

# Lambeth Palace Library Research Guide

## Black, Asian and other Global Majority history





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# Sources for Black, Asian and other Global Majority history

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### 1. INTRODUCTION

This guide is an attempt to survey some of the material in the Library's collections which relate to Black, Asian, and other groups which have historically constituted minorities within the UK population (formerly UKME – United Kingdom Minority Ethnic, now Global Majority) and within the Church of England. Covering such a large subject, it can only be a partial representation of this area, but it aims to highlight some of the diverse content in the Library's collections. The Library's sources inevitably, given the nature of its collections, focus on the presence or experience of Black, Asian and other groups within the Church of England but – reflecting the breadth of the collections – also touch on wider aspects within society. The sources range from incidental references in single documents, to larger bodies of material which deal specifically with the subject of race. For more detail on the material described below, please search the [online catalogues](#).

The Library's catalogue data, which has originated from a variety of lists and indexes created over a long period of time, frequently uses archaic language to refer to ethnicities which is not appropriate for current use. The terms may follow the usage of the original sources, and this may be reflected in the document below when referring to them. Attention is drawn to this firstly because it is acknowledged that this is not now relevant usage, and also because it has implications for the successful retrieval of information about this subject. As the sources themselves include varying usages over time (e.g. in various contexts: Black but also negro, coloured, mulatto, native) and the archives catalogue does not employ vocabulary-controlled subject



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indexing, a mixture of search terms may be needed by the user to locate relevant information. Depending on the topic, try searching also on other terms e.g.

slave, slaves, slavery

race, racism, racial discrimination

Africans

The original sources may also contain material which is upsetting or offensive in documenting the treatment, perception or attitudes towards minority groups and individuals. Content warnings are being added to the catalogues on a case by case basis

If you have any queries or find a record in need of a content warning, please [contact the Library](#).

### 2. BLACK HISTORY

Probably the largest body of material in the Library's collections within this subject area relates to African, African Caribbean and African American history.

#### 2.1 Church records relating to the Americas and the Caribbean during the colonial period

There is extensive information relating to Black history within the 'Fulham Papers' – these are papers of the Bishops of London which derive their name from the Bishops' home at Fulham Palace. These include the so-called '[Fulham Papers colonial](#)' – a key source relating to colonial American and Caribbean history, many dating from the 18<sup>th</sup> century. At this period, the colonial church was under the jurisdiction of the Bishops of London. The material comprises 42 bound volumes (ref: FP I-XLII) which are indexed in detail and can be searched via the [online archives catalogue](#).

Although the focus is the Church, inevitably given its geographical and chronological coverage the material offers potentially rich information on race in north America and the Caribbean. Subjects include the conversion of enslaved people to Christianity, proportions of the Black population baptised, religious instruction and education, religious attendance and observance, varying attitudes of slave owners to conversion, and more general topics such as treatment of the enslaved and the behaviour of slave owners.

For instance, the papers include a rare written expression from an unnamed enslaved person in Virginia in 1723, appealing for liberation, protesting against slavery and also giving an insight into the conditions of slave life (ref: FP XVII ff. 167-168). See the article by Thomas N. Ingersoll, " 'Releese us out of this Cruell Bondegg': An Appeal from Virginia in 1723", *The William and Mary Quarterly*, Vol. 51, No. 4 (Oct. 1994), pp. 777-782, available online by subscription via [JSTOR](#). See also Denzil T. Clifton, "Anglicanism and Negro Slavery in Colonial America", *Historical Magazine of the Protestant Episcopal Church*, Vol. 39, No. 1 (March 1970), pp. 29-70 (ref: H5800.(P7) ), also available via [JSTOR](#).



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Closely related in content to the Fulham Papers colonial are [papers of the Archbishops relating to the Society for the Propagation of the Gospel](#) (SPG) and [additional SPG material in the Library's collections](#) (e.g. MS 1123, MS 1124, Tenison 1). Note however that the main historical archive of the (United) Society for the Propagation of the Gospel is at the Bodleian Library.

For more information about the early history of SPG, see this [online resource](#).

The Library also holds the [archive of the Christian Faith Society](#), founded in 1691 and from 1794 reconstituted as 'The Society for the Conversion and Religious Instruction and Education of the Negro Slaves in the British West-India Islands'.

These three archives are among the Library collections published on microfilm: copies of FP colonial and SPG are held at the British Library, and copies are also held in some US institutions, e.g. the [Center for Research Libraries](#).

Miscellaneous other related items are also found relating to evangelism among Black inhabitants of the Caribbean in the 18<sup>th</sup> century:

- 'A Draught of a Bill for Converting the Negroes &c. in the Plantations', c.1711 (ref: MS 941/72).
- Note of the numbers of negro slaves converted to Moravianism in the West Indies, 1787 (ref: FP Porteus 20 ff.38-9).
- 'A short account of the endeavors of the Episcopal Church known as the Unitas Fratrum or United Brethren for promoting true Christianity amongst the heathen, particularly amongst the negroes in the West India Islands'. An account of the work of the Moravians in the West Indies, 1788 (ref: Moore 1 ff. 287-298).
- Letter of Anthony Keighley Thomas, vicar of St. Patrick, Les Sauteurs, Grenada, and (1796) of Tobago, on the church in Grenada and religious instruction of negroes, 1795-96 (ref: FP Porteus 19 ff.59-64).

