

DON JUAN

Canto 12

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Don Juan Canto Twelfth

edited by Peter Cochran

1.

Of all the barbarous middle ages, that
 Which is most barbarous is the middle age
 Of Man; it is – I really scarce know what;
 But when we hover between Fool and Sage,
 And don't know justly what we would be at, 5
 A period something like a printed page –
 Black letter upon foolscap – while our hair
 Grows grizzled, and we are not what we were.

2.

Too old for Youth – too young at thirty five
 To herd with boys, or hoard with good threescore,¹ 10
 I wonder people should be left alive;
 But since they are, that Epoch is a bore;
 Love lingers still, although 'twere late to wive;
 And as for other love, th' Illusion's o'er,²
 And money, that most pure Imagination, 15
 Gleams only through the Dawn of its Creation.

1: ... *our hair / Grows grizzled, and we are not what we were. Too old for Youth – too young at thirty five / To herd with boys, or hoard with good threescore* ...: all editions compare B.'s letter to Douglas Kinnaird, January 18 1823 (six weeks after this canto was finished): **"I always looked to about thirty as the barrier of any real or fierce delight in the passions – and determined to work them out in the younger ore and better veins of the Mine – and I flatter myself (perhaps) that I have pretty well done so – and now the *dross* is coming and I loves lucre ..."** (BLJ X 87).

2: *And as for other love, th' Illusion's o'er* ...: see reference to Horace at I st.216 above, written three years previously: *My days of Love are over; me no more / The Charms of Maid, wife, and still less of Widow, / Can make the fool of which they made before* ... His love affair with Teresa Guiccioli had flourished and faded in the interim.

3.

Oh Gold! why call we Misers miserable?³
 Theirs is the pleasure that can never pall;
 Theirs is the best Bower-Anchor,⁴ the Chain Cable
 Which hold fast other pleasures, great and small; 20
 Ye who but see the saving Man at table,
 And scorn his temperate board as none at all,
 And wonder how the wealthy man can be sparing,
 Know not what visions spring from each cheese-paring.

4.

Love, or Lust, makes Man sick, and Wine much sicker – 25
 Ambition rends, and Gaming⁵ gains a loss;
 But Making Money, slowly first, then quicker,
 And adding still a little through each cross
 (Which *will* come over things) beats love or liquor,
 The Gamester's counter, or the Statesman's *dross*; 30
 Oh Gold! I still prefer thee unto paper,
 Which makes Bank Credit like a Bark of Vapour.⁶

3: *why call we Misers miserable?*: a question quickly answered. The Latin root of the word is miser, “wretched or unhappy”, or, “a wretched or unhappy person”. In the mid-sixteenth century it was extended to cover “one who made himself wretched in order to hoard money”. Wright, Coleridge, DJV and DJP all quote Johnson at this point: BOSWELL: ‘I have heard old Mr. Sheridan maintain, with much ingenuity, that a complete miser is a happy man; a miser who gives himself wholly to the one passion of saving. JOHNSON: ‘That is flying in the face of all the world, who have called an avaricious man a miser, because he is miserable. No, Sir; a man who both spends and saves money is the happiest man, because he has both enjoyments.’ But compare again above, I ll. 1727-8: ... *for a good Old-gentlemanly Vice, / I think I must take up with Avarice*. B. is again (see above, this Canto, 14n) echoing himself in his earlier persona, as if his love affair with Teresa had never been.

4: *the best Bower-Anchor*: the bower-anchor was carried at the vessel's bow.

5: *Love ... Lust ... Ambition ... Gaming*: B. is here reacting against all the dissipations through which he contracted his massive debts (£28,162 0s 6d-worth) earlier in life, and to pay which he had to sell Newstead, despoiling his own ancestral home.

6: *Bark of Vapour*: steamboat. Yet steamboats were as surely the ships of the future as paper money was the currency of the future. Compare below, this canto, l.165.

5.

Who hold the balance of the World? Who reign
 O'er Congress, whether royalist or liberal?
 Who rouse the shirtless patriots of Spain⁷ 35
 (That make old Europe's journals squeak and gibber all)?⁸
 Who keep the world, both new and old, in pain –
 Or pleasure – what make politics run glibber all?
 The Shade of Buonaparte's⁹ noble daring? –
 Jew Rothschild and his fellow Christian Baring.¹⁰ – 40

6.

Those, and the truly liberal Lafitte¹¹
 Are the true Lords of Europe – every loan
 Is not a merely speculative hit,
 But seats a Nation, or upsets a throne;
 Republics also get involved a bit; 45
 Columbia's Stock hath holders not unknown
 On 'Change, and even thy Silver soil, Peru,
 Must get itself discounted by a Jew.¹² –

7.

Why call the miser miserable? as
 I said before, the frugal life is his 50
 Which in a Saint or Cynic ever was
 The theme of praise; a hermit would not miss
 Canonization for the selfsame cause –
 And wherefore blame gaunt Wealth's austerities,
 Because, you'll say, nought calls for such a trial? 55
 Then there's more merit in his Self-denial.

7: *the shirtless patriots of Spain:* called the “Descamisados” after the French revolutionary *sansculottes*.

8: *squeak and gibber:* echoes *Hamlet*, I i, 115-16: ... *the sheeted dead / Did squeak and gibber in the Roman streets*.

9: *Buonaparte's:* the stress demands four syllables.

10: *Jew Rothschild and his fellow Christian Baring:* the London bank of Nathan Meyer Rothschild (1777-1836) still flourishes; that of Alexander Baring (1774-1848) met recently with calamity, thanks to the activities of Mr Nick Leeson. Rothschilds had branches in Germany, Austria, France and Italy; the excellence of their intelligence system meant that they heard the news of Waterloo before the English government did. B.'s failure to place a comma between *fellow* and *Christian* implies Rothchild's respectability in English circles. Had he placed a comma (“his fellow, Christian Baring”) it would have implied an equality between the Christian's financial acumen and the Jew's, making racial sneers impossible.

11: *the truly liberal Lafitte:* Jacques Lafitte (1767-1844) governor of the Bank of France, a liberal parliamentarian. He loaned money to the Parisians to help them meet their enforced payments to the Allies after Waterloo.

12: *Republics also get involved a bit; / Columbia's Stock hath holders not unknown / On 'Change, and even thy Silver soil, Peru, / Must get itself discounted by a Jew:* Colombia, Brazil, Peru and Uruguay had all recently revolted from Spain and Portugal and set up as independent countries, assisted by English money. The line about “Republics” implies the hypocrisy of English monarchists supporting anti-monarchist revolutions elsewhere.

8.

He is your only Poet.¹³ Passion pure
 And sparkling on from heap to heap, displays,
Possest, the Ore of which *mere hopes* allure
 Nations athwart the Deep; the Golden rays 60
 Flash up in ingots from the Mine obscure;
 On him The Diamond pours its brilliant blaze,
 While the mild Emerald's beam shades down the dyes
 Of other stones, to soothe the Miser's eyes.

9.¹⁴

The lands on either side are his – the Ship 65
 From Ceylon, Inde, or far Cathay,¹⁵ unloads
 For him the fragrant produce of each trip;
 Beneath his Cars of Ceres¹⁶ groan the roads,
 And The Vine blushes like Aurora's lip;
 His very Cellars might be kings' abodes – 70
 While he – despising every sensual call –
 Commands, the intellectual Lord of All. –

10.

Perhaps he hath great projects in his Mind –
 To build a College, or to found a race,¹⁷
 A hospital, or Church – and leave behind 75
 Some Dome surmounted by his meagre face;
 Perhaps he fain would liberate Mankind,
 Even with the very Ore which makes them base;
 Perhaps he would be wealthiest of his Nation –
 Or revel in the joys of Calculation. – 80

13: *He is your only Poet*: the next five stanzas hymn B.'s new "hobby", Avarice, and convey a glamour on it in such a way as would puzzle Molière's Harpagon.

14: Stanza 9 answers Keats, *Isabella* (1820) sts.15-16, in which "they" are the heroine's miserly brothers:

*For them the Ceylon diver held his breath,
 And went all naked to the hungry shark;
 For them his ears gushed blood; for them in death
 The seal on the cold ice with piteous bark
 Lay full of darts; for them alone did seethe
 A thousand men in troubles wide and dark:
 Half-ignorant, they turned an easy wheel,
 That set sharp racks at work to pinch and peel.*

Why were they proud? ... and so on.

15: *far Cathay*: China.

16: *Cars of Ceres*: hay-waggons.

17: *To build a College, or to found a race*: Wright, DJV, DJP and CPW all compare Pope, *Moral Essays*, III 98: *Die, and endow a College, or a Cat*. DJV and the rest give, erroneously, "Pope, *Moral Essays*, III 96".

11.

But whether all, or each, or none of these
 May be the Hoarder's principle of Action,¹⁸
 The fool will call such Mania a disease –
 What is his own? Go, look at each transaction –
 Wars, revels, loves – do these bring men more ease 85
 Than the mere plodding through each “vulgar fraction?”¹⁹
 Or do they benefit Mankind? lean Miser!
 Let Spendthrifts' heirs enquire of yours – who's wiser?

12.

