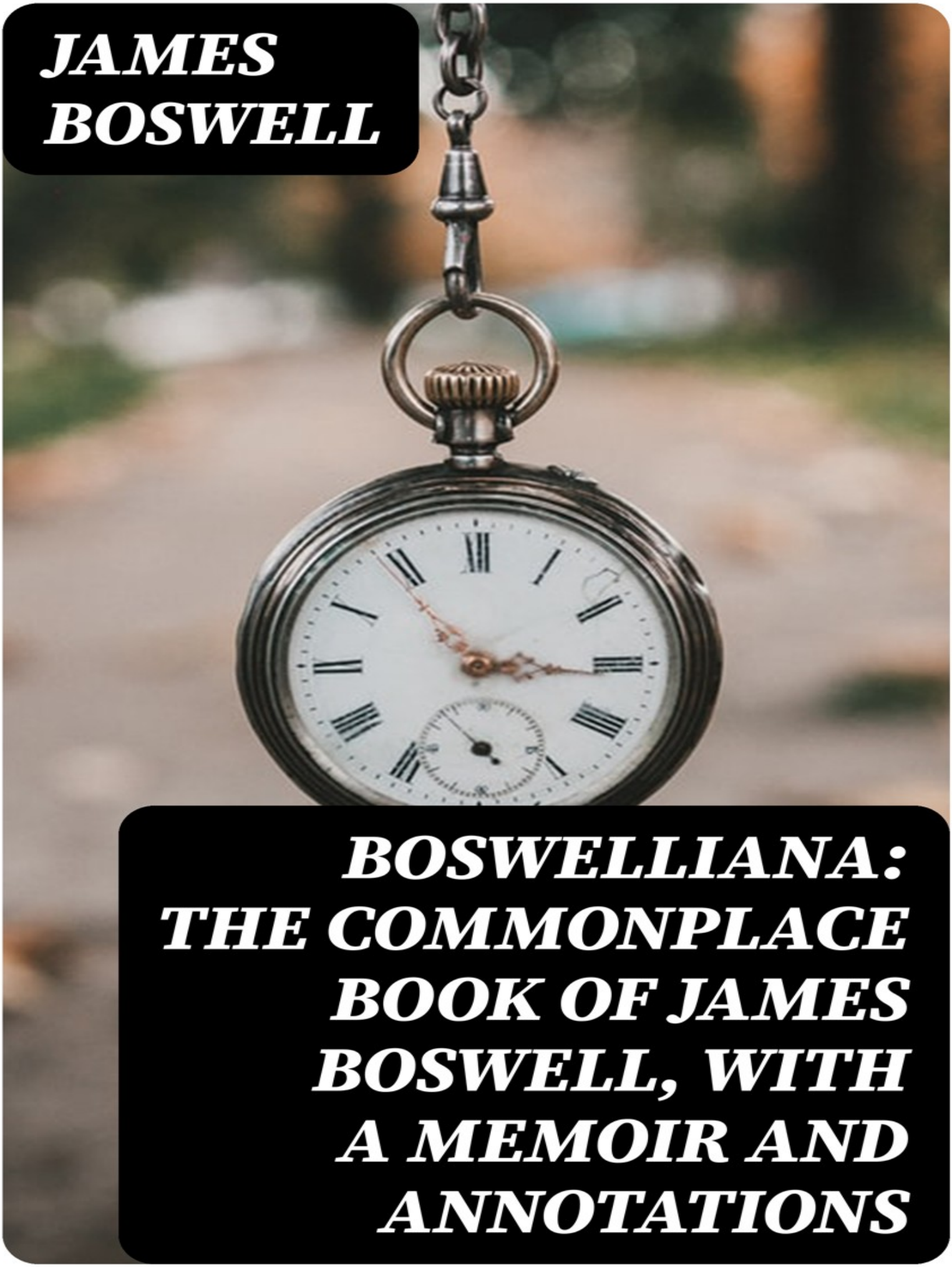
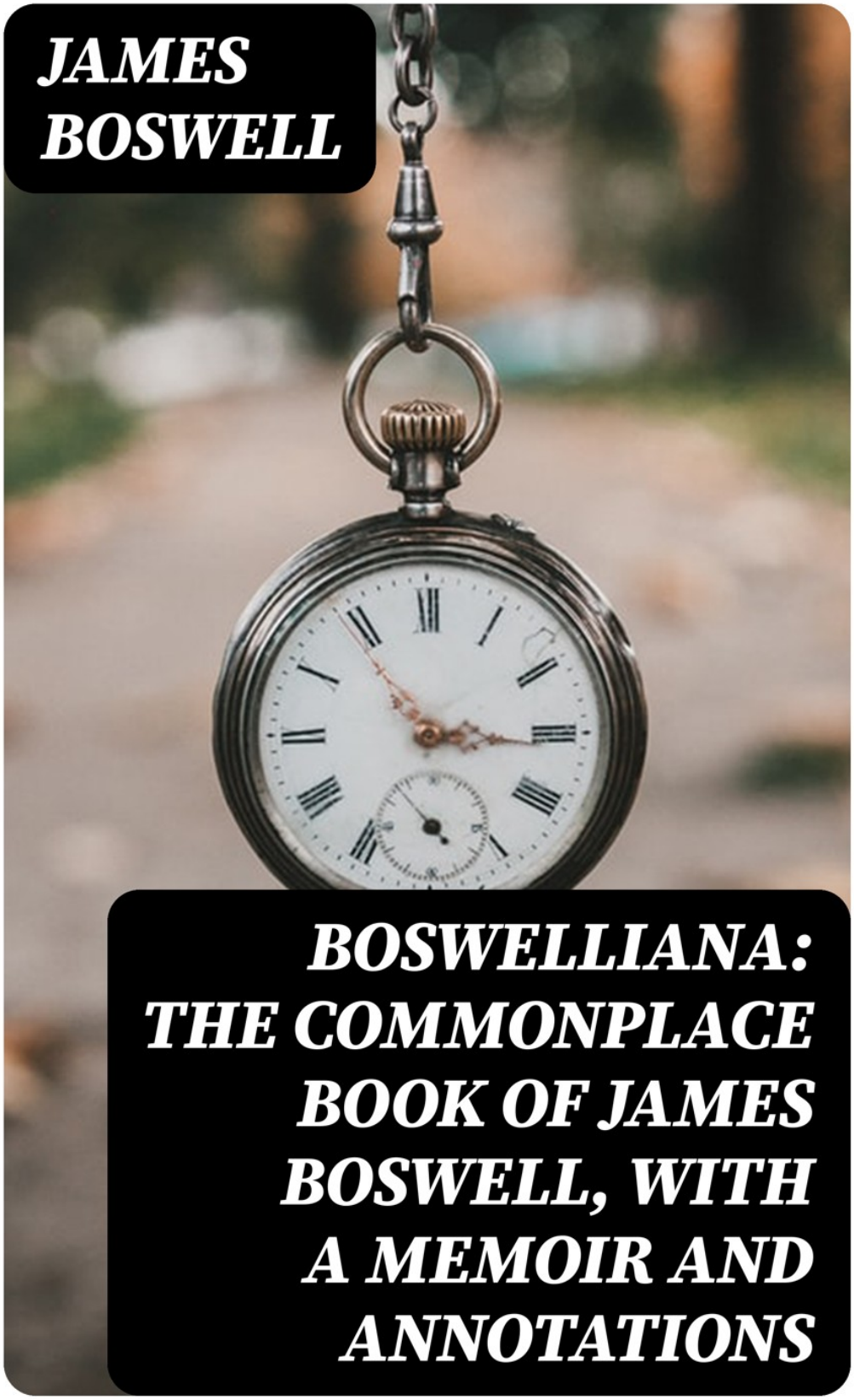