### 2.2 Slavery and the slave trade

The [ownership of the Codrington estates in Barbados by the Society for the Propagation of the Gospel](#) is well known. There are some references to these plantations within the Library's collections of Fulham Papers, Society for the Propagation of the Gospel and related sources described in section 2.1 above.

There are also references to ownership of slaves by individual clergymen (for instance ref: [FP XV ff. 259, 280-1](#)).

The Church Commissioners commissioned research into links with transatlantic slavery, using records produced by Queen Anne's Bounty which are held in the Library, and information about the project is available [here](#).



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Henry Philpotts, Bishop of Exeter, [received compensation for estates in Jamaica at the abolition of slavery in 1833](#); this was [apparently in his capacity at a trustee of a will](#).

The Library holds an [1808 copy of the so-called Slave Bible](#) (ref: E198.N3), an edition intended for educating the enslaved, which excised sections of text relating to freedom particularly from the Old Testament.

From this period especially among the topographical holdings in the [Sion College Library](#) collection there are various works which reflect (both in text and images) contemporary perceptions or indeed stereotypes of Africa and Africans at that period, including those in the Caribbean and South America. These are some examples, including some for which there are selected images in the image management system:

- Richard Ligon, *A true & exact history of the island of Barbados* (London, 1657) (ref: LB142.(L5) [\*\*]). Ligon was a plantation manager in Barbados 1647-50. The book describes how sugar was grown and processed by the enslaved and includes this [earliest map of Barbados](#), showing settlers' plantations identified by name of owner, as well as settlers hunting wild hogs and chasing runaways.
- John Ogilby, *Africa: being an accurate description of the regions of Aegypt, Barbary, Lybia, and Billedulgerid, the land of Negroes, Guinee, Aethiopia, and the Abyssines, with all the adjacent islands, either in the Mediterranean, Atlantick, Southern, or Oriental Sea, belonging thereunto...* [1670]; the [frontispiece is pictured here](#) (ref: ARC B77/OG4).
- Jean Baptiste Labat, *Nouveau Voyage aux Isles de L'Amerique* (The Hague, 1724). Labat (1663-1738) was appointed as an engineer for the French government and developed the sugar industry on the island of Martinique. The book documents the brutality of slavery and the suffering of the enslaved who worked on the sugar plantations (ref: ARC B17.30/L11).
- "An Act to enable the South Sea Company, with the License and Consent of the East India Company, to take in Negroes within their Limites of Trade, and deliver the same at Buenos Ayres" (London, 1727).
- Granville Sharp, *A Representation of the Injustice and Dangerous Tendency of Tolerating Slavery* (London, 1769). Sharp (1735-1813) was one of the first British advocates for the abolition of slavery and this is often called the first work in England to attack slavery. Sharp gave copies of this and seven of his other abolitionist works to Sion College Library (ref: Sion Main Octavo D54.0/Sh2).
- John Gabriel Stedman, *Narrative, of a five years' expedition, against the revolted negroes of Surinam* (London, 1796). Stedman was an English soldier hired by the Dutch in 1772 to attempt to quell slave uprisings in their South American colony of Surinam (Guyana). His book documents the brutality



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inflicted on the enslaved in the course of producing coffee and sugar (ref: ARC B61.30/ST3).

- Mungo Park, *Travels in the interior districts of Africa* (London, 1799). Park was a Scottish doctor and anti-slavery campaigner who in 1795 set out on foot to trace the course of the river Niger, returning to Africa in 1805 as part of a British government expedition which ended in his death by drowning in 1806 (ref: ARC B16.4/P21).
- Thomas Bowdich, *Mission from Cape Castle to Ashantee* (London, 1819). Bowdich (1791?-1824) led an 1816 mission to Asante for the Royal African Company and subsequently published his account of the [local culture and society](#) (ref: ARC B16.5/B67).

Conversely, the Library's holdings also include material relating to the campaign to abolish the slave trade. The collection includes a [seminal publication](#) by the early abolitionist Morgan Godwyn [Godwin], a priest in Virginia who advocated for the evangelisation of Black enslaved people and native Americans, and some references to his [personal life](#): divorce from Elizabeth Godwin (alias Cotter, alias Badland, alias Tayler, alias Turner) heard in the Court of Arches, 1676-1677. Correspondence and papers relating to the work of [Elias Neau](#) can be found in the Fulham Papers colonial and the Society for the Propagation of the Gospel archives. Neau was a French Huguenot who converted to Anglicanism in 1704 and was appointed by the SPG to minister to enslaved people in the North America. There are also references to the clergyman and abolitionist [James Ramsay](#).

There is material relating to the reformed slave trader [John Newton](#). They document his clerical hymn-writing career at Olney, Buckinghamshire, in the late 18<sup>th</sup> century. Most of Newton's hymns were linked to his preaching, and the Library's manuscripts include his [sermon on 1 Chronicles 17:16-17](#), the same text which underpins his famous hymn 'Amazing grace' marking his spiritual awakening.

