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WHO'S WHO IN BOSWELL?

WHO'S WHO IN BOSWELL?

BY J. L. SMITH-DAMPIER, M.A.
Worcester College, Oxford

'Let us now praise men of renown.'

OXFORD

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DEDICATION

DEAR SOMERSET,

A few of the following essays were written in college and read by you. Your interest in my Johnsonian studies prompts me to dedicate this work to you. I would thus express gratitude to you and other friends for allowing my connection with Worcester, beginning in 1893, to remain unbroken.

Prominent among my early Oxford remembrances are Thomas Watson Jackson, through whose influence I entered the college, Dr William Inge, Dr C. H. Daniel, and others no longer with us. These 'men of renown' are but names to undergraduates of to-day. So with those commemorated on the Worcester Roll of Honour.

Words on the national War Memorial in Edinburgh Castle are true of Worcester's less distinguished sons. 'Others also there are who perished unknown. Their sacrifice is not forgotten, and their names, though lost to us, are written in the Books of God.'

Among Worcester men yet living, my reminiscences must include grateful acknowledgment of Sir Henry Hadow's unfailing kindness.

Few names can remain so imperishably associated with any college as Johnson's with Pembroke. To glance back over nearly two and a quarter centuries, Worcester was founded under its present name in the doctor's childhood. To-day it is the seat, the first time for eighty years, of the Vice-Chancellor, in succession to Johnson's own college.

Johnson's welcome back by the old Pembroke butler recalls Drake's fifty-four years of faithful service at Worcester, not yet ended. Now himself butler, I gladly use this opportunity of recording gratitude and respect for my old friend and former scout.

I now take my leave, begging to remain, my dear Somerset, in Johnsonian phrase,

Your affectionate humble servant,

J. L. SMITH-DAMPIER.

6 ROYAL CRESCENT,
BRIGHTON,

July 24, 1935

P R E F A C E

THESE one-page Lives were suggested by the *Daily Biographer*, the work of my friend the late Rev. J. P. Shawcross. The *dramatis persona* of Boswell's immortal biography form a host in themselves. By following Johnson's friends and critics behind the scenes, and introducing some others, I am endeavouring to supplement Boswell. A few essays also are devoted to books and localities of Johnsonian interest.

'The life of Dr Johnson,' wrote Croker in 1831, 'is indeed a most curious chapter in the history of man; for certainly there is no instance of the life of any other human being having been exhibited in so much detail or with so much fidelity. There are perhaps not many men who have practised so much self-examination as to know themselves as well as every reader knows Dr Johnson.' (*Preface to Croker's Boswell.*)

Who's Who in Boswell? is the outcome of casually purchasing his *Life of Johnson* in 1895. Since then I have sought acquaintance with the doctor's own writings and with his other early biographers. I have endeavoured likewise to keep in touch with later Johnsonian literature.

Johnson described Boswell to Mrs Thrale as seeming to be hired as a spy on him! I too have followed the doctor over great part of England, Scotland, the Hebrides and Wales, as well as to Paris. I have in turn dogged Boswell's footsteps over Corsica, with his *Journal* of adventures in that island in hand.

In examination at Oxford, I was once questioned as to what Aristotle would have said on various events of the day. One might often substitute Johnson's name. His candid opinions still entertain. What Johnson would have said, for instance, of the present writer's aeroplane journey from London to Paris, the week before composing this preface, may be gathered from his uncomplimentary remarks on Lunardi's attempted balloon flights in 1784.

Twentieth-century luxury travel recalls Johnson's opinion that life had few better things than rapid movement in a post-chaise. The stage-coach was his more usual conveyance, while an early diary pathetically records, *Bosvortiam pedes petii*. Writing in Italy, twice nearly visited by Johnson, calls to mind an old servant's somewhat original remark on relics of the Eternal City's past glories. Rome, he thought, would be a very nice place, if all those dirty old ruins could be cleared away! The great classical

PREFACE

scholar's rejoinder may be left to the imagination. And from another point of view, freedom from the bigotry of his times ensures Johnson's sympathy with kneeling figures in the greatest church in Christendom.

'What would Dr Johnson have said?'

Some replies will, I hope, be found by honouring the following pages with a perusal, including a few of the doctor's sayings and opinions not recorded by Boswell.

J. L. SMITH-DAMPIER.

HOTEL MILANO,
ROME,
November, 1933

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JANUARY 1

INTRODUCTORY

A DAY WITH DR JOHNSON

'I SHALL be glad,' wrote Lord Elibank 'to go five hundred miles to enjoy a day of his company.' The late Dean Goulburn, of Norwich, compares the day to the individual's life in miniature; daily occupations afford insight into character. The boy studying in his father's shop in his native Lichfield, held in awe by school-fellows and flogged by the master, is day by day laying the foundation of that renown whereby Samuel Johnson's name lives imperishably. Though poverty and melancholy dogged his steps at college, Johnson was of that number whom Oxford delighted in coming years to honour. With the next meal his problem and the London streets his night's lodging, this indigent scholar was to know a kinder fate than that described in his *Vanity of Human Wishes*:

'Toil, envy, want, the patron and the gaol.'

But whether as usher at Market Bos worth School, as bookseller's drudge at Birmingham, or as literary hack in Grub Street, Johnson wrote from experience in his *London*:

'Slow rises worth, by poverty depressed.'

Slowly the penniless translator for booksellers emerges from his garret to lead the conversation in London drawing-rooms, at dinner-parties and at clubs; he is surrounded by college dons, by bishops, by literary ladies; he is introduced to King George III. Prosperity leaves Johnson's character unspoilt. He visits the tallow-chandler on Snow Hill; he takes up the cause of the condemned malefactor; he cares for the fallen woman; he prays beside an old servant's death-bed; he shares his house with the poor and the blind. Interest in his writings has made Johnson's name a household word across the Atlantic, and this great Londoner has become, as it were, an American citizen likewise. Days with Johnson through a period of nearly forty years have shown the present writer the impossibility of becoming bored in the doctor's companionship. I hope a daily visit to Johnson throughout one year will show my readers the truth of what I now say, and help to answer the question WHO'S WHO IN BOSWELL? The scene constantly changes from London to Oxford, Brighton, Cambridge, Wales, France, Scotland and elsewhere. Ever varying, too, are the actors in the drama. Each day in his company compels us with deepening conviction to apply to Johnson himself his own words to Lorcjj^ilibank, I never met you without going away a wiser man.'

THOUGH only well-known anecdotes are remembered of three typical Englishmen, 'their name liveth unto generation and generation/ Archbishop Temple is immortalized in the Rugby boy's description of his head master as 'a beast, but a just beast.' John Wesley's name is as much a household word as if he had indeed been entrusted with 'the whole world as his parish.' Equally ingrained in the English tradition is Dr Johnson. Few, perhaps, have been made, as it were, to live more vividly than the once obscure Grub Street writer. In 1929 a London and North Eastern Railway poster represented Johnson among 'Passengers of the Past.' *Punch's* picture in 1927, of Johnson's refusal as a schoolboy to join in a game of hop-sotch, foreshadows one life-long prejudice. Again, the doctor's ghost in 1930 congratulates a lady flyer on 'female volitation.' Old soldiers, the saying goes, never die; they only fade away. Far indeed, however, is this veteran in the field of literature from fading from his country's memory. Safely may this lettered Goliath, 'born to grapple with whole libraries,' send forth the challenge engraved at the entrance of the Winchester College War Memorial Cloisters, 'My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it.' The peaceful death scene of this great, though in many ways unhappy, Christian hero and scholar echoes the remainder of the challenge to many a weaker soul, 'My marks and scars I carry with me, to be a witness for me that I have fought His battles, Who now will be my rewarder.' (*Pilgrim's Progress*.) Like Pilgrim, in the work he himself admired, Johnson's progress was an uphill journey from beginning to end. Many a Slough of Despond and Doubting Castle obstructed his road, yet never did he become the prey of Giant Despair. But essentially the strong man, with heart full of sympathy, Johnson had little use for those unwilling to help themselves. 'Write to me often and write like a man' is the answer to Boswell on one occasion. The late Lord Kitchener, when asked for his autograph, is said to have replied, 'Make your own worth having.' The advice explains how the names of Wellington, Nelson, Newman and Johnson have added to England's glory, so that 'the people show forth their wisdom and the Church declare their praise.'

THE eldest of four, Michael, while still quite young, moved with his father, William Johnson, from Cubley in Derbyshire to Lichfield. Croker, in a note to his edition of Boswell, warns readers that 'the gossiping anecdotes of the Lichfield ladies are all apocryphal.' Statements by Boswell, who trusted to the veracity of Miss Seward, are thus at fault about Michael Johnson's apprenticeship at Leek to the bookselling trade, and also about Elizabeth Blaney's 'dying for love' of Michael. [*Johnsonian Gleanings*,] He was apprenticed to Richard Symson, a London bookseller, and commenced business at Lichfield in 1681, with William Bailey his only rival. Assisted for some time by his brother Andrew, he opened bookstalls on market days at Birmingham, Uttoxeter and Ashby-de-la-Zouch. Michael Johnson was made free of the Stationers' Company. His name appears on the title-pages of a few books printed for him in London. Simon Martin, his apprentice, became a bookseller at Leicester, and Mayor in 1728. Time spent among his father's books in the Lichfield shop accounts for the considerable general knowledge with which Samuel went to Oxford. Michael's subsequent financial difficulties and trouble with the excise authorities, through manufacture of parchment, account for Samuel's accurate explanation, in *Sky*, of tanning, and for his bitter definition of 'excise' in his dictionary. These worries following an early disappointment in love explain Michael's gloomy disposition, the hereditary cause doubtless of Samuel's 'morbid melancholy,' described by Boswell as 'lurking in his constitution.' Respected in Lichfield as 'a zealous high churchman and royalist,' Michael held various civic appointments. In 1687 he gave ten shillings towards recasting the cathedral bells. Marriage in 1706 to Sarah Ford resulted in the birth of Samuel and of his younger brother Nathaniel, in the well-known corner house in Market Square. Michael's boasting to the Pembroke College dons, of his son's abilities, illustrates Samuel's allusion to his father as 'a foolish old man; foolish, that is, in talking of his children.' A fair Latin scholar, Plaxton's words apply rather to contemporary clerical ignorance than to the old bookseller's attainments. 'Johnson, the Lichfield librarian, is here. He propagates learning all over the diocese and advances knowledge to its just height. All the clergy here are his pupils and suck all they have from him.'

See also under CHURCHES OF LICHFIELD.

ELIZABETH JERVIS, for such was her maiden name, came from Great Peatling in Leicestershire. The fruit of her marriage to Henry Porter, a Birmingham mercer, were Lucy, often mentioned by Boswell and noticed in a separate essay; Jervis Henry (1718-1763), a naval officer; and a younger son Joseph, a merchant at Leghorn, who died in 1783. Mrs Porter thought Johnson, whom Edmund Hector introduced to the family in 1733, 'the most sensible man that ever she saw in her life.' His conversation made her forget his forbidding appearance. The old chancel of Queen Anne's time, incorporated as a side-chapel in the modern St Werburgh's Church at Derby, was the scene of their marriage. The date was 1735, the year after Henry Porter's death, as proved by the church registers, not 1736, as given by Boswell. 'His tumultuous and awkward fondness' for his elderly bride, Boswell relates, caused endless amusement to Garrick and to Johnson's other pupils at Edial. In spite of her paint, her affected manners and her far greater age than her husband's, Boswell indignantly denies an assertion by Sir John Hawkins that Johnson's fondness for his wife was 'dissembled, or a lesson he had learned by rote.' Overwhelming grief at her death, prayers for her soul, and pathetic allusions years afterwards to his loss, prove the contrary. A further proof is Johnson's ordering a stone for her grave, and composing her epitaph, shortly before his own death, thirty-two years later. Mrs Johnson was buried at Bromley in Kent. That the attachment was mutual we have Johnson's own word, notwithstanding disputes recorded in Mrs Piozzi's *Anecdotes* from his own lips. 'Nay, hold, Mr Johnson,' his wife is there related to have exclaimed, 'and do not make a farce of thanking God for a dinner which in a few minutes you will protest not eatable.' On Lucy Porter's refusal of her mother's wedding-ring, after Johnson's death, Francis Barber presented it to his wife, in whose possession it remained when Boswell wrote. This ring, together with many other objects of Johnsonian interest, was purchased in 1821 by Mr T. G. Lomax of Lichfield, and presented by his son to Johnson's birthplace in 1909. Mrs Johnson's prayer-book, with her autograph, afterwards the property of Elizabeth Barber, wife of Johnson's negro servant mentioned above, is also there.

THOUGH belief in its healing power seems to have originated in the time of Edward the Confessor, application of the royal touch can only be traced back to Edward III. The touch-piece, a gold medal given to the sufferer, dates from his reign. The office for the Court-Chaplain's recitation at the ceremony, drawn up in Henry VII's reign, remained in altered form in the Book of Common Prayer till the early eighteenth century. Something like one-hundred-thousand persons are said by Macaulay to have been touched by Charles I. Demand for this means of cure became so great as to render a certificate necessary from the churchwardens of his parish, that the individual applicant had not been presented to the sovereign before. These documents are still found among old parochial registers. When discontinued by William of Orange, those desirous of the touch resorted to James II at St Germain. During its revival by Queen Anne, Samuel Johnson was brought by his mother to try the efficacy of the monarch's gift of healing. The scrofula, his complaint, was known as the King's Evil, as the trouble most popularly supposed curable by this method. Though but two and a half years old, his visit to Queen Anne for this purpose remained one of Johnson's youthful memories; 'he had,' he said, 'a confused but somehow a sort of solemn recollection of a lady in diamonds and a long black hood.' Similar reminiscences are continued in a short autobiography; 'I always,' writes Johnson, 'retained some memories of this journey.' He describes their lodgings at Nicholson's the bookseller's in Little Britain; he remembers a boy crying at the palace and various other events; he long possessed a spoon bought by his mother on this expedition. According to Hawkins, who supplements Boswell here, this was Queen Anne's last exercise of the regal touch. 'She hung about his neck,' says Hawkins, 'the usual amulet of an angel of gold, with the impress of St Michael the archangel on the one side and a ship under full sail on the other.' The Rev. Dr Taylor, into whose possession it came, bequeathed this touch-piece to the Duke of Devonshire. The Jacobites disbelieved in descent of this power to William III and Anne. This fact and the queen's failure to cure him account for Boswell's remark that Johnson should have been taken to Rome; for refusal of the Hanoverian kings to touch caused patients to have recourse to the Old Pretender and his sons in Italy.

LICHFIELD abounds in Johnsonian memories. 'It pleased me,' wrote Boswell in 1776, 'to find he was so much beloved in his native city.' The words are still true. At The Three Crowns, where Boswell was his friend's guest, an old-time supper was instituted in 1903, to commemorate Johnson's birthday. Increasing numbers of guests have now made removal to the Town Hall necessary. Candles, churchwarden pipes and waiters in eighteenth-century dress recall tavern life of the time. A wreath adorns the doctor's statue. Music includes the Johnson Anthem, by Dr Plant, an old Lichfield Cathedral chorister; the hymn, *City of God*, by Samuel Johnson of Massachusetts (1822-1882); and Addison's hymn, *When all Thy mercies*. In 1900 Johnson's birthplace was purchased for the town by Alderman Gilbert. In 1910 was formed the Johnson Society, to promote study of the doctor's life and works. With Johnson's memory are associated Molly Aston's house on Stow Hill; Mrs Gastrell's residence, Stow House, just below it, both built in the eighteenth century; also the Friary, Mrs Cobb's home, dating from 1545, and standing on the site of a Franciscan convent burnt down in the thirteenth century. The grammar school, where Johnson was educated, was moved in 1903 from St John's Street to modern buildings in Borrowcop; 'nobody here knows what the name implies,' remarked Johnson, speaking of the district to Mrs Thrale. Dam Street, where Dame Oliver taught Johnson to read, and George Lane, where he was put out to nurse with Mrs Marclew, both remain. The two principal hotels, now as then, are The Swan, where Johnson stayed with the Thrales in 1774; and The George, where Colonel Stuart in 1779 entertained Boswell, himself honoured in 1908 with a statue in Lichfield market-place, the work of Percy Fitzgerald. After an absence of more than twenty years, Johnson visited Lichfield at intervals from 1761 till the last year of his life. Gratified at finding his portrait admired there, he wrote to Sir Joshua Reynolds—'Every man has a desire to appear considerable in his native town.' He compares the philosophers of Lichfield working with their heads to the boobies of Birmingham toiling with their hands, and shows affection for the place of his birth under the word 'Lich' in his dictionary—'A dead carcase, whence Lichfield, the field of the dead, a city in Staffordshire, so named from martyred Christians. *Salve, magna parens*'

See also under JOHN LAW and VARIA (2),

THE three spires of Lichfield Cathedral, known as the Ladies of the Vale, are unique. Architectural beauties, however, are of secondary interest after the Johnsonian associations of the cathedral and churches. In early childhood Samuel was to be seen in Lichfield Cathedral, on his father's shoulders, during a visit of the celebrated Rev. Dr Sacheverel. In the journal of his Welsh tour in 1774, Johnson compares Worcester Cathedral, which he then visited, with that of Lichfield. In 1776 Boswell was delighted with the cathedral music at Lichfield, and impressed with beholding Johnson, now at the height of his fame, 'worshipping in the solemn temple of his native city.' In the south transept of the cathedral is a bust of Johnson by Westmacott, with the inscription—'The friends of Samuel Johnson, LL.D., a native of Lichfield, erected this monument as a tribute of respect to the memory of a man of extensive learning, a distinguished moral writer, and a sincere Christian.'⁵ Outside the cathedral is a figure of the doctor, at the east end of the south aisle. A service in the cathedral forms part of the Johnson birthday celebrations held annually in Lichfield on September 18. At St Mary's, where his father was at one time churchwarden, Johnson's name appears in the baptismal register, with that of Nathaniel his younger brother. The church of that time, falling into disrepair, was pulled down, and a new church opened in 1721. During this period, when his attendance at church became irregular, Johnson grew somewhat lukewarm in religion until his Oxford days. The second St Mary's Church was in its turn demolished, and the present church built in 1868, as a memorial to Dr John Lonsdale, Bishop of Lichfield from 1843 till 1867. In St Michael's Church lie buried Johnson's parents and only brother. Within a few weeks of his own death Johnson composed their epitaph, to be engraved on a stone 'deep, massy and hard.' In his *History of Lichfield* Harwood speaks of its removal when the church was repaved in 1796. During repairs in 1841 and 1883 this stone was sought in vain and was replaced on the hundredth anniversary of Johnson's death. In St Chad's is buried Lucy Porter, Johnson's step-daughter, with a tablet erected by her friend Rev. J. B. Pearson, to her memory.

See also essays on CATHARINE CHAMBERS, DAVID GARRICK, FRANCES GASTRELL, ANNA SEWARD, THOMAS SEWARD, GILBERT WALMESLEY.

CONTEMPORARY BISHOPS OF LICHFIELD

JOHN HOUGH (1699-1717) was bishop at the time of Johnson's birth. Elected in 1687 President of Magdalen College, Oxford, he refused to vacate in favour of a nominee of James II, and was upheld by the Fellows. After much controversy, the king gave way in the following year. In 1690 Hough was consecrated Bishop of Oxford. From Lichfield he was translated to Worcester, where he is buried. Hough contributed to new buildings at Magdalen College, and was a benefactor to the Lichfield and Worcester dioceses.

EDWARD CHANDLER (1717-1730), author and controversialist, of Emmanuel College, Cambridge, held previous appointments in the Winchester, Salisbury and Worcester dioceses. He was suspected of obtaining the See of Durham in 1730 by gross simony.

RICHARD SMALBROOKE (1731-1749), another controversial writer, was scholar of Magdalen College, Oxford. He was accused of favouring relatives at Lichfield, where his son was Chancellor over sixty years. Translated from St David's, Smalbrooke is buried in Lichfield Cathedral.

FREDERICK CORNWALLIS (1750-1768) is noticed separately.

JOHN EGERTON (1768-1771) was educated at Eton and Oriel College, Oxford. His father, the Bishop of Hereford, gave him early preferment in his own diocese. John was translated to Lichfield from Bangor. His principal work was afterwards at Durham, where he ably discharged episcopal duties and took part in public life. Twice married, he died in London.

BROWNLOW NORTH (1771-1774). Born in London, North was an Etonian and Fellow of All Souls' College, Oxford. He owed rapid clerical preferment to Lord North, his half-brother. From Lichfield he was promoted to Worcester and subsequently to Winchester, where he is buried in the cathedral, with a monument by Chantry.

RICHARD HURD (1774-1781) is noticed separately.

JAMES CORNWALLIS (1781-1824) was the last bishop of Johnson's time. At school at Eton, and Fellow of Merton College, Oxford, he abandoned the legal for the clerical profession on the advice of his uncle, Bishop Frederick Cornwallis. James later held successively the Deaneries of Windsor and Durham in plurality. He is buried in Lichfield Cathedral.

Boswell mentions occupancy by Gilbert Walmesley and Canon Seward respectively of the bishop's palace at Lichfield, 'the scene of many happy hours in Johnson's early life.' The bishops then resided at Eccleshall. Johnson's only recorded connection with any of the above was an application mentioned under FREDERICK CORNWALLIS. Was he ever confirmed?

JOHNSON'S college, founded in 1624, was named after the Earl of Pembroke, Chancellor of the University at the time. How did Michael Johnson, a struggling bookseller, afford to send his son to Oxford? The subject,' says Boswell, 'was too delicate to question Johnson upon.' Help was promised, Dr Taylor informed Boswell, by 'a gentleman of Shropshire,* in return for Johnson's assistance with his studies. This scheme does not, however, appear to have materialized. Andrew Gorbett, for such, Hawkins tells us, was his name, entered Pembroke some eighteen months before Johnson. A more likely explanation is a legacy to Johnson's mother, in 1728, of forty pounds. The far greater value of the sum at that time, than now, would have gone a long way towards Johnson's expenses. Even so he had to leave prematurely with no degree. As to his life in college—'I have heard from some of his contemporaries,' Bishop Percy told Boswell, 'that he was generally seen lounging at the college gate, with a circle of young students round him, whom he was entertaining with his wit and keeping from their studies.' But the freshman who had surprised the dons by quoting Macrobius, his first night at college, was no idler. In spite of 'a vile melancholy' inherited from his father, and grinding poverty, his lot in Oxford days, Johnson ever retained a love for his old college. Remembrance of shoes placed in charity at his door, and thrown scornfully away, failed to make visits there in after years less agreeable. With pride he spoke of his college as 'a nest of singing birds,' in allusion to its poets, and showed Hannah More his former haunts within its walls. Johnson would find difficulty in recognizing the Pembroke of his time now. But one may still see his rooms on the second storey over the entrance gateway. The library of to-day was then the dining-hall. The quadrangle, where stands the present hall, built about 1848, was the Master's garden. Johnson's relations with Mr Jorden, his tutor, and his visits afterwards to Dr Adams, who succeeded Ratcliff as Master, are related in articles on those gentlemen. Among numerous Johnsonian relics at Pembroke are a chair and two desks, as well as his tea-pot and cider-cup; Johnson's portrait by Reynolds hangs in the common room; the college also possesses the manuscripts of his *Prayers and Meditations*, as well as buttery books containing his name.

ST NICHOLAS CHURCH, for centuries the spiritual home of Bright-helmstone, connects the old fishing-village with the present world-famous resort. The list of vicars, beginning in 1091, continues unbroken from the fifteenth century. The incumbency of the Rev. Henry Michell (1744-1789) witnessed the commencement of modern Brighton. An interesting inscription on the north-east window-sill reads—'In Memoriam, Samuel Johnson, LL.D., who worshipped with the Thrale family in a pew near this tablet, placed here on the bi-centenary of the great Christian philosopher's birth, September 18, 1909.

'C. W. Bond, M.A., Vicar, Prebendary of Chichester.

'S. Denman and C. Lynn, Churchwardens.'

In a pageant at the Dome in 1925, introducing Brighton worthies of the past in the costumes of their respective periods, were Mrs Thrale and Dr Johnson, her guest at Brighton on various occasions from 1765 till 1782. Their appearance recalled Johnson's description to his hostess of Brighthelmstone Downs, as 'a country so truly desolate that, if one had a mind to hang oneself for desperation at being obliged to live there, it would be difficult to find a tree on which to fasten the rope.' At Brighton the doctor went out riding. Boswell also records his polite speech to Philip Metcalfe, noticed separately, whose offer of his carriage Johnson declined with grateful thanks, till he might have with it the pleasure of the owner's company. Metcalfe was surprised at Johnson, with his short sight, wishing to visit Chichester Cathedral. Fanny Burney mentions Metcalfe's patience once with Johnson's bad temper! 'One of the dippers at Brighthelmstone, seeing Mr Johnson swim in the year 1766, said, Why, Sir, you must have been a stout-hearted gentleman forty years ago.' (Mrs Piozzi's *Anecdotes*.) This recalls old Martha Gunn, a well-known character and a *protegee* of the Prince of Wales (afterwards George IV). Her epitaph in St Nicholas churchyard describes her as 'peculiarly distinguished as a bather in this town nearly seventy years. 'Martha lived till 1815. To 1784, the year of Johnson's death, belongs the Pavilion, the residence of the Prince. Mrs Fitzherbert, his 'uncrowned queen,' lived in the present Y.M.C.A. house on the Steyne, till her death in 1837. A memorial tablet and her prayer-desk are in St John the Baptist's Catholic Church, where she is buried. Dr Richard Russell, the pioneer of Brighton as a health resort in the seventeen-fifties, lived on the site now occupied by the Albion Hotel. His portrait hangs in the Corporation Art Gallery.

AN interesting account of Johnson's only visit to Cambridge, in 1765, occurs in the *Gentleman's Magazine*, 1785, written by the Rev. John Sharp, whom the doctor met at Trinity College. Another is given in the *New Monthly Magazine*, 1818, by Baptist Noel Turner, who evidently remembered it well. He had previously consulted Johnson in London about a proposed translation of Plutarch's *Lives*, to be undertaken with the help of the Rev. John Lettice, Fellow of Sidney Sussex. Entertaining Johnson at his own college, Lettice recollected the doctor's brilliant conversation and enjoyment of dinner, and counted his cups of tea. Accompanied by Turner and Lettice, Johnson visited Trinity College library, under the guidance of Mr Leicester, a friend of Topham Beauclerk, the doctor's travelling companion. Here Johnson was much interested in a copy of *Polyhistor*. The great event, however, of the visit to Cambridge was Turner's introduction of Johnson to Farmer, afterwards Master of Emmanuel College. 'The long-wished-for interview of these unknown friends was uncommonly joyous on both sides.' As a specimen of one of his rare books, on which he prided himself, Farmer showed Johnson Markham's *Booke of Armorie*. In Mr Leicester's rooms at Trinity, one evening, with Beauclerk, Turner, Lettice, and Dr Lort, the Greek Professor, Johnson was in highest spirits. They discussed Smart, the mad poet, the blind Miss Williams, Mrs Macaulay and Sterne's *Tristram Shandy*. Farmer, also present, delighted Johnson by standing the test, as he expressed it, of a true antiquary, in the possession of an old book named by him. 'Give me your hand, give me your hand,' exclaimed Johnson in delight. 'You are the man after my own heart.' Turner considered that 'the shaking of two hands, with two such happy faces attached to them, could hardly be matched in the whole annals of literature.' The Rose Inn, where Johnson and Beauclerk arrived at Cambridge, is situated in Rose Crescent, a thoroughfare from the market-place to Trinity Street. Now a public-house, the Rose was then one of the principal hotels. The Crescent was at that time the courtyard, with houses joined overhead forming an entrance archway from the market. The Rev. William Cole, the well-known local antiquarian of that period, mentions the Rose Inn in his diary. It is to be distinguished from the Little Rose Inn, near Pembroke College.

JANUARY 12

JOHNSON IN LONDON

Bos WELL enumerates seventeen residences occupied by Johnson in London and neighbourhood, between 1737 and his death. The house in Gough Square, off Fleet Street, where he lived from 1748 till 1758, is supposed to be the only survivor. Here were written the dictionary, the *Rambler*, *Rasselas*, and the *Vanity of Human Wishes*. Here in 1752 died Mrs Johnson. 'It is a stout, old-fashioned, oak-balustraded house,' wrote Carlyle after a visit in 1832, 'let in lodgings,' he was told, 'to respectable gentlemen by the quarter or the month.' Otherwise, except as used for a time by a publishing firm, little is known of the house since Johnson's time. Purchased in a state of decay by Cecil Harmsworth in 1911, the house was subsequently restored by Mr Alfred Burr, in its original style. Much old material was again utilized. Noticeable is the heavy chain across the inside of the front door. The house has since been presented to the nation as a London memorial to Johnson.

In his dictionary Johnson defines *club* as 'an assembly of good fellows meeting under certain conditions.' Boswell has much to say of the Essex Head and King's Head clubs, meeting for conversation in the taverns thus named. The more celebrated Literary Club was founded at the Turk's Head, Gerrard Street, in 1764. At the above-named taverns, corresponding to the modern club, we listen to Johnson's table-talk; we are introduced to his friends; we behold him rejoicing in freedom from the low spirits of solitary hours. Another of his resorts was the Mitre in Fleet Street. The above-named were a few of London's many taverns. The Cheshire Cheese in Wine Office Court, off the same street, alone represents eighteenth-century tavern-life to-day. Though never mentioned in contemporary Johnsonian literature, tradition has long associated the Cheshire Cheese with Johnson's name. T often,' says Redding, 'dined at the Mitre and the Cheshire Cheese. Johnson and his friends, I was informed, used to do the same, and I was told I should meet individuals who had met them there. This I found to be correct. There were Fleet Street tradesmen who well remembered both Johnson and Goldsmith in those places.' (*Fifty Tears Recollections*, 1858.) Among relics of Johnson at the Cheshire Cheese are his own words on a brass plate—'No, Sir! there is nothing which has been contrived by man, by which so much happiness has been produced as by a good tavern.'

INTEREST attaches to shrines where 'men of renown' worshipped, no less than to houses where they lived, and to schools and colleges where they were educated. Famous, too, in the case of St Clement Danes, is the name of its builder, Sir Christopher Wren, architect of St Paul's Cathedral. The history of this well-known church is the story of Wren's self-sacrificing liberality, arising out of devotion to his work for its own sake. After the great fire, poverty-stricken parishioners in many places could only replace their churches with wooden buildings, but the more ambitious design for St Clement's had landed that parish in debt; Wren therefore remitted his fees. Other great names connected with this church are Gibbs, Wren's pupil, who designed the steeple, and Grinling Gibbons, the supposed carver of the organ-case. To come nearer to our own times, the statue among the plane-trees in the tiny enclosure at the East end is the work of Percy Fitzgerald, author of works on Johnson and Boswell, if otherwise unconnected with the church. The statue itself recalls, however, in the person of Johnson, one worshipper at St Clement's, truly of that number 'who gained glory in their generation and were praised in their days.' Johnson's pew in the gallery is still shown, and many an event of interest connected with this church in the Strand finds a place in Boswell's great book. On Good Friday, 1773, Johnson's biographer records, 'he carried me with him to the Church of St Clement Danes, where he had his seat, and his behaviour was, as I had imagined to myself, solemnly devout.' On the same day two years later, as they walked together to St Clement's, and Boswell was scandalized at noticing several shops open, Johnson expressed the opinion that Good Friday 'was upon the whole very well observed even in London.' On another occasion, also a Good Friday, they had been ridiculing a friend's eccentricities, and Boswell thought a sermon at St Clement's on evil speaking appropriate to themselves. 'Why, Sir,' answered Johnson, 'the sense of ridicule is given us and may be lawfully used. The author of *The Government of the Tongue* would have us treat all men alike.' Other names of Johnsonian interest connected with St Clement Danes are Oliver Edwards and Nathan Wetherell, noticed in separate essays.

THE Scotch tour, from August till November 1773, has enriched Johnsonian literature with the *Journey to the Western Islands of Scotland*, from the doctor's own pen. Boswell's *Tour to the Hebrides* was originally his diary of this journey, read from time to time with commendation by his travelling companion. Johnson's arrival in Edinburgh would hardly dispel his well-known prejudice against the North Britons. The waiter at Boyd's Inn had put sugar into the lemonade with his fingers; the sanitary conditions of the time made his host wish Johnson to have been 'without one of his five senses,' as they walked home. Edinburgh Castle, Johnson considered, 'would make a good prison in England'; his comment on removal of a wall, before its predicted collapse on some very learned person, sums up Johnson's opinion of northern scholarship, 'they have been afraid that it never would fall.' A wish expressed once by Boswell to Fanny Burney, to exhibit in his biography every side of Johnson's character, was largely fulfilled in Scotland. Boswell describes how his fellow-traveller's gallantry and genial courtesy delighted his hosts. His fund of ready information made him appear 'a hogshead of sense'; his Tory prejudices lead to a storm with Lord Auchinleck; his orthodoxy is conspicuous amidst Presbyterianism; his hasty temper and the lighter side of his nature are both apparent; his adaptability to new conditions of life, on horse-back and on stormy seas, is remarkable. Reception in many a noble house, Freedom of the City of Aberdeen, honours from the learned of Edinburgh and the Scotch universities, mark his progress. Johnson and Boswell were entertained by the military at Fort Augustus, on the site of the present Benedictine Abbey, and at Fort George. At Ellon Johnson was highly amused by hearing repeated his landlord's description of him as 'the greatest man in England, except Lord Mansfield.' In Sky the travellers met the celebrated Flora Macdonald. That island and Inchkenneth were honoured by Johnson in Latin odes; another was addressed to Mrs Thrale. In 1927 I saw cottages in Sky roofed with thatch weighted with hanging stones, as described by Boswell. Rasay, also visited by them, was an internment camp for German prisoners in the great war. Weather-bound in Col, Boswell thinks of Seneca's banishment in Corsica. Their visit to Mull, 'a most dolorous country,' included excursions to Ulva and Inchkenneth. Johnson's *Western Islands* contains a striking description of impressions of Iona.

TRACES OF JOHNSON'S SCOTCH TOUR

MUCH can be traced of Johnson's Scotch tour, and the whereabouts identified of many places which have disappeared. On a house in St Mary's Street, in the northern capital, appears the inscription, 'Boyd's Inn, at which Dr Samuel Johnson arrived in Edinburgh, 14 August 1773, on his memorable tour to the Hebrides, occupied the larger part of the site of this building.' Boswell's residence in James's Court, Lawnmarket, where Johnson stayed, survives. A copy of Martin's *Western Islands*, in the Advocates' Library, contains the note, 'This very book accompanied Mr Samuel Johnson and me in our tour to the Hebrides in Autumn 1773. Mr Johnson told me that he had read Martin when he was very young. Martin was a native of the isle of Skye, where a number of his relations still remain. His book is a very imperfect performance, and he is erroneous as to many particulars, even some concerning his own island. Yet, as it is the only book upon the subject, it is very generally known. I have seen a second edition of it. I cannot but have a kindness for him, notwithstanding his defects.

'James Boswell,

16 April 1774.'

The New Inn at Aberdeen stood till 1837 on the site of the present North of Scotland Bank. The Town Hall, where Johnson received his diploma as a burgess, was situated east of the present building erected in 1867. -Fort Augustus Abbey possesses a model of the Fort, as Johnson saw it. Close to the fifth mile-stone from Foyers, on the road to Inverness, a stone records the travellers' visit to a house near the spot. Skye can show Dunvegan Castle, Talisker House, and the ruins of Kingsburgh House. A notice on a building in Oban reads, 'On this site stood the "tolerable inn" where Dr Johnson and his friend and biographer James Boswell spent the night on their return from the tour to the Hebrides on Friday, 22nd October 1773.' The Saracen's Head at Glasgow, in Argyle Street, is now hidden behind shops. The house at Auchinleck, as well as the *Via Sacra*, as Boswell's father called the road to the kirk, remains; the ruins of the old castle, 'the sullen dignity' of which delighted the doctor, may yet be seen. The inn at Blackshields, where Johnson spent his last night in Scotland, is still there. The whereabouts of Mackenzie's Inn, where he and Boswell stayed at Inverness, cannot be ascertained.

JANUARY 16

JOHNSON IN FRANCE

JOHNSON'S only foreign tour lasted from September 17 till November 11, 1775. His surviving diary, included in Boswell, commences on October 10, the previous part having, as his biographer explains, been burnt with other papers shortly before his death. Fragmentary as they are, Johnson's notes on France show minute and accurate observation. We have, first, a visit to the Ecole Militaire at Paris, followed by others to the Observatory and a convent of the Fathers of the Oratory. At Fontainebleau the travellers were presented to royalty. They visit libraries at the palace, the Sorbonne and the monasteries, and Johnson remarks on books inspected. He travelled with Mr, Mrs and Hester Thrale and Signor Baretti, accompanied for some weeks by Mrs Thrale's old friend Mrs Strickland, 'a Roman Catholic lady in Cumberland, a high lady, Sir,' as Johnson described her to Boswell afterwards in a letter. Crossing from Dover to Calais, they passed through St Omers, Arras, Amiens, Rouen, and along the banks of the Seine, through Vernon and St Germain, to Paris. In turn were visited also Choisy, Fontainebleau, Versailles, St Denys, Chantilly, Noyonnec, Cambrai, Douay, Lisle and Dunkerque. The travellers returned by their previous channel crossing. In answer to Boswell's eager inquiry, 'Shall we *have a Journey to Paris*, this winter?' the doctor replied, 'I cannot pretend to tell the public anything of a place better known to many of my readers than to myself.' France impressed Johnson unfavourably. A letter to Dr Taylor of Ashbourne is typical of others—"Their mode of living is gross and incommodious and disgusting. I am come home convinced that no improvement of general use is to be gained among them." One new acquaintance, however, reappears in England. Johnson writes of Count Manucci's desiring his companionship to Bath. After visiting Ireland, the Count was entertained by Boswell in Edinburgh. Johnson also gave Father Wilks, a Benedictine monk met in Paris, an introduction, when he visited England, to Dr Adams, Master of Pembroke College, Oxford. Mrs Thrale mentions presenting Johnson's *Rambler* and *Rasselas* to some English nuns in Paris. At a French religious house in Rouen, 'I promised the Abbess,' she writes, 'a French translation of Johnson's *Rasselas*, But may I read it? says she. Vestals might read it, Madame, replied I.' Mrs Thrale's itinerary, here quoted, was only discovered in 1931.

JOHNSON'S DICTIONARY

THEREV. MRRIDDOCH of Aberdeen observed to Boswell that 'whatever might be said of Dr Johnson, while he was alive, he would, after he was dead, be looked upon by the world with regard and astonishment on account of his dictionary.' The origin of this great work is described in the essay on James Dodsley. Far in advance of all previous dictionaries, Johnson's came out in 1755. The prospectus was dedicated eight years previously to Lord Chesterfield. His Lordship's subsequent neglect, real or imaginary, provoked Johnson's celebrated letter, asking, 'Ts not a patron, my Lord, one who looks with unconcern on a man struggling for life in the water, and when he has reached ground encumbers him with help?' The booksellers, on the contrary, Johnson considered 'generous liberal-minded men.' Yet compare the £1,575, deducting expenses, paid to Johnson, with £300,000, the cost of production of the *Oxford English Dictionary* of 1928; contrast, likewise, the seventy years of drudgery and numberless brains involved in that vast undertaking with the time spent by Johnson and six amanuenses. The Academia della Crusca of Florence and the French Academy, on receipt of the dictionary, returned the compliment with a similar work each of its own production. In 1757 Johnson was gratified by a favourable review in the *Bibliothèque des Savans*, to which Charles Burney, one of his earliest customers for the dictionary, called his attention. In lighter strain, the lexicographer's toils were honoured in an epigram by Garrick in the *Gentleman's Magazine* in 1755, and long afterwards by Sheridan in a prologue. In 1927 the original proofs of Johnson's dictionary, with sixteen hundred and thirty manuscript slips, fetched £3,250 at Sotheby's. The British Museum possesses an imperfect set of proofs of the third edition, and at Manchester is a corrected copy of the fourth. Illustrations from standard authors, of the use of words defined, prove Johnson's colossal knowledge of English literature. Some of his definitions have become famous, that of oats, for instance, as 'a grain which in England is generally given to horses, but in Scotland supports the people.' To this Lord Elibank is related to have answered, 'Very true, and where will you find such men and such horses?' Readers of Thackeray's *Vanity Fair* will remember Becky Sharp's appreciation of Johnson's dictionary, presented to her on leaving Miss Pinkerton's academy. Throwing it out of the coach window, 'So much for the dictionary,' she exclaims, 'and thank God I'm out of Chiswick!'

AN inferior Edinburgh edition of the English poets caused the London booksellers to request of Johnson a life and preface to a list of poets selected by themselves. Asked by Boswell if he would do this for any dunce's works, 'Yes, Sir,' replied Johnson, 'and say he was a dunce.' The *Dictionary of National Biography* describes the result as 'the most permanently valuable of his works.' Alluding to the strong sense and shrewd and humorous observations contained therein, 'Johnson's mannerism,' we read, 'has become less marked, and the book, except in the matter of antiquarian research, is a model of its kind. Of all his writings, this falls least behind his conversations in excellence, and is admirable within the limits of his critical perception.' The two-hundred guineas asked by Johnson were twice augmented by the booksellers with another hundred. Boswell records publication of the earlier *Lives* in 1779, 'showing the vigour of his mind in all its faculties, whether memory, judgment or imagination, not in the least abated.' On Good Friday Johnson notes in his diary, 'Last week I published the *Lives of the Poets*, written, I hope, in such a manner as may tend to the promotion of piety.' In a letter of 1780 Johnson requests of Dr Farmer, Master of Emmanuel College, information as to Phillips, Broome and Gray, all of Cambridge. The remaining *Lives* appeared the next year. The dissertation on metaphysical poets in the life of Cowley, considered by the author the best of the *Lives*, is described by Lord Brougham in *Men of Letters and Science*, 1845, as 'full of sound remarks, eloquently composed, sparkling with wit, rich in illustration, and, above all, amply attaining its object by giving a description of the thing, the subject matter being at once faithful and striking. It must certainly be placed at the head of all his writings.' Boswell commends the easy style and fewness of difficult words in the *Lives*. With regard to hostile critics, 'Sir,' said the doctor, 'I considered myself entrusted with a certain portion of truth. I have given my opinion sincerely. Let them show where they think me wrong.' Presentation copies were given to Bewley, Wilkes and to several Scotch friends, also to the writer's physicians on his death-bed. Writing to Edmund Hector in 1782, 'I know not,' said Johnson, 'that I have written anything more generally commended than the *Lives of the Poets*.'

JOHNSON'S Latin version of Pope's *Messiah* first attracted attention. Another early effort was translation from the French of Lobo's *Voyage to Abyssinia*. *Irene*, Johnson's only dramatic writing, though praised by his friend Walmesley, was unsuccessful on the stage. 'The *Rambler*,' writes Murphy, 'may be considered as Johnson's great work.' At its commencement the author prays, 'Almighty God, the giver of all good things, without whose help all labour is ineffectual and without whose grace all wisdom is folly, grant, I beseech Thee, that in this undertaking Thy Holy Spirit may not be withheld from me, but that I may promote Thy Glory and the salvation both of myself and others.' For *Prayers and Meditations* see under GEORGE STRAHAN. The *Rambler* went far towards Johnson's M.A. degree at Oxford. Published twice weekly from March 1750, the *Rambler* lasted two years, contributors being Samuel Richardson, Miss Carter, Miss Talbot and Mrs Ghapone. So rapidly did Johnson compose, that 'many of these discourses,' Boswell relates, 'were written in haste, as the moment pressed, without even being read over before they were printed.' Johnson contributed to Hawkesworth's *Adventurer*, and a few years later started the *Idler*, with contributions from Langton, Reynolds and Thomas Warton. *Rasselas* was written to pay his mother's debts and funeral expenses. This Eastern tale, enthusiastically praised by Boswell, resembled in certain respects Voltaire's *Candide*. In 1765 appeared Johnson's edition of Shakespeare. 'If,' writes Boswell, 'it had no other merit but that of producing his preface, in which the excellences and defects of that immortal bard are displayed with a masterly hand, the nation would have had no cause to complain.' Other writings were *Taxation no Tyranny*, *Thoughts on the Falkland Islands*, *False Alarm*, *The Patriot*, *Marmor Norfolkiense*, as well as numberless reviews and dedications. Under EDWARD CAVE appears an account of Johnson's connection with the *Gentleman's Magazine*. Another work was a short autobiography of his first eleven years. Johnson's *Vanity of Human Wishes* is described by Saintsbury as 'rising to the level of true verse-eloquence.' This poem and *London* are noticed under ROBERT DODSLEY. Saintsbury draws attention to 'conversational directness' adding interest and value to all Johnson's prose works. 'His somewhat ponderous swing of balanced phrase, his too mechanical antithesis lie open to much easy ridicule and to some just censure. But even his more pompous and rhetorical style,' as the same critic points out, 'has nobility and dignity.' (*Short History of English Literature*.)

JANUARY 20

JOHNSON ON DEVOTIONAL BOOKS

RESPECT for Holy Scripture comes out in Johnson's advice to his young god-daughter, 'Read your Bible.' He requested the same, when dying, of Sir Joshua Reynolds. Johnson alluded to the New Testament as 'the most difficult book in the world, for which the study of a life is required.'⁵ He points out that 'all sects will subscribe the Bible; the Mahometans acknowledge Jesus Christ.' Meeting the young Prince of Wales (afterwards George IV), 'he enquired,' relates Hawkins, 'as to his knowledge of the Scriptures. The prince, in his answers, gave him great satisfaction.' A devout, if somewhat mechanical, Bible reader both in English and Greek, Johnson hoped that Kennicott would render the Hebrew faithfully, and strongly advocated a Gaelic translation. 'Being earlier than the family,' he notes on leaving Streatham, 'I read St Paul's farewell in the Acts, and then read fortuitously in the Gospels, as my parting use of the library.' As commentaries Johnson recommended 'Lowth and Patrick on the Old Testament, and Hammond on the New.' He advocated Clarke's sermons, though by a unitarian, 'because he is fullest on the propitiatory Sacrifice.'

An enthusiastic admirer of the *Pilgrim's Progress*, 'for invention, imagination and the conduct of the story,' Johnson thought its popularity proved its merit. He likewise notices resemblances to Dante and Spenser.

Of Baxter's works he declared 'they are all good,' and ordered for himself that writer's *Call to the Unconverted*. Boswell relates that Johnson 'thought Baxter's *Reasons of the Christian Religion* contained the best collection of evidences of the divinity of the Christian system.'

The *Imitation of Christ*, Johnson observed, 'must be a good book, as the world has opened its arms to receive it.' Remarking on its numerous translations, he is impressed with the words, 'Be not angry that you cannot make others what you wish them to be, since you cannot make yourself what you wish to be.'

Johnson derived little instruction in boyhood from the *Whole Duty of Man*. He later, however, recommended it among other devotional works to the Rev. Mr Astle of Ashbourne. On another occasion he conjectured reasons for its author remaining anonymous.

During his Scotch tour, Johnson defied his hosts at Talisker and Auchinleck to name any good theological work of Presbyterian authorship.

For Johnson's opinions on other theological writings see under Jenyns, William Law, Mayo, Newton and Warburton.

JANUARY 21. JOHNSON ON OTHER WELL-KNOWN BOOKS

'JOHNSON praised the *Spectator*, particularly the character of Sir Roger de Coverley. His death afforded an opportunity to Addison for some very fine writing.'

Of Burnet's *History of His Own Times* Johnson thought 'the style mere chit-chat. I do not believe Burnet intentionally lied; but he was so much prejudiced that he took no pains to find out the truth.' The doctor, however, considered the part descriptive of Burnet's own experiences 'one of the most entertaining books in the English language.'

Burton's *Anatomy of Melancholy* was 'the only book that ever took him out of bed two hours sooner than he wished to rise.' Johnson describes it elsewhere as 'a valuable work. It is perhaps overloaded with quotation. But there is great spirit and great power in what Burton says when he writes from his own mind.'

He thought Defoe's *Robinson Crusoe* 'enough of itself to establish his reputation.'

Farmer's *Essay on the Learning of Shakespeare* 'had completely finished a controversy beyond all further doubt.' If some critics refused to be persuaded, 'the lirtibs', said Johnson, 'will quiver and move when the soul is gone.'

According to Johnson, Mrs Montagu's *Essay on the Genius and Writings of Shakespeare* contained 'not one sentence of true criticism.'

Gay's *Beggars' Opera* should succeed 'from the novelty, the general spirit and gaiety of the piece, which keeps the audience always attentive and dismisses them in good humour.'

Johnson considered Goldsmith's *Traveller* 'a very fine performance. So is his *Deserted Village*, were it not sometimes too much an echo of his *Traveller*.' No comedy known to Johnson for many years had succeeded like *She Stoops to Conquer* in answering the great end of comedy by making the audience merry.

'His just abhorrence of Milton's political notions did not prevent his warm admiration of his great poetical merit.'

Pope's *Homer* he considered 'the greatest work of the kind ever produced.'

Swift's *Tale of a Tub*, Johnson declared, 'was so superior to his other writings that one can hardly believe he was the author.' Of *Gullivers Travels* he thought meanly, but 'allowed very great merit to the inventory of articles found in the pockets of the Man Mountain, particularly the description of his watch, which was conjectured was his god, as he consulted it upon all occasions.'

Isaac Walton's *Lives* was 'one of Johnson's most favourite books. Dr. Donne's *Life*, he said, was the most perfect of them.'

Johnson observed that 'writers of travels were more defective than any other writers.'

JANUARY 22

FRANCES ABINGTON, 1737-1815

FRANCES BARTON, or Nose-gay Fan as she was called, energetically raised herself to fame from humblest beginnings. Daughter of a cobbler and sister of an ostler, she earned a chance meal by selling flowers at entrances to theatres and singing in taverns. As servant to a French milliner, she learned something of that language and developed taste in dress. In 1755 she appeared successfully at the Haymarket in *The Busy Body*. In the following year, after visiting Bath and Richmond, Frances played at Drury Lane in *The Double Dealer*. About this time she married James Abington, her music teacher, from whom, however, she soon separated and for many years made him an allowance from her earnings. For some time Mrs. Abington acted in Dublin. There her chief success was in *High Life Below Stairs*. In 1765 she returned to Drury Lane, her excellence in Murphy's *Way to Keep Him* causing the author years afterwards to dedicate to her an edition of that play. By now Mrs Clive and Mrs Cibber, formerly her jealous rivals, had left the stage. Mrs Abington's neglect of rehearsals and refusal of parts assigned to her caused Garrick serious annoyance and led to an angry correspondence. That great actor endorses one of her letters as from 'that worst of bad women.' Mrs Abington was an accomplished hostess and leader of society. Johnson, who 'loved to bring forward his having been in the gay circles of life,' told Mrs Thrale of Mrs Abington's better jelly than her own. Asked why he had attended Mrs Abington's benefit, when he could neither see nor hear the parts, 'Because, Sir,' was Johnson's reply, 'she is a favourite of the public; and when the public cares the thousandth part for you that it does for her, I will go to your benefit too.' Horace Walpole gave Mrs. Abington the freedom of Strawberry Hill. From 1782 she transferred her attentions to Covent Garden theatre. Retiring from the stage in 1790, Mrs Abington once more offered her services in 1797. Her final appearance was in Lady Craven's theatricals at Brandenburgh House some two years later. Of the remainder of Mrs Abington's life little is known. She seems to have been suspected of losing her fortune at cards. Living at one time in Pall Mall, she was in 1807 occupying two rooms in Eaton Square. John Taylor speaks of seeing her in old age dressed like an inferior tradesman's wife.

AN essential part of university education is the social life. Many are the lasting friendships begun at college. After Johnson's death Adams writes to Boswell, 'His last visit was, I believe, to my house, which he left after a stay of four or five days. We had much serious talk together, for which I ought to be the better as long as I live.' This intimacy had ripened from Johnson's acquaintance with Adams as a young Oxford don, some fifty-five years previously. A few months before that final visit, Boswell himself stayed with Adams and was introduced by Johnson, also there, to various Oxford celebrities. As an instance of Johnson's polite speeches to ladies, when his host's daughter alluded to a small coffee-pot as her only possession, 'Don't say so, my dear,' replied the doctor, ^C'I hope you don't reckon my heart as nothing.' Boswell also relates an attempt of Adams to persuade Johnson to compose a book of prayers, and describes Johnson's agitation about his eternal welfare. Johnson also visited Adams at Shrewsbury. (See VARIA. 2.) Adams was present at the first night's performance of Johnson's *Irene*. Interested in the plan of Johnson's dictionary, Adams disapproved of his letter to Lord Chesterfield. Boswell was indebted to Adams for many particulars of Johnson's college life. With regard to scholarship, 'he was above my mark,' Adams admitted. 'Caressed and loved by all about him,' Johnson, according to Adams, 'was a gay and frolicsome fellow, and passed there the happiest part of his life.' A victim, however, of depression and anxiety, the gaiety, Johnson protested, was only on the surface. Johnson confessed that, when rebuked by Adams at college, he felt ashamed, 'though I fear,' he adds, 'I was too proud to own it.' Related to Wightwick, joint-founder with Tesdale of Pembroke, Adams matriculated at that college, and in 1775 became Master. He was rector at the same time of Counde in Shropshire, and as Master of Pembroke he was *ex-officio* canon of Gloucester, where he died, and was buried in the cathedral. He had previously been canon of Lichfield and also of Llandaff. His only child apparently was the daughter already mentioned. His father was an ironmonger at Shrewsbury, and sometime Mayor. Adams was baptized and married in St Chad's Church there, of which he was afterwards vicar. He took part in founding the Shropshire Infirmary.

THIS well-known writer, born at Mils ton rectory in Wiltshire, is thought to have been named after his father's college friend, Sir Joseph Williamson. (See under COLSON.) When the elder Addison became Dean of Lichfield in 1683, Joseph attended the grammar school. At Charterhouse afterwards began his long intimacy with Sir Richard Steele, interrupted later by political differences. Steele's *Tatler*, commenced in 1709, the first of numerous similar periodicals, contains many essays by Addison. In the *Spectator*, its successor, appears the celebrated Sir Roger de Goverley, their joint work. Johnson notices Addison's incomparable superiority over other contributors. Addison later contributed to Steele's *Guardian*. Speaking of the short-lived *Whig Examiner*, 'on no other occasion,' writes Johnson, 'was the genius of Addison more vigorously exerted.' He considered *Rosamund*, an opera, 'one of the finest of Addison's compositions,' and *Cato* 'his noblest production.' This play, the result of observations abroad, enjoyed unprecedented popularity at Drury Lane in 1713, though unfavourably criticized by Dennis. Johnson concludes Addison's biography in *Lives of the Poets* by observing: 'Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison.' Joseph Warton, in *Writings and Genius of Pope*, expresses the opinion that for humour Addison is only surpassed by Moliere. At Queen's, his father's college at Oxford, Addison's Latin prose won reputation. Addison's Walk recalls his Fellowship at Magdalen. Dryden was gratified by the appreciation and assistance of 'the ingenious Mr Addison of Oxford.' Addison was dissuaded by Lord Halifax from a clerical career. Though he never spoke in Parliament, he long represented Malmesbury. His Under-Secretaryship of State was followed by several other appointments, till his retirement from politics, with a pension of fifteen hundred pounds, in 1718. Addison was a member of the strongly Whig Kitcat Club, and founded Button's Coffee House. Modest and shy, Swift, Pope, Young and Lady Wortley Montagu praise his brilliant conversation, when induced to talk. His only vice was excess in drink. Addison's marriage in 1716, to Lady Warwick, after a long courtship, appears not to have been happy. Their daughter, the only child, survived till 1797. On his death-bed Addison begged Gay's forgiveness for an unrelated injury, and bade his stepson: 'See in what peace a Christian can die.' Addison's hymns include *The Lord my pasture shall prepare*, and *The spacious firmament on high*.

AKENSIDE'S best known poem was the *Pleasures of Imagination*. Dodsley, the publisher, was advised by Pope to give the hundred and twenty pounds demanded, as this poet was 'no everyday writer.' Parts attacked by Warburton were omitted from a later edition. In *Lives of the Poets* Johnson describes this poem as showing great felicity of genius and a mind stored with imagery hidden by a veil of light. The sense is obscure, and attention distracted by multiplicity of words. Johnson none the less thought Akenside superior to any other writer of blank verse, though the sense is sometimes strained. A literary fraud Rolt gained reputation by publishing as his own in Dublin the *Pleasures of Imagination*, till Akenside brought out an edition with the real author's name. Akenside later wrote a collection of odes, including one to Pulteney, whom under the name Curio he attacks as a betrayer of his country. 'Of Akenside's odes,' writes Johnson in *The Poets*, 'nothing favourable can be said. To examine such a composition singly cannot be required, for to what use can that work be criticized that will not be read?' And again, 'one bad ode,' he declares, 'may be suffered, but a number of them together makes one sick.' Johnson, however, preferred Akenside as a poet to Gray and Mason. His *Hymn to the Naiads* was Akenside's last poem of any merit. Akenside became editor of Dodsley's magazine *The Museum* and also contributed to his *Miscellany*, Akenside's first poem, the *Virtuoso*, written in Spenser's style and published in the *Gentleman's Magazine*, showed remarkable poetical skill. His father was a butcher at Newcastle-on-Tyne. Injury from a cleaver left Mark with a permanent limp. After education in his native town, he was sent by subscription to Edinburgh, to study for the Presbyterian ministry. Determining instead on the medical profession, he refunded the money. His graduation thesis at Leyden showed considerable originality. Akenside received the Cambridge M.D. and Fellowship of the Royal Society; he also held appointments in the Royal College of Physicians and St Thomas's Hospital. Coming to London, he was assisted by a pension of three hundred pounds annually from his friend Jeremiah Dyson. Akenside practised formerly at Northampton and Hampstead. In 1761 he was appointed physician to Queen Charlotte. He died in London after a short illness.

THIS physician and wit was son of a Scotch Episcopalian clergyman. Graduating at St Andrews, Arbuthnot gave mathematical lessons in London. He published a work advocating that branch of learning, and a criticism of Woodward, a famous geologist. In 1704 Arbuthnot was elected a Fellow of the Royal Society. Successful treatment of Prince George of Denmark led to Arbuthnot's appointment as Physician Extraordinary to Queen Anne, whom he attended in her last illness. Though he lost Court practice under George I, Arbuthnot continued in attendance on several eminent people. As a friend of Dean Swift, his name appears frequently in the *Journal to Stella*, According to Swift, Arbuthnot was author of the *Art of Political Lying*, full of ironical wit. Arbuthnot and Swift founded the Scriblerus Club, joined by Pope, Gay and Parnell. *Memoirs of Martin Scriblerus*, the best specimen of Arbuthnot's powers, are criticized somewhat severely in Johnson's *Lives of the Poets*, under Pope, though he eulogizes Arbuthnot's character. In a conversation on the wits of Queen Anne's reign, 'I think,' said Johnson, 'Arbuthnot the first man among them. He was the most universal genius, being an excellent physician, a man of deep learning and of much humour.' On the legal controversy started by Dr Memis's objection to being styled Doctor of Medicine, rather than physician, Johnson writes to Boswell, 'a title which he shares in common with every illustrious name of his profession, with Boerhaave, with Arbuthnot and with Cullen, can surely diminish no man's reputation.' At Edinburgh Boswell introduced Johnson to 'Mr Robert Arbuthnot, a relative of the celebrated Dr Arbuthnot, and a man of literature and taste.' Dr Arbuthnot's *History of John Bull*, and his *Martin Scriblerus*, were commonly ascribed to Swift. In this *History*, and in *Law, a Bottomless Pit*, Arbuthnot attacked the war policy of the Whigs. *Three Hours after Marriage* was by Arbuthnot, Pope and Gay, ridiculing Woodward mentioned above. Arbuthnot also wrote on Grecian, Roman and Jewish measures, weights and coins reduced to English standards. Latterly he wrote some medical treatises. A posthumous edition of Arbuthnot's *Works* is of doubtful authenticity. The same applies to *Critical Remarks on Gulliver's Travels*, attributed to his pen. Arbuthnot lost his characteristic cheerfulness amidst the sufferings and domestic troubles of his last years. He died at Hampstead. Of Arbuthnot's four children, George, who was Pope's executor, benefited, together with his sister Anne, under that poet's will.

IN a letter giving Boswell particulars of Johnson's earlier years, Doctor Lawrence's daughter writes that 'the young woman whom he used to call Molly Aston was sister to Sir Thomas Aston and daughter to a baronet. She was also sister to the wife of his friend Gilbert Walmesley.' Their marriage seems to have been the earliest connection of this old Cheshire family with Lichfield. Mary was the third child and second daughter of Sir Thomas Aston. Her only brother, named after his father, became fourth baronet in 1725. Mary's wedding to David Brodie, a naval officer, took place in 1753. She died without family about 1765, more than twenty years before the death of her husband. Johnson's fondness for Molly Aston is obvious from his assurance to Mrs Thrale, that the happiest period of his past life was that year in which he had spent one whole evening in her company. Even though not alone together, 'that indeed was not happiness,—it was rapture.' According to Mrs Piozzi's *Anecdotes*, he describes Molly as 'a beauty and a scholar and a wit and a Whig.' Johnson wrote a Latin epigram in her honour. He describes a translation by Mrs Thrale as well enough done for a lady, 'because the ladies never loved Molly Aston.' In his *Life of Johnson*, Hawkins gives another translation by Richard Paul Joddrell. Johnson owned that, when a fortune-telling gipsy said his heart was divided between a Betty and a Molly, Mrs Johnson (Betty) cried. 'Pretty charmer,' comments Johnson, 'she had no reason.' Hawkins acknowledges that 'he was a man too strict in his morals to give any reasonable cause of jealousy to a wife.' In a more prosaic connection, Johnson quotes Molly on political economy. With others, Molly was celebrated as Johnson's friend, at his bi-centenary. Speaking at Lichfield on that occasion, Lord Rosebery supposes Johnson to ask, 'What is this concourse of silly people, Sir? To celebrate a man's birthday without his consent is an impertinence, Sir. What is it to you, Sir, whether I am two-hundred years old or not? Methuselah, of whom we know practically nothing, was undoubtedly my senior, and we do not commemorate him. Boswell at his side obsequiously explains and anticipates. Dubious grunts follow; possibly an explosion; but Lucy Porter, Molly Aston, Peter Garrick and the Swards rally round him; he beams serenely and asks for tea.'

BANKS'S life-long passion for natural history began at Eton. Proceeding to Christ Church, he obtained permission for botanical instruction to be given at Oxford by Israel Lyons, author of a work on the flora of Cambridgeshire and afterwards astronomer on Captain Phipps's Arctic expedition. After visiting Newfoundland for botanical research, Banks made acquaintance with Dr Solander, a Swede, pupil of Linnaeus and assistant librarian at the British Museum. Banks and Solander accompanied Cook round the world for natural history study, in the *Endeavour* (1768-1771). They narrowly escaped death from cold in Le Maire's Strait. After passing Cape Horn they observed the transit of Venus in Tahiti. They next explored Australia and New Zealand; Botany Bay was so named from discoveries there by Banks of unknown plants; another Australian find was the kangaroo. New Guinea, the Malay Archipelago and Batavia were in turn visited. Other calls were Java, the Cape of Good Hope and St Helena. Banks and Solander next made a voyage to Iceland. Banks received the honorary D.C.L. of Oxford, and in 1778 succeeded Sir John Pringle as President of the Royal Society. Other honours were a baronetcy, the Order of the Bath, and election to the Privy Council. Banks's character for autocracy in dealing with the Royal Society is contradicted by Kippis, who stresses his firmness of friendship and manly disposition. Madame D'Arblay writes: 'Sir Joseph was so exceedingly shy that we made no sort of acquaintance at all.' Her brother, Captain Burney, at Banks's request edited *Discoveries in the South Sea*; Banks's own writings were few. Inclined to sail in the *Endeavour* himself, Johnson realized that short sight would make travel useless. Johnson's letter to Banks is preserved, containing a Latin motto for a goat, and alluding to the writer's pleasure from conversation with Banks and Solander. After visiting the Hebrides with Boswell, 'they congratulate our return,' writes Johnson, 'as if we had been with Phipps or Banks.' Boswell describes Sir Joseph's admiration of Johnson's description of Iona in *Western Islands of Scotland*, and quotes the great traveller's authority for killing animals in Otaheite by strangling. Banks was among members of the Literary Club present at Johnson's funeral. Sir Joseph was born and died in London. His wife, who survived him, was Dorothea Weston Hugessen, a Kentish lady.

Miss AIKIN, to use her maiden name, was born at Kibworth in Leicestershire. While still a child she read many of the best English authors. She also learned French, Italian, Latin and Greek at Warrington, where her father became master in a school. Miss Aikin married the Rev. Rochemont Barbauld, one of her father's pupils, of French Protestant extraction. Having no family, they adopted a nephew. During earlier married life, Barbauld ministered to a dissenting congregation and kept a school at Palgrave in Suffolk. Several pupils achieved distinction. After a continental tour in 1785, Mr and Mrs Barbauld settled at Hampstead, moving ultimately to Stoke Newington, where Mrs Barbauld spent her remaining years after her husband died insane in 1802. 'Miss Aikin,' remarked Johnson, 'was an instance of early cultivation, but in what did it terminate? In marrying a little Presbyterian parson, who keeps an infant boarding-school, so that all her employment now is

'To suckle fools and chronicle small beer.'

Nevertheless Mrs Piozzi writes in her *Anecdotes*, 'Mrs Barbauld had his best praise. No man was more struck than Mr Johnson with voluntary descent from possible splendour to painful duty.' One essay in *Miscellaneous Pieces in Prose*, written in Johnsonian style, caused the doctor to remark concerning his imitators, 'Miss Aikin has done it the best, for she has imitated the sentiment as well as the diction.' Her poem, *Eighteen Hundred and Eleven*, speaks of pilgrims coming from the Blue Mountains and Lake Ontario,

'The ponderous mass of Johnson's form to greet.'

This work was coarsely reviewed by Southey in the *Quarterly*. At the age of thirty, Miss Aikin published a volume of poems, including *Corsica*, presented by Mrs Montagu to Paoli. This poem alludes to the coming of 'generous Boswell' to the island. Among earlier writings were contributions to her brother's *Evenings at Home*. *Hymns in Prose for Children*, written during her married life, were translated into many European languages. Mrs Barbauld brought out an edition of the principal English novelists, prefaced with an *Essay on the Origin and Progress of Novel Writing*, and containing short biographical notices. Her *Female Speaker* was a selection, more especially for girls, of the best passages from English poets and prose-writers. Her writings show an easy grace of style and lofty principles. Though of a retiring disposition, Mrs Barbauld was acquainted with many literary celebrities, including Hannah More, Wordsworth, Scott and Mrs Montagu.

JANUARY 30

FRANCIS BARBER, DIED 1801

A FAMILIAR character to Boswell's readers is Johnson's black servant. Frank was brought to England from Jamaica about 1750 by the father of Dr Bathurst, noticed separately. Frank's age at the time is not known. As well as having him baptized, Colonel Bathurst bequeathed Frank his freedom and the sum of twelve pounds. The Colonel also sent him to a small school at Barton in Yorkshire. In 1752, soon after Mrs Johnson's death, Frank entered Johnson's service. Long afterwards, he enumerated to Boswell many sympathising visitors and remembered his master's overwhelming grief. Except for two short periods, first, when he assisted an apothecary, and on another occasion running away to sea, Frank spent more than thirty years in Johnson's household. His master's affection is evident in prayers and religious conversation with Frank; he also sent him to Bishop's Stortford grammar school, took him occasionally on travels and left him seventy pounds a year. Some letters from Johnson to Frank, full of concern for his welfare at school, are preserved by Boswell. All contemporary writers on Johnson speak kindly of Frank, except that inveterate fault-finder Sir John Hawkins. He abuses Frank personally, as well as his master's solicitude for his future. His daughter's *Memoirs* show the same spirit. Sir John's unsuccessful attempt to deprive Frank of Johnson's watch is taken off by Porson in the *Gentleman's Magazine*, 1787. In domestic disputes Johnson would always take Frank's side, in spite of the blind Miss Williams's taunts on the result of spending money to make him a scholar. Frank was present when his master died and attended his funeral. Among Johnson's last words to this humble friend, as Boswell was informed, was an exhortation to 'attend to the salvation of his soul, as the object of greatest importance.' Already married some time, the negro and his white wife, after Johnson's death, moved to Lichfield and then to Burntwood in the neighbourhood. Poverty through extravagance compelled them to dispose of Johnsonian relics in their possession; the watch, already mentioned, was purchased by Canon Bailye of Lichfield. That Johnson had not educated Frank in vain is evident from his keeping a small school himself later, as did his widow afterwards in Lichfield. Frank died in Stafford infirmary, Mrs Barber living till 1816. Samuel, the survivor of four children, married and became a local Methodist preacher.

See also ELIZABETH JOHNSON.

GIUSEPPE MARC ANTONIO BARETTI, 1719-1789

BARETTI was a native of Turin. Thoughts of the priesthood, of the law and of his father's profession as an architect, were abandoned for literature. Leaving home when sixteen, he became a merchant's clerk. After a social and literary life for some years at Venice and Milan, Baretti returned to Turin on his father's death. Trouble from a satire on Professor Bartoli ended hope of literary employment in Italy. In 1751 Baretti came for nine years to England. His facility in learning the language may be gathered from remarks in an affectionate letter from Johnson after Baretti's return to Italy. Malone thought no one had ever so thoroughly mastered a foreign tongue. From 1766, except for intervals of travel, Baretti remained in this country, till he died unmarried in London. Baretti obtained a letter of introduction from Johnson to Thomas Warton at Oxford, and in 1774 refused the Professorship of Modern Languages at Trinity College, Dublin. His acquaintance among English men of letters included Sir Joshua Reynolds, Burke, Garrick, Beauclerk and Goldsmith, as well as Johnson. Their witness procured Baretti's acquittal at the Old Bailey, after killing a man in self-defence. Another literary friend was the Irish Dr Thomas Campbell, noticed separately. Baretti thouerht Boswell, who hated him, 'not quite right-headed.' He described Johnson as 'a real true-born Englishman. He hated the Scotch, the French, the Dutch and the Hanoverians, and had the greatest contempt for all other European nations. Such were his early prejudices which he never attempted to conquer.' These and other opinions form Baretti's annotations in a copy of Mrs Thrale's *Anecdotes of Johnson*. For some years tutor to Hester Thrale, Baretti's Italian grammar, composed for her benefit, had a preface by Johnson. A quarrel later led to mutual and irreconcilable enmity between Baretti and Mrs Thrale. Usually unappreciative of works on travel, the doctor thought Baretti's *Manners and Customs of Italy*, noticed under SAMUEL SHARPE, 'a very entertaining book.' He also highly praised Baretti's *London to Genoa, through England, Portugal, Spain, and France*. Baretti translated Johnson's *Rasselas* into French, and Reynolds's *Discourses* to Royal Academy students into Italian. Baretti's first important work was an Italian and English dictionary, followed by another in Spanish and English. Baretti's *Frusta Letteraria*, (Literary Scourge,) an attack on contemporary literature in Italy, roused much hostility. Outspoken and impetuous, Baretti was at the same time temperate, abstemious and of unwearied industry.

FEBRUARY i

EDWARD BARNARD, 1717-1781

BARNARD was son of the rector of Luton in Bedfordshire. At Eton he was rescued from drowning by Jacob Bryant, writer on Justin Martyr and the Scriptures, defender of Chatterton's fictitious poems, author of *Ancient Mythology*, *Genius and Writings of Homer*, etc., and a personal friend of George III. Barnard afterwards became a Fellow of St John's College, Cambridge. In 1754 he succeeded Dr Sumner as head master of Eton, and in 1765 was elected Provost. 'Such was his attention to the school,' writes George Hardinge, 'that he made it his primary consideration that it should be supplied with assistants the most capable and most deserving.' Under Barnard's rule the school rose from three hundred to five hundred boys. He was admired for wit rather than for learning; an excellent mimic, his humour is said to have equalled Garrick's. Friendly and sympathetic, Barnard is described as loving his pupils as his own children. He ruled chiefly by force of ridicule. He was a skilful debater and a great reader of character and at all times a perfect gentleman. When Jeremiah Markland received from Barnard a present without a letter, 'It looks,' he said, 'as if he did not like to be thanked, which to me is a sure mark of a noble mind.' In 1760 Barnard became a canon of Windsor, and rector for the rest of his life of Cray in Kent. He is said to have excelled as reader rather than as preacher. His independent spirit, obvious in an indiscreet political speech in Buckinghamshire, is thought to have lost Barnard the preceptorship to the Heir Apparent, leading almost certainly to a bishopric. Barnard's wife died young. He had one son, a clergyman. His sister, like himself in appearance, was remarkably sensible and pleasing. Fanny Burney in 1780 heard from Dr Johnson of Barnard praising her *Evelina*, noticed separately. Mrs Piozzi speaks of Johnson's declaring, after a long and just sketch of Barnard's great qualities, 'He was the only man, too, that did justice to my good breeding; and you may observe that I am well bred to a degree of needless scrupulosity.'

Another bearer of this name, mentioned by Boswell, is Sir Francis Barnard, librarian to George III. To him was due Johnson's interview with the king. (See VARIA. I.) A letter of 1768, from Johnson to Barnard, deals with a journey to Italy, to buy books for the royal library.

THOMAS BARNARD, D.D., 1728-1806

WHEN Barnard expressed the opinion that people do not improve after forty-five, 'That's not true, Sir,' exclaimed Johnson. 'You, who are perhaps forty-eight, may still improve, if you will try. I wish you would set about it, and I am afraid there is great room for it.' This speech might hardly seem consistent with Johnson's habitual respect for the episcopal rank. Barnard had not yet, however, been raised to the mitre, and an apology shortly afterwards followed. Some consequent verses from Barnard's pen in the *Annual Register*, varied slightly by Richard Burke and Miss Reynolds, contain the following lines—

'Let Johnson teach me how to place
In fairest light each borrowed grace.
From him I'll learn to write,
Copy his free and easy style,
And from the roughness of his file
Grow, like himself, polite.'

Boswell also gives a charade by Johnson on Barnard's name. Once when the company could scarcely suppress merriment at a ludicrous remark by Johnson, 'the Bishop of Killaloe,' writes Boswell, 'kept his countenance with perfect steadiness.' Making a special point of taking leave before Barnard left for Ireland, and calling twice rather than miss him, 'No man,' said Johnson, 'ever paid more attention to another than he has done to me.' He goes on to compare 'spontaneous kindness' with forced attentions. Afraid of Johnson's prejudices against the Scotch extending to the inhabitants of Ireland, 'No, Sir,' Johnson assured Barnard, 'the Irish are a fair people. They never speak well of one another.' A Round Robin, requesting of Johnson an English rather than a Latin epitaph for Goldsmith, was first composed by Barnard. Fearing, however, that Johnson might object, on such an occasion, to an address 'replete with wit and humour,' another by Burke was substituted. Reference at the Literary Club in 1775 to 'our friend the Dean,' who had presented a hogshead of claret, is supposed to apply to Barnard, as Dean of Deny. Boswell alludes to Barnard as his 'much valued friend.' Meeting him at the Thrales' house at Streatham, Fanny Burney describes Barnard as 'a gay, sprightly, polite and ready man; I liked him well.' [*Diary.*] Barnard's father was Bishop of Derry. Educated at Westminster and Cambridge, Barnard was eventually translated from Killaloe to Limerick. He was twice married. He died at Wimbledon, the home of his only son Andrew, who married Lady Anne Lindsay, authoress of the ballad *Auld Robin Gray*.

BARRETT was an unsuspecting dupe of Thomas Ghatterton, a clever young literary forger, noticed separately. Barrett was author of the *History and Antiquities of the City of Bristol, compiled from Original Records and Authentic Manuscripts in Public Offices or Private Hands; illustrated with Copper-plate Prints*. Notwithstanding its pompous title and thirty years of labour spent on production, this quarto volume of more than seven hundred pages is only of interest as a specimen of Ghatterton's fabrications, of which it is very largely composed. Congratulating himself on good fortune in procuring ancient deeds and manuscripts, as well as a supposed fifteenth-century print of Bristol Castle, Barrett never questioned the genuineness of materials constantly supplied by Chatterton. Many years previous to publication, Barrett's history was heralded by a reproduction of Rymsdick's portrait of the author, the work of William Walker, well known as engraver of illustrations for Sandby's *Views in England and Wales*, Throsby's *Views in Leicestershire*, Harrison's *Classics*, etc. Contempt for his own victim's credulity drew from Chatterton's pen a life-like description of Barrett, suggested by the above-mentioned portrait; under the name *Pubis* (dust) he is described in a satirical poem,

'Blest with a bushy wig and solemn grace.'

Awaited as the valuable work of a genuine antiquarian, the history procured for Barrett, some years previous to its appearance, a Fellowship of the Society of Antiquaries. The book was at last published in 1789, dedicated to Levi Ames, Esquire, Mayor of Bristol, the Aldermen and the Common Council of the city. Described in Lowndes's *Bibliographers' Manual* as 'a motley compound of real and suppositious history,' the book only excited ridicule. Overwhelmed with disappointment, the author died a few months after its appearance. An interview with Barrett took place, when Johnson and Boswell visited Bristol in 1776, to inquire into the authenticity of Chatterton's work. In a letter to Hannah More, from whom he had heard of Barrett's death, Horace Walpole expresses regret that he should have been told the truth about his literary efforts with so fatal a result. Marginal notes by Barrett appear on one of the original Chatterton manuscripts in the British Museum. A Wiltshire man, Barrett qualified at the age of twenty-two as a surgeon in London. Dividing his time between professional and antiquarian labours, he apparently passed the rest of his life at Bristol, which doubtless accounts for Miss More's knowledge of him.

BY becoming a lawyer Daines Barrington followed a family tradition. His father, the first Viscount Barrington, himself in the legal profession, was descended from Robert Shute, a judge in Elizabeth's reign. William, the eldest brother of Daines, was eminent in the political world. Another brother, Shute, was Bishop of Llandaff, Salisbury and Durham successively, and Samuel an admiral in the navy. A barrister of the Inner Temple, Daines Barrington, the fourth son, held office in the High Court of Admiralty, and was later connected with the management of Greenwich Hospital. His recordership of Bristol in 1764 was followed by various legal appointments at Chester and in Wales. Failure to reach distinction seems to have been owing to want of ambition. With little reputation as judge or pleader, Barrington was best known as author of *Observations on the Statutes*. This work, covering the period from Magna Charta till the reign of James I, abounds in antiquarian legal knowledge. Boswell mentions that it led to Johnson's introducing himself to the author, with consequent 'mutual regard.' He defends the Essex Head Club against the sneers of Hawkins by instancing Daines Barrington and other illustrious members. A letter from Boswell speaks of Barrington as 'exceedingly gratified' with Malone's edition of Shakespeare. Retaining only his post as Commissary-General of the stores at Gibraltar after 1785, Barrington devoted himself to antiquities and nature study. Boswell quotes his opinion on the migration of birds. Barrington is said to have encouraged his friend Gilbert White's authorship of the *Natural History of Selborne*. Interesting himself in Polar explorations, the Arctic expedition under Phipps and Lutwidge in 1773 was to some extent owing to Barrington's influence with the Admiralty. Though his reading was extensive, Barrington's superficiality excited the ridicule of Horace Walpole and other literary contemporaries. In an imaginary dialogue with Sir Joseph Banks, 'Peter Pindar' makes fun of Barrington as 'a man denied by nature brains.' Barrington's translation of King Alfred's *Orosius* from the Anglo-Saxon was particularly unfortunate. An intimate friend of Bowyer, the well-known printer, many of Barrington's works were issued from his press. Barrington made the acquaintance of Dolly Pentreath, supposed to be the last speaker of the Cornish language. His last years were spent in King's Bench Walk. Barrington was buried in the Temple Church, by Dr Rennell, the Master, afterwards Dean of Winchester.

AFTER graduating from Trinity College, Dublin, Barry took his degree of M.D. from Leyden in 1719. The British Museum possesses a copy of his Latin thesis on that occasion, on digestion. In 1733 Barry was elected a Fellow of the Royal Society, and seven years later obtained the Fellowship of the King and Queen's College of Physicians, becoming President in 1749. For several years Barry represented the borough of Charteville in the Irish House of Commons. He was also Physician-General to the Forces in Ireland, and Professor of Medicine at Trinity College. Leaving Ireland in 1761, Barry was incorporated M.D. at Oxford. Qualified now to practise in London, he became a Fellow of the English Royal College of Physicians. At a party at the Thrales' in 1776, Johnson remarked on Barry's want of success in London, considering his reputation in Ireland. He disputed one of Barry's theories, namely that the pulse ultimately causes death by attrition. Whereupon a compliment from Johnson, wishing his hostess long life, led Boswell to exclaim, 'Sir, if Dr Barry's system be true, you have now shortened Mrs Thrale's life perhaps some minutes by accelerating her pulsation.' Barry's *Treatise on Consumption of the Lungs* was published in Dublin in 1726. This was followed some thirty years later, by a work on digestion and the diseases of the principal organs, published in London. In 1775 appeared Barry's *Observations Historical, Critical and Medical on the Wines of the Ancients, and the Analogy between them and the Modern Wines*. This was the first scientific treatise on wines in the English language. Much of Barry's matter was used in a *History of Ancient and Modern Wines*, published in 1824 by Alexander Henderson, a Scotch physician (1780-1863). Described as 'an excellent work, displaying considerable industry and research,' Henderson's publication was noticed in the *Quarterly Review*. Barry's son Nathaniel, a distinguished physician in Dublin, succeeded to the baronetcy conferred on his father a year before his death.

Sir Edward Barry must be distinguished from DR EDWARD BARRY of Bristol (1759-1822), who abandoned medicine for the clerical profession. An earnest devotional writer and popular London preacher, Barry is said to have assisted Villette, the chaplain of Newgate Gaol, mentioned by Boswell. Barry afterwards held the living of Wallingford in Berkshire. He was Grand Chaplain to the Freemasons and died greatly beloved.

BORN in Worcestershire and bred to no special profession, Baskerville showed early skill in stone-cutting; he taught writing and book-keeping in Birmingham, and afterwards took up printing and type-founding. After visiting him in 1760, Samuel Derrick writes to the Earl of Cork of Baskerville's fine japanned ware, and describes the special excellence of his type, paper and ink. When at very considerable cost he had produced a type to his taste, Baskerville's celebrated Virgil was his first production, of which Johnson presented a copy to Trinity College, Oxford. At Birmingham, Boswell and Johnson came across Baskerville's edition of Barclay's *Apology for the Quakers*. Baskerville contracted to supply the University of Oxford with a Greek alphabet of Great Primer quality. As printer for ten years to Cambridge University, he produced his Bible, said to be one of the finest editions ever printed, though not a commercial success. A copy of Baskerville's octavo Prayer Book was graciously accepted by George III and the Princess Dowager of Wales. In spite of financial losses and many unsuccessful attempts to dispose of his business, love of the art nevertheless led Baskerville to persevere till the last. Disappointed of a successor in his son, who died before him, Baskerville's widow continued the business for a few years. Two books were printed with her name. Meeting with refusal from the universities and London booksellers, Mrs Baskerville at last disposed of the types for over three thousand pounds to a literary society in Paris. In spite of Baskerville's European reputation, critics were not wanting. As long afterwards, however, as 1876, the words occur in the *Printers' Register*, 'Every book was a masterpiece; a gem of typographic art.' The epitaph on a conical-shaped tomb in Baskerville's garden at Birmingham reads: 'Stranger, Beneath this cone, in unconsecrated ground, a friend to the liberties of mankind directed his body to be inurned. May the example contribute to emancipate thy mind from the idle fears of superstition and the wicked arts of priesthood.' In his will, Baskerville 'unblushingly avowed total disbelief in Christianity.' In 1791 the house formerly occupied by Baskerville was burnt by rioters; in 1826, when the property was required for building purposes, his body was found and a cast of the head taken by a surgeon. The remains were said to have been reburied at Christ Church, or according to another tradition near Cradley Chapel.

Bo SWELL alludes to Johnson's love of chemical experiments, as well as his 'peculiar pleasure in the company of physicians.' These essays mention many of Johnson's medical friends, including some of the eminent doctors of that time. In her *Anecdotes*, Mrs Piozzi relates Johnson's partiality for Dr Bathurst, the subject of this essay, 'Tor whose sake he would have loved anybody or anything.' She recalls his words—'My dear, dear Bathurst, whom I loved better than ever I loved any human creature.' And again, 'Dear Bathurst was a man to my very heart's content. He hated a fool, and he hated a rogue, and he hated a Whig. He was a very good hater.' Murphy writes that 'Johnson hardly ever spoke of Bathurst without tears in his eyes.' For Easter Day, 1764, appears the entry in Johnson's *Prayers and Meditations*, 'After sermon I recommended Tetty in a prayer by herself; and my father, mother, brother and Bathurst in another.' Boswell enumerates among original members of the Ivy Lane Club Johnson's 'beloved friend Dr Richard Bathurst.' On Langton's authority Boswell quotes Bathurst as observing, 'How seldom, on occasion of coming into the company of any new person, one felt any wish or inclination to see him again.' Bathurst's papers in the *Adventurer*, sold for his own profit, were believed to have been written at Johnson's dictation. Questioned thereon, Johnson smiled and kept silence. Born in Jamaica, Richard was son of Colonel Bathurst, who came to England about the middle of the eighteenth century in considerable financial difficulties, and settled at Lincoln. Bathurst graduated in medicine from Peterhouse, Cambridge. Though possessed of qualities likely to recommend him, want of influence, as Hawkins explains in his *Life of Johnson*, hindered advancement. The same writer relates that the failure of many deserving medical practitioners caused Johnson to remark how curious a book might be written on the fortunes of doctors. Bathurst admitted that he had never received more than a guinea in fees at a time. He abandoned a post at the Middlesex Hospital to go as army surgeon to the Barbadoes. An unfulfilled wish to return home finds expression in a letter to Johnson, preserved in Harwood's *History of Lichfield*. 'The Havannah is taken,' writes the doctor soon afterwards to Beauclerk, 'a conquest too dearly obtained, for Bathurst died before it.'

FEBRUARY 8

WILLIAM BAXTER, 1650-1723

N E P H E W of Richard Baxter, the celebrated Puritan divine, author of the *Saint's Everlasting Rest*, etc., William was born in Shropshire. Entering Harrow school when eighteen, he knew only the Welsh language, but rapidly acquired classical scholarship. His translation of Anacreon in 1695 won fame in England and abroad. Reprinted in 1710, Joshua Barnes, Professor of Greek at Cambridge, accused Baxter of borrowing from his own edition. 'A club of critics meeting at a tavern in London sent for Mr Baxter, who made Joshua ask his pardon before all the company, and in a fortnight after he died, which made people say Mr Baxter killed him.' (*Memoirs of William Stukeley*.) Of a copy of Baxter's Anacreon in Lord Auchinleck's library, annotated by the owner, Johnson writes to Boswell, 'Your Anacreon is a very uncommon book—Neither London nor Cambridge can supply a copy of that edition. Whether it should be reprinted, you cannot do better than consult Lord Hailes.' Previous unsuccessful inquiries had made Johnson, as he said, begin to suspect that Baxter's Anacreon did not exist. He more than once begs Boswell in letters to bring this copy to London. Richard Bentley, Master of Trinity College, Cambridge, pays Baxter the somewhat doubtful compliment of 'knowing as much Greek as a Greek cobbler.' Bishop Lowth considered another of Baxter's works 'the best edition of Horace ever delivered to the world.' This book formed the basis of Gesner's Horace, and a later publication by Zeunius incorporated both Gesner's and Baxter's notes. Baxter's *Dictionary of British Antiquities* contains an engraving of the author at the age of sixty-nine by Vertue. This work was afterwards republished by the Rev. Moses Williams, an eminent Welsh antiquary. Williams also edited posthumously Baxter's *Roman Antiquities*, under the title *Reliquiae Baxterianae*. This work was only completed as far as the headings under the letter A, but is interesting as containing part of Baxter's autobiography. Bowyer published an analysis entitled a *Letter to a Friend*. Williams also assisted Baxter in translating Plutarch's *Morals*. A proposed edition of Juvenal, with notes and commentary, never appeared. Baxter's further studies resulted in *Philosophical Transactions* and *Archaeologia*. Baxter carried on an extensive correspondence with leading scholars. He followed the profession of a schoolmaster, first at Tottenham and afterwards at the Mercer's School in London.

