For I, in spite of the opposition of all the friars, carefully examined the book-cases of the library. If any works of value still remained, the friars may well have taken care that Leland did not see them. The destruction of the convent by Cromwell was complete; none of their records survived, and only a handful were familiar with that language. In this he had the help of two men: a Greek named Nicholas, who was a clerk at S. Albans, and John of Basingstoke, Archdeacon of Leicester, who was the first Englishman to acquire a genuine knowledge of Greek. John of Basingstoke had studied at Athens, where (according to Matthew Paris) he was taught by a girl of nineteen who was said to have been the daughter of Michael Acominatus, the Archbishop. It is not likely that Grosseteste ever acquired a real mastery of Greek, and unlike his friend Roger Bacon he never learnt Arabic. He did however learn Hebrew, as both Bacon and Adam Marsh also did; though Bacon states that Grosseteste's knowledge of neither Greek nor Hebrew was sufficient to enable him to translate effectively without help. There was a general ignorance of Hebrew at the time, in spite of the number of Jews in the country. Anti-Jewish prejudice probably accounts for this; contact with Jews was not encouraged by the Church, and indeed it was expressly forbidden by the Cistercians.

It might seem from this that Grosseteste was rather an inspirer of scholarship than a scholar himself. This may be unfair, in view of the tributes which so eminent a scholar as Roger Bacon paid him. In the physical sciences, Bacon ascertained that Grosseteste surpassed Aristotle, and that his work was far more intelligible than Aristotle, being based on the experimental method which Bacon himself used, rather than on tradition; moreover, Grosseteste, according to Bacon, was the only living scholar who had a true appreciation of the significance of scientific knowledge, and especially of the supremacy of mathematics in explaining the real causes of things.

Bacon's admiration for both Grosseteste and Adam Marsh is beyond doubt. Equally certain is the fact that Grosseteste not only placed Oxford firmly on the map, making it for a time at least the premier university of Western Europe, but inspired and encouraged a long line of famous scholars whose work won recognition throughout the medieval world.

In addition he was a bitter opponent of ecclesiastical abuses such as the appropriation of benefices by monasteries, and of royal and papal exactions. He was a close friend of Simon de Montfort, whose sons he had educated; he was intimate with the queen, and not without his influence over the king; and he won praise from such different sources as Wyclif and Gower (who praised him as 'beyond Aristotle') and even from Matthew Paris, who, though he regarded him as a persecutor of the monks, yet acknowledged his virtues. He was, wrote Matthew, 'a manifest confuter of the pope and the king, the blamer of the friars, the corrector of monks, the director of priests, the instructor of clerks, the preacher to the people, the persecutor of the incontinent, the sedulous student of all scripture, the hammer and despiser of the Romans. At the table of bodily refreshment he was hospitable, eloquent, courteous, pleasant and affable. At the spiritual table devout, tearful and contrite. In his episcopal office he was sedulous, venerable and indefatigable.'

Both the Dominicans and the Franciscans on their arrival in England sought Grosseteste's protection, and his active encouragement was responsible for their rapid expansion. He was particularly interested in the Oxford Greyfriars, and he became their first rector and divinity lecturer in 1224. It was largely his influence that guided them forward from their founder's rejection of learning and books into the paths of academic studies, and it was at Adam Marsh's suggestion that Grosseteste bequeathed his own books to the convent library. When these books were added, the convent must have possessed a quite remarkable collection of contemporary scholarship: Oxford's first great library indeed, for the University Library in S. Mary's Church must at this date have been small and limited in comparison, and the College libraries were still in the future. Grosseteste's books were still in the convent library in the 15th century, when Thomas Gascoigne noted their presence, but it seems as though even then they were being dispersed. One - Grosseteste's copy of S. Augustine De civitate Dei, full of his own marginal notes - was given by the friars to Gascoigne, and afterwards transferred to Durham College; it is now in the Bodleian. Some are believed to have been taken to Durham itself, possibly by Richard de Bury. When Leland visited the convent in 1555, its great library had all but vanished.

