

THE TURNBULL LIBRARY RECORD



NUMBER 2

JULY 1940

Published by the Friends of the Turnbull Library.

WELLINGTON, NEW ZEALAND

WILLIAM BAMBRIDGE'S DIARY

(Continued)

1843, Sunday, March 12th.

A SABBATH day is a good day to begin a Journal upon. We may often look back upon the first page, and there be reminded of Gospel privileges and blessings, and a sabbath here in this land of comparatively heathen darkness, seems to be rendered doubly interesting. When I see men who a few years ago were sunk in the greatest excesses of cruelty, approaching the house of God with reverence and gladness, with a clean handkerchief containing the word of God in their hands, I cannot but praise the goodness of our Creator.

Monday, Mar. 13th. Rose early and managed to put up my gate, but not to my satisfaction. Nevertheless, it will answer my purpose. I received a new scholar this morning, an interesting youth, named Hirini, or Sydney. Upon trying his capacity for learning and pronouncing the English alphabet, I was surprised. One half hour's close application, made him master of the whole—in large and small characters. The difficulty is in keeping them at school. They are so accustomed to be free, and apparently highly disapprove of the least confinement. The Bp. orders that I give them potatoes for breakfast and supper, and rice and sugar for dinner. They say that at their *kaingas* they can procure something like a variety in food, but potatoes alone they will not eat.

Friday Mar. 17th. Rose quite well and after prayers, attended to my scholars, who are become tolerably reconciled to their situation. I begin to feel increasing interest in them, and shall perhaps soon alter my opinion of the capacities of a young New Zealander. They are very attentive to their lessons particularly the last who came and I cannot see any reason why in 6 months time, they should not be able to read tolerably well. With the exception of the pronunciation I imagine they have the advantage over British children. The language is entirely new to them, and their curiosity is awakened to the highest pitch.

Saturday March 18th. Went to see Mr. Cotton printing, he had set up the morning prayer in type. Came home and gave my boys a very long lesson, and so far from being discouraged I have every

reason to persevere. The letter wh: is the most difficult for them to pronounce is R. They make L of it and I was much amused to see them endeavouring to prevent their tongue from touching the roof of their mouth. One pressed it down with a nail and the other with the end of a pen and succeeded very well. In the afternoon (according to promise) I allowed them to write and they surpass my most sanguine expectations. Hirini has a beautiful idea of writing, and as I think that writing is a very valuable acquisition to learning, I shall perservere with them in this also.

Sunday Mar. 19th. Although we had been for a long time past, expecting the final change in Rev. W. T. Whytehead, I felt the announcement of his decease this morning to be sudden. It seemed to be so to me for this reason. I was in his room a few days ago and in his holy conversation, I in great measure lost sight of his emaciated frame, wh: was shortly to be returned to its mother earth. I listened to his words, and felt that they emanated from deep experience. The suddenness was in this, that I shall not again be privileged by hearing from his lips the words of Divine Truth, that I shall not again respond to prayers and thanksgivings so devoutly offered by him to the Father of all mercies. His end, was, as might be expected, peace.

Monday, Mar. 20th. This morning at breakfast we thought of an opportunity of going to the Bay. As we crossed a bridge at a short distance from Waimate we saw a stage which was erected last year to commemorate a *hakari* or feast which was given by a tribe of natives. It is the custom to build a stage after a great feast. On arriving at Kerikeri we saw a very large encampment of natives who were assembled to give a return feast. Mr. Kemp, catechist at whose house we dined when we arrived told me that these feasts are very great injuries to the natives inasmuch as in a few months hence they will be in actual want of food, which might be avoided were these feasts abolished. Instead of Potatoes etc. for food they must in the winter live in a great measure on rire or fern root, which they dig up and when dried is baked and scraped. I am extremely fond of it and frequently go into a native hut to procure some. After this journey 10 or 11 miles I was very glad to leave the cart, by reason of pain in my whole system. My bones were sore with the unnatural friction produced by my rubbing against the sides of the cart. Mr. K's generosity was highly acceptable. I was much pleased with Mrs. K. This is her 24th year's residence in N.Z. Her principal desire next to her own is the

salvation of the natives whom she loves and by whom she is greatly beloved. I think they must be a very happy couple.

