

complete treatise on ecclesiastical law. 4. 'A History of the Poor Laws,' London, 1764, 8vo. 5. 'Sermons on Practical Subjects; extracted chiefly from the works of divines of the last century,' 4 vols., London, 1774, 8vo. 6. 'Observations on the Bill intended to be offered to Parliament for the better Relief and Employment of the Poor,' London, 1776, 8vo. 7. 'The History and Antiquities of the Counties of Westmoreland and Cumberland,' 2 vols., London, 1777, 4to. Written in conjunction with Joseph Nicolson, nephew of Dr. William Nicolson, bishop of Carlisle, who had left large manuscript collections for the history of the two counties. 8. 'A New Law Dictionary,' 2 vols., London, 1792. A posthumous work of little value, edited, with a continuation, by the author's son, John Burn [q. v.] The author's portrait is prefixed.

Burn also brought out the ninth, tenth, and eleventh editions of Sir William Blackstone's 'Commentaries on the Laws of England.'

[Addit. MSS. 28104, f. 43, 28167, f. 56; Atkinson's Worthies of Westmoreland, ii. 119-32; Bridgman's Legal Bibliography, 42; Bromley's Cat. of Engraved Portraits, 358; Cat. of Printed Books in Brit. Mus.; Clarke's Bibl. Legum Angliæ, 69, 117, 274; Evans's Cat. of Engraved Portraits, 1611; Gent. Mag. lv. (ii.) 922; Gough's British Topography, i. 279, ii. 312; Jefferson's Hist. of Carlisle, 417-21; Le Neve's Fasti (Hardy), iii. 251; Lowndes's Bibl. Man. (Bohn), 317, 318; Marvin's Legal Bibliography, 163; Nichols's Illustr. of Lit. iii. 310, iv. 568, 586-8, 666, v. 266, 267; Nichols's Lit. Anecd. ii. 113, vi. 441, viii. 236, 237, 696, 705, 734, 740; Nicolson and Burn's Westmoreland and Cumberland, i. 484; Cat. of Oxford Graduates (1851), 101.] T. C.

BURN, WILLIAM (1789-1870), architect, the son of Robert Burn, a successful builder in Edinburgh, and designer of the Nelson monument on the Calton Hill there, was born in Edinburgh, 20 Dec. 1789. After an elementary training from his father, he entered in 1808 the office of Mr. (afterwards Sir Robert) Smirke, then at the height of his fame, and sharing with Sir John Soane the best architectural position and practice in London. Smirke's practice was chiefly in the classical style, and young Burn was educated in the severe traditions of the period, along with (among others who afterwards became known) Lewis Vulliamy and C. R. Cockerell, afterwards professor of architecture in the Royal Academy. On his return to Edinburgh after a few years' experience in Mr. Smirke's office, he began business for himself, and almost at the outset met

with signal success. In 1816 he was second to Mr. Playfair in a competitive design for additions to the buildings of Edinburgh University, originally designed by the celebrated Robert Adam [q. v.], and in the same year erected the custom house at Greenock, and the church of St. John, at the west end of Princes Street, Edinburgh. From this time his career was one of uninterrupted professional success. He divided with Playfair the best architectural works of the time in Scotland, and while the latter probably did more public and monumental work, Burn undoubtedly erected more and larger private and domestic buildings than any individual architect of his time. Most of the Scottish and a large number of the English aristocracy were his clients, and in 1844 he found it necessary to remove to London, leaving his Edinburgh business in charge of David Bryce [q. v.], who had become his partner a short time before. The partnership subsisted for about six years, after which Burn ceased practice as an Edinburgh architect. In London his success continued unbroken. His strength undoubtedly lay in domestic architecture, particularly in the internal arrangement of houses, and mansions of his design are to be found in almost every county in the United Kingdom. Among the chief of these are: In Scotland—Riccarton, for Sir W. Gibson-Craig; Niddrie, for Colonel Wauchope; Tynninghame, for the Earl of Haddington; Ardgowan, for Sir Michael Shaw Stewart; Buchanan House, for the Duke of Montrose; Dalkeith Palace and Bowhill, for the Duke of Buccleuch; and Falkland House, for Mr. Tyndall Bruce. In England—Revesby Abbey and Stoke Rockford in Lincolnshire, Lynford Hall in Norfolk, Fonthill for the Marquis of Westminster, Sandown Hall for the Earl of Harrowby, Knowsley for the Earl of Derby, and Montagu House, Whitehall, for the Duke of Buccleuch. In Ireland—Dartrey in county Monaghan for the Earl of Dartrey, and Castlewelan in county Down for the Earl of Annesley. His best-known public works are St. John's Church, the New Club, the Melville Monument, John Watson's Hospital, the Music Hall, and alterations in St. Giles', all in Edinburgh. For the last he has been much and severely criticised. But while the somewhat commonplace building which he substituted for the old picturesque exterior of the church is certainly to be regretted, his work, such as it is, was not behind the ideas of Gothic architecture then prevailing. He was also consulting government architect for Scotland, and in 1856 was one of the three judges appointed by the government to decide a competition

of eighty-two manors; of which no less than twenty-one were in Shropshire, eight in Somersetshire, eight in Worcestershire, and thirteen in Kent and Surrey, where a series of his estates extended from Woolwich and Bexley to Sheen and Wickham, almost encompassing South London (*Cal. Inquis. post Mortem*, i. 115). When we add to these vast estates the ecclesiastical preferments lavished on his kinsmen, the vast portions assigned to his daughters, whom he married to great nobles, all that he himself held despite the laws against pluralities, and the 'mirabilis munificentia' (WYKES, *A. M.* iv. 262) that marked all his expenditure, we can hardly wonder that the archbishop, a zealous upholder of the mendicant orders, objected to his further promotion.

Burnell was not very successful in his efforts to found a family. Two of his brothers were slain on the Menai Straits by the Welsh in 1282 (TRIVET, p. 305; RISHANGER, p. 102). His third brother, Sir Hugh, died in 1286, leaving a son, Philip, who wasted the uncle's patrimony, and was one of the first persons of distinction to suffer by the facilities for recovering trader's debts which the statute of Acton Burnell had afforded (see EYTON, *Shropshire*). He died in 1294, only two years after his uncle. Twice his descendants were summoned by writ to the House of Lords, but before the fourteenth century was over the peerage became extinct (COURTHOPE, *Historic Peerage*, p. 85). Only a few ruins now remain of the great hall at Acton in which the parliament held its session, and modern alterations have almost destroyed the identity of Burnell's great house, built with timber from the royal woods, strengthened with a wall of stone and lime, and crenellated by special royal license (*Rot. Pat.* 12 E. I, mm. 17 and 6).

Burnell's faithfulness, wisdom, and experience must be set against the greediness and the licentiousness and the nepotism that stained his private character (*An. Dunst. in An. Mon.* iv. 373). His kindness of heart, his liberality, affability, love of peacemaking, and readiness in giving audience to his suitors brought him a good share of his master's popularity. The intimate friend of Edward I could hardly have been lacking in some elements of justice. The confidential minister of the greatest of the Plantagenets was almost necessarily a great statesman. The ecclesiastic who stood up for the crown against the Franciscan primate prepared the way for the later assertions of national independence. The author of the statute of Rhuddlan and the ordinance De Statu Hiberniæ played an important part in the pro-

cess of unifying the British islands. The monk of Worcester was fully justified in saying that his peer would not be found in those days (*An. Wig. A. M.* iv. 510; cf. *An. Dunst. A. M.* iv. 373; RYMER, i. 559; *Canonicus Wellensis in Anglia Sacra*, i. 566).

[The chief authorities for the various aspects of Burnell's career have been already enumerated in the course of this article. Of his family, early history, and relations with Shropshire, everything known has been judiciously collected by Eyton. His political career can be traced in the calendars of the Close and Patent Rolls, in Rymer's *Fœdera*, and in the chance allusions of the chroniclers, particularly those included in Luard's *Annales Monastici* in the Rolls Series. The Canon of Wells is the best authority for what he did in his own diocese. The Register of Peckham gives, with his relations to the archbishop, his general ecclesiastical policy. Short modern lives are to be found in Godwin's Catalogue of Bishops of Bath and Wells, Cassan's Bishops of Bath and Wells, and a skeleton of facts and dates in Le Neve's *Fasti Ecclesiæ Anglicanæ*; of the longer lives, that of Lord Campbell (*Lives of the Chancellors*, vol. i.) is careless and inaccurate, and much inferior to the biography in Foss (*Judges of England*, iii. 63-7; *Biographia Juridica*, p. 143).]

T. F. T.

BURNES, SIR ALEXANDER (1805-1841), an Indian political officer, was the fourth son of James Burnes, writer of the signet and provost of Montrose. He belonged to the same family as Robert Burns, the poet, his great-grandfather and the poet's father having been brothers. Through the influence of Joseph Hume, he was appointed, at the age of sixteen, to an Indian cadetship, and joined the Bombay native infantry in 1821. Devoting himself, immediately after his arrival in India, to the study of the native languages, he was selected, while still an ensign, for the post of regimental interpreter, and shortly afterwards for that of adjutant. His subsequent advancement was rapid. In 1825 he was appointed to the quartermaster-general's department, and four years later was transferred to the political department as assistant to the political resident in Cutch. In 1830 he was despatched on a complimentary mission to Lahore, in charge of a present, consisting of a batch of English horses, which had been sent by the king of England to Ranjît Singh. In combination with this duty, he was instructed to explore the countries on the lower Indus, and to this end was entrusted with presents for the amirs of Sind. The journey was not accomplished without some difficulties, for the amirs distrusted its object; but the obstacles offered to Burnes's progress through Sind were

gradually surmounted, and in the Punjab he met with a cordial welcome from the maharaja. In 1832 he was sent on another mission to explore the countries bordering upon the Oxus and the Caspian. An interesting account of his travels, which included the Punjab, Afghanistan, Bokhara, the Turkoman country, the Caspian, and Persia, was published in 1834.

Returning to England in 1833, Burnes was well received in London, whither his fame as an adventurous traveller had preceded him. He received the gold medal of the Geographical Society of England, and the silver medal of the Geographical Society of Paris, and the Athenæum Club admitted him as a member without ballot. According to his biographer Kaye, 'the magnates of the land were contending for the privilege of a little conversation with Bokhara Burnes. Lord Holland was eager to catch him for Holland House. Lord Lansdowne was bent upon carrying him off to Bowdoin. Charles Grant, the president of the board of control, sent him to the prime minister, Lord Grey, who had long confidential conferences with him; and, to crown all, the king, William IV, commanded the presence of the Bombay lieutenant at the Brighton Pavilion, and listened to the story of his travels and the exposition of his views for nearly an hour and a half.'

Burnes returned to India in 1835, rejoicing for a time his appointment as assistant to the resident in Cutch. In November 1836 he was sent by Lord Auckland on a commercial mission to Cabul, where he was received by Dost Mahomed, the de facto amir, whose acquaintance he had made on the occasion of his previous visit in 1832. Burnes's commercial mission was speedily converted into a political one. Writing to a private friend shortly after his arrival at Cabul, he observed: 'I came to look after commerce, to superintend surveys, and examine passes of mountains, and likewise certainly to see into affairs, and judge of what was to be done hereafter; but the hereafter has already arrived.' He had discovered that Russia was intriguing, through the agency of the Persian government, with the Afghans, and this discovery was soon followed by the arrival of a Russian agent at Cabul. At this time the amir was eager for an alliance with England, and was quite prepared with the slightest encouragement to reject the overtures of Russia. Burnes urged upon the government of India that Dost Mahomed's wishes should be gratified; but Lord Auckland and his advisers held different views. The amir's requests, which included the restoration of Peshawar, formerly an Afghan province, but

lately conquered by the Sikhs, were pronounced to be unreasonable, and it was decided, instead of supporting and strengthening Dost Mahomed, to replace the deposed amir, Shah Sujah, on the throne of Cabul. Burnes, having failed to obtain sanction for his recommendations, and finding that the amir, in despair of obtaining British support, was throwing in his lot with Russia, returned to Simla, and was shortly afterwards sent to Sind and Beluchistan, to smooth the way with the amirs of Sind and with the khan of Khelat for the passage through their territories of a British army which was about to be despatched to Afghanistan to aid in the restoration of Shah Sujah. Burnes accompanied the army to Cabul as the second political officer, Sir William Hay Macnaghten, who, as secretary to the government of India, with the governor-general, had had a large share in shaping Lord Auckland's policy, being the first. Burnes was knighted, and received the brevet rank of lieutenant-colonel. From the latter part of 1839 until his death in November 1841 he remained at Cabul, with but little to do, and with no power or responsibility, offering advice which was seldom acted on, and thoroughly dissatisfied with the state of affairs. In the meantime Macnaghten was appointed governor of Bombay, and Burnes had every expectation of taking his place at the head of the British mission, when, in November 1841, the outbreak, which had for some time been threatening, occurred, and Burnes, who with his younger brother and his assistant, Lieutenant William Broadfoot, occupied a house in the city, was one of the first victims. He had been warned of the approaching danger, and urged to take refuge in the cantonments; but, believing that he could quell the tumult, he declined to move, and on 2 Nov. 1841 he was killed by the Afghan mob, at the early age of thirty-six, his brother and Broadfoot perishing at the same time.

