

The Commercial Press

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一〇 五年 北京

Thomas Hobbes: Leviathan (George Routledge & Sons). Ch. 2: After the object is removed, or the eye shut, we still retain an image of the thing seen, though more obscure than when we see it. And this is it the Latins call "Imagination" .. "Imagination", therefore (3) . is nothing but "decaying sense" ... When we would express the decay and signify that the sense is fading, old, and past, it is called "memory", So that imagination and memory are but one thing, . The imagining the whole object a" it was presented to the sense, in "simple" imagination. The other is "compounded", as when, from the sight of a man at one time and of a horse at another(4), we conceive in our mind a Centaur(5). Ch. 5: This train of thoughts, or mental discourse, is of two sorts. The first is "unguided", "without design", and inconstant, ... and yet in this wild ranging of the mind a man may oft-times perceive the way of Ityan the dependence of one thought upon another. For in a discourse of our present civil war, what could seem more importinent than to ask, as one did, what was the value of a Roman penny, Yet the coherence to me was manifest enough. For the thought of the war introduced the thought of the delivering up the king to his enemies; the thought of that brought in the thought of the delivering up of Christ; and that again the thought of the DO pence, which was the price of that transon; and theno casily followed the malicious question; and all this in a moment of time -- for thought is quick. The second is more constant; as being "regulated" by some desire or design(9). Tregulated" by some desire or design(9). A design with the control of a people. First, when men register their thoughts wrong by the inconstancy of the eignification of their words. "Secondly, when they use words metaporically, and thereby deceive others. Dairdly, by Armen words, when they declare that to be their will which is not. Fourthly, when they use them to grieve one another; for seeing Nature bath armed diving orestures, some with tests, some with horns, and some with hands, grieve an enemy, it is but an abuse of speech to grieve him with the tongue, unless it he one whom we are obliged to govern(14). By this it appears how necessary it is for any man that aspires to true knowledge Ato examine the definitions of former authors .. They spend time in LAW fluttering over their books, as hirds that, entering by the chimney and Wingfinding themselves enclosed in a chamber flutter at the faire light of Christ - For words are wise men's counters -- they do but reckon by them; but they Att are the money of fools, that value them by the authority of an Arietot-Jan losa Cicero, or a Thomas or any Moctor other whatsoever, if but a man Action (18). metaphore, tropes, and other rhetorical figures, instead of words proper The XIV (24). The light of human minds is perspicuous words, but by exact defin 10: "Mant ! - Itions firstenuffed and purged from ambiguity. On the contrary, metaphore, and senseless and ambiguous words, are like ignes fatui(26). Th.6: "Sudden glory" is the passion which maketh those "grimsces" call " -- -ed "Inughter"; and is caused either by sudden some set of their own

The land, withat pleaseth them, or by the apprehension of some deformed thing in

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is the panelon that equeeth "weeping" (33) ...

another by comparison whereof they suddenly applaud themselves, And It

themselven; who are forced to keep themselven in their own favour by observing the imperfections of other men. And therefore much laughter at the defects of others is a sign of pusilianimity. . . "Sudden defection

