

THE LETTERS OF

Charles and Mary Anne Lamb

VOLUME II

1801-1809

CORNELL UNIVERSITY PRESS

THE LETTERS OF
Charles and Mary Anne Lamb

Volume II • 1801–1809



CHARLES LAMB AT TWENTY-NINE IN THE DRESS OF A VENETIAN SENATOR.
From an oil painting by William Hazlitt. Courtesy of the National Portrait
Gallery, London.

THE LETTERS OF
Charles and Mary Anne Lamb

Volume II • 1801-1809

EDITED BY EDWIN W. MARRS, JR.

CORNELL UNIVERSITY PRESS

ITHACA AND LONDON

1976

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ABBREVIATIONS

- Ainger (1888) Alfred Ainger, ed. *The Letters of Charles Lamb: Newly Arranged, with Additions*. 2 vols. London and New York: Macmillan, 1888.
- Ainger (1900) Alfred Ainger, ed. *The Letters of Charles Lamb: Newly Arranged, with Additions*, Vols. I–IV. Vols. IX–XII of *The Life and Works of Charles Lamb*. 12 vols. London: Macmillan, 1899–1900.
- Ainger (1904) Alfred Ainger, ed. *The Letters of Charles Lamb: Newly Arranged, with Additions*. 2 vols. London and New York: Macmillan, 1904.
- C. L. Charles Lamb.
- CLSB *Charles Lamb Society Bulletin*. Retitled *Charles Lamb Bulletin* January 1973.
- Coleridge's *Letters* Earl Leslie Griggs, ed. *Collected Letters of Samuel Taylor Coleridge*. 6 vols. Oxford: Clarendon Press, 1956–1971.
- Coleridge's *Poetical Works* (1912) Ernest Hartley Coleridge, ed. *The Complete Poetical Works of Samuel Taylor Coleridge, Including Poems and Versions of Poems Now Published for the First Time*. 2 vols. Oxford: Clarendon Press, 1912.
- Coleridge's *Shakespearean Criticism* Thomas Middleton Raysor, ed. *Samuel Taylor Coleridge: Shakespearean Criticism*. 2d ed. 2 vols. 1960. Rpt. London: Dent; New York: Dutton, 1967.
- De Quincey's Writings* David Masson, ed. *The Collected Writings of Thomas De Quincey*. 14 vols. London: Black, 1896–1897.
- Fate of the Fenwicks, The* A. F. Wedd, ed. *The Fate of the Fenwicks: Letters to Mary Hays (1798–1828)*. London: Methuen, 1927.
- Fitzgerald Percy Fitzgerald, ed. *The Life, Letters and Writings of Charles Lamb*. 6 vols. London: Moxon, 1876.
- Friend, The*, ed. Barbara Rooke Barbara E. Rooke, ed. *The Friend, I [and II]*, in *The Collected Works of Samuel Taylor Coleridge*, ed. Kathleen Coburn and Bart Winer. Vol. IV, Parts 1 and 2. London: Routledge & Kegan Paul; Princeton: Princeton University Press, 1969.

- Godwin** C. Kegan Paul. *William Godwin: His Friends and Contemporaries*. 2 vols. London: King, 1876.
- Harper** Henry H. Harper [and Richard Garnett], eds. *The Letters of Charles Lamb: In Which Many Mutilated Words and Passages Have Been Restored to Their Original Form; with Letters Never before Published and Facsimiles of Original MS Letters and Poems*. 5 vols. Boston: Bibliophile Society, 1905.
- Hazlitt** W[illiam] Carew Hazlitt, ed. *Letters of Charles Lamb: With Some Account of the Writer, His Friends and Correspondents, and Explanatory Notes. By the Late Thomas Noon Talfourd, D.C.L., One of his Executors. An Entirely New Edition, Carefully Revised and Greatly Enlarged*. 2 vols. London: Bell, 1886.
- Hazlitt** Herschel Baker. *William Hazlitt*. Cambridge, Mass.: Harvard University Press, 1962.
- Hazlitts, The** W[illiam] Carew Hazlitt. *The Hazlitts: An Account of Their Origin and Descent*. Edinburgh: Ballantyne, Hanson, 1911.
- Hazlitt's Works** P. P. Howe, ed. *The Complete Works of William Hazlitt. After the Edition of A. R. Waller and Arnold Glover*. 21 vols. London and Toronto: Dent, 1930-1934.
- H. C. R. on Books and Writers** Edith J. Morley, ed. *Henry Crabb Robinson on Books and Their Writers*. 3 vols. London: Dent, 1938.
- H. C. R.'s Diary** Thomas Sadler, ed. *Diary, Reminiscences, and Correspondence of Henry Crabb Robinson, Barrister-at-Law, F.S.A.* 2 vols. Boston: Fields, Osgood, 1870.
- Holcroft** Elbridge Colby, ed. *The Life of Thomas Holcroft: Written by Himself, Continued to the Time of His Death from His Diary Notes & Other Papers by William Hazlitt, and Now Newly Edited with Introduction and Notes*. 2 vols. London: Constable, 1925.
- Hunt's Autobiography** Roger Ingpen, ed. *The Autobiography of Leigh Hunt: With Reminiscences of Friends and Contemporaries, and with Thornton Hunt's Introduction and Postscript*. 2 vols. New York: Dutton, 1903.
- Lamb and Hazlitt** William Carew Hazlitt, ed. *Lamb and Hazlitt: Further Letters and Records Hitherto Unpublished*. New York: Dodd, Mead, 1899.
- Lamb and the Lloyds** E. V. Lucas, ed. *Charles Lamb and the Lloyds*. London: Smith, Elder, 1898.
- Lambs, The** William Carew Hazlitt. *The Lambs: Their Lives, Their Friends, and Their Correspondence. New Particulars and New Material*. London: Mathews; New York: Scribner's, 1897.
- Lives of the English Poets** George Birkbeck Hill, ed. *Lives of the*