Further sources relating to white individuals involved in the anti-slave trade or anti-slavery movement include [papers of Beilby Porteus](#), Bishop of London 1787-1809, a leading figure in the effort to get abolition of the slave trade through Parliament. Alongside his official papers (ref: FP Porteus), the Library holds other manuscripts including Porteus' notebooks (ref: MSS 2098-2106, 4983). Some are available in the [online image system](#).

Incidentally the Library holds material relating to the lawyer [Stephen Lushington](#) who was also [active in the anti-slavery movement](#), although the Library's holdings relate rather to his legal activities.

There are a few items relating to [William Wilberforce](#).



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Further printed works documenting the inhumanity of slavery include *Anecdotes of Africans* (London, 1827) (ref: B77/AF8), produced by a publisher involved in the campaign to abolish the slave trade. The Library holds a copy of *Regulated slave trade: reprinted from the evidence of Robert Stokes Esq., given before the select committee of the House of Lords in 1849* (ref: MT867 1), the publication of which (1850) actually post-dates the abolition of the slave trade in 1807 and slavery in the British West Indies, Canada and southern Africa in 1833. The volume includes a plate showing the stowage of a ship which documents the terrible conditions in which enslaved people were transported on the Atlantic passage.

As the Archbishops' papers for this key period in the history of the anti-slavery movement survive only in fragmentary form, the papers of the Bishops of London for that period may be a better source on this topic. The papers of William Howley, Bishop 1813-28 (ref: FP Howley 1-4), concern the Church of England overseas and in the colonies, including the West Indies. The abolition of slavery and the religious education of the enslaved form part of the subject matter.

The papers of Archbishop Lang in the 1930s cover the centenary of the abolition of slavery (ref: Lang 108 ff. 156-99 passim; Lang 122 ff. 61-129). There are various other references in the collections to the continuation of slavery outside British colonies where it had been abolished in 1833.

### 2.3 Individual Black people

Closer to home, there is evidence in the collections of the Black presence within the UK – some individuals are named, others not. Some of these seem revealing about perceptions of race at the period.

One of the earliest references is found in papers relating to Ireland where in 1578 at Kilkenny it was reported that among thirty-six persons executed was an unnamed 'blackmoor' (ref: MS 628 p. 386).

The Archbishops' archives include accounts which show payments between 1665 and 1678 to a servant known as 'Black Will', or Will Blake (ref: TF 7 including pp. 21, 35, 45, 61; TF 8 ff. 171r, 182r, 183v). He also appears in records at the Bodleian Library (ref: MS. Rawl. Letters 106 ff. 178-182), referred to in January 1679: 'The Indian Will Blake is a cleanly neat man, shaves very well. Takes tobacco temperately and waits like a shadow'.

The Court of Arches case of William Clewer vs Elizabeth Davis contests the will of Sarah Wallis, described in testimony as 'a black woman' aged between 40 and 50 who lived at the George alehouse near Monmouth Street in St Giles-in-the-Fields. Clewer claimed to have married Wallis, clandestinely, in the kitchen of the alehouse, a few weeks before her death in December 1693 (Arches D 417).



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In the case of Godfrey Lee vs Mary Lee heard in the Court of Arches 1700-1, a Proctor for Mary Lee claims that a witness for Godfrey Lee, a Joyce alias Hester Jefferies, 'was and is a blackamore and a heathen or infidel and was born of heathen parents in parts beyond the seas and as a slave was brought over into England and it doth not appear by the proceedings in this case that the said Joyce alias Hester Jefferies hath been at any time christened but still remains a heathen or infidel', and seeks for her testimony to be disregarded (Arches A 23 f. 135r-v).

Collections relating to the antiquities of Kent by the clergyman John Lewis include an account of an African named Jouba, or Job, son of Abraham, son of Solyman, skilled in Arabic and other languages, redeemed from slavery in Maryland in 1731 who returned to Gambia (ref: MS 1127 ff. 128v-129r).

A printed sheet (the reverse used for a separate purpose) survives from c.1750 which advertises: 'To the nobility, gentry, and curious in general. There is to be seen at the Black Peruke, facing the Mews, Charing-Cross, by one or more, without loss of time, at one shilling each person, the extraordinary phaenomenon of nature, the white negro girl' (ref: Secker 10 f. 149). This refers to a person with albinism who at this period was viewed as an object of curiosity.

Named Black individuals documented within the Library's collections include Ignatius Sancho, whose signature appears on the [document recording his marriage](#) to Anne Osborne in 1758 (ref: FM I/96/15).