> of histoine" (425). No mention of Samuel But as I in curious oneightion. In it a priori forms, the concept of Evolution partly conditioned the most original philosophic thinking in Germany in the first 3 decades of the century. Herder was of opinion that speech was a thing of gradual emergence in primeval man, an animal thus gaining on other animals; but he later recanted. Hegel recognized evolution only in "Spirit"; not in Nature. Thomas Hope, author of Anastasius, published a curious treatise in 1851, An Essay on the Origin and Prospects of Man, 3 vols., in which there is a remarkable body of speculation as the processes by which organic and inor, -ganic bodies are evolved by forces of attraction and repulsion (313), He definitely posits the scientific doctrine that all religion had began in fear of evil spirite, the Good God being a late evolution (314). Gladstone: "Upon the ground of what is termed evolution, God is relieved o of the labour of creation; in the name of unchangeable laws. He is discharged from governing the world ... The mode is in principle most equitable. Mr Spencer divides the field of thought between Science and Religion. To Science he awards all that of which we know, or may know something; to Religion he leaves a far wider domain -- that of which we know, and can know, nothing. ... He is like the man in the story who said: 'Sir, there are two sides to my house, and we will divide them: you shall take the outside""(397). Matthew Arnold's unpardonable offence in Gladstone's eyes was that of "patronizing Jesus Christ." Arnold's genial account of God as "a magnified non-natural man," his description of the destranc of the Trinity as a "fairy tale of three Lord Shaftesburys" (the author of Dod Grile figured the Trinity as "three men tied at the waist by a rope" ) (401). But his censure of Colenso's work which, according to Abraham Ruenen, imposed a right direction on a historical reconstruction that had long been astray, betrays his urbane ignorance (402), The erection of inordinate certitudes on a basis of fatally limited information appears to be a regrettably fre -quent result of the academic discipline of Oxford in the last century (403). The Defence of Philosophic Doubt is a reversion to the method of sceptici -em partly popularized first by Montalgne in his Apology of Reimond Sebon -de, and systematically developed by Huet in the 17th century (532). It is partly relied on in Rutler's Analogy; it had been destructively employed by Hume as against the partial and pro-religious scepticism of Berkeley; and it had been incidentally involved in Newman's Apologia (533). His progracionely self-conscious non academic states bout leads to Some represent Sphunking " The Golden Bough I the most landy & exactly learned collection of Knowledge ... May ned by theoretic Internet Cobbons a quarter ( be page ) but aftercarthe potrolist claims to be practically made of the petion, the idelaster progresses to be the reciplest y his idel. I Frager passes whaight to the view that he was the Alexand Miligion reformed contrary affired to the magician undertaking to commanding Books While the private magician undertaking to commanding Books While the private magician undertaking to command his Books While the private magician undertaking to to submit to his The Faderal Was in loyal to induction can see that there were has been any 15 the Marsal J tendercy, but simply a validion in James The economic-social condition (363) Cestie Stephen; "Wellesmess in Misstatement", "felling into a resit highwical every "(+14-10). "The Historich Tourter, Henry Francis The Younger, was singularly infaired in life your leccility to ling jetting to Inthe 1549); "Dr Ion it is main debendment Lin Notan Dan, & Agreentician J. official with much aspenditure of tempor, we the detection of some of the dielectical inconstruction in the tout- 30 of Stener Heren & the son the retrevaled side. He was new taning atteams. Split by inconsidering trom top to softom" (533) to "He blace dianol I have side with ever bettrought him & brill her exitition to beer on his own whatpy generalifation "efe-(541) Brick of Ind for Raing? "all A soliolarship" (369) & A.W. Benen's do the most existing a the most philosophic accomplished Eistic

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Grays in Zon Duddhain litt tomin Throng is a small theretied medication " Samuel, though asmarganes is shilly a hand allower what realise to the exercise of Doyane In China & 2/2 the comband to superfree them ing constant with the I diane the chance on francis an inspection children's and to be hope in girthous & the strong with . Elen Bollins with it distributed it incomes when the stronger of this, it has been people to think aim, to all the think I down to give the is an country on to their comments problem minds were to marker for it has along to lit had Alla Bolli Therme, was the real family of you It him achoimes and to be talked in a time Burney Brott in woment images in consists. If it has to the East we that the chineses cathegorishmen of the Prang to the Capity Long House, in him promoted, 者放准的力量像上行者去考理好义四支い之为量的成立任本九大和次方で入意。 五至如光知小连与而为治分辨制属,依然名印就是山北在此就是在大个色之故 ほる日もらは我は随知するとの「thing the delicate) 大兴思世中的西村权子或等印化技权子外等在权子对了法程权不仁将外在京之 (計種後京中山東美) 建築施大東入至四片物,入至五年多次至江山北二種一世经入一支片入沒有地 接職物將亦保持官委用一点性以內定型前些門竟不能與了是之就各級 生神江學社 中女生代本皇子一些位不然人就打几名在在江海山东京 為梅葵…一丁四度经验1期以入口发生在夏二班以及保险多年在 學就以後別新中華東西班牙中門 唐收至文物差准由於著山夕村子 學就以後別新中華東西班牙中門 西超海生行。聖佐人至以門所以至 一共一种政行同处国的大量生大地位) the loudy relied a more a short of instead - you yage paid ) against be "Fraduck" (Krame or pitty ) The first in see " Sator " or 92 415 17 首佛自有主义的什么佛之地 好可用的点目至日守景、八年前文本资产的传与一方面的观点 15 th m. 2. 35. 722 Check your on p. 209 , 1311 he state of small a court all section of Consepped Conseion new artistipe don't a called by the Christin ways a post Tracker in Abastate rosely, there was then cannot next contain a winther ambody has over one the or some substitute where for anything; just no all they will be progressed by the interior

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pavelists the have theen care, by timely removal to the Thitad States, that the shall not find themselves to his predictment? I don't live this great Recessional[74]. If ever the "hiveralty of Defonients in the u fool of itself it did so then it conferred on Todehouse the degree of D. Litt, We is a "finny man" rath for this a lumorist, and even as a finny man, his range is narrow and challow. People seem to have expected the gramber of Tentis Todeter to floor the degle no with a mally[79].

