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ANNUAL

BURNS CHRONICLE & CLUB DIRECTORY

INSTITUTED
4th SEPTEMBER 1891

Edited by
D.McNAUGHT,
Kilmarnock

No. XX.
JANUARY, 1911.

PRICE:
ONE SHILLING & SIXPENCE.

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PREFACE.

This number marks the completion of twenty years since the Chronicle came into existence, for the greater part of which period its success was the result of the work of few hands.

Now that the publication is in the hands of the Federation as a whole, it is incumbent on the Clubs to look to its future from both the commercial and literary points of view.

The Editor again thanks his contributors and the members of the Special Committee who have taken such a lively interest in the present issue.

Benrig, Kilmaurs,

January 17th, 1911.
HAVING now brought this sketch to the threshold of the renowned Poet who exercised so great an influence on the poetical literature of Scotland, I shall briefly revert to one of his poetic contemporaries who was born in the same year, and survived him for the long period of forty years.

John Mayne was born in Dumfries in 1759, but had left that town some time before Burns took up his abode there. In his youth Mayne went to Glasgow as a compositor’s apprentice, subsequently removing to London, where he became proprietor and joint-editor of the Star newspaper. When eighteen years of age he published the nucleus of his chief poem, the “Siller Gun,” in a quarto page of twelve stanzas, which he continued to reconstruct and improve up to the time of his death in 1836. The final edition, in five cantos, was published in that year, and it has continued to be the standard edition ever since. The “Siller Gun” is a witty descriptive poem, after the style of “Peblis to the Play” and Fergusson’s “Leith Races,” and has long been valued as a record of an ancient custom once popular in the author’s birthplace. The poem describes a shooting competition for a little silver gun, which had been presented to Dumfries by James VI. Sir Walter Scott thought it superior to Fergusson, and that it came nearer to Burns than any of the efforts of his immediate predecessors; and to Mayne’s further credit his poetical efforts did
not begin and end here. He wrote some spirited verses on the
time-honoured customs of Hallowe'en, which were first published
in Ruddiman's Weekly Magazine in 1780, the same periodical
which brought the early efforts of Robert Fergusson before the
Edinburgh public some ten years previously. In "Hallowe'en"
Mayne delineates in humorous fashion the superstitious and half-
forgotten customs in use amongst the young of both sexes on
Hallow Eve respecting their matrimonial prospects. In the
language of the author—

"Showing how to ken their matrimonial mate,
The youngsters keen
Search a' the dark decrees o' fate
At Hallowe'en."

This poem, which is still well worth perusal, is believed to
have suggested to Burns his witty and vivacious poem bearing
the same title in which he, too, sets forth in happiest vein the
merriment and superstitious credulity connected with an old-time
institution which is rapidly dying out.

Mayne also wrote a poem entitled "Glasgow," which was
published in 1803, and which was at one time exceedingly popular.
These constitute the author's principal narrative poems, but it is
evident from the "Winter Sat Lang" and "Logan Braes" that
he was not devoid of lyrical gifts. His best and most popular
poem is "Logan Braes," set to the tune of "Logan Water."
The tune of "Logan Water" is thought to belong to the
seventeenth century, and was originally attached to verses of a
rather indecent character. Upwards of four years after the
appearance of "Logan Braes," Burns, who had heard the tune,
adopted the musical form, and was induced to write for it his
well-known stanzas of "Logan Water."

Having noticed the more important individuals comprising
the dynasty of vernacular poets, we now come to the one Scottish
Poet who is best known to those who may not
Robert Burns, 1759-1795,
have closely investigated the complete circle of
Scottish writers and poets. In most countries
which have a literary reputation there is usually one poet who
stands out above the rest, as Shakespeare in England, Molière in
France, Dante in Italy, Goethe in Germany, Burns in Scotland; but perhaps in none of these countries has the dominant poet so completely overshadowed all the rest as this Poet of Scotland. This has given rise to the popular fiction so frequently found in the mind of the average Englishman that Burns is the only Poet of whom Scotland can boast. Indeed, this idea seems to have been one which loomed largely in the mind of the late W. E. Henley, till the reverse was revealed to him in the course of his researches into Scottish literature while assisting to prepare the Centenary Edition of the Poet's works.

From his famous, but erratic and ill-balanced essay entitled "Burns's Life, Genius, Achievements," it is evident that though face to face with historical facts his preconceived notions on the subject died hard, for instead of frankly acknowledging this new revelation he did not hesitate to wound the susceptibilities of Burns's countrymen by giving expression to covert insinuations against the character of their dead hero. From no other critic, perhaps, was uncharitableness less becoming, and none knew better than he that in the case of authors it is specially true "that the evil they do lives after them—the good is oft interred with their bones." As Henley's essay has already been dealt with in the Burns Chronicle, no detailed criticism of it need be made here. Suffice it to say that the mere fact of Burns being able, on his literary side, to eclipse so many writers in the same field who have been dealt with in previous chapters, is sufficient evidence of his unrivalled originality and force of genius. The principal facts in the life of Burns are so well known that they need not be dwelt on at length. Indeed, the literature which has grown up in the wake of Burns is of such huge dimensions that it is apt to confuse and render concentration perplexing and difficult. The Poet was born on the 25th of January, 1759, at Alloway, in the vicinity of Ayr, amid the frost and snow of a Scottish winter, and in a cottage built by his father, who was a farmer of the poorest class. A few days after the child was born the gable of the auld clay biggin' fell, and the mother and child had to take refuge in a neighbour's house. The storm which then broke upon the
infant brow foreshadowed to some extent the tempestuous future that was in store for him.

It is more than probable that Burns had a well-defined line of intellectual ancestors, and that nature, in her secret resources, had long been preparing for his advent: so that he might take his place on the world's stage in due season. On both his father and his mother's side he belonged to a class of substantial Scottish husbandmen or yeomen. In the Poet's autobiographical letter to Dr John Moore, the distinguished physician and author, which covers the most important period of Burns's life, he makes many playful allusions to his own life and that of his family. While there is no perversion of facts, it is well to make allowance for the play of the poetic imagination which may be read between the lines. What a charming and instructive human document this sketch would have been had the Poet carried it over the subsequent nine years of his life in the same playful spirit. "When at Edinburgh last winter," he says, "I got acquainted at the Herald Office, and looked through the granary of honours. I there found almost every name in the kingdom, but for me"—

"My ancient but ignoble blood
Has crept thro' scoundrels since the flood."

If we trace the Poet's family no further back than his grandfather, also named Robert Burnes, about the year 1700, he and his four brothers were sufficiently wealthy, it seems, to be able to display silver utensils at their table. Moreover, there is a tradition that the Poet's grandfather, with the assistance of some of his neighbours, built the first school on his farm which was erected in the district, and united to support its teacher. If such was the case, we can readily imagine that heredity played some part in the love of knowledge displayed by the whole Burns family, and also in the aptitude of the sons in making the best of their slender opportunities. The strenuous efforts in the Poet's home to acquire the best education within their reach is supported by the most eloquent testimony. A glance at their domestic circle as it is presented in the autobiographical letter already alluded to is a most impressive picture.
When at the farm of Lochlea, during meal-time, parents, brothers, sisters ate with a spoon in one hand and a book in the other. All of them were far above the intellectual level of those in a similar social sphere, whose aspirations seldom rose above the grosser material comforts of life. Robert, who was highly strung and delicately constituted, was especially noted for a retentive memory, and, according to his own testimony, soon made an excellent English scholar, and when ten or eleven years of age he was an authority on English grammar—absolutely a critic in substantives, verbs, and particles. His latent poetic faculty was first stimulated by an old maid resident in the parish, who was remarkable for her credulity and superstition, and had the largest collection of tales and songs concerning devils, ghosts, fairies, brownies, witches, and the like it is possible to conceive. As a matter of fact, Burns was by no means the ill-taught and unlettered Scottish peasant he has so frequently been made to appear by uninformed apologists. In addition to his knowledge of English grammar he knew something of French, and at the parish school of Hugh Rodger, Kirkoswald, he entered upon the study of mensuration, and at the Tarbolton Club he diligently strove to qualify himself in general questions—taking up in debate both the positive and negative sides, so that he might acquire a breadth of view unattainable by other means in those days of superstition and narrowness. The existence of the Club and its membership came to the ears of Burns's schoolmaster, who sneered at Burns and his schoolmate, William Neven, for their presumption. The story has been so often told that we need not repeat it. Burns challenged the dominie in argument and defeated him. This incident, ordinary though it may appear, goes to illustrate the difference between genius and talent, the former of which was born with the Poet, and time served to emphasise it.

Probably through a long line of ancestors the spark of poetic genius had been silently gathering force and volume till it found expression in the peasant Poet, and the Goddess of the rustic Muses finally threw her mantle over him at the plough. We know
that his father was no common man, but a man of strong moral fibre, shrewd intelligence, and keen observation, to whom, as the Poet generously confessed, he was indebted for most of his pretensions to wisdom. However much the Poet may have been indebted to the debates at the Tarbolton Club, the faculty of criticism was no doubt awakened by his father, who was of the intellectual type of the best class of the Scottish peasant, possessing sound views on religion, on education, and his duty to his family. For the instruction of his family he drew up a catechism, cultivated friendly conversation with his sons on the questions which then engrossed the attention of men of light and leading, teaching them arithmetic and other branches of education of which he himself had gained more than the ordinary knowledge. In emulation of the father, the son manifested a great deal in common with him. Even when a mere youth he was ambitious of shining in conversation, and soon became such an adept in Socinian arguments as to excite alarm of heresy among the more bigoted Calvinists of the neighbourhood. Actuated by a fervent desire to develop the best that was in him, Burns kept up a correspondence with several of his young companions in the same rank of life with the view of acquiring a good style in composition, and so excelled in this that his vanity was flattered by comparing his own epistles with those of his correspondents. "I carried this whim so far," he observes, "that though I had not three farthings worth of business in the world yet every post brought me as many letters as if I had been a broad plodding son of day-book and ledger." He also kept a common-place book, in which he wrote his ideas on man, religion, and various other subjects, carefully criticising his own first productions. By this kind of discipline he rose by degrees to the level of the highly cultured, and quickly discerned the weak and the strong points in the productions of others in the sphere of poetry as well as in other branches of literature. As an example of his shrewd critical faculty, the supreme literary critic in Edinburgh in his day was Dr Hugh Blair, the eloquent divine, and Professor of Rhetoric and Belle-Lettre, yet Burns became sufficiently critical to observe that Blair had
attainments but no great depth—an opinion which is fully confirmed in Blair's *Dissertation on the Ossianic Poems*, not to quote other opinions from eminent literary authorities.

Gifted far beyond the average of mankind Burns seems to have been impressed with the idea that he had a mission to his less-gifted fellow-countrymen. "I seem to be one sent into the world," he says, "to see and observe; the joy of my heart is to study men, their manners, and their ways." Heinrich Heine, the German poet, said of himself, "Crown me not with the laurel wreath of poetry, for I have always looked upon poetry as a divine plaything, but lay a sword upon my coffin, for I have been a brave soldier in the liberation war of humanity." The idea thus expressed by this gifted poet was that though the world claimed him only as a poet and the mouth-piece of sweet sounds expressed to please the fancy, he considered that his noblest achievement consisted in emancipating the minds of his countrymen from that theological superstition and intellectual narrowness which have ever constituted the great enemies of progress. Surely it will not be thought invidious to make a similar claim for Robert Burns.

By the fearless courage and biting sarcasm of John Knox the Reformation was more thorough in Scotland than in any other country in Europe, but by the end of the eighteenth century the Kirk of John Knox itself needed reformation. Burns, though never claiming to be either saint or reformer, by his wit and satire swept the Augean Stables more effectually than any other agency could have done. When he first shed the light of his genius on his beloved land, Scotland was in the rigid grasp of Calvinism, which had acted throughout the seventeenth century and part of the eighteenth as a petrifying agency, stifling all originality and freedom of thought. The Deity which the Calvinist conceived was an extension of his own morbid and unhealthy nature—a being at one and the same time selfish, jealous, and revengeful, bearing the unmistakable impression of having been the survival of a more barbarous and ferocious age. Burns caught up the spirit of his own day as it existed in the atmosphere of advanced thought, but in its moral application to life and conduct he nev...
abandoned the sentiment of true religion in its best sense. The French Revolution had stirred in men new conceptions of political and intellectual freedom, and the Poet accurately gauged its importance for the future of mankind. In a certain sense it is true that with all his relentless logic and biting satire, Burns did not finally sweep pharisaism from the theological world in his own day, but he put a weapon into the hands of the advocate of honesty and freedom of thought by which he could gradually break down intolerance and bigotry, and put to the blush the hypocrite and the pharisee. Some idea will be conveyed of the extent to which the spirit of Calvinism, had narrowed and prejudiced the minds of many of the people by the fact that when the Rev. George Whitfield, visited Scotland for the first time, he was solemnly and sternly rebuked by the Seceders, because he refused to confine his labours to them. And why? Because they alone claimed to be the chosen of God, while all outside the pale of their theological cult were destined for the Abodes of Darkness. Whitfield, however, administered a well-merited reproof by pointing out "if that was so they had no need of him or anyone else, for according to their own testimony they were saved already; and, like the Master he professed to follow, 'he came not to call the righteous, but sinners, to repentance.'" It was against such blind selfishness and barbaric intolerance that Burns directed his satire of "Holy Willie's Prayer." In addition to the corruption of the Church, and the false views of religion which were then prevalent, the majority of the people were fettered by a slavish fear, not so much of their God as of their minister, and Burns had the courage to tell them so. The countrymen of Burns may not only crown him with the laurel wreath of poetry but hail him as a brave soldier in the liberation war of humanity. All who are conversant with his poetry, and the spirit of the real Burns, well know how deep a reverence he had for true religion, which is manifest in "The Cottar's Saturday Night," his "Prayer in Prospect of Death," "An Epistle to a Young Friend," and others which need not be quoted. His satires against Presbyterian theology, as exemplified
in "Holy Willie's Prayer," "The Dedication to Gavin Hamilton, Esquire," and the "Address to the Unco Guid, or the Rigidly Righteous," were induced by the corruption and rampant hypocrisy of the system, rather than as justification of his own moral defects, as has been frequently alleged. It was surely a great achievement for the peasant Poet to have so extended the intellectual horizon of his countrymen that their range of vision could penetrate beyond the narrow confines the Church had so firmly drawn around them. Even taking him in a poetical sense alone, it is difficult to imagine what the condition of Scotland and Scottish poetry would have been to-day had he never lived to shed the fervid glow of his genius on the literature of his country. The nation could have dispensed with every other poet who preceded him and not been much the loser. He was the mouth-piece and intellectual exponent of the many in whom similar thoughts and aspirations long had dwelt, but who made little mark for lack of a suitable vehicle of expression.

However much Burns's poetry and song may be read and admired in other tongues, it is only the native-born Scot to whom they appeal in their true measure and comprehensive significance. Burns gave new tone and vigour to national sentiment, while his poetic form made the native dialect a picturesque and fascinating medium of literary expression. In Scotland no truly original poetry, redolent of the soil, had arisen since Dunbar, and he had long become as a voice crying in the wilderness, conveying indefinite sound and hazy imagery. More than three hundred years before Burns, it is true, Scotland possessed a national poetical literature, in many respects rich and scholarly; but the works of such poets as Henryson, Dunbar, Gavin Douglas, and Sir David Lindsay appealed more exclusively to the monks of the cloister, and were practically unknown to the outside world and the toiling masses of Scotia. The result of this was that by the end of the sixteenth century, and in spite of the brilliant achievements of those old lights, a long period of literary stagnation fell upon Scotland just at the time the literature of her English sister, after a period of
inactivity, found new life and expression in the great Elizabethan writers. The literary history of nations is that when they have attained a certain intellectual standard they have their periods of fluctuation, of ebb and flow, of feebleness and strength; but the main current of thought and culture never disappears, and Scotland was no exception. In no period of the literary history of Scotland can it be shown to have been otherwise, and it cannot be said in truth that Burns, with all his exceptional genius, was a prodigy whose advent was independent of antecedent influences or environment. Nay, rather he is the culmination of a literary movement which was commenced upwards of half a century before he was born. The movement declared itself in an outbreak of the national literary spirit, and an ardent desire to make the Scottish vernacular a vehicle of form and expression, and it was stimulated by such writers as William Hamilton of Gilbertfield, Allan Ramsay, and Robert Fergusson.

Burns himself acknowledges, in the most emphatic manner, his obligations to the two latter poets. Indeed, he rather over-estimates than under-estimates his obligations to them, and in Fergusson especially he recognised a man of similar poetic temperament, and like passions with himself. To Fergusson, with all his weakness and folly, Burns extended his sympathetic charity, and regarded him as an erring brother bard, more entitled to love and pity than condemnation and neglect. This induced him to pay the first tribute of respect yet done to the memory of poor Fergusson, though he had been dead fifteen years, by erecting at his own expense a memorial stone above his last resting-place. In a passing reference to the subject of Scottish song it must not be forgotten that many beautiful songs circulated in Scotland before either Ramsay's or Burns's day—most of them of unknown authorship—for from very early times the country appears to have been favourable to, or the people susceptible of, poetic inspiration. As far as the substance of Ramsay's poems are concerned, he was not much more than an imitator; but by the function he fulfilled he showed unmistakably that original and truly national forms lay ready to the hand of the Scottish Poet, and thus paved the way
for a greater genius. The fact that Burns was not the first gleaner in the field of Scottish poetry does not lessen his claim to originality, for his treatment was original and unique.

Making every allowance for Burns’s indebtedness to Ramsay and Fergusson, his obligations to them cannot explain why he is not only the Poet of Scotland but an English classic, which the others are not and can never be. The political union of England and Scotland in 1707 merged, to a great extent, the life of Scotland in that of England, and thus introduced a rival to the native dialect. The Lowland Scots was a speech the origin of which could be traced to the same source as Southern English, although it had developed on independent lines, and had fallen from its former prestige, and become the vehicle of ribald songs and rude ballads. It was by the occasional appearance of flashes of true poetry, which gave some indication of how much had been obscured by vulgar and commonplace thoughts, that the potentialities of the native material was gradually made manifest.

Although Hamilton, Ramsay, and Fergusson had done much to restore vernacular poetry to its former glory, it remained for Burns to complete the work they had begun. In comparison with his models Burns is far ahead, and if we search their writings critically we find they lack most of his characteristics—his fire, his satire, his pathos, his humour—and the result has been that he has been an influence in Scotland more powerful than them all put together. Matthew Arnold, in an impromptu which savours more of smartness than truth, said Burns lived in a world of Scotch drink, Scotch religion, and Scotch manners. The provincialism thus indicated cannot be correctly applied to Burns, whose works have been translated into the language of almost every country which makes any pretence to literary taste and culture. Nor does the local colour detract from his greatness and universality, for the obvious reason that it is in reality the production of genius.

In his portrayal of Scottish life and character he embraces what is eternal and true of human nature everywhere. The fact of “Alloway’s auld haunted Kirk” being made the scene of the
witches' revel in "Tam o' Shanter" does not make Burns more exclusively the Poet of Scotland than the powerful scene on the Brochen on Walpurgis Nicht confines Goethe to Germany. The Germans are proud to claim Goethe as their countryman as Scotsmen are proud to claim Burns; but his poetry is no more for Scotland and Scotsmen alone than the poems of Goethe are exclusively for Germany and Germans. The fame of Burns, therefore, is not wholly due to the *perfervidum ingenium Scotorum*, however much it acted upon himself and re-acted upon his countrymen, but rather because he was a great poetic artist. His mastery of his art was the result of intense and careful study, and had its origin in the same intuitive faculty which made him a critic of English grammar at eleven years of age. Those who have studied the best examples of eighteenth century literature need not be reminded that perfection of expression was the ruling passion which was carried to its highest pitch in poetry by Alexander Pope, who derived his impetus from William Walsh, a man of wit and fashion. As far as the great republic of letters was concerned, Walsh for some time had been a silent and exclusive influence who had not yet proclaimed himself on the house-top. With Dryden's translation of Virgil's "Eclogues" was published an elegant discourse on pastoral poetry in general by William Walsh, Esquire, in the course of which he set forth what pastoral poetry ought to be; but his views were too deeply tinged with the imaginary scenes of Arcadia for the more prosaic conditions of modern life. Thus, when Pope commenced to write, Walsh, deeply steeped in formative classicalism, strove to impress him with the idea that the ancients had said everything that was worth saying, and there was nothing left for the modern poet but to improve upon their manner of saying it. Burns did not stand outside the sphere of those tendencies which were aspiring after literary perfection, and, though he gained much from Ramsay and Fergusson, much of the influence which made him what he was can be traced to a period anterior to theirs. He himself tells us that "he had felt early stirrings of ambition, but they were but the blind gropings of Homer's Cyclops round the
walls of his cave." This evidently applied to a time before the idea of a poetic mission had become fixed in his mind.

In the course of his literary development his poems must be divided into two distinct groups, the first belonging to the period when he was more immediately under the influence of Ramsay, Fergusson, and the earlier Scottish poets. In those belonging to the second period we observe the Poet under the influence of wider reading and more comprehensive poetical ideals, when he has become dissatisfied "with a Muse sae mean as his." By means of his own critical faculty he has become deeply impressed with the idea that much of his early work is at variance with the measured and artistically constructed poetry of the eighteenth century. While in this mood of dissatisfaction he strove with praiseworthy effort to bring himself into harmony with the popular literary idea. But this was not his true and natural vein, and he could not so freely imp his wing as he could in his natural atmosphere. With all his gifts, it does not appear that Burns had the gift of sustained dramatic concentration, although he contemplated engaging in work requiring this. On this point, however, no critic can dogmatise with any degree of certainty, for his life was short; and while his poems are full of vivacity and dazzling flashes of genius, these are seldom long sustained. "No poet, with the exception of Shakespeare," says Sir Walter Scott, "ever possessed the power of exciting the most varied and discordant emotions with such rapid transition." The storm in "Tam o' Shanter," for instance, is great in conception, powerful and graphic in its description, and is worthy of comparison with the storm which raged round the dishevelled locks of King Lear—

"The wind blew as 'twad blawn its last;
The rattlin' showers rise on the blast;
The speedy gleams the darkness swallowed;
Loud, deep, and lang the thunder bellowed."

"Before him ' Doon' pours all his floods;
The doubling storm roars through the woods;
The lightnings flash from pole to pole;
Near, and more near, the thunders roll:
When, glimmering through the groaning trees,
Kirk-Alloway seemed in a breeze."
The power of this description proceeds from its intrusion as the sudden unpremeditated outburst of a mental state stimulated by the weird and uncanny situation. Passing from the storm to the witches' dance we get an additional example of the Poet's descriptive power and gifts of rapid transition. The humour is not vulgar, and harmonizes perfectly with the rest of the picture.

Great as Burns was as a poet, he was even greater as a songwriter. Indeed, Carlyle has said that his chief influence as an author will ultimately depend on his songs. Unfettered by rules of poetic art his songs are the spontaneous outburst of genuine heart-felt emotion; love, pity, or patriotism is poured from the deepest receptacles of his sensitive nature. In his poems, as in his songs, he continued and made more perfect the works others had begun, by building on old foundations, and yet he is entitled to the claim of originality. Out of coarseness and confusion he brought forth order and refinement, and by his inimitable gift he ranks as the first of all our song-writers. We instinctively recall the martial fury of "Scots wha hae wi' Wallace bled," the comic archness of "Duncan Gray," the Bacchanalian revel of "Willie brew'd a peck o' maut," the tender pathos of "Mary in Heaven," and the lofty independence of "A man's a man for a' that." By his poems Burns first emerged from the obscurity of a Scottish peasant, and became entitled to an important position in the literature of his country, but his songs entitle him to rank among the great poets of the world. Just as Shakespeare was borne to the proud pre-eminence of the first of dramatic poets on the accumulated genius of his predecessors in the same field, so Burns was borne to the pre-eminence of the first of song-writers on the accumulated genius of a whole dynasty of lyrical poets. To the treasury of Scottish song many excellent examples have been contributed since his day, which do infinite credit to their writers, but no single one of them has done so much for the abiding glory of Scottish song as did Burns. As a prose-writer he has not given hostage to fame to the same extent as he has done as a poet, though in the matter of quantity his prose exceeds his verse.

His prose for the most part consists of letters, but it includes
a valuable fragment of autobiography, three journals made at Mossgiel, Edinburgh, and Ellisland respectively, also an account of his Border Tour, his tour in the Highlands, and historical notes of two collections of Scottish song. These, however, are but a small proportion compared with his letters. Upwards of five hundred and fifty letters have been published, nor does this include all the letters he wrote, though no doubt it comprises all the most important and characteristic of them. One of the most remarkable features of Burns's correspondents is their number, and the difference of their social status; they include all ranks and conditions—Professors, Earls, Dukes, Doctors, Lawyers, Farmers, Ploughmen, and Servant Girls. Indeed none of our great letter-writing poets, including Gray, Cowper, and Byron, commanded anything like so wide and varied a circle. In their essence his letters manifest much the same features as his poems, the same strong personality, the same view of life in a theological, political and social sense—in short, the same aggressive, manly independence. Indeed, Jeffrey maintained that the letters of Burns had given him a higher opinion of him as a man than did his poetry, though both alike bore the impress of genius. This is no small compliment from so uncompromising a critic as the editor of the Edinburgh Review. Dr Robertson, too, comparing his prose-writings with his verse, "thought his prose the most extraordinary of the two for its vigour of intellect and wide range of knowledge."

In spite of the testimony of those and other great critics, however, the verdict of posterity generally is emphatic in its opinion that Burns's poetry far eclipses his prose-writings. It must be conceded that these latter do not manifest the same spontaneous and natural style apparent in the vigorous simplicity of his verse. The popular opinion as to the defects of his prose is due to the fact that the Poet was not such a master of the English tongue as he was of his native Doric. Though there is some truth in this, it is by no means the whole truth, and far too much importance has been attached thereto. In many cases his correspondents were people moving in a more exalted social sphere, whose scholastic attainments were superior to his, and whose
relations to him he had not had opportunities of accurately gauging. When writing to such people, he begins and ends on an artificial note, with the intention of being agreeable to them and shielding his own pride and independency from the possibility of slight or humiliation. When he writes to known and trusted friends his style becomes natural, elegant, and expressive. This is fully illustrated in the Dunlop Correspondence, that of Dr Moore, and others; while in the Clarinda Correspondence we do not get the natural man, but an artificial Burns, striving for effect in the estimation of a woman whose education was equal, if not superior, to his own. Moreover, it is probable that Burns, with all his literary strength and originality, was not free from the faults of his male contemporaries who were afraid to surrender that superiority of wit and learning they liked to assume over the gentler sex. It matters not what plea may be advanced in defence of the artificial nature of the Clarinda Correspondence, it has done much to damage the Poet's reputation as a prose-writer. When writing to a professor or great nobleman with whom he had but slight acquaintance the Poet adopted a similar stilted style, differing in degree only; but after all, perhaps too much has been made of this by the fastidious critic. Even in the province of poetry and song, where Burns is at his strongest and best, all his productions would not bear the strictest test of critical analysis. In the personality of Burns there is much that is fascinating and noble, though there is much in his life to regret and censure, but if he had not been a man of strong passions he could not have been the great poet he was. All the qualities of his highly strung and sensitive nature tended to excess, and contained the elements of the whirlwind of passion that devastates as well as produces the sweet melody which soothes the human soul. In censuring the failings of Burns, the faults of the age in which he lived have been too frequently overlooked, for no man can be fairly judged apart from his environment.

In succession to Robert Burns no more appropriate name can be added than that of Robert Heron, his first biographer—a man who from his achievements in literature, apart from his
Robert Heron, the son of a weaver, was born at New-Galloway in 1764, in a small thatched house in the main street, which was for the most part composed of thatched houses, without either fire-places or chimneys, the smoke issuing from the doors. His father, John Heron, was at one time Bailie of the small Burgh, and was a man of some intelligence, with an instinctive desire to keep abreast of the times. At that time the only newspaper that came to New-Galloway was the *London Chronicle*, which was lent to John Heron by Gordon of Kenmure Castle. Heron was in the habit of reading its contents aloud to his staff of weavers, amongst whom was John Lowe, the author of "Mary's Dream." In those surroundings Robert Heron was nurtured until he was nine years of age, after which he attended school for two years. When eleven years of age he supported himself by teaching and writing, and by the time he was sixteen he had earned sufficient money to pay for the classes at Edinburgh University for one session. While at Edinburgh his parents supported him on oatmeal and potatoes from New-Galloway, and these formed his main subsistence. On his father's side there was a strong predilection for knowledge, and a desire for the cultivation of literary taste.

Robert's grandmother was aunt to Dr Alexander Murray, the famous linguist and oriental scholar. In those days there was little disposition to spare the rod and spoil the child, and Heron, who had a quick and impetuous temper, sometimes punished his pupils with unnecessary severity. In his youth he was a great reader, and his knowledge soon became vast and varied. While still in his teens he was appointed parochial teacher of Kelton, where he remained two years, after which he returned to Edinburgh, his father having intended him for the Church; but as there was no appearance of him obtaining patronage in the Church he turned his attention to literature, and in 1798, when twenty years of age, he edited *Thomson's Seasons*. His introductory critique was regarded as a piece of clever and judicious writing, and was subsequently incorporated in the elaborate edition of Thomson's
poetical works, published at Perth. This was the means of first bringing Heron into public notice. Being an adept at languages he next applied himself to the work of translating. He translated *Arabian Tales*, being a continuation of the *Arabian Nights*, also Niebuhr's *Travels through Arabia, Letters between General Dumourier and Pache*, Garat's *Memories of the Revolution*, and a number of others. Indeed, few writers contributed to so many papers and magazines as did Robert Heron. His knowledge was great, and his ambition knew no bounds, and ultimately the necessity to write as a means of living was a greater incentive than all. He even ventured upon a series of lectures on law and jurisprudence, but they did not prove a success. By this time Heron had abandoned all idea of going into the Church, thinking it beneath the dignity of a man who could earn more than three hundred a year by his pen.

It is scarcely possible to imagine a man so ill-adapted for success as poor Heron. To use a quotation from Dr Johnson's life of the poet Savage, "The reigning error of his life was that he mistook the love for the practice of virtue, and was not so much a good man as the friend of goodness." In writing to his parents, who had no doubt given him some much-needed counsel, he gives expression to the following: "O forget and forgive my follies, look upon me as a son who will anxiously strive to comfort and please you, and, after all your misfortunes, to render the evening of your days as happy as possible."

"But he returned like the dog to its vomit and the sow that is washed to its wallowing in the mire." In spite of his faithful promises to his parents, a brief season of prosperity made him intemperate, vain, and ostentatious, alluring him into extravagant and imprudent habits. No sooner did he feel his feet than he set up a carriage and pair of horses, with a lackey dressed in gay and expensive livery. The result was that his funds soon became exhausted and his effects were seized upon and sold by his creditors, who, in addition, obtained a warrant for his person. For a time he escaped his pursuers by taking shelter in the Abbey Sanctuary of Holyrood, where he would study and write in his rooms for
sixteen hours a day, robed only in his shirt and morning gown, with a green veil over his eyes, which were usually weak and inflamed. Sunday was the only day he ventured over the Strand which divided the Sanctuary from the gay outside world, in which Heron liked to bask in the sunshine of freedom for a brief space and forget his misery and misfortunes. He lingered once too long among his more free fellow-men, and was arrested and lodged in jail, where he lay for several months. His friends suggested that he should write a history of Scotland to liquidate his debts, the publishers agreeing to pay him three guineas a sheet. The first volume of this history was written in jail, but his creditors agreed that if Messrs Morrison, the publishers, would guarantee them fifteen shillings in the pound, the copyright to be held by them as security, they would set him at liberty. Heron, though highly imprudent, was honest, and honourably completed the work in six volumes. It is elegantly written, and probably unrivalled by any other publication in the same field, except the more erudite work of George Buchanan. The first volume was published in 1793, and completed at the rate of one volume every year. About this time he published *A Journey through the Western Parts of Scotland*—a work which was greatly appreciated by the Galloway antiquarian, and indeed is still regarded as an interesting production. Then came *A Typographical Account of Scotland, Extracts of Elegant Literature, A New and Complete System of Universal Geography* in two volumes octavo. He was also employed by Sir John Sinclair to superintend the publication of his *Statistical Account of Scotland*. He also wrote a short life of Robert Burns, with whom he had a personal acquaintance. In Burns's "Epistle to Dr Blacklock," dated 1789, the Poet thus lampoons Heron for the non-delivery of a letter to that gentleman which was entrusted to him:—

"The ill-thief blaw the Heron south,
And never drink be near his drouth,
He tauld mysel' by word o' mouth
Ie'd tak' my letter;
I lippen'd to the chiel in truth,
And bade nae letter."
But ablins, honest Master Heron
I had at the time some dainty fair one,
To ware his theologic care on,
And holy study:
And, tir'd o' sauls to waste his lear on,
E'en tried the body."

As we have already said, Heron had a strong, vindictive, and ungovernable temper, and there is a strong presumption that he avenged himself on the dead Poet in the "Life" he wrote. Far too much importance has been attached to the fact that Heron was a contemporary and the Poet's first biographer. Reading between the lines there is ground for suspicion that Heron is grossly inaccurate in some of his statements. For instance:

"Foolish young men, such as writers, apprentices, young surgeons, merchants, clerks, and excisemen flocked eagerly about him, pressing him to drink, so that they might enjoy his wicked wit; and when his friend Nichol came to visit him at Dumfries, they drank together till they were as dead drunk as ever Silenus was."

"The morals of the town," he continues, "were in consequence of it becoming so much the scene of public amusement, not a little corrupted, and though a husband and a father, poor Burns did not escape suffering by the general contamination in a manner I forbear to describe."

Even in the beginning of the twentieth century, when the population of Dumfries is probably more than double what it was in Burns's day, one wonders where the army of young writers, surgeons, merchants, clerks, and excisemen is to be found, unless in the imagination of a similarly gifted writer. Doubtless Heron was an accomplished scholar, but he was no match for the keen satire and repartee of Burns. Hence it is highly probable that his method of revenge was to depict the Poet's character in a lurid light, and conceal the object he had in view by a wail of counterfeit compassion. This was eminently characteristic of the man; he was jealous and revengeful, consequently his friendships were generally of brief duration. His letter to the Literary Fund reflects a man who, after having lived his life in persistent defiance of every principle of temperance and foresight, and felt that he was hopelessly vanquished, whines and whimpers for the compassion and assistance of his stronger and
more prudent fellow-mortals. Heron, in his later days, was a typical example of the confirmed dipsomaniac who has lost his moral balance, and bade good-bye to principle and respectability. Obviously this was not the man to sit in judgment on Burns. Yet his characterisation of the Poet has entered into the weft and woof of nearly all subsequent biographies. Moreover, Heron's own dissolute habits were so well known that the presumption is that he unduly exaggerated the failings of Burns as a set-off against his own. As a matter of fact Heron's statements are negatived by a reputable Burns contemporary, in the person of Mr Gray, the Rector of Dumfries Grammar School. The impression Gray's pen-and-ink picture conveys to most minds is that it is more consistent with real facts than the tavern brawler so picturesquely outlined by Heron. If the fool is to be judged according to his folly, poor Heron suffered more in his lifetime than ever Burns did, and since his death both works and author have been condemned to a neglect and oblivion their merits scarcely deserve. It is but justice to Heron to say of his published works that they do not convey an adequate idea of his accomplishments, natural and acquired. The greater number of them were written for bread or to pay his debts, and their subjects were chosen by booksellers. His style, though frequently declamatory and pompous, is often elegant and animated. In addition to the works already mentioned, he produced, in 1798, a play entitled "St. Kilda," which was hissed off the stage for its coarse and indecent wit in the presence of its author. Stung to the quick by this unexpected reverse of fortune, he hurried home to his apartments, and took to his bed for several days, but he still hugged the delusion that this play was a masterly production, which had been wrongly condemned by the prejudice and malignity of the dunces. Nor would he be deterred from publishing it; but the public refused to accept it at its author's exaggerated estimate, and it fell from the press still-born. Heron also wrote verses for the magazines; and he sketched the plan of an extended poem entitled the "Schoolmaster," but he did not live to complete it. In 1799 he removed to London, where he
engaged in various kinds of literary work, and, at the request of the English Government, he edited a newspaper in the French language for circulation amongst the Royalists in France. Moreover, he was employed by several newspapers as Parliamentary reporter, but no sooner did he earn a little money than he squandered it in dissipation, frequently betraying the confidence of his patrons.

The result was that he was constantly rendering himself less capable of successfully grappling with his debts and difficulties. Finally he was thrown into Newgate prison for debt, from whence he dispatched his famous letter to the Literary Fund, which is quoted by Isaac Disraeli in his "Calamities and Quarrels of Authors." Disraeli concludes by saying that "the fate of Heron is the fate of hundreds of authors by profession in the present day—of men of some literary talent who can never extricate themselves from a degrading state of poverty."

Genius can scarcely be claimed for Robert Heron, but few of his contemporaries in any branch of literature possessed his learning and talent, and perhaps none were more the victims of their own folly. Deprived of his liberty and broken in health and spirit, Heron was removed to the hospital connected with the Newgate prison, where he died in April, 1807, at the age of forty-two. Only those who know the solitary wilds which surround the birthplace of Robert Heron and can form an adequate conception of the Arcadian simplicity of his youthful days can realise the tragedy of his dissolute and wasted life.

WM. M'ILWRAITH.
THE RESTORATION OF THE AULD BRIG O' AYR.

THE Brig proper consists of four beautifully shaped segmental arches, each from 52 to 53 feet span, three massive piers of 15 feet in thickness with triangular cutwaters and heavy land abutments on either bank. It rises 27 feet above high-water mark, and the tidal fall is about 8 feet. The width of the Brig footway averages 12 feet between the parapets, and the steeply sloping roadways that at the south end between houses gives the Brig and approaches an approximate length of over 500 feet; but the Brig proper between the abutments is 255 feet long. About the Brig there is nothing mechanical either in the setting out of the work or in the building, and it has all that indescribable charm of humanness which is a distinctive feature of all old work. For instance, no two arches or cutwaters are exactly similar; and the northmost arch, the last built, is two feet less in height than the others. None of the arches spring too accurately from the piers, and there is that delightful honesty of procedure manifested throughout the work, showing so frankly that where a pier and its lower arch stones had been built four inches overmuch to one side and the variation discovered, the builders accepted the fact and laid the next arch course four inches over and into the true line. The very spur stones of the piers' bases vary, and one of them has on its upper surface a large incised heart.