MS 1123/2 contains the following items:

ff. 205-206 [item 177]. 'The humble Petition of a poor negro woman, commonly called by the name of Esther Smith'. A petition to Archbishop Secker from an enslaved woman born in New York and brought to England, who claimed that her master refused to allow her to be baptised. 19 July 1760.

ff. 207-208 [item 178]. Letter to Archbishop Secker from Philip Yorke, first Earl of Hardwicke, giving his opinion that an enslaved person brought to England is still a slave, and that baptism does not alter this status. 19 July 1760.

ff. 209-213 [items 179-180]. Two letters to Secker from Samuel Squire (1714-1766), vicar of St. Alphege, Greenwich (and afterwards Bishop of St. David's) concerning Esther Smith. 20 and 21 July 1760.

ff. 214-215 [item 181]. Letter to Secker from Silas Told (1711-1778), Methodist and prison visitor, reporting that Esther Smith's master was determined to send her for sale in the West Indies. n.d. Endorsed by Secker: '...Recd Aug 2, 1760'.

The papers of Archbishop Secker include references to baptism of unnamed Black individuals in Goudhurst, Kent, in 1766 (ref: Secker 3 f. 195) and in Gillingham, Kent, in 1767, this one possibly referring to an enslaved person (ref: Secker 6 ff. 215-216). Reference is made to the idea that baptism may confer freedom.





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The Borthwick Institute notes that 18<sup>th</sup>-century visitation returns sometimes provide information on the [baptism of Black people](#). As the [Canterbury visitation returns for 1716-17 include an equivalent question on adult baptism](#), it is possible that this source could provide similar evidence.

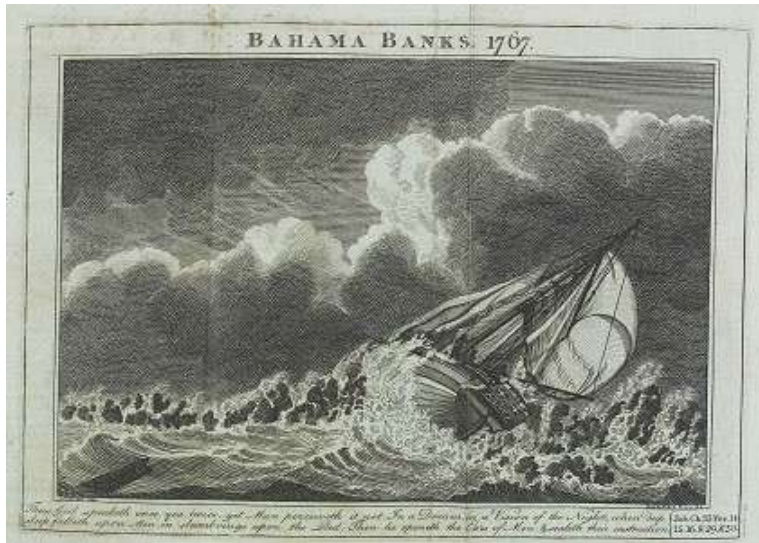
More detailed evidence survives relating to John Webb, a Black servant in Kent, in 1785, among the papers of a court case between Ann Inglefield and her husband Captain John Nicholson Inglefield (ref: VH 80/44). The case involved alleged adultery between Ann and John, although the [actions and agency of the parties concerned were the subject of dispute](#). For more context on Black servants (and the ambiguities regarding their status), [this link](#) may be of interest.

The Library holds a copy of the autobiography of Olaudah Equiano (c.1745-c.1797), *The interesting narrative of the life of Olaudah Equiano, or Gustavus Vassa, the African, written by himself* [London, 1789] (ref: B79.10 V44), who was born in what is now Nigeria and sold into slavery in the New World but later resided in England, where he became part of the campaign against the slave trade. This portrait of him forms the frontispiece of the book.





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The frontispiece of volume two of the autobiography contains an image of the sinking of the slave ship *Nancy* at the Bahama Banks in 1767. The Caribbean waters were dangerous to sail and many slave ships were wrecked as a result of storms or sunken reefs.

### 2.4 Black clergy

The Library holds some material relating to specific Black Anglican clergy. The collections contain some references to [Philip Quaque](#) of the Gold Coast, in 1765 the first African to be ordained as a minister in the Church of England.

Within the papers of Charles Blomfield, Bishop of London 1828-56, is [a letter to Alexander Crummell](#), a Black American Anglican priest who travelled to England in the 1840s to deliver lectures on slavery and abolitionism, and also studied at Queens' College, Cambridge.

The collection also documents [Samuel Crowther](#), the first [African Anglican bishop](#) as Bishop on the Niger from 1864. His son [Dandeson Crowther](#), Archdeacon of the Niger Delta, also features in the records. Bishop Crowther is [pictured in an image](#) (ref: Tait 219 f. 119) from 1873 which includes other Black clergy: James Johnson (c.1836-1917), later assistant bishop of Western Equatorial Africa, and Henry Johnson, subsequently archdeacon of the Upper Niger. The resonance of the picture lies in its location. Those picnicking were photographed at Keston in Kent, at a location where William Wilberforce resolved to give notice in the House of Commons of his intention to bring forward the abolition of the slave trade. James Johnson also features [elsewhere in the archives](#) and is pictured [here](#). Henry Johnson recurs in correspondence on a dispute with the Church Missionary Society in 1892 (ref: Benson 113 ff.125-32).

The representation of Black clergy within the episcopacy is also touched on in the papers of Archbishop Davidson in 1906-7, with reference to a proposal to appoint Black bishops to minister to negroes [sic] in the United States (ref: Davidson 134 ff.150-61).