Not a great deal is known of the organisation of the Oxford Greyfriars' library. The convent lay in the parish of St. Ebb's, near the Castle and the city wall, but nothing remains visible today. The cloisters were at usual on the south side of the church; the chapter house and dormitory were on the east of the cloisters, the refectory on the south, and the library may have been on the west, but no evidence of this survives. The church is believed to have measured 79 yards from east to west, and if the rest of the buildings were on this scale, the library may have been very spacious indeed. There were indeed two separate libraries, one for the friars and one for secular students, but no description of them remains. Each of the friars was provided with a studium, i.e. a combined desk and bookcase. At first only the minister and the lector had cells of their own, but later those friars who were Doctors of Divinity were given their own chambers. The first large accession to the library was probably the collection of Adam Marsh, who had inherited the library of his uncle, Richard Marsh, Bishop of Durham. He joined the order c. 1257, and was the first of the great Franciscan teachers at Oxford. He became one of Grosseteste's closest friends, and much of the correspondence between these two men relates to their books; in one of his letters Adam Marsh urges that a certain young friar should be allowed to study at Oxford, for at no other place are such aids to study so readily accessible. Grosseteste's bequest of his own library came in 1253. Other bequests are said to have included many Hebrew books, acquired when Edward I expelled the Jews in 1290. In the 13th century bequests became rarer however, and the influence of the convent declined. There were indeed scarcely any books bequeathed to the mendicant libraries in the 14th and 15th centuries, though many were left to the new college libraries. Some of the Greyfriars' books were sold, and moreover in 1412 the friars were excluded from the University Library. Shortly before the dissolution Leland reported that 'at the Franciscans' house there are cobwebs in the library and moths and bookworms; more than this - whatever others may boast - nothing, if you have regard to learned books. For I, in spite of the opposition of all the friars, carefully examined the book-cases of the library. If any works of value still remained, the friars may well have taken care that Leland did not see them. The destruction of the convent by Cromwell was complete; none of their records survived, and only a handful
of their books have been identified. This is grievous because the convent must have been particularly rich in the works of Grosseteste himself, of Adam Marsh, and his great pupil Roger Bacon, and of other famous Franciscans such as John Wallensis, whose very popular writings are specially illustrative of the practical side of Franciscan teaching. And there would doubtless have been many examples of that bibliographical innovation for which the mendicant orders were particularly responsible. Continually travelling from one university to another, or between village and village, they needed pocket-size books that were light and portable: tiny Bibles, collections of sermons, breviaries, missals, perhaps six inches by five, with fifty or more lines to the page and five hundred or more leaves. These 'little Bibles' grew popular in the thirteenth century, and examples of many can be seen in the British Museum. Some of the finest were made in Paris in the period 1270–1320. They were written on a new sort of vellum almost as fine as India paper, possibly made from rabbit or squirrel skin. Books of this type were a necessity to professional scribes; the friars wrote with them a copy of Aristotle, some works of Grosseteste, his works, in two volumes, to the charges of the Bridgettines at Syon, which before its foundation in 1326, was on the site later occupied by Christ's Hospital in London, and contains nearly one hundred marks, etc. This must surely have been one of the hand- somest of English fifteenth century libraries, and quite possibly one of the best equipped. Like the Greyfriars' libraries at Oxford and Cambridge it would have been particularly rich in scholastic works and in contemporary literature in general. The only rival to these amongst the monastic libraries would have been that other recent foundation of the Bridgettines at Syon, which before its dissolution had amassed a greater collection of contemporary works, including printed books, than any other English house; Miss Bateson's catalogue of their library reveals nearly 1500 volumes, in addition to the separate library of the nun.

An illustration of the London Greyfriars' library, as it appeared in 1700, is given by R. A. Rye, Students' guide to the libraries of London, (3rd ed. 1927, p. 12); one wall of the library, badly mutilated, survived as late as 1874. Raymond Smith suggests that Winchelsey himself influenced Whittington to make this endowment. It was a studium particulare, as opposed to the studium generale of Oxford; student friars were expected to spend two or three years at the London School, prior to their studies at Oxford. The London Greyfriars had a library before 1429 of course; they are known to have borrowed at least one of Grosseteste's works for copying.