How beauteous Rouleaus!²⁰ how charming Chests
 Containing ingots! Bags of Dollars! Coins 90
 (Not of old Victors, all whose heads and Crests
 Weigh not the thin ore where their visage shines,
 But) of fine unclipt Gold, where dully rests
 Some likeness which the glittering Cirque confines
 Of modern reigning, sterling, stupid, stamp; 95
 Yes – ready Money *is* Aladdin's lamp.²¹

13.²²

“Love rules the Camp, the Court, the Grove, for Love
 “Is heaven, and heaven is Love;” so sings the bard²³ –
 Which it were rather difficult to prove –
 (A thing with poetry in general hard); 100
 Perhaps there may be something in “the Grove” –
 At least it rhymes to “Love”²⁴ – but I'm prepared
 To doubt (no less than Landlords of their rental)
 If “Courts” and “Camps” be quite so sentimental. –

18: *the Hoarder's principle of Action*: echoes Pope, *Essay on Man*, II 131-2:

*And hence one master Passion in the breast,
 Like Aaron's serpent, swallows up the rest.*

19: “*vulgar fraction*”: in “vulgar arithmetic” ($\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$, and so on) as opposed to decimal arithmetic; but the phrase implies the mundanity and commonness of the miser's delight.

20: *Rouleaus*: a roulette was a cylinder-shaped paper-wrapped packet of gold coins. See *Werner*, II i 53.

21: *Aladdin's lamp*: see *The Tale of Ala Al-Din and the Wonderful Lamp* from *The 1,001 Nights*.

22: Stanza 13 parallels Canto I Stanza 88 (with its quotation from Campbell's *Gertrude of Wyoming*).

23: “*Love rules the Camp, the Court, the Grove, for Love / “Is heaven, and heaven is Love;” so sings the bard*: Sir Walter Scott, *The Lay of the Last Minstrel* (1805) III 11:

*In peace, Love tunes the shepherd's reed;
 In war, he mounts the warrior's steed;
 In halls, in gay attire is seen;
 In hamlets, dances on the green.
 Love rules the court, the camp, the grove,
 And men below, and saints above,
 And love is heaven, and heaven is love.*

24: *Perhaps there may be something in “the Grove” – / At least it rhymes to “Love”*: (i) impugns Scott's scrupulosity at rhyming (ii) implies that true love only exists in antiquarian pastoral.

14.

But if Love don't – *Cash* does – and Cash alone; 105
 Cash rules the Grove, and fells it, too, besides;²⁵
 Without Cash, Camps were thin, and Courts were none –
 Without Cash, Malthus tells, you, “take no brides”²⁶ –
 So Cash rules Love, the ruler on his own
 High ground, as Virgin Cynthia²⁷ sways the tides; 110
 And as for “Heaven being *Love*” why not say Honey
 Is Wax? Heaven is not Love – 'tis Matrimony.²⁸ –

15.

Is not all Love prohibited whatever,
 Excepting Marriage? which is Love, no doubt,
 After a sort – but somehow people never 115
 With the same thought the two words have helped out;
 Love may exist *with* Marriage, and *should* ever –
 And Marriage also may exist without –
 But Love *sans* banns is both a sin and shame,
 And ought to go by quite another name. 120

25: *Cash rules the Grove, and fells it, too, besides:* sign of B.'s ecological wisdom being in advance of his time.

26: *Without Cash, Malthus tells, you, “take no brides”:* the Anglican Malthus thought that property, not human life, should be a priority: ... *there is no modification of the law of property, having still for its object the increase of human happiness, which must not be defeated by the concession of a right of full support to all that might be born. It may be safely said, therefore, that the concession of such a right, and a right of property, are absolutely incompatible, and cannot exist together* – *Essay on the Principle of Population* 1798, several subsequent editions) ed. Flew, p.269.

27: *Virgin Cynthia:* the Moon.

28: *Heaven is not Love – 'tis Matrimony:* the reversal of B.'s actual view of matrimony. B. to Murray, February 16th 1821: “... **I had not quite fixed whether to make him [Juan] in Hell – or in an unhappy marriage – not knowing which would be the severest. – The Spanish tradition says Hell – but it is probably only an Allegory of the other state.** – (BLJ VIII 78).

16.

Now, if “the Court, and Camp, and Grove” be not
 Recruited with all constant married men,
 Who never coveted their neighbour’s lot,
 I say *that* line’s a lapsus of the pen;
 Strange too in my “buon’ Camerado” Scott, 125
 So celebrated for his morals, when
 My Jeffrey held him up as an example
 To me;²⁹ of which these morals are a sample.

17.

Well, and if I don’t succeed, I *have* succeeded,
 And that’s enough; succeeded in my youth, 130
 The only time when much success is needed;
 And my Success produced what I, in sooth,
 Cared most about; it need not now be pleaded;
 Whate’er it was, ’twas mine; I’ve paid, in truth,
 Of late the penalty of such success – 135
 But have not learnt to wish it any less. –

29: ... *when / My Jeffrey held him up as an example / To me:* Wright quotes Jeffrey’s words, which are worth quoting in full: *We have no notion that Lord Byron had any mischievous intention in these publications – and readily acquit him of any wish to corrupt the morals, or impair the happiness of his readers; but it is our duty to say, that much of what he has published appears to us to have this tendency. How opposite to this is the system, or the temper, of the great author of Waverley. With all his unrivalled power of invention and judgement, of pathos and pleasantry, the tenour of his sentiments is uniformly generous, indulgent, and good-humoured; and so remote from the bitterness of misanthropy, that he never indulges in sarcasm, and scarcely, in any case, carries his merriment so far as derision. But the peculiarity by which he stands most broadly and proudly distinguished from Lord Byron, is, that beginning, as he frequently does, with some ludicrous or satirical theme, he never fails to raise out of it some feelings of a generous or gentle kind, and to end by exciting our tender pity, or deep respect, for those very individuals or classes of persons who seemed at first to be brought on the stage for our mere sport and merriment; — thus making the ludicrous itself subservient to the cause of benevolence — and inculcating, at every turn, and as the true end and result of all his trials and experiments, the love of our kind, and the duty and delight of a cordial and genuine sympathy with the joys and sorrows of every condition of men (Edinburgh Review, 1822 XXXVI p.451)* As part of B.’s ambition in writing *Don Juan* was to rival the *Waverley Novels* – see above, Dedication l.57n – the criticism may have given him pause for reflection. Lines 124-5 seem to imply that Scott is – in his poetry, at least – guilty of cant when he says that Love, not Cash, is all-powerful in political and military circles (“the Court, and Camp ...). See below, this canto, ll.314-15n.

18.³⁰

That Suit in Chancery,³¹ which some persons plead,
 In an appeal to the unborn, whom they,
 In the faith of their procreative Creed,
 Baptize Posterity, or future Clay, 140
 To me seems but a dubious kind of reed
 To lean on for support in any way,
 Since Odds are that Posterity will know
 No more of them, than they of her, I trow. –

30: Cancelled Stanza 18 (of which received 18 is the revision) might have run

That suit in Chancery (I have a Chancery *Suit*
 In right good earnest – also an Appeal
 Before the Lords – whose Chancellor’s more acute
 In law than equity, as I can feel,
 Because my Cases put his Lordship to’t;
 And, though no doubt ’tis for the Public weal,
 His Lordship’s Justice seems not that of Solomon –
 Not that I deem our Judge a hollow man.)

31: *That Suit in Chancery*: in context, one of the “penalties” of “success” (135) that is, frequent litigation. Wright does not annotate the line; Coleridge offers *Murray v. Benbow*, to restrain the pirate publisher from bringing out a *Cain*; DJV also specifies a suit for the disposition of some of the property of B.’s mother-in-law, Lady Noel – which Coleridge gives as the meaning of *Appeal* (cancelled Stanza, 2). DJP, however, says this is the *Suit in Chancery*. CPW allows both the *Cain* and the Noel suits, but says this line is specifically about another, longer suit, the one for the disposition of B.’s Rochdale property. The *Cain* and Noel suits were both tried by Lord Eldon (the *Chancellor* of cancelled stanza 3).

19.

Why, I'm Posterity, and so are You – 145
 And whom do we remember? not a hundred;
 Were every Memory written down all true,
 The tenth or twentieth name would be but blundered;³²
 E'en Plutarch's lives have but picked out a few,³³
 And 'gainst those few your Annalists have thundered; 150
 And Mitford, in the nineteenth Century,
 Gives with Greek truth the good old Greek the lie. *

* See Mitford's Greece. "Græcia Verax."³⁴ His great pleasure consists in praising tyrants, abusing Plutarch, spelling oddly, and writing quaintly; and what is strange, after all, *his* is the best modern History of Greece in any language, and he is perhaps the best of modern Historians whatsoever. – Having named his sins, it is but fair to state his virtues: Learning, Labour, Research, Wrath, and Partiality. I call the latter virtues in a writer because they make him write in earnest.³⁵

32: *The tenth or twentieth name would be but blundered:* recalls the confusion over *Grove* and *Grose* above at VIII, 18, 8.

33: *Plutarch's lives have but picked out a few, / And 'gainst those few your Annalists have thundered:* Plutarch (c46-c120) moral philosopher and historian. His *Lives of the Noble Greeks and Romans* are sources for Shakespeare's Roman plays. B. refers to the fact that many heroes praised by him are abused by other writers.

34: *Græcia Verax:* implies with magnanimity (and irony born from first-hand experience) that Mitford may be right about Greece despite his inappropriate politics. B. inverts Juvenal, Tenth Satire, ll. 174-5: *quidquid Græcia mendax / audet in historia* ("and all the lies Greek historians tell": Juvenal is impugning the veracity of Herodotus' account of Xerxes' canal through the Athos peninsula – see Herodotus, 8).

35: *Mitford, in the nineteenth Century, / Gives with Greek truth the good old Greek the lie:* William Mitford (1744-1827) whose anti-democratic *History of Greece* (5 vols, 1784-1818) B. put on his juvenile reading list (CMP 4) and *dipped into* between January 5 and 15 1821 (BLJ VIII 13-27) while writing *Sardanapalus*. B.'s joke overlaps *gives the lie to* ("accuses of lying") with *lies about*. Mitford tells lies about people who were themselves habitual liars. Compare above, III ll. 297-8 (*Alas! how men will lie*) ... (*especially the Greeks*).

