

**NEWSLETTER**  
**Number 58**

**November 2018**

This is a special edition of the FDNW newsletter - the first time one has been dedicated to single article. In 2017 we asked members for contributions to the newsletter and were delighted to get this reply from Rowan Gibbs "This has inspired me to dust off a partly written article I started and had to postpone several years ago on Helen Storer and her 1907 children's book *The Boy Settler*, set in the Waikato." Rowan duly completed the article and we intended to publish it last year to mark 125 years since the passing of the Electoral Act 1893 which gave New Zealand women the vote (even though Hannah was not a supporter!). For various reasons we were unable to complete publication in 2018 but we are happy to be able to present it to you now.  
Editor's note: We have retained the 2018 date so that the newsletter numbering can be consistent.

## **HANNAH STORER AND *THE BOY SETTLER***

By Rowan Gibbs

### **Introduction**

One nice thing about being both a book collector and a book dealer, which I have been since the early 1970s, is the opportunity to compare multiple copies of titles as they pass through your hands. Over the years I've handled a dozen or so copies of H.C. Storer's 1907 book *The Boy Settler* and examination reveals that there are a number of variants of the first edition.

The incentive to find out something about the author, whose first names and gender are not revealed in the book, came from an interesting article published in 2011<sup>1</sup> on three "English writers" who wrote early juvenile fiction set in the Waikato. This says of Storer that "little is known... perhaps...[she] had visited New Zealand".

She proved to be *Scottish*, from a notable religious and intellectual family, and to have lived in New Zealand for her last thirty-nine years.

Once I had put together an outline of her life I naïvely believed I could write a brief note on Hannah and her book, but this was soon hijacked by her two equally interesting brothers, one a distinguished and influential professor and educator, the other a Presbyterian minister often in the news for his involvement in the religious controversies of his day, and the result was a dauntingly detailed and over-documented joint biography (triography?) of the three, tentatively titled (with apologies to Woody Allen) *Hannah and Her Brothers*, which may eventually see the light of day.

### **Hannah's early Life**

H. C. Storer was born **Hannah Coulson Dixon** in Paisley, Renfrewshire, Scotland, on September 1st 1863,<sup>2</sup> to James Main Dixon, minister of the Free Martyrs' Church, Paisley, and his wife Jane, née Gray, who married in Paisley in 1850.

Hannah had three older brothers, William Gray Dixon (born May 21st 1854), James Main Dixon (born April 20th 1856), and John Henry Dixon (born January 24th 1858), and two surviving sisters, (Mary) Jane Gray Dixon (born February 11th 1860), and Margaret (Maggie) Gray Dixon, born October 9th 1864.<sup>3</sup>

James Main Dixon senior died in 1865<sup>4</sup> and Jane and the children moved to her home town of Ayr. They are there in the 1871 census, the children's ages (notoriously unreliable in censuses) listed as William 16, James 14, John 13, Mary 11, Hannah 7, Margaret 4. The 1881 Census finds them in Edinburgh, at 14 Scotland Street, Mary listed as 21, Hannah (still at school) 17, and Maggie 16; John Henry died of diphtheria in Glasgow in 1877, a bank teller and unmarried.

Hannah in the next few years lived with her brother William and a little on his career, and that of their brother James, is needed to set the scene.

## Hannah's Siblings

### William Dixon

William Gray Dixon, the eldest of the family, after leaving Ayr Academy as dux and gold medallist in 1871, took his M.A. at the University of Glasgow in 1876, and later that year was appointed Professor of English Language and Literature in the Imperial College of Engineering in Tokyo, Japan, one of many Scottish academics and scientists holding positions there. In 1880 he returned to Scotland to study for the ministry, and in 1882 published *The Land of the Morning: An Account of Japan and its People based on a Four Years' Residence in that Country*, in which he gives an interesting and sympathetic account of Japan and the Japanese. He studied at the New College, Edinburgh, for four years and was then licensed to preach by the Free Presbytery of Edinburgh on May 7th 1884.<sup>5</sup> He was appointed by the Colonial Committee to go to Melbourne, and with him went his mother and two unmarried sisters, Hannah and Maggie. They arrived in Victoria on June 29th 1884, travelling first saloon on the *Lusitania*.

William was soon preaching at a number of local churches, and wrote and lectured on Japan, but did not immediately find a permanent post, accepting a temporary position as assistant minister at the Scots Church in Melbourne, rent by a lingering theological dispute. He was still only a preacher in Australia and not ordained as a full minister there until 1887 when he received a call to the Fitzroy Church. One of his duties the following year was to celebrate the marriage of his youngest sister Maggie to fellow minister Rev. Colin Robertson, of Barrabool, southwest of Melbourne.<sup>6</sup>

All this time we catch only glimpses of Hannah. She was housekeeper for her unmarried brother, partnering him at functions<sup>7</sup> and busy with a host of Church groups, fairs, and fundraisers.

In June 1889 William received a call to Warrnambool, where he was inducted on July 17th, with a social event that evening of which the local paper reported: "Abundance of refreshments were provided by the young ladies who, one and all, worked with surprising energy to make the gathering a success. Perhaps the fact that the newly appointed minister is still in a state of single blessedness in some measure accounts for the dear creatures' zeal; but this by the way ...".

In February 1893 he travelled to Hobart, preaching while there and delivering his lecture on Japan. A Miss Dixon returned on the same ship as he did, so presumably Hannah accompanied him. In August 1895 he made his first visit to New Zealand: he addressed the East Taieri Christian Endeavour Society, officiated one Sunday at First Church in Dunedin, and delivered his lecture on Japan (twice).

In 1897 their mother Jane died at the manse in Warrnambool, her age registered as 68.<sup>8</sup> At the end of the year Hannah may have made a visit to the United Kingdom, as a Miss H.C. Dixon from Melbourne is listed amongst travellers arriving at Brindisi on December 16th.

In September 1899 we hear that The Rev. William Gray Dixon of Warrnambool, Victoria, will pass through Sydney en route to New Zealand on the 18th instant, and find him sailing for Auckland in the *Mararoa* on Sept. 20th and arriving on 24th. He was to attend the Seventh Annual Convention of the Auckland Provincial Christian Endeavour Union between September 22nd and 28th and preach at St. David's. Hannah sailed with him and, as we shall see, she was to settle in New Zealand.

Hannah's move to New Zealand in 1899 may have encouraged William to accept a call on December 13th that year to St. David's in Symonds Street, Auckland. At the January meeting of the Auckland Presbytery Rev. G. B. Monro praised him as "a man of fine spirit and scholarship, and a man of strong physique, and one who he believed would gather the young people around him", and urged that "St. David's people should build a manse for their new minister, despite that Mr Dixon was a bachelor. (Laughter)". William arrived on February 11th and was soon well known as a lively and on occasions controversial preacher, prepared to speak out, in Church and in the newspapers, on issues dear to him.

