

In the first place, although gold jewellery might well have been called by the Greeks "barbaric," inasmuch as it would show its strange origin by the style of the workmanship bestowed upon it, yet there is no authority as far as we are aware for gold, *as gold*, being called "barbaric," and in the nature of things it would not be so called, inasmuch as all the gold used in Greece was imported, so that if any of it was called barbaric, so must it all have been. As to the argument based upon the position of the Cæsural pause, we can only remark that what Mr. Seath calls monotonous is to our ears an appropriate and harmonious repetition of a stately cadence, fitting well with the regal and stately object that is being described. We might mention one or two more similar instances (as at line 636 B. II., where *close-sailing* should be read "close-hauled," or "close to the wind," not "sailing close together,") but it is unnecessary for us to do so. It would be difficult to convey higher praise to Mr. Seath than that which is implied in the fact that a search sufficiently careful to detect such trivial and doubtful shortcomings as these, has not resulted in the detecting of a single error of importance.

We cannot say as much for Mr. Hales' work. It contains several inaccuracies that might have been easily avoided. While going out of his way to point out that Dr. Johnson was in error as to the date of Gray's birth, he himself mis-states the date of Gray's death, which took place on the 30th, not the 20th of July, 1771.* Both the date of Goldsmith's birth and the date of his death are given incorrectly. The first should be the 10th, not the 29th November, 1728, and the latter should be the 4th of April not the 25th of March, 1774. Our author is again in error in regard to the year of Dryden's death, which is given as 1700, instead of 1701.

The following criticisms appear to us to be the reverse of elucidations, and had better be altered in the next edition. In Spencer's "Prothalamion," the river is supposed to bid its waves not to wet the feathers of the two

white swans "least (*i.e.* lest) they might soyle their fayre plumes." Surely this is so simple that a child might read it, and what need is there to bring in a long rigmarole about "soiling their fair plumes in the *least* degree?"

Commenting on the second line of Milton's "Hymn on the Nativity," we are told that we should rather say "whereon" than "wherein." But the phrase taken in full is as follows: "This is the month and this the happy morn wherein, &c." Now, wherein is clearly applicable to the word month, whilst whereon would only be fitted for use in connection with "the morn," so that our editor had better have left this point alone. On page 244 we notice two blunders. In a well-known quotation from the "Merchant of Venice," a word is omitted utterly ruining both the sense and the harmony of the passage. Immediately below it we are told that the older English writers used the perfect infinitive to express an unaccomplished purpose. This is intended to explain the phrase, "Such strains as *would have won* the ear of Pluto." But it is not necessary to point out that the perfect infinitive alone conveys no such notion. In the above instance it is the word "would" that implies the doubt of attainment, and in the parallel passages quoted in the text the place of "would" is supplied by the verbs "purposed," "thought" and "trusted" to have done so and so. The explanation of the word "grain" on p. 246 is incomplete, as not distinguishing or indeed so much as mentioning the expression "grain of wood." In remarking on *Il Penseroso*, we are told that the "studious cloysters' pale" probably refers to St. Pauls' cloisters, although they were pulled down half a century before Milton was born, and that the "high embowered roof" of the cathedral probably refers to old St. Pauls' or Westminster Abbey.

Surely all this is very unnecessary guessing. Milton if he thought of any particular cloisters, probably thought of one of the colleges of Cambridge; and Ely or a dozen other cathedrals would have come to his recollection quite as quickly as St. Pauls'.

Before leaving Milton we must protest

* Mitford's "Life of Gray," p. 59, "Memoirs of H. Cary," vol. I., p. 223.