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It is not always straightforward, however, to trace Black clergy, as surviving records or catalogue descriptions do not necessarily specify their race. One example is [James Arthur Harley](#), ordained priest in 1911, whose career included [study at Oxford University](#) and [ministry in the Church of England](#). Articles in the [Church Times](#) and on [FindMyPast.co.uk](#) list more early Black Anglican clergy; however, no records relating to any of those named have been discovered in the Library's collections.

The Sierra Leonean Anglican theologian [Harry Alphonso Eburn Sawyerr](#) (1909-86) studied at Durham University in 1945-48 and the Library holds some material relating to his work at Fourah Bay College and Sierra Leone University later in his career.

The Library holds a number of records relating to [Walter Paul Khotso Makhulu](#) (1935-) who served as a curate in Poplar and Islington, and as a vicar in Battersea, 1964-1975, before being appointed Bishop of Botswana in 1979 and Archbishop of Central Africa in 1980.

The first Black Bishop within the Church of England was [Wilfred Wood](#), consecrated Suffragan Bishop of Croydon in 1985.

### 3. SOUTH ASIAN HISTORY

An early record of a South Asian clergyman, Charles Williamson, apparently of Bengali descent, is found among records at the Borthwick Institute. His ordination as deacon and priest in 1814-15 is also recorded in the [Clergy Database](#).

Christian David, the first Tamil clergyman, occurs in [records of USPG and SPCK](#) (not held in Lambeth Palace Library).

The Lambeth Palace Library collections include some references to [Shapurji Edalji](#), an Indian who was ordained and became a vicar in Staffordshire in the 1870s; but perhaps more famous as the father of [George Edalji](#), victim of a famous miscarriage of justice arising from racial prejudice.

Another clergyman of Indian descent was [James Dean Kerriman Mahomed](#) (1853–1935), whose career included service as chaplain to the London Hospital 1889-98.

The Library also holds material relating to [Vedanayagam Samuel Azariah](#) (1874-1945), the first Indian Bishop, serving as Bishop of Dornakal 1912-45; for example, a description of his visit to Edinburgh in 1910 (ref: [MS 2551 ff. 161-2](#)).

The Library has particularly extensive holdings relating to the Church in [India](#) including for example papers of [Edwin James Palmer, Bishop of Bombay 1908-29](#), including the period at which, under the Indian Church Measure and Act of 1927, the Church of England in India was succeeded by the autonomous Church of India,



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Pakistan, Burma and Ceylon. There is also material relating to the formation of the [Church of South India](#) in 1947, and the [Church of North India](#) in 1970.

Some of the sources reflect the broader political context, for instance correspondence on the independence movement in India, including [Gandhi](#)'s visit to England for the Round Table Conference to discuss constitutional reform in India. Included is an account, with photographs, of a weekend visit to Chichester in October 1931 (ref: [Bell 95](#)).



(ref: Bell 95 f. 27)

The collections also include material relating to other South Asian countries including [Pakistan](#), [Bangladesh](#) and [Sri Lanka](#).

There are also a number of references to Asians in [Uganda](#) in the 1970s, including within the papers of Archbishop Ramsey.

Users might also identify material of interest using search terms such as Muslim/Muslims (and variant Moslem/Moslems), Hindu/Hindus and Sikh/Sikhs.

### 4. EAST ASIAN HISTORY

Material relating to [China](#) and the [Church in China](#) includes for example an [1807 translation of the New Testament into Chinese](#) (ref: [MS 2081](#)), minutes of the House of Bishops of the General Synod of the Chung Hua Sheng Kung Hui, 1912-41 (ref: [MS 2447](#)), and a 1931 photograph of the Synod (ref: [MS 5045](#)). There is also material relating to [Hong Kong](#) including records of the [Hong Kong Diocesan Association](#), among them [photographs](#) (ref: HK/3/2/1). The Association also worked with the Chinese community in London. There are also records of the [Appeal Fund](#) founded in 1945 to support Church work in China.



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There are also some papers relating to [Florence Li Tim-Oi](#), pioneer in women's ministry within the Church, who was ordained as a deaconess in 1941 by Bishop R O Hall in Hong Kong. The Japanese occupation made it impossible for Anglican priests to get to neutral Macau, where there was no resident priest; Li was given permission by Hall to give the sacraments to Anglicans. In 1944 Hall controversially regularised her administration of the sacraments by ordaining her as a priest.

There is material on the [Anglican Church in Japan](#) in the Library's collections, and some material on [Toyohiko Kagawa](#)'s visits to Britain in 1936 and 1950. The Library also holds an [inscribed book of his poems](#) and other publications relating to him.

For [Korea](#) and [South Korea](#), material includes for example [greetings to Archbishop Davidson from Korean Christians](#), and material in the papers of [Bishop Bell volume 96](#).