In August 1900 he travelled to Sydney, and when he returned on September 10th on the *Waihora*, the passenger list included Rev. Gray Dixon and Mrs Dixon, for in Manly on August 21st he married Elizabeth Aitken Glen, fourth daughter of the late John Glen, of Crosshill, Glasgow. They were warmly welcomed and Elizabeth soon busily involved and president of the Women's Guild. At the end of February 1907, after seven years in Auckland and twenty years after leaving Scotland, William and his wife were "treated by the Congregation" to a nine-month trip to Britain, seeing his brother James in Los Angeles and his brother-in-law James Knott in Edinburgh.

William was well liked in Auckland but in July 1910 he accepted a call to Roslyn in Dunedin; while there he was Moderator for the Presbyterian General Assembly in 1918. In April 1921 he resigned from Roslyn due to ill health, but in October 1925 was back serving in Auckland, appointed to St Helier's and Kohimarama for six months. He died, suddenly, in Dunedin on September 4th 1928 and was buried at Anderson's Bay.

### James Dixon

William's younger brother James Main Dixon, after graduating at St. Andrews University (described by Robert Flint, Professor of Moral Philosophy, as the ablest student who had passed through his hands), himself moved to Tokyo in 1879, succeeding William at the Imperial College. From 1886 to 1892 he was Professor of English in the Imperial University, Japan, and was decorated with the Order of the Rising Sun by the Emperor for services to the Government. In 1885 in Tokyo he married Clara Belle Richards, who was teaching at the Imperial Conservatory of Music.

James left Japan for America in 1892, becoming Professor of English Literature at Washington University in St. Louis, Missouri. From 1905 he was at the University of Southern California in Los Angeles, first as Professor of English Literature, then of Oriental Studies, and from 1922 as Chair of the new department of Comparative Literature, a field in which he was a pioneer.<sup>9</sup> He visited Australia and New Zealand in 1928, "first, to visit his two sisters and his brother ... and, second, to visit the University Colleges, and endeavour to interest them, by means of lectures, in the Scottish vernacular".

A further visit was announced in 1930, "for the purpose of making a special study of the poetry of Australasia", but nothing seems to have come of this. He published widely on grammar and literature and died in Los Angeles in 1933, "his academic career ... one long record of brilliant achievement... His mind was truly encyclopaedic, his versatility remarkable".

### Mary Dixon

Their sister Mary had also travelled to Japan, and in Tokyo in 1885 she married a fellow Scot, Cargill Gilston Knott, Professor of Physics at the Imperial University.<sup>10</sup> I have found no evidence that Hannah, Maggie and mother Jane ever travelled to Japan.

### Hannah comes to New Zealand

When William arrived in Auckland in September 1899 Hannah sailed with him, arriving on Sunday, September 24th — at 1.30 p.m.<sup>11</sup> Two days later she was to marry a Waikato farmer, **Thomas James Storer** of 'The Grange', Glen Murray. Where they met we can only speculate, but almost certainly not in church as the Storers were strong Anglicans.

The *New Zealand Graphic and Ladies' Journal* pictured the wedding:

*MR STORER TO MISS DIXON.*

*A quiet wedding was celebrated at St. Andrews Church, Symonds-street, Auckland, on Tuesday, the 26th September, when Miss Hannah Dixon, second daughter of the late Rev. James Main Dixon, of Free Martyr's Church, Paisley, Scotland, was married to Mr Thomas J. Storer, of the Grange, Glen Murray. The Rev. James Milne, M.A., assisted by the Rev. Gray Dixon, M.A., of Warrnambool, Victoria, brother of the bride, were the officiating clergymen. The bride looked charming in a smart lavender grey travelling frock, with white Ondine silk epaulettes, and a stylish white hat. After the ceremony the bridal party drove to Fernleigh, Symonds-street, where the wedding breakfast was partaken of. Later Mr and Mrs Storer left by the Waikato train for their future home.*

### Thomas Storer

Thomas, born in Derby in 1855 (baptised at All Saints on December 1st), third of twelve children of Edward James and Frances Storer (née Cantrell),<sup>12</sup> arrived in New Zealand on the *Waitangi* in 1876, landing at Lyttelton on September 16th, age 20, single, a farm labourer. Four years later, in October 1880, he was granted 68 acres at Ngaire (now Ngaere) in Taranaki on a "Deferred Payment Allotment", probably through the Co-operative Land Association of Christchurch. We soon find him donating to a local relief fund, raising money for an Anglican Church in Stratford, and elected to the Ngaire Road Board.

In 1881 he was called up for military service: writing fifty-seven years later, long after Thomas's death, Hannah (who had his diary, as discussed below) stated he was a member of the Armed Constabulary and at Parihaka was "one of the six taken into Te Whiti's whare to arrest Hiroki, and was one of his armed escort to New Plymouth gaol". He is not mentioned by name in any of the contemporary accounts (we hear of Captains Gudgeon and Newall and an "arresting party", and "Constable H. Mulholland" detailed to arrest Hiroki) and I cannot trace a muster roll of the Constabulary or Taranaki Volunteers.

In February 1888 Thomas successfully applied to capitalise his property (section 11, block 6) at Ngaire. His younger brother Charles Edward, had followed him to New Zealand and they were farming together by 1891, when "Mr Irvine's land at Waihi", near Hawera, 450 acres, was sold to "Messrs Storer Bros., of Ngaire". Thomas sold his farm, 240 acres, in 1894,<sup>13</sup> and then farmed 204 acres at Waihi, selling the lease there in 1897. The following year he was in the Waikato, Block XI, Section 11, Awaroa, and requesting funds from the Road Board to improve access through the swamp to the property.

### Life on a farm

'The Grange', Woodleigh, Glen Murray, where he brought his new bride, was west of the Waikato River, about half way between Rangiriri and the coast. The swampy area had been opened up for farming by the troubled purchase of the Opuatia and Te Akau blocks by the Government earlier in the decade but was abandoned as "inaccessible and useless" by its first settlers. Then in 1889 thousands of acres were leased to William Murray and his two brothers, sheep farmers and land developers (many said land sharks) who had arrived in Otago from Berwickshire in 1858. William, known as 'the Laird', named his estate Bothwell, and the district became known as Glen Murray. The Murrays spent considerable sums clearing forest and building roads, but access remained difficult, partly by water only, until the construction of the Tūākau Bridge in 1903.