The career of Burnes, short as it was, was a very remarkable one. Even in India it is not often that a young military officer has achieved the position which Burnes occupied at the time of his death. His energy and talents were undoubted. His judgment with reference to Central Asian affairs has often been called in question, and it may be that he attached undue importance to the efforts then being made by Russia, and steadily pursued ever since, to acquire influence in Afghanistan, and to the value of a forward policy on the part of the government of India; but there can be no doubt that the advice given by him in favour of an alliance with Dost Mahomed was far sounder than that

upon which Lord Auckland acted, and it is not to his discredit that, when his advice was overruled, he zealously exerted himself to give effect to the policy adopted by his official superiors. For a time much injustice was done to him, and also to Dost Mahomed, by the mutilated form in which the official correspondence regarding the first Afghan war was in the first instance presented to parliament, passages being omitted which showed that Dost Mahomed's conduct was by no means so unreasonable or unfriendly to the British as it was made to appear, and that Burnes had advocated an alliance with Dost Mahomed. Sir Henry Durand, in an article in the 'Calcutta Review,' describes Burnes as 'a man hated as the treacherous cause of the invasion and occupation of the country.' It is not improbable that this was the Afghan feeling, but it does not appear that it was shared by Dost Mahomed; nor was there anything in the facts of the case to support a charge of treachery against Burnes.

[Kaye's Lives of Indian Officers, 1869; Burnes's Travels into Bokhára, &c., 2nd edition, 1839; Marshman's History of India, vol. iii. 1867; Kaye's History of the War in Afghanistan, 3rd edition, 1874; Calcutta Review, vol. ii.]

A. J. A.

BURNES, JAMES (1801–1862), physician-general of Bombay, a kinsman of the poet Burns, was born at Montrose, where his father, James Burnes, was provost, on 12 Feb. 1801, and after being trained for the medical profession at Edinburgh University and Guy's and St. Thomas's hospitals, London, arrived at Bombay, in company with his brother Alexander [see **BURNES, SIR ALEXANDER**], in 1821. He filled various minor posts in the Indian medical service, and was successful in the open competition for the office of surgeon to the residency of Cutch. He accompanied, as a volunteer, the field force which, in 1825, expelled the Sindians who had devastated Cutch, and had forced the British brigade to retire upon Bhuj. The amirs of Sind then invited him to visit them as 'the most skilful of physicians and their best friend, and the cement of the bonds of amity between the two governments,' and on his return he was complimented by the government on the zeal and ability he had displayed at Cutch and Hyderabad. His narrative of his visit to Sind, sent in as an official report to the resident at Cutch, is still the best account we possess of the country, and was a valuable contribution to the geography of India. It was republished in book form, with the title 'Narrative of a Visit to Scinde,' in 1830. During a visit to England on sick leave

in 1834 Burnes was made an LL.D. of Glasgow University and a fellow of the Royal Society, and received the knighthood of the Guelphic order from William IV. On his return to India in 1837 he was at once appointed garrison surgeon of Bombay, afterwards secretary of the medical board, superintending surgeon, and finally physician-general. He was also a member of the board of education, and took an active interest in the diffusion of medical training among the natives. Impaired health compelled him to resign in 1849, after twenty-eight years' service; and his departure was commemorated at Bombay by the foundation of four medals to be competed for at the Grant Medical School, Bombay, the Montrose Academy, and the boys' and girls' schools at Byculla. Burnes was a zealous freemason, and held the office of grand master for Western India, in which capacity he opened a lodge for natives at Bombay in 1844. Besides his 'Narrative' he wrote a 'Sketch of the History of Cutch' (lithographed for private circulation, 1829), and a short history of the Knights Templars. On his return home he occupied himself with the affairs of his county, where he was a justice of the peace; removed to London, and died on 19 Sept. 1862. He married Esther Pryce in June 1862.

[Laurie's Memoir in Burnes's Notes on his Name and Family, Edinburgh, printed for private circulation, 1851.] S. L.-P.

BURNESTON or **BORASTON, SIMON** (*n.* 1338), divine, presumably a native of Burniston, near Scarborough, was a doctor of divinity of Cambridge and a member of the Dominican monastery at Oxford. The latter fact has led Tanner (*Bibl. Brit.* p. 143) to suspect that Burneston's ascription to Cambridge is an error. Burneston was distinguished as a preacher, and was chosen to be provincial of his order for England. His works consist of a 'Tractatus de Mutabilitate Mundi' (dated 1337 in a manuscript of Lincoln College, Oxford, lxxxi. f. 29, *Coxe's Catal.* p. 42); 'Tractatus de Unitate et Ordine ecclesiasticæ Potestatis' (written in the Dominican house at Oxford in 1338); 'Opus alphabeticum de Verbis prædicabilibus, cum Concordantia quorundam Doctorum,' which is identical with the 'Distinctiones' mentioned by Tanner (*l.c.*) as a separate work; 'Compilatio de Ordine iudiciario,' and some collections of sermons. Other writings attributed to Burneston, namely the 'Thematata dominicalia' (unless these be identical with his sermons) and a treatise, 'De postulandis Suffragiis,' are not known to be extant.

his wife 'in a flood of tears,' he said, 'My dear, don't let us part in a shower.' The 'Pious Memorials' were reprinted at Paisley in 1788 with additions, and again enlarged in 1789. It was reprinted with a continuation by the Rev. George Burder in 1820, forming a large octavo volume, and a stereotyped reprint is still on sale.

[Hervey's Account of Richard Burnham, in the Memorials, 1753.] J. H. T.

BURNHAM, RICHARD (1749?-1810), baptist minister, was born about 1749, of poor parents. In his youthful days he resided at High Wycombe, and attended the Wesleyan chapel there, and in his early manhood was solicited to preach. He was afterwards baptised by T. Davis of Reading, joined a baptist church, and was regularly ordained for the ministry. He was then chosen as pastor by a few people at Staines, but they were so poor as to be unable to support him; this led to his leaving Staines. He removed to London, and in 1780 preached in Green Walk, on the Surrey side of Blackfriars Bridge, where he stayed about two years, removing first to Gate Street, Lincoln's Inn Fields, and afterwards to Chapel Street, Soho; and when John Martin's people left for Store Street in 1795, Burnham took the chapel in Grafton Street vacated by them, where he remained till his death, 30 Oct. 1810, aged 62. He was buried at Tottenham Court Chapel. The inscription on his gravestone is given in full in Wilson's 'Dissenting Churches,' with an account of Burnham. His 'Funeral Sermon,' preached by William Crawford of Ewer Street, Southwark, including some account of Burnham's life, was published in 1810. Burnham was the author of a small volume of 'New Hymns' printed in 1783; it was subsequently enlarged, and in 1803 was reprinted with considerable additions, numbering 452 hymns. Nine of these appear in 'Songs of Grace and Glory,' 1871. Burnham also published 'The Triumphs of Free Grace' in 1787, including an account of his experience and call to the ministry; and in 1806 'Five Interesting Letters,' and an 'Elegy on the Death of Lord Nelson.' A portrait of Burnham appears in some copies of his hymn-book. He was succeeded at Grafton Street by John Stevens, afterwards of Meards Court, Soho.

[Crawford's Funeral Sermon for R. Burnham, 1810; Burnham's own account of himself in his Triumphs of Free Grace, 1787; and Wilson's Dissenting Churches, iv. 25-9.] J. H. T.

BURNS, ALLAN (1781-1813), surgeon and anatomist, was born at Glasgow on 18 Sept. 1781, his father, Dr. John Burns, being

minister of the Barony Church. He commenced medical study at fourteen under his brother, John Burns [q. v.], who then lectured on anatomy and surgery in Glasgow. In 1804 he went to London to seek medical service in the army, and was induced to go to St. Petersburg to take charge of a hospital about to be established by the Empress Catherine on the English plan; but finding the position uncongenial, he returned to Scotland in a few months. Burns now established himself as a lecturer on anatomy and surgery at Glasgow, his brother having given up his lectures on anatomy, owing to a body-snatching scandal. He attained very considerable success, being both vivid in illustration and accurate in knowledge. In 1809 he published 'Observations on Diseases of the Heart,' and in 1812 'Observations on the Surgical Anatomy of the Head and Neck;' but from 1810 his health began to fail, and his promising career was cut short by his death on 22 June 1813.

[R. Chambers's Eminent Scotsmen (Thomson), i. 251.] G. T. B.

BURNS, ISLAY, D.D. (1817-1872), theological writer, brother of William Chalmers Burns [q. v.], was born in 1817 at the manse of Dun in Forfarshire, where his father (afterwards translated to Kilsyth, near Glasgow) was minister. He received the chief part of his education at the grammar school of Aberdeen, under Dr. James Melvin, a celebrated teacher of Latin, and at Marischal College and University, Aberdeen, and the university of Glasgow. Studying for the ministry, he was ordained in 1843 to the charge of St. Peter's Free church, Dundee, in succession to the Rev. R. M. M'Cheyne, a man of eminent spirituality and power. In 1863 he received the degree of D.D. from the university of Aberdeen, and in 1864 was chosen to a professor's chair in the theological college of the Free church, Glasgow. In this office he remained during the rest of his life. Burns was remarkable for a combination of evangelical fervour with width of culture and sympathy, a strong æsthetic faculty and a highly charitable spirit. To the diligent and successful discharge of his duties, first as a minister of the gospel and then as a professor, he added considerable literary activity. His chief writings were: 1. 'A Series of Essays on the Tractarian and other Movements in the Church of England,' published in the 'British and Foreign Evangelical Review.' 2. 'History of the Church of Christ, with special reference to the delineation of faith and life.' 3. 'The Pastor of Kilsyth,' a sketch of the life of his father. 4. Me-

moir of his brother, Rev. W. C. Burns, M.A., missionary to China. A posthumous volume of 'Select Remains' was published in 1874.

[Blaikie's Memoir, prefixed to Select Remains of Islay Burns, D.D., London, 1874; personal knowledge.]
W. G. B.

BURNS, JABEZ, D.D. (1805-1876), non-conformist divine, was born 18 Dec. 1805, at Oldham in Lancashire, where his father was a chemist. He was educated at a school at Chester, and at the grammar school of Oldham, which he left to engage in commercial pursuits at York and Bradford. For about three years he managed a bookselling business at Keighley. His mother, who died in his early childhood, was a Wesleyan, and named him after Dr. Jabez Bunting. Burns early in life joined the Methodist New Connexion, and at the age of sixteen delivered his first public address in a methodist house near York. In 1824 Burns married Jane, the daughter of Mr. George Dawson of Keighley. He removed in 1826 to London. Here in the midst of hardship he commenced his career as a religious writer by the compilation of the 'Christian's Sketch Book,' 12mo, London, 1828, eighth edition 1835, &c., of which a second series, with the same title, was issued in 1835; and the 'Spiritual Cabinet,' 18mo, London, 1829, and other editions. Previously to this date he had been baptised by the Rev. Mr. Farrent, the pastor of a general baptist congregation at Suffolk Street Chapel, in the Borough; but he did not sever his relations with the Methodist New Connexion. After a few months spent in mission work on behalf of the general baptists in Edinburgh and Leith in 1829, he was from 1830 to 1835 the pastor of a congregation connected with that body in Perth. He travelled over a large extent of country during that period, preaching on temperance. While at Perth Burns edited the 'Christian Miscellany.' In May 1835 he accepted a call to the pastorate of the general baptist congregation assembling in Ænon Chapel, New Church Street, Marylebone, and in June finally removed with his family to London. His congregation at first was small, but owing to his enthusiasm it increased so much that twice in the first twenty-five years of his ministry at Paddington it was found necessary to enlarge the building in which it worshipped.

Burns had much influence as a preacher and public speaker, especially on temperance. He is said to have been the first clergyman of any denomination to preach teetotalism from the pulpit. He delivered thirty-five annual temperance sermons, beginning 16 Dec. 1839, many of which were published. He was

one of the earliest members of the Evangelical Alliance, formed in 1845. In 1847 Burns paid his first visit to America, as one of the two delegates from the General Baptist Association of England at the triennial conference of the Freewill Baptists of the United States. He published 'Notes of a Tour in the United States and Canada in the Summer and Autumn of 1847,' 8vo, London, 1848. He visited America again in 1872. In 1869 he visited Egypt and Palestine, and prepared a 'Help-book for Travellers to the East; including Egypt, Palestine, Turkey, Greece, and Italy,' 8vo, London, 1870. Burns died at his residence in Porteus Road, Paddington, on Monday, 31 Jan. 1876. The Wesleyan University in Middletown, Connecticut, conferred upon Burns in 1846 the honorary degree of D.D., to which the faculty of Bates' College, Lewiston, Maine, added that of LL.D. in 1872.