- English Poets by Samuel Johnson, LL.D.* 3 vols. 1905. Rpt. New York: Octagon Books, 1967.
- Lloyd-Manning Letters* Frederick L. Beaty, ed. *The Lloyd-Manning Letters*. Bloomington: Indiana University Press, 1957.
- Lucas (1905) E. V. Lucas, ed. *The Works of Charles and Mary Lamb*. 7 vols. New York: Putnam's; London: Methuen, 1903-1905.
- Lucas (1912) E. V. Lucas, ed. *The Letters of Charles and Mary Lamb, 1796-1820 [and 1821-1842]*. Vols. V-VI of *The Works of Charles and Mary Lamb*; 6 vols. London: Methuen, 1912.
- Lucas (1935) E. V. Lucas, ed. *The Letters of Charles Lamb: To Which Are Added Those of His Sister, Mary Lamb*. 3 vols. London: Dent and Methuen (copublishers), 1935.
- Macdonald William Macdonald, ed. *Letters of Charles Lamb*, Vols. I-II. Vols. XI-XII of *The Works of Charles Lamb*. Large-paper Edition. 12 vols. London: Dent; New York: Dutton, 1903.
- M. A. L. Mary Anne Lamb.
- Manning-Lamb Letters* G. A. Anderson [and P. P. Howe], eds. *The Letters of Thomas Manning to Charles Lamb*. London: Secker, 1925.
- Mary and Charles Lamb* W[illiam] Carew Hazlitt, ed. *Mary and Charles Lamb: Poems, Letters, and Remains: Now First Collected, with Reminiscences and Notes*. London: Chatto and Windus, 1874.
- New Southey Letters* Kenneth Curry, ed. *New Letters of Robert Southey*. 2 vols. New York and London: Columbia University Press, 1965.
- Purnell Thomas Purnell, ed. *The Complete Correspondence and Works of Charles Lamb*. 4 vols. London: Moxon, 1870.
- Rickman Orlo Williams. *Lamb's Friend the Census-taker: Life and Letters of John Rickman*. London: Constable, 1911.
- Sala George Augustus Sala, ed. *The Complete Correspondence and Works of Charles Lamb*. London: Moxon, 1868.
- Shelley and His Circle* Kenneth Neill Cameron and Donald H. Reiman, eds. *Shelley and His Circle: 1773-1822*. 6 vols. Cambridge, Mass.: Harvard University Press, 1961-1973.
- Southey's Correspondence* Charles Cuthbert Southey, ed. *The Life and Correspondence of Robert Southey*. 6 vols. 1849-1850. Rpt. St. Clair Shores, Mich.: Scholarly Press [1968].
- Talfourd (1837) Thomas Noon Talfourd, ed. *The Letters of Charles Lamb, with a Sketch of His Life*. 2 vols. London: Moxon, 1837.
- Talfourd (1848) Thomas Noon Talfourd, ed. *Final Memorials of Charles Lamb; Consisting Chiefly of His Letters Not before Pub-*

lished, with Sketches of Some of His Companions. 2 vols. London: Moxon, 1848.

Wordsworths' Letters Ernest de Selincourt, ed. *The Letters of William and Dorothy Wordsworth.* 6 vols. Oxford: Clarendon Press, 1935–1939. 2d ed.: Vol. I, rev. Chester L. Shaver (1967); Vol. II, rev. Mary Moorman (1969); Vol. III, rev. Mary Moorman and Alan G. Hill (1970).

Works E. V. Lucas, ed. *The Works of Charles and Mary Lamb.* 7 vols. New York: Putnam's; London: Methuen, 1903–1905.

The act, scene, and line numbers locating the passages from Shakespeare correspond to those in *The Riverside Shakespeare*, ed. G. Blakemore Evans *et al.* (Boston: Houghton Mifflin, 1974).