When we recall that Hannah had no experience of farming and little of rural living (though we learn later that she was a skilled horsewoman), her new life must have been rather a shock. Some idea of what she had to face is given by an account of the death from premature labour in 1901 of Mrs Coleman, a neighbour in Glen Murray: the nearest doctor was summoned to her aid, but *though he travelled all through the dark and stormy night of Sunday he arrived too late. The doctor and his guide had a somewhat perilous experience, losing their way, turning several miles in the wrong direction, and at two o'clock in the morning the doctor's horse fell into a dangerous hole on the road from which it was impossible to extricate him without the willing help of neighbouring settler... The want of a medical man is one of the terrors that country people have to face. Dr. Dalziel well said that young men should think seriously before they venture to bring a wife into a sparsely settled bush district, probably 10, 20, or 30 miles away from medical aid...* (Ohinemuri Gazette 29 May 1901 p.2)

Thomas does not appear in the 'Annual Sheep Returns' in the *Appendix to the Journals of the House of Representatives* until Year ended April 30th, 1903, which records 600 sheep at 'The Grange', and he is then in the returns until 1917, when he is listed as having no sheep, against 464 the previous year. Over these next years we hear about the couple only sporadically — Thomas several times requesting funding for maintenance of the eternally appalling roads, and in 1905 suggesting the best access to the new Te Akau Block and proposing the Government acquire 500 acres of Maori land near him, unused and "a harbour for noxious weeds"; Hannah is writing and publishing stories; taking a sick child to Auckland Hospital in 1901, the expenses of £42 approved by Hon. James Carroll; and in 1913 during the smallpox epidemic which infected over 2,000 people, mostly Māori, and killed fifty-five, she is "governing matron in charge of the smallpox isolation camp at Te Akau, Woodleigh" and writing to the Mayor of Hamilton for "warm clothing for the Maoris at this end of the Te Akau, who have been sufferers from the prevalent epidemic ... many of them are badly off for warm clothes, their clothing in many cases having been burnt to prevent the spread of the contagion".

By 1914 Thomas had become unwell and the farm was advertised for auction:

*On behalf of Mr Thos. J. Storer, His Farm known as The Grange, situated at Woodleigh, Glen Murray, consisting of 1110 acres; about 500 acres felled and grassed ... 6 paddocks, well watered by running streams... House, 7 rooms; sheep and cattle yards, garden, and orchard...*

but it failed to find a buyer and was then listed for sale:

*Owner leaving for Australia. ... Price £4 5/ per acre, or offer. Will exchange for suburban or city property...*

### Thomas' death

There was no sale, and no move to Australia. Thomas was committed to Oakley Hospital, Auckland, in 1916 and died on October 23rd that year; he was buried at Waikumete Cemetery. There was a laconic death notice in the *Auckland Star* (also in the *Melbourne Argus*):

*STORER. —On the 23rd October, at Auckland, N.Z., Thos. J. Storer, farmer, Woodleigh; Glen Murray. Friends please accept this, the only intimation.*

and soon a touching (and informative) note in the Warrnambool paper:

*Many local friends will sympathise with Mrs. Storer (nee Miss Hannah Dixon) in her recent sorrow. Before his death. Mr. Storer had been ill for over a year but the end came very peacefully. This charming, cultured little lady lives in Northcote, a marine and sylvan suburb of Auckland, on the North Shore. She is finding solace in her grief in caring for and helping others. She crowds her days with Red Cross work and still finds time for an occasional address to factory lasses in their lunch hour. Mrs. Storer's heartache is relieved by the devotion of her young adopted son, Kenneth.*

Hannah and Thomas had no children and this fortuitous reference to Kenneth and his adoption explains the bereavement notice for him below which names his birth parents.

Death duties were assessed in February 1917 as £4359. The property at Woodleigh was sold that year and in February 1918 Hannah purchased land in Northland. But on the 1919 Waitemata Supplementary Roll she is listed at Clarence Road, Northcote, along with Kenneth Storer, "shipwright". A Northland paper reported in 1920 that "Mr James Mason has sold Mrs Wallace's farm, North River, to a Mr Storer", then later that year an advertisement states that *Mrs K. Storer* is selling her property at North River, 40 acres with a house, 4 miles from Waipu". There was no *Mrs K. Storer* — Kenneth never married — and this probably refers to Hannah.

Kenneth died in Whangarei Hospital after an epileptic seizure on July 19th 1928; his death was registered as Storer with his age given as 28, which is incorrect. He was born in Auckland on December 4th 1898 to William and Eliza Abercrombie. A joint bereavement notice appeared in the *New Zealand Herald*:

*Mr. and Mrs. W. A. Abercrombie & Mrs. Storer wish to express their sincere thanks to friends and relatives for sympathy shown in their recent bereavement...*

### Hannah's Death

On the 1928 Marsden roll Hannah is still listed at North River, Waipu, but she is in Auckland in 1935 (23 Essex Rd, S.1). She died on March 20th 1938, and was buried on March 22nd in Mangere. A death notice in the *Auckland Star* (21 Mar.1938 p.1) describes her as "A true servant of Christ".

### Hannah's writing legacy

#### Letters to newspapers

James, William and Hannah all left a legacy in print. James wrote many popular articles besides his school and academic texts, and William produced two substantial works, his early book on Japan and, in 1918, *The Romance of the Catholic Presbyterian Church*, together with a number of religious pamphlets. He was a prolific writer to the newspapers, not just on religious topics (Church union, missions, the Bible in schools, trams on the sabbath, gambling, the evils of socialism...) but on the rights of women and children and of "Asiatics". However, the rights of women did not include the vote: universal male suffrage was little better than mob rule, and female suffrage was "a disgrace" to them: "Providence never intended women to have votes", he argued, quoting St Paul's "The head of the woman is the man".

And on this point Hannah agreed with him.

In 1906 she wrote to the *London Daily Mail* (15 Dec.1906 p.4):

*Sir,—A seven years' residence in New Zealand has only strengthened my opposition to female suffrage.*

*I have not seen a single advantage arising through the "privilege," and, on the other hand, several grave dangers have been revealed.*

*I have more than once heard women give as their reason for voting for "so-and-so": "He called on me, and was so nice and well-dressed with a buttonhole in his coat," etc.*

*Then, again, women are subject to bribery, so long as it does not take the form of coin of the realm. To state one actual case which came under my notice: A respectable married woman living in Auckland had a suite of dining-room furniture sent to her house on the understanding that she should vote a certain way.*

*One very significant fact here is that I can never get women to regard politics as a subject for conversation. My thoughts wander back to my mother and grandmother, who regularly read the parliamentary debates.*

*These remarks are the result of careful observation. My husband takes a practical interest in all that concerns the welfare of this district, where our sheep run is situated, so I think I may fairly claim the right to an independent opinion.*

*Hannah C. Stour [sic], The Grange, Woodleigh, Auckland, N.Z.*

This was reprinted in several New Zealand papers.



