

second folio of Shakespeare's works, he rejected the idea of a marble monument:

What needs my Shakespeare for his honour'd bones
The labour of an age in piled stones . . .
Thou, in our wonder and astonishment,
Hast built thyself a live-long monument.

For a writer, the work lives on in his books to engender that wonder and astonishment in the minds of his readers. As he said in *Areopagitica*, 'Books are not absolutely dead things but do contain a potency of life in them to be as active as that soul whose progeny they are'. A bibliography of Milton's books is like an anatomy of his mind, a statement of the man, and a map of his times. A bibliography of a collection is a cultural witness, a document in our own history, an affirmation of our values. In that sense, it is also a monument to Turnbull.

But there is a paradox about collecting which can lead to a distortion of values. The perfectionism of the collector's search for Milton editions—however distant in time and place—may well serve a chapter in the dissemination of Milton's thought. But I should like to suggest that, beyond a certain point, contextual-collecting is far more important. Miss Coleridge's inclusion of a section on ancillary material and another on Milton's library and reading is highly significant. For what matters most is access to his mind. This means collecting, not simply the books that Milton wrote, but also the books that Milton read; and that means a vigorous policy for the acquisition of other seventeenth century books and pamphlets. From 1476 until 1700 there were something like 115,000 different editions of books printed in Great Britain; Turnbull has perhaps 2000 of them. The strength of the Milton collection must ultimately lie in the ancillary works which allow us to place the major ones in their context, the complex of literate life within which Milton wrote. It is not the least of many merits of Miss Coleridge's Bibliography that it allows us to trace, from the recorded imperatives of publication, the course of many debates in the history of ideas—our ideas. For example, at a time when our legislature is considering a new Family Proceedings Bill, it is not impertinent to recall points made in Milton's *Doctrine and Discipline of Divorce* (1643—plate 10):

- (a) The ignorance and iniquity of Canon Law, which provides for the right of the body in marriage, but nothing for the wrongs and grievances of the mind.
- (b) God regards love and peace in one family more than a compulsive performance of marriage, which is more broke by a grievous continuance than by a needful divorce.