This, then, is the Brig we set out to preserve with all its curves, and twists, and settlements, that when the work should be completed few might know it had been touched at all; moreover, we desired that each separate movement of the fabric might be preserved and clearly shown on its face. The resolution of
the public meeting instructed "that all work falling to be done shall have for its object the preservation of the existing fabric as far as possible in its entirety, and shall interfere as little as possible with its outward appearance, construction, or form."

The south arch, therefore, was retained, because the engineer was able to make it as secure and strong in its existing shape as it would be if it had been taken down and re-built. Further, had it been taken down, it is safe to say that not 10 per cent. of its stones could possibly have been reused. Mr Wilson early recognised the possibilities of the heavy piers and cutwaters, and at once proceeded to utilise them; but before pitting through their middle he required first to ensure the stability of the arches, and to that end the outer joints of their spandril walls had to be securely and deeply pointed with pure cement to resist the great after pressure of forced grouting from within. In so pointing we added to the cement a little fine gravel, keeping also the cement well back from the face of each weather-beaten stone, and bedding small pieces of old slate in the more open joints, closely following in this—as in all else—the original work. Moreover, in pointing, each separate stone or slate bedding-in was separately pointed all round, in order that the weather-beaten surface texture of the Brig might, as far as possible, be preserved. The outer casing of the Brig having now been made secure against the pressure of the cement grout to be pumped into the fabric from within, the restoration proceeded arch by arch, and pier by pier successively, beginning at the south end. Trenches three feet wide were first cut across the roadway immediately above the south abutment and its complementary pier; these trenches were cut through the sand filling-in of the arch haunches and piers, strongly bratticed as they were sunk, carried downward to the solid masonry of the piers, and filled with concrete. Thereafter the sand between the old outer spandril walls was removed, the interstices between the rough upper faces of the arch stones carefully cleaned out and filled in with cement, and a 9 in. concrete covering laid over all. Following this work a longitudinal central spandril wall 26 ft. in
thickness was built of concrete in the centre line of each arch. The inner joints of the outer spandril walls having been also picked out were grouted with pure cement under air pressure of from 20 lb. to 30 lb. per square inch. At a much later period in the operations concrete jack arches were carried from the side to the centre spandril walls, thus forming a continuous concrete under-roadway, upon which was spread a specially prepared impervious coating of rock-building composition to within 1 in. of the outer edge of the parapet walls, and upon this coating a layer of sand, in which the roadway setts were laid.

The Brig was now ready for the more dangerous work of underpinning. From between the 3 ft. transverse concrete walls already sunk above the piers and carried down to their solid stone work the sand hearting was removed, and the old external walls were grouted under pressure; thereafter an 8 ft. by 4 ft. shaft was sunk through the stone heart of each pier and downward through the clay 9 ft. below the oak cradles. A 12 in. concrete floor was laid, a powerful electric motor centrifugal pump brought into operation, and the mining beneath the piers to their outward faces commenced. As these mines, each roughly about 3 ft. wide, were foot by foot driven, they were strongly timbered, and cement grout forced upward through the temporary boarded roof into the old stone foundations, which sometimes fell out like a ruckle of old stones into the pit in the more dilapidated piers, sometimes from as much as 2 ft. to 3 ft. above the oak cradling, which cradling it was unfortunately found necessary largely to cut away. The underpinning of blue brick in cement was then built upon a concrete foundation, and in the brickwork several 2 in. iron pipes were laid for dealing more easily with seeping water, but also because through these pipes cement grout could afterwards be forced into the interior of the brick underpinning. As the temporary timber roofs were reached they were removed, and against the smooth face of the cement grout previously forced in the brick underpinning was wedged up and grouted solid under high pressure. This procedure was afterwards successively and successfully carried out.
in each of the 20 mines or underpinning sections of each pier and the corresponding 12 sections of the abutments. There was no subsidence of the structure, not even a single crack in the outer superstructure; nay more, not one of the original cracks in the external stonework opened by a fraction, save at one point in the east cutwater of the north pier, where it was infinitesimal—and it is to be remembered that in this pier there was one large old rent 5 in. wide, and also that into a cavity of the pier one could work one's whole arm up to the elbow. As an instance of one of the many difficulties incidental to the carrying out of the work, from one mine in the south pier the sinkers were driven out for nearly three continuous weeks by the inrush of water, which at full tide was very great, and even at low water the mine was nearly always full. In several of the mines, looking from within one could at low water see between the Brig cradle and the boulder clay the blue sky of heaven, so much of the river bed had been washed away from the pier foundations, and it was literally inch by inch that way was made by damming out the water till the underpinning had been completed. Often day after day at low water, when the river and weather permitted, 2 in. boards, overlapping or as sheaths, were driven into the river bed outside the piers, and the space between packed with clay, grouted with cement, or cement in bags, packed round, and as one hole was stopped another developed. Patience, resource, and deliberation in the end prevailed, but there was none the less many an anxious hour for those in charge.

**ARCHAEOLOGICAL WORK.**

In May, 1909, the engineering operations were sufficiently advanced to permit a serious beginning with the archæological work. The masonry of each of the three piers, from the splayed stone base upward to nearly the corbel springer of the arches, had been at various times refaced with stone or brick work. It was mainly patchwork, and the regular courses of the original work had been wholly ignored. Moreover, many of the later facing stones had not been properly bonded into the masonry of
the piers. The west nose of the south cutwater had, in its lower courses, sunk about five inches, and the space between the oversailing upper courses which had remained in position filled in with stone patching and roman cement. Upon removing the fractured stones the deposit of fine river mud was seen to penetrate for a distance of 2 ft. or 3 ft. inward—in another pier as much as 6 ft.—and this mud deposit, with the rotten lime, had effectually checked the flow of cement grout driven under pressure from within the piers. Structurally, therefore, it was necessary to clear away all such mud, rotten lime, and fractured facing stones wherever found, and as the latter were almost wholly new and practically only patchwork they were archaeologically valueless. After rebuilding with brick and cement outward from the solid portion of the piers to the new stone facings, which were built on the original lines, and using therein any old stones found, the whole was grouted with cement under high pressure, and in order to follow and ascertain the rise and movement of the cement within the piers open joints were left between certain of the facing stones and closed as the cement rose. When the cement had sufficiently consolidated fresh grout at full pressure was forced in to make up any space lost by consolidation, also to wedge hard against all upper work and solidly fill in all open spaces. After the piers the abutments were similarly treated. The fractured portions of the arch stones were then cut out, from never less than nine inches to the extent of fracture, new stone of identical size inserted and clamped to the old by lead dowels run into the inter-sections; a V channel being also cut into the top of the stones, through which channel liquid cement was pumped in, thus solidly binding all new and old work together. The spandril walls, where loosened from their backing, were treated in a somewhat similar fashion. When within comparatively recent years the roadway level was altered and straightened from the old curvatures, caused by the movement of the arches, the original side gutter channelling was then also broken off, or torn out from beneath the parapet, thus materially decreasing its stability. The joints were badly worn
and so seriously decayed that the Ayr and the east parapet over-hung outward nearly nine inches. The footings and walls, therefore, required rebuilding, so the old side guttering and gargoyles were renewed, and the parapets carefully taken down in short lengths and rebuilt against standardised rods to their old lateral curvature. A two-inch joggle channel was cut in the beds and joints of each of the old stones and grouted with cement, and all possible old stones were re-used. Where old stones were very much worn away the joints were bedded in with hard red tiles pointed with cement, so that the old work might be readily distinguishable from the new, but the pointing was done differently from that of the outside walls, because weather-worn joints were here forbidden, and the wall surfaces had to be kept as even as possible. For this reason all cement joints were made V shaped, the apex being of course outward. Unfortunately from an archaeological standpoint, cobble stones were prohibited in the roadway, but small rough granite setts, with wide joints, were used, in order to repeat as far as possible the texture and scale of the parapet walls. The excavations at the north end of the Brig disclosed an early roadway of cobble stones and roughly built guttering, from 12 to 18 inches lower than the present roadway, and with a more steeply inclined slope. The lower walls of the old triangular toll or guard-house were also exposed, and it may be noted that this chamber with its deep foundation walls all the way up was built against, and not with, the earlier abutment wall of the Brig. The east foundation of the arched gateway was followed downward for over 10 feet without reaching its bottom, but the corresponding west foundation had altogether disappeared. All these remaining portions of old work have been carefully preserved exactly as found, and for their better preservation enclosed by an iron railing. In the Brig parapets have been retained the square holes in the wall stones and copes, wherein rested the later toll-beams or barriers. As little as possible of the original work of the Brig has been touched, and any new work or insertions essential for its maintenance have followed as closely as modern work may the lines of
the old. Several mason's marks were found, and of these careful impressions were taken and afterwards tabulated.

It was difficult at first to break the masons working on the Brig from these characteristics of modern work, impersonally hewn stones and mechanically plump and level building. The old curves and twists of the Brig soon, however, made their power felt, and the workmen gradually found that there was more beauty in the old slightly cambered and full line than in the one absolutely straight from start to finish. When once they realised that preservative operations cannot be pushed or worked out as is a contract job, they settled down to the order of things wherein craftsmen and not merely operatives are required, very many taking a most keen interest in the proceedings.

Now that the Brig is finished the retrospect is not unsatisfactory, although there is little doubt that in the town of Ayr the preservation of the Brig did not commend itself to many. In origin and essence it was based largely upon sentiment, upon historic reverence and archaeological regard. It did not and does not appeal to utilitarian instincts, and whatever of material value it may hold belongs of necessity to other generations, when men shall more clearly see and understand also its intrinsic worth. But for one or two staunch friends of the Brig in the Town Council the work would never have gone through, and in Mr J. B. Ferguson of Balgarth, then a councillor, the Brig found a warm and fitting friend, for his interests are largely centred in Alloway. His home was for long Doonholm, where William Burnes worked as gardener, and on near land was built the "auld clay bigging" wherein the poet was born. Mr H. R. Wallace, of Busby, a descendant of the Scottish patriot, also stood strongly for the brig from the very first day.

JAMES A. MORRIS,
(In the Glasgow Heralds).
THE AULD BRIG O' AYR.

RE-OPENING CEREMONY.

O N Friday, 29th July, 1910, the specially invited party met in the Carnegie Library, and at noon they marched to the north end of the Brig, the procession being headed by Lord Rosebery, Provost Hunter, Mr R. A. Oswald of Auchencruive, and Mr P. A. Thomson, the Town Clerk, and following them came the town officers, whose coats of red and quaint headgear provided the only note of colour, if we except a huge umbrella, on the cover of which there was a scroll indicating that the Mauchline Jolly Beggars were represented in the procession. The company included civic and county dignitaries and representatives of Burns Clubs. The ceremony at the Brig was not of long duration, the principal speeches being reserved for a subsequent gathering in the Town Hall, where Lord Rosebery and Mr Oswald had the freedom of the Burgh of Ayr conferred upon them. At the Bridge the ceremony was brief. Provost Hunter, in accepting the trust, tendered to Mr Oswald, as Chairman, and to the other members of the Preservation Committee, the best thanks of the Council for their continuous labours during the past three years. The work had been a feat of no ordinary merit, and reflected the highest credit on the Committee, on Mr Wilson, and on Mr Morris. Ayr had been given the sobriquet of "The Auld Toon." She would have forfeited her right to such a title had she allowed her Auld Brig to be demolished. (Applause.) They were there to congratulate themselves on having successfully negotiated the last fence in connection with the Auld Brig, this "ghaist alluring edifice," as Burns had called it, "whose wrinkled arches," they could see, had been main-
tained partly by preserving, partly by restoring, and partly by rebuilding. The preserving and restoring had been done at the expense of a very widely scattered company of loyal Scotsmen and admirers of our National Bard, who looked upon this Brig as the finest monument they had to his memory. The rebuilding would, it was hoped, be paid for partly out of the Templeton Bequest, and a considerable portion of the bequest would remain in trust to meet future rebuilding when such became necessary. But honour must be given where honour was due, and they could not pass on without a word of praise to the worthy builders of the Brig. Dead and forgotten those six centuries or more, their work still remained to put to shame the more transitory work which was the outcome of the hurry and bustle of this twentieth century. (Applause.)

Dean of Guild Meikle presented Lord Rosebery with a silver key to unlock the bar.

Lord Rosebery, having accepted the key, said:—Mr Provost, until I arrived on this red platform I was under the impression that the Bridge was to be opened in perfect silence. All functions, I think, are best performed with as much silence as possible, and I was quite prepared to abide by that agreement; and after the speech that you have delivered no words are necessary from me. I congratulate Ayr not merely on a great restoration, but on the prevention of a great desecration. (Applause.) It was with incredulity and with horror that the great mass of Burns worshippers throughout the world heard that there was any idea under any circumstances to tamper with this immemorial Bridge. Fortunately, owing to the enterprise and energy mainly of Mr Oswald and Mr Morris, that desecration has been averted, and I think we may hope and believe that as long as the poet's works live so long will the Auld Brig stand as a testimony to him for ever. (Loud applause.)

His Lordship then, amidst cheers, unlocked the bar and declared the Bridge re-opened. The company passed over from the north to the south end of the Bridge, and then proceeded to the Town Hall, where the ceremony of conferring the freedom
took place. The crowd which had gathered at the south end then streamed across the newly opened structure.

THE FREEDOM CEREMONY.

The ceremony of presenting the freedom of the Burgh to Lord Rosebery and Mr Oswald took place in the Town Hall immediately afterwards. Provost Hunter presided over a very large and representative audience, admission being by ticket, and the platform party, in addition to the burgesses-elect, included the Earl of Glasgow, the Earl of Stair, Viscount Kelburn, Sir Charles Dalrymple, Bart.; Sir James Bell, Bart.; Sir Matthew Arthur, Bart.; Sir William Bilsland, Bart.; Mr George Younger, M.P.; Mr W. P. Beale, M.P.; Sheriff Lorimer, Sheriff Shairp, the Rev. Dr Dykes, Major Julian Oswald, Mr James Kennedy of Doonholm, Mr J. G. A. Baird of Muirkirk, Mr R. F. MacEwan of Bardrochat, Mr Walter Neilson of Ewanfield, Mr Robert Knox of Ladykirk, Dean of Guild Meikle, ex-Deacon-Convener Kirkwood, Mr F. Harcourt Kitchin, Mr James A. Morris, Mr T. W. Macintyre, Mr Wm. Robertson, Mr James P. Hay, Mr David Cooper, Mr Duncan M'Naught, J.P.; Mr Thomas Amos, M.A.; Mr W. S. Wilson, and Mr P. A. Thomson, the Town Clerk.

Provost Hunter said it was most fitting that Lord Rosebery should give the finishing touch to the restoration of this ancient monument to the Poet, as it was very largely due to his efforts that they had it with them that day. (Applause.) They had asked him to go with them one mile, and, following Bible precept, he had gone with them twain. This was not the only occasion on which his Lordship had assisted the municipality. (Hear, hear.) They did not look upon him as a stranger, but they wished to bind him still more closely to their ancient burgh by making him a burgess. (Loud applause.) King William the Lion granted a charter to Ayr in 1202, and also conferred on the community all the lands between the rivers Ayr and Doon for a considerable distance inland as a Common Good. Their predecessors had carefully handed down the charter, which was
believed to be the only one of that date still in existence, but the
lands and other property had not been so carefully conserved.
(Laughter.) However, there was one privilege which had been
guarded most jealously, and that was the freedom of the burgh.
(Applause.) During the last century it had only been conferred
on six different occasions. The recipients numbered eight in all.
Four of the recipients were local gentlemen. Two of them,
Lords Cowan and Ardmillan, had attained eminence in the law.
The other two occupied positions of distinction in our Australian
colony. Sir Thomas M’Ilwraith was Premier of Queensland,
and the Hon. John M’Ilwraith was Lord Mayor of Melbourne.
The other recipients were Louis Kossuth, the Hungarian patriot;
General Grant, the illustrious soldier and President of the United
States; Sir William Arrol, who had become a townsman, and
whose achievements were too well-known to need mentioning;
and Dr Andrew Carnegie, who had spent so much to foster
education. When it became known that Lord Rosebery had so
kindly agreed to officiate at the re-opening of the Auld Brig,
there was a unanimous desire to acknowledge in some form the
keen interest he had all along taken in everything pertaining to
our National Bard. (Applause.) It was agreed that this was a
most fitting opportunity for the people of the land of Burns to
testify their love and admiration for one who had guided the
destinies of our great Empire. (Loud applause.) It had been
given to his Lordship from early manhood to lead the Empire in
the pathway of reform. It might be said of him, as had been
said of Kossuth, “that he desired rather to reform and improve
existing institutions and adapt them to an age of higher civilisa-
tion than that in which they were first devised than to see those
institutions entirely removed.” (Hear, hear.) They looked on
him as Scotland’s greatest orator. (Loud applause.) During
all the thirty years past when his Lordship had spoken an Empire
had listened. (Applause.) His words were sufficiently ornate
to appeal to the imaginative and sufficiently logical to convince
the reasoning. They honoured him for his many gifts and
graces. (Applause.)
The Town Clerk afterwards read the burgess ticket, and the Provost, in handing it to his Lordship, said that it was his pleasing duty, as representing the Town Council of Ayr, to ask him to accept this document, and for its safe keeping he presented him with a silver casket, the plinth of which was made from one of the oak beams which formed part of the cradle which had supported the Brig for these six centuries. (Applause.)

Lord Rosebery, on rising to accept the freedom of the burgh, was loudly cheered. He said:—Mr Provost and fellow-burgesses of Ayr, you say quite truly, Mr Provost, that you could confer no higher honour on anyone than the freedom of your ancient burgh, and I heartily appreciate the distinction that you have conferred upon me this day. I am especially honoured by the recollection, by the recital, rather, of my colleagues in the freedom, dead or living, so few and so illustrious, when the antiquity of the burgh is considered. I cannot but be aware also that today I am, a little, receiving it under false pretences, because I feel that men like Mr Oswald and Mr Morris and Dr Wallace deserve the distinction, for it is a great distinction of having worked to preserve the old Bridge, much more than I do. But honour as we know does not always go to where it is due, and I am content to accept, though with some misgiving, the gift that you are good enough to make to me without analysing too closely my claims to it. Let me, however, say, Mr Provost, that you have not made the task of accepting it any easier by the eulogy which you have been kind enough to pass on what you are pleased to term my eloquence. (Laughter.) When an audience is told that something very eloquent is going to be said, and they hear a stumbling, stammering, stuttering sort of speaker, the resentment and the disappointment are much greater than they ought to be. If, on the other hand, it is said—"I am going to give the freedom to Lord Rosebery, and he has only one defect; he cannot speak for nuts"—(laughter)—I might have had some chance of graciously accepting the gift. Mr Provost, you made an interesting enumeration of the names of the freemen, of the illustrious freemen, who are inscribed upon your roll. I appre-
ciate the names of the freemen. I appreciate all their merits, but their very merits make more conspicuous the absence of one man who ought to be on that roll. Mr Oswald and I are here to-day receiving the freedom in a vicarious sense, because we feel that behind us there is always the august shade of him whom you have really come to honour—the poet Robert Burns. (Applause.) It must be a source of lasting and poignant regret to the freemen of Ayr that they did not take the opportunity, which they had so amply, of enrolling Robert Burns among the names of their honorary freemen. Dumfries, which has his body and his tomb, did make him a freeman. I do not know if it would be possible for you, Mr Provost, under any municipal Act, by any retrospective performance, to try to place the name of Robert Burns upon your roll. Now, there are two counties in Scotland which claim a pre-eminency of the memory and a property in Burns. They are Ayrshire and Dumfriesshire. Dumfries, as I have said, saw his last melancholy years; they have the record of his agony and his death; they preserve his body. All pilgrims from across the sea or from his native land who wish to do honour to Burns cannot fail to go to Dumfries. Those who wish to have the best part of Burns, to visit the region in which he spent the best years of his life, must go to Ayrshire. (Applause.) It was Ayrshire, it is Ayrshire, that has the nobler part of Burns. It was Ayrshire that witnessed his birth, witnessed his youth, witnessed the best of his manhood. It was there he spent the first 28 years of his life. So far as I know, Burns did not leave Ayrshire during all those years. It was there that was seen the first dawning, and, indeed, the full supremacy of his genius. It was there that he first faced the world; there that he filled his mind, there that he ploughed, at £7 a year, better than any ploughman of his day, and there that he looked out first on the universe with those marvellous eyes, instinct with human passion—passion of piety, poetry, and love and independence. All these events are the property of Ayrshire. (Applause.) It was from Ayrshire that he drew his first inspiration. It was Coila whom he always hailed as his presid-
ing nymph. The most remarkable letter ever written by Burns, or I might almost say by anybody else, one of the best letters in existence, is his letter to Dr John Moore, author of "Zeluco," in which he sketches with a master pen, and apparently not altogether without the imagination which is inherent both in biographers and poets—in which he traces with a master pen his life in Ayrshire. I recommend everybody in this hall who has not read that letter not to go to his bed to-night without having perused that masterpiece of autobiographical description. And what is much more, ladies and gentlemen, is this—it is not merely that Ayrshire is the place where Burns composed his masterpieces and where he lived until he was 28 years of age, but it was very nearly being the only part of Scotland in which he was fated ever to live. He was very nearly—he was all but leaving for Jamaica when something turned and arrested his steps, and had that been so, so far as we can forecast a life that was not lived, he would have divided his whole life between Ayrshire and Jamaica. Ayrshire would have been the only spot of Scottish soil which he had ever trodden. How strange it would have been if that had happened. I know that every year in January we celebrate the birthday of Burns, and we celebrate Burns on every possible occasion. You are wrong in thinking, Mr Provost, that I have ever proposed "The Immortal Memory," because I have always chosen occasions which are not postprandial to honour the memory of Burns. It was in the calmness of noon or in the early morning that I have unveiled statues or done the like. But the Burns banquet, with its interminable toasts, interminable songs, and interminable speeches, is a sort of penance that I never felt bound to undergo in the course of my life. (Laughter.) But as I know that they are always wanting another toast at the Burns dinner, just one more—(laughter)—I do suggest to them a toast—the memory of a man to whom admirers of Burns owe almost more than any other man who lived—I mean the blind poet Blacklock, of Edinburgh. Burns would have gone to Jamaica beyond the shadow of a doubt had it not been for a letter from that blind poet Blacklock
expressing warmest admiration for his poems, and expressing a wish of seeing and introducing him to literary society in Edinburgh, and therefore I have never been able to understand how it is that we honour so many persons in connection with Burns, even Buego, the engraver of his portrait, and every human being who had anything to do with him, yet we omit the one great benefactor of Scotland connected with Burns—I, mean the poet Blacklock, who prevented his going to the West Indies. (Applause.) What would have happened had he gone to the West Indies? He was to go as overseer or book-keeper, one of the most odious situations, I suppose, that could be filled by mortal man. (Laughter.) I am not speaking of book-keeping as understood in commercial circles, but as overseer as understood on a slave plantation. We should have had indeed one immortal volume of verse. Nothing could ever have deprived us of that. But could we, do you think, ever have had anything more? Do you think, amid the conditions of slavery and the tropical climate of Jamaica, and the associations of life there that you may find admirably depicted in the work of another Scottish genius of whom we know nothing but the name, Michael Scott, but which you may find admirably depicted in “Tom Cringle’s Log,” that admirable masterpiece of his—do you think the genius of Burns could have survived? I myself do not. I think that far from these barren farms, the two worst in Scotland, on which he had been accustomed to toil—I hope I am saying nothing disrespectful to the owners of these farms—that far from his own barren and ungrateful soil of Scotland, amid the tropical luxuriance of Jamaica and amid the degrading conditions of slavery, together with all the convivial associations of that island at that time, I do not for one moment believe that we should have heard much more of Burns. It is quite true that another Scottish genius of ours, though he was expatriated, Robert Louis Stevenson, sent us from the Tropics some of the choicest volumes from his pen. But the conditions there were very different from what they were in Jamaica. At any rate, when everybody is trying to write something new about
Burns, I do suggest this topic to his commentators—an imaginative sketch of what would have happened if Burns had really gone to Jamaica. I think myself that his genius would have evaporated under those conditions; that he probably would not have lived long, and that we should only have known him by his first volume. But, of course, he might have taken a different line and risen to wealth in the West Indies, as many West Country people did in those days, and he might have come back and strutted on the Broomielaw as a rum lord, a sugar lord, or a tobacco lord, and even then he would have been a totally different Burns from the one whom we hallow and remember. I myself am a believer in the fact that his genius could hardly have survived the relaxation of wealth. Poverty produces masterpieces and wealth smothers them. (Applause.) You will be able to count on your fingers the masterpieces produced by rich people. You will find that they have all been written under the pressure of poverty—almost all of them have been written under the pressure of poverty—though I believe Shakespeare became the owner of some urban property in his later years. (Laughter.) But take one instance. Would Wordsworth have written any better than Rogers if Wordsworth had been as rich as Rogers? And my clear conclusion from a very general survey of all the great masterpieces of literature is that a genius should not be wealthy, or he is very likely to see his genius stifled by the fact. Now, gentlemen, I have always sworn that I would never make another speech about Burns, and I am afraid you will think that I have to some extent broken my oath on this occasion. But honestly I do not think that I can be accused of any deliberate perjury, because it is so clear that the honour you are paying to me to-day is being paid not to myself in my individual capacity but as an admirer of Burns, and I cannot help touching on the subject that is so dear to me, well worn though it be. I think at any rate I have pointed out to Burns worshippers two new features which they might explore, that of gratitude to the blind poet and the possible career of Burns in Jamaica, which may lead to a not inconsiderable addition to Burns literature.
(Laughter and applause.) Now I said in the first part of my remarks it was here Burns first looked out on the world with his eyes burning with the passions of love, and of faith, of poetry and independence. Of poetry I need say very little. He wrote here "The Jolly Beggars" and "The Cottar's Saturday Night," the two supreme productions of this period of his life, and perhaps of his whole life. (Applause.) But I would only ask you to note the affluence of genius shown by Burns writing "The Jolly Beggars," which to many of us is his masterpiece—(hear, hear)—as a peasant behind the plough in Ayrshire, and then tossing it aside as unworthy of being printed, so that it was not published until after his death. Many of us would give half of our lives to have been able to write "The Jolly Beggars," and we should have lost no time in publishing it for the appreciation of the world. (Applause.) To Burns it was merely an incident, tossed into a drawer and found after his death. That seems to me a very striking feature as regards his genius. As regards his piety, which I think commentators of Burns sometimes lose sight of in consequence of the occasional laxities of his life which he paraded with perhaps too great a freedom and frankness, we have the testimony of that letter which I have quoted to his religious bringing up and his religious creed, and we have the supreme testimony of the "Cottar's Saturday Night" to show what expression he could give to his faith. And as for love—that of course is a delicate subject. (Laughter.) The fact is that as far as I can ascertain Burns fell in love with every girl he met at that period of his life. (Laughter.) He saw them through the eyes of his imagination, and in consequence he became enamoured of them all. I really do not know that it is much use following them all up, as some of his biographers have done, because I imagine that the passion of love with him on these occasions was rather an imaginative one than anything more definite and practical. I have sometimes wondered, if we could see all those ladies whom Burns honoured with such magnificent epithets in his impassioned odes, if we should not be a little disappointed. (Laughter.) I am inclined to think that he saw
them with the glamour of his great imagination, and that we, without that glamour and without that imagination, should be greatly disappointed in their appearance. That again is a topic which I offer to commentators of Burns for their forthcoming annual. (Laughter.) But his independence was perhaps a less noticed but not a less striking part of his career than other passions which I have noted. His independence—in those days he faced the world with an undaunted front, partly from youth, partly, I think, from inexperience. He was afraid of nothing and nobody. The greatest tyranny that then existed in these isles was the domestic and inquisitorial tyranny exercised by the Church in Scotland at that time. It is incredible to us that it is not more than one hundred years ago since Burns’s landlord, Gavin Hamilton, was subjected to the severest ecclesiastical censures because he had ordered his gardener to dig a few potatoes on Sunday for dinner, and that there was not an incident of life at that time which was not made a subject of inquisition and of severe inquisition, and received ecclesiastical censure. Well, that was a reign of terror, and Burns was not afraid to lift up his voice and boldly denounce that reign of terror. Those blistering satires that he wrote in Ayrshire on the persons whom he knew or whom he believed he knew to be guilty of hypocrisy and cant are the most memorable perhaps of all his writings. He did not scruple, indeed he raised his voice against other institutions or bodies which he also believed to be wanting in duty to the public. He was moved by a birthday ode to King George III. to write a birthday ode of his own to the royal family very different in texture and spirit to the ode of the Poet Laureate, one of the most remarkable ever addressed, I should think, to a royal family, not ill natured, but good naturedly rebuking them for their shortcomings. He did a thing that was even more daring perhaps. He addressed the Scottish Members of Parliament of his day—(laughter)—pointing out their shortcomings. I do not know—I see Mr Younger here—I must touch on this subject with delicacy. Burns thought that Scottish Members thought more of Scotland at the time they were
canvassing their constituencies than when they got to Westminster. (Laughter.) He begged them to speak up a little more for poor old Scotland at Westminster than they did. (Applause.) He thought that more could be done for Scotland at Westminster than is done if Scottish members remained faithful to the pledges they gave at the elections. (Applause.) He begged them to be more independent of powerful influences, such as those of the Government, and to pursue a path unguided by the hope of patronage or preferment, and to do their duty to old Scotland in spite of all. (Hear, hear.) All these exhortations are superfluous now. (Loud applause.) Our Members of Parliament are very different now from what they were then. (Laughter.) I will not point out to-day the essential points of difference. (Laughter.) But I will simply indicate that we have the Members whom we desire and deserve. (Laughter.) But if these censures, if these attacks on the Church, on the royal family, and on the Scottish Members are, as I believe in my soul and conscience, superannuated now—certainly as regards the Church and the royal family, and Mr Younger must answer for the members himself—I am not quite sure that all Burns's denunciations are superannuated now. (Hear, hear.) His great horror was of anything which savoured of hypocrisy and cant, but what he had mainly in his mind then was religious hypocrisy and religious cant. Cant survives, though religious hypocrisy and cant are but little in fashion now. They do not pay as they did then. But are we quite sure that in avoiding one kind of cant we are absolutely free from any other? Are we absolutely certain that our public characters in these days are as free from cant as Burns wished them to be? There are a thousand forms of cant which form the dry rot of our country. It is not my task to-day to point them out. I might introduce division where I only wish to leave a united Ayr behind me. (Laughter.) I do ask you, ladies and gentlemen, to apply to yourselves the touchstone of Burns's diatribes against cant, and I prophesy for you that you will find yourselves none the worse for it. Now, Mr Provost, I must apologise for having detained you so long, but when one is
given the freedom of Ayr one cannot but touch upon Burns, and when one touches upon Burns one cannot put a check upon oneself. As I have said before, I am quite aware that you are only giving us this freedom to-day because we are living admirers of Burns, and because you cannot give it to the dead man himself. To speak the honest truth, Burns never seems dead to me. Of all dead men he is the most living to me, much more living than many men who to-day are alive. I know no man who has impressed his individuality, his vitality so strongly on his fellow creatures as this man who was born here 150 years ago. His blood still courses warm and strong through the veins of Scotland. His spirit is abroad in all our country, and from our country it has passed over the world, but its home, its original source, its favourite region is this county of Ayr, and I trust that in the long days to come, when people remember with shame and almost with terror that there was once a risk of the Old Brig being demolished, they will also remember in turn their responsibility, that the connection between Burns and Ayr is indissoluble and eternal. (Loud applause.)

In introducing Mr Oswald, the Provost said that though differing from Lord Rosebery in some respects, he was at one with his lordship in his love for the Auld Brig. (Hear, hear.) Than Mr Oswald no one had worked more earnestly and successfully in getting the material help necessary to carry on the preservation work. They now felt it to be a fitting time to express their appreciation of what he had done, but it did not begin and end in what he had done for the Brig. (Applause.) The debt was of much longer standing. Both the town and county owed much to him for what he had done and was still doing in their midst. As Convener of the County he displayed great business ability in the conduct of its affairs. He had done much for the success of the Ayrshire Agricultural Association. A patron of music and art, he had always taken a keen interest in their local advancement. He was a director of the County Hospital and of many other institutions. In asking him to become a burgess they were honouring the burgh. It was the
unanimous wish of the Council that his name be added along with that of Lord Rosebery to the honoured roll. (Loud applause.)

The burgess ticket, which was read by the Town Clerk, was then presented to Mr Oswald, the document being placed within a casket the exact replica of that presented to Lord Rosebery.

Mr Oswald, in reply, said it was a very difficult task for him to follow Lord Rosebery, who was perhaps the greatest orator that we had at the present time in Great Britain. (Applause.) Having referred to the indebtedness of Burns lovers to those who had taken principal parts in the restoration movement, Mr Oswald went on to say that not only had they been met everywhere in this country with most liberal subscriptions but all over the world, from Canada, from Australia, from New Zealand they had large sums sent them with every sort of good wish that the Auld Brig should be preserved. (Applause.) It was only the other day, looking over the list of subscribers, that he realised how the admirers of Burns and Burns societies all over the world came to the front. Without them he had no hesitation in saying they would not have been able to have found the money to carry out the work which they had done. (Applause.) Mr Oswald also paid a tribute to Lord Rosebery's efforts in connection with the restoration.

Lord Rosebery and Mr Oswald afterwards signed the burgess roll amid applause.

On the motion of Dean of Guild Meikle a cordial vote of thanks was awarded the Auld Brig Preservation General Committee and the Executive Committee for their work. Mr Walter Neilson, Vice-Chairman of the Executive, acknowledged. A similar compliment was accorded the Chairman on the call of Mr George Younger, M.P., and the proceedings terminated.

**CORPORATION LUNCHEON.**

The "youngest burgesses" were afterwards entertained at luncheon in the Council Hall. Provost Hunter presided, and the croupiers were Bailie Ferguson, Bailie Vincent, Bailie
Watson, and Dean of Guild'Meikle. Lord Rosebery was seated at the Chairman's right hand, and Mr R. A. Oswald at his left. The company numbered about one hundred gentlemen. After the toast of "The King" had been honoured,

Provost Hunter said that while they had no toast-list there was a duty which courtesy demanded, and which must on no account be omitted. That was to drink the health of their youngest burgesses. (Applause.) They had consumated that day an event which would long be remembered in Ayr, but although the Auld Brig had been restored they need not yet sit down to weep, for there were still other worlds to conquer. Their Mercat Cross, which was one of the most picturesque in the kingdom, had yet to be restored. It was destroyed many years ago by the ruthless hands of vandalism, and some of the most beautiful carved stones were scattered here and there. In preserving the town's relics of antiquity their youngest burgesses had set them an example worthy of imitation—(cheers)—and it would be but becoming if they made an effort themselves in the same direction. (Hear, hear.) He asked them to drink to the health of their youngest burgesses. (Applause.)

Lord Rosebery, in responding, said:—Mr Provost and gentlemen,—I did not anticipate that the pleasure of this banquet would be at all impaired by having to return thanks again for my health, but to-day at this meal I feel that having made a very long speech this morning, and my colleague in the freedom having made a very short one—(laughter)—I may very fairly hand over to him the task of returning thanks for us both and place upon him the brunt of the present proceedings. (Laughter.) Of course I quite agree that in all respects but one I am inferior to Mr Oswald on this occasion. He has done much more for the Brig than I have. He is a good neighbour to Ayr. He is locally honoured and respected, and justly. But he has not gone through the sacrifices that I have in order to be present on this occasion. As I came to Glasgow last night I bought an evening paper, and I saw that war was ravaging the part of the country which I immediately inhabit—that the Isle of
May had been captured, Inchkeith had surrendered, the Port of Leith was being held by the enemy, and Edinburgh itself was said to be held to ransom. In these circumstances, although I hold several important offices in that country, I yet sacrificed everything in order to be present to-day. (Laughter and applause.) It is very kind of you to applaud my conduct, but I am not at all sure that it may not be viewed in a different light by my neighbours in the East. (Laughter.) What you appreciate as devotion to Burns may be characterised by a more ignominious term as a retreat from the enemy in the face of overwhelming disaster. (Laughter.) This afternoon I shall learn the worst. (Renewed laughter.) For all I know, Dalmeny may be the headquarters of the Commander-in-Chief of the invading army. I may return to find all the Lothians in the occupation of the Blue Army or of the Red Army—I forget which I have to fear—(laughter)—but in any case, whatever the disasters may be, should they equal those which Russia was compelled to make in resisting the French Army in 1812, whatever my Lothians may be obliged to suffer under the pressure of this foreign invasion, I regard myself as having been richly repaid by having been present to-day. (Applause.)

Mr R. A. Oswald, who also responded, said that he was again placed in a difficult position. To follow Lord Rosebery in his serious mood was difficult, to follow him when he was amusing was still more difficult. (Laughter.) He thought they had had a very pleasant day and that things had gone extremely well. He thanked them most heartily for the way in which they had received him and for the kind things which the Provost and other speakers had said. He should always look upon that day as one of the happiest and a day of which he should be proud for the rest of his life. (Applause.)

The proceedings thereafter terminated with the singing of "Auld Lang Syne."
I.

This document contains handwritten text. The handwriting is difficult to read, but it appears to be a record or letter with the following content:

"...and married on the 31st of May, 1813, by the Rev. Mr. Clark..."
On opposite page appears a photographic reproduction of the marriage lines of two relatives of the writer who were united in the holy bonds of matrimony in the Gorbals of Glasgow nigh a hundred years ago. The document, written in a clear and excellent hand, attests "that James Grandison and Agnes Mitchell, both in this parish, were three times proclaimed in the Church here in order to Marriage and no objections made." It is dated Gorbals, 31st May, 1813, and signed by John Wilson, Session Clerk. What brings it into the pages of the "Chronicle" is the fact that this John Wilson was no other than Burns's "Doctor Hornbook." In a heavy and somewhat clumsy hand is added:—"Hutchesontown, June 1st, 1813. The above parties were married by me.—Wm. Thomson, Minr.'" Although a poor penman, this minister was from all accounts the esteemed pastor of the old Relief Kirk, now Hutchesontown United Free Church, and still standing at the junction of Ruther Glen Road and Hospital Street.