AFTER the death of his father, a shop-keeper and farmer at Laurencekirk, Beattie was assisted financially by his elder brother. At Marischal College, Aberdeen, he learned Greek under Thomas Blackwell, author of an *Enquiry into the Life and Writings of Homer*. As parish clerk and school-master at Farndoun, Beattie made acquaintance with Lord Monboddo, noticed separately, whom he delighted with his interest in Greek literature. After holding an assistant mastership at Aberdeen grammar school, Beattie was appointed Professor of Moral Philosophy and Logic at Marischal College. In 1770 appeared his *Essay on Truth*, written in confutation of David Hume, at the persuasion of Dr John Gregory, Professor of Medicine at Edinburgh. After refusal by other publishers, the *Essay* was printed by Andrew Millar. Arousing hostility in Scotland, this work procured Beattie high popularity in London, which he visited with his wife the following year. Reception at Mrs Montagu's Blue Stocking parties brought Beattie into contact with many literary celebrities, including Johnson, whom he spoke of finding far more agreeable than he had expected. Greatly taken with the professor, whom at first he thought a bachelor, Johnson later described Mrs Beattie as 'a very lovely woman.' He wrote of the *Essay* as 'everyday more liked,' and expressed his own admiration. His compliments, reaching the author's ears, caused him highest satisfaction. 'Sir,' declared Johnson at Edinburgh in 1773, 'he has written like a man conscious of the truth and feeling his own strength. Treating your adversary with respect is giving him an advantage to which he is not entitled.' The professor and Johnson did not, however, meet in Scotland, as Beattie was in London. George III, with whom Beattie had more than one interview, praised the *Essay* and granted the writer an annual pension of two hundred pounds. Beattie's portrait, robed as an honorary D.C.L. of Oxford, with the *Essay* in his hand, was painted by Reynolds. Though earlier verses procured him the lasting friendship of Thomas Gray, Beattie's *Minstrel* is alone remembered now. His *Essays Moral and Critical* were much admired by William Cowper. In 1775 Beattie declined the Professorship of Moral Philosophy at Edinburgh. In spite of failing health he continued to lecture, but his latter years were overshadowed by his wife's mental derangement, necessitating confinement in a madhouse, and his own memory failed. He also outlived his two sons. Beattie was buried in St Nicholas Churchyard at Aberdeen.

DIANA SPENCER, to use her maiden name, was the eldest daughter of the Duke of Marlborough, and sister of the Countess of Pembroke. Her marriage in 1757 to Lord Bolingbroke, a nobleman of easy virtue, ended in a divorce. Immediately afterwards, she was united at St George's, Hanover Square, to Topham Beauclerk, whose previous engagement to Miss Draycott, an heiress, had been broken off by the bride-elect on the very eve of the wedding-day. Attempting to excuse Lady Diana's conduct, which he 'was sensible could not be justified,' Boswell was answered by Johnson, 'My dear Sir, never accustom your mind to mingle virtue and vice;' and this outspoken moralist proceeds to give his opinion in plain English, though he later expressed admiration of Lady Beauclerk's 'very great assiduity' in nursing her husband in illness. While waiting at Beauclerk's house to hear the result of his ballot for election to the Literary Club, Boswell enjoyed 'the charming conversation of Lady Di Beauclerk.' On another occasion he won from her a small bet that he dared not ask what Johnson did with orange skins pocketed by him at the Club. Lady Diana Beauclerk's twelve years of married life with Topham were mostly passed in London, with visits to Bath and Brighton, as centres of eighteenth-century fashion. Their many friends among the *elite* included Garrick, near whom for some years they lived in Adelphi Terrace. In later married life, Lady Diana Beauclerk's fine character and fortitude became especially conspicuous. Fanny Burney quotes in her diary Burke's description to herself of Topham's selfishness and of 'the misery he gave his wife, his singular ill-treatment of her, and the necessary relief the death of such a man must be.' After the decease of Beauclerk, whom she long survived, Lady Diana gave Bennet Langton her late husband's portrait of Garrick, inscribed with a passage from *Love's Labour Lost*. Endowed with beauty and wit, as well as with artistic talents, Hume described Lady Diana Beauclerk as 'handsome and agreeable and ingenious far beyond the ordinary.' Her seven large designs for Horace Walpole's book, *The Mysterious Mother*, had a room to themselves at Strawberry Hill. Another of Lady Diana Beauclerk's pictures, Georgiana Duchess of Devonshire, was engraved by Bartolozzi. She also illustrated *Fables of John Dryden* for Bensley the publisher. Her own portrait as Lady Bolingbroke was painted by Reynolds, who is said to have thought highly of her abilities as an artist.

TOPHAM BEAUGLERK, 1739-1780

AN only child, Topham was named after a gentleman from whom his father had inherited property. His grandfather, the first Duke of St Albans, was son of Charles II and Nell Gwynne. A brilliant conversationalist, Beauclerk figured conspicuously in the Johnsonian circle. He accompanied Johnson to Cambridge in 1765. An original member of the Literary Club, he zealously supported BoswelPs election. A marriage of necessity with Lady Diana, only two days after her divorce from Lord Bolingbroke, is a sufficient comment on Beauclerk's morals. 'Thy body,' declared Johnson once, 'is all vice and thy mind all virtue.'⁵ But their married life was happy till in later years Beauclerk became an exacting and tyrannical invalid. This gay young libertine's friendship with the staid and virtuous Bennet Langton, commencing at Trinity College, Oxford, and lasting Beauclerk's life, was an instance of extremes meeting; their only common ground was love of learning. His going with Langton to knock Johnson up for a 'frisk' at three o'clock in the morning substantiates BoswelPs assertion that Beauclerk could take more liberties with Johnson than any man he knew. Beauclerk's sarcastic wit made the doctor declare that he never opened his mouth but to give pain, though a quarrel on one occasion was readily forgiven. Johnson's devotion comes out in his saying when this friend was seriously ill, 'Sir, I would walk to the extent of the diameter of the earth to save Beauclerk.' He died in Great Russell Street, Bloomsbury, leaving one son and two daughters. 'His wit and his folly, his acuteness and maliciousness, his merriment and reasoning are now over,' Johnson feelingly wrote to Boswell. 'Such another will not easily be found among mankind. He directed himself to be buried by the side of his mother, an instance of tenderness which I hardly expected.' Beauclerk's library of thirty thousand volumes, one of the largest private collections in England, was sold by auction after his death. Wilkes expressing surprise at the number of sermons therein, Johnson explained their necessity to its completeness, as forming a considerable part of English literature. Malone wrote of Beauclerk to Lord Charlemont, 'He is a most formidable antagonist. He stands much in my way and yours also in the purchase of old trumpery. He sends his servant by six or seven in the morning to the booksellers on the day of their sale, and runs away with everything rare.'

IN his *Life of Garrick*, at one time her instructor, Davies describes Miss Bellamy as 'a young actress of merit, whose person was elegant and whose voice, when well regulated, was sufficiently harmonious.' One of the less-known eighteenth-century actresses, she was daughter of a Quakeress named Seal, who eloped from school with Lord Tyrawley, ambassador at Lisbon. Captain Bellamy, whom Miss Seal married at that port, disappeared on Lord Tyrawley's confession that he was George Anne's father. Various dates from 1727 to 1733 have been assigned to Miss Bellamy's birth, which according to herself took place at Fingal in Ireland on St George's Day. Her strange name was a mistake for Georgiana. Brought up in a convent at Boulogne, Miss Bellamy was sent at the age of eleven to an old servant in London. When her father went as ambassador to Russia, she forfeited her allowance by living with her mother. She became acquainted with Garrick, Thomas Sheridan and Mrs Woffington, all connected with the stage. Miss Bellamy's first recorded appearance was at Covent Garden, in *Love for Love*, in 1742. Two years later, she was engaged by Rich at the same theatre for the *Orphan*, in spite of opposition from Quin, subsequently her friend and supporter. She soon afterwards went to Sheridan at Dublin, returning for some years to Covent Garden. Under Garrick at Drury Lane, her acting of Juliet won considerable praise. Among other characters acted by her were Constance in *King John*, and Belvidera in *Venice Preserved*. In 1758 Johnson writes of Miss Bellamy's part in Dodsley's *Cleone* as 'leaving nothing to be desired.' Catching her arm at the last rehearsal, Johnson pointed out the stress to be laid on the words, 'Thou shalt not murder.' But her annoyance passed away the following night when, as she relates, 'the same voice which had instructed me in the commandment exclaimed aloud from the pit, "I will write a copy of verses upon her myself." I knew that my success was secured.' Boswell afterwards found a letter from Miss Bellamy, written in 1783, begging Johnson's presence at her benefit, when reduced to distress by a Chancery suit and other unfortunate events. Much of her private life is unknown. Rising into popularity and reputation, Miss Bellamy, after abduction by Lord Byron and stricken with illness, took refuge with Quaker relatives in Essex. An autobiography in six volumes is entitled her *Apology*.

RICHARD BENTLEY, D.D., 1662-1742

'THOUGH Cambridge in the eighteenth century was sadly lacking in eminent mathematicians, a century of university history which can boast of Bentley, Porson, Dawes and Markland may be accounted to have paid more than its debt to classical scholarship.' (*Cambridge in the Eighteenth Century*; Winstanley.) Born near Wakefield, Bentley entered St John's College, Cambridge. At the Deanery, afterwards, of St Paul's, as tutor to Dr Stillingfleet's son for six years, Bentley had the advantage of a most excellent library and met many men of learning. Bentley's name first came into prominence through his *Epistle to Mill*, arising from a request from Dr John Mill for assistance with work on a manuscript in the Bodleian Library at Oxford, Bentley's reputation was confirmed by *Epistles of Phalaris*, in 1699, in answer to the Earl of Orrery's witty but superficial reply to his previous work on the subject. Among Bentley's other works were editions of Horace, of Terence and of the *Plutus* and the *Clouds* of Aristophanes, and an appendix to an edition by Davies of Cicero's *Tusculan Disputations*. Bentley's edition of the Greek Testament was never completed. His least satisfactory work was an edition of Milton's *Paradise Lost*. Bentley's Mastership of Trinity College, Cambridge, was marked by continual opposition from the Fellows. Attempts, however, to deprive him were unsuccessful. Bishop Moore of Ely, as Visitor, died before settling the first appeal. Sentence against him later by Bishop Greene was not enforced by Dr Walker the Vice-Master. Passages in Boswell show Johnson's high estimation of Bentley; refusal to answer opponents, except Hanway in the case of Johnson, was the practice of both. Remarking on the more general diffusion of learning in his own time, Johnson adds, however, 'You have perhaps no man who knows as much Greek and Latin as Bentley.' While anxious to encourage young people to make the best of opportunities, 'I do not indeed,' adds the doctor, 'tell them that they will be Bentleys.' Maintaining that he 'never knew a man who studied hard,' Johnson concludes from results that Bentley must have been an exception. In Scotland an unsuccessful attempt was made to bring together Johnson and Sir John Cuninghame, 'the opponent of Bentley as a critic upon Horace.' Bentley's attacks on Pope's Horner led to his being pilloried in the *Dunciad*. Kind to children, and hospitable, Bentley preferred the company of friends and scholars to general society. Bentley died with faculties entire and has a memorial stone in the floor of Trinity College Chapel.

AFTER showing unusual promise at Kilkenny School, Berkeley enjoyed a very distinguished career at Trinity College, Dublin. Among Irish clergy eminent for learning, Johnson classes Berkeley with Swift and Usher, 'as a profound scholar, as well as a man of a fine imagination.' To an upholder, however, of Berkeley's theory that only what is perceived by the mind exists, Tray, Sir,' said Johnson, 'don't leave us, for we may perhaps forget to think of you, and then you will cease to exist.' On Boswell's alluding to the impossibility of disproving Berkeley's theory of the non-existence of matter, 'I refute it thus,' exclaimed Johnson, kicking a large stone. Study of Hobbes, Locke, Newton and other philosophers led to Berkeley's *New Theory of Vision* and to *Principles of Human Knowledge*. His *Hylas and Philonous* has been described as the finest argument in dialogue in the English language. Little attention, however, was paid to Berkeley's opinions. Visiting England in 1713, he made acquaintance with Steele, Addison, Pope and Arbuthnot, and was introduced by Swift to Lord Peterborough. After some years of continental travel, Berkeley returned to England, where the corruptions and luxuries of the time called forth his *Essay on Preventing the Ruin of Great Britain*. In 1721 Berkeley returned to Ireland, as chaplain to the Lord-Lieutenant. Three years later, he received the Deanery of Derry. With means increased by property under the will of Mrs Vanhomrigh, Swift's 'Vanessa,' Berkeley visited America, with intention of founding a college at Bermuda for training native missionaries. This scheme failing, he returned to London, continuing to show interest in America by benefactions to Yale and Harvard universities. In 1734 Berkeley was consecrated Bishop of Cloyne. His episcopal life consisted of eighteen years active benevolence, his children's education adding a further interest. Publications addressed to Irish magistrates and priests were the outcome of Berkeley's concern for the political and religious state of the country. The *Qtterist* anticipated many of Hume's and Adam Smith's theories. Sympathy with Irish poor in the severe winter of 1739 showed itself in many philanthropic efforts on Berkeley's part, including advocacy of tar-water, brought to his notice as a remedy in America. Loss of his favourite son William determined Berkeley's resignation. Accompanied by his wife, daughter and surviving son, Berkeley accordingly moved to Oxford. Living only a few months longer, he was buried in Christ Church Cathedral. Though of Irish birth, Berkeley always considered himself an Englishman.

FEBRUARY 15

WILLIAM BEWLEY, DIED 1783

'THE philosopher of Massingham,' as Dr Burney describes Bewley, was an obscure Norfolk surgeon, self-educated and extremely gifted. His personal appearance, though much against him, was forgotten in his instructive and entertaining conversation; careful to hurt the feelings of none, Bewley's powers of sarcasm only became evident in his own stories against himself. He was ever a welcome visitor at Houghton Hall, the Norfolk home of Sir Robert Walpole. Bewley was one of the friends made by Burney when organist at Lynn. Learning from Bewley to utilize fragments of leisure usually wasted, Burney studied Italian while travelling on horse-back to his pupils⁵ homes. Admiration for Johnson prompted Bewley to beg his friend, on Burney's first visit to their common hero in London, 1760, to procure him some Johnsonian relic, however trifling. The only compliance possible was for Burney to cut some hairs from the hearth-broom before Johnson appeared, which were dispatched and duly treasured. Hearing of the incident years afterwards, Johnson sent Bewley, through Dr Burney's means, his *Lives of the Poets*, directed, with the giver's compliments, 'For the broom gentleman.' Mme d'Arblay records the recipient's rapturous gratitude. A visit to Massingham, while writing his *History of Music*, was of greatest service to Dr Burney, from the philosopher's own knowledge of the subject. The event is accordingly celebrated in some rhymes by Burney, preserved in Mme d'Arblay's *Memoirs* of her father.

'To Bewley retiring, in peace and in quiet,
Where our welcome was hearty, and simple our diet;
Where reason and science all jargon disdained,
And humour and wit with philosophy reigned—
Not a muse but was ready to answer his call;
By the virtues all cherished, the great and the small.
There Clio I court, to reveal every mystery
Of musical lore, with its practice and history.'

Bewley's ambition to visit London, where he had only once been on business, was gratified in 1783. After consulting physicians about his failing health, he spent a short period visiting the lions of the metropolis, including Dr Johnson and the editor of *The Monthly Review*, to which Bewley had long been a contributor. But a disease suddenly assumed a more serious aspect. Nursed by his wife, he died in Dr Burney's house, a prey to cancer. Bewley was buried in St Martin's-in-the-Fields, and an obituary notice by his late host appeared in a Norwich paper.

THIS voluminous writer and antiquarian, the son of a coffee-mill manufacturer, was born in London. Quaker parentage accounts for delay of baptism till his twenty-fifth year. His wife Hannah, daughter of a clergyman named Cox, died the year after marriage and was honoured in some verses by her husband. Birch, as a staunch Whig, owed considerable ecclesiastical preferment to the patronage of the Hardwicke family. He retained till death the livings of Depden, Suffolk, and St Margaret Patens, London, where he was buried, killed by a fall from his horse. Without a university education, Birch received doctor's degrees from Aberdeen and from the Archbishop of Canterbury. In 1735 Birch was elected Fellow of the Society of Antiquaries. A review by Johnson of his *History of the Royal Society*, of which Birch was Secretary for ten years, appeared in the *Literary Magazine*, 1756. Bishop Warburton praised Birch's literary style, but a remark attributed to Johnson illustrates the dullness of his writings: 'Tom Birch is as brisk as a bee in conversation, but no sooner does he take a pen in his hand than it becomes a torpedo to him and numbs all his faculties.' Birch thus appears the reverse of Goldsmith. Alluding in the island of Skye to Birch's wealth of anecdotes, 'If Percy is like one of the brooks here,' declared Johnson, 'Birch was like the River Thames. Birch excelled Percy in that, as much as Percy excels Goldsmith.' The *Gentleman's Magazine*, 1739, contains a Greek epigram to Birch by Johnson, who on another occasion sent a supposed manuscript of Sir Walter Raleigh for Birch's edition of that writer's works. Boswell preserves some letters from Johnson to Birch. Extracts from others from Cave to Birch discuss, among other literary matters, disposal of Johnson's *Irene*. In 1747 Lord Orrery writes approvingly to Birch on the plan of Johnson's Dictionary. Selections from that work won the author Birch's congratulations the year it was published. Birch's own writings were mostly of an historical or biographical character. He also wrote for the *Gentleman's Magazine* and left a collection of manuscripts to the British Museum. Horace Walpole writes of Birch as 'a worthy, good-natured soul, full of industry and activity, running about like a young setting-dog in quest of anything new or old, and with no parts, taste or judgment.'

THIS blind poet, son of a bricklayer, was born at Annan in Dumfriesshire. With starvation almost staring him in the face at the age of nineteen, on his father's death, Blacklock found a benefactor in Dr Stevenson, a leading Edinburgh physician. Sent by Stevenson to school and college in the Scottish capital, Blacklock's next friend, David Hume, procured him considerable financial assistance. Always energetic in kind actions, Hume also brought Blacklock to the notice of Joseph Spence, who added a biographical sketch of the author to an edition of Blacklock's works in 1756. An indifferent verse-writer, Blacklock's high reputation in Scotland was 'the less surprising when we remember that at the time there was not another poet living north of the Tweed.' (*Scottish Men of Letters*.) In 1762 he married Sarah Johnston, daughter of a Dumfries surgeon. Through Dr Beattie's influence, Blacklock was made Doctor of Divinity at Aberdeen; such, too, had been his progress in classical studies that a shy and retiring disposition alone lost him the Professorship of Greek in that university. Utterly unappreciated as minister of Kirkcudbright, he retired disheartened in 1770, after two years, to spend his remaining time in Edinburgh. Here Blacklock was introduced to Johnson, 'who received him,' writes Boswell, 'with a most humane complacency.'⁵ Johnson surprised Blacklock by the assurance that poetry writing was easier than composing a dictionary. 'This morning,' wrote Johnson to Mrs Thrale, 'I saw at breakfast Dr Blacklock, the blind poet, who does not remember to have seen light, and is read to by a poor scholar in Latin, Greek and French. He was originally a poor scholar himself. I looked on him with reverence.' In a letter to Boswell, the year after Johnson's death, Blacklock recalls their conversation on scepticism on this occasion. Triumph over his disability, and reputation for scholarship, caused Blacklock to be regarded in Edinburgh as a literary authority. Beattie, for instance, submitted the manuscript of his *Essay on Truth* to the blind scholar's criticism, and the poems of Burns were sent by Laurie for his opinion. Sympathy and patience endeared Blacklock to his resident pupils. He played well on the flute, his greatest comfort in deep fits of depression to which he was subject. Blacklock composed a *Pastoral Song*, and was the author of an article on blindness in the *Encyclopedia Britannica*, and of various religious works. A play of his composition is no longer extant.

THIS well-known judge and writer on law was son of a London silk-mercer. Blackstone went up to Oxford from Charterhouse at the age of fifteen. At Pembroke College he was elected to the recently-established Holford Scholarship. As Fellow of All Souls, business capacity and love of order were apparent in Blackstone's management of the college estates. Though disappointed of the Regius Professorship of Civil Law, his lectures, delivered by Lord Mansfield's advice, won great popularity. Blackstone was first holder afterwards of a chair in law established at Oxford through the bounty of Charles Viner, author of a *General Abridgment of Law and Equity*, Blackstone's son succeeded his father as Vinerian Professor and became Principal of New Inn Hall. The father is best known as author of *Commentaries on the Laws of England*. This legal classic is said to have brought its author fourteen thousand pounds, eight editions appearing in Blackstone's lifetime. Widely used also in America and France, Lord Ellenborough thought the research necessary must itself make a learned lawyer. Some lawyers, however, criticized this work unfavourably. Discussing the necessity of practice to ability in writing on law, Johnson instances Blackstone as having had little when he wrote the *Commentaries*. Sir William Scott told Johnson of Blackstone's having a bottle of port before him, 'and finding his mind invigorated and supported in the fatigue of his great work by a temperate use of it.' Scott is related by Malone to have apologized to Blackstone's family for thus indirectly causing mention of the fact in Boswell's *Life of Johnson*. Boswell quotes the *Commentaries* on heirs male and heirs general, on inheritance to the throne, and on a highwayman's presumed intention to kill two persons, if found with two pistols. Johnson appeals to the same work with regard to a man 'stultifying himself.' Blackstone further showed ability in classical scholarship, poetry, architecture and Shakespearean criticism. On Garrick's refusal of the *Siege of Aleppo*, the writer objected that his play had been 'honoured with the entire approbation of Judge Blackstone and Mr Johnson.' Blackstone's marriage with Sarah Clitherow resulted in a family of nine. He was buried at Wallingford in Berkshire, where in early life he had been recorder and spent much time latterly. He has left one of the best-known names in the legal profession. Blackstone was subject to irritability and languor. Naturally handsome, excessive corpulency followed from over-studious habits and want of exercise.

THIS Presbyterian divine was son of an Edinburgh merchant and descended from the Rev. Robert Blair, Chaplain to Charles I. With degrees from Edinburgh and St Andrews, he became eventually minister of one of the three places of worship into which the Cathedral of St Giles at Edinburgh was divided. Possessing considerable ecclesiastical influence, Blair refused, however, the office of Moderator of the General Assembly. Blair's sermons were translated into many European languages. At first discouraging publication, Strahan, influenced by Johnson's favourable verdict, gave Blair a hundred pounds for one volume, increasing the payment on its rapid sale. Flattering himself as among the foremost to recognize the excellence of Blair's sermons, Johnson preferred him as a preacher to Mudge of Plymouth, 'though the dog was a Scotchman and a Presbyterian and everything he should not be.' Yet, popular as they were for the time, Johnson doubted the discourses being reprinted after Blair's death. Professor Watson of St Andrews answered Johnson's arguments for rapidity of composition by instancing a week spent by Blair over one sermon. Blair criticized Johnson's style as too pompous; but the doctor denied that his style was correctly imitated in a paragraph from Addison, turned by Blair into supposed Johnsonian language. Introduced by the Rev. Dr Fordyce, Blair speaks of 'finding the giant in his den.' Ignorant of Blair's advocacy of Ossian, Johnson declared at this interview that 'many men, many women and many children' were capable of such writing. Ridiculing Blair's credulity in the matter, Johnson writes to Boswell of 'the disposition of his countrymen to tell lies in favour of each other.' In 1785 Blair wrote to Boswell what he could recall of Johnson's conversation when they met in Scotland. A member of the Poker Club, which numbered many distinguished literary men, Blair was appointed in 1762 Professor of Poetry and Belles Lettres at Edinburgh. His lectures, afterwards published, show more elegance of style than depth of thought. Blair's literary models were Pope, Swift and Addison. Blair's amiable disposition made him ready to assist young authors by reading their manuscripts. Taught in childhood the sinfulness of such pastimes, he learned at over sixty years of age to play whist. Married in 1748 to Katharine Bannatyne, whom he long survived, Blair's only boy died in infancy, his daughter living till twenty-one. Blair's own decease took place after but three days of illness.

ALEXANDER BOSWELL (LORD AUGHINLECK), 1706-1782

THIS able judge, of Dutch extraction on his mother's side, was educated at Leyden. After his death a copy was found of Baxter's *Anacreon*, collated in 1727 with a manuscript in that university. Alexander Boswell was in 1748 elected Sheriff of Wigtownshire; in 1754 he became a Lord of Session with the title of Lord Auchinleck, popular with clients for fairness and on circuit for hospitality. His marriage with Colonel Erskine's daughter resulted in three sons. Whatever his relations with John and David, his eldest son James was a constant thorn in his stern old father's side. 'He could hardly sit on his chair for laughing' at a contemporary's account of the elder Boswell as a gay young beau. 'A terribly proud aristocrat,' Sir Walter Scott describes old Auchinleck's supreme contempt for James's friendship with Johnson. 'He's done wi' Paoli; he's off wi' the land-louping scoundrel of a Corsican; and whose tail do you think he's pinned himself to now, mon? A dominie, mon, an auld dominie; he kepted a schule and cau'd it an acaademy.' A look over the house in 1927 at Auchinleck, in Ayrshire, built by Alexander Boswell, recalled Johnson's visit there. The old judge was a Whig and a Presbyterian, but all went smoothly till Oliver Cromwell was mentioned. 'Whiggism and Presbyterianism, Toryism and Episcopacy, were terribly buffeted.' Mr Dunn the parish minister's allusion to 'fat bishops and drowsy deans' in the Established Church deeply offended Johnson. Lord Auchinleck nicknamed his guest Ursa Major, but saw Johnson off, nevertheless, 'with the dignified courtesy of an old baron. Thus they parted. They are now,' continues James Boswell, 'in another and a higher state of existence; and as they were both worthy Christian men, I trust they have met in happiness. But I must observe, in justice to my father's political opinions and my own, that they have met in a place where there is no room for Whiggism.' Boswell doubtless alludes to Johnson's saying that 'the first Whig was the devil.' In a funeral sermon, Mr Dunn stressed Lord Auchinleck's learning, his religious and consistent life, his integrity as a judge, and kindness to tenants and servants, especially in old age. Lord Auchinleck always retained his broad Scotch accent. He married his second wife, sister of Lord Balmuto, on the day of his son James's wedding, of which he strongly disapproved. He latterly showed symptoms of mental decay.

THE opinion has been expressed that, but for Boswell, Johnson would have been forgotten. The converse is equally true. Boswell's *Life of Johnson* is very largely the writer's autobiography. Boswell's part in conversations is preserved, his own deeds and opinions are recorded, as minutely as his hero's. But Boswell faithfully applies his own rule of showing all sides of a character, as essential to true biography. Boswell's description of himself in a youthful poem, confirmed in his Preface to his *Hebrides*, pervades his *Life of Johnson*—'there is no better fellow alive.' Yet Boswell's writings generally are a series of confessions, revealing harmless conceit, almost unexampled impudence and self-assurance, with no attempt to conceal more serious failings. While, too, unruffled good temper made Boswell the life of social gatherings, his talent for taking notes of conversations made many not unnaturally suspicious of his companionship. Boswell's love of notoriety is obvious. He knows every celebrity in Scotland; he forces his attentions on prominent men in London, and on Voltaire, Rousseau and Paoli abroad. Readily, however, may we forgive this *felix culpa*, resulting in the greatest biography in the language. Meaner qualities were inconstancy, resentment and dissipation. Boswell's morals were not his strong point, and increasing love for the bottle was his undoing. Another eccentricity was parade of low spirits. Though sincerely devout, Boswell's religion was of an emotional and superstitious kind; the Catholic Church was soon forsaken as too exacting in her discipline. But apt classical quotations and genuine literary gifts prove how mistaken was the once popular verdict on Boswell as a fool. And the Scotch laird's kindness of heart is evident in consideration for tenants and care for horses. Born at Edinburgh, Boswell's earlier education took place there. He afterwards attended Adam Smith's lectures at Glasgow and studied law at Utrecht, but had little practice at either the Scotch or English Bar. One early dream was a commission in the Guards. Boswell's married life was passed in his native town, but love of London from youthful days led to visits at every opportunity. In London is staged the greater part of his *Life of Johnson*. In London Boswell died. He was buried at Auchinleck. His unique work is his best memorial. 'Nor can the world speedily hope to receive a similar gift; for it is scarcely more practicable to find another Boswell than another Johnson.' (*Quarterly Review*, 1820.)

BOSWELL's numerous love affairs ended in marriage in 1769 to Margaret Montgomery of Lainshaw in Ayrshire. A sensible and amiable woman, her husband's grief at her death, and self-reproach for largely imaginary faults of conduct towards her, prove real attachment. During her life-time he describes her as a valuable wife and affectionate mother. In spite of his drinking habits and of their having apparently little in common, Boswell seems to have been a kind if not altogether faithful husband. He is annoyed at his father's coldness towards his wife, due as he supposes to a stepmother's influence. As a widower, however, he acknowledges this lady's kindness to his children. After a short trial of London in 1788, Margaret Boswell returned to Scotland to be away from London fogs; she disapproved also of her husband's preference for the English Bar. News of her serious illness, the following year, caused Boswell and his two sons to hasten northwards, only to find she had passed away. Increased dissipations proved how too truly Johnson had reminded Boswell, 'she is the prop and stay of your life.' Gratified at the number of mourners, 'I privately read the funeral service over her coffin,' writes Boswell to Temple, 'in the presence of my sons, and was relieved by that ceremony a good deal. On the Sunday after, Mr Dunn delivered almost *verbatim* a few sentences which I sent him as a character of her.' Her own words express Mrs Boswell's feelings with regard to her husband's devotion to Johnson, 'I have seen many a bear led by a man; but I never before saw a man led by a bear.' Care for his comfort in Edinburgh failed to blind the doctor to the sentiments of his hostess, as shown by numerous playful references in letters; 'pray teach Veronica to love me,' he adjures Boswell; 'bid her not mind Mama.' And he urges Mrs Boswell, 'do not teach the young ones to dislike me as you dislike me yourself.' Johnson hails a present of marmalade as 'a token of reconciliation.' His kindness for Mrs Boswell, and failure to reciprocate her dislike, came out in many expressions of regard, not least in placing his house at her disposal, if inclined to seek change of air on London. 'Of Mrs Boswell,' writes Johnson to her husband, 'though she knows in her heart, that she does not love me, I am always glad to hear any good.'

THE first son, 1770, died almost immediately.

Boswell's next son, ALEXANDER (1775-1822), born at Auchinleck, was named after his grandfather, as his father informed Johnson in a letter announcing his birth. Boswell writes years afterwards that this boy had 'begun to oppose him.' From Eton, Alexander went to study law in Edinburgh, and subsequently in Germany and Holland. He became Deputy-Lieutenant of Argyllshire, and in 1816 represented Plympton, Devon, in Parliament. A poet himself, Alexander Boswell was instrumental in having a monument, still standing, erected in Ayr to Burns, whom he much admired. A student of Scottish literature, he produced at his private press some reprints of old Scotch poems, entitled *Frondes Caducae*. Marrying a daughter of David Montgomery, his mother's relative, he had several children. Alexander succeeded to the title of Lord Auchinleck, and in 1821 was created a baronet. A general favourite in society, he is described in Lockhart's *Life of Scott* as 'having all his father, Bozzy's, cleverness, good humour and joviality, without one touch of his meaner qualities.' His attacks in the *Glasgow Sentinel* on James Stuart, a writer to the signet, led to a duel in which Alexander was fatally wounded.

DAVID, 'a sickly infant,' died a few months old in 1777. This child was named after Boswell's younger brother, a Spanish merchant. 'A very agreeable man,' wrote Johnson when introduced, 'and speaks no Scotch.'

Boswell writes to inform Johnson of the birth of his youngest son JAMES (1778-1822). Eleven years later he describes him to Temple as 'an extraordinary boy; he is much of his father.' With Alexander at Eton and James at Westminster, Boswell's remarks are of interest—I cannot say which is the best. But in justice to both those noble seminaries, I with high satisfaction declare that my boys have derived from them a great deal of good and no evil; and I trust they will be grateful to their father for giving them so valuable an education.' James Boswell *junior* became a Fellow of Brasenose College, Oxford. He was called to the Bar in 1805. James furnished his father's friend, Malone, with notes for editions of the *Life of Johnson*, which he helped to revise; he also assisted with Malone's Shakespeare. He was one of the earliest members of the Roxburghe Club. He wrote at dictation his father's last letter, addressed to Temple from his death-bed. James died unmarried in his London chambers the same year as Alexander.

VERONICA (1773—1795) was named after her father's great-grand-mother, the Countess of Kincardine, a Dutch lady. Boswell writes of Johnson as pleased with the child, a few months old when he visited Edinburgh. Veronica's apparent fondness for his friend endeared her the more to her father, who promised her an extra £500 of fortune on that account. 'Let me at least have Veronica's kindness,' wrote Johnson to her mother, 'because she is my acquaintance.' Letters to Boswell frequently contain messages from Johnson to Veronica. 'I hope,' he writes on one occasion, 'she knows my name and does not call me Johnston.' On her mother's death Veronica was placed under the charge of Mrs Buchanan in London. She died of consumption a short time after her father.

EUPHEMIA, born in 1774, was sent to school at Edinburgh. Messages to her occur in Johnson's letters. She suffered from mental weakness. Boswell mentions her brother Alexander saying in a passion, 'Phemie, if your tongue be not cut out, it will soon be full of lies.' Under the delusion that she was neglected, she left her family. Inheriting her father's literary tastes, she settled in London, with intention to support herself as an operatic writer. When the burning of Drury Lane theatre prevented performance of her opera, she begged from the nobility, by letter and public advertisements. She complained that she had been forced to pledge her piano. She vainly hoped for a pension on the civil list, for her soliloquy addressed to the Prince Regent on the death of Princess Amelia. A direction in her will, for burial near Dr Johnson in Westminster Abbey, was not carried out. Euphemia lived till about the age of sixty.

Mentioning a visit in 1779 from Bishop Falconer, Boswell writes to Johnson, 'He laid his hands upon the heads of my little ones.'

ELIZABETH (1780-1814) attended school at Ayr. In 1799 she married her cousin William Boswell, Sheriff of Berwickshire. Her eldest son, Robert Cramond, died in 1821, just after he had qualified as an advocate. The second, James Paoli, who joined the army, died the previous year in India. Bruce, the youngest, who survived till 1856, attained the rank of colonel, and inherited the estates of Crawley Grange in Buckinghamshire and Astwood in Berkshire. Elizabeth Boswell's only daughter, Elizabeth Margaret Montgomery, married John Williams of the Indian Civil Service.

CONTEMPT for 'one of the smallest men that ever lived' could not blind Macaulay to Boswell's being as easily the first of biographers, as Homer was first of heroic poets, Shakespeare of dramatists, and Demosthenes of orators. 'He has distanced all his competitors so decidedly that it is not worth while to place them. Eclipse is first and the rest nowhere.'⁵ (*Essays.*) Without shorthand, Boswell's noting half-words has produced absolutely unique *verbatim* conversations. Records of his hero's talk have fulfilled the wish, expressed to Fanny Burney, of showing his readers gay, agreeable, pleasant Sam, as well as grave, great, solemn and learned Sam. Johnson is self-revealed, as well as described by his biographer. 'It was a strange and fortunate concurrence,' observed Croker, 'that one so prone to talk, and who talked so well, should be brought into such close contact and confidence with one so zealous and so able to record.' The newspapers of 1787 advertise Boswell's *magnum opus* as 'in great forwardness,' though not till 1791 did the first edition appear, followed by the second two years later; the third, interrupted by death, was finished by Malone, who assisted with all first six editions. The earliest, consisting of some seventeen hundred and fifty copies, brought £1,550 to the author, who is said to have made £2,500 in his lifetime. His book was published at Dublin in 1792, and in America in 1807. In 1831 Croker included the *Tour to the Hebrides*, and added biographical notes on persons already belonging to a past generation. Fitzgerald's edition, 1874, professes to incorporate in the text Boswell's corrections and further matter for that of 1793. Birkbeck Hill's edition, 1887, for research rather than for entertainment, so far ranks first. Hill's *Boswell* was revised and enlarged by L. F. Powell in 1934. In 1797 an abridgment of *Boswell* appeared in German, and in 1851 in Russian. A Swedish translation of the entire work was commenced by Dr Heyman in 1923. Alexander Boswell disliked allusion to either his father's masterpiece or to Johnson himself. Yet, to quote Macaulay again, 'What a singular destiny has been that of this remarkable man! To be regarded in his own age as a classic and in ours as a companion; to receive from his contemporaries that full homage which men of genius have in general received only from posterity; to be more intimately known to posterity than other men are known to their contemporaries.'

BOSWELL was already an author of some experience before introduction to Johnson in 1763. His earliest known publication, at the age of twenty, characteristically described as by 'A Genius,' is a criticism of Foote's *Minor*. A note in a copy found at Auchinleck makes Boswell's authorship evident. *An Ode to Tragedy*, by 'A Gentleman of Scotland,' and *An Elegy on the Death of an Amiable Young Lady*, appeared in 1761. *The Cub at Newmarket*, belonging to the next year, is dedicated to the Duke of Yorik, an intimate friend of the Earl of Eglintoun, Boswell's host. Mallett's *Elvira* evoked Boswell's *Critical Strictures*. The Erskine correspondence was the first publication under Boswell's own name. A tour in Corsica in 1763 covered nearly every place named in Boswell's *Journal* of his own visit, and recalled his escapades at Stratford-on-Avon, dressed as an armed Corsican chief. Johnson had already advised, 'Empty your head of Corsica, which I think has filled it rather too long.' Boswell's travels likewise produced a historical *Account of Corsica and Memoirs of Pascal Paoli*. He also had a share in *British Essays in Favour of the Brave Corsicans*. In *Dorando*, published in 1767, the Douglas cause, then proceeding, is allegorically set forth under Spanish names and incidents. Boswell's *Hypochondriack* is a series of articles contributed some ten years later to the *London Magazine*, descriptive of his melancholy so often mentioned in letters to Johnson. Within a year of Johnson's death appeared the *Journal of a Tour in the Hebrides*, one of Boswell's most entertaining works. As with his renowned biography, some years afterwards, unsparing criticisms of people still living when the *Tour* was published caused the greatest surprise and resentment. Signing himself 'Peter Pindar,' Dr Wolcot, the well-known satirist noticed separately, describes the situation in a *Poetical and Congratulatory Epistle to James Boswell, Esquire*:

'Loud of thy tour a thousand tongues have spoken,
And wondered that thy bones were never broken!
Triumphant, thou through Time's vast gulf shalt sail,
The pilot of our literary whale.'

The books, however, that he has given us will make many regret that Boswell's other intended publications, a history, for instance, of the Isle of Man, never came into being. 'Those who like Boswell at first like him ever better; those who do not like him at first, with rare exceptions, become converted to him afterwards.' (Saintsbury, *English Literature*.)

L. A SHORT autobiography ending with 1719.

II. *Biographical Sketch of Dr Samuel Johnson*. By Thomas Tyers, in the *Gentleman's Magazine*, 1784. Described by Boswell as 'an entertaining little collection of fragments.'

III. Kearsley published in 1785 an anonymous *Life of Samuel Johnson, LL.D. With Occasional remarks on his Writings, an Authentic Copy of his Will, a Catalogue of his Works, and a Facsimile of his Handwriting*. The author was *Conversation' Cook, so called from his poem thus entitled.

IV. *Memoirs of the Life and Writings of the Late Dr Samuel Johnson*. Written anonymously by the Rev. William Shaw, and published by Walker, in 1785. Now an extremely rare book.

V. In 1786 appeared Mrs Piozzi's inaccurate *Anecdotes of the Late Samuel Johnson, LL.D. during the Last Twenty Tears of his Life*.

VI. *Essay on the Life, Character and Writings of Dr Samuel Johnson*. By the Rev. Dr Joseph Towers, 1786.

VII. *Poetical Review of the Literary and Moral Character of Dr Johnson*. By John Gourtenay, 1786.

VIII. *Life of Samuel Johnson, LL.D.* By Sir John Hawkins, 1787. Boswell complains of the 'dark uncharitable cast' of this biography, its inaccuracy and long digressions. See also under LETITIA MATILDA HAWKINS. Napier points out in the preface to his own edition of Boswell that Hawkins's work is valuable chiefly for his account of the Ivy Lane and Literary Clubs, and for his description of Johnson's imaginary parliamentary debates.

IX. To 1792 belongs Murphy's *Essay on the Life and Genius of Samuel Johnson, LL.D.* Murphy proceeds to explain in reference to Hawkins—'The proprietors of Johnson's *Works* thought the *Life* prefixed to their former edition too unwieldy for republication. The prodigious variety of foreign matter seemed to overload the memory of Dr Johnson, and the account of his own life to leave him hardly visible. They wished to have a more concise and, for that reason perhaps, a more satisfactory account, such as might exhibit a just picture of the man and keep him the principal figure in the foreground of his own picture.' For this *Essay* the booksellers paid Murphy three hundred pounds.

X. In 1795 Dr Robert Anderson published a biography of Johnson, mentioned in Harwood's *History of Lichfield*. But this book, according to the *Dictionary of National Biography*, 'has no special value.'⁵

Johnsonian literature has continued through the nineteenth into the twentieth century. In his Lenten Pastoral for 1935, the Archbishop of Liverpool appeals to Johnson's hailing Sir Thomas More as 'a master of the English language.'

OTHER WRITERS ON JOHNSON

ROBERT ANDERSON (1750-1830) was a native of Lanarkshire. Intended for the Scotch ministry, he became a physician. After marriage he gave up medicine for literature. His *Complete Edition of the Poets of Great Britain* begins with Chaucer. Inclusion of the Elizabethan poets won Southey's special approval in the *Quarterly Review* for July 1814. Anderson also gained the friendship of Bishop Percy. Anderson's account of Johnson, in his *Poets*, was enlarged and published separately. This writer edited Blair's *Poetical Works*, the *Works of John Moore*, and the *Miscellaneous Works of Smollett*, whose *Life* he also wrote. Anderson edited the *Edinburgh Magazine*, and his edition of Grainger's poems appeared after his death.

WILLIAM COOK came to London from Ireland, with introductions to the Duke of Richmond, the Marquis of Lansdowne, Burke and Goldsmith. When only nineteen he married a lady of means, but extravagance and failure in business quickly reduced his fortune. Called to the Bar in 1777, Cook devoted his energies to literature rather than law. His *Elements of Dramatic Criticism* were followed by *Lives* of Macklin and Foote. Johnson and other members of the Literary Club appear in the fourth edition of his poem entitled *Conversation*. Cook was a member of the Essex Head Club and attended Johnson's funeral. His anonymous biography of Johnson is intended as 'a sketch warm from the life, by which the general character of the man and of his writings may be known.' Cook died at a great age in London in 1824.

JOHN COURTENAY (1741-1816), a native of Ireland, was secretary to Viscount Townshend, Lord-Lieutenant. Under Townshend's auspices, Courtenay started on a political career. A frequent and effective parliamentary speaker, Courtenay favoured Wilberforce's anti-slavery efforts and upheld the impeachment of Warren Hastings. Possessed of no great literary gifts, Courtenay celebrated in prose and verse the French Revolution, with which he deeply sympathized. Extracts from Courtenay's *Poetical Review* in praise of Johnson's literary style, moral writings, Latin verses and English poetry, appear in Boswell's pages, 'notwithstanding his perhaps too great partiality for one of his friends,' that is Boswell himself. That author's *Tour in the Hebrides* contains further laudatory verses by Courtenay. Boswell writes in 1791 to Malone of an alteration suggested by Courtenay in his forthcoming *Life of Johnson*. Another letter speaks of a promise to Courtenay concerning temperance.

See also under HAWKINS, MURPHY, PIOZZI, SHAW, TOWERS and TYERS.

THE above-mentioned was the Bowyer from whose biography Johnson derived entertainment on a dull visit to Ashbourne. He was born at White Friars Court, London, where his father had just established his well-known printing business, moved by William to Red Lion Passage in 1767. At Headley in Surrey, the Rev. Ambrose Bonwicke, ejected as a non-juror from the mastership of Merchant Taylors school, sympathizing with the father's losses through a fire, gave William one year's education gratis. Proceeding to St John's College, Cambridge, Bowyer later applied unsuccessfully for management of the University Press. As partner eventually in the London business, he corrected proofs while his father attended to more mechanical details. A list of the firm's publications from 1700 till 1777 is given in *Literary Anecdotes of the Eighteenth Century*. (See NICHOLS.) The elder Bowyer died in 1737. The son became printer to the Royal Society; he also printed the journals of the House of Lords. A gift of the firm's works, including an edition of the Greek Testament, the *magnum opus* of the White Friars Press, procured Bowyer a letter of thanks from the President and Fellows of Harvard College in the United States. Another presentation was books to the cathedral library at Chichester. Enjoying for more than half a century the reputation of a learned printer, Bowyer was acquainted with many literary men. Shy and retiring, Bowyer showed kindly concern for compositors and other employees in the lower grades of the printing business. He bequeathed on their behalf one hundred and eighty pounds to the Stationers' Company, as well as two hundred and fifty pounds to the Court of Assistants, for trouble in selecting recipients of his bounty. He also left thirty pounds to the Dean and Chapter of Canterbury, in gratitude for Dean Stanhope's sympathy with the elder Bowyer's misfortune already mentioned. Another bequest was a silver cup to the Stationers' Company, in which both father and son had been Liverymen. Upright and honourable, Bowyer was an excellent judge of character. His cheerfulness under the infirmities of old age was remarkable. 'In what he had received,' he said, 'and in what he had been denied, he thankfully acknowledged the will of Heaven.' His only surviving son, Thomas, by his first wife, outlived him. Bowyer was buried at Low Leyton, Essex; his portrait, engraved by Basire, appears in the second volume of *Literary Anecdotes*.

MARCH 1

SAMUEL BOYSE, 1708-1749

THE careers of Boyse, Amhurst and Savage furnish the text for one of Sir John Hawkins's moral discourses. The lives of these three persons, as they exhibit an example of the distresses to which idleness and the want of moral principles may expose men of parts, may be an awful *caveat* to young men of the rising generation, and prove a more powerful persuasive to industry, economy and the right use of great talents, than the most laboured argument. An abridgment of each is inserted for the same reason that beacons are erected, to point out rocks and shoals to ignorant or benighted persons.' (*Life of Johnson*.) Boyse was employed by Samuel Cave, noticed separately, at a fixed sum for every hundred lines. In a letter to his master from a sponging house, Boyse describes his situation in Latin verse, at the same time hoping that day to complete an *Ode on the British Nation*. A frequent customer of the pawnbroker, Boyse once owed redemption of his clothes to the exertions of Johnson, a fellow-worker in his early London days for Cave at St John's Gate. The sum/ writes Johnson, 'was collected by sixpences, at a time when to me sixpence was a serious consideration.' With clothes in pawn, Boyse used to work in bed, wrapped in a blanket with a hole cut for his arm to pass through. To excite charity, Boyse is said to have raised subscriptions for non-existent poems and to have commissioned his wife to give out that he was dying. The first Mrs Boyse ended her days at Reading, where her husband had obtained literary work. To be thought a man of taste, Boyse tied black ribbon round the neck of a lap dog, which he carried about. His own death took place in obscure London lodgings. Thought, according to one account, to have been knocked down by a coach, he was too much under influence of drink to give account of himself. A minor poet with little learning, Boyse is described as able to compose verses as fast as others could write prose. Boyse's best poem was *Stanzas to a Candle*. The son of a dissenting minister at Dublin, Boyse studied at Glasgow University. Too indolent to gain by the patronage of Scotch nobility or by introduction to Lord Mansfield and Pope, Boyse lived as already described. Fielding quotes his *Deity* in the Introduction to Book Seven of *Tom Jones*.

CARE for the sick and afflicted has marked Christian civilization from earliest days. But except for one case recorded in Bede's time, in the seventh century, the deaf and dumb were long neglected. In the sixteenth century, Jerome Cardan of Pavia declared treatment difficult but possible; no record exists of work attempted shortly afterwards by De Ponce, a Benedictine monk, of Valladolid. In the following century further efforts were made by Bonet in Spain, and by Wallis, Holder and Rutherford in England. In 1680 appeared *The Deaf and Dumb Man's Tutor*, by George Dalgarno, of Aberdeen, far in advance of anything hitherto written on the subject. Other pioneers were Amman, a Swiss doctor resident in Holland, and Kerger in Silesia. Late in the eighteenth century Heinicke opened a deaf and dumb school at Leipsic, and De l'Epee another in Paris. In the *Journey to the Western Islands*, Johnson describes a visit to Braidwood's school for deaf mutes at Edinburgh, the first in the British Isles, started about 1760. Boswell also speaks of it in the *Tour to the Hebrides*. A sum written by Johnson on a girl's slate was at once finished for his satisfaction; the ability, too, of the pupils to pronounce long words, as a test, left the doctor much impressed with Braidwood's results. 'It was pleasing,' he writes, 'to see one of the most desperate of human calamities capable of so much help.' A Scotchman, educated at Edinburgh University, Braidwood was assistant at Hamilton grammar school, and later opened a mathematical school at Edinburgh. Successful teaching of Charles Sherriff, a deaf mute, led to specializing in this work. Braidwood's only instrument was a silver rod for placing the tongue in position. After remarkable success in Edinburgh, he opened a school for the deaf and dumb at Hackney, in 1783, which he carried on till his death. Braidwood's two sons founded similar institutions at Edinburgh in 1810 and at Birmingham in 1825. Braidwood's nephew, Dr Watson, was thirty-seven years instructor in a school begun at Bermondsey in 1792, as the first in Great Britain for gratuitous education of deaf mutes. Known as the London Asylum for the Deaf and Dumb, increasing numbers necessitated removal in 1807 to the Old Kent Road, and led to foundation in 1862 of a branch at Margate.

RICHARD BROCKLESBY, M.D., 1722-1797

WE are indebted to Brocklesby for information concerning Johnson's last hours. Asked for the truth, and assuring the patient of the impossibility of recovery without a miracle, 'Then,' was the reply, 'I will take no more physic, not even my opiates, for I have prayed that I may render up my soul to God unclouded.' Brocklesby relates some religious discourse, and the passing away of Johnson's lifelong fear of dying, as though in answer to the prayer in his own *Vanity of Human Wishes*—

'For faith that, panting for a happier seat,
Counts Death kind Nature's signal of retreat.'

Brocklesby promptly continued Johnson's quotation from *Macbeth*, commencing—

'Canst thou not minister to a mind diseased ?'

When Brocklesby misquoted Juvenal, the dying scholar quickly corrected his physician, 'showing himself as full as ever of the spirit of the grammarian.' Johnson also consulted Brocklesby as to the proper legacy for Frank Barber, his black servant. He had previously attended Johnson for a paralytic stroke, and Boswell mentions to Scotch doctors Brocklesby's opinion on his friend's case. He relates this physician's 'extraordinary liberality of friendship' in an offer to Johnson of a hundred pounds a year. Boswell more than once met Brocklesby, and commends 'his reading, and his knowledge of life, and good spirits.' Brocklesby was a member of the Essex Head Club, and some letters from Johnson to him appear in Boswell's *Life*. Born in Somersetshire, Brocklesby was Irish on the father's side. At Ballitore school in Kildare began his lasting friendship with Edmund Burke. Acknowledging a gift of a thousand pounds from Brocklesby, 'I shall never,' said Burke, 'be ashamed to have it known that I am obliged to one who never can be capable of converting his kindness into a burden.' Brocklesby studied medicine at Edinburgh, with degrees from Leyden, Dublin and Cambridge. After serving with the army in Germany, he settled in London, making a valuable gift to the library of the Royal College of Physicians, and delivering the Harveian Oration there in 1760. Clearness of expression, wide learning and evidence of observation mark Brocklesby's writings. He was among the first to recognize the extraordinary abilities of Dr Thomas Young, his great-nephew, known as Phenomenon Young, who by Brocklesby's advice entered Emmanuel College, Cambridge. He bequeathed property and the sum of ten thousand pounds to Young. Brocklesby was buried in the Church of St Clement Danes, Johnson's favourite place of worship.

ISAAC HAWKINS BROWNE, 1705-1760

BROWNE was about four years senior to Johnson at Lichfield grammar school. He went from there to Westminster. At Trinity College, Cambridge, he is commemorated by a portrait in the Hall, by Joseph Highmore, to whom Browne dedicated his poem, *Design and Beauty*. Another memorial is a marble tablet in the ante-chapel of Trinity, the gift of Browne's son and only child. The Rev. William Browne, father of Isaac Hawkins, was a Fellow of this college. Called to the Bar from Lincoln's Inn, Browne preferred a parliamentary career, and for some years represented Wenlock. Johnson instances in his case the impossibility of judging character by capacity for public speaking. 'Isaac Hawkins Browne,' he relates, 'one of the first wits of this country, got into Parliament and never opened his mouth.' Browne's talents lay more in the direction of scholarship and of social life. Mrs Piozzi, in her *Anecdotes*, quotes Johnson's description of Browne, as 'of all conversers the most delightful with whom he was ever in company. His talk was at once so apparently artless, so pure and so pleasing, that it seemed a perpetual stream of sentiment enlivened by gaiety and sparkling with images.' When Johnson mentioned his drinking habits, Boswell's own failing made him 'glad to hear that a man of so much genius and good thinking as Browne had the same propensity.' Cowper speaks of Browne's flow of conversation after a bottle of wine. Bishop Newton compares him in this respect with Addison. Foote was touched by Browne's good-humoured compliment for taking him off so well in *The Devil on two Sticks*. Browne's *Pipe of Tobacco* was in imitation of Pope, Swift, Thomson and other contemporary poets. His best-known work, *De Animi Immortalitate*, was translated by the Rev. Dr John Lettice, one of Johnson's hosts at Cambridge, as well as by the Rev. Richard Grey, Soame Jenyns and Hay. Browne married Jane Trimnell, daughter of a Canon of Lincoln.

ISAAC HAWKINS BROWNE *Junior* (1745-1818) was at Westminster School and Hertford College, Oxford. He represented Bridgnorth in Parliament and is described by Bishop Newton as inheriting his father's good qualities without his failings. A scholar and author, he edited his father's poems and supplied particulars of his life for the *Biographia Britannica*. The younger Browne was twice married. Boswell, without giving details, mentions his meeting Johnson at Paradise's house in 1784.

BRYDONE'S account of Sicily and Malta, 'an entertaining tour,' is at the same time criticized by Boswell, because of supposed unorthodox opinions. When Johnson met William Fullerton of Ayrshire, a distinguished Indian soldier and commissioner for the Trinidad government, who had accompanied Brydone, 'information from modern travellers,' observed the doctor, in allusion to Brydone's book, 'is much more authentic than what we had from ancient travellers. Ancient travellers guessed; modern travellers measure. If Brydone were more attentive to his Bible, he would be a good traveller.' Brydone's profanity seems to have lain in approval of a work inconsistent with Old Testament records, which laid its author open to the charge of 'pretending to be a better natural historian than Moses.' Johnson's low estimate of books of travel, as a branch of literature, may be gathered from his comparison of Twiss's *Travels in Spain*, with similar works by Keysler, Blainville, Addison and Pococke. 'They are as good as the first book of travels that you will take up. I have not indeed cut the leaves yet; but I have read in them where the pages are open, and I do not suppose that what is in the pages which are closed is worse than what is in the open pages.' Johnson thought *Travels in Spain* inferior to Brydone's *Tour through Sicily and Malta*. Brydone's book takes the form of letters to a fellow traveller, one of his pupils, William Beckford of Somerly in Suffolk, afterwards a writer on the political and natural history of Jamaica. Favourably reviewed and liked from the first, *Sicily and Malta* reached at least seven editions in the author's life-time. French and German translations followed, and a supplement was added by Count Borch. An obituary notice in the *Annual Biography* stresses the lasting popularity of Brydone's book after more than fifty years, Sicily being little known at that time to English travellers. Brydone's father was minister of Coldingham in Berwickshire. Interested in the study, then in its infancy, of electricity, Brydone visited Switzerland, making experiments, at an earlier period than his travels above mentioned. After enjoying a liberal education and apparently serving in the army, he was elected member of various learned societies and wrote on electricity in *Philosophical Transactions*. For many years, till his death in Scotland, he was Comptroller of the Stamp Office.

BURKE'S first step towards public life was acquaintance with William Gerard Hamilton, noticed separately, leading to introduction to many men of influence. Appointed private secretary to Lord Rockingham in 1765, Burke sat for Wendover. Burke supported Fox's India Bill; he denounced the French Revolution; he equally favoured Catholic Emancipation and opposed the slave trade. Burke's impeachment of Warren Hastings, his most important undertaking, is related in Madame D'Arblay's *Diary*. On Burke's entering Parliament, Johnson prophesied his becoming 'one of the first men in the country.' The doctor alluded enthusiastically to Burke's speeches on the Stamp Act, 'publicly commended by Mr Pitt, and filling the town with wonder.' A most eloquent orator, Burke had gifts of bitterest invective and sarcasm. Describing his private conversation, 'he does not talk,' said Johnson, 'from a desire of distinction, but because his mind is full.' A casual meeting, Johnson thought, would leave the impression on a stranger that Burke was 'an extraordinary man'; but the doctor refused to credit him as a wit. With power of inspiring affection, Burke's friendship with Garrick, Reynolds, Johnson and others only ended with death. Boswell describes the affectionate leave-taking at Johnson's death-bed with Burke, soon to be one of his pall-bearers. Burke admired Johnson's description of the inhabitants of mountainous regions, in the *Western Islands of Scotland*, and considered Boswell's *Life* 'a greater monument to Johnson's fame than all his writings put together.' The son of an Irish attorney, Burke was at Ballitore school and Trinity College, Dublin. At the Middle Temple afterwards he showed little taste for law, to his father's displeasure, preferring literature. Two early works immediately established Burke's literary reputation. The first, a *Vindication of Natural Society*, was a satirical answer to Lord Bolingbroke's writings, imitating the noble author's philosophy and style. *Ideas on the Sublime and Beautiful*, the second work in question, Johnson considered 'an example of true criticism.' *Hints for an Essay on the Drama*, another early effort, was only published after Burke's death. Burke married Miss Nugent, daughter of a doctor at Bath. Their son Christopher died in infancy, and Richard's death took place before his father's. Otherwise, Burke's domestic life was of the happiest. His hobby was gardening; he attended church regularly, and was kind to the poor. At his own request Burke was buried at his home at Beaconsfield, where he ended his days, rather than in Westminster Abbey.

JAMES BURNETT (LORD MONBODDO), 1714-1799

THIS eminent lawyer and judge was born at the Monboddo family mansion in Kincardineshire. He acquired from Professor Skene the life-long devotion to Greek philosophy evident in his *Origin and Progress of Language* and in his *Ancient Metaphysics*. Educated in law at Edinburgh and Groningen universities, Burnett took a prominent part in the celebrated Douglas cause, involving three journeys to France; he also became Sheriff of Kincardineshire. As Lord of Session, he sat with the clerks rather than with his colleagues, with whom he usually disagreed, favouring, for instance, a state of slavery when a negro claimed liberty. In addition to thinking the ancient Egyptians a black people and woolly-haired, another eccentric scientific opinion caused Johnson to exclaim, 'If there are men with tails, catch a *homo caudatus*,' remarking that, as the result of his Lordship's pet theory, mankind 'would become Monboddo's nation; their tails would grow.' Certain supposed resemblances caused Foote to describe Monboddo as an Elzevir edition of Johnson. No admirer, his lordship received the doctor hospitably at Monboddo, Johnson assuring Boswell that he would go two miles out of his way to see him. The conversation turning on Homer and Virgil, Johnson examined the judge's son Arthur in Latin. Though the visit went off pleasantly, Johnson criticized his host's want of dignity in styling himself Farmer Burnett and disapproved of his applying the word 'enthusiastical' to farming. Interesting himself in Monboddo's black servant who, in answer to inquiries, told him he was baptized and confirmed, Johnson gave him a shilling. His Lordship afterwards eagerly accepted a presentation copy, from the author, of Johnson's *Journey to the Western Islands*. While admiring the description of Icolmkill, he disapproved of the richness of Johnson's style and of his use of metaphors. Monboddo's wife died at the birth of a third child, his son and one daughter both dying young. David Garrick's widow refused marriage with Monboddo in 1782. Monboddo united an amiable and generous character with excessively temperate and regular living, delighting nevertheless in the society of friends. Regarding a carriage as effeminate luxury, Monboddo's annual journey to London, even after eighty years of age, was always on horseback. His death took place in Edinburgh from a paralytic stroke.

CHARLES BURNEY, Mus.Doc, F.R.S., 1726-1814

BURNEY was left in his native Shrewsbury with a nurse, till he followed his parents to Chester, where he attended the Free School. His first musical instructors were his half-brother and Baker, the organist of Chester Cathedral. Going to London in 1744, Dr Arne, his next teacher, took little pains with him. Fulke Greville, to whom Burney was introduced by Kirkman, the harpsichord maker, paid Arne three hundred pounds to cancel the agreement and took Burney to live with him. Without harm to himself, Burney accompanied his patron to gaming clubs and to Newmarket, and was best man at Greville's secret marriage. In 1749 Burney married Esther Sleepé, and became organist of a City church. He moved soon afterwards to King's Lynn for about ten years, as organist and music teacher. The present organ in St Margaret's Church there dates from Burney's time; the work of Snetzler in 1754, it was rebuilt and enlarged in 1895. At Lynn, Burney corresponded with Johnson on his dictionary and edition of Shakespeare. Their first meeting, after Burney's return to London in 1760, resulted in a lasting friendship. Burney figures with Johnson and other literary celebrities in a well-known print representing a party at Sir Joshua Reynolds's house. A frequent visitor during Johnson's last illness, Burney attended the doctor's funeral in Westminster Abbey. Some years after his first wife's death, Burney married a widow, Mrs Stephen Allen of Lynn, whom he survived. Burney took up the study of Dante; he also dabbled in astronomy. He became acquainted with Herschel, and dedicated an anonymous work on comets to the Countess of Pembroke. Burney's house in St Martin's Street, Leicester Fields, had belonged to Sir Isaac Newton. Offended at rejection of his music for the Duke of Grafton's installation as Chancellor of Cambridge University, Burney graduated Doctor of Music at Oxford. He was afterwards disappointed of Mastership of the King's Band. In 1770 Burney visited France and Italy, and in 1772 Germany and the Netherlands, to collect materials for his *History of Music*. In 1783 Burney was appointed organist of Chelsea College. In the following year he took part in the Handel Festival, and presented George III personally with his book on His Majesty's own favourite composer. Burney received a thousand pounds for articles on music for Rees' *Cyclopaedia*. He latterly lived in seclusion.

FRANCES BURNEY (MADAME D'ARBLAY), 1752-1840

TILL shortly before her mother's death, in 1761, Fanny spent her early childhood in her native town of King's Lynn. Appearances are proverbially deceitful. Who could have prophesied the brilliant, if short-lived, reputation of this once celebrated novelist? But the fool of the family was to make a name surpassing those of her father, Dr Charles Burney, the leading musician of his time, and of her two brothers, James, an admiral in the navy, and Charles, classed with Porson and Dr Parr for Greek scholarship. Her first novel, *Evelina*, noticed separately, was Fanny's key to the temple of fame. Thus was the shy authoress admitted to the special friendship of Johnson, the constant guest of their mutual friends at Streat-ham. Under the Thrales' roof she forgot the unfavourable impression created on first meeting the doctor at her father's house in Leicester Fields. Fanny's diary describes their final interview, a few weeks before Johnson's death, ending with his request, 'Remember me in your prayers.' Her fame was to bear yet further fruit. Fanny's second novel, *Cecilia*, led to intimacy with Mrs Delany. The widow, first, of Alexander Pendarves, a dissolute country squire in Cornwall, and later of Dean Patrick Delany, of Down, this lady, once acquainted with Swift, became the friend of George III and his queen. An introduction to their majesties, in Mrs Delany's house at Windsor, ended in Fanny's appointment in 1786 as Assistant Keeper of the Robes. Though highly congratulated on such an honour, she thankfully retired five years later from the slavery of her Court life. Marriage in 1793 to General d'Arblay, a French refugee, was followed, after some years of home life, by a long residence abroad. At the end of two years in England, she rejoined her husband in 1814, and was in Brussels during the battle of Waterloo. Dying in 1818, the General was buried in Walcot churchyard, Bath, where also rest his widow and their only son, a clergyman, and graduate of Christ's College, Cambridge, who died in 1837. Before settling in London, on her husband's death, Madame d'Arblay renewed acquaintance at Bath with Mrs Thrale, to use her former name, after a coolness over this early friend's second marriage. Some letters exchanged between them are preserved in Fanny's diary. Madame d'Arblay's house in Bolton Street, Piccadilly, is distinguished by a Society of Arts' tablet.

IGNORANT even of the alphabet when eight years old, Fanny Burney's early rise to literary fame is the more remarkable. At the age often 'she began scribbling almost incessantly.' (*Memoirs of Dr Burney*.) Burning all previous writings when fifteen, she commenced *Evelina*, long thought out in her mind. With the knowledge of her sisters and younger brother alone, Fanny resolved that the story, composed in secret, should appear in print. Failing to negotiate for her with Dodsley, Charles Burney *Junior* approached Lowndes. That publisher, pleased with the first two volumes, agreed to accept the novel on its completion. Delighted with £20 for the manuscript, the writer only heard that her book was out on the appearance, in January 1778, of its advertisement in a newspaper. *Evelina*'s immediate success surprised no one more than Fanny. The third edition was reached in a few months. Well reviewed and already holding a place in the world of letters, *Evelina* was praised by Sir Joshua Reynolds, Burke, Mrs Thrale and Mrs Cholmondeley; old Mr Crisp of Chessington pronounced it 'Wonderful!' (*Madame d'Arblafs Diary*.) Mrs Thrale learned the authorship of the famous anonymous publication from Dr Burney, who gave music lessons to her children, and was now in his daughter's confidence. Dr Johnson's congratulations took the form of bringing names from *Evelina* into his talk, when he and the authoress met at Streat-ham. Fanny herself had to join in the general laugh raised by the doctor's sudden exclamation, in mimicry of one of *Evelina*'s women, 'La, Polly; only think; miss has danced with a lord!' (*Diary*.) On a subsequent visit to the Thrale family, Fanny met Boswell. Obligated to resign to her the seat next his hero, 'What do you do there, Sir? Go to the table, Sir!' called out Johnson, on discovering Boswell at his elbow; continuing, as his admirer moved again, 'What are you thinking of, Sir? Why do you get up before the cloth is removed? Come back to your place, Sir!' The harangue ends with an allusion to an objectionable character in *Evelina*; 'Running about in the middle of meals! One would take you for a Branghton.' (*Memoirs*.) In his *Life of Johnson* Boswell speaks of meeting Fanny Burney at tea with him in 1783; he later quotes a passage from her *Cecilia* as an imitation of Johnson's style. But, as Croker notes in his edition of the *Life*, Boswell was always ready to accuse authors of imitating Johnson.

THE success of *Evelina* encouraged Fanny to attempt a comedy. Her old friend Samuel Crisp's examination, however, of the *Witlings* in manuscript proved her inability in this branch of literature. Taking, therefore, his criticism in good part, she returned to novel writing. Four years after *Evelina*, appeared *Cecilia* in 1782. Awaited with greatest enthusiasm, the first edition, consisting of two thousand copies, was sold in three months. Macaulay denies that the best passages in *Cecilia* were Johnson's work; a thing no less impossible, as he points out, than Fanny's authorship of the doctor's *Life of Cowley* or his *Review of Soame Jenyns*. With many excellent points, the same critic considers this novel spoilt by attempting imitation of Johnson's style in the *Rambler*. An interesting circumstance is that Jane Austen's *Pride and Prejudice* owes its title to appearance three times over of these words in the concluding chapter of *Cecilia*. Madame d'Arblay's subsequent works were literary failures, though the profits from *Camilla* in 1796 enabled her to build a small cottage named after it near Mickleham in Surrey. An enthusiastic admirer of *Cecilia*, Burke eagerly purchased *Camilla*, to which Jane Austen subscribed. The inferiority of Madame d'Arblay's later style is because, as Macaulay shows, 'she would not content herself with the simple English in which *Evelina* had been written. She had no longer the friend who, we are confident, polished and strengthened the style of *Cecilia*. She tried to write in Johnson's manner without Johnson's aid. The consequence is that in *Camilla* every passage which she meant to be fine is detestable.' {*Essays*.) Her critic all the same acknowledges Madame d'Arblay's service to English literature. Novels had a bad name with decent-minded people; but hers first showed the possibility of describing London life, high or low, without offence. Her comedy, *Love and Fashion*, though accepted by Covent Garden in 1800, was never acted. Her last novel, the *Wanderer*, published in 1814, after many years' preparation, seems not to have been read. Madame d'Arblay's *Memoirs of Dr Burney*, her father, the work of her old age, and her *Diary and Letters* (1778-1840), are full of interest, when one gets used to the style. Public events, celebrities whom she had met, and her life at Court all find a place. We see also a side of Johnson unknown to Boswell.

IN this physician and medical writer we make acquaintance with a friend of Johnson, connected with his periodical visits to Ashbourne. Boswell records meeting Butter in 1776, at Derby, when changing horses on a journey from Ashbourne to London. In the course of conversation Johnson used the word 'scoundrel,' explained by his biographer as follows: 'It may be observed that he used the epithet not quite in the sense in which it is generally understood, but as a strong term of disapprobation.' Alluding to Butter's unpopularity in the neighbourhood, 'I fight,' said Taylor, the parson-squire of Ashbourne, 'many battles for him.' His method of doing so, however, was more likely, as Johnson pointed out, to injure Dr Butter than otherwise. Bored with the monotony of life at Ashbourne, 'I'm glad of this,' said Johnson, on receiving an invitation to Butter's house at Derby. The visit there, a few days later, is minutely described by Boswell. Mrs Butter is introduced as a distant relative of the narrator. Visits to the china-factory and the silk-mill follow. The conversation included such varying topics as medicine, Dr Dodd's execution just previously, Blair's sermons, Goldsmith and Monboddo. As may be frequently noticed, Boswell only records his own observations, and Johnson's. 'Sir,' said the doctor to him at another time, 'you have but two subjects, yourself and me. I am sick of both!' Did exhibition to-day of a certain other weakness of Boswell's, one would like to know, give rise to the observation—'As we drove back to Ashbourne, Dr Johnson recommended to me, as he had often done, to drink water only? A later visit to Butter, who had now moved to London, took place in 1781. But Boswell's lessening enthusiasm for Johnson is illustrated by the note, 'Of his conversation on that and other occasions during this period, I neglected to keep any regular record.' Compared to some of the eminent medical men figuring in Boswell's *Life*, little seems known of Butter. A native of the Orkney Islands, he received his medical education at Edinburgh. Treatises by him, on whooping cough and puerperal fever and various other subjects, gained some note. That Johnson had no mean opinion of his abilities appears clear from Butter's attendance at his death-bed. Unlike Brocklesby and Warren, however, no individual conversation with Butter on that occasion is recorded.

A NATIVE of Bristol, Cadell was apprenticed at the age of sixteen to Millar, the well-known London bookseller. In 1765 he became Millar's partner and in two more years his successor. He afterwards acted as executor to Millar's widow. William and Andrew Strahan were successively partners with Cadell. His admission with regard to another leading bookseller, 'of Robinson's integrity too much cannot be said,' shows Cadell's desire to treat rivals with fairness. Popular in the trade and liberal with authors, Cadell is said to have built up the best business in Great Britain and perhaps in Europe. Appreciation of an offer from Robin Lawless, to take lower wages for his master's benefit, led Cadell to have this faithful old assistant's portrait painted by Sir William Beechey. Cadell was an original member of the Shakespeare Tavern Booksellers' Club. Daniel Prince, manager of the Oxford University Press, speaks of Cadell as the general of the 'formidable and discerning body of London booksellers.' In 1799 Cadell became Master of the Stationers' Company. A picture of his window presented to that company's Hall, designed by Eginton of Birmingham, appears in Nicholls's *Literary Anecdotes*. Cadell printed Johnson's *False Alarm*, and assured Hannah More that he sold four thousand copies of the doctor's *Western Islands* the week after publication. Cadell, like Dr Adams, was desirous of a devotional work from Johnson's pen. 'But this, though he listened to the proposal with much complacency, and a large sum of money was offered, he declined from motives of sincerest modesty.' In a letter to Dr Wetherell, Master of University College, Oxford, Johnson mentions Cadell's name in connection with the finances of the book-trade. In *Table Talk* Rogers describes a meeting, at Cadell's house, of Hume with Douglas, Adams and other writers against himself, all of whom were delighted with their common enemy. Cadell's wife died in 1786. On retiring from business Cadell became Alderman of the Walbrook Ward, and, later, Sheriff of London and Middlesex, and a governor of the Foundling Hospital and other charities. Cadell died suddenly at his house in Bloomsbury Place, universally respected. His son, with William Davies as partner, maintained his father's reputation. Cadell and Davies published the fourth to the eighth editions of Boswell's *Life of Johnson*. The firm came to an end at the younger Cadell's death in 1836.

WILLIAM CADOGAN, M.D., 1711-1797

MENTION by Lady Macleod of Dr Cadogan's book on the gout led to Johnson's criticisms both for and against that work. To her objection that the author did not practise his own teaching, 'No man,' replied Johnson, 'practises so well as he writes,' and compares his own late habits with the early rising he recommended to young men. Towards the conclusion of his immortal biography, Boswell most unwarrantably turns this same argument against Johnson himself. Dr Cadogan's work, mentioned above, sound as far as it goes, has been censured for want of depth and originality. It nevertheless reached ten editions in two years. Sir William Browne, President of the Royal College of Physicians, attacked it in *Corrections in Verse from the Father of the College on Son Cadogan's Gout Dissertation, Containing False Physic, False Logic and False Philosophy*. 'Although the corrections are jocular, it was not intended they should be less, but more, sensibly felt for that very reason. The author repeated these verses to Dr Cadogan himself, who censured their want of rhyme. He answered that the gout had a fourth cause, study, which was never his case. If he did not understand law and gavelkind, he would not talk to him; for there were two sorts of gout, freehold and copyhold; the first, where it was hereditary, the other, where a person by debauchery took it up.' [*Literary Anecdotes*.] The unjustifiable air of superiority over contemporaries, evident in his book on the gout, has been attributed to Cadogan's pecuniary success. *Nursing and Management of Children* is described as Cadogan's best work, advocating looser clothing and simple diet. Other works are his graduation thesis at Leyden, dealing with effects of food on the body, and his Harveian orations at the Royal College of Physicians in 1764 and 1792. Cadogan was born and died in London. He graduated M.D. from Leyden and afterwards from Oriel College, Oxford. As well as holding various offices in the Royal College of Physicians, he was elected in 1752 Fellow of the Royal Society. He was physician to the army, and for a time practised at Bristol. Moving to London, he became physician to the Foundling Hospital. Cadogan was buried at Fulham. His portrait in the Royal College of Physicians was the work of Robert Edge Pine, an exhibitor in 1760 at the first exhibition of the Society of Artists.

LOSINO his father early, Cambridge, a Londoner by birth, went to Eton College. His poem, afterwards, on the marriage of the Prince of Wales was included among the Oxford congratulatory verses. From St John's College in that university Cambridge proceeded, though with little advantage, to Lincoln's Inn. He married Miss Trenchard of Dorsetshire, whose grandfather had been Secretary of State to William III. They resided first at Cambridge's family seat at Whitminster in Gloucestershire, where on one occasion they entertained the Prince of Wales. A letter of Edward Cave, preserved in Nichols's *Literary Anecdotes*, describes a visit to this place, and an excursion with Cambridge on the Severn. To this period belongs Cambridge's best-known work, *The Scribbleriad*, a mock-heroic poem, ridiculing false science and false taste. Later works were *A Dialogue between a Member of Parliament and his Servant*, and *The Intruder*, both in imitation of Horace, *A Fable of Iotham*, and *An Elegy written in an Empty Bath Assembly Room*. Cambridge's papers in *The World* are among the best in that publication. He also wrote a *History of the War on the Coast of Coromandel*. Moving to London in 1748, Cambridge finally settled at Twickenham. Boswell mentions a visit with Johnson to his 'beautiful villa on the banks of the Thames.' Looking at names of books in the library there, Johnson explained that knowledge consisted in knowing a subject oneself or knowing where to find information on the same. Harris, Gibbon and Reynolds were present. Another time Johnson and Boswell met Cambridge and Bishop Shipley at Sir Joshua's house, when conversation turned on Horace's villa in Italy, which Ramsay, another guest, had lately visited. Cambridge commended to Johnson a Spanish translation of Sallust. Boswell gratefully acknowledges in a laudatory paragraph Cambridge's communications. Horace Walpole describes Boswell and Cambridge as each 'having a rage for knowing anybody that was ever talked of.' In 1813 Hardinge writes that Walpole 'never spared a tempting opportunity for his banter upon Mr Cambridge, our neighbour and very peculiar favourite.' Lord Chesterfield speaks in *The World* of temperate habits and exercise keeping Cambridge's head clear and body healthy, going on to describe his acquaintances as synonymous with his friends* while Cambridge exposed follies so as never to offend. The Rev. George Cambridge, prebendary of Ely, published his father's works posthumously. Some of Cambridge's poems appear in Dodsley's *Collection*.

THIS nonjuring bishop, of noble Scotch descent on both sides, began life by engaging in Monmouth's rebellion. Escaping, on its failure, to Surinam, he returned zealous for episcopacy and monarchy. Refusing to communicate or to worship where the usurper was named as king, Campbell was apprehended under King William and at the accession of George I. Johnson describes Campbell as 'the familiar friend of Hicks and Nelson; a man of letters, but injudicious and very curious and inquisitive, but credulous.' Hicks was consecrated in 1693 nonjuring Bishop of Thetford. Boswell describes Nelson's *Festivals and Fasts* as 'a most valuable help to devotion.' At Pembroke College, in 1784, Johnson 'talked with great respect' of Campbell, and surprised Boswell by asserting that he 'never knew a nonjuror who could reason.' Campbell's *Doctrine of a Middle State*, mentioned by Johnson at Inverajy, has the following sub-title—'Of prayers for the dead; and the necessity of purification; plainly proved from the Holy Scriptures and the writings of the Fathers of the primitive Church; and acknowledged by several learned Fathers and great Divines of the Church of England and others since the Reformation. To which is added an appendix concerning the Descent of the Soul of Christ into Hell, while His Body lay in the grave. Together with the judgment of the Rev. Dr Hicks concerning this book, so far as relates to a middle state, particular judgment and prayers for the dead, as it appeared in the first edition. And a manuscript of the Right Reverend Bishop Overall upon the subject of a middle state, and never before printed. Also a preservative against several of the errors of the Roman Church in six small treatises.' In 1721 Campbell was elected Bishop of Aberdeen. He is described in the *Lockhart Papers* as 'adorned with none of the qualifications necessary in a bishop, and remarkable for some things inconsistent with the character of a gentleman.' Campbell resided in London, ministering to the Scotch Episcopalians of the Metropolis, and raised a fund for the more necessitous clergy. But a separate nonjuring community founded by him made little progress, and his efforts for union with Eastern Christendom were fruitless. Some sixteenth-century registers of the Church of Scotland, lent by Campbell to the House of Commons, perished when that building was burnt down in 1834.

THIS voluminous writer, son of an army officer, was born at Edinburgh. Beginning life in an attorney's office, Campbell soon showed more inclination for a literary career. His first important work, the *Travels and Adventures of Edward Bevan*, is a fictitious autobiography, describing the geography, produce, manners and customs of countries supposed to be visited. Another work was his *Political State of Europe*. Campbell's *Lives of the Admirals and Other British Seamen*, though it exposed the author's ignorance of sea-faring matters, enjoyed great popularity. His translation from the Latin, of Cohausen's *Hermippus Redivivus, the Sage's Triumph over Old Age and the Grave*, was described by Johnson as 'Very entertaining.' Johnson thought Campbell's writings more truthful than his conversation, and his principles better than his practice; for, though never attending public worship, Campbell always took off his hat when passing a church, and 'he did nothing grossly wrong' so far as Johnson knew. 'I think highly of Campbell's reading,' he said on another occasion, 'more than his learning. He learned much by talking with other people.' Again, 'I loved Campbell; he was a solid orthodox man.' Johnson relates that Campbell ended a dispute by protesting, 'We do not want to get the better of one another, but to increase each other's ideas.' Boswell considered Johnson's telling this story with approval evidence that he could talk for other motives than victory. But Johnson ceased visiting Campbell, lest his former host's Scotch friends should say of his own attainments, 'Ay, ay, he has learned this of Cawmell.' Boswell illustrated Campbell's inaccuracy and exaggeration by his statement that he had once drunk thirteen bottles of port at a sitting. He quotes also Campbell's scientific explanation of colds caught in St Kilda on arrival of a ship. Campbell's *Political Survey of Great Britain*, the fruit of many years' labour, appeared the year before his death. Sir Allan M'Clean spoke of having collected about a hundred subscribers, many of whom had died before its appearance. Johnson, who thought slightly of the *Survey*, was of opinion that Campbell's death was owing to disappointment at its cold reception. Several of Campbell's works catalogued in the *Biographia Britannica* are not in the British Museum. Described by Horace Walpole as 'one of the ablest and most beautiful writers of his country,' Campbell's untiring industry was honoured by the degree of LL.D. from Glasgow university. The Empress Catharine of Russia sent him her portrait.

MUCH information concerning 'the Irish Dr Campbell,' distinguished thus by Boswell from namesakes, occurs in his *Diary*, found in 1854, in the offices of the Supreme Court of New South Wales at Sydney, where its author's nephew had been Colonial Secretary, Sheriff and Provost Marshal. Edited by Samuel Raymond, Campbell's *Diary* described seven visits to England, between 1775 and 1792. At Dilly's in 1775 Campbell met Johnson, Tor whom,' Boswell says, 'he entertained the highest veneration.' The *Diary* records conversation with Johnson, wholly omitted by Boswell, on his political tracts, etc. Hearing that Campbell came to England on purpose to see him, 'I should not have wished,' said Johnson, 'to be dead, to disappoint Campbell, had he been so foolish as you represent him, but I should have wished to have been a hundred miles off.' Johnson laughed complacently, however, on hearing of Campbell's declaring to Boswell that 'having seen such a man was a thing to talk of a century hence.' Campbell's first impression of Johnson was, 'He has the aspect of an idiot, without the faintest ray of sense gleaming from any one feature. With the most awkward garb, and unpowdered grey wig on one side of his head, he is for ever dancing the devil's jig, and sometimes he makes the most drivelling effort to whistle some thought in his absent paroxysms.' Campbell records visits to many places between Holyhead and London, including Oxford, 'where almost all the gownsmen were tipsy.' He sees many lions of the Metropolis, and visits its places of interest; he goes to theatres; he hears with little admiration London's popular preachers; he catches sight of King George III. In 1787 Campbell visited Paris. At Brighton afterwards he saw Mrs Fitzherbert, the Prince of Wales and other celebrities. Campbell was son of an Irish clergyman in the county of Tyrone. Educated at Trinity College, Dublin, he himself held posts in the Irish Church. He built Killeevan church, replaced since by a handsome Gothic building, with a memorial window to Campbell. He died unmarried in London. Campbell was author of a *Philosophical Survey of the South of Ireland* in a series of letters to Dr John Watkinson, a *Sketch of the Constitution and Government of Ireland in 1783*, and *Strictures on the Ecclesiastical and Literary History of Ireland*, In 1781 he relates in his *Diary* a conversation with Johnson and Baretti on Irish politics.

ELIZABETH CARTER, 1717-1806

THIS accomplished literary woman was daughter of the Rev. Nicholas Carter, of Deal, one of the Six Preachers of Canterbury Cathedral. Losing her mother at an early age, her education was undertaken by her father, who lived till 1774. By intense application Elizabeth mastered Latin, Greek, Hebrew and Arabic, besides several modern languages, history, geography and astronomy. Her poetry is not first-rate. Miss Carter's translation of Epictetus, with notes and introduction, was suggested by Archbishop Seeker and Miss Talbot. Comparing her domestic and intellectual acquirements, 'A man is in general better pleased,' said Johnson, 'when he has a good dinner upon his table than when his wife talks Greek. My old friend Miss Carter could make a pudding as well as translate Epictetus.' He spoke, however, of an unnamed scholar as 'understanding Greek better than anyone he had ever known, except Elizabeth Carter.' Johnson honoured Miss Carter with an epigram in Latin and Greek, entitled *Eliza*, in the *Gentleman's Magazine* in 1738, the year of their introduction. He declared in a letter to Cave, the proprietor of that journal, 'I think she ought to be celebrated in as many different languages as Louis le Grand.' Years afterwards, Johnson writes to Miss Carter, 'Poor dear Cave! I owed him much, for to him I owe that I know you.' Two papers in Johnson's *Rambler* are from her pen. Her English version of Crousaz's French criticism of Pope's *Essay on Man* was erroneously, as Boswell shows, attributed to Johnson. Boswell, there himself with Johnson and other friends, mentions Miss Carter's presence at Mrs Garrick's first party after her husband's death. In 1763 Miss Carter visited France, Germany and Holland with Mr and Mrs Montagu and Lord Bath, and France again in 1782 with Miss Pulteney. She also travelled extensively in England. In 1791 she was introduced to Queen Charlotte. Miss Carter's literary acquaintances included Horace Walpole, Samuel Richardson, Savage, Beattie and Hannah More. An illness of some years duration left her mental faculties unimpaired. She died unmarried in London. Miss Carter's *Memoirs* were published by her nephew and executor, Montagu Pennington. Her letters, from 1741 till 1800, to Mrs Vesey, Mrs Montagu and Miss Talbot, also appeared. An amiable character, remarkable for sociability and good sense, Miss Carter's writings show vigour of thought with occasional flashes of humour.

C A v E is best known as originator of the *Gentleman's Magazine* in 1731, far in advance of any contemporary periodical. Writing suggestions for its improvement in 1734, under the pseudonym S. Smith, Johnson, on coming to London three years later, became assistant to Cave. 'The *Gentleman's Magazine*,' Boswell relates, 'was for many years his principal source for employment and support.' One of his letters to Cave is signed *Impransus* (without a dinner). Johnson's first contribution to the magazine was a Latin poem addressed *Ad Urbanum*, its proprietor's assumed name; though Cave, according to Sir John Hawkins, 'had few of those qualities that constitute the character of urbanity.' Determined on its success, 'Cave,' said Johnson long afterwards, 'never looked out of his window, but with a view to the *Gentleman's Magazine*.' Johnson retained a lasting gratitude for his early benefactor, whom he nevertheless describes as 'a penurious paymaster. He would contract for lines by the hundred and expect the long hundred; but he was a good man and always delighted to have his friends at his table.' Cave employed Johnson to translate Sarpi's *History of the Council of Trent*, till the design was dropped on discovering that a namesake, a London clergyman, was undertaking the work. Johnson mentions Cave's horror and refusal to talk of a ghost he supposed himself to have seen. Cave printed Johnson's *Irene*, his *Life of Savage* and his *London*. He was also approached by Johnson on behalf of a military dictionary contemplated by Alexander Macbean, noticed separately. Son of a working man at Rugby, Cave was expelled from the grammar school there. Finding his way to London, and at first employed by a timber merchant, he became apprentice to a printer. He was next connected with a Norwich paper, and managed some printing works in that city. Returning to London, Cave became connected with various newspapers, and obtained a position in the Post Office. He eventually purchased a printing establishment at St John's Gate in Clerkenwell, success enabling him in time to paint the Gate as a crest on his coach. From St John's Gate issued the *Gentleman's Magazine*, already mentioned, carried on by successive publishers till 1922. Cave's *Miscellaneous Correspondent*, on the other hand, only reached nine numbers. Healthy in youth, Cave latterly suffered from gout. He was buried in St James's Church, Clerkenwell, surviving his wife three years.

THIS faithful old servant, about Samuel Johnson's own age, remained in his family forty-three years. With Walter Robinson she attested the indenture of mortgage of the Johnsons' house in Market Street, Lichfield, in 1739. When Johnson's mother died in 1759 she succeeded to the business. In letters to Lucy Porter on that event Johnson declares that he will ever remember 'Kitty's' services to his mother, and wishes to hear from her as 'well as from Lucy. He proposes that she and Lucy shall set up a home together, and expresses unwillingness to 'put her out of a house where she had lived so long and with so much virtue.' He further speaks of sorrow for Catharine's indifferent health and sends a message of gratitude, wishing to do what he can to help her 'pass the remaining part of her life in quietness and competence.' In Johnson's *Prayers and Meditations*, August 1767, appears the entry—'I am now about to receive with my old friend, Kitty Chambers, the Sacrament, preparatory to her death. Grant, O God, that it may fit me. I purpose temperance for my resolution. O God, enable me to keep my purpose to Thy glory.' He goes on—'I have communicated with Kitty and kissed her. I was for some time distracted, but at last more composed. I commended my friends and Kitty. Lucy and I were much affected. Kitty is, I think, going to Heaven.' Two months later appears the account, quoted by Boswell, of Johnson's final leave-taking with 'his dear old friend, Catharine Chambers, who came to live with his mother about 1724, and had been but little parted from them since. She buried his father, his brother and his mother. She was now fifty-eight years old.' The account which follows, of Johnson's prayers with this old family servant and friend, sufficiently refutes, as Boswell points out, the opinion held by so many of his harshness of disposition. 'I then kissed her,' he relates in conclusion. 'She told me that to part was the greatest pain that she had ever felt, and that she hoped we should meet again in a better place. I expressed with swelled eyes and great emotion of tenderness the same hopes. We kissed and parted. I humbly hope to meet again and to part no more.' In 1910 the Johnson Society put up a memorial tablet to Catharine Chambers in St Chad's Church in Lichfield, where she is buried.

