judges. It was upon this very ground that Mr. Downes challenged the fairness of the trial, because "it did exceedingly become them to be very satiated with this endless story of evidence before them that the allegations of their charge were true. And he did affirm that not one member of the Court would do against a government person, but he did press that if the Court did judge against the king without a fair examination, it was such a thing as no judge at any court would do against a government person." Even Bradshaw himself, when, vested in scarlet robes, he condemned Charles to death, exactly and without a word of witness or evidence; for he based, speaking in behalf of the Court, the justice of the sentence solely upon the prisoner's tacit confession of guilt, and upon the notoriety of the crimes charged against him.

And now, when the full effect of that protest against the king's trial is to avoid any expression of religion possessive Scotland is understood, it becomes Mrs. Downes, the death warrant for its execution. They are equally correct explanation of the death warrant; the original text was destroyed, but the record of the decision to execute it has been preserved. This is but a slip-step of dealing with one of the most marked incidents in English history, and its true creative value will be in those results of acute and skilful investigation which Mr. Thomas has published on the death warrant of Charles I.

Reginald E. F. Paget

THE NEW INDIAN CENSUS.

Oxford, Feb. 21, 1881.

The New Indian censuses are now being taken, and Sanskrit scholars will be interested in learning that, at the recommendation of certain eminent natives, three new headings have been added to the census papers, at least for those parts of India in which Brahmins abound. These headings are Gotra, Sthiri, and Sutras. It is well known that every Brahman prides himself on his pedigrees, and clings to the names of his ancestors with far more tenacity than the tigers of the forest. This ceremonial reverence is due to the necessity that belong to a particular Gotra or tribe, of which there were originally seven, descended from the seven great ages, after which they multiplied by seven, into four, and again, according to some reckonings, into many more. As to the number of sub-tribes, they seem to be infinite.

Again, only the Brahman can lay claim to the possession of certain distinguished names among its ancestry. Some claim three, others five, and every Brahman is bound by his religion to repeat the names of these ancestors with the name of his Gotra at the end of his daily morning prayers (pratham-sandhy).

John Macaulay. A COMPLAINT.

Messrs. Lippincott & Co. write to us from Philadelphia to the extraordinary resemblance that exists between the translation of Von-Hiller's "Aret der Seele" lately put forth by the Rev. Mr. Barling Gould, and a version by Mrs. A. L. Wister that we published several years ago as "Only a Girl"; or, the Physician of the Soul. The first few pages, indeed, of Mr. Barling Gould's version are written in like manner; but with the third or fourth chapter the resemblance that we complained of begins, growing stronger and stronger in every succeeding chapter, until the English version lapse into a mere transcript of the American, with here and there a verbal change that is not often an improvement. A little poem of some sixteen lines is given in exactly Mrs. Wister's words. And throughout the work, in all the liberties with the original text he made has not been taken in the way of alteration and omission, she is followed with scrupulous fidelity by the English translator. Not only has Mr. Barling Gould made no acknowledgment of his indebtedness, but the remark in his preface that "this story of extraordinary power and pathos...has deserved translation before this" is susceptible of an interpretation that would only add a graver shade to the charge which we are surprised to have to bring against a gentleman of his standing and reputation.

Richard F. Burton

AUTHORS AND PUBLISHERS.

209, City Road, London, E.C. 2, Jan. 25, 1881.

Will you allow me to say my protest against the insidious attempts so constantly made to separate the interests of authors and