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PART IV

Letters 103–140

16 Mitre Court Buildings, Inner Temple

April 1801—December 1, 1802

103. *Charles Lamb to Thomas Manning*

April 1801

I was not aware that you owed me anything beside that guinea;¹ but I dare say you are right. I live at No. 16 Mitre-court Buildings, a pistol-shot off Baron Maseres'. You must introduce me to the Baron. I think we should suit one another mainly. He lives on the ground floor for convenience of the gout; I prefer the attic story for the air! He keeps three footmen and two maids; I have neither maid nor laundress, not caring to be troubled with them! His forte, I understand, is the higher mathematics; my turn, I confess, is more to poetry and the belles lettres. The very antithesis of our characters would make up a harmony. You must bring the baron and me together.—N. B. when you come to see me, mount up to the top of the stairs—I hope you are not asthmatical—and come in flannel, for it's pure airy up there. And bring your glass, and I will shew you the Surrey Hills. My bed faces the river so as by perking up upon my haunches, and supporting my carcase with my elbows, without much wrying my neck, I can see the white sails glide by the bottom of the King's Bench walks as I lie in my bed. An excellent tiptoe prospect in the best room: casement windows with small panes, to look more like a cottage. Mind, I have got no bed for you, that's flat; sold it to pay expenses of moving. The very bed on which Manning lay—the friendly, the mathematical Manning! How forcibly does it remind me of the interesting Otway! 'The very bed which on thy marriage night gave thee into the arms of Belvidera, by the coarse hands of ruffians—'² (upholsterers' men,) &c. My tears will not give me leave to go on. But a bed I will get you, Manning, on condition you will be my day-guest.

I have been ill more than [a] month, with a bad cold, which comes upon me (like a murderer's conscience) about midnight, and vexes me for many hours. I have successively been drugged with Spanish licorice, opium, ipecacuanha, paregoric, and tincture of foxglove (tinctura purpuræ digitalis of the ancients). I am afraid I must leave off drinking.

MS: unrecovered. Text: Lucas (1935), I, 254. Also pub.: Talfourd (1837), I, 174-175; Sala, I, 350-352; Purnell, I, 350-352; Fitzgerald, II, 184-186; Hazlitt, I, 297-298; Ainger (1888), I, 169-170; Ainger (1900), II, 38-40; Macdonald, I, 199-200; Ainger (1904), I, 189-190; Harper, III, 13-14; Lucas (1905), VI, 217-218; Lucas (1912), V, 221.

1. How Manning had incurred the debt is not known. Manning's letters to Lamb written between March 14, 1801, and January 28, 1802, have not been recovered. Lamb's neighbor, mentioned below, who lived at 5 King's Bench Walk, Inner Temple, was Francis Maseres (1731-1824), the author of several books on mathematics and the author, editor, and translator of a number of social, political, and historical studies, especially on Quebec. In 1750 he became a barrister, in 1774 a bencher, and later the treasurer of the Inner Temple. From 1766 to 1769 he was the attorney general of Quebec and from 1773 to 1824 the cursitor baron of the exchequer (a title not of noble order). He was in 1780 appointed the senior judge of the London sheriff's court. Lamb recalled him in "The Old Benchers of the Inner Temple" (*Works*, II, 90).

2. Thomas Otway, *Venice Preserv'd*, I, i, 245-246 and 248.

104. C. L. to Robert Lloyd

[April 16, 1801]

Fletcher's Purple Island¹ is a tedious Allegory of the Parts of the Human body. I would not advise you to lay out six *pence* upon it. It is not the work of Fletcher, the Coadjutor of Beaumont, but one Phineas a kinsman of his.— If by the work of Bishop Taylor, whose Title you have not given correctly, you mean his *Contemplations* on the State of Man in this Life and that which is to come;² I dare hope you will join with me in believing it to be spurious. The suspicious circumstance of its being a posthumous work, with the total dissimilarity in style to the genuine works, I think evince that it never was the work of **Doctor Jeremy Taylor** Late Lord Bishop of **Down & Connor** in Ireland and Administrator of the **See of Dromore**; such are the Titles which his Sounding title pages give him, & I love the man, and I love his paraphernalia, and I like to name him with all his attributions and additions—. If you are yet but lightly acquainted with his real manner, take up and read the whole first chapter of the Holy *Dying*;³ in particular turn to the first paragraph of the 2 sect. of that chapter for a simile of a rose, or more truly many similes within simile, for such were the riches of his fancy, that when a beauteous image offered, before he could stay to expand it into all its capacities, throngs of new coming images came up, and jostled out the first, or blended in disorder with it, which imitates the order

of every rapid mind. But read all the first chapter by my advice; & I know I need not advise you, when you have read it, to read the second. .— or for another specimen, (where so many beauties crowd, the judgment has yet vanity enough to think it can discern a handsomest, till a second judgment and a third ad infinitum start up to disallow their elder brother's pretensions) turn to the Story of the Ephesian Matron in the second⁴ section of the 5th Chapter of the same Holy *Dying* (I still refer to the *Dying* part, because it contains better matter than the Holy Living, which deals more in **rules** than **illustrations**, I mean in comparison with the other only, else it has more & more beautiful illustrations than any prose book besides)—read it yourself and shew it to Plumstead (with my **Love**, & bid him write to me) and ask him if **Willy** himself has ever told a story with more circumstances of **fancy & humour**. The paragraph begins "But that which is to be faulted," & the story not long after follows.— Make these references, while P. is with you, that you may stir him up to the Love of Jeremy Taylor, & make a convertite of him.— Coleridge was the man who first solemnly exhorted me to "**study**" the works of Dr. Jeremy Taylor, and I have had reason to bless the hour in which he did it.— Read as many of his works as you can get. I will assist you in getting them, when we go a stall hunting together in **London**, and its odds if we dont get a good Beaumont. & Fletcher cheap. .—