JAMES BOSWELL

BOSWELLIANA: THE COMMONPLACE BOOK OF JAMES BOSWELL, WITH A MEMOIR AND ANNOTATIONS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James Boswell

Boswelliana: The Commonplace Book of James Boswell, with a Memoir and Annotations

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PREFACE.

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JAMES BOSWELL had not, by publishing his great work, the Life of Dr. Samuel Johnson, completed his literary plans. He preserved the letters he received from notable persons, and retained copies of his own. For many years he kept a journal, in which he recorded not merely his conversations with Dr. Johnson, but the diurnal occurrences of his own life. Respecting his journal, in a letter to his friend Mr. Temple, dated 22nd May, 1789, he writes:—"You have often told me that I was the most thinking man you ever knew; it is certainly so as to my own life. I am continually conscious, continually looking back or looking forward, and wondering how I shall feel in situations which I anticipate in fancy. My journal will afford materials for a very curious narrative. I assure you I do not now live with a view to have surprising incidents, though I own I am desirous that my life should tell." Boswell evidently intended to adapt the contents of his journal to an autobiography; his early death precluded the intention.

Besides a journal, Boswell kept in a portfolio a quantity of loose quarto sheets, inscribed on each page BOSWELLIANA. In certain of these sheets the pages are denoted by numerals in the ordinary fashion; another portion is numbered by the folios; while a further portion consists of loose leaves and letterbacks. The greater part of the entries are made so carefully as to justify the belief that the author intended to embody the whole in a volume of literary anecdotes.

At Boswell's death his portfolio was sold along with the books contained in his house in London. It came into the possession of John Hugh Smyth Pigott, Esq., of Brockley Hall, Somersetshire, an indefatigable book collector. On Mr. Pigott's death in 1861 the volume, bound in russia, was sold along with the stores of the Brockley library. Purchased by Mr. Thomas Kerslake, bookseller in Bristol, it was afterwards sold by him to Lord Houghton. By his lordship it was lately handed to the Grampian Club, with a view to publication.

