

# What can I find in the Fulham Papers?



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### 1. What's in the Fulham Papers?

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## **i. Overview**

### **What are the Fulham Papers?**

The Fulham Papers are the official papers of the bishops of London. They are named after Fulham Palace, the bishops' former residence, where they were housed before being deposited in Lambeth Palace Library by the Church Commissioners in 1960. The majority of the collection dates from the mid eighteenth century to the end of the nineteenth century, and is made up of 380 volumes. The papers are arranged by bishop and are bound together into several volumes (with the exception of John Jackson's papers, which are in loose files). Individual bishop's papers include letters, visitation returns, confirmation papers, examination papers and certificates granted to clergymen holding more than one living. These relate to the administration of the diocese of London as a whole and also to the affairs of individual parishes. The bishops covered are:

Thomas Hayter (b.1702-d.1762 [bishop of London 1761-1762])  
Richard Osbaldeston (1691-1764 [1753-1764])  
Richard Terrick (1710-1777 [1764-1777])  
Robert Lowth (1710-1787 [1777-1787])  
Beilby Porteus (1731-1809 [1787-1809])  
John Randolph (1749-1813 [1809-1813])  
William Howley (1766-1848 [1813-1828])  
Charles James Blomfield (1786-1857 [1828-1856])  
John Jackson (1811-1885 [1869-85])  
Frederick Temple (1821-1902 [1885-1896])  
Mandell Creighton (1843-1901 [1896-1901])  
Arthur Foley Winnington-Ingram (1858-1946 [1901-1939])  
Geoffrey Francis Fisher (1887-1972 [1939-1945])

Among bishops of London between 1750 and 1945 only those of Archibald Campbell Tait's (1811-1882, bishop 1856-1869) papers are not included in the Fulham papers. Papers relating to Tait's tenure of the see of London were deposited together with those relating to his subsequent period of office as Archbishop of Canterbury, also

held at Lambeth Palace Library. Used together, the Tait collection and the Fulham Papers provide a detailed picture of the diocese of London and its parishes as well as the bishop of London's role in their administration from the late eighteenth century to the mid twentieth century.

### **Geographical scope**

One unexpected aspect of the Fulham papers is that they contain material relating to the bishop of London's jurisdiction over overseas' Anglican churches (the bishop retained responsibility for churches in northern and central Europe until 1980, his jurisdiction in southern Europe ceasing in 1842 upon the creation of the diocese of Gibraltar). Geographically, it is also important to note that the diocese of London's boundaries have shifted at various points in its history. In the modern period, it has at various points encompassed the City of London, Middlesex, parts of Buckinghamshire and Hertfordshire (up to 1845), all of Essex to 1845 (and part of Essex up to 1867), parts of Kent (transferred from Rochester in 1845 and removed once more in 1868) and parts of Surrey (1845-77).

### **Variations in size between different bishop's collections**

The preservation of the bishop's papers has sadly not been particularly systematic. It was the responsibility of individual bishops or their secretaries to decide what should be preserved and what should be destroyed. Certain bishops were less concerned than others with maintaining an archive of papers. They also had different interpretations of what constituted their official as opposed to personal business, and therefore what should and should not be filed. Personal papers, as opposed to official documents, could be disposed of according to whim: Osbaldeston instructed his secretary to destroy all his personal papers. Nonetheless, it is fair to say that the survival of papers becomes more extensive over the course of our period. Porteus's papers comprise 42 volumes, while the Howley papers comprise 54 volumes. Blomfield's increase to 73 volumes, while Jackson's deposit consists of 60 files and Temple's of 56 volumes. Tait's papers are one of the largest collections, with 107 out of his 446 volumes relating to London parishes. Papers collected during the first half of the twentieth century, like their eighteenth-century counterparts, are much smaller by comparison. Taken together, early twentieth century papers consist of only 37 volumes over a 45-year period, with Winnington Ingram and Fisher both leaving only ten volumes each and Creighton only 17. Prior to Porteus, only small deposits survive. Osbaldeston's papers consist of only 8 volumes, two more than the Robert Lowth collection, which includes only six volumes. Terrick deposited 23 volumes.