She wrote again to the *Daily Mail* in 1907 strongly opposing “ladies riding astride”, a topic of current debate:

*... as an experienced and fearless rider ... I have no hesitation in condemning the practice, from considerations of health, safety, and appearance. I was taught to ride as a child by an experienced groom. I have ridden station horses in Australia over very rough country, and since my marriage I have had to ride over roads that for steepness and roughness would appal many good riders, but I have never but been thankful for the side saddle ... I have never once been thrown.*

(original date of publication in the *Daily Mail* has not been found but her letter is reprinted in *Tasmanian News* 2 May 1907 p.2).

### Short Stories

Hannah published a number of short stories of which the following have been traced:

‘The Lass He Left Behind Him’, *Otago Witness* 28 August 1901 p.74

<https://paperspast.natlib.govt.nz/newspapers/OW19010828.2.264.1>

The widow of a Scottish farmer in Waitara sees her daughter marry a Mormon missionary

‘An Emigrant Bride’, *Star* [Christchurch] 28 September 1901 p.2

<https://paperspast.natlib.govt.nz/newspapers/TS19010928.2.6>

A Highland shepherd in Canterbury finds a wife

‘Dead Sea Fruit’, *Otago Witness* 13 November 1901 p.75

<https://paperspast.natlib.govt.nz/newspapers/OW19011113.2.333>

“It was for money and position she married, and these soon proved Dead Sea fruit...”

‘That Little Red Book’, *Star* [Christchurch] 16 Nov.1912 p.2

<https://paperspast.natlib.govt.nz/newspapers/TS19121116.2.11>

A Highland grandmother’s second sight “away up near the North Cape”

‘Auntie’, *Star* [Christchurch] 1 March 1913 p.5

<https://paperspast.natlib.govt.nz/newspapers/TS19130301.2.7>

Love in Ngaruawahia

‘Nettie’s Choice’, *Star* [Christchurch] 10 May 1913 p.5

<https://paperspast.natlib.govt.nz/newspapers/TS19130510.2.31>

A cautionary tale, set in “the Waikato township of Huri-Huri” ...and Rangoon.

‘Dorothy, Dear’, *Star* [Christchurch] 17 May 1913 p.5

<https://paperspast.natlib.govt.nz/newspapers/TS19130517.2.28>

An Auckland engagement story

‘Under the Fig Tree’, in: *The Sunday at Home: A Family Magazine for Sabbath Reading*, 1908, pp.841-844 (unseen; set in Australia)

‘A Girl in the Bush’, in: *Twenty-Six Adventure Stories for Girls*. London: Religious Tract Society [1925], pp.23-41 (set on a New Zealand farm that sounds very like Woodleigh).

In the heading to ‘Dead Sea Fruit’ in 1901 she is described as “Author of ‘School v. Home,’ ‘Auntie,’ ‘A Broken Lilly,’ etc.”: ‘Auntie’ was published many years later, but ‘School v. Home’ and ‘A Broken Lilly’ have not been traced.

## Novel

Her only book was the children's story, *The Boy Settler, or The Adventures of Sydney Bartlett*, published by the Religious Tract Society in London in 1907 in their series "The Boy's Library of Adventure and Heroism".

The first hundred pages are set in England: Sydney grows up in Liverpool an orphan, living with his bachelor uncle who then acquires an unpleasant wife, so Sydney seeks his fortune in New Zealand. He works on a Waikato river boat, tries farming, then joins the Armed Constabulary and takes part in the arrest of Te Whiti and Hiroki. It turns out that the old bachelor whose farm Sydney worked on once loved his mother and in his will leaves the farm to Sydney. His childhood sweetheart, Beatrice, he learns by chance, is now in Melbourne: they are reunited and, after a rival is seen off, the story ends with wedding bells.



*The boy settler* by H C Storer. First edition variants (1907).

All copies have the same pictorial design on variously coloured cloths (green, red, and blue have been seen) but some have the sub-title on spine in gold (B1 - right), some in black (B2 - left).

For full bibliographical details see below p.12

## Contemporary Reviews of Hannah's novel

Reviewers all agreed that the book was both entertaining and uplifting:

### Britain

*Dundee Courier* 9 Oct.1907 p.7 ("...the book is one boys will read with avidity")

*Northern Whig* [Belfast] 10 Oct.1907 p.10 ("full of life and interest throughout")

*Dublin Daily Express* 14 Oct.1907 p.7 ("a fascinating tale of adventure")

*The Scotsman* [Edinburgh] 17 Oct.1907 p.2



*Western Daily Press* [Bristol] 13 Nov.1907 p.9 ("...teaches that integrity of character and manliness make for success...")

*Morning Post* [London] 21 Nov.1907 p.3 ("the story makes for pleasant reading, not only because of the incidents which it relates, but because of some skilful portrayal of character")

*Sheffield Daily Telegraph* 26 Nov.1907 p.8

*Manchester Courier* 29 Nov.1907 p.3 ("‘‘Roughing it’ in the Antipodes is a good preparation for the battle of life...’")

*Daily Telegraph* [London] 29 Nov.1907 p.5 ("Amongst books for our future Colonists, calculated to fill them with a love of life in the open-air and the joy of Empire making under other skies...")

*Pall Mall Gazette* 20 Dec.1907 p.4 ("...a healthy, vigorous story, and ... very well told")