Boswell's commonplace-book exhibits some of the author's weaknesses, but is on the whole a valuable repertory. The social talk of leading persons during the latter part of the century is graphically depicted. Considerable light is thrown on the character of individuals respecting whom every fragment of authentic information is treasured with interest. In preparing the commonplace-book for the press the Editor has omitted a few entries which transgressed on decorum. He has generally retained the author's orthography.

The Memoir has been prepared with a desire to depict the author’s history in his own words. Letters to correspondents have been copiously introduced. Of these a most interesting portion have been obtained from the volume of Boswell’s Letters to Mr. Temple, published by Mr. Bentley, under the care of Mr. Francis. It is curious to remark that these letters, like the commonplace-book, left the family of the owner, and were accidentally discovered in the shop of a trader at Boulogne.

The Editor cannot venture to enumerate all the kind friends who have aided his inquiries. He has been indebted to Lord Houghton for important particulars. The representatives of Thomas David Boswell, the biographer’s brother, and of his uncle, Dr. John Boswell, have been most polite and obliging in their communications. The Rev. W. H. Wylie has kindly furnished Boswell’s address to the Ayrshire constituency.

GRAMPIAN LODGE,
FOREST HILL, SURREY,
May, 1874.

INTRODUCTORY REMARKS

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By Lord Houghton.

There is no word of vindication or appreciation to be added to Mr. Carlyle's estimate of the character and merits of James Boswell. That judgment places him so high that the most fantastic dream of his own self-importance would have been fully realized, and yet there is no disguise of his follies or condonation of his vices. We understand at once the justice and the injustice of his contemporaries, and while we are amused at the thought of their astonishment could the future fame of the object of so much banter and rude criticism have been revealed to them, we doubt whether, had we been in their place, our misapprehension and depreciation would not have been still greater than theirs.

It was the object of Boswell's life to connect his own name with that of Dr. Johnson; the one is now identified with the other. He aspired to transmit to future time the more transitory and evanescent forms of Johnson's genius; he has become the repository of all that is most significant and permanent. The great "Dictionary" is superseded by wider and more accurate linguistic knowledge; the succinct and sententious biographies are replaced, where their subjects are sufficiently important, by

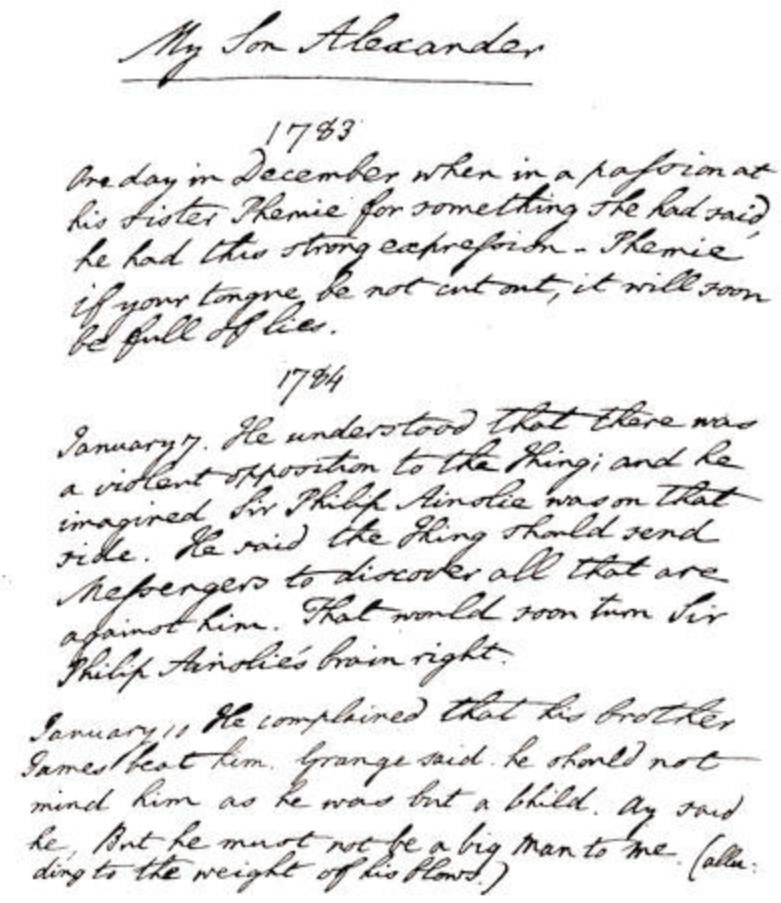
closer criticisms and by antiquarian details, while in the majority of his subjects the Lives and Works of the writers are alike forgotten. The "Rambler" and the "Idler" stand among the British Essayists, dust-worn and silent; and though a well-informed Englishman would recognise a quotation from "Rasselas" or "London," he would hardly be expected to remember the context.[1] But the "Johnsoniad" keeps fresh among us the noble image of the moralist and the man, and when a philosopher of our time says pleasantly of Boswell what Heinrich Heine said gravely of Goethe, that he measures the literary faculty of his friends by the extent of their appreciation of his idol, it is to a composite creation of the genius of the master and of the sympathetic talent of the disciple that is paid this singular homage. For it was assuredly a certain analogy of character that fitted Boswell to be the friendly devotee and intellectual servitor of Dr. Johnson, and the resemblances of style and manner which are visible even in the fragments brought together in this volume cannot be regarded as parodies or conscious imitations, but rather as illustrations of the mental harmony which enabled the reporter to produce with such signal fidelity, in the words of another, his own ideal of all that was good and great.