Of the other libraries of the English friars, the most interesting was that of the Austin Friars of York, collected mainly by John Ergone, who was Prior in 1385. This convent obtained a generous royal endowment from Edward III in 1370–1, and the friars spent much of their money on their library. Its catalogue, on vellum and dated 1372, which is now at Trinity College, Dublin, has been printed by M. R. James. In its original form it contained some 350 titles, many of course being composite works. On Ergone's death, his private collection of some 220 works was added. The original library was of normal monastic pattern, but Ergone's collection was of a much more advanced nature, containing recent works in English and in Latin, and some general literature and classical texts (including the very rare Commentaries of Caesar), works on mathematics, medicine, music and astronomy, a few Latin translations from the Arabic, some Gothic verse and, surprisingly, some works on black magic and kindred arts.

To return to Grosseteste. Though he deliberately encouraged the Franciscans in the collection of great libraries, and often went out of his way to get rules relaxed to enable individual friars to obtain special books, yet he never lost interest in this clerical and missionary work of the friars, urging them constantly to cling to the poverty prescribed by their Order, and to the security and freedom from care that poverty confers. He quoted for them a line from Juvenal: Caustiti vacua coram latroue viator; he who travels light will sing in the face of the brigand. But he did admit that, noble as the idea of poverty and mendicancy was, there was a rung of the heavenly ladder that stood even higher, namely, that a man should live by his own labour and not burden the world with his exactions. And his attention on another occasion that the three essentials of well-being were food, sleep and laughter, reveals the very human side of his character. He wholly approved the vernacular preaching of both friars and parish priests. He himself was accustomed to preach in Latin to the clergy, but to laymen in English, thus following the good example of Abbot Samson of St. Edmund's, who did not hesitate to preach in the Norfolk dialect when occasion demanded. Dr. Owe, in his Literature and the pulpit in medieval England, has reminded us how much Chaucerian and Tudor English owes to the form in which our native language had been crystallised in the pulpit. and

2 Guildhall Miscellany No. 1, 1952; No. 6, 1958.
to the matter of the sermons, homilies, stories and allegories which were the standard fare of the medieval preacher.

In a sense, Grosseteste's patronage of the Franciscans was their undoing. Their founder, pledged to his Lady Poverty, had little use even for service books. "After that thou shalt have the Psalm-book, thou wilt be covetous and want to have a Breviary; and when thou hast a Breviary, thou wilt sit in a chair like a prelate and wilt say to thy brother 'Fetch me my Breviary'. No brother ought to have anything but his habit and girdle and hose." Fortunately or unfortunately, the good Bishop's encouragement and the example of their friends the Dominicans, whose aim was to establish a school at all their houses and a graduate school at every university, made it impossible for the Greyfriars to keep within the bounds that St. Francis had set. Indeed they developed an insatiable thirst for books. Richard de Bury, sadly confusing his metaphors, likened them to ants and bees, "ever preparing their meat in summer or continually building their cells of honey... although they were late in entering the Lord's vineyard, they have added more in this brief hour to the stock of sacred books than all others."

And so, having tasted the joys of possession, they fell. Their initial success, both in the academic and the religious field, was brilliant; their subsequent failure was correspondingly tragic and inglorious. Their good name lasted little more than a hundred years, and soon in the eyes of many people they had fallen almost into the same category as rogues and vagabonds. St. Francis, seeing the weakness of the mendicant system, had determined to break away from it; but in a few years the good brothers were gathering property and building a new monastic system of their own. It was almost inevitable; primitive simplicity and the educated life do not fit easily together. During the thirteenth century the flow of gifts to the monasteries was largely diverted to the friars; but by the foundation of chantries and schools.

And so, having tasted the joys of possession, they fell. Their initial success, both in the academic and the religious field, was brilliant; their subsequent failure was correspondingly tragic and inglorious. Their good name lasted little more than a hundred years, and soon in the eyes of many people they had fallen almost into the same category as rogues and vagabonds. St. Francis, seeing the weakness of the mendicant system, had determined to break away from it; but in a few years the good brothers were gathering property and building a new monastic system of their own. It was almost inevitable; primitive simplicity and the educated life do not fit easily together. During the thirteenth century the flow of gifts to the monasteries was largely diverted to the friars; but by Chaucer's time their glory had faded and gifts were tending instead towards the foundation of chantries and schools.