### 5. INDIGENOUS AMERICAN HISTORY

The collections include various references to the indigenous peoples of the Americas, in particular within the Fulham Papers, Society for the Propagation of the Gospel papers and MSS 1123-1124 relating to early American history (see section 2.1 above for background on these collections), where they are termed 'Indian'. For instance there is a description of organization and traditions of the Creek Indians [sic] taken down from statements by some of their chiefs at Savannah, 1735 (ref: FP XXXVI ff. 251r-256v), [forwarded by Thomas Christie to Bishop Gibson](#) (ref: FP II f. 24).

Miscellaneous other references include:

- The history of Araucana, written in verse by Don Alonso de Ercilla y Zuniga (1533-1594): the earliest translation (from Spanish) of the Araucana (an epic poem concerning the rising of the Araucanian Indians in Chile against the Spanish in the 1550s) into English or any other language (ref: MS 688 ff. 186r-229v).
- 'A Journall of the voiadge of discoverie made in a barke builte in Newfowndland [Newfoundland] called the Indeavour', concerning a voyage by John Guy (c.1575-1628), governor of Newfoundland, in which he encountered the Beothuck Indians, 1612. At f. 412v is an ink sketch of a canoe, captioned 'the picture of the savages canoa' (ref: [MS 250 ff. 406r-412v](#)).
- 'Conferences between ... Edward Lord Cornbury, Captain Generall and Governour in Chief of New York, and the Indians at Albany'. An account of a conference between Edward Hyde, Viscount Cornbury, afterwards 3rd Earl of Clarendon (1661-1723) and native Americans of Canada (the Iroquois 'five nations') at Albany, 1702 (ref: MS 642 pp. 757-797).
- A letter from four native American leaders, representatives of the Iroquoian Confederacy of the Mohawk river valley, to Thomas Tenison, Archbishop of Canterbury, thanking Tenison and the Society for the Propagation of the



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Gospel for kindness during their visit to England in 1710 and for promising to send missionaries, and showing the native and English baptismal names of the chiefs and drawings of their 'dodem' animals, a turtle, a bear and a wolf, indicating their clan affiliations (ref: [MS 711 ff. 198r-199v](#)).

- Letter from Francis Nicholson, Governor of Virginia, to Archbishop Tenison, urging the speedy implementation of a promise to send missionaries to Indians, 1710. Refers to Tenison's 'extraordinary great zeale' for propagating religion in America, and hopes a bishop will soon be sent. Owing to a mistake by the interpreter no copy of what the Indians said to Tenison and the Corporation was kept. Asks for a copy for communication to the Five Nations (ref: MS 941 item 24).
- 'An essay to imitate the Lord's Prayer in the Indians' of Hudson's Bay language commonly called the Ney-heth-way language', 18th century (ref: MS 2605 ff. 5v-6).

Later material includes letters and papers on an appeal by Delaware Indians and Waubuno, North American Indian, 1886 (ref: Benson 39 ff.143-53). References in the modern Archbishops' papers sometimes specify the names of particular peoples. They include further references to those in South America, for instance:

- protection of Amazonian Indians in Peru, 1911-13 (ref: Davidson 173 ff.34-55; 179 ff.310-406; 188 ff.63-9);
- report on missionary work among aboriginal Indians (South America), 1939 (ref: MS 3128 ff.68-74);
- Mothers' Union membership and prayer cards for use in Argentina and Central America, in vernacular languages including the Chaco American Indians (ref: MU/OS/10/28).

### 6. INDIGENOUS ANTIPODEAN HISTORY

For information on Aboriginal and Māori history, see the published guide *Anglicans in the Antipodes: an indexed calendar of the papers and correspondence of the Archbishops of Canterbury, 1788-1961, relating to Australia, New Zealand and the Pacific*, compiled and edited by Ruth Frappell, Robert Withycombe, Leighton Frappell, Raymond Nobbs (1999). Note that this gives more detail about the content of some Library material than the online catalogue.

For instance, the papers of Archbishop Davidson in the early 20<sup>th</sup> century refer to appointment of a Māori bishop (ref: Davidson 430 ff.206-41). The printed book collection includes St Matthew's Gospel (ref: E335.M2) and Book of Common Prayer (ref: A35.1c/N48(40) ) in Māori formerly belonging to G. A. Selwyn, first Anglican bishop of New Zealand 1841-69.

Note that sources relating to Australia in the Library's collections were copied as part of the Australian Joint Copying Project, now available [online](#).



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There are also references to George Sarawia (d.1901), the first Melanesian clergyman. From 1864 Sarawia worked as a printer at Kohimarama in New Zealand where he set up and printed the Acts of the Apostles in Mota. He returned to Mota in 1867 to set up a model school and Christian village, and was subsequently ordained. In a letter, written in the language of Mota, one of the Banks Islands of Vanuatu, and dated 21<sup>st</sup> November 1863, Sarawia tells the Reverend Robert Codrington (1830-1922), a fellow missionary of John Coleridge Patteson, Bishop of Melanesia, about his recent baptism (ref: Keble 8/7). The letter's recipient, Robert Codrington, compiled the first dictionary of Mota, and worked with Sarawia and others to produce a large number of publications in the language. Another item, a letter from Bishop Patteson to Archibald Tait, Archbishop of Canterbury, gives an account of his ordination of George Sarawia, and details of the progress of the mission (ref: MS. 2797 f. 53).