Burns wrote a vast number of religious books year by year. In 1837 he issued a very popular work, entitled 'The Golden Pot of Manna; or Christian's Portion, containing Daily Exercises on the Person, Offices, Work, and Glory of the Redeemer,' 2 vols. 8vo. In the fifth edition the title was altered to 'The Christian's Daily Portion,' 1848. Similar works were entitled 'Christian Exercises for every Lord's Day, morning and evening, in the Year,' 12mo, London, 1858, second edition 1859; 'The Preacher's Magazine and Pastor's Monthly Journal,' sixty-six parts, between April 1839 and September 1844; 'One Hundred Sketches and Skeletons of Sermons,' 4 vols., London, 1836-9, which have gone through fourteen editions; 'Sketches of Discourses for Sunday Schools and Village Preaching,' 12mo, London, 1838, revised edition, with three additional 'Sketches,' 1846, new edition, revised and enlarged, 1860; 'Sermons, chiefly designed for Family Reading and Village Worship,' 12mo, London, 1842; 'One Hundred and Fifty Original Sketches and Plans of Sermons, comprising various Series on special and peculiar Subjects, adapted for Week Evening Services,' 8vo, London, 1866; and finally 'Two Hundred Sketches and Outlines of Sermons as preached chiefly in Church Street Chapel, Edgware Road, London, since 1866,' 8vo, London, 1875. Burns prepared and edited the 'Pulpit Cyclopædia and Christian Minister's Companion,' 4 vols. 8vo, London, 1844.

Less important books by Burns were: 'The Mothers of the Wise and Good, or select Essays on Maternal Duties and Influence,' 12mo, London, 1846 'Christian Philosophy, or Materials for Thought,' 12mo, London, 1845, second edition, revised and enlarged, 1849, 'a book of ideas'; 'Doctrinal

Conversations,' &c., 12mo, London, 1849, new edition, revised and enlarged, under the title of 'The Universal Love of God and Responsibility of Man,' &c., 12mo, London, 1861; 'Light for the Sick Room: a Book for the Afflicted,' 12mo, London, 1850; 'Light for the House of Mourning: a Book for the Bereaved,' 12mo, London, 1850; 'The various Forms of Religion,' 12mo, London, 1851; 'The Marriage Gift Book and Bridal Token,' 8vo, London, 1863; 'A Retrospect of Forty-five Years' Christian Ministry: Public Work in other Spheres of Benevolent Labour, and Tours in various Lands, with Papers on Theological and other Subjects in Prose and Verse,' 8vo, London, 1875; and several works for the young.

[Perthshire Advertiser, 4 Feb. 1876; the Baptist, the Freeman, and the Christian World, 4 and 11 Feb. 1876; Burns's Retrospect of Forty-five Years' Christian Ministry, 1875; and an article entitled The Late Rev. Dr. Jabez Burns—Life and Labours, contributed by the Rev. Dawson Burns to the Baptist Magazine, March 1876, and reproduced in the Baptist Handbook, 1877.]

A. H. G.

BURNS, JAMES (17th cent.), author of the 'Memoirs of the Civil War and during the Usurpation from 1644 to 1661,' was born at the commencement of the seventeenth century. He was a merchant in Glasgow, and for some time bailie of that city. Little is known of his history, but he is supposed to be the son of one Robert Burns, who is mentioned in M'Ure's 'History of Glasgow,' and whose name appears in the 'List of Linen and Woollen Drapers, commonly called English Merchants, since the year 1600.' The manuscript of his 'Memoirs' is lost, but there is a transcript of them, which is evidently much mutilated, by George Crawford, historian of Renfrewshire. The 'Memoirs' are filled with detailed accounts of the incidents which befell the nobility of Scotland during the stormy period of which they treat.

[Stevenson's Historical Fragments relative to Scottish Affairs from 1635 to 1664, 1833.] N. G.

BURNS, JAMES (1789–1871), shipowner, third son of Rev. John Burns, minister of the Barony parish, Glasgow, and brother of the surgeons John and Allan Burns [q. v.], was born on 9 June 1789. Entering into business as a shipowner with his brother, George Burns, he, along with him, began in 1824 to employ steam navigation. Six years later they formed a connection with the MacIvars of Liverpool, and in 1839 their business was extended by the formation of the famous Cunard Company for the establishment of a line of ocean steamers. The company included Messrs. Cunard and

MacIvar, and the first ocean steamer sailed from Liverpool on 4 July 1840. Latterly James Burns retired from the business to his estate of Bloomhall, Dumbartonshire, where he carried out as a landed proprietor a system of enlightened improvements. He was a liberal supporter of religious and philanthropic enterprises. He died on 6 Sept. 1871, and was succeeded in his estates by his only son, John William Burns.

[Glasgow Herald, 8 Sept. 1871; Old Country Houses of the Glasgow Gentry, p. 220.]

T. F. H.

BURNS, JAMES DRUMMOND (1823–1864), presbyterian minister and poet, was born in Edinburgh 18 Feb. 1823, and educated on the charitable foundation of Heriot's Hospital. He and two other lads got through the prescribed curriculum two years before the usual time of leaving; whereupon the governor sent them to the rector's (Dr. Carson's [q. v.]) class at the high school, a thing never done before. His early religious impressions were given to him at the New Greyfriars church, of which Daniel Wilkie was minister. In November 1837 he entered the arts classes at the Edinburgh university as a Heriot bursar; he owed much to the influence of the moral philosophy lectures of John Wilson ('Christopher North'). In November 1841 he proceeded to the divinity classes under Chalmers and David Welsh, and followed them in 1843 to the new divinity hall established by the Free church. Early in 1845 Chalmers sent him to preach at the Free church, Dunblane; though he stuck in the morning sermon, he was at once called by the congregation, and was ordained at Dunblane in August. Overwork soon brought on an alarming attack in the right lung, and he was advised to winter in Madeira. He was appointed to the congregation at Funchal under the Free church colonial mission, and landed 21 Sept. 1847. His diary of this period, though chiefly occupied with devotional and theological matter, gives interesting glimpses of a poetic nature. He left Madeira 27 May and arrived at Broadstairs 11 June 1848. Under medical advice he was induced to return, with a view to take permanent charge of the presbyterian congregation at Funchal. Set free from Dunblane on 4 Oct. he sailed again on 6 Oct. and arrived on 1 Nov. But his stay was not lasting. Owing to the failure of the vintage and the diminished influx of invalids, his congregation fell off. In the summer of 1853 he left Madeira considerably improved in health. After preaching at Brighton and St. Heliers, he settled (on 22 May 1855) with the newly formed presbyterian congrega-

tion in Well Walk, Hampstead. His ministry was successful, and a new church was built. In 1863 a manse was added. Burns was a man of catholic spirit; he admitted, as a member of his church, one who frankly said he 'was not a strict presbyterian,' and who professed simply to be a christian. His preaching was practical and emotional, rather than dogmatic; its effect was much assisted by a voice which is said to have resembled that of Maurice. His personal influence was stronger than his pulpit work. In the man there was a vein of kindly humour, which never lighted up his preaching. He was one of the examining board of the English Presbyterian Theological College. In church courts he took little part; but going in 1863 to the English presbyterian synod at Manchester, and thence on a deputation to the Free church assembly in Edinburgh, he contracted a severe cold. In January 1864 he went to Mentone. In May he resorted to Switzerland, but returned to Mentone in October, and there died on Sunday, 27 Nov. 1864. He married, in the autumn of 1859, Margaret, daughter of Major-general John Macdonald, of the Bengal service, and widow of Lieutenant A. Procter, of the same. He published: 1. 'The Vision of Prophecy, and other Poems,' Edin. 1854, 8vo (the 'Vision' is poor, and its prominence injured the book, but it came to a second edition, Edin. 1858, 8vo). 2. 'The Heavenly Jerusalem, or Glimpses within the Gates,' 1856, 16mo (poems). 3. 'The Climax, or on Condemnation and no Separation, a sermon [Rom. viii. 17, 18], with an Illustration by another Hand,' 1865, 8vo. Besides these he contributed the article 'Hymns' to the eighth edition of the 'Encyclopædia Britannica;' and a series of papers on the cities of the Bible to the 'Family Treasury,' edited by Rev. A. Cameron. His 'Remains' (see below) consist of hymns and miscellaneous verse, thirty-nine translations from German hymns, versions of six psalms, selections from an unpublished poem called 'The Evening Hymn,' thirteen sermons, and two prose fragments.

[Reminiscences of the late J. D. Burns (1864), reprinted from the Weekly Review, 17 Dec. 1864; Hamilton's Memoir and Remains of J. D. Burns, 1869 (portrait); catalogues of British Museum and Advocates' Library, Edinburgh; Gent. Mag. 1865, p. 120.] A. G.

BURNS, JOHN, M.D. (1774-1850), author of the 'Principles of Midwifery,' the eldest son of the Rev. John Burns, minister of the Barony parish, Glasgow, and the grandson of John Burns, author of 'Burns's English

Grammar,' was born in Glasgow in 1774. His father was ordained 26 May 1774, and died 26 Feb. 1839, in the ninety-sixth year of his age and the sixty-fifth of his Glasgow ministry. He wrote the account of Barony parish for Sinclair's 'Statistical Account of Scotland' (HEW SCOTT'S *Fasti*, iii. 40). The son's original intention was to become a manufacturer, but a disease of the knee-joint having unfitted him for learning the loom, as was then the usual custom, he began the study of medicine at Glasgow University. At the opening of the Royal Infirmary of Glasgow for the reception of patients in 1792 he was appointed surgeon's clerk. Instead of commencing as a general practitioner, he began a course of extramural lectures to students in anatomy. His lectures soon became extremely popular, but it was discovered that he had made use of subjects for dissection which had not been procured in a legitimate manner, and the magistrates agreed to quash proceedings against him only on condition that he discontinued his lectures on the subject. This he accordingly did, but they were taken up by his brother Allan [q. v.], while he himself commenced to lecture on midwifery. His earliest publication of importance was the 'Anatomy of the Gravid Uterus,' 1799. This was followed in 1800 by a 'Dissertation on Inflammation,' in two volumes, which raised him to a high position as a medical writer. At an early period he became surgeon to the Royal Infirmary, and subsequently he began a general practice, which in time grew to be large. In 1809 he published the 'Principles of Midwifery,' which greatly extended his reputation, and, besides reaching numerous editions, was translated into several foreign languages. In 1811 he published 'Popular Directions for the Treatment of the Diseases of Women and Children.' He was also a contributor to the 'Edinburgh Encyclopædia.' On the institution of the professorship of surgery in Glasgow University in 1815, he was nominated by the Duke of Montrose for the chair. In this position he was remarkably popular as a lecturer, but his 'Principles of Surgery,' published in 1830, did not meet with much success. He also published 'Principles of Christian Philosophy' (1828). He perished in the wreck of the Orion steamer (belonging to the Cunard Company, of which his brothers were founders and partners), near Portpatrick, on 18 June 1850. He was a fellow of the Royal Society, London, and a member of the Institute of France.

[Old Country Houses of the Glasgow Gentry, p. 219; Gent. Mag. 2nd ser. xxiv. 332-3; Anderson's Scottish Nation.]

BURNS, ROBERT (1759-1796), poet, was the son of William Burnes, or Burnes. The poet adopted the spelling Burns on publishing his first volume in 1786. The Burnes had long been farmers in Kincardineshire. Robert Burnes held the farm of Clockenhill, on Dunnottar, the estate of the Earl Marischal attained for his share in the rebellion of 1715. The poet always believed that his own ancestors had suffered in the same cause (CHAMBERS, *Life and Works of Burns*, 1851, i. 336). Robert Burnes had three sons; the eldest, James, settled in Montrose, and became the father of a second James, writer, and grandfather of a third James, provost of Montrose, and father of Sir Alexander Burnes [q. v.]; Robert, second son of Robert of Clockenhill, was a gardener in England, and died in the house of his nephew, the poet, in 1789; William, third son of Robert, born 11 Nov. 1721, went to Edinburgh in search of work, and thence to Ayrshire, where he leased seven acres of land in Alloway, near the bridge at Doon, for a nursery garden. Here he built a clay cottage with his own hands. On 15 Dec. 1757 he married Agnes, daughter of Gilbert Brown, a Carrick farmer (b. 17 March 1732). Robert, eldest of seven children, was born at Alloway on 25 Jan. 1759. In his sixth year he was sent to a small school at Alloway Mill. Soon afterwards William Burnes, in conjunction with four neighbours, engaged John Murdoch to set up a small school, which Robert attended with his younger brother Gilbert. In 1766 William Burnes took a poor farm at Mount Oliphant, two miles off. The boys' attendance became irregular, and Murdoch gave up the school after two years and a half. The children were then chiefly taught by their father. In 1772 Robert attended the parish school at Dalrymple to improve his writing; the next summer he spent three weeks with Murdoch, who had been appointed in 1772 to teach the English school at Ayr. Murdoch gave Burns one week's training in English and two in French. Burns had to return home at harvest-time. He threshed corn at thirteen, and at fifteen was his father's chief labourer. An old woman named Betty Davidson had filled his infant mind with popular legends; at a later period he managed to pick up some reading. Murdoch lent him a life of Hannibal (his first book except school-books); Burns afterwards borrowed a life of Wallace; his father borrowed or bought some educational and theological works: Salmon's 'Geographical Grammar,' the works of Ray and Derham, Stackhouse's 'History of the Bible,' the 'Boyle Lectures,' Taylor's 'Original Sin,' Hervey's 'Meditations,' and Locke's 'Essay.'