Tuesday, March 29th. Before dinner Mr. Cotton and myself went to see the encampment of Natives at Kerikeri for the *Hakari*. As we passed the huts which were filled with natives employed in various ways we were saluted with "*Tenei ra ko korua.*" We were surprised to observe their cleanly appearance. Towards the extremity of the encampment we had an opportunity of shaking hands with King George, the native who left England in the ship "*Boyd*" the history of wh: is known to everybody. It is supposed that he was not the cause of that horrid massacre. I see no foundation for such a supposition, except that the cook of the "*Boyd*" was not justified in palming his fault upon another person, and that this lie may therefore be considered as the means of the destruction of our countrymen. As we came back through the encampment, we heard four or five chiefs conversing about the missionaries, saying that they always meddled with everything wh. they (the natives) did. This was not spoken in terms of disapprobation but of approval. They know that they have every reason to thank the missionary for their care over them.

Wed. March 30th. About five min. before we reached Mr. Kemp's the yelling of natives at the *Hakari* saluted our ears. We took down our sail and plied our oars for speed and in a short time I was witnessing their war dance. I can never forget the sight as long as I live.

At the commencement of the day they had filled the stage wh: they have erected, with the presents, to be given away. The stage was formed of poles, varying in height. 3 rows containing 18 poles each were firmly set in the ground and strengthened by cross pieces, wh: assisted in supporting the different stories. The distance from one story to the other, was about 6 feet, the upright poles were about $2\frac{1}{2}$ feet apart. I should imagine there were nearly if not quite 2000 *ketes* of dried fish piled upon the stage, wh: moreover was decorated with coloured handkerchief, and various kinds of new clothing, acting as flags. The scene was now one of great animation. The place chosen for the feast was as usual between hills. At the time of my arrival, the party giving the feast were commencing their dancing, whilst the other party were stationed on the opposite hill in some degree of regularity with guns, spears, and various weapons, ready to rush down to the stage as soon as the other party had concluded their ceremony. (What an extraordinary difference as well as advantage there is

in a body of our English soldiers under regular discipline). Those upon the hill now began to move, clapping their guns and spears, and it was with considerable difficulty that they could be kept in anything like a line, whilst descending. I saw an old chief run forward and put an umbrella to the breasts of the first three, to regulate their movement. (What would these poor creatures say, were they to behold one of our grand reviews, in which the sound of a trumpet only has such powerful influence.) As soon as they had crossed a small rivulet which intervened, they increased their speed, each endeavouring to outrun the other, and many overshot their mark (like as we see a train on a railway sometimes) passing the stage for a considerable distance. They then gathered a little together and commenced dancing to words something like the following. *Kue kue mai te hiohiore ai*, wh: I do not know the meaning of but they have something of a fighting significance, no doubt. Afterwards both parties joined together for a *korero*—in wh: grievances were brought forward, and rectified, resolutions made, and the present quarrel at *Oruru* discussed, and I think a decision given in favour of settling the matter by force—Am not quite sure of this.

I never can forget the scene. Having such a desire to sketch I did not go down close to them, and consequently cd. obtain little of detail. However I have learned that Waikato's people (who gave the feast) and Rewa danced separately first and then joined. They then rushed furiously down the hill into the flat (about 60 yds. long where stood the stage—rushing across this they suddenly dropped on one knee, as if to receive a charge of cavalry, and after a few minutes rose, and stood in order by the side of the stage before commencing their dance. These retiring left a place for John Heke's party to dance. They had been looking on from our side where they were stationed. They crossed the rivulet slowly, then rushed to the foot of the hill where Rewa's people were standing—they then danced, and collected Rewa's people now joined them in dance. And as there were about 300, stripped and armed—in battle order, with many of their faces blackened, they yelled the most horrid sounds that can be conceived. During the dance they jump'd into the air, quite straight, coming down in the same place, throwing their arms (guns and hanis) about over their heads, and shouting their song—the beauty of wh: consists in the perfect time wh: they keep—the following is the song, wh: being in an old dialect (as most of them are) cannot be translated very perfectly: "*Etama, te uana e*" "*Etama te maroro ina hokira te tohu,*"

o te uana, na kei taku ringa emau ana te upoko " *o te kawai he taki aue.*" At the words underlined, all the party shout in chorus, brandishing of weapons, and jumping as high as possible ; common jumping goes on all the time. The last word " aue " is prolonged in a wondrous way—half in the throat and half in the stomach, with the rest made up of the spitting of cats. The simultaneous leaping also at the last word, puts the jumping quadrille quite to shame. The song is about swelling veins, strength, and an enemy's head in the hand. *Wawai ! wawai !* war, war, was the burden of the song. Nene spoke only with a little switch of his hand, and another for peace spoke with an umbrella in his hand. These are better than spears etc. Out of 15 speakers only 3 for peace. This proves the need of increased missionary exertion. We left them dancing.