### Australia

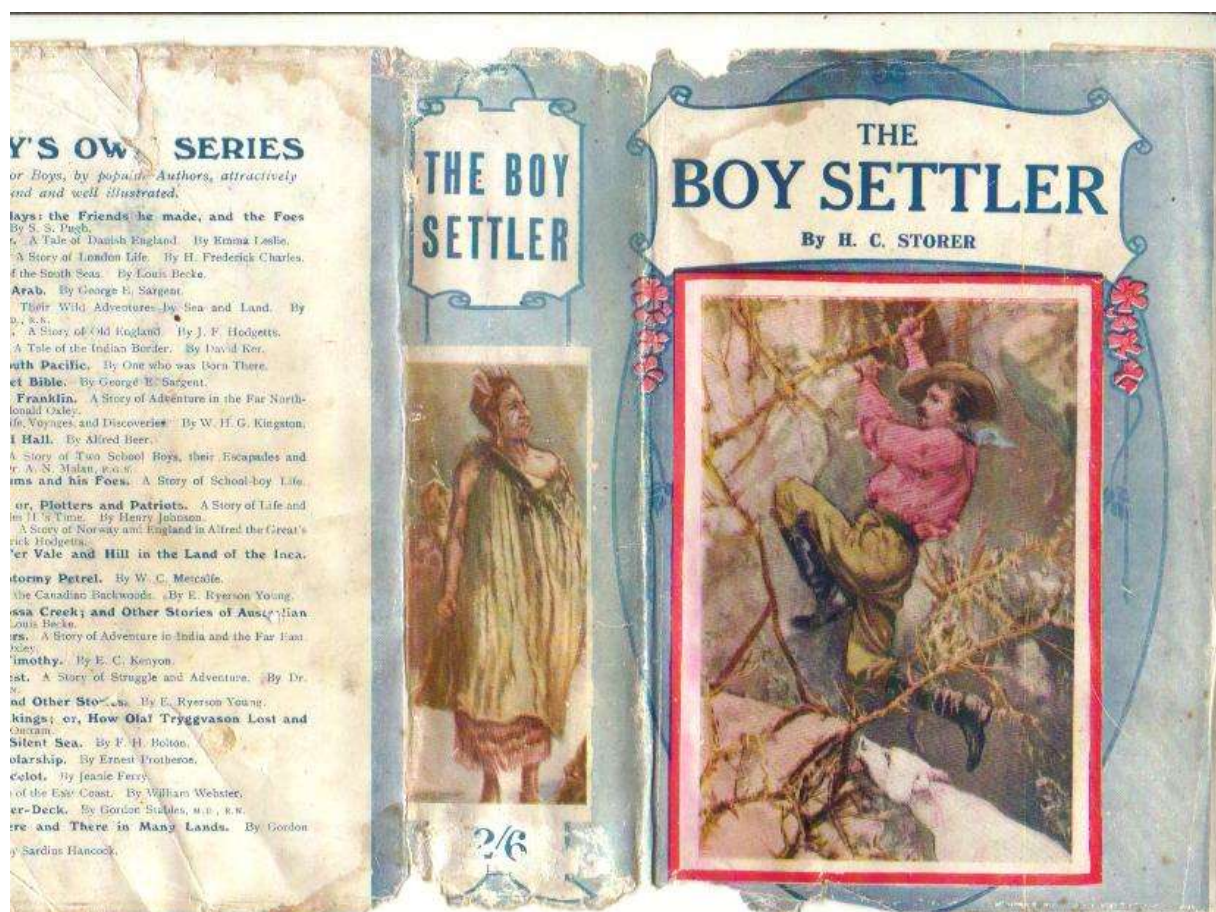
*Register* [Adelaide] 16 Nov.1907 p.11 (and in its weekly *The Observer* 23 Nov. 1907) ("full of life and interest")

*Age* [Melbourne] 16 Nov.1907 p.6 ("a first effort in the domain of fiction by a lady once resident in Victoria and now living in New Zealand... The writer shows some degree of narrative and descriptive skill, without betraying great imaginative or emotional power...")

*Examiner* [Launceston] 3 Aug.1908 p.6 ("The author never allows the interest to flag, and there is a sound, healthy moral tone in the story, which makes it admirable reading for boys...")

### New Zealand

*New Zealand Times* 26 Sept.1908 p.5, which is largely a lengthy plot summary, incidentally praising "Sydney's readiness to 'take on the first job that offers,' which is not, we fear, nowadays so common as it might be with the young English immigrant". It admires the illustrations, as do other reviewers, but smiles at the cover picture: "the idea that every young colonial must wear a sombrero hat and a flaring red shirt is dying hard with English artists".



Dust jacket on copy of first edition variant (a) (1907).

See bibliographical details below p.12

## Modern Reviews

Modern commentary on the book includes some harsh words from Bruce Ringer in his *A Bibliography of New Zealand Juvenile Fiction 1833-1919* (1977), mellowed a little in his *Young Emigrants* (1980); brief references in Gilderdale's *A Sea Change*; and some interesting comments in Louise Clark's thesis (see note 1) and in Jacqueline Beets's 2003 Massey Ph.D. thesis 'Girls and Boys Come Out to Stay: Ideological Formations in New Zealand-set Children's Fiction 1862-1917' (online at [https://mro.massey.ac.nz/xmlui/bitstream/handle/10179/4018/02\\_whole.pdf](https://mro.massey.ac.nz/xmlui/bitstream/handle/10179/4018/02_whole.pdf)).

Beets remarks (p.283) that the author is "apparently basing Sydney Bartlett's military career on an actual soldier's diary" and (n.67) that the extracts included "do read like first-hand experience: they are not particularly literary in style, they do not flow well with the rest of the story, and their voice is not convincingly Sydney's". True enough, and we know from a letter by Hannah that it is her husband's diary that she is quoting in the book. She writes in the *New Zealand Herald* of 7 Feb.1938 (p.13), supporting criticisms of Te Whiti and Hiroki made by W.K. Howitt in the previous day's issue: "I am able to verify all his statements re the arrest of Hiroki. This was told to me by an eye-witness, my husband, Thomas Joseph Storer, at that time a member of the Armed Constabulary. He was one of the six taken into Te Whiti's whare to arrest Hiroki, and was one of his armed escort to New Plymouth gaol". The 15-page diary extract which is reproduced in the book by Hannah (even if she has edited it a little) deserves recognition as a contemporary first-hand documentary record of Parihaka.

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## Bibliographical Appendix (not for the faint-hearted)

*The Boy Settler* had two distinct editions, both published by the Religious Tract Society in London, the first in 1907 in "The Boy's Library of Adventure & Heroism", and a later edition, ca. 1924, in "The School Boy's Library", here referred to as A and B. Both are printed from the same setting of type and all copies seen of both have the misprint 'cicular' p.32 line 8.

### A. First edition.

The book was listed by the publisher in the *English Catalogue of Books* as issued in September 1907 at 3s.6d., and the earliest sign of its release is a notice in 'Today's Books' in the *London Morning Post* 1 Oct.1907. The British Library dates the book "[1907]": it has not been possible to obtain the deposit date of their copy as it was "Destroyed in World War II", but the Cambridge University Library deposit copy "was first handled in the Library on 12th December 1907. It is possible that it may have arrived a few days earlier than this but was only unpacked on 12th December" (email from Naomi Woodburn 4.11 2017).

All copies seen of A are paginated [1-6]7-331[332-336]: p.[1] half-title; p.[2] list of 11 titles in the same series; p.[3] 'Contents'; p.[4] blank; p.[5] 'List of Illustrations'; p.[6] a poem<sup>14</sup>; pp.7-331 the text of the story; p.[332] blank; pp.[333-336] are integral advertisements; in all copies the title leaf is a plate conjugate with the frontis and this pair is tipped in following p.[2]; all copies have the same colophon of Richard Clay printer on p.331.

But (disregarding the colours of the cloth binding) there are variants between copies, differing in the advertisements at end; the signatures; the plates and the printing of the text on the title-page; and the colour of the sub-title on the spine. These four variants fall into two consistent patterns.