A collection of eighteenth-century letters inspired him with a desire to improve his style. He read the 'Spectator' and Pope's 'Homer,' parts of Smollett, Allan Ramsay, R. Fergusson's poems, then coming out in Ruddiman's 'Weekly Magazine' (HERON, p. 9), and the songs sold by pedlars. He picked up French quickly, read 'Télémaque,' and tried Latin, though with little success. His talents attracted the attention of the neighbours, and his father prophesied that he would do something extraordinary (CHAMBERS, i. 29). His first poem, 'Handsome Nell,' addressed, it is said, to Nelly Kilpatrick (*ib.* 30), a fellow-labourer in the fields, was composed in his seventeenth autumn (1775).

Mount Oliphant proved a hard bargain, and at Whitsuntide 1777 William Burnes took a farm of 130 acres at Lochlea, Tarbolton. Burns was sent the same summer to live with an uncle, Samuel Brown, at Ballochneil, and study surveying under Hugh Rodger, schoolmaster at the neighbouring village of Kirkoswald. Burns here made acquaintance with some jovial smugglers, learnt to 'fill his glass,' and fell in love with 'a charming fillette.' He scribbled verses, engaged in country sports, argued vigorously with schoolfellows, and defeated Rodger in a debate rashly provoked by the teacher. He returned with some of his rusticity rubbed off, and afterwards took to reading Thomson and Shenstone, 'Tristram Shandy,' the 'Man of Feeling,' and 'Ossian' (letter to Murdoch, 15 Jan. 1783). He wrote 'Winter,' the 'Death of poor Mailie,' 'John Barleycorn,' and other songs, while still at Lochlea. In 1780 he joined in forming a 'Bachelor's club' at Tarbolton, which held debates on such topics as the rival merits of love and friendship, and was succeeded by a similar society at Mauchline. About this time he fell in love with Ellison Begbie, daughter of a farmer, who has been identified with his Mary Morison (CHAMBERS, ii. 217), and wrote her some rather formal love-letters. She rejected him apparently on the eve of his departure for Irvine. He went thither to enter a flax-dressing business with a relation of his mother's at midsummer 1781. Here he began his friendship with Richard Brown, a sailor whose approval encouraged him to 'endeavour' at the character of 'poet' (letter to Brown, 30 Dec. 1787), but who also led him into vice. On 1 Jan. 1782 he was at a New Year carouse, when the shop took fire and was burnt to ashes, ruining his prospects of business. He returned to Lochlea, and lived frugally and temperately. He began a commonplace book

in April 1783, which was continued at intervals, and was used by his biographer, Currie.

Various love affairs are more or less distinctly indicated in his songs, and in 1781 he became a member of a masonic lodge at Tarbolton, where his social qualities made him popular, and soon raised him to a leading position. He remained an enthusiastic mason to the end of his life, afterwards joining lodges in Edinburgh and Dumfries. In the beginning of 1783 his father's health began to break. The farm was not prospering, and there was a prolonged litigation about the lease. The old man was a reserved, devout, and affectionate Scotch peasant of the same type as Carlyle's father. Murdoch calls him 'by far the best of the human race' ever known to him. A little 'Manual of Religious Belief' composed by him was published in 1847, from a manuscript by Murdoch in possession of the poet's son Gilbert. Robert had once offended him (Gilbert Burns qualifies this statement) by attending a dancing-school in defiance of the paternal wishes, and had otherwise given cause for some anxiety. He never ceased, however, to respect his father, who died on 13 Feb. 1784, and was buried at Alloway, where the headstone was inscribed with an epitaph by his son.

The brothers Robert and Gilbert managed to save enough from the creditors to start a farm of 118 acres at Mossgiel, near Mauchline. They had taken it at Martinmas 1783, and settled there in 1784. The farm belonged to the Earl of Loudoun, but the Burnses were sub-tenants of Gavin Hamilton, writer in Mauchline, who became one of Robert's warmest friends. He became known to educated men at Mauchline and Kilmarnock, and his poetical genius began to assert itself. He had a serious illness; he suffered, as he had already suffered at Irvine, from nervous depression, which showed itself in some religious lines expressive of penitence. The birth soon after of an illegitimate child, Elizabeth Paton, suggests some serious cause for the sentiments expressed in these poems, which were soon succeeded by livelier strains, such as 'Green grow the Rashes, O,' and epistles to poetic friends. The 'Epistle to Davie,' a brother poet, dated January 1785, is addressed to David Sillar, one of the Tarbolton club, who afterwards published his own poems, encouraged by Burns's success. Gilbert told him that the poem would 'bear being printed,' and they talked of sending it to a magazine. The first two epistles to John Lapraik, another small poet, are dated April 1785 (accounts of Lapraik, Sillar, and others are in the *Contemporaries of Robert*

Burns, 1840). About the same time he wrote 'Death and Dr. Hornbook,' satirising one John Wilson, a village grocer and dispenser of medicine, who afterwards settled in Glasgow, became a teacher and 'session-clerk of the Gorbals,' and died in 1839. Theological controversy was rife in Burns's society; the adherents of the old Calvinism, known as the 'Auld Licht,' were opposed to the 'New Licht,' represented by the more rationalising school of which Blair and Robertson were conspicuous leaders. Taylor's 'Original Sin,' part of Burns's library, was a favourite book of the New Light party. Gavin Hamilton followed the New Light, while William Auld, minister of Mauchline (from 1742 to 1791), was strictly orthodox. In 1784-5 Hamilton was prosecuted by the session, then before the presbytery of Ayr, and finally before the synod, for alleged neglect of the Sunday. He was defended by Robert Aikin, writer in Ayr, also a friend of Burns. Burns threw himself into the controversy with characteristic vehemence, and produced some satires of startling vigour. He had shown his sentiments in an 'Epistle to John Goudie of Kilmarnock on the publication of (the second edition of) his Essays' (1785), attacking 'bigotry' and 'superstition.' He then wrote the 'Twa Herds,' referring to a story of a quarrel between two of the Old Light—Alex. Moodie and John Russell, minister at Kilmarnock—about April 1785. This, says Burns, was the first of his poems which saw the light. It was circulated in manuscript, and created 'a roar of applause.' 'Holy Willie's Prayer,' a rough but most pungent satire, soon followed, directed against one of Hamilton's opponents in the session. Burns represents the revolt of a virile and imaginative nature against a system of belief and practice which, as he judged, had degenerated into mere bigotry and pharisaism. He developed an unsystematic scepticism which often shows itself in his serious letters. His strong passions pushed his contempt for hypocritical and external asceticism into a practical disregard of the morality which it caricatured, and which he continued to respect. The New Light party, however, applauded some outbursts of questionable decency from their ally. The 'Holy Fair,' written a year or two later, was admired by Blair, who suggested the change of 'salvation' to 'damnation' in stanza 12. That Burns, like Carlyle, who at once retained the sentiment and rejected the creed of his race more decidedly than Burns, could sympathise with the higher religious sentiments of his class is proved by the 'Cottar's Saturday Night,' also written in 1785. It

describes his father's performance of family devotions, a duty in which Burns succeeded him, praying, it is said (CHAMBERS, i. 160), most impressively. A playful treatment of popular superstition is adopted at the same time in the 'Address to the De'il,' while the width of the poet's sympathetic observations of human nature is shown in the rollicking vigour of his most dramatic performance, the 'Jolly Beggars' (also of about this date). Burns's poetical activity at this period (1785-1786) was astonishing. Besides the poems already noticed, 'Twa Dogs,' the 'Vision,' the 'Dream,' 'Halloween,' the lines 'To a Mouse,' and 'To a Mountain Daisy,' and various songs, were written at Mossiel. He was beginning to think of publication, which soon became desirable for a new reason. At Mauchline he had fallen in love with Jean Armour (*b.* 27 Feb. 1767), one of the 'six proper young belles' of the place celebrated in his rhyme. Her father was a master mason at Mauchline, and one of the Old Light. Some time in the spring of 1786 it became evident that Jean was about to give birth to a child by Burns. Burns hereupon gave her a written acknowledgment that she was his wife; and, according to the prevalent morals of his class, there was nothing very unusual in this order of events. Burns's farm, however, was not prospering, and Jean's father, indignant at the connection with a man who was at once idle and poor and heterodox, declared that the marriage must be dissolved. All parties, including Aikin, the writer of Ayr, appear to have thought—of course erroneously—that the destruction of the paper would be equivalent to a divorce. Jean, to Burns's indignation, gave way and surrendered the document (April 1786). Burns, disgusted with his position, resolved to emigrate, and obtained from a Dr. Douglas a place of 30*l.* a year as overseer of an estate in Jamaica. Hamilton now advised Burns to publish his poems in order to obtain the necessary passage-money. They were accordingly printed by John Wilson of Kilmarnock, and appeared at the end of July 1786. His friends had subscribed for 350 copies. On 28 Aug. 599 had been disposed of, leaving only fifteen on hand (CHAMBERS, i. 349). Burns made about 20*l.*, and his reputation was rapidly spread. Meanwhile, he still contemplated emigration. He made over the copyright of his poems to Gilbert Burns in trust for his illegitimate daughter, E. Paton. In July and August he did penance in the church at Mauchline, in order to obtain a certificate from the minister that he was a bachelor. For some time he had to keep out of the way in consequence of a warrant ob-

tained by Armour to make him give security for maintaining his expected child. He was, however, back at Mossiel on 3 Sept. 1786, when Jean gave birth to twins—a boy, Robert, and a girl, who soon died.

While still unsettled, Burns met Mary Campbell, daughter of a sailor from the neighbourhood of Dunoon, who had probably been known to him as a nursemaid in the family of Gavin Hamilton. He met her (14 May 1786) on the banks of the Ayr. They exchanged bibles as a mark of betrothment, and she agreed to accompany him as his wife to Jamaica. (Burns's bible came into the hands of a nephew of Mary Campbell, who emigrated to Canada, where it was bought and presented to the trustees of the Burns monument on 25 Jan. 1841.) The passion is apparently commemorated in 'The Highland Lassie,' 'Will ye go to the Indies, my Mary?' and especially in his most pathetic poems, 'To Mary in Heaven' (about October 1789), and 'Highland Mary' (14 Nov. 1792). They prove this passion to have made the most enduring impression upon him. Mary, after spending the summer with her parents at Campbelton, caught a fever from a brother whom she nursed at Greenock, and died there in October 1786. (A monument to her in the Greenock churchyard was raised by subscription, and consecrated on 25 Jan. 1842.) Burns was very reticent in regard to this connection. After his betrothal to Mary he still speaks of loving Jean to distraction (to D. Brice 12 June 1786); and, in spite of his melancholy, he could write humorous and sentimental poems. Some verses of farewell to Eliza, said to be one of the 'belles of Mauchline,' seem to imply other flirtations.

