

## Turnbull Library Record

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,