That chill would not be thrilled at the motion of meeting Tane Anderson in the floor Tentis Dickens, who had the privile; also ented that He Anterson in the floor of and one; and Dickens, who had the privile; his ented that He Anterson the seem the meet to be a cross between the Peckenist and the Ugly Duckling, persevers with the presistence of Talahad pursuing the Orail.

Tesides the plain dust, there are authors who seek to, in every word they used the Decker Tide to the Little stars, and hope they are minting the enter the Decker Tide to Talahad the State of Talahad pursuing the Crail.

To result of the house in Thurs Street, and a message was taken up to George Tours, who agreed to see me in an hourse time. I mus hardly sested man he became "A novel should be supped like a vase." "Thurs?" by question evidently analysed and tolked him. We aslo seemed surprised to find that I had read him books. A newspaper reporter, to done up to his expectations, should be a here shortwhen writer. To parted with a mutual bristling of the fur(83). The invitation is belted with the promise that "Ripling will be there", good-locking in a historian way, any girl's choice and many a man's entry. His style is all bloom and no peach, while mins is all stone and no pitte. Solence ". There is not no fitted as a factorial in a list for man's of "ations said: "Although Mare disliked many man-specials most of the sen he meta-sail his work testifies to a despersor and authoritic love for man'tind."

of Landbester, had the habit of taking a large chim mag with him when he went out to play bridge. Then those little finisky cups a powered in which black appears in hervel, he would produce his mag and ask that it he filled with white coffee and to may be trouble". Black coffee and hashbery are intimately connected brinkwater got into trouble at Tampetend because he mantioned that a friend of looking for a coffee service in the shops at Hempetend and found all the cups offered him too large, was told by the shops at Hempetend and found all the cups offer in Hampetend". To suggest that Rempetend fold took milk in their coffee thich parmitted the beverage to be drunk tather than signed -- this was an insult(107-4).

The Britling this time is not only seeing it throughout is also seeing through it(107). I draw level with my pronunciation of the hard words.

H.A.H.Stevenson: "Women and wine, the two supreme experiences of life, by how; but never mixten, never mixten (113).

Louis Golding referred to immnolin "Street a feationshely as "inggie", a univertal provider, "Maggie Swight me this," "I wouldn't have had that without important in the (177). In his novels Manchester, is called Doomington, To one, writing a now el, only for

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& Caffein Bobadill in Eyen Han Out of his Human, IV. v mist have ked this

are deregal to assemble him one by one Ala Traineart's opinion a true had ght would show every possible countage to his noble prisoners, would quie

-ly release them on parelo, and would set their ransoms at nume omaily wi -thin their means (Throniones de J. Proissant, ed. Simbon Euce, V. pp. 64-3) (34 As war became more and more a context between feutal eninces rather than hetween Jookl lords, theknight found it more difficult to helieve that he fourth to protect his flaf and Ita inhabitants, in wha lord with profit, pay, hooty, runsons, as his cole motive (20), Since the Church fromed on fighting for profit, he was inclined to week another purpose. Then too as ware warn grew less frequent the knights turned their energies to tours aring. The idea that the desire for glory was the proper motive for a knight can he seen wery clearly in the Mistoire do millaume de Mareabil Again and again the author asserts that Tillian had no interest in cant. uring horses, arms, or noble prisoners. His sole purpose was to acquire manufaction of the historian was to wee and so worthe dead went unrecorded and that the honor was distributed fairly (Prolemant, I. -1-2)(37). Louis VI of France was at war with Count Taihant of Thois and Chartenes and one for he planned on actual for his event. That as everything was really fount Wilhaut, unprepared and alerderly econted roce pae the ambuen. King Louis absolutely refused to allow his men to attack. We would have been glad to have captured Thibaut by a clever strategem, hist he dolined to take advantage of pure chance. Tar was still a serious bug -mann, and courthey could only slowly smellorate its savegery. In fact the courteous practions that were to make mar a pleasant sport as for as the nobler were concerned seen to have developed less on the field of battle than on the tourney ground (45). When a prologged period of peace made life stow dull and inichts feel rusty with the lack of expresses with fewhal prince would decide to hold a tourney, "e would relect as a site a pleasant mendow in his lands and then send hemalds whomis the countryside to amnounce the exect[27]. C the appointed day the buildes would gather on the field and Line up in opposing ranks. There were no restrictions on the matter of inights on elther mide and when one party was bested and sought to retire, the victors harried them through the countryside in the hope of capturing as mum an posmible. That flower of oblivations princes, Thilip of Alege, count of Planders, was not shove bringing into the tournement itself infantrymen urned with hooks for dragging knights from their horses. Sometimes he are his men would are and announce that they were going to watch the tourney. Then the contestants grew tired, the count would enter the field and count are large numbers of his exhausted opponents(48), after the tournament the lenights who has been captured sought out their conquerors to arrange for ransom. In most cases the penulty for the defeated one limited to the loss of horse and armor, and this equipment was redeemed by a cash promen The lord who amongored the townsey would give a great feast for the part. icipants, friend and for allke. As the courtly idea that the true purpose of glory won by provent was to main the estam of a lady developed, women hugen to play a part in tournments(49). Soon a gallery of ladies was on encential part of every well-ordered townsment. The first step in the anciloration of the ferocity of martial aports came with the development of the jourt or single correct between two buighters far milder contest than the wild meles, It wine bagen to be customery to use blumbed weapon in bourney and joust [50], The contretants rode at each other a set number of times, do heavy and duriere one was the brightly agulgrent that a cont. detant who was unborned was practically but of the con●第一六二本 内文 (a selected page of no.162)