Burns attributes his abandonment of the East Indian expedition to a letter from Blacklock (dated 4 Sept. 1786), the blind poet, to whom the poems had been sent by Mr. Lawrie, minister of Lowdon. Blacklock expressed delight and astonishment, and suggested a second edition. Other inducements co-operated. Dugald Stewart had read three of the poems to Blacklock, his attention having been drawn to them by Mr. Mackenzie, surgeon at Mauchline. On 23 Oct. Mackenzie took Burns to dine at Stewart's villa at Catrine, on the Ayr. Burns commemorates this meeting, at which he was much pleased with Stewart and another guest, Lord Daer, son of the Earl of Selkirk. Meanwhile his printer at Kilmarnock refused to undertake a second edition unless Burns would advance 27*l.* for the paper. This, he says, is 'out of my power.' A friend, Mr. Ballantyne of Ayr, offered to advance the money, but advised

him (according to Gilbert Burns) to go to Edinburgh for a publisher. He decided upon this plan, and just before starting made acquaintance with Mrs. Dunlop of Dunlop, who had been greatly struck by the 'Cottar's Saturday Night.' (Mrs. Dunlop died 24 May 1815, aged 84.) She remained his friend and correspondent through his life, with the exception of a coolness in its last year. Through Mrs. Dunlop he became a correspondent of Dr. Moore, author of 'Zeluco,' to whom he wrote (2 Aug. 1787) the autobiographical letter which (with the statements of Gilbert Burns and Murdoch, all printed by Currie) is the main authority for his early life. Burns left Mossiel on 27 Nov. 1786, riding on a borrowed pony to Edinburgh, which he reached next day. He shared the lodgings of John Richmond, previously a clerk of G. Hamilton's, in Baxter's Close, Lawnmarket. He took off his hat before the house of Allan Ramsay, and visited the grave of the poet Robert Fergusson (1751-1774), to whom he obtained leave to erect a monument in February 1787. He finally paid the bill for this (5*l.* 10*s.*) in February 1792. On 7 Dec. he attended a masonic meeting and was introduced to Henry Erskine, the dean of faculty, by his friend, Mr. Dalrymple of Ayr. Dalrymple was also a cousin of Lord Glencairn, for whose patronage Burns always expressed the warmest gratitude. Glencairn had read the poems, and at once induced the members of the Caledonian Hunt to subscribe to a second edition. Henry Mackenzie, the 'Man of Feeling,' published an enthusiastic review of them in the 'Lounger' (9 Dec. 1786), calling him a 'heaven-taught ploughman.' They had been already favourably noticed in the 'Edinburgh Magazine' for October, and extracts had been given in the November number. Mackenzie's critical utterance was authoritative, and Burns was welcomed by all the literary celebrities of the place. The Duchess of Gordon, Lord Monboddo (whose daughter, Eliza Burnett, he specially admired), Robertson, Blair, Gregory, Adam Ferguson, and Fraser Tytler received him into their society. Burns remained at his humble lodgings, and made acquaintance with less exalted circles. He belonged to one of the convivial clubs common at the time, called the 'Crochallan Fencibles,' which met at the house of one Douglas, famous for singing a Gaelic song called 'Crochallan' (see *Memoirs of W. Smellie*, ii. 255). Burns contributed some verses, not worthy of his better moments, to a collection of the imaginable kind, and became intimate with W. Nicol, of the high school, Smellie, Dunbar, A. Cunningham,

and others, who appear in his verses and correspondence.

His behaviour in the higher society has been described by Dugald Stewart (letter to Currie) and one of his biographers, Josiah Walker. They agree as to his uncorrupted simplicity, and the extraordinary force and versatility of his conversation. With the dress and manners of a plain farmer, he took his proper position among social superiors, who were all his inferiors in intrinsic power. Burns's genuine independence of spirit made him rather over-sensitive to any appearance of neglect. He was occasionally led into 'breaches of decorum' from this cause or from inexperience. But he made himself respected among men, while his manner to ladies is said to have been 'extremely deferential' and perhaps a little over-strained in the direction of gallantry. The Duchess of Gordon said that he was the only man who 'carried her off her feet.' Scott, then a lad of sixteen, saw him at Dr. Ferguson's, whither he was brought by Stewart. Burns was affected to tears by some lines from Langhorne under the print of a dead soldier. Scott was rewarded by a kind look and word for identifying the quotation. Scott speaks of Burns's 'dignified plainness and simplicity,' and says that his most remarkable feature was the eye, which 'literally glowed' when he spoke with interest. 'I never saw such another eye,' says Scott, 'in any human head.' John Pattison, some years later, speaks of his 'matchless eyes,' and his friend Syme says that they were like 'coals of living fire' (CHAMBERS, iv. 157, 174). The second edition of his poems appeared on 21 April 1787, with a preface expressive of sturdy self-respect: 'I was bred to the plough and am independent.' There were 1,500 subscribers for 2,800 copies. He ultimately received about 500*l.*, but his publisher (Creech) was dilatory in payment, and Burns waited many months in suspense as to his plans. He expresses the belief that his 'meteor-like' success would only last while it had the charm of novelty (letter to Blair, 3 May 1787). He had told Lord Buchan in the previous February that he should return to 'woo his rustic muse . . . at the plough-tail.' In the spring of 1787 Burns made an agreement with James Johnson, an engraver, who was preparing a collection of Scotch songs. The first volume appeared in May, with two songs acknowledged by Burns. He continued during the rest of his life to contribute original songs and to collect others, many of them modified or completely rewritten by himself. He undertook this from patriotic motives, and neither asked nor received

payment. He made some tours in the summer, during which he inspected farms and collected songs. Their chronology has been matter of some dispute (see CHAMBERS, ii. App. p. 315). His first tour was from 5 May to 9 June, with Robert Ainslie, a young writer who was very intimate with him at this time (for account of Ainslie, who died 11 April 1838, in his seventy-second year, see *Land of Burns*, p. 87). He travelled through Dunse to Coldstream, crossing the bridge to be in England, Kelso, Jedburgh, and after rambles about the Tweed to Alnwick, Warkworth, Newcastle, Carlisle, Dumfries, whence he visited Dalswinton to look at a farm already offered to him by Mr. Patrick Miller (letter to J. Ballantyne, 14 Jan. 1787), and finally to Mauchline. Here he was at first disgusted by the servility of the Armours, but soon renewed his old relations with Jean. During the latter part of June he visited the West Highlands, writing a bitter epigram upon the worship of the Duke of Argyll at Inverary, and returning by Paisley. After spending July at home he returned to Edinburgh, partly to see his publisher, on 7 Aug. Richmond having taken a new lodger, he now chummed with W. Nicol, a self-taught teacher at the high school, conspicuous for roughness and almost savage irascibility. With Nicol he started (25 Aug.) for a tour in the East Highlands, by Falkirk and Stirling, where he gave grievous offence by a Jacobite epigram on a window of the inn; thence to Crieff, Dunkeld, and Blair, where he was kindly received by the Duke of Athole, in whose family his friend Josiah Walker was then tutor. He went by Dalwhinnie, through Strathspey, to Aviemore and Dalsie; thence by Kilravock to Fort George and Inverness, and returned by Nairn, Forres, and Fochabers. At Gordon Castle Nicol took offence upon not being immediately invited with his friend, and forced Burns to drive off. They next visited Aberdeen, saw Burns's relations at Stonehaven, and went by Montrose and Perth to Edinburgh (16 Sept. 1786). A correspondence followed with John Skinner, author of 'Tullochgorum'—which Burns extravagantly called the 'best Scotch song Scotland ever saw'—whom he had accidentally missed seeing. A final tour with Dr. James Makittrick Adair [q. v.] took place, according to Chambers (Adair writing to Currie erroneously places this in August), to Stirling again, where he smashed the old inscription, and to Harveiston, Clackmannanshire, where he was detained by heavy floods, making excursion to Sir W. Murray's at Ochertyne in Strathearn, and visiting Ramsay, after-

wards a friend of Scott's, at Ochertyne in Menteith. He returned by Kinross and Queensferry, reaching Edinburgh on 20 Oct., whence he immediately wrote to Miller expressing his desire for one of his farms, and sensibly saying that he desired a small farm—'about a ploughgang'—at a fair rent. He now lodged with a Mr. William Cruikshank, a colleague of Nicol's, at 2 St. James's Square.

Burns lingered at Edinburgh, seeking to obtain payment from Creech, and trying to arrange for some permanent settlement. He wrote verses to his 'rosebud,' the twelve-year-old daughter of his host Cruikshank. He wrote admiring letters to Miss Margaret Chalmers, a connection of G. Hamilton's, whose acquaintance he had made at Blacklock's. He saw her and her cousin, Charlotte Hamilton, on his tour with Dr. Adair (afterwards married to Miss Hamilton) at Harveiston, Clackmannanshire, and greatly admired both ladies. He celebrated Miss Chalmers as 'Peggy' in a couple of songs. He tells her of another visit which he had paid to Dumfries in order to settle upon a farm. He had decided to leave Edinburgh in December, when he was detained by an injury to his knee from the upset of a coach. He had been invited to drink tea the next day (8 Dec.) with a Mrs. M'Lehose, and he had written to her a letter accepting the invitation, which became the first of a remarkable correspondence. Mrs. M'Lehose (b. April 1759) had been a Miss Agnes Craig, daughter of Andrew Craig; she was first cousin of Lord Craig, judge of the court of session, and her mother was niece of Colin M'Laurin, the mathematician. In 1776 she married James M'Lehose, who deserted her, and was now settled in the West Indies, while she was living in Edinburgh with three infants, supported chiefly by Lord Craig and a small pittance from her husband's relations. Burns was introduced by a common friend, Miss Nimmo. Burns was laid up six weeks by his accident, and was unable to see Mrs. M'Lehose in person until 4 Jan., when he got out in a chair. They afterwards met several times till he left Edinburgh on 18 Feb. Their letters are signed Clarinda and Sylvander. They write high-flown sentiment, exchange poetry, and indulge in religious discussions. Mrs. M'Lehose tries to convert him to Calvinism. She has to remind him at starting that she is a married woman; she warns him to keep strictly within the bounds of delicacy, begs him to be satisfied with the 'warmest, tenderest friendship,' and consults a spiritual adviser, Mr. Kemp, minister of the Tolbooth church, and afterwards offends two unnamed friends by

her continued intimacy. Burns raves in rather stilted phrases, and declares that he 'loves to madness and feels to torture.' Burns apparently considered that his marriage to Jean Armour was dissolved, and intimates a vague hope that Mr. McLehose may cease to be an encumbrance to his wife; but the natural end of such a correspondence must have been obvious to both parties. Meanwhile Jean Armour was again expecting to become a mother. She had been turned out (or, as she says, WADDELL, vol. ii. App. xxii., prevented from returning from a visit to Mr. Muir at Tarbolton Mill) by her father. Burns, still confined by his accident, wrote to a friend to help her. On 16 Feb. Burns went to Glasgow, and thence to Mauchline. He reconciled Jean to her mother. He again looked at Miller's farm at Ellisland, and returned to Edinburgh, where he announces (to Miss Chalmers, 14 March 1788) that he has finally taken the lease. He soon afterwards settled with Creech, receiving, it seems, about 500*l.* (CHAMBERS, ii. 248). (He says only a little over 400*l.*, letter to Moore, 4 Jan. 1789. Creech, according to Heron (p. 31), professed to have paid Burns 1,100*l.* The copyright was sold for 100*l.*, and Burns had, therefore, no interest in later editions, to which he gratuitously contributed some new songs.) He at once advanced 180*l.* to help his brother Gilbert, who was still struggling on with Mossgiel. The debt was finally repaid by Gilbert from the profits of an edition of his brother's works more than thirty years afterwards. Just before this Burns had finally obtained a qualification for the excise. The advisability of obtaining such a place—the only piece of patronage easily accessible—had been discussed by his friends before he first came to Edinburgh (letter to R. Aiken, October 1786), and he applied for it to his patrons, Lord Glencairn and R. Graham of Fintry, apparently in this January. He hesitated for some time between farming and the excise, and finally decided to take the farm, keeping the appointment as something to fall back upon. The order to give him the necessary two weeks' training as an exciseman was issued to an officer at Tarbolton 31 March 1788. By the end of March Burns, who had continued his letters to Clarinda declaring that he would love her for ever, was back at Mossgiel, making arrangements for his new life. When at a distance from Edinburgh the influence of Mrs. McLehose apparently declined, and he was moved by the older claims of Jean. About this time (the date is uncertain) Jean gave birth to twin daughters, who died in a few days, and in the course of April Burns had privately acknowledged her as his wife (see a letter to James Smith,

28 April). A legal ceremony was performed in Gavin Hamilton's house 3 Aug. (*Land of Burns*, i. 23). On 5 Aug. the pair acknowledged their marriage in Mauchline church, when they were duly admonished, and Burns gave a guinea to the poor.

Clarinda was naturally indignant. Burns made such apology as he could a year later (letter of 9 March 1789), and wrote a few letters to her in 1791–2, in one of which (27 Dec. 1791) he encloses the fine poem, 'Ae fond kiss, and then we sever.' The first of these letters tells her that during their first intimacy he was 'not under the smallest moral tie to Mrs. B.,' and could not know 'all the powerful circumstances that omnipotent necessity was busy laying in wait for him.'