Friday, March 31st. I forgot to mention yesterday that I had an opportunity of hearing news from the Bishop. He was at time of writing in the scene of war at Maunganui. Had succeeded in restoring peace between the contending tribes concerning each other's pigs and potatoes, but not concerning land. He stated his intention of renewing his attack on the morrow to endeavour to succeed in this also.

MARGINALIA BY E.B.B.

MILTON'S PROSE WORKS

IT is known that Elizabeth Barrett Browning was influenced at an early age by the poetry of Milton, as is indicated in the rather remarkable introduction to *The Battle of Marathon* written at the age of 13. She actually takes a line from *Lycidas* when as a young girl she wrote the tender *Verses to My Brother*. The effect of Milton's prose upon so impressionable a nature is less easy to trace, and since here the present intention is to record that first impression rather than to follow its result, only that will be attempted. In the library are two volumes entitled *The Prose Works of John Milton ; containing his principal political and ecclesiastical pieces, . . . London : John Miller . . . 1809.* The original brown paper

binding and blue boards of both volumes still show faintly the *with new translations and an introduction. By George Burnett.* signature "E. B. Barrett, 1824," and the same is repeated on the title pages of vol. 1. Throughout, there are many notes and markings in pencil. Notes occur on 18 pages of the two volumes, and markings on 56 pages.

While we have no record of the date of acquisition of the volumes, nor their sources, it is probable that they were acquired by Mr. Turnbull at the sale of the Browning library, 1913, for other books in the collection definitely were acquired then. It is most regrettable that an unfortunate accident has lost to us the greater part of the library records from 1902 to 1918 and in only a few instances can provenance be ascertained.

Whether it was that the eighteen year old Miss Barrett lost interest gradually in the heavy prose of Milton, albeit abridged, or whether the various treatises on Ecclesiastical Law attracted her, it is certain that her pencil was busiest in the first 200 pages of the first volume. Volume two was skimmed with a mere half dozen markings. With perhaps something of the elder Barrett's aversion to the subject of marriage, she skirted entirely *The Doctrine and Discipline of Divorce* and *Tetrachordon*. It was, however, probably weariness that led her to neglect only *A Manifesto of the Lord Protector* of the contents of this volume.

What has generally appealed to her have been well written passages, though at times matter and turn of phrase have won her approval. A few notes are insignificant in that they merely explain the occasion of the pamphlet, e.g. below *Of Prelatical Episcopacy* she writes "In answer to Hall and Archbishop Usher."

Against the first two paragraphs of *The Reason of Church Government*, dealing with the virtue of discipline a long mark notices her interest. In the same treatise she has been struck with the writing of *The Second Book*, marking it at length, and describing it "very fine" in the margin. The passage starts: "How happy were it for this frail, and as it may be called mortal life of man, since all earthly things which have the name of good and convenient in our daily use, are withal so cumbersome and full of trouble. . . ."

The treatise *Of True Religion* has interested her immensely, and her final note on it is as follows: "There is a great deal both to admire and to love in this beautiful treatise. Perhaps, however it would have been more admirable and more amiable, had the great author extended to the Papist the same leniency with which he greeted the Socinian." Discussing "popery" in this publication,

Milton writes " . . . the exercise of their religion, as far as it is idolatrous, can be tolerated neither way. . . . " Miss Barrett's comment is direct : " Nothing can excuse this. Milton was in my opinion a great bigot. When it suits his purpose he is for liberty, as the sacrifice of a King. If however, any of his preconceived ideas be violated, any of his " *conscientious* " notions called into question, then it is a " *great offence to God,* " an " *insufferable scandal.* " *Areopagitica* evoked comment as well as approving markings. Against a reference to Epicurus she writes : " *The grand idea of Epicurus, seldom understood*—Thomson. Even Milton seems to be an example of this." Anon, " for books are not absolutely dead things, but do contain a progeny of life in them . . . " writes Milton, and she underlines appreciatively. Similarly does she notice the passage including " . . . For books are as meats and viands are ; some of good, some of evil substance."

The following telling passage in *Eikonoklastes in answer to Eikon Basilike* (which her margin note attributes to Charles I, despite the introductory discussion of Dr. Gauden's authorship) she marks as epitomizing in a way, the case against the king. " He hoped by his freedom and their moderation to prevent misunderstandings. And wherefore not by their freedom and his moderation ? But freedom he thought too high a word for them, and moderation too mean a word for himself. . . . We in the meanwhile must believe, that wisdom and reason came to him by title with his crown ; passion, prejudice and faction came to others by being subjects."