On an evening in 1785 Wilson and Burns, who by this time had entered in company with his brother Gilbert on the occupancy of Mossgiel Farm, met, it is said, in debate at the Masonic Lodge of Tarbolton. Wilson was at this time schoolmaster in the village, and to eke out his income had started a grocery shop, and added simple medicines to his stock. To assist their sale he put a placard in his window, intimating that "Advice would be given in common disorders at the shop gratis." On the night in question he aired his medical attainments to such a degree that Burns felt annoyed and irritated. He thought the matter over on his night-tramp home to Mossgiel, and, according to the testimony of his brother Gilbert, read out to him on the following evening his now world-
renowned "Death and Doctor Hornbook," which had been seemingly forged at one heat. A legend which appears in several editions of the Poet’s works indicates that the ridicule thrown on Wilson by Burns in this poem caused its subject eventually to shut up both shop and school and leave the village. This, however, is not so, for Mr F. K. Macpherson, Schoolhouse, Tarbolton, in a communication to the "Burns Chronicle" of 1895, states that he finds, from reliable documents that Wilson was session clerk to Tarbolton parish as late as 1793. He was also secretary to the Tarbolton Lodge from 8th August, 1782, till sometime in 1787. He wrote many of the minutes, and signed two of them as Master pro tempore, and a third as M.P.T. It is said that Wilson left Tarbolton in consequence of a dispute with the heritors regarding his salary.

Despite the ridicule showered upon him by Burns’s clever satire, his record remains that of a good and worthy man, who, after leaving Tarbolton, earnestly prosecuted his work, first as master of a "Commercial Academy" in Buchan Street, Gorbals, Glasgow, and thereafter as session clerk of that parish, occupying this honourable post until his death in his home at 64 Portland Street, Laurieston, on 13th January, 1839, at a ripe old age.

There are in the Mitchell Library, Glasgow, two small quarto MS. volumes, entitled "Lectures on Moral Philosophy delivered at the College of Glasgow. By Mr. Arthur. Written by John Wilson, Schoolmaster in Tarbolton, in the year of our Lord, 1790." These were gifted to the Library by the late Mr W. G. Blackie, LL.D., the well-known publisher. The Doctor’s letter, of date 30 Oct., 1883, which accompanied the volumes, and is now neatly attached to one of them, is addressed to the late Bailie William Wilson, at that time Convener of the Mitchell Library Committee of the Corporation. It runs thus:—"Some time ago I sent you a few volumes printed by the brothers Foulis of this city. To render your collection more complete, I now send other two volumes which I discovered a few days ago on the back shelf of my bookcase. Along with..."
them I send a contribution to your 'Burns Collection' two vols. of MS. notes of Lectures on Moral Philosophy delivered in the University of Glasgow and written (the notes) by John Wilson, Schoolmaster of Tarbolton—'Dr Hornbook.' I knew the old gentleman as a boy could an old man, and have taken tea in his house. He was then Sess. Clk. of the Gorbals—this is a veritable curiosity." The penmanship in these books is excellent, most clear and legible from beginning to end, and the volumes are in good condition.

Regarding the word "hornbook," the nickname with which Burns dubbed the dominie, it may be of interest to quote Dr Johnson's brief definition, viz.:—"The first book of children, covered with horn to keep it unsoiled." A later and more detailed description is—"a first book for children, which formerly consisted of a single leaf set in a frame, with a thin plate of transparent horn in front to preserve it." An elaborate work, entitled "History of the Horn-Book," in two quarto volumes, by Andrew W. Tuer, F.S.A., was published in London by The Leadenhall Press, Ltd., 50 Leadenhall Street, E.C., in 1896. It is profusely illustrated with a fine series of pictures of horn-books of all sorts and sizes.

WILLIAM YOUNG, R.S.W.
## AYR AULD BRIG.

### List of Subscriptions by Burns Clubs, Scottish Societies, and Burns Federation.

<table>
<thead>
<tr>
<th>Club Name</th>
<th>Subscription Amount</th>
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<tbody>
<tr>
<td>Leith Burns Club (President and Secretary)</td>
<td>£5 5 0</td>
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<td>Selkirk Alpine Club (President and Secretary)</td>
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<tr>
<td>Alloway Concert, per Duncan Gray</td>
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<td>Fettercairn Burns Club (President and Secretary)</td>
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<tr>
<td>Jolly Beggars, Mauchline (collected in Poosie Nansie’s)</td>
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Redhill District Scottish Association ........................  £1 1 0
Govan Fairfield Burns Club ................................  0 10 0
Garelochhead Burns Club .....................................  1 10 0
The Residents on the Premier Diamond Mine, Transvaal ... 30 0 0
Cape Town Caledonian Society ................................ 11 0 0
Hamilton Burns Clubs (proceeds of lecture) ..................  6 5 0
Caledonian Benefit Club, Holyoake, Mass., U.S.A. ..........  1 0 7
Exeter and District Caledonian Society .......................  4 10 0
Leadville Caledonian Club, Leadville, Colorado, U.S.A. ... 5 10 10
Glasgow & Lanarkshire Association of London ............... 2 17 0
Collected at Burns's Cottage by W. Monaghan ...............  0 14 0
Edinburgh Pen and Pencil Club, per W. M. Macfarlane ...... 105 0 0
Freuchie Lecture Committee ...................................  5 0 0
Gourock Jolly Beggars Burns Club .............................  2 10 0
Johnstone Burns Club ..........................................  2 0 0
Wigtown Burns Club ...........................................  2 14 0
North Bute Burns Club .........................................  1 3 0
Dalry Burns Club ............................................... 25 5 0
Dumfries Burns Club ...........................................  3 3 0
East Stirlingshire Burns Club .................................  3 5 0
Dollar Burns Club ..............................................  0 16 0
Hawick Callants' Club .........................................  1 3 6
Vale of Alford Burns Club .....................................  1 12 0
Corstorphine Burns Club .......................................  7 9 6
Brechin Burns Club ............................................  2 2 0
Cumnock Burns Club ........................................... 12 12 0
Thornhill Burns Club ..........................................  2 2 0
Savannah St. Andrew's Society ...............................  0 15 0
Burns Admirers, Dundee, per Alexander Neish ..............  1 1 0
Pathhead Ford Burns Club ....................................  1 10 0
St. Andrew's Society, St. Catherine's, Ontario ............  2 1 0
Row Burns Club ................................................  2 2 6
Bradford St. Andrew's Society ............................... 26 10 0
Denny and Dunippace Burns Club ..............................  2 3 0
Greenock Burns Club ..........................................  51 0 0
Burns Federation ............................................. 158 11 2
Airdrie Burns Club ............................................  3 3 0
Larbert Burns Club ............................................  6 0 0
St. Andrew's Society, of Whitby and Pickering, Ontario ...  1 0 0
Kilbirnie Rosebery Burns Club ................................  4 1 0
London Ayrshire Society ....................................... 10 10 0
Peterhead Burns Club .........................................  7 0 0
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<td>Maybole Burns Club</td>
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<td>Kinross &quot;Jolly Beggars&quot; Club</td>
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<td>Walkerburn Burns Club</td>
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<td>Beith Burns Club</td>
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<td>Auchterarder Junior Burns Club</td>
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<td>Inches Mountain Daisy Burns Club</td>
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<td><strong>Collected at the Burns Gathering at Auchterarder, per James S.</strong></td>
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<tr>
<td>Leslie</td>
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<td>Musselburgh Federated Burns Club</td>
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<td>Ercludone Burns Club</td>
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<td>Greenloaning Burns Club</td>
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<td><strong>A few Subscribers at Burns Celebration in the Conservative Club,</strong></td>
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<td>Perth, per John Mackay</td>
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<td>Caledonian Burns Club, Glasgow</td>
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<td>Western Club, Dundee, collected at Burns Supper</td>
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<td>Upper Nithsdale Burns Club</td>
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<tr>
<td><strong>A few Scots, Newcastle, Natal, per James Hastie,</strong></td>
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<tr>
<td><strong>A few Scots, Newcastle, Natal, per J. B. Mitchell</strong></td>
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<td>Leeds Caledonian Society</td>
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<td>Berwick-on-Tweed Burns Club</td>
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"Killie Boys" resident in Montreal, per Kilmaronock Standard... £2 1 1
Liverpool Burns Club... ... ... ... ... ... ... 10 2 6
Largs Burns Club ... ... ... ... ... ... ... 1 10 0
Kilbirnie Jolly Beggars' Burns Club... ... ... ... 3 12 o
Salt Lake City Thistle Club ... ... ... ... ... 5 2 0
Ninety Burns Club, Edinburgh ... ... ... ... ... 21 0 0
Linlithgow Burns Club ... ... ... ... ... ... ... 5 13 o
Newcastle and Tyneside Burns Club ... ... ... ... ... 11 2 6
Chester Caledonian Association ... ... ... ... ... 3 8 6
Tranent Twenty-Five Burns Club ... ... ... ... ... 3 5 0
Bristol Caledonian Society ... ... ... ... ... 5 5 0
Prestwick Burns Club... ... ... ... ... ... ... 14 1 0
Killearn Burns Club ... ... ... ... ... ... ... 2 0 0
Barrow-in-Furness St. Andrew's Society ... ... ... ... 1 0 0
Whitburn Burns Club... ... ... ... ... ... ... 1 2 0
Stewartry Burns Club... ... ... ... ... ... ... 1 7 0
Campsie Burns Club ... ... ... ... ... ... ... 5 1 6
Sydney Burns Anniversary Club ... ... ... ... ... 21 0 0
Hamilton Junior Burns Club... ... ... ... ... ... ... 1 1 0
Scottish Thistle Club of Honolulu ... ... ... ... ... 4 0 0
Collected at annual Burns Club Dinner in Melrose, per Ralph Dunn, Town Clerk ... ... ... ... ... ... ... 4 12 6
Troy Burns Club, New York ... ... ... ... ... ... ... 5 0 0
Bathville Burns Club ... ... ... ... ... ... ... 2 0 0
Barns o' Clyde Burns Club ... ... ... ... ... ... ... 3 0 0
Baillieston Caledonia Burns Club ... ... ... ... ... 7 12 6
Bonhill Burns Club ... ... ... ... ... ... ... ... 0 10 0
East London Caledonian Society, Cape Colony ... ... ... ... ... 9 14 6
Alloa Burns Club ... ... ... ... ... ... ... 5 0 0
Umtali Caledonian Society, Rhodesia ... ... ... ... ... 10 0 0
Newark Caledonian Club, New Jersey, U.S.A. ... ... ... ... ... 6 5 3
A few Caledonians in Leicester, per John Gibson, 1 De Montfort Square, Leicester... ... ... ... ... ... ... 5 5 0
Collected by A. M. Stewart, The Scottish American, No. 33 Rose Street, P.O. Box 995, New York, per John B. Mair, Hon. Treasurer Elgin Burns Club ... ... ... ... ... 32 9 9
Elgin Burns Club ... ... ... ... ... ... ... 2 2 0
Sum collected at the Elgin Burns Club Supper, per Bank of Scotland, West End, Edinburgh ... ... ... ... ... 3 16 6
Oban Burns Club ... ... ... ... ... ... ... 2 10 0
Montreal Burns Club ... ... ... ... ... ... ... 3 1 8
Burns Benefit Club, Springfield, Massa. ... ... ... ... ... 1 0 0
Mrs R. Gordon, President, the Daughters of Caledonia of Fort Worth, Texas, per Burns Federation ..... £1 1 0
Burns Howff Club, Dumfries ..... 3 6 0
North Berwick Burns Club ..... 2 10 0
Aberlady Burns Club ..... 1 3 6
Crailing Burns Club ..... 2 10 0
Lochee Burns Club ..... 0 18 0
Southampton Scottish Association ..... 1 1 0
Scottish Societies of Dunedin ..... 25 14 10
Leeds Caledonian Society ..... 1 10 0
Birmingham and Midland Scottish Society ..... 11 7 0
Ayr Burns Club ..... 5 10 0
The London Burns Club ..... 2 0 0
Dundee and District (Natal) Caledonian Society ..... 3 15 0
The Hilo Burns Club of Hilo, Hawaii ..... 20 4 0
Harrismith Caledonian Society, Orange River Colony ..... 5 0 0
Kincross Jolly Beggars Club ..... 0 5 0
Caledonian Society of Melbourne ..... 37 15 0
Kalgoorlie Caledonian Society ..... 5 0 0
Hawick Constitutional Club ..... 5 0 0
Kippen Burns Club ..... 1 12 0
Caledonian Society of Pretoria ..... 25 0 0
Caledonian Society of Melbourne ..... 9 18 0
Leicesteer Caledonian Society ..... 10 0 0
The Admirers of the Auld Brig, at Prince Albert, Saskatchewan ..... 2 18 8
Falkirk Burns Club ..... 10 0 0
Glasgow Herald Fund, per Joseph Martin, Esq., Secretary of the Glasgow Committee ..... 840 15 10
Caledonian Society of Melbourne ..... 0 13 6
Caledonian Society of Adelaide ..... 8 15 0
Glasgow Herald Shilling Subscription Fund, per J. A. Martin, Solicitor, Glasgow ..... 0 9 10
Hamilton Burns Club subscriptions ..... 13 0 11
CASH RECEIVED BY JOSEPH BROCKIE FOR AYR AULD BRIG RESTORATION FUND.

1907.

Jan. 31.—To Kilmarnock Burns Club, No. 0, per Sheets Nos. 226 and 63 ... ... ... ... £50 4 11

1906.

Oct. 29.—Cash received from Philip Sulley, Cupar, as proceeds of Concert by Cupar Burns Club on 18th October ... ... ... ... ... ... ... ... ... 17 1 0

Subscription from Mr Jas. Porter, Frenlaws, Leslie ... ... ... ... ... ... ... ... ... 1 1 0

Dec. 6.—Proceeds of Lecture at Tayport by Messrs Sulley and Craig, Dunfermline ... ... ... ... ... ... ... ... ... 5 5 0

10.—Amount raised by St. Andrews Burns Club ... ... ... ... ... ... ... ... ... 24 0 0

Do. do. (29th Jan., 1907) ... ... ... ... ... ... ... ... ... 1 0 0

22.—Proceeds of a Concert and Lecture by Mr Sulley and J. Chapman, Dunfermline, at Kincardine ... ... ... ... ... ... ... ... ... 10 10 0

27.—Amount collected at an Address given by Mr P. Sulley, Cupar, and J. O. Craig, to Innerleven Golf Club; nine of 7/6 and two of 17/6 collected at a Dinner of the Club—in all ... ... ... ... ... ... ... ... ... 12 5 0

1907.

Jan. 8.—Proceeds of a Concert held at Culross under auspices of Mr Sulley, per Torryburn Burns Club ... ... ... ... ... ... ... ... ... 3 10 0

26.—Proceeds of a Concert held at Kirkcaldy under the auspices of Kirkcaldy and District Wine and Spirit Trade Association ... ... ... ... ... ... ... ... ... 30 0 0

Interest received from Royal Bank of Scotland on Deposit Receipts ... £0 11 9

Less Com. on Cheques ... 0 1 9

Do. on Draft ... 0 1 9

Collector's Fee ... 0 5 0

—— 0 8 6

Jan. 29.—Collected at a Burns "Night" held at Paisley by the Glenfield Residenters and Recreation Club ... ... ... ... ... ... 2 3 3

31.—W. W. F. Perth and Chums ... ... ... ... ... ... ... ... 0 5 9

Charleston Burns Club, Paisley ... ... ... ... ... ... ... ... ... 1 2 0

Feb. 1.—Collected by Blackburn Burns Club ... ... ... ... ... ... 1 14 0

Collected at Annual Dinner of Cupar Burns Club, per Philip Sulley ... ... ... ... ... ... 8 0
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<td>Amount received from a Lecture-concert held by Borthwick Burns Club, Midlothian</td>
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<td>11.</td>
<td>Subscriptions from Musselburgh Burns Club</td>
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<td>12.</td>
<td>Old Kilpatrick Burns Club</td>
<td>£3 14 6</td>
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<tr>
<td>15.</td>
<td>Greenloaning Burns Club, per James Bayne</td>
<td>£3 10 0</td>
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<td></td>
<td>Carlisle Burns Club, per James Malcolm</td>
<td>£4 0 0</td>
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<td>William Wright, Kirkcaldy</td>
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<td>Henry Thomson-Percival, Buckhaven</td>
<td>£0 10 0</td>
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<td>20.</td>
<td>George Dyson, Springfield Terrace, Marsden, near Huddersfield</td>
<td>£1 0 0</td>
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<td>28.</td>
<td>Newcastle and Tyneside Burns Club, per James D. Farquharson, Esq., M.D.</td>
<td>£11 2 6</td>
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<tr>
<td>Mar. 4</td>
<td>Bristol Caledonia Society, Bristol</td>
<td>£5 5 0</td>
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<td>8.</td>
<td>Campsie Burns Club</td>
<td>£5 1 6</td>
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<td>13.</td>
<td>Hamilton Burns Club</td>
<td>£1 11 0</td>
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<tr>
<td>22.</td>
<td>J. Robertson, Inland Revenue, Glasgow</td>
<td>£4 4 8</td>
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<td>28.</td>
<td>Amount received (Caledonia) Baillieston Burns Club, per Peter Greenshields</td>
<td>£7 12 6</td>
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<tr>
<td>April 6</td>
<td>Alloa Burns Club</td>
<td>£5 10 0</td>
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<td></td>
<td>John Muir, Shelburn, Jacksonhill, Indiana</td>
<td>£0 5 0</td>
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<tr>
<td>Oct. 21</td>
<td>Amount received from Kippen Burns Club, No. 115</td>
<td>£1 12 0</td>
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1907.

Jan. 31 | By Amount received, as per Dr. side | £158 7 11 |
|       | Interest on Deposit Receipts added | £0 11 9 |
| Less Commission on Cheques | £158 19 8 |
| Do. Bank Draft | £1 9 0 |
| Collector’s Fee, Kilmarnock Burns Club | £0 0 5 0 |
| By Amount remitted to Ayr, per Bank Draft | £158 11 2 |
| Feb. 1 | Remitted D. W. Shaw and Welsh | £16 19 0 |
| 11.  | Remitted D. W. Shaw and Welsh | £12 4 6 |
| 12.  | Remitted D. W. Shaw and Welsh | £7 10 0 |
Feb. 15.—By Remitted D. W. Shaw and Welsh... ... £1 11 0
" 20.— " Remitted D. W. Shaw and Welsh... ... 1 0 0
" 28.— " Remitted D. W. Shaw and Welsh... ... 11 2 6
Mar. 4.— " Remitted D. W. Shaw and Welsh... ... 5 5 0
" 8.— " Remitted D. W. Shaw and Welsh... ... 5 1 6
" 13.— " Remitted D. W. Shaw and Welsh... ... 5 15 8
" 20.— " Remitted D. W. Shaw and Welsh... ... 7 12 6
" 22.— " Remitted D. W. Shaw and Welsh... ... 5 10 0
Apl. 11.— " Remitted D. W. Shaw and Welsh... ... 3 11 0

£241 13 10

Oct. 21.—", Remitted D. W. Shaw and Welsh... ... £1 12 0
HAVING completed the Nithsdale and Galloway song forgeries, Allan Cunningham went to London, where his doings can only be baldly catalogued. He wrote (see Fraser for June, 1843), for Sir Francis Chantrey, a letter to Sir Robert Peel, knowing that several statements in it were untrue. De Quincey tells of his speaking in contempt of Wordsworth at a time when he "knew nothing at all of Wordsworth's works." In 1820 he appeared in Blackwood as "Mark Macrabin," with a clumsy satire upon the Buchanite fanatics. It purports to be an account of a twenty-four hours' visit to the camp of the sect. That, although a native of the district, he confounds Lagg Hill, of Grierson fame, with Larghill; that he repeats himself, that he is not above pilfering, that he mingle fact with invention, is all set forth in "The Buchanite Delusion" of Mr John Cameron. He detects in the description of the translation fiasco on Templand Hill a wholesale "crib" from Hossack's, as appearing in Joseph Train's work on the Buchanites. "Macrabin" tells this story of Luckie Buchan's attempts to win converts:

"'James,' said our Lady to a north country gardener, and a shrewd man, 'leave off tilling Mr Copland's garden, and come and dig in the garden of the Lord.'

"'Ma conscience!' said the irreverent Highlander, 'he wasna owre kind to the last gardener he had'—referring, no doubt, to the expulsion of Adam from Paradise."

The same story is told with slight variations in the note to Burns's letter of August, 1784, to his Montrose cousin. (Cunningham's Burns, VI., 48.) This gives rise to a question
whether Allan inserted a true story in the "Macrabin" romance or a fictitious story in his edition of Burns.

Cunningham's biographies of painters are excluded from the present survey. As further showing the position coming to be assigned him in literature, Mr Frank Miller's recent "Poets of Dumfriesshire" may be noticed. That author's general estimate of him may be gathered from one or two passages:—

"Allan Cunningham thus refers to the ballad of 'Annan Water'—'Much of it is old and much of it seems touched over and amended by a hand equally lucky and skilful.' The version preserved in The Songs of Scotland is fitted only to show how well he understood the art of touching over." Mr Miller reads Cunningham's assurance that numerous variations in the text of the ballad were known in his day with blunt scepticism—"If, as Cunningham assures us," etc. To him Miller attributes nearly all the Dumfriesshire "Jacobite" ballads and songs of merit. "Cumberland and Murray's Descent into Hell," printed in Hogg's Jacobite Relics, "is not an old piece, but a forgery from the practised hand of Allan Cunningham." Hogg prints "Lochmaben Gate" also, although he "sorely suspected" that Cunningham was its author. Cunningham reprints it in The Songs of Scotland with a note:—"I have no doubt of its beauty, but much of its authenticity. That it was composed on a heartless or a drunken rising of some of the Jacobite gentlemen of the district is certain; that it was written near the time of the rebellion of 1715 is far more than questionable." Mr Miller calls the note "suggestive," which it certainly is, if, as there is scant reason to doubt, Cunningham is discussing his own work. The Songs of Scotland is ultimately dismissed in summary fashion by Mr Miller as "an anthology materially lessened in value by the liberties taken with the text of the pieces given."

It is a work, nevertheless, in which Burns makes many appearances. The treatment accorded his several heroines can only be accounted for upon the assumption of Cunningham's having possessed an exceptionally prurient imagination. When
Burns sings of *Chloris*, "that which increased the reputation of the poet has lessened the fame of the man. *Chloris* believed in the dispensing power of beauty, that love should be under no demure restraint, and own no law but that of nature." She was "a liberal lady," willing to reward "his strains," and "gave him many nocturnal opportunities of catching inspiration from her presence." This comes in connection with "My Chloris, mark how green the groves;" and is bad enough, but it is kept in countenance by the notes to "The stown glance o' kindness," and "Sae flaxen were her ringlets." Not only is the slander groundless; it holds a blacker libel than that of mere libertinism on Burns. His wife was as intimate with the Lorimers as he was himself, and, when inviting Mr Lorimer to dinner, his letter contains the clause: "Mrs Burns desired me yesternight to beg the favor of Jeany to come and partake with her; and she was so obliging as to promise that she would." That Burns encouraged his wife's intimacy with a lady who, according to Cunningham, was his song-inspiring mistress, and was maintaining social intercourse with William Lorimer, the father, at the same time that—presumably under cover of it—he was prosecuting a guilty amour with Jean Lorimer, the daughter, is to attach to Burns the stigma of depravity so unnatural and abandoned that the rising gorge rejects it. If Cunningham had one scrap of evidence to advance in support of the charge, resentment might be less bitter, but the insinuation is, from first to last, the product of his own foul imagination.

In his lexicon there is no such word as chivalry. *Clarinda* fares no better than *Chloris*. Although he could not speak with certainty of the heroine of "Ae fond kiss," his instinct could not be repressed. "The "song is more creditable to her charms than to her good name;"" the Poet "seems to have drank deeply of joy before he parted with the cup." The libel is repeated in a different form in the Life. Cunningham had no authority for alleging that when Burns was lying with his injured limb in St. James' Square, *Clarinda* "was now and then a visitor to the crippled Bard, and diverted him with her wit and
soothed him with her presence," and that he was "watched by beauty on his couch." Burns had pointedly deprecated such a daring visit as forbidden by "cursed etiquette," in a letter of 28th December, 1787. Cunningham makes various references to the Clarinda correspondence, and as this particular letter occurs amongst those published by Stewart, of Glasgow, in 1802, "Honest Allan" must have seen it.

Mary Campbell he dared not smirch, but he must needs introduce a dash of suggestive sable in sketching her environment. He says (Life and Works, I., 88):—"That she was beautiful we have other testimony than that of Burns: her charms attracted gazers, if not wooers, and she was exposed to the allurements of wealth. She withstood all temptation," etc.—all, either gossip retailed without examination, or pure invention spun out of a diseased fancy. The treatment of the Highland Mary episode is disjointed, and displays not a trace of independent investigation directed towards the expiscation of such truth as may lie concealed in mystery. The statements that she was a peasant's daughter, born at Ardrossan, and the like, need, at this time of day, no discussion. That Burns became attached to Jean Armour soon after he lost his Highland Mary is a baseless conjecture, serviceable only as a warning against an author's indulgence in guess-work.

Regarding the generally accepted Burns note to "The Highland Lassie, O," until its genuineness is placed above doubt by the recovery of the manuscript, it lies outside the pale of debate. Readers of Mr James C. Dick will remember that the page upon which it ought to appear in the interleaved Glenriddell copy of Johnson's Musical Museum, is amissing. Cunningham's treatment of it, however, is a different affair, and savours strongly of the habitual practice of a literary libertine. He handles the version of the Glenriddell Notes given in the Reliques as freely throughout as if he had been a participant in Cromek's detected inventions, garblings, and false ascriptions. He does everything but reprint them as they stand. The note at present in question, to "The Highland Lassie, O," does
nothing more than exemplify a general usage. Cunningham omits it from its proper place in the sequence of "Remarks by Burns" given in his eighth volume (Life and Works), but, at the end of his third volume, prints the song and the note, without the first sentence. He leaves out, that is, the words, "This was a composition of mine in very early life, before I was known at all in the world." He substitutes a brief explanation, that the Highland Lassie was Mary Campbell, and ascribes the rest of the note to Burns without any mention of its source in Cromek. It is partly repeated in the Life (I., 89), with minor alterations, and of Cromek's long footnote he gives a few garbled lines only. Cromek says of the lovers' parting:—"This adieu was performed with all those simple and striking ceremonials which rustic sentiment has devised to prolong tender emotion and to inspire awe." Cunningham, in a more business-like way, cuts the passage down:—"'This adieu was performed,' says Cromek, 'in a striking and moving way.'"

It might, in any ordinary case, be urged that Cromek said nothing of the kind, and that "Honest Allan" had no right to put words in his mouth. The answer is the unsatisfied, but none the less lively and insistent, suspicion that Cromek may have said nothing whatever, and that the footnote ascribed to him, and the note attributed to Burns, may both be the work of the imaginative Cunningham. The parting scene is described as by an eye-witness. Who saw it? Probably the same eye that witnessed Burns in the throes of "To Mary in Heaven," when "he threw himself on the side of a cornstack"—a feat for the performance of which a poet like Cunningham probably preferred a corn stack to a comparatively prosaic barn door, or the side of a house. It is well nigh beyond human nature to treat such details with judicial seriousness. It must, however, be added that when (IV., 158-160) Cunningham prints the address he adopts Mrs Burns's more reasonable story that she found her husband in poetic travail "stretched among some corn sheaves." As the footnote to "The Highland Lassie, O,"
stands in the *Reliques*, it does not appear in Cunningham's edition.

If anywhere, this would be the place to examine the bewildering maze presented by the Cunningham-Cromek combine, and to follow up the Dick clue ("Notes on Scottish Song by Robert Burns," 1908) to the authorship of the fabricated notes in the *Reliques* version of the Glenriddell MS., and of the additions falsely attributed to Burns in Cromek's *Select Scottish Songs* (1818). Of these latter, Mr James C. Dick says in his Preface that they were either written by Cromek himself "or by his friend in deception, Allan Cunningham." The charge is direct and explicit, but the testimony is not conclusive. A careful sifting strengthens suspicion, but it does not fix guilt, and, in an enquiry like the present, moral certainty is not enough.

One or two features of the case may be specified, but only with the clear premise that the exact parts played by Cunningham in either the *Reliques* or the *Select Scottish Songs*, if he played any, will probably never be known. One circumstance is that knowing the Glenriddell copy of Johnson's *Musical Museum* was in the possession of Eliza Bayley, Manchester, he does not even pretend to have verified Cromek's version of the Notes. As a reproduction of that version, genuine Burns remarks and spurious together, what he prints at Vol. VIII., p. 1, *et seq.* is worthless. Some of them are dropped out of their places in the Cromek order, and have to be traced elsewhere; some are discarded altogether, some altered, and some embedded in notes avowedly by Cunningham himself. Such methods indicate little respect for Burns, none whatever for Cromek, and more presumption in Cunningham than is becoming in an editor.

The best test of authorship now available is that of comparative analysis. The similarities between the three groups of Notes—the forgeries in the *Reliques*, the additions in Cromek's *Select Scottish Songs*, and Cunningham's own as given in his edition of Burns—are so close as to go far beyond a mere
suggestion of identity of origin. If they be closely compared, in respect of both style and substance, one need not be an expert in comparative criticism to pass from doubt to certainty, that the avowed by Cunningham and the unavowed are from the same pen. The distinctive qualities of Cunningham's admitted notes may be most clearly brought out by placing them beside the genuine Burns notes. Burns is brief, original, and very often either is personal or speaks from personal knowledge; Cunningham inclines to be lengthy, diffuse, and literary. The note in the Reliques to "Saw ye my Peggy," condemned by Dick, is a fair example of bookish invention; that to "The Highland Laddie" is a good specimen of bookish expansion. These can be paralleled with a score of Cunningham's notes in Vol. IV. of his Burns. The family resemblance is so striking, in both form and spirit, as to leave but a thin shadow of doubt of a common parentage.

In The Songs of Scotland, as previously noted, Burns is frequently introduced, but, while affecting anxiety for his reputation, Cunningham does not treat either his opinions, his work, or himself with any excess of generosity. He pounces eagerly upon Burns's most careless slip, points out any loan he may have levied upon an earlier bard, questions his taste, and doubts his attempted improvements upon old songs, but, for ill-conceived and misdirected pseudo-sympathy, the comment upon "For a' that, and a' that" bears the gree.

Who, asks Allan, can blame him for being something of a leveller? For one year he enjoyed the friendship of the northern nobility, and for seven felt their neglect! They caressed him as no poet was ever caressed. "He expected this sunshine to last, and looked for fortune to follow." He had not the fortitude necessary to meet disappointment! "To go at once from the rich man's wine and a table covered with plate to water from the well and the homely fare of a farmer—to leave my lady's hand for the rough stilts of a plough—were descents beyond his expectation, and far too strong for his spirit:—he sank, and died of a broken heart."
Let it be remembered that, from Edinburgh, in October, 1787, Burns wrote Patrick Miller, "I want to be a farmer in a small farm;" that, also from Edinburgh, in January, 1788, he wrote the Earl of Glencairn, "I wish to get into the Excise;" and Cunningham's assertion that Burns "looked for fortune to follow" the caressings of the titled, is reduced to a falsehood. He had told the gentry of the Capital in advance, in printed black-and-white, "I was bred to the plough and am independent." To completely disperse the misleading mists of Cunningham's raising we have only to read the letter Burns wrote Mrs Dunlop on 15th January, 1787, that to Dr Moore two days later, to the Rev. G. Lawrie on 5th February, to the Earl of Buchan on the 7th, to Dr Moore on the 15th, to Mrs Dunlop on 22nd March, and why go further? Burns never for a moment lost his head in Edinburgh, or was dazzled by a gilded future. It is Cunningham who loses his head over a fancied weakling whom it is an insult to the Poet's name to call Burns.

That, in the Life, Cunningham is a little less unjust may be admitted, but even there his fancy picture of Burns overturning silver dishes, garlanded decanters, and shoving opposing ladies and staring lords aside that he might rush back to the plough-tail, is pure pantomime. Burns is supposed to cut these capers on discovering the thing he really had already discovered, viz., that to Society he was something of an entertaining curiosity. He was that, but he was also something more, and, while protesting against Cunningham's grotesque dwarfing of Burns, a protest must also be entered against his utter mis-measurement of the kindly intentions of the people of rank, position, and learning, who really were the Poet's friends, and brought the future life he sketched within his reach.

Cunningham represents Burns, on his first arrival in Edinburgh, rambling aimlessly about, and, amongst other things, kissing the sod upon Fergusson's grave. This Dr Wallace (II., 12) mildly suggests may be largely imaginative. It certainly does not consist with Burns's letter of 6th February, 1787, to
the Bailies of Canongate—"I am sorry to be told that the remains of Robert Fergusson lie," etc. He did not need "to be told" if he had already visited the spot. On the subject of Burns's alleged irregularities, Cunningham begins by discrediting his own witness, by suggesting that Heron was not at all solicitous about the truth. He is then placed upon the stand, and his evidence taken, although it is admittedly weighed "to the dust" by that of Dr Blair. Hyperbole is freely resorted to in treating of both the subscription to the Edinburgh edition, its circulation, and the criticism it evoked. There were not three thousand copies printed, and yet the husbandmen, shepherds, and mechanics of Scotland, "though wages were small and money scarce," subscribed their crowns "in fifties and hundreds," and the volume went "over the country, over the colonies, and wherever the language was spoken." The entire narrative, in short, dealing with Burns in Edinburgh, is marred by looseness alike of plan and statement. It is largely composed of common-place reflections, inconsistencies, exaggeration, and untruth. The general impression it leaves is that Burns played both the boor and the fool, and that in the main, the experience left him irritated, disappointed, and despondent. The general effect is as untrue as many of the details.

A hazy belief exists that Cunningham knew Burns personally. In "The Burns Country," for example, Mr Charles S. Dougall mentions a statement by Cunningham that he was willing to stand or fall as an author by his "Life of Burns," and goes on to speak of "his personal knowledge of the Poet and of his associates in Dumfries," but no evidence of such knowledge is led. It is doubtful if any exists, except a story first contributed by Allan himself to a periodical mentioned by Lockhart. Mr Frank Miller ("The Poets of Dumfriesshire," p. 193), says:—"Whilst tenant of Ellisland, Burns was a neighbour of Cunningham's [i.e., of John Cunningham's, Allan's father]; and on a memorable day in 1790, Allan, standing at his father's knee, heard the great Poet repeat 'Tam o'
Shanter,' his beautiful voice varying with the character of the tale.” In a footnote, Mr Miller refers to Cunningham’s essay on “Robert Burns and Lord Byron” in the London Magazine of August, 1824. A comparison of dates, to be made presently, shows that if, at his then tender age, young Allan was captivated by the modulations of Burns’s “beautiful voice,” he was a marvel of precocity.

The above story is, of course, the original of that communicated to Lockhart for his “Life of Burns,” published in 1828. It will be found at p. 197 of the Bohn’s Library Lockhart revised and corrected by William Scott-Douglas, and issued in 1882. Lockhart prefaced a long contribution from “Honest Allan” with the remark that he was “almost a child when he first saw Burns, but he was no common child.” Cunningham fixes the time of his reminiscences at Burns’s arrival in Nithsdale, and says: “He came to see my father, and their conversation turned partly on farming, partly on poetry.” To make sure, he repeats the assertion, “I said that Burns and my father conversed about poetry and farming. The Poet had newly taken possession of his farm of Ellisland.” He had previously spoken of Burns’s “fine manly” and “musical” voice. The humor of the situation is brought out by Scott-Douglas. By marshalling dates he shows that Allan was somewhat under four—being born 7th December, 1784, he was only three and a half when, on 13th June, 1788, Burns went to Ellisland—when he overheard the conversation on farming and poetry, and about six when, “as he alleges,” he listened to the recitation of “Tam o’ Shanter.” “Cunningham,” the caustic comment runs, “must have been, as Mr Lockhart observes, no ordinary child.” Concerning Burns’s “beautiful” and “musical” voice, Scott-Douglas simply repeats Stobie (the exciseman’s) remark to Robert Chambers—“Burns sang as readily as a nightingale, but he had the voice of a boar.”

The “hazy belief” above adverted to can only have originated in Cunningham’s own stories communicated to the
London Magazine and Lockhart, taken possibly in connection with his father's entry, in 1786, upon the tenancy of Sandbed, on the left bank of the Nith across from Ellisland. With the river between them, the two farmers might very well have been neighbours, without holding much intercourse, and that young Allan ever saw the Poet, the above precocities appear to be the only evidence. When (Vol. III. of the Works) he prints the tale, he adds concerning it (page 180) yet another wonderful memory of boyhood: "I remember with what eagerness 'Tam o' Shanter' was circulated among the Scottish cottages, and how it was scarcely possible for one peasant to meet another without one or both indulging in quotations." This is one of the many self-refuting assertions that disfigure the edition, as well as the Life. The poem was only composed (Wallace-Chambers, III., 210-11) in the autumn of 1790, the year of the alleged recitation, and it was not published until Grose's Antiquities came out in April, 1791. A question is thus at once provoked as to the source of the peasants' familiarity with the tale. They could not all have got it from the Poet's reading of the copy, which, it is asserted, he carried about in his pocket. Captain Grose's work is not likely to have circulated so freely among the Scottish cottages as to make its contents, even though including a poem by Burns, familiar as household words. Even if it had, there is still a doubt of the knowledge which alone would justify the confidence and comprehensiveness of the memory quoted.

Credulity is strained, and a similar case occurs in connection with "Does haughty Gaul invasion threat?" which Cunningham says (V., 273) became instantaneously popular, "and was soon to be heard on hill and dale." In the Life (p. 320) he is equally extravagant: "Hills echoed with it; it was heard in every street, and did more to right the mind of the rustic part of the population than all the speeches of Pitt and Dundas, or of the chosen 'Five-and-forty.'" This is manifestly the work of an irresponsible maker of sounding phrases, and far from the measured language of sober biography.
To return to the subject of Cunningham's personal knowledge of Burns, he draws from memory a picture of the Poet as Volunteer, in which attention is called to his "indifferent dexterity in the handling of his arms." Can a boy of eleven be accepted as a judge of proficiency in manual exercise and drill? The words, "I remember," are fatal; the featureless and commonplace realism of the portrait is smudged by the shading of fiction. The sentence is also unfortunate in its context. It comes shortly before the condensation of Cunningham's notoriously imaginative account of the Poet's funeral as supplied to Lockhart. It is doubtful if he was in the town of Dumfries at this period, say the year prior to Burns's death. His story points to either continuous residence or very frequent visits. At the age of eleven (Miller, 193) he was "placed under the charge of a brother resident in Dalswinton village, to learn the trade of stone-mason." It is extremely unlikely that the boy-apprentice would be allowed to go into Dumfries to see, as he says, first, the Poet laid out for the grave, and again to take part in the funeral. It is even less likely that he was so familiar with what was going on in Dumfries as to justify him in saying of the talk of the town during the Poet's last illness that "wherever two or three were gathered together, their talk was of Burns, and of him alone." A grown man living among the townsfolk could hardly have said more.