THE son of an attorney at Newcastle-on-Tyne, Chambers was at school with John and William Scott, afterwards Lord Eldon and Lord Stowell, his life-long friends. From Lincoln College, Oxford, he was elected to a Fellowship at University College, and eventually graduated B.C.L. In 1792 he succeeded Blackstone as Vinerian Professor of English Law at Oxford, and became Principal of New Inn Hall, incorporated in 1887 with Balliol College. The site is now occupied by St Peter's Hall, founded in 1929, in memory of the Rev. Francis James Chavasse, Principal of Wycliffe Hall, and afterwards Bishop of Liverpool. Called to the Bar in 1761, Chambers declined the office of Attorney-General of Jamaica in 1768, but some years later became Judge of the Supreme Court of Bengal. His younger brother, an accomplished oriental scholar, was interpreter there. Chambers married Fanny, the sixteen-year-old daughter of Joseph Wilson, a celebrated sculptor; she accompanied him to India, where their eldest son died. Knighted in 1777, Chambers ultimately succeeded Sir Elijah Impey as Chief Justice of Bengal. His friend Sir Philip Francis defended his part in the trial of Nuncomar. Chambers returned to England an invalid in 1799, and died in Paris, on his way to regain health in the south of France, and was buried in the Temple Church, London. A memorial tablet in University College, Oxford, gives a wrong date for his birth. The college owns his portrait painted by Home at Calcutta; another in Thrale's collection was by Reynolds. His widow survived till 1839. Johnson's friendship with Chambers, from whom he claimed to have learned something of law, was of long standing. Boswell preserves a letter to Chambers from Johnson dated 1754; Mr Adam of Buffalo, U.S.A., possesses their correspondence till 1783. Johnson's outburst of merriment, on hearing of his drawing up Langton's will, surprised Boswell, from the author of the *Rambler*, and offended Chambers. 'I trust/said Johnson, 'you have had more conscience than to make him say "being of sound understanding!" ' Many of Johnson's friends testify to his sense of humour. When Johnson visited Edinburgh in 1773, Chambers accompanied him from London to Newcastle. In a university imagined by Johnson, Chambers, he declared to Boswell, should be professor of the law of England. Some of Chambers's Vinerian lectures were published after his death, as well as a catalogue of Sanskrit manuscripts collected by him in India.

SIR JAMES FERGUSON describes Chambers as 'the most successful architect of the latter half of the eighteenth century.' Born at Stockholm, he was brought by his father to England, when two years old. Educated at Ripon, Chambers eventually entered the service of the Swedish East India Company. At an early age, however, he left the Company, and when eighteen he commenced study of architecture in Italy. He also studied under Clerisseau in Paris. In 1755 Chambers returned to England with Cipriani, accompanied also by Joseph Wilton, a well-known sculptor, his companion in Rome. From a voyage to China, he brought back sketches of costumes and buildings made by himself at Canton, and afterwards engraved. Submitting a work on Chinese architecture to Johnson's criticism, 'It wants,' was the verdict, 'no addition nor correction, but a few lines of introduction.' The doctor accordingly wrote what was required. In his *Tour to the Hebrides* Boswell relates circumstances 'reminding him of Sir William Chambers' *Account of Oriental Gardening*, in which, we are told, all odd, strange, ugly and even terrible objects are introduced for the sake of variety; a wild extravagance of taste so well ridiculed in the celebrated *Epistle* to him.' Boswell refers to the *Heroic Epistle to Sir William Chambers*. This satire was described by Thomas Warton, Fellow of Trinity College, Oxford, as 'written by Walpole and buckrammed by Mason.' An earlier book by which Chambers won distinction was his *Treatise of Civil Architecture*. He taught architectural drawing to the Prince of Wales, afterwards George III. In 1771 that monarch allowed him to assume the title of knight, in consequence of the Order of the Polar Star conferred on him by the King of Sweden. Chambers married and had five children. His first important work as an architect is said to have been a villa for Lord Bessborough at Roehampton. Through Lord Bute's influence Chambers was employed by Princess Augusta to design several Roman buildings and a Chinese pagoda at Kew. In 1775 he designed Somerset House, for accommodation of government offices, the Royal Society and the Royal Academy. Addressing the Society of Antiquaries there, as their President, Dean Milles, of Exeter, congratulated the architect on his 'magnificent and noble structure.' Chambers designed London mansions for Earl Gower and Lord Melbourne, and the Market House at Worcester. He died in London and was buried in Westminster Abbey.

MRS CHAPONE was one of a distinguished set of literary women. Among her friends were Mrs Montagu, Mrs Vesey and Miss Carter. Her father, who had a large family, was Thomas Mulso of Twywell in Northamptonshire. Hester's first literary venture was a romance entitled *Amoret and Melissa*, written at the age of nine. After the death of her mother, who discouraged her studious habits, Hester learned Latin, Italian, French, music and drawing. She was also an excellent singer. In *Historical Memoirs* Wraxall speaks of the superior attainments underlying 'one of the most repulsive exteriors that any woman ever possessed.'⁵ Madame d'Arblay, who also speaks of her ugliness, was gratified by Mrs Chapone's praise of her *Evelina*, *Cecilia* and *Camilla*. Mrs Chapone introduced her to Mrs Delaney, friend of George III and Queen Charlotte, and persuaded her to read Beattie's *Essay on Truth*. Visiting Edinburgh in 1770 with Mrs Montagu, Mrs Chapone met Blair, the celebrated preacher, and Robertson, the historian. Mrs Chapone's principal work, *Letters on Improvement of the Mind*, was written for a niece at Thornhill in Yorkshire. Published anonymously, it was dedicated to Mrs Montagu. This book brought many demands for Mrs Chapone's education of children, including one from Lady Frances Coningsby, all of which she declined. The *Improvement* was used in the Princess Royal's education, and Mrs Chapone was congratulated by the Queen, whom she met at Farnham Castle, when George III visited her uncle, Dr Thomas, Bishop of Winchester. Mrs Chapone's other publications were the *Matrimonial Creed*, dedicated to Samuel Richardson, and an *Ode to Health*, sent after recovery from illness to Miss Carter, also *Miscellanies*, and a *Letter to a Newly Married Lady*. She wrote in the *Gentleman's Magazine*, Hawkesworth's *Adventurer*, and Johnson's *Rambler*. Boswell preserves a letter from Johnson, criticizing, at Mrs Chapone's request, the *Father's Revenge*, a tragedy by the Earl of Carlisle. Meeting Johnson at her friend Samuel Richardson's house, she was touched at his consideration for the blind Miss Williams, and surprised that one so benevolent maintained the natural malevolence of the human heart. But she severely criticized Johnson's *Rasselas*. Mrs Chapone's works went through many editions after her death. Her husband, an attorney and a friend of Richardson, died a year after marriage. In 1778 and the following years Mrs Chapone, long a widow, lost many relatives by death. She passed her last years with her youngest niece.

THOMAS CHATTERTON, 1752-1770

TILL about six years of age, this clever literary impostor was considered dull and backward; at four years old he hardly knew his alphabet. Chatterton's enthusiasm was first aroused at sight of some illuminated French manuscripts; he learned to read from a black-letter Bible; he was sent to the Blue Coat School at his native Bristol; he was much impressed by his Confirmation. In spare time Chatterton taught himself the art of illumination/With ochre, black lead and charcoal; he likewise composed a glossary of old English words collected from Bailey's and Kersey's dictionaries. His principal fabrication, the Rowley poems, the professed work of a fifteenth-century priest of Bristol, were written on odd scraps of parchment stolen from the Church of St Mary Redcliff, with which the Chatterton family had for generations been connected. This youthful forger's genius aroused the admiration of Thomas Warton, Walpole and other literary men, after they had discovered the fraud. Johnson was shown the supposed originals of Rowley, by Barrett, a Bristol surgeon, noticed separately; he was persuaded by Catcot, another enthusiast, to 'view with his own eyes the ancient chest in which the manuscripts were found.' Though unconvinced, Johnson considered Chatterton 'the most extraordinary young man that had encountered his knowledge. It was wonderful how the whelp had written such things.' Chatterton was articled to a Bristol solicitor, who, however, on discovery of a letter expressing intention of suicide, dismissed his apprentice. A subscription raised by friends enabled Chatterton in 1770 to go to London, lodging first in Shoreditch and afterwards in Holborn. He won the affection of those with whom he lived. Possessed for the first time of a bedroom without a companion, Chatterton seems to have spent entire nights in work. Refusal of hospitality and assistance, as well as inability to earn money, ended in semi-starvation. His former threat of self-destruction eventually materialized in his being found poisoned in his room. Of fine bearing, courteous and abstemious, pride was one of Chatterton's ruling motives. The parish registers of St Andrew's, Holborn, prove that he was buried in Shoe Lane workhouse cemetery, whence the bodies were later removed to Gray's Inn Road. 'No country abounds with genius so much as this island; and it is a remark nearly as old, that genius is nowhere so little rewarded. How else came Dryden, Goldsmith and Chatterton to want bread?' (*Literary Anecdotes.*)

CHEYNE'S *English Malady* illustrates the difference between present-day temperance standards and those of the eighteenth century. 'For nearly twenty years,' says the writer, 'I continued sober, moderate and plain in my diet, and in my greatest health drank not above a quart, or three pints at most, of wine any day.' The *English Malady* treats of nervous troubles and hypochondria. Its author recommends a course of milk and vegetables, tried by himself with success against excessive corpulency resulting from good living. On his sixty-seventh birthday, John Wesley, expressing gratitude for almost unbroken health and vigour, writes in his *Journal*, 'When I grew up, I chose, in consequence of reading Dr Cheyne, to eat sparingly and drink water. This was another great means of continuing my health, till I was seven and twenty.' Alluding to Cheyne's *Natural Method of Curing Diseases*, 'one of the most ingenious books which I ever saw,' Wesley proceeds to ask, 'what epicure will ever regard it?' A contemporary physician wrote:

'Suppose we own that milk is good,
And say the same of grass;
The one for babes is only food,
The other for an ass.'

Cheyne replied:

'Were you to milk and straw confined,
Thrice happy might you be;
Perhaps you might regain your mind
And from your wit get free.' {*Book of Days.*}

Johnson considered Cheyne's books too whimsical. He would only recommend the *Natural Method* and the *English Malady*. The last named he twice advised Boswell to read, 'but do not let him teach you a foolish notion that melancholy is a proof of acuteness.' Johnson approved of Cheyne's rule of life laid down in this book, with regard to both religious and secular obligations. 'The philosophical and pious Dr Cheyne,' as Boswell describes him, wrote also on mathematical subjects. His abilities were considerable, his character honourable, and his reputation was eminent. His wife, the mother of a large family, was daughter of Dr Middleton, of Bristol. Born in Aberdeenshire and intended for the ministry, Cheyne studied medicine under Pitcairne at Edinburgh. After practising in London, he ended his days at Bath. 'He felt a gentle and gradual decay, in that he apprehended what the event would be; but it did not appear to give him any concern. He seemed quite loose from all below, till without any struggle of mind or body he calmly gave up his soul to Cod.' (*Wesley's Journal.*)

THIS poet and satirist was the eldest son of a clergyman. Among school-fellows at Westminster was William Cowper, Churchill's life-long admirer. Dr Pierson Lloyd, then usher at Westminster School, proved a friend in need when dissipation and extravagance had loaded Churchill with debts. An unhappy marriage, after a short residence at Cambridge, ended in separation. Taking orders very unwillingly at his father's desire, Churchill eventually followed the example of Dr Lloyd's son, who had just written a successful poem. The booksellers, however, refused Churchill's *Bard*, and feared the legal consequences of publishing his *Conclave*, a satire on the Dean and Chapter of Westminster. When publishers refused more than five out of the twenty pounds asked for the *Rosciad*, Churchill in 1761 published that celebrated satire on the stage anonymously at his own expense. Garrick suspected that his own escape was with a view to his favour. See also under THOMAS DAVIES. The great popularity of the *Rosciad*, except with actors attacked therein, was increased by Smollett's denunciations in the *Critical Review*. Its authorship was eventually acknowledged in the writer's advertisement of his forthcoming *Apology to the Critical Reviewers*. Garrick and others spared in the *Rosciad* are attacked mercilessly in the *Apology*, which enjoyed equal popularity. After his next work, *Night*, Churchill allied himself with Wilkes in producing the *North Briton*, in opposition to the *Briton* conducted by Lord Bute's adherents. Churchill's *Ghost*, introducing Johnson as Pomposo, is based on the imposture of the Cock Lane ghost, exposed by the doctor. Johnson's long-delayed edition of Shakespeare was hastened into being through Churchill's satire in the *Ghost*,

'He for subscribers baits his hook
And takes your cash, but where's the book?'

Johnson, as Boswell points out, always spoke Very contemptuously' of Churchill's poetry. Under PAUL WHITEHEAD is related Churchill's bitter attack on that poet in the *Conference*. Churchill's *Gotham* was highly praised by Cowper. Walpole considered the *Duellist* his finest work. In *Farewell* Churchill begs that his life may not be written by friend or foe. The *Journey* shows apprehension of his coming end. Churchill's lapses from morality went side by side with generosity, manliness and hatred of hypocrisy. Churchill died at Boulogne on his way to join Wilkes in Paris. His body was brought back for burial at St Martin's, Dover, with an epitaph from his *Candidate*—'Life to the last enjoyed, here Churchill lies.'

MARCH 28

COLLEY CIBBER, 1671-1757

GIBBER'S father was a Danish sculptor, who eventually settled in England. Some of his work survives in St Paul's Cathedral, on the Monument, and at Hampton Court. Colley's grandfather was cabinet-maker to the King of Denmark. Born in London, Colley Cibber was named after his mother. Leaving Grantham school, his claim to enter Winchester College on the ground of Founder's kin was disallowed. His marriage, at the age of twenty-one, with Miss Shore, resulted in a large family, many of whom died in infancy. After a short period in the army, Cibber embraced the theatrical profession, to make his mark as dramatist, comedian, critic and manager. Vain and overbearing, his voice was also against him as an actor. Cibber's earliest success was the Chaplain in Otway's *Orphan*; his own first play was *Love's Last Shift*, performed at the Theatre Royal. *Love Makes the Alan*, produced at Drury Lane, was followed by several other comedies from Cibber's pen. He also acted many Shakespearean characters. His *Apology for the Life of Colley Cibber > an Historical View of the Stage During His Own Time*, was described by Johnson as 'Very entertaining,' though he sarcastically alluded to it as proving the truth of Pope's words—

'Each might his several province well command,
If all would stoop to what they understand.'

Considering Cibber 'by no means a blockhead,' Johnson nevertheless usually speaks of him contemptuously. 'Cibber,' he said, 'was a poor creature. I remember when he brought me one of his odes, to have my opinion of it. I could not bear such nonsense, and would not let him read it to the end, so little respect had I for that great man! Yet I remember Richardson wondered that I could treat him with familiarity.' Johnson, however, allowed considerable merit to some of Cibber's comedies, and favoured his authorship, by some disputed, of the *Careless Husband*. As Poet Laureate in the reign of George II, Cibber anxiously submitted his Birthday Odes to Johnson's correction. For his times, the tone of Cibber's writings is pure and healthy: but Johnson disagreed with Davies that Cibber was the first to introduce genteel ladies on the stage. Desirous to write Dryden's *Life*, Johnson applied for information to Cibber, as one of the only persons still living who had known that poet. The place of Cibber's death has been variously given as Berkeley Square and Islington. He was buried in a church at Whitechapel, erected by his father.

THEOPHILUS CIBBER, 1703-1758

THIS actor and play-writer owed much of his success and popularity to the influence of Colley Cibber, his father, and to Steele's patronage. Theophilus was educated at Winchester College, and first appeared at Drury Lane in the *Conscious Lovers*. He was connected at various times with the Haymarket, Lincoln's Inn Fields and Covent Garden theatres, and With the Theatre Royal, Dublin. His wife dying young, Cibber married Susannah Maria Arne, sister of Thomas Augustine Arne, the celebrated musical composer. In 1738 extravagant habits drove Cibber to France, to escape his creditors. He twice afterwards brought actions for misconduct with his wife; but the jury, convinced of Cibber's own connivance, allowed only a very small part of the damages claimed. The second Mrs Cibber had performed in Johnson's *Irene*. 'Mrs Cibber,' he said, 'I think got more reputation than she deserved, as she had a great sameness, though her expression was undoubtedly very fine.' In 1766 she was buried in the cloisters of Westminster Abbey. A poem was composed in her memory by George Keate of the Inner Temple. Cibber's intention of writing his own life was anticipated by an anonymous *Apology for the Life of Mr Theophilus Cibber*, of which Fielding was suspected of being the author. This *Apology*, published in 1740, is a sarcastic criticism of a 'rake's progress,' written in autobiographical form. The truth as to who really wrote this book remained apparently a secret. For in *Eminent Actors*, thirteen years later, Cibber complains, 'who the low rogue of an author was, I could never learn.' The effect of this unexpected publication was that Cibber gave up intention of an autobiography, and returned money paid him by subscribers. Cibber's connection with a work on the English poets, and the opinions of Johnson and others thereon, will be found under SHIELDS. Cibber's *Lives and Characters of the most Eminent Actors and Actresses of Great Britain and Ireland*, only the first part of which was completed, included a reply to Warburton's attacks on the writer's father. Theophilus Cibber's *Dissertation on Theatrical Subjects* compares Garrick's acting disadvantageously with Barry's. An accompanying *Epistle to Garrick* complains of that actor's treatment of the writer. Cibber endeavoured to persuade the Rev. Dr Ridley, author of a tragedy entitled *Fruitless Redress*, to leave the clerical profession for better paid work on the stage. Cibber was shipwrecked and drowned on his way to Ireland.

MARCH 30

CATHARINE CLIVE, 1711-1785

THIS eminent actress, usually known as Kitty Clive, was daughter of William Raftor, an Irish lawyer, who settled in London and married. Uneducated and coarse-mannered, Kitty rose by force of character. Though she and her husband George Clive, a barrister, soon separated, suspicion never rested on Mrs Clive. Her fine voice brought her under the notice of Colley Cibber, manager at that time of Drury Lane theatre. Assigned by him a part in Lee's *Mithridates*, Kitty began at the age of seventeen to win favour with the public. Her next success was as Phillida in Cibber's *Love in a Riddle*. Her portrait in that character shows animated expression rather than beauty. The popularity of Nell, in the *Devil to Pay*, was largely owing to Kitty's reputation as a comic actress. The *Dramatic Censor* describes her as 'peculiarly happy in low humour; with a most disagreeable face and person, she was always the joy of her audience, when she kept clear of anything serious or genteel.' Goldsmith writes in the *Bee*, 'Without the least exaggeration, she has more true humour than any actor or actress on the English stage, or any other stage I have seen.'⁵ In Churchill's *Rosciad* occur the lines,

'In spite of outward blemishes she shone,
For humour famed, and humour all her own.'

Johnson's opinion was that Mrs Clive's best, as he declared to Mrs Siddons, was beyond Garrick, if she could not do so many things as well as he could. Elsewhere, Johnson described Mrs Clive as the best player he had ever seen. 'Clive, Sir,' he told a friend, 'is a good thing to sit by; she always understands what you say.' Kitty confessed on her part, 'I love to sit by Dr Johnson; he always entertains me.' In his *Life of Garrick*, Davies speaks of the grotesque scenes in the green room, over Kitty's quarrels with Mrs Woffington. He alludes to Garrick's dread of an altercation with her, but witnesses to her exemplary private life. Her friendship with Garrick lasted till his death. After retirement, in 1769, Mrs Clive lived near Twickenham, where she is buried. Of her four dramatic sketches, only the *Rehearsal*, or *Boyes in Petticoats*, was printed. An inscription by her friend Horace Walpole concludes,

'The comic muse with her retired
And shed a tear when she expired.'

There are portraits by Hogarth, Davison, Morley and an unknown artist.

AT Winchester College, where he was a schoolfellow of Joseph Warton, afterwards head master, Collins attracted attention by early excellence in English verse-writing. A *Lady Weeping* was his first poem to be preserved. At Magdalen College, Oxford, Collins published the *Persian Eclogues*, of which, however, he spoke with disapproval to Joseph and his brotifier Thomas Warton, shortly before his death. He also addressed some verses to Sir Thomas Hanmer on his edition of Shakespeare, and published some odes in conjunction with Joseph Warton. Collins's *Evening* and *How Sleep the Brave* appeared in Dodsley's *Museum*. The death of his friend James Thomson, the Scotch poet, noticed separately, occasioned a poem of great beauty. Another was *Cymbeline*. Collins presented to Home, author of *Douglas*, an imperfect copy of an *Ode on the Superstitious Customs of the Highlands*. Collins's proposed translation of Aristotle's *Poetics*, in return for money advanced by a bookseller to rescue him from a bailiff, was abandoned and the sum refunded, when an uncle's death brought the poet a legacy. A history of the revival of learning, and many tragedies, as Johnson points out in *Lives of the Poets*, never got beyond the plan. Failure was due to increasing indolence and want of resolution, which the unfortunate poet endeavoured to overcome by travelling and dissipation. Alluding to his own hereditary melancholy, 'Poor dear Collins,' writes Johnson to Thomas Warton, 'I have often been near his state.' In spite of Collins's temporary confinement in a madhouse, Johnson considered his affliction 'a deficiency of his vital rather than his intellectual powers,' his judgment being sound, while after a few minutes rest the vigour of his conversation would return. Criticizing his work somewhat severely, contrary to the opinion of many judges, Johnson concludes that 'the poetry of Collins may sometimes extort praise when it gives little pleasure.' (*Poets*.) Collins was the son of a well-to-do tradesman at Chichester, twice mayor. An uncle, Colonel Martin, thinking William too indolent for the army, recommended a clerical career; but, though nominated to a curacy near Chichester, he preferred to try literature in London, and became intimate with Garrick, Goldsmith, Foote, Johnson and other celebrities. 'His appearance,' when Johnson first knew him, 'was decent and manly, his knowledge considerable, his views extensive and his disposition cheerful.' (*Poets*.) To classical attainments Collins added knowledge of Spanish, French and Italian. His collection of curious old books is mentioned in Thomas Warton's *History of Poetry*.

LOSING his father, the British envoy at Florence, in infancy, Colman enjoyed much advantage and financial help from his mother's connection with the Pulteney family. To Lord Bath were addressed some early verses at Westminster school. In 1753 the *Vision* appeared in Hawkesworth's *Adventurer*. Johnson considered some odes to *Obscurity and Oblivion*, a few years later, in ridicule of Mason and Gray, 'Colman's best things.' Composed jointly with his old schoolfellow Lloyd, 'Beaumont and Fletcher probably present the only parallel instance of literary co-operation so complete that the portions written by the respective parties are indisputable.' (Southey's *Life of Cowper*.) Column's *Polly Honeycomb* was acted at Drury Lane in 1760. *The Jealous Wife*, the following year, 'though not written with much genius,' Johnson informs Baretti, 'was yet so well adapted to the stage and so well exhibited by the actors that it was crowded for more than twenty nights.' With wealth already inherited from Lord Bath, increased on his mother's death, Colman bought a considerable share in Covent Garden theatre. Retaining the management seven years, he is said to have forfeited a large estate through General Pulteney's disapproval of his connection with the stage. In 1776 he purchased from Foote the Haymarket theatre, but on such terms that Johnson observes to Boswell, 'What Colman can get by this bargain but trouble and hazard I do not see.' Colman was author of more than thirty plays, occasional pieces and parodies, as well as an autobiography. A translation of the comedies of Terence won considerable reputation in 1765. Colman later contributed essays to the *London Packet*. His translation, with a commentary, of Horace's *Ars Poetica*, was approved by Walpole, Bishop Hurd, Joseph and Thomas Warton. A man of taste, if ostentatious and extravagant, characters in Colman's plays are well drawn and eccentricities skilfully brought out. Byron contrasts him favourably with Sheridan. After graduating from Christ Church, Oxford, Colman was entered at Lincoln's Inn by his uncle Lord Bath. At his lordship's death, however, in 1764, he abandoned the Bar for literature. When Boswell, at the Literary Club, expressed himself as 'filled with belief' in the second sight, he was advised by Colman to 'cork it up.' Colman was a pall-bearer at Johnson's funeral. His latter years were clouded with ill-health and mental failure. Colman's son George followed in his father's footsteps as dramatist, theatrical manager and author.

WHEN Johnson and Garrick left Lichfield in 1737 to seek their fortune in London, their friend Gilbert Walmesley wrote on their behalf to Colson, a Rochester schoolmaster, his acquaintance and contemporary. With regard to Johnson, 'I never heard,' writes Boswell, 'that he found any protection or encouragement by the means of Mr Colson, to whose academy David Garrick went.' Some account of his progress there appears in the *Life of Garrick* by Davies. In reference to Johnson's *Rambler*, Mrs Piozzi writes that 'by Gelidus the philosopher he meant to represent Mr Colson.' He was nephew of John Strype (1643—1737), ecclesiastical historian, and biographer of Archbishops Cranmer, Grindal, Parker and Whitgift, also of Bishop Aylmer of London. From Lichfield grammar school Colson went to Christ Church, Oxford, but migrated to Cambridge, influenced apparently by Dr Smith, Master of Trinity. Here he lived some time uncongenially with a sister, till he afterwards resided and lectured at Sidney Sussex College, eventually graduating M.A., from Emmanuel. In 1739 Colson was elected Lucasian Professor of Mathematics. Colson, according to William Cole, the Cambridge antiquarian, was 'a plain honest man, of great industry and assiduity, but the university was much disappointed in its expectations of a professor that was to give credit to it by his lectures.' Colson died at Cambridge, holding in plurality the living of Lockington in Yorkshire. Colson was a fellow of the Royal Society and author of numerous mathematical writings, learning Italian at an advanced age to translate one work from that language. He earlier translated Calmet's *Dictionary of the Bible* conjointly with Samuel D'Oyly, vicar of St Nicholas, Rochester. Colson also held the living of Chalk in Kent. The school at Rochester, of which Colson was the first head master, from 1704 till 1739, was founded by Sir Joseph Williamson (1633-1701), a Cumberland man. Williamson latterly resided and died at Cobham in Kent. His purpose was to educate gratuitously sons of Rochester free-men for a nautical career. The master's annual salary was one hundred pounds. Williamson represented Rochester in Parliament. He was also member for Thetford in Norfolk, where he bequeathed two thousand pounds for binding apprentices, and presented the Corporation with a sword and a mace still in their possession. Williamson's portrait is in Queen's College, Oxford, of which he was a Fellow.

APRIL 3

WILLIAM CONGREVE, 1670-1729

THIS youthful genius produced the *Old Bachelor*, the *Double Dealer*, *Love for Love* and the *Mourning Bride* before his twenty-fifth year. The *Old Bachelor* was written for amusement during convalescence, without thought of the stage. In addition to Dryden's commendations, this first attempt procured for Congreve from Lord Halifax, among other posts, a Customs appointment worth six hundred pounds annually. A sinecure secretaryship to Jamaica afterwards brought Congreve's income up to about twelve hundred pounds. Though the *Double Dealer* won less applause, both plays were witnessed by Queen Mary. Johnson thought *Love for Love*, with which Betterton opened the Lincoln's Inn Fields theatre in 1695, more true to life than its predecessors. He speaks of the *Mourning Bride* as received with the most favour of all Congreve's plays, and as still (about 1780) acted and applauded. Though he was not putting the two writers on a level, Johnson considered some lines in the *Mourning Bride* 'the finest poetical passage he had ever read; he recollected none in Shakespeare equal to it.' Nevertheless, taking Congreve altogether, 'perusal of his works,' the doctor considered, 'will make no man better; their ultimate effect is to represent pleasure in alliance with vice.' (*Lives of the Poets*.) He also compared Congreve's other poetry unfavourably with his plays. Congreve was drawn into controversy over Collier's *View of the Immorality and Profaneness of the English Stage*. He wrote one paper in Steele's *Tatler*, and Pope dedicated his *Iliad* to him. Offended at cold reception of the *Way of the World*, his last play, and retiring consequently from public life, Congreve seems, according to Johnson, to have given himself up to 'literary indolence.' (*Poets*.) His ambition was to be reputed a man of fashion rather than of letters. His relations with Mrs Bracegirdle, a brilliant actress, whose first appearance was in one of Congreve's own plays, are open to question. Of Yorkshire birth, Congreve came of an old Staffordshire family. His father receiving a military appointment in Ireland soon after his son's birth, the future poet was Swift's contemporary at Kilkenny school and at Trinity College, Dublin. A long friendship followed. At the Middle Temple, afterwards, Congreve quickly gave up law for literature, his first effort being an indifferent novel styled *Incognita*. Nearly blind latterly, and a sufferer from gout, Congreve's death resulted from a carriage accident. A monument was erected in Westminster Abbey by his great admirer the Duchess of Marlborough.

COOK'S first voyage round the world, as captain of the *Endeavour*, is described under SIR JOSEPH BANKS. On his return, Cook was promoted to the rank of Commander. In 1772 he sailed from Plymouth in command of the *Resolution*, accompanied by the *Adventurer*, to explore the Pacific Ocean. Touching at the Cape of Good Hope and passing along the Antarctic circle to New Zealand, the New Hebrides were later explored and New Caledonia was discovered. Latitudes south of Cape Horn and the Atlantic Ocean were in turn explored. Important geographical discoveries, including the non-existence of a supposed southern continent, resulted from this second circumnavigation, lasting three years. Cook's, successful precautions against scurvy and fever were rewarded with the Copley gold medal of the Royal Society. Shortly after this voyage, Cook received a post at Greenwich Hospital, with the rank of Captain. In 1776 Cook again sailed from Plymouth, in the *Resolution*, in search of the North-West passage. He was joined at the Cape of Good Hope by the *Discovery*, under Captain Clerke's command. The two ships touched at Van Diemen's Land and New Zealand, spending the next year among the South Pacific islands. Following the West coast of America as far North as Icy Cape, Cook intended to return to the Sandwich Islands,, discovered earlier in the voyage. Anchoring in the Hawaiian Islands and treated with respect described as bordering on worship, Cook was treacherously murdered by the natives, in consequence of one of their number being flogged on board the *Discovery* for theft. The son of a Yorkshire labourer, Cook was apprenticed to some Whitby ship-owners. In 1755 he served under Captain Pallisser in the *Eagle*. His abilities attracting attention, Cook was later engaged in trading with America, and became marine surveyor of the Newfoundland and Labrador coasts. Cook's six sons, two of whom were in the navy, all died young. Boswell's enthusiasm was aroused by a conversation with Cook at Sir John Pringle's house in 1776. Johnson was pleased to hear of the circumnavigator's corrections of Hawkesworth's exaggerated accounts of his adventures. On a later occasion, however, the doctor doubted if anyone would read Cook's writings. 'There can,' he continues, 'be little entertainment in such books; one set of savages is like another.' The allusion is to *A Voyage in the Pacific Ocean*, the joint work of Cook and Captain James King.

IN his account of Johnson's Scotch tour, 'He told us,' writes Boswell, 'of Cooke, who translated Hesiod, and lived twenty years on a translation of Plautus, for which he was always taking subscriptions, and that he presented Foote to a club in the following singular manner:—This is the nephew of the gentleman lately hung in chains for murdering his brother.' The first-named work earned the translator the nickname 'Hesiod' Cooke. Notes were contributed by Theobald, and Cooke's early patron the Earl of Pembroke. In 1741 appeared the only volume of the long expected Plautus. Cooke's reputation rested principally on these and other classical writings. Among earlier efforts, the anonymous *Battle of the Poets* contains attacks on Pope and Swift. Some hostile verses on Pope's Homer earned for Cooke, in spite of explanatory letters, a place in the *Dunciad*. Cooke retaliated in *Tales, Epistles, Odes, Fables, etc.* dedicated to Lord Carteret. Pope is here described as 'a person who, with but a small share of learning, and moderate natural endowments, has by concurring and uncommon accidents acquired as great a reputation as the most learned and exalted genius could ever hope.' Further attacks, under the pseudonym Atticus, dedicated to Horace Walpole, were met in Pope's *Epistle to Dr Arbuthnot*. Among Cooke's poems were the *Knights of the Bath*, *Philander and Cydippe*, and the *Battle of the Sexes*. Cooke's plays, acted with little success at Drury Lane, included the *Derby Captain*, adapted from Terence, *Triumphs of Love and Honour*, and the *Mournful Nuptials*. Under the name Scriblerus Quartus, Cooke championed Colley Cibber in the *Bays Miscellany*. He also extravagantly eulogized the Countess of Shaftesbury in some verses. Cooke succeeded Nicholas Amhurst as author and editor of the *Craftsman*. A political libel in the Pelham administration brought Cooke into trouble. Some anonymous letters to Archbishop Wake on religious matters were dedicated to the Earl of Shaftesbury, and Cooke supplied the Rev. Leonard Howard, of St Saviour's, Southwark, with materials for a collection of writings entitled *Ancient Letters*. An Essex man, Cooke attended Felstead school. Coming to London when nineteen, and attaching himself to the Whigs, he wrote for the daily papers and made the acquaintance of Tickell, Philips, Steele and other authors. Always in debt, Cooke died in poverty at Lambeth, a subscription being raised by literary friends for his widow and daughter.

FREDERICK CORNWALLIS, D.D., 1713-1783

THIS future Archbishop, son of Lord Cornwallis, is described by William Cole, the Cambridge antiquarian and his Eton contemporary, as indistinguishable in appearance from his twin brother, Edward. While still young, Frederick lost the use of his right hand through a paralytic stroke. Though he writes kindly of Frederick, Cole disapproved of the excessive festivities at Lambeth Palace. Filling the papers with scandal, these routs called forth, at Lady Huntingdon's remonstrance, a letter of rebuke to Archbishop Cornwallis from George **III**. Earlier preferments included two East Anglian benefices, a royal chaplaincy and canonries of Windsor and Lincoln. Cornwallis later held the Deanery of St Paul's in plurality with the Bishopric of Lichfield, where he succeeded Dr Richard Smalbrooke in 1750. He conferred on Edmund Law, his tutor at Christ's College, Cambridge, and afterwards Bishop of Carlisle, the Archdeaconry of Staffordshire and a canonry. Cornwallis alone represented the episcopate in 1762 at the farewell levee of the Duke of Newcastle, thus deeply hurt at the ingratitude of many bishops promoted by himself. On Archbishop Seeker's death in 1768, Cornwallis was translated to Canterbury, where, as in his former diocese, he was greatly beloved and respected. He was also President of the Corporation of Sons of the Clergy, President of the Society for Propagation of the Gospel and Vice-President of St George's Hospital. In 1770 Bishop Warburton solicited his patronage in Thomas Warton's candidature for the Professorship of Modern History at Oxford. Johnson, some years later, through Dr Vyse, rector of Lambeth, secured the Archbishop's influence, as a governor, for De Groot's admission to the Charterhouse. Cornwallis voted against peers walking in procession to the grave at Lord Chatham's funeral. A list of editions of the Bible in English, from 1526 till 1776, compiled by Dr Ducarel, the learned librarian at Lambeth Palace, was printed at the Archbishop's expense. Without the learning of some of his predecessors, Cornwallis published four sermons, besides verses on the marriage of the Prince of Orange and of Frederick Prince of Wales. His own marriage to Caroline Townsend, who survived till 1811, was childless. Dying after a short illness, Cornwallis was buried at Lambeth. His successor, Bishop Moore of Bangor, was said to have been chosen at the suggestion of Hurd of Worcester and Lowth of London, to both of whom George **III** first offered the Archbishopric of Canterbury. A nephew, James Cornwallis, appears under CONTEMPORARY BISHOPS OF LICHFIELD.

COWPER'S father was vicar of Great Berkhamstead in Hertfordshire. At Westminster, William had Warren Hastings as a school friend, and was afterwards in the same lawyer's office as Thurlow, the future Lord Chancellor. Called himself to the Bar, Cowper was nominated in 1763 to a clerkship in the House of Lords; but prospect of examination at the bar of the House so unnerved him as to cause the life-long melancholia described in his autobiography. 'One morning, as I lay between sleeping and waking, I seemed to myself to be walking in Westminster Abbey, waiting till prayers should begin. Presently I thought I heard the minister's voice, and hastened towards the choir. Just as I was upon the point of entering, the iron gate under the organ was flung in my face with a jar that made the Abbey ring. The noise awoke me. A sentence of excommunication from all the churches upon earth could not have been so dreadful to me as the interpretation which I could not help putting upon this dream.' Yet Cowper describes Johnson's religious despondency as 'childish,' and this fellow-sufferer as 'almost a driveller.' Making certain reservations, he speaks of entertainment from *Lives of the Poets*. Willing that his own poems should be submitted, Cowper was indifferent to Johnson's opinion. 'I allow him,' he admits, 'to be a man of gigantic talents and most profound learning, nor have I any doubts about the universality of his knowledge; but by what I have seen of his animadversions on the poets, I feel myself much disposed to question in many instances either his candour or his taste.' Cowper three times attempted suicide, and was placed with Dr Cotton at St Albans. He afterwards boarded with the Rev. Morley Unwin at Huntingdon, and with Unwin's widow at Olney in Buckinghamshire, and, in Norfolk, till she died in 1796. He joined with the Rev. John Newton, a converted sea-captain, in composing the *Olney Hymns*, and made friends with the Throgmortons, an old Catholic family. *The Task* was written at Lady Hesketh's suggestion, and to this period belongs *John Gilpin*. In a note to his edition of Boswell, 1835, Croker describes Cowper's translation of Homer as, 'by the side of Pope's fallacious brilliancy, seeming deficient in poetical splendour; yet it is certainly the nearest portrait we have of Homer, and the more one reads it, the better it seems.' A memorial window in East Dereham Church, Norfolk, introduces Cowper's pet hares.

IN answer to Boswell's question whether authors often sent work for his revision, 'No, Sir,' replied Johnson, 'I have been thought a sour, surly fellow.' Boswell, however, gives instances of Johnson's advice and assistance of this kind to even very obscure authors. Revision of Crabbe's *Village*, the year before he died, was proof to Boswell of Johnson's unimpaired critical talents, as, 'suggesting slight corrections and variations, he furnished some lines to give the writer's meaning better than in the words of the manuscript.' The sentiments of this admirable poem agreed with the critic's own contemptuous notions of rustic happiness and virtue. The son of an East Anglian parish clerk and schoolmaster, Crabbe's earlier life was spent in Suffolk. Local characters and scenery familiar in boyhood appear in his writings. After attending schools at Bungay and Stowmarket, Crabbe worked in a warehouse. An attempt, next, at medical practice was a failure commercially. He now met a patron in Edmund Burke, who advised the clerical life. Crabbe was accordingly ordained by the Bishop of Norwich, to the curacy of his native Aldeburgh. Burke likewise introduced Crabbe to Johnson and obtained him a chaplaincy to Lord Rutland. In 1814 his Lordship made Crabbe vicar of Trowbridge in Wiltshire, where he spent his remaining years. A popular preacher and friend to the poor, Crabbe was opposed to the Evangelicals and Methodist 'enthusiasm.' Sarah Elmy, whom he had married after a long attachment, died the previous year. Only two children survived. Crabbe's first considerable poem, the *Library*, was published by Dodsley; the success of the *Village*, his next work, brought ecclesiastical preferment from Lord Thurlow, who described Crabbe 'as like Parson Adams as twelve to a dozen.' After the *Newspaper* in 1785, Crabbe published nothing till the *Parish Register*, twenty-two years later. In 1817, according to the *Book of Days*, Crabbe refused three thousand pounds for his poems from Murray. But a far less liberal offer from another firm showed him his folly in listening to friends who had so advised, and Crabbe thankfully accepted the original offer before it was too late. *Tales in Verse* led to correspondence with Sir Walter Scott, whose acquaintance Crabbe later made in London. He subsequently visited Scott in Edinburgh. Crabbe's special characteristic is stern painting of nature, noticed by Byron. Crabbe's poetry won the hearts of Scott, Fox, Wordsworth and Tennyson. His *Tales of the Hall* were the special delight of Cardinal Newman.

A NATIVE of Leicester, Cradock's inoculation in infancy, so great was the prejudice, caused threats of mob violence to his father and necessitated a hundred-pound fee to the surgeon. A fellow townsman, and pupil at Emmanuel College, Cambridge, of Richard Farmer, seven years his senior, that scholar, as Boswell mentions, dedicated to Cradock his *Essay on the Learning of Shakespeare*, Meeting at Tom Davies's house in 1776, Boswell found Cradock 'a very pleasing gentleman.' Impressed with Johnson's wisdom on this same occasion, Cradock paraphrased a verse in Job, 'O that his words were written in a book!' Little did he imagine that one of the party was to accomplish this very thing. John Nichols the printer relates on Cradock's authority that Steevens complained of a dull play as representing 'merely an old fellow cheated and deluded by his servant'; Johnson replying, in allusion to his lady boarders, 'it is a scene acted in my family every day of my life.' Bishop Percy, mentioned in Boswell, Cradock found, in spite of occasional outbursts of temper, 'a most pleasing companion and steady friend.' Cradock's tragedy *Zpbeide*, to which Boswell alludes, was acted at Covent Garden, with a prologue by Goldsmith. Cradock's other works were *Village Memoirs*; *Life of John Wilkes, in the Manner of Plutarch*; *The Romantic Parts of North Wales*; *Dissertations Moral and Religious*; a novel against gambling, entitled *Fidelia*; *Literary and Miscellaneous Memoirs*, and a volume of travels through France and Holland. A friend of Garrick, whom he is said to have resembled in mind and body, that great actor offered his services in *Hamlet*, performed at Cradock's house privately. Skilled in music, Cradock took part in the Stratford Jubilee in 1769. At a festival organized by him for the benefit of Leicester Infirmary was Omai, brought to England from the South Sea Islands by Captain Cook. Cradock married and survived some ten years Miss Stratford, a Warwickshire lady. With a taste for the stage and society, Cradock began married life in Soho, as a fashionable part of London, but before long removed to a grand mansion built for himself at Gumley near Market Harborough. George Dyer, his friend, stresses Cradock's generous disposition and extremely abstemious habits, confining himself entirely to vegetable food and coffee.

APRIL 10

WILLIAM CULLEN, M.D., 1710-1790

CULLEN's education began at Glasgow University. After assisting an apothecary in London, and travelling to the West Indies, he continued medical studies at Edinburgh. While in practice at Hamilton in Lanarkshire, his native town, he had as pupil William Hunter, brother of John, both eventually eminent surgeons. Cullen was afterwards largely instrumental in founding a medical school at Glasgow. Its slow growth, however, and his unlucreative practice induced a move to Edinburgh. There Cullen's chemistry class rapidly grew; his lectures were marked by careful preparation and graphic powers of description. Among Edinburgh pupils to gain celebrity, Lettsom, the Quaker physician, studied under him in 1768. At that period Cullen reigned supreme, 'his slightest word was law, and his views were accepted throughout Europe.' In Lettsom's *Life*, Cullen is described as 'a wonderful lecturer; students from all the English-speaking world flocked to hear him.' Succeeding Gregory as Professor of Medicine in 1773, Cullen was for many years the chief support of the university medical faculty. As President of the Royal College of Physicians, of Scotland, Cullen assisted with a new Edinburgh Pharmacopoeia. His special characteristics were clearness of perception, sound reasoning and judgment, as well as uncommon patience and scrupulous regard for truth. To power of attaching pupils enthusiastically to himself Cullen united attention to their interests; he admitted poor students to lectures without fees, and gave them gratuitous medical attendance. Cullen resigned his professorship the year before he died, with faculties considerably diminished. Some of his works were translated into French, German and Italian. Cullen's pastime was whist. Of eleven children, Robert, renowned as a genial host and unrivalled mimic, became a Scottish judge with the title of Lord Cullen. He seems, however, to have entirely lacked his father's energy. Father and son met Johnson at Boswell's house in Edinburgh. Johnson thought Cullen's opinion on time to be devoted to sleep, if carried into practice, 'would soon end in a long sleep.' In answer to a letter relative to Johnson's case, the last year of his life, 'it would give me the greatest pleasure,' wrote Cullen to Boswell, 'to be of any service to a man whom the public properly esteem, and whom I esteem and respect as much as I do Dr Johnson.' Cullen's pupils subscribed for his bust in marble. His portrait was painted by Cochrane and Morton.

SIR DAVID DALRYMPLE (LORD HAILES), 1726-1792

THIS Scottish judge, eventually raised to the Court of Session with the title of Lord Hailes, was born at Edinburgh. The son of an auditor of the exchequer of Scotland, Sir David was descended on both sides from families long distinguished in the legal profession. From Eton he went to Utrecht. Admitted to the Scottish Bar in 1748, his reputation quickly grew. His knowledge of legal history was unsurpassed, and as a criminal judge he was noted for humanity. Boswell quotes this great lawyer's opinion concerning a minister under censure and a negro claiming liberty, and was advised to consult him on the entail of the Auchinleck estate. Lord Hailes corresponded with Burke, Horace Walpole and other English men of letters, while associating little with the learned of the northern capital. His numerous publications dealt with legal and ecclesiastical subjects, biography and history; he contributed also to the *World* and to the *Gentleman's Magazine*. On religious grounds Lord Hailes refused to revise David Hume's *Inquiry into the Human Mind*, and as Curator of the Advocates' Library he objected to Hume's conduct as librarian. Nevertheless, after Hume's decease, Lord Hailes translated his autobiography into Latin. His reply to sceptical allusions on Christianity, in the *Decline and Fall of the Roman Empire*, provoked Gibbon's sneering remark that a critic determined to find flaws would probably succeed. Boswell refers more than once to Johnson's revision of Dalrymple's *Annals of Scotland*, from Robert Bruce till the accession of the House of Stewart. Though consisting merely of dry particulars, the doctor was impressed with the minute accuracy and consequent value of his lordship's masterpiece. Early in their acquaintance Boswell read to Johnson a letter from Lord Hailes, praising *Rasselas* and the *Rambler*, and comparing Johnson favourably with Swift. Another letter to Boswell contains his Lordship's impressions of Johnson's *Western Islands*. At the Turk's Head coffee-house Johnson drank to Lord Hailes, as 'a man of worth, a scholar and a wit.' As Hailes was a Presbyterian and a Whig, Johnson's admiration is the more remarkable. Boswell afterwards introduced them at Edinburgh. In 1782 Johnson sent Lord Hailes *Lives of the Poets*, for which he had furnished some particulars. Lord Hailes married Anne Brown, and his second wife was Helen Ferguson, daughters of Lord Carleton and Lord Kilkerran, Scottish judges. Two half-sisters survived their father.

'THIS Dalrymple,' said Johnson, 'seems an honest fellow; for he tells equally what makes against both sides. But nothing can be poorer than his mode of writing. It is the mere bouncing of a school-boy.' Compared with Goldsmith's *History*, Johnson thought Dalrymple's *Memoirs of Great Britain and Ireland* 'foppery.' Agreeing as to Dalrymple's irregularly-formed style, Boswell nevertheless considered his writings showed 'pointed vivacity and much of a gentlemanly spirit.' Dalrymple insisted, says Boswell, that 'the two noblest animals in the world were a Scotch Highlander and an English sailor.' Dalrymple's criticism that, 'whenever Burnet's narrations are examined, he appears to be mistaken,' recalls Johnson's own opinion of that author's *History of His Own Times*, See under JOHNSON AND WELL-KNOWN BOOKS. On their way to Dalrymple's house at Cranston, Boswell and Johnson visited Roslin Castle and Hawthornden, thus arriving late. Johnson meanwhile caricatured their host's uneasiness in ludicrous imitation of Dalrymple's own style. After a night 'in ancient rooms better suited to the climate of Italy in summer than of Scotland in November,' the two friends sought greater comfort at the inn of Blackshields, two miles distant. The visit to Dalrymple was the one exception to the general success of Johnson's Scotch tour. On the appearance of Dalrymple's *History of Feudal Property in Great Britain*, 'I am glad, wrote Hume, 'of the approbation which Mr Dalrymple's book meets with; I think it really deserves it.' The same critic, however, thought that *Great Britain and Ireland*, already noticed, threw little light on the period with which it dealt. Fond of scientific experiments, Dalrymple gave gratuitous instruction on a method of making soap from herrings, and wrote on *The Properties of Coal Tar*, *Three Letters to the Right Honourable Viscount Barrington*, and several other political works, came from Dalrymple's pen. Educated at Edinburgh University and Trinity Hall, Cambridge, Dalrymple was in 1748 admitted advocate at the Scottish Bar. He was for some time solicitor to the Board of Excise, and Baron of the Exchequer. Boswell mentions Dalrymple's part in legal proceedings instituted by Dr Memis of Aberdeen. As a lay member of the General Assembly of the Church of Scotland, Dalrymple spoke in favour of Home, when censured for allowing his play to appear on the stage. On his father's death Dalrymple became fourth baronet. His marriage with Elizabeth Macgill resulted in a large family.

APRIL 13

THOMAS DAVIES, DIED 1785

JOHNSONIANS are indebted to this worthy bookseller for bringing the doctor and his biographer together. Their introduction by Davies on May 16, 1763, is fully related by Boswell. Formerly an actor, in the London, Dublin and Edinburgh theatres, Davies is said to have been driven from the stage by Churchill's words applying to him in the *Rosciad*—

'He mouths a sentence as curs mouth a bone.'

In 1778 Johnson obtained for Davies, now bankrupt, a benefit at Drury Lane, when he made his last appearance on the stage in Congreve's *Way of the World*. Boswell considered him one of the best imitators of Johnson, whose laugh Davies compared to that of a rhinoceros. [Dr Campbell styled Davies 'a gentleman dealing in books,' rather than a bookseller. Davies had, in Johnson's opinion, 'learning enough to give credit to a clergyman.'] Compare Steevens's bitter comment, 'His concern ought to be with the outside of books, but Dr Johnson, Dr Percy and some others have made such a coxcomb of him that he is now hardy enough to open volumes, turn over their leaves, and give his opinion of their contents.' Beauclerk could imagine nothing more humiliating than to be 'clapped on the back by Tom Davies.' Failing to see himself as these latter saw him, Davies 'prided himself on being through life a companion for his superiors.' {*Literary Anecdotes*.) Endowed with 'uncommon strength of mind,' Davies was friendly and hospitable, if somewhat pompous. 'I know not,' writes Johnson when ill to Davies, 'whom I can see, that will bring more amusement on his tongue or more kindness in his heart/ Making him once the butt of his sarcasm, Johnson declared that Swift's *Conduct of the Allies*, 'a performance of very little ability,' might have been written by Davies. Intending to 'bluster and storm a little' at Davies on one occasion, Johnson was soon pacified; 'I believe,' he said, 'the dog loves me dearly.' His interesting *Life of Garrick* brought Davies reputation and profit; his *Dramatic Miscellanies* contain observations on several Shakespearean plays. Davies belonged to a booksellers' club meeting at the Devil Tavern near Temple Bar and afterwards at the Grecian Coffee House. He was educated at Edinburgh University. He married Miss Yarrow, daughter of an actor at York; she survived till 1801. Davies was buried in St Paul's Church, Covent Garden, at the supposed age of about seventy-three.

MADAME D'ARBLAY'S Diary contains many references to meeting Delap at the Thrales' house at Brighton. One entry in 1782 evidently refers to Johnson's censures of Delap's valetudinarian complaints. Toor Dr Delap confessed to us that the reason he now came so seldom, though he formerly almost lived with us when at this place, was his being too unwell to cope with Dr Johnson.' The writer admits Johnson's 'terrible severe humour' at Brighton this same year. In strong contrast is his attitude when ill himself at an earlier date. 'We heard him/ writes Mrs Thrale, 'beg in the most pathetic terms the prayers of Dr Delap, who left him as we came in.' Madame d'Arblay records Delap's absentmindedness, eccentricity and profound learning, and was bored by requests for revision of his plays. Though usually silent, Delap would, she writes, when interested in a topic, 'work it threadbare.' Delap's family came from Spilsby in Lincolnshire, the neighbourhood of Bennet Langton, Johnson's great friend. Migrating from Trinity College, Cambridge, Delap became a Fellow of Magdalene. In 1765 he was presented to the united livings of Iford and Kingston in Sussex, and later to Woollavington in the same county. He resided, however, at Lewes, where he died, though Murphy is incorrect in describing Delap as rector of that town. Delap's numerous writings are long since forgotten. His *Marcellus*, inspired by the death of the eldest son of George II, was dedicated to his widow the Princess of Wales. But Delap's attempts at tragedy-writing invariably failed. His *Hecuba*, with a prologue by Lloyd and epilogue by Garrick, was acted unsuccessfully at Drury Lane. *Panthea* seems never to have been put on the stage. *The Royal Suppliants* ran for ten nights at Drury Lane in 1781. Some years later Kemble wrote to Malone regarding another of Delap's tragedies—' *The Captives* were set at liberty last night amidst roars of laughter. Cadell bought this sublime piece for fifty pounds, agreeing to make it a hundred on a third representation. It has been played three times, and I dare say old Sanctimony will have no remorse in taking the other fifty.' Delap later devoted himself to writing elegies, the *Lord of the Nile*, etc., of a hypochondriacal nature and showing the influence of Gray. Delap's last publication was a volume of plays never acted, *Gunilda*, *the Usurper*, *Matilda* and *Abdalla*.

GEORGE DEMPSTER, 1732-1818

A NATIVE of Dundee, Dempster inherited a competent fortune amassed by his father and grandfather. After leaving the University of St Andrews, he qualified in 1755 as a member of the Faculty of Advocates, and was elected to the Poker Club of Edinburgh, founded by his friend Sir Adam Ferguson. Returning from the grand tour on the Continent, Dempster entered in 1761 on a parliamentary career, and was four years later made secretary to the Scottish Order of the Thistle. A member of the Rockingham party, Dempster supported Fox's East India Bill, and was opposed to the ministry on the Regency question. London life brought Dempster and Johnson together. 'One had better be palsied at eighteen than not keep company with such a man,' he replied to Boswell's complaint of physical effects consequent on sitting up late and drinking port with Johnson. Boswell mentions their all three dining together at the British Coffee House in 1772. He later contrasts Dempster's somewhat qualified praise of Johnson's *Western Islands of Scotland* with the 'rancour of shallow irritable North Britons, on account of his supposed injurious treatment of their country and countrymen' in this book. Johnson disagreed with Dempster's opinion, derived from Rousseau's treatise on the inequality of mankind, that a wise man would value only an individual's merits as compared with rank and fortune. Johnson also alludes to an offer by Dempster's sister to teach him knotting, which he could not learn. He reckoned that, next to mere idleness, such an occupation came in the scale of insignificance. Though Dempster joined in writing *Critical Strictures*, against Mallett's play *Elvira*, 'Bad as it is, how vain should either of us be,' he admits, 'to write one not near so good.' Retiring from parliamentary life in 1790, Dempster devoted his energies to bettering the condition of the Scottish peasantry. He treated his own tenants with the utmost liberality. But a company founded by Dempster for protection of the Scottish fishing industry was ruined by outbreak of war with France in 1793. Religious intolerance led to Dempster's support of an Act passed by the General Assembly, forbidding ministers' attendance at theatres; though the Rev. Dr Carlyle, the offender, was his friend. Author of papers in the transactions of the Royal Society of Edinburgh, and of various works on agriculture and politics, Dempster died at Dunnichen, the home of his latter years.

SAMUEL DERRICK, 1724-1769

DERRICK was apprenticed to an Irish linen-draper, but in 1751 found his way to London. In an apostrophe of his native city of Dublin occur the words--

'I knew him, Derrick was his name;
In yonder tomb his ashes lie,'

parodied by Home—

T knew him, Derrick was his name;
On yonder tree his carcase swings!'

Unsuccessful on the stage, Derrick embarked on a literary career. Though Johnson and Boswell agreed that he was 'a poor writer,' the doctor thought Derrick's *Letters* would have gained some reputation if written 'by one of a more established name.' Comparing Derrick's verses with Smart's, 'there is no settling the point of precedency,' declared Johnson, 'between a louse and a flea.' The doctor nevertheless owned that Derrick's succeeding Beau Nash as Master of Ceremonies, or King, at Bath, was due to his literary claims; 'otherwise he must have been sweeping the crossings in the streets and asking halfpence from everybody that passed.' Derrick was also sometime Master of Ceremonies at Tunbridge Wells. Johnson's rather low opinion of Derrick improved with time. 'Derrick has now,' he remarked, 'got a character that he need not run away from.' Johnson notices Derrick's ready wit when, waking from sleep on a log in the street, he offered to share his 'lodgings' with another poverty-stricken author. T had a kindness for Derrick, Johnson told Boswell, 'and am sorry he is dead.' In a like spirit Boswell writes, 'I remember him with kindness.' Signing himself 'A Constant Correspondent,' Boswell wrote to the *London Magazine* in 1780, advocating a memoir of Derrick. His death took place at Bath. Boswell elsewhere speaks of Derrick as his 'governor,' and in another place as his 'first tutor,' in the ways of the metropolis, on his first visit to London, in 1760. His promised introduction of Boswell to Johnson failed, but Derrick made Boswell known to Davies, noticed separately, who brought Johnson and his future biographer together, three years later. Derrick translated the Third Satire of Juvenal into English verse; he also translated *Sylla*, a dramatic work; *A Voyage from the Moon*; and *Memoirs of Beauval*. Other works were a *View of the Stage*, the *Battle of Lora*, and an edition of Dryden. Impressed with a certain baker's abilities, 'That man,' observed Goldsmith, 'was meant for a Lord Chancellor;' to which Derrick replied, 'Not so high, he is only intended for Master of the Rolls.'

THIS physician was son of Sir William Cunyngham and Janet Dick, daughter and heiress of another baronet. Succeeding to the title on the death of his elder brother, Alexander assumed his mother's maiden name and resided in the family mansion at Prestonfield near Edinburgh. Cultivation of rhubarb from seeds, first brought to Great Britain by Dr Mounsey of St Petersburg, won Dick a gold medal from the London Society for Encouragement of Arts, Manufactures and Commerce. Johnson, who met Dick in Edinburgh and desired later his written medical opinion, sends a message by Boswell, 'Return Sir Alexander Dick my sincere thanks for his kind letter, and bring with you the rhubarb which he so tenderly offers me.' Alluding to his acknowledgment of a presentation copy of the *Western Islands of Scotland*, Johnson describes Dick as 'the only Scotchman liberal enough not to be angry that I could not find trees where trees were not.' Boswell describes Dick in 1785 as preserving 'his faculties entire, his heart warm and his temper gay.' Not sharing in family fortunes inherited by his elder brother, Dick resolved on the medical profession. Commencing at Edinburgh, he continued studies at Leyden under the celebrated Herman Boerhaave, who succeeded Drelincourt as Professor of Physic in that university, and lived in the exercise of his art till 1738. Skilled in mathematics, physics and botany, Boerhaave was 'one of those mighty geniuses to whom scarce anything appears impossible, and who think nothing worthy of their efforts, but what appears insurmountable to common understandings.' (Johnson in the *Gentleman's Magazine*.) Graduating M.D. from Leyden, with a thesis on epilepsy, Dick later obtained the same degree from St Andrews. Beginning practice in Edinburgh, Dick became a Fellow of the Royal College of Physicians. Raised in 1756 to the Presidency, he resigned seven years later, to give other men of merit the chance of holding the position. He remained, however, in the service of the college, contributing to the erection of a new hall, and promoting establishment of a medical school in the Royal Infirmary. His portrait was afterwards placed in the college library. Dick helped also to obtain a charter for the Royal Society of Edinburgh. His travels in about 1736 with Allan Ramsay, noticed separately, resulted in a *Journey from London to Paris*, printed privately. Dick practised for some time in Pembrokeshire, and was twice married.

COMING of a family settled for some centuries in Bedfordshire, Charles Dilly was born at Southill in that county. After travelling in America, he went into partnership with his elder brother Edward, a London publisher, noticed separately. Charles considerably increased the business by his industry. The firm printed Boswell's *Account of Corsica*, his *Journal of a Tour* in that island, his *Memoirs of Pascal Paoli*, his entertaining *Tour to the Hebrides* and the first three editions of his *Life of Johnson*, in which the Dilly brothers are often mentioned. When the somewhat risky experiment, engineered by Boswell, of bringing Johnson and Wilkes together, had proved successful, Charles Dilly entertained them again. 'Extravagant and sportive raillery' against Scotland, at Boswell's and Dr Beattie's expense, was followed by Johnson's ordering of Dilly a copy of *Lives of the Poets* for Wilkes. 'Such a scene,' writes Boswell, 'of perfectly easy sociality between two such opponents in the war of political controversy . . . presented to my mind the happy days foretold in Scripture, when the lion shall lie down with the kid.' Charles Dilly's parties were 'in general so judiciously grouped as to create a pleasantry of intercourse not often to be found in mixed companies. High Church divines and Pillars of the Meeting House relinquished their polemics and enjoyed uninterrupted conviviality. Here many a writer of less eminence, after comfortably enjoying a mental and bodily repast, engaged in his allotted task with double pleasure from the satisfaction he experienced in the liberality of his employer,' (*Literary Anecdotes*.) Till the end of his life, Charles Dilly, though without much pretension to learning himself, entertained and cultivated the friendship of many of the best-known literary men. He was a kind and faithful adviser to young and inexperienced authors. After the comparatively early death of Edward Dilly, the senior partner, in 1779, Charles carried on business so successfully that a catalogue of his books, issued some eight years later, ran to thirty-two pages. In 1803 Charles rose to Mastership of the Stationers' Company. After about forty years in the book trade, he retired in favour of Mr Mawman of York. Charles Dilly was excused from serving his turn as Sheriff. He resigned his position as Alderman of the Cheap to Boydell. He went to live in Queen's Square, London, and died on a visit to Ramsgate.

BORN in the family mansion at Southill, Edward Dilly carried on a large printing establishment in the Poultry, as one of the leading booksellers of London. Part of his business was an extensive export trade with America. As a firmly convinced dissenter, he dealt largely in the works of recognized nonconformist divines of that time, such as Watts and Doddridge. He also published the writings of Catharine Macaulay, whom he enthusiastically admired. Sharing to the full the hospitable disposition of his family, Edward Dilly was 'a man of great pleasantry of manners, and so fond of conversation that he almost literally talked himself to death.' (*Literary Anecdotes*.) Full of interest is a letter of 1777 to Boswell, from his 'late worthy friend Mr Edward Dilly.' It describes the circumstances of Johnson's undertaking, at request of the booksellers of London, to write *Lives of the Poets*, usually considered his best work. The same letter contains a short character-sketch of Johnson in social life. 'Few men,' writes Dilly, 'nay, I may say, scarcely any man, has got such a fund of knowledge and entertainment as Dr Johnson in conversation. When he opens freely everyone is attentive to what he says, and cannot fail of improvement as well as pleasure.' Boswell publishes another letter of the same year, from Johnson, requesting Edward Dilly to allow inclusion in *The Poets* of Dr Isaac Watts, and asking further information about that attractive personality. Boswell later alludes to giving Johnson an account of his last visit to this mutual friend, and writes from Southill to the Rev. W. J. Temple, 'Mr Edward Dilly is fast a-dying; he cried with affection on seeing me here; he is in as agreeable a frame as any Christian can be. I am edified.' The eldest of the three brothers, John, styled by Boswell Squire Dilly, had no connection with the London printing business. Boswell records Johnson's dictating to him from memory at Southill, in 1781, his celebrated letter to Lord Chesterfield. On this same visit Boswell also recalls reception of the Sacrament, followed by religious discourse with Johnson. Their visit to Welwyn in Hertfordshire, described under EDWARD YOUNG, took place on the way to Southill on this occasion. The Dilly brothers and their sister Martha, who lived till 1803, all died unmarried. Edward Dilly has a memorial tablet in Southill church.

THIS unfortunate divine was a native of Bourne in Lincolnshire, where his father was vicar. Endowed with good natural abilities, Dodd obtained a high degree at Clare College, Cambridge; he also commenced there his voluminous authorship and inferior verse-making. Gaiety and extravagance, already noticeable at college, characterized a short period immediately afterwards of London life, though Dodd's marriage in 1751 with Mary Perkins, the penniless daughter of a verger in Durham Cathedral, seems to have been mutually happy. Two years later Dodd entered with apparent zeal on his clerical career as curate of West Ham. Horace Walpole describes him at the Magdalen Hospital 'haranguing entirely in the French style and very eloquently and touchingly,' but a Scotch clergyman was more suspicious. Dodd's incessant striving after preferment was rewarded by a prebendal stall at St David's Cathedral, and by a Royal Chaplaincy, till offended at his method of applying for the living of St George's, Hanover Square, the king struck him off the chaplains' list. Dodd appears in Foote's *Cozeners*, as Dr Simony. Popularity in the pulpit, in the drawing-room and at city dinners, led to extravagant courses which ended in Dodd's forging the name of his old pupil, Lord Chesterfield, for a bond of upwards of four thousand pounds. Influenced, apparently, by Lord Chief Justice Mansfield, George III refused to exercise the royal prerogative of mercy, regardless of many thousand petitions against the death-sentence. Impressed at their only meeting, long previously, with Johnson's sound sense and prodigious knowledge, 'The celebrated author of *The Rambler* is of all others the oddest and most peculiar fellow I ever saw,' wrote Dodd. Yet among Johnson's many charitable acts must be numbered exertions to obtain Dodd's reprieve, described by Boswell, and certainly repaid with the prisoner's heart-felt gratitude. 'Let those,' says Johnson, 'tempted to his faults tremble at his punishment, and those whom he impressed from the pulpit with religious-sentiments endeavour to confirm them by considering the regret and self-abhorrence with which he reviewed in prison his deviations from rectitude.' Johnson does not seem to have doubted the sincerity of Dodd's repentance. Fitzgerald describes Dodd's *Prison Thoughts*, written under sentence of death, as 'one of the most extraordinary performances in the world. It is absolutely unique.... There are notes that show off his erudition; references to theatres, pictures, travels in France, deceased comedians—interrupted every moment with unworthy appeals for mercy, whining Jeremiads over his fate, and the exaggerated self-laudation of ostentatious penitence and complacent conversion.' (*A Famous Forgery*.)

THE youngest of twenty children, Philip alone with his sister Elizabeth reached maturity. His father was a well-to-do London tradesman. At school at St Albans, Philip Doddridge came under the notice of Dr Samuel Clarke, a Presbyterian minister, at whose funeral he caught a fatal chill. Through this patron's influence, Doddridge entered Kibworth Academy in Leicestershire. Refusing pastorates at Coventry, Pershore and London, he became principal of a nonconformist college just founded at Market Harborough, and had a stimulating influence on his pupils; but ministerial work combined with tuition at Northampton, where he afterwards moved, proved a failure. As well as starting a charity school in that town, Doddridge took a leading part in founding the county hospital. After two unsuccessful proposals to other ladies, Doddridge's marriage in 1730 to Mercy Maris turned out most happily. Of nine children five died in infancy. The widow survived till 1790. Doddridge received the degree of D.D. from Aberdeen, and advocated to Archbishop Herring exchange of pulpits between the dissenting and established clergy. On the subject of reconciling church and dissent, Bishop Seeker replied, 'Doctor, my sentiments on those matters are different from yours.' Johnson considered Doddridge's epigram on his family motto, *Bum vivimus vivamus*, one of the best in the English language.

'Live while you live, the epicure would say,
And seize the pleasures of the present day.
Live while you live, the sacred preacher cries,
And give to God each moment as it flies.
Lord, in my views let both united be;
I live in pleasure when I live to Thee.'

Of many hymns by Doddridge, among the most familiar still used are, *Hark, the glad sound; My God, and is Thy Table spread?* and *O God of Jacob*. Doddridge's *Rise and Progress of Religion in the Soul* was translated into many languages. His *Harmony of the Gospels* was thought by the Rev. Charles Godwyn, Fellow of Balliol, inferior to Dr Clarke's *Paraphrase*. Bishop Warburton commends Doddridge's *Family Expositor*. Sympathy with attacks on his *Divine Legation* won the bishop's friendship, who, like Whitefield on another occasion, much appreciated Doddridge's hospitality at Northampton. 'Death, whenever it happens in a life spent like yours,' wrote Warburton to his former host, 'is to be envied, not pitied; -and you will have the prayers of your friends, as conquerors have the shouts of the crowd.' Dying at Lisbon, where he had travelled in search of health, Doddridge was buried in the English cemetery.

ONE of the large family of a schoolmaster at Mansfield in Nottinghamshire, James eventually became partner with his elder and better-known brother Robert. Boswell mentions hearing from James Dodsley that Robert first suggested to Johnson an English dictionary, as 'a work that would be well received by the public; that Johnson seemed at first to catch at the proposition, but after a pause said in his abrupt decisive manner, "I believe I shall not undertake it." ' When, however, the first edition appeared, the firm of Robert and James Dodsley, together with other publishing houses concerned, was named on the title-page. In reply to Boswell's proposal of a biography of Robert Dodsley, 'I doubt,' said Johnson, 'whether Dodsley's brother (James) would thank a man who should write his life; yet Dodsley himself was not unwilling that his original low condition should be recollected.' On Robert's retirement in 1759, James succeeded to the business. An advertisement at the end of Hull's *Select Letters*, 1778, credits James Dodsley with forty-one publications. With Isaac Reed as editor, he reprinted and improved Robert's *Collection of Old Plays* and *Collection of Poems*. He sold eighteen thousand copies of Burke's *Reflections on the French Revolution*. James Dodsley possessed the originals of Pope's *Letters to a Lady*, supposed to be Martha Blount, printed at the Bowyer Press in 1769. Some years later, he received from Bowyer a legacy of one hundred pounds. A booksellers' club, meeting periodically at the Shakespeare Tavern, to which James Dodsley belonged, originated many valuable publications. Nominated a Sheriff of London, he paid the customary fine for exemption. Respected in the commercial world, Dodsley's secluded life contributed to eccentricity. Unwilling that friends should know of his carriage, he never drove East of Temple Bar. Thinking better of a resolve to give up business, he latterly confined himself to the wholesale trade. A fire in his warehouse involved considerable loss through neglect to insure his stock. The first of Dodsley's four wills was only made when he had passed the age of seventy. Leaving the greater part of his estate, worth about seventy thousand pounds, to nephews and nieces, he also bequeathed three hundred and twenty pounds to the Stationers' Company. On his memorial tablet in St James's Church, Westminster, James Dodsley is described as 'upright and liberal in all his dealings, a friend to the afflicted in general, and to the poor of this parish in particular.'

APRIL 23

ROBERT DODSLEY, 1703-1764

THOUGH destined to achieve fame as dramatist, poet and publisher, titles like *A Muse in Livery* recall Robert Dodsley's youthful experience of domestic service. That, as nature's gentleman, he remained unspoilt by patronage from the *elite*, is clear from Horace Walpole's observing in a letter, 'how decent, humble and inoffensive a creature Dodsley is.' Defoe patronized his early efforts; shortly afterwards, his *Toy Shop* was, through Pope's influence, acted at Covent Garden theatre. With that poet's assistance, added to his own literary profits, Dodsley set up as a bookseller in Pall Mall in 1735. His *King and the Miller of Mansfield*, and its sequel, *Sir John Cockle at Court*, were acted within the next few years at Drury Lane. For a time Dodsley was identified with Nathan Ben Saddi, author of *Chronicles of the Kings of England*, in mock-biblical style. They came in time, however, to be credited to Lord Chesterfield, as beyond Dodsley's powers. Dodsley's *Public Register* was a short-lived magazine. His *Museum*, another periodical, numbered Prebendary Spence, the Warton brothers, and other prominent literary men among contributors. An important work was his *Select Collection of Old Plays*. His *Collection of Poems*, mentioned more than once by Boswell, contained pieces by nearly every fashionable verse-writer of that time. Boswell describes Dodsley's *Preceptor* as 'one of the most valuable books for the improvement of young minds, which had appeared in any language.' The preface was by Johnson, who, in his Grub Street days, received from Dodsley ten guineas for *London*, an imitation of Juvenal's third satire. Dodsley later paid fifteen guineas for Johnson's *Vanity of Human Wishes*, from the tenth satire, and one hundred pounds each for *Irene* and *Rasselas*, adding another twenty-five for a second edition of the last-named work. Writing of the death of Dodsley's wife, Johnson recalls the lasting grief of his own bereavement. He relates to Bennet Langton a quarrel between 'Doddy' and Garrick over *Cleone*. Unwilling to desert his old patron, Johnson witnessed this play of Dodsley's at Covent Garden. He wrote introductions for Dodsley's *London Chronicle* and *Melpomene*. Dodsley's later works were *Select Fables*, followed by *Fugitive Pieces* and publication of Shenstone's writings. Dodsley was buried at Durham, where he died on a visit to Prebendary Joseph Spence, his early friend and helper.

JOHN DOUGLAS, D.D., 1721-1807

BISHOP DOUGLAS was the second son of a Fifeshire merchant. From St Mary Hall, Oxford, he migrated to Balliol College, where he was contemporary with Adam Smith. Douglas remembered the sensation produced at Oxford by Johnson's *London* in 1738. Applying the words primarily to the bishop's literary abilities, 'this great detector of impostures,' as Boswell described Douglas, also assisted Johnson to expose the Cock Lane ghost story. He informed Boswell that the *Apotheosis of Milton*, an essay in the *Gentleman's Magazine*, included by mistake in one edition of Johnson's works, was written by Guthrie. Boswell heard from Douglas of Johnson shocking Langton's father by saying to his niece, 'My dear, I hope you are a Jacobite.' When Johnson belittled Swift's writings at the Crown and Anchor Tavern, Douglas defended the dean's *Conduct of the Allies*, as containing strong facts. Johnson applied the argument to the strong facts contained in the Old Bailey sessions paper, such as house-breaking and robbery; 'and murder,' continued the doctor, 'is a mighty strong fact, but is great praise,' he asked, 'due to the historian of these strong facts?' In 1784, at his last recorded meeting with Johnson, Douglas defended the discipline of the Church of England against mistaken ideas on the part of the Scotch, and explained the duties of Convocation. Douglas was twice married. When he left the university, he went abroad to learn French. He served for a time as a military chaplain and was at the battle of Fontenoy. After holding country curacies in Berkshire and Oxfordshire, he became tutor to Lord Pulteney, son of the Marquis of Bath, who presented him to two livings in Shropshire. Douglas, however, spent his time travelling with his patron rather than in clerical duties. He was afterwards appointed to a London parish, and through Lord Bath's influence was made a canon of Windsor, where he is buried. He was also canon of St Paul's. In 1789 Douglas was consecrated Bishop of Carlisle and was eventually translated to Salisbury. As a bishop, he came up to the standard of that time. But Douglas is best known as an author. His *Criterion* is an answer to David Hume's argument against miracles. He also wrote several political pamphlets. Douglas edited Lord Clarendon's letters and Captain Cook's journals, as well as writing articles for the *Public Advertiser* under various *noms deplume*.

REFERRING to Johnson's first walk round Edinburgh, accompanied by his host and the Rev. Dr Robertson, 'We showed him,' writes Boswell, 'the Royal Infirmary, for which, and for every other exertion of generous public spirit in his power, that noble-minded citizen of Edinburgh, George Drummond, will be ever held in honourable remembrance.' A smaller hospital, founded by Drummond in 1729, was succeeded by the above-mentioned institution in 1738. Known as 'the father of the Infirmary,' Drummond's bust by Nollekens adorned the hall, and a neighbouring street was named after him. In 1879 the Royal Infirmary was re-opened in Lauriston Place. Six times Lord Provost, Drummond figures conspicuously in the history of modern Edinburgh. He was instrumental in founding the university medical school and adding several new professorships. Largely concerned in planning the New Town of Edinburgh, he occupied a country house on the site of the present Drummond Place, his town residence being in Anchor Close, off the old High Street. As Grand Master of the Scottish Freemasons, Drummond laid the first stone of the Edinburgh Royal Exchange in 1753, and later that of the North Bridge. Many of his improvement schemes met with opposition, and only the year after his death was the Act passed for extending the city northwards, and the foundation laid of the first house in the New Town. Drummond is said to have joined the Duke of Argyle with a company of volunteers to suppress the Earl of Mar's insurrection in 1715. He was prominent in organizing resistance to occupation of Edinburgh by the rebels in 1745. Ten years later, he was appointed a manager of the Edinburgh Society for Encouragement of the Arts, Sciences, Manufactures and Agriculture. Drummond had fourteen children by his first two wives. His manuscript diary, preserved in Edinburgh University library, relates an attachment broken off for want of means. His third and fourth marriages each brought him a fortune. A younger brother, Alexander, British consul at Aleppo, 1754 till 1756, wrote a book of travels in Germany, Greece, Italy and Asia. A sister, a Quaker preacher, delivered an address before Queen Caroline. Drummond's father was the first Master of the Edinburgh Merchants' Hall in 1681. George Drummond was buried in the Canongate Churchyard in his native Edinburgh. Sir Alexander Grant considered him the chief benefactor of the city and university, of all the Town Councillors and Provosts of nearly three centuries.

JOHN DUNNING (LORD ASHBURTON), 1731-1783

ENDOWED neither with outward graces, nor with gifts of oratory, Dunning's almost unrivalled powers of argument invariably secured attention. When such a man could declare 'one is always willing to listen to Dr Johnson,' the doctor's delight may be imagined. 'A great deal indeed,' exclaimed Johnson, when Boswell repeated Dunning's words. 'Here is a man willing to listen, to whom the world is listening all the rest of the year.' Johnson writes of election of 'Mr Dunning, the great lawyer,' to the Literary Club. Speaking of people betraying their particular locality by their accent, Johnson instances Dunning, who might thus be known as a Devonshire man. Leaving Ashburton grammar school, Dunning was articled in his father's office. Called to the Bar from the Middle Temple in 1756, Dunning's reputation commenced some years later with a defence of English merchants trading in the East Indies, against complaints of the Dutch East India Company. In 1766 Dunning became Recorder of Bristol, and soon afterwards Solicitor-General. He was also Member for Calne. The barony conferred on Dunning through Lord Shelburne's influence in 1782 caused violent resentment in the Rockingham party, who at once procured the raising to the peerage of Sir Fletcher Norton, late Speaker of the House of Commons, and Dunning's rival in the legal profession. Dunning was for revising Acts of Parliament objectionable to His Majesty's subjects in America; he favoured Catholic emancipation; he was against a slave's liberty as a matter of course on landing in England; he advocated diminishing the increased power of the Crown. When asked how he got through all his business, Dunning is said by Lord Eldon to have replied, 'I do one-third of it, another third does itself, and the remaining third continues undone.' Dunning's marriage to Elizabeth Baring, a Devonshire lady, resulted in two sons, of whom John, the elder, died in infancy. His younger brother Richard, therefore, became the second Lord Ashburton. Wraxall, who thought the father's peerage due rather to fortune than to merit, relates in *Historical Memoirs* an anecdote of Dunning and Wallace, another eminent lawyer. Late in life, and conscious that recovery from their respective disorders was impossible, they desired a last interview in an inn where they were staying. 'They were carried into the same apartment, laid on two sofas, and remained long in conversation. They then parted as men who could not hope to meet again in this world.'

DYER'S best-known poem, the *Fleece*, caused Johnson to ask 'how can a man write poetically of serges and druggets?'⁵ In *Lives of the Poets* he quotes a critic's witty remark to Dodsley the publisher, alluding to a law lately passed, 'he will be buried in woolen.' Johnson, however, ends his own unfavourable criticism by quoting Akenside's words to a contrary effect, 'that he would regulate his opinion of the reigning taste by the fate of Dyer's *Fleece*; for, if that were ill received, he should not think it any longer reasonable to expect fame from excellence.' Johnson considered *Grongar Hill* Dyer's best production, because, though not accurately written, its scenes are pleasing and raise images welcome to the mind; while the writer's reflections, as consonant to the general experience of mankind, will cause the poem to be read over again. *Ruins of Rome* resulted from a visit to Italy, to study painting. Johnson thought that the title raised greater expectations than the poem gratified, but quotes some lines with approval, as 'conceived with the mind of a poet.' Criticized in the writings of Gilpin and Scott, the Quaker poet of Amwell, Dyer was defended in Drake's *Literary Hours*, against Johnson's severe remarks; a sonnet was also addressed to him by Wordsworth. Dyer's shorter poems were published collectively in 1761. He does not seem to have excelled as an artist. He was instructed in painting under Jonathan Richardson, and travelled in exercise of that profession and for love of scenery in South Wales and the neighbouring counties. The year of Dyer's birth, though not certain, is supposed to have been 1700, or just before. At Westminster he was a pupil of Dr Freind, a good scholar and successful head master. Pope introduces in the *Dunciad* a sneer against Freind by Bentley. Dyer entered the office of his father, a solicitor of note at Aberglasney in Caermarthenshire, after whose death, however, he discontinued legal studies. Ordained by the Bishop of Lincoln, Dyer held livings in that county and in Leicestershire, and obtained the Cambridge LL.B. degree. Though clerical preferments secured him a competent income, Dyer complained that repairs to the rectory at Coningsby took away the profits. He married a Miss Ensor, 'whose grandmother,' he declared, as Johnson relates, 'was a Shakespeare, descended from a brother of everybody's Shakespeare.' They had a family of four.

THE malignant delight of Sir John Hawkins to make the worst of characters reaches perfection in Dyer's case. Some ten pages of his *Life of Johnson* are incidentally devoted to tracing the supposed fall of a gifted and highly educated man, into pleasure, indolence and vice. The whole concludes with a short moral discourse, 'to show the tendency of idleness and to point out at what avenues vice may gain admittance in minds seemingly the most strongly fortified.' Malone and Bishop Percy indignantly contradict Hawkins, while an obituary notice by Burke is entirely favourable to Dyer. Again, Murphy writes, 'Mr Dyer was admired and loved through life. He was a man of literature. Johnson loved to enter with him into a discussion of metaphysical, moral and critical subjects.' To his collection of prints Johnson wished to add Dyer. An engraving of a mezzotint from Reynolds's portrait of Samuel Dyer was mistaken for John Dyer, and prefixed to an edition of that author's works. Samuel Dyer was an original member of the Ivy Lane and Literary Clubs, where, according to Percy, his judgment was respected and his opinion final, though he seldom spoke till addressed. With a high opinion of his learning, Johnson consulted Dyer on a Latin translation of Lady Elibank's epitaph. He writes also of Dyer's regularity at the club, as compared with Hawkins and himself. In an imaginary university, to be founded by Boswell and himself at St Andrews, Johnson chose Dyer as mathematical professor. The younger son of a wealthy dissenting jeweller in the City, Dyer went from a school at Moorfields to Dr Doddridge's nonconformist college at Northampton. Dyer's other teachers were Hutcheson at Glasgow, and Schultens at Leyden. Refusing to become a minister, Dyer seems to have neglected his gifts as classical scholar, mathematician and linguist. He completed, however, a translation of Plutarch's *Lives*, and had as pupil Richard Gough, a distinguished antiquarian, and benefactor to Oxford university. Dyer was thought by Reynolds and Malone, though on insufficient grounds, author of the *Letters of Junius*. Endowed with brilliant abilities and connected with many eminent men, Dyer held a War Office appointment and was a Fellow of the Royal Society. But his life ended in direst poverty, and even with rumours of suicide, through unfortunate speculations with money inherited on the death of his mother and elder brother.

APRIL 29

OLIVER EDWARDS, 1711-1791

JOHNSON had several friends in the law, beginning with Gilbert Walmesley of Lichfield, his early patron, noticed separately. Boswell submitted more than one legal case for Johnson's opinion, who prided himself on some knowledge of law, derived from Ballow and Sir Robert Chambers. Boswell records as one of the most noteworthy events of his friend's life a casual meeting with Oliver Edwards, on Good Friday, 1778. As the three came out of St Clement Danes, Edwards suddenly recognized his old Pembroke friend. 'How wonderful it was,' observed Johnson, 'that they had both been in London forty years without having ever once met.' After parting at Oxford, half a century before, Edwards entered the legal profession. As they talked over old times, Edwards remarked on the freedom from care, as he supposed, of the clerical career, embraced by many Pembroke contemporaries. Johnson disagreed. 'I would rather,' he replied, 'have Chancery suits upon my hands than the care of souls. No, Sir, I do not envy a clergyman's life as an easy life. Nor do I envy the clergyman who makes it an easy life.' One priceless little speech on this same occasion has immortalized Edwards in the memories of Boswell's readers. 'You are a philosopher, Dr Johnson. I have tried, too, in my time, to be a philosopher. But, I don't know how, cheerfulness was always breaking in.' In deep contrast were the feelings attendant on Johnson's loss of his wife, which, as he assured his simple-minded guest, 'had almost broke his heart.' Agreeing with Boswell that he was 'a weak man,' Johnson respected the straightforward and outspoken nature of Edwards. 'My purpose,' he records in his diary, 'is to continue our acquaintance.' Little, however, came of its unexpected renewal, except a gift of the *Rambler*, and no further meeting is recorded between author and recipient. Boswell's only other mention of the worthy old lawyer was a second encounter, a few years later, under much the same circumstances as before, marked by another memorable short saying from Edwards. In reply to Boswell's remark that he and Johnson apparently only now met in church, 'Sir,' replied Edwards, 'it is the best place we can meet in, except Heaven, and I hope we shall meet there too.' Edwards was born at Devizes. He at this time resided near Stevenage, on an estate brought him by his second marriage, and came up to London for business.

EDWARD ELIOT (LORD ST GERMANS), 1727-1804

'I DID not think,' said Johnson, 'a young lord could have mentioned to me a book in the English history that was not known to me.' The words refer to *Captain Castleton's Memoirs*, mentioned to the doctor by Lord Eliot, just previously raised to the peerage as first Earl of St Germans. This Cornish title caused Boswell to ask, 'Why did he not obtain the title of Baron Mahogany?' in allusion to a liquor thus named, consisting of gin and treacle, favoured by fishermen of Cornwall. The question occurs in a letter to Sir Joshua Reynolds, in whose house Boswell and Johnson had occasionally met Lord Eliot, one of Sir Joshua's most familiar and valued friends. Here also Eliot commended to Johnson a German translation of his former tutor, Walter Harte's *History of Gustavus Adolphus*. Fanny Burney, who met him through Reynolds, describes Eliot as 'a most agreeable, lively and very clever man.' Portraits of Lord and Lady Eliot were among the great artist's earlier works. Eliot was present at the last meeting of the Literary Club attended by Johnson. He could not understand a father's 'endeavour to make his son a rascal,' as he thought Lord Chesterfield's famous *Letters* to his natural son, Philip Stanhope, could not fail to do. Chesterfield nevertheless holds Eliot up as an example worthy of imitation. 'He does not content himself with the surface of knowledge, but works in the mine for it, knowing that it lies deep.' In company with Stanhope, Eliot made the grand tour on the Continent. Lord Charlemont, their part-time fellow-traveller, was impressed with Eliot's learning and companionable disposition. Of Cornish descent, with Port-Eliot as the family seat, Edward Eliot was born in London. In 1756 Eliot, now in possession of the family estates, married Catharine Elliston, first cousin of Gibbon the historian. Three sons were the fruit of their marriage. From his mother's side of the family Eliot eventually inherited the manor of Charlton in Kent. Possessing very considerable political influence, Eliot at various periods represented Liskeard, St Germans and the county of Cornwall in Parliament. Gibbon and others owed much to his friendship politically. Receiver-General for the Duchy of Cornwall, and a Commissioner for the Board of Trade and Plantations, Eliot was unpretending and modest. Dying within a few days of each other, Eliot and his wife were buried at St Germans.

'THE most literary conversation that I ever enjoyed/Johnson told Boswell, 'was at the table of Jack Ellis, a money scrivener behind the Royal Exchange, with whom I at *one* period used to dine generally once a week.' In his dictionary Johnson defines scrivener as 'one who draws contracts,' and alternatively as 'one whose business is to place money at interest.' He quotes use of the term by Shakespeare, Dryden and Arbuthnot. Describing a supper at the Mitre Tavern, 'there,' observed Jeremy Bentham, 'was Ellis, the last scrivener of the City of London, who died at the age of ninety-four, a pleasant old fellow.' Forty years a member of the Corporation of the City of London, Ellis was Alderman's Deputy and four times Master of the Scriveners' Company, but was unsuccessful in obtaining the post of Chamberlain of London. Boswell speaks of the duties of scriveners as afterwards transferred to attorneys. He alludes to Ellis's portrait in the Scriveners' Hall, painted by Fry and engraved by Pether. Visiting him shortly before his death, Boswell found Ellis's judgment distinct and clear, and memory almost perfect. Endowed also with great bodily vigour, and able to walk long distances when well over eighty, Boswell was likewise impressed with Ellis's freedom from senile discontent and fretfulness. He writes of Ellis's classical and poetical gifts, though modestly publishing most of his works anonymously. The *European Magazine*, 1792, contains Johnson's favourable criticism of Ellis's translation of Ovid; while, according to Dr King, Principal of St Mary Hall, Oxford, noticed separately, Ellis 'differed from other translators so much as to warrant him to say what he read was not Ellis, but Ovid himself.' Ellis was author of a travesty of Maphaeus' addition to the *ASneid*; *The South Sea Dream*, in Hudibrastic verse; *The Surprise, or the Gentleman turned Apothecary*; an allegorical poem entitled *Tartana*, and many unpublished verses. His *Cheat's Apology* was sung with success at Vauxhall. Ellis's literary friends included Dr King, Lord Ossory, Fayting, master of Merchant Tailors' School, and Moses Mendez; Steevens relates that Ellis suddenly regained use of a sightless eye, becoming immediately blind in the other. Born in the parish of St Clement Danes, Ellis attended inferior schools in Whitefriars and Wine Office Court. His business career began in Threadneedle Street, under John Taverner, a scrivener, whom he succeeded, in partnership with his late master's son. Ellis died unmarried and was buried in St Bartholomew's Church, near the Royal Exchange.