Bp. Taylor has more, & more beautiful, imagery, and (what is more to a Lover of Willy) more knowledge & description of **human life** and manners, than any prose book in the language.:— he has more **delicacy**, & **sweetness**, than any mortal, the "gentle"⁵ Shakespear hardly excepted,—his similes and allusions are taken, as the bees take honey, from all the youngest, greenest, exquisitest parts of nature, from plants, & flowers, & fruit, young boys & **virgins**, from little children perpetually, from sucking infants, babies' smiles, roses, gardens,—his imagination was a spacious Garden where no vile insectæ could crawl in, his apprehension a "**Court**" where no foul thoughts kept "leets & holydays."⁶

Snail & worm give no offence,—

Newt nor blind worm be not seen,—

Come not near our fairy queen——

You must read Bishop Taylor with allowances for the subjects on which he wrote, and the age *in* which.— You may skip or patiently endure his tedious discourses on rites & ceremonies, Baptism & the Eucharist, the Clerical function, and the antiquity of Episcopacy, a good deal of which are inserted in works not purely controversial—his polemical works you may skip altogether, unless you have a taste for the exertions of **vigorous reason** & subtle distinguishing on uninteresting topics.— Such of his works as you should begin with, to get a taste for him (after which your **Love** will lead you to his Polemical and drier works, as Love led Leander “over boots”⁷ knee-deep thro’ the Hellespont,)—but read first the Holy Living & Dying, his Life of Christ & *Sermons* both in folio.— And above all try to get a beautiful little tract on **the measures and offices of Friendship**, printed with his *opuscula* duodecimo, & also at the end of his Polemical Discourses in folio.— Another thing you will observe in Bp. Taylor, without which consideration you will do him injustice. He wrote to different classes of people. His Holy Living & Dying & Life of X’t were designed and have been used as popular books of family Devotion, and have been thumbed by old women, and laid about in the window seats of old houses in great families, like the Bible, and the “**Queene-like-Closet** or rare boke of Recipes in medicine & cookery, fitted to all capacities”— —.⁸ Accordingly in these *the fancy* is perpetually applied to; any slight conceit, allusion, or analogy, any “prettiness,” a story true or false, serves for an argument, adapted to women & young persons & “incompetent judgments”—whereas the Liberty of Prophecy (a book in your father’s book-case) is a series of **severe** & masterly **reasoning**, fitted to great Clerks & learned Fathers, with no more of **Fancy**, than is subordinate & ornamental.— Such various powers had the Bishop of Down & Connor, Administrator of the See of Dromore! My theme and my glory!—

farewell—

C Lamb

MS: Henry E. Huntington Library; by permission of The Huntington Library, San Marino, Calif. Pub.: Ainger (1900), II, 34–38; Macdonald, I, 200–203; Ainger (1904), I, 186–189; Harper, I, facsimile, and III, 14–18; Lucas (1935), I, 255–258. Address: Robert Lloyd/Charles Lloyd’s/Birmingham. Postmark: April 16, 1801.

1. *The Purple Island, or the Isle of Man* (1633), by the poet Phineas Fletcher (1582–1650), a cousin of the dramatist John Fletcher.

2. *Contemplations of the State of Man in This Life, and in That Which Is to Come* (1684) may have been written by Jeremy Taylor. But it may be Taylor's compilations of extracts from Sir Vivian Mullineux's *A Treatise of the Difference betwixt the Temporal and the Eternal* (1672), a translation of *Diferencia de lo temporal y eterno*, by the Spanish Jesuit Juan Eusebio Nieremberg (1595–1658). Or it may be Taylor's translation from a Latin or an Italian translation of Nieremberg's work. See *The Golden Grove: Selected Passages from the Writings of Jeremy Taylor, with a Bibliography of the Works of Jeremy Taylor*, ed. Logan Pearsall Smith and Robert Gathorne-Hardy (Oxford: Oxford University Press, 1930), pp. 327–328.

3. Underscored twice. *The Rule and Exercises of Holy Dying* was published in 1651.

4. Properly, eighth. The first "Dying" in this sentence is also underscored twice. *The Rule and Exercises of Holy Living* was published in 1650. Plumstead Lloyd (1780–1836), another of the Lloyd brothers, was at about this time living in Ipswich. In 1804 he was married to Frances Isabella Bettenson of Ipswich and afterward moved to London. (See the *Lloyd-Manning Letters*, pp. 55 and 76.) Willy is Shakespeare.

5. Ben Jonson, "On the Portrait of Shakespeare. To the Reader," line 2, and "To the Memory of My Beloved Master William Shakespeare, and What He Hath Left Us," line 56.

6. *Othello*, III, iii, 140. Next is an inexact quotation from *A Midsummer Night's Dream*, II, ii, 23 and 11–12.