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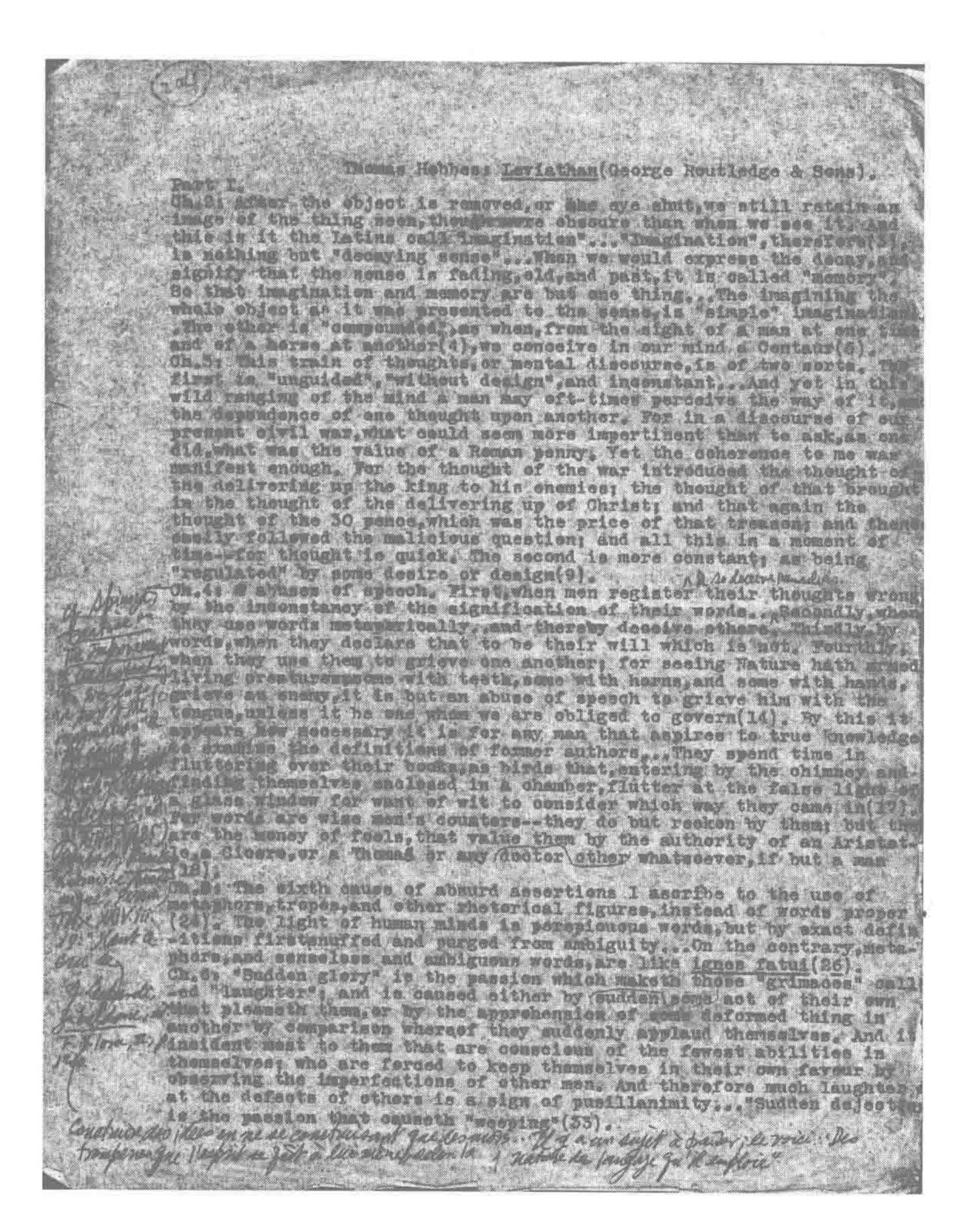
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Thomas Hobbes: Leviathan (George Routledge & Sons).