20.

Good People all, of every degree –
 Ye Gentle readers and ungentle writers –
 In this twelfth Canto 'tis my wish to be 155
 As serious as if I had for Inditers
 Malthus and Wilberforce;³⁶ the last set free
 The Negroes, and is worth a million fighters,
 While Wellington has but enslaved the Whites;
 And Malthus does the thing 'gainst which he writes.³⁷ 160

21.

I'm serious – so are all men upon paper –
 And why should I not pen my speculation,³⁸
 And hold up to the Sun my little taper?³⁹
 Mankind just now seem wrapt in meditation
 On Constitutions, and Steam-Boats of Vapour,⁴⁰ 165
 While Sages write against all procreation,⁴¹
 Unless a Man can calculate his Means
 Of feeding brats the moment his wife weans. –

36: *Malthus and Wilberforce*: compare *Beppo* 1.543: *I'd preach on this till Wilberforce and Romilly / Should quote in their next speeches from my homily*. Except that B. here uses Wilberforce as a stick to beat the arch-reactionary Wellington.

37: *Malthus does the thing 'gainst which he writes*: Malthus had three children, although Coleridge quotes an apocryphal French source to the effect that he had eleven. Whatever his family's size, he was propertied, and therefore exempt from his own dicta (see above, this canto, 1.108n).

38: Andrew Nicholson (*MSYR Byron IX*) is the first editor to notice that the reading at 1.162 is *pen my speculation* rather than the universally-received *form my speculation*.

39: *And hold up to the Sun my little taper*: Wright quotes Edward Young, *The Love of Fame, The Universal Passion* (1725-28) VII, 97-8:

*How commentators each dark passage shun,
 And hold their farthing candle to the sun.*

All editions follow suit (Wright, DJV and DJP misread *Thus* for *How* and *candles* for *candle*) until Andrew Nicholson, who finds a better echo at Crabbe, *The Parish Register* (1807) I 89-92:

*Oh! rather give me commentators plain,
 Who with no deep researches vex the brain;
 Who from the dark and doubtful love to run,
 And hold their glimmering tapers to the sun.*

40: *Steam-Boats of Vapour*: compare above, this canto, 1.32.

41: ... *Sages write against all procreation*: that is, such as Malthus.

22.

That's noble – that's romantic! For my part,
 I think that "Philo-genitiveness" – is – – 170
 (Now here's a word quite after my own heart⁴² –
 Though there's a shorter a good deal than this,
 If that Politeness set it not apart⁴³ –
 But I'm resolved to say nought that's amiss)
 I say, methinks that "Philogenitiveness" 175
 Might meet from Men a little more forgiveness.

23.

And Now to Business. – – Oh my gentle Juan!
 Thou art in London – in that pleasant place
 Where every kind of Mischief's daily brewing
 Which can await warm Youth in it's wild race.⁴⁴ – 180
 'Tis true that thy Career is not a new one –
 Thou art no Novice in the headlong chase
 Of early life; but this is a New Land⁴⁵
 Which foreigners can never understand. –

24.

What with a small diversity of Climate, 185
 Of Hot or Cold, Mercurial or Sedate,
 I could send forth my Mandate like a Primate
 Upon the rest of Europe's social state;
 But thou art the most difficult to rhyme at,⁴⁶
 Great Britain, which the Muse may penetrate; 190
 All Countries have their "Lions", but in thee
 There is but One superb Menagerie.⁴⁷ –

42: "*Philo-genitiveness*" ... (*Now here's a word quite after my own heart ...*: the word means "love of procreation". Wright, Coleridge and DJV all offer a definition of *philoprogenitiveness* ("love of offspring") and quote Medwin (p.58) on the subject of B.'s *philoprogenitiveness*, as though that were the word here. B. uses *Philo-genitiveness* in a four-line January 1823 poem, on the virility of the seventy-year-old Whig M.P. Thomas William Coke (BLJ X 88).

43: ... *there's a shorter a good deal than this, / If that Politeness set it not apart*: the shorter word is presumably "fucking".

44: ... *warm Youth*: compare above, I 1696: *In my hot Youth – when George the third was King*.

45: ... *this is a New Land ...*: signals B.'s intention to have Juan once more return to a kind of innocence on entering the depraved society of England, just as he did on landing on Haidee's island.

46: ... *thou art the most difficult to rhyme at*: self-illustrative. Should strictly be *rhyme with*.

47: ... *in thee / There is but One superb Menagerie*: a metaphor for London's social riches: but, strictly, the London menagerie was in Exeter 'Change, Strand. Edward Cross ran it from 1773 to 1829. It folded one year after the foundation of London Zoo. For a previous use of it as metaphor or microcosmos, see B.'s Journal for 14 November 1814: "**Two nights ago I saw the tigers up at Exeter 'Change. Except Veli Pacha's lion in the Morea, – who followed the Arab keeper like a dog, – the fondness of the hyæna for her keeper amused me most. Such a conversazione! – There was a 'hippopotamus,' like Lord L[iverpool] in the face; and the 'Ursine Sloth' hath [had] the very voice and manner of my valet ...**" (BLJ III 206)

25.

But I am sick of politics; Begin –
 “Paulo Majora.”⁴⁸ Juan, undecided
 Amongst the paths of being “taken in,”⁴⁹ 195
 Above the ice had like a Skaiter glided;
 When tired of play, he flirted without sin
 With some of those fair creatures who have prided
 Themselves on innocent tantalization,
 And hate all Vice, except its reputation. – 200

26.

But these are few, and in the end they make
 Some devilish escapade or stir,⁵⁰ which shows
 That even the purest people may mistake
 Their way through Virtue’s primrose path of Snows,⁵¹
 And then men stare – as if a new Ass spake 205
 To Balaam⁵² – and from tongue to ear o’erflows
 Quicksilver Small Talk, ending (if you note it)
 With the kind World’s Amen! – “Who would have thought it?”

27.

The little Leilah, with her Orient eyes,
 And taciturn Asiatic disposition 210
 (Which saw all Western things with small surprise,⁵³
 To the surprize of people of Condition,
 Who think that Novelties are Butterflies
 To be pursued as food for Inanition);
 Her charming figure and romantic history 215
 Became a kind of fashionable Mystery. –

48: *Begin* – / “*Paulo Majora*”: echoes the start of Virgil’s fourth Eclogue: *Sicelides Musae, paulo maiora canamus* (Muses of Sicily, let us sing in a loftier strain).

49: ... *the paths of being “taken in”*: the OED lists twelve meanings of the phrase “to take in” – hence perhaps B.’s inverted commas. The meanings here would include to be welcomed into a home, to be admitted into a list, to be reduced in compass, to be deceived, and to be enveloped physically. The following line would add “to fall through [the ice] to one’s destruction”. Compare the intention of Haidee, above, II 1031-2: “*to take him in, / A Stranger*” *dying, with so white a Skin*.

50: ... *in the end they make / Some devilish escapade or stir*: recollects again Caroline Lamb and *Glenarvon*. Compare above, II, 200, 8, or III, 66, 1.

51: *Virtue’s primrose path of Snows*: compare *Hamlet* I iii 50 (*the primrose path of dalliance*) and *Macbeth* II iii 18-19 (*the primrose way to the everlasting bonfire*).

52: ... *as if a new Ass spake / To Balaam*: Balaam’s ass’s words to Balaam show it to have greater spiritual and moral awareness than he. See *Numbers* 22, 22-35, and *The Vision of Judgement* 1.710.

53: ... *her Orient eyes, / And taciturn Asiatic disposition / (Which saw all Western things with small surprise*: Leilah is an Horatian stoic without realising it. See above, V 801-4 and below. XVII, 77-80.

28.⁵⁴

The Women much divided – as is usual
 Amongst the sex, in little things or great – –
 Think not, fair Creatures! that I mean t’buse you all –
 I’ve always liked you better than I state; 220
 Since I’ve grown moral, still I must accuse you all
 Of being apt to – talk at a great rate –
 And now there was a general sensation
 Amongst you about Leilah’s education.⁵⁵ –

29.

In one point only were you settled – and 225
 You had reason; ’twas that a young Child of Grace,
 As beautiful as her own native land,
 And far away – the last bud of her race –
 Howe’er our friend Don Juan might command
 Himself, for five, four, three, or two years’ space, 230
 Would be much better taught beneath the eye
 Of Peeresses whose Follies had run dry.⁵⁶

30.

So first there was a generous emulation,
 And then there was a general competition,
 To undertake the Orphan’s education;⁵⁷ 235
 As Juan was a person of condition,
 It had been an affront on this occasion
 To talk of a Subscription or petition –
 But sixteen Dowagers – ten unwed She Sages⁵⁸ –
 Whose tale belongs to “Hallam’s Middle Ages,”⁵⁹ 240

54: The address here to the poem’s female readership echoes Casti in the *Novelle Galanti*. Compare above, IX 385 and n.

55: ... *Leilah’s education*: the theme of education has never been far from the poem. For a summary of its treatment here, see below, this canto, l.329n.

56: *Peeresses whose Follies had run dry*: *double-entendre*.

57: *the Orphan’s education*: compare below, XVII, opening line: *The World is full of Orphans ...*

58: ... *sixteen Dowagers – ten unwed She Sages*: recalls the *six old damsels, each of seventy years* whose fate is chronicled above at VIII ll.1039-40.