Though often popular with the ordinary layman, the friars were, for quite understandable reasons, out of favour with the church authorities. In the latter half of the fourteenth century the controversy over the mendicant orders was raging bitterly, and the leader of the conservative opposition, Archbishop Richard Fitzralph of Arungh, preached a series of sermons at St. Paul's Cross against the friars. The theological arguments do not concern us, but more than theology was involved. The Archbishop claimed that neither poverty nor mendicancy had valid authority in scripture or tradition, and he supported this claim by turning his fire on the hypocrisy of the mendicant orders. "How can the friars speak of poverty," he cried, "when they live in such splendour? They have churches finer than cathedrals, their cellars are full of good wine, they have orations more splendid than those of any prelate in the world, save only our Lord Pope. They have more books, and finer books, than any prelate or doctor; their bellfries are more costly; they have double cloisters in which armed knights could do battle with lances erect; they wear finer raiment than any prelates in the world... Is there no ambition in their anxiety to receive privileges as conc-
to be turned adrift by the renegade visitors Richard Ingworth and John Hiley who had sold themselves to Cromwell. Their poverty at the end was extreme; neither wealth nor luxury remained, for they had depended on popular support, and this had been withdrawn. One thing is certain: neither those such as Lawrence Stone or John Forest or Anthony Browne, who are known to have suffered the final penalty under Cromwell, nor the great schoolmen of an earlier day such as Adam Marsh, Roger Bacon or Duns Scotus, have anything in common with the 'frere' in the Somnour's Tale, or with the 'frar of orders grey' in the song, except the colour of their habit.

The coming of the friars was dramatic, and their going was sudden and complete. In the words of Dom David Knowles, "Three hundred years ago they had come, the brethren of Agnellus of Pisa, of Jordan of Saxony, of Haymo of Faverhem and of Simon Stock, the vanguard of a great movement that had covered the land with its fame. From the English friaries they issued forth a wave of learning that had captured the universities and given a decisive wrench not only to the teaching of the schools but to the whole course of European thought. They had seemed to their adversaries, little more than a century before their end, as numerous and as ubiquitous as flies in summer or as motes in the sunbeam. And now they vanished overnight, like flowers of a day." Like flowers too their great libraries faded away; indeed they had been fading for many years before the end came. Neil Ker (Medieval libraries of Great Britain, 1941) records that thirteen survivals from the Oxford Greyfriars' library, seven from London and nineteen from Cambridge.

Robert Grosseteste, the sponsor and friend of the Oxford Greyfriars and of their scholarship and their library, died in October, 1253, and was buried in his own cathedral of Lincoln. Four years later his close friend Adam Marsh was buried beside him. The tombs were destroyed during the civil war in the seventeenth century. There were repeated appeals from the English Church and from Edward I for the canonisation of S. Robert of Lincoln, but not, for some reason, quoted above; perhaps the Bishop's vigorous independence in the face of papal claims was the obstacle. Miracles followed his passing however, and church bells were heard in the sky on the night of his death. His memory and his work remained; no one, it has been said, had a greater influence on English life and literature in the later middle ages; few books were written in that period that do not refer to his authority or quote from his writings. Roger Bacon's testimony is unambiguous: solus dominus Robertus praecent alios hominum scientias. Even more telling perhaps is an ungrudging tribute from Matthew Paris, his contemporary. Matthew was his authority or quote

...
for this task is very much less than that needed for a scheme of the old type
which attempts to enumerate all known subjects.

The idea of "facet analysis" is a very simple one, which has been introduced
unconsciously into most systems. The most obvious example is the geographical
treatment of a subject. Almost any subject can be treated in relation to a par-
ticular country, but no system would go to the lengths of listing every possible
country under every single subject. What is usually done is to have one list of
countries with a set of distinctive notational symbols, so that a country number
may be added to the number for any subject without running the risk of con-
fusion with the subject's own sub-divisions. Thus, in Dewey's scheme, 370 is
Education, 942 is England, and 370.942 is Education in England. Similar pro-
vision is often made for special forms of treatment, such as encyclopedias, diction-
aries, and so on. Thus in Brown's Subject Classification, 1120 is Gardening,
which attempts to enumerate all known subjects.

From our extended study of Brown's Colon Classification, 1120-10 is a History of
Gardening.

