

THE GENIUS OF
SCOTLAND'
'OR SKETCHES OF
SCOTTISH SCENERY,
LITERATURE AND RELIGION

Robert Turnbull

Genius Of Scotland

Lauren Gardner



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The Genius of Scotland Corey E Andrews, 2015-05-02 The Genius of Scotland The Cultural Production of Robert Burns 1785 1834 explores the wide ranging reception history of Robert Burns by examining the sources of his reputation as the Genius of Scotland in the Scottish Enlightenment and beyond Evaluating his changing stature in the eighteenth and nineteenth centuries the book investigates the figure of Burns as a cultural production that was constructed by warring cultural forces in the literary marketplace The critical promotion of Burns as the Heaven taught ploughman greatly influenced his legacy as a labouring class genius and national icon both of which relied on blatant censorship and distortion of his biography and works The Genius of Scotland debunks both the hagiographic and vituperative representations of the poet from this period revealing not only how and why he was culturally produced as a national genius but also how the process continues to influence our understanding of Burns into the present day

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relationship between Scotland and America *The Monthly Review*, 1901 *The Memory of Burns; Brief Addresses Commemorating the Genius of Scotland's Illustrious Bard* John Dawson Ross, 2013-09 This historic book may have numerous typos and missing text Purchasers can usually download a free scanned copy of the original book without typos from the publisher Not indexed Not illustrated 1899 edition Excerpt ADDRESSES REV HENRY WARD BEECHER Address delivered before the Burns Club of New York at the Centennial Birthday of the Poet Tuesday 25th January 1859 I Come upon your invitation gentlemen of the Burns Club friends and fellow citizens to celebrate with one half of the civilised world and with the whole world of letters the birth of a farmer s boy who became a ploughman a flaxdresser an exciseman and gauger and who was reputed also to have become a poet One hundred years ago January 25th 1759 Agnes Brown Burness gave to the world her son Robert Burns The father and mother were Scotch The son only took Scotland on his way into the whole world While we allow Scotchmen suitable national pride in their chief poet we cannot allow the world to be robbed of their right and interest in Burns And yet there never was born to that land so fertile in men a truer Scotchman and it is the peculiar admiration and glory of the man that in spite of obscurity bred to all the local influences Scotch in bone in muscle in culture and in dialect he rose higher than the special and national and achieved his glory in those elements which unite mankind and make all nations of one blood While men of science are groping about the signs of eternal man and debating B the origin and unity of races a poet strikes the fundamental chords and all races peoples and tongues hear understand and agree so that the poet is after all the true ethnologist The human heart is his harp and he who knows how to touch that with skill belongs to no country can be shut in by no language nor sequestered by any age He belongs to the world and to the race The father of Burns William Burness the poet contracted the name when he **The Monthly Review** Sir Henry John Newbolt, Charles Hanbury-Williams, 1901 *Man*, 1903 *The Memory of Burns. Brief Addresses Commemorating the Genius of Scotland's Illustrious Bard* John Dawson Ross, 2015-12-06 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant *The Genius of Scotland* Robert Turnbull, 2015-07-13 Excerpt from *The Genius of Scotland Or Sketches of Scottish Scenery Literature and Religion* Having been born and educated in Scotland and possessing a tolerable

acquaintance with its History and Literature the Author of the following Work felt that he had some facilities for giving to the people of this country a just idea of his native Land The plan of his work is somewhat new combining in a larger degree than he has hitherto seen attempted descriptions of Scenery with Literary and Biographical Sketches portraits of character social and religious incidents of travel and reflections on matters of local or general interest Hence he has omitted many things which a mere tourist would not fail to notice and supplied their place with sketches of more enduring interest He would particularly invite attention to the sketches of Knox Burns Wilson Chalmers Bruce The Ettrick Shepherd and Sir Walter Scott His rambles through fair or classic scenes are thus enlivened with useful information In a word it has been his endeavor in an easy natural way to give his readers an adequate conception of the Scenery Literature and Religion of Scotland About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at www.forgottenbooks.com This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works

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present connections between the poet's body and their poetic corpus. As well as the works of the poets themselves, Matthews draws on contemporary biography and memoirs, family correspondence, newspaper reports, and tribute verse among other texts and places the literature of poetic death in its social, material, and affective context: the conflict between the idealized country churchyard and the secular urban cemetery; the ideal of private familial burial as against the pressure for public ceremony; the recuperation of death in exile as an extension of national pride; transactions between spiritual and material, poetic and pragmatic in a secularizing age. Some of the most poignant and darkly comic moments in nineteenth-century literary history arose around the deathbeds of poets and the events which followed their deaths: What happened to Shelley's heart and to Thomas Hood's monument; the different fates which dictated that the first Poet Laureate appointed by Queen Victoria, Wordsworth, was buried in his family plot in Grasmere while his second, Tennyson, was wrested from his family's grasp and interred in Westminster Abbey. These are some of the stories which Matthews tells and which are bound up in a sustained and powerful argument about the way in which our culture deals with artists and their work on the boundary between life and death. *Burnsiana*, 1892

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