59: *Whose tale belongs to “Hallam’s Middle Ages”*: *tale* is again *double-entendre*. Henry Hallam’s *View of the State of Europe in the Middle Ages* (date given as 1808 at CPW I 409, and as 1818 at CPW V 754; consensus is 1818). Hallam was the father of Tennyson’s friend. Among editors, only Andrew Nicholson (*MSYR Byron IX*) seems to have read this book, and adduces here a reference to a law in the Kingdom of Jerusalem whereby the only reason a woman might give for refusing marriage was that she was over sixty years of age.

31.

And one or two sad, separate wives, without
 A fruit to bloom upon their withering bough,
 Begged to bring *up* the little Girl – and “*out*”⁶⁰ –
 For that’s the phrase that settles all things now,
 Meaning a Virgin’s first blush at a rout, 245
 And all her points as thorough-bred to show;
 And I assure you that like Virgin Honey
 Tastes their first Season (mostly – if they have money.)

32.

How all the needy honourable Misters –
 Each out-at-Elbow peer, or desperate dandy⁶¹ – 250
 The watchful Mothers, and the careful Sisters,
 (Who by the by, when clever, are more handy
 At making matches where “’tis Gold that glisters”⁶²
 Than their *He* relatives) like flies o’er candy
 Buzz round “*the Fortune*” with their busy battery – 255
 To turn her head with Waltzing and with Flattery!

33.

Each Aunt, each Cousin, hath her speculation;
 Nay, married dames will now and then discover
 Such pure disinterestedness of passion,
 I’ve known them court an heiress for their lover – 260
 “Tantæne!” Such the virtues of high station!⁶³ –
 Even in the hopeful Isle whose outlet’s “Dover”;⁶⁴
 While the poor rich wretch, object of these cares,
 Has cause to wish her Sire had had male heirs.⁶⁵ –

60: *to bring up the little Girl - and “out”*: to educate her and then present her in society – a process, as B. soon writes, akin to prostitution.

61: *Each out-at-Elbow peer, or desperate dandy*: B. may be recalling Mercer Elphinstone, whose fortune and obduracy earned her the nicknames “Miss Mercenary” and “The Fops’ Despair”. When finally she married for love her father disinherited her.

62: *“’tis Gold that glisters”*: the matchmakers (read “pimps”) ignore the message which greets the Prince of Morocco when he unwisely unlocks the gold casket at *The Merchant of Venice*, II vii 65-6: *All that glisters is not gold, / Often have you heard that told.*

63: *“Tantæne!” Such the virtues of high station!*: Virgil, *Aeneid*, I 11: *tantaene animis caelestibus irae* (Can such fierce resentment dwell in heavenly breasts?). Virgil alludes to the wrath of Juno, who pursued Aeneas about the Mediterranean, fearful of what suffering he was to inflict on Carthage. B. implies hatred to be the motive which causes a married woman to act as go-between for her own lover.

64: *... the hopeful Isle whose outlet’s “Dover”*: *Wherefore to Dover? ... Wherefore to Dover? Let him first answer that ... Wherefore to Dover?* the words of Regan (*King Lear* III vii) threaten a dreadful penalty for those who try to leave the trap that is England.

65: *While the poor rich wretch, object of these cares, / Has cause to wish her Sire had had male heirs*: recalls above, I, 100, 8: *And then the Mother cries, the Father swears, / And wonders why the Devil he got heirs.*

34.

Some are soon bagged, but some reject three dozen; 265
 'Tis fine to see them scattering refusals
 And wild dismay o'er every angry cousin
 (Friends of the party) who begin accusals
 Such as "Unless Miss (Blank) meant to have chosen
 "Poor Frederick,⁶⁶ why did she accord perusals 270
 "To his billets? *Why* waltz with him? Why, I pray,
 Look "*Yes*" last night, and yet say "*No*" today?

35.

"Why? – Why? Besides, Fred really was *attached* –
 "’Twas not her Fortune – he’s enough without –
 "The time will come – she’ll wish that she had snatched 275
 "’So good an opportunity, no doubt;
 "But the old Marchioness some plan has hatched,
 "’As I’ll tell Aurea⁶⁷ at tomorrow’s rout –
 "And, after all, poor Frederick may do better –
 "Pray, did you see her answer to his letter? 280

36.

Smart uniforms, and sparkling Coronets
 Are spurned in turn, until her turn arrives;
 After male loss of time, and hearts, and bets
 Upon the sweepstakes for substantial wives;
 And when at last the pretty Creature gets 285
 Some Gentleman who fights, or writes, or drives,⁶⁸
 It soothes the awkward Squad of the rejected⁶⁹
 To find how very badly she selected.

66: *Poor Frederick*: B. may be thinking of Frederick Ponsonby, Caroline Lamb’s brother.

67: *Aurea*: partially anticipates Aurora Raby; the word implies “gilded” and thus, by the standards of *The Merchant of Venice* (see above, this canto, l.253n) to be avoided.

68: ... *when at last the pretty Creature gets / Some Gentleman who fights, or writes, or drives*: the choice of Mercer Elphinstone (above, this canto, l.250n) was the dashing Napoleonic hero, the Comte de Flahaut. Their marriage was a success.

69: *the awkward Squad of the rejected*: for a previous, military use of this phrase, see the description of Suvorov’s recruits at VII 411.

37.

For sometimes they accept some long pursuer,
 Worn out with importunity, or fall 290
 (But here perhaps the instances are fewer)
 To the lot of his who scarce pursued at all –
 A Hazy Widower turned of Forty's sure – – *
 (If 'tis not vain examples to recall)
 To draw a high prize; now, howe'er he got her, I 295
 See nought more strange in this than t'other Lottery.

* This line may puzzle the Commentators more than the present Generation.⁷⁰

38.

I for my part (One "modern instance" more –⁷¹
 "True 'tis a pity – pity 'tis tis true")⁷²
 Was chosen from out an amatory score –
 Albeit my years were less discreet than few; 300
 But though I also had reformed before,
 Those became one who soon were to be two;
 I'll not gainsay the generous Public's voice
 That the young Lady made a monstrous choice. –

39.

Oh pardon me digression – or at least 305
 Peruse! 'tis always with a moral End
 That I dissert, like Grace before a feast;
 For like an aged Aunt, or tiresome friend,
 A rigid Guardian or a zealous priest,
 My Muse by exhortation means to mend 310
 All people, at all times, and in most places;
 Which puts my Pegasus⁷³ to these grave paces.

70: *A Hazy Widower turned of Forty's sure – – / (If 'tis not vain examples to recall)*: recalls the marriage, on March 7 1814, of the previously-married, mentally-deficient (*Hazy Widower*) Earl of Portsmouth to the daughter of B.'s solicitor John Hanson, at which B. gave away the bride. The marriage was annulled in 1823. See BLJ IV 236-7, and *Lord Byron Accounts Rendered*, Appendix 3.

71: *One "modern instance" more*: the words of Jacques at *As You Like It*, II vii 156.

72: *"True 'tis a pity - pity 'tis tis true"*: the words of Polonius at *Hamlet*, II ii 97-8.

73: *my Pegasus*: the winged steed, beloved of the Muses. See above, Dedication 58 and n, and IV 3.

40.

But now I'm going to be immoral – now
 I mean to show things really as they are,
 Not as they ought to be;⁷⁴ for I avow 315
 That till we see what's what in fact, we're far
 From much improvement with that virtuous plough
 Which skims the surface leaving scarce a scar
 Upon the black loam long manured by Vice,
 Only to keep its Corn at the old price.⁷⁵ – 320

41.

But first of little Leilah we'll dispose,
 For like a Day-dawn she was young and pure⁷⁶ –
 Or like the old Comparison of Snows,⁷⁷
 Which are more pure and pleasant, to be sure,
 Like many people every body knows; 325
 Don Juan was delighted to secure
 A goodly Guardian for his infant Charge,
 Who might not profit much by being at large. –

74: *I mean to show things really as they are, / Not as they ought to be:* implicitly criticises the “moral” Scott, whose *Lay of the Last Minstrel* is quoted above in st.13. B. implies that even liberals like my Jeffrey (above, 127) can't bear too much truth in their poetry.

75: *to keep its Corn at the old price:* implies (i) that all morality is material in motive and (ii) that English moral cant has in any case no effect on material things, such as harvests and food-prices. B. plays with the same idea above at VII, st.45, and IX, st.32.

76: *... like a Day-dawn she was young and pure:* connects her with Haidee (see above, II st.142) and with Aurora Raby.

77: *like the old Comparison of Snows:* Coleridge draws our attention to VI 197-8: *white as what bards call “driven / Snows.”*

42.

Besides, he'd found out that he was no tutor⁷⁸ --
 (I wish that others would find out the same)⁷⁹ 330
 And rather wished in such things to stand neuter,
 For silly Wards will bring their Guardians blame;
 So when he saw each ancient Dame a Suitor
 To make his little wild Asiatic⁸⁰ tame,
 Consulting "the Society for Vice --
 Suppression",⁸¹ Lady Pinchbeck was his choice.⁸² 335

43.

Olden She was, but had been very young;
 Virtuous she was, and had been, I believe,
 Although the World has such an evil tongue
 That -- but my chaster ear will not receive 340
 An echo of a syllable that's wrong,⁸³
 In fact there's nothing makes me so much grieve
 As that abominable tittle tattle
 Which is the Cud eschewed⁸⁴ by human Cattle. --

78: ... *he'd found out that he was no tutor*: B. is still following the education theme which he started in Canto I, the gist by now being that the more experienced one gets the more diffident one becomes at instructing others.

79: (*I wish that others would find out the same*): Coleridge reads a reference to "Hobhouse and the Zoili of Albemarle Street" here; but the lines refers to zealots and proselytisers of all sorts.