One could continue such citations, but these examples chosen with no particular care, show something of Elizabeth Barrett's youthful active mind in its impact upon the works of the most vivid and dynamic figure in English literature as indicated in the marginalia in the two volumes.

C.R.H.T.

SOME LANDOR LETTERS TO J. E. FITZGERALD

A MINOR parallel to the literary friendship of Browning and Dommett may be found in the association of W. S. Landor and J. E. Fitzgerald. A group of letters from Landor to Fitzgerald which has recently been presented to the library throws light on this friendship of the colonial statesman, once Canterbury superintendent and native minister, and the poet of independence whose span had already encompassed the lives of Byron, Coleridge, Shelley and Keats.

The letters commence at a time when Fitzgerald was still on the staff of the British Museum, but giving increasing attention to the problem of colonization. They reveal, in addition to the expected interest of one friend in the movements of another, Landor's attitude towards the Irish question on which Fitzgerald had written, and his opinion on colonial matters prompted by the publication of the younger man's work on the Hudson Bay company*. Forster in his biography has well said of Landor that "the charge was not at any time to be made against him of siding with the strong against the weak, or of passing over the neglected and unguarded." That such was the case is to be plainly seen by the following extract from a letter on the Irish question characteristic of his occasional public utterances, disconcerting to his contemporaries, coming as they did, from a man of spirit and property. "The greater part of the Irish landlords are the vilest miscreants under the canopy of heaven. This calamity will frighten them into the pale of humanity. What would they and the people have done, had they succeeded in dissolving the Union? Were I minister, I would dissolve it to-morrow morning.

"Why does not the queen give up her lands in that country for the benefit of the starving people? They produce her but about six thousand a year, and may be worth two hundred thousand. More land is held under the bishop of Derry than any man in England possesses. So long as any bishop has more than a thousand pounds a year I would withhold any subsidy. I heartily wish the people would rise and right themselves, sweeping off the caterpillars that consume not only their potatoes but their vitals."

* *An examination of the charter and proceedings of the Hudson's Bay company with reference to the grant of Vancouver's Island. By James Edward Fitzgerald, London: Trelawny Saunders, 1849.*

A sympathy almost revolutionary in its intensity was matched by practical kindness as is witnessed by this reply to a request invoking Lander's assistance for some unfortunate.

"It grieves me that I can do so extremely little for Padre Gasezzi. But out of my poor 300 a year which is all I receive from an estate of 3000, I have given the Hungarian 30, and must help some few Italians poorly indeed. Tell the Padre that humble as my offering is, I would have accepted the same from him in the same circumstances. . . ."

In commenting on Fitzgerald's colonization schemes Lander did not hesitate to prophesy. That such prophecies have been fulfilled only in part does not diminish their interest.

"I look forward to the time when the wiser and more equitable government of America will induce the inhabitants of Vancouver to unite with those of Oregon. Only one great advantage can be derived from the goldmines of California. They will attract inhabitants, who will starve without agriculture. The gold is merely the manure which fertilizes the surface and fructifies the seed. California, before the end of next century, must be the most commercial state in the world. Virtually she will command both India and China and at no expense of fleets and armies." Again in another letter two years later, (1851), he returns to the same theme.

"On more than one occasion I have published my opinion on the importance of California. That blind blunderer Canning might have obtained it when he acknowledged the independence of Mexico. Even this he could not have done unless a wiser man had prompted him: I mean Huskisson the best of our statesmen, not only of the present age, but of any."

Fitzgerald's arrival in New Zealand on the *Charlotte Jane* in 1850 prompted Lander to further prognostications.

"Strange it appears to me that any man should fix himself at such a distance from his country, when the finest and most fertile regions of America lie open to him and when land can be purchased for a quarter of the money. France and America will contend for the occupation of the Pacific and England is out of the question: her power is lost irretrievably. Nations, like plants scatter their seeds before they perish: ours has done so in New Zealand. . . . The United States, whether they continue united or not, must within the life-time of some now born (for some will live a century) contain three hundred millions of inhabitants, even if Ireland and Germany should send over only half a million yearly, and only for the next ten years."

Further on in the same letter he refers to " . . . the son of an old friend* of mine, Charles Brown. . . . He took from England a good deal of expensive machinery and bought land—but government, as usual, blasted his prospects. The young man has succeeded to a property by the death of an uncle—but his machinery no doubt has fallen to pieces, and whether he remains on the island I know not. He is a virtuous, high-minded, enterprising and intelligent young man. My sons prefer the idleness and ease of Italy."