Upon two heads he certainly allowed imagination to lead him astray. He wrote Lockhart of the funeral (p. 295): "The day was a fine one, the sun was almost without a cloud, and not a drop of rain fell from dawn to twilight." This Scott-Douglas pronounces unsurpassed "literary impudence," and (Edinburgh Burns VI., 208) gives the proof, after Dr Waddell, that the forenoon was showery, the afternoon pleasant, the evening and night wet. Again, speaking of the Mausoleum (p. 346 of the Life), Cunningham laments that the indifferent sculpture is not redeemed by the inscription:—"The merits of him who wrote 'Tam o' Shanter' and 'The Cottar's Saturday Night' were concealed in Latin." This is unpardonable, for Lock-
hart himself, who gives the Latin draft and condemns the structure, adds that the intended inscription "was never added to it."

It is true that, in the Life, "Honest Allan" either modifies or is silent upon the more extraordinary features of his letters to Lockhart, but he retains enough to fill with amazement any reader of the Prefatory Notice to his eighth volume. He there mentions among his difficulties:—"I live remote from the land of Burns, and am consequently cut off from all such information as personal application might hope to collect on the Nith and Ayr." It is to be regretted that he did not generalise the application of the plea of local disability, and decide from it to restrain his imagination and curb his recurring tendency towards unveracity. It applies, however, to other matters than those just detailed, or to such an early memory as the recitation of "Tam-o' Shanter," which is repeated (I., 249) with all the circumstance of melodious voice and sparkling eye. He says nothing to prevent the stuff he wrote Lockhart being repeated in later editions of that author's Life, plus the aspersion on Burns in obvious connection with "The Merry Muses," and the libel on "Chloris," which Lockhart reprints from the Songs of Scotland. The enquiry into Cunningham's personal knowledge of Burns, that he ever saw him in life, or looked upon him in death, or saw his body lowered into the grave, thus fizzes out in sundry statements by himself. And he has been shown to have written so recklessly, and to have romanced so freely, that, as a witness, he has simply put himself out of court.

Conscious of having done his conscienceless best to draw upon Lockhart the odium of offering a work of fiction for a biography of Burns, he began his own Life of the Poet with the avowed intention of making "a clear and judicious narrative," and at the close he flatters himself (VIII., p. vi.) upon having left little that is "dark or mystical in either the Life or Works of the Poet." There is a greatness about such effrontery that almost touches the sublime. The phrases quoted apply to a
work in which no borrowed statement has been verified, which is rank with mistifying annotations, and in which nothing is new but the fabrications and the rash substitutions of the probable for the true. The case is stated broadly. The opening pages of the Life teem with errors, the padding is enormous, and when an incorrect version of eight lines of John Hamilton's addition to "Of a' the airts" is ascribed to Burns, one is disposed to ask if the writer's critical faculty was asleep. No wide-awake critic would surely think of Burns complimenting his Jean upon being personally clean. If, in fine, all that is untrue, all that is dubious, and all that is irrelevantly reflective were extracted from the "clear and judicious" Life, very little would be left to stand for "Honest Allan's" assumed "candour and accuracy."

Little more can be done here than point the way for any wishing to carry this study further. Cunningham is freely handled, and sometimes deservedly scourged, by Scott-Douglas and Dr Wallace, one subject being his calumnious charge against James Johnson. As a critic of Burns, he is both worthless and disingenuous. In one of his prefaces, reprinted in 1887, he boldly differs from earlier editors in accepting and rejecting certain poems associated with the name of Burns. If the test he applies to "The Tree of Liberty," which he rejects, be turned to "The Vowels—A Tale," which he admits, the result will be found an eloquent commentary upon his critical methods. What he says of Burns's admiration of Peter Pindar, and of his preference of Fergusson to Ramsay, while unimportant as bearing upon Burns's taste and opinions, has no real foundation. In his most deliberate prose utterance—Preface of 1786—Burns gives Ramsay precedence of Fergusson. Cunningham here builds upon a mere obiter dictum in Poem and Common-place Book, purely incidental to the theme occupying Burns's mind. Regarding Pindar, it is ludicrous to find that when Burns thought he was speaking of him in terms of warm praise, he was in fact eulogising the "Lord Gregory" of Dr Walcott, or Wolcot! (See Currie IV., 40.)
Cunningham is yet more disingenuous in his criticism of Burns's expressed view of mangling and adding to the songs and fragmentary ballads of others. He charges the Poet with being mistaken in theory, and inconsistent in practice. (See Letters to Tytler of Woodhouselee, of August, 1787; to Mrs Dunlop, of 13th November, 1788; and to Thomson, April, 1793.) An examination of these entries, taken in connection with Allan's accusation in the Life and in his chapter on "The Ayrshire Ballads," shows that while fully recognising the difference between songs and ballads, he wilfully mixes them up, and misapplies to each one the letters in which Burns is dealing with the other. The case crumbles into fragments, and the only result is to prove Cunningham both inconsistent and tricky. The simple truth is that Burns's theory conflicts with Cunningham's own practice, and that he had no comprehension of Burns's royal way of borrowing an idea from an old chorus, and returning the loan by investing the old "makkar" with the credit for his own verses. In this matter it is necessary to follow Cunningham in both The Songs of Scotland and his Life and Works of Burns. The sum-total of the whole enquiry is that Cunningham is no more to be taken on trust for critical acumen than for either editorial honesty or biographical veracity. Exit, "Honest Allan," the Second.

EDWARD PINNINGTON.
BURNS AND JAMAICA.

THE following article which appeared in July, 1896, in the London monthly Britannia, fairly answers Lord Rosebery's query at the opening of the Auld Brig o' Ayr:—

"'Had Burns gone to Jamaica' is a subject for speculative writing which has so far escaped the attention of that vast army of scribblers, who, with the near approach of the great centenary as an excuse, have found profitable matter for their pens in dealing with the many 'might-have-beens' in the career of the Poet. We have been gravely—very gravely—told that had he lived till after the passing of the Reform Bill he most likely would have become the Parliamentary representative of a Scotch burgh—with a tendency, no doubt, to issue his manifestos in verse. Another gentleman has tried to figure out what might-have-been had the Poet's environment—toujours environment—been changed at the proper psychological moment, his idea, perhaps, being that in such a case there would have been no necessity for the average Burns's Club president feeling called upon to apologise for his character as a man while extolling his work as a bard. Yet a third has endeavoured to give a clear indication of how Burns would have acted under certain contingencies possible only to this century; while a fourth has—but why go on multiplying the might-have-beens evolved in other brains, while there are some in my own that seem to me as well worth the light of day?

"As an Anglo-West Indian who at the present moment has nothing better to do than shiver over the sitting-room fire, nursing the remains of a refractory liver and sighing for a stretch in his cotton hammock, which hangs in the shadiest corner of the verandah of his residence overlooking Port Royal, I protest that after all the sort of thing that has been permitted, it is only fair and proper that the field of imaginative speculation should be so extended as to include that island lying on the fringe of the Caribbean Sea which very nearly played a part in the destiny of Burns, and which was the means of invoking his muse on more than one occasion."

"If this inclusion be granted, I may proceed to say that even to this day it is a matter of the deepest regret to white Jamaicans that the Poet was unable to accept the overseership with its £30 per annum on a sugar estate in the 'Pearl of the Antilles.' At certain seasons of the year when their ingenuity fails to twist their vocabulary into a satisfactory and soul-relieving expression of physical suffering, this regret intensifies almost to poignant grief.
They know what he wrote about the toothache, and when that tropical torment known as 'prickly heat' irritates and stings the skin and makes them throw somersaults when the juice of the lime is applied as a cure to the tender places, they positively yearn for a permanent record of what he might have said under similar circumstances. To generate the afflatus necessary for such an effort, the Poet's cuticle would only have had to burst into a glow of prickling heat about the middle watches of the night—causing him to rise and remove his pyjama jacket to 'touch the spot' (which is generally between the shoulder blades) with the product of the lime tree—when no doubt something of a very caustic nature would have been the result. A few verses on such a subject, together with an ode 'To the Mosquito'—based on a sleepless night caused by its 'venomed stang'—would assuredly have doubly endeared his memory to all Anglo-West Indians, and mayhap have led to the erection in Kingston of a monument of the Poet represented as a sugar-estate overseer in white linen suit, pith helmet, and pugaree all complete! It is true that such a statue might appear a trifle bizarre to those accustomed to picture Burns attired only in the conventional garments of the Lowland Scot of the period, but, at the same time, it might have been regarded by others as a splendid relief to the stereotyped custom of representing the Poet as holding a plough, gazing meditatively on a daisy, or trying to look as if he hadn't been present at the masonic lodge the previous night. As an overseer in going round the estate to see how the cultivation was progressing, his principal means of locomotion would in all probability have been a mule, but, since he never had any experience of such an animal, he lost a chance of writing a poem which would have been sung, chanted, or recited in every country where it plants its hoof.

'These fancies, or might-have-beens, of course, are only entertained by the more flippant of Jamaican society. There are others—those who affect culture and attend the 'At-Home's' at Government House a good deal more regularly than church—who tell you that if Burns had resided in the West Indies he never would have made such a slip as allude to the 'apple on the pine'—a curious blunder, though excusable when one remembers that pineapples were not then so common as they are now. They will tell you, too, with quite a convincing air, that the fruit alluded to does not grow on the pine, but in the earth, like the common or kitchen garden cabbage. If you are a new comer and an admirer of the Poet, you will blush for his ignorance and try to apologise for his short-coming as ingeniously as a young curate caught reading an unexpurgated version of 'Holy Willie's Prayer'; while if you happen to be seasoned you will sigh heavily, a sign which is always taken to mean that you are pondering over what might have been.

'Seriously speaking, however, Burns as a sugar-estate overseer has for long been a favourite topic of discussion and speculation among the more
thoughtful of the West Indian plantocracy. What would have been his attitude towards slavery, or the 'domestic institution,' as the South American prefers to call it? Would he have rebelled against the scriptural decree that the descendants of the 'Graceless Ham'—to quote his own description of that unfilial gentleman—were doomed to be hewers of wood and drawers of water to the end of the chapter; or would he, well versed in the Bible as he was, with prophetic eye have seen that in their bondage the Negro race—like the Jews who were so greatly improved by their long servitude under the Egyptians—were working out their own salvation and undergoing a preparatory training which was to lift them from a condition only once removed from savagery into the clear noonday of civilisation? Who can say?

Whatever his idea might have been on subjects such as these, there can be no doubt that had Burns come within the bewitching spell of the Tropics—where, according to his own showing, he was to 'flourish like the lily'—his poetry would have borne an impress of the charm of his new surroundings. When one pictures the deep blue sky unbrecked by speck of cloud; the generous sunshine flooding the bountiful landscape smiling peacefully in all its variegated splendour; the glories of the Southern Cross; and feels again the mysterious influence of the tropical night, when the air is vibrating with the sharp whizzing of the wings of myriads of insects, there almost comes a pang of regret that Burns did not fill that part of his destiny which pointed to the Antilles. As it is, the West Indies are still awaiting their poet laureate, and the great rustling fields of waving sugar-cane—next to a field of ripening corn, the prettiest sight in creation—their sonneteer; a fact which might be noted by our budding rhymsters who are overcrowding the literary market at home.

'Burns could not scrape together sufficient money to enable him to take ship for Jamaica. To-day, he who would be an overseer, has his passage paid outward, and a salary secured twice the amount of the modest allowance that almost tempted the Poet to leave his own loved land behind.'

D. R.

We complete the answer by the following, which appeared in the Evening Times, on January 29th, 1906:

IF BURNS HAD GONE TO JAMAICA.

I was sitting the other day in a rough strip of heat-baked scrub, heedless alike of sun above and probable ants and grass-lice below—tired: behind me the uncultivated bush, steeped in mid-day sun-glare and silence, stretched away to the distant hills; in front lay a great glistening green plain of sugar canes, with the factory buildings rising from a clump of tall waving coconut palms on its further verge: nearer at hand—giving life to the picture but in no
way disturbing its peace—three yoke of oxen slowly emerged at an “interval” from the high enshrouding rows of cane; clumsily turning, stolidly enduring the shouts and raw-hide inflictions of the negro driver, they as slowly disappeared. I fell a dreaming. And what, I thought, if our Burns had come to this? What if “The gloomy nicht is gatherin’ fast” had completed the Scottish output? What if—. And then my fuller knowledge came to the rescue, and, as ever, rendered the “if” fatuous. Still, all his arrangements had been made—his box was on its way—his berth was taken in the brig Nancy—a position on this side had been secured for him—many of his goodbyes had been said—he himself was hard in the wake of his kist:—“The gloomy nicht was gatherin’ fast” indeed. But here a Providence intervened—Scotland’s own special self-created Providence—hard-headed Thrift. Captain White and his Nancy were bound, it seems, for Savannah-la-Mar, a port on the south-west corner of Jamaica, and Burns’s destination was the vicinage of Port Antonio, on the north-east coast line of the island. Things were not then in Jamaica as they are now, and although the computed distance between the two places—practically the island’s length apart—was a trifle of 149 miles the estimated cost to the Poet’s employer totalled about £50. This the Scottish agent of the estate owner did not feel warranted in expending on any young ploughman, even though he was able to write verses, and Robert Burns had to wait for a direct Port Antonio boat. Oh—“saving” grace! close-fisted Scot! I wonder what his name was? And then, of course, Burns didn’t come—other people and other things came in the way. But had he come it would have been to one of the most beautiful parts of the land of endless summer, and, by way of contrast, to one of the most brutalising occupations followed by self-respecting white men. Burns was engaged to act as a “book-keeper” on one of the sugar estates of Mr Charles Douglas, a fellow-shireman of his own—Ayr Mount and Nightingale Grove, Mr Douglas’s properties, lay along the basin of the Rio Grande. The old Spanish name had the double distinction of being not only descriptive but true, for around here Nature has spread her gifts most bountifully—and mountain, river, forest, and tilled-land would have held the Poet entranced. Tropic vegetation in every shape and every hue luxuriated in this kindly clime. Per contra—as a boy Burns knew “the life of a hermit and the unceasing toil of a galley slave.” Had his adolescence found him in Jamaica these conditions of life would have suffered little change—only that of time and place. We know, too, that in the projected Jamaican employment he anticipated being “a poor negro driver,” but I do not believe he ever conceived what that meant. The “bookkeeper” was at once a slave and a freeman! a slave and slave-driver! The book-keeping portion of the duties of even a modern book-keeper in Jamaica form far and away the least part of these duties, and the work, with extended license, was similar in the slavery days. The “bookie” had con-
trol of the gangs of negroes in the field, in the boiling house, and in the still-
house. To "get a move on," as the Yankees say, the whip was applied to
the negro hide at that time as thoughtfully, or as thoughtlessly, as the nigger
driver had applied the raw cowhide to my yokes—a few minutes ago. In
addition to a liberality of whip-cord the Jamaican slave-laws of the period
admitted of such attentions for misdemeanours as branding, dismemberment,
and other mutilations, and with such cases the book-keepers were more or
less directly associated. The work of the field-book-keeper ran from the sun's
rise to its setting in all weathers, in hot, humid, unhealthy cultivations;
during crop time the work in the boiling house was practically continuous—
"a weary slave frae sun tae sun." Even to-day the conditions of life and
labour of this official on a sugar property are in many cases rather .. rummy,
the work itself a something short of slavery, while the salaries are pitifully
small.

Burns's agreement was for three years at the salary of £30 a year, board
and lodging free. Board and lodging :-hum! Could he have only guessed,
these did not by any means represent the Jarvian "comforts o' the Saut-
market." The book-keepers did not reside with the "squire" or his represen-
tative "the busha." Their residence was the wretched uncomfortable,
unhomely "barracks" situated somewhere near the factory set in the heart of
the malarial influences which always hang around a sugar estate. The average
circumstances of life, too, were changed for the "bookie." He was not
called upon to marry from the eligibles of even his own station in life—often
enough he was forbidden to marry; but he was assisted in the selection of a
"housekeeper" from amongst the slave women of the estate. Rum could be
procured ad lib., and it was drunk in the corresponding ratio. Burns thought
he might fall "a victim to the inhospitable clime," of that there was a
remote chance. The real cause of the whole trouble lay in the fact that the
conditions of life in Scotland and Jamaica lay poles asunder. Such refine-
ments as may have prevailed in the old-world homes of the book-keepers had no place
in their habitations in the tropics. There were no restrictions on life or
living—society offered none, government pressed none, the moral tone of the
period dictated none. Thus it is not surprising to learn from authentic
records that no fewer than ninety per cent. of the white book-keepers who
came to Jamaica died from the effects of imprudent courses. Hard work and
hard drinking went hand in hand—until fever put in its hot-burning fist and—
usually closed the game. What sentiments, I wonder, would these contrasting
conditions—where every prospect pleases, and only man was vile—have
raised in the Poet? Would he here, too, as old Hohenlinden Campbell said
of him, "brand each vice with satire strong?" Would we have had a cycle
of slave poems live with the passion which the gross condition of the negroes
would assuredly have raised in the Poet's breast? Some "Scots wha hae"
to Darkest Africa? Would the scenic grandeur have guaranteed for us another "Isle of Palms" in loftier vein? Would the wide sweeping Grande, the silver rapids, the encircling forests have given us a new Doon and other woods than Ballochmyle? Would a still-house wee sma' hour carouse have given us another version of the peck o' maut story? Another snatch from the Rubaiyat? Would a night of Annancy stories and a negro "shay-shay" (dance) have given us an Ethiopian rendering of "The Jolly Beggars?" Or would the ghostly "duppies" of the nigger ever have produced a compeer to Auld Alloway's "Cutty Sark?" And, lastly, what would we have had from the miseries of his exile? Songs of exile, I know, with which none extant may be summoned forward for parallel. But this, you may say is no dream. No, I confess, it is nightmare! For myself, I can picture our Burns in many a strange ploy, but I cannot imagine him whip in hand lacerating the bare glistening black bodies of his slaves. His whip, with its thong of satire lash-tipped with scorn, was, we should thank Heaven! made to lay its cruel lines across the backs of the Mess Johns of the Presbytery of Ayr. Scotland, in this and other ways, he released from the vile bondage of a crass hypocrisy; in Jamaica he might—. But here goes my "busha" crossing a smudgy-squidgy water-legged "interval" between the cane-pieces, his mule up to the saddle girths in glaur. I must go and work.

JAMAICA. S.R. G.
OLIVER WENDELL HOLMES once wrote that "Burns ought to have passed ten years of his life—or five at least—in America, for those words of his,

'A man's a man for a' that,'

show that true American feeling belonged to him as much as if he had been born in sight of the hill before me as I write, Bunker Hill." If Burns was an enthusiastic admirer of Washington and the Revolution, the American people have certainly well returned the homage; they have taken our Scottish Bard to their heart. Hardly even in Scotland itself has Burns been more lovingly studied and more highly lauded and appreciated than among the citizens of the great transatlantic Republic. In various American towns and cities statues have been erected to the memory of our Poet; throughout the United States his natal day is annually celebrated with the greatest enthusiasm; and numerous literary tributes have been issued from the American press in praise of the Bard of Scotia. The following quotations from the speeches and writings of representative American men and women will convey some idea of the extent to which Burns has been, and is, idolised in the United States:—

STATESMEN, ORATORS, &c.

His [Abraham Lincoln's] republicanism is of the same spirit as the songs of his favourite Burns.

HENRY BRYAN BINNS.

In the highest class of lyric poetry three names stand eminent. Their field covers eighteen centuries of time, and the three men are Horace, Beranger, and Burns.

President GARFIELD, 1874.
One half of the songs worth singing have Burns for their author.

Horace Greeley.

Death has cancelled everything of Burns but his genius and virtues.

E. A. Calkins, at Wisconsin, 1851.

England does not love Shakespeare, nor Italy Dante, nor Germany Goethe, with the passionate ardour with which Scotland loves Burns. It is no wonder, for he is Auld Scotia's thistle, bloomed out into a flower so fair that its beauty and perfume fill the world with joy.


Of Burns I can say that he was the light of my life in my early years, although I had but a mutilated edition, and but a single volume, as I believe.

F. H. Underwood, at Glasgow, 1885.

Robert Burns, I bow before thee in reverence! Thou art the man that came to speak more directly than any other in the world's history—straight out of his heart to the heart of his toiling brethren.

Hon. Wallace Bruce, at Ayr, 1891.

Burns was contented, after doing his work, to live in retirement; feeling probably that "not marble nor the gilded monuments of princes" would outlive his "powerful rhyme."

Henry George.

The name of Robert Burns can never die. He is enrolled among the immortals, and will live for ever. This man left a legacy of riches untold, not only to Scotland but to the whole world.

Colonel R. G. Ingersoll, at Chicago, 1893.

He was poet born, and that included patriot and philanthropist—the great trinity of attributes and gifts in one.

General Isaac S. Catlin, 1895.

The poems of Burns need no interpretation, they are the common language of the human heart.

Hon. John W. Goff, at New York, 1896.
There is only one school that can produce him, and that is the school of hardship, privation, and daily toil that Burns attended.

Hon. Wendell P. Stafford, at Barre, Vermont, 1899.

The genius of Scotland sings through the soul of Burns like the wind through an Aeolian harp.

Hon. George F. Hoar, at Boston, 1901.

His monument already rises from the noble, liberty-loving hearts of all lands.


The stranger in a foreign land loving Burns comes to love Scotland and her people, because Burns loved them.

Hon. S. M. Taylor, at Ayr, 1903.

Authors, Critics, &c.

I passed a whole morning about "the banks and braes of Bonnie Doon, with his tender little love-verses running in my head.

Washington Irving, 1860.

There must have been something very grand in his immediate presence, some strangely impressive characteristic in his natural behaviour, to have caused him to seem like a demigod so soon.

Nathaniel Hawthorne, 1863.

I do consider him the most Poet that ever lived. I had rather be author ov one poem I know ov, than tw be King and Queen ov England, and keep a hoss and carriage.

H. W. Shaw ("Josh Billings").

Of heavenly stature, but most human smile,
Gyved with our faults he stands.
Truth's white and Love's red roses tendering us,
Whose thorns are in his hands.

G. W. Cable.

The Scotch—all classes of them—love Burns deep down in their hearts, because he has expressed them from the roots up, as none other has.

John Burroughs, 1882.
I remember no more reverent pilgrims than those who turned aside from that bustling city [Glasgow] to seek the little Ayrshire village where a rude bridge, a time-worn church, and a peasant’s crumbling cottage were enough to hold their pulses and stay their restless feet.  

BRET HART, 1896.

His sweet and melodious genius.  

W. H. RIDEING, 1879.

The long triumphant song of the Master Singer.  

R. H. STODDARD, at New York, 1883.

The freedom of Burns must have been a hereditament from far back.  

MAURICE THOMPSON.

Burns makes the dialect he employs flexible to every mood of thought and passion, from good sense as solid as granite to the most bewitching descriptions of nature and the loftiest affirmations of conscience.  

EDWIN PERCY WHITTLE, 1887.

The commonest wild-flower, in the verse of this passionate singer, has its roots beside the fountain of tears, and not a leaf stirs or falls but its image is caught in the tumultuous sweep and current of life.  

HAMILTON WRIGHT MABIE, 1891.

Whittier learned, with Burns’s help, to count his treasures aright.  

W. C. LAWTON, 1898.

Other poets we like and admire; to some extent we may make them ours—Burns in his own winning way charms us before we know it, we are his.  

C. L. HANSON, 1898.

Burns shall be my standby of a winter night.  

J. H. MORSE.

Burns speaks the universal language of passion not to be learned in the schools. His love-songs . . . are among the truest and best in the language.  

HENRY S. PANCOST, 1905.
SOME Poets.

There have been loftier themes than his,
And longer scrolls and louder lyres,
And lays lit up with Poesy's
Purer and holier fires:
Yet read the names that know not death;
Few nobler ones than Burns are there;
And few have won a greener wreath
Than that which binds his hair.

Fitz-Greene Halleck, 1822.

The lark of Scotia's morning sky!
Whose voice may sing his praises?
With Heaven's own sunlight in his eye
He walked among the daisies,
Till through the cloud of fortune's wrong
He soared to fields of glory;
But left his land her sweetest song
And earth her saddest story.

Oliver Wendell Holmes, 1856.

From the fall of Adam to this time, I believe, there was nothing written in the vein of his "Mountain Daisy"; others have caught his spirit from that poem, but who among them all has excelled him?

W. C. Bryant, at New York, 1859.

O'er rank and pomp, as he had seen
I saw the Man uprising;
No longer common or unclean,
The child of God's baptizing!
With clearer eyes I saw the worth
Of life among the lowly;
The Bible at his Cottar's hearth
Had made my own more holy.

J. G. Whittier.
He spoke of Burns: men rude and rough
Pressed round to hear the praise of one
Whose heart was made of manly, simple stuff,
As homespun as their own;
And when he read, they forward leaned,
Drinking with thirsty hearts and ears,
His brook-like songs whom glory never weaned
From humble smiles and tears.

J. R. Lowell.

O Burns, Burns, come back to the banks of bonny Doon! It is worth while.

Joaquin Miller, 1870.

So long as love is precious, and bereavement sacred, and hypocrisy hateful, and pretension ridiculous, and labour honourable, and true manhood noble—so long as poetry, simple, natural, eloquent, is the delight of mankind, alike in the halls of the opulent and by “wee bit ingle blinkie’s family,” so long shall the memory of Burns endure!

John G. Saxe, 1870.

At moments, wrestling with his fate
His voice is harsh, but not with hate;
The brushwood, hung
Above the tavern door, lets fall
Its bitter leaf, its drops of gall
Upon his tongue.
But still the music of his song
Rises o’er all elate and strong;
Its master-chords
Are Manhood, Freedom, Brotherhood;
Its discords but an interlude
Between the words.

H. W. Longfellow, 1880.

Dear Rob! manly, witty, fond, friendly, full of weak spots as well as strong ones. . . Perhaps no one ever sang “lads and lasses”—that universal race, mainly the same, too, in all ages, all lands—down on their own plane, as he has.

Walt Whitman, 1886.
Some Divines

His poems will be read with admiration by the critic as long as the laws of poetry and criticism are suffered to accord with the dictates of nature.

Abraham Rees, D.D., 1819.

He is one of the builders of the new civilization of freedom and humanity.

Dr Osgood, 1859.

Robert Burns has taught men the thoughts of God in nature more than a great many pulpits have.

Henry Ward Beecher, 1878.

Life is a struggle, and any one who can, like Robert Burns, ease it, is a benefactor.

Dr Talmage, 1880.

His unadorned and simple verse has been an inspiration of beauty and love to the young poets of all the generations that have followed.

Dr Leroy J. Halsey, 1885.

The poet of freedom and of the common human life—the man of the people, who, in "The Cottar's Saturday Night," painted a picture of a poor man's home such as even Shakespeare never dreamed of, and set it in a light sweeter and fairer than ever rested on a palace.


Burns's song has evoked the more hallowed poetry of generous deeds, of guileless charity, and of genuine brotherhood.

Dr C. G. Lorimer, 1888.

From his songs the spiritual anatomy of the heart might be reconstructed, and a true philosophy of life might be formed.

Dr Wm. S. Smart, 1888.

This poem ["The Cottar's Saturday Night"], in which purity, piety, and patriotism have their touching and memorable expression. . . . Many a time have I gone over it with pleasure.

Dr John Hall, 1890.
Burns loves. Here is the secret of it all. He wrote with the heart. He loved! He came near his fellows, he drew them to him.

_Rev Kittredge Wheeler, 1891._

Burns was ever on the side of right.

_Rev. Dr Court, 1893._

The Poet-laureate of man.

_Dr Burrell, at Ayr, 1895._

In his family Burns was the watchful, kindly, diligent father.

_Edward Everett Hale, 1896._

This child of sunshine and sweet song, with his flashing wit, and abundant laughter.

_Newell Dwight Hillis, 1900._

One of the most generous and loving hearts the world has ever known.

_Dr Donald C. MacLeod, 1902._

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**SOME WOMEN.**

Poor Burns! how inseparably he has woven himself with the warp and woof of every Scottish association!

_Harriet Beecher Stowe, 1853._

Burns is full of the noble, genuine democracy which seeks not to destroy royalty, but to make all men kings, as he himself was, in nature and in action.

_Margaret Fuller Ossoli._

If Spenser was responsible for the magnificent poetry of Keats, Burns was Whittier's literary godfather.

_Mary Negreponte._

This peasant poet who had so truly the tender, loving, suffering "heart of a man in him."

_Caroline B. Le Row, 1878._

The genius and influence of Burns is beyond analysis and beyond criticism.

_Amelia E. Barr, 1883._
Does he listen, when in lands he never saw, great poets sing of him in words simple and melodious as his own?

Helen Hunt Jackson, 1883.

THREE SCOTO-AMERICANS.

My knowledge of Americans in Scotland led me to expect a love for the songs and poetry of Burns in this country, and I have found it to be even more general and hearty than that which surprised me at home. The South is quite as enthusiastic for Burns as the North.

Professor Nairne, at New York, 1859.

His productions are the property and solace of mankind.

General James Grant Wilson, 1876.

Burns was an apostle of all we know by good-fellowship, and his supreme mission was to sing the brotherhood of man.

Andrew Carnegie.

A. C. White.
BURNS'S STEWARTON RELATIVES.

MEMORIAL UNVEILED.

ON Saturday afternoon, September 24th, 1910, the quiet little town of Stewarton presented a scene of unusual stir and animation, caused by the ceremony attending the unveiling of a handsome memorial in the peaceful churchyard to the relatives of the National Bard who have been laid to rest there. The memorial, which has been erected by the Stewarton Literary Society, is in the form of a graceful obelisk of Ballochmyile red freestone. Its design is simple but pleasing, and standing twelve feet high in the vicinity of the front entrance of the church, it will attract the attention and interest of all who may in years to come visit this quiet spot. On the front of the base is cut the following inscription: "Erected by the Stewarton Literary Society, 24th September, 1910, in memory of Robert Burns, uncle of the National Poet, 'Poor Uncle Robert,' who died at Stewarton, 3rd January, 1789. Here also are interred the remains of his eldest son John, who died 17th February, 1846." On the north side is the sentence, "The connection between the Poet and his uncle's family was a very close one. See letter, Ellisland, 9th February, 1789"; and on the south side there is the following extract: "My brother lives at Stewarton. He hath two sons and one doughter named John, William, and Fanny. Letter of Wm. Burns (father of the Poet), Lochlie, 14th April, 1781." The whole workmanship has been excellently carried out by Messrs A. & W. Barclay, builders.

Prior to the inauguration ceremony the Burgh Band marched through the town playing selections, and this was the signal for large numbers of the townspeople to make their way to the churchyard, where there were also present many members of the
Burns Federation from Kilmarnock and Glasgow, the scene presented being one that will remain memorable in the annals of Stewarton.

Mr Andrew Kerr, President of the Literary Society, presided, and in the course of a few introductory remarks said that they were met there on a very interesting occasion. The erection of a memorial to the relatives of the Poet Burns who were buried in that place had been a subject long talked of in Stewarton, but nothing had been done until about three years ago, when they had a lecture from Mr Duncan M'Naught, in which he suggested that the Literary Society should take up the idea and see it carried through. The members acted on his suggestion, and in this stone they had the result of their effort, and he was happy to say that it had been erected without any of the general public having been called upon to contribute. From all they could gather, both from Burns’s correspondence and from local tradition, the uncle of the Poet and his family who lived in Stewarton were upright and highly respectable people. They had never much wealth, and at times their circumstances were very far from affluent. They belonged to that hardy peasant stock which had given us such men as Burns, Carlyle, Hugh Miller, the Ettrick Shepherd, and many others whose names were inscribed on the scroll of fame and of whom we in Scotland were justly proud. In erecting this stone they were but paying a humble tribute to the memory of that immortal genius, the Poet whose legacy to us had been so great. So rich had been that legacy that they could not afford to neglect any place or person or association connected with him. In conclusion, Mr Kerr said that in calling on Mr Duncan M’Naught he would offer him their heartiest congratulations on the honour which he had recently received of being appointed President of the Burns Federation. No one more deserved that honour, for no one had done more to keep the memory of the Poet fresh and fragrant in his native land. He had much pleasure on behalf of the Literary Society in calling on Mr M’Naught to unveil the memorial.

Mr M’Naught, who had a cordial reception, said that he well
remembered over thirty years ago making pilgrimage to the Stewarton Churchyard in order to discover for himself the exact spot where lay the remains of the relatives of the Poet, and from that day he had lost no opportunity of reminding the Stewartonians of the duty that remained for them to perform in connection with the memory of the National Bard, and he had never spoken to a Stewartonian who had a word to say against such a movement. But what was everybody's business turned out to be nobody's, and the matter was postponed and postponed until at last it fell into the hands of the Literary Society. As he took it, that Society represented the intellectuality of the place—though perhaps in saying that he was forgetting the School Board and Town Council—and he thought they deserved every credit not only for what they had accomplished but also for the method in which they had accomplished it. There had been no appeal to the public. They simply allowed their slender funds to accumulate until they found they had a sufficient sum on hand to carry out this task. It would have been no difficult matter for the Burns Federation to have taken this thing in hand, but he congratulated them—and he was sure the whole Burns world congratulated them—while they had good reason to congratulate themselves on the fact that this movement had been originated and carried on in Stewarton and brought to this successful issue by Stewarton people. He was well aware that many people looked upon such a movement as a matter of sentiment, and the Burns sentiment in Scotland had many curious outcomes, but he might refer them to the old maxim that sentiment rules the world. What were those frail memorials around them which implored "the passing tribute of a sigh" but expressions of sentiment? What was even that sacred building before them that could affect humanity, the sentiment that found expression in religion? And as they had individual sentiment, so they had national sentiment, which was but the aggregate of the former. After referring to some of the curious outcomes of the Burns sentiment, Mr M'Naught went on to say that here they had something more solid and sub-
stantial. Those who rested there were men of flesh and blood, they were well-known to the Poet, and they were his relatives. Speaking of the genealogy of Burns, the most severe of modern biographers, Henley, had said that he was descended from the “poor, lewd, grimy, free-spoken, ribald peasantry of Scotland,” but he had only to go back one step in the Poet’s genealogy to get a direct contradiction of everything he said about the Scottish peasantry. There was to him no more pathetic picture in the whole life-story of Burns than that stooping figure of the man who maintained an unceasing struggle against poverty, against the want of money, against the want of capital to carry on his legitimate business. He was a man of the sternest and highest principle, who would curry favour with no man, and who would allow no man, however rich and powerful, to defraud him out of one jot or tittle of what he thought to be his rights. And such a man as William Burns was, such also was the man who was sleeping where they stood, Robert Burns, his brother. Concerning him they knew less than of the Poet’s father. They would find on the monument the sentence “The connection between the Poet and his uncle’s family was a very close one,” with a reference to a letter written by Burns after the death of “poor Uncle Robert,” a letter which was a credit to him. The interest that he took in his poorer relations was one of the best traits in his character, and in this connection they were able to remove a popular but utterly wrong impression that Burns lived a neglected life and died in poverty. He (Mr M’Naught) had been instrumental in recovering for the Town Council of Kilmarnock documents which were now in the Burns Monument and which showed that for years he had allowed his brother Gilbert a loan of £180 on which interest at 5 per cent. was running, while at his death his debts did not amount to £15. In conclusion, Mr M’Naught said that if in after years it was said that this was an indirect memorial to the National Poet, be it so. There was no shame in that. He was a Scotsman of whom they all ought to feel proud. He had left a heritage and a message to the world that the world would not let die. In the words of Henley, the most severe censor of Burns
the man, "His voice has gone ringing down the corridors of time these hundred years and more, and is heard more loudly, more clearly now than when first it fell upon the human ear."

Mr M'Naught then unveiled the memorial, which had been swathed in canvas, amid applause.

The Chairman said that there was with them that day one gentleman who remembered well the cousin of the Poet. This was Mr James Colquhoun, in whose mother's house John Burns spent the last sixteen or seventeen years of his life, and who was present at his funeral when he was buried at the spot where this stone now stood.

Rev. Alexander Strang, Shettleston, to whose initiative during his Stewarton ministry the Literary Society owes its existence, in the course of a few remarks said that he did not think there were any more fitting tasks which an Ayrshire Literary Society could have set itself than indirectly to commemorate one who had made Ayrshire famous throughout the world. He hoped that the Society would continue to flourish and would keep before it high ideals.

Mr Andrew Sinclair, President of the Association of Burns Clubs in Ayrshire, on behalf of that body congratulated the Literary Society on the worthy object which they had achieved.

Mr Jeffrey Hunter, Glasgow, also spoke briefly, and suggested that the Literary Society might use their efforts in another direction and interest the school children in the poetry of Burns and our Scottish literature.

A hearty vote of thanks to Mr M'Naught brought the proceedings to a close.

Afterwards the members of the committee and visitors were entertained to tea in the Lesser Institute Hall. Mr Kerr presided, and after an excellent tea a number of toasts were honoured.

The Chairman gave the toast of "The Burns Federation," referring to the valuable work carried out by that body, and wishing it every success; and Mr Thomas Amos, M.A., Kilmarnock, in replying, said he thought the objects of the Federation were being successfully achieved, because in his capacity as
Secretary he found that the affiliated Societies were more and more turning their attention to the study of Scottish literature and history.

Mr Ballantyne, Glasgow, in a humorous speech gave the toast of "Stewarton Literary Society," and Rev. G. J. Jeffrey replied.