### **Indexes**

All of the Fulham Papers have been indexed. The indexes can be consulted in the Lambeth Palace Library reading room. They are usually arranged alphabetically by surname of correspondent/author and theme, and should be the starting point for any investigation. All of this information can also be found on the Library's website: [www.lambethpalacelibrary.org/content/searchcollections](http://www.lambethpalacelibrary.org/content/searchcollections). From here, click on 'online catalogue of archives and manuscripts'. This will open a new window and allow you to search the Library's archival material. 'FP' stands for Fulham Papers. You can search the catalogue by place name, institution, name or topic.

Separate indexes have been compiled for the papers of Porteus, Randolph, Howley, Blomfield, Jackson and Temple:

- Melanie Barber, *Catalogue of the Letters and Papers of Beilby Porteus Bishop of London, 1787-1809 in Lambeth Palace Library* (1994).
- Melanie Barber, *Catalogue of the Papers of John Randolph, Bishop of London, 1809-1813, in Lambeth Palace Library* (1988). These also contain papers written by William Wright, the bishop's secretary when acting in his name. The index combines a comprehensive index of correspondence and places with a selective subject index. Visitation returns in these papers have been indexed under parish or place, and not the name of the clergy responsible for making the return.
- Victoria Peters, *Index to the Letter and Papers of William Howley, Bishop of London, 1813-1828 in Lambeth Palace Library* (1993). Here again the papers include papers of the bishop's secretary, in this instance Charles Hodgson. The index is alphabetical by name and subject.
- Richard Aspin (ed.), *Index to the Letters and Papers of Charles James Blomfield, Bishop of London, 1828-1856, in Lambeth Palace* (1986). All correspondence has been indexed, and there is a selective index of persons, places and institutions mentioned in the papers. Where correspondence of parochial clergy does not warrant a full entry number under the parish or place, there is a cross reference to the incumbent. Visitation returns have not been indexed individually, but they are included in the index of London diocesan returns available in the reading room.
- D. Greenway, *Letters and papers of Archibald Campbell Tait, bishop of London, 1856-1868* (typescript circulated by the National Register of Archives, 1968). Papers relating to London (Tait vols. 105-59 only) have been indexed in this guide. Material on London can also be found in Tait's papers as Archbishop of Canterbury.
- Sarah Wickham, *Papers, 1831-1887, of John Jackson (Bishop of London, 1869-1885)* (2002). This catalogue is different from the other indexes available in the reading room. Although it provides a detailed overview of the collections, the hardbound copy contains no index. Readers are instead encouraged to use the electronic catalogue where they are able to enter keyword searches by parish, topic, or name. Victoria Peters, *Catalogue of the Letters and Papers of Frederick Temple, Bishop of London, 1885-1896 in Lambeth Palace* (1993).

The index combines a comprehensive index of places with a selective index of persons, institutions and subjects. You should be aware that only correspondents mentioned in the *Dictionary of National Biography*, *Who Was Who* and *Boase's Modern English Biography* have been indexed. All bishops and higher clergy have been indexed. Incumbents, however, only have separate entries if their letters reflect a topic of a more personal nature. Those clergy who do not merit separate entries can be traced by reference to their parishes, which are listed fully in the volumes.

Hayter, Osbaldeston, Terrick, Lowth, Creighton, Winnington-Ingram and Fisher have been indexed in Melanie Barber, *The Fulham Papers in Lambeth Palace Library: A Draft Catalogue*. Each bishop has his own index.

### **Accessibility**

All the Fulham Papers can be consulted in the reading rooms of the Lambeth Palace Library. You can choose to order in advance by telephone or email. When ordering material in the library, you will need to fill in a request slip which can be found on the front desk.

You should be aware that some parts of the collection are only available on microfilm or microfiche. This is necessary for conservation reasons. However, regrettably, in some cases the microfilms/fiches are difficult to read (as is the case, for example, with some of the later Blomfield letter books). For more information on the difficulties of archival research see: 'What should I expect when I start archival research?'

There is rarely a problem gaining access to a microfilm or fiche reader in the library, but it may be worth letting the library know in advance if you know you will need one. The London visitation returns for 1763-1815 have been microfilmed, whilst a large portion of Charles Blomfield's papers (especially his out correspondence) have been microfiched. Microfilm copies of Fulham Papers relating to missions and chaplaincies in North America and the West Indies, 1626-1824, are held by the Printed Books Section of the Library.