*Advertisements*: all copies have 4 leaves of advertisements at the end for the same 12 titles; these are on integral leaves, pp.[333-336], so were originally printed with the text and are not a separate insertion. But the text of the ads has been reset and updated at least once, altering the collation, shown by the following variations:

Ad1 *Boy Settler* (a) listed as "Large Crown 8vo, cloth gilt, 3s.6d."; or (b) this statement omitted entirely;



Ad2 *The Heroes of Moss Hall School* priced at (a) 3s.6d. or (b) 2s.;  
 Ad3. *Allan Adair* priced at (a) 3s.6d. or (b) 2s.6d.;  
 Ad4. *Voyage of the Blue Vega* priced at (a) 3s.6d. or (b) 2s.6d.;  
 Ad5. *Trooper of the Finns* priced at (a) 3s.6d. or (b) 1s.6d.;  
 Ad6. *Bob Marchant's Scholarship* priced at (a) 3s.6d. or (b) 2s.6d.

*Signatures:* some copies collate

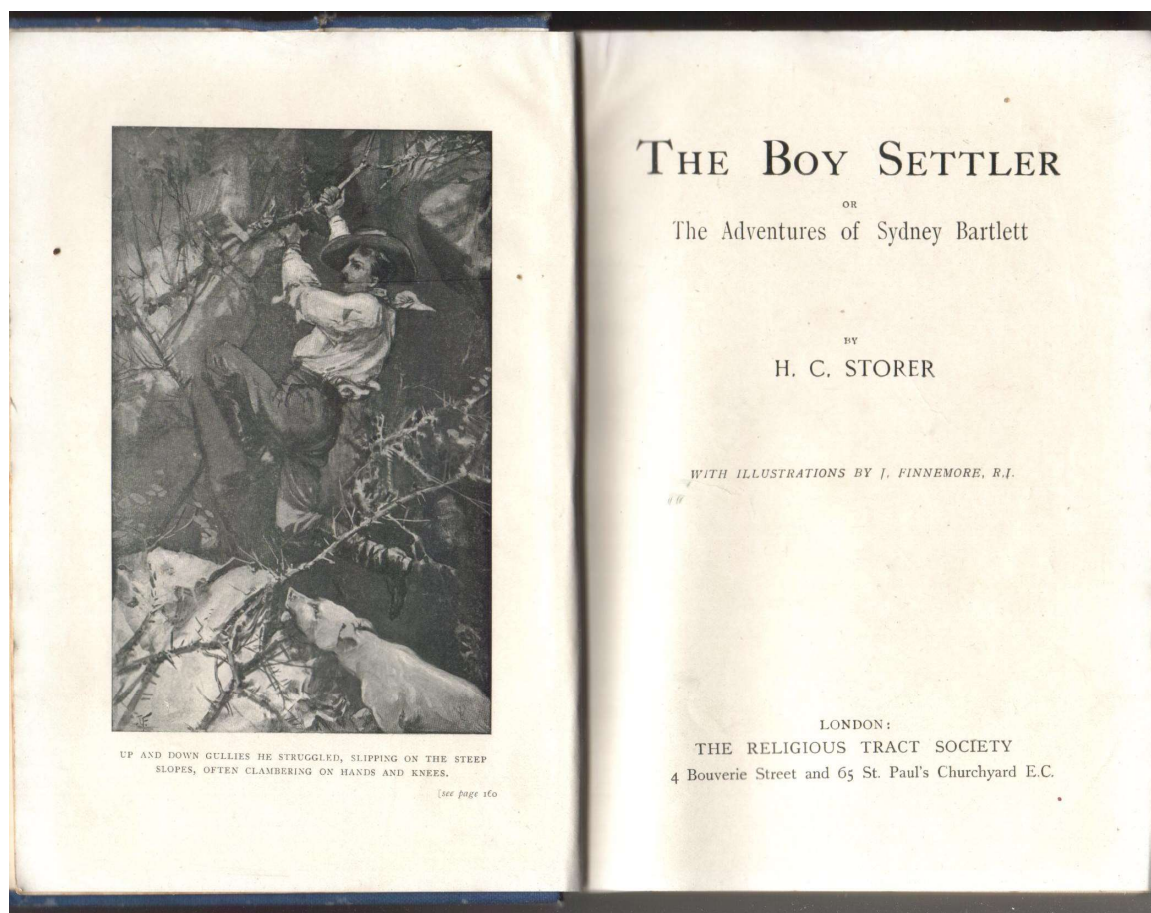
C1 [1]<sup>8</sup> 2-21<sup>8</sup>; others collate

C2 [1]<sup>8</sup> 2-20<sup>8</sup> 21-22<sup>4</sup> [C2 easily recognised by "22" at foot of p.329].

*Plates:* some copies have

P1 colour frontis and 2 colour plates (with tissue guard over frontis); others have

P2 black & white frontis and 3 black & white plates (with the list of illustrations p.[5] varying to reflect this).



Title page & frontis of A.P2 first edition variant (a) described above

*Title:* all copies have the same text on the title-page: 'THE BOY SETTLER | OR | The Adventures of Sydney Bartlett | BY | H. C. STORER | WITH ILLUSTRATIONS BY J. FINNEMORE, R. I. | LONDON | THE RELIGIOUS TRACT SOCIETY | 4 Bouverie Street and 65 St. Paul's Churchyard E. C.'