80: *little wild Asiatic*: but see above, this canto, ll.209-11 n.

81: "*the Society for Vice - / Suppression*": The Society for the Suppression of Vice was founded 1802, a type of English holier-than-thou-ness. See *English Bards and Scotch Reviewers* 632-7:

*Whet not your scythe, Suppressors of our vice!
 Reforming Saints! too delicately nice!
 By whose decrees, our sinful souls to save,
 No Sunday tankards foam, no barbers shave;
 And beer undrawn, and beards unmown, display
 Your holy reverence for the Sabbath-day.*

In the *Edinburgh Review* for January 1809 (pp.333-43) the Rev. Sidney Smith found fault with the Society for concentrating too exclusively on the vices of the poor.

82: *Lady Pinchbeck*: despite being recommended by canterers (see previous note) Lady Pinchbeck is modelled on B.'s friend and confesseuse Lady Melbourne, *the best & kindest & ablest female I ever knew -- old or young* (letter to Murray, April 23 1818; BLJ VI 34).

83: *the World has such an evil tongue / That -- but my chaster ear will not receive / An echo of a syllable that's wrong*: Lady Melbourne (if not Lady Pinchbeck) had been the mistress of the Prince Regent and of Lord Egremont.

84: *the Cud eschewed by human Cattle*: B. means "chewed", not "avoided". Compare BLJ II 141: *I do nothing but eschew tobacco*.

44.

Moreover I've remarked (and I was once 345
 A slight observer in a modest way)
 And so may every one except a dunce,
 That Ladies, in their youth a little gay,
 Besides their knowledge of the World and sense
 Of the sad consequence of going astray, 350
 Are wiser in their warnings 'gainst the woe
 Which the mere Passionless can never know.

45.

While the harsh Prude indemnifies her Virtue
 By railing at th'unknown and envied passion –
 Seeking far less to save you than to hurt you, 355
 Or, what's still worse, to put you out of fashion,
 The kinder Veteran with calm words will court you,
 Entreating you to pause before you dash on;
 Expounding and illustrating the riddle
 Of Epic Love's beginning, end, and middle. 360

46.

Now whether it be thus, or that they're stricter,
 As better knowing why they should be so,
 I think you'll find, from many a family picture,
 That daughters of such mothers, as may know
 The World by experience rather than by lecture, 365
 Turn out much better for the Smithfield Show
 Of Vestals brought into the Marriage Mart⁸⁵
 Than those bred up by Prudes without a heart. –

47.

I said that Lady Pinchbeck had been talked about –
 As who has not, if female, young, and pretty? 370
 But now no more the Ghost of Scandal stalked about –
 She merely was deemed amiable and witty,
 And several of her best *bon-mots* were hawked about;
 Then She was given to charity and pity,
 And passed (at least the latter years of life) 375
 For being a most exemplary wife. –

85: *the Smithfield Show / Of Vestals brought into the Marriage Mart*: horse- and cattle-trading had been carried on in Smithfield since the early middle ages (though formally only from 1638) and did not cease until 1855, when it was closed down because of rowdiness and debauchery. Criminals were hanged, cattle slaughtered, and witches and martyrs burnt there. B.'s addition of "and virgins sold into monetarily advantageous marriages" only makes use of the commonplace expression "to make a Smithfield bargain": *A Smithfield Bargain. A bargain whereby the purchaser is taken in. This is likewise used frequently to express matches or marriages contracted solely on the score of interest, on one or both sides, where the fair sex are bought or sold like cattle at Smithfield* – Francis Grose, *Classical Dictionary of the Vulgar Tongue* (1823). See Lydia Languish at *The Rivals*, V I 129-30: ... *to find myself made a mere Smithfield bargain of at last!* Compare below, XIV, 18, 4.

48.

High in high Circles, gentle in her own,
 She was the mild reprover of the young
 Whenever – which means every day – they'd shown
 An awkward inclination to go wrong; 380
 The quantity of Good she did's unknown,
 Or at the least would lengthen out my song;
 In brief, the little orphan of the East
 Had raised an interest in her which increased.

49.

Juan, too, was a sort of favourite with her, 385
 Because she thought him a good heart at bottom;
 A little spoilt, but not so altogether,
 Which was a wonder if you think who *got* him,
 And how he had been tossed he scarce knew whither;
 Though this might ruin others, it did *not* him, 390
 At least entirely, for he'd seen too many
 Changes in youth to be surprized at any.⁸⁶

50.

And these Vicissitudes tell best in youth,
 For when they happen at a riper age,
 People are apt to blame the Fates, forsooth, 395
 And wonder Providence is not more sage;
 Adversity is the first path to Truth;
 He who hath proved Storm, War, or Woman's rage,⁸⁷
 Whether his Winters be eighteen or eighty,
 Hath won the experience which is deemed so weighty. 400

86: ... *he had seen too many / Changes in youth to be surprized at any*: he was a Stoic by experience and instinct; but see above, V ll.799-800: *I ne'er could see the very / Great Happiness of the "Nil Admirari."* Leilah is very like him – see above, this canto, ll.209-11 n.

87: *He who hath proved Storm, War, or Woman's rage*: he who has proved his character in the midst of these things. Compare above, IX 541.

51.

How far it profits is another matter.⁸⁸
 Our hero gladly saw his little charge
 Safe with a Lady, whose last grown-up daughter,
 Being long married, and thus left at large,
 Had left all the accomplishments She taught her, 405
 To be transmitted like the Lord Mayor's barge⁸⁹
 To the next comer; or, as it will tell,
 More Muse-like, Say, like Cytherea's Shell.⁹⁰ –

52.

I call such things transmission, for there is
 A floating Balance of Accomplishment, 410
 Which forms a pedigree from Miss to Miss,
 According as their Minds or Backs are bent;
 Some waltz, some draw, some fathom the Abyss
 Of Metaphysics; Others are content
 With Music; the most moderate shine as Wits – 415
 While others have a Genius turned for Fits.⁹¹ –

53.

But whether Fits, or Wits, or Harpsichords,
 Theology, Fine Arts, or finer Stays,
 May be the baits for Gentlemen or Lords
 In regular descent, in these our days, 420
 The last Year to the new transfers its hoards;
 New Vestals claim Men's eyes with the same praise
 Of "Elegant" *et cetera* in fresh batches –
 All Matchless Creatures – and yet bent on Matches. –

88: ... *the experience which is deemed so weighty.* / *How far it profits is another matter:* CPW draws our attention to the parallel between this line and the speech of Manfred at I i 10-12:

*Sorrow is knowledge: they who know the most
 Must mourn the deepest o'er the fatal truth –
 The Tree of Knowledge is not that of Life.*

89: *the Lord Mayor's barge:* the passage of the Lord Mayor of London from the City to Westminster Hall, on October 28, to take his oath of office, was first made by water, from St Paul's wharf, in 1422. A barge with silver oars was built for him in 1452. One was used for the last time in 1852. The procession nowadays goes to the Law Courts in the Strand. B.'s simile of transmission is rendered mundane by

90: *Cytherea's Shell:* the shell from which Cytherea (Venus) was born is most famous from the painting by Botticelli. Few if any Lords Mayor have aspired to goddess-hood.

91: *others have a Genius turned for Fits:* again recalls Caroline Lamb. See above, this canto, ll.201-2 and n.

54.

But now I will begin my poem⁹² – 'tis 425
 Perhaps a little strange, if not quite new,
 That from the first of Cantos, up to this,
 I've not begun what we have to go through;
 These first twelve Books⁹³ are merely Flourishes –
 Preludios⁹⁴ – trying just a string or two 430
 Upon my lyre; or making the pegs sure;
 And when so – you shall have the Overture. –

55.

My Muses do not care a pinch of rosin⁹⁵
 About what's called success – or not succeeding –
 Such thoughts are quite below the strain they've chosen; 435
 'Tis a "great moral lesson" they are reading;⁹⁶
 I thought, at setting off, about two dozen
 Cantos would do; but at Apollo's pleading,
 If that my Pegasus should not be foundered,
 I think to canter gently through a hundred.⁹⁷ – 440

92: *But now I will begin my poem:* the second time B. has promised to do so since st.1 (the first time was at st.25, and he is now half way through the Canto).

93: *These first twelve Books:* B. to Medwin (Medwin p.165): *It [Don Juan] shall have twenty-four books, too, the legitimate number.* But see above, I ll.1593-4: *My Poem's Epic, and is meant to be / Divided in twelve books ...*

94: *These first twelve Books are merely Flourishes – / Preludios:* B. had no way of knowing that Wordsworth had been writing his own *Prelude* for over twenty years.

95: *a pinch of rosin:* to make one's violin- or harp-strings stay tuned.

