On Certain Poems of the Hawthornden MSS.

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The first signed paper of *The Champion*, according to the reprint of 1741, is that of November 24, 1739. The signature is the two stars commonly assigned to James Ralph. The next paper, that of November 27, 1739, bears the signature *C*. In it the writer says: 'I should be sorry to think there was in Mankind the Principle pointed at in the following Lines, which I have taken from a Poem not yet communicated to the Public.

*Nor in the Tyger's Cave, nor Lion's Den,
Dwells our Malignity. For selfish Men,
The Gift of Fame like that of Money deem;
And think they lose, whene'er they give Esteem.'*

The poem referred to is *Of Good-Nature, To his Grace the Duke of Richmond*, the second poem in Volume I of the 1743 edition of Fielding's *Miscellanies*. The next to last paragraph of this poem reads in that edition:

Dwells there a base Malignity in Men,
That 'scapes the Tiger's Cave, or Lion's Den?
Does our Fear dread, or does our Envy hate
To see another happy, good, or great?
Or does the Gift of Fame, like Money, seem?
Think we, we lose, whene'er we give Esteem?

This would indicate that Fielding wrote the first *C* paper. As the 'Advertisement' in the 1741 edition of the collected *Champions* of November 15, 1739—June 19, 1740, states that the essays signed *C* and *L* are the 'Work of one Hand,' we may conclude that this quotation in the first *C* paper goes far to show that Fielding *did* write the *C* and *L* papers.

Further, the quotation demonstrates that Fielding had written at least part of *Of Good-Nature* before November 17, 1739. The form of the quotation as compared with the 1743 text, shows that he revised at least the one paragraph of the poem after November 17, 1739, and before the appearance of the 1743 edition. These facts concerning the poem have not, I believe, as yet been noticed in print.

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ON CERTAIN POEMS OF THE HAWTHORNDEN MSS.

In my article 'Some Unpublished Poems of Drummond from the Hawthornden MSS.,' which appeared in the July number of the *Modern Language Review* (Vol. VI, p. 324), I stated that Drummond was so much in the habit of transcribing passages or entire poems from all kinds of

authors that of the pieces ascribed by me to him one or two might, in spite of the precautions I had taken, turn out not to belong to Drummond. I am now indebted to Professor Grierson for pointing out that of the two poems quoted by me on p. 333, one, 'On a Flye,' belongs to Carew, and the other, 'Prayer going to Bed,' to Thomas Browne (in the *Religio Medici*, Pt II, § XIII). Mr J. T. T. Brown had previously written to me drawing my attention to the fact that the 'Prayer going to Bed' was to be found in Browne's *Religio Medici*. Mr Brown also had doubts concerning the ascription to Drummond of the trifle beginning 'The Gods have heard my vows' (p. 332 of my article), though he was not able at the time to trace the piece.

I need hardly add that I shall be thankful for any further corrections.

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A NOTE ON TENNYSON'S 'MORTE D'ARTHUR.'

For so the whole round earth is every way
Bound by gold chains about the feet of God.

Various suggestions have been made as to a literary origin for the metaphor applied to prayer in these lines¹. None of the similar passages quoted, so far as I know, apply to prayer. The following passage, however, from the *Divine Names* of the Pseudo-Dionysius does furnish the exact parallel.

'Let us then elevate our very selves by our prayers to the higher ascent of the Divine and good rays,—as if a luminous chain being suspended from the celestial heights, and reaching down hither, we, by ever clutching this upwards, first with one hand, and then with the other, seem indeed to draw it down, but in reality we do not draw it down, it being both above and below, but ourselves are carried upwards to the higher splendours of the luminous rays'².

¹ Professor Churton Collins (*Illustrations of Tennyson*, London, 1891, p. 158) declared that 'the germ of the two fine lines...is of course to be found in Homer (*Iliad*, viii, 25—6).' He compares also Plato (*Theaetetus*, clix, 10), Bacon's *Advancement of Learning*, book I, *ad init.*:—'According to the allegory of the poets...the highest link of nature's chain must needs be tied to the foot of Jupiter's chair';—and Archdeacon Hare's *Sermon on the Law of Self Sacrifice*: 'This is the golden chain of love whereby the whole creation is bound to the throne of the creator.'—Any reminiscence of Plato or Homer in this passage is denied by the present Lord Tennyson on his father's authority (*Poems of Tennyson*, annotated by Alfred, Lord Tennyson, ed. Hallam, Lord Tennyson, London, 1907, i, 389).

² *On the Divine Names*, transl. Rev. John Parker, London, 1897, p. 27 f.—Prof. R. M. Jones (*Studies in Mystical Religion*, London, 1909, p. 110, n. 2) remarks that this passage is 'almost certainly a memory of the beautiful passage in Clement of Alexandria (which is apparently from Tertullian, *De Testimonio Animae*).'