P1 copies have lines 1, 5, and 8 in red, the rest in blue

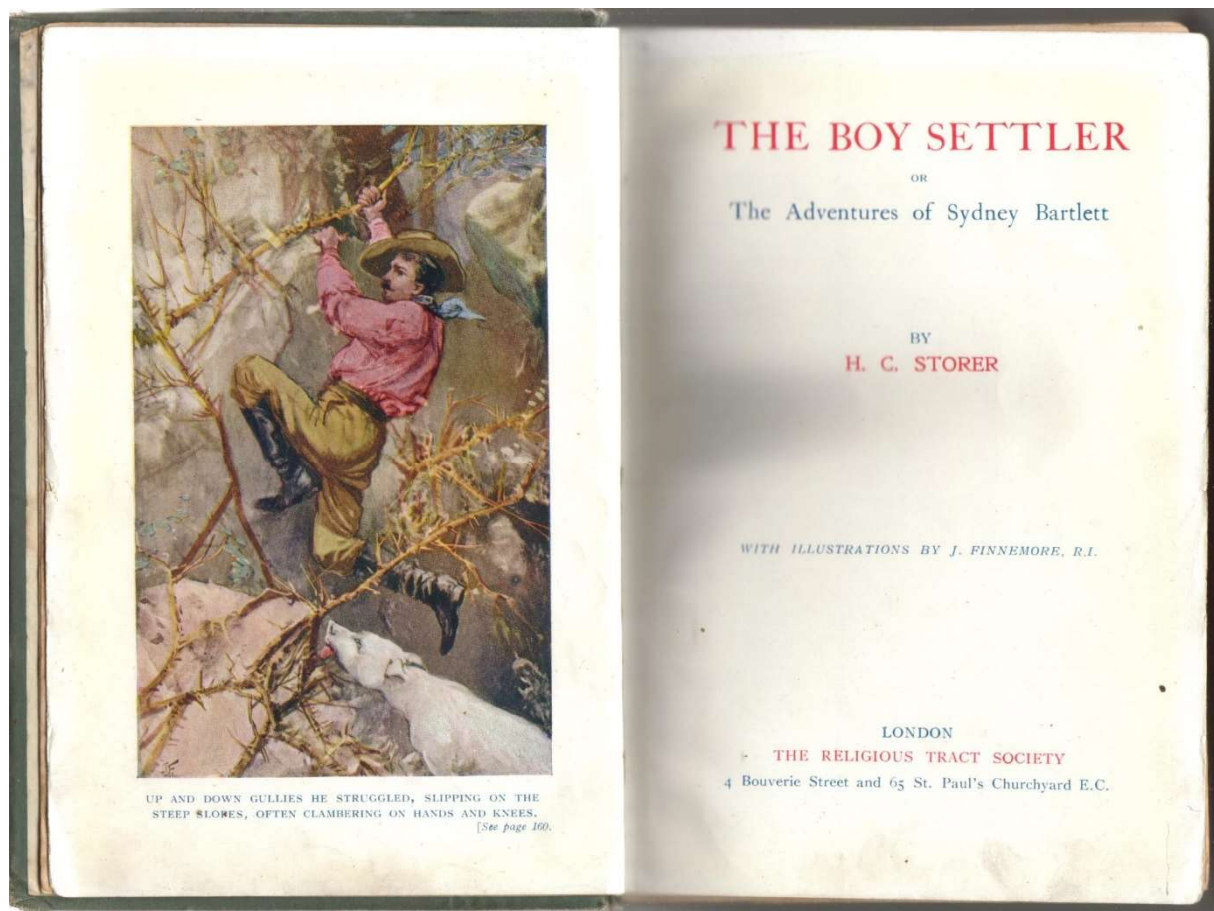
P2 copies have all lines in black and add a colon after 'LONDON'; the typefaces are different.

*Binding:* all copies have the same pictorial design on variously coloured cloths (green, red, and blue have been seen) but some have the sub-title on spine in gold (B1), some in black (B2).

[See illustration p.8]

Variant (a) is consistently Ad1b, Ad2a, Ad3a, Ad4a, Ad5a, Ad6a / C1 / P2 / B2;

Variant (b) is consistently Ad1a, Ad2b, Ad3b, Ad4b, Ad5b, Ad6b / C2 / P1 / B1



Title page & frontis of A.P1 first edition variant (b) described above

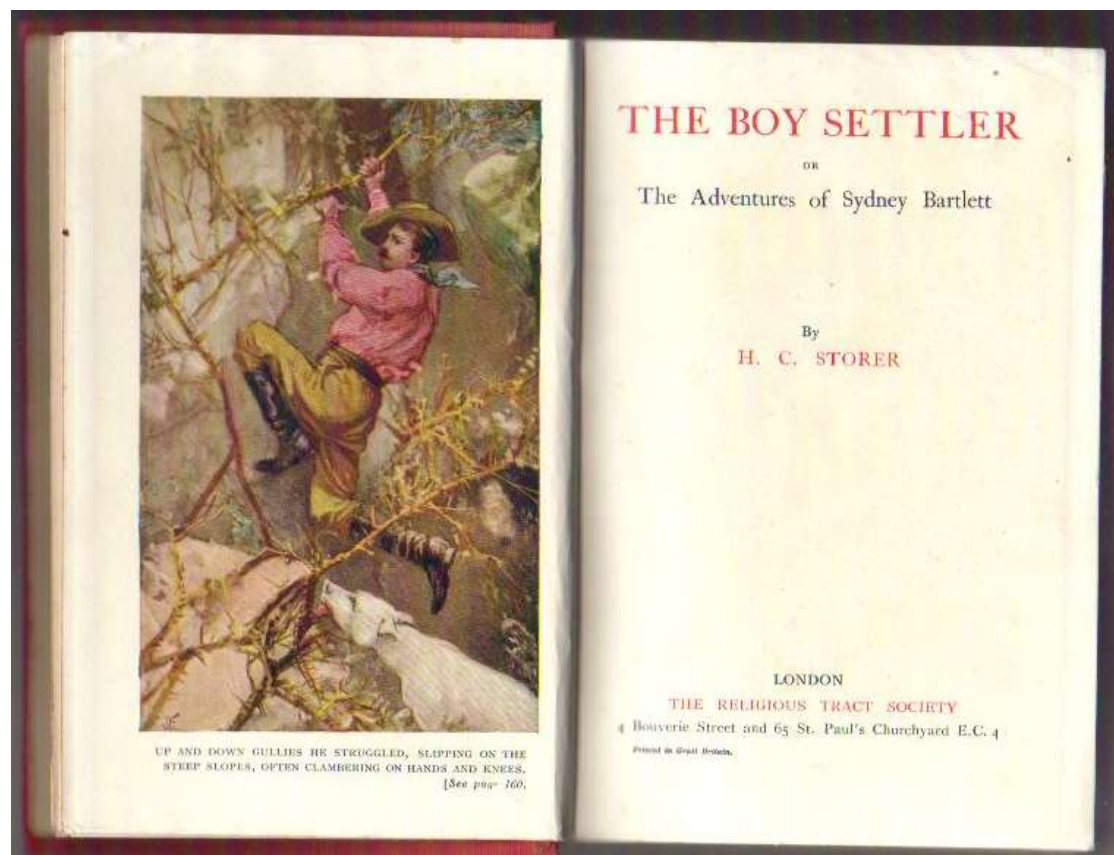
Of the two collations the simpler C1 would naturally be the earlier, with C2 resulting from making the alterations to the advertisements, and as all C1 copies have Ad1b this implies that Ad1b (*Boy Settler* unpriced) precedes Ad1a; and as all C1 copies have the frontis and 3 other plates and title in black & white (P2) this implies that these copies precede those with the colour frontis and 2 colour plates (P1). This priority is further supported by the fact that the Cambridge U.L. deposit copy is P2. Furthermore other Religious Tract Society publications from this period (for example Louis Becke's *Settlers of Karossa Creek* and *Tom Wallis*) are known to have similarly had black & white illustrations in the first edition and colour plates in later issues.