Part I. Ch. 2: After the object is removed, or the eye shut, we still retain an image of the thing seen, though more obscure than when we see it. And this is it the Latins call "Imagination" ... "Imagination", therefore (3), is nothing but "decaying sense" ... When we would express the decay, and signify that the sense is fading, old, and past, it is called "memory". So that imagination and memory are but one thing ... The imagining the whole object as it was presented to the sense, is "simple" imagination. The other is "compounded", as when, from the sight of a man at one time and of a horse at another (4), we conceive in our mind a Centaur (5). Ch. 3: This train of thoughts, or mental discourse, is of two sorts. The first is "unguided", "without design", and inconstant ... And yet in this wild ranging of the mind a man may oft-times perceive the way of it, and the dependence of one thought upon another. For in a discourse of our present civil war, what could seem more impertinent than to ask, as one did, what was the value of a Roman penny, Yet the coherence to me was manifest enough. For the thought of the war introduced the thought of the delivering up the king to his enemies; the thought of that brought in the thought of the delivering up of Christ; and that again the thought of the 30 pence, which was the price of that treason; and thence easily followed the malicious question; and all this in a moment of time -- for thought is quick. The second is more constant; as being 1 2 so deceive themselves. "regulated" by some desire or design(9). Ch.4: @ abuses of speech. First, when men register their thoughts wrong. by the inconstancy of the signification of their words. . Secondly, when Leafue they use words metaphrically. and thereby deceive others. Thirdly, by

The Improvement when they declare that to be their will which is not. Fourthly, when they use them to grieve one another; for seeing Nature hath armed fliving creatures some with teeth, some with horns, and some with hands, an enemy, it is but an abuse of speech to grieve him with the imagination appears how necessary it is for any man that a govern(14). By this it appears how necessary it is for any man that aspires to true knowledge to examine the definitions of former authors ... They spend time in many of fluttering over their books, as birds that, entering by the chimney and finding themselves enclosed in a chamber, flutter at the false light of Adulting For words are wise men's counters -- they do but reckon by them; but the 9 2018, 835 are the money of fools, that value them by the authority of an Aristotgouber Remede, a Cicero, or a Thomas or any doctor other whatsoever, if but a man

what Penin metaphors, tropes, and other rhetorical figures, instead of words proper The XIV. 111. (24). The light of human minds is perspicuous words, but by exact defin -itions firstsnuffed and purged from ambiguity ... On the contrary, metaphors, and senseless and ambiguous words, are like ignes fatui(26). Ch.6: "Sudden glory" is the passion which maketh those "grimaces" calle

I lobardi; -ed "laughter"; and is caused either by sudden some act of their own L'baldone withat pleaseth them, or by the apprehension of some deformed thing in another by comparison whereof they suddenly applaud themselves. And it F.Flora, I fincident most to them that are conscious of the fewest abilities in themselves; who are forced to keep themselves in their own favour by observing the imperfections of other men. And therefore much laughter # at the defects of others is a sign of pusillanimity ... "Sudden dejectiv

is the passion that causeth "weeping" (33). Construire des idees en ne se construisant que des mots. El y a un sujet à paider; le voici Des tromberes que l'esprit se jait à lui mêmef, selon la 1 nature du langage qu'il emploie".

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Ch.8: This "natural wit" consisteth principally in two things, "celerity of imagining"...and steady direction to some approved end(40). Ch. 13: by force or wiles to master the persons of all men ... "War" cons -isteth not in battle only or the act of fighting, but in a tract of time wherein the will to contend by abttle is sufficiently known (80) ... For as the nature of foul weather lieth not in a shower or two of rain but in an inclination thereto of many days together, so the nature of wa war consisteth not in actual fighting, but in the known disposition ther -eto during all the time, there is no assurance to the contrary ... a tim of war where every man is enemy to every man ... In such condition there is no place for industry...no culture of the earth...no arts.no letters. no society ... and the life of man solitary, poor, nasty, brutish, and short ... What opinion he has of his fellow-subjects, when he rides armed; of his fellow-citizens, when he locks his doors; and of his children and servants, when he locks his chests. Does he not there as much accuse mankind by his actions as I do by my words?(81). To this war of every man against every man this also is consequent, that nothing can be unjust ... Force and fraud are in war two cardinal virtues (82). Ch. 14: And because the condition of man ... is a condition of war of every one against every one...it followeth that in such a condition(83) every man has a right to everything (84) The mutual transferring of right is that which men call "contract" (86). The oath adds nothing to the obligation (92). Part II.