7. *The Two Gentlemen of Verona*, I, i, 25. Besides Taylor's *Holy Living, Holy Dying*, and one of the many collections of Taylor's sermons, mentioned below are *The Great Exemplar of Sanctity and Holy Life According to Christian Institution. Described in the History of the Life and Death of the Ever Blessed Jesus Christ the Saviour of the World* (1649); *A Discourse of the Nature, Offices and Measures of Friendship, with Rules of Conducting It* (1657), which was republished with additions as *Opuscula* (1678); and ΣΤΥΜΒΟΛΟΝ ΗΘΙΚΟΠΟΛΙΤΕΥΜΕΝΟΝ. *Or a Collection of Polemical and Moral Discourses* (1657).

8. *A Queen-like Closet; or, Rich Cabinet; Stored with All Manner of Rare Receipts for Preserving, Candyng, and Cookery* (1670), by Mrs. Hannah Woolley, or Wolley, afterward Mrs. Challinor (fl. 1670). Lamb wrote in "The Months" (*Works*, I, 308) that its fourth (1681) edition "had been the strange delight of my infancy." To "incompetent judgments," below, cf. Alexander Pope's *An Essay on Criticism*, II, 2. Taylor's ΘΕΟΛΟΓΙΑ 'ΕΚΑΕΚΤΙΚΗ. *A Discourse of the Liberty of Prophesying. Shewing the Unreasonableness of Prescribing to Other Mens Faiths, and the Iniquity of Persecuting Differing Opinions* was published in 1647.

105. C. L. to Robert Lloyd

[June 26, 1801]

Cooke¹ in Richard the Third is a perfect caricature. He gives you the *monster* Richard, but not the *man* Richard. Shakespear's bloody character impresses you with awe and deep admiration of his witty parts, his consummate hypocrisy, and indefatigable prosecution of purpose. You despise, detest, and loath the cunning, vulgar, low and fierce Richard, which Cooke substitutes in his place. He gives you no other

idea, than of a vulgar villain, rejoycing in his being able to over reach, and not possessing that joy in *silent* consciousness, but betraying it, like a *poor* villain in sneers and distortions of the face, like a droll at a country fair: not to add that cunning so self-betraying and manner so vulgar could never have deceived the politic Buckingham, nor the soft Lady Anne: *both*, bred in courts, would have turned with disgust from such a fellow.— Not but Cooke has *powers*; but not of discrimination. His manner is strong, coarse & vigorous, and well adapted to some characters.— But the lofty imagery and high sentiments and high passions of *Poetry* come black & prose-smoked from his prose Lips.— I have not seen him in *Over Reach*,² but from what I remember of the character, I think he could not have chosen one more fit! I thought the play a highly finished one, when I read it sometime back. I *remember* a most noble image. Sir Giles drawing his sword in the last scene, says

Some undone widow sits upon mine arm,
And takes away the use on't.

This is horribly fine, and I am not sure, that it did not suggest to me my conclusion of *Pride's Cure*; but my imitation is miserably inferior.

This arm was busy in the day of *Naseby*:
Tis paralytic now, & knows no use of weapons——³

Pierre & Jaffier are the best things in *Otway*.— Belvidere is a poor Creature; and has had more than her due fame—Monimia is a little better, but she *whines*.— I like Calista in the *Fair Penitent* better than either of *Otway's* women— —. *Lee's* *Massacre of Paris* is a noble play, very chastely & finely written. His *Alexander* is full of that madness, “which rightly should possess a poet's brain.” *Ædipus* is also a fine play, but less so than these two. It is a joint production of *Lee & Dryden*. All for *Love* begins with uncommon Spirit, but soon flags, and is of no worth upon the whole—. The last scene of *Young's* *Revenge* is sublime: the rest of it not worth 1*d* ——

I want to have your opinion & Plumstead's on *Cooke's* *Richard the Third*. . I am possessed with an Admiration of the genuine *Richard*, his genius, and his mounting spirit, which no consideration of his cruelties can depress. . *Shakespear* has not made *Richard* so black a *Monster*, as is supposed. Wherever he is monstrous, it was to conform to vulgar opinion. But he is generally a *Man*. Read his most exquisite

address to the Widowed Queen to court her daughter for him,⁴ the topics of maternal feeling, of a deep knowledge of the heart, are such as no monster could have supplied. Richard must have *felt*, before he could feign so well; tho' ambition choked the good seed. I think it the most finished piece of Eloquence in the world; of *persuasive* Oratory, far above Demosthenes, Burke, or any man.— Far exceeding the courtship of Lady Anne.— *Her* relenting is barely natural after all; the more perhaps S's merit to make *impossible* appear *probable*, but the *Queen's consent* (taking in all the circumstances & topics, *private* and *public*, with his angelic address, able to draw the host of [. . .]e⁵ Lucifer,) is *probable*; and [. . .]e *resisted it*.— — This observation applies to many other parts. All the inconsistency is, that Shakespeares better Genius was forced to struggle against the prejudices, which made a monster of Richard. He set out to paint a *monster*, but his human sympathies produced a *Man*—

Are you not tired with this *ingenious* criticism? I am.

God bless you

[. . .]

Richard itself is wholly metamorphosed in the wretched *Acting play* of that name, which you will see: altered by *Cibber*.—

MS: Huntington Library. Pub.: Ainger (1900), II, 43–46; Macdonald, I, 204–206; Ainger (1904), I, 192–194; Harper, III, 20–22; Lucas (1935), I, 259–261. Address: Mr. Robt. Lloyd/Ch. Lloyd Esqr/Birmingham. Postmark: June 26, 1801.