One copy has been seen in a dust-jacket. The book is Variant (a) but probably a late issue as it has the price as 2/6 on the spine panel of the jacket, and on the back panel a list of 33 titles (not including *The Boy Settler*) in 'The Boy's Own Series'. [see illustration on p.9]

## B. Second edition.

This is straightforward in the sense that no variants have been found (except, apparently for the binding: the State Library of Victoria reports having “Three copies of this 1924 issue in Pound Collection. (1) Dark red cover. (2) Light red. (3) Light tan”); and the State Library of Western Australia states that their copy has “Spine-title: The boy settlers”). Height is 193mm; binding has on front board an embossed floral design and at head ‘THE | SCHOOLBOY’S | LIBRARY’. This collates 1<sup>8</sup> 2-21<sup>8</sup>; pagination [1-6]7-331[332-336] as first edition; tipped-in conjugate frontis and title leaf on plate paper; no other plates. Unwin Brothers colophon p.331 (the misprint retained from the first edition was either not noticed or not thought worth correcting). List of titles in the series (spelt ‘SCHOOL BOY’S LIBRARY’; 27 titles, this 23rd) on p.[2]; ads for titles in ‘Every Boy’s Bookshelf’ and ‘The “B.O.P.” Library’ on pp.[333-336]. The books in this series were issued in a two-colour dust-jacket (not seen). Probable price was 2s.

This edition is annoyingly difficult to date. It is not listed in the *English Catalogue of Books* and was not catalogued by the British Library. The publisher’s address is the same as in the first edition and the firm were publishing as The Religious Tract Society at that address until at least 1932, though the imprint was gradually changing to Lutterworth Press and “Boy’s Own Paper”. I have found no reviews or newspaper advertisements of this edition or of other books in this series. And none of the titles in the other series advertised in the book are easily dated, as all are reprints and all three series ran for many years. Libraries Australia plausibly dates it [1924?] probably on the basis of Ron Maria’s copy which had a 1925 inscription (Muir *Australian Children’s Books A Bibliography* 7122).



Title page & frontis of second edition described above



## Acknowledgements and Notes

*I would like to thank Terry O'Neill in Melbourne for bibliographical advice and for checking the two copies of the book at Monash University; Naomi Woodburn of Cambridge University Library for details of their copy and a scan of the title page; and Kathryn Parsons formerly of Waikato University Library for information on their copy.*

<sup>1</sup> Louise Clark 'Fictional Geographies: Versions of the Waikato in Juvenile Fiction, 1874-1907' *Journal of New Zealand Literature* 29:2 (2011) pp.89-107, deriving from her Ph.D. thesis "Making its own History': New Zealand Historical Fiction for Children, 1862-2008", online at <http://hdl.handle.net/10289/3959>

<sup>2</sup> An earlier child with the same name was born to the couple on June 27th, 1862 but died at the age of two weeks.

<sup>3</sup> The 1871 Scottish census as shown on *Ancestry* includes another child in the family, *Agnes M.* age 14, but, as shown on *ScotlandsPeople*, she is a transcription error for *James M.*

<sup>4</sup> Obituary *The Free Church of Scotland Monthly Record* Sept.1865 p.906, which is not very informative: "...a native, we believe, of Carlisle... had been bred to the trade of printer ... possessed of a frank address, an animated manner, and a peculiarly sunny temperament... distinguished for sincere piety, soundness in the faith, and consistency of walk and conversation ...".

<sup>5</sup> *The Free Church Monthly and Missionary Record* June 1884 p.182. There are short biographies of William in *New Zealand Graphic* 3 Mar.1900 p.394 (with two corrections 17 Mar. p.513) and *Cyclopedia of New Zealand. Auckland Provincial District* (Christchurch: Cyclopedia Company Ltd, 1902) p.223 (with photo).

<sup>6</sup> Colin, born in Geelong in 1856, was licensed by the Presbytery of Melbourne in 1883 and ordained in 1885. He served at Winchelsea-Barrabool-Birregurra, then at Cranbourne, followed by a three-year period (1904-7) in New Zealand, at Whangarei ("...a Victorian of pure Scotch extraction ... Mr Robertson visited New Zealand about 18 months ago and was so charmed with the place that he decided to settle here. He is spoken of as a vigorous and able preacher...": *Auckland Star* 21 Apr.1904 p.2). He then returned to Australia, retiring in 1926. Maggie and Colin, who had nine children, both died in 1949.

<sup>7</sup> Notably at an "At Home" at Government House in Brisbane in 1897. Two days later a *Miss Dixon* was among the guests at a Government House ball, but also there was a Mrs Dixon of Toowong, and I think it unlikely that this was Hannah.

<sup>8</sup> She was born on June 10th 1829 and baptized on 26th in Ayr, the daughter of William Gray, shoemaker, and Mary McNeillie.

<sup>9</sup> It is probably not a coincidence that the University of Southern California has one of only three copies of Hannah's book held by United States libraries.

<sup>10</sup> They returned to Edinburgh in 1891 where Knott became a Lecturer in Physics and then Reader in Applied Mathematics until his death in 1922; Mary died in Edinburgh in 1934.

<sup>11</sup> This is the time given for the arrival of her ship in Auckland by the *Auckland Star* 25 Sept.1899 p.4; the *Wellington Evening Post* (25 Sept. p.4) has it as 1.45 and the *Sydney Morning Herald* (26 Sept. p.6) as 2 p.m.

<sup>12</sup> Edward James Storer (1829-1900) and Frances Cantrell (1832-1918) married in Ashby-de-la-Zouche in 1851. Edward is variously a silk merchant, commercial traveller, broker, book-keeper, and cashier.

<sup>13</sup> Charles may have retained the balance: he leased a farm at Okato from 1891 to 1895, then farmed at Pukerimu., where he also had a coach-building business. He later moved to Cambridge, then Hamilton, but went bankrupt, and finally worked as an engineer in Auckland. Born July 21st, 1861 in Waterloo, Merseyside, baptised at St Peter's, Liverpool, on August 12th, Charles was still with his parents in Liverpool in the 1881 census, age 19, an engineer. He was in Taranaki by 1884. On July 22nd, 1891 he married Alice Jeken Elwin, who died four years later on June 13th 1895, age 27. They had two children, Olive Mary in 1892 (died 1938) and Charles Bernard in 1893 (died of enteric fever in Egypt en route to Gallipoli in 1915). Charles senior remarried in 1896 to Lillian Beatrice Erickson and they had four children: Thomas Edward in 1897 (died 1918); Francis Alice Lillian in 1899 (died 1990); Harry Cantrell in 1901 (died 1905); and Myrtle Adelaide Beatrice in 1902 (died 1978). Charles died in Huapai in 1938, aged 77, and was buried in Kumeu Anglican cemetery; Lillian died in 1946.

<sup>14</sup> The poem, "The years of man are the looms of God...", is given in the book as Anon. but it is the opening of the second stanza of 'The Tapestry-Weavers' by American Presbyterian minister Anson Gleason Chester, 1827-1911, published under his name in *The Century Magazine*, October 1881, p.939.

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