### **ii. What's in the Fulham Papers? Correspondence and Papers**

The heading 'Correspondence and Papers' appears throughout the Fulham Papers. What this term actually covers evolves throughout the collection, reflecting a shift in the papers deposited but also the concerns of individual bishops.

### **Correspondence sent to the Bishop of London**

A large portion of the correspondence in the Fulham Papers is sent by clergymen on matters relating to their parish. This makes them an invaluable source for researchers interested in their local church, clergy and parish. Early letters were more formal and followed a set template. From the Lowth collection onwards, they become longer in length and more personal, starting to resemble what we would understand to be a modern letter. You should be aware that most such letters sent to Blomfield have not survived.

The bishop of London was usually involved with a number of societies and charities. It is not surprising that a significant proportion of correspondence should be from these groups. This not only reflected the growth of missionary work in London, but also the concerns they had with Church extension and clerical poverty. This correspondence is particularly useful to parochial researchers interested in the work of certain organisations in their parish. Moreover, it can be beneficial to researchers considering the involvement of the clergy and laity in missionary work.

Moreover, the bishops' involvement in parliament helped make them important players in national affairs beyond the narrowly ecclesiastical. Some of their letters they received are accordingly concerned with national issues. This is most evident in the Fisher papers: he headed, for example, the Bishop's War Committee during the Second World War. In contrast to the other collections little parochial documentation exists in the Fisher papers. His collection is instead concerned with war issues. There are also relatively few letters from London clergymen in the Fisher papers.

### **Letter books (replies to letters received)**

Many of the bishops' replies have not survived. A few of the letters sent to bishops Jackson and Temple have notes written on them. Howley and Blomfield's letter books, however, record the correspondence they sent. This is an especially important source for Blomfield, as letters sent to him have not survived. Howley's beige letter book contains copies of 133 letters and circulars written during his bishopric. The only years not covered are 1813-1814 (see Howley 5). Blomfield's letter books, on the other hand, have, with one exception (vol. 74) , been microfiched.

### **Overseas Correspondence**

Overseas correspondence and handbills have been separated from other correspondence in Howley vols. 1-3, Blomfield vols. 65-6 and Creighton vol. 8. On the

whole these will have little to offer the user primarily interested in the diocese of London, although numerous London clergy either went on to serve overseas or had previously served abroad.

### **Newspaper Clippings and booklets**

Pamphlets, handbills, reports, newspapers and parish magazines form part of the collections. The first newspaper clipping appears in Blomfield, normally accompanying letters. Tait is the only bishop to have an extensive collection of newspaper cuttings. These cuttings relate not only to his time as bishop of London, but also to the Church in general. Some newspaper clippings in Creighton have been photocopied. This is also the case with some booklets found in the Fulham Papers in general. A photocopy of the booklet's front cover has been inserted in the volume, with the booklet itself transferred to the printed books section of Lambeth Palace Library. Their details can be found in the printed book collection on the Library's website.

### **Parochial Material**

Parish magazines, almanacs and calendars can also be found in the Fulham Papers. These were often started by enthusiastic parish incumbents from the late 19<sup>th</sup> century onwards. They were occasionally sent to the bishop by the clergyman or a prominent member of the congregation. These can be useful if London Metropolitan Archives do not have a run of your parish magazine. However, as these were sent to the bishop only sporadically, you will not find a complete run of magazines in the Fulham Papers. Leaflets and handbills were sent for fund raising purposes, or to highlight missionary work undertaken. Maps and architectural drawings can also be found in the Fulham Papers from the mid-nineteenth century onwards.

### **Clergy Ordination Papers**

When a candidate presented himself for ordination, he was required to provide evidence that he was qualified for the orders he sought. In part this was ascertained by examination by the bishop's chaplains, but documentary evidence was also required of any university degree the candidate possessed; the position to which he hoped to be appointed once ordained (known as the 'title' for ordination), and testimonials as to character and conduct from those who knew the candidate. These sometimes survive as a bundle known as 'ordination papers', and in many cases the

date of ordination is also recorded. It is unlikely that ordination papers will provide you with different information from that gained from biographical sources outlined in 'How can I research a London clergyman?'