Burns was now resolved to lead the life of a steady farmer at Ellisland. It consisted of one hundred acres in a beautiful situation on the south bank of the Nith, six miles from Dumfries. Allan Cunningham, whose father was factor to the estate, says that Burns made a poet's choice, not a farmer's. He took a lease for seventy-six years, at a rent of 50*l.* for the first three years, and afterwards 70*l.* Mr. Miller was to give him 300*l.* to build a farm-stead and enclose the fields. Burns came to reside on 13 June, and set about building his house, his wife meanwhile staying at Mauchline, forty-six miles off, where he visited her occasionally. He refers to her in 'O a' the airts the wind can blow,' and 'O were I on Parnassus' hill.' He settled his wife in the new house in the first week of December. The songs, 'I hae a wife o' my ain,' 'Auld Lang Syne,' and 'My Bonnie Mary' (the last two sent to Mrs. Dunlop as old Scotch songs), belong to this time. On 18 Aug. 1789 a child was born to him, named Francis Wallace (in honour of Mrs. Dunlop, a descendant from William Wallace's brother). The farm was not doing well, while his family was increasing, and Burns thought, according to Allan Cunningham, that by working it chiefly for the dairy he could leave the superintendence to Mrs. Burns and her sisters, while he could take up his appointment in the excise. He accordingly obtained from Mr. Graham an appointment to his district. It brought in 50*l.* a year, from which 10*l.* or 12*l.* expenses were to be deducted, with a pension for widow and orphans. It involved the duty of riding two hundred miles a week over ten parishes. Burns seems to have discharged his duties vigorously, though judiciously shutting his eyes to occasional peccadilloes of poor neighbours (CHAMBERS, iii. 83). The work left him little leisure for poetry, and exposed him to some temptations. Though

occasionally out of spirits (he composed about this time the pathetic verses to 'Mary in Heaven'), his more jovial humours have left permanent traces. About September 1789 he wrote 'Willie brew'd a peck o' maut,' celebrating a convivial meeting with Allan Masterson and his old chum Nicol, then on a visit to Moffat. Nicol soon afterwards bought a small estate at Laggan, not far from Burns, where other meetings were probably held. Another famous song, the 'Whistle,' describes a drinking contest held 16 Oct. 1789 (CHAMBERS, iii. 67-71), where three gentlemen, Captain Riddel of Friar's Carse, Fergusson of Craigharroch, and Sir Robert Lawrie, drank against each other for a whistle won, according to tradition, by a similar contest of a previous Sir Robert Lawrie against a gigantic Dane. Burns looked on to see fair play, writing his poem, and keeping himself tolerably sober. Fergusson won, and Lawrie never quite recovered the contest. In the same season Burns made the acquaintance of Francis Grose, then visiting Friar's Carse upon an antiquarian expedition, and addressed to him the lines beginning 'Hear, Land o' Cakes and brither Scots.' Burns asked Grose to make a drawing of Alloway Kirk, as the burial-place of his family, and Grose consented on condition that Burns should give him a witch story. This was the occasion of 'Tam o' Shanter,' written (as Mrs. Burns told Lockhart) in one day in his favourite walk by the Nith. According to the country story Tam and Kate represent one Douglas Graham and his wife, Helen M'Taggart, whom Burns had known at Kirkoswald. A letter to Grose, in which Burns gives a version of the legend, was first printed in Brydges's 'Censura Litteraria' (1796). The poem first appeared in Grose's 'Antiquities of Scotland,' published April 1791, and it was immediately received with applause.

At the end of 1790 Burns appears as accommodating one Alexander Crombie with a bill for 20*l.*, and about the same time he is partly paying a bill for books supplied by Mr. Peter Hill, including a family bible, Shakespeare, 'Ossian,' 'Don Quixote,' 'Joseph Andrews,' 'Roderick Random,' Garrick's and Cibber's works, some collections of essays, the 'Marrow of Modern Divinity,' Blair's 'Sermons,' two or three theological works, and a map of Scotland. On settling at Ellisland Burns had set afoot a scheme for a local library, of which he sent an account to Sir John Sinclair, published in the third volume of the 'Statistical Account of Scotland.' In October 1790 Burns also paid for the funeral expenses of his younger brother William (b. 30 July 1767), who died in Sep-

tember of that year, having settled in London as a saddler, with an introduction from Burns to his old teacher, Murdoch (letters between the brothers and Murdoch were first published in CROMEK'S *Reliques*).

The farm enterprise was never successful. Burns's various distractions are enough to account for a failure, and he was apparently a careless master and not very skilful in the business (CHAMBERS, iii. 139). One of the last notices of Burns at Ellisland is a story told to Currie by two English tourists, who found him (in the summer of 1791) angling in the Nith with a foxskin cap, a loose greatcoat, and an 'enormous highland broadsword.' He entertained them hospitably with boiled beef and vegetables and barley broth, and with whisky punch in a bowl of Inverary marble, a marriage gift from his father-in-law, for which, according to Chambers (iii. 191), a later possessor refused 150*l.* Carlyle disbelieves this anecdote, which is also disputed by Mrs. Burns, who ridicules the 'broadsword,' and adds that he never angled (WADDELL, ii. App. xxiv.) He always loved animals and detested field sports (see verses on the wounded hare and the 'Brigs of Ayr'). By this time Burns had resolved to throw up his farm. In a 'third epistle to Mr. Graham of Finty' (assigned to the summer of 1791), he hints a desire for a further appointment. He had hoped for an advance to a supervisorship, and was put on the list for such an appointment; but his interest had suffered by the death of Lord Glencairn (January 1791) (see letter to Dr. Moore, 28 Feb. 1791), upon whom he now wrote his fine 'Lament.' He obtained, however, through Graham, an appointment as excise-man in Dumfries, at a salary of 70*l.* Patrick Miller was willing to part with the farm, and Burns settled at Dumfries in December 1791, first (till May 1793) in the Wee Vennel, now Bank Street, and afterwards in the Mill Vennel, now Burns Street. A third son, William Nicol, had been born 10 April 1791, and a few days before an illegitimate daughter by Anne Park (the result of an unfortunate amour during Mrs. Burns's absence at Mauchline), whom Mrs. Burns brought up with the other infant. Like Burns's other two daughters she was christened Elizabeth, and afterwards became Mrs. Thomson, living at Pollockshaw, Renfrewshire (CHAMBERS, i. 260). A final visit to Edinburgh took place just before the departure to Dumfries, and a final interview with Mrs. McLehose, to whom soon afterwards he sent 'Ae fond Kiss,' 'Wandering Willie,' and some other songs. At Dumfries Burns made acquaintance with some of the higher families, and especially with

Maria Riddel, originally a Miss Woodley, at this time wife of Walter Riddel, younger brother of Captain Riddel of Glenriddel (at a house called for the time Woodley Park, and before and afterwards known as Goldielea). Mrs. Riddel, still under twenty, was a beauty and a poetess. She and her husband welcomed Burns to their house, where there was a fine library, but where Mr. Riddel appears to have encouraged excessive drinking.

The strong political animosities excited by the French revolution were now beginning to show themselves, and Burns incurred the suspicion of the governing party. He had previously passed for a Jacobite, and by his epigram at Stirling (which also insults George III, then suffering his first publicly known attack of insanity), and by some passages in his poems, provoked an indignation which seems strange at a period when Jacobitism was little more than a fanciful sentiment. Burns, it is clear, had none of the political principles generally connected with the name. His Jacobitism was composed of patriotic Scotch sentiment, a romantic feeling for the exiled Stuarts, common in the anti-Calvinistic classes of Scotch society, and a pretty hearty contempt for the reigning family. But his strongest political sentiment, so far as he was at all a politician, might be rather called republican. It was the proud sentiment of personal independence and contempt for social distinctions, so strongly marked in his behaviour and writings from first to last, and which he afterwards embodied, with his astonishing power of condensed utterance, in the famous lines, 'For a' that and a' that' (January 1795). This tendency led him to sympathise with the hopes of the revolutionary party then shared by so many ardent young men in England.

On 27 Feb. 1792 Burns was despatched to watch an armed smuggler, who had got into shallow water in the Solway Firth. He was left on guard while his superior officers went to Dumfries for some dragoons. While waiting he composed the spirited song, 'The Deil's awa' wi' the Exciseman,' and on the arrival of the soldiers led them to the assault, and was the first to board the ship. Lockhart first tells this story, which has been substantiated by W. Train (*BLACKIE'S Burns*, i. cexliii). The ship was condemned and her stores sold. Burns bought her guns, four carronades, for 3*l.*, and sent them as a present to the French legislative body (*CHAMBERS*, iii. 22). (The convention was not in existence till September, and war was not declared till January 1793.) The suspicion which such conduct might suggest seems to have increased soon after, and in December 1792

Burns wrote a painful letter to Mr. Graham of Fintry, stating that an inquiry had been ordered into his political conduct, declaring that he was afraid of dismissal, owing to the 'dark insinuations of hellish groundless envy,' avowing his attachment to the British constitution, and saying that he was unnerved by the thoughts of his family. From a letter written 13 April 1793 to Mr. Erskine of Mar, who had heard that Burns was actually dismissed, and had offered to head a subscription for him, it appears that the dismissal had only been prevented by Graham's interest. Burns speaks eloquently and indignantly of the possible injury to his fame, and declares that he will preserve his independence. He had been told that his business was 'to act, not to think,' and though not dismissed, his prospects of promotion seemed to be blasted. Although his superior, Alexander Findlater, thought that he had exaggerated, it is plain that he was deeply stung by the rebuff, and was no doubt placed in a humiliating position. A reprimand for some trifling neglect of duty seems to be confused with this political rebuff. Burns belonged to a small club with John Syme, a distributor of stamps, who afterwards helped Currie in preparing a memoir, Maxwell, a physician, and others. They appear to have held secret meetings, and Burns produced political squibs, the 'Tree of Liberty' (first published in the people's edition of 1840), and others suppressed for the time. He joined the volunteers formed in 1795, and wrote a spirited invasion song in order to show his loyalty. He was, however, nearly forced into a duel for giving an ambiguous toast, 'May our success in the war be equal to the justice of our cause!' A toast to Washington as a greater man than Pitt also gave offence, to Burns's annoyance. Miss Benson, afterwards Mrs. Basil Montagu, met him at this time at a ball, and tells of the disgust which he expressed for the 'epauletted puppies' who surrounded her. Lockhart tells a story from a Mr. McCulloch who saw Burns in the summer of 1794, when he was generally avoided by the respectable attendants at a county ball, and quoted Lady Grizel Baillie's verses, 'His bonnet stood ance fu' fair on his brow.' Scott, in his review of Cromek's 'Reliques' in the 'Quarterly,' told a story on the authority of Syme, according to which Burns, in a paroxysm of shame, first drew a sword upon his friend, and then dashed himself on the floor; but the story apparently refers to a mere bit of mock-heroics (see *PETERKIN'S Review*, &c.) There were other causes than political suspicions for Burns's decline in public favour. He so far surmounted this, in fact, that he appears to have

had some prospect of preferment. After the first outbreak of the war, the extreme suspicions declined, and though he wrote election ballads on the whig side, he seems to have been at least tolerated. A supervisorship, he says (letter to Heron, 1795), would bring from 120*l.* to 200*l.* a year; and he might look forward to a collectorship, which varied from 200*l.* to 1,000*l.* a year. This, however, depended on the very doubtful possibility of political patronage. At the same time he clearly gave way to indulgences of a discreditable kind. His friends, James Gray, a schoolmaster, and Findlater, his superior officer, declare (in letters first published by A. Peterkin in 1815) that he never became openly reckless or degraded. Gray speaks of his extreme interest in the education of his children. Burns had formerly been made an honorary Burgess of Dumfries, and was now allowed the privilege of sending his sons to the school on the footing of a real freeman of the town. He was also admitted a member of the town library, to which he presented some books. Burns was often received on equal terms by the respectable inhabitants, and his friends testify that they never saw him drunk. He continued to perform his official duties with zeal and regularity (see CHAMBERS, iii. 83, 147; WADDELL, ii. App. xxxi.) But his friends have also to admit that he frequently went beyond the bounds of prudence; and he was apparently often in company of a disreputable kind, and gave way to very mischievous indulgences. On 31 Dec. 1792 he tells Mrs. Dunlop that hard-drinking is 'the devil to him.' He has given up taverns—for the time—but the private parties among the hard-drinking gentlemen of the country do the mischief. At the end of 1793 he was at such a party at Walter Riddell, became scandalously drunk, and was brutally rude to Mrs. Riddell. Although he expressed the bitterest remorse next day, the Riddells broke with him for some time, and Burns wrote some bitter lampoons on the lady. The quarrel extended to the Riddells of Glenriddell. Captain Riddell died the next April (1794) still unreconciled, when Burns wrote a sonnet expressing his regret. A year or so later Mrs. Walter Riddell became partly reconciled. She saw him before his death, and wrote an appreciative obituary notice of him soon after in the 'Dumfries Journal.' It is clear that, though Burns was neither so poor nor so neglected as is sometimes said, his weaknesses had injured his reputation, and were trying his constitution.