There was little of literary interest in the association of Landor and Fitzgerald but one letter criticizes what was presumably a poem submitted by Fitzgerald. Unfortunately the original is not extant but one gains the impression that Fitzgerald, although possibly Domett's peer in statecraft had not his proficiency in verse. It may be of interest to students of Landor, that the letters are accompanied by a small group of cuttings from *The Examiner* and other journals, of letters by the writer himself.

The following is a list of Landor first editions in the library. As will be seen there are many prominent gaps, notably "Gebir" and "Pericles and Aspasia."

The poems of Walter Savage Landor. 1795.

Poems from the Arabic and Persian ; with notes by the author of Gebir. 1800.

Simonidea. 1806.

Count Julian : a tragedy. 1812.

Imaginary Conversations, 5 vols. 1824-1829.

Citation and Examination of William Shakespeare, 1834.

The letters of a conservative . . . By Walter Savage Landor. 1836.

Andrea of Hungary and Giovanna of Naples. 1839.

Popery : British and Foreign. By Walter Savage Landor. 1851.

Poemata et Inscriptiones. 1847.

Antony and Octavius. Scenes for the Study. By Walter Savage Landor. 1856.

Dry sticks, fagoted by Walter Savage Landor. 1858.

Letters of an American, mainly on Russia and revolution. . . . Edited by Walter Savage Landor. 1854.

Imaginary Conversations of Greeks and Romans. 1853.

Heroic Idyls, 1863.

A.G.B.

* Charles Armitage Brown, 1786-1842, the friend of Keats, who was with his son, Charles Brown, 1820-1901, an early settler in New Plymouth. Brown the younger, was later colonial treasurer in the first N.Z. ministry and was twice superintendent of Taranaki province.

MATTHEW ARNOLD AND AN AUSTRALIAN ADMIRER

ROBERT Dudley Adams (1829-1912), a busy figure in the Sydney commercial and shipping world, was a *litterateur* of some note in his time, a contributor to Sydney and English magazines and the author of a volume of verses *The Song of the Stars and other Poems* (Melbourne 1882), which he published under the non-de-plume of "Alpha Crucis." An indefatigable if indiscriminating correspondent with literary figures in England he accumulated from such sources autograph letters which, if the Turnbull Library group represent even the average level of interest, might well repay some research work. The library contains some dozen examples ranging from gushing letters of gratitude for his appreciation from minor women novelists like the now forgotten Mrs. E. Lynn Linton and Helen Reeves, a card of thanks from the minor but not entirely forgotten Ouida, to somewhat more formal though interesting correspondence from R. D. Blackmore and Walter Pater and even a brief acknowledgment (*Grazie per i preziosi Illustrati di Sydney, e per la gentile vostra lettera*) from Garibaldi. Adams, it appears, was a practised celebrity-hunter.

The most interesting group of letters are three from Matthew Arnold, with whom Adams continued to correspond after his initial approach. Adams' usual method was to write a letter of appreciation to some literary figure, which generally evoked a response of gratitude and surprise that far-off Australia should be interested in literature—and then the correspondence ceased. Arnold, however, had a son in Melbourne and this was an additional reason for an interest in the other side of the world. The first letter (January 23rd 1881) is an acknowledgment of Adams' original letter of appreciation, which having been posted to "Matthew Arnold, London" had not unnaturally missed him, gone back to Australia and had then been re-posted. Arnold expresses his regret and goes on to comment on Adams' letter :

"You do not give a brilliant account of the Sydney libraries and book-trade. They seem to be ahead of you at Melbourne. My publisher told me that the agent for the Melbourne book-trade took 50 copies of a single book of mine—"God and the Bible"—and I am not at all a popular author. My poems are published by Macmillan, in two volumes ; they are at present out of print, but

a new edition is preparing. I will with pleasure send you the second edition of my mixed essays, which has just appeared, since you take an interest in what I write and have difficulty in getting my books in Sydney. . . . ”

Adams replied to this and the second letter (July 7th 1881) is Arnold's response. He assures Adams that he is no relative of Edwin Arnold (Adams had apparently been enthusiastic about *The Light of Asia*—this feeler produced no autograph letter). He adds a line of comment on the position of letters and then follows details of Arnold's real interest in Australia :

“ I have a son, my only son, at this moment in Australia. He is in the Union Bank at Melbourne. He was idle at Oxford, and I sent him to Melbourne that he might learn what regular work was. I have excellent reports of him from the authorities of his Bank, and he is very popular in Melbourne society too, but he wants to come home and says that a clerk in a Bank has no future in Australia any more than in England. It is not likely that he will be at Sydney, but if you ever are at Melbourne, I wish you would go and see him. . . . ”