The basic feature of this type of analysis is that each facet must be self-conta-
tained and separated from the others in a recognisable way; this allows each to
be sub-divided independently in as much detail as required. Some notational
device is therefore required to show where one facet ends and the next begins;
in the above examples, the 09 performs this function in Dewey, and the full-
stop in Brown. The Colon Classification derives its name from the colon
punctuation mark, which Ranganathan originally used to separate facets. The
colon can also be used in a similar way in the Universal Decimal Classification.

In making a faceted classification for a special subject what we have to do is,
firstly, to decide what facets occur in the subject; second, to list the terms we
might expect to find in each facet - without, however, attempting to list any
combinations of such terms; third, to apply a system of notation to identify
each term, and fourth, to devise means of "labelling" each facet, in order to
keep them separate from each other.

To begin, we need to examine a reasonably representative sample of the
literature of the subject, to discover what sort of facet it contains. Let us suppose
that we have taken the subject Education: the subjects written about are these
and similar ones:

- Class size and student learning
- Research on the gifted child
- Teaching the mother tongue to backward pupils
- Teaching in a comprehensive school
- Secondary modern examinations and social mobility
- Teacher training for public secondary schools in France
- Airborne television: an educational experiment.

From these, the following facets can be deduced:

- "Educands": students, gifted, backward
- Techniques: teaching, research, examinations, television
- Types of school: comprehensive, public secondary
- Organisation: class size
- Subjects: mother tongue
- Countries: France
- Influences: social mobility

Having listed these facets to begin with, it is clear that we can now proceed to
enumerate other terms that might appear in each:

- boys, girls, adults, blind, deaf, etc. in the Educand facet;
- "direct", "activity", lessons, dictation, etc. in the Technique facet;
- grammar, technical, modern, Volkschule, etc. in the School facet;
- French, mathematics, reading, botany, etc. in the Subjects facet;
- and so on.

The questions of notation and facet-indicating symbols might well be taken
together. The use of arabic numbers is very common and easy to apply, giving
a result like this:

<table>
<thead>
<tr>
<th>Educand Facet</th>
<th>Technique</th>
<th>School</th>
<th>Subjects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infant</td>
<td>1 Lesson</td>
<td>1 State</td>
<td>1 English</td>
</tr>
<tr>
<td>Boy</td>
<td>11 Activity</td>
<td>11 Primary</td>
<td>2 History</td>
</tr>
<tr>
<td>Girl</td>
<td>12 Dictation</td>
<td>17 Comprehensive</td>
<td>3 Classics</td>
</tr>
<tr>
<td>Adult</td>
<td>2 Examination</td>
<td>2 Independent</td>
<td>3 Greek</td>
</tr>
<tr>
<td>etc.</td>
<td>8 Research</td>
<td>(&quot;Public&quot;)</td>
<td>etc.</td>
</tr>
</tbody>
</table>

Suppose we call the facets A, B, C, D; then the subject "English dictation in
girls' public schools" would receive the number A3 B12 C3 D1.

It might be better, however, to use the letters of the alphabet for the terms
in each facet; this enables us to code many more subjects for the same length
of symbol. If vowels and consonants are used judiciously, the notation also
becomes pronounceable, so that the subject above might be Bk Cod Dip Fag.

This form of notation (not completely pronounceable, unfortunately) has been
used with great success in an international system for Occupational Safety and
Health, used by the I.L.O. in Geneva.

The next important decision to be taken concerns the sequence of the facets.
The most important should come first, and the others stated in a fixed sequence.
No formula for universal success can be given here, because private libraries
reflect the personal interests of their owners and not a fixed pattern of
knowledge, however close to reality it may be.

A final word needs to be said on indexing. Every classification system needs
an alphabetical index and cannot work without it. It is particularly vital to
faced classifications, because, as the facets are considered to have a priority
sequence, material on the less important will be scattered. Thus information
on the use of "dictation" will not be found all together, but alluded to many
other more important facets. The index must be used to bring them together:

Dictation: Boys' schools A2 B12, etc.
Dictation: Girls' schools A3 B12

The superiority of faceted classification systems over the conventional schemes
does not prevent their scattering the minor facets - every system does this. The
advantage of faceted classifications is that this scattering is recognised; provision
is made for assembling class numbers to specify subjects exactly, and an
organised technique provided to ensure that the sequence of priorities is estab-
lished, and minor facets assembled in the alphabetical index. Experience shows
beyond doubt that such schemes are relatively easy to construct, and offer a
very much more efficient means both of organising information and of finding
it when it is needed.