Ch.46: Their moral philosophy is but a description of their own passions... And I believe that scarce anything can be more absurdly said in natural philosophy than that which is now called Aristotle's Metaphysics, nor more repugnant to government that nuch of that he hath said in his Politics; mor more igno antly than a great part of his Ethics (469).

\* In Latin: "Jus omnium in omnia, et consequenter all tellum omnium in omnes"— The right of the fore to everything the fire of all to make wer on all

Maurice Lindsay: Robert Burns. His first editor, the much-maligned Dr James Currie, was a rabid testotaler entirely out of sympathy with the character of the man with whose poems and letters he took such astonishing liberties, and through whose lifestory he persistently laced a moral warning on the fate which awaits those who succumb to the temptations of strong drink. Meanwhile, a different kind of falsification was being woven in another quarter. Students of Scottish poetry are well aware of Allan Cunningham's attempts to palm off some of his own productions as genuine Galloway ballads. He also applied his imagi -native talent towards colouring yp what he had heard from his father --Alexander, one of Burns's most intimate friends -- or otherwise learned about Burns: firstly, for the benefit of Lockhart, and then for his own life of the poet(1). The prestige of Lockhart's great Life of Scott has been exten -ded gratuitously to take in also his Life of Burns. The first tolerably accurate picture of Burns in his milieu was Auguste Angellier's Robert Burns, La Vie, Les Oeuvres(1893), Robert Chambers was the earliest Burns c scholar seriously to question the Currie-Lockhart-Cunningham Eabrications. His Life and Works appeared in 1851-2 and was completely revised by William Wallace in 1896. The first of the modern standard lives was Robert Burns, Leben und Wirken des Schottischen Volksdichters by Hans Hecht(1919) (2); Hecht has a tendency to gloss over happenings which seem to offend his sense of delicacy. The image of a living and warm Burns rises from the pages of Mrs Catherine Carswell's Life(1930), but she takes the romantic approach, incorporating scraps of unauthenticated gossip into her naraative without qualification. Franklyn Bliss Snyder's Life(1932) and De Lancey Ferguson's Pride and Passion, Robert Burns 1759-1796(1939) are the two best Bruns studies (3) The foundations of that dichotomy which all his life led him to alternate uneasily between the vernacular tradition of Scots literature and the genteel traditions of Augustan literature, may be traced back to his earliest schooling. His schoolmaster John Murdoch was a wholehearted apostle of English literary gentility. His mother and poor unloved Betty Davidson, with their broad folksongs, were the apostles of Scotland's peasant past. The wonder is that with Murdoch and his father so strongly on the side of the angels (William Burnes apparently did his best to speak "correct English"), the Scots folk-tradition should have asserted itself in Robert's imagination as strongly as it did(13). Although Robert was very proud of his French and made a habit of spicing his letters -- particularly those to Peggy Chambers -- with rather obvious French phrases, the rhyming use to which he sometimesput French words makes one wonder about the nature of his pronunciation(17). He was in no sense an "unlettered ploughman", although in later years when it suited him to adopt such a pose for the gratification of the Edingburgh patricians, he did so without hesitation(22). Growing pains made him moodily indrawn upon himself (23). His wit found plenty of scope when the Tarbolton Bachelors Club was found -ed. The first meeting was held on 11th November 1780. Robert was in the chair, and the theme of the debate was: "Suppose a young man, bred a farmer, but without any future, has it in his power to marry either of two women, the one a girl of large fortune, but neither handsome in person nor agreeable in conversation, but who can mange the household affairs of a farm well enough; the other of them a girl every way agreeable in person, conver -sation and behaviour, but without any fortune: which of them shall he choose?"(26). The 10th and most significant rule reads: "Every man