Burns's poetical activity occasionally slackened, but never quite ceased. In September 1792, George Thomson, clerk to the trus-

tees for the encouragement of Scotch manufactures, had designed a new collection of Scotch songs, to be more carefully edited and more elegantly got up than Johnson's 'Museum.' Thomson and his collaborator, Andrew Erskine, applied to Burns to write songs for melodies which they would send him. Burns took up the project enthusiastically. He wrote songs at intervals and sent them to Thomson with many interesting letters originally published in the fourth volume of Currie's work. Among them are some of his most popular songs. 'Scots, wha hae wi' Wallace bled' is said by Syme to have been composed during a tour which they made at the end of July 1793, while riding in a storm across the wilds of Kenmure. Burns sends it to Thomson in the following September, saying that he composed it 'in my yesternight's evening walk.' It seems, however, to have been already in the hands of Johnson; and the last statement may refer to a final redaction. As Burns occasionally indulged in little mystifications, the date must remain uncertain. 'Auld Lang Syne' had been sent just before, as taken down from 'an old man' singing. Other songs, such as 'O, my Luv'e's like a Red, Red Rose,' and 'A Vision,' the last of which refers to a favourite walk of Burns, near the ruins of Lincluden Abbey, appeared in the fifth volume of Johnson's 'Museum' (December 1796, after Burns's death), but had been sent to Johnson in 1794. Several songs addressed to Chloris were written in 1794-5. Chloris, or the 'Lassie wi' the lint-white locks,' was a Mrs. Whelpdale, daughter of a farmer named Lorimer, who had been married and deserted at the age of seventeen. The homage in this case appears to have been purely poetical. Burns adopted the phraseology of a lover in celebrating any woman; even Jesse Lewars, who helped to nurse him in his last illness, and to whom (in 1796) he addressed 'Oh, wert thou in the cauld blast,' written on the spur of the moment to a tune which she played to him, and which was afterwards set to music by Mendelssohn.

For all these poems Burns absolutely refused to accept money. He told Thomson at starting that his songs were 'either above or below price,' and only kept 5*l.* sent to him by Thomson in 1793 because a return would 'savour of affectation,' declaring that, if any more were sent, he would be henceforth a stranger. He had some correspondence with London journalists, having sent to the 'Star,' then edited by Peter Stuart, a letter, dated 8 Nov. 1788, protesting against a sermon in which a Mr. Kirkpatrick of Dunleath had spoken ungenerously of the Stuart dynasty,

and in 1789 'Delia, an Ode.' Stuart asked Burns to contribute to the paper, offering, says his brother, Mr. Daniel Stuart (*Gent. Mag.* July 1838, p. 24), a salary 'quite as large as his excise emoluments.' Burns accepted an offer of a gratuitous copy of the paper in some humorous verses, but declined to write. Perry, in 1794, offered him a regular salary for contributions to the 'Morning Chronicle.' Burns again declined, saying that he thought of offering some prose essays, but that a copy of the paper would be sufficient reward. Probably known contributions would have destroyed his prospects in the excise, which were now improving. Burns's refusal to take money has been contrasted with his wrath against Creech for not paying him. 'I'll be damned if I ever write for money,' he said to a friend (see CHAMBERS, iii. 173, 316). His indignation against the delay of Creech in handing over the produce of the subscription was natural; and Burns apparently saw nothing degrading in such a reward for poems not originally written for gain. But it was a different thing to pledge himself to write regularly for money. His contempt for mercenary work was thoroughly honourable, and he was in all probability right in thinking that such a practice would have been fatal to the spontaneity which marks all his best work. His patriotic interest in Scotch song was a motive for his contributions to Johnson and Thomson which he honourably considered as a sufficient reward in itself, and desired to be mixed with no lower motive. Thomson behaved honourably, though he was attacked for his share in the matter. Only six (out of over sixty) songs given to him had appeared before Burns's death. He immediately gave up his rights in order that the songs might appear as new in the collection of Burns's works published for the benefit of the family, and also handed over the correspondence. He died in February 1851, aged 94. Over 180 songs had been contributed by Burns to Johnson's 'Musical Museum,' but of these only forty-seven were admitted by Currie as wholly composed by Burns.

Burns's income at Dumfries, including various perquisites (seizures of smuggled rum and so forth were divided among the officers), has been calculated at 90*l.* a year (CHAMBERS, iv. 124). His second house was an improvement; he kept a servant and lived in substantial comfort. His indulgences and a life of constant excitement of various kinds had told upon his great natural strength. On 25 June 1794 he tells Mrs. Dunlop that 'a flying gout' is likely to punish him for the follies of his youth. In the

autumn of 1795, the death, at Mauchline, of his daughter, Elizabeth Riddel (*b.* 4 Nov. 1793), greatly distressed him. He was laid up with an accidental complaint from October 1795 till the following January. When recovering he fell asleep in the open air on returning late from a carouse at the Globe Tavern, and an attack of rheumatic fever followed. His state of health soon became alarming. A young revenue officer named Hobie took his duties, when his incapacity to work would have deprived him of half his salary. He managed to attend masonic meetings on 28 Jan. and 14 April, but his health rapidly declined. He was taken on 4 July to Brow, on the Solway, to try sea-bathing. A demand for 7*l.* 4*s.* on account of his volunteer uniform greatly distressed him, and he was driven to ask loans of 10*l.* from his cousin, James Burnes of Montrose, and of 5*l.* from Thomson. Both sent at once the sums requested. Mrs. Burns had been left at Dumfries expecting her confinement, and Burns's last letter was to his father-in-law, requesting Mrs. Armour to come to her daughter. He returned from Brow 18 July, sank rapidly, and died 21 July 1796. A great concourse attended his funeral on the 25th, when the volunteers fired three volleys over his grave. A posthumous son, called Maxwell in honour of his medical attendant and friend, was born during the funeral service. A mausoleum was raised by public subscription, to which his remains were transferred, 9 Sept. 1815. The building was completed in 1817. Burns left only a few trifling debts. Syme and Maxwell started a subscription for the family, which finally amounted to 700*l.* James Currie, a Liverpool physician, an old college friend of Syme, who had once met Burns in 1792, undertook, with the help of Syme and Gilbert Burns, to prepare a memoir and edition of the works. This appeared in 1800, and realised a sum of 1,400*l.* for the family. Robert, the eldest son, a boy of much promise, studied at Edinburgh and Glasgow, and got a place in the stamp-office in 1804. He lived there, eking out his income by teaching, till he was superannuated in 1853, and returned to Dumfries. He died 14 May 1857, aged 70. Two other sons, Francis Wallace (*b.* 18 Aug. 1789) and the posthumous son, Maxwell, died early, the first 9 July 1803, the second 25 April 1799. Two others, William Nicol (*b.* 9 April 1791) and James Glencairn (*b.* 12 Aug. 1794), received cadetships through the Marchioness of Hastings, and rose to be colonels in the East India Company's service. James died 18 Nov. 1865, and William 21 Feb. 1872. The widow received a pension of 50*l.* from

Lord Panmure in 1817, an attempt to raise a subscription having failed. She gave it up a year and a half later, when her children were able to support her. She died 26 March 1834. A portrait is given in the 'Land of Burns,' p. 70. The mother, Agnes Burns, lived with her son, Gilbert, and died 14 Jan. 1820, in the eighty-eighth year of her age. Gilbert (b. 28 Sept. 1760) lived at Mossiel till 1797; he afterwards took a farm at Dinning, then one belonging to a son of Mrs. Dunlop, near Haddington, and finally became factor of Lady Blantyre at Lethington. Here he lived twenty-five years, dying 8 Nov. 1827. He married a Miss Breckonridge, and had six sons and eight daughters. Burns's sister, Isobel, born 27 June 1771, became a Mrs. Begg, lived to give information about her brother to Chambers for his work published in 1851, and died 4 Dec. 1858. Another sister, Annabella, died, aged 67, on 2 March 1832.

Burns was 5 ft. 10 in. in height, of great strength, and rather heavy build, with a 'ploughman's stoop.' His features were rather coarse (Scott says more massive than his portraits suggest), and his dress often slovenly. His air was often melancholy and rather stern, but in conversation the face became singularly animated and expressive of pathetic, humorous, and sublime emotions, and was lighted up by eyes of unequalled brilliancy. The following is a list of his portraits: 1. The most authentic is that painted by Alexander Nasmyth in 1787. It was first engraved by John Beugo for the Edinburgh edition. The original picture is in the National Gallery, Edinburgh. A replica, 'touched upon by Raeburn,' is in the National Portrait Gallery. Another copy belongs to the Cathcart family, of Auchindrane, Ayr. A small cabinet picture by Nasmyth, an engraving of which is a vignette in Lockhart's 'Life,' is at Marchmont. 2. A portrait, by Peter Taylor, belonged to the painter's widow, and was bequeathed to William Taylor of Linlithgow, who exhibited it at the Crystal Palace centenary, 25 Jan. 1859. It was engraved by Horsburgh in 1830, and published by Constable with attestations of its fidelity. Though recognised by various friends, it is said to resemble Gilbert Burns rather than Robert. 3. A silhouette was taken by one Miers in 1787, of which Burns sent copies to his friends (see *Address to William Tytler*). An engraving is given in Hogg & Motherwell's edition. 4. An admirable chalk drawing, by A. Skirving, now in possession of Sir Theodore Martin (*Notes and Queries*, 6th series, iv. 426, 476), engraved in Belfast editions of 1805 and 1807,

and in Blackie's edition (1843), gives the best impression of his appearance. It closely resembles No. 1, but the relation between them seems to be uncertain. 5. A portrait by David Allan was introduced in an illustration of the 'Cottar's Saturday Night' (1795). Burns tells Thomson (May 1795) that some people think it better than Nasmyth's, though he was not personally known to Allan. 6. In the same letter Burns speaks of a miniature then being executed as a 'most remarkable likeness.' A portrait, identified with this by Dr. Waddell, together with a pendant, said to be the poet's son, Robert, are engraved in Waddell's edition of Burns, where a statement of the evidence for their authenticity is given (WADDELL, ii. App. lxvii-lxxx). The evidence is very weak, and, unless the painter and engraver were utterly incompetent, or Burns's skull became distorted, and his nose became aquiline instead of straight in eight years, this likeness is, at best, a grotesque caricature. 7. Dr. Waddell also acquired a portrait said to represent Burns, at Irvine, at the age of twenty or twenty-two (see *Notes and Queries*, 4th series, iv. 274, 318, 392, 395, 543).

Criticism of Burns is only permitted to Scotchmen of pure blood. Admirable appreciations may be found in the essays of Carlyle and Nichol (see below). Yet it may be said that, if there are more elegant and subtle song-writers in the language, no one even approaches Burns in masculine strength or concentrated utterance of passion. Though all his writings are occasional, he reflects every mood of the national character, its tenderness, its sensuous vigour, and its patriotic fervour. Like Byron, he always wrote at a white heat, but, unlike Byron, he had the highest lyrical power, and, if he sometimes fails, he does not fail by excessive dilution. He is only insipid when he tries to adopt the conventional English of his time, in obedience to foolish advice from Dr. Moore and others. The personal character of Burns must be inferred from his life. Its weaker side is well set forth in an essay by Mr. R. L. Stevenson in the 'Cornhill' for October 1879. His coxcomby, however, seems to be there a little exaggerated. Though it may be granted that in his relations to women he showed an unpleasant affectation as well as laxity of morals, it must be said that he was never heartless, that he did his best to support his children, that he was a good father and brother, and that, if his spirit of independence was rather irritable and self-conscious, his pride was, at bottom, thoroughly honourable. In spite of overwhelming difficulties and many weaknesses, and

much rash impulsiveness, he struggled hard to 'act a manly part' through life. There is less to be forgiven to him than to most of those whose genius has led to morbid developments of character.