"Elia," with his charming othersidedness, writes, in one place, "I love to lose myself in other men's minds," and in another, "the habit of too constant intercourse with spirits above you instead of raising

you, keeps you down; too frequent doses of original thinking from others restrains what lesser portion of that faculty you may possess in your own. You get entangled in another man's mind, even as you lose yourself in another man's ground; you are walking with a tall varlet, whose strides outpace yours to lassitude." Both observations are true, and instances are not wanting of the spirit of reverence and the habit of waiting on the words and thoughts of those who are regarded as the spokesmen of authority, emasculating the self-reliance and thralling the free action of superior men. This is especially observable in political life, where a certain surrender of independence is indispensable to success, but where, if carried too far, it tends to dwarf the stature and plane down the beneficial varieties of public characters. But there will always be many forces that militate against this courtliness in the Republic of Letters; leading men will have their clique, and too often like to be kings of their company, but more damage is done to themselves than to those who serve them, and there is little fear of too rapid a succession of Boswells or Eckermanns.

In these days of ready and abundant writing the value of Conversation, as the oral tradition of social intercourse, is not what it was in times when speech was almost the exclusive communicator of intelligence between man and man. Yet there will ever be an appreciation of the peculiar talent which reproduces with vivacity those fabrics of the hour,

and gives to the passing lights and shades of thought an artistic and picturesque coherence. This is the product of a genial spirit itself delighting in the verbal fray, and of a society at once familiar and intellectual. We have from other sources abundant details of the vivacity of the upper classes of the Scottish community in the latter half of the last century and the beginning of the present. It had the gaiety which is the due relaxation of stern and solid temperaments, and the humour which is the genuine reverse of a deep sense of realities and an inflexible logic. It was intemperate, not with the intemperance of other northern nations, to whom intoxication is either a diversion to the torpor of the senses, or a narcotic applied by a benevolent nature to an anxious and painful existence, but with a conviviality which physical soundness and moral determination enabled them to reconcile with the sharpest attention to their material interests and with the hardest professional work.


My Son Alexander

1783

One day in December when in a passion at his sister Phemie for something she had said he had this strong expression - Phemie if your tongue be not cut out, it will soon be full of lies.

1784

January 7. He understood that there was a violent opposition to the King; and he imagined Sir Philip Ainslie was on that side. He said the King should send Messengers to discover all that are against him. That would soon turn Sir Philip Ainslie's brain right.

January 11 He complained that his brother James beat him. Grange said he should not mind him as he was but a child. Ay said he, But he must not be a big man to me. (alluding to the weight of his blows.)

FAC-SIMILE OF A PAGE OF BOSWELL'S COMMONPLACE BOOK

IN THE POSSESSION OF LORD HOUGHTON.

Scotland had had the remarkable destiny in its earlier history of assimilating to itself the elements of a finer civilisation without losing its independence or national character; and it had even interchanged with the continent of Europe various influences of manners and speech. It had thus retained a certain intellectual self-sufficiency, especially in its relations with English society and literature, which never showed itself more distinctly than in its estimate of Dr. Johnson and of his connection with Boswell. In the pamphlets, and verses, and pictures of the time,

Boswell appears as a monomaniac, and Johnson as an impostor. The oblong quarto of Caricatures which followed their journey to the Hebrides shows that Boswell not only did not gain any favour from his countrymen, by introducing among them the writer, who, however little understood in his entire worth, nevertheless held a high place among English wits and men of letters, but brought abundant ridicule on himself, his family, and his friend. It required all Boswell's invincible good humour to withstand the sarcasm that assailed him. Dr. Johnson certainly repaid with interest the prejudice and ill-will he encountered, but it remains surprising that so good and intelligent a company did not better recognise so great a man. We did not so receive Burns and Walter Scott. The agreeable reminiscences of Lord Cockburn and Dean Ramsay have given us the evening lights of the long day of social brightness which Scotland, and especially Edinburgh, enjoyed; and if this pleasantness is now a thing of the past, the citizens of the modern Athens have only shared the lot of other sections of mankind, even of France, *par excellence*, the country of Conversation.[2]