proper for a member of this Society, must have a frank honest, open heart; above anything dirty or mean; and must be a professed lover of one or more of the female sex"(27). The tendency to dramatise a situation to the uttermost, at the expense of accuracy. His complaint was not hypochondria as he supposed, but the beginnings of endocarditis, a disease brought on the the cruel man-strain of the farm labour which his boyish frame had had to endure (33). He arrived at Mossgiel full of high intentions, and determined to overcome his urges towards "social and amorous madness", "This overset all my wisdom, and I 'returned like a dog to his vomit, and the sow that was washed to her wallowing in the mire'[St Peter ii, 221"(41), Throughout his life Robert was unsure of his farming judgment(42). Dr Mackensie of Mauchline has been much criticised for prescribing not only the wrong treatment for Robert's ailment, but one which, in all probability, accelerated the proge ress. He instructed his patient to plunge into cold baths and to get rid of this melancholy by still harder farm work, when clearly Robert should have been ordered complete rest. But as Dr Fleming Gow recently pointed out, Dr Mackenzie could not possibly have diagnosed the true nature of Robert's disease without the aid of the stethoscope, which was not invented by Laennee until 1819(43). Elizabeth Paton, in spite of her plain face, had an enticing figure. Most when "corn riggs are bonie" (44). of Ephesians, 2.8 path of har not y yourselves it is the According to Calvin's Institutes, a small part of the human race was prede -stined to enjoy eternal happiness while the remainder were fore-doomed to eternal damnation. God's grace alone saved the fortunate few.and His grace could not be exrned or won. Under cover of God's grace, the Elect could do no wrong; could lie, thieve, or even murder, and still be held to have been hustified. James Hogg's novel, The Private Memoirs and Confessions of a Justified Sinner, illustrates with relentless logic the demorali -ing effect that the asssured knowledge of God's grace had upon one membe: of the Elect(47). Since the Reformation, the ordinary Scotsman had come to look upon the Church as the main source of authority in his daily life(49). In Burns's day, the Kirk Session of the Church of Scotland still had a Gestapo-like power to peer into the private circumstances of family life. It gave cert -ificates of good conduct, where it saw fit; in cases of unsanctified union between the two sexes, it had powers to rebuke publicly and to fine the offendingparties; and it could compel regular attendance at Church, though of what ultimate avail this might be to those not of the Elect, is hard to see. Inevitably, such a system of local spying made for hypocrisy. prurient vengeful curiosity, and petty tyranny. The satires of Burns played no small part in helping to bring about the liberalisation of religious thought in Scotland(49). By the early winter of 1784, Elizabeth Paton's condition was becoming gene: -rally obvious. In the clever and daring "Epistle to John Rankine" the poet describes his seduction in terms of the field. The "poacher-court" got to hear of the "paitrich hen" he had brought down with his gun, so he had to "sole the blethers" and pay the fee, However, he tells Rankine, as soon as her "clockin'-time is by", and the child is born, he means to have further "sportin' by an' by" to get value for his guinea. The attitude towards the girl which the "Epistle" reveals is that of a bounder Robert for all his feeling os brotherly love for humanity, could, on occasion)

suddenly turn into a cold-hearted cad where women were concerned. When the child was born, Robert, to his credit, responded to his first experience of paternity not with a further display of sexual boastfulness, but in "A Poet's Welcome to his Love-begotten Daughter" (or, as Robert more pithily put it, to his "Bastard Wean"!), with glowing tenderness (50). Elizabeth Paton's only other appearance in his life was in 1786, when she made a claim on him. The Elizabeth Paton incident, and the two main poems it brought forth, throw light on another aspect of Robert's nature. He could swagger and defy public opinion, and even put on a show of glorifying his rakishness: "Tho' now they ca' me fornicator, And tease my name i in kintra clatter, The mair they talk, I'm kennt the better, E'en let then clash: And auld wife's tengue's a feckless matter/To gie ane fash." The women who satisfied his passions, with the possible exception of Highland Mary whose death induced in him acute feelings of remorse, seem always to have come to mean less to him than the children they bore him (51). He ran many side-lines to eke out his scanty salary. By the close of 1785, Jean Armour was pregnant, Robert's original idea was to marry her. In September 1284 he wrote to John Tennant: "And then to have a woman to lye with when one pleases, without running any risk of the cursed expense of bastards and all the other concomitants of that species of Smuggling -- These are solid views of matrimony" (71). "Solid views" they certainly were, if not very elevated (72). In Paisley, there was at least the remote chance that a certain Robert Wilson who had hitherto shown more than a passing interest in the girl, might still be prepared to take her, unborn child and all(74). To John Arnot he poured out his heart: "I rarely hit where I aim: and if I want anything, I am almost sure never to find it where I seek it .-- For Linstance, If my pen-knife is needed, I pull out twenty things -- a ploughbut my pen-knife; and that at last, after a painful, fruitless search, will be found in the unsuspected correct of wedge, a horse-nail, an old letter or a tattered rhyme, in short, everything be found in the unsuspected corner of an unsuspected pocket, as if on purpose thrust out of the way. I had long had a wishing eye to that inestim -able blessing, a wife. My mouth watered deliciously, to see a young fellow, after a few idle, commonplace stories from a gentleman in black, strip

