

secretary of a Christian colonization society, edited a colonial magazine, and wrote emigrant manuals.⁵ He was an active patriot. He helped promote the Volunteer Movement during the Crimean War. He was, in short, the perfect Victorian.

This sober and devout man, active in his good works, prolific in his writing, had too little time to spare to worry about literary originality. He usually wrote to a formula. And, though the characters in his books roamed all the oceans of the world, he himself visited only the Continent and Canada. He sought local colour from the writings of more intrepid travellers. In a footnote to his missionary tale, *The Cruise of the Mary Rose*, he described his method: 'In the course of this volume the author, it will be observed, has transcribed much from the actual reports of missionaries and from the journals of naval officers who have visited the South Seas. Even in the connecting thread of narrative, and in descriptive scenes . . . the writer has stated nothing for which he has not ample authority in published works.'⁶ Such generalised acknowledgement is more than his other novels usually carry, although many of them include chunks lifted virtually intact from other writers' works. It is not unusual for the writer of fiction to get local colour from the experts. Indeed, today, the popular novelist travelling the world to research his background is a commonplace figure. Kingston, however, borrowed more directly than most.

Malcolm Willey has traced the origin of both incident and detail in *Peter the Whaler* back to William Scoresby's *The Arctic Regions and the Northern Whale Fishery*.⁷ I intend to do a similar service for Kingston's 'New Zealand' fiction, to trace the (unacknowledged) source of certain of the material in his novels *Holmwood*, *Waihoua*, and *The Fortunes of the Ranger and Crusader*, and in the New Zealand chapter of *The Three Admirals*.⁸

Holmwood and *Waihoua* are emigrant tales. *Holmwood* especially is written for a highly specific audience: potential emigrants amongst England's lower classes, described on the cover as 'the poorer population of our towns, the inhabitants of our coasts, and our soldiers and sailors in barracks, and on board ship.' It was published in 1868, and *Waihoua* about four years later. Kingston went through a financial crisis in the late 1860s, and the need for money may have forced him to re-use his plots, for those of the two books are nearly identical. An impoverished middle-class family (accompanied by loyal servants) goes out to New Zealand to retrieve its fortunes. The family wins the friendship and protection of a local chief by curing his daughter of a fever. This friendship stands them in good stead during the disturbances. The Maoris have their eyes opened to the truth of the Gospel. Good settlers and friendly natives