Other toasts were "The Press," proposed by Mr David Lang, and replied to by Mr T. Hannah; "The Sculptors," by Mr Hugh Eaglesham; and "The Chairman," by Mr M'Naught. Songs were rendered by members of the company, and an enjoyable social hour was concluded with the singing of Auld Lang Syne in time-honoured fashion.
REVIEW.


Mr. Husband has in this volume done thoroughly and judiciously a work the need of which has probably been felt a thousand times for once that it has been expressed. It is practically sure of a welcome alike from literary workers, students of general literature as well as specialists in Scott, and from readers of romance everywhere. Its place will be beside the Waverley novels in every library. Its usefulness for reference hardly needs demonstration. It is noted that, inclusive of 37 horses and 33 dogs, no fewer than 2836 characters are entered in alphabetical order in the Dictionary. In such a host, while none is likely to forget anything material concerning the M’Ivors, or Bailie Nicol Jarvie, Rob Roy, or Jeanie Deans, or any others of the more prominent immortals, that some of the minor creations should have become indistinct in place and outline cannot be considered other than a venial lapse of memory, even in a professing admirer of Scott. It is, moreover, not Scott alone whose characters linger with the present-day reader of fiction, but those of the many who have followed him in romance, down to Meredith, Stevenson, and the living Churchill. Selection has become the only resource of the most retentive memory. To recall promptly from such a “vasty deep” the figures of Scott’s Dugald Garr, or Hugh Houkham, or even Father Francis, a volume like this of Mr. Husband’s was a necessity. The novel is indicated in which the several characters appear, and just enough is told of each for identification and description. No attempt is made to evidence the parts they play.

In addition to that, a few of the rarer Scots words occurring in connection with individuals are explained after the entries dealing with them, and a number of historical notes are scattered through the volume, either explanatory of the action of the novels or corrective of Scott. The latter are none too long. It is only said of the Duke of Rothesay, for example, that he died in 1402, and not in 1396 as indicated by Scott. But that is not the only error into which he falls. Nearly all that is said of Rothesay, including the vicious career, outlined by Mr. Husband, is either fiction pure, or not proven. There is no conclusive evidence that the Duke was done to death, and he
certainly did not die in the east wing of the Palace of Falkland, for it was not built until long after his day. The starvation story is included in the note to the Duke of Albany. As a rule, nevertheless, Mr Husband is trustworthy, careful, and illuminative. Another valuable feature of the book is a chronological table of the Novels, given in the order followed in the edition of 1829-33 (48 volumes), which Scott himself revised and corrected, and was the first published after his acknowledgment of the authorship. The date of the first publication of each is stated, and, though they are not summarised, there is a sufficiency of information given to localise the incidents and fix the periods to which they severally belong. From what has been said the scope of the work may probably be gathered, and looking at it broadly, Mr Husband can hardly be too highly praised on the score of either industry, conciseness, minuteness of detail, or a full comprehension of the want he undertook to supply.


But for its involving an act of simple justice, the pages of the Burns Chronicle had assuredly not been used for any reference to the above attempt to earn a literary reputation. The work first appeared in 1895, under the title of History of Glenbervie. In course of preparing it, Mr Kinnear helped himself so freely to a series of copyrighted articles by Mr Edward Pinnington that the author of them remonstrated. Mr Kinnear pled ignorance of copyright law, that he had no intention of invading protected rights, and, in the end, upon friendly intervention, Mr Pinnington said that, due acknowledgment being made, he would write the Burns chapter himself. He did so, and the Preface of 1895 states the circumstances in full. Finding that, by reason of the Burns chapter, the book was more widely noticed than it otherwise would have been, Mr Kinnear now brings out a new edition with the Burns chapter reprinted verbatim, and "The Fatherland of Burns" imparted into the title. At the same time he drops from his Preface all reference to Mr Pinnington and his good-natured contribution of the Burns chapter out of copyrighted material. The result is that Mr Kinnear has been widely credited in the Press with Mr Pinnington's work and researches. The truth of the matter has been stated in one or two weekly papers only. The position Mr Kinnear has succeeded in reaching is, however, his own affair.
THE SCOTTISH AND AMERICAN POEMS OF JAMES KENNEDY. (Edinburgh and London: Oliphant, Anderson & Ferrier.)

It must be encouraging to the Sons of Song that, first copyrighted in 1883, these poems are now in their fifth thousand, and that a new issue is contemplated, the explanation probably being that, while rhymsters abound, Mr Kennedy is temperamentally a poet. He has, furthermore, the rare gift of singing in Scots and English with equal facility, vigour, and grace. As pure poetry, and in respect of high thinking one of his most memorable pieces, "In the Golden Cage," beginning—

"O'er the hills of effort lie
Fields of opportunity,"

is in English. In English also is his "Proem," in which, addressing the Muse of Scotland, he pays eloquent homage to Burns:—

"I long to see thy hauteous face,
And mark thy wild and winsome grace;
And catch, perchance, some kindling thrill
Of that divine, impassioned skill,
Which flamed into immortal fire,
When Coila's minstrel tuned the lyre,
And swept its thrilling chords along
In bursts of sweet ecstatic song."

There is another poem, consisting of eight stanzas, addressed "To the Shade of Burns," and written on the unveiling of a statue to his memory in Central Park, New York, in which the feeling of reverent admiration is as grateful as the melody of the verse. Speaking of the attendant thousands, Mr Kennedy says:—

"They see in monumental bronze
Thy manly form and face;
They hear in music's sweetest tones
Thy spirit's grander grace.
And though from many lands they came,
To brotherhood they're grown;
By thee their pulses throb the same,
Their hearts are all thy own."

These quotations may give some faint idea of Mr Kennedy's style; the latter is made for a second purpose. He is Scots by birth—what is commonly called a Scottish-American—and his ruling sentiments are a passionate love of Scotland, a faithful attachment to his adopted home, and an almost pathetic
belief in the brotherhood of man. The latter occurs as quoted above. When the Scots of New York went out to fight for the North and the Union, he says, in "The Highlanders in Tennessee":

"And their's the cause that strongly stood
Alone for human brotherhood."

The thought occurs in the "Proem" in more impassioned phrase—

"The faith that faintly hears
A far-off music in our ears;
When all the barriers that divide
The human race are swept aside,
And man with brother man shall be
Bless'd in a happy unity."

It recurs, like a refrain, at the close of "Auld Scotia in the Field," and again in the last verse of "The Songs of Scotland." In such fashion the message of Burns and Tennyson is taken up by the poet of a later generation, and carried who can say whither? This alone would show that Mr Kennedy is no idle jangler of the lute strings. A peculiar kind of worldly-wise humour gives point to his character sketches. The majority of his lyrics are love-songs, although it is doubtful if, for sweetness and charm, they equal "Bonnie Noranside" or "Noran Water." The American element is represented by "Among the Catskill Mountains," "To the Mosquitoes," and the exceptionally beautiful "To the Humming Bird," with its fond memories of home, that

"Come sudden on th' enraptured view,
Then vanish in a blink—like you"

and its closing address to Poesy—

"And though thy flashing fancies flit
Like this wee birdie's restless fit."

The Scots "fute" might have looked better than "fit," but, for quick and apt change of thought and musical phrase, the poem is one of the finest examples of poetic art in the volume. Two pieces are devoted to Robert Buchanan. The most ambitious poem is "The Highlanders in Tennessee," but Mr Kennedy's genius seems to be essentially lyrical, and that notwithstanding the high quality of some of the other pieces named. If the volume came as a surprise, it has turned out a pleasure, and inspires a hope that Mr Kennedy may both continue to sing, and live to reap the Poet's dearest reward—a full meed of praise, and the poetic rank to which he is entitled.
This is not a critics' book, and anything said here must be construed as matter of suggestion for a second edition. The value of such a collection depends primarily upon the editor's construction of his function, as decided by his observance or neglect of two rules. The first is that a clear line of division be drawn between poetry and prose masquerading in poetic guise; the second is that an intelligible principle be observed in classifying the poets to be considered entitled to admission. Grouping poets by counties is, in truth, rarely satisfactory and often irritating. What is an Ayrshire poet? If birth be the test, then all the "resident" poets brought together in Book III. of this work are excluded. If residence be the test, then Alexander Smith and several others born in the county are inadmissible. Smith was taken away in childhood, drew no inspiration from Ayrshire, is most intimately associated with Glasgow and Edinburgh, found his best themes outwith his nursery, and so far is not, in a true sense, a "Poet of Ayrshire." Upon the residential qualification, again, Burns has already been claimed for Dumfriesshire. But he also lived in Edinburgh, wrote there several pieces, including his matchless "Farewell to Clarinda," and if he is to be claimed for Midlothian, and on like grounds for other counties, a nice question arises as to the length of time necessary for county naturalisation. Other objections to the geographical assortment are the tendency county boundaries have of becoming elastic, and the impetus given to unwarrantably swelling the divisional quantity of verse, irrespective of quality. For example, Stenhouse ascribes "Willie was a Wanton Wag" to Walkinshaw; to keep him in Ayrshire, Mr Macintosh says dubiously, "the balance of opinion seems to be in favour of Hamilton," of Gilbertfield, but gives not a word of the evidence behind the opinion. The mention of quantity and quality leads back to the above-mentioned distinction between poetry and prose. The editorial temptation to swell the bulk of collected verse is admittedly great, and that for obvious reasons. It is desirable to spread the interest of the collection. But how can the happy medium be struck between collecting in the spirit of the lowly chiffonier and in that of a discriminating editor? Going through the volume, one would think that no sins of omission could be laid at the compiler's door. Yet in his Introductory Note he speaks somewhat threateningly of a "single volume," in connection with omitted names and selections "which might have enriched" his work. This hint of further explorations is the ground of our reference to a new edition. If any of the following suggestions are of value they are at the editor's disposal.

There is a chance of neatly defining the connection between Ayrshire and...
Burns's poetry. He lived in it for thirty years; it inspired his outstanding poems, "Tam o' Shanter," "The Cottar's Saturday Night," "The Jolly Beggars," &c.; it thrilled him with love and gave him a wife; it made both a man and a poet of him; it was the Mount Nebo from which Burns looked out upon the world. Mr Macintosh is here too timid in his effort to generalise, and he only selects "The Mouse," "The Unco Guid," and "Mary Morrison," to represent the Muse of Burns. In Book I. are poets of whose productions we get none. One sample, at least, seems desirable in a volume of the kind, in place of such material as a conjectural parody by Wallace, of Cairnhill. The types are also a little uncertain, historic appearing for histrionic, e're for e'er, and the like. On page 30 there is room for fuller treatment of Isabel Pagan—(1) to summarise the evidence of her having written "The Crook and Plaid," (2) to explain why it was not included in her published volume, and (3) to show by comparison how far Henry Scott Riddell plagiarised. That Jean Glover really wrote "O'er the moor among the heather," would bear a little elucidation. William Simson's authorship of the epistle attributed to him is doubtful, but its merits hardly warrant either inclusion or discussion. According to the editor's own confession, Thomas Walker has no claim to admission, and David Wood is in the same position. Several are admitted who possess no credentials, such as the Rev. Dr Thomas Burns. The editor seems to have a kindly weakness for the clergy. Rev. John Andrew is pilloried, not immortalised, by the halting and meaningless gibberish attached to his name. Regarding Alexander Smith, it is said that he was charged with plagiarism on publishing City Poems and that, by reason of the charge, Edwin of Deira fell flat. That is not the usual rendering of the facts. City Poems appeared in 1857, and Edwin of Deira in 1861. There was no charge of plagiarism in connection with the former, but in 1859 Tennyson published the first instalment of his Idylls of the King, and it was the similarity of Smith's Edwin to them that evoked the imputation of plagiarism. He was not guilty. There is strong reason for believing that Edwin of Deira was nearly all in MS. before the Idylls appeared. Mr Macintosh can probably red up these statements. He says, again, that Smith's poetry declined after City Poems. One critic, on the contrary, says that Edwin of Deira contains "Smith's finest poetical work," and adds "it has dignity, pathos, reserve, and a haunting beauty." Space will not permit the lengthening of these jottings.

THE BRIG OF AYR—AND SOMETHING OF ITS STORY. By James A. Morris.

(Ayr: Stephen & Pollock.)

The name of Mr Morris has been so intimately connected with the preservation of the Auld Brig o' Ayr, from the inception of the movement down to the
inauguration ceremony which marked the completion of the operations, that it was most fitting that he should become the historian of the steps taken by the Preservation Committee to prevent its demolition. For a long time its fate hung in the balance, more than one eminent engineer being of opinion that the proposed salvage operations were neither possible nor desirable, and, but for Mr Morris's enthusiastic and persistent advocacy of the preservation scheme, it is not too much to say that the Brig at this date would have been so modernised as to have lost all value as a landmark of the past and memorial of the National Bard. On the successful completion of the restoration work, Mr Morris contributed a full and most interesting article to the Glasgow Herald, describing in detail the various operations and the engineering skill which surmounted all difficulties and gave the Auld Brig a new lease of existence for centuries to come. In the volume before us he has condensed that article and strengthened it by making the more technical parts of it more intelligible to the general reader. We have no hesitation in saying that as a hand-book of a local memorial of world-wide fame it is a model of its kind. In the illustrations as well as in the text the antiquarian element predominates, for Mr Morris is by instinct a whole-hearted, yet discriminating, admirer of the art of the past, and an inveterate opponent of vandalism in every shape and form. In the get-up of the volume even, his antiquarian tastes are observable in the quaint daintiness of type and binding. The book, which is now in its second edition, should be on the shelves of every Burns admirer, not as a mere souvenir of a great national movement, but as a valuable and reliable contribution to the history of the Town of Ayr and the wider Land of Burns.
THE "MERRY MUSES" AGAIN.

[The following is the substance of a Lecture delivered by Mr M'Naught to the National Burns Club, Glasgow, on Nov. 19th, 1908.]

NEVER was a man of genius so unfortunate in his early biographers as Burns, so grossly abused by ignorant though well-meaning editors, so perversely garbled and misrepresented by hacks and penny-a-liners intent more upon pelf than justice to their author. Take the latest instance, Cromek, whose Reliques have been received as gospel for 100 years—unquestioned, because considered unquestionable. The MS. from which he professed to copy Burns's notes on the songs which appeared in Johnson's Museum (the Interleaved Glenriddel volumes) have been recovered within the last five years, and what has been the result? Some of them genuine (more by accident than design apparently), a large proportion of them Riddell's own, as many Cromek's own, a goodly number nobody's in particular; some, and these not the least important, not in the original at all; garbling and suppression all through, and yet all set down in the name of Burns. If this was possible in 1808 in connection with the compositions on which his fame rests, what was likely to eventuate with unprincipled publishers whose desire was to label the obscenity of the ages with his commanding and lucrative name?

I had heard the libel whispered from my youth up, but it was Gilfillan's Life of Burns (dated 1878) which stimulated me to put his assertions to the proof. The Gilfillan Edition is in two volumes, published by Mackenzie, of Edinburgh, and for careless and ignorant editing, swaggering assertion, and deliberate and inhuman mangling of the Poet's character on gutter evidence of the most improbable character, I will back it against anything
ever written upon Burns, and that is saying a good deal. This is what he says of the *Merry Muses*. I quote it in full:

"It was about this time (1793)—surely one of the darkest points in his whole history—that Burns, as he tells Mr M'Murdo, began to form a collection of licentious songs known as the 'Merry Muses,' and which is certainly the biggest literary blot on his memory. We own to having read these unworthy productions; and while we admit the plea that many of them are not, as a whole, from the pen of Burns, that those which are manifestly his are the purest, and that to his hand we trace all those strokes of quirky humour and *naïveté* which are found in the most and worst of them, we freely grant that the *Merry Muses* may be called what Leigh Hunt calls Cotton's *Virgil*, a 'beastly book,' and is rank throughout with the very miasma of uncleanness. We believe the most of what Burns wrote in it was written while in a state of intoxication. Than the gentleman who showed us the copy—the late Robert White, of Newcastle, author of *Otterburne* and *Bannockburn*, works both of high antiquarian value—a purer, sincerer, simpler being, or one who more admired Burns, never existed. Deep sorrow, rather than anger, was in both our hearts as we went over it together. White told us he knew an innkeeper (he mentioned his name, but we, who had no thought then—it was in 1872—of writing a life of Burns, neglected to take it down) whose house the Bard frequented, who said that up to a certain point he was most delightful society, but beyond that he would often spend the rest of the evening in singing obscene songs; at a certain stage the Poet and the man were spirited away—the Burns evaporated, the Brute only remained. White mentioned this to us repeatedly, and it was undoubtedly true. Chambers gives what is, we suppose, an accurate enough account of the way in which the collection came to see the light, after Burns's death, through the cupidity of a bookseller. He calls it a 'mean-looking volume.' This was true of the copy White showed us; but we once saw, for a mere minute or two, a better-got-up edition (not for sale, however) in two volumes, in the shop of the late Maurice Ogle, publisher, Glasgow. This miserable book may probably be still creeping, like the plague in Constantinople, in obscure regions of the country. But its very vileness prevents it from being noxious; it kindles no feeling but disgust, awakens no passion but anger, or rather grief—disgust at the volume itself, grief for the author.

"While on this ungrateful subject, we may as well quote what Byron says of Burns's letters, which had been shown him by Allen, Lord Holland's librarian—a man of vast and curious erudition:—'Allen has lent me a quantity of Burns's unpublished, and never to be published, letters. They are full of oaths and obscene songs. What an antithetical mind! tenderness, roughness, delicacy, coarseness, sentiment, sensuality, soaring and grovelling,
dirt and deity, all mixed up in one compound of poor clay.' This is from his *Journal*, but in his letter to Bowles he says farther—'I have seen myself a collection of letters of another eminent—nay, pre-eminent—deceased poet, so abominably gross and elaborately coarse that I do not believe they could be paralleled in our language. What is more strange is, that some of them are couched as postscripts to his serious and sentimental letters, to which are tacked either a piece of prose or some verses of the most hyperbolical obscenity.' He himself says that 'if obscenity (he uses a much coarser word) were the sin against the Holy Ghost, he most certainly could not be saved.' We have not seen the letters referred to, but perhaps Mr White's statement points out one way of explaining them—the sentimental part might be written before dinner and the postscript added after. This is an explanation, though, of course, not a sufficient palliative of the offence. Burns, writing to Mrs Dunlop, Dr Moore, and Dugald Stewart, could not have written obscenely, since he would not, one would think, have allowed himself to write to them if he had been in this state. Writing to others whom he respected less, he might have permitted wine and passion to have their way; and then, as when he was with the innkeeper, the Burns vanished, the Brute survived (and is there not more or less of the brutal nature in all men), and hence came the 'hyperbolical obscenity.'"

Let us look at this a moment as a typical example of the Gilfillan method. He grants that many of the pieces are not Burns's, that those which are his are the purest, still he sheds crocodile tears over Burns as the author. It is a printed book he holds in his hands entitled *Burns's Merry Muses*—"gude black prent," and therefore assuredly true. Where did the "pure, sincere, simple being," known as Robert White, procure it, what date did it bear, and why did such a "pure, etc.," person have it in his possession? Where is the manuscript or collateral evidence? There is no evidence whatever of any kind, but the innkeeper is introduced to buttress up the charge. Who was he? Gilfillan forgot, though "White mentioned it to him repeatedly"); and we are to receive this nebulous tale as "undoubtedly true." And he read the volume of obscenities through and through with grief rather than anger in his heart, though the title-page bore, "Not for maids, ministers, nor striplings." He sneers at R. Chambers in a covert way, "supposing" him "accurate enough" in dealing with a subject of which he himself knew absolutely
nothing. He endeavours to conceal his ignorance, as was his wont, in the pompous, unctuous phraseology I have read to you, with what success I leave you to judge. Then, as for his quotations from the *Journal* and letters of Byron, to what do they refer? Certainly not to the ribald volume, the authorship of which suggested them. Who was this Allen who gave Byron a perusal of certain letters which Gilfillan confesses he never saw? Robert Cleghorn, farmer, Saughton Mills, married a widow named Mrs Allen, who had a son, John, by her first husband. This John Allen, of Holland House, was therefore Cleghorn's step-son, and inherited his step-father's estate and personal effects, amongst the latter being Burns's letters to his bosom Crochallan crony, Cleghorn. Most of these letters have been published with the objectionable addenda which shocked the virtuous Byron, *indicated*, if not printed in their entirety. What was the nature of these addenda and the other "hyperbolical obscenities" referred to? I need not rehearse to my present audience the history and membership of the Crochallan Club in Edinburgh, of which Burns was a member. So also were Wm. Dunbar, W.S., Alexander Cunningham, Peter Hill, Robert Cleghorn, and other Edinburgh acquaintances of the Poet. It was a convivial club, a club of high jinks and broad humour—in short, a Bachelor Club in which the proprieties were kept in abeyance during most of the 'sederunt. Cleghorn got closest to Burns's heart, and having a penchant for the canticular facetiae of his native land, which Burns was engaged collecting as hints for expurgated renderings in Johnson's and Thomson's Collections, whenever the Poet came across a specially brilliant "black diamond" he passed it on to Cleghorn "for his spiritual nourishment and growth in grace," and as often as not "with the Devil's blessing." One of these free-spoken ditties, "The Grey Goose and the Gled," he sent, in a spirit of mischief, to staid George Thomson as a candidate for admission to his immaculate drawing-room collection, on the plea that the tune was entitled "Cuminock Psalms," and nobody could reasonably object to a psalm. We can fancy old George transfixed with horror at this proof of the depravity of the
Scottish peasantry, and the uproarious hilarity amongst the Crochallan Fencibles when Burns related the incident. This, then, is the true explanation of the "postscripts" attached to Cleghorn's letters which Byron could not possibly understand, and which, being in Burns's hand, led to his utter bewilderment and the strong expressions to which he gave utterance. Gilfillan's ignorance left him as far at sea; but mark how he uses the material to buttress up the main charge. We will have something to say about Gilfillan's predilections and mental characteristics further on. Having proved his case to the hilt, as he thought, he could afford to be generous. Burns wrote what of the *Merry Muses* is attributed to him, he says, "while in a state of intoxication." *Apud mortuis nil nisi bonum*; yet "Blessed are the merciful, for they shall obtain mercy." Gilfillan certainly knew something about alcohol. The "postscripts" which appear in the Cleghorn correspondence were really advance copies of the old ribald effusions which Burns wrote down in a book devoted to the purpose, which was kept under lock and key and shown only to the rollicking members of the Crochallan Club or to most intimate friends, like M'Murdo. This is what he said when forwarding that book to M'Murdo. The letter is dated December, 1793.

"I think I once mentioned something of a collection of Scots songs I have for some years been making; I send you a perusal of what I have got together. I could not conveniently spare them above five or six days, and five or six glances will probably more than suffice you. A very few of the mare my own. When you are tired of them, please leave them with Mr Clint of the King's Arms. There is not another copy of the collection in the world; and I should be sorry that any unfortunate negligence should deprive me of what has cost me a good deal of pains."

This speaks for itself. There is no gloating over the garnered obscenity; it was the raw material from which he evolved "John Anderson, my jo," "Gin a body," "Green grows the rashes," &c., the filthy originals of which have to be perused before the true value can be put upon Burns's work and the full measure of thanks accorded him for the lyrical reformation he
effected at the cost of the libel upon his memory we are presently examining.

Observe, then, that in every examination of the subject, a distinction must be made between the "Crochallan" confidences of his correspondence and the collection which he made of "The Merry Muses of Caledonia." No doubt much of the latter found its way into the former, but the Cleghorn letters cannot be founded on as proof of the main charge, and Gilfillan refers to them, as he did to the nameless innkeeper, only as collateral and utterly irrelevant evidence for the prosecution. It will be evident to you by this time that I hold the opinion that Gilfillan had an animus against Burns. Well! not exactly. He disclaimed this again and again in his own impetuous, vehement way; yet, nevertheless, the fact remains that he has done more to blacken the reputation of Burns than any writer before or since his day. The reason is that he was a most dogmatic and overbearing man, possessed of the most overweening confidence in himself, impatient of the opinions of others, and obstinate to the last degree in holding to first conclusions against the strongest and clearest evidence that they were untenable. The late Dr James Adams, of this city, whose warm friendship I long enjoyed, and whose memory I revere as the G.O.M. of the Burns cult, knew Gilfillan personally, and I have scores of letters from him on this and many other subjects connected with the Bard. He told me that Gilfillan began, when a young man, with the fixed belief that Burns's record in Dumfries was of the blackest character, so black indeed that he considered him fit for anything and everything that could be alleged against him. He shut his ears to everything that told in Burns's favour—the testimony of Findlater, Gray, Maria Riddell, Syme, and all else—and held blindly and doggedly to what he had first committed himself to. His opinions in 1878 were precisely those he held in 1847, which were built on similar flimsy foundations. In the 143rd number of Hogg's Instructor (1847) he thus delivers himself:

"Burns, by all the accounts we heard on the spot, did sink very low in Dumfries, associated with vile persons, and made himself viler than they;
and that raging animalism, which was too often predominant, came here to its height. Dr Wightman, of Kirkmahoe, told us he had met him once, but by this time he was desperate and at bay, vomiting forth obscenity, blasphemy, fierce ribaldry, and invective. Alas! the mouth which once chanted the "Cottar's Saturday Night" on the Sabbath day, to his entranced brother Gilbert, was now an open sepulchre, full of uncleanness and death. His eloquence, once so pure, even in its wildness and mirth, was now a hideous compost of filth and fire. Death never did a more merciful act than when he closed the most living lips that ever spake in Scotland—the lips of Robert Burns."

This is not germane to our subject; but mark again the Gilfillan method. A hair-raising indictment founded on what "Dr Wightman told me," for he had met Burns once. The corroborating witness is "all the accounts we heard." He was not allowed to get off with this. Hugh Macdonald, of Ramble's fame, at once tackled him and gave him such a trouncing that the Great Gilfillan lost his temper and gave himself away in the most complete and ignominious way. The correspondence, which appeared in the Citizen, was afterwards published in pamphlet form (now exceedingly scarce), which was reproduced in the Chronicle (No. IV., 1895), to which volume I refer all interested for a rare Burnsian treat. Gilfillan's reply shows the man he was, better than any description—

"'So over violent, or over civil,
That every man with him was god or devil'—

as my revered friend, Dr Adams, described him." I have referred to this pamphlet in order to show the drift at that date of enlightened Burnsian opinion on the Merry Muses question. Gilfillan, writhing under the lash of "good old Hugh," forsakes "Dr Wightman and all accounts" and lugs in the following:—

"Did Burns write nothing else in Dumfries? Did 'a' Mr Hugh Macdonald ever happen to hear of a production called the Merry Muses, or did he ever hear of a collection of MS. letters which Allen, Sir James Mackintosh's friend, showed Lord Byron, in which high-drawn raptures of sentimentality ('glittering froth,' I fear) and beautiful songs, were intermixed with scraps of disgusting obscenity—letters which made Byron call him (anticipating his own epitaph) a combination of 'dirt and deity'? 'A' Mr
Hugh Macdonald ought really to know a little more of his subject ere he writes."

He adds a "P.S.," fully as long as the letter itself, containing the following return to the charge:—

"But when we, on the other hand, look to the evidence of general impression—to the testimony of such men as Dr Wightman—and, above all, to the dreadful documentary evidence contained in the disgusting lewdness of the Merry Muses and the unpublished letters, I am forced to conclude that Gray, &c., have only told part of the truth."

I forbear remark on this. What did Dr Hedderwick, of the Citizen, say to all this? He "inserts" Gilfillan's splenetic effusion "with considerable pain, &c." On the Merry Muses he ventures only this:—

"With regard to the disreputable book on which he lays so much stress, we have always understood that it contained an amount of trash which Burns never could have written. On this subject, however, we speak with deference."

What did Hugh say?—

"A! Mr Hugh Macdonald has heard of the Merry Muses, and from parties well qualified to judge whether there was such a thing as a spark of Burns in the book, and has been assured that a production so devoid of 'sense and mirth and wit,' not to speak of decency, could not, by the most distant possibility, have come from the pen of Robert Burns. Mr Gilfillan may be better able to speak of the production, as he has apparently had an opportunity of 'wallowing in its mire.'"

Very good—but not nearly strong enough to meet the attack. He should have called for "the dreadful documentary evidence," and brought the house of cards at once to the ground. But the clauses of the indictment were so vague, and the facilities for reference so few in those days (the MS. market had scarce made a beginning), that Hugh Macdonald did wisely in confining himself to what he knew, and meeting the swaggering statements of the Rev. Swashbuckler with quiet and firm denial in absence of the slightest tittle of proof. The Merry Muses insinuation was always Gilfillan's trump-card, and when he threw it on the table he demanded the stakes, though, when it was examined, it was but
a piece of cardboard with no face value. Gilfillan was in 1878
exactly what he was in 1847, and he would have continued the
same to the present day had life been vouchsafed him, so
unreasoning was his obstinacy, so persistent his belief in his own
infallibility. He refused to be guided by modern research, and
scorned the labours of previous editors. What Gilfillan thought
was Burns's was bound to be Burns's, and so we find such
heresies as (I cull them at random) "Happy we are a'
thegether," "To a Kiss," "To My Bed," "Jocky's ta'en the
Pairtin' Kiss," and many others authoritatively incorporated
in his text. And so far as a cursory glance at the con-
tents informs me, about one-fourth of the songs he credits
to Burns are old fragments amended in line or stanza from
the rough copies in the very MS. book which formed the
basis of Gilfillan's repeated attacks. A third party intervened
in the Citizen controversy—Mr Pattison, of Carnbroe, son of Mr
Pattison, Kelvin Grove, Glasgow—who gives an account of a
visit his father and he paid to Burns in the autumn of 1795—
nine or ten months before the Poet's death—and of dining with
Burns and Dr Maxwell in the chief hotel at Dumfries. He goes
into details of what he saw of Burns's behaviour and the general
esteem in which he was held; in the end characterising the
Gilfillan-Wightman statement as "an abominable calumny." But
a hundred testimonies of this kind would have no effect upon
Gilfillan, who, to the last, stuck to the printed volume, White
and Wightman, the "other accounts," and "general impression," as
evidence incontrovertible by his own age and all the ages to
come.

Careful and painstaking Robert Chambers writes:—

"Unluckily, Burns's collection of these facetiae (including his own
essays in the same walk) fell, after his death, into the hands of one of those
publishers who would sacrifice the highest interests of humanity to put an
additional penny into their own purses; and, to the lasting grief of all the
friends of our Poet, they were allowed the honours of the press. . . .
It may also serve as a curious study to those who take a delight in estimating
the possible varieties of intellectual mood and of social sensation of which our
nature is capable. The "mean-looking volume" should be a warning to all honourable men of letters against the slightest connection with clandestine literature, much more to the degradation of contributing to it."

Dr Wallace adds that all the editions of the book differ from each other, which is substantially correct; but, being bound by Chambers's text, he has not gone further. The "slightest connection," says Robert Chambers—and we are of opinion that, when he wrote this (1851), the evidence before him did not show how "slight" that connection was in Burns's case.

When I wrote the Chronicle article I was not aware that Scott Douglas had previously broken the silence which had too long prevailed upon the subject. His contribution will be found in the Appendix to Lockhart's Life of Burns: (London: George Bell & Sons: 1892.) Incorporated in it is the opinion of Wordsworth, who in 1816 had perused the "mean-looking volume":-

"He must be a miserable judge," says Wordsworth, "of poetical compositions who can for a moment fancy that such low, tame, and loathsome ribaldry can possibly be the production of Burns. With the utmost difficulty we procured a slight perusal of the abominable pamphlet alluded to. The truth is (and we speak on the best authority this country can produce) there is not one verse in that miscellany that ever was publicly acknowledged by Burns, nor is there above a single page that can be traced to his manuscript."

I know not on what authority Scott Douglas extends that page to "at least a dozen of wildly witty productions that would certainly have betrayed their own parentage, even if copies of them did not exist, as they certainly do, in Burns's handwriting." He knew, or ought to have known, that a MS. in the handwriting of Burns is no proof, per se, that he is the author of it. I have seen genuine MSS. of two of these ribald ditties, and both were in circulation before Burns's day. Scott Douglas, in his Kilmarnock Edition, speaks of a number of these MSS. bought by a Mr Greenshields, of Lesmahagow, who made a bonfire of them, to his lasting credit, but whether they were dismembered sheets of the Poet's MS. book, or "Crochallan" copies of them, we are left to guess. Scott Douglas discovered, as I did, after much-
nauseating effort, "that no two printed copies of the book are alike in the quantity and quality of their respective contents. The most genuine-looking of these (judging from the apparent age of the paper and printing) that has come to our hands is a 12mo. volume of 127 pages, in pretty large type of obsolete fount, containing about ninety songs, among which are at least half-a-dozen that are found in every ordinary edition of Burns's poems." This half-dozen, then, that everybody knows of, fall to be subtracted from the dozen which "betray their own parentage," leaving half-a-dozen as the extent of Burns's sinning out of a total of ninety. Curiously, the identical copy which passed through Scott Douglas's hands also fell into mine. It contained his notes in pencil on the margins or under the titles, and I must say they formed rather curious reading. Some were marked "Certainly by Burns"; others, "Perhaps by Burns"; a third set, "Amended by Burns"; and a fourth, "Old." There was no hint given in the book itself of authorship, and I looked in vain for corroboration of the pencil notes; I found none. They were Mr Douglas's own opinions, and nothing more—the outcome of his Burns instinct (to coin a phrase), and therefore not to be relied upon, to say the least of it. It is the written record, and the written record alone, to which we must appeal for proof of Burns's connection with "this clandestine literature," and that record I laid bare in the Chronicle article I have so often referred to, and utilised it fairly and honestly to the best of my ability. The sum total I make out to be six (surely a proof itself when two independent enquiries resulted in the same figure), and one of these is the well-known "Gouden Locks o' Anna." "A few of these are my own." Yes! Burns never yet has been convicted of lying; on the contrary, his honesty in this connection, as in every other, has been his undoing. What more is there in that confession than half the world, were it only half as honest, could confess of the "original sin" of bachelor stories in bachelor clubs, the modern demand for prurient novels, and the insatiable curiosity which centres in the proceedings of the divorce courts?
On our subject Henley says, and he says no more:—"He was made welcome (in Edinburgh) by the ribald, scholarly, hard-drinking wits and jinkers of the Crochallan Fencibles, for whose use and edification he made the unique and precious collection now called the Merry Muses of Caledonia." This is a remarkable statement, coming from such a source, yet scarcely correct. The first purpose of the "Collection" was for Burns's own use and the purification of Scottish song. The evidence still stands in the *Chronicle* unassailed, and the conclusions unquestioned. It may be, but I make no assertion, that the Burns Federation, through its accredited organ, the *Burns Chronicle*, had something to do with Mr Henley's unwonted restraint when he reached the Gilfillan indictment in the composition of his essay. It would be remiss on my part, when speaking of Henley's views on this subject, if I passed over what he says of a letter which found its way into the modern reprints of *The Merry Muses* along with the English and Irish filth, which, from time to time, was added as caviare to the putrifying mass. "The original must be read," says Henley, "or the reader will never wholly understand what manner of man the writer was." The letter was addressed to Robert Ainslie, and bears date 3rd March, 1788, and it was posted at Mauchline. I say at once that it would have been better this letter had never been written, and it certainly should never have been preserved by a friend of Burns, not to speak of an intimate like Ainslie. It is a bachelor communication to a bachelor friend, and Burns never did things by halves. But much of the Henleyan sting is taken away by the reflection that Burns was married to Jean Armour in the spring of 1786, and, in the letter under discussion, he was speaking of his wife. Old Armour's burning of the "marriage lines" could not annul the "irregular marriage" for which Burns and Jean were reproved in 1788, and taken bound to adhere to each other during their natural lives. All Jean's children were born in wedlock, and when Mr Auld gave Burns a certificate as a bachelor he was in entire ignorance of the marriage which had taken place previous to the appearance of both before the Session for discipline as
unmarried persons. This is how Ainslie treated Burns. How did Burns treat “his little affair” with the ploughman’s daughter at Dunse? * Robert Ainsle, W.S., Berrywell, Dunse, died in the odour of respectability and conventional sanctity long after Burns; but, to my thinking, he does not appear well in the correspondence he had with Cromek. Whatever he may have been in his earlier years he certainly developed more than a suspicion of priggishness in his later. Burns thus writes of him to Clarinda (June 25th, 1794):—

“I had a letter from him a while ago, but it was so dry, so distant, so like a card to one of his clients, that I could scarce bear to read it, and have not yet answered it. He is a good honest fellow, and can write a friendly letter. . . . Though Fame does not blow her trumpet at my approach now, as she did then, when he first honoured me with his friendship, yet I am as proud as ever; and when I am laid in my grave, I wish to be stretched at my full length, that I may occupy every inch of the ground I have a right to.”

I must now draw the threads of the discussion together.

I. It may be held proved that Burns did form a collection of old Scots songs of a ribald nature for his own use and the amusement of the Crochallan Club.

II. That he was aware of its value as a historical and literary curiosity, and treasured it as similar records, such as The Westminster Drolleries and Pills to Purge Melancholy, have been preserved in England; but he was keenly alive to the necessity of keeping it from the gaze of the merely curious and prurient-minded.

III. That it was filched from his wife after his decease, or from Dr Currie on false pretences and never returned.

IV. That the probability is (it is only a probability) that it was printed in Dumfries, circa 1800, roughly and coarsely, and a limited number put in circulation.

V. Presuming that it was a faithful reproduction of the original, it contains 85 compositions in verse. Burns’s name appears

* See “Robin shure in hairst.”
nowhere in the book, the title of which is “The Merry Muses of Caledonia—A Collection of Favourite Scots Songs (ancient and modern) selected for the use of the Crochallan Fencibles.”

VI. Of these 85 compositions, only 40 appeared in any subsequent reprint, nor did any subsequent reprint pretend to be in any way connected with the first or “Crochallan” edition.

VII. That a collection of filth was printed in Dublin, prior to 1827, bearing the title Merry Muses, without any reference whatever to Burns.

VIII. That in 1827 a similar collection, with 42 additional pieces, was “Privately Printed” somewhere. On the title-page we read “The Merry Muses—A Choice Collection of Favourite Songs gathered from many sources, by Robert Burns; to which is added two of his Letters and a Poem—hitherto suppressed—and never before printed.” One of the letters is that which I have just referred to, the other will be found in almost any standard edition. The poem is “The Court of Equity,” which the curious will find printed almost verbatim in the last issue of the Aldyne Edition, edited by my friend, Mr G. A. Aitken.