October 1961
THE HERITY PRESS
by Ben Lieberman

I fulfilled a lifelong ambition when my wife Elizabeth and I launched the Herity Press in 1952. I was Assistant to the General Manager on the San Francisco Chronicle at the time, and the paper bequeathed to me a page-size antiquated proof-press. On the press’ first item appeared: “With this specimen Elizabeth and Ben Lieberman inaugurate the Herity Press, November 16, 1952. May it serve the common good”.

“Herity” is a word invented to convey the idea that we are not merely inheritors, nor creators of a heritage for our progeny, but that we are all part of the past and the future and responsible for passing on our legacy improved. Hence the press mark’s Garamond “H” has a long ascender, symbolising the upward reach, and a long descender on the “p”, to go deeply into the roots.

Approximately two hundred items of varying importance have appeared; they have not, in my opinion, excelled typographically. Over and above the incapacity of the proprietors, this lack of perfection is due partly to the fact that the press has been used primarily to found a major private press movement; it is thus promotional in its activities rather than aesthetically satisfying per se. As time has been scarce, it has been used to help the movement rather than to design carefully.

When the Herity Press was founded I had just completed my Ph.D. at Stanford University with a dissertation on changing concepts of the freedom of the press, and I had learned to my dismay how dangerously close the United States is at all times, and increasingly, to losing freedom of the press because the right is so misunderstood and disparaged. So I gradually became aware of a contribution that could be made individually: if there were only enough private presses active, the public would know at first hand the meaning of the freedom of the press because the press itself could be alert to protect it. My first efforts were directed towards convincing commercial printing interests to help to develop hobby printing, and although these efforts had no perceptible effect for several years, they are now, in 1961, beginning to take effect.

In 1956 I began thinking of other means of promotion, and what has become the Chappel movement was a first result. Since 1957, when the first Chappel was founded on the San Francisco peninsula (and I became the first “Father of the Chappel”) the Herity Press has devoted a great part of its energy to expanding the movement, and has produced dozens of special ephemera and booklets in the cause.

In 1959 we began the International Register of Private Press Names, Elizabeth acting as Registrar. The purpose of the Register is to strengthen the tradition of unique names for private presses. Its first Check-Log was published by the Herity Press in 1960, and the second is in the press at the time of writing. Its price will be $1, but until it is available orders for the first edition will be invoiced at 50c. each, or three for $1 post-paid.

In January 1961 we acquired and inaugurated the Albion Press no. 6551 on the 70th anniversary of the founding of the Kelmscott Press. This press was especially reinforced by William Morris to print the Kelmscott Chaucer, having thus participated from the start in the great private press movement of recent times. It then went to the Essex House Press and to the Old Bourne Press, and eventually to James Guthrie’s Pear Tree Press in Sussex, whence it was brought by Frederic W. Goudy to America in 1924. At Goudy’s Village Press this Albion symbolised the new American private press movement, and continued the tradition at Melbert Cary, Jr.’s, Woolly Whale Press. After twenty years of disuse the old press has again been restored, and we hope its revival will augur well for the movement. It has been renamed the Kelmscott-Goudy Press, and was the subject of a special meeting of the William Morris Society in May 1961.

The Press started with an assortment of type faces, but has since settled on Garamond as its basic face, although there are runs of a number of others—more than a hundred fonts in all. A full series of Deepdene is being added to mark our interest in Frederic W. Goudy.

The major items produced so far have been two keepsake booklets done for the Moxon Chappel in August 1957: one a facsimile reproduction of the appendix on “Ancient customs” in Moxon, and the other an account of the Chappel movement, a signature for the first New York Chappel book, An uncommonplace book, in 1959, reprinted separately as The typographic taxonomy, a keepsake booklet for George McKay on his retirement as curator of the Grolier Club, in March 1959, The third desideratum, and The first check-log of private press names.

The Herity Press intends shortly to produce a fine press book, to be called The first M, describing the first thousand private presses in history, and further volumes of the Check-Log are planned.

Correspondence for Mr Lieberman should be addressed to:
The Herity Press, 202 Beverly Road, White Plains, New York.