Burns's works were: 1. 'Poems chiefly in the Scottish Dialect,' Kilmarnock, printed by John Wilson, 1786. 2. 'Poems chiefly in the Scottish Dialect,' Edinburgh, printed for the author, and sold by William Creech, 1787. This includes the first collection, with additions. 3. 'Poems,' &c., 'third edition,' was published in London in 1787. The Edinburgh edition was reprinted in Philadelphia and New York in 1788, and in Belfast (1788, 1789), and Dublin (1788, 1789). 4. 'Poems,' &c. (2 vols.) (second edition), Edinburgh and London, 1793 (includes twenty new pieces). 5. 'Poems,' &c., 2 vols. The second edition, considerably enlarged, Edinburgh and London, 1794 (a reprint of No. 4) and the last published in Burns's lifetime. 6. 'The Scots Musical Museum, humbly dedicated to the Catch Club, instituted at Edinburgh, June 1771, by James Johnson.' The six volumes of this book, dated 1787, 1788, 1790, 1792, 1796, and 1803, include 184 songs written or collected by Burns. This work was republished in 1839 in 4 vols., with notes by William Stenhouse and Charles Kirkpatrick Sharpe, edited by David Laing, who edited another edition in 1853. 7. 'A Select Collection of Original Scottish Airs for the Voice, . . . with Select and Characteristic Verses,' both Scotch and English, adapted to the airs, including upwards of 100 new songs by Burns. Six vols., folio, London and Edinburgh. This work was brought out in parts between 1793 and 1805. Burns contributed nearly seventy songs, of which only six appeared before his death. The second part appeared in August 1798, the third in July 1799. In 1799 Stewart & Meikle of Glasgow issued the 'Jolly Beggars,' 'Holy Willie's Prayer,' and other suppressed poems in a series of weekly tracts. They were reprinted in (8) a volume called 'Poems ascribed to Robert Burns' (Thomas Stewart, Glasgow, 1801). 9. 'Letters addressed to Clarinda,' by Robert Burns; first printed by Stewart of Glasgow in 1802 from copies surreptitiously obtained. An authorised edition, with a notice of Mrs. M'Lehose, who died on 22 Oct. 1841, was published by her grandson, W. C. M'Lehose, in 1843. 10. 'Reliques of Robert Burns . . . collected and published by R. H. Cromek,' London, 1808. This includes seventy-two letters, 'strictures on Scotch songs and ballads,' written by Burns in a copy of the 'Musical Museum;' commonplace books; letters from William

Burns, Robert's younger brother; and some poems. Collective editions of Burns's works have appeared in almost every year since his death. Some of them include new poems. The most important are: 1. 'The Works of Robert Burns, with an account of his Life, and a criticism on his Writings; to which are prefixed some Observations on the Character and Condition of the Scotch Peasantry,' Liverpool and London, 1800. This is Currie's edition; the first volume includes the life, the second his correspondence and poems, the third formerly published poems, the fourth correspondence with Thomson and new poems. A second and third edition followed in 1801, a fourth in 1803, a fifth in 1805, a sixth in 1809, and a seventh in 1813. Currie's name was not given. In 1820, the copyright having expired, the publishers brought out an eighth edition, edited by Gilbert Burns. He was to receive 500*l.* for two editions, but his notes were 'few and meagre;' the edition failed, and he only received 250*l.*, from which he at last repaid his brother's loan. 2. 'Works of Robert Burns, with Life by Allan Cunningham,' 8 vols. foolscap 8vo, London, 1834, with many additions. A convenient edition in 1 vol. imperial 8vo was published by Tegg in 1840, and has since been reprinted for Bohn. 3. 'Works of Robert Burns by the Etrick Shepherd and William Motherwell,' 5 vols. foolscap 8vo, Glasgow, 1836. Hogg supplied the memoir in vol. v. The editors claim to have added 180 pieces to Currie's collection. 4. 'Poetical Works of Robert Burns' (PICKERING, *Aldine Edition of British Poets*), London, 1830 and 1839. Memoir by Sir Harris Nicolas, who expresses regret in the 1839 edition at being now compelled by publishing considerations to give 200 new, or partly new, letters or poems from manuscript which will not add to the poet's fame, and in contradiction to his 'earnest and pathetic injunctions.' The manuscripts thus used were sold in London on 13 Dec. 1854, and are now in the British Museum. 5. 'Works of Robert Burns' (with many illustrations and documents, 2 vols. imperial 8vo, Blackie & Sons), 1843-4; edited by Alexander Whitelaw and regularly reprinted. 6. In 1838 R. Chambers edited a 'people's edition' of Currie's 'Life' and of the 'Poetical Works,' and in 1829 of the prose works, with additional material. In 1851 he published 'The Life and Works of Robert Burns' (W. & R. Chambers, 4 vols. 12mo), in which all the writings are inserted in chronological order, with indications of the original sources and with a connecting narrative. The profits, amounting to 200*l.*, were given

to Mrs. Begg and her family. A library edition of the same, in 4 vols. 8vo, appeared in 1856. 7. 'Life and Works of Robert Burns,' by P. Hatley Waddell (Glasgow, 1867), with some new biographical material in appendix to vol. ii. 8. 'Works of Robert Burns,' 6 vols. demy 8vo, Edinburgh, 1877, 1878, 1879, edited by William Scott Douglas; the works arranged in chronological order, with references to original sources; portraits, facsimiles, maps, and illustrations.

An elaborate 'Bibliography of Burns' was published by James McKie at Kilmarnock in 1881, containing also a list of Burns's manuscripts, relics, monuments, &c. A 'Bibliotheca Burnsiana' by the same, in 1866, gives editions in his private library.

[The main authority for Burns's life is his own correspondence. The first Life, by Robert Heron, a personal friend, appeared in Edinburgh in 1797. It was a reprint from articles in the Monthly Magazine and British Register for 1797 (vol. iii.), and was reprinted in Chambers's Scottish Biography (1832). Currie's Life first appeared in 1800. The commonplace book used by Currie is now in possession of Mr. A. Macmillan, and was first fully printed by Mr. Jack in Macmillan's Magazine in March to July, 1879-80 (vols. xxxix. xl.) David Irving's Lives of the Scottish Poets contains a Life of Burns in vol. ii. The publication of Cromek's Reliques in 1808 produced a review by Jeffrey in the Edinburgh Review for January 1809 and by Scott in the Quarterly Review for February 1809. In 1815 Alexander Peterkin published a Review of the Life and Writings, &c., containing statements by Syme and letters from Gray and Findlater, replying to some of the statements in these reviews. A Life by Josiah Walker was prefixed to a collection of his poems in 1811 and separately printed. A Life by Hamilton Paul was prefixed to his poems and songs in 1819. The Life by Lockhart appeared in 1828 as vol. xxiii. of Constable's Miscellany, and was also reprinted separately. It was reviewed by John Wilson in Blackwood (May 1828), and by Carlyle in the Edinburgh Review for December 1828. The Lives by Allan Cunningham (1834), Hogg (1836), Chambers (1851), Waddell (1867) have been mentioned in connection with the works. Chambers's contains the only thorough investigation of facts. There are also Lives without new materials by George Gilfillan in Nichol's library edition of British Poets (1856); by Alexander Smith, prefixed to an edition of the poems by Macmillan (1865); by William Gunnyon in an edition by Nimmo (1866); by W. M. Rossetti, in an edition by Moxon (1871); and an admirable Summary of Burns's Career and Genius, by Professor Nichol, 'printed for the subscribers to the library edition' (1877-9). See also Some Aspects of Robert Burns, by 'R. L. S.', in the Cornhill Magazine for October 1879; and Professor Shairp's Robert Burns in the Men of

Letters series (1879). Among other books bearing upon Burns may be mentioned: Sermons by John Dun (Kilmarnock, 1790), in which Burns is satirised for impiety; Burnomania (Edinburgh, 1811), written by W. Peebles, attacked by Burns in the Kirk's Alarm and the Holy Fair Memoirs of William Smellie (Edinburgh, 181), by R. Kerr, including a correspondence with Burns; Letter to a Friend of Robert Burns (James Gray), by William Wordsworth (London, 1816); Lectures on the English Poets, by W. Hazlitt (1819); Specimens of the British Poets, by Thomas Campbell (1819); Memoir of James Currie (Burns's biographer) (1831); The Widow of Burns (account of the sale of her goods) (1834); Contemporaries of Burns, by James Paterson (1840); The Land of Burns—illustrations by D. O. Hill, letterpress by Professor Wilson and R. Chambers (1840); A Winter with R. Burns (by James Marshall), an account of his life in Edinburgh (1846); notes on his name and family by James Burnes, K.H., F.R.S. (privately printed, 1851); Genealogical Memoirs of the Family of Robert Burns, by Charles Rogers (1877); Some Account of the Glenriddel MSS. (in the Liverpool Athenæum) . . . edited by Henry A. Bright (1874).] L. S.

BURNS, ROBERT, D.D. (1789-1869), theological writer and church leader, was born at Bo'ness in 1789, educated at the university of Edinburgh, licensed as a probationer of the church of Scotland in 1810, and ordained minister of the Low church, Paisley, in 1811. He was a man of great energy and activity, a popular preacher, a laborious worker in his parish and town, a strenuous supporter of the evangelical party in the church, and one of the foremost opponents of lay patronage. In 1815, impressed with the spiritual wants of his countrymen in the colonies, he helped to form a colonial society for supplying them with ministers, and of this society he continued the mainspring for fifteen years. Joining the Free church in 1843, he was sent by the general assembly in 1844 to the United States, to cultivate fraternal relations with the churches there, and in 1845 he accepted an invitation to be minister of Knox's church, Toronto, in which charge he remained till 1856, when he was appointed professor of church history and apologetics in Knox's College, a theological institution of the presbyterian church. Burns took a most lively interest in his church, moving about with great activity over the whole colony, and becoming acquainted with almost every congregation. He died in 1869. He was the author of several works: 1. 'A Historical Dissertation on the Law and Practice of Great Britain with regard to the Poor,' 1819. 2. 'On Pluralities,' 1824. 3. 'The Gareloch Heresy tried,' 1830. 4. 'Life of Stevenson

Macgill, D.D., 1842. Besides writing these works, he edited in 1828 a new edition of Wodrow's 'History of the Sufferings of the Church of Scotland, from the Restoration to the Revolution,' in 4 vols., contributing a life of the author; and for three years (1838-40) he edited and contributed many papers to the 'Edinburgh Christian Instructor,' which had been a very powerful organ of the evangelical party in the church when edited by Dr. Andrew Thomson, and was conducted by Burns for the advancement of the same cause.

[Memoir of Dr. Burns, by his son, Robert F. Burns, D.D., now of Halifax, Nova Scotia; Disruption Worthies; Notice of Dr. Burns, by his nephew, J. C. Burns, D.D., Kirkliston.]

W. G. B.

BURNS, WILLIAM CHALMERS (1815-1868), missionary to China, born in 1815 at the manse of Dun, Forfarshire, was educated along with his brother Islay [q. v.] at the grammar school of Aberdeen and at Marischal College and University. His first training was in an Edinburgh lawyer's office, but in 1832 he became the subject of such intense religious impressions that he resolved to be a minister of the gospel, returned to the university, and was licensed as a probationer by the presbytery of Glasgow in 1839. His purpose was to be a missionary abroad, but, there being then no vacancy in the mission field, he accepted temporary occupation at home. His first labours were at Dundee, where he took charge of the congregation of the Rev. R. M. McCheyne during his absence in Palestine. Burns preached with extraordinary earnestness and depth of conviction; a great revival of religious life followed, much as in the days of Whitefield and Wesley. Burns then spent some years visiting different parts of Scotland and the north of England, and with corresponding results. He tried Dublin, but had little success there. Going to Canada, he made a great impression, especially where the Scotch abounded, but the scenes did not equal those which had taken place in his native land. It was not till 1846 that he set out for China as a missionary in connection with the presbyterian church of England. His first efforts among the Chinese were very discouraging, and his faith and perseverance were put to great trial. Ere long, however, the results were much more encouraging. In 1854, at Pechua, near Amoy, began a remarkable harvest, which in various places he continued to reap. A marvellous spiritual power accompanied his words, and numberless hearts were touched. Many native congregations of christians were formed in the neighbour-

hood; but it was his practice to leave these to the care of others, and always press forward to occupy new ground. Leaving that part of China, he went to Shanghai, Swatow, and then to Peking and Nieu-chwang. Burns translated the 'Pilgrim's Progress' as well as many of our best hymns into Chinese. He was remarkable for his simple and self-denying ways. On his mission tours he took little with him but tracts and bibles, trusting to the hospitality of the people. Often he was annoyed, once arrested and imprisoned, and sometimes robbed; but he bore all with the greatest meekness. To avoid being stared at as a foreigner, he ultimately adopted the Chinese dress, and lived like a native. Having caught a chill at Nieu-chwang, an out-of-the-way place to which he went simply on account of its destitution, he died there on 4 April 1868. Burns won in a most unusual degree the esteem both of British residents and of the natives of China, and of all friends of missions, and is universally regarded as having been one of the most devoted missionaries since apostolic times.

[Memoir of the Rev. W. C. Burns, M.A., by the Rev. Islay Burns, D.D., Professor of Theology, Free Church College, Glasgow, London, 1870; Blaikie's Leaders in Modern Philanthropy, London, 1884.]

W. G. B.

BURNSIDE, ROBERT (1759-1826), baptist minister, was born in the parish of Clerkenwell on 31 Aug. 1759, and educated at Merchant Taylors' School and at Aberdeen University, where he graduated M.A. In 1780 he was appointed afternoon preacher at the Seventh-day Baptist church, Curriers' Hall, London, and in 1785 pastor of that congregation, which removed in 1799 to Redcross Street, and thence to Devonshire Square. As a teacher of languages he amassed a considerable fortune. He died in Snow's Fields, Bermondsey, on 19 May 1826. His works are: 1. 'The Religion of Mankind, in a Series of Essays,' 2 vols., London, 1819, 8vo. 2. 'Tea-Table Chat, or Religious Allegories told at the Tea-Table in a Seminary for Ladies,' vol. i., London, 1820, 8vo. 3. 'Remarks on the different Sentiments entertained in Christendom relative to the Weekly Sabbath,' London, 1825, 8vo.

[Funeral Sermon by J. B. Shenston (1826); Ivimey's Hist. of the English Baptists, iv. 326, 327; Cat. of Printed Books in Brit. Mus.; Robinson's Merchant Taylors' School, 134.] T. C.

BURRANT, ROBERT (*f.* 1553), translator, is spoken of by Tanner as either an Englishman or a Scotchman. It is, however, evident from his preface to Sir D. Lindsay's poem (see below) that he was an