We need go no further. It was in 1827 that the name of Burns was first associated with the omnium gatherum of the canticular abominations of the three countries, which is as like the “Crochallan” volume as “Tom Jones” to the “Vicar of Wakefield.” The modern reprints are merely copies of the villainous issue of 1827, and are produced everywhere—the copy in my possession being printed some twenty years ago in Glasgow—a book costing 6d in the get-up and sold at 20/-, or as much more as can be got for it. That is the secret of its perennial appearance as an exceedingly rare and valuable book, of which new copies are produced whenever the old ones are worked off.

When you come across a copy, read the preface, and note the printer’s errors. It is disreputable in type, careless and deplorably ignorant in the editing, loathsome in its illiterate
attempt to make out Burns to be a very small figure in the galaxy of cloven-hoofed saints who are set down as the authors of nine-tenths of the odoriferous anthology. The book, apart from antiquarian considerations, is fit only for the dunghill after merciful mutilation. And so I leave the subject. "An honest man's the noblest work of God" was a favourite quotation, and Burns was such a man—so honest that he is always the chief witness for his own prosecution.

[We understand that a limited reprint of the Crochailan volume, with introduction and notes, is about to be issued by the successors of James M'Kie, Kilmarnock, for subscribers only. The motif is commendable, and we wish it all success.—EDITOR.]
THE LONDON ROBERT BURNS CLUB, 
Founded 1868. Federated 1885.

FORTY-SECOND ANNUAL GENERAL MEETING.

The Forty-second Annual General Meeting was held in the Royal Scottish Corporation Hall, 7 Crane Court, Fleet Street, E.C., on Thursday, September 29th, 1910.

The President, Mr James Thomson, occupied the chair, and was supported by the Vice-President, Mr Neil Turner, a strong attendance of past presidents, officers, and other members of the Club.

The Minutes of last General Meeting having been read, were approved of, and signed by the President.

Correspondence having been duly dealt with, the Hon. Secretary read the Report of the Delegates from the Club to the Annual Meeting of the Burns Federation, held at Lanark on September 3rd.

The President then made his report upon the work of the year, and the Hon. Treasurer gave his financial statement, which were received with great satisfaction. The President’s speech is printed in extenso herein.

Votes of thanks were moved and carried unanimously to the Delegates, the Hon. Treasurer, the Committee, the Auditors, the Hon. Pipers, the M.C.’s, and to the ladies, and a special message was heartily passed to be sent to Mr Andrew G. Soutter, the father of the Club.

Mr Neil Turner having expressed his acceptance of office, became President-Elect, and Mr G. St. John M’Donald was elected Vice-President for the ensuing year.

It was resolved to hereafter hold the Annual Business Meeting towards the end of the month of May.

A past-president’s jewel, with a miniature portrait of Burns, was unanimously voted to be presented to the retiring President, Mr James Thomson, at the Hallowe’en Festival.

The sum of two guineas was voted to the Royal Scottish Hospital.

Mr Duncan M’Naught, J.P., President, and Mr Thomas Amos, M.A., Hon. Secretary of the Burns Federation, were unanimously elected to honorary membership of the Club.
Mr Durham having declined re-election as Hon. Secretary, was accorded a warm vote of thanks for his voluntary services during the past year, to which he replied with feeling, expressing his regret at being unable to continue the onerous duties longer than the approaching Hallowe'en Meeting.

Several new members were elected, but as the President reported, there are still some vacancies caused by deaths, and resignations of members moving from London or gone abroad, and a few who, having allowed their subscriptions to fall into arrears, have been, in accordance with the rules, struck off the roll.

After a hearty vote of thanks to the Chairman, who responded, the meeting terminated with "Auld Lang Syne" and National Anthem.

THE PRESIDENT'S REPORT.

The members will be gratified to learn that the London Robert Burns Club has had not only a successful year socially, but, as is shown by the Hon. Treasurer's audited accounts and statement, a most satisfactory financial result, with a pleasant balance at the bank to go on with.

My reign of office has been a short and happy one. From the moment of my investiture with the presidential collar and jewel until now it has been everything a man could wish for. I have been most loyally supported by every past president and member of the executive, and I may well add by every active member of the Club, for which my appreciative thanks are due and given with all sincerity.

There is one member in particular, however, to whom not only I as your President, but to whom the whole Club is very deeply indebted, and you all know I refer to our Hon. Secretary, Henry Durham. At this time last year, when the difficulty unexpectedly arose of finding a successor to the acting Hon. Secretary pro temp., Mr Durham proffered his services for the ensuing twelve months. This was readily accepted, and I can only say that his loyalty to the President, his zeal and work on behalf of the Club, has been in a great measure the means of bringing us into the happy position we are at this time. Verily, one volunteer is truly worth twenty pressed men.

Our forty-second Anniversary Festival fortunately proved more successful than was feared from the lack of a room large enough for such a big function. Yet everything passed off well, as was recorded in the most handsome brochure published, without expense to the Club, by the kindness of our Vice-President, Neil Turner. Our next Festival is to be held in the Empire suite of rooms at the Trocadero, which offers us double the accommodation of last year, so you can all invite as many guests as you wish, with promise of even a better night than last.

The three assemblies of our forty-second season were each and all thoroughly enjoyable gatherings. The attendance was a marked increase upon
previous years, and the dancers expressed satisfaction with the excellent music provided, especially the two sets of Lancers, written by Mr Tom Taylor for the Club, introducing many of the beautiful melodies of Burns's love songs, which gave great delight.

As was stated in the last circular issued, the Summer Festival was a complete success—delightful weather, perfect catering, splendid accommodation, and excellent company. The attendance this year was back again to twenty less than last year. So the question arises—was last year's better attendance because the picnic was held on a Saturday? If that is so, then let us try Saturday again. If that is a busier day on the river or other pleasure resorts, well, after all, a bit of a stir only adds to the gaiety of the occasion.

You have heard the report of the Delegates to the annual meeting of the Burns Federation held at Lanark on 3rd inst. It was a matter of poignant disappointment to me that I was unable at the last moment to accompany the delegates to represent No. 1 Club, but the best thanks of us all are due to our Vice-President (Neil Turner), Hon. Treasurer (C. J. Wilkinson-Pimbury), and Hon. Secretary (Henry Durham) for travelling such a long distance and so ably representing our Club. As you have learned, our Hon. Secretary, being a Vice-President of the Federation, was invited to attend the Executive meeting at Kilmarnock in August, summoned to make arrangements for the Lanark meeting, and it was a great compliment to our Hon. Secretary in person and to our Club in general that he should have been called to occupy the chair at this important meeting of the officers of the Federation.

It is, of course, a further compliment to the Club as well as a high honour to me that I should have been elected Representative of the Burns Federation in the Metropolis. It is a compliment I confess that I am very proud of, and I hope the Club will give me support in furthering the Federation ideals. Let us concur with our delegates in the hope that some day not many years hence the Federation Delegates will hold their annual meeting in London and let us give them a great time.

The Club has every reason to be grateful to the ladies for so graciously and loyally supporting by their charming presence all the festivals, assemblies, and other social gatherings of the Club. We have no discontented suffragettes demanding full membership. The ladies rather recognise that we grant them a full measure of our allegiance, every possible privilege; and while we miss their society on this occasion we do not forget that they are a large asset towards the continued prosperity of the Club.

But recollect this: We are Club No. 1 on the roll of the Burns Federation, and as such we must take the lead. We offer excellent value for the subscription demanded—no London Club gives more or better opportunities for social reunions, and our motto is an imperishable principle ever before us,
while the memory of our patron Bard and founder must flourish for ever, for which it is our great privilege to uphold the banner in the world’s Metropolis.

PROGRAMME OF THE FORTY-THIRD SEASON.

1910.

Oct. 5. Opening Concert.

Nov. 27. Annual United Church Service (St. Columba’s)—Pont Street, Belgravia, S.W., at 3.15 p.m.


Jan. 25. Forty-Third Annual Birthday Anniversary Festival—Empire Rooms, Trocadero.

Feb. 10. Second Assembly—Portman Rooms.

Mar. 10. Third Assembly—Portman Rooms.

Apr. 11. (probably)—Whist Party.

May — Annual General Meeting—Royal Scottish Corporation Hall.

June — Summer Festival—A visit to Stratford-on-Avon.


Any gentleman desiring to join the Club can have all information of the Honorary Secretary, London Robert Burns Club, Byron House, 85 Fleet Street, E.C. Telephone No., 4047 Central.

GREENOCK BURNS CLUB.

Club Meetings are held in Club Rooms, 36 Nicholson Street, at 8 p.m.

Another successful season fails to be recorded. The attendance and interest of the members have been well maintained. Lectures were delivered by Miss M’Donald, Mr A. S. Morries, and Mr J. Fraser Paton. Smoking Concerts were held on the Annual and Quarterly Meetings and on St. Andrew’s Night, when a deputation was received from the Rosebery Burns Club, Glasgow. The Ladies’ Nights were very successful, and the accommodation was taxed to the utmost, the concerts being given by parties introduced by Mr J. G. Mackail and Mr Ernest C. Brown.

The 108th Annual Celebration was held in the Tontine Hotel. Sir Hugh Slaw Stewart, Bart., proposed the “Immortal Memory” in a very interesting speech.

The Annual Pilgrimage of members and lady friends took place in September to Ayr, Kirkoswald, and Culzean Castle. The weather being perfect, a most enjoyable day was spent.
On 25th January the "Immortal Memory" will be proposed by the Hon. President, The Right Rev. Archd. Ean Campbell, D.D., Bishop of Glasgow and Galloway.

SYLLABUS—1910-1911.

1910.
Nov. 22. Visit to Rosebery Burns Club, Glasgow.
,, 30. St. Andrew's Night.

1911.
,, 25. 109th Annual Celebration.
April 12. Quarterly Meeting.

SUNDERLAND BURNS CLUB.

THIRTEENTH ANNUAL REPORT—APRIL, 1910.

The report of our Burns Club for the year ending April, 1910, is much the same as formerly. Like most institutions of this nature, we seem to have reached a standard of perfection and development which leaves little room for expansion.

The broadening out of the rules of the Club is a point which must commend itself. Let me just in passing touch the fringe of the question. Burns is not confined to Scotland as a poet, why confine the admiration of his genius to Scotsmen? Burns is a world's inspiration. Why not ask the whole community to come and worship at the shrine of him who has given every man (who can use it) the inspiration of higher and nobler things?

ANNUAL MEETING.

The Annual Meeting of last year was well attended. It is pleasing to note the interest maintained in our Annual Meetings, which is a healthy sign. Notice of motion to alter Rule VII., so that the meetings could be held monthly, was defeated by a large majority. In order to comply with the new arrangements this rule was altered so that our meetings would be held on the second and fourth Wednesdays from October to March, and the second Wednesdays of April, May, and September. The reports were well received, the Librarian reporting several additions to the Library. The Treasurer re-
ported a reduction of the credit balance, which, however, was considered satisfactory in view of the conditions prevailing throughout the previous year. The election of officers filled up a pleasant and final meeting in the Grand Hotel.

DINNER.

The Annual Festival of 1910 will be remembered as a crowning point in our history. Mr Samuel Storey, M.P., was the guest of the evening, and, without the least discourtesy to our former guests, we may say Mr Storey did what no other man has done for us, i.e., he presented a picture of Burns from a tragic point of view; added value was given to his utterances from the fact that he looked upon Burns from an Englishman's standpoint. Herein we were fortunate, for Mr Storey knew his subject, and did ample and complete justice to it. Let me quote from his speech:—"To pass to the serene heights of poesy to do honour to the name and to celebrate the memory of a man who though dead yet liveth, and will for ever live in the hearts not only of his own countrymen but of the civilized world."

The other speeches were well delivered, and the musical programme well sustained. Our Honorary President, Ald. W. Burns, J.P., occupied the chair, and directed the proceedings.

CONCERT.

The Annual Scottish Concert of the Club was held in the Victoria Hall on Tuesday, February 1st, 1910. The weather immediately preceding this date was the most severe experienced for many years, and may have somewhat affected the attendance.

The musical arrangements were again in the hands of Mr J. C. Lumsden, Edinburgh.

The Artistes were—Miss Kate Wallace, Miss Nina Horsburgh, Mr John Jamieson, Mr Philip Malcolm, and Mr Bob Sloan.

Our Hon. Piper, Mr Geo. Murray, gave selections on the bagpipes, which were much appreciated.

The question of our connection with the Concerts Association is one which demands our immediate attention. I feel sure the time has now arrived when we should fall into line with the larger towns, or even go on our own; it would be better for us and for the North of England in general.

THE "CHRONICLE."

The number of readers shows a slight increase on the previous year. Surely we could do a little better—the works deserve it—and I feel sure the editor does everything possible to make it attractive. Let us support him and his colleagues of the Federation Executive by each of our members being readers of the annual Burns Chronicle and Club Directory.
Good books and good literature are by some reason or other not appreciated, but as Burns said "The day will come." It is coming, but meantime we want our members to carefully read the *Burns Chronicle*.

**MEMBERSHIP.**

We started the year with sixty members, during the year three members have been added, one has resigned, one has left the district, five have been struck off, leaving us with fifty-six active members at the close of the year.

The question of opening the membership has been under consideration, with the result that at this meeting the question of altering Rule XI. will come up for consideration.

**SYLLABUS.**

1909.

Oct. 13. President's Address—Mr M. MacLennan.

Nov. 10. "Orkney and the Orkney Folks"—Mr W. R. Rae.


1910.


During the year we have to acknowledge the great kindness of our Hon. President, Ald. W. Burns, J.P. With his usual forethought, he has provided us with a suitable bookcase for the use of the Librarian.

It was quite an interesting gathering, on February 23rd, when the Alderman attended and asked the Club's acceptance of the handsome mahogany bookcase, which now graces our meeting room, at the same time presenting the Library with a copy of Scottish Poems. The President, Mr MacLennan, on behalf of the Club, accepted the gift, and thanked the Alderman, expressing the wish that he might be long spared to go out and amongst us.

Our Hon. Piper, Mr George Murray, has always been ready and willing at all times to do whatever lies in his power in the interests of the Club. He
has appeared at our Annual Scottish Concerts and our Anniversary Dinners with honour to himself and credit to our Club. It was felt that we ought to acknowledge in a small way our appreciation of his services thus willingly rendered for our enjoyment. Alderman Burns, on behalf of the Club, asked Mr Murray to accept three sets of bagpipe reeds, and hoped that he would find them useful in discoursing our national music at our gatherings. Mr Murray thanked the Alderman and Club for the unexpected token of appreciation, and would be ready and willing at all times to do his best for the Club.

IN MEMORIAM.

We have to record the loss by death of our esteemed Hon. Vice-President, the late Rev. David Tasker, which took place in Newcastle on Tuesday, April 12th, 1910. The deceased gentleman proposed the "Immortal Memory" at our Anniversary Dinner in 1901, and was present in the following year, when he replied to the toast of "The Lasses, O." He always took a keen interest in the welfare of our Club, and was a true Scot, and much admired by a large circle of friends. Our sympathy was conveyed to the bereaved widow and family.

M. NEILSON, Hon. Secretary.

TAM O' SHANTER BURNS CLUB.

ANNUAL REPORT—SESSION 1909-10.

The Club is now in its 30th year and is the third oldest club in Glasgow. It is the oldest affiliated Burns Club in Glasgow. The membership now stands at seventy, and the funds are in a satisfactory state. The meetings during the year have been fairly well attended, and the Annual Dinner was a great success. There were two suppers and two literary evenings. The Club was represented at the Federation meeting at Lanark. The members have not yet added to the Fund of £4 which was raised for the Chair of Scottish History—waiting to see the result of the Exhibition to be held in Glasgow next year. Life membership was successfully introduced, and has been largely taken advantage of. The committee deeply regret to report the loss by death of a former Director and member, Mr G. H. Forrest. The most interesting operation of the Club during the year was the renovating of Mary Morrison's tombstone, which work was successfully accomplished during the summer, and a photograph of the stone has been put in the Club Minute Book. During the year visits were interchanged with the Albany Club. The Club also took part in a theatrical matinee for the Chair of Scottish History, which was very successful. The Club declined to be represented at the opening of the Auld Brig of Ayr, being displeased with the manner in which the proceedings were carried out.
During the past year the work of the Club has followed its usual lines for the promulgation of the Burns cult.

There were seven meetings of Directors and six meetings of Members held during the Session.

The Membership is still maintained at 150, according to the Rules.

Papers were given during the year by Past-President Headrick; Mr John Macwhannel, Treasurer, Glasgow School Board; Rev. James Forrest, M.A.; Mr Andrew Black, R.S.W.; and Past-President Taylor.

The first Smoking Concert of the Club was held on 3rd November in the Trades' House Restaurant, and was a great success; about 150 being present.

The Anniversary Dinner of the Club was held in the Grand Hotel, Charing Cross, on 25th January, the "Immortal Memory" being proposed by Mr George Eyre-Todd, author.

Greeting Cards were exchanged with Clubs at home and abroad.

The Yearly Singing and Reciting Competition from the Works of Burns by the children in Provanside Higher Grade School was held in December last. The prizes given by the Club being four silver medals with clasp in cases, and 12 volumes.

The Club was represented this year at the Burns Federation Meeting at Lanark by Past-President Taylor, Mr R. D. Donaldson, and Mr R. Curniclael, the Secretary.

The Representatives to the Glasgow and District Burns Association were the President and Secretary.

The meetings of the Club have been well attended, and the Club is in a highly successful and flourishing condition.

SYLLABUS.

1910.

Oct. 5. Opening Address—Ex-President John A. Headrick.
Nov. 2. "Gretche's Early Manhood"—Louis Lubovius, Esq., Ph.D.
16. Singing and Reciting Competition—Provanside School, North Montrose Street, at 7:30 p.m.
129

1911.


The Club meets on the first Wednesday of each month (from October till March inclusive) in Thomas Smith & Son's Trades' House Restaurant, 89 Glassford Street, at 7.30 p.m. Members have the privilege of introducing friends.

"Maclennan" Bowling Cup Competition.—This competition takes place in August, and members desirous of taking part in the game should send in their names to the Secretary not later than 1st May. Entry Money, 1s 6d.

ROBERT CARMICHAEL, Hon. Secy.

MOSSGIEl BURNS CLUB.

SESSION 1910-11.

The Mossgie1 Club was instituted in 1893, and has for its objects the Annual Celebration of the Birthday of Robert Burns, occasional re-unions for the cultivation of social and intellectual intercourse amongst the members and friends, the encouragement of Scottish Literature, and to have a Summer Trip to some of the places dear to the lovers of the Poet.

The Ordinary Meetings of the Club are held in Baronial Halls, 45 South Portland Street, on the first Tuesday of each month—November till April—at 8 o'clock p.m.

SYLLABUS.


Dec. 6. Address, "Scottish Songs and Ballads" (Vocal Illustrations)—T. L. Anderson, Esq., Headmaster, Abbotsford Public School.


Feb. 7. "At Home."


Apr. 4. Address—Duncan M'Naught, Esq., President, Burns Federation.
ROSEBERY BURNS CLUB.

Patron—

The Right Hon. The EARL OF ROSEBERY, K.G., K.T., &c.

SYLLABUS—1910-11.

1910.

Oct. 18. Smoking Symposium (President’s Address)—Mr Hugh Paton, J.P.


1911.

25. Annual Dinner—Rev. Dr Smith.


— Band of Hope Competition—Messrs Angus and Pollock.

Mar. 7. Lecture, “Arran” (illustrated by Limelight Lantern)—Mr James Baillie.

Apr. 4. Tattie-an'-Herrin’ Supper.

The Club meets on Tuesdays at 7.45 p.m. in the Alexandra Hotel, Bath Street.

NATIONAL BURNS CLUB, LIMITED,
93 DOUGLAS STREET, GLASGOW.

SYLLABUS—1910-11.

1910.

Nov. 10. Smoking Concert—Mr H. Turnbull.

8. Smoking Concert—Mr John Waterson.
1911.

Jan. 19. Smoking Concert—Mr Thomas Bishop.
,, 25. Informal Gathering of Members and Friends, 11 p.m.
Feb. 2. Lecture—Professor Glaister.
,, 16. Smoking Concert—Mr Joseph Martin.
,, 16. Smoking Concert—Mr James Ballantyne.

The Meetings are held in the Club Rooms at 8.30 each evening.

OLD KILPATRICK BURNS CLUB.
SYLLABUS—1910-II.

1910.

Oct. 13. “Prince Charlie’s War” (as told in song)—John Wilson, Esq., Secretary of National Song Society.
Nov. 10. “Burns’s Holy Fair”—Rev. David Graham, St. Gilbert’s Parish Church, Pollokshields.

1911.

Feb. 9. “Tennyson’s In Memoriam” (an appreciation)—Rev. George Simpson Yuille, Parish Church, Rutherglen.

Syllabus of the Course of 6 Lectures, 1/-; Admission to Single Lecture, 6d.

CARLTON BURNS CLUB.

Instituted 1894.
Federated 1894.
SYLLABUS—1910-II.

1910.


1911.


Apr. 11. "What makes a man?" Lecturer, J. Wishart Kerr, M.B., Ch.B.

May — Annual Outing.

WESTERN BURNS CLUB.

Instituted 1903. Federated 1904.

SYLLABUS—1910-11.

1910.
Oct. 27. Hallowe'en Supper.
Nov. 24. Lecture—Mr M'Callum.

1911.
Jan. 25. Anniversary Dinner (Sloan's Café)—Rev. W. Brownlie, M.A.
Mar. 23. Lecture, "Robert Burns"—Mr J. Shaw Simpson
May — Annual Outing.

CLARINDA BURNS CLUB.

Instituted 1899.

SYLLABUS—1910-11.

1910.

1911.
HURLET AND NITSHILL BURNS CLUB AND LITERARY SOCIETY.

SYLLABUS—SESSION 1910-11.

1910.
Oct. 4. Lecture, "Wit and Humour, with reference to some of Burns's Writings"—Ex-Bailie Martin.

Nov. 1. Lecture, "The Poet: His Constituent Parts"—Mr Donald Stalker.
15. Lecture, "A Model Newspaper"—Mr J. Jeffrey Hunter.
29. Lecture, "Mining"—Mr William Shaw.
27. Lecture, "The Horse, His Origin and Ancient History"—Mr Robert Donachie.

1911.
Jan. 10. Lecture, Subject will be duly announced—Rev. Thos. Cook, M.A.
25. Burns Anniversary.

SHEETLESTON BURNS CLUB.

Instituted 1897.

SYLLABUS—1911.

Jan. 25. Anniversary Dinner:
Mar. —. Social.
—. Annual Pic-nic.
Oct. —. Annual Business Meeting.

CLYDEBANK BURNS O' CLYDE BURNS CLUB.

SYLLABUS—1910-11.

1910.

1911.

Feb. 22. Lecture, “The History of Scottish Literature”—Mr Raeburn, Clydebank.

Meetings are held in Mr Hutcheon's Restaurant, Clydebank.

KILBOWIE JOLLY BEGGARS’ BURNS CLUB.

SYLLABUS—1910-11.

1910.

,, 15. Harmony—Mr P. Delacourt and Party.
,, 20. Harmony—Mr Wm. Paterson and Party.
,, 29. Hallowe'en Social.
Nov. 3. Lecture, “A Tour Through the Highlands”—Mr A. Raeburn.
,, 15. Harmony—Mr T. Barclay and Party.

1911.

Jan. 5. “Oor Ain Club Nicht.”
,, 28. Annual Supper and Dance.
Feb. 2. Lecture, “Genius and the School”—Mr John L. Kinloch, M.A.
,, 16. Harmony—Mr Wm. Allan and Party.
Mar. 2. Lecture, “Prince Charlie and the '45”—Mr Wm. Bryson.
,, 16. Harmony—Mr Wm. Speedie and Party.
Apr. —. Grand Smoking Concert.

Place of meeting, Mr T. F. Ross’s Cross Restaurant, Clydebank, at 7.30 prompt.
KILMARNOCK JOLLY BEGGARS' BURNS CLUB.

SYLLABUS—1910-11.

1910.

Nov. 2. "Burns—His Soul and Song"—A. S. M'Bride.

1911.

Apr. 3. "Dunbar—The Pre-Reformation Burns"—Thos. Amos.

BAILLIESTON "CALEDONIAN" BURNS CLUB.

SYLLABUS—1910-11.

1910.

Nov. 1. Tattie-an'-Herrin' Supper—Members and Friends.

1911.

Jan. 3. Anniversary Dinner.
Mar. 7. "Fiction as an Educative Force"—Mr James Ballantyne.
Apr. 4. General Meeting and Social.

Club meets first Tuesday in each month in the Free Gardeners' Hall at 8 p.m.
NOTES AND QUERIES.

THE ARMOUR FAMILY.

A few years ago I was informed that the Armour’s buried in St. Peter’s
Churchyard and Cemetery, Aberdeen, are of the same stock as Burns’s wife.
Having had occasion to search the burial records of the place, which start
from 13th April, 1769, I made it a point to transcribe any entries relating to
that surname. The search was made to the end of 1909.

1794—May 11.—Munca Armour, aged 1 year, daughter of William, soldier.
1830—July 28.—William Armour, aged 70, carpet weaver, Gilcomstone.
1875—September 11.—Ann Buyers or Armour, wife of James Armour, shoe-
maker, Hadden Street, Woodside, aged 75.
1880—July 6.—James Armour, late shoemaker, 94 Hadden Street, Woodside,
aged 76.
1889—October 19.—Margaret Armour, spinster (from Incurable Hospital,
Aberdeen), aged 52.

A headstone is inscribed: 1881—Erected in loving memory of father and
mother; also their daughter Margaret, who died 16th October, 1889,
aged 52 years... Armour. A sister of Margaret mentioned,
viz., Isabella Aiken Armour, wife of Alexander Meff, laker,
Woodside, died 5th April, 1899, aged 56 years, and is buried in
another part of the Cemetery.

ROBERT MURDOCH-LAWRANCE.

AN ENGLISH READING OF BURNS.

“Giftie” is a new name for Providence—Scottish, of course. Perhaps a
capital “P” would have assisted the Sassenach, who wrote the following, to
grasp the meaning of the line. We simplify it for his benefit—“O! wad
some Power gie us the giftie.”—EDITOR.

A GERMAN STAFF OFFICER IN INDIA: being impressions of the Travels
of an Officer of the German General Staff through the Peninsular.
By Count Hans von Kenigsmarck, Major in the Dragoons of
Bredow and Captain on the General Staff of the German Army.
With thirty-two full-page illustrations from original photographs.
Royal 8vo.
When the giftie gies the gift, as apparently he is frequently in the habit of doing nowadays, to other people, and especially those of another nationality—to show us how we appear to them—it is as a rule by no means flattering to our self-conceit, and the giftie has been so profuse in his gifts lately that some who are—territorially, at any rate—of ourselves have outgifted the giftie, at any rate as far as India and Egypt are concerned. So much has this been the case that the average Englishman has almost begun to doubt the infallibility and uprightness of his own nation. Against this the voice of the Englishman, however well he knows his subject, avails but little. But when a foreigner, and a foreigner of a nation whose criticisms on our policy are seldom inclined to leniency, comes on the scene it is a different matter.

The following entry occurs in our Matriculation Album for 1767:—
"Jacobus M'Lehose filius natus secundus quondam Gutielini Mercatoris Glasguensis." Is this the husband of "Clarinda"? If we knew for certain the Christian name and designation of the father of Clarinda's husband the evidence would be tolerably complete.

W. INNES ADDISON,
The University, Glasgow.

I have had an opportunity of comparing the signature of James M'Lehose in our Matriculation Album of 1767 with two signatures of Clarinda's husband in the records of the Faculty of Procurators, and all three are undoubtedly the handwriting of the same person. In other words, our alumnus of 1767 was the husband of Clarinda.

W. INNES ADDISON,
The University, Glasgow.

A CONTEMPORARY CRITIC OF BURNS.

In the Evening Times of August 10th extracts appeared from Heron's Journey Through the Western Counties of Scotland (Perth, 1793), giving his very extraordinary views of the religious and moral state of Glasgow at that time. Heron extended his journeys to what is now called "The Land of Burns." That was in 1792, four years before the death of Burns. He afterwards wrote a "Life of the Poet," which I have not had the good fortune to "pick up," and I have seen the statement made that it is the worst biography in existence—an almost incredible assertion in the face of dozens upon dozens
in my possession, including essays and "appreciations." If, in that biography, he criticises the poems of Burns—judging from the work before me—I can well understand the low estimate of his "life." For instance, here is a curious extract, which that eminent literary body, "The Jolly Beggars" of Mauchline, will read with special interest:—

"Kennedy, whose *Flying* with Dunbar is preserved in Ramsay's Evergreen, is not the only poet that Ayrshire has produced. The poems of Robert Burns, a native of the parish of Mauchline, in Kyle, are in every person's hands."

That was in 1792, the year of Heron's journey. Heron then launches into "criticism," and there is a delicious flavour of patronage in all he writes. Heron, the literary hack, on Burns, is worthy of a "leeterary" anniversary oration:—

"The poems which brought Mr Burns into fashion—for a winter—have all considerable merit. . . . The poem on the rustic rites and festivity of Halloven is finely fanciful and most divertingly comic, but, the subject was indeed rich in materials for the man of fancy and humour. . . . As a tale ('Tam o' Shanter') it wants, indeed, the inimitable arch simplicity of the tales of Fontaine. But it has beauties of a higher kind. . . . Burns seems to have thought, with Boccace and Prior, that some share of the indelicacy was a necessary ingredient in a tale. Pity that he should have debased so fine a piece by anything having even the remotest relation to obscenity!"

Heron appears to have gone from Mauchline to "Lugar Braes," and launches out in a criticism of James Boswell and his works, curious to read in these times. "If," he writes, "there has been a descent from becoming dignity in Mr Boswell's making himself the humble follower of Dr Johnson, and the historian of all his petty habits, our lively countryman has been sufficiently punished by the ridicule which it has drawn upon him;" which is interesting in the face of realised facts and Carlyle's essay on Boswell.

*Evening Times,* September 6th, 1910.

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**THE "AULD BRIG" RESTORATION.**

Some delay having taken place in the preparation of these blocks, they could not be inserted in their proper place, but rather than omit them we give them here. No. 1 shows one of the shafts sunk through the piers; No. 2, the grouting of the cement under pressure; No. 3, the roadway laid bare; and No. 4, a general view of the operations.
The following sketch appeared in the *Aberdeen Weekly Journal*, 18th May, 1910:

Mrs Alexander Mowat, Ivy Bank, Drumlithie, has lived under six Sovereigns. Mrs Mowat, whose maiden name is Catherine Burness, was born at Midtown, Barras, 1816, the year following the battle of Waterloo. Her Father, James Burness (third cousin of our National Bard), was one of the largest farmers in Kincardineshire. A man of considerable prominence throughout the county as a valuator, his advice was freely asked by rich and poor alike. It had been his custom to pay one guinea to the Crown annually for the honour of wearing a wig and knee-breeches, with brass buttons having the Crown embossed on them. In these days, very few in the land could pay for such honour, and those fortunate persons who were able to do so were invited annually to dine with Lord Arbuthnott of Arbuthnott House, an event "Old Middy," as he was familiarly called, seldom missed.

The subject of our sketch has lived, as stated, under six Sovereigns—namely, George III., George IV., William IV., Queen Victoria, Edward VII., and George V. Of the events still fresh in her memory are the death of George IV. in 1830, the ascension of William IV. to the Throne, and his death in 1837. The Coronation of Queen Victoria looks like an event of yesterday to the old lady, so to speak, and she remembers well Queen Victoria's first visit to Balmoral, and the soldiers, when on their march to Balmoral, being billeted on the inhabitants of the district, who were compelled to keep them, or pay for their maintenance elsewhere. Mrs Mowat also recollects the operations of the press gang, and of her father being called upon to lend his services to Queen and country, but eventually he paid the tax of £60 to the Government to be relieved—"A gey sum in thae days," remarked the old lady. Mrs Mowat remembers well the messenger being sent to Balmoral on horseback to give Queen Victoria the tidings of the fall of Sebastopol. One great catastrophe still fresh in her mind was the wreck of the *Oscar and William* in Aberdeen Bay, in which a number of lives were lost.

The old lady remembers the first policeman being appointed in the county town—a man M'Robb, whose forebears tenanted the farm of Ferniebrae. It was the custom (as at present) for the policeman to go through the county district and get his book signed by the leading farmers. M'Robb, who was attired in a uniform consisting of a blue coat and brass buttons, was a terror to the country, and the people ran to hide until he had passed. Mrs Mowat, who resides with her son, Mr James Mowat, Ivy Bank, has been a widow for over 46 years, and is much cared for by her family. Although 94 years of age, Mrs Mowat is as fresh and as nimble as many who are only half her age, and attends to the duties of her son's household.

ROBERT MURDOCH-LAWRANCE, Aberdeen.
"Price of the Skirving Burns.—As announced in the Glasgow Herald of yesterday, the Skirving drawing of the National Bard has been acquired for the Scottish National Portrait Gallery, Edinburgh. The price paid for the drawing, which was in the possession of the executors of the late Sir Theodore Martin, was £500."—August 24th, 1910.

JOHN BURNESS ("THRUMMY CAP").

The following paragraph was contributed by the writer to the Aberdeen Weekly Journal "Notes and Queries" column, 27th April, 1910:

It is agreed by at least two able editors of County Anthology that the author of the wonderful story of "Thrummy Cap" was born at Bogjorgan, a farm in the parish of Glenbervie, on 23rd May, 1771, but the date of his death is erroneously given by a well-known local author as having taken place in 1824. Determined to probe the matter to the bottom, in order to satisfy myself and other gentlemen interested in Burnsiana, I searched the burial records of the Spital Burial ground, Aberdeen, and failed to find the name recorded in the year mentioned, but on 17th January, 1826, I found the entry—"John Burness, 53 years, baker, Stonehaven," which settles the question beyond all further doubt.

My friend, Mr Alan Reid, F.S.A. (Scot.), in his excellent Bards of Angus and Mearns makes, on page 17, the following suggestion, which could easily be carried out:—" Might not the Burns Clubs of the counties combine to mark the grave of the poetic kinsman of the most distinguished scion of the Mearns?" John Burness's burial lair, in the old days, the superintendent of the Cemetery informs me, would be 32/24—now converted into a walk. But a suitable memorial could easily be placed adjacent, and reference made on the stone to that effect.

ROBERT MURDOCH-LAWRANCE.

BLACK RUSSEL AND THE MASONs.

Collectors of Burnsiana and Burnsites generally who are keen to amplify their knowledge of the National Poet and of those who live in the shadow of his fame, cannot fail to be interested in the note concerning Black Russel, which appears in the Stirling Sentinel of Tuesday, March 8, 1910. When the ranting Highland "herd" (and what herd like Russel tell'd his tale?) relinquished his oversight of the "brutes" in Kilmarnock he was translated to Stirling. For many years he was prominent in the affairs of that good old
In addition to his ordinary duties as one of the clergymen of the burgh, he discharged the functions of chaplain to the Loyal Stirling Volunteers, and served the community on any special occasion demanding the attention of a Preacher of the Word. It is in this last-mentioned connection that he is referred to by the author of An Old Stirling Diary, an extremely interesting record of events that is at present being published by Mr W. B. Cook, into whose hands the MS. has come.

The Diary covers the period from 1808 to 1821. One of the local happenings which it chronicles is that of the laying of a foundation stone with Masonic honours. This event—doubtless big with importance to Stirling people—came off on the 21st of June, 1815, and I find that it is referred to by the candid Diarist in these terms:

"The foundation stone of a new building with a steeple was laid where the Meal Market formerly stood. On this occasion there was a procession. The Magistrates and town officers walked first; next came a crowd of Masons belonging to different Lodges, among whom were observed several dissolute young men belonging to the town. There were besides a great number of ragamuffins and mean fellows in the procession. The Magistrates and Council dined in Masons’ Inn. The Masons and riff-raff got a dinner in the Trades Hall. The night was spent in riot and drunkenness, as is usual on such occasions, and John Russel, the minister, instead of consecrating the intended building, pronounced a severe philippic against all such ceremonies that are used on such occasions."

The Merry Masons have long been famous for their joviality, and their deeds in an age of hard drinking probably deserved the severe strictures of the Diarist. There is a touch of bias in his remarks, however. "Masons and riff-raff" are coupled, though their conjunction was doubtless wholly due to accident. The victim of Burns’s satire was quite equal to the task of pronouncing a severe philippic against Masonic ceremonial—whatever his faults may have been. Black Russel certainly did not lack courage—but unless there was something very extraordinary in the proceedings the Scriptural solemnities of Freemasonry might have been expected to rouse some little response of sympathy in the breast of even an ultra-Calvanistic divine.

William Harvey, F.S.A., Scot.,
in Dundee Advertiser, March 14, 1910.
The Burns Federation.

INSTITUTED 1885.

*Hon. Presidents*—The Right Hon. The Earl of Rosebery, K.G., K.T.
Andrew Carnegie, LL.D., Skibo Castle.

*Hon. Vice-Presidents*—Wm. Wallace, LL.D., 42 Athole Gardens, Glasgow.
Professor Lawson, D.D., The University, St. Andrews.
Sir James Sivewright, K.C.M.G., Tulliallan Castle.

*OFFICE-BEARERS.*

*President*—Duncan M'Naught, J.P., Benrig, Kilmarnock.

*Vice-Presidents*—Provost M. Smith, Kilmarnock.
Ex-Provost Wilson, Pollokshaws.
Rev. James Forrest, M.A., 8 Holland Place, Glasgow.
James Ballantyne, 21 Rose Street, Garnethill, Glasgow.
Thomas Brown, Maryfield, Low-waters, Hamilton.
Ex-Bailie Hugh Mayberry, J.P., St. Vincent Street, Glasgow.
J. Jeffrey Hunter, 109 Bath Street, Glasgow.
A. M'Callum, News Office, Pollokshaws.
Alexander Pollock, 52 West Nile Street, Glasgow.
Joseph Martin, 163 West George Street, Glasgow.
Alderman William Burns, Sunderland.
P. Paterson, 23 Bruce Street, Dunfermline.
John Carmichael, 27 Blytheswood Drive, Glasgow.
Ex-Dean of Guild Stevenson, Falkirk.
Police-Judge Wm. Munro, J.P., Howard Park Drive, Kilmarnock.
Ex-Bailie John Ross, Caledonian House, Lanark.