A gap of over a year follows. The correspondence lapsed or (if we can judge from Adams' practise) was continued in a letter or so which must be accounted lost. The third letter (October 28th 1882) is a reply to one of Adams' wherein the Australian correspondent had apparently commented on a newspaper report of Arnold's projected American tour to which the newspaper had hinted that Australia might be added. Arnold has no intention of visiting Australia and even the States seem impossible :

“ Indeed so long as I continue to inspect schools, it would be extremely difficult for me to get the time necessary for a visit to America, still more for a visit to the Colonies in Australia. Thank you very much for your kind letter . . . if ever I do come to Sydney, you may rely upon it that one of my first visits will be to you. Believe me, Sincerely yours, Matthew Arnold.”

In spite of Arnold's pessimism the projected American tour took place in 1883 but unfortunately for Australian letters Adams' persuasions were insufficient to extend the tour across the Pacific. Had time been more merciful the *Discourses in America* of 1885 might well have had their counterpart in *Discourses in Australia*.

Ian A. Gordon.

BOOKS FAMOUS IN ENGLISH LITERATURE

BRONTE, Charlotte. *Jane Eyre*: An autobiography, by Currer Bell. Third edition. 3 vols. London, 1848. Original cloth binding.

Of the works of the three Brontë sisters, *Jane Eyre*, by Charlotte, enjoys the greatest repute, but it is interesting that of recent years, more recognition has been given to Emily Brontë's *Wuthering Heights*, and also to her poetry. The first edition of *Jane Eyre* appeared in 1847.

CHAUCEER, Geoffrey. *The Workes of Geoffrey Chaucer* newly printed, wyth dyvers workes which were never in print before . . . London, 1542. Calf binding.

This is the second collected edition of Chaucer's works; the first appeared in 1532, and the earliest edition of *The Canterbury Tales* in 1478. Printed in black letter with a number of woodcuts, this copy came from the famous collection of Henry Huth.

DRYDEN, John. *Absalom and Achitophel*. A poem . . . London, 1681-2. (In two parts.) Mottled calf bound by Riviere.

Esteemed as one of the greatest satires in English, it was the first of several. Dryden's fame rests equally upon his many successful dramatic works.

FITZGERALD, Edward. *Rubaiyat of Omar Khayyam*, reprinted privately from the London edition; with an extract from the *Calcutta Review* . . . a note by M. Garcin de Tassy and a few additional quatrains. Madras, 1862. Blue Morocco bound by Riviere.

This is the second edition, for the London one was published with poor attention in 1859. The *Calcutta Review* article was by Professor E. B. Cowell. In this copy are five extra stanzas in MS., and a number of corrections, presumably in the hand of Dr. Whitley Stokes, the translator of the "additional quatrains."

HOLINSHEAD, Raphaele. *The first (second) volume of the Chronicles of England, Scotlande and Irelande*. 2 vols. London, 1577. Original calf binding with brass bosses.

One of the first great histories, and famous not only for the great number of authorities cited, but also since it was used extensively for plots by Shakespeare and other Elizabethan dramatists.

JOHNSON, Samuel. *A Dictionary of the English Language*: in which the words are deduced from their originals. 2 vols., London, 1755. Calf binding.

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Much has been said of this remarkable work, but its importance lies in its comprehensiveness at the time ; and the fact that it was the first to cite passages from accepted authors in demonstrating the usage of words. The individuality of the compiler is clear in many of his definitions, but as a whole it is to be regarded as a monument of scholarship.

JONSON, Benjamin. *The Works of Benjamin Jonson*. 2 vols. London, 1616-40. Morocco bound by Riviere.

Most of the individual plays in these two collections were first issued separately as quartos. The 1640 volume is famous for Jonson's mention of his acquaintance with Shakespeare and his method of working.

KEATS, John. *Lamia, Isabella, The Eve of St. Agnes and other Poems*. London, 1820. Blue Morocco bound by Zaehnsdorf.

This volume includes the *Ode to a Nightingale* and *Ode on a Grecian Urn* among others. The other two of Keats' works are equally scarce—*Poems*, 1817, *Endymion*, 1818.

LAMB, Charles. *Elia*. Essays which have appeared under that signature in the *London Magazine*. London, 1823. Calf bound by Bedford. The Second Series was issued in 1828 in Philadelphia and in 1833 in London.

LOCKE, John. *An Essay concerning humane understanding*. In four books. London, 1690. Panelled calf binding.