THIS son of a Scottish episcopalian clergyman was educated at the high school and university of Edinburgh. Beginning as a private tutor, Elphinston next travelled in Holland with Thomas Carte, historian of England, France and Portugal, of strong Jacobite sympathies. Elphinston studied French language in Paris, and on his return brought out a Scotch edition of *the Rambler*, with translations of the mottoes. In a letter expressing 'a very warm sense of his generosity and friendship/ Johnson requests Elphinston to send a copy to Ruddiman, the learned grammarian, noticed separately; he also writes to sympathize with loss of Elphinston's mother. Asked once by Elphinston if he had not read a certain book through, 'No, Sir,' said Johnson, annoyed at having to confess his desultory method of reading, 'do you read books *through*?' Moving to London in 1753, Elphinston kept schools for more than twenty years, at Brompton and then at Kensington, with reputation for starving the minds and bodies alike of his pupils. 'He has a great deal of good about him,' Johnson owned, 'but he is also very defective in some respects. His inner part is good, but his outer part is mighty awkward. I would not put a boy to him, whom I intended for a man of learning. But for the sons of citizens, who are to learn a little, get good morals and then go to trade, he may do very well.' In the same conversation, Johnson compares the want of critical skill in Scotland with the teaching in English schools. Many were the criticisms of Elphinston's translation of Martial. Unlike Johnson, whose courage failed him, 'I advised him,' said Garrick, 'against publishing. Why, his translation is more difficult to understand than the original.' Dr Beattie writes, 'It is truly an unique. The specimens formerly published did very well to laugh at; but a whole quarto of nonsense and gibberish is too much. It is strange that a man not wholly illiterate should have lived so long in England without learning the language.' Burns likewise ridicules Elphinston's *Martial*. The author's answer was *The Hyper-critic*. Elphinston latterly devoted himself to a system of phonetic spelling. 'His works,' writes Croker, 'are forgotten, or remembered for their absurdity.' Among Elphinston's writings were a poem entitled *Education*, a supposed advertisement of his school, *Principles of English Grammar*, *Animadversions on Lord Karnes' Elements of Criticism*, etc. Elphinston married a Miss Gordon, of Banffshire, whose father was a military officer. His second wife was a niece of Bishop Falconer, mentioned by Boswell.

AFTER studying at Lincoln's Inn and Trinity College, Cambridge, Erskine was called to the Bar in 1778. His reputation began by carrying the day against Lord Sandwich, accused by Thomas Baillie of corrupt practices in management of Greenwich Hospital. In a few years Erskine was earning thousands annually at the Bar. Enjoying almost unbroken health throughout twenty-seven years' practice, he was remarkable for courtesy and good temper, and always spoke strictly to the point. 'Even the great luminaries of the law, arrayed in their ermine, bent under his ascendancy, and seemed half-subdued by his intelligence, or awed by his vehemence, pertinacity and undaunted character.' (Wraxall, *Posthumous Memoirs*.) A Whig, intimate with Sheridan and Fox, Erskine was a favourite with the Prince of Wales, who conferred on him the Chancellorship of the Duchy of Cornwall. Overawed at Pitt, Erskine failed as a Parliamentary speaker. Becoming Lord Chancellor in 1806, but resigning on the King's dismissal of Ministers in the following year, Erskine dropped gradually out of public life. Carelessness over money brought poverty. A widower since 1805, he later married Mary Buck at Gretna Green. Erskine was born at Edinburgh, of noble but poor parents. He received his earliest education from his mother, before attending St Andrews Grammar School. As means would not allow of a learned profession, Erskine joined the navy as a midshipman, spending some years in the West Indies. Seeing little prospect of promotion, he bought a commission in the army on his return home. After short periods at Berwick-on-Tweed and in Jersey, Erskine spent two years abroad with his regiment. Returning in 1772, he frequented London literary circles and was author of *Abuses in the Army*. Meeting at Sir Alexander Macdonald's house in London, Boswell describes Erskine as 'talking with a vivacity, fluency and precision so uncommon that he attracted particular attention.' Erskine expressed the opinion to Johnson that Richardson, as a writer, was 'very tedious'; they discussed gambling, and Erskine spoke of reading prayers and preaching two sermons to his men in Minorca; Johnson also answered Erskine's difficulties over a passage in Scripture. Tiring of military life, Erskine's next venture was due to a chance meeting with Lord Mansfield, who advised the legal profession. Erskine was an honourable politician, popular in society, proverbial for wit, inordinately vain, and an enthusiastic student of English literature. He was buried at Uphall, the family seat, in the county of Linlithgow.

RICHARD FARMER, D.D., F.S.A., 1735-1797

SECOND son of a wealthy maltster of Leicester, Farmer attended the grammar school of his native town. At Cambridge, he won the silver cup presented by Emmanuel College to their best graduate of the year. Farmer became tutor at Emmanuel, and in 1775 succeeded Dr Richardson as Master. His genial and liberal disposition endeared Farmer to all members of the college. He served as Vice-Chancellor, and, at the death of Dr Barnardiston of Corpus Christi College, was appointed university librarian. Farmer's hobby was his own collection of books, consisting especially of out-of-the-way English literature. 'I have plenty of all such reading as was never read,' he told Dr Johnson, who in 1765 inspected Farmer's treasures. Their meeting was most enthusiastic, and Boswell has preserved two letters from Johnson to Farmer on literary subjects. Farmer's library was sold after his death for more than £2,000. Prevented by incurable indolence from completing a history of Leicester, Farmer only published an *Essay on the Learning of Shakespeare*, highly praised by Joseph Warton and Johnson. In 1769 Farmer was preacher at the Chapel Royal, Whitehall. His ecclesiastical preferments were a canonry at Lichfield, and chancellorship of that diocese. Later he became canon of Canterbury, and finally of St Paul's, where he advocated introduction of statuary into the cathedral. He is supposed to have refused a bishopric, because, according to *Literary Anecdotes*, 'the delights of the pipe and the bottle in Emmanuel parlour outweighed in his estimation the dazzling splendour of the mitre_He was likewise strongly attached to dramatic entertainments, which, if we mistake not, English bishops never witness, and delighted in clubs, where he could have rational conversation without state or ceremony of any kind.' Farmer belonged to the Eumelian and Unincreasable Clubs, and was elected in 1795 to the Literary Club, founded by Sir Joshua Reynolds and Dr Johnson. Eccentric and slovenly, Farmer has been described as loving above all things old port, old books and old clothes. Said to have once admired the daughter of Sir Thomas Hatton, Farmer died unmarried. Buried in the chapel of Emmanuel, his epitaph was composed by the Rev. Dr Parr, a member of the same college. 'The painter of Farmer's picture, which you saw lately in the parlour of Emmanuel, was George Romney. It was finished, after six years from the first sitting, in 1783.' [*Information from the Master of Emmanuel College.*]

THIS well-known novelist and play-writer was a native of Somersetshire, and son of a military officer. Fielding's first dramatic work, *Love in Several Masques*, was acted at Drury Lane theatre in 1728. His *Temple Beau*, produced at Goodman's Fields, two years later, was followed by many more plays, till in 1736 Fielding became manager of the Haymarket theatre. His *Pasquin*, a criticism of the political corruptions of the day, led to the Licensing Act of 1737 and to the end of Fielding's career as a dramatist. Adopting the legal profession in consequence, he entered the Middle Temple. Called to the Bar in 1740, Fielding became a Justice of the Peace for Middlesex and Westminster, as well as chairman of Quarter Sessions. He also practised on the Western Circuit. He still found time for literary work. Parson Trulliber, in *Joseph Andrews*, is thought to have been Mr Oliver, vicar of Motcombe in Dorsetshire, who prepared Fielding for Eton. Parson Adams, in the same novel, is one of the best-known characters in English literature. The character of *Amelia*, supposed to be drawn from Miss Cradock of Salisbury, Fielding's first wife, is praised by Johnson, as 'the most pleasing heroine of all the romances.' The doctor, however, is severe in condemnation of *Tom Jones*, the most celebrated of Fielding's novels. 'I am shocked,' he declared to Hannah More, 'to hear you quote from so vicious a book; I am sorry to find you have read it, a confession which no modest lady should ever make. I scarcely know a more corrupt work.' Boswell's opinion was that, compared with his estimate of Richardson, Johnson 'had an unreasonable prejudice against Fielding.' *Tom Jones* is a vivid picture of contemporary morals. Its purpose was to recommend goodness and to show the writer's hatred of hypocrisy. The original of Squire Allworthy, in *Tom Jones*, was thought to have been Fielding's friend, Ralph Allen, of Bath.* The death of his wife, by whom he had one daughter, was an overwhelming blow to Fielding. The fruit of a second marriage was a boy and two girls. Alluding to possibility of regaining his own health in a milder climate, 'Fielding, 'wrote Johnson to Boswell, 'was sent to Lisbon, where indeed he died. But he was, I believe, past hope when he went.' Fielding was buried in the English cemetery at Lisbon, where in 1830 a monument was erected to the memory.

WANT of brilliancy and talents did not prevent Fitzherbert's smart answer to a second-rate wit, only able to take him one way in his carriage—'It will do very well, for then the same jokes will serve you in returning as in going.' Johnson relates his introduction to Foote at Fitzherbert's house. Fitzherbert was among those who stood bail on Barretti's murder charge. Johnson speaks of a man with many *friends* having no *friend*; and though Fitzherbert had no intimates, his amiable qualities led the doctor to observe, 'I never knew a man so generally acceptable'; this opinion is more than confirmed by Burke. Fitzherbert's wife was Mary Meynell, of Bradley, near Ashbourne, in Derbyshire. In her *Anecdotes*, Mrs Piozzi quotes Johnson as declaring—'That woman loved her husband as we hope and desire to be loved by our guardian angel. Fitzherbert was a gay good-humoured fellow, generous of his money and of his meat; desirous of nothing but cheerful society among people distinguished in some way or in any way, I think; for Rousseau and St Augustine would have been equally welcome to his table and to his house. The lady, however, was of another way of thinking; her first care was to preserve her husband's soul from corruption; her second, to keep his estate entire for their children; and I owed my own good reception in the family to the idea she had entertained, that I was fit company for her husband, whom I loved extremely.' Miss Lawrence remembered Johnson saying that Mrs Fitzherbert 'had the best understanding he ever met with in any woman.' Loss of her influence doubtless helped towards Fitzherbert's suicide, owing to financial troubles. His brother John was vicar of Ashbourne, the home of Johnson's lifelong friend, the Rev. Dr Taylor. At Fitzherbert's request, John's curate, Rev. Ellis Farnworth, translator of Machiavel and supposed writer of an article in the *Gentleman's Magazine* on Powell, the fire-eater, was presented by the Dean of Lincoln to the living of Garsington in Derbyshire. Richard Graves, author of the *Spiritual Quixote* *lived some time as companion to Fitzherbert. In Parliament, Fitzherbert represented the borough of Derby, living at Tissington in the same county. Of his five sons, William was gentleman usher to George III, and was created a baronet. He was recorder of Derby, and a barrister. Alleyne, the youngest son, a distinguished politician, was raised to the Irish peerage as Baron of St Helen's.

*I Noticed seperately.

SIR JOHN FLOYER, 1649-1734

THIS physician, author and amateur theologian was son of Richard Floyer, of Hints, a small village near Tamworth in Staffordshire. At the age of fifteen Floyer matriculated at Queen's College, Oxford, where he eventually graduated in medicine. After twelve years' residence in Oxford, he set up as a physician in Lichfield. His writings are described as showing originality and independence, and as furnishing starting-points for new methods of treatment. Floyer's *Touch-Stone of Medicines* deals with the medicinal value of plants, as judged by scent and taste. An interesting point is appearance on the title-page of the name of Michael Johnson, father of Samuel. The book is announced as printed for Michael and on sale at his three establishments at Lichfield, Uttoxeter and Ashby de la Zouche. Other books by Floyer were likewise printed for Michael Johnson. A far more important work was *The Physician's Pulse Watch*, Floyer being the first doctor to observe the number of beats to the minute. The watch was constructed to go for exactly sixty seconds, to help observation in this matter. Another work by Floyer, advocating the cold bath and explaining the custom of the Romans in its use, reached many editions under various titles, and was translated into German, Latin and Dutch. Rickets healed by dipping infant sufferers in cold water led to Floyer's advocacy of Baptism by immersion. His letter on cold baths in the *Gentleman's Magazine* is thought to have been inserted by Samuel Johnson. That a physician of Floyer's eminence should have recommended Johnson's resort to the Royal Touch for cure of scrofula seems strange, unless Floyer believed in auto-suggestion. Floyer's *Treatise on Asthma* is noteworthy for excellent clinical observations. Troubled himself with this complaint, Dr Johnson makes various criticisms on this work in letters to Langton and Dr Brocklesby during his last year. He also advocated a biography of Floyer, 'whose learning and piety were worth recording,' and wished for an edition of his works. Floyer was author of *The Creation and the Mosaic System, Exposition of the Revelations, Vindication of Esdras*, and two works on the Sibylline oracles. In his *History of Lichfield*, Harwood mentions that, under a new charter granted by James II for reconstituting the corporations of various towns, Sir John Floyer was created Justice of the Peace for life for that city.

THE old oak staircase, carved doorways and ornamental ceilings of the Red Lion Hotel at Truro, built in 1671, delight visitors. Of further interest is its claim to be the birthplace of this celebrated comedian. Foote's father, a Cornish magistrate, represented Tiverton in Parliament. Samuel's powers of mimicry were apparent from childhood. Though well read in the classics, he lost his scholarship at Worcester College, Oxford, where he was of Founder's kin, for defiance of all rules, and took to the stage. He appeared first in *Othello* at the Haymarket in 1744. After a theatrical trial at Dublin, he acted various characters at Drury Lane. Coming into collision with the Westminster magistrates, he gave instead entertainments consisting of satirical mimicry of Garrick and other actors. After some years absence abroad, he unsuccessfully appeared at Drury Lane with *Taste* in 1752. *The Englishman in Paris* met with better fortune at the Haymarket. Successful receptions at Dublin and Edinburgh soon followed. Foote's best comedy was *The Minor*, satirizing Whitefield and the Methodists. He was fleeced of a large part of the profits from *The Devil on Two Sticks*, by card-sharpers at Bath. Losing a leg through a riding accident, Foote was allowed by the Duke of York, as compensation, to erect a theatre in Westminster. He opened the Haymarket in 1767 with his *Prelude*. Garrick and other victims of his caricatures were afraid to take proceedings; but threatened with personal chastisement by Johnson, Foote found discretion the better part of valour. 'Having no good opinion of the fellow,' says the doctor, relating their introduction, 'I was resolved not to be pleased, and it is very difficult to please a man against his will. I went on eating my dinner pretty sullenly, affecting not to mind him. But the dog was so very comical that I was obliged to lay down my knife and fork, throw myself back upon my chair and fairly laugh it out. No, Sir, he was irresistible.' But Johnson thought Foote no mimic. 'He goes out of himself without going into other people.' Hearing from Boswell that Foote declared himself fearless of death, Johnson suggested holding a pistol to his breast, to see how he behaved. Foote's powers latterly declined. His last appearance was in *The Maid of Bath* in 1777. Starting for the South of France on medical advice, he died suddenly at Dover. Foote was buried in Westminster Abbey, bequeathing his possessions to his two illegitimate sons.

SIR WILLIAM FORBES, 1739-1806

DESCENDED from an old but impoverished Scotch family, William alone of five children reached manhood. After the death of his father, an advocate, he attended school at Aberdeen. Apprenticed when fifteen to Messrs Coutts's banking firm in Edinburgh, Forbes became a partner and eventually head of the concern, known from 1773 as Forbes, Hunter & Company, and renamed in 1838 the Union Banking Company. A recognized financier, Forbes took a leading part in preparing the revised Bankruptcy Act, and was consulted by Pitt on financial matters. He declined, however, Pitt's offer of an Irish peerage. Forbes bought back a large part of the alienated family estate at Pitsligo in Aberdeenshire. A benefactor to many public institutions in Edinburgh, Forbes did much for the Episcopalian Church. He brought to the capital Archibald Alison, of Balliol College, Oxford, son of a former Provost of Edinburgh. A preacher of some note, 'without enough of the devil in him to find the devil out,' Alison's essay on *Taste* gained reputation; he also published a funeral sermon on Forbes, who accompanied Boswell, Johnson and Sir William Scott to church in Edinburgh. Alluding to their introduction at his house, Boswell describes Johnson and Forbes discussing the propriety of a lawyer consciously undertaking an unjust cause. He later mentions a question by Forbes, 'his very worthy friend,' at the Crown and Anchor Tavern in London, which Johnson laughingly confessed himself unable to answer, 'Might not a man warmed with wine be like a bottle of beer, made briske by being set before the fire?' Boswell preserves two letters in praise of his *Life of Johnson* and the *Tour to the Hebrides*, both lent to Forbes in manuscript. These letters testify to benefit from reading no less than from listening to Johnson's conversation. Forbes also supplied Boswell with the story of the Round Robin concerning Goldsmith's epitaph, mentioned under THOMAS BARNARD. He was finally one of Boswell's executors. Boswell describes Forbes as 'a man of whom too much good cannot be said; a good companion and a good Christian. In a dangerous illness he was watched with the anxious apprehension of a general calamity; day and night his house was beset with affectionate enquiries; and upon his recovery, *Te Deum* was the universal chorus.' Marriage with Elisabeth Hay resulted in a family of nine. Forbes was author of *Lives* of his mother, Dame Christian Forbes, and of James Beattie, as well as *Memoirs of a Banking House*,

CORNELIUS FORD, 1694-1731

OF three Cornelius Fords, the eldest, Johnson's grandfather, died in 1709. An uncle of the same name lived till 1734. The subject of this essay, Johnson's first cousin, was Parson Ford, immortalized in Hogarth's *Modern Midnight Conversation*. A print of this picture at Streatham led to Johnson's relating a story of Ford's ghost appearing on one occasion. He is described as possessing 'both talents and good dispositions disgraced by licentiousness, but a very able judge of what was right.' In *Lives of the Poets*, under Fenton, Johnson speaks of Ford's misuse of abilities, 'which might have enabled him to excel among the virtuous and the wise.' Mrs Thrale, nevertheless, writes that Johnson, 'always spoke of him with tenderness, praising his acquaintance with life and manners.' She likewise describes Ford's advice as to study, when Johnson spent some months with his cousin at Pedmore in Worcestershire in 1725. Johnson was, as Boswell points out, sent by Ford's advice to school at Stourbridge, after leaving Lichfield school. Cornelius was son of Joseph Ford, a leading doctor of Stourbridge, by his second wife, Jane Hickman. A man of wide knowledge and ready wit, Cornelius Ford's education began at Mansfield school in Nottinghamshire. Afterwards, at St John's College, Cambridge, his tutor was Christopher Anstey, father of the author of the *New Bath Guide*. At St John's, Ford shared rooms with William Broome, the poet, of whose abilities he thought meanly. Ford eventually migrated to Peterhouse, graduating M.A. in 1720. His grandfather bequeathed him a Latin Bible. Ford's only known composition is a Latin epitaph to his father. In 1724, at Rushock in Worcestershire, Ford married Judith Crowley, daughter of a wealthy Quaker ironmaster. Soon afterwards, Ford became Chaplain to Lord Chesterfield, who presented him to the living of South Luffenham in Rutlandshire. He held this preferment for the rest of his life. The only vice Ford lacked, said his Lordship, was hypocrisy. Ford died in London. Johnson wrote to Mrs Thrale in 1771, 'I would have been glad to go to Hagley, in compliance with Mr Lyttelton's kind invitation; for, beside the pleasure of his conversation, I should have had the opportunity of recollecting past times, and wandering *per montes notos et flumina nota*, and recalling the images of sixteen, and reviewing my conversation with poor Ford.'

BORN and educated at Aberdeen, George was nephew of the Rev. James Fordyce, noticed separately. After some years apprenticeship to another uncle, Dr John Fordyce of Uppingham, he continued medical studies at Edinburgh under Dr William Cullen, followed by a course of anatomy at Leyden. Fordyce's lectures on chemistry and subjects connected therewith won many years popularity in London, numerous pupils gaining distinction. Fordyce succeeded Mark Akenside as physician to St Thomas's Hospital. Fellowship of the Royal College of Physicians followed, though Fordyce had not fulfilled the usual condition of graduating from an English university, and had even sided against the authorities in some dispute. Fordyce was considered by Dr William Charles Wells, his biographer and junior colleague at St Thomas's, as unsurpassed in medical knowledge of the time. His lectures were, according to Wells, prepared without writing and delivered in hesitating manner. Notes taken at the time and still preserved witness to their excellence. Fordyce's reputation rests principally on a work on digestion, delivered originally as his Gulstonian lecture, and on some writings on fevers. Author of numerous other scientific publications, Fordyce assisted in preparing the *Pharmacopeia Londinensis*, and was largely instrumental in founding a Society for the Improvement of Medical and Surgical Knowledge. Of eccentric habits and slovenly in dress, some time elapsed before his London practice became considerable. Intemperance once at least brought luck. Unable to count the beats of a lady's pulse, Fordyce realized his condition. Conscience-stricken at hearing the word 'drunk' applied to himself in an undertone, the patient sent her physician a hundred-pound bank-note to keep her own weakness a secret. (*Rogers' Table Talk*.) Fordyce was a Fellow of the Royal Society. He married after settling in London, and was father of four. He died as a result of gout, in his house in the Strand. His portrait at St Thomas's Hospital was painted by Thomas Phillips, professor at the Royal Academy and author of *Lectures on the History and Principles of Painting*. Only mentioned by Boswell in connection with the Literary Club, Johnson's letter is preserved recording Fordyce's election. In a list of members dated 1792 appears his name, but none of Fordyce's conversation has been recorded. 'Evident marks of kindly concern' from members present, among whom was Fordyce, cheered Johnson's last attendance at the Club, some six months before his death.

JAMES FORDYCE, D.D., 1720-1796

OF the twenty children of the Provost of Aberdeen, David Fordyce made a name as Professor of Moral Philosophy at that university. Alexander was the most active partner in a large banking concern, which, however, he brought to ruin. William became an eminent London physician. James attended the high school at Aberdeen, and was afterwards educated for the ministry. He eventually obtained the D.D. degree of Glasgow. At Alloa, one of his earlier charges, Fordyce won considerable reputation as a preacher, increased by a sermon before the General Assembly. Moving in 1760 to London, he ministered to a Presbyterian congregation, as colleague of Samuel Lawrence, whose grandfather had been ejected by the Act of Uniformity, 1662, from the vicarage of Baschurch in Shropshire. In London, Fordyce at once drew crowds by his preaching. In after years a quarrel, causing Fordyce to dismiss Thomas Toller, his assistant, caused party spirit. Many followed Toller to his new sphere. Out of heart and health, Fordyce retired in 1782 to Christchurch in Hampshire, and then to Bath, where he died, survived many years by his wife. Much as Johnson disliked the Presbyterian religion, 'this did not,' writes Boswell, 'prevent his having a long and uninterrupted social intercourse with the Rev. James Fordyce, who, since his death, has gratefully celebrated him in a warm strain of devotional composition.' This refers to Fordyce's sympathetic words concerning Johnson, in his quaint *Addresses to the Deity*. Fordyce concludes with the prayer that 'we may profit by his severe but salutary instructions, and in the spirit of meekness learn from so able a teacher the things that belong to our peace. Let not the graver dictates of his pen be lost in levity or forgetfulness. Nor yet let us rest with the transitory and ineffectual admiration of truth, when we behold it embellished by his vivid wit and glowing fancy; but may we follow its guidance with faithfulness and pleasure.' Fordyce introduced Johnson to the Rev. Hugh Blair. He annoyed Johnson, unaware of Blair's different views from his own on the subject, by leading him to speak strongly against the authenticity of the Ossian poems. 'Sir,' said Johnson to Boswell, 'I am not sorry that they got thus much for their pains. Sir, it was like leading one to talk of a book, when the author is concealed behind the door.'

IN 1767 Fothergill was raised from Fellow to Provost of Queen's College, Oxford, in succession to Dr Joseph Browne, rector of Bramshott and prebendary of Hereford. Fothergill has been described as of a jolly rubicund complexion, but very bashful. His gaunt solemn figure, with long-tasselled cap, wig and bands, might be seen starting for his daily walk at his regular hour, followed by his quietly-dressed wife. When the Provost's house was partly burnt down, 'Dr Fothergill himself stepped out in cap, wig and gown much singed. He called on all to join him in prayer, and then laboured among them in extinguishing the flames.' (Rev. J. R. Magrath, *Queen's College*.) Fothergill effected various domestic economies as Provost of Queen's. Gaudy Days were limited to five annually, and suppers in Hall were abolished. The Provost voted money from the college funds for rebuilding churches destroyed by a storm in the Barbados. In 1780 he insured a large part of the college in the Sun Fire Office. A sermon preached before the university in his younger days, advocating commemoration of King Charles I as a martyr, involved Fothergill in controversy with the Rev. Ralph Heathcote, whom Bishop Warburton consequently appointed assistant preacher at Lincoln's Inn. As Vice-Chancellor, Fothergill in 1775 conferred on Johnson the degree of Doctor of Laws, at Lord North's suggestion. The following is a translation of the recipient's Latin letter of thanks to Fothergill—'Many words are needless to express in a set speech how gratefully I receive the honour with which, under your auspices, Oxford has handed my name down to posterity. All rejoice at what gratifies themselves. No one could be unconscious of pride in himself, when able to satisfy such rewarders of literary merit as yourselves. Yet even this great honour has the one disadvantage of rendering me unable hereafter to relax my efforts or to cease lawfully from toil, without bringing discredit on your body, and may I ever guard against seeking praise by such means as would in any way cause you shame. Farewell.' The Provost was a prebendary of Durham, and son of Henry Fothergill, of Lockholme in Westmorland. His elder brother, George, was Principal of St Edmund Hall, Oxford, and some time chaplain of Queen's. Nearly himself elected Provost in 1756, George was defeated by Dr Browne, mentioned above. After George Fothergill's death in 1760, Thomas published a volume of his sermons.

BORN at Glasgow, the eldest of four brothers, Robert Foulis began life as a barber. Persuaded by Francis Hutcheson to take up printing and book-selling, he visited Oxford in 1728, with his brother Andrew. Rare books collected soon afterwards in France found a ready sale in London. In 1741 Robert set up in business at Glasgow, and eventually was appointed printer to the university. The first Greek book printed there was from his press, and he used a type cast specially for him. Many of his fine editions of the classics won prize medals from the Select Society of Edinburgh. His masterpiece was a Homer, with plates from Flaxman's designs. The proof-sheets of his Horace were hung up in the college, with a reward offered for inaccuracies found therein. In 1775 Johnson wrote to Boswell, 'There are two little books published by Foulis; *Telemachus*, and Collins' *poems*, each one shilling. I would be glad to have them.' A meeting of Johnson with the Foulis brothers at Glasgow was not, however, a success socially. Bored with their 'unsettled and speculative mode of conversation,' the doctor at last left their company. 'You are flying to me for refuge,' exclaimed Boswell; but the retort was ready, 'It is of two evils choosing the least.' Wilkes promised to obtain one hundred subscribers for a proposed edition of Plato by Foulis. Another work was a series of Shakespeare's plays, and through Dr Beattie's influence he published Gray's poems. In 1775, under the patronage of some Glasgow merchants, Foulis started an academy for painting, drawing and modelling, several rooms for teaching and for exhibition being granted by the university. When difficulties arose for want of teachers and patronage, some promising pupils were sent to study abroad at the academy's expense. On George III's coronation, the college court was decorated with academy pictures, of which an exhibition was held annually on the king's birthday. On the death of Archibald Ingram, one of its promoters, the academy was closed. When Andrew Foulis died, his brother Robert, against Christie's advice, disposed of the remaining pictures in London at considerable loss. Robert Foulis was associated with Adam Smith and other literary celebrities in a university debating society. At the decease of Robert Foulis, who was twice married, his son Andrew continued the printing business, but evidently at no profit, as he died in poverty **in 1829.**

THE son of a half-pay officer stationed at Hereford, Garrick was a pupil of John Hunter at the grammar school at Lichfield, where his family lived. He was also taught by Johnson at Edial and by Colson at Rochester. Abandoning legal study at Lincoln's Inn for the wine-trade, he finally chose the stage. Success in *Oroonoko* at Ipswich in 1741 was followed by impersonation of Richard III, bringing crowds to Goodman's Fields theatre in London. Equally successful in *King Lear* and *Hamlet*, Garrick reopened Drury Lane theatre in 1745, after its bankruptcy, as joint-patentee, making considerable profits and reviving public interest in Shakespeare's plays. In the very first rank of actors, and quick to recognize talent, Garrick showed skill in assigning characters to the right performers. Notwithstanding a reputation in some quarters for stinginess, he paid handsomely towards starting a fund in 1766 for infirm and retired Drury Lane actors, bearing also the expenses of an Act for its incorporation ten years later. Garrick's married life, in Adelphi Terrace and a country house at Hampton, with a Viennese lady who long survived him, was of the happiest. Johnson recalls setting forth from Lichfield in 1737, to seek their fortunes in London, 'when I came with twopence-halfpenny in my pocket, and thou, Davy, with three halfpence in thine.' In spite of a seeming envy of his success, and allowing neither praise nor criticism without contradiction, Johnson was seen in tears in Westminster Abbey at Garrick's funeral. When Boswell later remarked on the deaths of Beauclerk and Garrick to Johnson, 'Ay, sir, said he tenderly, and two such friends as cannot be supplied.' Garrick figures conspicuously in Boswell, who mentions his producing Johnson's *Irene*, after Fleetwood's refusal. Boswell also speaks of 'meeting Peter Garrick, the elder brother of David, strongly resembling him in countenance and voice, but of more sedate and placid manners.' The following inscription under a bust of Garrick in Lichfield Cathedral, apparently giving a wrong age, ends with Johnson's pathetic tribute to his old pupil and friend of many years—'Eva Maria, relict of David Garrick, Esquire, caused this monument to be erected to the memory of her beloved husband, who died the 20th of January, 1779, aged 63 years. He had not only the amiable qualities of private life, but such astonishing dramatick talents as too well verified the observation of his friend,—His death eclipsed the gaiety of nations, and impoverished the public stock of harmless pleasure.'

JANE GASTRELL, 1710-1791

JANE was one of the younger sisters of Mary Aston, the subject of a previous essay. In 1752 she married the Rev. Francis Gastrell, vicar of Frodsham in Cheshire. Gastrell's father was Chancellor of the diocese of Chester, and was related to Bishop Gastrell, whose *Christian Institutes* Johnson casually found at Inchkenneth. Francis gained unenviable notoriety by cutting down Shakespeare's mulberry-tree on his property at Stratford-on-Avon. His motive, according to Johnson, was to vex his neighbours. After partaking of his widow's hospitality with Johnson, on his first visit to Lichfield, in 1776, Boswell enlarges on 'her participation in the guilt of what the enthusiasts for our immortal bard deem almost a species of sacrilege.' Boswell visited Lichfield again, three years later, with Colonel Stuart, staying at the George Hotel. He writes to Johnson, mentioning a call 'to pay his respects to Mrs Gastrell, whose conversation he was not willing to quit.' This was at 'the lower house on Stow Hill/ to which Johnson alludes in a note. After her husband's death, in 1772, Mrs Gastrell passed her remaining years at Lichfield, at Stowe House, as it came to be called. This house was built in 1737 by the Rev. Thomas Hinton, canon of Windsor and curate of St Chad's, Lichfield. He died twenty years afterwards and has a memorial-tablet in the last-named church. The house higher up Stowe Hill was built by Elizabeth Aston, Jane's elder sister, about 1754. Mrs Gastrell survived her brother and seven sisters, of whom she was the fourth. In Lichfield Cathedral is a monument to her memory, described in Harwood's *History* of that city, though she was buried with her husband at Frodsham. The Rev. S. Parker relates that Johnson's acquaintance with Mrs Gastrell began in London, at the house of the Honourable Henry Hervey, husband of Catharine, her eldest sister. Parker describes a comic incident connected with a party at Mrs Gastrell's house. The hostess noticed Johnson, who came late, climbing over the entrance-gate. Reminding him of the smaller gate for foot-passengers at the side, the doctor replied that 'he had a mind to try whether he could still climb a gate as he used to do when he was a lad.' The maiden-name of Parker's mother, Charlotte Bagnall, occurs in Mrs Gastrell's will. In 1827 Parker presented the Johnsonian manuscripts to Pembroke College, Oxford.

GAY'S fame rests entirely on his *Beggars' Opera*. Swift, through whose influence largely it was written, as well as Pope, Congreve and Quin, all doubted its success on the stage. The Duke of Argyle, on the other hand, judging by the satisfaction of the audience during the first act, was more hopeful. Remarking on differences of opinion regarding a literary performance, Sir Joshua Reynolds alludes to Burke's thinking the *Beggars' Opera* 'had no merit.' Johnson considered its influence exaggerated; while supposing no one made a rogue by witnessing it, he thought the play might render that character familiar and in some degree pleasing. Boswell described it as having 'so much of real London life, so much brilliant wit, and such a variety of airs, which from early association of ideas engage, soothe and enliven the mind, that no performance delighted him more.' Publication of a sequel entitled *Polly*, though forbidden the stage, brought its author four hundred pounds. Gay's other writings were fables and pastoral poems. Dedication of some youthful verses, entitled *Rural Sports*, to Pope, gained for Gay that poet's lasting friendship. After Gay's death, his opera *Achilles* was acted, and two comedies published, the *Distressed Wife* and the *Rehearsal at Gotham*. Not rating his poetry high, 'We owe to Gay,' Johnson admits in *Lives of the Poets*, 'the ballad opera, now by the experience of half a century found so well accommodated to the disposition of a popular audience, that it is likely to keep long possession of the stage. Whether the product of judgment or of luck, the praise must be given to the inventor.' In the same publication, Johnson describes Gay as 'easily incited to hope, and deeply depressed when his hopes were disappointed.' Though his poems brought Gay a thousand pounds, he lost a considerable sum in South Sea stock. Devoid of worldly wisdom, and improvident, Gay passed his latter years under the care of the Duke and Duchess of Queensberry. His death was thought largely due to brooding over supposed neglect by the Court. Hopes raised by a secretaryship to the Duke of Clarendon were frustrated after Queen Anne died. Loss of the House of Hanover's favour was attributed by Swift to Gay's dedication of his *Shepherd's Week* to Lord Bolingbroke. Born and educated at Barnstaple in Devonshire, Gay began life as apprentice to a London mercer. His first step towards fame was the patronage of the Duchess of Monmouth.

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EDWARD GIBBON, 1737-1794

BORN at Putney, only Edward and one sister out of a large family survived infancy. Losing his mother when ten, Edward Gibbon was brought up by an aunt. From private schools he went to Westminster. At Oxford, his tutor 'remembered that he had a salary to receive and only forgot that he had a duty to perform.' Becoming a Catholic, 'the gates of Magdalen College,' writes Gibbon, 'were for ever shut against my return.' His father sent him to a Protestant minister at Lausanne. Acquaintance with Voltaire largely accounts for Gibbon's subsequent infidelity. Returning to England, he received a commission in the Hampshire Volunteers, and for some years represented Liskeard in Parliament. Much of Gibbon's later life was spent in Switzerland, where in 1787 he finished his celebrated *Decline and Fall of the Roman Empire*, the work of more than twenty years. Sceptical treatment of the Christian religion in the fifteenth and sixteenth chapters led to considerable controversy. The history was followed by *Memoirs of My Life and Writings*, containing the above allusions to Gibbon's Oxford experiences. A contemplated biographical series of eminent personages, from Henry VIII's time till his own, was hindered by Gibbon's death, at the house of his friend, Lord Sheffield, in London. Gibbon's cold and cynical nature was capable of strong attachments and sincerity of friendship. Engaged for a time to Mademoiselle Curchod, a French lady, Gibbon never eventually married. An interesting passage occurs in Colman's *Random Records*. 'On the day I first sat down with Johnson, in his rusty brown and his black worsteds, Gibbon was placed opposite, in a suit of flowered velvet with bag and sword. Each had his measured phraseology. Johnson's style was grand, and Gibbon's elegant. Johnson marched to kettle-drums and trumpets; Gibbon moved to flutes and hautboys, Johnson hewed passages through the Alps, while Gibbon levelled walks through parks and gardens.' Boswell records sarcastic remarks out of Johnson's hearing by Gibbon, whose presence he declared poisoned the Literary Club for him. Discussing history with Cambridge at Twickenham in 1775, Boswell relates that Gibbon, though present, 'did not step forth in defence of that species of writing. He probably did not like to trust himself to Johnson!' Quoting the *Idler* favourably, 'I must agree,' writes Gibbon, 'with Dr Johnson, that what is twice read is commonly better remembered than what is transcribed.' (*Life and Writings*.)

FOREMOST among contemporary writers, Goldsmith was of the innermost circle of Johnson's friends, and an original member of the Literary Club. Reconciliation after occasional passages at arms came easy to Goldsmith's generous if irritable and jealous nature; 'it must be much from you, Sir,' he assured Johnson, 'that I should take amiss.' Johnson described Goldsmith as 'a very great man.' Coming to his friend's assistance when arrested for rent, Johnson obtains from a bookseller sixty pounds for the manuscript of the *Vicar of Wakefield*; and the drama concludes with Goldsmith's discharging his debt and giving a bit of his mind to his landlady. Jealous, no doubt, of his place in Johnson's affections, Boswell obviously delights in stressing Goldsmith's meaner qualities. He nevertheless records such witty repartees as Goldsmith's opinion that Johnson would make little fishes in a fable talk like whales. Boswell likewise relates Goldsmith's description of Johnson's dexterity in argument as such that, if his pistol missed fire, he would knock his antagonist down with the butt-end. In spite of money for his works, a charitable disposition and lack of worldly wisdom kept Goldsmith in a chronic state of debt. The consequent worry, Johnson thought, aggravated the fever of which he died, confessing to his physician that his mind was not at ease. 'Sir Joshua is of opinion,' Johnson wrote to Boswell, 'that he owed not less than two-thousand pounds. Was ever poet so trusted before?' Goldsmith was buried in the Temple Churchyard. Two portraits were painted by Reynolds; another has been attributed to Hogarth. The Literary Club erected a monument in Westminster Abbey, inscribed with Johnson's tribute in Latin, 'He touched nothing that he did not adorn.' A later statue figures at Trinity College, Dublin. Second son and fourth child of an Irish clergyman, Oliver was born at Pallas in County Longford, and educated at private schools. After graduating without distinction at Dublin, and studying medicine for a time at Edinburgh, he led a wandering life on the Continent. He eventually arrived in London, working for some time as literary hack, chemist's assistant and schoolmaster. His reputation increased after composing the *Chinese Letters* for Newbery's *Public Ledger*, of which they soon became the leading feature, and were afterwards separately published as *The Citizen of the World*. Among Goldsmith's best-known works are English and Roman histories, *The Traveller*, *The Deserted Village*, *Animated Nature*, and *She Stoops to Conquer*.

As a protest against the Catholic Relief Act, 1778, some thousands of objectors under Gordon's leadership approached the House of Commons, two years later, to petition for its repeal. For some days London was at the mercy of the mob. Catholic Chapels near Lincoln's Inn and at Moorfields were destroyed; the residences of Sir John Fielding and Lord Mansfield were burnt; Newgate, Bridewell and King's Bench prisons were broken open, and the rioters strengthened by numbers of escaped criminals. Eventually, however, after loss of life and considerable bloodshed, order was restored by calling out twenty thousand troops. Writing soon afterwards to Mrs Thrale, Johnson minutely describes the outrages, and quotes the complaint made by the King in Council, that 'the magistrates had not done their duty, but he would do his own.' A proclamation was consequently published, ordering citizens to keep their servants within doors, as peace was to be preserved by the military. The Thrale family being out of town, 'I thought,' writes Johnson, 'that it would be agreeable to you and my master (as he called Thrale) to have my testimony to the public security, and that you would sleep more soundly when I told you that you are safe.' Johnson goes on to describe the energy of John Wilkes against an attempted raid on the Bank of England. After quoting from the above letter, Boswell commends the character of Mr Akerman, the governor of Newgate. Johnson afterwards expressed satisfaction at Lord George Gordon's acquittal, 'rather than that a precedent should be established for hanging a man for constructive treason.' An intended assault by the rioters on the Catholic Bishop Challoner was prevented by persuading him to take shelter in a friend's house at Finchley. (Burton's *Life of Challoner*.) After further activities as a Protestant champion, Gordon embraced the Jewish religion. Some paragraphs in the *Public Advertiser* led to his conviction for libel, followed by death from gaol-fever in Newgate, during a sentence of five years imprisonment. The younger son of the third Duke of Gordon, Lord George was born in London. Entering the navy, he rose to the rank of lieutenant, but resigned on Lord Sandwich refusing him command of a ship. In 1774, already apparently showing erratic tendencies, he took his seat in Parliament for the County of Inverness. The no-popery riots of 1780, which first brought Gordon into public notice, are described by Dickens in *Barnaby Rudge*.

JAMES GRAINGER, M.D., DIED 1766

THE date and place of Grainger's birth are uncertain. His father, formerly of Houghton Hall, Cumberland, became an excise officer at Dunse in Berwickshire. From a school at North Berwick, James went as apprentice to an Edinburgh surgeon, and eventually graduated M.D. from that university. Settling in London, where, however, he failed to obtain practice, Grainger became acquainted with Johnson, Goldsmith and other literary men. Bishop Percy was particularly attached to him. For some years Grainger contributed to the *Monthly Review* and to the short-lived *Grand Magazine of Universal Intelligence*. Quoting some lines from Grainger's *Ode on Solitude*, which appeared in 1755, 'This, Sir,' observed Johnson, 'is very noble.' To Smollett's censure of his *Elegies of Tibullus*, in the *Critical Review*, Grainger replied in *A letter to Tobias Smollett, M.D.*, who further attacked Grainger as 'one of the owls belonging to the proprietor of the *Monthly Review*' Grainger compiled the second volume of Maitland's *History and Antiquities of Scotland*, and assisted Charlotte Lennox in her *Theatre of the Greeks*, translated from the French. Going out to the West Indies, he married Miss Burt, and practised medicine in the Island of St Christopher. Here Grainger wrote *The Sugar Cane*, sent home to Percy for revision. Boswell told Johnson, on Bennet Langton's authority, of the laugh raised at Sir Joshua Reynolds's house over a line in the manuscript,

'Now, Muse, let's sing of rats,'

altered from *mice* in the original. Bishop Percy explains that the author's reference to havoc caused by these animals was intended as a mock-heroic parody on Homer's battle of the frogs and the mice. This line is not in the printed version. Johnson considered *Sugar Cane* as inappropriate a title for a poem as *Parsley Bed* or *Cabbage Garden*, adding 'you know there is already *The Hop Garden, a Poem*.' He joined Percy, all the same, in writing a kindly review of the *Sugar Cane* in the *London Chronicle*, and, while Smollett was absent abroad, wrote another for the *Critical Review*. Though the doctor censured his advocacy of slavery, his opinion was that Grainger would do any good in his power. After a short visit to England, Grainger died of West Indian fever at St Christopher's, leaving two daughters. 'He was,' said Percy, 'not only a man of genius and learning, but had many excellent virtues, being one of the most generous* friendly and benevolent men I ever knew.'

IN the *Spiritual Quixote*, under the pseudonym Geoffrey Wildgoose, Graves censures lay interference in spiritual matters, and exposes Methodist 'enthusiasm.' He does not spare Whitefield, his contemporary at Pembroke College, Oxford, noticed separately. The supposed origin of this novel, alone remembered among his works, was a meeting-house started by a shoemaker in Graves's own parish. The second volume describes the author's love affairs. The sub-title, the *Summer's Ramble*, originated from Graves's wanderings in Derbyshire. Three years' residence at Tissington in that county supplied several local characters, still recognizable when the book was published. Bath and Bristol were Graves's own neighbourhood. The Leasowes in Worcestershire were his Pembroke friend, Shenstone's, home. After reading the *Rambler*, and 'excepting against some few hardnesses in his manner,' Shenstone describes Johnson, in a letter to Graves, as 'one of the most nervous, most perspicuous, most concise and most harmonious prose writers I know.' When Graves, as a Fellow of All Souls', complained of Shenstone's rare visits, the reply was that 'he was ashamed to face his enemies in the gate.' The allusion is to the ridicule of loungers near the college-entrance at Shenstone's want of a wig. Graves was rector from 1748, till his death, of Claverton in Somersetshire. In 1763 he obtained, in addition, the neighbouring parish of Kilmersden. His patron, Ralph Allen, was related by marriage to Bishop Warburton, whose only son was a pupil of Graves. Allen's mansion at Prior Park, where Graves was a frequent guest, was purchased in 1829 by Bishop Baines, Vicar Apostolic of the West, as a Catholic seminary. After many vicissitudes of fortune, Prior Park is now a public school conducted by the Christian Brothers. Allen and his wife lie in Claverton cemetery. Graves held various other ecclesiastical appointments, and bought property in the neighbourhood. Outliving his wife, the mother of six children, by nearly thirty years, Graves became something of a local celebrity. He was a zealous churchman and a Whig. Geniality and wit obtained him wide popularity. Till nearly the age of ninety, he walked daily from Claverton into Bath. Of Gloucestershire birth, Graves attended Abingdon school in Berkshire, with reputation as a Greek scholar. He later studied medicine, but abandoned intention of entering that profession. His great-uncle, Sir Richard Graves, was physician to Charles I I.

SPEAKING unfavourably of Gray's poems generally, 'the *Church-yard*? Johnson admits, 'abounds with images which find a mirror in every mind, and with sentiments to which every bosom returns an echo. Had Gray written often thus, it had been vain to blame and useless to praise him.' (*Lives of the Poets*.) On another occasion Johnson praises 'the happy selection of images in this poem,' adding, however, 'I don't like what are called his great things.' Again, describing him as 'a dull fellow,' Johnson considers 'there are but two good stanzas in Gray's poetry, which are in his *Elegy in a Country Church-yard*.'" The subject is Stoke Poges churchyard in Buckinghamshire, where lay Gray's mother, to whom he was devotedly attached, his aunt, and finally the poet himself. Admitting the 'very pleasing account,' in Gray's letters, of a tour abroad, Johnson describes his odes as 'forced plants raised in a hot-bed, and poor plants; they are but cucumbers.' According to the Rev. William Johnson Temple, Boswell's friend, Gray was 'perhaps the most learned man in Europe,' artist, archeologist, architect, botanist, and musician, as well as student of English, French and Italian literature, but no mathematician. He was also 'a man of virtue and humanity.' But Temple condemns Gray's affectation and effeminacy and contempt for inferior abilities. 'He considered everything as trifling, and unworthy the attention of a wise man, except the pursuit of knowledge, and practice of virtue in that state wherein God hath placed us.' William Mason, the poet, his Pembroke friend, considered that Gray esteemed none for knowledge, in whom he failed to perceive goodness also. Boswell disagreed with Johnson's depreciation of Mason's *Life of Gray*. The only one of twelve to survive infancy, Gray was the son of a London scrivener. At Eton, where an uncle was a master, began Gray's life-long friendship with Horace Walpole, temporarily eclipsed by a quarrel when travelling together abroad. Matriculating at Peterhouse, Gray made Cambridge his permanent home, except three years in London. He lived as a recluse. Annoyed at practical jokes by the students, Gray migrated to Pembroke College. After a previous unsuccessful attempt, Gray was appointed by the Duke of Grafton, as Chancellor, Professor of Modern History. He died unmarried at Cambridge. Among his other poems were the *Bard*, a *Distant Prospect of Eton College*, and *Adversity*. Gray was one of the finest letter-writers of the century.

JOHNSON'S first words in a letter to Lucy Porter, 'Mr Green has informed me that you are much better,' doubtless refer to Green's profession as surgeon and apothecary. He was also a learned antiquarian. 'Mr Green's museum was much admired,' writes Johnson, alluding to a visit to Lichfield with the Thrale family in 1774. When Boswell first visited Lichfield, two years later, Green spoke with pride of relationship to Johnson, whom he quoted as saying, 'Sir, I should as soon have thought of building a man of war as of collecting such a museum.' Green presented Boswell with his portrait, inscribed with the motto in Latin, 'No one lives to himself.' On a subsequent visit, Boswell writes of 'a hasty glance at the additions to Green's museum, from which it was not easy to break away.' Shortly before his own death, Johnson sent Green an epitaph for the writer's father, mother and brother in St Michael's Church at Lichfield, together with ten pounds for a memorial stone. Green's museum was housed in a building long since pulled down, opposite the south door of the cathedral. A view appeared in the *Gentleman's Magazine*, to which Green frequently contributed. Shaw's *History of Staffordshire* was enriched by valuable plates and manuscripts lent by Green's son. Among contributors to Green's collection was Dr Erasmus Darwin of Lichfield, grandfather of Charles Darwin, author of the *Origin of Species*. The museum contained coins, crucifixes, watches, old deeds, missals and natural history specimens, as well as objects of interest brought from the South Sea Islands on the *Discovery*, together with a medal struck by the Royal Society in honour of Captain Cook, noticed separately. Afterwards the fossils were sold by the collector's son to Sir John St Aubyn. The armour, after exhibition in the Egyptian Hall, was divided between Sir Samuel Meyrick and the Tower of London. Most of the remainder was bought by Walter Yates of Gloucestershire, afterwards coming into the possession of Richard Wright of Lichfield, a grandson of Green. After Wright's death in 1821, it was scattered. A token of Green, representing his bust, with date of his death, and on the other side a Gothic window, is described in *Notes and Queries* for 1850. Green's printing-press was the first in Lichfield. A devoted citizen, Green served as Sheriff, Bailiff and Alderman, and died in his native Lichfield. By his first wife he had one daughter and by his second a son.

INTENDED for a schoolmaster, Guthrie showed early preference for a literary career. He began by reporting imaginary parliamentary debates in the *Gentleman's Magazine*. Sir John Hawkins speaks of Johnson's superiority in this respect. Johnson considered that, though of no great abilities, Guthrie had read and written so long as to have picked up a good deal of knowledge. Guthrie's later and more important works, though he was the first historical writer to have access to parliamentary records, are marked by inaccuracy. This applies to his *Complete List of the English Peerage* and to his *History of Scotland*. Another instance occurs in his joint-translation with Green, an Irishman, of Duhalde's *History of China*—'the twenty-sixth day of the new moon.' A favourable notice in the *Critical Review*, of Guthrie's *General History of the World from the Creation till the Present Time*, was thought to have been written by himself. Guthrie's claim to the poem, *the Eagle and the Robin Redbreast*, is contested by Archibald Scott and Thomas Warton. Guthrie published some translations from the classics, but his best-known work seems to have been the *Geographical, Historical and Commercial Grammar*. Boswell credits Guthrie with considerable merit as a writer, and on the authority of Bishop Douglas thought the *Apotheosis of Milton* his work. In Disraeli's *Calamities of Authors* appears a letter, 1762, from Guthrie to an unnamed nobleman, describing himself as an author by profession, and alluding to a pension of two hundred a year granted him under the Pelham administration in 1745, and promising his best services to the government in return for his Lordship's patronage. Guthrie's pension was therefore continued under Bute's government. According to Boswell, the pension was a bribe. 'Such was the power of Guthrie's political pen that government thought it worth their while to keep it quiet.' In his *Autobiography*, Carlyle speaks of a Captain Cheap, who abandoned the idea of employing Guthrie on some literary undertaking, in disgust at his behaviour on one occasion in the British Coffee House. The son of an Episcopalian clergyman at Brechin, Guthrie came of a good Scotch family poverty stricken through faithfulness to the Stuart cause. William was educated at Aberdeen University, but, unable to find literary employment in Scotland, he seems to have spent most of his life in London, where he ended his days.

THE date of Gwyn's birth is unknown, but by 1734 he had made a name as a draughtsman and writer on art. Some years later he published Sir Christopher Wren's plan for rebuilding London after the great fire, as well as a transverse section of St Paul's Cathedral decorated according to Wren's design. Gwyn is said to have narrowly escaped death from slipping on the top of the dome, being saved only by a projecting piece of lead. In 1759 Gwyn's plans for a new bridge over the Thames at Blackfriars, with semicircular arches, were supported by Johnson, who specially studied the subject for the occasion and wrote in the *Gazetteer*. A design by Mylne, with elliptical arches, was ultimately, however, adopted. Gwyn's *London and Westminster Improved*, with a dedication to the king by Johnson, shows, says Croker, 'the prophetic eye of taste,' from adoption of much that the writer suggested. Under a notice, in Nichols's *Literary Anecdotes*, of Gibbs's *Discourses on Architecture*, a long quotation follows from Gwyn's book, criticizing work by Gibbs in London, Cambridge and Derby. In the Oxford coach, on one occasion, when Johnson attacked ornamental architecture, Gwyn, whom Boswell calls 'a fine, lively, rattling fellow,' advanced the same argument against elegance of literary style. Johnson finally acknowledged himself beaten, 'with a hearty, loud, laugh of approbation.' Johnson corrected and improved Gwyn's *Thoughts on the Coronation of George III*, and wrote a letter on his behalf when overtaken by adverse circumstances. After a tour in Wales, Gwyn showed Johnson and the Thrales round his native Shrewsbury, where he was architect of the English bridge. (See VARIA. IL) Another of his bridges was at Atcham in the same neighbourhood. As surveyor under the Oxford Paving Act, Gwyn designed Magdalen bridge, widened since his time, and the Oxford market, and demolished the North and East gates of the city. At Worcester, where he died and was buried, Gwyn received the Freedom of the City, for his bridge over the Severn. In earlier years Gwyn worked with Samuel Wale, afterwards one of the original Royal Academicians, the two living together in a street off Leicester Fields. Gwyn advocated schools of art and in 1755 was on the committee for founding the Royal Academy. When founded on a new plan approved by the king in 1768, Gwyn was an original member, representing architecture. Gwyn's portrait was painted by Zoffany.

THOUGH present at the execution of Hackman, Boswell wrote to the *London Chronicle*, contradicting a report that he had accompanied this clerical murderer from Newgate to Tyburn. Interested in Boswell's account of the proceedings, Johnson's reply, on hearing of Hackman's dying prayer, 'I hope he *shall* find mercy/ recalls his own efforts on behalf of the Rev. Dr Dodd. The pious words are succeeded by a heated argument with Topham Beauclerk, on Hackman's motive for having two pistols. Mention of his violent temper led Johnson to observe, 'It was his business to *command* his temper, as my friend Mr Beauclerk should have done some time ago.' After a short passage at arms, however, Beauclerk's apology met with ready response, 'Sir, you have said more than was necessary.' Hackman's victim was Martha Ray. Possessed of a musical voice and elegant person, Miss Ray was a favourite pupil of Giardini, an Italian violinist. Daughter of a London stay-maker, she was mother of several illegitimate children by the Earl of Sandwich. Introduction at the Earl's house at Hinchinbrook led to Hackman's continued attentions, in spite of Martha's refusal of marriage. The murder, resulting from jealousy, took place outside Covent Garden theatre. Instant death followed Hackman's pistol-shot. The murdered woman was buried in the chancel of Elstree Church in Hertfordshire. In 1928 a stone was erected over her grave, the epitaph being the entry made in the burial register, when the coffin was removed to the churchyard in 1824. Hackman's attempted suicide, with another pistol, failing, he endeavoured to beat out his brains with the butt-ends of the two pistols. The next day, a verdict of wilful murder was returned by a coroner's jury, and Hackman was committed by Sir John Fielding to Tothill Fields Bridewell. The week afterwards, Judge Blackstone at the Old Bailey found him guilty, the execution taking place three days later. In defence, Hackman pleaded that, though he intended suicide, the murder was not premeditated. In answer to his petition for Lord Sandwich's forgiveness, as the Earl 'looked upon his horrid action as an act of frenzy, he forgave it, that he received the stroke as coming from Providence which he ought to submit to, but that he had robbed him of all comfort in this world.' James was the son of Lieutenant Hackman of Gosport. Apprenticed to a mercer, he afterwards entered the army. In 1776 Hackman determined on Holy Orders. This ambition was realized only a few weeks before the tragedy just described. Some fictitious letters entitled *Love and Madness*, professing to have passed between Hackman and Miss Ray, were the work of Sir Herbert Croft.

WILLIAM GERARD HAMILTON, 1729-1796

SON of the first Scotch pleader at the English Bar, Hamilton was baptized in the chapel of Lincoln's Inn. His grandfather, a celebrated antiquary, was author of an *Account of the Shires of Renfrew and Lanark*, preserved in the Advocates' Library in Edinburgh. Proceeding from Winchester to Oriel College, Oxford, Hamilton afterwards studied law at Lincoln's Inn. He preferred, however, a parliamentary career. A brilliant speech gained for him while quite young the nickname of Single Speech Hamilton, though this was not the only occasion of his speaking in the House. While secretary to two successive Lord-Lieutenants, his eloquence in the Irish Parliament gained the same reputation. In 1763 Hamilton became Chancellor of the Exchequer for Ireland. Retiring with a pension of two thousand a year, he retained a seat in the English Parliament till 1790. A quarrel with Edmund Burke, his private secretary, led Hamilton to seek Johnson's assistance in a political capacity, to which a prayer composed by the doctor in 1765 refers. Hamilton's *Parliamentary Logic* contains an appendix by Johnson on the Corn Laws. Speculating on Johnson's probable success as a speaker, Boswell quotes his acknowledgment to Hamilton that, when attempting to address the Society of Arts and Sciences, 'all his flowers of oratory forsook him.' Admiring Johnson's colloquial talents and his maintaining the wrong side of an argument when talking for victory, Hamilton considered his real opinion 'as wisdom itself, not only convincing, but overpowering.' Mrs Piozzi relates in her *Anecdotes* the doctor's pleasure, when Hamilton exclaimed on the Sussex Downs, 'Why, Johnson rides as well, for aught I see, as the most illiterate fellow in England.' Hamilton's friendship appears in an offer of financial assistance, for which Johnson wrote 'a very thankful and respectful letter,' given by Boswell, as well as another written during Johnson's last visit to Lichfield. Hamilton described Johnson's death as 'making a chasm which nothing could fill up, and which nothing had a tendency to fill up.' In Johnson's will Hamilton, 'for whom during a long acquaintance he had a great esteem,' figures among those left 'a book at their election, as a token of remembrance.' Boswell writes to Malone in 1791 of Hamilton's anxiety for alteration of a passage, though dictated by himself, in the forthcoming *Life of Johnson*. Hamilton was once suspected of being author of the *Letters of Junius*. He died unmarried in London.

AN extravagant statement in Hanway's *Essay on Tea* drew forth Johnson's criticism in the *Literary Magazine*. 'The careless spending of time among servants charged with the care of infants,' writes Hanway, 'is often fatal; the nurse frequently destroys the child! The poor infant being left neglected expires while she is sipping her tea.' A further letter from Johnson, in answer to Hanway's rejoinder, was, Boswell thought, 'the only instance in the whole course of his life when he condescended to oppose anything written against him But indeed the good Mr Hanway laid himself so open to ridicule that Johnson's animadversions upon his attack were chiefly to make sport.' On the death of his father, a victualler to the navy, Hanway moved from his native Portsmouth to London, After apprenticeship, next, to a merchant at Lisbon, Hanway returned to England, till in 1743 he became partner in a firm at St Petersburg. He spent seven years in the East, travelling into Persia in connection with the Caspian trade, when robbery by pirates, as well as sickness and quarantine, fell to Hanway's lot. In 1750, coming into money through a relative's death, he returned to England, across Germany and Holland. Settling in London, Hanway interested himself in philanthropic works. A report by him on the Marine Society, which he had been instrumental in founding, led to proposals by King, the President of the Society of Antiquaries, for 'Establishing at sea a Marine School or Seminary for Seamen, as a means of improving the plan of the Marine Society, and also of clearing the streets of the Metropolis from vagabond youth now sadly training up to pilfering, robbery and plunder.' A man-of-war was to be used for this purpose. Hanway was a governor of the Foundling Hospital and one of the founders of the Magdalen Hospital. Interested in the welfare of poor children and establishment of Sunday schools, he was against naturalizing Jews and advocated solitary confinement of prisoners. Hanway was an enthusiastic worker in philanthropic causes, and a great talker. Madame d'Arblay thought him a bore, but Carlyle admitted a former generation's debt of gratitude. Hanway's publications, numbering upwards of seventy, are of little interest, except his travels. Hanway is said to have been the first man to use an umbrella. He died unmarried in London, honoured by some verses added to the anonymous *Triumph of Benevolence* and by a monument in Westminster Abbey.

'HERMES' HARRIS, as he was nicknamed, was the eldest son of James Harris of the Close at Salisbury, and was connected on his mother's side with Lord Shaftesbury. From Salisbury grammar school he went to Wadham College, Oxford, and afterwards studied law at Lincoln's Inn, but without intention of practising. Left independent at his father's death, Harris settled in the old home. He enjoyed social life and music, and was an active county magistrate. Entering Parliament in 1761, as member for Christ Church, he was two years afterwards appointed Lord of the Admiralty and also of the Treasury, and later was Secretary and Comptroller to the Queen. He married Elizabeth, daughter and heiress of John Clarke, a Somersetshire man. His son James (1746-1820), a skilled diplomatist, was successively secretary to the Madrid embassy, plenipotentiary in Berlin and ambassador at St Petersburg and the Hague, and became the first Lord Malmesbury. A portrait of the father was painted by George Romney, Reynolds's rival. He was buried in Salisbury Cathedral. An enthusiastic lover of the classics, Harris devoted special attention to Aristotle. He also added notes to a translation of Xenophon by Sarah Fielding, the novelist's sister, and assisted Archbishop Seeker to revise Miss Carter's English version of Epictetus. Johnson allowed that Harris was 'a sound sullen scholar;' but with regard to his reputation among friends for knowledge of Greek, he wanted to know how many were capable of judging. The doctor objected to Harris as 'a prig, and a bad prig.' He doubted if he even understood his own system in *Hermes, a Philosophical Inquiry concerning Universal Grammar*, the best-known of Harris's works. In reference to Lord Monboddo's praise of *Hermes*, when they met in Scotland, Johnson characterized its author afterwards to Boswell as 'a coxcomb.' At Owen Cambridge's villa near Twickenham, Harris complimented Johnson on his *Journey to the Western Islands*. When Sir Joshua Reynolds subsequently brought them together, Harris discussed Potter's *Æschylus* with Johnson, and expressed the opinion that heroic poetry was best written in blank verse. Alluding in *Philological Inquiries* to Johnson's dictionary, 'such is its merit,' writes Harris, 'that our language does not possess a more copious, learned and valuable work.' While defending Harris's method, 'He says plain things,' Boswell admits, 'in a formal and abstract way.' Boswell reminds Temple of laughing at Harris for thinking himself an ancient Greek, just as others prided themselves on supposed imitations of Shakespeare. Harris was also author of *Three Treatises* on art, music, happiness, etc.

HARTE was best known as writer of the *History of Guslavus Adolphus*, King of Sweden. Published in 1759, this work seems to have been the fruit of many years preparation. 'Where the devil he picked up his style' was more than Lord Chesterfield could conceive. 'It is full of Latinisms, Gallicisms, Germanisms, and all isms but Anglicisms; in some places pompous, in others vulgar and low.' Johnson, who 'much commended Harte as a scholar and as a man of the most companionable talents he had ever known,' thought these defects due to foppery rather than imbecility. To avoid excessive praise, the doctor relates, Harte left London just before his book appeared, and its cold reception made him ashamed to return. But Johnson and even Lord Chesterfield commended Harte's book on husbandry, as did Arthur Young in *Six Weeks Tour through the Southern Counties*, Dining behind a screen on one occasion, because of his shabby clothes, Johnson was highly gratified at overhearing Harte's praise of his *Life of Savage*. Harte's earlier literary efforts were patronized by Pope, whose intimate friend he became; he was also well acquainted with Dr Joseph Warton, head master of Winchester College. Harte's *Essay on Reason*, said to have been revised by Pope, is an imitation of that writer's *Essay on Man*. Harte's first work, a miscellaneous collection of poems dedicated to the Earl of Peterborough, was purchased for thirty pounds by Lintot the publisher. Harte's other writings included an *Essay on Satire*, and, late in life, *Amaranth*, a book of religious poems. Harte spent some years in continental travel, as tutor to Lord Eliot and Philip Stanhope, Lord Chesterfield's natural son. To the patronage of these distinguished families he is thought to have owed his canonry of Windsor, and the crown livings of St Austell and St Blazey in Cornwall. Harte's father, as a non-juring clergyman, lost substantial preferments in the West of England. Walter, at the age of fifteen, went from Marlborough grammar school to St Mary Hall, Oxford. As Vice-Principal there under Dr William King, Harte made a great name as a tutor. A sermon preached by Harte before the university, on the *Harmony of Reason, Morality and Revealed Religion*, went through five editions, after two passages considered unsound doctrine had been withdrawn. He is also thought to have stood, though unsuccessfully, for the Professorship of Poetry. After some years of failing health, Harte died at Bath.

THOMAS HARWOOD, D.D., F.S.A., 1767-1842

A NATIVE of Shepperton in Middlesex, Harwood went at an early age to Eton. Matriculating at University College, Oxford, he eventually graduated from Emmanuel, Cambridge. From 1791, for more than twenty years, he was head master of Lichfield grammar school. Among Harwood's pupils to reach distinction were Henry Salt, Consul-General in Egypt, and John Obadiah Westwood, antiquarian and entomologist. After a short occupancy of the living of Stawley in Somersetshire, Harwood spent his remaining years at Lichfield. He was rector from 1828, for the rest of his life, of Hammerswich and Burntwood in Staffordshire. Marriage with Maria Woodward resulted in ten children. Harwood was a Whig and strongly favoured Catholic emancipation. In addition to his numerous theological, classical and geographical writings, were two tragedies, the *Death of Dion* and the *Noble Slave*. Harwood's *Alumni Etonenses* is a list of the Provosts and Fellows of Eton and King's, from the foundation of both colleges till 1797, with accounts of their lives and preferments. Its design is described as excellent, but the work itself as careless and meagre. Harwood's *Lichfield*, as an authoritative history of the cathedral and city, published in 1806, is one of the best works of its kind. The principal events of the life of Johnson, as a native of the place, and his father's various civic offices, are enumerated. In footnotes appear two letters to Johnson from his friend Richard Bathurst, written from the Barbados and Jamaica in 1757. Harwood alludes to the biographies of Johnson by Hawkins, Boswell and Anderson, as 'so well known that a longer narrative in this place would be altogether unmeaning.' He adds in another footnote, 'a short but interesting fragment of the early life of Dr Johnson has been lately published from the doctor's manuscript, by Mr Richard Wright, the proprietor of Lichfield Museum,' noticed under RICHARD GREEN. Harwood considered that Westmacott's bust of Johnson, mentioned under the CHURCHES OF LICHFIELD, 'was not remarkable for its resemblance to the great original.'

The historian of Lichfield must be distinguished from EDWARD HARWOOD (1729-1794), whom Boswell mentions as dining with Tom Davies, to meet Johnson and Cradock. A Lancashire man, Harwood ministered to a Presbyterian congregation at Bristol. His *Liberal Translation of the Mew Testament*, to which Boswell alludes, was extremely unpopular. Johnson is described as throwing it aside, exclaiming 'Puppy!' Harwood retired to London, where he died.

THE son of a country squire at Churchill in Oxfordshire, reduced to poverty, Hastings won a King's scholarship at Westminster School. In 1750 he left England for the service of the East India Company. His abilities were conspicuous from the first in India, as they already had been at school. On returning home after a first residence of fourteen years in India, Hastings made Johnson's acquaintance. Boswell gives a letter from Hastings to himself, enclosing three from Johnson, printed in the *Life*. One was taken out by Sir Robert Chambers, noticed separately; another accompanies Johnson's *Western Islands*; a third mentions translations of Tasso and Ariosto by Hoole of the India House. As first Governor-General afterwards, Hastings strengthened British rule in India, till bold intrigues with native princes, and high-handed measures generally, led to recall, to answer accusations of cruelty. The motive of such delinquencies as taking bribes from the Nabob of Oude, robbing the begums of treasure and territory, and fleecing the Prince of Benares, was largely to supply money demanded by the Company for payment of dividends. In 1788, Hastings's trial, described in Madame d'Arblay's *Diary*, commenced with a speech by Edmund Burke, lasting four days. Acquittal seven years later was said by some to be due to an Indian chief's gift to George III of a valuable diamond. (*Book of Days*.) Though certain charges were proved, few men's conduct, one writer points out, if laid open to public gaze, would present a higher claim to indulgence. As Macaulay reminds us, 'He had great qualities and he rendered great services to the state.' (*Essays*.) Hastings always had supporters, and was respected by Lord Thurlow and others capable of understanding the difficulties of his position. In old age he received many public testimonies of appreciation, besides proofs of royal favour in the confidence of the Prince Regent and election to the Privy Council. Happy in domestic life, reserved and of simple tastes, Hastings married the widow of Captain Buchanan of Calcutta. Their two children died young. His second wife was the divorced lady of Von Imhoff, a German count. With money left from seventy thousand pounds costs of his defence, Hastings purchased property at Daylesford near Chipping Norton, formerly belonging to his grandfather, but sold to meet the family's financial difficulties. Returning here late in life, Hastings was buried in this home of his boyhood.

JOHN HAWKESWORTH, LL.D., DIED 1773

As one risen in the world of letters from humble origin, Sir John Hawkins, in his *Life of* Johnson*, speaks of Hawkesworth as 'a hired clerk to one Harwood in Grocers' Alley in the Poultry.' In 1756 he obtained the Lambeth degree of LL.D. Hawkesworth, however, abandoned intention of practising in the Ecclesiastical Courts, and interested himself in his wife's school at Bromley in Kent. He gave some assistance to Garrick, and his own *Edgar and Emmeline* proved a great success at Drury Lane theatre. On Garrick's recommendation, Hawkesworth was appointed by Lord Sandwich to revise accounts by Byron, Wallis, Carteret and Cooke, of voyages to the South Seas. According to Malone, he sold the manuscript almost untouched to Cadell and Strahan, the publishers, for six thousand pounds. Johnson characterized Hawkesworth's work as profitable commercially, but not a book to increase knowledge. Captain Cooke complained to Boswell of Hawkesworth's inaccuracy and exaggeration. Lord Thurlow described the work as 'a mere composition of trash.' In a storm among the Hebrides, Boswell experienced uneasiness at remembrance of Hawkesworth's remarks against the efficacy of prayer. Under the nom de plume of Greville, Hawkesworth in his younger days contributed to the *Gentleman's Magazine*, and is supposed to have succeeded Johnson in compiling parliamentary debates for that journal. Expressing disapproval later of much contained in the magazine, Hawkesworth disclaimed responsibility for its political articles. A member of the Ivy Lane Club, he was for some years a friend of Johnson's. But, spoilt as was supposed by success, this once 'warm admirer' cooled in affection for the doctor. Hawkesworth edited Swift's works, and received assistance from Johnson in writing the Dean's biography. Though denying that he was conscious of it, Hawkesworth was described by Boswell as 'a studious imitator' of Johnson's style. Encouraged by noticing the success of Johnson's *Rambler*, the *Adventurer* was commenced immediately after its conclusion. Hawkesworth, as editor, contributed about half the papers, other writers being Joseph Warton, Bathurst and Johnson. Attacked later in the newspaper, a consequent nervous fever is supposed to have hastened Hawkesworth's end, which Malone and some others thought self-inflicted. Hawkesworth was named a Director of the East India Company, but took no active part in its business. He was buried at Bromley.

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THE son of an architect, Hawkins claimed descent from Admiral Hawkins of Queen Elizabeth's time. Beginning life in a small way, he was articled to an attorney. Acquiring a stock of general knowledge through industry and early rising, he wrote for the *Gentleman's Magazine*, besides composing songs for Vauxhall and Ranelagh. His *History of Music*, contemporary with Burney's infinitely superior work, is a collection of rare and valuable pieces, with a more or less continuous commentary, rather than a systematic treatise. Hawkins also edited Walton's *Complete Angler*, with a *Memoir*. Marrying money in 1753, in the person of Miss Storer, Hawkins sold his business when his wife came into a further fortune. As a magistrate, Hawkins is said to have been active and energetic, and his knighthood in 1772 a reward for his share in suppressing riots at Brentford and Moorfields. Attention has, however, been called to absence of his name from contemporary State Papers. His house being threatened with destruction in the Gordon riots of 1780, he escaped with his family to Clapton. Hawkins knew Garrick and Horace Walpole; he assisted Steevens with his Shakespeare, but they afterwards quarrelled, and Hawkins forcibly turned him out of the house; he persuaded Johnson to make his will. One of the least attractive of the Johnsonian circle, Hawkins had a faculty for making himself disliked. Ill-concealed disgust at his rudeness to Burke led to Hawkins's secession from the Literary Club, of which he was an original member. Johnson speaks of Hawkins as 'unclubbable.' He describes him to Fanny Burney as 'an honest man at the bottom, but to be sure he is penurious, and he is mean, and it must be owned he has a degree of brutality and a tendency to savageness that cannot easily be defended.' Even Miss Hawkins sympathizes with Boswell's annoyance at Sir John's description of the Essex Head society as 'a sixpenny club meeting at an alehouse.' She gloats, on the other hand, over his anger at being designated in her father's *Life of Johnson* as simply Mr James Boswell of Auchinleck, instead of *the* Boswell. The rival biographer seldom loses an opportunity of attacking Hawkins, whom he accuses of 'such an inaccuracy in the statement of facts, as in so solemn an author is hardly excusable and certainly makes his narrative very unsatisfactory.' Sir John was buried in the cloisters of Westminster Abbey. His younger son, Henry, frequently appears in his sister's volumes noticed in the following essay; another son, John, an antiquarian, lived till 1842.

LETITIA MATILDA HAWKINS, DIED 1835

Miss HAWKINS'S *Anecdotes*, published in 1822, and her *Memoirs*, 1824, unmethodically as they are put together, contain interesting narratives of celebrities she had known. Lord Mansfield, for instance, intending to proceed with business on Good Friday, was reminded that he would be the first judge to do so since Pontius Pilate. Of Johnson she writes with all an old maid's prejudice—"I can truly say that it was a severe punishment to me to share in any of my father's visits to him, and that I never heard him say in any visit six words that could compensate for the trouble of getting to his den and the disgust of seeing such squalidness as I saw nowhere else. My mother, I know, used to say that he had never been uncivil to her, till unfortunately at our table she asked him very gently if he would not take a little wine; concluding by his not replying that he had not heard her, she repeated the words. He then thundered out "I drink no wine, why do you tease me?" ' The doctor's eccentricities of dress, of gesture and of conversation, are duly noted, as well as his supposed engagement to Thrale's widow. Reluctantly compelled to own his good qualities, Miss Hawkins regards Johnson's charity as 'a display not at all tending to raise his character for prudence.' Of his pensioners, Miss Williams alone finds favour; his negro servant is liberally abused; Johnson's very death-bed does not escape criticism. She is more down still on Boswell's 'earwiggling' to attract notice, and alludes to Langton's warning Sir John Hawkins against a man who 'carried his nightcap in his pocket,' blind to inconvenience and deaf to hints. Commenting on Boswell's absence when Johnson died, she is careful to add that he was apparently not missed. Miss Hawkins exposes Boswell's alleged misrepresentations of Sir John in the biography of Johnson; she explains that her father's motive, as Johnson's executor, in taking possession of two books of a private nature, was to prevent Boswell publishing their contents. Nevertheless, this devoted daughter of Sir John Hawkins has to confess Boswell's superiority as a biographer. 'His *Life of Johnson* is a book that must always please; it is entertaining to a degree that makes my father's appear stiff, cold and turgid; and I cannot but own I think my father's the very worst thing he ever gave to the public.'

THIS leading medical man is honourably mentioned in Cowper's *Retire-merit*; though, in his autobiography, the same writer reproaches himself that, 'as Saul sought to the witch, so did I to the physician, Dr Heberden, and was as diligent in the use of drugs as if they would have healed my wounded spirit, or made the rough places plain before me.'⁵ Bishop Warburton couples Heberden with Dr Letherland, as the two best physicians in Europe. Johnson describes Heberden as ' *Ultimus Romanorum*, the last of the learned physicians,' and sends the message, 'Tell Dr Heberden that in the coach I read *Ciceronianus*, which I concluded as I entered Lichfield.'⁵ He writes to Dr Brocklesby, 'Your attention and that of Dr Heberden to my health is extremely kind.... My appetite is still good, which I know is Dr Heberden's criterion.' To the Rev. John Taylor he writes, when attacked with paralysis, 'I am very desirous of Dr Heberden's attendance.'⁵ In Johnson's last illness, Heberden and other doctors 'generously attended him without accepting any fees,'⁵ and in his will were left 'each a book at their election, to keep as a token of remembrance.'⁵ Heberden practised first at Cambridge, followed by thirty years in London. He latterly spent the summer at Windsor, where he is buried in the parish church. He used to return to London for the winter. He first advocated publishing the Royal College of Physicians' *Medical Transactions*, and was the earliest writer on angina pectoris. Heberden's *Commentaries*, published posthumously, were drawn up in old age from careful notes on cases he had attended. They passed through several editions, in English and Latin, in this country and abroad. A Londoner by birth, Heberden attended St Saviour's School, Southwark, entering St John's College, Cambridge, when fourteen, and eventually became senior Fellow. He contributed to the *Atlienian Letters*, a Cambridge journal, and published at his own expense some plays of Euripides, edited by Jeremiah Markland, Fellow of Peterhouse. 'Are you,' he asked Lord Eldon, 'the young gentleman who gained the prize for the essay at Oxford? I will take no fee from you.'⁵ Heberden also corresponded with Dr Benjamin Kennicott, the famous Hebrew scholar. His son by his first wife became a Canon of Exeter. Another son, William (1767-1845), by his second marriage, went from Charterhouse to his father's college at Cambridge, and rose to eminence,, likewise, in the medical profession.

THIS Birmingham surgeon was eldest of the four children of Benjamin Hector, Sheriff of Lichfield in 1727. The family had long been connected with that city. Edmund's grandfather was of the same name and profession as himself. His uncle, George Hector, likewise a doctor, was present at Johnson's birth. At Lichfield grammar school together, Edmund Hector supplied many particulars of Johnson's early life recorded by Boswell and Hawkins. Hector witnesses to Johnson's precocity, his alternations of indolence and energy, his powers of memory and his constitutional melancholy. At Birmingham in 1732 and the following year, Johnson was for six months the guest of Hector. Lodging with Warren, a bookseller, and proprietor of the *Birmingham Journal*, their host availed himself of Johnson's services; Warren also paid him five guineas for translating Lobo's *Voyage to Abyssinia* from the French. When in Birmingham in 1776, Boswell was taken by Johnson to call on Hector. 'It gave me pleasure,' he writes, 'to observe the joy which Johnson and he expressed on seeing each other again.' After going with Hector over Bolton's iron-works, Boswell was introduced to Ann, the younger sister of Hector, widow of the Rev. Walter Careless. She had been, as Johnson informed Boswell, his own first love. In 1781, in his diary, published after his death as *Prayers and Meditations*, Johnson alludes to Hector as 'the only companion of my childhood that passed through the school with me. We have always loved one another.' Shortly before he died, Johnson visited this beloved friend, who relates with what interest his old schoolfellow recalled youthful memories. More than a year and a half the elder, Hector yet survived Johnson some ten years. 'I thank you,' he wrote to Boswell on the publication of the biography, 'most sincerely thank you, for the great and long-continued entertainment your life of Dr Johnson has afforded me and others of my particular friends.' Twice married, Edmund Hector left no family. A monument was erected to his memory in St Philip's Church, Birmingham, and the *Gentleman's Magazine* thus records his death—'At Birmingham, in his eighty-fifth year, Edmund Hector, esquire, the school-fellow, and through life the intimate friend, of Dr Samuel Johnson A gentleman eminent for skill and assiduity in his public character as a surgeon, and much and deservedly esteemed in private life for his benovolence of disposition, liberality of sentiment and urbanity of manners.'

BORN at Hardingstone in Northamptonshire, Hervey attended Northampton grammar school, with reputation as scholar and athlete. At Lincoln College, Oxford, he held a Crewe Exhibition worth twenty pounds annually. John Wesley, at that time Fellow and Tutor, persuaded him to learn Hebrew. Hervey joined the Oxford Methodists in weekly Communion and in work among prisoners and the poor. He became his father's curate, afterwards serving curacies at Bideford in Devonshire, and at Dummer in Hampshire, one scene of Whitefield's ministry. Hervey eventually succeeded his father as rector of Weston Favell in his native county, where he died unmarried and was buried in the parish church. Constant ill health preventing efficiency as a preacher, Hervey served the Evangelical Revival as a writer. His *Meditations* are soliloquies and thoughts on tombs, flowers, creation, night and the starry skies. Boswell writes of this work 'engaging his affections in his early years.' Johnson, on the contrary, 'thought slightly of this admired book,' which he parodied with a ludicrous *Meditation on a Pudding*, reproduced by Boswell from memory. Hervey's *Dialogues*, carried on between two imaginary persons, Theron and Aspasio, deal principally with justification by faith. These writings for some time rivalled even Law's *Serious Call* in popularity. 'The style is so peculiar,' writes Bishop Ryle, 'that we marvel how our forefathers could possibly have liked it. From first to last the author writes in such a florid, high-flown, luxuriant, bombastic, stilted fashion, that he almost takes your breath away. You can hardly believe he is in earnest. However, we must in fairness remember the times in which Hervey wrote. The middle of the eighteenth century was an era in English literature when no writing would go down with the public, that was not somewhat stilted, classical, long-worded and stiff. Hervey wrote on the model of the *Spectator*, the *Tatler* and the *Rambler*' (*Christian Leaders*.) The style, on the other hand, of Hervey's published letters and sermons is easy and familiar. Among contemporary Evangelical leaders, Hervey corresponded with Whitefield; Henry Venn enthusiastically admired Hervey's writings; Romaine preached his funeral sermon; Cowper thought Hervey 'one of the most Scriptural writers in the world.' His later Calvinism aroused John Wesley's opposition. Though no controversialist, Hervey answered in *Eleven Letters*, published posthumously. Gentle, pious and unworldly, Hervey confessed his limitations with greatest humility. All profits from his literary labours he devoted to charity.

THE second son of the first Earl of Bristol, Hervey was taken away from Christ Church, Oxford, to study law at Lincoln's Inn. Disappointed thus of the army, and enjoying only a small allowance, he took to drink and was often in want, besides suffering from chronic ill-health. For some years he sat in Parliament and held various Court appointments under George I I. 'Having a great liking for Johnson,' Hervey sent him fifty pounds for writing a pamphlet against Sir Charles Hanbury Williams, the mistakenly supposed author of a printed attack on the giver. Hervey's messenger, Topham Beauclerk, told Boswell that Johnson's only reply was a remonstrance at Hervey's postscript, 'I am going to part with my wife.' After the death of Lady Hanmer, who eloped with him and became mother of an illegitimate son, Hervey married Anne Coghlan, the lady just mentioned, daughter of an Irish lawyer. Frequent publication of his domestic grievances caused Horace Walpole to write of Hervey as 'always obliging the town with a quarrel in the dead season.' One such letter in a newspaper Walpole described as 'beating everything for madness, horrid indecency and folly, and yet containing some charming and striking paragraphs.' Hervey published a refusal to be responsible for his wife's debts; a letter to Johnson refers to Mrs Hervey's violent temper. Distinction between *gentleman-like* and *genteel*, as Johnson once pointed out, was that 'one means exterior grace, the other honour. It is certain that a man may be very immoral with exterior grace. Thomas Hervey, though a vicious man, was one of the genteelst men that ever lived.' Henry Hervey, his brother, had been quartered at Lichfield as an army officer. 'He was a vicious man,' Johnson told Boswell, 'but very kind to me. If you call a dog Hervey, I shall love him.' Garrick compares the 'lively and easy' style of *London*, written when Johnson saw what was passing in life in the company of the Herveys, with the *Vanity of Human Wishes*, 'which is as hard as Greek.' Johnson's familiarity with the Honourable Thomas Hervey illustrates Boswell's remark on his 'numerous and various acquaintance, none of whom he ever forgot, and could describe and discriminate them all with precision and vivacity. He associated with persons the most widely different in manners, abilities, rank and accomplishments; and has dined one day with the beautiful, gay and fascinating Lady Craven, and the next with good Mrs. Gardiner, the tallow-chandler, on Snow Hill.'

BOSWELL introduces more than a dozen bishops. Great was Johnson's respect for the hierarchy, and exacting was his standard of conduct from a bishop. Yet, though he criticized Bishop Shipley's love of society, he somewhat scandalized Boswell by himself dining twice with bishops one Holy Week. Referring to Hinchcliffe, Mrs Thrale writes to Johnson that Melmoth is 'just Tory enough to hate the Bishop of Peterborough for Whiggism.' In the House of Lords, Hinchcliffe took a prominent part in debates on the American War. His liberal views made him unpopular with the Government. Tolerant in the matter of Catholic emancipation, Hinchcliffe apprehended an outburst of fanaticism from the Relief Act of 1778. The Gordon riots, two years later, amply justified his forebodings. Son of a livery-stable keeper, Hinchcliffe's brilliant career began with a scholarship at Westminster. Returning from Trinity College, Cambridge, to his old school, as usher, Hinchcliffe after seven years succeeded Dr Markham as head master. 'His promotion,' observes Nichols, 'afforded a strong instance of what may be done by merit alone.' (*Literary Anecdotes*.) Ill-health, however, caused Hinchcliffe's speedy resignation. While travelling with Lord Crewe, his former pupil at Westminster, whose sister he married, Hinchcliffe became known to the Duke of Grafton. Through that nobleman's influence he obtained the living of Greenwich. Hinchcliffe was also appointed Chaplain in Ordinary to the King. In 1768 he became Master of Trinity, in succession to Dr Robert Smith, a brilliant mathematician and founder of Smith's Prizes. Hinchcliffe was also Vice-Chancellor, and was elected, the next year, Bishop of Peterborough, where he eventually died after a long illness, survived by five children. The preacher at his consecration was Professor Lort, of Cambridge, noticed separately. In 1778 Hinchcliffe received the Deanery of Durham, but a rumour was denied that his consequent resignation of the Mastership of Trinity was a condition imposed for political reasons. As speaker in the House of Lords, and as preacher, Hinchcliffe gained great reputation with a specially pleasing voice. Fanny Burney mentions his 'excellent sermon' in Bath Abbey, preached at request of Mrs Thrale, 'whom he adored, and was adored in return by her.' Fanny describes him as 'most gaily sociable' at the Thrales' house at Brighton, while on another occasion she saw 'the Bishop of Peterborough as sulky as the devil.' Sermons published, some by himself and others after his death, are Hinchcliffe's only literary remains.

HENRY HOME (LORD KAMES), 1696-1782

A BERWICKSHIRE man, Home's obscure birth was a disadvantage to an aspirant after legal honours, the almost exclusive lot, in his days, of men of family. His reputation was, however, eventually established by his *Dictionary of Decisions of the Court of Session*. Becoming a judge with the title of Lord Kames, 'his opinions and decrees,' writes Tytler, 'were dictated by an acute understanding, an ardent feeling of justice and perfect acquaintance with the jurisprudence of his country.' Celebrated for sarcastic wit and forcible language, 'that's checkmate for you, Matthie,' he observed, sentencing a man to death, with whom he had formerly played chess. Bullying dull judges, badgering witnesses and pleaders, Ramsay describes Lord Kames, in *Scotland and Scotsmen*, as 'having the obstinacy of a mule and the levity of a harlequin.' Scott's allusion, in *Red Gauntlet*, to 'an acute metaphysical judge, somewhat coarse in his manners,' is supposed to apply to Lord Kames. Rising at five, he devoted himself to literary and agricultural as well as legal studies. His *Principles of Morality and Natural Religion*, directed against David Hume, involved the writer himself in a charge of heresy. Marriage with Miss Drummond, a Perthshire lady, resulted in one son. Mentioning Lord Kames as an instance of Scottish learning, 'Keep him,' replied Johnson to Boswell, 'ha, ha, ha! We don't envy you him.' On his first meeting with Boswell, Johnson characterized Lord Kames's *Essay on Criticism* as 'a pretty essay, deserving to be held in some estimation, though much of it is chimerical.' On more than one occasion Johnson disparaged this work. He also disapproved of Lord Kames favouring an English inscription for Smollett's monument, and quotes him elsewhere with evident sarcasm as 'a great master of jurisprudence.' In a letter to Temple, 1775, Boswell alludes to Lord Kames joining with Hume in attacking Johnson; his lordship was nevertheless compelled to praise Johnson's epitaph on Phillips. Lord Kames continued to enjoy port-wine dinners with Adam Smith and other celebrities, as well as London visits, till an advanced age. At seventy-eight he wrote *Sketches of the History of Man*, and two years later the *Gentleman Farmer*. Mrs Montagu describes him as an interesting companion when eighty-four years old. Speculating two days before he died on occupations hereafter, 'I could never,' said this eccentric grand old man to Dr Cullen, 'be idle in this world; I shall willingly perform any task imposed upon me.'