1. George Frederick Cooke (1756–1811), of whom Lamb wrote as he writes here in "G. F. Cooke in 'Richard the Third'" and "On the Tragedies of Shakespeare, Considered with Reference to Their Fitness for Stage Representation" (*Works*, I, 36–38 and 105–106). Lamb may also have written "Theatre: Covent Garden," in the *Morning Post* of January 9, 1802 (*Works*, I, 399–400), critical of Cooke's performance as Lear. See Letter 120, note 7.

2. Sir Giles Overreach, in Philip Massinger's *A New Way to Pay Old Debts*, from which Lamb, below, quotes V, i, 363–364.

3. Later deleted from "Pride's Cure." See *Works*, V, 366, for the original placement of the lines. Judged below are Pierre, Jaffier, and Belvidera of *Venice Preserv'd*; Monimia of Otway's *The Orphan*; Calista of Nicholas Rowe's *The Fair Penitent*; and Alexander of Nathaniel Lee's *The Rival Queens*. The quotation is from Michael Drayton's "To My Most Dearly-loved Friend Henry Reynolds Esquire, of Poets and Poesie," line 110. *All for Love, or the World Well Lost* is by John Dryden. Edward Young wrote *The Revenge*.

4. *Richard III*, IV, iv, 291–336.

5. The first halves of two lines went when the signature on the verso was clipped from the letter. Lamb in his postscript refers to Colley Cibber's *Richard III* (1700), an adaptation of Shakespeare regarded as the acting version of the play from 1700 to 1821.

106. *C. L. to William Godwin*

[Monday, June 29, 1801]

Dear Sir,

Doctor Christy's Brother and Sister¹ are come to town, and have shewn me great civilities. I in return wish to requite them, having by *God's grace* principles of generosity *implanted* (as the moralists say) in my nature, which have been duly cultivated and watered by good and religious friends and a pious education. They have picked up in the northern parts of the island an astonishing admiration of the great Author of the New Philosophy in England, and I have ventured to promise their *taste* an evening's gratification by seeing Mr. Godwin *face to face* ! ! ! ! Will you do them, & me *in* them, the pleasure of drinking tea and supping with me, at the *old* number 16,² on Friday or Saturday next? An early nomination of the day will very much oblige

Yours sincerely

Ch Lamb

MS: Lord Abinger, Bures, Suffolk; transcribed from the microfilm of the Abinger Collection in the William R. Perkins Library, Duke University, Durham, N.C. Pub.: Hazlitt, I, 298; Ainger (1888), I, 170; Ainger (1900), II, 42-43; Macdonald, I, 206; Ainger (1904), I, 192; Harper, III, 23; Lucas (1905), VI, 219; Lucas (1912), V, 223; Lucas (1935), I, 258-259. Date, by Godwin: June 29, 1801.

1. Probably the brother and sister (who have not been identified) of Dougall Christie (1777-1857) of the Indian Medical Service, the father of the diplomatist and man of letters William Dougal, or Dougall, Christie (1816-1874). Dr. Christie received the certificate of the corporation of surgeons in 1798, became an assistant surgeon of the Bombay establishment in 1799, and surgeon in 1808. He was its agent for the manufacture of gunpowder from 1818 to 1821, was furloughed in 1821, and was retired in 1824. His residence by 1832 was 37 Montagu Square, London. He died in Freshwater, Isle of Wight.

2. Perhaps the numbering in Mitre Court Buildings repeated on a new set of apartments.

107. *C. L. to Walter Wilson*

August 14, 1801

Dear Wilson,

I am extremely sorry that any serious difference should subsist be-

tween us on account of some foolish behaviour of mine at Richmond; you knew me well enough before—that a very little liquor will cause a considerable alteration in me.

I beg you to impute my conduct solely to that, and not to any deliberate intention of offending you, from whom I have received so many friendly attentions. I know that you think a very important difference in opinion with respect to some more serious subjects between us makes me a dangerous companion; but do not rashly infer, from some slight and light expressions which I may have made use of in a moment of levity in your presence, without sufficient regard to your feelings—do not conclude that I am an inveterate enemy to all religion. I have had a time of seriousness, and I have known the importance and reality of a religious belief. Latterly, I acknowledge, much of my seriousness has gone off, whether from new company or some other new associations; but I still retain at bottom a conviction of the truth, and a certainty of the usefulness of religion. I will not pretend to more gravity or feeling than I at present possess; my intention is not to persuade you that any great alteration is probable in me; sudden converts are superficial and transitory; I only want you to believe that I have *stamina* of seriousness within me, and that I desire nothing more than a return of that friendly intercourse which used to subsist between us, but which my folly has suspended.