### **Clergy Ordination Examination Paper**

These are a useful source for considering the relative importance of religious subjects at different points in history. The answers given may give you a good idea of the theological position of your local clergyman. The majority of these answers, however, are written in Latin, with some in English or Greek. In some cases a single candidate wrote their responds in both English and Latin.

Original examination papers do not survive after Blomfield. It was instead commssion for bishops to record the education, referees, address and details about the ordinand. Blomfield's notes were usually more extensive as he also reported on the type of living a candidate should be offered, books read in preparation for their interview with him and their performance along with any physical ailments. Jackson and Winnington Ingram, on the other hand, made notes on candidate's exam papers and their performance. These papers can offer interesting insights into a clergyman's character. These books have not been indexed individual. A quick glance through the entries may be the only way to see who was examined by the bishop of London. However, you should not assume that your clergyman will be covered in these volumes.

### **Clergy Plurality Certificates**

Plurality Certificates survive in the Terrick, Lowth and Porteus collections. These document the distance between livings held in plurality by a single cleric to establish that the arrangement fell within the parameters of what was permitted. Such documents are very useful for establishing whether incumbents bearing the same name were in fact the same person.

### **Clergy Resignation Deeds**

Resignation deeds are usually found in the Act Books held by the Guildhall Library. A handful of resignation deeds can also be found in 'Terrick 9' for the period 1765 to 1777. These documents recorded the voluntary departure of a clergyman from his living and the bishop's agreement to this.

### **Individual Clergy**

It is rare to find detailed information about individual clergyman in the Fulham Papers. Creighton 16 is a notable exception. It is notebook filled with an account of Rev. John Lloyd's ministry during 1880-99 given to Bishop Creighton in 1899. Unfortunately, only one page relates to his time in the diocese of London.

### **Confirmation Papers**

Confirmation papers survive in Terrick's and Tait papers (Terrick number and Tait 432). Terrick's volume has been indexed by place in 'An index to the London Diocesan Returns in Lambeth Palace Library 1763-1900' by Melanie Barber in 1991. These papers are useful for parochial historians interested in the ages and gender of confirmations in their parish church.

### **Education**

The Fulham Papers contain a number of letters relating to the foundation of individual schools (both national and board) and Sunday Schools. This also includes separate notebooks for Harrow School (Porteus 11), St Paul's Cloisters (Randolph 4), and Highgate School and Chapel (Howley 22; Howley 23 and Bloomfield 62).

## **iii. Visitation Returns**

### **Bishop's Visitation Returns**

Visitation returns make up an important part of the Fulham Papers. Visitations were conducted either by the archdeacon or bishop, and were originally administrative occasions at which churchwardens were sworn in and asked to report on the morality of the clergy and their parishioners. By the eighteenth century, visitations had evolved, with enquiries now directed to local ministers and curates as well as churchwardens. Local ministers filled in the queries and returned them to the bishop, either before or during the visitation. They are a valuable source for finding out about bishop's concerns and the state of the parishes and the clergy's attitudes to their condition.

London visitations were generally conducted every three to four years, but only the returns for 1763, 1766, 1770, 1778, 1790, 1810, 1815, 1842, 1862, 1883, 1891, 1895

and 1900 have survived in the Fulham Papers. The original visitation returns for 1891 and 1895 have not survived. They have instead been summarised in table form in the Temple papers, volume 44. Information noted in the table shows the average number of communicants at Easter and other times, the number of services and sermons per week, congregation size on Sunday morning and evening and on week-days, hindrance to clergy in the form of drink and public houses, parishes' immorality, insufficient staff, lack of support from the 'Educated Classes' and other causes and the total number of baptisms in a year.

Visitation queries and returns often covered similar grounds, but usually in increasing depth as time proceeded. Returns were usually written up on printed questionnaires. Eighteenth-century questionnaires enquired about the parish, curate, parsonage house, schools and hospitals, and Christians outside the Established Church such as Catholics, Methodists and dissenters. By Randolph's visitation of 1810, questions extended to youth and behaviour in the parish. Blomfield extended questions to the number of people attending Sunday service, how Sunday was observed by both the clergy and parish and the material fabric of the church buildings. This was expanded further by Tait, whose 37 visitation queries (or articles) became the model for future enquiries. His questions explored the same themes as earlier bishops'. In some cases, the visitation enquires allowed the individual bishops to ask questions of particular interest to them. Blomfield, for instance, encouraged his ministers to comment about education.