BORN at Leith and educated at Edinburgh University, Home joined in defence of the Scottish Capital in 1745. The following year, this fighting parson led a daring escape of prisoners from Doune Castle. In later years he shocked the General Assembly by appearing in scarlet uniform, as lieutenant in the South Fusiliers. On Garrick's rejection of *Agis* in 1747, Home relieved disappointment by a poetical invocation of Shakespeare's bust in Westminster Abbey. Accepted some years later, *Agis* brought its writer more than five hundred pounds at Drury Lane. *Douglas*, rejected at first by Garrick in 1755, was produced in the Canongate theatre at Edinburgh, and by Rich at Covent Garden. Home preached his farewell sermon at Athelstaneford in 1757, to avoid censure by the General Assembly for writing a play. Admired enthusiastically by Lord Elbank, the Rev. William Robertson and later by Sir Walter Scott, whom as a child Home met at Bath, *Douglas* won immediate popularity. The Rev. Alexander Carlyle testified to continued partiality for this play forty-five years after its first appearance. *Douglas* was acted and awarded a gold medal at Dublin by Thomas Sheridan. Johnson thought it did not contain ten good lines. He compared a passage from Juvenal, as 'a noble picture of inflexible virtue,' with verses by Home, 'not consistent with truth or probability.' Settling in London as private secretary to Lord Bute and tutor to the Prince of Wales, Home dedicated the above two plays, bound with his *Siege of Aquileia*, to his royal pupil. On ascending the throne, George III granted Home a pension of three hundred pounds. Home's *Fatal Discovery*, *Alonzo*, and *Alfred* met with varying success on the stage. His last work, a *History of the Rebellion of 1743*, was dedicated to the King. Home was appointed to sinecure office in the Scottish Kirk, as conservator of Scots privileges at Campvere in Holland, worth three hundred pounds annually. To the delight of his former parishioners, Home returned in 1770 to the neighbourhood of Athelstaneford. He replied to his friend Hume's protest at marrying an ugly woman that same year, 'Ah, David, if I had not, who else would have taken her?' Returning finally to Edinburgh, where he died, Home's cheery presence was ever welcome. 'He came into a company,' writes Carlyle, 'like a sunbeam into a darkened room, giving light to every eye and colour to every cheek.'

HOOLE'S education commenced under his uncle, 'the metaphysical tailor,' who, intent on drawing squares and triangles on his shop-board, neglected the cut of a coat. Hoole afterwards learned Latin, Greek and French at a school at Hoddesdon, kept by James Bennett, editor of Ascham's works. His sight unfitting him for his father's trade as a watch-maker, and forbidden the stage, Hoole became a clerk in the East India House. Fascinated by Harrington's translation of Ariosto, he learned Italian. His own translations from that language, though praised by Johnson, were criticized by Macaulay as typical imitations of Pope. His tragedy, *Cyrus*, said to have been written with the encouragement of Oldmixon, head of the India House, and his *Timanthes*, had some success at Covent Garden. *Cleonice*, criticized favourably and corrected by Johnson, proved a failure on the stage. Hoole also wrote the life of John Scott, the Quaker poet of Amwell. In 1757 Hoole married Susannah Smith of Bishop's Stortford, and lived at Wandsworth, going by boat to his work, and became principal auditor of the India House. They afterwards lived with their son, the Rev. Samuel Hoole, at Abinger. Hoole and his two sisters later went to their aged mother at Tenterden. He passed away at Dorking. Hoole was a member of the Essex Head Club. Boswell mentions several visits to his house with Johnson, and the company present, including Governor Bouchier and Captain Orme, both of Indian fame, as well as Mickle, translator of the *Lusiad*, and Reynolds. They also visited the Queen's Arms Club formed by Hoole in St Paul's Churchyard. Driving once in a coach with Hoole, 'This man,' said Johnson, 'drives fast and well,' adding, in allusion to one friend's jealous nature, 'were Goldsmith here now, he would tell us he could do better.' Boswell preserves some letters written by Johnson from Ashbourne, a few months before he died, to Hoole. Some serious conversation took place in Johnson's dying hours, which he desired Hoole to commit to writing. Hoole's son occasionally read prayers with Johnson, and on Sunday, December 5th, 1784, they both received the Sacrament with him from Mr Strahan, vicar of Islington. Hoole and his son were left 'each a book at their election' in the doctor's will. Hoole's diary of these farewell visits ends with the words, 'We went together into the chamber and there saw the most awful sight of Dr Johnson laid out on his bed without life.'

GEORGE was son of Samuel Horne, rector of Otham, Kent. Proceeding from school at Maidstone to University College, Oxford, he was afterwards elected to a Fellowship at Magdalen. In 1768 he succeeded Dr Jenner as President of that college, when Dr Horbery, chosen by a majority of the Fellows, refused to take office. Horne was nominated Chaplain in Ordinary to the King, and in 1776 Vice-Chancellor of Oxford University. Through the influence of Lord Liverpool, his contemporary at college, and Lord North, Chancellor of the University, Horne became Dean of Canterbury in 1781. The Bishopric of Norwich followed nine years later. Himself a high churchman, Horne refused to forbid Wesley to preach in his diocese, and disapproved of the expulsion of six Methodist students from St Edmund Hall, Oxford. He died suddenly at Bath, as the result of a paralytic stroke, leaving a widow and three children. There is a mural tablet to Horne in Norwich Cathedral. 'He had just received the Sacrament with his family with extraordinary devotion. Every word he uttered, every text he repeated, consisted of praise and the most devout thankfulness. He took leave of all separately, exhorted and blessed them.... A more delightful or edifying death-bed cannot well be imagined.'⁵ (*Memoirs of Hannah More*.) Though criticizing doctrine therein contained, Miss More admired Home's *Commentary on the Psalms*, his best-known work. *The Life and Death of St John the Baptist* was an expansion of Home's sermon in the open-air pulpit at Magdalen on St John the Baptist's Day, 1755. This old college custom, discontinued in the latter half of the eighteenth century, was restored on June 24th, 1896, while the present writer was an undergraduate. The preacher was the Rev. Cosmo Gordon Lang, Fellow of Magdalen, Vicar of St Mary the Virgin, Oxford, and eventually Archbishop of Canterbury. Besides other controversial writings, an answer, 'by one of the people called Christians,' to Adam Smith's eulogy on Hume, was Home's work. He abandoned a proposed edition of Walton's *Lives*, mentioned by Boswell and Johnson, on hearing that Lord Hailes intended publishing the same work. In 1776 Horne entertained the doctor and his biographer at Magdalen College. 'To reject wisdom,' writes Horne in reference to Johnson, 'because the person of him who communicates it is uncouth, and his manners are inelegant, what is it but to throw away a pineapple, and assign as a reason the roughness of its coat?' (From an essay contributed to *Olla Podrida*, an Oxford periodical.)

GEORGE HUDDESFORD, D.D., 1699-1776

PRESIDENT forty-five years of Trinity College, Oxford, Huddesford was Vice-Chancellor from 1753 till 1757. One of his first acts in that capacity was to issue an edict against inoculation. Another notable event was his conferring on Johnson the honorary degree of M.A. in 1755; the Chancellor of the University decreeing as follows, with an allusion to the *Rambler*—'Mr Vice-Chancellor and Gentlemen; Mr Samuel Johnson, formerly of Pembroke College, having very eminently distinguished himself by the publication of a series of essays excellently calculated to form the manners of the people, and in which the cause of religion and morality is everywhere maintained by the strongest powers of argument and language; and who shortly intends to publish a dictionary of the English tongue, formed on a new plan, and executed with the greatest labour and judgment; I persuade myself that I shall act agreeable to the sentiments of the whole University, in desiring that it may be proposed in Convocation to confer on him the degree of Master of Arts by diploma, to which I readily give my consent; and am, Mr Vice-Chancellor and Gentlemen, your affectionate friend and servant,

ARRAN.'

The following is a translation of Johnson's Latin letter of thanks to Dr Huddesford—'I should seem both to you and myself extremely wanting in gratitude, if I failed to express with what delight the honour lately done me by the University, largely, I believe, through your means, has filled me. No duty, however, could be more pleasing. I should likewise appear somewhat ungrateful, did I pay no tribute of thanks for the graciousness with which one eminent man put the proof of your esteem into my hands. (See KING.) If there be one thing more gratifying than the matter in itself, it is that I should be yet again admitted to University standing, when some are craftily, though unsuccessfully, striving by all means in their power to decry your authority and to injure the fair fame of Oxford. For to such, as far as an obscure individual may, I have always opposed myself, and ever shall; because I consider that whosoever shall prove unfaithful to you or to the University will be an enemy to righteousness and to learning, and disgrace both himself and his posterity. Farewell.'

In 1757 Johnson gave Dr Marsili of Padua a letter of introduction to Huddesford, when he visited Oxford. The President's elder son, William, was Curator of the Ashmolean Museum; George Huddesford, William's brother, Fellow of New College, afterwards studied art under Sir Joshua Reynolds.

THIS philosopher and historian was second son of Joseph Hume. Losing his father in infancy, David spent boyhood at Ninewells in Berwickshire, till he entered a merchant's office at Bristol. His earliest work, the *Essay on Miracles*, was answered by Dr Adams, Master of Pembroke College, Oxford. 'You have treated me,' the author admitted, 'much better than I deserve.' Acknowledging caution necessary to belief in the miraculous, Johnson considered that God might reasonably suspend laws of nature. Hume, he objected, who owned never having read the New Testament through, had the conceit to think mankind had been 'bubbled' for ages. His boasted fearlessness of death is, in the doctor's opinion, affectation and vanity, otherwise 'he lies.' Denouncing Hume and other sceptics, 'Truth, Sir,' declared Johnson, 'is a cow which will yield such people no more milk, so they are gone to milk the bull.' Johnson considered the *History of England*, the work of Hume's latter years, an echo of Voltaire. 'I am really the great man now,' writes Boswell to Temple; 'I have had David Hume in the forenoon, and Mr Johnson in the afternoon of the same day, visiting me.' Doubtful as to the propriety of consorting with an infidel, Boswell's excuse to Hume is, 'How much better are you than your books.' He disagreed, however, with Adam Smith's opinion that Hume 'approached as nearly to the idea of a perfectly good and virtuous man as perhaps the nature of human frailty will permit.' Hume's *Political Discourses* were warmly welcomed, and in 1757 appeared the *Four Dissertations*, his last work on philosophy and religion. Disappointed of the Chair of Moral Philosophy at Edinburgh, Hume eventually succeeded Riddiman at the Advocates' Library, giving his forty pounds yearly salary to the blind poet Blacklock. Translations of his essays had already won Hume fame abroad, when he visited France with Lord Hertford, previous to bringing Rousseau to England. Hume lastly served under General Conway in London, as Assistant Secretary of State. After fruitless trial of the waters at Bath, Hume died in his native Edinburgh. 'As he lay dying, his condition was the universal subject of inquiry and interest with high and low. Everyone spoke of him with the anxiety of an intimate friend. The crowd round the door on the day of the funeral was drawn there as much from affection as from curiosity.' (*Scottish Men of Letters in the Eighteenth Century.*)

HUGH HUME (LORD MARCHMONT), 1708-1794

HUME and his twin brother Alexander studied law in Holland. In 1734 they entered Parliament, Hugh as member for the town of Berwick, under the title of Lord Polwarth, Alexander representing the county. The two brothers were bitterly hostile to Sir Robert Walpole's policy, and indignant at his preventing their father, the second Earl Marchmont, from election as representative peer for Scotland. Sir Robert's confessed desire to see Hugh out of the House of Commons was gratified in 1740, on succession to his father's title. Failing to be elected representative peer, the third Lord Marchmont was forced to abandon politics till the Broad Bottom administration, four years later. His anxiety to defend the Protestant succession was suppressed by Bolingbroke's advice. Hume became President of the Court of Police in Scotland, and Lord Keeper of the Great Seal of that country. He continued to be elected a Scotch representative peer till he resigned political life some ten years before his death. Hume's abilities were much above the average, and his character attractive. That he was no self-seeking politician may be gathered from his boast that 'he never gave a vote nor spoke from an interested motive during all the years he sat in the two Houses.' Hume was intimate with Pope and Lord Bolingbroke, and was commemorated in an inscription on the grotto at Twickenham. As Pope's executor, he is blamed by Johnson for destruction of that poet's unpublished manuscripts. On one occasion Boswell's bustling interference raised an unexpected storm. Arranging a meeting without authority, for his Lordship to supply anecdotes for Johnson's forthcoming biography of Pope, the doctor in a temper refused to keep the appointment. Marchmont expressed great respect for Johnson, whom, he assured Boswell, he would willingly assist as requested. His Lordship referred to Johnson's celebrated definition of 'excise,' and to his bringing 'Whig' and 'Tory' into his dictionary, and hoped he would write *Lives of the Poets* impartially. A year later, the postponed meeting with Johnson resulted in the author's gift to Marchmont of the *Poets*. Boswell also relates his Lordship's anecdote to himself of being mistaken for an American, by a London shop-keeper, as he spoke neither English nor Scotch. Marchmont was skilled in forestry, gardening, husbandry and horsemanship. His first wife was Miss Anne Western, a Londoner. A somewhat romantic second marriage took place with Miss Crompton, daughter of a Cheapside draper.

JUNE 18

OZIAS HUMPHRY, R.A., 1742-1810

FROM his native town of Honiton in Devonshire, Humphry went at an early age to seek his fortune in London. Poor and friendless, he found a helper in Sir Joshua Reynolds. Returning home after his father's death, Humphry moved for a time to Exeter, and when about twenty years old was articled to Samuel Collins at Bath. Rising into fame in London as a miniature-painter, one specimen of his work was purchased by George III, who commissioned Humphry to paint portraits of Queen Charlotte and others of the Royal Family. Humphry also found a patron in the Duke of Dorset, of whom he drew a crayon portrait, when failing sight rendered miniature-painting impossible. In 1773 Humphry visited Italy with Romney, famous for his picture of the Death of General Wolfe and eventually Reynolds's rival in London. On his return to England, after four years abroad, copying famous pictures, Humphry was complimented in some verses by Dr Wolcot, 'Peter Pindar,' noticed separately. Elected Associate of the Royal Academy in 1779, Humphry exhibited without success. Visiting India some years later, he became intimate with Warren Hastings and Sir William Jones, and earned considerable sums from native princes. Better success attended him afterwards in London, and in 1791 he became a Royal Academician. The following year, Humphry was appointed portrait-painter to the king. Losing his sight in 1797, he ended his days in seclusion. Unmarried, Humphry bequeathed some of his finest works to his illegitimate son. He excelled in crayon work as in miniatures. Some of his crayon portraits are in the National Gallery. The British Museum possesses Humphry's Indian sketches, a portrait of himself in crayons, and another in pencil, by Henry Edridge, many of whose portraits of celebrities are in the National Gallery and the British Museum. Humphry's portrait was also painted by Falconet, a French artist and pupil of Reynolds; by Nathaniel Dance, whose portrait of George III figured in the first Royal Academy exhibition; and by Romney. Boswell gives letters from Johnson, thanking Humphry for assistance to the son of his friend Samuel Paterson, 'Coryat Junior,' a learned bibliographer. Johnson hopes Paterson will prove deserving, and promises to consider Humphry as 'enlarging his kindness to himself by thus helping his godson. Among artists and sculptors eager to perpetuate Johnson's memory, Boswell speaks of a beautiful miniature by Humphry in enamel, from a portrait by Reynolds, belonging to the Duke of Dorset.

FOR many particulars concerning Johnson's various teachers I am indebted to Mr A. L. Reade's *Johnsonian Gleanings* and *Dr Johnson's Ancestry*.

Born at St Albans, Hunter graduated in 1695 from University College, Oxford. In 1704 he was appointed head master of Lichfield grammar school, in succession to Robert Shaw, once the victim of a barring-out led by Joseph Addison. Under both masters, the number of boys destined to reach eminence was remarkable. Hunter's pupils included Sir John Eardley Wilmot, lawyer; Bishop Newton, Canon Lowe, Archdeacon Congreve and Dr John Taylor, among clerics; Edmund Hector, and Robert James, in the medical profession; David Garrick, actor, and Isaac Hawkins Brown, poet, and Samuel Johnson. Tested by results, Hunter's efficiency as a schoolmaster appears no whit exaggerated by Johnson and Taylor. Though he taught cane in hand, 'his brutality' was at least well intended; 'this I do,' Hunter would remind his victims, 'to save you from the gallows.' Himself an advocate of the rod, Johnson bears his own testimony; 'my master whipt me very well. Without that, Sir, I should have done nothing.' A letter of Johnson's to Mrs Thrale does justice to Hunter's scholarship. A pompous man with a very stern look, Hunter had yet his human side. 'An odd mixture of the pedant and the sportsman,' writes Tom Davies in his *Life of Garrick* 'happy was the boy who could slily inform his offended master where a covey of partridges was to be found; this notice was a certain pledge of his pardon.' The kindness underlying Hunter's rough exterior is evident also in later hospitality to Johnson, ever welcome to his house and table. Hunter was made a prebendary of Lichfield. His son Charles, by his first wife, Anne Norton of Warwick, followed to University College. Charles had three sisters. Hunter's second wife, Lucy Porter, was aunt of Johnson's step-daughter of the same name. Three children were the fruit of this marriage. Surviving her husband many years, Mrs Hunter, as we learn from a letter, was present at the death-bed of Johnson's mother in 1759. Hunter was grandfather of Anna Seward frequently mentioned by Boswell, and of the Rev. Henry White, a young clergyman with whom Johnson became intimate. Of Johnson's schoolmasters, Hunter was by far the most eminent. As Boswell remarked long afterwards, Hunter was a Scotch name; so that remembrance of his master's severity may have accounted for Johnson's prejudice against Scotland.

JOHNSON'S OTHER TEACHERS

DAME OLIVER, who taught Samuel to read and could decipher the Black Letter, was widow of Peter Oliver, a shoemaker. On her husband's death in 1704, with at least one daughter to maintain, Anne Oliver set up a school in Dam Street, Lichfield. Something of the man already appears in the child's 'jealous independence of spirit and impetuosity of temper.' The pupil, though little more than an infant, thrashing his mistress, foreshadows Johnson's wrath in later life when, at his own request, Bennet Langton pointed out his shortcomings. Sir Joshua Reynolds 'pleasantly observed that it was a scene for a comedy to see a penitent get into a violent passion and belabour his confessor.' The good lady's want of malice, however, is evident from her farewell present of gingerbread accompanied by the long-remembered compliment, on Johnson's departure for Oxford, that 'he was the best scholar she ever had.' Anne Oliver died in 1731-

TOM BROWN, a retired shoemaker, Johnson's next instructor, 'published a spelling-book and dedicated it to the universe.' The doctor's fear that this learned work had already become unobtainable is confirmed by Dr Birkbeck Hill's failure to find a copy in the British Museum or in the Bodleian Library. Its author was buried in St Michael's Church, Lichfield, 1717.

HUMPHREY HAWKINS, 'a man very skilful in his little way,' was Johnson's first Latin teacher. Hawkins had been assistant master at Lichfield from at any rate 1695, when he is described in the census as 'usher,' lodging with the Matlock family in Tamworth Street. That his methods were somewhat milder than Hunter's may be inferred from Johnson's reference to two years under Hawkins as 'the course of the school which I remember with pleasure; for I was indulged and carressed by my master, and I think really excelled the rest.'

The Rev. EDWARD HOLBROOK, another under-master at Lichfield school and highly praised by Taylor, Johnson thought a 'peevish and ill-tempered man.' Holbrook graduated from Corpus Christi College, Cambridge, but apparently had little scholarship. He and Hunter married two sisters, the Miss Nortons. Holbrook became vicar of St Mary's, Lichfield, in 1744. He died, leaving no family, in 1772.

Johnson's school-days ended under the Rev. JOHN WENTWORTH, B.C.L., of the like-named college at Oxford. This gentleman was head master, from 1704 till 1732, of Stourbridge grammar school in Worcestershire. Wentworth died unmarried in 1741.

RICHARD HURD, D.D., 1720-1808

SON of a Staffordshire farmer, Hurd attended Brewood grammar school. Becoming eventually Fellow of Emmanuel College, Cambridge, he was the contemporary and friend, at the university, of Mason and Gray. Hurd's first literary attempt was a controversial work on miracles. A complimentary remark in his publication on the *Ars Poetica* won the life-long friendship of Warburton, afterwards Bishop of Gloucester. Many of their letters are preserved in Nichols's *Literary Anecdotes*, Hurd was appointed preacher at Whitehall and subsequently at Lincoln's Inn, through the influence of Warburton, to whom he dedicated an edition of Horace. In *Tracts by Warburton and a Warburtonian* Dr Parr exposes Hurd's unfair treatment of Jortin and Leland, in favour of his patron. Hurd also incurred Hume's resentment by publishing Warburton's remarks on his *Natural History of Religion*. Hurd's reputation was increased by *Chivalry and Romance*, Johnson criticized the 'woefully whiggish cast' of *Moral and Political Dialogues*, and the incompleteness of Hurd's edition of Abraham Cowley, and found fault with his accounting for everything systematically. He acknowledged, nevertheless, 'Hurd, Sir, is a man whose acquaintance is a valuable acquisition.' At Oxford in 1784 Boswell read one of Hurd's sermons aloud. From the bishopric of Lichfield, to which he was consecrated in 1774, Hurd was translated in 1781 to Worcester. On his refusal of the Primacy, 'I am glad,' said Johnson, 'he did not go to Lambeth; for after all I fear he is a Whig in his heart.' A favourite at Court, where he was known as the Beauty of Holiness, Fanny Burney mentions Hurd's preaching before the king and queen at Windsor on Christmas Day 1786. He later entertained their Majesties at Worcester and Hartlebury. A letter from George III informs Hurd of the infant Prince Alfred's death. When another son, Octavius, died, aged four, the bishop's presence was eagerly desired, 'that on Sunday,' begs the king, 'in my chapel in the castle we may have the comfort of hearing you preach and receiving from your hands the Holy Communion.' He also writes to Hurd of the Princess Amelia's Confirmation by the Archbishop of Canterbury. His Majesty proposed entrusting the queen and children to the bishop's care in the event of Bonaparte's troops approaching Windsor, and he presented books to Hartlebury Castle library. Bishop Hurd died in his sleep, unmarried. His diary records a visit, a few weeks previously, from the Prince of Wales, to whom he had been preceptor.

BORN in Ireland, Hussey attended the Irish College at Salamanca, becoming afterwards a monk at La Trappe. Leaving the monastery unwillingly at the Pope's command, he entered the service of the King of Spain and won high repute at Madrid. In 1767 he became chaplain to the Spanish Embassy in London. Coming into personal intercourse with the ministry during the American war, Hussey was sent to Spain on government business. Richard Cumberland, political agent for England, though impressed with his character and abilities, suspected Hussey of designs to disestablish the Protestant Church in Ireland. Unsuccessful in Spain, Hussey was nevertheless gratified at George III's appreciation of his services. In 1790 the English and Irish Catholics appealed for Hussey's assistance against disabilities, but leave to visit Rome for this purpose was refused during the Spanish Ambassador's absence from London. Commissioned by government to check disaffection among Irish Catholic soldiers, Rome granted Hussey control of the military chaplains, but he was powerless with the authorities at Dublin. He was later accused in Parliament of disloyalty to the government. Requested by the Duke of Portland to establish a Catholic college at Maynooth, Hussey eventually became its President. He was nominated by the Pope, Bishop of Waterford and Lismore. Dying at Tramore, Hussey was buried in Waterford Cathedral. Among Johnson's Catholic friends, besides Baretti, Murphy and others, Boswell mentions Hussey, 'that very respectable man, eminent for his powerful eloquence as a preacher, and for his various abilities and acquisitions.' Johnson also made friends with English Benedictines at Paris. Did he ever, one wonders, meet the celebrated Bishop Challoner, who, from the early eighteenth century till his death in 1781, lived in Johnson's neighbourhood in London? The doctor's intimacy with Catholics doubtless accounts for his freedom from the bigotry of those times. If conscience allowed, he would gladly, he himself admitted, belong to a Church with so many helps to get to Heaven. Bennet Langton's father, in fact, 'went to his grave, believing him to be of that communion.' But that Johnson remained 'a steady Church of England man' appears from his caution to Barnard, the king's librarian, against the attractions of the Church in Italy. Again, though she did not embrace Piozzi's religion, Johnson bitterly reproached Mrs Thrale for marrying a Catholic. When, however, Johnson's disapproval of the Presbyterian system called forth the question—'Then, Sir, you are no great enemy to the Catholic religion?' Boswell received for reply, 'Nay, Sir, of the two I prefer the Popish.'

THIS physician's supposed remedy for high temperature and inflammatory pains was said to be imitated from Schwanberg, a German scientist. The death of Goldsmith attributed thereto did not injure the inventor's reputation, and James's powder was prescribed for George III's mental derangement. Though objecting to the medicine on professional grounds, truth compelled Dr Battie, President of the Royal College of Physicians, to give James his due. 'The dog had more brains in him and more knowledge than I ever had experienced in our candidates.' (*Literary Anecdotes*.) Newbery the publisher is described as 'the confidential friend of Dr James, whose fever powders were sold by him till his death.' At Lichfield grammar school together, and about four years his senior, James appears among friends of Johnson's boyish days and early manhood. Taylor, 'said Johnson long afterwards, 'is better acquainted with my heart than any man or woman now alive, and the history of my Oxford exploits lies all between him and Dr Adams, but Dr James knows my very early days better.' At Walmesley's house at Lichfield, Johnson as a boy associated with Garrick the future actor, and with James, 'whose skill in physic will be long remembered.' Johnson had learned, he told Boswell, what he knew of physic from James. Nevertheless he expressed a low opinion of James's compounded medicines to Dr Brocklesby. Johnson's mention of a physician of his acquaintance, 'who for twenty years was not sober,' was thought to apply to James. He supplied the first line of the poem *Ad + Lauram* which Johnson finished impromptu. 'Sir,' was the great scholar's criticism of his friend's classical attainments, 'Dr James did not know enough of Greek to be sensible of his ignorance of that language.' On reading the news of his death, 'Ah, poor Jamy!' exclaimed Johnson, adding, in allusion to Thrale's loss of his boy, 'I have lost an old friend and a young one.' James was the son of an army officer at Kinvaston in Staffordshire. He graduated B.A. from St John's College, Oxford, and M.D. from Cambridge. He practised in Lichfield and Birmingham, finally settling in London. He was married in 1737, at St Philip's, Birmingham, and was noticed in the *Biographical Dictionary*, by the Rev. Dr Ralph Heathcote, one of the original contributors. Robert was grandfather of G. P. R. James (1799-1860), novelist and historical writer, caricatured by Thackeray, and 'his admirable terseness' ridiculed, in the *Book of Snobs*.

SEVENTH baronet, first Earl of Liverpool and Baron Hawkesbury, Charles was son of Colonel Jenkinson. The family were descended from Anthony Jenkinson, sailor and merchant, the first Englishman to travel in Central Asia. Charles's brother John was Bishop of St David's. His first wife was Amelia Watts, daughter of the Governor of Fort William, Bengal; he afterwards married the widow of Sir Charles Cope, mother of his only daughter; two sons, half-brothers, became distinguished politicians. The family had for some generations been settled in Oxfordshire, and the first four baronets represented the County in Parliament. Born at Winchester, and educated at Charterhouse and University College, Oxford, Charles was author of verses on the death of Frederick, Prince of Wales, besides political publications, the most important being a *Collection of Treaties between Great Britain and the Powers from 1648 till 1783*. Jenkinson's *Coins of the Realm* was reprinted by the Bank of England in 1880. A clever electioneering song of his authorship, supporting Sir Edward Turner's candidature for the County of Oxford, brought Jenkinson in 1760 to the notice of Lord Bute, whose private secretary he became. In the following year Jenkinson was appointed Under-Secretary of State. He successively represented Cockermouth, Harwich, Hastings and Sal-tash. In spite of denials on both sides, Jenkinson was suspected of secret Court influence and of controlling Lord North's relations with the Throne, especially during the American War. After a time, however, evidence of talents and experience lessened Jenkinson's unpopularity. He was largely concerned with the commercial treaty between Great Britain and the United States, and with establishment of the South Sea Fishery. Jenkinson latterly took less share in politics, though at the king's desire he was appointed Chancellor of the Duchy of Lancaster. His last speech was in 1800. Soon afterwards he became an invalid and unable to stand. Dying in London, Jenkinson was buried at Hawkesbury in Gloucestershire, one of the family seats. His portrait was painted by Romney. Boswell preserves a letter from Johnson, begging Jenkinson's influence to secure the royal pardon from George III on behalf of the Rev. Dr Dodd in 1777. 'The supreme power has in all ages,' he pleads, 'paid some attention to the voice of the people; and that voice does not least deserve to be heard when it calls for mercy.' No attention, however, being paid, Boswell ascertained that this letter was never received.

JUNE 25

SOAME JENYNS, 1704-1787

SON of Sir Roger Jenyns and grandson of Sir Peter Soame, Jenyns was born in London on New Year's Day. At the age of eighteen he entered St John's College, Cambridge. For many years he represented the county or borough of Cambridge in Parliament, and for a short period was member for Dunwich. In 1755 he was appointed a Commissioner of the Board of Trade and Plantations. Twice married, he left no family. The first of his voluminous writings was a poem on *Dancing*, dedicated to Lady Fielding, and followed by a poetical *Epistle to Lord Lovelace*. Jenyns's political tracts advocate a national militia; he objects to taxation of the American colonies; he explains the cause and consequence of the high price of provisions at the particular time. In old age he wrote to advocate parliamentary reform. As the work of a dabbler in theology, Jenyns's *Free Enquiry into the Nature and Origin of Evil* was unsparingly criticized by Johnson in the *Literary Magazine*. 'His freedom,' he observed, 'is, I think, greater than his modesty.' Croker considered this review 'one of the finest specimens of criticism in the language.' Boswell describes it as 'a most exquisite critical essay.' The author of the *Free Enquiry*, though usually kind-hearted and free from malice, composed an epitaph, commencing—

'Here lies poor Johnson! Reader, have a care,
Tread lightly, lest you move a sleeping bear.'

Boswell retaliated with an equally sarcastic epitaph for Jenyns. In *The Literary and Moral Character of Dr Johnson*, Courtenay thus alludes to the above-mentioned controversy—

'Here, like a farthing link-boy, Jenyns stands,
And the dim torch drops from his feeble hands.'

Johnson's unfavourable criticism of Jenyns's *Internal Evidence for the Christian Religion* will be found under MAYO. Like the *Free Enquiry*, this latter work stirred up great controversy, but Hannah More attributed to its means the conversion of 'a philosophical infidel.' Reaching ten editions, the *Internal Evidence* was translated into several foreign languages. Charles Lamb speaks of Jenyns's 'books which are no books.' Burke, however, and other contemporary critics thought highly of this author's literary style. 'Thank you,' writes Horace Walpole to the Rev. William Cole, 'for the print of Soame Jenyns. It is a proof of Sir Joshua's art, who could give a strong resemblance of so uncouth a countenance, without leaving it disagreeable.'

JODRELL came of a distinguished family. His father was Solicitor-General to the Prince of Wales, and author of some complimentary verses, given in *Literary Anecdotes*, addressed to Baron Mounteney, translator of Demosthenes. One brother was physician to the Nabob of Arcot in India; another was Recorder and Member for Great Yarmouth. Richard Paul's eldest son and namesake, a barrister and author, succeeded to a baronetcy on the death of his great-uncle, Sir John Lombe. Representing Seaford in Parliament, Jodrell was respected as a useful and exemplary magistrate. He was also a barrister, a Fellow of the Royal Society and of the Society of Antiquaries, a classical scholar and play-writer. His *Widow or No Widow* was acted at the Haymarket theatre. Rejection at Drury Lane and Covent Garden of the *Persian Heroine*, at one time wrongly assigned to the son's authorship, led the *Monthly Review* to censure the authorities for not even reading the piece through. The *Gentleman's Magazine* describes a preface, added later, as the lamentation of an author appealing to public opinion on the merits of his book. This tragedy, founded on Herodotus, was translated into Italian, and eventually acted at Drury Lane, under the Persian Ambassador's patronage. Its author also published *Illustrations of the Persian Heroine*. Other plays by Jodrell, *Who's Afraid?*, *The Boarding School Miss*, *One and All*, *The Disguise*, *The Musico* and *The Bulse*, acted privately or at provincial theatres, were published collectively as *Select Dramatic Pieces*. The *Gentleman's Magazine* describes Jodrell's account of Alkestis, in his learned *Illustrations of Euripides*, as 'an almost complete view of the system of funerals among the ancients.' Jodrell was author of the *Knight and the Friars* and of an English philology, and furnished notes for Potter's *Æschylus*. Pie was thought to be the last survivor of the Essex Head club; he was not, however, among the members who attended Johnson's funeral. Boswell mentions two meetings with Jodrell, the first when dining with Johnson at Paradise's house. At Jodrell's own house, soon afterwards, Boswell was disappointed at Lord Monboddo's coldness towards Johnson, after a friendly meeting in Scotland. Jodrell married his cousin, Vertue Hase, a Norfolk lady, who died in 1806. Their family consisted of five sons and two daughters. Jodrell possessed a country house at Lewknor in Oxfordshire. From Eton, where he won distinction, Jodrell went to Hertford College, Oxford, graduating D.C.L. Mentally afflicted in later years, he died in London.

SIR WILLIAM JONES, 1746-1794

SIR WILLIAM'S father, the son of a small farmer in Wales, won celebrity as a mathematician, and became a friend of Sir Isaac Newton and Edmund Halley, the astronomer. Youngest of three children, and afterwards son-in-law of Bishop Shipley, noticed separately, William was born in London. His talent for oriental languages, for which he became famous, was evident in voluntary study of Arabic and Hebrew at Harrow. A tutorship to Lord Althorp gave Jones the means to enter University College, Oxford. His name was made by a work in 1774 on Asiatic verse, suggested by Bishop Lowth's *Praelectiones* on Hebrew sacred poetry. An *Essay on Bailments* gained Jones considerable legal reputation, especially in America. Appointed through Lord Ashburton's influence Judge of the High Court at Calcutta, he intended, as he expressed it, to become 'the Justinian of India.' Jones published *Institutes of Hindu Law* and some writings on Mahomedan laws of succession and inheritance; but death prevented an intended codifying of Indian legal systems from reaching completion. During ten years in the East, Jones became the first Englishman to master Sanskrit; he also interested himself in Indian natural history. His personal character stood high with the British authorities, while sympathy and understanding endeared Jones to the natives. 'He was,' writes Lord Teignmouth, 'totally free from pedantry, as well as from that arrogance and self-sufficiency which sometimes accompany and disgrace the greatest abilities. His intercourse with Indian natives of character and ability was extensive. The pundits could neither restrain their tears at his loss, nor find terms to express their admiration.' Another intimate friend was Warren Hastings, to whom Johnson sent Jones's Persian Grammar, 'as a proof that literature is not totally forsaking us and that your favourite language is not neglected.' At Beauclerk's house in London Johnson met Sir William, who was also a member of the Literary Club. Boswell quotes Johnson's remark to Jones at Garrick's funeral, 'his profession made him rich and he made his profession respectable.' Addressing the Asiatic Society at Calcutta, Jones alludes to the doctor as 'one of the most sagacious men of this age.' Honourable allusions to Jones occur in Courtenay's *Moral and Literary Character of Dr Johnson* and in some verses by Bishop Barnard. Dying at Calcutta, monuments were erected to Jones in Westminster Abbey and University College.

WE are indebted to Boswell for details of Johnson's first night at college. This event, often so thrilling an experience and joyful a memory, was far from preluding Johnson's happiest days. Introduction to Mr Jorden, his tutor, occupied part of the evening. Many will understand an undergraduate's affection for his tutor. 'Whenever a young man becomes Jorden's pupil,' said Johnson, 'he becomes his son.' Visiting Pembroke, years afterwards, 'he much regretted,' we read, 'that his first tutor was dead; for whom he seemed to retain the greatest regard.' One present at his own tutor's death-bed and funeral, treasuring also a letter signed 'Your old friend,' can sympathize with Johnson's feelings. One memory of Jorden might well remain. 'He told me,' Johnson related, 'he had sent for me to drink a glass of wine with him and to tell me he was not angry with me for missing his lecture. This was, in fact, a most severe reprimand.' Johnson's treatment of his tutor may be judged from a speech to Jorden; 'Sir,' he complained, 'you have sconced me two pence for non-attendance at a lecture not worth a penny.' One would like to know Jorden's opinion of his pupil's excuse, that he had spent the morning sliding in Christ Church meadow! Relating these reminiscences late in life, 'I had no notion,' declared Johnson, 'that I was wrong, or irreverent to my tutor.' But Johnson's low estimate of his tutor's abilities, 'scarcely knowing a noun from an adverb,' seems at variance with the Rev. Thomas Loxdale's description of Jorden as 'a noted pupil monger.' Of interest is the fact that Johnson's translation into Latin of Pope's *Messiah* was a task set him by Jorden. A Shropshire man, Jorden matriculated at Corpus Christi, migrating to Pembroke, his father's college, at Oxford. He was of Founder's Kin, and was first cousin to Dr William Adams, afterwards Master, then also a tutor at Pembroke. Adams took over his pupils when Jorden left the college in 1729 for the living of Odstock near Salisbury. Before, however, he could be inducted, he obtained, the same year, the rectory of Standon in Staffordshire, on giving a bond to resign when William Vyse, his patron and former pupil, became eligible. Two years afterwards, Jorden became vicar, for the rest of his life, of Seighford, in the same county. Here he is buried, with a memorial tablet on the outside of the church.

BORN in London, Jortin was the only child of a Huguenot exile from Brittany, who at one time spelt the name Jordain. John Jortin's son and daughter were named after his mother, Martha Rogers. His wife was Anne Chibnall of Newport Pagnell. For some years Jortin assisted Dr Pearce, afterwards Bishop of Rochester, at St Martin's in the Fields, and preached occasionally for Warburton at Lincoln's Inn. Failing to obtain for him the post of Queen's librarian, or the Mastership of Charterhouse, Jortin's old school, Archbishop Herring made him rector of St Dunstan's in the East, and gave him the Lambeth D.D. Bishop Osbaldeston made Jortin prebendary of St Paul's, rector of Kensington and archdeacon of London. Bishop Warburton speaks approvingly of Jortin's *Ecclesiastical History*, 'composed, like his life, not in the spirit of controversy, nor, what is still worse, of party, but of truth and candour.' He writes against Jortin, however, in a letter relative to Hurd's *Essay on the Delicacy of Friendship*, a sequel to Jortin's *Six Dissertations on Various Subjects*. Bishop Sherlock expresses in a letter his sense of the honour of a presentation copy of Jortin's *Life and Doctrine of Erasmus*. Vicesimus Knox, Jortin's curate at St Dunstan's, writes of his poetry as surpassing the modern Latin poets; he describes Jortin's *Discourses on the Christian Religion* as abounding in sound sense and solid argument; his *Dissertations* as remarkable for taste, learning, originality and ingenuity; his *Erasmus*, Knox considered, established Jortin's literary character in the remotest universities of Europe, and that his *Ecclesiastical History* showed profound erudition. This laudatory article in Knox's *Essays Moral and Literary* was, however, withdrawn from a later edition. Jortin's Latin epitaph in Kensington churchyard, composed by himself, says briefly that he had 'ceased to be mortal.' His *Life* was written by Disney and Dr Parr. Asked for an edition of his sermons, 'They shall sleep,' Jortin laconically replied, 'till I sleep.' Published posthumously by the preacher's son, 'Jortin's sermons,' said Johnson, 'are very elegant.' Johnson wrote later to Nichols for 'fuller information of Jortin, Markland and Thirlby, three contemporaries of great learning.' Thirlby was Jortin's tutor at Jesus College, Cambridge. Jortin's translations for Pope's *Homer*, made at Thirlby's request, were adopted without acknowledgment. Jortin was requested to interfere when Boswell for a short time professed the religion of a Catholic actress, with whom he eloped to London, but the two did not meet.

A NATIVE of Prescott in Lancashire, this actor and playwright came of a family intimately connected with the theatre. Kemble often appeared on the stage with his sister, Mrs Siddons. Boswell owed to Kemble the description of a visit paid by the great actress to Johnson. Kemble was not so carried away by enthusiasm, he assured Johnson, as 'to believe himself transformed into the very character he represented.' Destined to take a lead in the theatrical world, Kemble at the age often played some parts in his father's company. This same year he was sent to Sedgley Park, 'that most useful school,' as Bishop John Milner describes it, 'that nursery of the English priesthood.' Kemble went on to Douay College, but to his father's displeasure chose the theatrical profession rather than to be a priest. Beginning his career with Chamberlain's company at Wolverhampton, he next appeared, under Tate Wilkinson's auspices, in many of the principal Yorkshire towns. Of unsparing diligence, Kemble is said to have written out the part of Hamlet forty times. His first appearance in London was in that character at Drury Lane in 1783. Attaining the position of manager, Kemble's improvements in actors' costumes and decoration of the stage caused discontent and diminishing houses. Disposing of the management of Drury Lane, Kemble had a profitable five years at Covent Garden, till reduced to bankruptcy through destruction of that theatre by fire. Assisted with a loan often thousand pounds from the Duke of Northumberland, a debt generously cancelled, Kemble built a new theatre in 1809; change of prices, however, and other unpopular reforms led to Kemble's retirement from the stage eight years later. He spent the greater part of his remaining years abroad, first at Toulouse; he visited Rome; he died and was buried at Lausanne. Kemble was second to none in Shakespearean characters. His collection of old plays was bought by the Duke of Devonshire for two thousand pounds; his house in Great Russell Street was absorbed in the British Museum. Kemble married Priscilla Brereton, widow of an actor in Home's *Douglas*. Daughter of a Drury Lane prompter named Hopkins, her mother and a sister were on the stage. Priscilla herself was an actress of moderate abilities. The marriage was childless. After her second husband's death, Mrs Kemble made Leamington her home, dying with faculties entire in 1845, aged eighty-nine.

IN 1771 Ann Chamberlayne married Dr Benjamin Kennicott, noticed separately. Her elder brother Edward was Secretary of the Treasury; George, another brother, became a Catholic priest. Her sister was the wife of the Rev. William Hayward Roberts, who succeeded Edward Barnard, already noticed, as Provost of Eton. The Provost's relative, William Roberts, a barrister and poet, frequently mentions Mrs Kennicott in his *Memoirs of Hannah More*. That lady made her acquaintance at Farnborough in 1777, and describes Mrs Kennicott somewhat enigmatically as 'a very agreeable woman, though she copies Hebrew.' Roberts alludes to several meetings between them, and preserves letters from Miss More, telling Mrs Kennicott of her evangelistic work in country parishes; she also mentions reading Paley's *Evidences of Christianity*, and criticizes Blair's sermons. Miss More's description of the death of Bishop Home, quoted in the essay on him, occurs in one of these letters. She made the bishop's acquaintance, when President of Magdalen, at the Kennicotts' house at Oxford. Present at Dr Kennicott's death-bed, Hannah writes to her sister that, when she broke the news, Mrs Kennicott 'bore it with the utmost fortitude. She has been very composed ever since. Indeed she is a true Christian heroine.' Miss More attended the funeral by request of the widow, whom she mentions meeting again at Mrs Garrick's house at Hampton in 1789. Fanny Burney (afterwards Madame d'Arblay), when Maid of Honour to Queen Charlotte, met Mrs Kennicott, whom she describes as 'famous for having studied Hebrew after marriage, in order to assist her husband in his edition of the Bible; she learnt it so well as to enable herself to aid him very essentially in copying, examining and revising.' Bishop Shute Barrington left Mrs Kennicott an annuity of one hundred pounds, and Bishop Porteus bequeathed her five hundred. Mrs Kennicott was staying at the Master's Lodge at Pembroke College when Boswell and Johnson visited Dr Adams in 1784. She reminded Johnson of his comparing Milton to a 'genius that could cut a colossus from a rock, but could not carve heads upon cherry stones.' This obscure allusion to the inferiority of the great poet's sonnets to *Paradise Lost* had been made to Hannah More. On the same visit to Pembroke, Mrs Kennicott spoke of her brother's opinion that infidelity had grown less on the Continent. Mrs Kennicott died at Windsor. She founded two Hebrew scholarships at Oxford, in memory of her husband, whom she survived many years.

IN Godley's *Oxford in the Eighteenth Century* Kennicott's name appears among Oriental scholars and theologians. This famous Hebraist's great work on the Old Testament came out in 1776, followed four years later by a second volume and a dissertation on Hebrew manuscripts. The author presented a copy of the entire work to George III in person. Kennicott's Hebrew studies were encouraged by Archbishop Seeker and Bishop Lowth. He received permission to examine manuscripts in Paris; others were lent him by order of the Kings of Denmark and Sardinia, while the Stadtholder of Holland assisted with annual subscriptions. Working for Kennicott in the Vatican Library, Bruns discovered a lost fragment of Livy. 'Although,' said Johnson of Kennicott's work, 'the text should not be much emended thereby, yet it was no small advantage to know that we had as good a text as the most consummate industry and diligence could procure.' Johnson discussed the subject with Professor James Robertson at Edinburgh, and met Kennicott at the Master's Lodge at Pembroke. In spite of support mentioned above, Kennicott met with opposition from scholars abroad, while at Cambridge Julius Bate and Dr Rutherford attacked his work. Kennicott was Canon of Westminster and later of Christ Church, Oxford, where he died, and was buried in the cathedral. In 1767 Kennicott succeeded Francis Wise as Radcliffe Librarian at Oxford. He was sometime vicar of Culham and of Menheniot, and also Whitehall Preacher. As a boy, Kennicott attended the grammar school at Totnes in Devonshire, where his father was a barber and parish clerk. He showed early interest in books and music. Youthful evidences of ability led to a subscription to send Kennicott to Oxford. Conspicuous among his benefactors were the Courtenay family, gratified by a poem celebrating recovery of one of themselves from illness. Another zealous friend was the Master of Blundell's School at Tiverton. Kennicott's life-work, shortly described above, proved him worthy of opportunities thus put within his reach. He won the Hody Exhibition at Wadham for Hebrew, and later a Fellowship at Exeter College, where a fig-tree planted by him has attained celebrity from his name. He was a pupil of Professor Thomas Hunt, whose work on Proverbs he published after the author's death. Kennicott published some sermons, and wrote on various Old Testament passages. A dissertation on the *Tree of Life in Paradise* drew him into controversy with the Rev. Richard Gifford, a poem by whom is quoted in Johnson's dictionary, under 'Wheel.'

A HERTFORDSHIRE man, the date of Kenrick's birth is uncertain. He wrote on almost every conceivable subject, including perpetual motion, which he imagined himself to have discovered. So rapidly did he compose as seldom to spend more than two days on even his more serious works. Kenrick issued proposals for an edition of Shakespeare; after eight years, however, he informed subscribers that the project was abandoned in consequence of Steevens's commentary. He gave them instead a meagre instalment of his lectures at the Devil Tavern in Temple Bar, entitled *Introduction to the School of Shakespeare, to which is added a Retort Courteous to the Critics*. A notorious and clever libeller, jealous, vicious and given to drink, Kenrick brought out a *Review of Dr Johnson's Mew Edition of Shakespeare, in which the Ignorance and Inattention of that Editor are exposed, and the Poet defended from the Persecutions of His Commentators*. An Oxford student's defence only annoyed Johnson, who made a rule never to answer critics. The solitary exception was Hanway, noticed separately. Two more printed attacks, in the form of letters to Boswell, on his gift of Johnson's writings to Paoli and on the moral system of the *Idler*, were at Johnson's own request left unanswered. A contemplated *Ramble through the Idler's Dictionary*, exposing etymological and other blunders, never appeared. Sir John Hawkins was mistaken in crediting Kenrick with authorship of *Lexiphanes, a Dialogue in Imitation of Lucian*, caricaturing Johnson's style. The writer was Archibald Campbell, a purser in the navy and son of a Scotch minister. 'The ridicule,' as Boswell explains, 'consisted in applying Johnson's words of large meaning to insignificant matters, as if one should put the armour of Goliath on a dwarf.' So slight was Kenrick's reputation that, in spite of a doctor's degree from St Andrews, Goldsmith confessed having never heard of his writings. 'Sir,' replied Johnson, 'he is one of the many who have made themselves public without making themselves known.' Having libelled Goldsmith in the *Morn'ing Chronicle*, Kenrick was forced, when they chanced to meet, to admit that he had lied. As a play-writer, Kenrick also libelled Garrick, whom he challenged to a duel, but without courage to fight. He likewise quarrelled with Colman, manager of Covent Garden theatre. After Kenrick's death, his son continued his *London Review of English and Foreign Literature*.

SON of the Rev. Peregrine King, William was born at Stepney. From Salisbury grammar school he went to Balliol College, Oxford, and in 1719 became Principal of St Mary Hall, where his son Charles afterwards graduated. King partly rebuilt the Hall, and his heart was sent there for burial, in a silver casket inscribed with an epitaph of his own composition. He died at Ealing in Middlesex. King was leader, till two years before his death, of the Jacobite party at Oxford. In 1722 he was defeated by George Clarke for representation of the University in Parliament. This same year King resigned his secretaryship to the Chancellor of the University, which he had held under the Duke of Ormond and the Earl of Arran successively. King's part in the contested election for Oxfordshire, more than thirty years later, was the occasion of various libels against him. He replied in his *Apology, a Vindication from Charges by the Society of Informers*. King's speeches at the conferring of honorary degrees on the Duke of Hamilton, Lord Lichfield and Lord Orrery, in 1743, drew him into political controversy. His oration in the Sheldonian Theatre, at the opening of the Radcliffe Library, was attacked by Dr Burton and Bowyer, the printer, for barbarous Latin, and for propagating sedition in the University. King replied in *The Praises of Jack of Eton, commonly called Jack the Giant*. In 1755 King delivered to Johnson his diploma as an honorary M.A. He is the 'eminent man' mentioned in the grateful recipient's letter to Dr Huddesford, the Vice-Chancellor. Four years later, Johnson 'clapped his hands till they were sore,' at King's speech on election of Lord Westmoreland as Chancellor of the University. In 1761, as one of a deputation to present a congratulatory address from Oxford on the royal marriage, King was introduced to George III by Lord Shelburne. An animated Latin speech at the Encaenia of 1763 was King's last public appearance. A political satire entitled *The Toast* was a reply to some persons by whom he thought himself wronged in a lawsuit. Admired by Dean Swift, a subsequent edition was dedicated to that eccentric character; in old age, however, King regretted much of its contents, and remaining copies were destroyed after the writer's death. His portrait was painted by Hudson, the early instructor of Sir Joshua Reynolds. King's daughter, Dorothy, married William Melmoth, of Shrewsbury and Bath, a literary celebrity, noticed separately.

OF many works by Kippis, the most important was an edition of the *Biographia Britannica*. Kippis was assisted by the Rev. Edmund Towers, and the preface expresses obligations to Richard Gough, writer of the concluding articles in the fifth volume. After some delay, the Rev. Dr Gregory, Preacher at the Foundling Hospital, commenced the sixth volume, when Kippis had died; but, except two or three copies, this volume perished in a fire in the publisher's warehouse, in 1808. Johnson regretted declining to undertake this new edition himself. Boswell objected to the number of obscure dissenting teachers noticed by Kippis, whose impartiality otherwise he admitted. Afterwards, however, he regretted this censure, and alluded with approval to use by Kippis of a biographical catechism to obtain information for writing lives. On another occasion he mentions the pleasure afforded Kippis by Johnson's praise of his friend Miss Helen Maria Williams's verses. Boswell also quotes Kippis on the Saviour's propitiatory sacrifice. At one period Kippis studied sixteen hours daily. Perusal of the entire ten volumes of the *General Biographical Dictionary* accounts for his skill in biography. His *Lives* include Dr Doddridge, whose dissenting Academy at Northampton Kippis attended, and Sir John Pringle, President of the Royal Society. Kippis also wrote on politics, besides editing the works of Doddridge and other theological writers. A collection of hymns and psalms edited by Kippis was extensively used by dissenters. On the death of his father, a Nottingham hosier, Kippis at the age of five, was sent to his uncle to Sleaford in Lincolnshire. The pastor there influenced him to decide for the dissenting ministry. His earlier charges were at Boston and then at Dorking. From the year of his marriage onward, Kippis was minister to a Presbyterian congregation in Westminster. He also taught classics and philology at Hoxton academy, and later became a tutor in Hackney college. Associated with many nonconformist charities and other institutions, Kippis gained increasing influence in the cause he represented. He was respected alike by dissenters and by many leading church people. His learning gained him the Fellowship of the Royal Society and of the Society of Antiquaries, besides the degree of D.D. from Edinburgh university. Dying at his London residence, Kippis was buried in Bunhill Fields Cemetery.

JULY 6

VIGESIMUS KNOX, 1752-1821

THE editor described the circulation of Knox's works, published collectively in 1824, as exceeded only by the *Spectator*. Translations also appeared in many European languages. Among these now forgotten writings were *Elegant Extracts* in prose and verse, as well as sermons, theological and political treatises and editions of classical authors. *Winter Evenings* contains quotations to prove Johnson an imitator of Sir Thomas Browne; the doctor's biographers are also attacked for lowering his character by publishing his conversation. 'Biography,' Knox complains, 'is every day descending from its dignity.' Boswell, however, characteristically gives Knox's praise of his own work; 'I thank you for the very great entertainment your *Life of Johnson* gives me. It is a most valuable work. Yours is a new species of biography. Happy for Johnson that he had so able a recorder of his wit and wisdom.' Boswell describes meeting Knox with Johnson at Dilly's, the publisher's, in 1784. In a description of Dilly's parties and guests, 'Here Knox,' says another writer, 'planned and matured not a few of his valuable essays.' {*Literary Anecdotes*.) Boswell, as so often, attributes Knox's popularity to imitation of Johnson, quoting proofs from *Essays Moral and Literary*. Criticizing Knox's disloyalty to Oxford, he goes on to praise his orthodoxy. Knox's essays contain interesting criticisms of contemporary writers. 'The cultivated genius of Fielding entitled him to a high rank among the classics. His works exhibit a series of pictures drawn with all the descriptive fidelity of a Hogarth. They are highly entertaining and will always be read with pleasure, but they likewise disclose scenes which may corrupt a mind unseasoned with experience.' Again, Knox writes of Dr Middleton's edition of Cicero's *Epistles*. 'No one was better able to do them justice than that great biographer, but it is said he committed the translation to some inferior writer.' The Rev. Percival Stockdale's pamphlet on respective advantages of school and private tuition contains remarks on Knox's *Liberal Education*. Knox was a Whig, but a whole-hearted churchman, and favoured Catholic emancipation. A sermon at St Nicholas, Brighton, in 1793, introducing politics, brought Knox into trouble. A Londoner, Knox attended Merchant Tailors' School, and was later elected Fellow of St John's College, Oxford. In 1778 he succeeded his father as head master of Tonbridge school, a post afterwards held by his younger son till 1843.

THIS eminent Greek scholar was connected with Cardinal Stephen Langton. In *Personal and Literary Memorials*, Best described Langton as 'a very tall, meagre, long-visaged man, much resembling a stork standing on one leg near the shore, in Raphael's cartoon of the miraculous draught of fishes.' His child Jane, by the widow of the Earl of Rothes, was godchild to Johnson, known to Langton through Robert Levett. Langton's admiration for the *Rambler* led to lasting friendship. Letters appear from Langton's entering Trinity College, Oxford, till Johnson's death, when 'nobody,' writes Boswell, 'was more attentive to him.' Johnson bequeathed to this friend his polyglot Bible. Langton succeeded Johnson as Professor of Ancient Literature at the Royal Academy. He presented to George III Johnson's original sketch of *Irene*, and supplied Boswell with a copy of Johnson's famous letter to Lord Chesterfield and with anecdotes for the *Life*. Boswell inserts in a footnote Langton's description of his uncle Peregrine's punctilious domestic economies. Johnson writes sympathetically to Bennet on Peregrine Langton's death. Langton inherited from Topham Beauclerk a portrait of Johnson by Reynolds, and was an original member of the Literary Club. Johnson visited him at Langton, near Spilsby, in Lincolnshire, declining church preferment from Bennet's father, on condition of taking Orders. Johnson introduced Langton to Samuel Richardson, the novelist, and to the Rev. Edward Young, author of *Night Thoughts*. Many will sympathize with Johnson's objection to Langton's constantly bringing his children into company; the doctor also criticized his touchiness and unbusinesslike nature. Well-known events are Johnson's loss of temper under Langton's invited criticism; his merriment over Langton's will; his early morning 'frisk' with Langton and Beauclerk. 'The earth,' Johnson declared, 'does not bear a worthier man than Bennet Langton.' On another occasion, 'I know not,' said the doctor, 'who will go to Heaven, if Langton does not.' Langton died at Southampton. Words once uttered by Johnson appear on his memorial tablet in St Michael's Church there, *Sit anima mea cum Langtono*. 'He has as much goodness as learning,' said Hannah More. Even the acid Letitia Hawkins has a good word for Langton. Early in the nineteenth century the family mansion at Langton was pulled down, followed by its successor in 1845. The present Hall dates from 1866. Langton church of to-day replaced a much earlier edifice about 1725. A mural tablet records the death of Diana, the Rev. Robert Uvedale's wife, Bennett Langton's second daughter.

THIS literary imposter had been assistant to Adam Watt, Professor of Humanity at Edinburgh university, where Lauder himself graduated. On Watt's death Lauder applied unsuccessfully for the position. Applications for the post of university librarian, and later for mastership of Dundee grammar school, likewise failed. Soon after this last disappointment, in 1742, Lauder sought literary work in London. A good classical scholar and well read in modern Latin poetry, Lauder had already printed a blank-verse translation of a sacred poem by Grotius, a Dutch writer. He next issued a collection of sacred poetry, published by Thomas and Walter Ruddiman, and dedicated to Charles Erskine. Introduction by the General Assembly of Arthur Johnston's paraphrase of the Psalms into the grammar schools of Scotland, at Lauder's suggestion, caused bitter controversy. An unfavourable comparison, in the *Dunciad*, of Johnston with Milton, led to the imposture specially associated with Lauder's name. In revenge for Pope's disagreement with his own views, Lauder attempted to show that *Paradise Lost* was largely borrowed from modern Latin poets. A series of articles, originally published in the *Gentleman's Magazine*, eventually came out in book form, as *Milton's Use and Imitation of the Moderns*, 'To this pamphlet Johnson wrote a preface,' Boswell relates, 'in full persuasion of Lauder's honesty, and a post-script recommending in the most persuasive terms a subscription for the relief of a grand-daughter of Milton,' Mrs Elizabeth Foster, who married a weaver. Milton's supposed interpolated passages were proved non-existent by Samuel Richardson, Bishop Warburton and others familiar with the original writers. With his fraud finally discovered and exposed by Bishop Douglas, Lauder was compelled by Johnson, now himself undeceived, to sign a confession, given at length by Hawkins. According to his custom, Sir John appends a short moral discourse, commencing, 'It is too sad a truth that learning and rectitude of mind are independent of each other.' Many were the sarcasms hurled at Lauder in print. A man of the worst character, all attempt to regain reputation was unsuccessful. Lauder at last endeavoured, but in vain, to establish a school in the Barbados, where he died at an advanced age. He left one daughter, Rachel, whom he is said to have treated with great cruelty, till deprived of her custody by a Captain Pringle. She married and became proprietress of a hotel. Lauder was finally reduced to keeping a huckster's shop. Johnson defines huckster as *One who sells goods by retail or in small quantities; a pedJar. (2) A mean trickish fellow.'

OF three bishops in the Law family, Edmund held the See of Carlisle; his son John ruled the Irish Diocese of Elphin, and John's eldest brother George Henry, had Bath and Wells. John Law was the eldest son in a family of thirteen. John and two brothers, George Henry, mentioned above, and Edward, the first Lord Ellenborough, went to Charterhouse. Second wrangler at Cambridge, John won a Fellowship at Christ's College, as his father, afterwards Master of Peterhouse, had previously done, and his nephew James Thomas Law was yet to do. John Law's colleague and friend at Christ's was William Paley, noticed separately. Paley was godfather to John's nephew, Henry, Dean of Gloucester, and was Bishop Edmund Law's biographer. Joining his father the bishop in 1773, John Law became eventually Archdeacon of Carlisle. Boswell, who made his acquaintance at the Assizes there in 1778, wrote to Johnson from Carlisle, the next year, describing an agreeable meeting with Archdeacon Law, 'a man of great variety of knowledge,' the letter proceeds, 'uncommon genius, and, I believe, sincere religion.' John Law was appointed Chaplain to the Duke of Portland, Lord-Lieutenant of Ireland, and Paley succeeded to his Archdeaconry. John Law founded mathematical prizes at Trinity College, Dublin, and was buried in that college chapel. His marriage with Anne Thomlinson, a Cumberland lady, was childless. His only publications, apparently, were two sermons, delivered in Dublin and St Paul's Cathedral.

JAMES THOMAS LAW (1790-1876), eldest son of Bishop George Henry Law, was appointed Chancellor of Lichfield Diocese in 1821. James Law greatly interested himself in the Theological College, founded in 1857, and was Master of St John's Hospital, Lichfield. Born six years after Johnson's death, James Law erected the statue of the doctor in the Lichfield market-square in 1838. Johnson is represented as sitting in deep meditation. On one side of the base is the inscription. The three others represent Johnson as an infant on his father's shoulders, his school-days, and his old-age penance in Uttoxeter market-place. This statue was the work of Richard Cockle Lucas (1800-1883), sculptor of statues of Dr Isaac Watts at Southampton, and of Richard Colt Hoare, historian of Wiltshire, in Salisbury Cathedral. Bronze and ivory works by Lucas figured in the Great Exhibition of 1851. Other statues and busts of Johnson are mentioned under METCALFE, NOLLEKENS, SIR JOSHUA REYNOLDS, ST CLEMENT DANES, and the LICHFIELD CHURCHES; for one of Boswell, see under JOHNSON AND LICHFIELD.

OF Law's voluminous writings on controversial subjects, practical divinity and mysticism, the best-known to later generations is his *Serious Call to a Devout and Holy Life*. Two characters, *Paternus* and *Eusebia*, are supposed to represent the writer's parents. Received enthusiastically from the first, Tew books in the English language have exercised directly or indirectly so vast an influence as the *Serious Call*. It is marvellous to observe what different kinds of minds were permanently affected by it.' (Abbey and Overton, *English Church in the Eighteenth Century*.) Gibbon, the sceptical historian of the Roman Empire, to whose father Law was tutor, confesses, 'If it found a spark of piety in the reader's mind, it would soon kindle it to a flame.' (*Memoirs of My Life*.) Boswell quotes Johnson's description of this work, as 'the finest piece of hortatory theology in any language.' He likewise gives that great Christian scholar's own testimony: 'When at Oxford, I took up Law's *Serious Call to a Holy Life*, expecting to find it a dull book, as such books generally are, and perhaps to laugh at it. But I found Law quite an over-match for me; and this was the first occasion of my thinking in earnest of religion after I became capable of rational enquiry.' In his *Apologia* Cardinal Newman writes, 'The Catholic doctrine of the warfare between the City of God and the powers of darkness was deeply impressed upon my mind by Law's *Serious Call*.' Law's guidance was sought by many religious leaders, including John Newton, Henry Venn, John and Charles Wesley, though John Wesley afterwards attacked his doctrine. Law's later writings show traces of German mysticism. Law's foundation of a girls' school at King's Cliff in Northamptonshire was thought due to a gift of a thousand pounds from a reader of his *Christian Perfection*. Law was one of the eleven children of a grocer. Deprived of his Fellowship at Emmanuel College, Cambridge, for refusal of the oath of allegiance to George I, we next hear of his living with the Gibbon family at Putney. His last twenty years were spent in a community life with Miss Hester Gibbon and a Mrs Hutcheson, widow of an old friend, first at Thrapston and then at King's Cliff. Devoting themselves to prayer, study and charity, Mrs Hutcheson founded a school for boys, and alms-houses were built. Law died at his native King's Cliff, survived by both ladies.

THOMAS LAWRENCE, M.D., 1711-1783

SON of a naval officer, Lawrence was a Londoner. His grandfather was physician to Queen Anne. While his father was quartered in Dublin, Thomas attended school in that town, and later at Southampton, where Captain Lawrence settled after his wife died. Graduating in medicine from Trinity College, Oxford, Lawrence attended Dr Nicholls's anatomical lectures in London and studied at St Thomas's Hospital. In 1767 he became President of the Royal College of Physicians. In his *Life of Johnson* Hawkins describes Lawrence as a man 'of whom the world was not worthy.' Sir John indignantly alludes to neglect shown to Lawrence's great talents, pointing out his scorn of arts by which popularity was gained, while vacant expression of face and convulsive movements of head and features injured his practice. Sneering at Johnson's high opinion of Robert Levett's medical abilities, Hawkins alludes to his occasional employment of Lawrence, 'his valued friend.' Johnson writes to Lawrence of Levett's sudden death in 1782. To Hawkins we owe an account of Lawrence's skill in naval architecture and of his constructing a model warship. The same writer likewise mentions Lawrence's ability as a violoncello player, shared by his younger brother, Charles, a solicitor. Johnson consulted Lawrence on the objection raised by Dr Memis of Aberdeen to being styled in a public document Doctor of Medicine, and communicated Lawrence's answer to Boswell. In 1780 Johnson sends a letter of sympathy to Lawrence on the death of his wife, Frances, daughter of Dr Chauncey of Derby. Their marriage in 1744 resulted in a family of nine, for one of whom, Chauncey, Johnson begs in a letter the good offices of Warren Hastings in India. Another son, Soulden, was a Judge of the King's Bench. Boswell gives a letter from one of Lawrence's daughters descriptive of Johnson's earlier years. Johnson wrote to Boswell of Lawrence's deafness and his consequent loss of companionship with 'one of the best men whom he had known.' Writing to Lawrence professionally, Johnson generally used Latin, and a specimen is preserved by Boswell. Lawrence's medical works were written with great elegance in that language. Other writings were lives of Dr Frank Nicholls and Sir William Harvey. Lawrence urged George Isaac Huntingford, afterwards Bishop of Gloucester, to publish his Greek odes written at Winchester College. Suffering latterly from paralysis and angina pectoris, Lawrence ended his days at Canterbury and was buried in St Mary's Church in that city.

THE 'might have beens' are amongst life's most annoying experiences. Whatever reflected glory the master might enjoy, when his pupil had achieved fame, had been forfeited. The Rev. Samuel Lea, head master of Newport school in Shropshire, had refused Johnson admission. Sour indeed we may imagine the grapes to have been, when 'he mentioned as one of the most memorable events of his life, that he was *very near* having that great man for his scholar.' Bishop Thomas Percy, of Dromore, himself Lea's pupil at Newport, described Lea to Boswell as 'a very diligent good teacher, at that time in high reputation.' Lea was appointed to Newport school in 1725, thus proving the accuracy of a memorial tablet in the church there, stating that he had held this position for forty-seven years. The *Gentleman's Magazine* mistakenly says forty-five years. Lea wrote in 1730 to his patrons, the Haberdashers' Company, complaining of gossip injurious to the school and to his own reputation. Another of Lea's letters to them, 1748, contains names of boarders, alludes to three former pupils at Oxford, and speaks of the writer's thirty years' teaching experience and of Mr Dickenson, his usher. Lea graduated at Jesus College, Cambridge, Before going to Newport he was curate of Bucknall in Staffordshire, and master of a neighbouring school. One of a large family, Samuel was second son of Thomas Lea, of Cleaton (or Clayton) in Staffordshire. The Trentham parish registers record Samuel's marriage in 1716 to Dorothy Whilton, his first or second wife. His will, made some two years before his death, mentions properties at Stoke-on-Trent and Clayton, as well as land in Cheshire mortgaged to the Rev. Cornelius Jesson, a relative of Johnson. Named also are Ann, his wife; his sons, Samuel, a clergyman and M.A. of St Edmund Hall, Oxford; John, M.A. of Christ Church; and Thomas, who were among their father's executors; he mentions two daughters, Mary and Sarah, and some grandchildren. The memorial tablet at Newport Church, already mentioned, contains the name of another daughter, Margaret, by Lea's third wife. Margaret died in 1763, aged thirty-one. Lea survived his fourth wife about two years. The names of these two wives, Mary and Ann, who died respectively in 1740 and 1771, both appear on this brass, still on the North wall of the church, Lea is described thereon as dying on January 4, aged eighty-four.

THIS historian of Ireland received his earlier education from Dr Thomas Sheridan, friend of Swift and classical scholar, whose school was patronized by the best families in Dublin. As a Fellow of Trinity College, Leland's name is among those appended to the diploma creating Johnson an LL.D. of Dublin. In addition to thanks to the university generally, Johnson writes to Leland individually 'his particular and immediate acknowledgments,' expecting that he and Dr Andrews the Provost had been the chief promoters of this academical honour. While vicar of Bray in county Wicklow, Leland wrote his three-volume *History of Ireland*, from the invasion of Henry II till the capitulation of Limerick in 1691. This dry narrative is prefaced with a *Discourse on the Ancient State of Ireland*. The history contains little original matter and shows but slight topographical and literary knowledge. A French translation, however, was published at Maestricht. A correspondence ensued on the merits of the work, between Leland and Richard Shackleton. Advocating a proposed history of Ireland by Charles O'Connor, Johnson writes—'Dr Leland begins his history too late. The ages which deserve an exact inquiry are those times (for such there were) when Ireland was the school of the West, the quiet habitation of sanctity and literature.' Of greater service to Irish historical research, than his book just mentioned, was Leland's presentation to Trinity College library of the *Annals of Lock Ce*, an Irish manuscript chronicle. Leland's other works included the *Philippic Orations* of Demosthenes translated into Latin; and afterwards an English version, prepared at the suggestion of his friend Lord Charlemont, a long letter to whom from Leland appears in the Historical Manuscripts Commission. Later followed Leland's *History of Philip, King of Mace don*. His *Principles of Human Eloquence*, attacking Warburton's *Doctrine of Grace*, gave rise to a controversy with Bishop Hurd, related in detail in Nichols's *Literary Anecdotes*. In 1768 Leland was installed as prebendary of St Patrick's Cathedral, Dublin. Five years later he obtained the vicarage of St Ann's Church in that city. He eventually resigned his Fellowship at Trinity for the college living of Ardshaw in county Tyrone. In spite of Lord Charlemont's support, Leland's candidature for election as Provost of Trinity College, Dublin, was unsuccessful. Leland was a friend of Murphy and Burke, who described him as 'the most charitable man alive.' Leland's portrait was painted by Sir Joshua Reynolds. He died in his native city of Dublin.

JULY 14

CHARLOTTE LENNOX, 1720-1804

THIS literary lady must be distinguished from Lady Charlotte Lennox, wife of Colonel Lennox, fourth Duke of Richmond. The subject of this essay was daughter of Colonel James Ramsay, Lieutenant-Governor of New York. Coming to England young, her prospects were unpromising. Failing on the stage, Miss Ramsay took to literary work. Her marriage in 1748 resulted in one son, who eventually returned to the United States. Samuel Paterson, author of *Coryat Junior*, published a volume of her poems and introduced Mrs Lennox to Johnson, who translated parts of Brumoy's *Greek Theatre* for her English edition of that work. He also wrote the dedication of her *Shakespeare Illustrated* to the Earl of Orrery. Goldsmith informed Johnson that he had been advised to hiss a play by Mrs Lennox, because of her treatment of Shakespeare. The dedication of her *Female Quixote* to the Earl of Middlesex was likewise written by Johnson, who quotes from it under the word *talent* in his dictionary. 'Persons who possess the true talent of raillery are like comets; they are seldom seen, and are at once admired and feared.' Johnson reviewed her translation of Sully's *Memoirs*, and wrote proposals for an edition of her *Works*. In his *Life of Johnson*, Hawkins describes the doctor's all-night celebration, at the Devil's Tavern, of the birth of Mrs Lennox's 'first literary child,' the *Life of Harriet Stuart*. In addition to a magnificent apple-pie decorated with bay-leaves, the festivities included crowning the authoress with a wreath of the same foliage. Broadley, in *Dr Johnson and Mrs Thrale*, asserts that Mrs Lennox 'rivalled Miss Carter as a Greek scholar and was a constant visitor at Streatham.' He preserves a letter from her to Johnson, beginning—'you cannot imagine what pleasure it gives me to hear you say you would come and eat apple-dumplings of my making.' According to Madame d'Arblay, Mrs Thrale said of Mrs Lennox that/though her books are generally approved, nobody likes her.' Madame d'Arblay mentions Johnson's introduction of Mrs Lennox to Samuel Richardson. The *Lady's Museum* by Mrs Lennox is described as 'containing a course of female education, and a variety of other particulars for the information and amusement of the ladies.' Among her translations from the French are the devotional writings of Louise de la Valliere, with *Life* prefixed. A portrait of Mrs Lennox was painted by Reynolds. She died in poverty, a pensioner of the Royal Literary Fund.

JOHN COAKLEY LETTSOM, M.D., 1744-1815

THE Royal Sea Bathing Infirmary at Margate resulted from Lettsom's large-hearted charity; he also founded the Aldersgate Street dispensary, since absorbed into St Bartholomew's Hospital, and was largely concerned in starting the Royal Humane Society. With Howard, Lettsom interested himself in prison reform. He founded the London Medical Society, where his name is still commemorated in the Lettsomian Lectures. Fourteenth son of a West Indian planter, Lettsom was sent to England in childhood. During apprenticeship to a doctor at Settle in Yorkshire, he acquired his lifelong passion for natural history. He obtained an introduction from Samuel Fothergill, a celebrated Quaker preacher, to his brother John, a prosperous London physician. Lettsom instituted the Fothergillian Medal, awarded by the Medical Society, in honour of his early patron. After studying at St Thomas's Hospital, as well as Leyden and Edinburgh, Lettsom gradually acquired one of the largest practices in London. Among distinguished patients were the Countess of Huntingdon, of Methodist fame, and Lord George Gordon; Lettsom was more than once presented to George III in Quaker costume. Prominent in medical controversy, he at first favoured inoculating for small-pox; afterwards changing his views, Lettsom firmly supported Jenner and vaccination. Lettsom's marriage in 1770 to Nancy Miers, a wealthy Quakeress, resulted in eight children. Continuing professional life in the City, he some years later built a country house at Grove Hill, Camberwell, as an occasional retreat, his garden there becoming an absorbing hobby. With energy unabated and practice in full swing, Lettsom passed away in London after only a few days' illness. He was author of the *Natural History of the Tea Tree* and the *Naturalists' Companion*. His *Treatment and Cure of Fevers* was considered a plagiarism from Dr Cullen's Edinburgh lectures. An exposure of quackery ended in Lettsom's prosecution for libel and three hundred and ninety pounds in legal fees. Though fond of society, Lettsom retained a Quaker's disapproval of the theatre, not objecting, however, to dancing and cards. At Dilly's house Lettsom met Johnson; he records in a note—'In company I neither found him austere nor dogmatical; he was certainly not polite, but he was not rude; he was familiar with suitable company; but his language in conversation was sententious; he was sometimes jocular, but you felt as if you were playing with a lion's paw.' Lettsom writes to remonstrate with Boswell's drinking habits, and is celebrated by that writer in an ode to Dilly.

* AN obscure practiser in physic,' Robert Levett was born near Hull. Unable to educate him, his parents apprenticed him to a woollen-draper. He later went to London, and afterwards spent five years in Paris, as waiter in a coffee-house. Certain medical men among his customers, finding him interested in their profession, gave Levett instruction and procured his admission to lectures. Levett returned to London, and in 1746, though how it happened does not appear, became acquainted with Johnson. When about sixty, Levett married a woman of the town, whom he had been accustomed to meet in a coal-shed in Fetter Lane; misunderstandings, however, ended in separation, and from then onward Levett found a home under Johnson's roof. Boswell describes him as 'of a strange grotesque appearance, stiff and formal in his manner, and seldom saying a word when any company was present.' After sharing Johnson's breakfast, Levett spent the day visiting his patients; he also attended the lectures of John Hunter, the celebrated surgeon. Levett's practice was among the very poor, and his fees usually consisted of the smallest sums, or of such provisions as the sufferers could afford. Levett's rounds, as Boswell was assured by Miss Williams, extended from Houndsditch to Marylebone. Johnson would not allow him to be treated as an inferior, and thought so well of his abilities as to declare he would not be satisfied with the attendance of all the Royal College of Physicians without Levett's presence. *The Gentleman's Magazine* speaks of Levett's conduct as 'rendered valuable by repeated proof of honesty, tenderness, and gratitude to his benefactor, as well as by an unwearied diligence in his profession. His single failing was an occasional departure from sobriety.' From a letter, Levett seems to have had charge of the household expenses during Johnson's absence in Wales. Levett died suddenly in his host's lodging. 'I suppose,' wrote Johnson, 'not one minute passed between health and death.' Levett was buried in the Bridewell Churchyard, and his modest savings were claimed by Yorkshire relatives found by advertising. Johnson's regard appears from verses in this old friend's memory. Boswell recalls his repeating them 'with an emotion which gave them full effect.' Levett's good qualities are well expressed in the words—

'His virtues walked their narrow round,
Nor made a pause, nor left a void;
And sure the eternal Master found
His single talent well employed.'

THOUGH he made no figure as a barrister, this gifted man's writings embraced history, poetry, antiquities, divinity, law and politics. A diary found after his death contains the note: 'Rousseau, Euripides, Tasso, Racine, Cicero, Virgil, Petrarch and Richardson. If I had five millions of years to live upon this earth, these I would read daily with increasing delight.'⁵ Referring to meeting Lofft at Dilly's, 'he had,' writes Boswell, 'celebrated Corsica and me in *Praises of Poetry*, but is now a Counsellor and Publisher of Reports.' Boswell speaks of Lofft as 'a little diminutive being, with black clothes and tied hair and a slow formality of speech.' Boswell's description of a later party at the same place, including Johnson and himself, introduces a familiar Scripture comparison. Among those present was 'Mr Capel Lofft, who, though a most zealous Whig, has a mind so full of learning and knowledge, and so much exercised in various departments, and withal so much liberality, that the stupendous powers of the literary Goliath, though they did not frighten this little David of popular spirit, could not but excite his admiration.' The words apply to Lofft's politics. As a leader of the reform party, he was regarded as a firebrand at country political meetings, although his slovenly mode of dress, feeble voice and involved sentences were alike disadvantageous to a public speaker. Lofft was an admirer of Fox and an enthusiastic supporter of Napoleon, over whose defeat at Waterloo he was one of the few to grieve. Lofft took part in the agitation against the slave-trade and the American war, and counted Wilberforce and Howard among his friends. Son of the private secretary to the Duchess of Marlborough, and nephew of Edward Capell, a Shakespearean commentator, Lofft was born in London, and at an early age went to Eton College. His Tripos verses on Shakespeare, written at Peterhouse, Cambridge, were praised by Garrick. Lofft lived for many years at Troston Hall, family property near Bury St Edmunds. In 1800 Lofft's name was struck off the list of magistrates for 'improper interference' at the Suffolk Assizes, on behalf of a girl sentenced to death for a trifling theft. He spent his last six years abroad, and settled in Italy, where he died. Lofft had a large family by his first wife, daughter of Henry Emlyn, restorer of St George's Chapel at Windsor. He afterwards married Sarah Watson of Cambridge, mother of Capel 'Lofft, junior' (1806-1873), Fellow of King's College, author and barrister.

'THIS excellent scholar,' as Lort is described in *Literary Anecdotes*, was of Pembrokeshire descent. His father and brother held commissions in the Welsh Fusiliers. Describing Johnson's Cambridge visit, in the *New Monthly Magazine* 1818, B. N. Turner alludes to 'our respectable Greek Professor, Dr Lort.' He was also a Fellow of Trinity. Boswell mentions 'a short but excellent commentary by my late worthy friend, the Rev. Dr Lort,' on the Lord's Prayer. Lort's only other publications were two sermons, though he reprinted an Elizabethan manuscript on the *State, Order and Manner of Government of the University of Cambridge*. He wrote occasionally for the *Gentleman's Magazine*, besides assisting with a *History of the Parish of Lambeth*, and with Granger's *Biographical History*. He also took part in a controversy on the authorship of the *Whole Duty of Man*. Formerly librarian to Dr Mead and to the Duke of Devonshire, Lort afterwards obtained the same post in Lambeth Palace. In 1771 he resigned his Regius Professorship for the rectory of St Matthew's, Friday Street, London, where the bodies of his widow and himself rested till removed, on demolition of the church, to Ilford cemetery. Lort's death resulted from a carriage accident near Colchester. His wife was daughter of Alderman Norfolk of Cambridge. Lort held a chaplaincy to Archbishop Cornwallis, a prebendal stall in St Paul's Cathedral and the sinecure rectory of Fulham. His rare and valuable library included many books on natural history and antiquities, with notes by his friend the Rev. George North, rector of Codicote in Hertfordshire. Lort was esteemed for goodness of heart and for unostentatious hospitality. An unassuming scholar of wide reputation, his liberal assistance was always at the disposal of seekers. Friendship with the Greek Professor leads to a consideration of Johnson's own acquaintance with that language, compared with his acknowledged Latin scholarship. Johnson describes his boyish reading as including 'but little Greek, only Anacreon and Hesiod.' Describing his college life, 'he told me,' writes Boswell, 'that what he read solidly at Oxford was Greek; not the Grecian historians, but Homer and Euripides.' Johnson confessed to Cumberland but little acquaintance with the Greek dramatists; yet Dr Charles Burney, *junior*, a leading Greek scholar, spoke of Johnson's critical skill in the language, and of his ability to give the equivalent in Greek of almost every English word. Professor Dalzell of Edinburgh was impressed by a conversation with the doctor on the subject. Boswell therefore concludes that Johnson, if not a great, was at least a good, Greek scholar.

ONE of the more noteworthy eighteenth-century Bishops of London, Lowth was 'advanced in the knowledge of Hebrew, at least beyond most men of his day, and master of a Latin style with a purity and elegance rarely surpassed.' (Milman, *Annals of St Paul's*.) A learned course of lectures on Hebrew verse, delivered as Professor of Poetry at Oxford, was rewarded with the D.D. degree. Their subsequent publication as *Praelectiones* aroused a controversy with Bishop Warburton. Lowth's polished sarcasm is in sharp contrast with his opponent's coarse abuse. 'I do not know,' said Johnson to King George III, 'which of them calls names best.' Johnson explained to Major Brewse, at Fort George, Warburton's method of attack by publishing his opponent's letters. When Lord Monboddo praised Warburton's scholarship, Johnson instanced Lowth as 'another bishop who had risen by his learning.' He declared that 'all Scotland could not muster learning enough for Lowth's *Prelections*' He also recommended the same author's *English Grammar*. Lowth's works included a biography of William of Wykeham, a new translation of Isaiah, and a poem entitled *The Choice of Hercules*. Lowth first gained distinction from verses on the genealogy of our Lord, as illustrated in the East window of Winchester College chapel. Others followed, on the view of the city from St Catharine's Hill. Leaving New College, Lowth travelled on the Continent as tutor to some young noblemen, and after holding more than one country living was appointed archdeacon of Winchester, his native city. When chaplain to Lord Hartington, Lord-Lieutenant of Ireland, Lowth was offered the Bishopric of Limerick, but preferred a canonry at Durham. Consecrated Bishop of St David's in 1766, he was almost immediately translated to Oxford and eventually to London. He later declined the Archbishopric of Canterbury. Refusal to institute a clergyman who had given a bond of resignation caused legal proceedings. Though Lowth lost his case in the Common Pleas and in the King's Bench, he was upheld in the House of Lords. Lowth's father, rector of Buriton near Petersfield, another Hebrew scholar, was author of *Directions for the Profitable Study of Holy Scripture*. Lowth married Mary Jackson, a Hampshire lady, who long survived her husband. His later years were clouded by bodily suffering. A severe domestic affliction was the death of his beloved eldest daughter Mary in 1768. Outliving at least five of his seven children, the bishop was buried at Fulham.

JULY 20

LORD GEORGE LYTTTELTON, 1709-1773

OF the twelve children of Sir Thomas Lyttelton, one rose to eminence as Bishop of Carlisle, while others held various government appointments. George, the eldest, was at Eton with Fielding, who afterwards dedicated *Tom Jones* to his old school-fellow. After leaving Christ Church, Oxford, and travelling abroad, George Lyttelton was elected member for Okehampton. He was successively secretary to the Prince of Wales, Lord of the Treasury, Privy Councillor and Chancellor of the Exchequer. But 'the good Lord Lyttelton/ as he was called, was unfitted by absent-mindedness and ignorance of the world, as well as by voice and manner, for a parliamentary career. Horace Walpole also sneers at his financial incapacity. Lyttelton gained some reputation from *Persian Letters*, and from *Observations on the Conversion and Apostleship of St Paul*. In the conversation between Johnson and George III, in the Buckingham House library in 1767, 'His Majesty asked him what he thought of Lord Lyttelton's history, then just published. Johnson said he thought his style pretty good, but that he blamed Henry II rather too much.' The author's anxiety for perfect accuracy led to printing some parts of this work several times over, at the cost of many years' work and upwards of a thousand pounds in money. Lyttelton's *Dialogues of the Dead*, described by Johnson as 'a nugatory performance,' were 'kindly commended' in the *Critical Review*. Johnson's low opinion of Lyttelton's works, with exception of the poem *Belinda*, was thought due to youthful jealousy of Miss Aston's and Miss Boothby's places in his Lordship's affections. In 1774 Johnson visited Hagley, Lyttelton's seat in Worcestershire, with Mr and Mrs Thrale, but they were disappointed of hospitality expected there. Johnson describes the mansion and the church in his journal of the Welsh tour just previously concluded. Lyttelton's dying profession of faith, related by his physician, is quoted in *Lives of the Poets*. 'The evidences and doctrines of Christianity,' he declares, 'studied with attention made me a most firm and persuaded believer in the Christian religion.' Boswell alludes to acquaintance with Lord Lyttelton, and to seeing an inscription of his authorship on Sir James Macdonald's monument in the church at Slate in the Hebrides. Lyttelton's first wife, mother of his three children, was Miss Fortescue, a Devonshire lady. A second marriage turned out unhappily. On his father's death Lyttelton greatly improved the Hagley estate. He was later created Baron Lyttelton of Frankley.

Bo SWELL concludes the preface to the second edition of his *Life of Johnson*, 1794, with mention of 'one whose praise is truly valuable, not only on account of his knowledge and abilities, but on account of the magnificent yet dangerous embassy in which he is now employed, which makes everything that relates to him peculiarly interesting. Lord Macartney favoured me with his own copy of my book and with a number of notes of which I have availed myself. On the first leaf I found in his Lordship's handwriting an inscription of such high commendation, that even I, vain as I am, cannot prevail on myself to publish it.' Macartney also supplied Boswell with a copy of a letter from Johnson to Lord Bute, given in the *Life*. The enterprise mentioned above was Macartney's appointment as first British Ambassador to the Court of Peking. Sailing in the *Lion*, under Captain Gower, Macartney was graciously received by the emperor, but permission was refused for a resident British minister in China. Macartney was next sent on a confidential mission to Louis XVIII, then an exile at Verona. Created a baron on his return, he was for two years Governor of the Cape of Good Hope, resigning through ill health, in 1796. Enjoying the patronage of Lord Holland, Macartney's first appointment, in 1764, as Envoy Extraordinary to St Petersburg, ended in satisfaction to both courts and won him the Polish Order of the White Eagle. He was next elected member for Antrim, Chief Secretary for Ireland, and sinecure Governor of Toome Castle. After holding the governorship of the Caribbee Islands, Macartney was appointed President of Fort St George at Madras. In the war with the Dutch, he followed Cooke's victory at Porto Novo by attempts to treat with Hyder Ali. But political differences with the authorities in India led to his resignation. Received with enthusiastic welcome in England, Macartney declined an offer of the Governor-Generalship of India in succession to Warren Hastings. Elected to the Irish House of Peers as Earl and Viscount, he was accorded various other political honours in Ireland. Endowed with good temper, kindly manners and scholarship, Macartney earned a most honourable reputation as a public servant. Of Irish birth, Macartney graduated from Trinity College, Dublin, and studied law at the Middle Temple. He married Jane Stuart, second daughter of the Earl of Bute, and died at Chiswick.