Professor A. C. Fraser wrote of this : Few books in the literature of philosophy have so widely represented the spirit of the age and country in which they appeared, or have so influenced opinion afterwards . . .

LYLY, John. *Euphues and his England*. London, 1605. Calf binding.

This is the second part of *Euphues, the Anatomy of Wit*, issued first in 1579. This second part appeared in 1580, but the earlier editions are known in two or three copies only. Even of this edition, fewer than six copies appear to be known. The immense popularity of the work is obvious, and its repute as a classic continues.

MASSINGER, Philip. *A new way to pay old debts*. A comedy. London, 1633. Morocco bound by Zaehnsdorf.

This is the most important of the plays of Massinger. James Russell Lowell describes him as one of the most delightful of the old dramatists for his love of those things that are lovely in human nature, and for his "equable flow of good every-day kind of poetry."

Books Famous in English Literature

MILTON, John. *Paradise Lost*. A poem written in ten books. London, 1667. Morocco bound by Riviere.

This has the first title page (according to Masson) of the remarkable series of nine associated with the first printing of *Paradise Lost*. The library has five of these nine variants. (Fuller details of the Milton Collection will appear in a later issue of this "Record.")

MIROUR for Magistrates, A : Being a true chronicle historie of the untimely falles of such unfortunate princess and men of note. London, 1610.

This is the first full edition of the *Mirror* which was published first in 1559. Richard Niccols compiled all the preceding editions into one volume, with certain omissions and additions of his own. This volume was formerly owned by David Garrick, and has his initials on the title page. A dedicatory sonnet to the Earl of Nottingham was suppressed, but is present in this copy.

MOTLEY, John Lothrop. *The Rise of the Dutch Republic*. A history. 3 vols. London, 1854. Original cloth binding.

With Gibbon and Macaulay, Motley is to be regarded as one of the greatest historians. This work was widely recognised in its day and still retains its authority. It was continued as *The United Netherlands* in 1860. Motley was an American, educated largely abroad, where his research for these histories was done.

NEWMAN, John Henry. *Apologia pro vita sua*. London, 1864. Half calf binding.

Arising from a controversy with Charles Kingsley, this most revealing and powerful "confession" both served its purpose completely, and has ranked highly among religious literature ever since.

PAINE, Thomas. *Rights of Man* : being an answer to Mr. Burke's attack. London, 1791.

It is interesting to notice that this was dedicated to George Washington, then President of the United States of America, whose political freedom he admired. He is the only English writer who expresses with uncompromising sharpness the abstract doctrine of political rights held by the French Revolutionists.

POE, Edgar Allen. *The Raven and other poems*. New York, 1845. Half calf binding, in Morocco case.

This copy was presented by the author to Mrs. M. Louisa Houghton, who figures to some extent among his circle of friends. It was later the property of the noted collector, S. M. Samuel.

POPE, Alexander. *An Essay on Man*. Addressed to a friend. Four parts in 1 vol. London, 1733-4. Morocco bound by Riviere.

Turnbull Library Record

From the bibliographical point of view, the presence of the leaf of advertisement at the end of part 4, as here, is important. Shenstone, writing of the *Essay on Man*, says: "I think no English poet ever brought so much sense into the same number of lines with equal smoothness, ease and poetical beauty."

RICHARDSON, Samuel. *Clarissa, or, the History of a Young Lady*: comprehending the most important concerns of private life. 7 vols. London, 1748-9.

The first edition of Vol. 1 was issued in 1748, but of this set vols. 1 and 4 are the second edition. In vol. 1 is the following inscription "Sarah Godschall presented her by the Author."

RUSKIN, John. *The Stones of Venice*. 3 vols. London, 1851-3. Calf bound by Nutt.

As one of the most powerful influences on art in the nineteenth century, this holds a high place. The volumes were illustrated, with some plates in colour, by the author.

SHAKESPEARE, William. Mr. William Shakespeare's comedies, histories, and tragedies. The second impression. London, 1632. Calf bound by Dodd and Peeling.

This is the second folio edition, acquired by Mr. Turnbull mainly because of his interest in Milton, whose "Epitaph on the admirable dramaticke poet, W. Shakespeare" here appears as his first work in print. This edition includes more than that of 1623, and less than that of 1663: it is substantially what is accepted to-day as the complete plays, except for *Pericles Prince of Tyre*.

SMOLLETT, Tobias. *The Expedition of Humphrey Clinker*, by the author of *Roderick Random*. 3 vols. London, 1671. (1771.) Calf binding.