Despite the prominence of the Visitation Returns in the Fulham Papers, a few are absent: Winnington-Ingram's visitation returns for 1905 and 1911 were instead deposited at Guildhall Library entitled 'Completed articles of enquiry, 1905' and 'Completed articles of enquiry, 1911' (Ms 17885 and Ms 17886). Furthermore, no returns exist for Hayter or Fisher. The Second World War might have prevented Fisher from conducting his primary visitation. However, visitations were also discontinued more widely at this date.

### **Liber Cleri**

*Liber Cleri* are lists of clergy of a diocese or archdeaconry normally in two books, with the first being concerned with London churches and the second with churches outside London. They record the place and time of the visitations discussed above, listing the clergy expected to attend and in cases noting who actually appeared.

### **Churchwarden Visitation Returns**

Visitation returns in the Fulham Papers primarily relate to episcopal visitations (although Blomfield volumes 69 to 71 are returns to inspections by rural deans, the most junior diocesan officials). Archdeacon's visitation articles were directed at the

churchwardens 'with a view to assist you in framing you Presentments, a duty you are bound, by your oath of office, to discharge faithfully, and with a strict regard to truth'. These enquiries were principally concerned with the condition of the Church and church year, the interior of the Church and the administration of Divine Service. They also enquired about the size of the parish, the populace, the number of families, tithes, poor rate, schools (local or Church of England) and the nature of dissenting religion in the parish. Summaries can be found for the Archdeaconry of Middlesex in two tables at the front of Blomfield volume 70. The returns made for archdeacons' visitation returns are held by Guildhall Library under the title 'Churchwardens' presentments, 1610-1911.

### **Visitation of Institutions**

Towards the end of the nineteenth century, visitations were also conducted of charitable institutions in the diocese of London. Creighton volume 15, for instance, is concerned with the 'Preventive rescue and Penitentiary Work for Girls in the diocese'. In 1899 the Bishop of London's visiting committee reported to the bishop on management, rules, health, secular instruction and training, diet, religious education, discipline and discharge of the girls and women. The object of the visitation was to ascertain, compare and improve the various methods used in these institutions.

### **'Returns of Papists'**

The 'Returns of Papists' are similar to the 'Bishop's Visitation Returns' discussed above. Local incumbents were asked a series of questions on the presence of Roman Catholicism in their parishes. These returns, which were only compiled in the eighteenth century, along with visitation returns, give a detailed picture of Roman Catholicism in London. However, the accuracy of the figures was dependent on how well the local clergy understood the diverging religious practices of their parish.

These returns can be found in Terrick 20-23 and are entitled '*Return of Papists*'. Terrick 20 is concerned with a return Terrick sent his clergy, whilst Terrick 21-23 are returns instigated by the House of Lords and are not as detailed as Terrick's own. They simply asked clergy to provide details of Catholics living in their parish. The ages, address and length of residency were recorded by incumbent. Terrick's initial visitation expands on this information to give personal details of Catholics, highlighting their distribution in the diocese.

The final returns are available in the House of Lords Record Office and published by the Catholic Record Society in 1989 under the title *Returns of Papist 1767: Volume 2 Diocese of England and Ireland Except Chester*. It outlined the occupations, ages and

time of residency in the parish of Catholics but did not give either their names or their addresses.

Julia Bellord prepared an index of these returns in 1995. This expanded on the Catholic Record Society's index by including all the details given in the original returns held at Lambeth Place Library. The first part is an alphabetical index of name, parish, and, where possible, the street. Lists of parishes, names, occupations, age, time resident in the parish, any family details and address for each Papist resident can be found in the second part of the index.