ALTHOUGH not one of the Blue Stocking set, Mrs Macaulay was amongst the most able and energetic eighteenth-century literary ladies. The *History of England*, her greatest work, now forgotten, won enthusiastic praise from Horace Walpole, Gray and other contemporary judges of literature. Mrs Macaulay's republican principles none the less aroused much bitter criticism. A translation of the *History*, by Guiraudet, eventually appeared in France. The original manuscripts are now in the British Museum. *Immutability of Moral Truth* won Mrs Macaulay high reputation as 'a shrewd and acute reasoner.' She was likewise authoress of several political pamphlets. Johnson would not read her *History*, and, when dining with Mrs Macaulay, proved the absurdity of his hostess's opinions on the equality of mankind by suggesting that the footman should sit down with his mistress and her guest. The doctor related this event at the table of Dilly, 'an enthusiastic admirer of the politics,' as he is described in *Literary Anecdotes*, 'if not of the personal charms of Catharine Macaulay, whose publications he regularly ushered into the world.' Dr Sharp, of Trinity College, describes Johnson, when visiting Cambridge, as 'stripping poor Mrs Macaulay to the very skin, then giving her for his toast and drinking her in two bumpers.' Mrs Macaulay wondered how Johnson could reconcile his political and moral sentiments, but her name is mentioned as one of his friends when his wife died. She admired the account of Corsica by Boswell, whose wish to see a contest between her and Johnson roused the doctor's anger. Mrs Macaulay's maiden name was Sawbridge. A native of Kent, she was educated privately, and in 1760 she married Dr George Macaulay, a Scotch physician settled in London. He died in 1766. The fruit of their marriage was one daughter. At Bath, where love of gaiety took her in 1774, the Rev. Dr Wilson, non-resident rector of St Stephen's, Walbrook, London, became Mrs Macaulay's admirer. In anger at her second marriage, in 1778, to William Graham, about twenty-five years younger than herself, the rector removed an allegorical statue of Mrs Macaulay from his church. On a visit to Paris, the previous year, she was patronized by many celebrities, and later visited America. At Binfield in Berkshire, where she ended her days, her husband placed a monument to her memory in the church. Many were her portraits, in addition to a statue by Bacon.

JULY 23

ALEXANDER MACBEAN, DIED 1784

OF Scotch birth, Macbean informed Johnson in 1776 that he had been forty years absent from his native land. Johnson respected Macbean as a man of great learning, who knew many languages well, but was quite devoid of worldly wisdom. Anxious to assist this unfortunate Grub Street scholar, Macbean was one of many partakers of the doctor's active charity to the distressed and needy. On several occasions Johnson employed Macbean or exerted himself on his behalf. He writes to Cave of Macbean's ability and willingness to produce a military dictionary for very low pay, though we hear nothing of the result. The Mr Chambers mentioned in the same letter, as a former patron of Macbean, was Ephraim Chambers. In *Memorials of Westminster Abbey*. Dean Stanley describes him as 'the father of cyclopaedias.' Chambers's *Universal Dictionary of Arts and Sciences*, 1728, which reached a fifth edition in eighteen years, was*re-edited and enlarged as the well-known Rees' *Cyclopedia* in 1778. Johnson spoke of having formed his style on Chambers's *Proposals* for the original work. To return, Johnson alludes to Macbean's 'having at his request examined and approved' Shaw's *Erse Dictionary*. After employing him on his own dictionary, Johnson wrote the Preface, some twenty years later, for Macbean's *Dictionary of Ancient Geography*. But Johnson declares he 'has lost all hopes of his ever doing anything properly, since he found he gave as much labour to Capua as to Rome.' In 1775 Johnson writes to Langton, begging help for Macbean, and about the same time tells Mrs Thrale, 'Peyton and Macbean are both starving, and I cannot keep them.' Peyton was another of Johnson's former amanuenses. Boswell mentions Macbean's dining with Johnson one Easter Day, in company with himself, Miss Williams and Levett. 'Oppressed by age and poverty,' Macbean was, through Johnson's influence with Lord Thurlow, admitted a Brother of the Charterhouse in 1780. When Macbean died, Johnson wrote to Mrs Thrale, 'He was one of those who, as Swift says, stood as a screen between me and death. He has, I hope, made a good exchange. He was very pious; he was very innocent; he did no ill, and of doing good a continual tenour of distress allowed him few opportunities. He was very highly esteemed in the House.' Macbean wrote a *Dictionary of the Bible*; he also composed indexes to Johnson's *Lives of the Poets* and to Nichols's *Select Collection of Miscellaneous Poems*.

JAMES MACPHERSON, 1736-1796

THE father of this celebrated literary fraud was a small farmer at Ruthven in the county of Inverness. James has been described as 'good-looking, of a large size, with very thick legs, to hide which he generally wore boots, though not then the fashion. He appeared proud and reserved.' From school at Badenoch, he proceeded to Aberdeen and Edinburgh universities. Deceiving Blair and other northern scholars by reciting Gaelic ballads and exhibiting manuscripts said to have been collected in the Highlands, a subscription was raised to assist Macpherson's further researches. Professing to have found the complete poem of Fingal, he dedicated a translation to Lord Bute, prefaced by a critical dissertation from Blair's pen. In 1760 Macpherson's *Fragments of Ancient Poetry* aroused suspicion of scholars in England from the first. 'Sir,' exclaimed Johnson, 'a man might write such stuff for ever, if he would abandon his mind to it.' Pursuing the inquiry during his Scotch tour in 1773, the doctor refused to believe in the genuineness of Macpherson's productions till shown the original manuscripts. Macpherson's consequent fury, accompanied apparently by threats of personal violence, produced Johnson's famous letter in 1775. Declining to be intimidated 'by the menaces of a ruffian,' while alluding contemptuously to Macpherson's translation of Homer and to his questionable morals, Johnson provided himself with a stout oak cudgel. Fearing Johnson's criticisms, Macpherson vainly endeavoured to induce Strahan the publisher to suppress his forthcoming *Western Islands*. Macpherson was suspected to be the author of 'a scurrilous volume, larger than Johnson's own, filled with malignant abuse,' published under the name of M'Nicol. Smollett was convinced of Macpherson's authenticity; Gibbon, though quoting Ossian in his *Roman Empire*, was doubtful; Hume demanded 'not arguments but testimonies'; the Rev. Donald Macqueen of Sky evaded the question. Translations into German, French and Italian found favour with Goethe, Schiller and Napoleon. Macpherson's poems were published in English verse by Coleridge in 1783, and by Byron in 1807. Macpherson also wrote English histories. Returning from a government post in Florida in 1766, he attempted to combat *Junius* under the names *Musaus* and *Scavola*. Lord North employed him to defend England's American policy, and he represented Camelford in Parliament. Unmarried, but father of four illegitimate children, Macpherson ended his days with a show of piety at Badenoch.

PREMIUM MADDEN, as he came to be called, was the son of a Dublin physician. He was descended, on his mother's side, from Sir Thomas Molyneux, Chancellor of the Irish Exchequer in 1590. Two uncles gained distinction, William Molyneux as a scientist, Sir Thomas Molyneux as Professor of Medicine at Trinity College, Dublin, where Samuel himself graduated. Samuel Madden devised a system of premiums for promotion of learning at Trinity College. In 1740 he instituted a similar scheme, confined to natives of Ireland, for improvement of arts, manufactures, etc., the judges to be the Dublin Society, founded by himself. His efforts drew forth Sheridan's praise in an oration delivered in Dublin in 1757. Madden's patriotic efforts for Ireland, by means of premiums and the press, did much for arts, manufactures and husbandry. He also advocated employment of criminals in useful industries. Johnson, in his *Life of Addison*, speaks of Madden as 'a name which Ireland ought to honour.' He quotes Madden's opinion on fruit-growing in walled gardens, that 'there should be enough to eat, enough to lay up, enough to be stolen, and enough to rot on the ground.' Johnson assisted Madden in *Boulter's Monument*, a laudatory poem on Archbishop Boulter of Armagh, and remembered gratefully Madden's gift of ten guineas, 'which,' he remarks, 'was to me at that time a great sum.' Johnson also mentions a conversation with Madden on the Non-jurors. Madden describes his *Memoirs of the Twentieth Century* as 'original letters of State under George VI, relating to the most important events in Great Britain and Europe, as to Church and State, Arts and Sciences, Trades, Taxes and Treaties, Peace and War, from the middle of the eighteenth century till the end of the twentieth century and of the world.' Only one out of six volumes contemplated ever appeared. From its extreme rarity, Madden is supposed to have destroyed the work. Tempted by the offer of a fine collection of books, he allowed his tragedy, *Themistokles, Lover of His Country*, to be acted at Lincoln's Inn Fields. Madden's last literary effort was a poetical preface to Dr Leland's *Philip of Macedon*. On his father's death he succeeded to family property in the county of Fermanagh, where he also obtained ecclesiastical preferment. Madden's marriage with Jane Magill, who is said to have ruled her husband with supreme authority, resulted in a family often.

OF unknown parentage, Mallett was born at Crieff in Perthshire early in the eighteenth century. From 1723, for some years, he resided at the seat of the Duke of Montrose in Hampshire, as tutor. After a continental tour with his pupils he published *The Excursion*. [Coming South, he changed his original name, Malloch, to Mallett.] He wrote the dedication of Thomson's *Winter* to Sir Spencer Compton. Thomson composed the prologue to Mallett's *Mustapha*, directed against the king and Sir Robert Walpole, in 1739. By command of the Prince of Wales, to whom he afterwards became Under Secretary, Mallett joined Thomson in writing *Alfred*, a masque in honour of the Princess Augusta's birthday and the anniversary of George Fs accession. For *Alfred*, Thomas Augustine Arne composed *Rule Britannia*. In 1734 Mallett graduated from St Mary Hall, Oxford; he had also Scotch degrees. Introduced by Pope to Lord Bolingbroke, a profligate and a free-thinker, Mallett eventually published his Lordship's works. Johnson describes Bolingbroke as 'a scoundrel, for charging a blunderbuss against religion and morality, and a coward, because he had not resolution to fire it off himself, but left half-a-crown to a beggarly Scotsman to draw the trigger after his death.' Johnson speaks of Mallett as 'the only Scot whom Scotchmen did not commend.' Approving Mallett's *Life of Bacon*, and acknowledging his colloquial powers and freedom from Scotticisms, 'the rest of his character,' he says, '*may without injury to his memory sink into silence.' (*Lives of the Poets*.) He contemptuously alludes to Mallett as 'the prettiest dressed puppet about Town.' To Johnson's observation, that 'Mallett had talents enough to keep his literary reputation alive as long as he himself lived,' Garrick replied, 'his literary reputation was dead long before his natural death. It was alive only while his name would ensure a good price for his copy from the booksellers.' In 1754 appeared Mallett's *Britannia*. His *Elvira*, acted at Drury Lane in 1763, was pronounced by the *Critical Review* 'the crude efforts of envy, petulance and self-conceit.' In the same year Mallett received from Lord Bute a sinecure post in the outposts of London, with annual salary of three hundred pounds. Twice married, with two children by each wife, Mallett died in London. For some years previously •Gibbon the historian was a guest in the family.

JULY 27

EDMUND MALONE, I 741 — 1812

SON of an Irish barrister, Malone graduated from Trinity College, Dublin, and was himself called to the Irish Bar, but had little practice. Settling permanently in London in 1777, he numbered among literary friends Steevens, with whom, however, he afterwards quarrelled, Horace Walpole and Sir Joshua Reynolds; he also knew Mrs Siddons the actress. Introduction to Johnson in 1765 led to lasting friendship. Malone admired the correctness, elegance and accuracy of Johnson's style, and thought Edwards's description of cheerfulness breaking in on his attempts to be a philosopher 'an exquisite trait of character.' The Honourable John Byng writes to Malone, who was present at the funeral, of Johnson's composure and resignation on his death-bed. In his advertisement to the first edition, Boswell expresses gratitude for Malone's assistance in his *Life of Johnson*. Malone afterwards helped Boswell's son James with editions brought out during his life-time. Two short letters in the great biography prove Johnson's regard for Malone, who, as Boswell records, had, in his preface to his Shakespeare, 'done great and just honour to Johnson's memory.' Boswell's *Tour to the Hebrides* is dedicated to Malone. An article by Malone in the *European Magazine*, some time after Boswell's death, records that he 'professed the Scotch and the English law, but had never taken very great pains on the subject. His father, Lord Auchinleck, told him one day that it would cost him more trouble to hide his ignorance in these professions than to show his knowledge.' Continuing interested in Irish politics, Malone was friendly with Burke, Canning and Windham, and was opposed to Catholic emancipation. In 1797 he dined with the Prince Regent at Brighton. In 1780 appeared Malone's edition of Goldsmith's works, and some ten years later his Shakespeare. He devoted the remainder of his life to a further edition of that great dramatist, and in 1783 received the honorary D.C.L. degree from Oxford. Malone replied to Jacob Bryant's defence of Chatterton's Rowley poems and exposed the Ireland forgeries. His edition of Dryden was ridiculed in Hardinge's *Essence of Malone*, and again in *Another Essence of Malone, or the Beauties of Shakespeare's Editor*, by the same author. In 1801 Malone took the L.L.D. degree of Dublin, and later edited anonymously some manuscripts of William Cerard Hamilton. He died unmarried and was buried in the family vault at Kilbixy, with a Latin epitaph by the Bishop of Meath. His portrait was painted by Reynolds and Ozias Humphry.

THE youngest in a large family, Maltby was son of a London draper. He was first cousin of Edward Maltby, Bishop of Durham, a noted Greek scholar, as well as a benefactor in its earliest days to Durham University, and private tutor to Dr Pusey. While boys together in a school at Hackney, a life-long friendship began between William Maltby and Samuel Rogers. Born in the same year, both lived to be over ninety. 'My friend Maltby and I,' says Rogers, 'had a strong desire to see Dr Johnson, and we determined to call on him and introduce ourselves. We accordingly proceeded to his house in Bolt Court, and I had my hand on the knocker, when our courage failed us and we retreated.' (Rev. A. Dyce, *Recollections of Rogers' Table Talk*, 1856.) Another of Maltby's intimates was Richard Porson, well known as Regius Professor of Greek at Cambridge. Maltby's *Porsoniana* is bound with the book just mentioned. 'In spite of all his faults and failings,' writes Maltby, 'it was impossible not to admire his integrity and love of truth.' Failures here noticed in Porson's otherwise fine character were sensitiveness to fancied slights, leading to estrangement from old friends, excessive indolence about the most important matters, and latterly giving way to drink. Maltby's hobby was bibliography. The real work of his life was twenty-five years as principal librarian to the London Institution. In this capacity Maltby succeeded Porson, whose neglect of duty led to complaint that his signature on receipts for salary was the only reminder of his being librarian. Maltby's administration, on the other hand, was marked by improvements and additions; he also superintended removal and rearrangement of the library; he assisted, too, in compiling both the original and new catalogues. After resignation in 1834, Maltby continued to reside in the Institution for the rest of his life. Helped by an extraordinarily retentive memory, he was well read in the Greek, Latin and Italian languages. His extensive and accurate knowledge of English and French literature is said to have been seldom surpassed. Maltby was of Caius College, Cambridge, but being a dissenter was unable, because of regulations then in force, to take a degree. He afterwards practised for some time as a solicitor in London, and was called to the Bar. He was buried in Norwood Cemetery, with a memorial stone from Rogers.

POSSIBILITY of a tour in Scotland and the Hebrides had long been discussed by Johnson and Boswell. In the Turk's Head Coffee House in the Strand, ten years before its accomplishment, 'he told me,' writes Boswell, 'that his father had put Martin's account of those islands into his hands, when he was very young, and that he was highly pleased with it.' The passage mentioned by Johnson, on a St Kilda man's opinion of a Glasgow church, is as follows—'he answered that it was a large rock, yet there were some in St Kilda much higher, but these were the best caves he ever saw. For that was the idea which he had conceived of the pillars and arches upon which the church stands.' But entertainment did not blind Johnson to Martin's defects. 'No man now,' he observed to Boswell in 1778, 'writes so ill as Martin's account of the Hebrides is written. A man could not write so ill if he tried. Set a merchant's clerk now to write, and he'll do it better.' For Boswell's similar opinion of Martin, see *TRACES OF JOHNSON'S SCOTCH TOUR*. Boswell's *Hebrides* contains allusions to Martin's book, 'which had impressed us,' he says, 'with a notion that we might there contemplate a system of life almost totally different from what we had been accustomed to see.' Boswell saw crosses around a ruined church in Rasay, noted by Martin, who also speaks of the three-storied tower then on the laird's residence; he quotes Martin's opinion, that buildings near the shore were to give invaders the idea of fortifications; he refers to that writer's description of fires at the entrance to caves for entrapping birds inside; he gives Martin's authority, derived from parish registers, for women doing penance in church for immorality. In his *Voyage to St Kilda* Martin relates the offence he caused by ridiculing the fixed idea that, on a ship's arrival, the inhabitants caught cold. The real cause, as explained in Boswell's *Tour*, was the north-east wind, which the situation of St Kilda made necessary for harbouring there. Martin himself landed contrary to wind and tide. A native of the island of Sky, Martin was educated in medicine at Leyden. He published the cure of a deaf mute through fever. Two books on the Hebrides, the fruit of his travels, reached many editions and a late reprint. Their author ended his days in London.

ONE of the original staff of the British Museum in 1753, Maty was elected principal librarian in 1772. Coming to London about 1740, with intention of practising as a physician, Maty turned his attention from medicine to literature. His *Journal Britannique*, a review in French of English literature, printed at the Hague, had an extensive sale on the Continent; it also brought Maty a large literary acquaintance in London. 'This humble though useful labour,' writes Gibbon in *Memoirs of My Life and Writings*, 'once dignified by the genius of Bayle and the learning of Le Clerc, was not disgraced by the taste, the knowledge and the judgment of Maty. His style is pure and elegant, and in his virtues or even in his defects he may be reckoned as one of the last disciples of the school of Fontenelle.' Gibbon sought his assistance in his own first attempt at authorship, an *Essay on the Study of Literature*, to which Maty added a flattering preface. When Johnson contemplated a review of foreign literature, and Dr Adams proposed Maty as his assistant, 'He, the little black dog!' was the reply, 'I'd throw him into the Thames.' Maty's friendship with Lord Chesterfield helps to explain Johnson's prejudice, confirmed by Maty's insinuations in the *Journal*, that Johnson made his political and religious principles appear in his *Dictionary*. Maty's *Memoirs of the Earl of Chesterfield*, completed posthumously by his son-in-law, were added to his Lordship's *Miscellaneous Works*. Maty was author of a biography of Dr Richard Mead, noticed separately. He also translated from the French two works on inoculation, of which he was a strong advocate. Other writings by him appeared in the *Bibliographia Britannica* and in the *Gentleman's Magazine*. Maty succeeded Dr Thomas Birch as secretary of the Royal Society. He carefully kept on the right side of those most able to forward his interests. Born near Utrecht, Maty graduated at Leyden in philosophy and afterwards in medicine. His father, a Dutch Protestant minister excommunicated for heresy, could not obtain further ecclesiastical preferment; he, therefore, lived till his death with his son in London. Matthew Maty had one son and three daughters by his first wife. The son, Paul Henry (1745-1787), educated at Westminster and Trinity College, Cambridge, became assistant librarian at the British Museum after his father's death, and secretary to the Royal Society.

THE year 1770 passed without meeting or correspondence between Johnson and Boswell. The blank is accordingly filled with a *Collectanea* of Johnsonian anecdotes by the Rev. Dr Maxwell. It contains descriptions of Johnson's political opinions, habits of life, love of London, and his remarks on various literary men and their works. Among specimens of Johnson's wit related in the *Collectanea* may be mentioned 'the triumph of hope over experience,' as he described the second marriage of a gentleman unhappy with his former wife. A one-sided judgment was, Johnson points out, a frequent source of error. Tempting as the lady's money might be, fortune hunters, 'when they came to possess the wives and their fortunes *together*, began to suspect they had not made quite so good a bargain.' Maxwell prefaces the *Collectanea* by relating his meeting with the doctor. 'My acquaintance with that great and venerable character commenced in the year 1754. I was introduced to him by Mr Grierson, his Majesty's printer at Dublin, a gentleman of uncommon learning and great wit and vivacity. . . . I must always remember with gratitude my obligation to Mr Grierson for the honour and happiness of Dr Johnson's acquaintance and friendship, which continued uninterrupted and undiminished till his death, a connection that was at once the pride and happiness of my life.' Maxwell concludes by describing Johnson's affectionate leave-taking, after dinner at the Mitre tavern, when the writer was about to return to his native Ireland. Maxwell was son of the Archdeacon of Clogher. Leaving Trinity College, Dublin, he travelled abroad for his health, with Lord Farnham, to whom he was related. Maxwell was afterwards assistant to the Rev. Gregory Sharpe, Master of the Temple. From his relative, the Bishop of Meath, he later obtained preferment in Ireland, which he resigned in 1780, and passed the remainder of his life at Bath. Four children were the fruit of his marriage in 1777, with Anne Massingberd, of Ormesby in Lincolnshire. Maxwell had no family by his second wife, Jane Ellis, whom he married in Ireland. She raised a monument over his remains in Walcot church, Bath, and was buried beside her husband in 1847. Maxwell left money for better education of the poor at Donagh, his father's parish in Ireland. The old school-house in the same parish bore an inscription to the effect that it was built in 1821 from Maxwell's designs.

AUGUST i

HENRY MAYO, 1733-1793

THIS nonconformist divine came to London from the West of England in 1756. After some years at Northampton, Mayo returned as pastor, for the remainder of his life, to a congregation at Wapping. In 1763 Mayo was drawn into a controversy on infant baptism. He afterwards became tutor in Homerton Academy, in succession to Thomas Gibbons, a voluminous writer and author of *Memoirs of Dr Isaac Watts*. Gibbons, like Mayo, knew Johnson, who said to Dilly, the hospitable dissenting publisher, 'I took to Dr Gibbons. I shall be glad to see him. Tell him, if he'll call on me and dawdle over a dish of tea in an afternoon, I shall take it kind.' Dilly and his brother more than once entertained Mayo and Johnson. On the first occasion, in 1773, Goldsmith, Langton, Claxton, Toplady and Boswell's friend Temple met. Johnson explained to Mayo the distinction between liberty of opinion and liberty of teaching or preaching what one might think. Boswell, also present, describes Mayo as 'an admirable subject for the exhibition of Dr Johnson's powerful abilities. He never flinched; but after reiterated blows remained seemingly unmoved. The scintillations of Johnson's genius flashed every time he was struck, without his receiving any injury. Hence Mayo obtained the epithet of the Literary Anvil.' In 1778, at the same place, were the Rev. Mr Beresford, tutor to the Duke of Bedford, Miss Seward and Miss Knowles, a Quaker. Questioned by Mayo as to the authenticity of the Ganganelli letters, Johnson proposed the same test as in the Ossian controversy, production of the originals. Discussing Soame Jenyns's *Internal Evidence of the Christian Religion*, 'I think it a pretty book,' declared Johnson to Mayo, 'not very theological indeed; and there seems to be an affectation of ease and carelessness, as if it were not suitable to his character to be very serious about the matter.' Mayo's allusion to a book on grace, by Edwards of New England, led to an argument on free will, all theory, as Johnson observed, being against it and all experience for it. In 1784 Dilly brought together Dr Knox, master of Tonbridge grammar school, the vicar of Southill, Bedfordshire, Dr Beattie and Pinkerton, an author, to meet Mayo and Johnson. But Boswell has preserved no conversation. Twice married, Mayo had three daughters. He died in London and was buried in Bunhill Fields cemetery.

RICHARD MEAD, M.D., 1673-1754

BORN in London, Mead studied the classics under Graevius at Utrecht, and medicine under Dr Pitcairne at Leyden, graduating eventually at Padua. He later received the Oxford M.D. and was for many years physician to St Thomas's Hospital. His influence obtained release of Dr Freind and the Rev. George Kelly, when political prisoners in the Tower. Johnson mentioned in conversation Mead's advice to have seven to nine hours' sleep, and wrote the dedication to him of Dr James's *Medicinal Dictionary*. Johnson's remark, that Mead 'lived more in the broad sunshine of life than almost any man,' was well justified. Mead's attendance at Queen Anne's death-bed was followed by successful treatment of the Princess of Wales. In 1727 Mead was appointed physician to George I. Other distinguished patients were Bishop Burnet, author of *History of his own Time*, Sir Isaac Newton, Sir Robert Walpole and Pope. Mead was intimate with Dr John Radcliffe, benefactor to Oxford University, as well as Garth, Arbuthnot and other eminent physicians. He was patronized by the King of Naples; Bentley, Master of Trinity College, Cambridge, was his close friend, and Bishop Warburton speaks of Mead as a⁴ man to whom all people that pretend to letters ought to pay their tribute.' Mead's collection of books and antiquities was among the largest of his time. Mead's own chief work was a treatise on poisons. His *Short Discourse concerning Pestilential Contagion* was so far in advance of his contemporaries as to advocate methods adopted to-day. His *Precepts*, compiled from his own experience, show neglect to take notes on cases at the time. Though wanting in observation, Mead was a careful reasoner, learned, sympathetic and generous. Sir John Hawkins writes, 'He raised the medical character to such a height of dignity as was never seen in this or any other country. I have heard it said that, when he began to practise, he was a frequenter of the meeting at Stepney, where his father preached, and that when he was sent for out of the assembly, his father would in his prayer insert a petition in behalf of the sick person.' (*Life of Johnson*.) Four of Mead's eight children by Ruth Marsh, his first wife, died in infancy. His second marriage, to Anne Alston of Bedfordshire, was childless. Mead died in a house on the site of the present well-known children's hospital in Great Ormond Street. He was buried in the Temple Church.

AUGUST 3

WILLIAM MELMOTH, 1710-1799

APPOINTED Commissioner of Bankrupts by Sir John Eardley Wilmot, Melmoth preferred a literary career. In early manhood he left London for Shrewsbury. Dr Joseph Warton, of Winchester College, compares Melmoth's 'excellent translations' of certain of Cicero's writings with the 'many vulgar and cant terms' in Conyers Middleton's work on that subject. Warton considered Melmoth's *Letters of Pliny the Consul, with Occasional Remarks*, as one of the few translations better than the original, an opinion confirmed by Dr Thomas Birch. *{Literary Anecdotes.}* Fanny Burney records meeting 'Pliny' Melmoth at Bath, where he spent his last thirty years. She describes him as intolerably self-sufficient and as appearing to think nobody half so great as himself, 'with a proud conceit in look and manner mighty forbidding.' *{Diary.}* Cleora, in *Fitzosborne's Letters*, was Melmoth's first wife, Dorothy King. Melmoth afterwards married Mrs Ogle, an Irish widow, who survived him. Mrs Thrale writes to Johnson of meeting Melmoth, to whom she did not take a liking, at Bath, in 1780. Evidently thinking little of Melmoth's critical powers, the doctor replies, 'From the author of *Fitzosborne's Letters* I cannot consider myself in much danger. I met him only once, about thirty years ago, and in some small dispute reduced him to whistle. Having not seen him since, that is the last impression.' Thomas De Quincey, of Worcester College, Oxford, author of the *Opium Eater*, is equally uncomplimentary on *Fitzosborne's Letters*. Melmoth continued to write till old age. Among later works was a defence of his opinion on Pliny's treatment of the Christians. Obligated reluctantly to answer an attack on his former work, by Jacob Bryant, he compares himself to Laberius, a Roman actor, who, long after retirement, was compelled by the Emperor to appear on the stage once more. Melmoth's last work, a few years before his death, was a memoir of his father, a bencher of Lincoln's Inn, and celebrated pleader, ever ready to assist clients unable to pay fees. 'Indeed,' writes his son, 'he passed a most useful and blameless life. His whole time was passed doing good or meditating it; and how could it appear more than in the excellent work he composed, *The Great Importance of a Religious Life?*' Its authorship had long been attributed to John Percival, Earl of Egmont. William Melmoth was buried at Batheaston, and has a memorial tablet 'with Latin epitaph in Bath Abbey Church.

A LONDONER by birth, Metcalfe owed his fortune to partnership in a distillery, of which he became owner. He represented Horsham, Plympton and Malmesbury in Parliament, but was undistinguished as a politician. He is described in Madame d'Arblay's *Diary* as 'shrewd, sensible, keen and very clever,' and was a member of various learned societies. Chief among Metcalfe's numerous eminent acquaintances were Johnson and Sir Joshua Reynolds. At Metcalfe's house on the Steyne at Brighton, 'his excellent table and animated conversation' alike attracted the doctor. Though he had a rooted dislike of Mrs Thrale, Johnson's hostess at Brighton, Metcalfe's carriage was always at her guest's disposal, nor was he repelled, like some others, by Johnson's roughness. While ready to 'bestow liberally out of his own purse,' Johnson would sometimes bring deserving cases to the notice of others, but refused to take too much; 'No, no, Sir,' he exclaimed to Metcalfe, 'we must not pamper them.' The difficulty, however, and the rarity, ascribed by Boswell to secondhand charity, are now things of the past. Johnson's statue owes its place in St Paul's to Sir Joshua Reynolds, assisted by a committee formed of Metcalfe, Burke, Windham, Banks, Malone and Boswell. Among subscriptions were ten guineas from Metcalfe, who at first favoured Westminster Abbey. A copy of South's sermons survived, inscribed by Metcalfe himself, 'The gift of Dr Samuel Johnson, as a kind token of affection and remembrance, eight and forty hours before he died, Saturday, 11th December, 1784, when we together executed the deed making me his trustee for an annuity to his servant, Francis Barber, of seventy pounds per annum.' An intended dedication to Metcalfe, of the account of a tour together abroad, was found in manuscript among Reynolds's papers. On another occasion Metcalfe travelled with Sir Nathaniel Wraxall, noticed separately. Reynolds bequeathed two hundred pounds to Metcalfe, Burke and Malone, his three executors, to purchase a picture 'to be kept for his sake.' The sales of Sir Joshua's pictures and, three years later, of his drawings, prints, and books, were each time accompanied by descriptions printed by Metcalfe and his fellow-executors. Metcalfe had himself sat to the great portrait-painter. Metcalfe joined with Burke, Wilmot, Sir William Scott and others, in 1792, in a scheme for relief of French refugee priests. He also founded almshouses at Hawstead in Suffolk. Blind in his later years, Metcalfe died at Brighton, and was buried in the old parish church of St Nicholas.

WILLIAM JULIUS MICKLE, 1735-1788

MICKLE began life as clerk in a brewery at Edinburgh, where his father went to reside on retiring from ministerial work in Dumfries, Though he rose to ownership of the concern, Mickle's unbusinesslike habits led to bankruptcy. He moved to London in 1763. There Lord Lyttelton became his friend, and Mickle obtained a post at the Clarendon Press at Oxford. He wrote histories of the Portuguese colonies in the East and of the discovery of India. He also contributed to the Rowley and Ossian controversies. In the preface to *Kenilworth*, Sir Walter Scott recalls in old age the fascination of Mickle's *Ballad of Cumnor Hall*, 'the force of which is not even now,' he writes, 'entirely spent.' Mickle completed his principal work, a translation of the *Lusiad*, at Forest Hill near Oxford, where he passed the rest of his life, married to a farmer's daughter. Though the *Lusiad* gained him a thousand pounds, Mickle had for some time no regular employment. He refused an offer of ordination from Bishop Lowth. Of his various writings, Mickle was best satisfied with the *Dissertation* prefixed to his *Lusiad*. Acquainted with Johnson for upwards of thirty years, Mickle assured Boswell in a letter that he 'never received from him one rough word,' and mentions an unfulfilled resolve of Johnson's in earlier days to translate the *Lusiad* himself. Writing to Boswell in 1776, he mentions controverting in his preface to the *Lusiad* Johnson's notion of the miseries of a sailor's life. The preface to the first edition contained some angry words on Garrick, subsequently regretted and withdrawn. That great actor mentions in a letter to Boswell his refusal of Mickle's *Siege of Marseilles*. Garrick contemptuously describes Mickle as a 'poetaster.' Johnson writes to Mrs Thrale that Mickle was with difficulty dissuaded from making Garrick the hero of a new *Dunciad*. Boswell speaks of meeting Mickle at Hoole's house with Johnson, and he later visited him at Wheatley in the doctor's company, when staying at Oxford. At Goldsmith's lodgings on the Edgware Road, Mickle and Boswell found the walls covered with descriptions in pencil of animals, for a forthcoming work on natural history. After acting as secretary to Commodore Johnstone on a voyage to Portugal, and as purser on the homeward journey, Mickle was enabled, with means thus increased, to pay some debts in Scotland and to allow his sisters an annuity.

ALLUDING to Johnson's supposed hostility to the Scotch, Boswell calls attention to the fact that five of his six amanuenses employed over the dictionary were North Britons. The same is true of Millar, who was chiefly responsible for publication of that work, and of Strahan, his junior partner. Constant annoyance at the author's dilatory habits caused Millar to exclaim, on receipt of the last instalment of the dictionary, 'Thank God I have done with him!' When told of this speech, 'I am glad,' said Johnson, 'that he thanks God for anything.' Johnson described Millar as 'the Maecenas of the age.' On another occasion he said, 'I respect Millar, Sir, he has raised the price of literature.' Robertson was informed by Cadell that Millar's firm had made six thousand pounds by his *History of Scotland*. Millar paid Thomson one hundred and five pounds for sole right of publishing *The Seasons*, and offered Mallett three thousand pounds, which that author refused, for the copyright of Lord Bolingbroke's works. Horace Walpole wrote in 1749, 'Millar the publisher has done very generously by Fielding. Finding *Tom Jones*, for which he had given him six hundred pounds, sell so readily, he has given him another hundred.' Hume was mortified that Millar, as his publisher, only sold forty-five copies of his *History of England* in a whole year. In allusion to Millar's bankruptcy in 1759, 'all the world,' says Hume, 'allows him to have been diligent and industrious, but his misfortunes are attributed to the extravagance of his wife, a very ordinary case in the City.' Millar's visit, however, to a fashionable inn at Harrogate, four years later, proves recovery from straitened circumstances. Though appearing to other visitors ridiculous in his shabby clothes, his two newspapers by every post obtained Millar civility. Millar was publisher to the Society for Encouragement of Learning. He also printed Bishop Warburton's well-known *Divine Legation of Moses*. Millar commenced business in 1729 in the Strand, near St Clement Danes, moving subsequently to Tonson's old shop at the Shakespeare's Head in the neighbourhood of Catherine Street. No great judge of literature, according to Boswell, he was careful to obtain the opinions and advice of those more skilled than himself. Millar's correspondence with Sir Hans Sloane, Dr Birch and others, is in the British Museum. Retiring in 1767, Millar was succeeded by Cadell, two years his partner, with whom Strahan continued in the business. Millar's three children died in infancy. His widow long survived him. Millar was buried in Chelsea cemetery.

AUGUST 7

ELIZABETH MONTAGU, 1720-1800

PROMINENCE among the literary parties of London, described under ELIZABETH CARTER, earned for Mrs Montagu the title Queen of the Blues. One early instructor was Conyers Middleton, her grandmother's second husband, Fellow of Trinity College, Cambridge. This high-spirited and gifted girl became an authoress, society leader, prolific letter-writer and capable business woman. She benevolently provided annuities for Miss Carter and Johnson's blind friend Miss Williams; every May Day she feasted young chimney-sweeps in her London garden. Her essay, defending Shakespeare against Voltaire's criticisms, though slighted by Johnson, won praise from Cowper, Blair, Horace Walpole and Lord Lyttelton, to whose *Dialogues of the Dead* Mrs Montagu contributed. Offended at Johnson's remarks on Lyttelton, and comparing *Lives of the Poets* with the *Essay on Pope*, 'The Muses,' wrote Mrs Montagu, 'guided the pen of Dr Warton, the Furies the porcupine quill of Johnson.' She endorsed Potter's 'reprehensions of the malignant biographer and wretched critic' Outward show of friendship, however, continued, and Boswell gives several letters from Johnson to Mrs Montagu. Other literary friends were Mrs Thrale and Mrs Vesey, as well as Fanny Burney, of whose *Evelina* Mrs Montagu was an early admirer. She witnessed Garrick's youthful acting; she also entertained and thought highly of Pascal Paoli, the Corsican patriot. Earl Pulteney of Bath was said to be in love with Mrs Montagu. Hannah More 'ever found her an affectionate, zealous and constant friend, as well as a most instructive and pleasant companion.' Beattie named a son Montagu after her. Admitting her abilities, Sir Nathaniel Wraxall criticizes Mrs Montagu's love of finery in old age; Alexander Carlyle speaks of her unpopularity in Edinburgh, when visiting John Home, author of *Douglas*. A continental tour is described in Pennington's *Life of Miss Carter*, his aunt, one of the party. Daughter of a northern squire, Elizabeth Robinson was born at York. Her childhood was spent largely at Hythe and Cambridge, her later life in London. In 1747 she married Edward Montagu, some thirty years her senior, related to the eccentric Edward Wortley Montagu, the first Englishman inoculated against small-pox. Their only child died in infancy. After her husband's death in 1775, she made her nephew Matthew Robinson a constant companion. She later built Montagu House, now 22 Portman Square, where she continued to entertain, and was visited by George III and his queen. She also enlarged her late husband's mansion at Sandleford in Berkshire. She was buried beside him in Winchester Cathedral.

AUGUST 8

HANNAH MORE, 1745-1833

FINANCIAL losses led to James More leaving Norfolk for mastership of a school at Staple ton in Gloucestershire, where Hannah, the fourth of five daughters, was born. A clever child, she was taught Latin and Greek by her father, and French by her eldest sister, adding afterwards Spanish and Italian. An engagement, when twenty-two, was broken off and a further proposal refused. Sharing fully in London social life for many years, one intimate friend was Mrs Garrick, and Miss More attended the great actor's funeral in Westminster Abbey. Introduced to Johnson by Sir Joshua Reynolds, Hannah became as much his admirer as Letitia Hawkins was the reverse. 'What!' exclaimed the doctor on one occasion, 'five women live peaceably together!' She observed the increasing mildness of Johnson's old age, and described his death as 'a kind of era in literature. Piety and goodness will not easily find a more able defender;' though she later complained that 'he scarcely ever enters on any evangelical truth.' Boswell was 'a very agreeable and good natured man,' but Hannah rebuked his drinking habits. Begging him to soften Johnson's asperities in his biography, he refused to 'cut off his claws or make a tiger a cat, to please anybody.' Miss More's extensive acquaintance caused the *Christian Observer*, 1835, to speak of her home 'echoing the names Burke, Garrick, Johnson, Porteus, and other remarkable men of her early days.' Hannah corresponded with Rev. John Newton and delighted in Cowper's poetry. Enthusiastic for abolition of slavery, another friend was Wilberforce, father of the celebrated Bishop of Oxford, 'Soapy Sam.' Settling in 1785 at Cowslip Green near Bristol, she founded her numerous schools for poor children. Her *Manners of the Great*, criticizing London society, was followed by many writings on religious, educational and political subjects. In old age she received a Russian princess's thanks for her tracts, translated by herself into her own language; she heard from Ceylon of Tamil and Cingalese versions; some Persian visitors promised to produce them in their own tongue. She devoted some proceeds of her works to the French emigrant clergy at the revolution. Moving to Barley Wood and finally to Clifton, Hannah survived her sisters, the five having lived forty years together. Her powers somewhat failed latterly; her doctor nevertheless writes that 'to the very last her eye was not dim. She could read with ease and without spectacles the smallest print. Her hearing was almost unimpaired.'

AUGUST 9

JOHN MUDGE, M.D., 1721-1793

A PHYSICIAN and surgeon of some note, Mudge practised for many years in Plymouth, and obtained the M.D. of Aberdeen. He was author of a treatise on small-pox and inoculation, in advance of any previous work on that subject. Sir Joshua Reynolds and Johnson were his guests at Plymouth in 1762. In old age, Johnson corresponded with Mudge professionally. 'By representing the gout,' he writes, 'as an antagonist to the palsy, you have said enough to make it welcome.' Mudge's attractive personality led to James Northcote's describing him as 'one of the most delightful persons he ever knew.' His society was, he said, 'like health coming into a room.' Northcote, formerly a chemist's assistant, was indebted to Mudge for introduction to Reynolds, whose pupil and biographer he became. Both artists painted Mudge's own portrait. That by Reynolds, which represents him reading, is described as showing a very noble head, with marked and regular features. Contrary to his custom, Reynolds made Mudge a present of a portrait of one of his sons. Mudge's hobby was the telescope. Development of that instrument gained him the Fellowship of the Royal Society and the Copley Medal. Sir John Pringle, the President, congratulated Mudge on realizing Sir Isaac Newton's predictions on the perfecting of telescopes. Mudge presented a large telescope of his own construction to Count Bruhl, who gave it to the Gotha observatory. Mudge's son, William, afterwards possessed another. Mudge was author of *The Best Composition in the Metals of Reflecting Telescopes*. An advertisement by the Bowyer Press in *Literary Anecdotes* describes the author as 'a celebrated watchmaker in Fleet Street'; thus confusing John with his brother Thomas, whose chronometers for ascertaining the longitude at sea gained him an award of two thousand five hundred pounds from Government. These brothers came of an old though obscure Devonshire family. They were educated at Bideford grammar school. John, the youngest of four sons, went also to school at Plympton. He afterwards studied medicine at Plymouth hospital. His third wife survived till 1808. Of John's twenty children, the best known were Admiral Zachary Mudge, who has a memorial window in St Andrew's Church, Plymouth, and General William Mudge, godson of Johnson, and Lieutenant-Governor of the Royal Military Academy at Woolwich. John Mudge was buried in the above-mentioned church, where his father, the Rev. Zachariah Mudge, noticed separately, had been vicar.

AUGUST 10

ZAGHARIAH MUDGE, 1694-1769

AFTER attending the grammar school at Exeter, his native town, Mudge proceeded to a nonconformist college, with a view to the dissenting ministry. Through the influence, however, of Bishop Weston of Exeter he was ordained in the Church of England, and a translation of the Psalms from the Hebrew gained Mudge a name for scholarship. Though considered free from party-spirit, contempt for dissenters, evident from a sermon in Exeter Cathedral, involved Mudge in controversy. At one time he was master of Bideford grammar school. He earlier taught in a private school at Exeter, under the Rev. John Reynolds, grandfather of Sir Joshua, whose portrait of Mudge formed the original of a bust by Chantrey. Mudge was on intimate terms with three generations of the Reynolds family. Sir Joshua Reynolds, who considered Mudge the wisest man he had ever met, thought of publishing an edition of his sermons, with a memoir of their writer. He introduced Mudge to Edmund Burke, who printed in pamphlet form one of his discourses, entitled *The Origin and Obligations of Government*. Travelling with Sir Joshua in Devonshire in 1762, Johnson made the acquaintance of Mudge, and heard him preach. Years afterwards, he expressed the opinion, 'Mudge's sermons are good, but not practical. He grasps more sense than he can hold. He takes more corn than he can make into a meal. He opens a wide prospect, but it is so distant it is not distinct. I love Blair's sermons.' Johnson wrote an obituary notice and appreciation of Mudge in the *London Chronicle*. Another distinguished friend was John Smeaton, builder of the Eddystone lighthouse, where he and Mudge sang the Old Hundredth Psalm together in thanksgiving for its completion. Mudge is best known as vicar, for more than thirty years, of St Andrew's, Plymouth, and sometime prebendary of Exeter. Visiting St Andrew's Church in 1934,¹ I saw the bust already mentioned. Mudge was buried in his old church. His memorial stone in the South aisle commemorates also Elizabeth, his second wife, his son John, and another Elizabeth, John's third wife. Inscriptions on bust and stone testify alike to Mudge's high qualities in public and private life, and commend his learning. He is described by Boswell as 'idolized in the West.' Mudge was succeeded by John Gandy, his curate, who preached his funeral sermon. Mudge died at Coffleet in Devonshire. His family consisted of four sons and a daughter by his first wife.

AUGUST II

ARTHUR MURPHY, 1727-1805

FROM Ireland, Murphy moved in childhood with his mother to London. He was educated at St Omer's College in France. His first literary effort was a weekly periodical entitled the *Grafts Inn Journal* Relinquishing a business career, by Foote's advice, for the stage, his earliest appearance was at Covent Garden theatre in 1754, as Othello. Under Garrick's auspices he performed at Drury Lane, the following year, in the *Mourning Bride*. The first of Murphy's own plays, the *Apprentice*, was acted at that theatre in 1756. 'I don't know,' declared Johnson, 'that Arthur can be classed with the very first dramatic writers, yet at present I doubt much whether we have anything superior to Arthur.' Murphy's plays show little originality and his tragedies are described in the *Dictionary of National Biography* as 'among the worst that have obtained any reputation.' Other works from his pen were a *Life of Garrick*, and translations from the classics. Murphy appears from time to time in the pages of Boswell. He was a member of the Essex Head Club, and played an important part in Johnson's life by introducing him in 1765 to the Thrale family. Fanny Burney was urged by Mrs Thrale to write a play with a prologue by Johnson and epilogue by Murphy, both of whom interested themselves in the matter. Murphy's *Essay on the Life and Genius of Samuel Johnson* procured the writer three hundred pounds from the booksellers. This work contains Murphy's translation of an introspective Latin poem by Johnson. 'To answer the malignant remarks of Sir John Hawkins,' observes the writer, 'were a wretched waste of time. Professing to be Johnson's friend, that biographer has raised more objections to his character than all the enemies of that excellent man.' And again, 'Many of Johnson's scruples may be called weaknesses, but they were the weaknesses of a good, a pious and most excellent man.' Refused admission to the Inner Temple, because of his connection with the stage, Murphy eventually, through Lord Mansfield's influence, entered Lincoln's Inn. He was connected with two political papers, the *Test* and the *Auditor*. Murphy remained at the Bar till 1788. In spite of sums made by his plays, he was seldom free from pecuniary anxiety. Two years before his death, he received from George III an annual pension of two hundred pounds. A favourite in society and much respected, he was suspicious and irritable but easily appeased. Dying in London, Murphy was buried in Hammer-smith Church.

AUGUST 12

ALEXANDER MURRAY (LORD HENDERLAND), 1736-1795

IN addition to a Journal of his daily life, Boswell kept in a portfolio a quantity of loose papers, each inscribed *Boswelliana*. After passing through various hands when the writer died, the portfolio eventually came into Lord Houghton's possession, who presented it to the Grampian Club. Published for this society in 1874, 'Boswell's commonplace-book,' says the preface, 'is 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 characters of individuals, respecting whom every fragment of authentic information is treasured with interest.' Thus, *Boswelliana* gives Alexander Murray's comparison of President Dundas on the Bench to Lord Kelly playing in a concert, very quick, loud and rambling; a lively representation, as Boswell considered, of the president's blustering tone of voice. A native of Edinburgh, Alexander was son of Archibald Murray. In 1757 he married Katharine Lindsay, daughter of a Perthshire baronet, and niece of William Murray, first Lord Mansfield. Murray succeeded his father as Deputy Sheriff of the county of Peebles and Commissary of Edinburgh. In 1775 he became Solicitor-General for Scotland, and some years later Member for Peebles. He only seems, however, to have spoken once in Parliament. Murray succeeded Henry Home, Lord Karnes, noticed separately, as Lord of Session and commissioner of the Court of Justiciary. He became a Scottish judge with the title of Lord Henderland. His silence, when introduced to Johnson in Edinburgh, surprised Boswell, considering Murray's possession of talents which might have shown to advantage in conversation. In London, afterwards, Boswell brought Murray to dine at the Mitre tavern with Johnson. Murray's determination to send his son to Westminster arose, Boswell thought, from Johnson's advocacy of a public school education at this meeting. Boswell also records Johnson's exertions on behalf of Sir Charles Hay, a relative of Murray, court-martialled for offences connected with the American expedition of 1757. Murray's two sons succeeded their father in the Court of Exchequer. Sir John Archibald Murray, his second son, achieved distinction as a judge, with the title of Lord Murray. His hospitality as a genial host won Sir John great popularity in Edinburgh. He lived till 1859. He was a friend of Sir Walter Scott, and was one of the original editors, with Sydney Smith, Horner, Jeffrey and Brown, of the *Edinburgh Review*.

AUGUST 13

PATRICK MURRAY (LORD ELIBANK), 1703-1778

GRANDSON of George Stirling, an eminent Edinburgh surgeon, and brother of General James Murray, Governor of Canada, Patrick qualified as an advocate. Preferring the army, he was present at the siege of Carthagen in 1740, as a lieutenant-colonel in Wynyard's Marines. Returning shortly afterwards to civil life, Lord Elibank became one of the recognized literary authorities of the northern capital. He patronized the early efforts of Robertson the historian and of Home the poet, both at the time ministers of parishes in his neighbourhood. Dr Carlyle, in his autobiography, describes Lord Elibank as 'having a mind that embraced the greatest variety of topics and produced the most original remarks;' he speaks of him also as a member of the famous Cocoa Tree Club. On the accession of George III, Elibank, like other Jacobites, rallied to the House of Hanover. A plan to get him into the House of Lords was frustrated through a sarcastic paper by Wilkes in the *North Briton*, in consequence of which Elibank published an attack on methods of electing Scottish peers to that House. A meeting with Johnson at the Crown and Anchor Tavern, London, in 1772, had evidently resulted in mutual regard. Letters from his lordship reach Boswell and the doctor weather-bound in the island of Sky, expressing eager desire for the company of one whom he valued more than any king in Christendom. Not to wish to see Johnson again, after a first interview, he said on another occasion, betokened idle curiosity and failure to appreciate great powers of mind. Though impressed with Lord Elibank's learning, 'there is nothing,' was Johnson's criticism, 'conclusive in his talk'; thus likening him to General Oglethorpe, 'who never completes what he has to say.' In Boswell's house in Edinburgh Johnson gives Lord Elibank an account of the tour, just completed, in the Hebrides. On a visit to Elibank's country house the doctor expresses a wish to throw the French cook into the river! They agree against Macpherson's authorship of Fingal. Some years subsequently Elibank requested Johnson to turn into Latin his epitaph for his wife whom he long survived. Their marriage took place in 1735, Lady Elibank being the widow of Lord North and Gray. Lord Elibank died at Ballencrieffin Haddingtonshire. He was author of works on paper currency, Scotch entails, and remarks on Lord Hailes's *History*.

See INTRODUCTORY ESSAY.

AUGUST 14

WILLIAM MURRAY (LORD MANSFIELD), 1705-1793

THIS eminent lawyer figures in more than one trial mentioned by Boswell, such as the Douglas cause, Baretti's murder charge and the Rev. Dr Dodd's condemnation for forgery. To the Commissioners of Excise, offended at the definition of that word in Johnson's dictionary, 'I am of opinion,' replied Murray, 'that it is a libel. But under all the circumstances, I should think it better to give him an opportunity of altering his definition; and, in case he do not, to threaten him with an information.' No alteration, however, was made. Discussing Johnson's *Journey to the Western Islands*, 'He speaks ill,' said Murray, 'of nobody but Ossian.' Defending his lordship's abilities, 'Sir,' said Johnson, 'you may as well maintain that a carrier who has driven a pack-horse between Edinburgh and Berwick for thirty years does not know the road, as that Lord Mansfield does not know the law of England.' His English education at Westminster and Christ Church, Oxford, called forth Johnson's observation, 'Much may be made of a Scotchman, if caught young.' Popular for his fine presence, courtesy and wit, Boswell alludes to Lord Mansfield's 'air and manner, which none who ever saw and heard him can forget.' Son of Viscount Stormont, William Murray was born at Scone. He improved his natural gift for declamation by study of Cicero and Demosthenes. Defeat of Pitt, over a university prize for a Latin poem on the death of George I, was the beginning of a lifelong rivalry. Called to the Bar in 1730 from Lincoln's Inn, Murray entered Parliament some years later. He became Attorney-General, and in 1756 Lord Chief Justice, as first Baron Mansfield. One of England's great judges, he is criticized by Horace Walpole for unrelenting severity, and incurred censure in the mysterious *Letters of Junius*. Though his own house and property were destroyed in the riots, his conduct of the trial of Lord George Gordon, the cause of the trouble, has been given as an instance of Mansfield's strict impartiality. He ended his political career in 1784, and resigned his judicial office under pressure of failing health four years later. His remaining time was passed at Highgate. Mansfield's brilliant career was marked by religious devotion. His wish also to rest near his old school was gratified by burial in Westminster Abbey, where his wife already lay. His portrait was painted by Sir Joshua Reynolds, and Trinity Hall, Cambridge, possesses a bust by Nollekens.

MUSGRAVE ruined his medical career by interfering in politics. After some years abroad, he charged the Princess Dowager, Lord Holland and Lord Bute with political offences, of which he professed to have gained knowledge in France. Appeals to Lord Halifax, then Secretary of State, to the Speaker, as well as to the gentry, clergy and freeholders of Devon, his native county, were alike in vain. After a war of pamphlets both for and against Musgrave, the House of Commons judged his accusations 'frivolous and unworthy of credit.' Failure in medical practice in Exeter, Plymouth and London successively, and consequent financial difficulties, led Musgrave to turn his brilliant classical abilities to account. Want of money, however, made his intended edition of Euripides, Musgrave's favourite author, an impossibility. He sold his collection of manuscripts to Oxford University for two hundred pounds, and died in poverty. Thomas Tyrwhitt, Fellow of Merton, a firm friend throughout Musgrave's misfortunes, obtained assistance for his widow and family by publishing certain of the deceased author's works. 'The name of the late Dr Musgrave,' the *Monthly Review* declared, 'prefixed to discourses on subjects of Grecian literature, cannot fail to excite the curiosity of every lover of classical antiquity.' The same reviewers were equally certain that Tyrwhitt's concern in the publication would be a guarantee of its excellence. A writer in *Literary Anecdotes* couples Musgrave's name with other scholars 'celebrated in all the universities of Europe.' Meeting Johnson at the house of Sir Joshua Reynolds in 1778, 'a temporary poem always entertains us,' said Musgrave. 'So does an account of the criminals hanged yesterday,' replied the doctor. In a discussion on the word *pamphlet* on this occasion, 'A pamphlet,' Musgrave explained, 'may be understood to mean a poetical piece in Westminster Hall, that is, in formal language; but in common language it is understood to mean prose.' Baretti relates that, to parade his knowledge, Musgrave once mentioned some hymns in Greek, unknown, as he supposed, to his hearers. Whereupon Johnson, who had come across them, immediately repeated one in the original. Musgrave went from Barnstaple grammar school to Queen's College, Oxford, becoming Scholar of Corpus Christi. Author of several medical works, Musgrave graduated M.D. at Leyden and Oxford, besides holding a Radcliffe's Travelling Fellowship at Oxford, and posts in the Royal College of Physicians. He died in London.

SIR WILLIAM NAIRNE (LORD DUNSINANE), DIED 1811

JOHNSON had inquired in early days as to his own chances of practising in Doctors' Commons, but want of a degree in civil law proved an insurmountable barrier. Two legal friends, Sir Robert Chambers, afterwards a judge in India, and Sir William Scott of the Middle Temple, accompanied Johnson northwards on his way to Scotland. Among Scotch lawyers, the doctor made acquaintance with Sir David Dalrymple, Lord Monboddo and Lord Karnes, not to omit Lord Auchinleck, while his host likewise was a Scotch advocate. From Edinburgh to St Andrews, Boswell and Johnson had as companion William Nairne, successively advocate, Lord of Session, judge with the title of Lord Dunsinane, and Lord of Justiciary. Johnson describes Nairne as 'a gentleman who could stay with us only long enough to make us know how much we lost by his leaving us.' Nairne's likening the name Leith to *lethe*, the Greek word for forgetfulness, led Johnson characteristically to remark, 'when a Scotchman sets out from this port for England, he forgets his native country.' Another observation of Nairne's caused Johnson to confess to kissing in imagination a hermit's feet or a monastery pavement. The sentiment recalls much in the *Idler*, *Rambler*, and *Rasselas*, on retirement from the world, and explains Johnson's interest in Religious Houses in France. Refusal, however, to allow of the monastic life as an evasion of duties or temptations comes out in his speech to a Lady Abbess, 'Madam, you are here not for the love of virtue, but the fear of vice.' She should never forget the words, she declared, as long as she lived. After returning to Edinburgh, Boswell records Johnson's dining at Nairne's house and criticizing Richardson the novelist. Nairne also accompanied them to Edinburgh Castle, acknowledged by the doctor 'a great place,' though a very different opinion may be seen under JOHNSON IN SCOTLAND. Boswell, Johnson and Nairne met again, three years later, at the Crown and Anchor Tavern in London, Sir Joshua Reynolds, Sir William Forbes and Langton also being present. The son of a Perthshire baronet, Nairne succeeded to the title in 1790, which, as he never married, became extinct at his death. Nairne was suspected of conniving at escape from the Tolbooth of his niece Catharine Nairne on trial for murder; but Sir Walter Scott illustrates Nairne's scrupulous professional integrity by his enabling, at his own expense, a poor man, whose case he had judged erroneously, to have the decision reversed in the supreme court.

NAMES of Newbery's ancestors frequently appear among the tomb-stones and registers of Waltham St Lawrence in Berkshire, John's native place, where also he is buried. A farmer's son, he was descended from Ralph Newbery, a sixteenth-century publisher and Master of the Stationers' Company. Almost entirely self-educated, Newbery was apprenticed to William Carnan, proprietor of the *Reading Mercury* and a bookseller in that town. Inheriting considerable property from his employer, Newbery married his widow, six years older than himself. In London, where he moved in 1744, he carried on an extensive trade in medicines as well as books. (See ROBERT JAMES.) Newbery was instrumental in starting the *Universal Chronicle and Weekly Gazette*, in which Johnson's *Idler* first appeared. In due course followed Newbery's *Literary Magazine* and his *Public Ledger*. The *British Magazine* was edited for him by Tobias Smollett and the Rev. Dr William Dodd, also editor of Newbery's *Christian Magazine*. Boswell mentions Johnson as writing the Introduction to Newbery's *World Displayed*, a collection of voyages and travels. Newbery also specialized in children's books. In many publishing schemes he was associated with Collins of Salisbury. Newbery befriended the poet Christopher Smart, who married his step-daughter. Smart 'testifies with peculiar pleasure to the merits of a gentleman, whose friendship and civilities he experienced in early life.' Newbery patronized the early efforts of Goldsmith, for whose *Life of Beau Nash* he paid fourteen pounds. In Goldsmith's *Vicar of Wakefield* Newbery is introduced as 'a red-faced, good-natured little man, always in a hurry,' and again as 'the philanthropic bookseller in St Paul's Churchyard.' Sir John Hawkins alludes to Newbery's 'good understanding and great integrity;' Matthew Prior, to his 'probity, good nature and benevolent disposition.' Washington Irving speaks of Newbery 'relieving authors with small loans in pecuniary difficulties, though always taking care to be well repaid by the labours of their pens.' Newbery's successor was Francis, his only surviving son. After leaving Merchant Tailors' school, Francis was associated with Johnson's friend, Thomas Warton, at Trinity College, Oxford, as a member of the Jelly Bag Society. By advice of Johnson and Robert James, Francis abandoned thoughts of the medical profession. An enthusiastic musician and sportsman, Francis was recommended by Johnson to give his violin to the first beggar he met, lest this hobby should injure his business prospects. Another Francis Newbery, John's nephew, was a bookseller in Paternoster Row.

AUGUST 18

THOMAS NEWTON, D.D., 1704-1782

THIS fellow-townsmen of Johnson was the son of a wine-merchant. From Lichfield grammar school, Newton went to Westminster, and afterwards to Trinity College, Cambridge. Through the influence of Earl Pulteney, his first patron, Newton became rector of St Mary-le-Bow, Cheapside, where a monument was erected to his memory. 'To contemplate its fate without jealousy,' writes Dean Milman, 'adorning or encumbering the church.' (*Annals of St Paul's*.) Newton was chaplain to the Princess of Wales, and preached at the consecration of the celebrated Bishop Warburton. After many other preferments, Newton was consecrated in 1761 Bishop of Bristol. His portrait by Reynolds hangs in the palace there, but Bristol Cathedral has no memorial to Newton. He held in plurality the Deanery of St Paul's, where he died, and was buried in that cathedral. When the Bishop of London opposed adornment of the cathedral walls by members of the newly-established Royal Academy, Newton's suggestion of paintings for the East end by Reynolds and West was also rejected. By acceptable preaching and taking manners, Newton successfully recommended himself to the dispensers of patronage. The Prime Minister described bishoprics to Newton as of two kinds, those of business for men of abilities and learning, others of ease for men of family and position. 'No astronomer ever watched the stars,' writes Milman, 'no speculator the rise and fall of the funds, with more keen and anxious vigilance than Newton the vacancies in, and the appointments to, the great places in the Church.' (*Annals*.) This confirms Johnson's opinion expressed to Dr Adams, 'He was late in getting what he did get, and he did not get it by the best means; I believe he was a gross flatterer.' When Adams commended Newton's *Dissertation on the Prophecies*, written to forget grief at loss in one year of first wife and father, 'Why, Sir,' replied Johnson, 'it is Tom's great work, but how far it is great, or how much of it is Tom's, are other questions. I fancy a considerable part of it was borrowed.' As to Newton's strictures on *Lives of the Poets*, 'Tom knew,' said Johnson, 'he should be dead before what he has said of me would appear. He durst not have printed it while he was alive.' Milman describes Newton's autobiography as 'a curious and amusing book, characteristic of the man and his times.' (*Annals*.) Newton edited Milton's works, and collected books and pictures.

JOHNSON instances Lord Bute's undue favour to the Scotch, when he deprived Nicholls of the post of physician to the king, at George I's accession, for a doctor of his own nationality. Nicholls had succeeded Dr Richard Mead, noticed separately, as physician to George II. In a letter to the Earl of Macclesfield, President of the Royal Society, Nicholls described the result of a post-mortem examination on his royal patient, afterwards published in the Society's *Transactions*. Boswell notes Johnson's mention, in a medical conversation with Dr Butter at Derby, of *De Anima Medica*, Nicholls's inaugural Lumleian lecture, delivered before the Royal College of Physicians and afterwards printed. Nicholls was also Harveian and Gulstonian lecturer, his subjects being the structure of the heart and circulation of the blood, as well as causes, symptoms and cure of stone; he also published lectures on anatomy, physiology, etc., with diagrams. An anonymous *Petition of Unborn Babes to the Censors of the Royal College of Physicians of London*, attributed to Nicholls, against lying-in-hospitals, shows evidence of dissension between the author and some of the Senior Fellows. Its various characters were thought to represent contemporary doctors. A reply came out, entitled a *Vindication of Man Midwifery*. Offended at promotion of a junior Fellow before himself to the Council of the Royal College of Physicians, Nicholls resigned his lectureships. Born in London, Nicholls was the second son of Cornish parents, his father being a barrister. From Westminster School, he went to Exeter College, Oxford, diligently studying the classics, as well as medicine. He first made a name by anatomical lectures at the university. After beginning a medical career in Cornwall, Nicholls travelled on the Continent, settling eventually in London, and was elected Fellow of the Royal Society. Called to treat the Rev. George Thicknesse, head master of St Paul's School, for overwork, he annoyed the patient's brother by refusal to prescribe, explaining that complete rest was the only necessity to recovery. Johnson mentions, with an example, Nicholls's rule to attend no patient whose mind was not at ease, believing medicine would have no effect. Marriage with Elizabeth, daughter of Dr Mead, resulted in a family of five. His son John, who lived till 1832, graduated from Oxford and entered the legal profession, besides representing Blechingley and Tregony in Parliament. Never of robust health, Frank Nicholls ended his days at Epsom.

JOHN NICHOLS, F.S.A., 1745-1826

THE son of a baker, Nichols was intended for the navy. Apprenticed, instead, to Bowyer the printer, he eventually became his master's partner, successor and biographer. Horace Walpole wished Nichols's *Life of Bowyer* 'deserved the pains he had bestowed on it every way, and that he would not dub so many people *great*. I have known several of his heroes who were very little men.' Johnson, on the other hand, describes this work as 'so full of contemporary history that a literary man must find some of his old friends.' This biography was expanded into Nichols's *Literary Anecdotes of the Eighteenth Century*, published in six volumes in 1812. Two more volumes and an index followed during the next three years. The *Anecdotes* were succeeded by *Illustrations of the Literary History of the Eighteenth Century*, published at intervals, and completed by Nichols's son in 1858. For many years the *Gentleman's Magazine* was in the hands of this firm. Southey describes this publication as *Oldwomania*, for 'its exquisite inanity and the glorious and intense stupidity of its correspondents. It is, in truth,' he continues, 'a disgrace to the age and to the country.' Nichols especially prided himself on his *History and Antiquities of the Town and County of Leicester*, completed, though at considerable financial loss, in 1815. Nichols was also concerned in Johnson's *Lives of the Poets*, as may be seen in some of Johnson's letters published in *Literary Anecdotes*. Information from Johnson to Nichols, on the authorship of the *Ancient Universal History*, was thought the doctor's last piece dictated for the press. A friend of Johnson and member of the Essex Head Club, Nichols was present when Hoole read prayers beside the doctor's death-bed, and he describes his own farewell interview. 'Take care,' said Johnson, 'of your eternal salvation. Remember to observe the Sabbath. Let it never be a day of business, nor wholly a day of dissipation. Let my words have their due weight; they are the words of a dying man.' Like Bowyer before him, Nichols had a large literary acquaintance; though 'Peter Pindar' (Dr Wolcot) describes his books as the work of hirelings, the blunders only being his own. A governor of the Bridewell and Bethlehem hospitals and of other City charities, Nichols became Master of the Stationers' Company in 1804, a post held by his son in 1850. The printing business remained in the family for three generations, till the death in 1873 of John Gough Nichols.

AUGUST 21

JOSEPH NOLLEKENS, 1737-1823

THIS famous sculptor's father and grandfather were Belgian artists. Coming to England in 1733, 'Old Nollekens,' as the father was called, married Mary Anne Le Sacq. The second of five children, Joseph alone settled in this country, but remained all his life a Catholic. His wife, Mary, eldest daughter of Saunders Welch, a magistrate and friend of Johnson, was the original of Pequah in *Rasselas*. Mary partook of her husband's miserly disposition inherited from his father. In *Memoirs and Opinions*^ from the sour pen of Letitia Hawkins, 'She valued herself,' we read, 'on the integrity of her economy. In doubt whether a friend or two would accept an invitation, the guest has heard an order to the cook, Don't make the pudding till the last minute, for perhaps they won't stay.' But Mary's beauty, according to Letitia, caused the Marquis of Rockingham to remark to her husband, 'We shall now know from whom you copy Venus.' Four statues of that goddess, one being the sculptor's own favourite work, are among his masterpieces. Others are his 'Three Captains' in Westminster Abbey, and a figure of Mercury. From childhood till old age, Nollekens never ceased to delight in modelling. His instructor was Scheemakers, a native of Antwerp, with a studio in Piccadilly. Nollekens early won prizes from the Society of Arts. In Rome, which he visited when twenty-three, Garrick and Sterne, both there at the time, showed Nollekens considerable patronage. Another means he found of making money abroad was restoration of antiques for English collectors. Successful speculations on the Stock Exchange enabled Nollekens in 1770 to set up his own studio in London. A tireless worker and early riser, Nollekens for many years exhibited at the Royal Academy. Among royalty, he executed busts of George **III**, the Dukes and Duchesses of York, Cumberland and Argyle, and the Empress of Russia. The names of Dr Burney, Fox, Garrick, Goldsmith and Paoli, other sitters, are familiar to Boswell's readers. After his hero's death, Boswell remarks on 'his bust by Mr Nollekens and the many castes made from it.' Portraits of Nollekens were painted by Abbott, Lonsdale and Harlow, also by Opie, whose funeral in St Paul's Cathedral, in 1807, he attended. The Fitzwilliam Museum at Cambridge possesses an anonymous portrait.

See also under WILLIAM MURRAY and SHIPLEY.

LORD NORTH'S political career began as Member for Banbury. He next became joint Paymaster of the Forces. As leader of the House of Commons, he brought about the expulsion of Wilkes, to be succeeded by Colonel Luttrell, whose appointment as Adjutant-General in Ireland earned North a place in the *Letters of Junius*. North succeeded the Duke of Grafton as First Lord of the Treasury. Achieving reputation as Chancellor of the Exchequer, his financial policy, based largely on Adam Smith's principles, was afterwards disliked. Contempt for popularity in political life is evident in North's joining with Burke and Fox to oppose a petition against signing the Thirty-nine Articles. Conspicuous for unflinching tact and powers of debate, rather than for statesmanship or oratory, Burke concludes a speech in his praise by admitting that North 'wanted something of the vigilance and spirit of command that the time required.' The agent rather than responsible adviser of the king, North refused to be styled Prime Minister, denying the existence of such an office in the British constitution. Succeeding to his father's peerage as Earl of Guildford, North spoke on only four occasions in the House of Lords. Sale of Johnson's political tract on the Falkland Islands was forbidden by North. He opposed an attempt to get the doctor into Parliament, 'afraid that Johnson's help might have been sometimes embarrassing.' Denying that he had been visited or bribed by him, 'I believe,' Johnson affirmed, 'Lord North is no friend to me.' Nevertheless, as Chancellor of Oxford University, North proposed Johnson's degree of Doctor of Laws. A visit by him to North, becoming known, led Johnson to observe how the house of anyone of consequence was watched. North was a Londoner, and godson of the Prince of Wales. From Eton he went to Trinity College, Oxford. He was LL. D. of both universities; a Knight of the Garter; Lord-Lieutenant of Somersetshire, his wife's county, and Lord Warden of the Cinque Ports. A groundless suspicion that he shared Bute's influence over George III earned him the nickname of Lord Deputy North. His marriage to Anne Speke resulted in four sons and three daughters. Latterly North lived a retired life. With outward appearance against him, but witty, good-tempered and easy-going, Walpole and Gibbon remark on his domestic happiness, and on his patience under blindness in later years. Dying in London, North was buried in the family vault at Wroxton in Oxfordshire.

BORN at Cardiff, Nowell was nominated by the Duke of Beaufort to an exhibition at Oriel College, Oxford, limited to natives of Glamorgan-shire, Monmouthshire and Gloucestershire. Nowell became a Fellow of his college, and for some years was Public Orator of the University. In 1764 he was elected Principal of St Mary Hall, in succession to Dr King, noticed separately. He rebuilt part of the Hall and founded the Nowell Exhibition. In 1771 he became Regius Professor of Modern History, in spite, apparently, of Bishop Warburton's efforts on behalf of Thomas Warton, Fellow of Trinity. Nowell's approval of the expulsion of some Oxford students, for publicly praying and exhorting, led to his *Answer to a Pamphlet entitled Pietas Oxoniensis*, a defence of the Methodists, by Sir Richard Hill. Charles Godwyn, a Fellow of Balliol, commended Nowell's writing against 'a very obstinate, absurd set of men.' When Boswell attempted to champion the unfortunate preachers as good beings, 'Sir,' replied Johnson, 'that expulsion was extremely just and proper. What have they to do at an university who are not willing to be taught, but will presume to teach? Where is religion to be learnt but at an university? Sir, they were examined and found to be mighty ignorant fellows. . . . I believe they might be good beings, but they were not fit to be in the University of Oxford. A cow is a very good animal in the field; but we turn her out of a garden.' These Methodists were expelled in 1768 from St Edmund Hall, now the only remaining ancient Hall in Oxford. St Mary Hall was in 1902 incorporated into the neighbouring Oriel College, just as St Alban Hall had been incorporated previously into Merton College, and New Inn Hall into Balliol. In 1772 a sermon preached by Nowell at St Margaret's, Westminster, offended the Speaker of the House of Commons. The accustomed vote of thanks, recorded the next day, was ordered to be expunged from the journals; the suggestion had even been made of the public burning of the discourse by the hangman. Alluding to the high Tory sentiments therein, 'Sir,' said Johnson to Boswell, 'the Court will be very much to blame if he is not rewarded.' Nowell, however, obtained no further preferment. In 1784 Johnson and Boswell dined at Nowell's villa at Iffley, near Oxford. Boswell repeated to their host Johnson's compliment, and they drank Church and King with true Tory cordiality. Nowell married the daughter of Sir Thomas Munday at St Aldates, Oxford, where their young son was afterwards buried.

OF uncouth manners and outspoken nature, Samuel Ogden was the son of a Manchester dyer. He went from a school in that town to King's College, Cambridge. Becoming a Fellow of St John's, he unsuccessfully competed for the Mastership of that college. A classical and oriental scholar, Ogden wrote some Latin and Arabic verses on the accession of George III. For some time master of the Free School at Halifax, Ogden afterwards received the vicarage of Damerham in Wiltshire from the Duke of Newcastle, before whom, as Chancellor of Cambridge University, he had performed his exercise for the degree of Doctor of Divinity. From 1764 till his death Ogden was Woodwardian Professor of Natural History at Cambridge, holding in plurality part of that time the livings of Lawford in Essex, and Stansfield in Suffolk. For a number of years Ogden was vicar of the Church of the Holy Sepulchre, Cambridge, the round church, where he is buried, death resulting from a paralytic seizure. A considerable fortune which he had accumulated passed to relatives. Of a penurious disposition, he was nevertheless fond of good cheer. An exceptionally popular preacher, many testified to the effectiveness of his sermons, which found high favour with George III. Boswell's enthusiasm for this writer's discourses on prayer appears in a contemporary caricature, with the volume protruding from his pocket. When Johnson desired to see Boswell's books at Edinburgh, 'he took down,' his host relates, 'Ogden's *Sermons on Prayer*, on which I set a very high value, having been much edified by them, and he retired with them to his room.' The doctor seems, however, to have derived little edification from the work, as he soon rejoined his friends. 'I prevailed on Dr Johnson,' writes Boswell on another occasion, 'to read aloud Ogden's sixth sermon on prayer, which he did with a distinct expression and pleasing solemnity. He praised my favourite preacher, his elegant language and remarkable acuteness, and said he fought infidels with their own weapons.' Some years later, in London, when Boswell had been speaking of Ogden's 'neatness of style and subtlety of reasoning,' Johnson replied, 'I should like to read all that Ogden has written.' Bishop Halifax of St Asaph published Ogden's sermons in two volumes with his *Life* prefixed, together with a defence of the preacher from »a censure by Mainwaring. Ogden showed friendliness to William Whitehead, the poet, noticed separately.

IN 1742 a committee was appointed by the General Assembly of the Church of Scotland, to prepare the *Scottish Translations and Paraphrases*, authorized some nine years afterwards for private use. In 1775 the task was assigned to another committee, including John Ogilvie, of revising the same collection of poetry, for public worship. The result, with many verbal changes, appeared in 1781, entitled *Translations and Paraphrases in Verse, of several passages of Sacred Scripture, collected and prepared by a Committee of the General Assembly of the Church of Scotland, in order to be sung in Churches*. The above was published and sold by J. Dickson, printer to the Church of Scotland. In this collection appeared the most popular of Ogilvie's hymns, beginning, *Lo, in the last of days behold*. At the age of sixteen, he wrote a paraphrase of Psalm 148, *Begin, my soul, the exalted lay*. Boswell considered that Ogilvie's *Day of Judgment*, another poem, 'had no inconsiderable share of merit.' His verses give proof rather of learning than of poetical genius. Churchill's low opinion agrees with that of Johnson, who 'could find no thinking' in a volume of Ogilvie's poems. They were wanting alike, he judged, in genuine imagination and in original diction. Very soon, however, after Boswell and Johnson had become acquainted, the doctor agreed to meet Ogilvie, with the stipulation, 'he must give us none of his poetry.' They met accordingly in the Mitre Tavern in London, the other company being Goldsmith, Davies, and Eccles, an Irishman. Failure to make conversation on the richness of the land around Edinburgh was succeeded by Ogilvie's praising the noble wild North British landscapes. Amidst a roar of applause came in reply a memorable rejoinder. Agreeing that Scotland, like Norway and Lapland, was thus favoured—'But, Sir,' went on Johnson, 'let me tell you that the noblest prospect which a Scotchman ever sees is the high road that leads him to England.' In the *Tour to the Hebrides* Boswell corrects a mistaken report that the words were uttered when Johnson's attention was called to the view from the Castle Hill at Edinburgh. Ogilvie was the son of a minister at Aberdeen, where he himself graduated D.D. From 1759 till his death he held the parish of Midmar. His visits were frequent to Edinburgh and London. Besides sacred poetry, Ogilvie published sermons and philosophical writings.

JAMES EDWARD OGLETHORPE, DIED 1785

OGLETHORPE is best known as Governor of Georgia, founded largely through his efforts in 1732, as a refuge for ne'er-do-wells of the mother country. He began by taking out thirty-five families, and endeavoured unsuccessfully to establish a silk trade; he would have no slaves and forbade rum. Oglethorpe kept on good terms with the Indians, for whose spiritual welfare he procured the services of John and Charles Wesley. Whitefield also visited the colony. Their good intentions, however, proved a failure. The Spaniards of Florida added to difficulties. With expense to himself and little assistance from England, Oglethorpe, helped by his Indian allies, drove back the invaders, and in 1743 returned finally to this country. Oglethorpe served under General Wade in the 1745 rebellion. He was acquitted by court-martial of treasonable correspondence. For another eight years Oglethorpe continued a parliamentary career, begun in earlier days, as member for Haslemere. In *Imitations of Horace* Pope celebrates his 'strong benevolence of soul.' Oglethorpe anticipated Howard's prison reforms, and won Johnson's lasting gratitude by patronage of his *London*, written in Grub Street days. Boswell describes several visits with Johnson to Oglethorpe, and the topics discussed, in later years. Other guests were Goldsmith, Thrale, Langton, the Irish Dr Campbell, Reynolds and Paoli. Oglethorpe's knowledge of general literature, justifying Boswell's allusion to 'his learning and taste,' comes out in casual remarks and quotations, as well as in advice to Hannah More, 'Read the old romances; it is the only way to acquire noble sentiments.' Pressing Oglethorpe for an autobiography, 'I know no man,' said Johnson, 'whose life would be more interesting. If I were furnished with materials, I should be very glad to write it.' Born in London, James was a younger son of Sir Theophilus Oglethorpe, of Westbrook Place near Godalming, Deputy-Lieutenant of Surrey. James's birth is assigned to various dates from 1689 to 1698. In 1714 he entered Corpus Christi College, Oxford, but soon resumed military life, having some years earlier obtained a commission. Marriage to Elizabeth Wright, about thirty years his junior, brought Oglethorpe a fortune; he afterwards lived at Cranham Hall, his wife's property, in Essex. Buried in Cranham Church, he was honoured with an inordinately long epitaph by Capel Lofft. Tall and handsome, with shrill voice, this noble-minded man retained his faculties and activity till within a few days of the end. Originally of Yorkshire, the Oglethorpes traced back their descent to the Norman conquest.

AUGUST 27

ROBERT ORME, 1728-1801

Military Transactions of the British Nation in Hindustan occupied Orme more than thirty years, and went through many editions. Commended by Sir William Jones, Dr William Robertson, and Macaulay, this work is mentioned also in Thackeray's *Newcomes*. In *History of the French in India* Matheson witnesses, with certain criticisms, to Orme's 'faithful record.' Orme was also author of *Historical Fragments of the Mogul Empire*, a later edition including a memoir of the author and extracts from correspondence with Robertson and others; included also were accounts of the English establishments at Broach and Surat, and of the government and people of Hindustan. Orme's work was authentic and finely written. Orme apparently had little acquaintance with Asiatic languages, his favourite reading being the Greek and Latin classics. For more than thirty years Orme was historiographer to the East India Company, at a yearly salary of four hundred pounds, and a Fellow of the Society of Antiquaries. He also cultivated painting, sculpture and music. Orme bequeathed to the Company his immense collection of books and manuscripts on India, and maps showing many places never before marked. Till after his death, Orme's marriage was kept secret even from intimate friends. Orme was son of a medical man in the service of the East India Company. While still an infant, he was sent to an aunt in England, and afterwards to school at Harrow. When fourteen he was engaged at a mercantile house in Calcutta. After a voyage to Surat, the following year, he was appointed writer in the Company's service, becoming eventually Commissary and Accountant-General. From 1760 Orme occupied himself with literary work in London, till he finally moved to Ealing, where he is buried. Boswell highly pleased Johnson by mentioning 'the able and eloquent historian's' praise of his conversation, and Orme's opinion that *Taxation no Tyranny* was in itself worthy of three hundred pounds annual pension. Orme spoke of *Western Islands* as containing 'thoughts which, by long revolution in the great mind of Johnson, had been formed and polished like pebbles rolled in the ocean.' In deference to one of his prejudices, Boswell repeated to Johnson Orme's assurance that some parts of India were better mapped than the Highlands of Scotland.

WILLIAM PALEY, D.D., 1743-1805

OF Yorkshire descent, the author of the celebrated *Evidences of Christianity* was eldest of the four children of a minor canon of Peterborough, afterwards master of Giggleswick school. Paley's education there was succeeded by a brilliant career at Christ's, his father's college at Cambridge. Graduating as senior wrangler, Paley became Fellow and Tutor. His lectures were marked by power of illustration and the gift of keeping attention. Boswell considered that Paley's *Moral and Political Philosophy*, an expansion of the author's lectures, gave 'the rational position' with regard to succession to the throne. In a sermon by Paley occur the words—'We may learn from Dr Johnson's devotional pieces the proper use to be made of the beginning of a new year, as suggesting useful and appropriate topics of meditation, and, by the example of that excellent person, how much a pious mind is wont to be affected by this memorial of the lapse of time.' Paley's evident sincerity left pulpit eccentricities forgotten. He refused to be drawn into controversy on subscription to the Thirty-nine Articles, because 'he could not afford,' he said, 'to keep a conscience.' Paley was presented by Bishop Law, of Carlisle, to the rectory of Musgrave in Cumberland. He became successively Prebendary, Archdeacon and Chancellor of the diocese. In 1792 he refused the Mastership of Jesus College, Cambridge. In 1794 Bishop Porteus, his college contemporary, appointed him non-resident prebendary of St Paul's. After holding other northern livings, Paley spent his final ten years as vicar of Monk Wearmouth in the County of Durham, famous as the birthplace of the Venerable Bede (673-735). Paley died at Lincoln, where he was sub-dean, involving three months annual residence. He was buried at Carlisle, beside his first wife, the mother of eight children. Endowed with common sense rather than originality, Paley was unrivalled as text-book writer and expositor. His most original work was *Horae Paulinae*; his own favourite was *Reasons for Contentment, addressed to the Labouring Part of the British Public*; well known also was his *Natural Theology*. An affectionate father and husband, Paley was genial, hospitable and a good whist-player, though severe as a magistrate, and opposed to the slave trade. The Dean and Chapter of Carlisle possess his life-size portrait, from an engraving after Romney's picture. The artist and donor, 1927, was his great-grandson, Robert L. Paley, of Charterhouse, London.

AUGUST 29

THOMAS FYSHE PALMER, 1747-1802

IN addition to Dodd and Hackman, both noticed separately, another clerical delinquent of the eighteenth century was Palmer. His introduction to Johnson and Boswell was connected with a visit to Southill in 1781, already mentioned under EDWARD DILLY. In reply to a wish expressed by Palmer for better provision for parish clerks, Johnson suggested that such an official ought to be able to make a will or write a letter for anyone in the parish. He agreed with Palmer's proposed examination of mummies, to test Lord Monboddo's theory that the ancient Egyptians were a woolly-haired people. Palmer was a Bedfordshire man. Educated at Eton, he obtained a Fellowship at Queens' College, Cambridge, and graduated B.D. Shortly afterwards, influenced by Dr Priestley's writings, Palmer renounced the Church of England for the Unitarian ministry. In 1783 he became minister for two years to a congregation of his adopted religion, founded by William Christie at Montrose. Palmer himself started a Unitarian society at Dundee, where he next moved, as well as others at Edinburgh, Glasgow, Arbroath and Forfar, Attention aroused in the Scotch capital, as time went on, produced an output of writings in refutation of his doctrines. In 1792 Palmer allowed himself to be drawn into an agitation at Dundee for political reform. At a meeting of the Friends of Liberty, he revised an illiterate writer's complaint against extravagant taxation, etc. Suspected by the authorities at Edinburgh, where the paper was sent to be printed, Palmer was duly arrested on a charge of sedition. In spite of ignorance of Scotch law and the little proved against him, seven years transportation followed. Efforts in Parliament against the sentence were unavailing. Sent to Botany Bay, but treated kindly by the Governor of New South Wales, Palmer and other convicts established a trading business with Norfolk Island. Palmer's sentence ended in 1800, but after an unsuccessful attempt at trade with New Zealand, and many misadventures at sea in company with former fellow-prisoners, he died in Guguan, an island in Spanish possession. Two years afterwards, Palmer's body was taken on board an American vessel for reburial at Boston, Massachusetts. In 1844 a monument was erected in an Edinburgh cemetery to Palmer and, the other sufferers. Palmer published some controversial writings and a narrative of his outward voyage.

AMONG various Heads of Houses at Oxford, mentioned in these essays, an interest attaches to Panting, as Master during Johnson's residence at Pembroke College. Little is related of their connection, except that, when passing under his window, the Master heard Johnson soliloquising, 'Well, I have a mind to see what is done in other places of learning. I'll go and visit the universities abroad. I'll go to France and Italy. I'll go to Padua; and I'll mind my business. For an Athenian blockhead is the worst of all blockheads.' Styled by Johnson 'a fine Jacobite fellow,' Panting preached in the University Church on the day of George I's arrival in England in 1714. His sermon, which barely mentioned the Duke of Brunswick, struck the note of disaffection at Oxford to the House of Hanover. No Fellow of Pembroke, however, seems to have refused the oaths. At the completion of the present chapel in 1732, during his Mastership, Panting delivered a sermon entitled *Religious Vows*. Till then the college had used the south aisle of St Aldate's Church close at hand, a room over which was the Pembroke library till 1842. Pembroke College held the patronage of St Aldate's till the Simeon Trustees became patrons in 1858. For many years from that date, including the present writer's undergraduate days, the rector was the Rev. Canon Christopher, a well-known Evangelical leader and a familiar figure in the university. Events of Panting's Mastership were Dame Holford's endowment of two Exhibitions at Pembroke for Charterhouse boys, and a gift from the Rev. William Oades for support of poor students. Among the more celebrated Pembroke men of this period were the poet Shenstone; Bliss, afterwards Savilian Professor of Geometry, and Astronomer Royal; Silvester, translator of the Psalms; Morant, author of *Antiquities of the County of Essex*, and editor of *Rotuli Parliamentorum*; and Whitefield, whom Panting threatened to expel for Methodism. Panting held a canonry at Gloucester, annexed to the Mastership of Pembroke by Queen Anne, a few months before he came into office. Panting was sometime rector of St Ebbe's, Oxford, and later vicar of Colne Rogers in Gloucestershire. He matriculated at Pembroke when fifteen, and was Master from 1714 till his death, in succession to Dr Brickenden. Panting married Mary Thornton, of Brockhall in Northamptonshire, who long survived her husband. He came of an Oxford family and was buried in St Aldate's church.

AUGUST 31

PASCAL PAOLI, 1725-1807

SUPPOSED to have been the first Englishman to visit Corsica, Boswell arrived in 1765, with an introduction to Paoli from Rousseau. Meeting at the Thrales' house at Streatham, the Corsican general told Fanny Burney, 'he came to my country, and he fetched me some letter of recommending him; but I was of the belief he might be an impostor, and I supposed in my mind he was an espy; for I look away from him, and in a moment I look to him again, and I behold his tablets. Oh, he was to the work of writing down all I say. Indeed I was angry. But soon I discover he was no impostor and no espy; and I only find I was myself the monster he had come to discern. Oh, he is a very good man; I love him indeed; so cheerful! so gay! so pleasant! But at the first, oh, I was indeed angry.' The above is largely confirmed in Boswell's entertaining *Tour to Corsica*. Characteristic forwardness procured Boswell the acquaintance of everyone of importance in the island; while his geniality and, most of all, his songs of Scotland delighted the common people. Not forgetful of his English idol, Boswell 'felt an elation of mind to see Paoli delighted with the sayings of Mr Johnson, and to hear him translate them with Italian energy to the Corsican heroes.' In fulfilment of a promise of some English books, Boswell sent Paoli, on his return home, 'the works of Mr Samuel Johnson' among other literature. A yet greater event was to follow when, after the French conquest of Corsica, in 1769, Paoli came to England as an exile. 'I presented,' writes Boswell, 'Dr Johnson to General Paoli. I had greatly wished that two men for whom I had the highest esteem should meet. They met with a manly ease, mutually conscious of their own abilities and of the abilities of each other.' The doctor, that same evening, described Paoli as 'having the loftiest port of any man he had ever seen.' A changed political situation, some twenty years later, recalled Paoli to office in Corsica. With the French driven out in 1794, he offered the island to the British Crown, returning himself permanently to England. Paoli was educated at a military college in Naples, where his father had retired after defeat by the Genoese. Dying unmarried in London, Paoli's remains were removed in 1889 to his native Corsica.