Volumes 2 and 3 are correctly dated, but most copies of vol. 1 carry the misprint. *Humphrey Clinker* is probably the earliest of humorous novels.

SPENSER, Edmund. *The Faerie Queen*; *The Shepheards Calendar*, together with the other works of England's Arch-poet. London, 1611. Morocco bound by Riviere.

This is the first collected edition. The first publication was in two small volumes in 1590 and 1596. This edition is remarkable for its dedication to Queen Elizabeth "to live with the eternitie of her fame."

STERNE, Laurence. *A Sentimental Journey through France and Italy*, by Mr. Yorick. 2 vols. London, 1768. Calf bound by Riviere.

Books Famous in English Literature

This is another important milestone in the development of the novel. Even at this stage, such works were popular enough to warrant 2,500 being published of a first edition.

STOWE, Harriet Beecher. *Uncle Tom's Cabin : or, Life Among the Lowly*. 2 vols. Boston, 1852. Original cloth binding.

It is unusual to find a work which was so widely read in such perfect condition. Probably more than any other book, this has left its influence, for it contributed greatly to the emancipation of slaves in America. This copy has the name "A. A. Foster, Boston, 1852," written on the fly leaves.

SWIFT, Jonathan. *Travels into several remote nations of the world*. In four parts. By Lemuel Gulliver. 2 vols. London, 1726. Morocco binding (in 1 vol.).

Bibliographically, this is the first issue of the first edition, and on large paper. It is generally recognised as one of the most original works of fiction, having qualities of verisimilitude remarkable for so imaginative a narrative.

TENNYSON, Alfred, Lord. *In Memoriam*. London, 1850. Original cloth binding.

It is not easy now to appreciate the immense popularity that met edition after edition of his many individual works. His books published before 1840 are far rarer, but probably *In Memoriam* is Tennyson's highest achievement.

THACKERAY, William Makepeace. *Vanity Fair*. A novel without a hero. London, 1848. 20 parts in 19, Morocco bound by Zaehnsdorf, with Turnbull arms.

It is not common to find a full set of the original parts of this famous publication, and from a bibliographic point of view the inclusion of all wrappers, as here, is very desirable.

WALLER, Edmund. *Poems, &c.* written by Mr. Ed. Waller. London, 1645. Morocco bound by Zaehnsdorf.

As was not unusual in this age, these poems circulated in manuscript for some time and were in the same year printed surreptitiously, necessitating this authorised and correct edition.

WHITE, Gilbert. *The Natural History and Antiquities of Selbourne*. London, 1789. Calf binding.

One of the most delightful of early essays on natural life. For its careful observation as much as for its literary grace it holds its place among great books.

WORDSWORTH, William. Lyrical Ballads with a few other poems. Vol. 1. Bristol, 1798 ; vol. 2, London, 1800. Half calf binding.

Only seven copies of this rare Bristol edition are known. The volumes are additionally notable for S. T. Coleridge's four contributions, including "The Ancient Mariner." On the title pages is written the name "A. Sloper, West Jesmond, July, 1801."

AN IMPORTANT DONATION

A FEW months ago a gentleman called at the library, saying that he owned a copy of the 1926 privately printed edition of "The Seven Pillars of Wisdom," by T. E. Lawrence. He held the opinion that beyond a certain point such volumes are not fully appreciated or made use of in a private collection, and suggested that if the library would accept it, he would be pleased to present the volume. As the library had received a group of Lawrence's books from the collection of Sir Joseph Kinsey, it was with some pleasure that this proposal was welcomed.

On 23rd July the friend again called, delivering the work itself. In the meantime he had already sent to the library a printed volume of his travels round the world a few years earlier, and this contained, too, his diary while a schoolboy at one of the greatest secondary schools in New Zealand.

An announcement was made in "The Evening Post" of 26th July, but the following notes will be of interest to friends, and especially to all who admire Lawrence of Arabia. This first edition was printed privately by the Chiswick Press under the superintendence of Mr. Bruce Rogers, eminent typographer. Only about 100 copies were issued, selling at thirty guineas, but on the market the price rose rapidly to as high as £700 and figures from £200 to £400 are not uncommon.

The work became known in part to general readers in 1927 when "The Revolt in the Desert" appeared. This was a rather disjointed abridgment, omitting all personal matter, and was withdrawn after about six months. It was not until 1935, a few months after the tragic death of Lawrence, that the full text was published in a splendid volume by Jonathan Cape.

A distinguishing feature of the first edition is the large group of coloured and other illustrations included, mostly done by important artists. Only a few of these were subsequently reproduced in colour.

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