This decadence in the art and practice of the communication of ideas, and in the cultivation of facile and coloured language, is commonly attributed to the wide extension of literature and the press, which give to every man all the knowledge of matters of interest which he can require without the intervention of a fellow-creature. It may be that men

may now read and think too much to talk, but the change is, perhaps, rather the effect of certain alterations in the structure of society itself, accompanied by the fastidiousness that tries to make up by silence and seclusion for the arbitrary distinctions and recognised barriers, which limited and defined the game of life, but admitted so much pleasant freedom within the rules. We can however, still acknowledge the value of such records as those of the late Mr. Nassau, Senior, whose "Conversations" with the most eminent politicians and men of action of his time, especially in France, afford trustworthy and interesting materials for the future historian, and where a legal mind and well-trained observation take the place of vivid representation and literary skill. "Quand un bon mot," writes Monsieur L.'Enfant in one of his prefaces to his "Poggiana" "est en même temps un trait d'Histoire, on fait aisèment grace à'ce qui peut lui manquer du côté de la force et du sel."

The title of "Boswelliana," which the editor has taken from the original manuscript, is hardly correct. This is, in fact, one of the note-books of the anecdotes and *facetiæ* of the society in which Boswell lived; and though such a use of the termination may find some analogy in the Luculliana, —cherries that Lucullus brought from Pontus—and the Appiana—apples introduced into Rome by him of the Appian way,—yet the term "Ana," in its most important applications, has always referred not to

the collector, but to the personage or at any rate to the subject-matter of the book. Some vindication for its use on the present occasion may, however, be found in those instances in which Boswell acts as Bozzy to himself, and where the opinions and the mode of enunciating them are so thoroughly Boswellian that they give a characteristic flavour to the whole. What can be more delightfully his own than the prefixes "Uxoriana," and "My son Alexander?"

There is some mystery in the insertion of certain occasional Johnsoniana, which could hardly have found their way into this collection, if Boswell had at the time been keeping special memoranda of his great Oracle. They are not very numerous nor consecutive, nor do they imply that at the time they were taken down they were intended as portions of the *magnum opus*. Most of them, however, are incorporated in it, and are only repeated here to preserve the integrity of the manuscript. The few omissions, such as they are, are of the same character as the *lacunæ* in the Temple letters.

The historical and biographical annotation of these anecdotes has been a work requiring considerable local knowledge and antiquarian research. Executed, as it is, by Dr. Rogers, it affords an interesting social picture of the Scotland of the day, and there are many families still living, who will here gladly recognise and welcome the words and thoughts of their ancestors.

MEMOIR
OF
JAMES BOSWELL.

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As Dr. Johnson's biographer, and the chronicler of his conversations, James Boswell is entitled to remembrance. On the publication of his "Life of Johnson,"—though seven years had elapsed since the moralist's decease, and two memoirs had in the interval appeared,—a deep interest was excited; and the author, whose peculiarities had hitherto subjected him to ridicule, at once attained a first place as a biographer. Time, which effects many changes in literary popularity, has borne in an even current the "Life of Johnson," and therewith in every home of lettered Britons has rendered familiar the name of Boswell.

Representing a landed branch of a Norman House, James Boswell inherited no small share of family pride, a point of character which under proper regulation might have proved salutary. Sieur de Bosville accompanied William of Normandy into England, and held a considerable command at the battle of Hastings. His descendants migrated into Scotland during the reign of David I., and there acquired lands in the county of Berwick. Robert Bosville obtained the lands of Oxmuir, in

Berwickshire, under William the Lion; he witnessed many charters in the reign of that monarch. He was father of Adam de Bosville de Oxmuir, whose name appears in an obligation of Philip de Lochore in 1235, during the reign of Alexander II. In the lands of Oxmuir he was succeeded by his son Roger, and his grandson William de Bosville, the latter of whom was compelled with other barons to swear fealty to Edward I. in 1296. Richard, son of William, obtained from King Robert the Bruce, lands near Ardrossan, in Ayrshire, in addition to his estates in Berwickshire.

Roger de Boswell, second son of Richard of Oxmuir, married in the reign of David II., Mariota, daughter and co-heiress of Sir William Lochore of that ilk, with whom he obtained half the barony of Auchterderran, in Fife. In this barony he was succeeded by his son John de Boswell, who espoused Margaret, daughter of Sir Robert Melville, of Carnbee. Their son, Sir William Boswell, was judge in a perambulation of the lands of Kirkness and Lochore. He married Elizabeth, daughter and heiress of Alexander Gordon, with whom he got some lands in the constabulary of Kinghorn. His son, Sir John Boswell, designed of Balgregie, married, early in the fifteenth century, Mariota, daughter of Sir John Glen, and with her obtained the barony of Balmuto, in Fife.