JOHN PARADISE, D.C.L., 1743-1795

BOSWELL'S description of John Paradise reads like the epitaphs common at one period—'Distinguished not only by his learning and talents^ but by an amiable disposition, gentleness of manners and a very general acquaintance with well-informed and accomplished persons of almost all nations.' Boswell mentions dining with Johnson at Paradise's house, and meeting Paradise at Beauclerk's and elsewhere. Dr Priestley's only meeting with Johnson, who was 'particularly civil,' took place when visiting Paradise. Boswell quotes Johnson's description to Paradise of his youthful melancholia. As a member of the Essex Head Club, 'a strange mixture of very learned and very ingenious odd people,' Sir Joshua Reynolds classes Paradise among the former group. Paradise visited Johnson's death-bed and attended his funeral. A letter from Johnson, about two months earlier, speaks of this friend's kindness as 'too great and too constant not to have made its impression on a harder breast than mine.' His reference in *Prayers and Meditations* to 'Paradise's loss' applies to confiscation of a large estate in America, through the owner's refusal to go over in person to establish his claim. Fanny Burney records a meeting at her father's house of the Paradises with Johnson, who, being at his best, 'affronted nobody and delighted everybody.' At the Paradises' house, Fanny was introduced by her hostess to various guests, as authoress of *Evelina*. 'A strenuous American republican,' Mrs Paradise's elegant and refined manners were, as Miss Hawkins points out, in strange contrast with her irritable temper. At a dinner-party she threatened to break a servant's head with the next dirty plate he should bring; she publicly boxed her daughter's ears for inferior dancing, and turned hot water from a tea-urn over Baretti. Her husband consulted Sir John Hawkins about Mrs Paradise's temporary elopement, owing to disagreement over a daughter's marriage. (*Memoirs, Anecdotes, Facts and Opinions.*) Paradise was son of the British consul at Salonika in Macedonia. A remarkable linguist, he was educated at Padua, and afterwards received the Oxford D.C.L. He died in London, where the greater part of his life had been spent. 'Mrs Thrale spoke slightly of Paradise. She said, I never heard him say anything, .but, My fader vos not a Greek, but my moder vos a Greek. Young Burke and I thought her too severe. But, said Burke, it seems she does not find the Tree of Knowledge in Paradise.' (Rogers, *Boswelliana*.)

A LEADING eighteenth-century classical scholar, Parr was educated at Harrow, his native place, under Dr Thomas Thackeray, the novelist's great grandfather, and intended for the medical profession. From Emmanuel College, Cambridge, however, he returned to Harrow as assistant master. Disappointed of the headship, Parr started a rival school at Stanmore. He was afterwards head master of Colchester and Norwich grammar schools successively. Parr was the first to teach boys to act plays in the original Greek, in appropriate costumes lent by Garrick. He had no scruples about flogging. From 1785 Parr lived at Hatton in Warwickshire, as student and country parson. He ended his days and was buried in that place. Friendly towards the Catholic Church, Parr hated the Evangelicals, but occasionally attended dissenting chapels. The harsh treatment of Dr Joseph Priesdey, a Unitarian minister, aroused the sympathy of Parr, whose friend and biographer, the Rev. William Field, was also of that faith. As well as writing Priestley's epitaph, Parr composed the inscription on Johnson's monument in St Paul's Cathedral. Asked to write Johnson's *Life*, 'It would have been,' said Parr, comparing the imaginary biography with certain other writings, 'the third most learned book that has yet appeared. Mine should have been not the droppings of his lips, but the history of his mind.' Johnson speaks with great satisfaction of a meeting with Parr at Langton's. Parr wrote in the *Gentleman's Magazine* an enthusiastic notice of Johnson's *Prayers and Meditations*, 'Ay, now that the old lion is dead,' he replied to a sneering remark, 'every ass thinks he may kick at him.' Parr's devotion to tobacco equalled Johnson's love of tea. At Emmanuel College I was shown a large pipe encased in silver, once his property. Emmanuel possesses a portrait by Romney, given by Parr himself in 1811. Of another at St John's College, 'the artist was George Dawe. It was given to the college about 1826 by the then owner (name not preserved) through the good offices of Edmund Storer Halswell, M. A., a member of the college and a barrister of the Middle Temple.' {*Information from the Masters of St John's and Emmanuel.*} A Whig in politics, Parr protested against omission of Queen Caroline's name from the Prayer Book in 1820. Twice married, Parr outlived his family. Though quick-tempered, he was of a forgiving, warm-hearted and generous nature. Parr's immense acquaintance with people of eminence extended to royalty.

THE son of a Manchester grocer, Patten attended the grammar school of his native town, graduating later at Brasenose College, Oxford. As Fellow and Tutor of Corpus, he was colleague and friend of Nathaniel Forster, in whose arms died, at Bath, Bishop Joseph Butler of Durham. As rector afterwards of the village of Childrey in Berkshire, Patten proved an excellent parish clergyman. His wife was Elizabeth Brooke, daughter of the High Sheriff of Cheshire. A controversy with the Rev. Dr Ralph Heathcote called forth two sermons from Patten at Oxford, on St Peter's Christian apology and on the sufficiency of the external evidence of the Gospels. Another sermon dealt with the opposition between the Gospel and the religion of nature. In 1762 he published a letter vindicating the character of King David from misrepresentation in a notorious pamphlet, the supposed work of Peter Annet, a deist, against which Dr Porteus, afterwards Bishop of London, had preached the year before. Patten also published a letter to Lord North on subscription to the Thirty-nine Articles. Daniel Prince, the Oxford printer, alludes to his possessing the seal of St Mary's Hospital at Abingdon. Patten was a special friend of George Home, President of Magdalen, and subsequently Bishop of Norwich, noticed separately. In a letter to Patten, written in 1781 and preserved in the *Gentleman's Magazine*, Johnson alludes to the length of time since their last meeting and begs to be treated as 'one glad of his kindness and proud of his esteem.' Regarding dedication to himself of an antiquarian work by Thomas Wilson, B.D. of Trinity College, Cambridge, and Master of Clitheroe grammar school in Lancashire, Johnson continues in the same letter, 'In my opinion he would have consulted his interest by dedicating his work to some powerful and popular neighbour, who could give him more than a name. What will the world do but look on and laugh when one scholar dedicates to another?' Johnson, however, wrote thanks for the compliment the following year, begging Wilson's acceptance of *Lives of the Poets*, and adding: 'As I suppose myself to owe part of your kindness to my excellent friend Dr Patten, he has likewise a first claim to my acknowledgment, which I hope you, Sir, will transmit,' Wilson's *Archaeological Dictionary, or Classical Antiquities of the Jews, Greeks and Romans*, reached a second edition in ten years.

SEPTEMBER 4

ZACHARY PEARCE, D.D., 1690-1774

THE son of a distiller in Holborn, Pearce gained a King's Scholarship at Westminster School. His subsequent prosperous career seems to have largely resulted from attracting the attention early in life of the dispensers of fortune. At the request of Lord Macclesfield, gratified at dedication of Cicero's *De Oratore* to himself, Bentley unwillingly gave Pearce, at the age of twenty-six, a Fellowship at Trinity College, Cambridge. His Lordship procured afterwards for Pearce, who spent three years in his household, the living of St Martin-in-the-Fields, as well as a chaplaincy to the king. In gratitude, Pearce dedicated to his patron an edition of Longinus's *De Sublimitate*. Through Lady Sundon's influence, Pearce was requested to preach before Queen Caroline, who spoke in his favour to Sir Robert Walpole. Pearce obtained the Lambeth D.D., and, after holding the Deanery of Winchester for ten years, was in 1749 consecrated Bishop of Bangor. The Duke of Newcastle overcame Pearce's scruples in the matter by explaining that, if clergymen of merit refused, the ministry could not be blamed for promoting inferior men. Translated eventually to Rochester, with the Deanery of Westminster in addition, Pearce divided his time between the bishop's official residence at Bromley and his estate at Ealing, where he died. He was buried beside his wife at Bromley, whose decease took place a few months before his own, the year after their golden wedding. In a letter quoted by Boswell, Mrs Thrale speaks of the bishop's resolve, after one glass to the well-being of the departed, to return to life's ordinary duties with no further mention of his wife. Pearce had already resigned the deanery in 1768, having previously declined the Bishopric of London, on account of age. He bequeathed his library to the Dean and Chapter of Westminster, besides leaving considerable sums to the Westminster Hospital and to other charities. Pearce's monument may be seen in the Abbey. A paper of twenty etymologies from Pearce was Johnson's only assistance in compiling his dictionary. The doctor wrote a dedication to George III of the bishop's *Commentary and Notes on the Four Evangelists and the Acts of the Apostles*. He also supplied the Rev. John Derby, formerly Pearce's chaplain, with some biographical details. This occasioned Johnson to remark how little his intimates can tell of a man's life. Derby, who married Pearce's niece, was rector of Southfleet and Longfield in Kent. 'He died in 1778.

THIS naturalist, author and traveller came of an old Welsh family in the neighbourhood of Holywell. Pennant owed love of natural history to Willoughby's *Ornithology*, a gift in boyhood from Richard Salusbury, his relative. In his *Wales* Pennant describes the Salusbury mansion at Bach-y-Craig, visited by Johnson with Mrs Thrale of that family. At Queen's College, Oxford, Pennant received the honorary D.C.L. degree. He also became Fellow of the Society of Antiquaries and later of the Royal Society. Pennant travelled extensively in England, Wales and Ireland, besides two Scotch tours shortly before Johnson's northern expedition. Disagreeing with Boswell's low estimate of his description of Scotland, 'Pennant,' declared the doctor, 'seems to have seen a great deal that we did not see; when we travel again let us look better about us/ Boswell considered Pennant's *London*, describing a visit to Johnson in Bolt Court, 'written in the true spirit of a gentleman.' He speaks, too, of amusement consequent on Johnson's remarking, 'Pennant, talks of bears.' Often likened to this animal himself, 'Johnson, to be sure,' remarked Goldsmith, 'has a roughness in his manner; but no man alive has a more tender heart. He has nothing of the bear but his skin.' Bishop Percy once started a violent dispute with Johnson over Pennant's description of his ancestral lands in Northumberland. One of Pennant's earliest nature studies were fossils and other minerals in Cornwall. He always travelled on horseback and kept elaborate journals of his observations. Sketches reproduced in his books were made by Moses Griffith, Pennant's frequent travelling companion. In 1765 Pennant met Voltaire in France, and also Buffon, who was said by Cuvier to have used Pennant's *History of Quadrupeds*. One edition, however, shows Buffon's influence on Pennant. Popularizing natural history in the eighteenth century, Pennant anticipated the Rev. J. G. Wood in the nineteenth. Some of Pennant's numerous works were translated into French and German. Born and dying at Downing in Flintshire, Pennant attributed almost unbroken health to temperate living and constant riding. As a country gentleman, Pennant took part in the political life of the neighbourhood. He wrote on the militia laws and mail coaches, and in 1761 was High Sheriff of Flintshire. Marriage with the daughter of Lieutenant Falconer of Chester resulted in two children, David editing his father's works posthumously. The fruit of Pennant's second marriage was one more son and a daughter. His portrait was painted by Willis and Gainsborough.

SEPTEMBER 6

SIR LUCAS PEPYS, M.D., 1742-1830

PEPYS'S father was a banker, and his mother a daughter of Dr Richard Russell of Brighton, where Pepys himself practised in the summer months. Pepys was of Eton and Christ Church, Oxford. Commencing as physician to the Middlesex Hospital, Pepys rose in 1804 to be President of the Royal College of Physicians, but his only publication was a Latin preface to the London Pharmacopoeia in 1809. He acquired a large London practice, was Physician-General to the army, and actively supported Jenner and vaccination. Pepys was in consultation with Sir George Baker, Dr Warren and Dr Heberden on George III's mental disorder. Examined before a committee of the House of Commons in 1789, Pepys spoke hopefully of the King's recovery. As Maid of Honour, Fanny Burney records in her diary many private talks with Pepys during the royal patient's first attack of madness. She writes in 1823 of Pepys and his brother, Sir William, a Master in Chancery, visiting her in Bolton Street, Piccadilly. With family and friends alienated through her engagement to Piozzi, Mrs Thrale writes of Pepys as alone knowing the true state of her heart, keeping her secret and behaving like a brother. Later, however, she complains of Pepys and his brother interfering and spying; 'God forgive me,' she writes, 'but they'll make me hate them both.' During her honeymoon, in 1785, Mrs Piozzi sends Pepys, from Florence, an Italian nobleman's ode in praise of England, accompanied with her own translation. She describes Lady Rothés, a widow and afterwards Pepys's first wife, 'one of the best as well as one of the most agreeable women I know,' adding significantly, 'the world was against her once on account of her second marriage.' Protesting at Thrale's indulgence of appetite in defiance of Pepys and Sir Richard Jebb, 'Sir,' exclaimed Johnson, 'after the denunciation of your physicians, this morning, such eating is little better than suicide.' In a letter to Dr Taylor of Ashbourne, Johnson mentions Pepys forbidding bleeding for his asthma. Boswell concludes Johnson an unruly patient from hearing Pepys declare, 'If you were tractable, Sir, I should prescribe for you.' He speaks also of Pepys obtaining the loan of Spence's *Anecdotes of Pope* for Johnson, from the Duke of Newcastle. Pepys is described as firm, with dictatorial manner. His first marriage resulted in a family of three; he afterwards married the daughter of Dr Anthony Askew.

THOMAS PERCY, D.D., 1729-1811

A NATIVE of Bridgnorth in Shropshire, and of quite humble origin, Percy claimed descent from the Earls of Northumberland. After leaving Christ Church, Oxford, he held for about thirty years the living of Easton Mauditt in Northamptonshire. A visit in 1934 was most interesting, showing the old oak staircase in the vicarage, the pond, the terrace-walk and the lime-trees in the garden, unchanged since Percy's days. Boswell chronicles a visit of Johnson to Percy here in 1764, and preserves a letter written by Johnson to Reynolds from Easton Mauditt. In a pageant there in 1908, representing the parochial history for many centuries, Percy and Johnson appeared among the celebrities. Boswell relates a dispute between them in London. 'Dr Percy ran up to him, and taking him by the hand, assured him affectionately that his meaning had been misunderstood; upon which a reconciliation instantly took place.' Johnson writes, however, that Percy left Town without taking leave. Hearing that Percy was to write the history of the wolf in Great Britain, Johnson proposed instead the bear, or beaver, or Hanover rat; suggesting as a title, *The History of the Grey Rat, by Thomas Percy, D.D., Chaplain in Ordinary to His Majesty*, Johnson reproved Percy's little girl for not having read the *Pilgrim's Progress*, and in a letter to a clerical friend quotes Percy as saying that the people's manners showed whether a clergyman were resident in the parish. Percy described Johnson's conversation as strong and clear and comparable to an antique statue, with every vein and muscle distinct and bold, while that of ordinary people resembled an inferior caste. Percy is best known as editor of the *Reliques of Ancient Poetry*, from an old manuscript found by him, thrown away as rubbish. His first literary venture was translation of a Chinese novel from the Portuguese. He also published a *New Translation of the Song of Solomon*, and a *Key to the New Testament*. Another work was an *Essay on the Origin of the English Stage*. Percy was Chaplain to the Earl of Northumberland, and for some years Dean of Carlisle. In 1782 he was consecrated to the Irish Bishopric of Dromore. He married Anne Goodriche in 1759, whom he survived together with four of his six children. Afflicted latterly with blindness, Percy was buried beside his wife in Dromore Cathedral, restored the previous century by Bishop Jeremy Taylor, author of *Rules for Holy Living and Dying*.

SEPTEMBER 8

HESTER LYNCH PIOZZI, 1741-1821

DISTRESS overtaking the family, Lord Halifax obtained for Hester Salusbury's father a post in Nova Scotia. Hester moved with her mother from Bodvel in Carnarvonshire to an uncle's home at Lleweny, and later into the midlands. Another uncle now arranged Hester's marriage (1763-1781) noticed under HENRY THRALE. Even before her first husband's death, she was becoming intimate with Gabriel Piozzi, an Italian musician; their marriage in 1784 aroused bitterest resentment on the part of her daughters and former friends. But in Samuel Rogers's *Table Talk* we read, 'The world was most unjust in blaming Mrs Thrale for marrying Piozzi. He was a very handsome, gentlemanly and amiable person, and made her a very good husband.' Their honeymoon is described in Mrs Piozzi's *Journey through France, Italy and Germany*. Her *Anecdotes of the Late Samuel Johnson*, finished at Florence, sold rapidly. Censured by Horace Walpole, the *Anecdotes* also gave rise to 'Peter Pindar's' *Bozzy and Piozzi*, an imaginary dialogue between the doctor's rival biographers. Johnson's picture, still treasured, shows Mrs Piozzi's lasting regard. Returning in 1787 to England, the Piozzis resided first in London. Cecilia Thrale, Mrs Piozzi's youngest daughter, lived with them. Johnson's *Letters*, published soon afterwards by Mrs Piozzi, drew forth Baret's insults in the *European Magazine*. The married couple ultimately settled at Dymchurch in Wales, though the husband's gout necessitated frequent treatment at Bath. Piozzi died in 1809. The Streatham home of the Thrales was sold in 1816, Johnson's portrait there fetching three hundred and sixty pounds; the house was pulled down in 1863. Mrs Piozzi gave up the Welsh property to an adopted son. She celebrated her eightieth birthday with a grand ball at Bath. Death resulted from an accident some months later at Clifton, three daughters, now reconciled to their mother, being present. Madame d'Arblay, writing of Mrs Piozzi's faculties undiminished by age, continues, 'She was in truth a most wonderful character for talents, eccentricity, wit, genius, generosity, spirit, and powers of entertainment.' A capable business woman, Mrs Piozzi was a Latin scholar, authoress and poet. Another work was the *British Synonymy*. Her *Retrospection* is 'a review of the most striking and important events, characters, situations and their consequences, which the last eighteen hundred years have presented to the views of mankind.' (Sub-title.)

TREMEIRCHION CHURCH AND BODVEL HALL

IN the village church of Tremeirchion in Flintshire, three miles from St Asaph's Cathedral, appears this interesting epitaph, 'Near this place are interred the remains of Hester Lynch Piozzi, Dr Johnson's Mrs Thrale. Born 1741. Died 1821. Witty, vivacious and charming, in an age of genius, she ever held a foremost place. This tablet is erected by Orlando Butler Fellowes, grandson of Sir James Fellowes, the intimate friend of Mrs Piozzi, and her executor, assisted by subscriptions. 28 April 1909.' Adjoining is a brass mural tablet to earlier members of the Salusbury family. Here lie Mrs Thrale's father, John Salusbury, and her second husband, Gabriel Piozzi. The church possesses a Bible and a Prayer Book presented by Mrs Piozzi in 1819, for which the register contains the entry of eleven shillings for carriage. Johnson visited Dymmerchion (as it was then called) in 1774, and recalls the old clerk's joy at seeing Mrs Thrale, 'his mistress,' who presented him with a crown. The vicar at the time was Edward Brown, who held office from 1751 till 1786. Johnson mentions service in English only once monthly. In the church is a Vinegar Bible; there is also a fine Norman font. Another mural tablet records the bequest, in 1919, of two hundred pounds for upkeep of the churchyard, from Jane Bagshaw, landlady of the Salusbury Arms close at hand. The church, dedicated to Corpus Christi and surrounded by venerable yew trees, is thought to date from the sixth century. Not far from the church remains Brynbella, sometime the home of Mrs Piozzi and her husband. The name, meaning Beautiful Brow, is a compound of Welsh and Italian, after their respective nationalities. About seventy miles from Tremeirchion is Bodvel Hall in Carnarvonshire, Mrs Thrale's birthplace. 'Mrs Thrale remembered the rooms,' writes Johnson, 'and wandered over them, with recollection of her childhood. This species of pleasure is always melancholy.' Johnson mentions the neglected condition of the two churches in the neighbourhood of Bodvel, and Thrale's intention of restoring them. 'The Methodists,' Johnson records, 'are here very prevalent. A better church will impress the people with more reverence for public worship.' This account of Johnson's Welsh tour was unknown to Boswell. Preserved by the doctor's servant, Francis Barber, it was published in 1816 by William Duppa, of Trinity Hall, Cambridge, and the Middle Temple.

STUDIOUS from early childhood, Pope attended a Catholic school at Twyford in Hampshire, mentioned in Bishop Challoner's *Life*; his education was continued in London. Permanently invalidated by a severe illness when twelve years old, Pope grew up almost a dwarf. His *Pastorals* gained him early fame. Other well-known works were his *Essay on Criticism*, *Rape of the Lock*, *Windsor Forest*, *Dunciad*, *Essay on Man*, etc. Pope's Homer, highly praised by Gray and Johnson, was described by Bentley as 'a pretty poem, but not Homer.' So thought William Cowper, whose own translation appeared in 1791. Warton places Pope among second-class poets, between Milton and Dryden. In *Lives of the Poets*, Johnson suggests the question, 'If Pope be not a poet, where is poetry to be found?' He thought a thousand years might elapse before Pope's equal appeared; he considered, however, the profundity of some of Dryden's poems beyond him, and denied that Pope excelled in condensing sense. The doctor criticized Pope's folly in attaching himself to such patrons as Burlington, Cobham and Bolingbroke, while protesting 'I do not value you for being a lord.' Gratified by notice from the Prince of Wales, though professing to dislike kings, 'the young lion,' Pope explained in justification, 'is harmless and playful; but when his claws are full grown, he becomes cruel, deceitful and mischievous.' Pope candidly recognized the merits of Johnson's Latin translation of his *Messiah*, as 'raising the question for posterity whether his or mine be the original.' He later endeavoured to assist the translator with a letter praising his *London* and *Marmor Norfolkiense* to Earl Gower, whose influence, however, with Swift was unable to obtain Johnson a Dublin degree. Pope's kindness of heart was also evident in filial affection. In spite of his irritability and jealousy, on the other hand, and of the social ostracism of Catholics at that time, Pope's circle of literary friends included Addison, Arbuthnot, Broome, Fenton, Lord Marchmont, Spence, Steele, Swift, and Warburton. Pope's boyhood was largely spent at Binfield in Berkshire, where his father retired from a London drapery business. In 1717 Pope made a home with his widowed mother at Twickenham, where he is buried. His garden was a hobby and his grotto has won celebrity. Profits from his Homer[^] made Pope independent for life. His only serious love romance was with Martha Blount, of Mapledurham near Reading. Though never married, they remained friends and corresponded till the death of Pope, in whose will Martha was remembered.

SEPTEMBER 11

RICHARD PORSON, 1759-1808

PORSON's father was a Norfolk parish clerk. Taught Latin and mathematics by the Happisburgh schoolmaster, Richard was further educated by the Rev. T. Hewitt. A Mr Norris's determination to send him to Charterhouse falling through for want of a vacancy, Porson was *sent* to Eton. Protesting, however, that he could already nearly repeat by heart the books used, his pleasantest Eton memory was rat-hunting! Dickens introduces another lighter thought. Porson might hardly have appreciated comparison with Squeers. When introduced to that eminent pedagogue, 'He is an odd-looking man,' thought Nicholas Nickleby. 'What of that? Porson was an odd-looking man, and so was Dr Johnson. All these bookworms are.' With merciless sarcasm does Porson, as 'Sundry Whereof,' attack Sir John Hawkins in a *Panegyric Epistle on Hawkins versus Johnson*, in the *Gentleman's Magazine*, 1787. He also ridicules 'His Worship's censure of Addison's middling style,' in a sneer elsewhere at the unfortunate knight's critical powers. Porson's intended defence of Milton against Johnson's criticisms was never written. In one point, however, Porson and Johnson would have agreed; asked whether Bentley, Master of Trinity College, Cambridge, were not a Scotchman, 'No, Sir,' replied Porson, 'Bentley was a great Greek scholar.' Field quotes Dr Parr's witty* remark, 'There are three great Grecians in England; Porson is the first; Burney is the third; the second I need not name.' (*Life of Dr Parr*.) Likewise, in my undergraduate days, 'There are only two men in Oxford,' said the Master of Balliol, 'who understand logic. The other is Mr-/ Porson had a distinguished Cambridge career. His name survives in a prize and a scholarship founded there in his memory. Succeeding William Cooke in 1792, as Regius Professor of Greek, Porson, instead of lecturing, made a name by his writings. In one quality of mind,' writes Bishop Turton, 'Mr Porson had no superior. I mean the most pure and inflexible love of truth. Under the influence of this principle he was cautious and patient and persevering in his researches, and scrupulously accurate in stating facts as he found them. All intimate with him bear witness to this noble part of his character, and his works confirm the testimony of his friends.' Porson alternated, like Johnson, between extreme indolence and tireless industry. His conversation could be brilliant when he did not suspect patronage. His wife died after a year's married life. His own death taking place in London, Porson was buried in Trinity College Chapel, Cambridge.

LUCY'S baptism and that of her elder brother, Jervis Henry, took place at St Martin's Church, Birmingham. Johnson's letters to his stepdaughter, preserved by Boswell, are genuine outpourings of an affectionate heart. Thanks for Lucy's care of the writer's dying mother are accompanied with concern for Catharine Chambers, the Johnsons' old family servant. Later, Johnson informs her of the stone placed over the grave of his wife, Lucy's mother, and sends a translation of the Latin epitaph. After her widowed mother's marriage to Johnson in 1735, Lucy lived with them at Edial, and remained in that neighbourhood after their removal to London two years later. In 1759 she was living with Johnson's mother at Lichfield, when the old lady died. Johnson writes to Baretti in 1762 that Lucy had 'lost the beauty and gaiety of youth, without having gained much of the wisdom of old age.' Some years later he describes her to Mrs Thrale as 'raising his esteem by many excellencies, though a little discoloured by hoary virginity.' In 1776, Boswell was introduced by Johnson to Lucy Porter, 'an old maid with much simplicity of manner. She had never been in London. Her brother, a Captain in the Navy, had left her a fortune often thousand pounds, about a third of which she had laid out in building a stately house and making a handsome garden in an elevated situation in Lichfield. Johnson, when here by himself, used to live at her house. She revered him, and he had a parental tenderness for her.' A Johnsonian tour in 1919 included a visit to Red Court, as this house was called. It was situated in Tamworth Street. Lucy left the property to the Rev. J. B. Pearson. Red Court was pulled down in 1930. Lucy persisted in ascribing a verse on a duckling accidentally killed to Johnson's authorship at the age of three, notwithstanding the doctor's denial. Boswell remarks on her displeasure at not being remembered in Johnson's will. Lucy survived her stepfather thirteen months. An obituary notice in the *Gentleman's Magazine* speaks of Johnson's 'uncommonly ardent affection' for Lucy, who is described as 'the steadiest and most affectionate friend,' and is credited with 'a naturally strong understanding.' An interesting item in Lucy's will is a ring left to the Rev. Henry White, a present to her brother Captain Porter from his ship's brew.

See also LICHFIELD CHURCHES.

AMONG the youngest of nineteen children, Porteus was born at York, where he was educated, and also attended a school at Ripon. The family had lately arrived in England from Virginia. At Cambridge he was tenth Wrangler and a Fellow of Christ's, as well as a benefactor of that college. A sermon of his at Cambridge in 1767 led to founding the Norrisian Professorship of Divinity. Porteus was sometime Master of St Cross Hospital at Winchester, and chaplain to Archbishop Seeker. In his *Four Georges*, Thackeray writes in allusion to the second royal bearer of that name, *Mr Porteus, afterwards my Lord Bishop Porteus, says the earth was not good enough for him and that his only place was Heaven. Bravo, Mr Porteus! The divine who wept those tears over George II's memory wore George III's lawn. I don't know whether people still admire his poetry or his sermons.' Porteus organized a fund for relief of the poorer clergy in the Chester diocese and encouraged Sunday schools. Two letters from Boswell in 1779 describe the bishop's hospitality, his appreciation of *Lives of the Poets*, and contain assurance of welcome, should Johnson visit Chester. In 1787 Porteus was translated to the bishopric of London, Dean Milman remarking on his beautiful voice, remembered by himself. He describes the bishop otherwise as 'a man of no great learning or power, but of singular sweetness of character and amenity of manners, suited, perhaps to the rough and turbulent age in which he lived.' (*Annals of St Paul's*.) On St George's Day, 1788, Porteus preached in St Paul's Cathedral, at the thanksgiving service for the recovery of George III, whose chaplain he was. His weekday evening sermons at St James's, Piccadilly, four Lents in succession, were much appreciated. Madame d'Arblay writes enthusiastically of a charity sermon delivered by Porteus at Bath, though at a social meeting he hardly spoke. The bishop was an early supporter of the British and Foreign Bible Society and the Church Missionary Society. A strict disciplinarian, Porteus inhibited a Dr Draper for preaching in one of Lady Huntingdon's chapels. Favouring abolition of the penal laws, he was none the less against admission of Catholics to political office, and vigorously opposed the slave trade. Porteus died at Fulham, survived by his wife, and was buried at Sundridge in Kent.

THIS eminent surgeon's name survives in the technical expression, Pott's Fracture, an injury sustained by himself; a species of paralysis, also, the subject of one of his best-known writings, is still called Pott's Disease. A Londoner, Pott attended a school in Kent. Apprenticed afterwards to Edward Nourse of St Bartholomew's Hospital, Pott was to become one of the leading surgeons of the eighteenth century. Among his pupils, John Hunter rose to eminence in the same profession. Joining the Corporation of Surgeons, on the dissolution of the Barber Surgeons' Company, Pott eventually became Master. In old age he was the first recipient of the honorary Fellowship of the Royal College of Surgeons of Edinburgh, and was also elected an honorary member of the Royal College of Surgeons of Ireland. In 1744 Pott succeeded Joseph Webb on the surgical staff of Bart's, where he remained till 1787. On his resignation he was appointed a governor of that hospital. Among Pott's many improvements for rendering surgery less painful was discontinuance of the cautery. Pott's lectures to the students at Bart's gained wide celebrity. The library there possesses manuscript notes by his pupils, as do the Royal College of Surgeons and the Medical and Chirurgical Society. Pott's collected works were published in London, Dublin and America, as well as a French edition in Paris. The first of Pott's numerous works, some of which became classics, was his *Treatise on Ruptures*, written during the enforced leisure of convalescence. To his writings and methods was due an entire reformation in surgery. Pott was 'remarkable for the classic purity of his style, the scrupulous precision of his definitions, and the unerring closeness of his arguments.' Though he diligently studied earlier writers, Pott was guided by his own observations and common sense. He has been described as 'the earliest surgeon of the modern type.' The example, too, of his life and character did much to raise the social standing of surgeons. Filial affection would not allow him to marry till after his mother's death. Of Johnsonian interest is mention by Boswell of Pott's attendance when the doctor was threatened with amputation of a leg for sarcocoele in 1783. Dying in London, of pneumonia, Pott was buried in the Church of St Mary Aldermary. A portrait by Sir Joshua Reynolds hangs in the Great Hall of Bart's. The Royal College of Surgeons possesses two others by Holland and Romney.

THIS classical scholar received his earlier education at the Free School, Seaming, Norfolk, the home, later, of the Rev. Dr Jessopp (1824-1914)^ well-known antiquarian, author, and honorary Fellow of Worcester College. Potter graduated at Emmanuel College, Cambridge. Appointed master of his old school, the villagers favoured another man's claims, and a local magistrate had to read the Riot Act before Potter could gain entrance to his house. At Seaming, where his wife is buried, he resided for twenty-eight years. In 1788 Lord Thurlow, his old school-fellow, gave Potter a canonry at Norwich, on receipt of his translation of Sophocles. He is said, however, to have ungraciously refused to see him, when Potter went to London to thank his patron. In 1789 Bishop Bagot made Potter rector of Lowestoft together with Kessingland. Potter's correspondence with Edward Jerningham, of an old Catholic family at Cossey in Norfolk, includes the pathetic but humorous complaint, 'I am certainly in a damnable state. Pray to the Lord for me, any Lord that has interest enough at Court to deliver me from the devil, for poverty is the devil.' (*Edward Jerningham and His Friends*.) Mrs Montagu, of Blue Stocking fame, to whom his notes on Aeschylus are dedicated, introduced Potter to Johnson. Potter thought the doctor 'a very cold-hearted man, of heartless manners.' (Barker's *Contemporary Reminiscences*.) Boswell relates how, at a party at Sir Joshua Reynolds's in 1778, Johnson said of Potter's Aeschylus, 'I thought what I read of it verbiage, but upon Mr Harris's recommendation I will read a play. Don't prescribe two.' Johnson's low opinion becomes evident in Fanny Burney's *Early Diary*. She writes of some verses read aloud at Streatham—'Dr Johnson and Mrs Thrale laughed very much, and the verses proved to be the former's, and were composed in a comical humour the evening before in derision of Potter.' *An Enquiry into Some Passages in Johnson's Lives of the Poets*, and an article on criticism as exemplified in the same work, were written by Potter. A pamphlet on social questions was answered in an *Essay on Houses of Industry*, by Charles Butler, afterwards the first Catholic barrister. Potter's portrait by Romney shows a remarkably handsome face with aquiline nose. He was found dead in his bed at Lowestoft.

A better-known namesake and classical scholar was JOHN POTTER, who died in 1747, Regius Professor of Divinity at Oxford and Archbishop of Canterbury.

THIS singular individual's real name remained a secret. At an early age he set out for Rome as an Irish theological student. Changing his course, he sought his father in Germany, who, however, could not support him. Psalmanazar accordingly begged his way through Germany and the Low Countries. Professing himself first a Japanese convert and then a pagan, Psalmanazar deceived many even eminent scholars in England by means of an alphabet and language invented by himself. Enlisting under the Duke of Mecklenburg, he made acquaintance at Sluys with the Rev. Dr Innes, another literary impostor. To serve his own interests, Innes brought him to the notice of Archbishop Tenison and of Bishop Compton of London. To the last-named, Psalmanazar dedicated a fictitious *History of Formosa*, with his early autobiography prefixed. Persuaded by Innes to describe himself as a Formosan Christian abducted by Jesuits from his own country, this story found ready credence with a Protestant public. Psalmanazar was accordingly sent by subscription to Oxford, to teach the Formosan language to future missionaries; he was invited likewise to the best houses in London. Horace Walpole considered Psalmanazar an even greater genius, as a literary fraud, than Thomas Chatterton, noticed separately. In 1710 the *Spectator* announced Psalmanazar's appearance at the Haymarket Theatre, as Thyestes, in the *Cruelty of Atreus*. Sickness and fear of death permanently changed Psalmanazar's disposition in 1728. Influenced, like Johnson, by Law's *Serious Call*, the two used to sit together at a City ale-house. So impressed was Johnson with Psalmanazar's piety that he said he 'would as soon think of contradicting a bishop.' Mrs Piozzi writes in her *Anecdotes*, 'His pious and patient endurance of a tedious illness, ending in an exemplary death, confirms the strong impression his merit had made upon the mind of Mr Johnson.' Psalmanazar's life of penitence is described in his own *Memoirs*, published after his death. His livelihood continued to be literary work and his one indulgence was opium. Smollett alludes to his just being kept from want by the charity of the book-sellers. Living in Ironmonger Row, Clerkenwell, with irreproachable reputation, few people passed Psalmanazar without some sign of respect. Psalmanazar brought out a work on the Psalms, with critical notes; he contributed to the *Universal History* and collaborated with Samuel Palmer in a *History of Printing*. Psalmanazar is supposed to have reached the age of eighty-three or four.

SEPTEMBER 17

JAMES QUIN, 1693-1766

PERFORMANCE of a character from *Tamerlane* at Drury Lane in 1716, after a year or more at that theatre, established Quin's reputation. After fourteen years at Lincoln's Inn Fields, he migrated in 1732 to Covent Garden theatre, a recognized actor of Shakespearean characters. There Quin remained till the close of his theatrical career in 1751, with occasional short terms elsewhere. In 1741 he appeared in Dublin as Cato. Writing to inform Rich, his manager, that he was to spend a season at Bath, the reply came back, 'Stay there and be damned.' Despite this appearance of hostility, however, Rich, when attacked once by a drunken man, owed his life to Quin's prompt action. Before he left the stage, Quin was making a thousand a year, the record sum, according to Tate Wilkinson, realized by an actor till then. Quin retired to Bath, which he is reported by Boswell to have described as 'the cradle of age and a fine slope to the grave.' Buried in the Abbey Church in that city, Quin's epitaph was written by Garrick, his former rival but later his friend. Quin was depreciated by Churchill and Davies, though the account by Davies, of the jealousy between him and Garrick, is contradicted by Murphy. In answer to Quin's description of Garrick's popularity as a new religion, that actor described Quin as 'the great infallible, who damned all churches but his own.' Various, in fact, were the estimates of this eminent actor and wit. Alluding to Garrick's unassuming disposition, Johnson declared that, if his success had fallen to the lot of Cibber or Quin, 'they'd have jumped over the moon.' The doctor praised Quin's generosity to Thomson the Scotch poet, remarking at the same time on his very inferior recital of the prologue to Thomson's *Coriolanus*. Johnson and Boswell were told by Owen Cambridge in 1775 that, so low was Quin's opinion of the *Beggars' Opera*, he refused to act one of the characters therein. Horace Walpole considered Quin in *Falstaff* equal to Garrick in *Lear*. Of a generous disposition, Quin was none the less vain, obstinate and quarrelsome. He came into collision with Bishop Warburton, and figures discredibly in Smollett's *Humphrey Clinker*. The illegitimate son of a London barrister, Quin was, at the age of seven, taken to Dublin, where his grandfather had been mayor. After his father's death in 1710, Quin first appeared on the stage in Smock Alley theatre in the Irish capital.

SEPTEMBER 18

ALLAN RAMSAY, 1713-1784

*I LOVE Ramsay,' said Johnson. 'You will not find a man in whose conversation there is more instruction, more information and more elegance.' The words immediately preceding the above may account for this softening of the doctor's prejudice against a Scotchman and native of Edinburgh—'Well, Sir, Ramsay gave us a splendid dinner.' At their first recorded meeting, under the roof of Sir Joshua Reynolds, Ramsay described a visit to Horace's villa in Italy. On another occasion Ramsay suggested translating Homer's *Iliad* into poetical prose, like Ruth and Job. Another time they talked on witchcraft. At Ramsay's house Johnson made friends with 'a beautiful Miss Graham,'⁵ and discussed politics with Lord Newhaven. 'What I admire in Ramsay,' said Boswell, 'is his continuing to be so young.' When about twenty, Ramsay went to London, as an art student. After making the grand tour on the Continent in 1736 Ramsay studied three years in Rome, under eminent Italian painters. On his return to Edinburgh, the Duke of Argyll and other celebrated North Britons sat for portraits. The National Portrait Gallery in the Scotch capital contains paintings of Ramsay by himself, Lilie, and Alexander Nasmyth, Ramsay's pupil. Nasmyth also showed considerable architectural skill. His suggestions for the laying out of Edinburgh New Town won a commendatory letter and a present of two hundred pounds from the magistrates. Ramsay likewise was a many-sided genius. Literary ability is conspicuous in his *Investigator*, a collection of essays, and he was an excellent linguist. His all-round interests may be seen, again, in his founding the Select Society, a debating club, of which Robertson, Hume and Adam Smith were members. Moving South, Ramsay enjoyed the patronage of the Duke of Bridgwater and Lord Bute. Among his London sitters were Flora Macdonald, Admiral Boscawen, Gibbon and Lord Chesterfield. At one period his services were in as great demand as those of Reynolds himself. Ramsay was appointed portrait painter to George III. After some years in Italy, disabled by an accident to his arm, Ramsay's death, of which Johnson wrote feelingly, took place at Dover. Ramsay's father, wig-maker, bookseller and poet, won fame as author of the *Gentle Shepherd*. 'No, Sir,' said Johnson to Boswell's offer to teach him this poem, *I won't learn it. You shall retain your superiority by not my knowing it.'

SEPTEMBER 19

JOHN RATCLIFF, D.D., 1699-1775

OF the three Masters of Pembroke connected with Johnson, Ratcliff held office between Panting and Adams, from 1738 till his death. Visiting Pembroke in 1754, for the first time since residence there about twenty-five years previously, Johnson was cordially greeted by Mr Meeke, one of the Fellows; he was also pleased at recognition by an old butler and other college servants. The Master's cold reception, however, led to Johnson's declaring that, if he came to live in Oxford, he would reside at Trinity College. Dismissed without hospitality, and no copy ordered of his forthcoming dictionary, 'There lives a man,' said Johnson, 'who lives by the revenues of literature, and will not move a finger to support it.' Ratcliff was to prove this judgment mistaken. He endowed the Ratcliff Scholarship, still awarded at Pembroke, and left a sum for purchase of books. Ratcliff also bequeathed money for improvements to the college buildings, and for repairs to the official residence of the Master of Pembroke as Canon of Gloucester. As Ratcliff had been a Fellow of Pembroke since 1724, he and Johnson were no strangers at this unfortunate meeting. Ratcliff's signature appears on October 31, 1728, at the foot of a receipt for Johnson's seven pounds caution-money, 'to remain in the hands of the Bursars, till the said Mr Johnson shall depart the said college, leaving the same fully discharged.' Again, on June 15, 1734, Ratcliff's autograph in the library register at Pembroke College witnesses to the loan of *Angeli Politiani Opera*, 'for the use of Mr Johnson.' This refers to Johnson's proposal, mentioned by Boswell, of printing Politian's Latin poems. But subscriptions were insufficient to enable the work to be carried out. Ratcliff's father, also a Pembroke man, was an army chaplain in America, and afterwards vicar of Stonehouse in Gloucestershire, where John was born. The future Master matriculated from Abingdon school, still connected with the college through scholarships owed to the bounty of Thomas Tesdale, a burgess of that town. At the costs jointly, of Tesdale and of Richard Wightwick, rector of Ilsley in Berkshire, was founded Pembroke College, on the site of the ancient Broadgates Hall. Ratcliff is buried in St Mary de Crypt Church, Gloucester.

The Master's name is sometimes spelt like that of SIR JOHN RADGLIFFE (1650-1714), after whom the travelling Fellowships, criticized by Johnson, the Library, Observatory and Infirmary at Oxford are named.

SON of a London baker, Reed is somewhat patronisingly described in *Literary Anecdotes* as 'a critic and literary character of very respectable second-rate reputation.' Educated for the legal profession, 'practice of the law,'⁵ Reed complains, 'was intolerable.' Almost unrivalled in knowledge of old English literature, he preferred editing to original composition. Reed is perhaps best known as a commentator on Shakespeare. The edition by Johnson and Steevens was reprinted in 1785 under Reed's superintendence. Steevens often profited by suggestions from Reed, one of the few friends with whom he never quarrelled. Steevens bequeathed to Reed two hundred pounds and his corrected Shakespeare. In 1803 Reed's own edition, containing Farmer's *Essay on the Learning of Shakespeare*, brought in three hundred pounds. Reed visited this friend annually at Emmanuel College, Cambridge, and was some time President of the Unincreasable Club in London, to which Farmer also belonged. Reed printed a collected edition of the Cambridge prize poems, from their institution in 1750 up to date. For assistance in *The Poets*, Johnson was 'principally indebted,' writes Boswell, 'to my steady friend, Mr Isaac Reed,' who added notes to later editions. Reed was likewise a friend of Malone, who assisted with Boswell's *Life of Johnson*, and himself edited Shakespeare. Reed annotated Dodsley's *Old Plays* and *Collection of Poems*; he also edited Henry Baker's *Companion to the Play House*, etc. Reed's retiring disposition led him to declare for the pillory rather than put his initials to his edition of the Rev. Dr Young's *Works*, Davies complains of Reed's slighting notice of his *Life of Garrick* in *Biographia Dramatica*. Besides contributing to the *Westminster* and the *Gentleman's Magazines*, Reed was a proprietor of the *European Magazine*. Among this eminent book-collector's friends were Charles Dilly; Daniel Braithwaite, of the Post Office; and the Rev. Dr Ralph Heathcote, an original writer in the *Biographical Dictionary*; with the last named, Reed visited Holland. Reed was an early riser and great walker. Dying in his chambers at Staple Inn, Reed was buried at Amwell in Hertfordshire, his country residence. His library contained a remarkable collection of English literature, dramatic and poetical. The auction sale, which lasted for thirty-nine days, produced more than four thousand pounds. Various manuscripts, and books containing notes in Reed's hand-writing, are in the British Museum.

REID'S ancestors had for generations been ministers at Banchory in Kincardineshire. On his mother's side Thomas Reid was related to the Gregory family, eminent for scholarship. His wife was daughter of a London physician. As a boy of twelve, Reid went to Aberdeen University,, where his own subsequent teaching was largely influenced by George Turnbull, author of *Ancient Painting*, ridiculed in one of Hogarth's prints. A devoted ministry at New Machar was followed in 1751 by Reid's return to Aberdeen as a professor. His first work, an *Essay on Quantity*, was followed by an *Inquiry into the Human Mind*. Through their mutual friend, Hugh Blair, the author submitted this book to Hume's criticism, with an acknowledgment of their differences. Hume returned a courteous reply. Reid sold the manuscript, characterized by acuteness and vigour of argument, to Andrew Millar, the London publisher, for fifty pounds. The *Inquiry*, translated afterwards by Jouffroy, enjoyed considerable popularity and influence in France. At Aberdeen, Reid founded a philosophical society known as the Wise Club, meeting periodically at the Red Lion Inn. In 1765 Reid succeeded Adam Smith as Professor of Moral Philosophy at Glasgow. 'Such was the simplicity and perspicuity of his style/ writes Dugald Stewart, 'such the gravity and authority of his character, and such the general interest of his young hearers in the doctrine he taught that, by the numerous audience to whom his instructions were delivered, he was heard uniformly with the most silent and respectful attention.' In 1773 Reid and various colleagues met Johnson. 'We had not much conversation at Glasgow,' writes Boswell, 'where the professors, like their brethren at Aberdeen, did not venture to expose themselves much to the battery of cannon which they knew might play upon them.' Reid's athletic bodily powers were reflected, as it were, in the strong common sense and energy of his writings. In controversy he was courteous, and in family life amiable. Except for deafness, he retained his faculties to the last. Obligated at length to retire from active work, 'I am ashamed,' he declared, 'of having lived so long after having ceased to be useful.' But enforced leisure was devoted to continuation of favourite studies. He summed up his lectures in *Essays on Intellectual and Active Powers*, written at the age of seventy-eight. Reid was succeeded in his Glasgow professorship by Dugald Stewart, his pupil and biographer.

SEPTEMBER 22

FRANCES REYNOLDS, 1729-1807

FRANCES was a younger survivor of the large family of the Rev. Samuel Reynolds, master of Plympton grammar school in Devonshire. Absent-mindedness and want of worldly wisdom led Samuel to be compared with Fielding's Parson Adams. For some years, Frances kept house for her brother in London. Complaining of his showy carriage, 'What!' replied Sir Joshua, 'would you have one like an apothecary's carriage?'⁵ After returning to Devonshire and visiting the Continent, Miss Reynolds lodged in London with John Hoole, whose portrait prefixed to his *Ariosto* she painted. She ended her days unmarried in Westminster. Northcote praises her miniature-painting, mentioned by Johnson in a letter to Langton. Sir Joshua describes his sister's oil paintings as 'making other people laugh and him cry.' He bequeathed Frances a sum in the funds for life, with reversion to Miss Palmer, his niece. She was also left a book by Johnson, who had a great affection for Frances, as, in his opinion, 'very near to purity itself.' But the doctor did not like his own portrait by Miss Reynolds. After Johnson's death, 'as no inconsiderable circumstance of his fame,' Boswell enumerates the zeal of artists and others to immortalize Johnson in pictures, busts, miniatures, etc., instancing Miss Reynolds's portrait. Pointing out some needful corrections, Johnson thought her *Essay on Taste* showed 'such a depth of penetration and such nicety of observation as Locke or Pascal might be proud of.' Another work was a poem entitled *A Melancholy Tale*. Being shown a young lady's translation from Horace, Johnson complained to Frances that 'he must either hurt the person by telling the truth, or hurt himself by saying what was not true.' The doctor sent a message by Miss Reynolds to discourage Hannah More's flattery of himself. (See VARIA. 5.) In her not over-complimentary *Recollections of Dr Johnson*, Frances declares that, 'before he had the pension, he literally dressed like a beggar, and, from what I have been told, literally lived as such.' And she instances one broken chair as the only furniture in Johnson's study, etc. She relates also Johnson's rudeness to Dean Barnard, and his rebuke by the lady of the house, supposed to be herself. Miss Reynolds's character is summed up in Madame d'Arblay's criticism of 'her habitual perplexity of mind and irresolution of conduct, which to herself was restlessly tormenting and to all about her was teasingly wearisome.' (*Memoirs of Dr Burney*.)

SEPTEMBER 23

SIR JOSHUA REYNOLDS, 1723-1792

A MURAL tablet in the Church of Plympton St Maurice records this great portrait-painter's birth in the parish. A pen-and-ink sketch on a Latin exercise in school annoyed his father as 'pure idleness.' Reynolds's first oil-painting, at the age of twelve, was a portrait on a piece of sail-cloth. In 1740 he was apprenticed in London to Thomas Hudson. A Mediterranean voyage afterwards, with Commodore Keppell, was followed by two years' study abroad, Michael Angelo winning Reynolds's special admiration among Italian masters. In spite of deafness contracted in Rome, Reynolds won lasting popularity in London, socially as well as professionally. Boswell's *Life of Johnson*, in which he frequently appears, is dedicated to Sir Joshua, as likewise Goldsmith's *Deserted Village*. Alluding to his unfailing good temper, Johnson described Reynolds as 'the most invulnerable man he knew, with whom if you should quarrel, you would find the most difficulty how to abuse.' Their first meeting, about 1753, resulted in life-long intimacy. Reynolds painted portraits of the doctor, and contributed to his *Idler*, and they travelled together in Devonshire. Johnson's proposed Italian tour was advocated by Reynolds and Boswell, attempting, though unsuccessfully, to obtain an addition to his pension. Present at his friend's death-bed, Reynolds was one of Johnson's executors, and favoured his statue in St Paul's, ultimately carved by Bacon. In their *Life of Reynolds*, Leslie and Taylor insert Sir Joshua's correspondence with Dr Parr on the inscription. They also give two imaginary comic dialogues between Reynolds and Johnson, as well as a character-sketch of the doctor, all of Sir Joshua's authorship. Commencing a distinguished London career in St Martin's Lane, Reynolds moved to Great Newport Street and finally settled in Leicester Fields. *Discourses* to Royal Academy students, as first President, form his principal literary work. Mrs Siddons, as the Tragic Muse, is considered his masterpiece among portraits; the Angel Faces are another well-known work; Sir Joshua's paintings of children also won high praise. Describing him as 'the prince of portrait-painters,' in the *Two Paths*, Ruskin ranks Reynolds with Titian, Giorgione, Correggio, Tintoretto, Veronese, Vandyck, and Turner. Among honours were a knighthood, the D.C.L. degree of Oxford, and appointment as portrait-painter to George III. Failing sight compelled Reynolds to relinquish art some years before his death. In her *Diary* Madame d'Arblay describes a pathetic meeting with Sir Joshua when almost blind. He died unmarried and was buried in St Paul's Cathedral.

APPRECIATION of *Johnson's London*, in 1738, led to Pope's request that Richardson would find out the writer's name. Pope's laudable attempts to assist this 'obscure man,' as Richardson described Johnson, were the consequence. Boswell preserves a note from Pope to Richardson, copied from the original in Bishop Percy's possession, praising Johnson's work mentioned above, as well as his *Marmor Norfolkense*. The only son of a portrait-painter and author of the same Christian name, Jonathan Richardson was prevented by short sight from excelling as an artist. The British Museum, however, possesses a few paintings by him, including his father, and Matthew Prior, the poet, and Sir Hans Sloane, the celebrated physician, commemorated in Hans Place, Sloane Square, etc. Otherwise, the younger Richardson is best known in connection with a number of his father's literary works. A gifted artist, with Thomas Hudson, afterwards Sir Joshua Reynolds's instructor, among his pupils, the elder Richardson (1665-1745) was still better known as an author. After the writer's death, his *Theory of Painting*, *Whole Art of Criticism in Relation to Painting*, and *Science of a Connoisseur* came out under his son's editorship. The younger Richardson's return from a Continental tour resulted in joint production of an *Account of the Statues and Bas Reliefs, Drawings and Pictures in Italy and France*. Father and son also joined in writing *Explanatory Notes and Remarks on Paradise Lost*, accompanied with a *Life of Milton*. Though of some value, this book led to a caricature of the elder Richardson by Hogarth. A volume of his poetry, with notes by his son, came out after the decease of both. A volume entitled *Richardsoniana*, published posthumously, seems to have been the younger man's only original work. A lengthy sub-title describes this book as 'Occasional reflections on the moral nature of man, suggested by various authors ancient and modern, and exemplified from these authors, with several anecdotes interspersed.' Dr Radcliffe, for instance, advises his colleague Mead to use all mankind ill, as the surest secret of making a fortune; 'Yet,' adds Richardson, 'nobody ever practised this rule less than Dr Mead, who, as I have been informed by great physicians, got as much again by his practice as Dr Radcliffe.' One of Richardson's sisters made a runaway match with Hudson already mentioned. Both Richardsons were buried on St George's graveyard, Bloomsbury.

RICHARDSON'S first novel *Pamela*, written when over fifty, was parodied in Fielding's *Joseph Andrews*. 'Richardson used to say,'⁵ Johnson related, 'that, if he had not known who Fielding was, he should have believed he was an ostler. Sir, there is more knowledge of the heart in one letter of Richardson's than in all *Tom Jones*.' Far from agreeing with this estimate, Boswell quotes Johnson's further criticism—'If you were to read Richardson for the story, your patience would be so much fretted that you would hang yourself. But you must read him for the sentiment and consider the story as only giving occasion to the sentiment.' Richardson's only other novels were *Clarissa*, for which Johnson suggested an index, and *Sir Charles Grandison*. All three are in the form of letters. Comparing them with the French novels, which 'might be pretty baubles, a wren,' observed Johnson, 'was not an eagle.' In a prefatory remark to Richardson's contribution to the *Rambler*, Johnson describes him as 'having enlarged the knowledge of human nature and taught the passions to move at the command of virtue.' Johnson applied to Richardson for assistance when arrested for debt. On one visit to this friend's house, eccentric gestures accompanying his brilliant conversation caused a stranger to think Johnson an inspired idiot. Richardson's novels gained the admiration of Lady Wortley Montagu, Lord Chesterfield and other judges of literature, though some detected ignorance of the manners of society. Among admirers on the Continent, where his works were translated into various languages, a Dutch minister considered Richardson almost inspired, and Rousseau thought no language contained a romance equal to *Clarissa*. Thackeray quotes a conversation in which Macaulay described the enthusiasm for *Clarissa* in India. 'He acted the whole scene; he paced up and down the Athenaeum library; I dare say he could have spoken pages of the book.' (*Roundabout Papers*.) As his father, a Derbyshire carpenter, could not afford to educate him for the clerical profession, Richardson was apprenticed to John Wilde, a printer. Setting up for himself in Fleet Street and afterwards in Salisbury Court, where he passed the rest of his life, Richardson became Master of the Stationers' Company and King's Printer. He married Martha Wylde, daughter of another printer, but their family all died young. Four children of his second marriage, to Elizabeth Leake, survived their father. In a letter to Baretti at Milan, Johnson mentions Richardson's death.

ROBERTSON was duly called to become minister of Cromarty. But, though licensed by the Presbytery at Edinburgh, he never returned to his native town. Educated under Philip Doddridge at Northampton, Robertson, like other pupils, was destined to make a name for himself. While Andrew Kippis, for instance, became connected with the *Biographia Britannica*, and several became tutors in various academies, Robertson achieved distinction as an oriental scholar. He was a pupil for many years of Schultens, a celebrated Dutch orientalist, at Leyden. When Robertson had graduated at that university in 1749, he continued oriental studies at Oxford. His instructor there was Thomas Hunt, Professor of Arabic and afterwards Regius Professor of Hebrew, an intimate friend of Doddridge and Kennicott. Hunt was a sound oriental scholar, and author of various works dealing with this branch of study. He also wrote *Observations on Several Passages in the Book of Proverbs*. Doddridge offered his former pupil a post in the Northampton academy. Instead, however, Robertson accepted an offer of the Professorship of Hebrew in the University of Edinburgh, made by the Town Council in response to a petition from the divinity students. Dawson, his superannuated predecessor, retained the salary for life, and Robertson only received the students' fees. Owing to increasing infirmities in old age, Professor Baird was appointed assistant to Robertson in 1792. Robertson drew up a Hebrew grammar, published at Edinburgh, and later a learned work on the Pentateuch in Latin and English. This latter work, which contained dissertations on the Arabic language and on the vowel points, reached a second edition published at Norwich in 1824. Boswell describes Johnson's visit to the college at Edinburgh, under the guidance of Dr Adam Fergusson, author of the *History of Civil Society*, and the Principal, who was forced to acknowledge the inferiority of the buildings, pulled down in 1789. 'Dr Johnson, was, however, much pleased,' writes Boswell, 'with the library and with the conversation of Dr James Robertson, Professor of Oriental Languages, the librarian. We talked of Kennicott's edition of the Hebrew Bible, and hoped it would be quite faithful;' Johnson observing, 'Sir, I know not any crime so great that a man could contrive to commit as poisoning the sources of eternal truth.' (*Tour to the Hebrides*.) Robertson died in Edinburgh. A medallion of him by James Tassie is in the National Portrait Gallery of that city.

SEPTEMBER 27

WILLIAM ROBERTSON, D.D., 1721-1793

A PRESBYTERIAN minister's eldest son, Robertson was a native of Borthwick, Midlothian. In due course he became Doctor of Divinity at Edinburgh University and in 1762 rose to be Principal. In 1743^{ne suc}ceeded his uncle as minister at Gladsmuir and afterwards held positions in Edinburgh. Losing both parents in 1745, he supported his sisters and younger brother on his slender income. In the same year, when the Pretender's army approached Edinburgh, his services as a volunteer were refused. Though never frequenting theatres himself, Robertson supported Home when condemned by the General Assembly of the Church of Scotland for writing and producing a play. Robertson was for some years Moderator of the General Assembly. The fruit of his marriage with Mary Nesbit, daughter of an Edinburgh minister, were three sons and two daughters. Robertson's *History of Scotland*, praised by Gibbon, Hume, Horace Walpole and others, has been superseded by later research. 'Sir,' said Dr Johnson at Oxford, 'I love Robertson and I won't talk of his book.' Boswell was surprised at the doctor's preference of Goldsmith's *Roman History* to Robertson's *Verbiage*. Johnson advised Drummond to consult Robertson on a Gaelic translation of the Scriptures. Johnson and Robertson met at The Crown and Anchor Tavern in the Strand, and again at Edinburgh; though the doctor's high church orthodoxy forbade attendance at a Presbyterian meeting-house to hear Robertson preach. Alluding to Johnson's supposed prejudices against Scotland, 'He sometimes,' writes Robertson to Boswell, 'cracks his jokes upon us, but he will find that we can distinguish between the stabs of malevolence and the rebukes of the righteous, which are like excellent oil.' On hearing the above, 'Oil of vitriol!' was Burke's comment. Boswell quotes a passage from Robertson's *History of America* as an imitation of Johnson's style. Robertson was made historiographer of Scotland. His masterpiece was his *Life of Charles V*; translated into French, it won for its author a gold snuff-box from Catherine II, Empress of Russia. Finding favour with Hallam and Carlyle, it was criticized by Dr Maitland. Robertson's last book was a work on India. In 1779 his house was attacked by fanatics for his favouring removal of Catholic disabilities. In home-life Robertson threw off pomposity; he enjoyed the pleasures of the table and was particularly fond of claret. His portrait was painted by Reynolds and other artists.

SEPTEMBER 28

SIR THOMAS ROBINSON, DIED 1777

* I FOUND,' writes Boswell, 'tall Sir Thomas Robinson sitting with Johnson.' Sir Thomas was thus distinguished from his namesake, Lord Grantham. Fielding's satirical allusion, in *Joseph Andrews*, to 'a certain long English baronet, of infinite wit, humour and gravity,' has been thought to apply to Robinson. 'Ah, Sir Thomas,' remarked his friend Lord Chesterfield on his death-bed, 'it will be sooner over with me than it would with you, for I am dying by inches.' Employed to mediate in the quarrel between Chesterfield and Johnson, Robinson exercised his talent for flattery by wishing he could settle five hundred a year on the doctor, receiving for reply, 'Sir, if the first peer of the realm were to make me such an offer, I would show him the way down stairs.' On another occasion, discussing the Irish corn laws, 'Sir Thomas,' said Johnson, 'you talk the language of a savage.' A life-long taste for architecture, acquired in Italy and Greece, led to Robinson's designing the West wing of Castle Howard, but efforts at improvement only spoilt Pope's garden at Twickenham. He rebuilt the family mansion at Rokeby in Yorkshire, near which he erected an obelisk to his mother, and designed the bridge across the Tees. Sir Thomas also exercised his skill on Ember Court in Sussex, and built the Gothic gateway at Bishop Auckland, as well as erecting a house near Ranelagh Gardens, in which he had considerable shares. Of extravagant habits, his balls to people of fashion, including the Prince of Wales, are described in Walpole's letters. Resigning a commission in the army to his brother Septimus, Sir Thomas was elected in 1727 to represent Morpeth; he later became a Commissioner of Excise. Chosen Governor of Barbados in 1742, disputes over his salary and command of the forces, and expenses incurred through love of building led to Robinson's recall five years later. He married the daughter of a wealthy ironmonger in Barbados, who, however, refused to accompany her husband to England. By his will a monument was erected to his first wife, daughter of the Earl of Carlisle, in Westminster Abbey, where Sir Thomas was himself likewise honoured. He died in Chelsea and was buried at Merton in Surrey, with another monument in that church. Leaving no legitimate issue, a brother succeeded to the baronetcy conferred on Thomas in 1731. Another brother, Richard, Bishop of Armagh, built the Canterbury gate at Christ Church, Oxford.

THIS poet was son of a banker at Stoke Newington. As an obedient son, Samuel abandoned intention of entering the Presbyterian ministry and went into business. Wealth inherited at his father's death enabled him from his thirtieth year to indulge his ambition for a literary life. Johnson, Goldsmith and Gray, whose works he had read as a boy, remained his models. Rogers, however, lost the opportunity of Johnson's friendship through allowing timidity to overcome at the last moment his purpose of calling at the doctor's house. But Johnson appears more than once in Rogers's *Table Talk*, where he is quoted as saying, 'My other works are wine and water, but my *Rambler* is pure wine.' There also we read, 'Lady Spencer recollected Johnson well, as she used to see him often in her girlhood. Her mother, Lady Lucan, would say, "Nobody dines with us to-day; therefore, child, we'll go and get Dr Johnson." So they would drive to Bolt Court and bring the doctor home with them.' In Scotland, while still quite young, Rogers met Dr William Robertson, the historian, and many other Scottish men of letters. He also visited France, and in Italy, later in life, made the acquaintance of Byron and Shelley. Rogers was an intimate friend of Richard Sharpe, known as 'Conversation' Sharpe, one of the best literary judges of the time. In 1826 Rogers introduced Sir Walter Scott to Madame d'Arblay. Her account of *Evelina*, given in her *Memoirs of Dr Burney*, her father, was in answer to their request for the history of this once well-known novel. In her *Diary*, Madame d'Arblay mentions reading Rogers's 'sweet poem,' the *Pleasures of Memory*, which won wide popularity, though the writer's own preference was for *Human Life*, composed many years afterwards. On Wordsworth's death in 1850 Rogers declined the Laureateship. He employed Flaxman to decorate his house in Westminster. After Rogers's death, his pictures, engravings, books and antiquities fetched fifty thousand pounds. Rogers's biting sarcasm, combined with truest kindness of heart, were well illustrated in the advice, 'Borrow five hundred pounds of him, and he will never say a word against you till you want to repay him.' Instances of Rogers's generosity as a friend in need, and willing assistance to young authors, were beyond number. He died unmarried and was buried beside a brother and a sister in Hornsey'churchyard.

See essay on WILLIAM MALTBY.

OF Hertfordshire descent, Rolt is thought to have been born about 1725. He lost a post in the excise through joining the Jacobite army in 1745. Failure to obtain subsequent employment led to entire dependence on literary work. Rolt was fortunate in obtaining the patronage of General Oglethorpe, Lord Middlesex and other powerful supporters. Johnson accounts for his able preface to Rolt's *Dictionary of Trade and Commerce*, without having read the book, by explaining that he knew exactly what such a work should be. Described by Johnson as a singular character, Rolt used impudently to boast, 'I am just come from Sam Johnson,' though the two had never met. Akenside's *Pleasures of Imagination* being published at Dublin under Rolt's name, he at the least, as Malone thought, acquiesced in its authorship being attributed to himself. Rolt thus obtained some months of reputation and hospitality. Boswell mentions the Rev. Dr Innes and a young Irish clergyman named Eccles as similar literary frauds. Other eighteenth-century literary impostors were Chaterton, Lauder and Macpherson. Rolt, as Johnson mentions, wrote a great deal for the booksellers. He was employed by Gardner to bring out, in company with Christopher Smart, a monthly publication entitled the *Universal Visitor*. Johnson's mention of Gardner's terms on this occasion led to an argument with Tom Davies on treatment of authors by booksellers. Rolt's *Cambria*, dedicated to the Prince of Wales, afterwards George III, was followed by favourable reception of some verses to the memory of Sir W. Wynne. Voltaire's approval of a political work by Rolt is mentioned in their correspondence published in the *Literary Magazine* for 1803. Rolt's *Eliza*, and his *Almena*, set to music by Arne, met with success at Drury Lane theatre in the writer's life-time. He was credited with authorship of over a hundred songs, etc. for Vauxhall and the theatres. Rolt's other writings included the *Ancient Rosciad*, biographies of James Lindsay, Earl of Crawford, and of the principal Reformers, and a *History of South America*. Rolt edited Captain Northall's *Travels through Italy*, which professed to contain 'new and curious observations on that country, with the most authentic accounts yet published' of its objects of interest. *Select Pieces* from Rolt's writings, dedicated to Lady Sondes, were published posthumously for the benefit of his second wife, who long survived her husband.

BOSWELL describes Ruddiman as 'the learned grammarian of Scotland, well known for his various works and for his accurate editions of several authors.'⁵ Visiting Laurencekirk in Kincardineshire with Johnson, 'We respectfully remembered,' writes Boswell, 'that excellent man and eminent scholar by whose labours a knowledge of the Latin language will be preserved in Scotland, if it shall be preserved at all.' Boswell alludes here to *Rudiments of the Latin Tongue*, which far surpassed all previous works of the kind. Various legal difficulties arose over later editions. One Edinburgh printer, Robertson, contended that much of Ruddiman's work was not original. In spite of his zeal in the Stuart cause, Johnson presented Ruddiman with a Scotch edition of the *Rambler*. 'Ruddiman is dead' was the doctor's sarcastic comment, when criticizing the grammar of Boswell's Latin thesis in civil law. A biography intended by Boswell, but eventually written by George Chalmers, contains an engraving by Bartolozzi, from an unknown portrait of Ruddiman. Lord Auchinleck, Boswell's father, subscribed five guineas for a monument to Ruddiman at Laurencekirk, advocated by Lord Gardenstown, but not erected. At Edinburgh, where he died, Ruddiman was buried in the Grey Friars' Churchyard, a relative putting up later a tablet to his memory. Leaving home when sixteen, without the knowledge of his father, a Banffshire farmer, Ruddiman gained a bursary at Aberdeen University. He was afterwards schoolmaster for some years at Laurencekirk. Through Dr Pitcairne's influence, after meeting at Laurencekirk, Ruddiman obtained a post, early in the eighteenth century, in the Advocates' Library at Edinburgh. 'The needy scholar copied out chartularies, composed theses for aspirants for the Bar, whose Latinity and intelligence were weak, revised manuscripts for authors and proofs for booksellers, sold books by auction in the Parliament Close, and kept boarders.' (*Scottish Men of Letters in the Eighteenth Century*.) Retaining this position, instead of accepting the mastership of Dundee grammar school, Ruddiman became chief librarian. Resigning after more than twenty years, because of failing sight, he was succeeded by David Hume. Ruddiman also carried on a printing business with his younger brother Walter, who lived to become the oldest master printer in Scotland. Thomas Ruddiman was appointed printer to Edinburgh University, together with James Davidson. A long controversy in print afterwards took place between Ruddiman and the Rev. George Logan, on hereditary succession to the Throne. Two paintings of Ruddiman are in the National Portrait Gallery at Edinburgh, by the Earl of Buchan and an anonymous artist.

THIS zealous member of the Society of Friends was a Wiltshire man. Qualifying in medicine at Leyden, he practised for fifty years in Dublin. He describes that place as 'a dismal town. The sons of Belial/ he writes, 'wax worse and worse.' His *Spiritual Diary and Soliloquies* covers the period from 1753 till 1774, and his will contains directions for its publication. Of serious import indeed are the confessions entrusted to its pages, of such matters as 'cursed snappishness,' as well as 'swinishness in eating,' and the like! Boswell describes Johnson as 'laughing heartily at the good quietist's self-condemning minutes.' The *Critical Review* remarks on the small number of writers who 'have gained reputation for recording their own actions.'⁵ Among various classes of egotists, the reviewers enumerate, in allusion to Rutty's diary, journalists, temporal and spiritual, and a thousand other old women, and fanatical writers of memoirs and meditations. Rutty was author of the *Rise and Progress of the Quakers in Ireland from 1653 till 1751*, in continuation of a work by Thomas Wight, of Cork. Rutty condemned the elders of the Quaker congregation for illuminating their houses in honour of national victories, and compares the French invasion to a plague of locusts. He became convinced in middle age that life consisted of sorrows, infirmities and sins. Rutty was respected for thorough earnestness, strictness, and devotion to his profession, frequently treating poor patients gratuitously. His life was blameless, and free from every excess. With a narrow outlook, he was eager for the world's temporal and spiritual welfare. His favourite devotional works were *The Imitation of Christ*, and the writings of Watts. His abilities and thirst for knowledge were considerable. Rutty's first medical publication was an *Account of Experiments on Joanna Stephen's Medicine for the Stone*. His work on mineral waters dealt with the principal springs in Great Britain and on the Continent. Another work on drugs, published at Rotterdam, was the result of forty years' study. Rutty was buried in the Friends' Burial Ground, Stephen's Green, in Dublin, on the site afterwards occupied by the Royal College of Surgeons. Wesley writes in his *Journal*, 'I visited that venerable man Dr Rutty just tottering over the grave, but still clear in his understanding, full of faith and love, and patiently waiting till his change should come.'

HENRY SACHEVERELL, D.D., 1674-1724

ONE of a clergyman's large family, Henry was adopted and sent to Marlborough grammar school by his godfather Edward Hearst. At Magdalen College, Oxford, he was the friend of Addison. High churchman, Tory and popular preacher, a sermon which brought three years suspension from preaching is thus advertised in Nichols's *Literary Anecdotes*—'The Bull Baiting, or Sacheverell dressed up in fireworks. Lately brought over from Bear Gardens in Southwark, and exposed for the diversion of the citizens of London at sixpence a piece, by John Dunton. Being remarks on a scandalous sermon bellowed out at St Paul's, the fifth of November last, before the Right Honourable the Lord Mayor and Court of Aldermen, by Dr Sacheverell. Printed for the author and to be sold by John Morphew near Stationers' Hall. Take notice, Whatever of these books are published not having John Morphew's name to them, or sold at a lower price than sixpence, are a wrong to the author and a cheat to the buyers; all such stolen or imperfect books not containing one-fourth part of Mr Dunton's original copies.' Sacheverell's popularity is said to have caused the sale of forty thousand copies of the condemned sermon. An attack by William Bissett, a low church clergyman and a Whig, was answered by Dr King, Principal of St Mary Hall, Oxford. Sacheverell's defence, read at his trial by himself, was thought to have been composed by Bishop Atterbury. Performing all clerical offices except preaching, Sacheverell was presented in 1710 to a Shropshire living. His journeys there and back resembled a royal progress. Bishop Lloyd's refusal, however, to allow his cathedral bells to be rung gave rise to a satirical ballad, *The Dumb Bells of Worcester*. If Boswell's reference to Johnson with his father in Lichfield Cathedral, when under three years of age, applies to Sacheverell's only recorded visit, in 1710, he could have been but a few months old. At the expiry of his inhibition Sacheverell obtained the living of St Andrew's, Holborn, where he was buried. In 1716 he married the widow, considerably his senior, of George Sacheverell, High Sheriff of Derbyshire. He died at Highgate without family. Free from moral defects, Sacheverell is charged with ignorance, impudence and conceit, as well as with utter unfitness to champion the Church against the Whigs. His portrait was presented to Magdalen College in 1799.

NICHOLAS SAUNDERSON, LL.D., 1682-1739

THIS eminent mathematician was born at Thurlestone in Yorkshire, and while still an infant lost his sight through small-pox. After acquiring a knowledge of Latin, Greek and French at a school in the neighbouring town of Penistone, he studied mathematics for some years at home. At the age of twenty-five Saunderson went to reside at Cambridge, as guest of a Fellow-Commoner of Christ's College. Though not a member of the university, he was allowed by Professor Whiston to lecture on the Newtonian philosophy, in which he was deeply interested, and on kindred subjects. When Whiston was expelled from the university for heterodoxy in 1711, Saunderson was given the degree of M.A., that he might be eligible for the Lucasian Professorship of Mathematics. He accordingly succeeded Whiston, and delivered an inaugural Latin speech for the occasion. Some years later, he was made a Fellow of the Royal Society. When George II visited Cambridge in 1728, Saunderson was created LL.D. He taught for about eight hours daily, and invented a computing board for working out problems by the sense of touch. Saunderson's fingers were so sensitive that he could distinguish genuine medals in a collection, from false, when a connoisseur had been deceived. Nevertheless, as Johnson relates, he was unable to tell colours by this means. By nature outspoken, his Yorkshire bluntness brought tears of wounded pride to the eyes of Horace Walpole, as he related long afterwards in one of his letters. 'When I first went to Cambridge,' he writes, 'I was to learn mathematics of the blind Professor Saunderson. I had not frequented him a fortnight before he said to me, "Young man, it is cheating you to take your money; believe me, you never can learn these things. You have no capacity for them!"' The blind professor's immense power of mental calculation without other help was explained in *Saunderson's Palpable Arithmetic Deciphered*, by John Colson, his successor in the professorship, the son of a Lichfield clergyman. He is described in a separate essay. Saunderson had a good ear for music. He married the daughter of the rector of Boxworth near Cambridge, where he was buried. He had one son and a daughter. After Saunderson's death, a treatise on algebra, the task of his latter years, was published by subscription, followed at intervals by more of his works. Saunderson's portrait by Vanderbanck was later bequeathed to the university library.

OF unknown parentage, the *Poetical Register*, 1719, the *Plain Dealer*, 1724,¹ and Johnson's *Life*, 1744, uphold Savage's identity with the illegitimate son of Lord Rivers and Lady Macclesfield. To bury Savage in obscurity, his supposed mother tried to send him to the American plantations; she apprenticed him to a shoemaker; pretending he was dead, she prevented his receiving a fortune from Lord Rivers. Lady Macclesfield's attempt to influence the queen against him, when Savage appealed to the royal mercy on a murder charge, was defeated. His grandmother, Lady Mason, sent Savage to school at St Alban's; Lord Tyrconnell, nephew of Lady Macclesfield, provided for him till a dispute caused alienation. Savage likewise lost Sir Richard Steele's patronage, and help promised by Sir Robert Walpole was not forthcoming. Disappointed of the Laureateship, though calling himself Volunteer Laureate, Savage received, till the queen's death, fifty pounds annually for a birthday poem. Abusing hospitality and squandering money, his life alternated between affluence and direst poverty. Unable to pay for a lodging, Savage and Johnson frequently spent nights walking the streets together. Promised fifty pounds yearly, if he would retire to Swansea, Savage left London in 1739, taking leave of Johnson with tears. He received, however, little more than twenty pounds, contributed by Pope, his constant friend, and died in a debtors' prison at Bristol. Savage's first literary effort is said to have been *The Battle of the Pamphlets*, written against Bishop Hoadly in the Bangorian controversy. A comedy followed, entitled *Love in a Veil*. His *Tragedy of Sir Thomas Overbury* is described in Johnson's *Life of Savage* as 'affording at once an uncommon proof of strength of genius and evenness of mind, of a serenity not to be ruffled, and an imagination not to be suppressed.' *Triumph of Health and Mirth* celebrated Lady Tyrconnell's recovery from sickness. *The Bastard* drove Lady Macclesfield, to whom it is inscribed, away from Bath. *The Progress of a Divine* caused the Bishop of London to summon Savage before the King's Bench for libel. *The Wanderer*, considered by Savage his masterpiece, was highly praised by Pope. Less enthusiastic, Johnson admitted its 'strong representations of nature and just observations upon life.' Boswell instances Johnson's rapidity of composition by forty-eight pages of his *Life of Savage* written at one sitting.

Boswell acknowledges 'loving the simplicity of manners and the spiritual mindedness of the Quakers;' he observed to one of their number that 'the essential part of religion was piety, a devout intercourse with the Divinity, and many a man was a Quaker without knowing it.' When Boswell related his experiences after attending a Quakers' meeting, 'Sir,' said Johnson, 'a woman's preaching is like a dog's walking on his hinder legs; it is not done well, but you are surprised to find it done at all.' Boswell describes the doctor's loss of temper with Mrs Knowles, a Quakeress, over a young woman's conversion to the Friends' religion. He speaks, however, of Johnson as 'liking individuals among the Quakers,' and the doctor introduced Boswell to Mr Lloyd, a banker at Birmingham, a Quaker; another was John Scott, whose acquaintance Johnson owed to Hoole, noticed separately. Boswell speaks of meeting at one of Dilly's parties, though he preserves none of Scott's conversation. At General Oglethorpe's, Johnson gave his opinion that Scott's *Elegies Descriptive and Moral* 'were very well, but such as twenty people might write.' Boswell argued from a passage in Horace that there was room for second-rate poets, who pleased many, as well as for their superiors, Johnson in irritation replying, 'Why then, Sir, Horace and you must settle it.' Death prevented Johnson from writing a biography of Scott, a task ultimately performed by Hoole. Scott's poetry met with approval from contemporaries, though an attack in the *Critical Review* led to his publishing a letter to the reviewers in defence of his work. Scott was son of a linen-draper at Bermondsey, where he went to school, moving afterwards to Amwell in Hertfordshire. Fear of small-pox prevented Scott's paying more than one visit to London, till after inoculation at the age of thirty-five. His subsequent visits were frequent, and he attended Mrs Montagu's Blue Stocking literary parties, at which he became friendly with James Beattie, the Scotch author, noticed separately. Before the appearance of his *Critical Essays*, Scott died at Ratcliff in Middlesex, and was buried in the Friends' burial ground there. His other works were *Observations on the State of the Parochial and Vagrant Poor; Remarks on Johnson's Patriot; Digest of the General High Way and Turnpike Laws*, etc. Scott left one daughter by his second wife. A *Memoir* of his last illness was published by his elder brother Samuel, a prominent Quaker at Hertford.

SIR WILLIAM SCOTT (LORD STOWELL), 1745-1836

THE son of a publican and coal-shipper, Scott attended Newcastle grammar school. Birth on the Durham side of the Tyne fortunately made him eligible for a scholarship at Corpus College, Oxford. His lectures as Camden Reader in Ancient History, which he refused to publish, are said to have been as popular as Blackstone's Vinerian lectures. As Fellow of University College, Scott became an intimate friend of Johnson, through Sir Robert Chambers, whom the doctor used to visit there. Scott accompanied Johnson from Newcastle to Edinburgh, and was one of his executors. He also supplied many anecdotes for Croker's edition of Boswell; relating, for instance, that Crosbie, the supposed original of Pleydell in *Guy Mannering*, was the only scholar in Edinburgh inclined to stand up to Johnson. He speaks, too, of Boswell as more liked than respected by his countrymen. Boswell mentions several meetings of Johnson with Scott, who lived to be senior Member of the Literary Club. Graduating D.C.L. and admitted at Doctor's Commons in 1779, Scott was called to the Bar the following year. A poor speaker, he read from manuscript, but his talents and practical experience gained him many briefs and preferments. He was Chancellor of the London diocese, Vicar-General of the province of Canterbury, Judge of the High Court of Admiralty, and a Privy Councillor. In 1801 he succeeded Sir William Dolben as member for Oxford University. He opposed reform and Catholic emancipation. Scott's abilities as a judge were of the first order. In 1788 he was knighted, and at the coronation of George IV was created Lord Stowell. After retirement from public life he lived at Earley Court in Berkshire, the home of his first wife, where he died. By her he had a family of four. Marriage afterwards to Lady Sligo, daughter of Admiral Howe, proved unhappy. Latterly his powers failed and his mind gave way. Sir Walter Scott writes in 1828, 'Met my old and much esteemed friend Lord Stowell, looking very frail and even comatose. *Quantum mutatus!* He was one of the pleasantest men I ever knew.' Polished, courteous, and a *bon vivant*, Lord Stowell was always welcome in society.

A younger brother, SIR JOHN SCOTT, afterwards Lord Eldon, and Lord Chancellor, was also of University College, and knew Johnson. At the Lancaster Assizes, finding Boswell lying drunk in the street, John Scott sent him a brief with instructions to move for a writ of *Quare adhaesit pavimento*.

OCTOBER 8

THOMAS SECKER, M.D., D.C.L., 1693-1768

AMONG the earliest *dramatis persona* in Boswell's *Life of Johnson* is Archbishop Secker, whose authority the writer quotes in his Introduction, for recording apparently trifling biographical details. Subsequently appear Johnson's refusal to a lady to solicit the archbishop's patronage for her son, as well as his 'strong prejudice against the political character of Seeker.' Johnson none the less considered Seeker's biography 'a life well written and that well deserved to be recorded.' Born at Sibthorpe in Nottinghamshire, Secker was intended for the nonconformist ministry. He was at school with the future Bishop Butler, his life-long friend, whose *Analogy* Secker is thought to have revised. Seeker's medical degree from Leyden gave occasion for Horace Walpole's sneer, after his death, at 'the last Head of the Church having been in the midwife line.' Graduating from Exeter College, Oxford, Secker held livings in the North, and a canonry of Durham. He next became rector of St James's, Westminster, and Chaplain to King George II, but lost Court favour for some time through failing to effect a reconciliation between the king and his son. Secker baptized, confirmed, crowned and married George III, and baptized George IV. As Bishop of Bristol, then the poorest see, Secker retained other appointments in plurality. In 1737 he was translated to Oxford, and in 1750 succeeded Butler as Dean of St Paul's. Secker rose far above the episcopal standard of the eighteenth century, and for his last ten years worthily filled the Archbishopric of Canterbury. An uncompromising churchman, Secker deprecated the spread of dissent, 'a new sect pretending to the strictest piety,' but was on friendly terms with Doddridge, Watts, and other leading nonconformists. He objected to Foote's caricature of Whitefield in the *Minor*, refusing to correct a version of this play himself, to be announced as prepared for the press by the Archbishop of Canterbury. Secker incurred unpopularity by advocacy of bishops for the American colonies. All his public dealings showed enlightenment and large-hearted charity. Secker was liberal with money, happy in domestic life and faithful as a friend. His wife, the sister of Bishop Martin Benson of Gloucester, died childless in 1748. Endowed with considerable learning, Secker wrote excellent Latin. His episcopal charges shed much light on eighteenth-century churchmanship. Among Seeker's best-known publications were *Instructions to Candidates for Orders*, and *Lectures on the Church Catechism*. By his own request, no monument or epitaph marks this archbishop's resting-place at Lambeth.

IN BOSWELL'S early pages are preserved some of Johnson's youthful verses. In his *Young Author*, after a sketch of disappointed boyish ambitions, occur the words—

'Those dreams were Settle's once...'

The duty of the City Poets, of whom Settle was the last, was to celebrate Lord Mayor's Day. Settle's *Triumphs of London*, written in this connection for several years, are possessed by the Guildhall Library and the British Museum, as well as his *Glory's Resurrection*, by the Museum. 'I suppose, Sir,' said Johnson to Wilkes, 'Settle did as well for aldermen in his time as John Home could do now.' In the *Idler* Johnson speaks of Settle's elegies for marriages and funerals, all similar except for a few sentences suited to each occasion. Dryden's jealousy was aroused by Court favour shown to Settle, and by disputes at the universities on the respective merits of Settle and himself. Dryden retorted on his rival under the pseudonym Doeg in *Absalom and Achitophel*, and made several contemptuous references to Settle in later plays. His victim revenged himself in *Absalom Senior*, and finally in *Reflections on Several of Mr Dryden's Plays*. The triumph of Settle's first play, *Cambyses*, at Lincoln's Inn Fields, procured the Earl of Rochester's patronage. Settle's *Love and Revenge* and his *Conquest of China* were produced at Dorset Gardens in 1675. His *Pope Joan* led to Settle's election as organizer of an anti-papal procession on the anniversary of Queen Elizabeth's birthday in 1680. Changing his politics to suit his own interests, Settle wrote a panegyric on the election of Judge Jeffries as Chief Justice, and a heroic poem on the coronation of James I I. His *Heir of Morocco* formed the second part of his earlier play, the *Empress of Morocco*. Settle produced the *Siege of Troy* at St Bartholomew's Fair in 1707. Author of many other plays, Settle, though something of a poet, ruined his career by fickleness in politics and by attempts to rival Dryden. He became the butt of caricaturists, as a dunce, and is described by one critic as 'Recanting Settle.' His birth-place was Dunstable in Bedfordshire. Leaving Trinity College, Oxford, without a degree, Settle proceeded to London, and is said to have squandered a considerable fortune. In 1674 he married Mary Warner at St Andrew's, Holborn. His wife appears to have died first, as Settle spent his last few years, from about 1718, as a Brother of the Charterhouse. Johnson suggested as Settle's epitaph, 'Here lies the rival and antagonist of Dryden.'

A SWAN and a bear hardly seem a happily assorted couple! So no wonder if Anna Seward, known as the Swan of Lichfield, failed to appreciate Johnson. Though his bearishness might only be skin-deep, the graces had not succeeded, as Lord Eglintoune expressed it, in turning Johnson into a dancing bear. Boswell records his own introduction to Miss Seward at Lichfield, and a subsequent meeting at Dilly's in London. He relates also her amusing Johnson by describing a learned pig. 'Her obliging communications concerning Johnson' had, however, to be largely discounted, to make Boswell's great biography 'a real history, and not a novel.' He gave Hannah More a somewhat similar reminder. Boswell accused Miss Seward of attacking Johnson with malevolence. They also disputed as to Johnson's youthful verses on a *Sprig of Myrtle*. The *Gentleman's Magazine* contains their bitter attacks and counter-attacks. Anna sneers, too, at Johnson's supposed joyless and superstitious religion, his 'popish' prayers, his 'contrite parade,' etc. Cultivating literature and poetry, her earliest verses were written for Lady Miller's *Batheaston Miscellany*. Another patron was William Hayley, a poet and unsuccessful play-writer, the friend and biographer of Cowper. On a visit to Hayley in Sussex, his friend Romney painted Miss Seward's portrait. Tall and handsome, with animated expression and melodious voice, Hayley admired Anna's reading aloud and thought her 'a handsome likeness of the full-length picture of Queen Elizabeth.' She started a correspondence with Scott, praising his *Minstrelsy of the Scottish Border*. Sir Walter recognized the ability underlying Anna's pedantry and affectation. She was gratified with a visit from the great novelist, who brought out a posthumous edition of her works. Some verses on the family monument, Anna's gift to Lichfield Cathedral, are Scott's. Other eminent acquaintances were Dr Erasmus Darwin, of whom she wrote a memoir, Thomas Day, author of *Sandford and Merton*, Howard, the prison reformer, Edgeworth, the novelist, Mrs Piozzi and Dr Parr. Among contemporary critics, Johnson highly praised her description of the sea round the North Pole, in her elegy on Captain Cook. After her mother's death in 1780, Anna devoted herself to her father, Canon Seward, noticed separately. Her younger sister Sarah's death took place in 1764. A native of Eyam in Derbyshire, Anna Seward died unmarried at Lichfield, her home since childhood.