### **Return on Religious Dissent**

In 1810 the House of Lords ordered the archbishops and bishops to report on the Place or Places of Divine Worship in parishes of a population of 1,000 Persons or more. John Randolph, then Bishop of London, responded by asking his clergy to report on the number of non-Anglican places of worship and the number of worshippers in their parish. Their replies can be found in Randolph's Fulham Papers, volume 13, entitled 'Return of Places of Worship, 1810'. These returns were published by the House of Lords under the title *Returns of the archbishops and bishops of what places of divine worship according to the Church of England there are within every parish ... to have a population of one thousand persons or upwards* (1811). The large majority responded, using the template sent to them. These returns are useful in ascertaining the religious climate, especially of independents and Methodists, of parishes with over 1,000 inhabitants.

### **Returns for Marriage**

In 1773 Bishop Terrick requested the numbers of marriages entered in the parish for the seven years before and after the passing of Marriage Act of 1759. The Returns include the number of those married in this fourteen year period and whether they were married by licence or by banns.

### **Personal Testimony**

Since the Fulham Papers are the official papers of the bishop of London, the bulk of this collection relates to this role. Although the Tait papers are divided between 'official' and 'personal' roles, the term 'personal' does not exclusively imply private papers. Personal letters included Tait's correspondence before his appointment as Bishop of London and letters that could have been filed within his official series. Personal papers relate to societies such as the Bishop of London Fund and to non-

diocesan issues such as theological controversies, the relationship between church and state, parliamentary bills, a wedding invitation to the bishop to attend the wedding of H.R.H. Princess Helena with H.R.H Prince Christian of Schleswig Holsten-Sonderbourg-Augustenburg. His official papers, by comparison, are concerned with testimonials, the character of clergy, and sisterhoods or parishes. Earlier divisions of official papers are focused on parishes and the charities such as the Hampton Fuel Club and the Hampton Clothing Club.

Moreover, the Tait papers diverge from other collections in the Fulham Papers in that they cover his entire career from childhood to death. A remarkable amount of personal papers form the basis of this collection. Diaries, journals, and personal correspondence give a unique picture of palace life and the role of the bishop of London. His diaries give a day-to-day account. Furthermore, they offer a glimpse into the private life of a mid nineteenth-century family by detailing the lives of his children and his wife.

#### **v. Further Reading**

Charles Abbey, *The English Church and its Bishops, 1700-1800 in two Volumes* (London: Longmans, Green, and Co., 1887).

A. Blomfield, *A memoir of Charles James Blomfield, with Selections from His Correspondence in Two Volumes* (London: Murray, 1863).

Arthur Burns, *The Diocesan Revival in the Church of England, 1800-1870* (Oxford: Oxford University Press, 1999).

Edward Carpenter, *Archbishop Fisher: His Life and Times* (Norwich: Canterbury Press, 1991).

S. C. Carpenter, *Winnington-Ingram; the Biography of Arthur Foley Winnington-Ingram, Bishop of London, 1901-1939* (London: Hodder & Stoughton, 1939).

Percy Colson, *Life of the Bishop of London, an Authorised Biography; a Tribute on his Jubilee, 1885-1935* (London: Skeffington, 1936).

Louise Creighton, *Life and Letters of Mandell Creighton by His Wife, in Two Volumes* (London: Longmans, 1906).

William Fallows, *Mandell Creighton and the English Church* (London: O.U.P, 1967).

Adrian Hastings, *A History of English Christianity, 1920-1985* (London: Collins, 1986).

Peter Hinchliffe, *Frederick Temple: Archbishop of Canterbury A Life* (Oxford: Clarendon Press, 1998).

Robert Hodgeson, *The Life of the Right Reverend Beilby Porteus, D. D., the Late Bishop of London* (London: T. Cadell and W. Davies, 1811).

Norman, E. R., *Church and Society in England, 1770-1970: A Historical Study* (Oxford: Clarendon Press, 1976).

\_\_\_\_\_, *The Works of the Right Reverend Beilby Porteus, D.D. Late Bishop of London, in Six Volumes* (London: T. Cadell and W. Davies, 1816).

Ernest G. Sandford, *Memoirs of Archbishop Temple by Seven Friends in Two Volumes* (London: Macmillan, 1906).

Arthur Foley Winnington-Ingram, *Fifty Years Work in London, 1889-1939* (London: Longman Green, 1940).