there is no self-contained monograph on Greek printers' marks, and so a book of this kind helps to fill a gap in the record. In the end, it is a tribute to the printers concerned.

ALEXANDER MACLENNAN

Carleton University

Larissa P. Watkins. *Burnsiana: A Bibliography of the William R. Smith Collection in the Library of the Supreme Council*, 33°, S. J. New Castle, DE: Oak Knoll Press / Library of the Supreme Council, 33°, S.J., 2008. 240 pp.; US \$65.00 ISBN 9781584562467

The collection of over one thousand "Burnsian" printed works described in this catalogue has been little known for nearly a century. It can be found and consulted in Washington, D.C., at the (Masonic) Library of the Supreme Council of Ancient & Accepted Scottish Rite, Southern Jurisdiction – also known as the House of the Temple. The books in this collection were assembled by William Robertson Smith and were given to the Masons in the early twentieth century. Smith was a Scot, born in 1828 in Athelstaneford. As a young man, he emigrated to America, trained as a botanist, and rose to be superintendent of the U.S. Botanical Gardens in Washington, D.C. All his life he was a passionate collector of his fellow Mason, "Brother Robert Burns." Interestingly, it was an association with that most notable of Scoto-Americans Andrew Carnegie which is thought to have promoted Smith's collecting interest – an interest that soon became a passion.

Smith collected Burns and Burnsiana not only of a printed kind. These items are not described in this catalogue. This is certainly another project to be undertaken by the capable team assembled for the book under discussion. The items include art work, souvenir objects in ceramic, glass and wood, flags, stamps, lapel pins, postcards, clippings, and other Burnsian ephemera of all kinds that together tell a fascinating story of the iconography, hero-worship, and myth-creation of Scotland's most famous son. Some of this material is preserved in scrapbooks that Smith himself compiled and that are housed in the House of the Temple library.

The short biography of Smith written by Kevin Stone Fries, Master Mason of the Federal Lodge No. 1, surely does not do ample

justice to a man who accomplished so much and so generously gave his collection to posterity. Perhaps this publication itself will inspire others to take a closer look and fill in the story further. Smith's Burns collection is said to be one of the largest in the world, especially with respect to American publications of works by and about Burns. Whether such claims are accurate does not much matter. (How does the collection compare with the Library of Congress holdings, for example?) What does matter is that with this publication the material in the collection can now become better known.

In addition to the biographical sketch of Smith there is a longer introductory article entitled "Brother Robert Burns," written by Robert L.D. Cooper, the curator of the Grand Lodge of Scotland Museum and Library. His account happily marries insights into Burns's Masonic world with that of his poetical world. Although it is hagiographical at times, one cannot fault Cooper's enthusiasm for The Bard. Burns's interest in and dedication to Freemasonry is well known and is part of the clubbability and sociability that characterized Scotland in the latter part of the eighteenth century. Cooper adds a number of important facts and observations, taking care to moderate that tendency so often found among followers of Burns to sentimentalize or embellish. As he writes, "It is dangerous indeed to emphasis [*sic*] a single, dominating, influence on any particular individual but we know that the genius of Burns would not have been revealed without the influence of Freemasonry, from their support of the Kilmarnock and Edinburgh editions or by any of the other more subtle Masonic factors that enhanced his development as a man" (xlii).

Before Robert Cooper's account is a foreword by Akram Elias, the Grand Master to Free and Accepted Mason. In this short essay, Elias considers Burns in relation to two of America's own iconic national figures: George Washington and Abraham Lincoln. America's first president subscribed to an early American edition of Burns's works and was himself a Mason. Burns, of course, took a keen interest in events in America as they unfolded and supported the cause of liberty generally. Elias reminds us that on Edinburgh's Calton Hill, next to the monument to Burns, stands the Emancipation Monument, erected at the end of the nineteenth century by the American Consul at Edinburgh, Wallace Bruce (another Mason, of course). In Elias's words, Burns and Lincoln "are the two men who have done more than any others for the soul-elevation of the industrial people; the one by a proclamation that 'every honest man's a king,' and the other by his immortal doctrine of 'charity for all and malice towards none'" (xii).

The catalogue itself lists 1200 items. These represent only one quarter of Smith's wider book collection in the House of the Temple. All of them relate to Burns or Scotland in some way. The catalogue is divided into four main groups: (1) editions of Burns's own works listed chronologically (642 titles listed but sadly no 1786 Kilmarnock edition of the *Poems*); (2) works about Burns (180 titles); (3) works about Scotland (139 titles); and (4) chapbooks, a considerable number of which contain poems and songs by Burns (241 titles).

One of the best features of the catalogue is a thumbnail image of illustrations from a significant number of the works listed. For the chapbooks, a large number of title-pages are reproduced, which can be very useful, particularly since any number of these publications are of considerable rarity and editions are not always readily distinguishable from a title-page statement alone. While not a detailed bibliographical record, the entries in each of the four sections give the number of pages and the measurements of the work in question. It might have been useful if the relevant numbers from Egerer's Burns bibliography had been supplied.

Supplementing the main catalogue are five indices classifying the works in the collection: (1) by place of publication (i.e. "geographical") of Burns's works (51 worldwide locations in all, from Mauchline to Modena and from Salem to Sydney); (2) Burns's works by publisher name (several hundred); (3) works about Burns by publisher name; (4) literary works about Scotland by publisher name; and (5) chapbooks in the William R. Smith Collection listed by publisher name.

While this publication as a whole may have benefited from some closer proofreading, there is no question that a great deal of attention and hard work went into its making. The presentation of the Burnsian aspect of William Robertson Smith's vast collection is a fitting tribute to the Bard on the 250th anniversary of his birth, together with the long-overdue recognition of Smith's own activities as a collector. Both these elements, set against a Masonic backdrop, make this a book worthy of a place on the shelves of Burns enthusiasts and Masons generally.

WILLIAM ZACHS
Edinburgh University