96: 'Tis a "great moral lesson" they are reading: compare TVOJ, preface: ... *but certainly these teachers of "great moral lessons" are apt to be found in strange company.* CPW (VI 673: see also III 493) refers us to Scott, *The Field of Waterloo*, Conclusion, 6, 3: *Write, Britain, write the moral lesson down;* but the quotation is minus a word, as it would be at the other echo CPW favours (see V 754) namely the Preface to Cantos VI VII and VIII: *In his life he [Castlereagh] was – what all the world knows – and half of it will feel for years to come – unless his death prove a moral lesson to the surviving Sejani of Europe.* The phrase is in fact from a letter from Wellington to Castlereagh, written in Paris on 23 September 1815, about the return of the art treasures which Napoleon had plundered. The letter concludes: *It is, besides, on many accounts, desirable, as well for their own happiness as for that of the world, that the people of France, if they do not already feel that Europe is too strong for them, should be made sensible of it; and that, whatever may be the extent, at any time, of their momentary and partial success against any one, or any number of individual powers in Europe, the day of retribution must come. / Not only, then, would it, in my opinion, be unjust in the Sovereigns to gratify the people of France on this subject, at the expense of their own people, but the sacrifice they would make would be impolitic, as it would deprive them of the opportunity of giving the people of France a great moral lesson. / Believe me, &c. / WELLINGTON (Wellington, *Dispatches*, ed Lieut. Colonel Gurwood, London, John Murray (1838) vol. XII pp.645-6.) B. used the phrase first at ll.77-8 of his 1815 *Ode (from the French): France hath twice too well been taught / The "moral lesson" dearly bought ...**

97: ... *two dozen / Cantos ... a hundred:* see above, this canto, l.429n. B.'s cantos are sounding like Falstaff's rogues in buckram (*Henry IV I II iv*). But see BLJ X 150 (letter to Kinnaid, April 14th 1823): ... *I shall probably make the work a hundred in time ...*

56.

Don Juan saw that Microcosm on Stilts
 Yclept the Great World⁹⁸ – for it is the least,
 Although the highest; but, as Swords have Hilts,
 By which their power of Mischief is increased,
 When Man in battle, or in quarrel, tilts, 445
 Thus the low World, North, South, or West, or East,
 Must still obey the High⁹⁹ – which is their handle –
 Their Moon, their Sun, their Gas, their farthing Candle.¹⁰⁰

57.

He'd many friends who'd many wives, and was
 Well looked upon by both, to that extent 450
 Of Friendship which you may accept or pass;
 It does nor good nor harm – being merely meant
 To keep the wheels going of the higher class,
 And draw them Nightly when a ticket's sent;
 And what with Masquerades, and fêtes, and balls – 455
 For the first season such a life scarce palls. –

58.

A young unmarried man, with a good name
 And Fortune, has an awkward part to play –
 For Good Society is but a Game –
 “The Royal Game of Goose,”¹⁰¹ as I may say, 460
 Where every body has some separate aim,
 An end to answer, or a plan to lay:
 The single ladies wishing to be double –
 The married ones to save the Virgins trouble.

98: ... that *Microcosm on Stilts / Yclept the Great World*: compare above, XI 353-6: *In the Great World - which being interpreted / Meaneth the West or worst end of a city, / And about twice two thousand people bred / By no means to be very wise or witty ...*

99: *Thus the low World, North, South, or West, or East, / Must still obey the High*: Wright quotes Voltaire: *Enfin partout la bonne société régle tout*.

100: *their farthing Candle*: a more accurate quotation from Young's *The Love of Fame* than that above at l.163.

101: “*The Royal Game of Goose*”: Goose was a board game similar to Snakes and Ladders or to Monopoly. If a player landed on a square containing a goose, the value of the throw was doubled. For the strange adjective here, all editions quote Goldsmith, *The Deserted Village*, 232: *The twelve good rules, the royal game of goose* – without explaining that “the twelve good rules” were rules governing conduct, found in the study of Charles I, and often printed as a broadside. B., helped by Goldsmith, thus associates the game with the royal maxims.

59.

I don't mean this as general – but particular 465
 Examples my be found of such pursuits,
 Though Several also keep their perpendicular,
 Like Poplars with good principles for roots;
 Yet Many have a method more *reticular*¹⁰² –
 “Fishers for Men”¹⁰³ – like Sirens with soft lutes; 470
 For talk six times with the same single lady,
 And you may get the wedding dresses ready. –

60.

Perhaps you'll have a letter from the Mother,
 To say her daughter's feelings are trepanned;¹⁰⁴
 Perhaps you'll have a visit from the brother,¹⁰⁵ 475
 All Strut, and Stays, and Whiskers, to demand
 What “your Intentions are?” one way or other;
 It seems the Virgin's heart expects your hand,
 And between pity for her Case and yours,
 You'll add to Matrimony's list of Cures. 480

61.

I've known a dozen weddings made even *thus* –
 And some of them high names – I've also known
 Young Men who, though they hated to discuss
 Pretensions which they never dreamed t'have shown,
 Yet, neither frightened by a female fuss, 485
 Nor by Mustachios moved, were let alone,
 And lived as did the broken-hearted fair,
 In happier plight than if they formed a pair.

102: *reticular*: the OED has *resembling a net in effect or operation; intricate, entangled 1818.*

103: “*Fishers for Men*”: employs the words of Jesus at Matthew 4:19 and Mark 1:17: *Follow me, and I will make you fishers of men / Come ye after me, and I will make you to become fishers of men.* Compare the description of Lambro above, II ll.993-4: *A fisherman he had been in his youth, / And still a Sort of fisherman was he ...*

104: *her daughter's feelings are trepanned*: trepanning was a desperate operation involving boring a hole in the skull; but in rogues' slang it meant entrapment into a situation to your advantage and the victim's loss.

105: *Perhaps you'll have a visit from the brother*: B. had had one such visit, from the brother of a girl called Julia Leacroft in Southwell: see BLJ I 51n. A duel was avoided.

62.

There's also nightly, to the uninitiated,
 A peril, not indeed like Love or Marriage, 490
 But not the less for this to be depreciated –
 It is – I meant and mean not to disparage
 The Show of Virtue even in the Vitiated –
 It adds an outward Grace unto their carriage –
 But to denounce the amphibious sort of Harlot – 495
 "Couleur de Rose," who's neither white nor scarlet.¹⁰⁶ –

63.

Such is your cold Coquette, who can't say "No,"
 And won't say "Yes,"¹⁰⁷ and keeps you *On* and *Offing*
 On a Lee shore, till it begins to blow,
 Then sees your heart wrecked with an inward scoffing; 500
 This works a world of sentimental woe,
 And sends new Werters¹⁰⁸ yearly to the Coffin,
 But yet is merely innocent Flirtation –
 Not quite Adultery, but Adulteration.¹⁰⁹ –

106: *the amphibious sort of Harlot* – / "Couleur de Rose," who's neither white nor scarlet: that is to say, a middling, treacherous sort of pink. B. defines his terms here in the next stanza. For *amphibious*, see the arraignment of two-facedness at Pope, *Epistle to Dr Arbuthnot*, ll.326-9:

*Amphibious Thing! that acting either Part,
 The trifling Head, or the corrupted Heart!
 Fop at the Toilet, Flatt'rer at the Board,
 Now trips a Lady, and now struts a Lord.*

107: *Such is your cold Coquette, who can't say "No," / And won't say "Yes"*: CPW refers us to *Reply to Some Verses of J.M.B.Pigot, Esq. on the Cruelty of his Mistress* (October 1806) stanza 7 of which runs:

*No longer repine,
 Adopt this design,
 And break through her slight woven net;
 Away with despair,
 No longer forbear,
 To fly from the captious coquette.*

For *her slight woven net*, see above, 1.469n. As with 1.475 above, B. is recollecting, not his Years of Fame in London, but his youthful times in Nottinghamshire.

108: *And sends new Werters yearly to the Coffin*: refers to Goethe's novel *The Sorrows of Young Werther* (1774) much translated and imitated, in which the hero kills himself on being rejected in love.

109: Compare below, XV, 6, 8.

64.

“Ye Gods, I grow a talker!”¹¹⁰ Let us prate; 505
 The next of perils, though I place it sternest,
 Is when, without regard to “Church and State,”
 A wife makes, or takes, love in upright earnest –
 Abroad, such things decide few women’s fate¹¹¹
 (Such, early Traveller! is the truth thou learnest!) 510
 But in old England when a young bride errs,¹¹²
 Poor thing! Eve’s was a trifling case to hers. –

65.

For ’tis a low, Newspaper, humdrum, lawsuit
 Country,¹¹³ where a young couple of the same ages
 Can’t form a friendship but the World o’erawes it; 515
 Then there’s the vulgar trick of those d—d damages!¹¹⁴
 A Verdict – grievous foe to those who cause it! –
 Forms a sad Climax to romantic homages;
 Besides those soothing speeches of the pleaders,
 And evidences, which regale all readers! 520

66.

But they who blunder thus are raw beginners –
 A little genial sprinkling of Hypocrisy
 Has saved the fame of thousand splendid Sinners –
 The loveliest Oligarchs of our Gynocracy¹¹⁵ –
 You may see such at all the balls and dinners, 525
 Among the proudest of our Aristocracy;
 So gentle – charming – charitable – chaste,
 And all by having *tact*, as well as taste.¹¹⁶

110: “Ye Gods, I grow a talker!”: Antonio’s words at *The Merchant of Venice* I i 110: *I’ll grow a talker for this gear*. But B. makes Antonio sound like Coriolanus.

111: *A wife makes, or takes, love in upright earnest – / Abroad, such things decide few women’s fate*: alludes (with, as CPW says, a “Sexual innuendo”) to the greater license allowed adulteresses in Italy.

112: *But in old England when a young bride errs*: recalls *Beppo*, ll.295-6: *But Heaven preserve Old England from such courses / Or What becomes of damage, and divorces?*

113: *For ’tis a low, Newspaper, humdrum, lawsuit / Country*: an old target for B.’s distaste. Compare above, I 3: *...cloying the Gazettes with Cant*.

114: *Then there’s the vulgar trick of those d—d damages!*: compare *Beppo*, 295-6, quoted above in 511n.