Sir John Boswell, of Balmuto, was succeeded by his son David, who married first Elizabeth, daughter of Sir John Melville, of Raith, and secondly, Isabel, daughter of Sir Thomas Wemyss, of Rires, relict of

David Hay, of Naughton. Robert, younger son by the first marriage, became parson of Auchterderran, and was much esteemed for his piety and learning: he attained his hundredth year. David, the elder son, obtained, in 1458, from James II., by a charter under the great seal, the lands of Glasmont, in Fife. He married first Grizel, daughter of Sir John Wemyss of that ilk; and secondly, in 1430, Lady Margaret Sinclair, daughter of William, Earl of Orkney and Caithness. Thomas, eldest son of the second marriage, obtained from James IV., as a signal mark of royal favour, the estate of Auchinleck,[3] in Ayrshire. He was slain at Flodden on the 9th September, 1513. By his wife Annabella, daughter of Sir Hugh Campbell, of Loudoun, he had an only son David, who, succeeding to the paternal estate, espoused Lady Janet Hamilton, daughter of James, first Earl of Arran. David was succeeded by his son John, whose first wife was Christian, daughter of Sir Robert Dalzell, of Glenae, progenitor of the Earls of Carnwath. Of this marriage, James, the eldest son, succeeded to Auchinleck. He died in 1618, leaving by his wife, Marion Crawford, of Kerse, six sons, three of whom entered the service of Gustavus Adolphus, and ultimately settled in Sweden. David Boswell, the eldest, succeeded to Auchinleck; he was an ardent supporter of Charles I., and was fined ten thousand marks for refusing to subscribe the Covenant. He married Isabel, daughter of Sir John Wallace, of Cairnhill, but having no male issue, he was at his

death in 1661 succeeded by his nephew David, son of his next brother James by his wife, a daughter of Sir James Cunninghame, of Glengarnock.

David Boswell of Auchinleck espoused Anne, daughter of James Hamilton of Dalziel, by whom, besides three daughters, he had two sons, James and Robert. The latter settled in Edinburgh as a Writer to the Signet, and acquiring a handsome fortune, purchased from his kinsman, Andrew Boswell, the estate of Balmuto, which had belonged to his ancestors. His son, Claude James Boswell, born in 1742, passed advocate in 1766, and after serving eighteen years as sheriff of Fife, was in 1798 raised to the bench, under the judicial title of Lord Balmuto. [4] His lordship died on the 22nd July, 1824.

James Boswell, elder son of David Boswell of Auchinleck, succeeded to the paternal estate: he practised as an advocate, and attained considerable eminence in his profession. By his wife, Lady Elizabeth Bruce, daughter of Alexander, second Earl of Kincardine, he had two sons and a daughter, Veronica; she married David Montgomerie, of Lainshaw, and his daughter Margaret espoused James Boswell, the subject of this memoir. John, younger son of James Boswell of Auchinleck, studied medicine, and became censor of the Royal College of Physicians, Edinburgh. Alexander, the elder son, succeeded to Auchinleck on his father's death in 1748.

Through his father, Alexander Boswell was attracted to legal studies; he passed advocate 29th December, 1729, and after a period of successful practice at the bar, was in 1743 appointed sheriff of Wigtonshire. He was raised to the bench in 1754, when he assumed the title of Lord Auchinleck;[5] he was appointed a Lord of Justiciary in the following year.

About the year 1739, Alexander Boswell married his cousin[6] Euphemia Erskine, descended of the ennobled House of Erskine of Mar. Her father, Colonel John Erskine, was a younger son of the Hon. Sir Charles Erskine, first baronet of Alva, and her mother was Euphemia, one of the four daughters of William Cochrane of Ochiltree, a scion of the noble House of Dundonald by his wife Lady Mary Bruce, eldest daughter of Alexander, second Earl of Kincardine. Of the marriage of Alexander Boswell and Euphemia Erskine were born three sons: John, the second son, became a military officer and died unmarried; David, the youngest, entered a house of business, and at the close of his apprenticeship in 1768 joined partnership with Charles Herries, a Scotsman, and Honorius Dalliol, a Frenchman, in establishing a mercantile house at Valencia in Spain. On account of the Spaniards being prejudiced against the name of David, as of Jewish origin, he assumed the Christian name of Thomas. On account of the war he left Spain in 1780, when he settled in London, and commenced business as a merchant and banker. He afterwards

accepted a post in the Navy Office, where he became the head of the Prize Department. He purchased the estate of Crawley Grange, Buckinghamshire, and died in 1826. A man of grave deportment and correct morals, he was esteemed for his discretion, urbanity, and intelligence. By his marriage with Anne Catherine, sister of General Sir Charles Green, Bart., he became father of one child, Thomas David, who was born 24th September, 1800. This gentleman succeeded his father in the estate of Crawley Grange; he married in 1841 Jane, daughter of John Barker, Esq. Having died without issue, his estate passed to another branch of the Boswell family.