*Hon. Secretary*—Thos. Amos, M.A., 19 Glebe Road, Kilmarnock.
*Assistant Secretary*—Geo. A. Innes, F.E.I.S., Kilmarnock.
CONSTITUTION.

1. The Federation shall consist of an Hon. President, Executive Council, and the affiliated members of each Club.

2. The Executive Council shall consist of a President, Vice-Presidents, Hon. Secretary, Hon. Treasurer, Editor of Annual Burns Chronicle, and two Auditors—all of whom shall be elected annually and be eligible for re-election—also of the President, Vice-President, and Secretary, or any other three members of, and nominated by, each affiliated Club, and other gentlemen of eminence as Burnsites nominated by the Executive.

3. All past Presidents of the Federation shall ex officio be members of the Executive Council.

OBJECTS OF THE FEDERATION.

1. To strengthen and consolidate the bond of fellowship existing amongst the members of Burns Clubs and kindred Societies by universal affiliation.

2. To superintend the publication of Works relating to Burns.

3. To acquire a fund for the purchase and preservation of Holograph Manuscripts and other Relics connected with the Life and Works of the Poet, and for other purposes of a like nature, as the Executive Council may determine.

RULES.

1. The Headquarters of the Federation shall be at Kilmarnock, the town in which the Federation was inaugurated and carried to a practical issue, and which contains the only properly organised Burns Library and Museum in the United Kingdom.

2. Properly organised Burns Clubs, St. Andrew’s Societies, and kindred Associations may be admitted to the Federation by application in writing to the Hon. Secretary, enclosing copy of Constitution and Rules.

3. The Registration Fee is 2s, on receipt of which the Diploma of the Federation shall be issued, after being numbered and signed by the President and Hon. Secretary.

4. Members of every Burns Club or kindred Association registered by the Federation shall be entitled to receive a Pocket Diploma on payment of 1s. (These Payments are final—not annual.)

5. The Funds of the Federation shall be vested in the Executive Council for the purposes before-mentioned.

6. A Meeting of the Executive Council shall be held annually during the Summer or Autumn months at such place as may be agreed upon by the Office-bearers, when reports on the year’s transactions shall be submitted by the Hon. Secretary and Hon. Treasurer, and Office-bearers elected for the ensuing year.
7. A meeting of the Office-bearers shall take place some time before the Annual Meeting of the Executive Council, to make the necessary arrangements for the same.

8. That each Federated Club shall subscribe 10s 6d per annum towards the fund for the publication of the Burns Chronicle.

9. Notice of any amendment or alteration of the Constitution or Rules of the Federation, to be considered at the Annual Meeting, must be in writing to the Hon. Secretary not later than 31st March.

**BENEFITS.**

1. Registered Clubs are supplied free with copies of newspapers containing accounts of meetings, demonstrations, etc., organised, conducted, or attended by the Executive Council of the Federation, and of the Annual Meeting of the Kilmarnock Burns Club.

2. Exchange of fraternal greetings on the anniversary of the Poet’s natal day.

3. Members of Registered Clubs who have provided themselves with pocket diplomas are entitled to attend meetings of all Clubs on the Roll of the Federation, they being subject to the rules of the Club visited, but having no voice in its management unless admitted a member according to local form.

4. Members are entitled to be supplied through the Secretaries of their respective Clubs with copies of all Works published by the Federation at a discount of 33\(\frac{1}{3}\) per cent.

**BOOKS PUBLISHED BY THE FEDERATION.**

**Burns Holograph Manuscripts in the Kilmarnock Monument Museum, with Notes**

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A few copies of the back vols. may still be had on application to the Hon. Secretary. Increased prices are charged when the vols. are out of print.
MINUTES OF THE ANNUAL MEETING
OF THE
BURNS FEDERATION.

BURGH COURT ROOM, LANARK,
3rd September, 1910.

The Annual Meeting of the Executive Council of the Burns Federation was held here to-day at 11.45 a.m.

The following Delegates were present:—
Mr D. M'Naught, J.P., Editor of the Burns Chronicle.
Mr Thomas Amos, M.A., Hon. Secretary.
Mr George A. Innes, F.E.I.S., Assistant Hon. Secretary.
Falkirk—Dr D. Mitchell and H. B. Watson.
Sandyford Burns Club—Ex-Bailie Mayberry and James Michie.
Barns o' Clyde, Clydebank—Lawrence Watt.
Londonderry—Thomas D. Graham.
Bridgeton Burns Club—Thomas Potter, jun., and David Baird.
Thornliebank—James Andrew and James Chalmers.
Jolly Beggars, Kilmarnock—Robert J. Green, Andrew Campbell, and Alexander Begq, jun.
Thistle Burns Club, Glasgow—Richard Bogie, Alexander Liddell, and Alexander Allan.
East Stirlingshire—Alexander Glen, James M'Williams, and Hugh Rowand.
Brecbin Burns Club—F. C. Anderson and James A. Hutcheon.
Carlton Burns Club—David Davidson, Robert M'Kenzie, and Wm. J. Straiton.
Kinning Park Burns Club—William Crum Robertson and Thomas Deans.
Prestwick—Thomas S. Fleming and ex-Bailie Cochrane.
Barlinnie—Alexander Mackay.
Larkhall Burns Club—John Rodger, William Nicol, and John Fleming.
Ayrshire Association of Federated Burns Clubs—Andrew Sinclair, William Lennox, and James Queay.
Bellfield Burns Club—Dan. Picken and James Neilson.
Regbie's, Kilmarnock—John Douglas.
Western Burns Club, Partick—Hugh M'Coll and James Webster.
Tam o' Shanter—T. P. Thomson and James Ballantyne.
Rutherglen Cronies—John Robb.
National Burns Club—Joseph Martin and John Carmichael.
Glasgow Haggis—David MacFarlane.
Mossiel, Glasgow—John W. Black and William Patrick.
Kilmarnock—Dean of Guild M. Smith and ex-Bailie W. Munro.
Glasgow Co-operative—Peter Glass.
Meikle Earnock Original—Alexander Laird and Robert Lees.
Jolly Beggars, East Calder—George Young and James Robertson.
Auchinleck Boswell—Matthew Wallace.
Winsome Willie, Cumnock—Gilbert M'Kissock and Hugh Campbell.
Lanark—Thomas Lithgow, Wm. Brown, and John Ross.
Carlisle Burns Club—William Reid.
Stirling—John Craig.
Blairadam Shanter—John Ramsay and Thomas Sneddon.
Stane Mossiel Burns Club—Alexander Walker and David Cairns.
Newart Hill Burns Club—George Cook, John Watt, and Thomas M'Alpine.
Sunderland—A. W. Semple.
Fairfield, Govan—Hubert Gray M'Laren.
The Dunfermline United Burns Club—T. Paterson.
Riccarton—John P. Dickson, John Ford, and David Lang.
Hamilton Mossiel—Tom Brown.
Apologies for absence were intimated from Mr Adam Mackay, Kilmarnock, and from Row and Alexandria Burns Clubs.
On the motion of Mr Jeffrey Hunter, Mr D. M'Naught was appointed chairman.
Provost Macleay, on behalf of the Magistrates and Town Council of Lanark, extended to the Delegates a very hearty welcome, which the Chairman suitably acknowledged, expressing the great appreciation the Delegates had of the kindly welcome and generous hospitality of the Ancient and Royal Burgh of Lanark.

The Hon. Secretary read his Annual Report, in which he referred to the principal events of interest to Burns lovers during the past year. He paid a just tribute to the memory of the late President, Capt. David Sneddon, one of the three founders of the Federation.

On the motion of the Chairman, it was agreed to record this appreciation in the minute book, and the Secretary was requested to send an excerpt to Mrs Sneddon.

On the motion of ex-Bailie Hugh Mayberry, Glasgow, the Secretary was thanked for his report.

In the absence of the Hon. Treasurer (Mr Brockie) the Treasurer's statement was submitted by Mr G. A. Innes, Kilmarnock. It showed that the funds at the credit of the Federation now amount to £299 18s 9d. On the motion of Dean of Guild Smith, Kilmarnock, seconded by ex-Bailie Mayberry, the report was unanimously adopted.

Mr M'Naught agreed to continue the editorship of the Chronicle for another year. At the same time he impressed on the Delegates that at the next Annual Meeting an important part of the business would be to consider the future of the Chronicle. On the motion of Mr James Ballantyne, Glasgow, seconded by Mr Craig, Stirling, the Editor was awarded a hearty vote of thanks.

It was unanimously agreed on the motion of Mr Andrew Sinclair, Kilmarnock, to continue the grant of £25 towards the publication of the Chronicle, and the existing Chronicle Committee was re-appointed.

The Rev. James Forrest, M.A., Glasgow, submitted a report on the Chair of Scottish History and Literature. From all sources the sum of £5000 had been received for the scheme. Of this sum, £500 had been definitely promised or subscribed by Burns Clubs. Apart from this sum, a very great deal of the total amount of the fund was owing to the work and enthusiasm of Dr Wm. Wallace, ex-President of the Federation. The report was adopted, and a vote of thanks given to Mr Forrest.

The Rev. James Forrest moved that a Committee be appointed to revise the Rules and Constitution of the Federation. After some discussion, this was agreed to, and the following Committee was appointed:—Rev. James Forrest (convener), Messrs D. M'Naught, T. Amos, G. A. Innes, A. Sinclair, Jos. Martin, J. Ballantyne, Alex. Pollock, J. Jeffrey Hunter, Peter Paterson, and F. C. Anderson. On the motion of Mr Philip Sulley, Galashiels, seconded by the Rev. James Forrest, the meeting unanimously and enthusiastically appointed Mr D. M'Naught, J.P., to the office of President.
Mr Jeffrey Hunter moved that Professor Lawson, St. Andrews University, along with Sir James Sivewright, K.C.M.G., be appointed Hon. Vice-President, and that the other office-bearers be re-appointed.

In addition to the existing Vice-Presidents, the following gentlemen were proposed and seconded: Ex-Bailie John Ross, Lanark; ex-Provost Wilson, Pollokshaws; Police Judge W. Munro, J.P., Kilmarnock; Dean of Guild Smith, J.P., Kilmarnock; and Mr Philip Salley, F.S.A., Galashiels. Dean of Guild Smith moved that it be left to the Executive Committee to go over the names of the Vice-Presidents, and submit a list for approval at next meeting. This was agreed to.

On the motion of the Secretary, Mr James Thomson, President of the London Robert Burns Club, No. 1, was appointed Representative of the Federation in London.

On the motion of Mr Alex. Pollock, Glasgow, it was agreed that the Clubs on the roll of the Federation should endeavour to promote the study of Scottish poetry, songs, and history, by holding competitions among the school children in their neighbourhood. Mr Peter Smith, jun., suggested to the Committee for the revision of the Constitution and Rules, that provision should be made for the representation by proxy of affiliated Clubs across the seas.

On the motion of ex-Bailie Mayberry, seconded by Dr Wm. Wallace, the Chairman was awarded a very hearty vote of thanks. This terminated the business meeting.

LUNCHEON AND DRIVE.

The delegates were afterwards entertained to luncheon by the Provost, Magistrates, and Town Council of Lanark in the County Hall.

Provost Macleay presided, and was supported by the office-bearers of the Federation; while Bailie Lamb discharged the duties of croupier. After an excellent repast a short toast-list was submitted. The company was afterwards photographed outside of the County Hall.

The delegates then left Lanark for a drive of eighteen miles through the charming scenery for which Upper Clydesdale is so famed. In the course of the excursion Stonebyres Falls were visited, and at Mauldsmie Castle they were welcomed by Lord Newlands. The local arrangements were admirably carried out under the guidance of ex-Bailie Ross, Secretary of the Lanark Burns Club.

The local Burns Club, under the genial chairmanship of Mr Thomas Lithgow, entertained the delegates, who arrived on Friday evening, at a most enjoyable smoking concert, which was enlivened by a perfect galaxy of talent.

THOMAS AMOS, Hon. Secy.
List of Clubs which have subscribed for the Publishing Fund
from 1st Sept., 1909, to 1st Sept., 1910.

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£33 0 6
List of Clubs which have subscribed for the Publishing Fund from 1st Sept., 1910.

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£27 6 0
Alphabetical List of Federated Clubs.

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23. Adelaide
20. Airdrie
143. Airdrie—Gateside
1. Alexandria
5. Alloa
23. Abington
82. Arbroath
174. Ardrossan Castle
123. Auchinleck
19. Auckland
192. Ayrshire Association
157. Ballylester Caledonia
99. Barlinnie
12. Barrow-in-Furness
64. Beith
15. Belfast
167. Birmingham
30. Blackburn
125. Blackburn-on-Almond
184. Blairadam Shanter
95. Bolton
29. Bolton Juniors
119. Bonhill
142. Bonnybridge
76. Brechin
120. Bristol
114. Brodick
106. Broxburn—Rosebery
185. Burton
4. Callander
110. Cambuslang
57. Campsie
71. Carlisle
102. Carlisle—Border
81. Carstairs Junction
171. Chattanooga, U.S.A.
11. Chesterfield
51. Chicago
138. Cleland
166. Cleveland Scottish Association
93. Clydebank
189. Clydebank Barns o’ Clyde
103. Coalburn—Rosebery
79. Corsephine
127. Cowdenbeath—Haggis
128. Cowdenbeath—Glencairn
42. Crieff
66. Crossgates
45. Cumnock

No. 86. Cumnock—The Winsome
62. Cupar
179. Dalry
35. Dalswinton
158. Darlington
122. Darnconner
55. Derby
37. Dollar
146. Dublin
10. Dumbarton
52. Dumfries—Mechanics
104. ” Oak
112. ” Howff
14. Dundee
69. Dunedin
80. Dunoon—Cowal
85. Dunfermline—United
188. Duns—Working Men
134. Duntocher—Heron
5. Earlston
108. East Calder
22. Edinburgh
111. Edinburgh—South
124. Edinburgh—Ninety
155. East Stirlingshire
149. Elgin
126. Falkirk
44. Forfar
187. Galashiels
90. Garelochhead
163. Gateshead and District
3. Glasgow—Tam o’ Shanter
7. ” Thistle
9. ” Royalty
24. ” Bank
27. ” Springburn
33. ” Haggis
34. ” Carrick
36. ” Rosebery
38. ” Jolly Beggars
39. ” St. David’s
41. ” Dennistoun
43. ” Northern
47. ” St. Rollox
49. ” Bridgeton
61. ” Glencairn
63. ” Mossgiel
67. ” Carlton
68. ” Sandyford
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<td>74.</td>
<td>Glasgow—St. Rollox Jolly Beggars</td>
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<td>Mauchline—The Jolly Beggars</td>
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DIRECTORY
OF
BURNS CLUBS AND SCOTTISH SOCIETIES
ON THE
ROLL OF THE BURNS FEDERATION, 1911.

No. 0—KILMARNOCK Burns Club. Instituted 1808. Federated 1885.
Place and date of meeting, George Hotel, 25th January. President, Neil D. M'Michael, B.L.; John Finnie Street; Vice-president, Police Judge Munro, J.P.; Howard Park Drive; Secretary, Thomas Amos, M.A., 19 Glebe Road, Kilmarnock.
Committee—D. M'Naught, J.P.; Joseph Brookie, J.P.; Provost Smith, J.P.; Geo. A. Innes, F.E.S.; Captain D. Yuille; James Middleton, J.P.; Wm. M'Menan, B.A.; ex-Bailie M. Robertson, J.P.; Wm. Heron, Robert Wylie, and ex-Bailie Kerr, B.L.


No. 2—ALEXANDRIA Burns Club. Instituted 1884. Federated 1885. Place and date of meeting, Village School, 7.30, first Friday of each month. President, Wm. Livsey, 20 Leven Bank Terrace, Jamestown; Vice-president, Matthew Campbell, 20 Susannah Street, Alexandria; Treasurer, James Mirrilees, Charleston House, Alexandria; Secretary, Duncan Carswell, Linnbrane Terrace, Alexandria. Committee—Richard Thomson, James M'Kenzie, Donald M'Dougall, W. M'Gregor, Joseph Irvine, and Gavin Hunter.

No. 3—GLASGOW Tam o' Shanter Club. Instituted 1880. Federated 1885. Place and date of meeting, Trades' House Restaurant, 89 Glassford Street, last Tuesday of October, November, February, and March. President, John Carmichael, 27 Blythswood Drive, Glasgow; Vice-president, Wm. Warden, 10 Mount Stewart Street, Shawlands, Glasgow; Secretary, J. Jeffrey Hunter, writer, 109 Bath Street, Glasgow. Committee—Messrs H. J. Altman, Jas. Ballantine, Geo. Fisher, Alex. Izatt, Alex. M'Kerrie, Jas.

No. 4—CALLANDER Burns Club. Instituted 1877. Federated 1885. 
Secretary, James S. Anderson, Callander.

No. 5—ERCILDOUNE Burns Club. Instituted 1885. Federated 26th November, 1885. Place of meeting, Red Lion Hotel. President, Adam N. Tolmie, Marion House, Earlston; Vice-presidents, G. B. Miles, High Street; A. A. Burt, M.A., Williambank, Earlston; Secretary, Arch. M. Black, Market Place, Earlston. Special features of Club—Celebration of Poet's birthday, and trip to places of interest, lectures, &c.

No. 6—ALLOA Burns Club. Instituted 1873. Federated 1885. Secretary, R. Tait Melville, 44 Mill Street, Alloa.

No. 7—THISTLE Burns Club. Instituted 1882. Federated 1885. President, Wm. Wingate, 10 Oswald Street, Glasgow; Vice-presidents, Neil Toye, 132 North Street, Glasgow; Secretary, D. R. Montgomery, 122 South Portland Street, Glasgow; Treasurer, Jno. Eadie, 12 Bridge Street, S.S., Glasgow.

No. 8—MORPETH and District Burns Club (dormant). Last Secretary, John Nolson, Oldgate Street, Morpeth.

No. 9—GLASGOW Royalty Burns Club. Instituted 1882. Federated 1886. Secretary, Wm. C. Rodger, 44 Bath Street, Glasgow.


No. 11—CHESTERFIELD Burns Society. Federated 1886. Secretary, Geo. E. Drennan, 77 Salter Gate, Chesterfield, Derbyshire.

No. 12—BARROW-IN-FURNESS Burns Club (dormant). Instituted 1886. Federated 1886. Last Secretary, Alex. M'Naught, 4 Ramsden Square, Barrow-in-Furness.

No. 13—ST. ANDREWS Burns Club. Instituted 1869. Federated 1886. Date of meeting, 25th January, 1911. President, Rev. A. D. Sloan, M.A., B.Sc., 1 Howard Place, St. Andrews; Vice-president, E. E. Morrison, Bonnytoun, St. Andrews; Secretary, W. Macbeth Robertson, solicitor, St. Andrews. Committee—T. E. Johnston, A. Bennett, Dr Orr, Charles Freeman, Wm. Duncan, W. G. M. Brown, M. B. Wilson, and Andrew Rolls.

No. 14—DUNDEE Burns Club. Instituted 1860. Federated 5th March, 1886. Place and date of meeting, 36 Nethergate, first Wednesday of month after first Monday. Hon. President, J. Martin White, Esq., Balruddery; Hon. Librarian, D. Mitchell; President, John
A. Purvis, 36 Nethergate; Vice-president, Frank Ogg, 36 Nethergate; Secretary, Percy Allison Morris, 36 Nethergate; Treasurer, D. R. Roberts. Special features of Club—Literary and musical evenings; library of valuable editions.

No. 15—BELFAST Burns Club. Instituted 1872. Federated 1886. Secretary, Barclay M’Conkey, Belfast.

No. 16—SYDNEY Burns Club (N.S.W.). Instituted 1880. Federated 1886. Secretary, W. Teller, School of Arts, Pitt Street, Sydney.

No. 17—NOTTINGHAM Scottish Society (dormant). Federated 1886.

No. 18—LIVERPOOL Burns Club. Instituted 1866. Federated 1886. Place and date of meeting, Hotel St. George, Lime Street, Liverpool, 25th January. Vice-president, Colonel Richard Bulman, V.D., Mersey Chambers, Liverpool; Chairman of committee, Alex. Smith, Esq., 104 Salisbury Road, Wavertree, Liverpool; Secretary, Major Robert Sinclair Archer, V.D., Clifton House, Clifton Road, Birkenhead; Chairman for 1911 dinner, Robert Hield, Esq., Editor Liverpool Courier. Special features of Club—Annual dinner on 25th January and winter lectures.

No. 19—AUCKLAND Burns Club. Instituted 1884. Federated 1886. Secretary, John Horn, Wellington Street, Auckland, New Zealand.


No. 21—GREENOCK Burns Club. Instituted 1802. Federated 1886. Place of meeting, Club Rooms, Nicolson Street. President, Mr Alex. Lambie, Ravenshall, Bogston; Vice-presidents, J. Fraser, Paton, Home Cottage, and Hugh Macintosh, 42 Campbell Street; Joint Secretaries—George Dunlop, 27 Ardgowan Street, and James Hannah, 99 Dempster Street. Special features of Club—Club rooms are open to members at any time; keys with Curator on premises, 36 Nicolson Street. Library has valuable collections of editions of Burns, Ferguson, Galt, etc., and the walls are covered with signed portraits, including those of some of the most distinguished men in the country, who are honorary members of the Club. The Club makes a special feature of inter-visitation meetings with Burns Clubs in the West of Scotland; also of ladies’ nights. Visitors are always welcome to attend Club meetings. The Greenock Club is the oldest Burns Club in the world.


No. 23—ADELAIDE South Australian Caledonian Society. Instituted 1881. Federated 1886. Secretary, II. Tassie, Gay’s Arcade, Adelaide, South Australia.

No. 25—WINNIPEG St. Andrew's Society. Federated 1886. Secretary, David Philip, Government Buildings, Winnipeg.


No. 27—GLASGOW Springburn Burns Club. Instituted 1884. Federated 1886. Secretary, Cameron Henderson, Syriam Terrace, Springburn, Glasgow.

No. 28—MAUCHLINE Jolly Beggars Burns Club.

No. 29—BOLTON Burns Club. Instituted 1881. Federated 1886. Secretary, Harry George, 32 Halstead Street, The Harregi, Bolton.

No. 30—BLACKBURN Burns Club. Instituted 1884. Federated 9th July, 1886. Place of meeting, Victoria Hotel, Cort Street, Blackburn, Lancs. President, Dr A. Reid, Mayfield, 126 Accrington Road, Blackburn, Lancs.; Vice-president, J. C. Sharples, 21 Queen's Park Road, Blackburn; Secretary and Treasurer, Robert Ferguson, 9 Tacketts Street, Blackburn, Lancs.; Auditors, J. Rutherford and W. Maxwell. Committee—T. Anderson, Wm. Ferguson, T. Ferguson, J. Forbes, S. Leigh, J. Little, J. McVittie, T. Smith, W. Wallbank, F. Wilkinson, and Frank S Jardine. Special features of Club—(1) To commemorate the birthday of Burns; (2) to encourage the study of Burns and of the other Scottish Poets, and of literature generally.

No. 31—SAN FRANCISCO Scottish Thistle Club. Instituted 1882. Federated 1886. Secretary, Geo. W. Paterson, 801 Guerero Street, San Francisco, U.S.A.

No. 32—NEWARK Burns Club. Federated 1886. Secretary, John Hogg, Caledonian Club, Newark, New Jersey, U.S.A.


No. 34—CARRICK Burns Club. Instituted 1859. Federated 1887. Place and date of meeting, 62 Glassford Street, Glasgow, last Tuesday of each month at 7.30. President, Robert Thorley, 30 Aberfeldy Street, Dennistoun, Glasgow; Vice-president, James Welsh, 46 Dixon Road, Crosshill, Glasgow; Secretary, Matthew Ferguson, 412 Parliamentary Road, Glasgow; Treasurer, William Morrison, 62 Glassford Street, Glasgow. Special feature of Club—Study of Burns and kindred literature.

No. 35—DALRY Burns Club. Instituted 1826. Federated 1887. Place and date of meeting, Turf Inn, Courthill. Dalry, evening of Friday nearest birthday. President, Andrew Aitken, J.P., One Ash, Dalry; Secretary, David Johnstone, Tintagel, Dalry; Treasurer, Patrick Comrie, factor, Waterside, Dalry. Special features of Club—This Club has met annually since 1826 in the same place, and the minutes are complete for the whole period.
No. 36—ROSEBERY Burns Club. Instituted 1884. Federated 1887. Place and date of meeting, Alexandra Hotel, Glasgow, Tuesdays at 8 p.m. President, Hugh Paton, J.P., Rowallan, West Kilbride; Vice-president, James Murray, 28 Bellgrove Street, Glasgow; Secretary, A. G. Andrew, 59 Hutcheson Street, Glasgow. Committee—Messrs Armour, J. A. Biggs, Scott, Shakleton, Brown, Colquhoun, Ferguson, Twycross, Kelso, M’Kinlay, and J. Thomson. Special features of Club—Competitions in Band of Hope and Schools, singing and reading Scottish songs and poems.

No. 37—DOLLAR Burns Club. Instituted 14th January, 1887. Federated 29th December, 1887. Place of meeting, Castle Campbell Hotel. President, ex-Bailie Waddell, Dollar; Vice-president, Dr Butchart. Institution Place, Dollar; Secretary, William Younger, Chapel Place, Dollar; Treasurer, John Halley, Eastbourne, Dollar. Special features of Club—to foster the memory of Robert Burns.


No. 40—ABERDEEN Burns Club. Instituted 1887. Federated 1889. Resuscitated 1910. Place and date of meeting, Balmoral Temperance Hotel, first meeting, December 9th, 7.45 p.m., others as arranged. President, William Ferrans, 207 Clifton Road; Vice-president, James Donald, 10 Justice Mill Lane; Secretary, T. McLaren Lindsay, 2 Dee Place. Committee—Messrs Thomson, Ironside, R. Ferrans, W. Donald, Ewen, and Philip. Auditor, R. Stuart M’Kay. Special features of Club—Literary and musical evenings held once a month during winter; essays on Burns’ works, etc.; recitations and songs of Burns. Visitors always welcome; Secretary will exchange essays (returnable) with any affiliated Club.

No. 41—DENNISTOUN Burns Club (dormant). Instituted 1887. Federated 1889. Last Secretary, John B. M’Intosh, 300 Duke Street, Glasgow.

No. 42—CRIEFF Burns Club. Instituted 1889. Federated 1891. Secretary, Wm. Pickard, Meadow Place, Crieff.

No. 43—GLASGOW Northern Burns Club (dormant). Federated 1891. Last Secretary, James Weir, 216 New City Road, Glasgow.

No. 44—FORFAR Burns Club (dormant). Instituted 1890. Federated 1891.


No. 48—PAISLEY Burns Club. Instituted 1805. Federated 1891. Place and date of meeting, Globe Hotel, Paisley, first Thursday of each
month. from October till May inclusive. President, John M. Lang, M.A., LL.B., Endfield, Meikleriggs, Paisley; Vice-president, Joshua Ferguson, M.D., Orr Square, Paisley; Secretary, George H. Cockburn, F.E.I.S., St. Ives, Whitehaugh, Paisley.

No. 49—GLASGOW Bridgeon Burns Club. Instituted 1870. Federated 1891. President, Thomas Potter, Jr., 41 Cumberland Street, Calton, Glasgow; Vice-president, David Baird, 10 Stonelaw Terrace, Rutherglen; Secretary, William Cochran, solicitor, 190 West George Street, Glasgow; Assistant Secretary, J. Tullis Cochran, solicitor, 190 West George Street, Glasgow; Treasurer, William Reid, 69 St. Vincent Street, Glasgow. Directors—Peter White, Andrew Hoy, D. L. Stevenson, William Baird, J. M. Campbell, ex-Bailie Wm. Nicol, J.P., G. H. Laird, Dr R. Wilson, and R. Miller. Special features of Club—Children's competition, school class literary competition, boys and girls singing competitions, school choir competition.

No. 50—STIRLING Burns Club. Instituted 1887. Federated 1891. Place and date of meeting, Golden Lion Hotel, January 25th. President, Bailie Ridley Sandeman, 22 Forth Crescent, Stirling; Secretary, James Anderson, 55 St. Michael Street, Dumfries.

No. 51—CHICAGO Caledonian Society. Federated 1892. Secretary, Charles T. Spence, 3002 Wabash Avenue, Chicago.

No 52—DUMFRIES Mechanics' Burns Club. Federated 1892. Secretary, James Anderson, 55 St. Michael Street, Dumfries.

No. 53—GOVAN Fairfield Burns Club. Instituted 25th January, 1886. Federated 23rd September, 1892. Place and date of meeting, 4 Holm Street, first Wednesday of months September to March. Hon. President, ex-Bailie Hugh Lymburn; Hon. Vice-president, Thomas Black; President, Thomas Fullarton, 917 Govan Road, Govan; Vice-president, Hugh Marr, 37 White Street, Govan; Secretary, Charles Maltman, 16 M'Rechnie Street, Govan. Committee—James Wands and Donald M'Callum.

No. 54—PERTH St. Johnstone Burns Club. Federated 1892.

No. 55—DERBY Burns Club. Federated 1892. Place and date of meeting, Royal Hotel, 9 p.m., Friday. President. Councillor G. Innes; Vice-presidents, J. D. Seaton, 33 Renals Street, Derby, and J. Peacock, Tresilian, Duffield Road, Derby; Secretary, C. D. Shand, Glencairn, Leopold Street, Derby. Special features of Club—To unite Scotsmen and to foster a spirit of friendship, and to perpetuate the memory of the Immortal Bard.


No. 58—KIRKCALDY Burns Club. Federated 1892. Secretary, John A. Miller, 13 Quality Street, Kirkcaldy.

No. 59—GOUROCK Jolly Beggars Burns Club. Instituted 1893. Federated 1893. Place of meeting, Gamble Institute, Gourock. President, John M. Adam, Cove Point House, Cove Road, Gourock; Vice-president, Edward Geddes, Waterloo House, Cove Road, Gourock; Secretary, Robert McGeachan, 2 Torridon Terrace, 19 Cardwell Road, Gourock. Special features of Club—Club meetings, annual outing, and encouragement of Scottish literature.

No. 60—WOLVERHAMPTON Burns Club. Federated 1893. Secretary, C. G. Webster, Lichfield Street, Wolverhampton.

No. 61—GLASGOW Glencairn Burns Club (dormant). Federated 1893.

No. 62—CUPAR Burns Club. Instituted 1893. Federated 1893. Hon. President, H. T. Anstruther; President, Major W. Anstruther-Gray, M.P., of Kilmany; Vice-president, the Rev. J. H. Leckie; Secretary, David F. Esplin, Dundee Courier Office, Cupar-Fife; Treasurer, George White, County Buildings; Chairman of Committee, George Innes.

No. 63—MOSSGIEL Burns Club. Instituted 1892. Federated 1893. Place and date of meeting, 45 South Portland Street, Glasgow, first Tuesday of each month, November till April, at 7.30 p.m. President, John W. Black, 18 Cathcart Road, Glasgow; Vice-president, William Patrick, 130 Cumberland Street, S.S., Glasgow; Secretary, Robert Parker, 5 Barrland Street, Glasgow; Interim Treasurer, Wm. Thomson, 186 Cumberland Street; and seven members of Committee. Special features of Club—Annual celebration of the birthday of Robert Burns, occasional re-unions for the cultivation of social and intellectual intercourse amongst the members and friends, the encouragement of Scottish literature, and to have a summer trip to some of the places dear to the lovers of the Poet.

No. 64—BEITH Burns Club. Federated 12th December, 1893. Secretary, Neil M’Innes, Grahamsfield Place, Beith.

No. 66—CROSSGATES Burns Club. Federated 1894. Secretary, Robert Dall, Addison’s Buildings, Crossgates.


No. 68—SANDYFORD Burns Club. Instituted 1893. Federated 1894. Place of meeting, Secretary’s Office, 100 W. Regent Street, Glasgow. President, Bailie Malcolm Campbell, 18 Gordon Street, Glasgow; Vice-president, Alexander Duthie, Eversley, Newlands, Glasgow; Secretary, Andrew P. Hamilton, writer, 100 West Regent Street, Glasgow; Hon. Treasurer, James P. M’Phe, 6 Bishop Street, Anderston, Glasgow. Special features of Club—Annual dinner and dance on 25th January; also lectures and social and musical evenings in Grand Hotel, Glasgow.

No. 69—DUNEDIN Burns Club. Federated 1894. President, R. Sandilands, Queen’s Drive, Musselburgh, Dunedin, N.Z.

No. 70—GLASGOW St. Rollox Jolly Beggars Burns Club (dormant). Federated 1894.


No. 72—PARTICK Burns Club. Federated 1895. Secretary, Wm. Scott Wylie, 149 St. Vincent Street, Glasgow.

No. 73—LENZIE Burns Club (dormant). Federated 1896.

No. 74—GLASGOW Mauchline Society. Instituted 1888. Federated 1895. President, Wm. M’Adam Sharp, 275 Nithsdale Road, Dumfries, Glasgow; Vice-president, John Taylor Gibb, Mauchline; Secretary, Wm. Campbell, 14 St. Vincent Place, Glasgow; Treasurer, Thomas Killin, Claremont, Stewarton Drive, Cambusbarrang. Special features of Club—Promote sociability amongst natives of Mauchline and friends, and manage the National Burns Memorial and Cottage Homes, Mauchline.

No. 75—KIRN Burns Club. Instituted 25th January, 1892. Federated 10th February, 1896. Place and date of meeting, Kirn Hotel, 25th January. President, Councillor James Drummond, Willow Bank, Kirn; Vice-president, ex-Provost Wm. Warner, York Cottage, East Bay, Dunoon; Secretary, John MacNair, house agent, Kirn; Treasurer, Councillor Wm. Lees, Firyn Crag, Kirn. Committee


No. 77—PAISLEY Tannahill (Gleniffer) Burns Club. Instituted 1892. Federated 1896. Secretary, Thomas Campbell, 19 Kilnside Road, Paisley.

No. 78—GLASGOW Ardgowan Burns Club (dormant). Instituted 1893. Federated 1896. Secretary, John Faitley, 10 Cathcart Street, Kingston, Glasgow.

No. 79—CORSTORPHINE Burns Club. Instituted 1887. Federated 1896. Place and date of meeting, Public Hall, Corstorphine, 25th January, March, and November. President, J. E. Cowan, J.P., Bank of Scotland, Corstorphine; Vice-president, James K. Watson, Romano, Corstorphine; Secretary, W. Wilson, C.E., 7 Bellgrave Place, Corstorphine; Bard, Rev. James Ferguson. Committee—8 members. Special features of Club—Two quarterly meetings, at which a paper is read, and afterwards social, Burns's songs, etc.; anniversary festival, 25th January.


No. 83—GLASGOW Co-operative Burns Club. Instituted 1896. Federated 1896. President, J. Jeffrey Hunter, 109 Bath Street, Glasgow; Secretary, H. Kelly, Greenlodge Terrace, Greenhead, Glasgow.

No. 84—ABINGTON Burns Club (dormant). Federated 1896.


No. 87—CAMFISIE Burns Club. Instituted 1890. Federated 1896. Place of meeting, Lennox Arms. Secretary, R. W. Robertson, Russell Place, Lennoxtown.

No. 88—GLASGOW Caledonian Burns Club. Instituted October, 1896. Federated 2nd March, 1897. Place of meeting, 25 Caledonia Road. Secretary, John Muirhead, c/o Drummond, 136 Roselea Drive, Glasgow.

No. 89—SUNDERLAND Burns Club. Instituted January, 1897. Federated April, 1897. Place and date of meeting, Palatine Hotel, 2nd and 4th Wednesdays, October to March, 2nd Wednesday April, May, September—8 p.m. President, W. A. Culshaw, 119 High Street, W. Sunderland; Vice-president, M. M'Kay, 12 Frederick Street, Sunderland; Secretary, M. Neilson, 14 Whickham Street, E. Sunderland; Treasurer, A. W. Semple; Librarian, G. Mackay; Auditor, W. P. Eastwood; Pianist, C. Petrie; Hon. Piper, G. Murray. Committee—W. H. Turner, D. Condie, W. P. Eastwood, M. MacLennan, and G. Murray. Special features of the Club—Anniversary dinner, Scottish concert, papers and lectures, visitation of clubs, and interest in the well-being of Scotsmen in and around Sunderland. Visitors cordially welcomed.

No. 90—GARELOCHHEAD Burns Club. Instituted 18th November, 1895. Federated 21st May, 1897. Place of meeting, the Hotel, Garelochhead. President, Rev. John Patterson, The Manse, Garelochhead; Vice-president, David Stark, Anchorage, Garelochhead; Secretary, John Douglas, Dahlandhui, Garelochhead.

No. 91—SHETTLESTON Burns Club. Instituted 1897. Federated 1897. Place of meeting, Loudoun Arms Hotel, Duke Street, Glasgow. President, County Councillor W. J. Grant, 1 Beechwood Terrace, Sandyhills, Shettleston; Vice-president, R. H. Milholm, Sommerville Place, Glasgow; Secretary, Hugh Y. Reid, 209 Main Street, Shettleston; Treasurer, Thos. Barrie, Hasplaw, Shettleston.

No. 92—KILBOWIE Jolly Beggars Burns Club. Instituted August, 1897. Federated September, 1897. Place and time of meeting, Cross Restaurant, Clydebank, at 7.30 p.m. President, Alex. M'Donald, 53 Montrose Street, Kilbowie; Vice-president, William Allan; Secretary, Peter Delacourt, 46 Crown Avenue, Radnor Park, Kilbowie; Pianist, John Cusick. Committee—D. M'Williams, D. M'Farlane, T. Walters, Wm. Paterson, D. J. Clark, John Stewart, Alexander Lockhart, and Alexander Davidson.

No. 93—CLYDEBANK Burns Club (dormant). Federated 1897.

No. 94—UPHALL Tam o’ Shanter Burns Club. Federated 1897.

No. 95—BOLTON Burns Club. Instituted 6th September, 1881. Federated 1897. Secretary, Chas. H. Mallison, Oaklands, Seymour Road, Bolton.
No. 96—JEDBURGH Burns Club. Instituted 1869. Federated 1897. Secretary, Peter Telfer, 38 Castlegate, Jedburgh.