Mary Campbell became the heroine of the 19th century's Burns legend. In it, her role was that of a Beatrice, "the virgin bride of fancy". But Mary played no such silly sentimental role. She was a woman, therefore could be woo'd: she was a woman, therefore could be, and very likely was, won. Dr Snyder reached the conclusion that Mary more than likely produced Robert 's child, and died in doing so(79). "The Highland Lassie O" was an indifferent song. When Burns was concerned, "a warm-hearted, charming creature as ever blessed a man with generous love", can hardly be squared with a "virgin bride of fancy"(81).

and go to bed with a young girl, and no one durst say, black was his eye;

(74) While I, for just doing the same thing, only wanting that ceremony, am

made a Sunday's laughing-stock, and abused like a pick-pocket. I was well

aware though, that if my ill-starred fortune got the least hint of my com

-nubial wish, my schemes would go to nothing. To prevent this, I determined

to take my measures with such thought and forethought, such a caution and

precaution, that all the malignant planets in the Hemisphere should be un

On Sunday evening, 3rd September 1786, Jean's brother came to tell the noe that his sister had borne twins. Robert sat down to write John Richmond

again, bawdily exulting in this further proof of his sexual power (90). For three years after Mary's death, Robert bottled up his remorse and made no mention of Mary. Then suddenly the cork flew up from the bottle and his remorse poured over (93). He wished to be remembered in two roles: as a Scots poet exulting in the vigour of the native traditions; and as an English poet skilled in the uses of that genteel sentimentality sp mecessary to win the ear and the applause of the Edinburgh patricians. The dichotomy which was first set u up in the poet's mind as a result of the differing pulls exerted by the official and the unofficial mentors of his boyhood days, at last came right into the open (95). It even breaks out in the middle of potentially excellent Scots poems like "The Cotter's Saturday Night" and the "Epistle to Davie", marring their artistic unity(96). With "The Cotter's Saturday Night", Burns ousted Sir David Lyndsay as the national bard(109). Its mode was an excellent poem by Robert Fergusson, "The Farmer's Ingle." Burns begins his poem with one of the most absurd stanzas he ever wrote: "My lov'd, my honour'd, much respected friend!/No mercenary bard his homage pays: With honest pride, I scorn each selfish end, My dearest meed, a friend's esteem and praise" etc. (110). "Pride" was, of course, a key-word in Burns's make-up and vocabulary, frequently used with strident effect when he was addressing the "gentles". After this false beginning, the poem sets out on what should have been its proper course: "This night his weekly moil is at an end, /Collects his spades, his mattocks, and his hoes, /Hoping the morn in ease and rest to spend, And weary, o'er the moor, his course does hameward bend." There is, of course, an echo of Gray in the stanza (111), "The parents partial eye their hopeful years; Anticipation forward points the view: The mother, wi' her needle and her shears, Gars auld claes look amaist as weel's the new." There is no need to comment on the curious mixture of English and Scots, or the extreme "phoniness" of the fitrst two lines; In comes "a neibor lad" to woo Jenny. This leads the poet to his climax of artificial absurdity. He strikes a stage-villain pose, and dons 18th century grease-plant rhetoric: "Is there, in human form, that bears a heart" etc. As verse, that is probably one of the silli -est stanzas ever written by a great poet. What makes the sensitive read -eer uncomfortable, however, is not so much its "ham" expression as the reflection that at the time he was writing, the poet had himself employed "his perjur'd arts; dissembling, smooth!" to seduce at least two young women: (112). "To a Mouse" is one of Burns's most frequently translated poems. The poem is rooted firmly in the Scots tradition, both linguistically, and in th intimate, realistic attitude to Nature which it reveals. True, there is a momentary reversion to neo-classical English in the second stanza, where he is "truly sorry Man's dominion/Has broken Nature's social union." But it is so closely integrated into the Scots texture and so fleeting that it is hardly a blemish(114). "Man was Made to Mourn, a Dirge" contains the proverb-like phrase "Man's inhumanity to Man/Makes countless thousands mourn;" foreshadowing Wordsworth's "Alas the ingratitude of Man/Hath oftener left me mourning". "To a Mountain Daisy" was an attempt to repeat the success of "To a Mouse". As in " he Cotter's Saturday Night", the poem becomes totally impossible when Burns strikes a virtuous pose and likens the crushed daisy to "the fate of artless Maid, /Sweet flow'ret of the rural shade; "etc. (117). "To a Louse, On Seeing one on a Lady's Bonnet" provided him with a theme after his own w 0