James Boswell, eldest son of Lord Auchinleck, was born at Edinburgh on the 29th October, 1740. He received his rudimentary training from a private tutor, Mr. John Dun, a native of Eskdale, and who, on the presentation of his father, was, in 1752, ordained minister of Auchinleck. He was afterwards sent to a school at Edinburgh, taught by Mr. James Mundell, a teacher of eminence. Afterwards he was enrolled as a pupil in the High School, under Mr. John Gilchrist, one of the masters, a celebrated classical scholar.[7]

Possessed of strong religious and political convictions, Lord Auchinleck sought to imbue his children with a love of Presbyterianism and a loyal attachment to the House of Hanover. In those aims he was assisted by his wife, a woman of vigorous sagacity and most exemplary piety. To her affectionate counsel rather than to the wishes of his

father, the eldest son was disposed to yield some reverence. But he early affected to despise the simple ritual of the Presbyterian Church, and in direct antagonism to his father's commands he declared himself a Jacobite and a warm adherent of the exiled House. He related to Dr. Johnson, that when his father prayed for King George, he proceeded to pray for King James, till one day his uncle, General Cochrane, gave him a shilling on condition that he would pray for the Hanoverian monarch. The bribe overcame his scruples, and he did as he was asked.

With a view to his becoming an advocate at the Scottish Bar, Boswell entered the University of Edinburgh. There he formed the acquaintance of Mr. William Johnson Temple, from Allardine in Northumberland, a young gentleman preparing in the literary classes for orders in the English Church. Mr. Temple was Boswell's senior, and much surpassed him in general knowledge. He belonged to an old and respectable, if not an affluent family, and he was of a pleasing and gentlemanly deportment. The exiled king being forsaken, he became Boswell's next hero. In parting from him at the close of their first college session, Boswell begged that their friendship might be maintained by correspondence; and letters actually passed between them for thirty-seven years. To Boswell's share of that correspondence we are indebted for many materials illustrative of his life.

It will be convenient at this point to present a few particulars of Mr. Temple's career, closely associated as that gentleman was with the subject of our history. After leaving Edinburgh he sustained the loss of a considerable fortune through the embarrassments of his father. Proceeding to the University of Cambridge, he took the degree of LL.B., and soon afterwards entered into orders. In 1767 he was preferred to the Rectory of Mamhead, Devonshire, which, added to the Vicarage of St. Gluvias, Cornwall, brought him, with the remains of his private fortune, an income of £500 a year. In youth he afforded proof of original power; he was a considerable politician, and an excellent classical scholar. He composed neatly; his character of the poet Gray, with whom he was acquainted, has been quoted approvingly by Dr. Mason, his biographer, and likewise by Dr. Johnson. He published an essay on the studies of the clergy, another "On the Abuse of Unrestrained Power," and "A Selection of Historical and Political Memoirs;" but none of these compositions were much sought after. He died on the 8th August, 1796, surviving our author little more than a year. He was oppressed by an habitual melancholy, which the untoward temper of his wife served materially to intensify. He has been described as "Boswell's faithful monitor;" he was scarcely so, for his remonstrances were feeble. Had he reproved sternly he might have been of some service.

In a letter to Mr. Temple dated 29th July, 1758, Boswell informs him that he had been introduced to Mr. Hume, whom he thus describes:—"He is a most discreet, affable man, as ever I met with, and has really a great deal of learning, and a choice collection of books. He is indeed an extraordinary man,—few such people are to be met with now-a-days. We talk a great deal of genius, fine language, improving our style, &c., but I am afraid solid learning is much wore out. Mr. Hume, I think, is a very proper person for a young man to cultivate an acquaintance with. Though he has not perhaps the most delicate taste, yet he has applied himself with great attention to the study of the ancients, and is likewise a great historian, so that you are not only entertained in his company, but may reap a great deal of useful instruction."

When Mr. Temple proceeded to Cambridge he reported to his Edinburgh friend that he was studying in earnest. In his reply, dated 16th December, 1758, Boswell describes his own studies: —"I can assure you," he writes, "the study of the law here is a most laborious task.... From nine to ten I attend the law class; from ten to eleven study at home; and from one to two attend a college [class] upon Roman antiquities; the afternoon and evening I always spend in study. I never walk except on Saturdays." Thanking his friend for the perusal of a MS. poem he adds, "To encourage you I have enclosed a few trifles of my own.... I have published now and then the production of a leisure hour in the

magazines. If any of these essays can give entertainment to my friend, I shall be extremely happy."

On the importance of religion Boswell reciprocated his friend's sentiments. After informing him that the continuance of his friendship made him "almost weep with joy," he proceeds, "May indulgent Heaven grant a continuance of our friendship! As our minds improve in knowledge may the sacred flame still increase, until at last we reach the glorious world above when we shall never be separated, but enjoy an everlasting society of bliss. Such thoughts as these employ my happy moments, and make me—

'Feel a secret joy
Spring o'er my heart, beyond the pride of kings.'"