No. 97—KILMARNOCK Bellfield Burns Club. Instituted 1895. Federated 1898. Place and date of meeting, Bellfield Tavern, first Friday of month, at 8 p.m. President, John Borland, Megland, S. Andrews Street, Kilmarnock; Vice-president, Alex. Rodger, 68 S. Andrews Street, Kilmarnock; Secretary, R. Ritchie, 11 Welbeck Street, Kilmarnock; Treasurer, T. Neilson, Paxton Street. Committee—James Neilson, W. Brown, James Eccles, J. Lindsay, and G. Benham. Special features of Club—Social intercourse amongst the members and kindred clubs; celebration of the Poet's birth; meetings for the reading of literary papers relative to the life and works of Burns, and kindred subjects.

No. 98—LANARK Burns Club. Instituted 1891. Federated 17th January, 1898. Place and date of meeting, Market Hotel, quarterly meetings. President, Thomas Lithgow, Fulwood flat, Lanark; Vice-president, William Brown, Rubislaw, Lanark; Secretary, John Ross, Caledonian House, Lanark; Treasurer, Robert Martin. Committee—Jas. Blyth, R. Flemington, W. Fergus, G. C. Arnott, A. Neilson, and James M. Cassels. Special features of Club—Burns competition to be held annually amongst the children attending schools. 50 members.


No. 100—HAMILTON Mossgiel Burns Club. Instituted 1892. Federated 4th April, 1898. Place and date of meeting, Royal Hotel, Hamilton, first Tuesday in the month, at 8.15 p.m. President, John D. Lightbody, Ardenlee, Portland Park, Hamilton; Vice-president, George Thorpe, 2 Park View, Portland Park, Hamilton; Secretary James Wilson, 18 Avon Street, Hamilton; Treasurer, William Hamilton, Burnfoot, Hamilton. Committee—Hugh Mair, Wm. Maxwell, John Campbell, Wm. Hindshaw, James Bell, Wm. Stewart, and Arch. Clak, jun.

No. 101—MOTHERWELL Workmen's Burns Club. Federated 1898. Secretary, John King, 128 Muir Street, Motherwell.

No. 102—CARLISLE Border Burns Club (dormant). Instituted 1898. Last Secretary, Andrew Rafell, 36 London Road, Carlisle.

No. 103—COALBURN Burns Club. Federated 1898. Secretary, John Woodburn, Coalburn Inn, Coalburn.

No. 104—DUMFRIES Oak Burns Club. Federated 1898. Secretary, Thomas Haining, jun., 26 Swan's Vennel, Dumfries.

No. 105—RUTHERGLEN Cronies Burns Club. Instituted 1896. Federated 1898. Place and date of meeting, Burnhill Rest, last Friday of every month. President, William Stewart, 24 West Muir Place, Rutherglen; Vice-president, James Robertson, 12 Chapel Street.
Rutherglen; Secretary, Robert M'Lutchie, 12 Wallace Street,  
Rutherglen; Treasurer, Samuel Stevenson, 60 Burnhill Street,  
Rutherglen. Committee—A. Anderson, R. Ferguson, A.  
M'Ilveen, J. Paterson, and William Donaldson.

No. 106—BROXBURN Rosebery Burns Club. Federated 1898. Secretary,  

No. 107—GLASGOW Hutchesontown Burns Club (dormant). Federated  
1898.

No. 108—EAST CALDER and District Jolly Beggars Burns Club. Instituted  
February 3rd, 1897. Federated June 7th, 1899. Place and date of 
meeting, Grapes Inn, East Calder, at 8 o'clock. President,  
William Young, Merchant, East Calder; Vice-President, James  
Millar, Limekilns Farm, East Calder; Secretary, George Young,  
Limefield Cottage, East Calder; Treasurer, James Robertson.  
Special features of Club—to study Burns and his works.

No. 109—GLASGOW Caledonia Burns Club. Instituted September, 1898.  
Federated 24th March, 1899. Secretary, William Galloway, 77  
Preston Street; Govanhill, Glasgow.

No. 110—CAMBUSLANG Burns Club. Instituted 1850. Federated 1898.  
Secretary, James Robertson, Monkcastle Drive, Cambuslang.

No. 111—SOUTH EDINBURGH Burns Club. Instituted 1879. Federated  
1899. Secretary, John S. T. Walker, 1 Summerbank, Edinburgh.

No. 112—DUMFRIES Burns Howff Club. Instituted 1889. Federated 10th  
August, 1899. Place of meeting, Gloke Hotel, High Street.  
Hon. President, J. W. Howat, St. Michael's Terrace, Dumfries;  
President, James Bell, English Street, Dumfries; Vice-president,  
E. Campbell, Henry Street, Dumfries; Secretary, Jno. Connor,  
61 St. Michael Street, Dumfries; Treasurer, T. Robertson,  
Dockhead, Dumfries; Auditor, J. Grierson, Nelligieville Terrace,  
Maxwelltown. Committee—T. Craig, T. Batey, A. Cochrane, T.  
Draffan, J. Houston, R. Kerr, J. Maxwell, and T. Robertson.

No. 113—VALE OF LEVEN Glencairn Burns Club. Instituted 1897. Federated  
1899. Place and time of meeting, Albert Hotel, Alexandria,  
last Saturday of each month, at 7.30. Hon. President—William  
White, 44 Bridge Street, Alexandria; President, Hugh M'Vean,  
Mossiel, Dalmonach Road, Bonhill; Vice-president, James  
M'Innes, Napierston Terrace, Jamestown; Secretary, Daniel  
Macmillan, 38 Wilson Street, Alexandria; Treasurer, William  
Smith, Bridge Square, Alexandria. Committee—Daniel M'Innes,  
John M'Gowan, Thomas Peters, and Walter Clark. Special  
features of Club—celebration of the 25th January, summer outing, 
and occasionally short papers by members.

Secretary, John S. Currie, Brodick.

Federated 20th January, 1900. Place and date of meeting,  
Gillespie Hall; Annual Meeting: November 12. President, Thomas  
Syme, Middle Kerse, Kippen Station, by Stirling; Vice-president,  
Andrew Main, Strewielbank, Kippen Station, by Stirling; Secretary,  
Archd. M'Diarmid, Woodside, Kippen Station, by Stirling—
Committee—Jas. M’Ewen, Peter Watson, John M’Lean, John M. Syme, David Wilson, Robert Jackson, Sam Thompson, Robert Seckie, Thomas Ingles, Alext. M’Diarmid, and George M’Queen.

Special features of the Club—To promote a knowledge of the life and works of Burns, and establish a fund for the cultivation and learning of the works of Burns and Scottish literature among the school children of our district, and having competitions for which handsome prizes are given.


No. 118—GLASGOW Albany Burns Club. Instituted 1900. Federated 1900. Place of meeting, Trades’ House Restaurant, 89 Glassford Street, Glasgow. Honorary President, Professor John Glaister, M.D.; President, James Raeside, 125 North John Street, Glasgow; Vice-presidents, Andrew Black, R.S.W., 69 St. Vincent Street, Glasgow, and John R. Mirlees, 27 Woodend Drive, Jordanhill, Glasgow; Secretary, Robert Carmichael, 89 Elderslie Street, Glasgow; Treasurer, Alexander Gray, 67 Great Hamilton Street, Glasgow. Directors—G. W. Gillies, R. K. Philson, John Grant, R. D. Donaldson, P. M’Bryde, and W. G. Hay. Past Presidents—Robert Goodall, J. Wilson Bain, James Taylor, Thomas Kennedy, John Brown, N. Macwhannell, and John A. Headrick. Special features of Club—Lectures and harmony, and to cultivate a knowledge of the works of Burns among school children, in connection with which a competition is held yearly, and medals and volumes given to the successful competitors. Membership limited to 150.

No. 119—BONHILL Burns Club. Instituted 1902. Federated 1900. Secretary, George Moir, 75 Dillichip Loan, Bonhill.


No. 121—HAMILTON Junior Burns Club. Instituted September, 1886. Federated April, 1901. Place and date of meeting, Robert Bell’s, Union Street, Hamilton, Monday, 8 p.m. President, James Brown, 61 Quarry Street, Hamilton; Vice-president, John M’Intyre, 17 Kemp Street, Hamilton; Secretary, William Wilson, 27 Duke Street, Hamilton; Treasurer, John Stewart; Minute Secretary, Archibald Thomson; Steward, James Gourlay. Committee—A. Dickson, J. M’Millan, C. Stewart. Special features of Club—Reading of essays on various subjects, concerts, competitions, summer rambles, and social evenings.

No. 123—AUCHINLECK Boswell Burns Club. Instituted 12th December, 1901. Federated 10th December, 1901. Place and date of meeting, Boswell Arms, last Saturday of every month. President, Matthew Wallace, Coal Road, Auchinleck; Vice-president, George M'Cormick, Shilock Terrace, Auchinleck; Secretary, William Hall, High House, Auchinleck; Hon. Presidents—W. J. W. Morton, W. Wilson, J.P., and W. J. Grahame. Special features of Club—To meet and study the works and ideals of Rabbie Burns.

No. 124—EDINBURGH Ninety Burns Club. Instituted 1890. Federated 1892. Place of meeting, various. President, Robert Burns Brown, 44 Hanover Street; Vice-president, James Hewat, 37 Forrest Road; Secretary, G. W. Taylor, 39 George IV. Bridge; Treasurer, John Munro, 85 Shandwick Place. Committee—Dr W. D. Oster, John Currie, H. Campbell Grant, J. C. Scott, J. Augustus Beddie. Special features of Club—Annual dinner, dance, summer outing.

No. 125—BLACKBURN-ON-ALMOND Rabbie Burns Club. Instituted 1900. Federated 1902. Place of meeting, Almond Inn, first Thursday of month from October to April. President, Alex. Gardiner, Margaret's Cottages, Blackburn, Bathgate; Vice-president, George Greig, Turf Inn, Blackburn, Bathgate; Secretary, Peter Brutin, 8 Paul's Buildings, Blackburn, Bathgate; Treasurer, John Munro, 85 Shandwick Place. Committee—James Robb, S. Bostock, James Middleton, Robert Carlyle, and T. Wallace. Special features of Club—Annual dinner on January 25th and social last Friday in March, with singing and reciting competitions on Burns's works for school children.

No. 126—FALKIRK Burns Club. Instituted 1866. Federated 1902. Place of meeting, Mathieson's Rooms, High Street. President, Dr Dugald Mitchell, J.P., Dunoran, Camelon, Falkirk; Vice-presidents, Sheriff Moffat, Arnotdale, and ex-Provost Christie, Elmbank; Secretary, H. B. Watson, 121 High Street, Falkirk; Treasurer, R. S. Aitchison, solicitor. Committee—F. D. Ferguson, T. C. Wade, Jas. M. Wilson, F. Johnston, and A. C. Mackay. Special features of Club—Annual dinner on 25th January; half-yearly literary meetings open to lady friends; annual excursion to places associated with Burns.

No. 127—COWDENBEATH Haggis Burns Club. Instituted 1903. Federated 7th November, 1903. Place and date of meeting, Foullford Rooms, every alternate Tuesday, at 7 p.m. President, William Miller, Glenview, Foullford Road, Cowdenbeath; Vice-presidents, John Bain, Hall Street, and Sam. White, c/o John Bain, Hall Street; Secretary, James Petrie Glen, 16 Foullford Road, Cowdenbeath. Committee—D. Jamieson, T. Lark, H. Philip, and A. Campbell.
No. 128—GLENCAIRN (Cowdenbeath) Burns Club. Instituted 1898. Federated 14th May, 1903. Place and date of meeting, Raith Arms Inn, Friday, at 7 p.m. Hon. President, Peter White; President, David Smith, Rose Street; Vice-president, Thos. Wilson, Aurther's Street; Secretary, Wm. Breingan, Raith Arms Inn; Treasurer, Tom Ferguson. Committee—Alex. Thomson, Peter Banks, Jas. Gillies, John Banks. Jas. Bannar. Special features of Club—To keep alive the memory of Scotland's greatest Bard, Robert Burns.

No. 129—GORBALS Burns Club. Instituted 1902. Federated 11th June, 1903. President, Bailie Archibald Campbell, Albert Drive, Pollokshields; Vice-president, James Milligan, 2 South Portland Street; Secretary, Andrew Aitken, solicitor, 212 Bath Street, Glasgow. Special features of Club—To foster the study of Burns's works.

No. 130—ROW Burns Club. Instituted 6th February, 1902. Federated 1903. Place and date of meeting, Colquhoun Arms, January, June, and October, at 8 p.m. President, Major John M'Farlane, 1 West Clyde Street, Helensburgh; Vice-presidents, N. M. M'Leod, Finlary, Shandon; Captain G. S. Deverell, R.N., Clyde Training Ship "Empress," Row; Secretary, Robert Sloan, Greenside Cottage, Row; Treasurer, George Walker, Laggray Lodge, Row. Special features of club—Social intercourse among its members.


No. 133—NEWARTHILL Burns Club. Instituted 26th September, 1903. Federated 28th March, 1904. Place and date of meeting, Miss Janet Wiper's, last Saturday every month. President, John Henshaw, North Road, Newarthill, Motherwell; Vice-president, Thomas Nimmo, Co-operative Buildings, Newarthill, Motherwell; Secretary, William Moore, Biggar Road, Newarthill, Motherwell; Treasurer, George Cook, Young's Place, Newarthill, Motherwell. Committee—T. Crombie, J. Lafferty, A. M'Given, H. Moore, and W. M'Kissock. Special features of the Club—To promote social intercourse among its members by means of songs, recitations, essays, &c.

No. 134—"THE HERON" Burns Club, Duntocher. Instituted 18th November, 1897. Federated 7th April, 1904. Secretary, R. R. Chalmers, Main Street, Duntocher.

No. 136—HAMILTON Royal Oak Burns Club. Instituted 1898. Federated 6th June, 1904. Secretary, Robert Brownlie, 7 Downie Street, Lowwaters, Hamilton.

No. 137—IPSWICH Burns Club. Instituted 12th Feb., 1902. Federated 1st November, 1904. Place and date of meeting, Fox Hotel, Ipswich, first Tuesday of every month, at 8 p.m. President, Wm. Morrison; Vice-president, James Campbell; Secretary, S. Dobbin, Fox Hotel, Brock Street, Ipswich.


No. 139—NATIONAL Burns Club, Ltd. Instituted 1904. Federated 1904. Place of meeting, Club Rooms, 93 Douglas Street. President, John Carmichael, 27 Blythswood Drive; Vice-president, Peter Glasse, 185 Lyers Road; Secretary and Treasurer, Joseph Martin, solicitor, 163 West George Street.

No. 140—POLLOKSHAWs Burns Club. Instituted 1865. Federated 1905. Place of meeting, Burgh Halls, Pollokshaws. President, County Councillor Andrew M'Cullum, 35 Harriet Street; Vice-president, George C. Mearns, Auldfield Place; Secretary, James Milne, Burgh Halls, Pollokshaws.

No. 141—STONEHOUSE Burns Club. Instituted 1904. Federated 1905. Place of meeting, Buck's Head Inn. Secretary, James Graham, 58 New Street, Stonehouse.


No. 143—AIRDRIF Gateside Burns Club. Instituted 6th November, 1904. Federated 1st May, 1905. Secretary, Alex. W. Ritchie, Laurel Bank, Queen Victoria Street, Airdriff.


No. 145—GLASGOW Central Burns Club and Literature Institute, Limited. Instituted 1905. Federated August, 1905. Place of Meeting, 42 Argyle Street. Secretary, W. D. M'Laren, 42 Argyle Street, Glasgow.
No. 146—DUBLIN Burns Club. Instituted 1925. Federated 1935. Patron, His Excellency the Earl of Aberdeen, K.P., K.T., Lord Lieutenant of Ireland; President, Thomas A. Stoddart, 16 Northumberland Road; Vice-president, John Beatty, 2 Harry Street; Secretary, John Farquhar, 21 Windsor Avenue, Fairview, Dublin; Treasurer, Alex. Lyon, 111 Botanic Road, Glasnevin; Auditors, Messrs John Biggar and J. B. Taylor.

No. 147—STONEHOUSE Haggis Burns Club. Federated 28th October, 1905. Secretary, R. Whitelaw, 22 Camnethan Street, Stonehouse.

No. 148—GREENOCK Cronies Burns Club. Instituted January, 1899. Federated 9th November, 1905. Place of meeting, Shepherds' Hall, Cameral Street, Greenock; President, Angus Mitchell, 15 Wellington Street, Greenock; Vice-president, William Trottar, 8 Brisbane Street, Greenock; Secretary, Hugh Cammack, 28 Lyndoch Street, Greenock; Treasurer, William Burnside, 25 Bruce Street, Greenock. Special features of Club—To cherish the name of Robert Burns and foster a love for his writings, and generally to promote good-fellowship.

No. 149—ELGIN Burns Club. Resuscitated 1900. Federated 1905. Secretary, John Foster, Sheriff-Clerk of Elginshire; Treasurer, John B. Mair, Chief Constable, Elgin.

No. 150—KILMARNOCK Jolly Beggars Burns Club. Instituted 1905. Federated 1905. Place and date of meeting, "Wee Thack," Grange Street, first Monday of each month and every Saturday night at 7.45. Hon. Presidents—Arch. Laird, Alex. Kerr, and Andrew Sinclair, P.C.; President, Alex. Begg, jun., 43 Nursery Street; Vice-president, John Douglas, 65 King Street; Secretary, R. J. Green, 58 Park Street. Special features of Club—To keep in touch with Burns and foster the spirit "Shall brithers be for a' that." Also lectures during the months of September and April inclusive, and rambles during the months of May to August inclusive; and to celebrate the anniversary of his birth in supper, song, and sentiment.

No. 151—OLD KILPATRICK Burns Club. Instituted January, 1904. Federated 20th January, 1906. Place and date of meeting, Gentles' Hall, monthly meeting, 8 p.m. President, Hugh Miller, Hillview, Station Road, Old Kilpatrick; Vice-president, Robert Newlands, Gavinburn Terrace, Old Kilpatrick; Secretary, Robert Smith, Maryville, Old Kirkpatrick; Treasurer, John Brock, Dalnottar Terrace, Old Kilpatrick. Special features of Club—Course of lectures, children's singing and recitation competition, general study of Burns's works, &c.

No. 152—HAMILTON Burns Club. Instituted 1877. Federated 1906. Place and date of meeting, Commercial Hotel, Hamilton, during winter as arranged. President, William Gunn, Morinda, Hamilton; Vice-president, James D. Rankin, Rockburn, Hamilton; Secretary, John Main, Almada Street, Hamilton; Treasurer, W. Martin Kay, Craigton Lodge, Hamilton. Special features of Club—Lectures at meetings; prizes offered for competition in the Burgh Schools for proficiency in Scottish literature.

No. 153—SCOTTISH Burns Club. Instituted January 23rd, 1904. Federated 2nd March, 1906. Place and date of meeting, 60 Union
Street, Glasgow, Waddell's Rooms, first Thursday of each month. President, Mr John S. Gilchrist, 20 Marlborough Gardens, Old Cathcart; Vice-presidents, Dr James Devon, 6 Cathedral Square, and Nicanor M. Whannell, 1366 Pollokshaws Road; Secretary, W. Roberson Wilson, 6 Ralston Drive, Ibrox, Glasgow. Committee—John K. M'Dowall, J. P., and Thomas Devlin. Special features of Club—Burnsiana, social, lectures, etc.


No. 155—EAST STIRLINGSHIRE Burns Club. Instituted 25th January, 1905. Federated 1st September, 1906. Place of meeting, Cross Roads Inn, Bainsford, quarterly. President, John Duncan Silcock, 13 Gordon Terrace, Carron Road, Falkirk; Vice-president, William Galbraith, M'Callum Terrace, Carron Road, Falkirk; Secretary, Alexander Glen, 12 Gordon Terrace, Falkirk; Treasurer, James M'Williams. Committee—John Dow, Robert Greenaway, Hugh Rowand, George Taylor, Robert C. Young. Special features of the Club—To foster and maintain an intimate and thorough knowledge of the life and works of Burns; to celebrate the anniversary of his birth in supper, song, and sentiment; and to propagate and encourage a kind, social, and brotherly feeling one towards another.

No. 156—NEWCASTLE and TYNESIDE Burns Club. Instituted 1864. Federated 4th October, 1906. Place of meeting, Central Exchange Hotel. President, Dr R. Anderson, 4 Gladstone Terrace, Gateshead; Vice-president, D. N. Brims, Springbank, Benwell; Secretary, W. H. Blackstock, 22 Nelson Street, Newcastle-on-Tyne; Treasurer, Wm. Maxwell, 80 Osborne Road, Newcastle-on-Tyne. Special feature of Club—Keeping in touch with Burns and fostering the spirit “Shall brethren be for a’ that.”

No. 157—BAILLIESTON CALEDONIAN Burns Club. Instituted 1901. Federated 4th October, 1906. Place and date of meeting, Free Gardners' Hall, first Tuesday in each month, 8 p.m. President, James Adams, 68A Main Street, Baillieston; Vice-president, Jas. Russell, 152 Main Street, Baillieston; Secretary, Charles G. Paterson, 39 Muirsid Road, Baillieston; Treasurer, Peter Greenshields. Committee—G. Tait, T. Waugh, John Logan, James Birrell, and R Adams. Special features of Club—To encourage the cultivation of a better knowledge of Robert Burns and his works, and to celebrate the anniversary of his birth with a social gathering.

No. 158—DARLINGTON Burns Association. Instituted 8th March, 1906. Federated 18th October, 1906. Place and date of meeting, Temperance Institute (average fortnightly during winter—no fixed night). President, Philip Wood, M.A., Grammar School, Darlington; Vice-presidents, Wm. Forster, J. P., John Henderson, and John M. Galt; Secretary, R. M. Liddell, 37 Langholm Crescent, Darlington; Assistant Secretary, R. G. Brebner; Treasurer, Geo. Lawson. Committee—John C. Veitch, Jas. Shirlaw, Robert Storar, Wm. Rodger, Andrew Morton, John Macfarlane, Dr Munro, Gavin Struthers, and Wm. Stevenson. Special features of Club—Series of lectures (admission free, and also open to both lady and gentlemen friends of members); social evenings; annual Scottish concert; anniversary dinner.
No. 159—WALKER (Newcastle-on-Tyne) Burns Club. Federated 11th November, 1906. Place and date of meeting, Stack Hotel, Walker, Thursday, once a fortnight, at 7.30, from September till April. President, Jno. M'Kay, 623 Welbeck Road, Walker; Vice-presidents, Jno. Keith, 663 Welbeck Road, Walker, and Jas. Crawford, 74 Rochester Street, Walker; Secretary, Andrew D. Bell, 47 Whitworth Street, Walker-on-Tyne; Treasurer, Robert M'Rory, 29 Eastbourne Gardens, Walker. Special feature of Club—To cultivate better friendship amongst Scotsmen, and especially to spread a knowledge of our national Poet, his songs, and works amongst his admirers, &c.


No. 161—CHARLESTON Burns Club, Paisley. Instituted 1905. Federated 1906. Place of meeting, 17 Stevenson Street, at 8.30 p.m. President, James Welsh, Ardenlea, Elderslie; Vice-presidents, A. C. Miller, Arkleston Road, Paisley, and Alexander Smith, 4 Mary Street, Paisley; Secretary, J. C. Mackay, 24 Stock Street, Paisley. Committee—Jas. Hamilton, Hugh Black, Hugh Young, Robert Fleming, and Thomas Summers. Special features of the Club—To propagate the knowledge of Burns's writings in the district.

No. 162—PLYMOUTH and District Caledonian Society. Instituted 8th February, 1898. Federated 8th March, 1907. Place of meeting, Oddfellows' Hall. President, James Thain, "Bon Accord," 11 Craven Avenue; Vice-president, Wm. Johnston, 10 Seaton Avenue, Mutley; Secretary, P. Robertson, 6 Norman Avenue, Devonport.

No. 163—GATESHEAD and District Burns Club. Instituted 1887. Federated 1907. Place and date of meeting, Royal Hotel, first Thursday of month, 3 St. Edmond Place, Gateshead; Vice-president, E. Bennett, 6 Parkville, Heaton, Newcastle-on-Tyne; Secretary, D. Bain, 13 Denmark Street, Gateshead; Treasurer, W. Bain. Committee—G. Porter, T. Thompson, J. Mathewson. Special features of Club—To associate Scotsmen and admirers of Burns; to keep up Scotch custom and study works of Burns.

No. 164—KINNING PARK Burns Club. Instituted 1881. Federated 1907. Place and time of meeting, Masonic Hall, Retland Crescent, 2nd Wednesday of month, at 8 p.m. President, James Miller, 15 Walmer Terrace, Ibrox; Vice-president, William Crum Robertson, 1 Ibrox Place, Ibrox; Secretary, Thomas Deans, 54 Lamhill Street, Plantation, Glasgow. Committee—Neil Downie, Wallace B. Tod, ex-Bailie R. Neilson, John M'Lachlan, William Dickie, Thomas Taylor, Robert Alston, and Robert N. Bain. Special features of Club—Competition amongst school children for singing and reciting works of Scottish poets; lectures during the year on Scottish literature; holding of Burns's natal day; and social intercourse amongst members.

No. 165—WALLSEND Burns Club. Instituted 1898. Federated 18th April, 1907. Place and time of meeting, Juvel's Cafe, High Street, 3rd Wednesday in every month. President, Andrew
Gray, 3 Burn Avenue; Vice-president, Jno. Campbell, 9 Laburnum Avenue; Secretary, Robert Johnson, 31 Curzon Road; Treasurer, Charles Scott, 98 Laburnum Avenue. Special features of Club—Lovers of Burns and Scottish literature; Scottish concerts.

No. 166—CLEVELAND Scottish Association. Instituted January, 1907. Federated July, 1907. Place of meeting, Devonport Hotel, fortnightly. President, Alderman Forbes, Old Ormesby; Vice-presidents, Dr Steel, Southfield Villas, and Councillor Crombie, Linthorpe; Secretary, A. Wallace, 6 Royal Exchange, Middlesbrough; Treasurer, John Wilson; Chairman of Committee, D. Smith. Special features of the Club—The promotion of friendly intercourse among the members, and to welcome brither Scots arriving from across the border.

No. 167—BIRMINGHAM Burns Club. Instituted 13th January, 1906. Federated 13th November, 1907. Place of meeting, Imperial Hotel. President, Donald McIntosh, 31 City Arcade, Birmingham; Vice-presidents, Dr A. I. Esslemont, 1 Deritend, and R. P. Leslie, Burlington Chambers, New Street, Birmingham; Hon. Secretary, Wm. Anderson, 3 Wattlesley Street, Birmingham; Hon. Assistant Secretary, D. B. Gray, 11 Dean Road, Erdington; Hon. Treasurer, R. McKenzie, 10 Reservoir Retreat, Edgbaston. Special features of Club—To cherish the name of Robert Burns, Scotland’s National Poet, and to foster a love for his writings, and generally encourage a taste for Scottish songs and literature; to promote friendly and social intercourse amongst Scotsmen resident in Birmingham and district; to celebrate the anniversary of the Poet’s birthday by a social festival, and to renew our expressions of admiration for our great National Poet at other times and dates made famous in Scottish history through his writings.

No. 168—RICCARTON Burns Club. Instituted 7th February, 1877. Federated, 14th January, 1907. Place of meeting, Commercial Inn. President, Jas. P. Moir, 45 Campbell Street, Riccarton; Vice-president, R. P. Walker, 11 Kay Park Terrace, Kilmarnock; Secretary, J. P. Moir, 45 Campbell Street, Riccarton. Committee—Ex-Bailie Burnet, D. K. Porter, Jas. Cunningham, ex-Bailie M’Graw, and R. Wyllie. Special features of the Club—Social intercourse amongst the Burns fraternity; to spread and become familiar with the Poet’s works.

No. 169—GLASGOW AND DISTRICT Association of Burns Clubs and Kindred Societies. Instituted 8th November, 1907. Federated 1908. Place of meeting, National Burns Club. President, James Ballantine, 83 Renfield Street, Glasgow; Vice-presidents, Alex. Pollock, 52 W. Nile Street, and Hugh M’Coll, 249 W. George Street, Glasgow; Secretary, J. Jeffrey Hunter, writer, 109 Bath Street, Glasgow. Committee—John Carmichael (National), Robt. Carmichael (Albany), Archibald Clark (Hamilton), Thomas Deans (Kinning Park), G. K. Hunter (Primrose), Alex. M’Kenzie (Tam o’Shanter), John Neilson (Thornliebank), Joe Silcox, James Tushope (Carlton), Laurence Watt (Barns o’Clyde), and James Webster (Western). Special features of Club—To further the interests of the Burns cult by promoting closer union between the Clubs in the district and bringing the members of these Clubs into more harmonious relationship, and to take the initiative in instituting and recommending movements likely to be beneficial to the cult.
No. 170—LARKHALL Thistle Burns Club. Instituted November, 1906. Federated 18th April, 1908. Place and date of meeting, Victoria Bar; 7.30 every Saturday. President, John Fleming, Duke Street; Vice-president, Alex. Grieve, 82 Drygate Street; Secretary, John H. Crozier, 48 Montgomery Street, Larkhall; Treasurer, William Nicoll. Committee—Hugh Cairns and Alexander Henderson. Special features of Club—to encourage the members to take greater interest in the works of Burns.


No. 174—ARDROSSAN Burns Club. Federated November, 1908. Place of meeting, Lesser Assembly Rooms. Secretary, William Adam, Craigview, High Street.

No. 175—MEIKLE EARNOCK Original Burns Club. Instituted 1906. Federated 1908. Place and date of meeting, John Craig's, first Friday of each month at 6.30 p.m. President, Richard H. Sneddon, Hazebank, Strathaven Road, by Hamilton; Vice-president, James Shepherd, 2 Moore Street, Cadzow, Hamilton; Secretary, William Ross, 63 Eddlewood Buildings, Hamilton; Assistant Secretary and Treasurer, Wm. Lindsay, Woodhead, Neilston. Special features of Club—to keep ever green the memory of Scotia's greatest son, and disseminate the principles he strove to inculcate.

No. 176—RENFREW Burns Club. Federated 28th December, 1908. President, A. Shearer, The Holmstead, Renfrew; Vice-president, D. K. Michie, Deanside, Renfrew; Secretary, L. Buchanan, The Sheiling, Renfrew.

No. 177—PRESTWICK Burns Club. Instituted 1902. Federated 1908. Place of meeting, Royal Hotel. President, Councillor T. S. Fleming, Berelands Road, Prestwick; Vice-president, Walter Jarvie, Royal Hotel, Prestwick; Secretary, Alexander Smith, Manton, Prestwick. Committee—ex-Baillie Cochrane. Special features of Club—the celebration of the anniversary of the Poet's birth, and the cultivation of a knowledge of the Poet's works and Scottish literature generally.


No. 180—GLASGOW TOLLCROSS Burns Club. Instituted 1908. Federated 1908. Place and time of meeting, Hilliar's Rooms, Main Street, 2nd Thursday, 8 p.m. President, John Watson, 24 St. Vincent Place, Glasgow; Vice-president, Jas. Petrie, Daraar, Hamilton Drive, Shettleston; Secretary, Robert Manson, 7 Rockdon Gardens, Tollcross; Treasurer, Walter Newton, 706 Main Street, Tollcross. Special features of Club—Promote the study of Burns's works.

No. 181—GLASGOW Primrose Burns Club. Instituted 1901. Federated 1909. Place and date of meeting, Alexandra Hotel, January 24th. President, John H. Dennistoun, 2 Woodlands, Langside, Glasgow; Vice-president, John L. Robertson, 14 Rowallan Gardens, Partick; Secretary, George R. Hunter. 30 Ronald Street, Glasgow; ex-presidents, Thomas Muir, 58 Holmhead Street, and John Russell, 18 Paul Street, Glasgow; Treasurer, Matthew Reid, 82 Dundas Street, Glasgow. Special features of Club—Musical evenings with Scotch readings, and anniversary dinner to celebrate the Poet's birthday.

No. 182—STANE (Shotts) Mossgiel Burns Club. Instituted 3rd February, 1908. Federated 27th February, 1909. Place of meeting, Stane Hotel. President, Mr Andrew Barrie, Southdyke Farm, Shotts; Vice-president, Mr William Cairns, Torbithic, Stane, Shotts; Secretary, Mr Alex. Walker, 1 Charlotte Street, Stane, Shotts; Treasurer, Mr Archd. Williams, 19 Manse Road, Stane, Shotts. Special features of Club—Study of Scottish song and Poet's works; papers and debate; celebration of Hallowe'en festival and birthday anniversary.

No. 183—LONDONDERRY Burns Club and Caledonian Society. Federated 10th June, 1909. Place and date of meeting, Gowdie's Hotel, Candlemas, Whitsuntide, Lammas, and Martinmas. President, D. C. Hogg, Esq., J. P., Victoria Park; Vice-president, Thos. D. Graham, 55 Strand Road; Secretary, Jas. C. Scrimgeour, 3 Sunnyside Terrace; Treasurer, John Harley, 136 Bishop Street. Special features of Club—The objects of the Society shall be to cherish the memory of Burns; to study his works; to discuss poets and poetry in general; to endeavour by these means, or in such other manner as may be approved, to cultivate a closer social union amongst all classes of Scotsmen and other sympathisers with the objects of the Club in Londonderry and neighbourhood; to provide a fund, by annual subscription and entry fees, whereby Scotsmen in poor and necessitous circumstances may be relieved; and to defray working expenses.

No. 184—BLAIRADAM Shanter Burns Club. Instituted 21st August, 1907. Federated 28th August, 1909. Place and date of meeting, Blairadam Tavern, Kelty, on Fridays, at 7 p.m. President, John Ramsay, Swanley Cottage, Kelty; Vice-president, James Nelson,
Benarty View Cottages, Kelty; Secretary, George Ireland, Old Office Road, Kelty; Treasurer, Thomas Hunter. Committee—R. Storrar, W. Clark, Thos. Sneddon, W. Fyfe, and T. Pryde. Special features of Club—Smoking concerts, recitations, songs, and readings; dominoes, draughts.


No. 186—KILMARNOCK Glencairn Burns Club. Instituted 17th November, 1909. Federated 27th November, 1909. Place and time of meeting, Bridge Inn, Robertson Place, 2nd Friday of month, at 8 p.m. Hon. President, John Ferguson, Bridge Inn, Kilmarnock; Hon. Vice-presidents, Adam Mackay, Dundonald Road, and James Wilson, Wallace Street; President, James Gilmour, Arbuckle Street, Kilmarnock; Vice-president, Robert Ritchie, 18 Richardland Road, Kilmarnock; Secretary, William Anderson, 14 Richardland Road, Kilmarnock.


No. 188—DUNS Working Men's Club. Instituted 1902. Federated 1910. Place and date of meeting, Duns, on 25th January. President, Thomas Brackenridge, jeweler, Duns; Vice-president, John Foreman, Cumledge, Duns; Secretary, Robert Cameron, South Street, Duns. Special features of Club—Social evenings, harmony, fellowship.

No. 189—CLYDEBANK Burns o' Clyde Burns Club. Instituted 1894. Federated 2nd March, 1910. Place and time of meeting, The Restaurant, Clydebank, September to April, Wednesday end of each month. President, John Hogg, Magistrate, 257 Glasgow Road, Clydebank; Vice-president, Lawrence Watt, 35 Taylor Street, Whitecrook, Clydebank; Secretary, David Cargill, 36 Hillview Terrace, Dumbarton Road, Clydebank.

No. 190—PORT-GLASGOW Burns Club. Instituted January, 1910. Federated 5th April, 1910. Place and date of meeting, Cooperative Hall, Princes Street, on 1st Friday in month, September to April, at 7.45 p.m. President, William M'Elwee, 7 Clyde Street, Port-Glasgow; Vice-president, William Gilchrist, 6 Springhill, Port-Glasgow; Secretary, James Hicks, Junr., 6 Octavia Street, Port-Glasgow; Treasurer, John C. Pearson, Flemington, High-holm, Port-Glasgow. Special features of Club—To cherish the name of Robert Burns, to study and foster a love for his writings, and generally to promote good-fellowship.
No. 191—MOORPARK Burns Club, Renfrew. Instituted 1908. Federated 1910. Place of meeting, various. President, Matthew Holmes, Paisley Road, Renfrew; Vice-president, Wm. Fernie, Sandy Road, Renfrew; Secretary, Ebenezer Inglis, Broughthall Gardens, Sandy Road, Renfrew. Committee—Bailie Milliken, Bailie Ferguson, J.P., Councillor Paton, James Clark, and John Mc'Gregor, sen. Special features of Club—Lectures, concerts; to encourage the study of Burns's works by competition amongst children in Moorpark Public School.

No. 192—THE AYRSHIRE ASSOCIATION of Federated Burns Clubs. Instituted 1908. Federated 1910. Place of meeting, quarterly, at various places throughout the county. President, Andrew Sinclair, 65 M'Lellan Drive, Kilmarnock; Vice-president, ex-Bailie M'Graw, Wallacehill, Riccarton; Secretary, Wm. Lennox, 11 Nursery Avenue, Kilmarnock; Treasurer, Archd. Laird. Committee—H. Campbell (Cumnock), D. Donnelly (Bellfield), D. Burns (Glencairn), James Mc'oir (Riccarton), William Hall (Auchinleck), and Wm. Adams (Ardrossan). Special features of Club—To further the interests of the Burns Club by promoting closer union between the Clubs in the county, and to render all possible assistance to the work of the Federation.

No. 193—RUTHERGLEN Jolly Beggars Burns Club. Instituted 31st August, 1910. Federated 11th November, 1910. Place of meeting, 72 Main Street. President, John Bailey, 73 High Street, Rutherglen; Vice-president, Arch. Gilchrist, 51 High Street, Rutherglen; Secretary, John Skelley, 72a Main Street, Rutherglen. Special features of Club—The annual celebration of the birth of Robert Burns, occasional reunion, &c.

No. 194—MIDDLEBIE Burns Club. Instituted 11th November, 1910. Federated 14th November, 1910. Place and time of meeting, Kirtlebridge, Irving Arms Hotel, monthly. President, Mr John Nelson, Ferngrove, Eaglesfield; Vice-presidents, J. Scott, Geo. Moffat, Wm. Rae, and James Urquhart; Secretary and Treasurer, Walter A. Mather, Jonkins House, Kirtlebridge, Ecclefechan; Assistant Secretary, William C. Ferguson. Special features of Club—Social and literary.


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