### 7. THE GLOBAL CONTEXT

This guide refers both to the experiences of minority groups within the UK, and to the broader global context. For the global aspect, missionary archives may be of particular relevance. Note that many missionary archives are held in repositories other than Lambeth Palace Library, but some sources are held, for instance annual reports to the Missionary Council of the Church Assembly, 1929-55 (ref: [MSS 3121-3128](#)). The records of the [Overseas Bishops Fund](#) also provide some context, although these relate particularly to financial and legal aspects of the colonial Church; also related to this are papers of [Angela Burdett-Coutts](#). The Library holds references to the establishment of [autonomous churches within the global Anglican Communion](#) at different dates, and the [records of the Lambeth Conferences 1867-1968](#) also provide context as regards the development of the worldwide Anglican Communion; there are some specific references to race in its discussions. See also records of some religious organisations which were active overseas, such as the [Society of St John the Evangelist](#) (SSJE; active in India, South Africa and elsewhere) and the [Society of St Francis](#) (India). For instance, the SSJE collection includes references to [Lydia Williams](#), a formerly enslaved woman at the Cape who marked the Emancipation Day annually, giving testimony of her experiences. These include a reference to her death in 1910 (*Cowley Evangelist* Aug 1910, pp. 180-181; other references Sep 1893, p. 133; Feb 1902, pp. 36-37).

Race may occur explicitly as a topic for discussion, for instance a Mothers' Union file for the Diocese of Madagascar which mentions the formation of the presumed first 'Black Branch' of the Mothers' Union [1910?], and includes discussion of membership qualifications, including the membership of Black Africans (ref: MU/OS/5/13/8). The Mothers' Union archive also includes [images of Christiana Abigail Oluwole](#) (wife of [Bishop Isaac Oluwole](#)) addressing a meeting at the Albert Hall in 1908.



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The wider colonial context is also documented in the Archbishops' papers, including for example material in the papers of Archbishop Davidson relating to the [Belgian Congo](#), 1906-13, and copy of the publication [The camera and the Congo crime](#) documenting the atrocities there (ref: YC912 55.07).

Records relating to decolonisation in East and Central Africa can be found in the papers of Archbishop Fisher, and also in the Bell papers; these have been referenced in 'A sort of official duty to reconcile': Archbishop Fisher, the Church of England and the politics of British decolonisation in East and Central Africa' by Sarah Stockwell, which appears in [The Church of England and British politics since 1900](#).

There is material relating to [Haile Selassie, Emperor of Ethiopia](#), including correspondence of several of the 20<sup>th</sup>-century Archbishops, and a copy of the Ethiopic Gospels given to Archbishop Fisher in 1954 (ref: [MS 2094](#)); material relating to earlier Ethiopian Emperors is at [MS 1747](#).

The Library does not routinely hold papers of individual Bishops but it does hold some papers of Bishops overseas, including papers of three successive Bishops of Uganda, who were all white; nonetheless their papers might contain material relevant to Ugandan affairs at this period: [John Willis](#) (Bishop 1912-34), [Cyril Stuart](#) (Bishop 1934-53) and [Leslie Brown](#) (Bishop 1953-60 and from 1961-66 Archbishop).

Colonial and missionary themes appear in the [career of Henry Montgomery](#), relating to the Pacific, Melanesia and elsewhere.

Material on apartheid in [South Africa](#) includes for instance papers of L J Collins, Canon of St Paul's (e.g. [MS 3297](#)). The Library holds [correspondence and records relating to Archbishop Desmond Tutu](#), the first Black Bishop of Johannesburg in 1985 and Archbishop of Cape Town from 1986.

Material on other countries can be found via [the place search in the online catalogue](#), for instance for [Kenya](#), and reflects developments towards independence from colonial rule during the 20<sup>th</sup> century.

The collections contain a few items relating to prominent figures of the American civil rights movement, for instance greetings and photographs of the Robeson family (ref: MS 3747 ff. 41-4), and a few [items relating to Martin Luther King](#). For Martin Luther King, see also [this blog post](#) and [this article](#).

The [printed book collection](#) contains numerous translations of key texts (the Bible and Book of Common Prayer) into many African, Asian and other languages. This topic is also covered in the Archbishops' papers: see for instance correspondence with the [British and Foreign Bible Society](#).





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### 8. MODERN RACE RELATIONS