Believe me, very affectionately yours,
C. Lamb

MS: unrecovered. Text: Lucas (1935), I, 261. Also pub.: Talfourd (1848), I, 132–133; Purnell, II, 62–63; Fitzgerald, II, 421–422; Hazlitt, I, 301–302; Ainger (1888), I, 170–171; Ainger (1900), II, 46–47; Macdonald, I, 207; Ainger (1904), I, 194–195; Harper, III, 23–24; Lucas (1905), VI, 219–220; Lucas (1912), V, 223–224. Walter Wilson (1781–1847), a relative of John Walter (1776–1847)—John Walter was the chief proprietor of the *Times*—had since 1798 worked as a clerk with Lamb. Wilson left the East India House in 1803 to become a bookseller, in the beginning with one Maxwell of Bell Yard, Temple, and in 1806 on his own at Mewsgate, Charing Cross, in the quarters vacated by the bookseller Thomas Payne, the younger (1752–1831). The title page of the younger John Lamb's pamphlet on the prevention of cruelty to animals, however (a pamphlet discussed in Vol. III, Letter 246, notes), shows Wilson and Maxwell associated as publishers at 17 Skinner Street, Snow Hill, in 1810. In about 1806 Wilson began *The History and Antiquities of Dissenting Churches and Meeting Houses in London, Westminster, and Southwark: Including the Lives of Their Ministers, from the Rise of Nonconformity to the Present Time* (1808–1814), inherited a considerable income, and entered the Inner Temple. But he seems never to have practiced law. In 1811 he was living at 29 Strand and by 1814

in Camden Town. He retired first to Dorset; to Lufton, Somersetshire, by 1822; and by 1829 to Burnet House, near Bath. There he wrote *Memoirs of the Life and Times of Daniel de Foe* (1830), to which Lamb contributed an "Estimate of de Foe's Secondary Novels" (*Works*, I, 325-327). In about 1834 Wilson moved into Bath. By the time of his death he was listed as one of the eight registered owners of the *Times*. Lucas had access to a recollection of Lamb that Wilson wrote in 1836, in which Wilson explains the incident for which Lamb apologizes here and commends the apology itself:

Some of his frolics, however, were of a more dangerous description. I remember going with him by water upon a party of pleasure to Richmond, accompanied by some of our mutual acquaintances. Upon our return to town, after roaming about the delightful scenery of the neighbourhood, those in the boat found the utmost difficulty in restraining him from the performance of some of his accustomed gambols. Not satisfied with sporting his wit, he was for giving it [vent (?)] by those bodily movements that were quite unsuited to so unsteady a conveyance in the watery element. The consequence was that the boat was within a hair's-breadth of being upset; and if none of us had received any other injury than a ducking I believe he was the only one who would have viewed it in the nature of a sport. He had placed us all, however, in imminent peril; and the contemplation of it after our escape was anything but satisfactory. Availing myself of the privilege of a friend, I wrote to him a letter of remonstrance upon his conduct, descanting at the same time upon some other matters in amicable debate between us. Like the late Rowland Hill [1744-1833; a preacher], he could not restrain his wit, even upon the most solemn subjects. This I considered offensive, and expressed myself accordingly. His reply, which I have still by me, was just such as might be expected from a right-minded person, whose heart also was in its right place. Characterized by simplicity, by good feeling, and by an excellent judgment, it was calculated to produce all the effect he could desire, and which it did produce. Our friendship did not suffer a momentary interruption; nor am I conscious that so much as an angry word ever passed between us. I always found him the same kind single-hearted creature, and now look back upon our early intercourse with unmixed pleasure and satisfaction. [Lucas (1935), I, 262-263]

Hazlitt may have been referring to the same incident when he wrote, in "On Coffee-house Politicians," that someone believed Lamb "could not be an excellent companion, because he was seen walking down the side of the Thames, *passibus iniquis* [with uneven steps], after dining at Richmond" (*Hazlitt's Works*, VIII, 202).

108. C. L. to Manning

[?Saturday, August ?22, 1801]

Dear Manning,

I have forborne writing so long (and so have you for the matter of that) until I am almost ashamed either to write or to forbear any longer. But as your silence may proceed from some worse cause than neglect, from illness or some mishap which may have befallen you, I begin to be anxious. You may have been burnt out, or you may have

married, or you may have broke a Limb, or turned Country Parson, any of these would be excuse sufficient for not coming to my Supper: I am not so unforgiving as the nobleman in Saint Mark.—¹ For me nothing new has happened to me, unless that the poor Albion died last Saturday of the world's neglect: & with it the fountain of my puns is choked up forever.—

All the Lloyds wonder that you do not write to them. They apply to me for the cause. Relieve me from this weight of ignorance, & enable me to give a truly oracular response.—

I have been confined some days with swelled cheek & rheumatism: they divide and govern me with a vice-roy headache in the middle.— I can neither write nor read without great pain. It must be something like obstinacy, that I chuse this time to write to you in after many months interruption—.