115: *The loveliest Oligarchs of our Gynocracy*: should be *Gyneocracy* or even *Gynæocracy* – government by women; but B. needs three syllables, and has for precedents Pope, who has *Gynocracy* in a letter to Swift (Swift, *Works*, 1761 vol.VIII p.75) and more recently Scott, who has *gynocracy* at *The Fortunes of Nigel* (1822) Chapter XVII: *... the aforesaid state has repeatedly changed from absolute despotism to republicanism, not forgetting the intermediate stages of oligarchy, limited monarchy, and even gynocracy; for I myself remember Alsatia governed for nearly nine months by an old fish-woman*. Scott, however, also has *gynecocracy* in a note to *The Antiquary* Chapter XXVI. B. is recollecting such “gynocratic” figures as Lady Jersey and Lady Oxford.

116: *And all by having tact, as well as taste*: compare above, I, 178, 1-2: *Silence is best, besides there is a Tact / (That modern phrase appears to me sad stuff ...* for B.’s previous (1818) estimate of this relatively new usage: *tact / (That modern phrase appears to me sad stuff)*. See also below, XIV, 41, 6.

67.

Juan, who did not stand in the predicament
 Of a mere Novice,¹¹⁷ had one safeguard more – 530
 For he was sick as – 'twas not the word *sick* I meant –
 But he had seen so much good love before,
 That he was not in heart so very weak; I meant
 But this much, and no sneer against the shore
 Of white cliffs, white necks, blue eyes, bluer stockings,¹¹⁸ 535
 Tithes, taxes, duns, and doors with double knockings.¹¹⁹

68.

But, coming young from lands and scenes romantic –
 Where Lives, not lawsuits, must be risked for Passion,
 And Passion's self must have a spice of frantic –
 Into a country where 'tis half a fashion, 540
 Seemed to him half commercial, half pedantic,
 Howe'er he might esteem this moral nation;
 Besides (Alas! his taste forgive and pity!)
 At first he did not think the women pretty.

69.

I say at *first* – for he found out at *last* – 545
 But by degrees – that they were fairer far
 Than the mere Glowing Dames whose lot is cast
 Beneath the influence of the Eastern Star;¹²⁰
 A further proof we should not judge in haste; –
 Yet Inexperience could not be his bar 550
 To Taste; the truth is, if Men would confess,
 That Novelties *please* less than they *impress*. –

117: *Juan, who did not stand in the predicament / Of a mere Novice:* Juan was last described with this word at I 592.

118: *Of white cliffs, white necks, blue eyes, bluer stockings:* confounds the landscape with the women and then with the underwear.

119: *doors with double knockings:* that is, knocks involving secret signs. Andrew Nicholson refers to B.'s Journal for December 7 1813: *A knock – knocks single and double. Bland called.* (BLJ III 235)

120: *the mere Glowing Dames whose lot is cast / Beneath the influence of the Eastern Star:* that is, such as Julia, Haidee, Gulbayez, or Dudù. The line may echo the words of Charmian at Antony and Cleopatra V ii 306: *O Eastern star!*

70.

Though travelled, I have never had the luck to
 Trace up those shuffling Negroes, Nile or Niger,
 To that impracticable place Timbuctoo,¹²¹ 555
 Where Geography finds no one to oblige her
 With such a Chart as may be safely stuck to,
 For Europe ploughs in Afric like “*Bos Piger*,”¹²² *
 But if I *had been* at Timbuctoo, there,
 No doubt, I should be told that black is fair:¹²³ 560

* <By particular license “positively for this time at the particular desire &” – to be pronounced “tydger”. Such is what Gifford calls the “wicked necessity of rhyming.”>¹²⁴

71.¹²⁵

It is. – I will not swear that Black is White,
 But I suspect in fact that White is Black,
 And the whole Matter rests upon Eye-sight –
 Ask a blind Man, the best judge; you’ll attack
 Perhaps this new position, but I’m right, 565
 Or if I’m wrong, I’ll not be ta’en aback;
 He hath no Morn nor Night, but all is dark
 Within, and what see’st thou? – a dubious spark . –

121: *I have never had the luck to / Trace up those shuffling Negroes, Nile or Niger, / To that impracticable place Timbuctoo:* geographical emblems in B.’s mind for the unknown and untraceable. No-one had discovered the source of the Nile or the Niger, or even the *mouth* of the Niger. Compare above, I ll.1054-5: *Tombuctoo travels, Voyages to the Poles, / Are ways to benefit Mankind ...* and *TVOJ*, 1.647.

122: *Europe ploughs in Afric like “Bos Piger”:* Europeans explore Africa as the slothful ox ploughs (see Horace, Epistles I xiv 43: *optat ephippia bos, piger optat arare caballus*: the ox longs for the accoutrements of the horse; the lazy horse longs to plough). According to the Loeb edition, *piger* describes *caballus* rather than *bos*. B. may underestimate the dangers and terrors of African exploration at the time, as shown, for example, in the narratives of Mungo Park. He never contemplated undertaking any himself. However, the passage is a Conradian metaphor about exploring the dark places of one’s own psyche.

123: *I should be told that black is fair:* echoes Shakespeare, Sonnet 127, line 1: *In the old age black was not counted fair.*

124: B.’s erased note quotes Gifford’s 1813 edition of Massinger (I v) regretting that *the wicked necessity of rhyming obliged me to sophisticate the title* of one of the works he satirised in *The Baviad* from *The Boke of good maners* to *The Boke of goood advice* (see *The Baviad*, 1797 edition, line 192). Compare below, XIII, st.71, B.’s n.

125: DJV, referring to E.W.Marjarum, *Byron as Skeptic and Believer* (1938) says that B.’s humour is not to be mistaken for trifling, for he is entering on a *period marked by tendencies towards rational idealism* occasioned perhaps by reading Berkeley (see above, IX sts.1-2).

72.

But I'm relapsing into Metaphysics –
 That labyrinth – whose clue is of the same 570
 Construction as our Cures for Hectic Pthisicks¹²⁶ –
 Those bright Moths fluttering round a dying flame;
 And this reflection brings me to plain Physics,
 And to the beauties of a foreign dame,
 Compared with those of our pure Pearls of price – 575
 Those Polar Summers, *all Sun and some Ice*.¹²⁷

73.

Or say they are like virtuous Mermaids, whose
 Beginnings are fair faces, Ends mere fishes¹²⁸ –
 Not that there's not a quantity of those
 Who have a due respect for their own wishes; 580
 Like Russians rushing from hot baths to snows *
 Are they, at bottom virtuous even when vitious –
 They warm into a Scrape – but keep, of course,
 As a reserve, a plunge into remorse.

* The Russians, as is well known, run out from their hot baths to plunge into the Neva – a pleasant practical antithesis which, it seems, does them no harm.¹²⁹

74.

But this has naught to do with their Outsides; 585
 I said that Juan did not think them pretty
 At the first blush, for a fair Briton hides
 Half her attractions – probably from pity –
 And rather calmly into the heart glides,
 Than storms it as a foe would take a City; 590
 But once *there* (if you doubt this, prithee try)
 She keeps it for you like a true Ally.¹³⁰ –

126: *Hectic Pthisicks*: raging consumptions: tuberculosis.

127: *our pure Pearls of price*: see Matthew 13, 45-6: ... *the kingdom of heaven is like unto a merchant man, seeking goodly pearls: / Who, when he had found one pearl of great price, went and sold all that he had, and bought it. Those Polar Summers, all Sun and some Ice*: Coleridge and DJV refer to the description of the Younger Brother at *The Prisoner of Chillon*, ll.82-5:

*A polar Day which will not see
 A Sunset till its Summer's gone,
 Its sleepless Summer of long light
 The Snow-clad offspring of the Sun ...*

The two metaphors use moral or grave subjects to illustrate ironically, in the first case, the hypocrisy of English women, in the second, their reserved sexual activity. Both pave the way for Lady Adeline Amundeville, introduced in the ninth line of the next canto.

128: *virtuous Mermaids, whose / Beginnings are fair faces, Ends mere fishes*: continues a fascination with the two-facedness of English women which has been a theme in the canto since st.62.

129: *Like Russians rushing from hot baths to snows*: B. had no experience of a sauna.

130: *But once there (if you doubt this, prithee try) / She keeps it for you like a true Ally*: but B.'s only experience of the long-term fidelity of English women was in his relationship with Augusta, and even that was by 1822 hidden by the obscurity of her letters. He may allude to the way in which Lady Jersey, Lady Holland and Lady Oxford remained friendly to him after his fall from respectability.

75.¹³¹

She cannot step as doth an Arab barb,¹³²
 Or Andalusian girl from Mass returning,
 Nor wear as gracefully as Gauls her garb, 595
 Nor in her eye Ausonia's glance¹³³ is burning;
 Her voice, though sweet, is not so fit to warb—
 —ble those bravuras (which I still am learning
 To like, though I've been seven years in Italy,
 And have — or had — an ear that serves me prettily.) 600

76.

She cannot do these things, nor one or two
 Others, in that off-hand and dashing style
 Which takes so much — to give the devil his due —
 Nor is she quite so ready with her smile —
 Nor settles all things in one interview 605
 (A thing approved, as saving time and toil)
 But, though the Soil may give you time and trouble,
 Well cultivated, it will render double.

77.

And if in fact she takes a "*Grande Passion*,"
 It is a very serious thing indeed; 610
 Nine times in ten 'tis but caprice or fashion —
 Coquetry, or a wish to take the lead —
 The pride of a mere child with a new Sash on —
 Or wish to make a rival's bosom bleed;
 But the tenth Instance will be a Tornado — 615
 For there's no saying what they will or may do.

131: B.'s message about English women is that although (st.75) they can neither move, dress, glance, nor sing as well as continental women, nor (st.76) make love with the same casual skill, nor smile, nor get down to amatory business so rapidly — the compensation (sts.77-8) is that they take their love affairs much more seriously. Few of his English mistresses would have given him the evidence for such an assertion, and the compliment seems back-handed anyway.