RECENT PRIVATE PRESS BOOKS

Reviewing Panel: Roderick Cave (New World Editor, “Private Press Books”), Thomas Rae (European Editor, “Private Press Books”), John Ryder (Author of “Printing for Pleasure”).

There appear to have been fewer books issued from British private presses over the past half-year, but those now under review maintain an extremely high standard of production.

Among the more prolific of private press owners is Sebastian Carter, who has issued three books within the last few months. Poems and Songs of Sir Robert Ayton is the second of the series, “The Ninth of May”, which exists to print songs and poems of mediaeval and renaissance Scotland, freshly discovered or hitherto little-known. Like its predecessor, Poems from Panmure House, this volume is edited by Helena Mennie. An original— and effective— touch is the printing of the text and the commentary on different coloured papers for October 1961.
easy reference. The edition, limited to 150 copies, is thread sewn in suede cover paper, and beautifully printed in various sizes of Walbaum.1

A short selection by Jonathan Betnall of the Poems of Sir William Jones receives more subdued typographical treatment, Garamond being used for the text. In a brief foreword the editor explains that although Jones is honoured as the greatest of British orientalists, he is little known for his poetry, which has not been reprinted in full since 1818. Printed on Basingwerk Suede Parchment, typesetting and presswork are exemplary throughout, and the appearance of the booklet is enhanced by the introduction of brown as a second colour on title page and frontispiece. Jones was a contemporary of Robert Burns, and although one naturally assumes that it is the orientalist's face which gazes from this full-page frontispiece, he bears a striking and uncanny resemblance to the Naismith portrait of Scotland's national poet.5

In direct contrast, Lobsters, poems by Alexis Lykiard, is a riot of colour and (at first glance) chaotic treatment. The recipe includes such ingredients of the punchcutter's art as Egyptian Expanded, Klang, Gill Extra Bold, Thorne Shaded, Black Letter (which announces 'Page Sixteen' in splendid isolation), Bodoni Light, and Narrow Bembo Italic -- and all printed on various coloured papers! But such is Carter's masterly control of this veritable typefounder's catalogue that the sole effect on the reader is one of admiration. The title of the booklet -- which bears no obvious relation to the contents -- comes from Gerard de Nerval's lobster which he walked in the Palais-Royal gardens on a pale blue ribbon. The poetry, like the typography, is decidedly "off-beat" and the reader may well be excused for puzzling over such lines as:

```
no moon for me -- the lampposts sprout
unhealthy orange blossoms
```

with broken stalks

But, despite the obscurity of the verse, this is a delightful publication and an admission of recognition to the Naismith portrait of Scotland's national poet.

Verse of a very different kind is contained in a brief pamphlet from the Pump Press of South Australia, The Song of the Shepherd is an early Australian ballad which first appeared in The Adelaide Observer in 1886, and is illustrated by an early engraving showing shearsers at Bungaree sheep station. The edition is limited to 60 copies and is sewn in suede paper wrappers.

Two publications have recently been issued by members of the PLA Society of Private Printers; one in the nature of a valediction. Roy Lewis, who 'with daughters' operates the Keepsake Press, has gone to America and will be out of England for two or three years. His final publication is a quarto booklet entitled, Seven Days and Twelve Thousand Million Years. Set throughout in Black

---

1. Sebastian Carter, 12 Chesterton Road, Cambridge (9s 6d)
2. Sebastian Carter (5s)
3. Sebastian Carter (2s 6d)
4. The Pump Press, Aldgate, South Australia.

Letter it is decorated with large linecut initials and a profusion of Glint ornaments. The text is the first chapter of Genesis "with the order of the verses rearranged to fit the succession of events as later revealed by God to his Scientists in the Record of the Rocks, &c., thus correcting the inevitable (and excusable) errors of the account of the Patriarch Moses in his transcript of God's explanation of his evolutionary methods to that neolithic genius. With the astronomical & geological time-scale and original order of verses shown marginally." Original in conception and design, the booklet is a welcome addition to any library of private press books.6

Members of the Society of Private Printers were also fortunate in receiving a copy of Establishing a Library from the press of F. E. Pardoe. It is a translation of an extract from Le Manuel du Bibliophile compiled and written by Gabriel Peignot and published in 1823. The booklet is set in Bembo type and printed in red and black on Basingwerk Parchment, and thread sewn in Basingwerk suede paper covers. The design is "traditional", but obvious attention to the finer points of typesetting and careful presswork result in a near-perfect piece of printing, which is considerably enhanced by the chase effect produced by the Fournier fleurons which are printed in the second colour.