I will close my Letter of simple Enquiry with an Epigram on Mackintosh² the Vindecia Gallica man, who has got a place at last; one of the last I *did* for the Albion.—

Tho thou'rt like Judas an apostate black,
In the resemblance one thing thou dost lack;
When he had gotten his ill-purchas'd pelf,
He went away, & wisely hang'd himself:
This thou may do at last; yet much I doubt,
If thou hast any Bowels to gush out!—

Yours as ever
C L

MS: Huntington Library. Pub.: Talfourd (1848), I, 130–132; Sala, I, 366–367; Purnell, I, 366–367; Fitzgerald, II, 199–200; Hazlitt, I, 299–300; Ainger (1888), I, 171–172; Ainger (1900), II, 47–49; Macdonald, I, 208; Ainger (1904), I, 195–196; Harper, III, 25–26; Lucas (1905), VI, 220–221; Lucas (1912), V, 224–225; Lucas (1935), I, 263–264. Address: Mr Manning/Mr. Crisp's/Opposite St. Mary's Church/Cambridge. Postmark: August 18[01]. The comment in the first paragraph on the *Albion and Evening Advertiser* suggests a more specific date for the letter than is provided by what remains of the postmark. The letter is dated the twenty-second without question in Lucas (1935), I, 263.

1. It is in Luke 14 : 21–27 where is told of the man who would not forgive those who excused themselves from attending his great supper. The *Albion and Evening Advertiser*, referred to in the following sentence, was a republican daily started in 1799 and ordered to die by the courts on about August 15, 1801, because, according to Lamb in "Newspapers Thirty-five Years Ago" (*Works*, II, 225), he had offended Charles Stanhope, third Earl Stanhope, with the epigram

published in it quoted at the end of this letter. The paper was owned at the time of its demise by John Fenwick (d. 1820?), who figures in "Newspapers Thirty-five Years Ago" and, as Ralph Bigod, Esq., in "The Two Races of Men" and "The Praise of Chimney-sweepers" (*Works*, II, 23-25 and 113). With his wife and children Fenwick also figures in the Lambs' letters. He first appears elsewhere—in a letter from Godwin to him of February 15, 1793 (*Shelley and His Circle*, I, 117), when Fenwick was in France, presumably gathering material for his translation of *The Memoirs of General [Charles François (1739-1823)] Dumouriez* (1794). In 1797 Fenwick and his wife attended Mrs. Mary Wollstonecraft Godwin in her final illness. In 1799 he left his family to shift for itself and fled from his creditors to Dublin. By August he was back in London working on translations and perhaps on *The Indian: A Farce* (1800). In about June 1801 he somehow purchased *The Albion* from Daniel Lovel (d. 1818), who later owned and edited *The Statesman*. Near the end of 1801 Fenwick bought *The Plough, or Plow* (which has not otherwise been identified), with money lent to him by Sir Hugh Percy, second Duke of Northumberland (1742-1817). By September 1802 Fenwick was again hiding from creditors and had sent his wife and children to the home of his brother, Thomas, a tradesman of Penzance who in 1803 went bankrupt himself. In July John Fenwick was in Portsmouth, in 1806 he returned to London to surrender himself to the authorities, and between then and 1808 he was committed to the Rules of the Fleet, that is, made to live within the area prescribed for those debtors assigned to Fleet Prison. In 1812 he and his brother attempted to establish a newspaper; in 1817 he was editing *The Statesman*. After Lamb's mentions of him to Barron Field in a letter of August 31, 1817, Fenwick disappears. The conjecture in *The Fate of the Fenwicks* that he probably went to Australia seems derived from a misreading of that letter. It is stated in Lucas (1935), I, 418, that he settled in America. Eliza (d. 1840?), his wife, was the author of the novel *Secrecy* (n.d.) and such children's books as *The Class Book: Or, Three Hundred and Sixty-five Reading Lessons Adapted to the Use of the Schools* (1806), *Infantine Stories, Composed Progressively, in Words of One, Two, and Three Syllables* (1810), *Lessons for Children . . . : A New Edition* (1811; tr. into French in 1820), *Rays from the Window. Being an Easy Method for Perfecting Children in the First Principles of Grammar* (2d ed.; 1812), and *The Bad Family; and Other Stories* (1898). In 1798 she wrote Mary Hays (see Vol. I, Letter 58, note 1) of Fenwick's failure to provide for her and their two children—Eliza Anne, later a Mrs. Rutherford (1789?-1827?); and Orlando (1798-1816)—and of her determination to relieve their want by starting a school. She had opened one by the beginning of 1799, possibly with the assistance of Thomas Holcroft, but it soon closed. She and her children were forced to live off and on with friends in or near London for the next two or three years. She earned a living during her years in Penzance by working in her brother-in-law's shop and by coloring prints. By 1806 she and her children were back in London, where Eliza Anne was beginning a career as an actress. From November 1807 to January 1808 Mrs. Fenwick managed the Godwins' Juvenile Library at 41 Skinner Street. Her daughter's interest in the stage then took Mrs. Fenwick and her children to Belfast. In 1811 Mrs. Fenwick became a governess in the Mocatta family of London, and in 1812 she went in a like capacity to the Honnor family of Lee Mount, near Cork. She left it in 1814 for Barbados, where her daughter had gone in 1811 with the acting company of a Mr. Dyke and in 1812 had married the irresponsible Rutherford, an actor who in 1818 deserted her and their children for London. In 1822 Mrs. Fenwick, her daughter, and her four grandchildren left the island (and the grave of her son, who had died of yellow fever), first for New Haven, Connecticut, and in 1825 for New York. Following the death of Mrs. Rutherford she took the children to Niagara Falls, where she established a school for girls, and then to Toronto, where she ran a boardinghouse