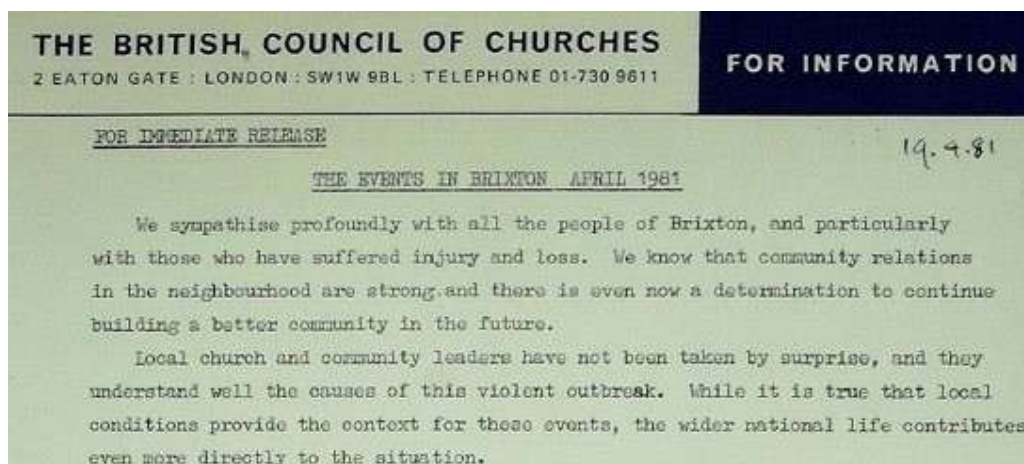
The modern collections also contain material relating to race relations, racial discrimination and racism, including references within the Archbishops' papers. For instance, during World War Two the presence of Black American troops in the UK and racial attitudes is the subject of discussion (ref: W.Temple 6 ff. 148-350; W.Temple 32 ff. 204-10; BM 11/204-205), including a few items relating to the [League of Coloured Peoples](#).

In the postwar period there are papers of the Christian Socialist and East End priest John Groser concerning the welfare of coloured [sic] people in Stepney, 1944-59, including papers relating to a hostel for seamen in Leman Street, and the establishment and constitution of the Stepney Coloured People's Association in 1951 (ref: MS 3429 ff.139-244).

Records of the [British Council for Churches](#), an ecumenical body founded in 1942 with strong interests in social issues, include relevant material, particularly its sections on Community and Race Relations and Division of Community Affairs; and specific topics such as relations with Black majority churches.

Within the Church of England, the archive of the [Board for Social Responsibility](#), which originated in 1958 to co-ordinate [action on social issues](#), also documents this subject, in particular its Race and Community Relations Committee formed in 1981.

Following riots in Brixton and parts of Birmingham, Leeds, Manchester and Liverpool in 1981, Archbishop Robert Runcie set up a Commission on Urban Priority Areas ([ACUPA](#)) in 1983 to examine the needs of the Church's life and mission in inner city areas. It did not focus exclusively on race but includes this subject. ACUPA published its recommendations in the [Faith in the City report](#) two years later, generating considerable political controversy.



(ref: BSR/PEN/23)



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The Library holds some material relating to [the Simon of Cyrene Theological Institute](#), relating to Black religious experience, and the [Committee for Black Anglican Concerns](#), both founded in the late 1980s following the *Faith in the City* report; for the latter there is also material in the [printed books catalogue](#). The Simon of Cyrene Institute also published a journal: the Library's holdings are incomplete, but see also [holdings in other libraries](#).

The reports and proceedings of General Synod from 1970, which are [indexed online](#), may also contain relevant information, for instance papers relating to the representation of minority ethnic Anglicans.

Records of central church bodies are generally made available for research after 30 years, but there is some information around the 2007 anniversary of the abolition of the slave trade, for instance GS Misc 808: 'Commemoration of the Bill for the Abolition of the Slave Trade: Background note to Southwark Diocesan Synod Motion', and the related debate in February 2006 (GS proceedings pages 216-37). See also [Archbishop Williams' speech](#) in 2007. For related information see the [Church of England](#) and [BBC](#) websites.

There is information available online on current initiatives within the Church of England including the [Committee for Minority Ethnic Anglican Concerns](#) and the [Anti-Racism Taskforce](#), the latter producing [this report](#) in 2021. The appendices to this report refer to various reports relating to race and the Church which were produced between 1985 and 2020, available online [here](#).

For wider work within the Church of England on contested heritage, specifically relating to the fabric of church buildings, see [this report](#).

### 9. SOURCES ELSEWHERE

Sources at Lambeth Palace Library of course represent just one facet of this large subject. Other key sources on Black and Asian history are found in other institutions including the National Archives:

[www.nationalarchives.gov.uk/black-history](http://www.nationalarchives.gov.uk/black-history)

Black Cultural Archives:

[www.blackculturalarchives.org](http://www.blackculturalarchives.org)

The London Archives:

[https://search.lma.gov.uk/rg\\_pdf\\_creator/index.php?research\\_guide=46](https://search.lma.gov.uk/rg_pdf_creator/index.php?research_guide=46)

[www.cityoflondon.gov.uk/things-to-do/history-and-heritage/london-metropolitan-archives/about-lma/switching-the-lens-project](http://www.cityoflondon.gov.uk/things-to-do/history-and-heritage/london-metropolitan-archives/about-lma/switching-the-lens-project)

<https://www.cityoflondon.gov.uk/things-to-do/history-and-heritage/london-metropolitan-archives/collections/africans-in-early-modern-london>

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British Library:

<https://www.bl.uk/subjects/black-britain-and-asian-britain>

Borthwick Institute:

<https://www.york.ac.uk/borthwick/holdings/guides/research-guides/race>

UCL Legacies of British Slavery project:

<https://www.ucl.ac.uk/lbs>