The pages of private press books are generally octavo, but seldom exceed quarto size. A notable exception has been received from the Rosemary Press of Dr A. Outram. The Limitations of Science measures 14"x9" and the type used is 18-point Bodoni. The large page size makes this slim book rather unwieldy and difficult to shelve, but this defect is outweighed by the well-set, beautifully printed pages with generous margins. Binding is in Linson Vellum boards and the edition is limited to 64 copies. An account of the book's progress through the press is printed in the colophon and fellow-printers will be interested to know that '... it was printed by hand, page by page, between August 1958 and August 1960. The first six pages and the title-page were printed on a foolscap Vellum cylinder press, at least 90 years old, which had reached the stage when it had to be repaired every time a page was to be printed. This was replaced by a demy folio Wharfendale cylinder machine, not quite so old as the Albion, but almost as decrepit, the reconditioning of which went on during the printing.' Considering the difficulties with which Dr Outram had to contend, one can have nothing but praise for the skill and determination which have resulted in this unusual and interesting volume.

So little private press material is received from the Continent that Orpheus and Eurydice is particularly welcome. This book, which is extremely well printed on mouldmade paper, comes from the private press of Melchior W. Mittel. The type chosen is Caslon Face, which is rather light in weight to give sufficient balance to the five vigorous full-page wood engravings by Hans Erlowksi. The edition, which is limited to 133 copies is bound in light blue paper boards and is signed by the printer and the artist.8 Perhaps this opportunity could be taken to seek the help of members of PLA in tracing European private presses.

---

6. F. E. Pardoe, 241 Harborne Road, Edgbaston, Birmingham 15
7. Rosemary Press, 75 Belvoir Drive, Aylestone Road, Leicester (12s 6d)
8. Melchior W. Mittel, Mindelheim, Bayern, 3 Frundsbergstrasse, Germany.

October 1961
As the editors of Private Press Books are continually anxious to make the annual bibliography as comprehensive as possible, they would welcome even the briefest details of European presses from any member.

Two recent books from the St Albert's Press of the English Carmelite Fathers (and the last books to be printed at Llandeilo, South Wales) are Nymph, in thy Orisons, poems by Wrenne Jarman, and In the Woods by Henry Williamson. Miss Jarman belonged to the generation which grew up after the First World War and played an active part in the Second. Thus, as a poet, she is deeply conscious of the dangers and fascinations of death. Although she died eight years ago, poems like The Holocaust seem vividly up to date to those who live today in the constant shadow of nuclear destruction.

In the Woods, which Henry Williamson wrote in 1943, describes a journey in 1941 from his farm in Norfolk to North Devon. He had the lease of some scrub-oak woodland in the West Country but had never cut any timber; and the lease was shortly due to expire. With the help of a lorry-driver friend and his girl - and despite the fact that it was at that time illegal to travel more than 30 miles without a special permit - Williamson acquired sufficient petrol for the trip and off they went. After sundry adventures (all described in exhaustive detail) the wood was eventually cut and sold, realising a net profit of £25. The edition, which is limited to 1000 copies, is set in Baskerville types, very well printed, and bound in paper covers.

9 Fr Brocard Sewell, Aylesford Priory, Maidstone, Kent (16d)
10 Fr Brocard Sewell (10d 6d)
The name of John Roberts Press is well known to collectors of fine editions and privately printed books. Their productions range from the twenty-guinea magnificence of a folio ‘Song of Songs’ to the more modest charm of ‘Twelve by Eight’, recently published by the Private Libraries Association.

Many bibliophiles cause small books to be privately printed, so to clothe some favoured item in worthy typographical dress. They may cost little more than a good Christmas card – though there is, of course, no limit at the opposite end of the scale.

Those contemplating the production of a book or booklet ‘printed for their friends’ may expect interested cooperation from John Roberts Press Ltd, 14 Clerkenwell Green, London EC1.