132: *She cannot step as doth an Arab barb*: compare the rejection of the same simile, as inadequate for describing the girls of Cadiz, above, II ll.41-42: *An Arab horse, a stately Stag, a Barb / New broke ...*

133: *Ausonia's glance*: Ausonia was a Roman name for Italy.

78.

The reason's obvious. – If there's an *eclât*,
 They lose their caste at once, as do the *Parias*,¹³⁴
 And when the delicacies of the law
 Have filled the Papers with their comments various, 620
 Society, that China without flaw,
 (The Hypocrite!) will banish them like Marius
 To sit amidst the ruins of their Guilt¹³⁵ –
 For Fame's a Carthage not so soon rebuilt.¹³⁶

79.

Perhaps this is as it should be; it is 625
 A Comment on the Gospel's "Sin no more,
 And be thy sins forgiven"¹³⁷ – but upon this
 I leave the Saints to settle their own score;
 Abroad, though doubtless they do much amiss,
 An erring Woman finds an opener door 630
 For her return to Virtue, as they call
 That Lady who should be at home to all. –

80.

For me, I leave the matter where I find it,
 Knowing that such uneasy Virtue leads
 People some ten times less, in fact, to mind it, 635
 And care but for discoveries, and not deeds;
 And as for Chastity, you'll never bind it
 By all the laws the strictest lawyer pleads,
 But aggravate the crime you've not prevented
 By rendering desperate those who'd else repented. – 640

134: *the Parias*: low-caste Hindus.

135: *banish them like Marius / To sit amidst the ruins of their Guilt*: B.'s thoughts about his own exile are made clear from the full reference. When Caius Marius was exiled from Rome by Sulla, he was told on landing in Africa (by the praetor Sextilius) that he could not stay there or he would be arrested. North's Plutarch has it: *Marius hearing this commandment, was so angry and sorry both, that he could not readily tell what answer to make him, and paused a good while, and said never a word, still eyeing the sergeant with a grim look: until he asked him what answer he would make to the Praetor's commandment. Marius then fetching a deep sigh from his heart, gave him this answer, Thou shalt tell Sextilius, that thou hast seen Caius Marius banished out of his country, sitting amongst the ruins of the city of Carthage. By this example, he wisely laid the example of the ruin and destruction of that great city of Carthage, before Sextilius' eyes, and the change of his fortune: to warn Sextilius that the like might fall upon him.* Compare *The Prophecy of Dante*, ll.104-5.

136: *For Fame's a Carthage not so soon rebuilt*: carries on the previous idea, but also echoes the words of Iago to Othello at III iii 163-5: ... *he that filches from me my good name / Robs me of that which not enriches him / And makes me poor indeed.*

137: *the Gospel's "Sin no more, / And be thy sins forgiven"*: B. overlaps two Biblical references. Firstly, to the woman who washed his feet with her tears at Luke 7, 48: *And he said unto her, Thy sins are forgiven.* Secondly, the Woman taken in Adultery at John 8, 10-11: *When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? / She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.* For a similar combination of New Testament quotations, see *TVOJ*, 665-6: *"What I have written I have written - Let / "The rest be on his head or mine!"*

81.

But Juan was no Casuist, nor had pondered
 Upon the moral lessons of Mankind;
 Besides, he had not seen of several hundred
 A lady altogether to his Mind;
 A little *blâsé*, 'tis not to be wondered 645
 At that, his heart had got a tougher rind,
 And though not vainer from his past success,
 No doubt his Sensibilities were less.

82.

He also had been busy seeing sights –
 The Parliament and all the other houses – 650
 Had sate beneath the Gallery at nights,
 To hear debates whose thunder *roused* (not *rouses*)
 The world to gaze upon those Northern Lights
 Which flashed as far as where the Musk Bull browses;¹³⁸
 He'd also stood at times behind the throne – 655
 But Grey was not arrived, and Chatham gone.¹³⁹

* For a description and print of this inhabitant of the Polar Region and native country of the Auroræ Boreales, see Parry's *Voyage in search of a North-West Passage*.

83.

He saw however, at the closing Session,
 That noble sight – when *really* free the nation –
 A king in constitutional possession
 Of such a throne as is the proudest station, 660
 Though Despots know it not till the progression
 Of Freedom shall complete their education;¹⁴⁰
 'Tis not mere Splendour makes the show august
 To eye or heart – it is the People's trust. –

138: *those Northern Lights / Which flashed as far as where the Musk Bull browses:* implies that English parliamentary debates echo to the remotest areas of the globe. For further references to the Aurora Borealis (with which B. may have been familiar from his boyhood at Aberdeen, although he never mentions it) see above, VI ll.574-5n, VII ll.11-12 (*A versified Aurora Borealis / Which flashes o'er a waste and icy clime*) and *TVOJ* ll.214-16.

139: *But Grey was not arrived, and Chatham gone:* Charles, second Earl Grey (1764-1845) abolisher of the slave trade and architect of the 1832 Reform Bill; and William Pitt the Elder (not the Younger, as DJV has) first Earl of Chatham (1708-1778) great eighteenth century statesman and orator.

140: *Despots know it not till the progression / Of Freedom shall complete their education:* governments, not just peoples, require education.

84.

There too he saw (whate'er he may be now) 665
 A Prince – the Prince of Princes at the time¹⁴¹ –
 With fascination in his very bow,
 And full of promise as the Spring of Prime;
 Though royalty was written on his brow,
 He'd *then* the grace too, rare in every clime, 670
 Of being, without alloy of fop or beau,
 A finished Gentleman from top to toe.

85.

And Juan was received, as hath been said.
 Into the best society, and there
 Occurred what often happens, I'm afraid – 675
 However disciplined and *debonnaire* –
 The talent and good humour he displayed,
 Besides the marked distinction of his air,
 Exposed him, as was natural, to temptation,
 Even though Himself avoided the occasion. 680

141: *A Prince – the Prince of Princes at the time:* the Prince Regent, later George IV, would be twenty-nine or thirty at this time. B. said that he impressed him very much on their meeting, which occurred at a ball at Miss Johnson's in June 1812. B. to Scott, July 6 1812: "**He ordered me to be presented to him at a ball, & after some sayings peculiarly pleasing from royal lips, as to my own attempts; he talked to me of you & your immortalities; he preferred you to every bard past & present, & asked which of your works pleased me most, it was a difficult question – I answered, I thought the "Lay" [but see st.13 above!] he said his own opinion was nearly similar ... I defy Murray to have exaggerated his R[oyal] H[ighness]'s opinion of your powers, nor can I pretend to enumerate all he said on the subject, but it may give you pleasure to hear that it was conveyed in language which would only suffer by my attempting to transcribe it, & with a tone & taste which gave me a very high idea of his abilities & accomplishments, which I had hitherto considered as confined to *manners*, certainly superior to those of any living gentleman.**" (BLJ II 182-3). For a later view, see above, VIII, ll.1007-8:

*Gaunt Famine never shall approach the throne –
 Though Ireland starve, great George weighs twenty stone.*

86.

But what, and where, with whom, and when, and why,
 Is not be put hastily together –
 And as my object is Morality
 (Whatever people say) I don't know whether
 I'll leave a single reader's eyelid dry, 685
 But harrow up his feelings till they wither,
 And hew out a huge Monument of Pathos,
 As Philip's Son proposed to do with Athos. – *

* A Sculptor projected to hew Mount Athos into a statue of Alexander, with a city in one hand, and, I believe, a river in his pocket, with various other similar devices; but Alexander's gone, and Athos remains – I trust ere long to overlook a Nation of free men.¹⁴²

87.

Here the twelfth Canto of our introduction¹⁴³
 Ends. When the body of the book's begun 690
 You'll find it of a different construction,
 For what some people say, 'twill be when done –
 The plan at present's simply in concoction;
 I can't oblige you, reader! to read on –
 That's your affair – not mine; a real Sprit 695
 Should neither court neglect, nor dread to bear it.

88.

And if my thunderbolt not always rattles,
 Remember, reader! you have had before
 The worst of tempests and the best of battles
 That e'er were brewed from elements or gore, 700
 Besides the most sublime of – Heaven knows what else –
 An Usurer could scarce expect much more¹⁴⁴ –
 But my best Canto, save one on Astronomy,
 Will turn upon "Political Economy."

142: *a huge Monument of Pathos, / As Philip's Son proposed to do with Athos:* the sculptor who harboured the designs on Mount Athos was Stasicrates. According to Plutarch (in *Moralia*) Alexander said he'd prefer Athos to be left alone, and that Mount Caucasus, the Himalayas, and the River Don would do as his own monuments.

143: *the twelfth Canto of our introduction:* see above, this canto, ll.428-9n.

144: *An Usurer could scarce expect much more:* B. plays from now until the end of the canto with the idea of "Poet as Investment Advisor".

89.

That is your present theme for popularity; 705
 Now that the Public Hedge hath scarce a stake,¹⁴⁵
 It grows an act of Patriotic charity
 To show the people the best way to break;
My plan (but I, if but for singularity,
 Reserve it) will be very sure to take; 710
 Mean time read all the National Debt-sinkers,¹⁴⁶
 And tell me what you think of your great thinkers.

/
 /NB/
 /

10^{bre}. 7th. 1822

145: *Now that the Public Hedge hath scarce a stake:* to “use the last stake in the hedge” was to go for the last weapon remaining in one’s armoury.

146: *all the National Debt-sinkers:* those with ideas for getting rid of the National Debt (none of their ideas worked). Compare below, XVI st.99.