After a reference to companionship he adds,

> **"I hope by Divine assistance, you shall still preserve your amiable character amidst all the deceitful blandishments of vice and folly."**

In the same letter Boswell informed Mr. Temple that he had fallen desperately in love. The object of his affection was a Miss W—— t, for so he disguises her name—a reticence in matters of the heart which he does not evince subsequently. After expatiating on the lady's charms and angelic qualities, especially her "just regard for true piety and religion," he remarks that "she *is* a fortune of thirty thousand pounds." With so large a dowry, he feels that she might be difficult to win, but he conceives that "a

youth of *his* turn has a better chance to gain the affections of a lady of her character than of any other." He adds complacently, "As I told you before, my mind is in such an agreeable situation, that being refused would not be so fatal as to drive me to despair." He sums up by assuring his correspondent that he had entrusted the secret of his passion only to another whose name was "Love."

Mr. Love was one of Boswell's early heroes. A native of England, he was originally connected with Drury Lane Theatre, but for some cause he left London and sojourned at Edinburgh. There he at first practised private theatricals, but afterwards became a teacher of elocution. He read with Miss W—— t, and also with Boswell, though at different hours, and advised the latter to look after the pretty heiress. Boswell took the hint; but the dream soon passed away, for the name of the rich beauty does not reappear.

To his young friend Mr. Love administered more useful counsel by advising him to cultivate an easy style of composition. To accomplish this he recommended him to keep a journal or commonplace-book, and daily to record in it notes of conversations, and of more remarkable occurrences. Boswell acted on Mr. Love's suggestion. Writing to Mr. Temple, he reports that having gone with his father to the Northern Circuit, he travelled in a chaise with Sir David Dalrymple the whole way, and that he kept an exact journal at the particular desire of his friend Mr.

Love, and sent it to him in sheets, by every post. Such was Boswell's first effort in journal-making; it was next to be practised on Paoli, and latterly, with unprecedented success, on Dr. Johnson. As to Mr. Love, it may be remarked that he compensated himself for his early counsel by sponging his pupil. "Love is to breakfast with me to-morrow," wrote Boswell to Mr. Temple in July 1763. "I hope I shall get him to pay me up some more of what he owes me. Pray, is *pay up* an English phrase, I know *pay down* is?"

Sir David Dalrymple, Bart., better known by his judicial title of Lord Hailes, was now an Advocate Depute,[8] one of the faculty specially retained by the Crown for arraigning offenders in the Justiciary Court. An able lawyer, he had already afforded evidence of his ability and accurate scholarship in several separate publications and in various contributions to the periodicals. Possessing a fund of information which he communicated with much suavity of manner, Boswell hailed him as his Mæcenas. Having enrolled him among his divinities, he was disposed to idolize likewise all those whom he approved. Of these the most conspicuous was Dr. Samuel Johnson, whose existence was first made known to him in a post-chaise conversation. He was delighted to learn that he still lived, was the centre of a literary circle, had composed a literary medley styled the *Rambler*, and had edited a dictionary. As Sir David expatiated on his learning and his virtues,

Boswell resolved that one day Johnson should have a place among his gods.

In November, 1759, Boswell entered the University of Glasgow as a student of civil law; he also attended the lectures of Dr. Adam Smith on moral philosophy and rhetoric. His evenings were spent in places of public amusement. From Mr. Love he had contracted a fancy for dramatic art, which in the absence of a licensed theatre he could not gratify in the capital. With more enlightened views the merchants of Glasgow tolerated theatrical representations, obtaining on their boards such talent as their provincial situation could afford. Among those who sought a livelihood at the Glasgow theatre was Francis Gentleman, a native of Ireland, and originally an officer in the army. This amiable gentleman sold his commission in the hope of obtaining fame and opulence as a dramatic author; but disappointed in obtaining a patron, he attempted to subsist as an actor. He was entertained by Boswell, who encouraged him to publish an edition of Southern's tragedy of "Oroonoco," himself accepting the poetical dedication. The dedicatory verses closed thus:—

"But, where, with honest pleasure, she can find
Sense, taste, religion, and good nature joined,
There gladly will she raise her feeble voice,
Nor fear to tell that Boswell is her choice."

Boswell's patronage did not avail the unfortunate player. He was compelled to leave Glasgow; thereafter he removed from place to place, "experiencing all the hardships of a wandering actor, and all the disappointments of a friendless author." He died in September, 1784.

At Glasgow, while spending his week-day evenings in places of amusement, Boswell began to frequent on Sundays the services of the Church of Rome. Before the end of the College session he had resolved to embrace the Catholic faith, and to qualify himself for orders in the Romish Church. These vagaries were so distressing to his parents that he was recalled to Edinburgh. He consented to abandon his sacerdotal aspirations, provided he was allowed to substitute for the law the profession of arms. In March 1760 his father accompanied him to London in order to procure him a commission in the Guards. They waited on the Duke of Argyll, who, according to Boswell's narrative, keenly discommended the military proposal. "My lord," said the Duke, "I like your son; this boy must not be shot at for three shillings and sixpence a day." Lord Auchinleck soon after returned to Edinburgh.

Boswell was allowed to remain in London. His religious views were opposed to his interests in the North, and it was evident that he would not be restrained from avowing his belief in public. It was therefore advisable that he should meanwhile reside