SEWARD'S invalid habits gave rise to Johnson's forcibly expressed opinion, 'Sir, he is a valetudinarian, one of those who are always mending themselves. I do not know a more disagreeable character than a valetudinarian, who thinks he may do anything for his ease, and indulges himself in the grossest freedoms. Sir, he brings himself to the state of a hog in a sty.' Boswell likewise notes that he found Seward 'in bed with a cold, according to his valetudinary custom.' Nevertheless, on first visiting Lichfield with Johnson, Boswell appreciated Seward's hospitality at the bishop's palace, where he then lived, and describes him as 'a genteel, well-bred and dignified clergyman.' Seward's scientific observations, Boswell considered, refuted Captain Brydone. 'Sir,' said Johnson, 'his ambition is to be a fine talker; so he goes to Buxton and such places, where he may find companies to listen to him.' His learning is evident from the Rev. Dr Pegge's acknowledgment of Seward's assistance in his account of Elizabeth Elstob, an Anglo-Saxon scholar, one of the less known learned ladies of the eighteenth century. In Shaw's *History of Staffordshire* appears a posthumous Latin letter from Seward, expressing 'the classical sentiments of a deceased admirer' of Dr Hurd, Bishop successively of Lichfield and Worcester. Seward's preface to an edition of Beaumont and Fletcher seems, according to Coleridge, to have been an indifferent performance. He contributed five poems to Dodsley's *Collection*, and published two sermons. His father was John Seward, of Badsey in Worcestershire. Though a Foundation Scholar of Westminster, Seward was rejected by Trinity College, Cambridge, and Christ Church, Oxford. He graduated eventually from St John's College, Cambridge. In 1729 Seward travelled in Italy as tutor to Lord Charles Fitzroy, third son of the Duke of Grafton. The pupil dying in the course of their tour, the Duke used his influence to obtain for Seward the livings of Eyam in Derbyshire and Kingsley in Staffordshire. In 1755 Seward obtained a canonry at Lichfield, where he ended his days. Of his activities as a canon of Salisbury I can find no trace. He wrote the epitaph on the memorial tablet in Lichfield Cathedral, to Gilbert Walmesley, Johnson's early friend. Seward's wife was daughter of the Rev. John Hunter, Johnson's master at the Lichfield grammar school. Seward was the original of the canon in Graves's novel *Columella*.

MR STHRALE describes Seward as 'doing good to everybody, but speaking well of nobody.' One generous action was subscribing ten pounds towards purchasing an annuity for Porson, the celebrated Cambridge Greek professor. Fanny Burney records in her *Diary* many meetings with Seward at the Thrales' house at Streatham. Offended at first by a remark on her first novel, *Evelina*, 'his drollery, good sense, intelligence and archness brought her over to liking him vastly.' She also notes, 'he really loves my father.' Fanny was amused at Seward's habit, when travelling, of consulting a doctor at every strange place about his hypochondria, and, after paying his fee, obtaining local information; but she feared he was seeking a refuge from low spirits in drink. Seward sent her a copy of Doughty's mezzotint of Johnson, and brought news to Streatham of Johnson's temporary loss of speech through a paralytic stroke. When Maid of Honour, Fanny met Seward at Windsor. She received from him the *European Magazine* containing Baretti's abuse of Mrs Thrale. In 1798 she records meeting 'my old and, I believe, very faithful friend Mr Seward, whom I had not seen since my marriage.' She describes Boswell's discomfiture when, sitting down next Johnson at dinner, Seward informed him, 'that seat is Miss Burney's.' In 1777 Johnson gave Seward introductions to Boswell and Dr Beattie for an intended Scotch tour. Boswell instances Johnson's respect for Church dignitaries by Seward's account of his bow to the Archbishop of York. Consulted by Dr Samuel Parr on the epitaph for Johnson's statue in St Paul's Cathedral, Seward suggested the concluding line of the *Rambler* for the scroll in Johnson's hand. 'I adopted it,' writes Parr, 'and gave Seward the praise.' Son of the junior partner in the brewing firm of Calvert and Seward, William was educated at Charterhouse and Oriel College, Oxford. He preferred literary work to a business career. After travelling on the Continent, Seward eventually settled in London, where he became a member of the Eumelian and Essex Head Clubs. He was also a Fellow of the Royal Society and of the Society of Antiquaries. Seward wrote for Cadell's *Repository* and for the *European Magazine*. Seward's *Anecdotes of Some Distinguished Persons*, and his *Biographiana*, his principal publications, attained great popularity. Mathias, in *Pursuit of Literature*, describes Seward as 'the best compiler of anecdotes except Horace Walpole.'

OCTOBER 13

SAMUEL SHARP, DIED 1778

SAMUEL was son of Henry Sharp of Jamaica, and is thought to have been born about the year 1700. In 1724 Samuel Sharp began a seven years' apprenticeship at St Thomas's Hospital, to William Cheselden, the celebrated operator for the stone, and 'beyond dispute one of the greatest of British surgeons. He was one of the most brilliant operators, whose achievements are on record.' (*Dictionary of National Biography*.) Sir James Paget's estimate of Sharp, quoted in the same work, shows a pupil worthy of such a master, 'a thoroughly informed surgeon, well read, observant, judicious.' Sharp is thought to have assisted with Cheselden's *Osteographia*. He acquired also some knowledge in Paris of French methods. Sharp was senior surgeon at Guy's Hospital for some twenty-four years. His extensive general practice necessitated eventual resignation to William Hunter of a course of surgical lectures delivered annually each winter. Thus came into being Hunter's own school of medicine. Sharp became a Fellow of the Royal Society both of London and Paris. In 1765 he retired from practice. Sharp introduced improvements in surgical instruments, and his *Operations of Surgery* reached a tenth edition. A later work on the *Present State of Surgery* was translated into French, German, Spanish and Italian. Sharp's *Letters from Italy*, after spending the winter of 1765 abroad for his health, were followed by Baretti's very entertaining *Manners and Customs of Italy*. The sub-title, *Observations on the Mistakes of some Travellers with regard to that Country*, is specially directed at Sharp's book. Sharp published a defence of his own work. Baretti, however, has the last word, in an appendix to a further edition of *Manners and Customs*. One paragraph therein, referring to writers in the *Monthly Review*, recalls Johnson's warning to Macpherson—'I will not be frightened by their ferocious censures,' writes Baretti, 'nor will I be easily induced to let the main question slip through my fingers; but will still use Mr Sharp as a man who wants to hide the hand that threw the stone, when he meets with an unexpected and stout opposer.' Johnson, on the other hand, who seldom thought much of books of travel, says, 'I read Sharp's letters on Italy over again when I was at Bath. There is a great deal of matter in them.' Johnson quotes Sharp's opinion on cataract, in a letter to Langton, which, as Croker notes, seems to have altered with time. Sharp was a friend of Sir John Hawkins.

See also essay on ANNA WILLIAMS.

OCTOBER 14

GREGORY SHARPE, LL.D., 1713-1771

MAXWELL writes in his *Collectanea* of Johnsonian anecdotes, given by Boswell—'He went with me, one Sunday, to hear my old master, Gregory Sharpe, preach at the Temple. In the prefatory prayer, Sharpe ranted about liberty, as a blessing most fervently to be implored, and its continuance prayed for. Johnson observed that our liberty was in no sort of danger; he would have done much better to pray against our licentiousness.' Johnson also appears as sermon critic in the essays on BLAIR, ZAGHARIAH MUDGE and ST CLEMENT DANES. In conversation with Boswell he describes Atterbury's style as among the best, South spoilt by violence and coarseness, Seed very fine without being very theological, Sherlock very elegant. Johnson would not advise imitation of Tillotson's style; Dodd's sermons, he said, were nothing. Gregory Sharpe succeeded Samuel Nicholls as Master of the Temple in 1763, where Maxwell, noticed separately, was assistant preacher. Sharpe was a Yorkshire man. From Hull grammar school he went to Westminster, under Dr Freind, who turned out many distinguished scholars and was much patronized by the aristocracy. Sharpe graduated from Trinity College, Cambridge, becoming in due course canon of Salisbury and chaplain to Frederick, Prince of Wales, and to George III. A good classical and oriental scholar, Sharpe was 'a patron and promoter of literature, of which he himself was at once an ornament, a judge and a supporter.' (*Literary Anecdotes*.) Sharpe was associated with the Rev. Dr Hunt, Regius Professor of Hebrew at Oxford, in editing Hyde's *De Religione Veterum Persarum*; but, in consequence of a quarrel, only Sharpe's name appears on the title-page. He took part in a controversy with Thomas Hutchinson and others on the meaning of the word *demoniac* in the New Testament. Sharpe was author of a Hebrew grammar and lexicon, as well as a defence of the Christian religion. His classical writings include a translation of *The Frogs* of Aristophanes. Samuel Cave alludes to letters from Sharpe among others in praise of Johnson's *Rambler*. Sharpe occasionally wrote in Cave's *Gentleman's Magazine*. He was a Fellow of the Royal Society and of the Society of Antiquaries. Part of his earlier life was spent at Aberdeen. Sharpe ended his days in his house at the Temple. His collection of oriental manuscripts, valuable prints and drawings, was sold after his death for nearly six hundred pounds. A mezzotint portrait of Sharpe was published in 1777, from a painting by Crosse.

A NATIVE of the island of Arran, Shaw was educated at Glasgow University. Coming as a young man to London, he was private tutor in a merchant's family. In 1774 he was introduced to Johnson by James Elphinstone. His Gaelic studies at once interested the doctor; he wrote to Boswell, some years later, to promote sale in Scotland of an Erse grammar by 'one Shaw, who seems a modest and a decent man.⁵ Thinking the half-guinea demanded by Shaw a high price, 'yet such a work/ Johnson considers, 'deserves patronage.⁵ Johnson also wrote proposals for Shaw's *Analysis of the Scotch Celtic Language*, as 'affording a pleasing and important subject of speculation.⁵ Shaw's more ambitious undertaking, a Gaelic dictionary, was published in 1780. The Highland Club for promotion of Gaelic studies, though Shaw was one of its founders, refused to assist his travels in search of materials for this book. Shaw, therefore, covered at his own expense some three thousand miles in Scotland and Ireland, assured by Johnson, 'Sir, if you give the world a vocabulary of that language, while the island of Great Britain stands in the Atlantic Ocean your name will be mentioned.⁵ These words are quoted in Shaw's *Memoirs*, noticed under OTHER LIVES OF JOHNSON. The large proportion of exclusively Irish words in Shaw's dictionary was owing to readiness of the peasantry in Ireland to give the author information, which the Scotch refused to do without payment. Shaw, however, won his case in an action in the Court of Session, for failing to carry out his *Proposals* for this work. In later writings he confuted the authenticity of Macpherson's Ossian poems. Boswell gives some extracts from a reply which Johnson assisted Shaw to write in this connection against a Mr Clark of Edinburgh. Shaw was author of a *Plan of National Education*, published at Bath in 1801. In the following year appeared his *Life of Hannah More, with a Critical Review of her Writings*, printed in London under the *nom de plume* of the Rev. Sir Archibald MacSarcasm. In younger days Shaw was parish minister of Ardelach in Nairnshire, and in a letter to Boswell Johnson mentions his request to Lord Eglintoune to be appointed a military chaplain. Johnson's influence, however, led to Shaw's renouncing Presbyterianism for the Church of England. He eventually took a degree at Emmanuel College, Cambridge, and died rector of Chelvey in Somersetshire.

OCTOBER 16

JOHN SHEBBEARE, M.D., 1709-1788

BOSWELL was introduced to this writer by General Oglethorpe, and records Johnson's pleasure thereat. He mentions *Letters on the English Nation* as proof of Shebbeare's superior abilities. Professing only to be the translator, Shebbeare calls himself Battista Angeloni, a Jesuit, long resident in London. Determined to 'write himself into a post or into the pillory,' *Letters to the People of England* eventually brought this very punishment on Shebbeare, in addition to three years imprisonment, and security for good behaviour for a further seven years. Shebbeare's satires on William III and George I, even though deceased, were in Lord Mansfield's opinion punishable. The *Heroic Epistle to Sir William Chambers* couples Johnson and Shebbeare together, as 'tasting the sweets' of the reign of George III, whom the newspapers accordingly describe as pensioning a He-bear and a She-bear. 'The two famous doctors, Shebbeare and Johnson,' writes Wilkes, 'are in this reign the state hirelings called pensioners.' Shebbeare's pension afterwards called forth the remark in the Preface to Smollett's *Humphrey Clinker*, 'If you should be sentenced to the pillory, your fortune is made. As times go, that is a sure step to honour and preferment.' Smollett also attacks Shebbeare as Ferret in *Sir Launcelot Greaves*. Sharing apparently Johnson's prejudices against Scotland, Shebbeare criticized Smollett's *History of England* adversely, as well as Scottish writers in the *Critical Review*. In her *Early Diary*, Fanny Burney speaks of the coarseness of Shebbeare's conversation, and of his describing women and Scotchmen as 'the two greatest evils upon earth.' Boswell speaks of the liberal pay received by Shebbeare for reviewing. An exposure of Whig policy and a panegyric on George III are contained in Shebbeare's *History of the Excellence and Decline of the Institutions, Religion, Laws, Manners and Genius of the Sumatrans, and of the Restoration thereof in the Reign of Amurath the Third*. An English History, begun by Shebbeare in prison, was never finished, nor was a play, offered to the manager of Covent Garden theatre, acted. His last work was the *Pole Cat*. Vigorous and well-informed, Shebbeare does not surpass contemporary polemical writers in scurrility. Shebbeare was son of an attorney at Bideford. He is said at Exeter school to have given 'evidence of his future eminence in misanthropy and literature.' For some time he practised and wrote on medicine, and claimed to have obtained a degree at Paris. Surviving his wife, Shebbeare died in London leaving a son, a clergyman.

JOHNSON describes his old college, in the chapter devoted to Shenstone in *Lives of the Poets*, as 'Tor half a century eminent for English poetry.' Boswell speaks of Johnson's delight in eminent Pembroke men, instancing Professor Hawkins, Shenstone, Blackstone and Whitefield. Among less distinguished contemporaries, Johnson recalled Jones, 'who loved beer and did not get very forward in the Church,' and Fludyer, 'a scoundrel and a Whig.' Oliver Edwards reminded Johnson of Bloxam. In 1782 Johnson pointed out to Hannah More the rooms occupied by Shenstone at Pembroke a few years after his own residence. Preference of tavern-life to the formality of private houses led to the doctor's quoting with approval Shenstone's lines—

'Whoe'er has travelled life's dull round,
Where'er his stages may have been,
May sigh to think he still has found
His warmest welcome at an inn.'

But Johnson could not get through Shenstone's *Love Pastorals*, and considered that he excelled in landscape gardening, his pet hobby, rather than in poetry; he denied also that Shenstone's short maxims in prose showed power of thinking; he disagreed, too, with Shenstone's opinion of Pope. Johnson, however, considered Shenstone 'a man whose correspondence was an honour,' and thought the pension denied him could have been no more worthily bestowed. In 1774 Johnson, in company with the Thrales, visited the Leasowes, which Shenstone had inherited from his grandfather. Discussion once of a well-known Scripture text with Johnson led Boswell to recall 'Shenstone's witty remark on divines trying to give the tree a jerk upon the death-bed, to make it lie favourably.' For Shenstone's opinion of Johnson's *Rambler* see under GRAVES. The *School-mistress*, considered by Johnson the best of Shenstone's works, owes its origin to the author having first learned to read with an old dame. Shenstone next attended the grammar school of his native town, Halesowen, in Worcestershire, and later went to Solihull School. When he left Oxford, Shenstone travelled about England before settling at the Leasowes, where he died unmarried. He is buried beside his brother in the neighbouring churchyard of Halesowen, where his father had been churchwarden. Shenstone was a friend of Spence, Grainger, Bishop Percy and Dodsley, who included his *Pastoral Ballad*, his *Choice of Hercules*, etc., in his *Collection of English Poetry*. According to Dodsley, Shenstone was of a generous but unforgiving disposition and neglectful of economy.

'H E who has written the two best comedies of the age is surely a considerable man.' Thus did Johnson, when proposing Sheridan for the Literary Club, voice the judgment of contemporaries and posterity alike. The *Rivals*, at first a failure, eventually won lasting popularity. The other comedy was the *Duenna*. Sheridan's *School for Scandal*, his best known play, came shortly afterwards. A compliment on the dictionary, in his prologue to Savage's *Sir Thomas Overbury*, proves Sheridan's freedom from his father's prejudice against Johnson. The doctor upheld Sheridan's refusal to allow his wife to sing in public. Entering Parliament in 1780, as Member for Stafford, Sheridan supported Fox's political reforms; he made his mark as opponent of the American War; he energetically opposed union of Great Britain with Ireland, and urged unconditional resistance to Bonaparte. Sheridan was Under-Secretary for Foreign Affairs in Rockhampton's ministry, and later Secretary to the Treasury. He was confidential adviser to the Prince of Wales during the Regency of 1788, and was prominent in the trial of Warren Hastings. One of Sheridan's finest speeches was on the French Revolution in 1794. He succeeded Fox as member for Westminster, and finally represented Ilchester. Liberty of the press had Sheridan's enthusiastic support. A jovial companion, he suffered severely from depression when alone. A victim of calumny, Sheridan's later years were clouded with ill-health and financial troubles arising from the burning of Drury Lane theatre in 1809. He overcame the common eighteenth-century failing of drinking to excess and was latterly, like Johnson, a water drinker. Born in Dublin, Richard Brinsley was son of Thomas Sheridan, Johnson's 'old Mr Sheridan' and 'Sherry Deny,' noticed separately. An early education in his native city, under Samuel Whyte, was succeeded by some years at Harrow and the Middle Temple. A romantic engagement to a Miss Linley involved two duels and a journey to France, to rescue her from an unwelcome rival. Sheridan's secret wedding abroad, regarded only as a betrothal, was followed by marriage in England, with consent of the bride's father and disapproval of his own. Their only son was Colonial Treasurer at the Cape of Good Hope. Sheridan's second wife was Esther Jane Ogle, daughter of the Dean of Winchester. Many nobility and leading scholars attended Sheridan's funeral in Westminster Abbey.

'THERE'S many a slip between the cup and the lip.' Boswell's promised introduction to Johnson by Sheridan, whom he met at Edinburgh, was not to be. An unfortunate speech by Johnson about Sheridan's pension reached the recipient's ears. The mischief-maker carefully omitted Johnson's subsequent words, 'However, I am glad Mr Sheridan has a pension, for he is a very good man.' Sheridan's resentment withstood all Boswell's and Johnson's own attempts at reconciliation. He went away from a party at Dilly's to avoid meeting the doctor. A reference in Sheridan's *Life of Swift* is a hit at Johnson, 'a writer of gigantic fame in these days of little men.' Johnson ridiculed Sheridan's lessons in oratory, and Foote delighted to circulate the doctor's saying, 'Why, Sir, Sherry is naturally dull; but it must have taken him a great deal of pains to become what we now see him. Such an excess of stupidity is not in nature.' The advantage, as Johnson pointed out, in learning a language by sound rather than by marks lay in the impossibility of always carrying about Sheridan's pronouncing dictionary, which made such a work as useless as a sword one could not draw. Johnson described Sheridan's award of a gold medal to Home's play, instead of requesting one of the universities to judge, as 'counterfeiting Apollo's coin.' When he had passed through Westminster School and Trinity College, Dublin, Sheridan chose the stage, rather than the teaching profession, as his father wished. A theatrical career divided between London and the Irish capital won Sheridan praise from Churchill in the *Rosciad*. Abandonment of the stage for elocution teaching was in consequence of a rival at Dublin drawing play-goers from the Theatre Royal, where Sheridan was manager. Sheridan's father was an Irish schoolmaster and friend of Swift, who stood godfather to Thomas. His wife was Frances Chamberlaine, a clergyman's daughter, and authoress of *Memoirs of Miss Sidney Biddulph*, published through Samuel Richardson's influence. Boswell describes this novel as 'containing an excellent moral, while it inculcates a future state of retribution.' Johnson declares, 'I know not, Madam, that you have a right upon moral principles to make your readers suffer so much.' Fox thought it the best of all modern novels. Sheridan took part at Drury Lane in his wife's comedy, *The Discovery*. After a period spent abroad with his family, to regain health and escape creditors, Sheridan settled in London, moving later to Bath. A widower more than twenty years, he died at Margate.

THIS obscure scholar was a native of Roxburghshire. Shiels seems to have been entirely self-educated. We first hear of him as one of Johnson's amanuenses in the work of his dictionary. 'To all these painful labourers Johnson showed a never-ceasing kindness, so far as they stood in need of it,'⁵ writes Boswell. 'For Shiels, who died of a consumption, he had much tenderness, and it has been thought that some choice sentences in the *Lives of the Poets* were supplied by him.' This, however, is only true of a book on the same subject published under Theophilus Cibber's name. Johnson maintained that this book was entirely the work of Shiels, and that the booksellers paid Cibber ten guineas to allow his name to appear on the title-page. The *Monthly Review* held that, though Shiels was the principal collector of materials for the work, Cibber was engaged to correct defects in style and to free Shiels's language from Scotticisms. Johnson's partiality for Shiels was not diminished by his being a Scotchman. This comes out in an account by Frank Barber, Johnson's black servant, of his master's loss of his wife. 'He was busy with the dictionary,' Frank told Boswell. 'Mr Shiels, and some other of the gentlemen who had formerly written for him, used to come about him. He had then little for himself, but frequently sent money to Mr Shiels when in distress.' Shiels was afterwards employed by Ralph Griffiths, who in 1749 started the *Monthly Review*, already mentioned, and remained proprietor and publisher of that journal, the first of its kind. 'The *Monthly Review*,' said Johnson to George III, 'was done with most care, the *Critical* upon the best principles; the authors of the *Monthly Review* were enemies to the Church.' For origin of the *Critical Review*, see under SMOLLETT. TO return; the work assigned to Shiels, under his new master, was the English poets, to which Johnson alludes. On a visit to Hoole, Johnson criticized the poet Thomson for enveloping his meaning in 'such a cloud of words sometimes that the sense could hardly peep through.' To illustrate this, Johnson related that he once read a passage to Shiels, an enthusiastic admirer of Thomson. Asking if it were not fine poetry, and Shiels readily assenting, 'Well, Sir,' Johnson assured his listener, 'I have omitted every other line.' Shiels celebrated Thomson in an elegy of some merit, entitled *Musidorus*. Another work by Shiels was a didactic poem in blank verse, *Marriage*, in praise of Johnson's *Irene*. Shiels died in London.

JONATHAN SHIPLEY, D.D., 1714-1788

BETTER known for his politics than for episcopal zeal, Shipley, however, resigned pluralist appointments on his consecration as bishop, except the rectory of Chilbolton in Hampshire, where he died. Raised in 1769 from the deanery of Winchester to the bishopric of Llandaff, he was translated almost immediately to St Asaph's. Rumours of Salisbury and even of Canterbury came to nothing. He satisfied his sense of duty with one month annually in his diocese. St Asaph's Cathedral contains a monument to the bishop's son, William Davies Shipley, Chancellor of the Diocese, and Dean, besides other appointments held in plurality. The diary of Johnson's Welsh tour in 1774 describes this cathedral and its services, and more than once refers to Bishop Shipley's hospitality. Johnson describes the bishop as 'very civil,' and on another occasion as 'knowing and conversible.' At Sir Joshua Reynolds' house they discussed literature; Shipley also illustrated desire for preferment from his experience as an army chaplain. He remembered 'officers seriously grumbling because no general was killed.' Shipley's love of society led to Johnson's agreeing with Boswell that, 'when a bishop places himself in a situation where he has no distinct character and is of no consequence, he degrades the dignity of his order.' In 1783 Johnson obtained a sermon from the bishop for St Saviour's charity school; in the following year Shipley was present at the doctor's last attendance at the Literary Club. Shipley's political attitude was largely influenced by Benjamin Franklin. After Shipley's death, Franklin regretted that his counsels had received so little attention, when he and Hinchliffe, of Peterborough, were the only bishops to sympathize with the grievances of American colonists. Shipley, too, alone among the bishops, favoured repeal of all laws against dissenters. His birthplace I have been unable to discover. From a school at Reading, Shipley went to St John's College, Oxford, and became a canon of Christ Church. Shipley's connection with Twyford in Hampshire arose from his mother's side of the family. Here he owned property and is buried. In the church is a monument to Shipley, by Nollekens. Other mural tablets there commemorate his father, a native of Leeds, afterwards stationer and citizen of London; also the bishop's widow, Anna Maria Mordaunt, niece of the Earl of Peterborough, and Maid of Honour to Queen Caroline. Shipley's elder daughter, Anna Maria, married Sir William Jones, an eminent oriental scholar, noticed separately; her sister Georgiana, afterwards Mrs Hare, studied art under Sir Joshua Reynolds.

JOHNSON'S compliment to the most eminent of English actresses was founded on truth. No chair being ready when Mrs Siddons entered his room, 'Madam,' said the doctor, 'you who so often occasion a want of seats to other people will the more easily excuse the want of one yourself.' London people breakfasted near the theatre to secure seats for Mrs Siddons's acting. At Edinburgh in 1784, nearly three thousand would-be spectators, many from distant towns, applied for the six hundred and thirty seats in one day. Death, however, prevented fulfilment of Johnson's promise to witness Mrs Siddons acting Queen Catharine in *Henry VIII*. Sarah Kemble, to use her maiden name, was a native of Brecon, and daughter of a strolling actor. Her brothers and sisters, as well as William Siddons, her husband, were on the stage. Her son Henry, sent to Charterhouse with a view to the clerical profession, followed the family lead. Unequalled as a tragedian, Mrs Siddons formally retired from the stage in 1812, in her favourite character of Lady Macbeth, among her others being Zara in the *Mourning Bride* and Isabella in the *Fatal Marriage*. Her earliest theatrical efforts were as a schoolgirl at Worcester and Wolverhampton. Her first appearance at Drury Lane in 1775 proved a failure, but reputation gained in the provinces meanwhile led to her recall to that theatre some six years later. Her subsequent triumph at Drury Lane appears in Thomas Davies's *Dramatic Miscellanies*. Horace Walpole, alone in his failure to appreciate her, was soon won over. Scott, Washington Irving and Madame d'Arblay were among Mrs Siddons's admirers and friends. Portraits were painted by Reynolds, Lawrence, Gainsborough and others. Handsome, tall and dignified, Sarah Siddons was said to have a commanding manner, but without tact. Unimpeachable in character, if somewhat jealous, she was much annoyed by a ne'er-do-well sister appealing for charity on grounds of relationship. Determination to make money for her children earned Mrs Siddons a character for stinginess. She died and was buried in London, Mrs Siddons's sense of humour was roused by a comic incident at Edinburgh, on a visit to John Home, author of *Douglas*. Asked what she would drink, and replying 'a little porter,' the servant returned after a long interval, accompanied by a short thickset Highlander, whose ropes and leaden badge made his occupation evident. 'I've found one, ma'am,' the messenger exclaimed to Mrs Home; 'he's the least I could get.' (*Book of Days*)

THE posthumous son of a Comptroller of Customs at Kirkcaldy, Smith, who never married, retained a lasting attachment to his mother. At an early age he was kidnapped by gypsies. Among school-fellows at Kirkcaldy were the Adam brothers, afterwards famous architects. Leaving Glasgow University, where he learned philosophy under Professor Hutcheson, Smith devoted himself at Oxford to classics, as well as to French and Italian literature. Boswell objects to Smith's low opinion of that university, 'though indebted for much of his learning to an exhibition which he enjoyed for many years at Balliol College.' Returning to Edinburgh, where he was the friend of Robertson, Hume and other leading scholars, his reputation commenced with a series of lectures on literature. In 1751 Smith became Professor of Logic, and eventually of Moral Philosophy, at Glasgow. Speaking almost extempore, he was only satisfied with the impression he made when the dullest face in the class became interested. In 1759 appeared his *Theory of Moral Sentiments*. Three years of continental travel which followed, as tutor to the Duke of Buccleugh, were of immense help towards Smith's *Wealth of Nations*. Published at last in 1776, this great work raised political economy to a science. Johnson disagreed with Sir John Pringle's argument that, as he had never been in trade, Smith was not qualified to write on the subject. Celebrated alike for hospitality and absent-mindedness, he enjoyed a popularity in Edinburgh denied him in London. 'Sir,' Johnson told Boswell, 'I was once in company with Smith and we did not take to each other.' Writing in the *Edinburgh Review*, Smith admits 'the very extraordinary merit' of Johnson's dictionary, but thinks 'the plan is not sufficiently grammatical.' Elsewhere he speaks of Johnson as 'knowing more books than any man alive,' and describes his Shakespeare as 'the most manly piece of criticism ever published in any country.' Boswell alludes to Smith's 'decisive professorial manner,' and reminds Johnson of his asking Smith, when praising Glasgow, if he had ever seen Brentford, noted for squalor. Comparing the two men, 'Smith,' writes Boswell, 'was a man of extraordinary application, and had his mind crowded with all manner of subjects, but the force and acuteness and vivacity of Johnson were not to be found there.' Boswell considered that Smith's membership lowered the selectness of the Literary Club. Appointed Commissioner of Customs, Smith resided for about his last twelve years at Panmure House in the Canongate of Edinburgh.

OCTOBER 24

TOBIAS GEORGE SMOLLETT, M.D., 1721-1771

COMING of an old Dumbartonshire family and disappointed of a military career, Smollett was apprenticed to Dr Gordon at Glasgow. His *Regicide* proving a failure, he went as surgeon's mate on board the *Cumberland* to the West Indies, where he met Nancy Lascelles his future wife. Settling in London, Smollett endeavoured to combine medical and literary work. *Roderick Random*, published anonymously in 1748, was attributed to Fielding, Smollett's great rival. Smollett was among the first to popularize the Riviera as a health resort. Meeting Laurence Sterne abroad, Smollett figures in the *Sentimental Journey* as Smelfungus. Commodore Trunnion, in Smollett's *Peregrine Pickle*, suggested Cowper's John Gilpin and Dickens's Captain Cuttle. A pamphlet under the pseudonym Drawcansir Alexander bitterly attacked Fielding and Lyttelton. *Count Fathom*, Smollett's third novel, appeared in 1753; his *Don Quixote* was long the recognized English translation; he assisted Archibald Hamilton in starting the *Critical Review*, his *English History* called forth the sarcasm of Hume and the wrath of Bishop Warburton; his *Reprisal*, a play descriptive of sea life, was many years in request; he took a leading share in the *Universal History*, his poorest novel is *Sir Launcelot Greaves*; his *History and Adventures of an Atom* is a political satire; *Humphrey Clinker*, his last, is one of Smollett's best books. Abandoning a final attempt at medical practice in Bath, his house at Chelsea became a resort of literary men. In Scotland in 1766 Smollett received attention from Robertson, Hume, Adam Smith and other northern celebrities. James Smollett erected a monument to his cousin at Cameron, where in 1773 Johnson revised the inscription. Boswell describes James Smollett as possessed of 'considerable learning and abundance of animal spirits.' Johnson was pleased with his 'solid talk;' James Smollett's wife was impressed with Johnson's explanation of the origin of evil. Tobias used his influence with Wilkes to obtain release from the navy for Johnson's negro servant, though confessing that he and the 'great cham of literature' were not 'cater-cousins.' Warned as to their inaccuracy, Smollett, nevertheless, in his *English History* quotes from Johnson's parliamentary debates. Thicknesse, as Johnson points out, instances in his own book some traveller's lies of Smollett. Under an irritable and rough exterior, Smollett's better nature is evident in Sunday hospitality to poor authors and in grief at his beloved daughter Elizabeth's early death. Dying in Italy, Smollett was buried in the English cemetery at Leghorn.

SON of the rector of Winnall in Hampshire, Spence was born at Kingsclere. After a short period at Eton, he gained a scholarship at Winchester, and was eventually elected Fellow of New College, Oxford. He became Professor of Poetry and later of Modern History. He was appointed to the living of Great Horwood in Buckinghamshire, and obtained a prebendal stall at Durham, though he resided at Byfleet in Surrey, where he was drowned. Spence was travelling tutor to more than one young nobleman, and owed preferment in the Church to the influence of distinguished pupils. On his last foreign tour he made the acquaintance of Lady Wortley Montagu and Horace Walpole. Spence sent Shenstone some criticisms of his odes; he was likewise a friend of Thomson, author of the *Seasons*. An Essay on Pope's *Odyssey* gained Spence that poet's goodwill. Though of no great learning, 'his criticism,' writes Johnson, 'was commonly just; what he thought, he thought rightly; his remarks were recommended by his coolness and candour. In him Pope had the first experience of a critic without malevolence, who thought it as much his duty to display beauties as expose faults; who censured with respect and praised with alacrity.' (*Poets.*) The *Anecdotes of Pope*, Spence's best-known work, intended for publication after the writer's death, were at last printed in 1820. 'By his habits a man of letters; by his skill a classical and elegant critic; and by the sweetness of his manners and perpetual curiosity, Spence was well adapted to promote, as well as to record, the many conversations he has preserved for posterity.' [*Preface.*] From a manuscript copy Johnson drew some material for *Lives of the Poets*. 'Great assistance,' he writes, 'has been given me by Mr Spence's collection, of which I consider the communication as a favour worthy of public acknowledgment.' Boswell regrets, however, Johnson's omission of the Duke of Newcastle's name as lender. Spence was generous in assistance to struggling authors, and added a short biography of the writer to *Poems on Several Occasions*, by Stephen Duck, a self-educated Wiltshire poet, patronized by Queen Caroline. Spence's *Polymetis*, a work on classical mythology, though criticized in some quarters, brought its author fifteen hundred pounds, as well as reaching a fourth edition and an abridgment. Spence wrote on *Some Antiquities of Herculanum*, besides editing his friend Edward Holdsworth's *Remarks and Dissertations on Virgil*.

OCTOBER 26

PHILIP DORMER STANHOPE (LORD CHESTERFIELD), 1694-1773

A LONDONER by birth, Stanhope's education, neglected by his father, was cared for by his grandmother. At Trinity College, Cambridge, he devoted himself to Latin, and learned mathematics from the blind Professor Saunderson. Fond in youth of gambling, riding and society, Chesterfield always found time for study; he was acquainted with Swift, and was an intimate friend of Pope. Chesterfield held distinguished posts at Court and sat in Parliament. His satires on Government helped to bring about Walpole's Act in 1737 for censorship of plays. After a diplomatic mission to the Hague and the Lord-Lieutenancy of Ireland, Chesterfield's political life ended in 1748 as Secretary of State. Henceforth, with deafness cutting him off from social life, Chesterfield devoted his whole time to literature. He patronized Henry Jones, an Irish bricklayer-poet, and Faulkner, a Dublin bookseller. Chesterfield's letters to his illegitimate son, criticized so outspokenly by Johnson, were sold by the son's widow to Dodsley, for fifteen hundred pounds. Besides running into many editions, they were translated into French and German. Johnson addressed the plan of his dictionary to Chesterfield. Resentment at patronage offered too late prompted Johnson's celebrated letter to his Lordship. Instead of taking offence, Chesterfield praised its literary merits. Bishop Warburton commended the writer's independent spirit, while Adams thought Johnson to blame. Johnson himself denied having been kept waiting in favour of Colley Cibber in Chesterfield's ante-room. His Lordship, denying the truth of this story, assured Dodsley that Johnson could only have been refused admission through a servant's mistake; the doctor would always, Chesterfield declared, be welcome. Marriage with Mademoiselle Schulenburg, Countess of Walsingham and natural daughter of George I, was merely a political measure. Chesterfield lived with his mistress, Lady Frances Shirley. The mother of his son above mentioned, was Mademoiselle du Bouchet. Hearing, after his son's death, of his secret marriage, parental affection induced Chesterfield to treat the widow and children with every kindness. Of brilliant intellect, if deficient in morals, Chesterfield was endowed with sound common sense, and was completely devoid of selfishness or pride of birth. Thus, in his will, he described his servants as 'unfortunate friends, my equals by nature and my inferiors only by the difference of our fortunes.' So unattractive, however, was Chesterfield's personal appearance that Lord Hervey called him 'a stunted giant.'

THIS celebrated Shakespearean commentator brought out his first edition of that play-writer in 1766, a year after Johnson's work. Another Shakespeare followed in 1773, under their joint editorship, afterwards reprinted with notes by Isaac Reed of Staple Inn. A further edition by Steevens, twenty years later, was the most complete hitherto published. Steevens bequeathed to Earl Spencer his own copy of this edition, with fifteen hundred portraits collected by himself. A Shakespeare in the possession of Steevens, once the property of Charles I, was purchased for the royal library. Sale by auction of Steevens's collection of classics, dramatic poetry, Elizabethan and Jacobean literature, realized two thousand seven hundred pounds. His valuable collection of Hogarth's prints were left to William Windham. *The Gentleman's Magazine*, 1800, assigns Steevens 'a place among the first literary characters of the age. He had studied the age of Shakespeare and had employed persevering industry in becoming acquainted with its writings, manners and laws, as well as the provincial peculiarities in language and customs which prevailed in the different parts of the kingdom, but more particularly in those where Shakespeare passed the early years of his life.' Widely different is a verdict in the *Book of Days*. 'The entire literary life of Steevens has been characterized as displaying an unparalled series of arch deceptions tinctured with much malicious ingenuity. He scrupled not, when it served his purpose, to invent quotations from old books which existed only in his imagination.' An instance follows of his deceiving Gough by a forged Anglo-Saxon inscription carved by himself on an old brick. Boswell met Steevens at Johnson's house in 1769 and has preserved some of the doctor's letters to him. Satirical and fickle, breaking off old friendships for no apparent reason, Dr Parr described Steevens as the wisest, most learned and most spiteful of men. Horace Walpole, however, and the Rev. William Cole, the Cambridge antiquary, are more favourable. Steevens is said to have shown kindness and hospitality to indigent players and scholars, though latterly he lived almost entirely excluded from society. Son of an East India Company director, Steevens went to Eton. After leaying King's College, Cambridge, he resided with two female couisins at Hampstead, where he died. Rising regularly at seven, he would walk in to London, to visit friends and interview publishers, returning on foot in the afternoon.

OCTOBER 28

LAURENCE STERNE, 1713 — 1768

SON of an army officer, Sterne was born at Clonmel in Ireland. Ten years following the regiment account for military knowledge apparent in his writings. Leaving Halifax school, he went to Jesus College, Cambridge, where his great-grandfather Richard Sterne, Archbishop of York, had been Master. Through the influence of his uncle, a canon of the same cathedral, Sterne obtained the livings of Stillington and Sutton, and later was made prebendary. From Sutton he frequently visited John Hall Stevenson, the none too pious owner of Skelton Hall. In 1741 Sterne married Elizabeth Lumley, who eventually left and outlived a somewhat faithless husband. Sterne's literary fame was suddenly achieved by the first part of *Tristram Shandy* in 1760. While York was shocked at obvious caricatures of respected citizens, London, from royalty downwards, welcomed the author with open arms. Horace Walpole, on the other hand, criticized the book as 'a very insipid and tedious performance,' and called it 'the dregs of nonsense;' though he thought Sterne's *Sentimental Journey*, a later work suggested by travels for health, 'Very pleasing, but too much dilated.' Denying intention of taking Warburton off in one of his characters, that bishop describes Sterne to a friend as 'an irrecoverable scoundrel.' Acknowledging a presentation copy of his sermons, Warburton cautions Sterne against Violations of decency and good manners.' Sterne's popular discourses were published under the *nom de plume* of Yorick. His amorous correspondence with Eliza Draper is in the British Museum. As an instance of anyone with a name finding hospitality in London, Johnson mentions Sterne. Disagreeing with Goldsmith's description of him, as 'a very dull fellow,' Johnson was, nevertheless, disgusted with Sterne's indecency at their only meeting. He considered Paterson's *Coriat Junior* an imitation of Sterne, and denied to Miss Monckton the pathos of Sterne's works. No admirer himself of Sterne, Thackeray writes in the *English Humourists*—'In his last letter there is one sign of grace, the real affection with which he entreats a friend to be a guardian to his daughter Lydia. All his letters to her are artless, kind, affectionate, and not sentimental, as a hundred pages in his writings are beautiful, and full, not of surprising humour merely, but of genuine love and kindness.' During his last illness Sterne writes from London to Lydia at York, 'I wish I had thee to nurse me, but I am denied that. Write to me twice a week at least. God bless thee, my child, and believe me thy affectionate father.'

BENJAMIN STILLINGFLEET, 1702-1771

A FEATURE of London society in the latter half of the eighteenth century were Mrs Montagu's and Mrs Vesey's Blue Stocking literary parties, at which Johnson was a welcome guest. The name originated, according to Boswell, with Stillingfleet, whose presence was considered so essential as to draw forth the remark, in allusion to a characteristic part of his dress, 'We can do nothing without the blue stockings.' Pennington, however, in his *Life of Miss Carter*, gives a different explanation. So informal were these meetings that a foreigner was told he might appear even in blue stockings. Hence, long after Stillingfleet's death, arose the nickname of the Bas Bleu Club. Hannah More's poem of 1784, thus named, was praised by Johnson and Heberden. Benjamin Stillingfleet was son of a physician at King's Lynn, and grandson of Edward Stillingfleet, Bishop of Worcester, a one-time celebrated controversialist, author and antiquarian. Leaving Norwich grammar school, Benjamin had a distinguished career at Trinity College, Cambridge, but to his lasting annoyance he failed to obtain a Fellowship. A disappointment in love was followed by a tour abroad, as tutor to William Windham, whose son of the same name figures in Boswell's pages. At Geneva a friendship commenced with Dr. Dampier, an Eton master, father of Thomas Dampier, Bishop of Ely, the present writer's great-great-uncle, whom Stillingfleet also came to know. On his return to England, Stillingfleet made London his headquarters, residing occasionally at Foxley in Herefordshire, the home of Robert Price, another friend made abroad. Stillingfleet's journal of a tour with Price in Wales was printed in Cox's *Life* of the author. Refusing several tutorships, Stillingfleet devoted his time to classical studies and writing. His *Essay on Conversation*, contributed to Dodsley's *Collection*, 'laid down some excellent rules, which,' according to one critic, 'if implicitly followed, would make conversation impossible.' Delicate health and weak sight led Stillingfleet to take up field-sports and gardening. His works on botany are based on the Linnaean system. Hudson's *Flora Angelica* was said to have been written through Stillingfleet's influence. Stillingfleet dedicated his *Calendar of Flora Swedish and English* to Lord Barrington, Secretary for War, in, gratitude for the surveyorship of the Savoy barracks, worth one hundred pounds a year. He played the violoncello, and his last publication, the *Principles and Power of Harmony*, was praised by Dr Burney. Stillingfleet's portrait was painted by Zoffany. He was buried in the Church of St James, Piccadilly.

THE vicar of Branxton in Northumberland once declared, for the encouragement of his only child, 'You may make that place remarkable for your birth.' Failure to accomplish his father's prophecy accounts for the soured nature of a disappointed man evident in Percival Stockdale's *Memoirs*, written in his closing years. His *Essay on Misanthropy* is thought to have been prompted by disgust at the booksellers' choice of Johnson rather than himself for *Lives of the Poets*, Stockdale's chequered career as naval officer, clergyman, traveller, author and poet, was preceded by a classical education at Alnwick and Berwick grammar schools, continued at the University of Aberdeen. Archbishop Moore conferred on him the Lambeth degree of M.A. Early home education had so aroused his passion for learning that at the age of six Stockdale was eagerly reading the best English authors. Boswell records one meeting in London, with Stockdale, 'to whom Johnson was on many occasions a kind protector.' Stockdale's *Life of Waller* gave rise to Johnson's quotation in *The Poets*, from Waller's 'last ingenious biographer.' Referring to an essay to vindicate Pope against Warton, 'Stockey,' said Johnson, 'is perfectly right; he has defended the cause of Pope with incontrovertible arguments and with great eloquence. He must be supported in his defence of that great poet.' When Johnson's *False Alarm*, a political pamphlet, aroused criticism, 'He was,' writes Boswell, 'soothed in the highest strain of panegyric in a poem called the *Remonstrance*, by the Rev. Mr Stockdale.' Fanny Burney is supposed to have drawn the character of Bellfield, in *Cecilia*, from Stockdale. The *Critical Review* and the *Ureversal Magazine* employed Stockdale's services, and he was some time tutor to Lord Craven's son. Stockdale's clerical career, which began in London, included afterwards a naval chaplaincy and the vicarage of Hinxworth in Hertfordshire. Preferment by Lord Thurlow to Lesbury in Northumberland, where he died, was said to be owing to admiration of Stockdale's sermons. The Duke of Northumberland added Long Houghton in the same county. After destroying a *History of Gibraltar* in despondency, and resolving to abandon authorship, Stockdale changed his mind. His *Lectures on the Truly Eminent English Poets*, published in 1807, won high praise from Edward Jerminham. Of a benevolent and forgiving disposition, Stockdale's nervousness and jealousy were due to gradual increase of a life-long disease.

GEORGE STRAHAN, D.D., 1744-1824

GEORGE was the second son of William Strahan, a leading printer, noticed separately. George's elder brother, William, set up a printing establishment for himself on Snow Hill. His younger brother, Andrew, succeeding to his father's business, became printer to His Majesty and for many years sat in Parliament. Of two sisters, one married into the Spottiswood family. Their uncle was the learned and eccentric James Elphinstone of Edinburgh, afterwards a schoolmaster in London, noticed in a previous essay. George Strahan matriculated in 1764 at University College, Oxford, graduating four years later. In 1778 he married Margaret Robertson of Richmond, who lived till 1831. He seems to have had no interest in his father's business and in due course became a clergyman. He held the livings of Cranham in Essex and of Islington. He later became vicar of Kingsdown in Kent and a canon of Rochester. At Islington Johnson used to visit him 'for the benefit of good air, which he now (1784) acknowledged was conducive to health.' Nicholls speaks of Strahan as 'honoured in his youth by the particular regard of Dr Johnson.' Two letters from the doctor are extant, of 1763, advising him as to his studies. In 1764 he writes to William Strahan about his son's allowance at college. Boswell preserves a remark made by Johnson to George Strahan, 'Warburton is perhaps the last man who has written with a mind full of reading and reflexion.' Strahan, with John Desmoulins, witnessed Johnson's will, and received by codicil two Greek Testaments, all Johnson's Latin Bibles and a Greek Bible. About a week before Johnson's death, Strahan privately administered the Sacrament to him. 'The doctor,' relates Hoole who was present, 'repeatedly desired Mr Strahan to speak louder. He seemed very anxious not to lose any part of the service, in which he joined with very great fervour of devotion.' Boswell writes, 'Mr Strahan has given me the agreeable assurance that, after being in much agitation, Johnson became quite composed, and continued so till his death.' In his preface to *Prayers and Meditations*, Strahan alludes to Johnson's design of bringing out a book of devotions, as the outcome of a serious conversation with Dr Adams, recorded by Boswell. The increasing infirmities, however, of Johnson's last few months made this work impossible. The original papers entrusted by Johnson to Strahan for publication are at Pembroke College, Oxford.

AFTER apprenticeship in his native city of Edinburgh, Strahan went to London as a journeyman printer. In partnership with Millar he published the works of Hume, Adam Smith, Robertson, and others. Strahan accepted Gibbon's *Decline and Fall of the Roman Empire*, after refusal by other firms, advising a first edition of a thousand copies, as against five-hundred suggested by his partner Cadell. His firm also were concerned in Johnson's dictionary. On Johnson's advice Strahan, after previous hesitation, published Blair's sermons, for which he paid the author liberally. In company with Davies and Cadell, Strahan approached Johnson on writing *Lives of the Poets*, and sent Boswell twelve copies of Johnson's *Western Islands* for distribution in Scotland. Strahan refused to publish, at Johnson's request, a translation from the French of the Duke of Berwick's *Memoirs*; as he had lost on a *Life* of that nobleman, his first publication, 'and hated the name.' Boswell records various meetings with Strahan in London. He relates, too, the doctor's interest and present of a guinea to a small boy apprenticed to Strahan, and describes a printer's ability to afford a coach as a credit to literature. Johnson writes to Mrs Thrale and Boswell of Strahan's complaint to Lord Mansfield of insult to himself in the Gordon riots, when terror led him to keep a garrison in his house and to remove part of his goods. Strahan was a Whig, and member for Malmesbury and Wootton Bassett. Relating to Boswell his reconciliation with Strahan after a difference, Johnson adds, 'When I write to Scotland I employ Strahan to frank my letters, that he may have the consequence of appearing a Parliament man among his countrymen.' Boswell records Strahan's attempt to get Johnson into Parliament. On first meeting at Strahan's house in London, Dr William Robertson of Edinburgh found Johnson 'gentle and good humoured and courteous,' though an interview between Johnson and Adam Smith had just ended disastrously. Smith's much criticized eulogy on Hume was contained in a published letter to Strahan. The son of a customs officer, Strahan married Miss Elphinstone. Some account of his family appears in the essay on the Rev. GEORGE STRAHAN. He rose to be King's Printer, and bequeathed a thousand pounds to the Stationers' Company, of which he had been Master in 1774. Strahan's portrait was painted by Sir Joshua Reynolds.

NOVEMBER 2

JOHN STUART (LORD BUTE), 1713-1792

LORDBUTE owed his political career to a chance meeting with Frederick Prince of Wales in 1747. He was appointed in 1750 Lord of the Bed Chamber. After Frederick's death in the following year, friendship with the Princess Dowager and her son, the future George III, increased Bute's influence. To the displeasure of George II, who looked on him with greatest contempt, he obtained a post in the young Prince of Wales' household, though scandalous rumours about Bute and the prince's mother seem without foundation. Bute used Blackstone's *Commentaries*, still in manuscript, for instructing the prince in law, and when he ascended the throne instilled into his mind that the king's duty was to rule as well as to reign. Bute was raised to the Privy Council, and made First Lord of the Treasury and Knight of the Garter. Bute's policy was to consolidate peace with France and to separate England from Hanover. Bute's patron, the king's mother, was reported at her death in 1772 to have wasted a fortune on her favourite; Bute was also suspected of profiting by the peace with France. Intense unpopularity, owing to supposed secret influence with the king, made Bute the subject of frequent caricatures, and of Wilkes' abuse in the *North Briton*, and often caused attacks on his house by rioters. The same reason led to his resignation of the Premiership after eleven months, reliance on the royal favour proving Bute's great hindrance to political success. Lord Grenville would only accept office after him, on condition of Bute's exclusion from the king's presence, Lord Rockingham showing in turn similar jealousy. Bute obtained for Johnson in 1762 an annual pension of three-hundred pounds, assuring the recipient twice over, 'It is not given you for anything you are to do, but for what you have done.' Johnson's scruples on political grounds, as to accepting the money, considering his definition of 'pension' in his dictionary, were thus removed. Boswell gives a copy, obtained from Bute, of Johnson's letter of grateful acknowledgment of the royal favour. Bute's taste for literature was evident in his fine library unfortunately destroyed by fire, in a house at Luton in Bedfordshire, built by Robert Adam, the well-known Scotch architect. He was also a keen botanist. Bute's marriage to Mary Yortley Montagu resulted in five sons and six daughters. Born in Edinburgh, Bute went to school at Eton. He died in London, his burial taking place at Rothesay in Scotland.

THE son of an Irish lawyer, Swift was born in Dublin, though Leicester, his mother's home, has also been claimed as his native place. Left fatherless in infancy, Swift was sent by an uncle to school at Kilkenny, and at an early age entered Trinity College, Dublin. A ten years' residence with his cousin, Sir William Temple, at Moor Park in Surrey, from 1689, was broken only by a short return to Ireland for ordination. To this period belong the *Tale of a Tub*, one of Swift's most brilliant satires, and the *Battle of the Books*, satirizing a controversy on the respective merits of ancient and modern authors. At Moor Park, Swift met Esther Johnson, immortalized in his *Journal to Stella*. Following Swift to Ireland, they remained faithful to each other till Stella's death in 1728, secretly married, though never living together. They are buried in the same grave in St Patrick's Cathedral, Dublin. Another somewhat mysterious friendship, with Miss Vanhomrigh, occasioned, after her death, a poem entitled *Cadenus and Vanessa*. Obtaining a secretaryship to Lord Berkeley, and church preferment in Ireland, Swift nevertheless made London his residence, till his prospects in England ended with the Whigs' advent to power in 1714. Acquainted with Addison, Pope, Prior and Congreve, Swift wrote humorous squibs signed Isaac Bickerstaff. Statements in former writings made *Inconvenience of Abolishing Christianity*, and *Sentiments of a Church of England Man*, advisable in self-defence. Becoming a Tory champion, Swift edited the *Examiner*; his many political tracts include the *Conduct of the Allies*, noticed under THOMAS DAVIES. Boswell contrasts Johnson's frequently expressed prejudice with his own 'very high estimation' of Swift, whose writings, he considers, show learning, logic and wit, in addition to knowledge of nature and life. Though treating him 'with little respect as an author,' Johnson acknowledged Swift 'a man of great parts, and the instrument of much good to his country.' Becoming Dean of St Patrick's in 1713, interest in Irish politics, prompted by no love, however, for his country, led to various publications, including *Drapier's Letters*, a *Modest Proposal*, and *Gulliver's Travels*, Swift's most famous satirical work. The results of ungracious mediation and utterance of unpalatable home truths won Swift the greatest popularity. From about 1740 Swift began sinking into a long-dreaded mental breakdown and cheerless old age.

SAMUEL SWINFEN, M.D., 1679-1736

SAMUEL'S grandfather, John Swinfen, well known as a politician and mentioned in Pepys' *Diary*, was member for Tamworth. The family came originally from Leicestershire. Samuel Swinfen followed two uncles to Pembroke College and for some time lectured on grammar at Oxford. He afterwards graduated as Doctor of Medicine and practised at Lichfield. He married Mabel Fretwell, a Yorkshire lady. Two children were baptized at St Mary's, Lichfield, the rest in the cathedral. Before marriage and at the time of Samuel's birth, Swinfen lodged in Micahel Johnson's house in the market-place. 'Dr Swinfen used to say,' writes Samuel Johnson in a short autobiography, 'that he never knew any child reared with so much difficulty.' Together with Richard Wakefield, a lawyer, Swinfen stood godfather to Johnson, thus a namesake at once of his sponsor and of Samuel Ford, an uncle on his mother's side. In *Life and Writings of the Late Dr Samuel Johnson*, 1785, the Rev. William Shaw describes Swinfen as having been 'a man of considerable reputation in his profession as a physician, but still more eminent for the liberality of his mind and the goodness of his heart.' Boswell couples Swinfen with Walmesley and other Lichfield gentry who befriended Johnson in early days. Unable to conquer melancholia, Johnson consulted Dr Swinfen. Impressed with a Latin statement of his case, Swinfen showed this proof of his godson's abilities to several people. Annoyed at breach of confidence and exposure of a patient's complaint, Johnson is said never to have been fully reconciled to his former friend. Swinfen latterly practised in Birmingham, where he had a house in the Square. He was a native of Stafford. After Dr Swinfen's death, his eldest son completed the sale of the family property near Lichfield. In spite of his quarrel, Johnson afterwards proved a true friend to Mrs Desmoulins, one of Dr Swinfen's daughters. The widow now of a writing master, and poverty-stricken through her father's mismanagement of his estate, Johnson sheltered her under his own roof in Bolt Court, and made her an allowance he could ill afford. She was present, as Boswell was informed by his brother, when her host breathed his last. Johnson left two-hundred pounds to her son, John Desmoulins, to whom he alludes in a letter of 1778 to Mrs Thrale, as holding some subordinate position in Drury Lane theatre.

IN a letter written only a few days before his death, Johnson enclosed a list in Swinton's handwriting, referring the various parts of the *Ancient Universal History* to their respective authors. Swinton himself contributed articles on the Carthaginians, Numidians, Turks, Mauretanians, Tartars, Indians, Moguls, Chinese, etc. This list was deposited by Johnson's desire in the British Museum. Swinton contemplated a dissertation on Phenician coins, in connection with Dr Woide's edition of the *Codex Alexandrinus*; only a part, however, seems to have been printed. Swinton also contributed papers to the *Philosophical Transactions* of the Royal Society, to Fellowship of which he was elected in 1728. He was Scholar, and afterwards Fellow, of Wadham College, Oxford. Of interest in this connection is the fact that the Society took its rise in the previous century from a small body of men gathered around Dr John Wilkins, Warden of that college, 'then the place of resort for virtuous and learned men.' The Society's first meetings, as Bishop Spratt, also a Wadham man, records, were held in the Warden's Lodgings. In his account of Johnson's visit to Oxford in 1754, Thomas Warton relates an instance of Swinton's absent-mindedness. As chaplain of the gaol, he ended a sermon on repentance, to some criminals awaiting execution on the Monday, with the announcement that he would continue the subject the following Sunday; 'upon which,' continues Warton, 'one of our company, a Doctor of Divinity and a plain matter-of-fact man, by way of offering an apology for Mr Swinton, gravely remarked that he had probably preached the same sermon before the university. Yes, Sir,' replied Johnson, 'but the university were not to be hanged the next morning.' This story, quoted by Boswell, is a reminder of his own love of witnessing executions and noting the victims' behaviour. It also recalls the Hanging Breakfasts, once a custom at New Inn Hall, Oxford; the gibbet being visible from some windows of the Hall, the process was eagerly watched by undergraduates, in the days of public executions. Swinton was rector of St Peter-le-Bailey, Oxford, and afterwards chaplain to the English factory at Leghorn. Returning to England after a continental tour, he again resided at Oxford, migrating to Christ Church. He was later appointed a prebendary of St Asaph's, and Keeper of the Archives of Oxford University. Swinton and his wife were buried in Wadham **College** Chapel.

NOVEMBER 6

CATHARINE TALBOT, 1721-1770

CONNECTED with the Shrewsbury family, Miss Talbot and her mother resided over forty years with Archbishop Seeker, who was said latterly to exercise patronage, in spite of his nephew's remonstrances, according to their advice. Seeker was indebted for early preferments to Catharine's grandfather, William Talbot, Bishop of Oxford, Salisbury and Durham successively. Her father, the Archdeacon of Berkshire, died before Catharine's birth. Her uncle, Charles Talbot, was Lord Chancellor. Under Seeker's guidance Catharine became an accomplished linguist; she also painted in water-colours. Her literary acquaintance, largely due to connection with Seeker, included Bishop Joseph Butler, Lord Lyttelton, Earl Pulteney and Mrs Montagu. Samuel Richardson showed Catharine *Sir Charles Grandison* in manuscript and bequeathed her a ring. As Seeker's almoner, she manifested a sympathetic and charitable disposition. The Duchess of Somerset testifies to Catharine's uncommon understanding, mild and equal temper, unaffectedly pious heart and most universal good will she had ever seen. Bishop Rundle, of Derry, writes of her when about eight years old—• 'Every day Kitty grows up a more delightful girl. Her understanding shoots up faster than her person. I cannot say whether she is more admired or beloved, or which is most continuously excellent, her temper or her fine sense.' A letter on the four daughters of Browne Willis, member for Buckingham and a benefactor of Oxford University, exhibits Miss Talbot's humorous side. 'The Lambs are very good and insipid. They were in town about ten days, and now the Lions have succeeded them, who have a little spirit of rebellion, which makes them infinitely more agreeable than their sober sisters.' After Seeker's death in 1768, Catharine and Mrs Talbot, who survived her daughter fourteen years, removed to Lower Grosvenor Street, London. Catharine's *Reflections on the Seven Days of the Week* and *her Essays on Various Subjects* were published posthumously; she is also said to have contributed to the *Athenian Letters*, mentioned under DR HEBERDEN. Catharine Talbot's correspondence with Miss Carter, the translator of Epictetus, covering nearly thirty years, alludes to pleasure in meeting the blind Miss Williams and contains a somewhat unfavourable criticism of Johnson's style in the *Rambler*. Catharine herself contributed one paper, on the observance of Sunday. Miss Talbot figures as one of the characters in a *Singular Tale of Love in High Life*, by Mrs Berkeley, wife of a Canon of Canterbury.

Boswell remarks on 'the number and variety of writers, some of them even unknown to him, who prevailed on Johnson's good nature to look over their works, and suggest corrections and improvements.' Boswell witnessed an example when Tasker asked the doctor's opinion of a rendering of Horace's *Carmen Seculare*. 'Sir, I do not say that it may not be made a very good translation,' replied Johnson tactfully, anxious neither to give pain nor to depart from truth. Next is reviewed the same writer's *Ode to the Warlike Genius of Britain*. The author explained that he had made *Genius* feminine in compliment to the Duchess of Devonshire, Johnson objecting, 'Sir, you are giving a reason for it, but that will not make it right. You may have a reason why two and two should make five; but they will still make but four.' The *Warlike Genius*, dedicated to Lord Amherst, appeared in the *Gentleman's Magazine*. Some additional stanzas were recited before George III at Weymouth. Boswell describes Tasker, 'a lank, bony figure, writhing himself in agitation while Johnson read, and showing his teeth in a grin of earnestness, exclaiming in broken sentences and in a keen sharp tone, "Is that poetry, Sir? Is it Pindar?"' In the introduction to his great biography, 'I remain firm and confident in my opinion,' writes Boswell, 'that minute particulars are frequently characteristic and always amusing.'⁵ The life-like description given here enabled Isaac Disraeli, 'Dizzy's' father, to recognize Tasker, when they chanced to meet. Tasker wrote an *Ode to Curiosity*, *Elegy on the Death of David Garrick*, a *Congratulatory Ode to Admiral Keppell* and a work on physiognomy; he also translated Pindar and Horace. His *Arviragus* was twice performed at the Exeter theatre. Tasker's published letters contain curious information on the bites of vipers, etc. Tasker attended Dr William Hunter's lectures on anatomy in London; he studied botany in Kew Gardens, and was described as the best Greek scholar in the West of England. He was educated at Barnstaple and Exeter College, Oxford. Tasker was the only son of the rector of Iddesleigh in Devonshire, on whose death in 1772 he was himself presented by his mother to the living, his own improvidence, however, causing sequestration. Dying at the rectory, after a painful illness, Tasker was buried at Iddesleigh, his widow afterwards lying beside him.

JOHN TAYLOR, LL.D., 1711-1788

TAYLOR'S conducting Johnson's funeral service was the final act of a friendship lasting from boyhood days at Lichfield grammar school, sixty or more years previously. Its reality may be seen in Johnson's urgent request for this old friend's spiritual help when bereaved of his wife. Hoole, too, speaks of Taylor's reading prayers beside Johnson's own death-bed. In his latter years especially, Johnson used to stay with Taylor at Ashbourne in Derbyshire, where Boswell more than once joined him and was struck with the grandeur of the establishment. To Johnson's last visit there, towards the end of his life, belongs a prayer for Taylor, with the beautiful ending, 'And, O Lord, by praying for him, let me be admonished to consider my own sins and my own danger, to remember the shortness of life, and to use the time which Thy mercy may grant me to Thy glory and my own salvation.' But, though he described Taylor to Boswell as 'a very sensible acute man,' Johnson disapproved of his neglect of clerical duties for cattle-breeding and other secular pursuits. Intended originally for the legal profession, Taylor would have entered Pembroke College, Oxford, but on Johnson's advice went to Christ Church, for the advantage of Mr Bateman's lectures. He eventually became rector of Market Bosworth and held other livings in plurality, but continued to reside at Ashbourne till his death. In addition to a canonry at Westminster, Taylor was chaplain to the Duke of Devonshire, at whose request he published a letter on a Christian's future state, originally addressed to Johnson. A number of sermons, published posthumously as Taylor's, were supposed to be the work of Johnson, who was accustomed to criticize and amend his friend's discourses. Taylor refused to preach a sermon composed by Johnson when his wife died. His local influence and charity to the poor caused Taylor to be styled the King of Ashbourne. Twice married but dying childless, Taylor made William Brunt, a boy in his service, his heir. Educated at his master's expense, Brunt rose, under the name of Webster, to be Deputy Lieutenant of Derbyshire. Taylor's portrait was painted by Wright of Derby and by Opie. In 1919 the then owner kindly showed the present writer over the Mansion, as Taylor's house at Ashbourne has always been called. An octagonal room, of Taylor's own time, was the work of Adam, the well-known Scotch architect.

WILLIAM JOHNSTONE TEMPLE, 1739-1796

TEMPLE was a fellow-student with Boswell at Edinburgh University, where an intimacy commenced, lasting till Boswell's death, a year before Temple's. Accidentally discovered at Boulogne in 1857, Boswell's letters to Temple, the last of which was dictated from his death-bed, extend over many years. These outpourings of his heart describe Boswell's numerous love-affairs and expose his harmless conceit, while they also report the progress of his *Life of Johnson*. Introduced to the doctor by Boswell at the Mitre Tavern in 1766, Temple met him again some years later at Dilly's house. Temple's character of Gray, printed in the *London Magazine* by Boswell without authority, was used by Johnson in *Lives of the Poets* and in Mason's biography of Gray. As Boswell's literary executor, Temple was left a mourning ring and was among the first to be informed of his decease. 'We have both,' wrote Boswell's brother David, 'lost a kind and affectionate friend.' Signing himself *Biographicus*, Temple supplied an obituary article on Boswell in the *Gentleman's Magazine*. Son of the Mayor of Berwick-on-Tweed, Temple was of a melancholy disposition. Unlike his friend, he drank no wine and was a Whig. He graduated Ll.B. from Trinity Hall, Cambridge, and studied law in London, allowing Boswell at one time the use of his chambers. Obligated to earn an income after helping his father in bankruptcy, Temple determined on the clerical profession, and received the living of Mamhead in Devonshire, visited by the present writer in 1934. An ancient yew-tree in Mamhead churchyard is doubtless that under which, in a letter to Temple, Boswell mentions taking a vow of temperance, not long kept. Temple's rectory, with its fine garden, has since then been enlarged and is now a private residence. Temple was presented in 1776, by Bishop Keppell of Exeter, to St Gluvias, Penryn, Cornwall. There I saw the monument erected in the churchyard to his memory, by the seven survivors of his eleven children. Temple's ordination was followed by marriage to a lady from Northumberland, who lived till 1793. One son, Francis, became a Vice-Admiral in the navy; another, Octavius, who held a military appointment in the Ionian Islands, was father of Frederick Temple (1821-1902), Archbishop of Canterbury. Temple's *Essay on the Clergy*, descriptive of their studies and recreations, and criticizing their lessening influence on their people, was commended by Bishop Home of Norwich.

THE author of the *Seasons* was a son of a Forfarshire minister. In this best known of Thomson's works, 'blank verse,' Johnson considered, 'seems properly used.' Though criticizing his obscurity of language, the doctor acknowledges Thomson's 'true poetical genius, the power of viewing everything in a poetical light.' He notices resemblance to Addison in Thomson's social dullness till excited by wine. Of three letters obtained by Boswell from Thomson's sister, wife of the schoolmaster at Lanark, one inserted in Johnson's *Lives of the Poets* makes evident an affectionate and benevolent nature. Criticism at Edinburgh University of a religious exercise led to Thomson's abandonment of further thought of the ministry. Leaving Scotland finally in 1725, his letters of introduction were stolen on arrival in London. He found friends, however, in Sir Gilbert Elliott, Duncan Forbes, and Mallett. *Winter* procured him twenty pounds from Sir Spencer Compton, to whom it is dedicated. While tutor to the son of Lord Chancellor Talbot, he wrote *Summer*; *Spring* followed, addressed to Lady Hertford. Among subscribers to *Autumn* were Spence, Somerville, Pope, Bolingbroke, Arbuthnot and Young. In 1730 was acted at Drury Lane Thomson's first play, *Sophonisba*, spoilt by one weak line. A tour in France and Italy, with the pupil mentioned above, inspired his poem *Liberty*. *Amanda* was addressed to Elizabeth Young, but disappointment in love followed. Made Secretary of Briefs, worth three hundred pounds, on his pupil's death, Thomson moved permanently to Richmond, where he died and was buried. His second play, *Agamemnon*, was witnessed by the Prince and Princess of Wales. Through Lord Lyttelton's influence, the Prince granted Thomson a pension of a hundred pounds. His Lordship obtained for him another sinecure post as Surveyor General of the Leeward Islands. A frequent visitor at Hagley, Lyttelton's Worcestershire seat, Thomson likewise enjoyed Shenstone's hospitality at the Leasowes. Though rejected by the censor in 1739, *Edward and Eleanora* in print was highly praised by John Wesley. Later appeared *Tancred and Sigismunda*. *The Castle of Indolence*, an allegorical poem of 1745, praised by Gray, shows influence of Thomson's early study of Spenser. His *Coriolanus* was acted at Covent Garden theatre the year after his death, the principal part being performed by the author's former friend James Quin. An energetic walker, though late riser and fond of working at night, Thomson died from a chill caught returning home from London by river. Dying intestate, his property passed to relatives in Scotland.

VARIOUS opinions of Johnson's *Rambler* appear in these essays. Highly praised by Boswell, and once apparently the writer's own favourite production, Johnson afterwards came to think the work 'too wordy.' Gratifying indeed was his wife's judgment—'I thought very well of you before, but I did not imagine you could have written anything equal to this.' Christopher Smart's *Student, or Oxford and Cambridge Miscellany*, with Thornton one of its principal contributors, speaks of the *Rambler* as 'exceeding anything of the kind ever published in the kingdom, some of the *Spectators* excepted, if indeed they may be excepted.' The same periodical expresses the hope that the writer will be rewarded in 'the auspicious reign of George I I.' That monarch, however, unlike Augustus, to whom he is here compared, was no patron of learning. Not that Johnson's style 'entirely escaped the harmless shafts of pleasant humour; for the ingenious Bonnell Thornton,' Boswell relates, 'published a mock *Rambler* in the *Drury Lane Journal*.' Thornton is supposed to have contributed to Hawkesworth's *Adventurer*. Johnson was amused at Thornton's burlesque *Ode on St Cecilia's Day*, 'adapted to the ancient British music, the salt-box, the Jew's harp, the marrow-bones and cleaver, the hum-strum or hurdy-gurdy, etc' He thought slightly of the same writer's *Connoisseur*, brought out in collaboration with Colman, though Boswell commends 'its just views of the surface of life and very sprightly matter.' Contributors to this paper were Cowper and Lloyd, Thornton's school-fellows at Westminster. Thornton, whose 'witty sallies' Boswell mentions enjoying, seems to have been his friend at the time of his introduction to Johnson in 1763. Thornton and other old Westminster boys formed themselves into the Nonsense Club, dining together every Thursday. On collapse of the *St James's Chronicle*, a superior literary paper with Colman and himself its original proprietors, Thornton apparently contemplated a theatrical career; this failing, he returned to literary work. In 1767 appeared his *Battle of the Wigs*, in continuation of Dr Garth's *Dispensary*. Thornton also translated into blank verse five out of seven comedies of Plautus, published in five volumes. Son of a London apothecary, Thornton was educated at Christ Church, Oxford, for the medical profession. His epitaph in Westminster Abbey was written by Dr Joseph Warton, head master of Winchester College. Thornton's son, Robert John, by his wife, Sylvia Braithwaite, was a physician and writer on botany.

THIS leading brewer, and Member for Southwark, came of a Hertfordshire family. Henry Thrale's connection with the Anchor Brewery in Southwark, for the third generation in succession, appears under BARCLAY, PERKINS & Co. As one of Thrale's executors, Johnson received a legacy of two-hundred pounds. Boswell also gives the text of an address written by Johnson in Thrale's name to the electors of Southwark. Thrale was of Eton and Oxford, and enjoyed a liberal allowance from his father. Marriage in 1763 to Hester Lynch Salusbury, thirteen years younger than himself, was without love on either side. Though kind, his attentions to Sophy Streatfield gave his wife cause for jealousy. Fanny Burney describes Thrale as not seeming happy, though possessing every means of happiness in his power. In 1765 Johnson was introduced to the 'Thrales' Streatham home by Arthur Murphy. For many years Johnson was an honoured guest. In 1774 he accompanied Mr and Mrs Thrale and their daughter Queenie to Wales. For another journey together see under JOHNSON IN FRANCE. An Italian tour, to include Johnson, was frustrated by the sudden death of Thrale's little boy. On more than one occasion Thrale entertained Johnson at Bath and Brighton. Johnson's letters to Mrs Thrale contain many expressions of kindly concern for her husband's health, 'my master,' as he called him. Protesting against the idea of Thrale's inferiority to his wife, 'I know no man,' said Johnson, 'more master of his wife and family than Thrale. If he but holds up a finger, he is obeyed. It is a great mistake to suppose that she is above him in literary attainments. She is flippant, but he has ten times her learning.' In 1780, when the Gordon riots had spread there, the family were forced to leave Bath, owing to a report in a local paper that Thrale was a Catholic. He died from apoplexy, through refusal to listen to the remonstrances of his wife, his physicians or Dr Johnson, against voracious eating. 'With him,' the doctor feelingly writes, 'were buried many of my hopes and pleasures. About five, I think, on Wednesday morning he expired. I felt almost the last flutter of his pulse, and looked for the last time upon the face that for fifteen years had never been turned upon me but with respect or benignity. Farewell. May God, that delighteth in mercy, have had mercy on thee!' (*Prayers and Meditations*.)

See also under HESTER LYNCH PIOZZI; BARCLAY, PERKINS & Co; ST LEONARDS CHURCH, STREATHAM, and HESTER MARIA THRALE.

As long ago as the fourteenth century Chaucer praised the Southwark ales. The books of the Anchor Brewery in that borough go back uninterrupted to 1690; the firm likewise possess two licenses granted by Charles I. Its ten acres of ground include the site of the Globe theatre, famous for the acting of Shakespeare's plays, till burnt down in 1613. Edmund Halsey, who worked at the brewery for twenty shillings weekly, and eventually became owner, was succeeded by his nephew Ralph Thrale. In 1759, Ralph's son Henry, friend of Johnson, 'had good sense enough,' writes the doctor, 'to carry on his father's trade.' In 1772 a scheme for brewing without malt or hops landed Thrale in a heavy debt, liquidated by his wife's capable assistance. Boswell records purchase of the Anchor Brewery in 1781, on Henry Thrale's death, by David Barclay, a wealthy quaker. Robert, his nephew and the senior partner, was son of Alexander Barclay, whose father was author of an *Apology for the Quakers*, and friend of Admiral William Penn, Founder of Pennsylvania. The Barclay's Bank partners were of the same family. Johnson's activities as one of Thrale's executors find place in Boswell's pages; they are further honoured by Johnson's portrait as trade-mark on Barclay, Perkins & Co's. labels. John Perkins, Thrale's manager and subsequently Barclay's partner, kept Johnson's portrait in the counting-house, delighting its original by explaining that he 'wished to have one wise man there.' The brewery still treasures as relics a chair of Johnson's and his door-knocker from Bolt-Court. Boswell preserves some letters from Johnson to Perkins. Considerable resource was shown by Perkins when the Gordon rioters invaded the brew-house in 1780. Another point of interest is the place of Barclay, Perkins & Co. in literature. Dickens has immortalized the name in the *Old Curiosity Shop* and in *Sketches by Boz*. *Punch* also celebrated an event nearly followed by serious political trouble, the mobbing, that is, of General Haynau, 'the Austrian butcher,' by Barclay's labourers and draymen in 1850. Distinguished visitors to the brewery have been the Prince of Wales, afterwards Edward VII, Garibaldi and many more. The completion of Barclay, Perkins & Co's. first century-and-a-half was celebrated in 1931 by a prize poem for five guineas. Members of the Barclay, Perkins and Bevan families, connected with the brewery since 1781, were still in the business. An overseas trade began in early days; a more recent development has been Barclay's Lager Beer.

ST LEONARD'S CHURCH, STREATHAM

THIS site has been consecrated to Christian worship for over twelve-hundred years. The principal entrance, by the west door under the tower, is the only part left of a church built in the fourteenth century by Sir John Ward, a friend of the Black Prince. Sir John's monument, representing a recumbent knight in armour, is the oldest in the church. The font bowl dates from the fifteenth century. The pulpit is Jacobean. The first known vicar was Robert of Rothomago in 1230. The notorious controversialist, Bishop Hoadley, was appointed here in 1710. The present church dates from 1831, when the square family pews were removed. Among many improvements and other alterations since that date is the chancel, added in 1863. The high altar is the parish war memorial. At St Leonard's Johnson worshipped with the Thrale family. His affection for the church is evident in those words from his account of leaving Streatham for the last time, 'Templo valedixi cum osculo.' The vicar from 1755 till 1784, and so covering this period, was James Tattersall, whose son William's *Improved Psalmody* gained great popularity. Of the few epitaphs composed by Johnson, two commemorate Henry Thrale and Hester Maria Salusbury, Mrs Thrale's mother, in this church. Some correspondence is preserved between Johnson and Mrs Thrale on this matter. Sophia Thrale, third daughter, has a monument by Flaxman, her father's being the work of Wilson. Cecilia Margaretta, the youngest daughter, has a tablet. As the principal family then connected with the church, the Thrales figure largely in the registers. Of their twelve children, the baptisms are recorded of Anna Maria, Lucy Elizabeth, Sophia, Ralph, Penelope, Frances Anna, Cecilia Margaretta and Henrietta Sophia. Buried here are Henry Thrale, Johnson's host at Streatham, and his father, Ralph, also Henry Thrale, the younger, and his sisters Henrietta, Frances Anna, Sophia, another Frances, Susanna and Cecilia. T. B. Mostyn, who died in 1876 and is named in the list of parochial benefactors, was son of Cecilia Thrale. The interest of Henry Thrale in the church appears from three signatures in the vestry book and from his subscription of twenty-one pounds in 1773 towards repairs and improvements. His wife describes Thrale in her diary as 'regular in his public and private devotions, and constant at the Sacrament.*

HESTER MARIA THRALE (LADY KEITH), 1764-1857

ELDEST of the twelve children of Henry and Hester Lynch Thrale, Hester Maria is a familiar figure in Madame d'Arblay's *Diary and Letters*, whether in her home at Streatham, or staying at Bath or Brighton. A life-long friendship followed the writer's conquest of this clever girl's coldness and reserve. Baretti, her Italian teacher, is noticed separately. She learned the classics from Johnson, who named her Queenie after Queen Esther. Johnson's constancy to this child-friend comes out in letters for some twelve years till his death, and witnesses to that 'most humane and benevolent heart' of which Boswell speaks. Soon after Hester's father died in 1781, 'I hope,' writes Johnson, 'we shall never lose the kindness which has grown up between us. The loss of such a friend as has been taken from us increases our need of one another, and ought to unite us more closely.' And later, showing his changed attitude to Mrs Thrale, because of her second marriage—'You must now,' he writes, 'be to your sisters what your mother ought to have been; and if I can give you any help, I hope never to desert you.' Mrs Thrale pathetically bewails the unsympathetic attitude of Queenie and her other daughters in her engagement to Piozzi, writing of their ingratitude 'to the mother they have at length driven to desperation.' Want of love to themselves may, however, partly account for her daughters' coolness. Eventually Queenie lived at her late father's house in West Street, Brighton, on the site of the present (1933) Sherry's Dance Hall. Later, during her mother's honeymoon with Piozzi in Italy, Queenie made a home for her sisters in London. She spent her time largely in study. In 1808 she married George Keith Elphinstone, afterwards Viscount Keith, as his second wife. They seem to have lived happily together till her husband's death in 1823, at Tullyallan in Scotland. They had one daughter. Formerly a leading figure both in London and Edinburgh society, Lady Keith's latter days were spent in retirement. Charles Greville, though giving her mother's name incorrectly, records in his *Diary*, 'Old Lady Keith is dead, at some prodigious age. She was the Queeny of Dr Johnson, Mrs Hale's daughter, and was the last surviving link between those times and our own, and probably the only person surviving who could remember Dr Johnson himself and his remarkable contemporaries, or who had lived in intimacy with them.'

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EDWARD THURLOW, 1731-1806

PITT described Thurlow as 'a growler at everything, a proposer of nothing, and a supporter of everything.' Double dealing over the Regency Bill, and a seeming determination to thwart every measure proposed, account for Thurlow's unpopularity with political colleagues. No respecter of persons, a growling outspokenness characterized the Lord Chancellor's social intercourse no less than his public life. 'If I must name a day for dining with your Royal Highness,' he answered the Prince of Wales, 'it shall be when you keep better company.' In reply to his royal host's excuse for a friend attending Brighton races, Thurlow suggested the Prince's coach-box as more suitable than his dinner-table. Nevertheless, the Prince shed tears at news of Thurlow's death; and George III, though compelled to transfer the Great Seal to Pitt in 1792, retained a partiality for his old minister. The boy was father to the man. Impossible at home, Thurlow was sent to school at Seaming in his native county of Norfolk. Proceeding with a bad character to King's School, Canterbury, he was eventually expelled from Caius College, Cambridge, without a degree. Thurlow was called to the Bar in 1754 from the Inner Temple, and some years later, through Lord Weymouth's influence, entered Parliament as Member for Tamworth. He was connected with the celebrated Douglas cause, in which Boswell was concerned. Appointed Solicitor-General in 1770, he became next year Attorney-General. Gratified at his American policy, the King used his influence to obtain for Thurlow the Lord Chancellorship in 1778; in twelve months' time he was raised to the peerage. Retiring from politics in 1802, after various ups and downs of parliamentary fortune, Thurlow lived principally at Dulwich. Dying unmarried at Brighton, he was buried in the Temple Church, London, with a bust inscribed with a Latin epitaph by Dr Routh, President of Magdalen College, Oxford. Thurlow's ungracious nature, described above, contrasts strangely with his generosity to Johnson. Unsuccessful in obtaining an increase of pension for a proposed Italian tour, he generously invited Johnson to draw on himself for the amount required. Boswell preserves letters from Thurlow and from Johnson on this subject. Respect for Thurlow's abilities and conversational powers led Johnson to protest, 'I would prepare myself for no man in England but Lord Thurlow. When I am to meet with him, I should wish to know a day before.'

PERSUADED unwillingly to take Holy Orders, John Horne, as his name then was, made a most unclerical parson! *I have suffered/ he wrote to Wilkes, 'the infectious hand of a bishop to be waved over me, whose imposition, like the sop given to Judas, is only a signal for the devil to enter.' He nevertheless gained some reputation as a preacher, and dispensed medicines to the poor in his Brentford parish. He assumed the name Tooke after a political friend, whose home suggested the title for Horne Tooke's best known work, the *Diversions of Purley*. After a period as schoolmaster and travelling tutor, Horne Tooke entered political life. In the *Petition of an Englishman*, containing insinuations against Lord Bute, he defended Wilkes, with whom he afterwards quarrelled. His successful opposition to the Duke of Bedford, in the election of the mayor and bailiffs of that town, called forth the taunts of *Junius*, of whose celebrated letters, Horne Tooke, like many others, was supposed to be author. He concerned himself with the Society for Supporting the Bill of Rights, meeting at the London Tavern to raise sums for paying Wilkes's debts. An address of Loyalty, and Lord Mayor Beckford's speech to the King, were said to be Horne Tooke's composition. In 1777 he was fined two hundred pounds and sentenced to a year's imprisonment for libel on the king's troops in the American war. Johnson suggested the pillory as a fitting punishment. He candidly, however, praised a philological work on the English particle, composed by Horne Tooke in gaol and addressed to Dunning, declaring that a new edition of his dictionary should contain 'several of Mr Home's etymologies;' the more generous, when the author speaks of Johnson with disrespect in this very work. But Horne Tooke confessed himself unable to read without tears of Johnson's struggles described in the preface to his dictionary. On his release, Horne Tooke resumed politics, but his clerical orders were objected against his representing Old Sarum in Parliament and against his being called to the Bar, a permanent source of bitterness. He latterly resided with his two illegitimate daughters at Wimbledon, reading, gardening and entertaining. He had a son in the East India Company. His father was a London poultry-dealer. Horne Tooke was educated at Westminster, Eton and St John's College, Cambridge. He was buried at Ealing, and not, as he desired, under a marble slab in his garden.

MANY names otherwise forgotten, or known only to the few, live on in hymns associated with them. In what countless hearts, for instance, has *Lead, kindly light*, found a welcome, though Newman as a great Englishman and Catholic leader remains unknown. Considered second only to Charles Wesley among eighteenth-century hymn-writers, Toplady's name is immortalized in *Rock of Ages*, This hymn Julian describes as 'having given him a deeper and more inward place in millions of human hearts from generation to generation than any other hymnologist of our country.' (*Dictionary of Hymnology*.) The teaching and imagery of *Rock of Ages* were suggested by its writer's experience of a violent storm among the rocks of Blagdon in Somersetshire. Since it once became known, about 1810, this hymn has figured in nearly every Protestant hymnal of England and America, and has been translated into many languages, including a rendering into Latin by Mr Gladstone. Prince Albert, on his death-bed, found comfort in *Rock of Ages*. After education at Westminster and Trinity College, Dublin, Toplady was ordained by the Bishop of Bath and Wells. From 1768 till his death he held the living of Broad Hembury in Devonshire. Becoming an extreme Calvinist, Toplady was absent from his parish the last three years of his life, ministering to a Calvinistic congregation in London. The most able writer among the Calvinists of that time, Toplady's best book was *Historic Proof of the Doctrinal Calvinism of the Church of England*. Toplady, though genuinely religious, was essentially a controversialist. Far gone in consumption a few weeks before his early death, Toplady's last sermon, from his London pulpit, was 'a dying avowal of his religious sentiments and of all his religious and controversial writings.' Toplady received his first religious impressions from the Rev. James Norris, a Wesleyan minister in Ireland. He nevertheless writes most bitterly against Wesley and his followers. As editor of the *Gospel Magazine*, Toplady alludes in its pages to Wesley as 'an old fox tarred and feathered.' He also exposed unacknowledged quotations in Wesley's *Calm Address to the American People*, from Johnson's *Taxation no Tyranny*. Fond of society, Toplady met Johnson at Dilly's, the London publisher, in 1773. In reply, to Johnson's argument on religious toleration, 'Sir,' answered Toplady, 'you have untwisted this difficult subject with great dexterity.' Toplady was the son of a military officer. When he was about a year old, his father was killed at the Siege of Carthage.

HARDENED to literary criticism, Johnson's silence betrayed shame, as Boswell relates, when his political integrity was questioned. One critic was the Rev. W. J. Temple, in a letter to Boswell. The Rev. Joseph Towers, also, in a printed pamphlet on the *False Alarm*, the *Falkland Islands* and the *Patriot*, called attention to their unworthiness of the author of the *Rambler*. The thought of talents misused in party violence and rancour would, he declared, destroy his former pleasure in Johnson's works. Political differences, however, failed to blind Towers to Johnson's piety, learning and conversational gifts. In his *Essay* mentioned under OTHER LIVES OF JOHNSON, Towers readily admits that 'his dictionary, his moral essays and his productions in polite literature will convey useful instruction and elegant entertainment, as long as the language in which they are written shall be understood.' Opposed as Johnson was to Milton's politics, Towers appreciated his broad-minded acknowledgment of that writer's poetical abilities. Unable to sympathize with the whiggish opinions of Towers, Boswell esteemed him as 'an ingenious, knowing and very convivial man.' Towers was author of a biography of Frederick I I I of Prussia; he compiled a large part of the *British Biography*, containing results of researches at the British Museum, and was later a contributor to the *Biographia Britannica*. A collection of his pamphlets was published by subscription in 1796. One of the sons of a second-hand bookseller in Southwark, Towers began life as an errand boy, till apprenticed at the age of seventeen to Robert Goadby, at Sherborne in Dorsetshire, head of a large country publishing business, and proprietor of the *Sherborne Mercury*. Here Towers learned Latin and Greek. Under the influence of Goadby, a deeply religious man and spiritual writer, he developed Unitarian opinions. After some years as a London bookseller, Towers entered the Nonconformist ministry. From a post at Highgate he went to Stoke Newington, as colleague to the Rev. Richard Price, who to eminence in his ministry added considerable political and financial capacity. A story that Johnson refused to meet Price, because of his zeal for the French revolution, is doubtful. Towers received the degree of LL.D. from Edinburgh. Like his brother John, he was largely self-educated. Towers was related by marriage to Caleb Fleming, a well-known controversialist of Nottingham, whose epitaph he composed. His son, Joseph Lomas Towers, a Unitarian minister with literary tastes, died insane in 1831.

THE Vauxhall Gardens, celebrated by Goldsmith, Smollett and Thackeray, as well as by Boswell, survived till 1859. Competing with Ranelagh in popularity, this 'excellent place of public amusement,' as Boswell describes Vauxhall, is intimately connected with Thomas Tyers. The Spring Gardens of 1661, acquired by his father, were re-opened under their new name in 1732. The property descending to the owner's two sons, Thomas eventually sold his interest to his brother. Rowlandson's drawing shows Johnson, 'who, with Boswell and his friend Mrs Thrale, appears, as one might expect, displaying a great deal more interest in the epicurean resources of the management than in either the distinguished company or the entertainment.' (Chancellor, *Eighteenth Century in London*.) Boswell relates his introduction to Tyers whom, with Steevens, he met in Johnson's company in 1769. Boswell speaks of Tyers as 'living with Dr Johnson in as easy a manner as almost any of his very numerous acquaintance.' Tyers compares Johnson to a ghost, never speaking until first addressed. But Boswell complains of the inaccuracy of the *Essay* by Tyers, noticed under OTHER LIVES OF JOHNSON. One instance is his making Johnson, whose marriage was childless, father of a girl. Graduating from Exeter College, Oxford, and called to the Bar, Tyers, 'having a handsome fortune,' as Boswell records, Vivacity of temper, and eccentricity of mind, could not confine himself to the regularity of practice.' Tyers figures in Johnson's *Idler*, as Tom Restless, 'who has long had a mind to be a man of knowledge, but does not care to spend much time among authors; for he is of opinion that few books deserve the labour of perusal.' He therefore reproduces conversation overheard at coffee-houses as his own. But Johnson owned that 'Tyers always told him something he did not know before.' In reality a great reader, his essays on Pope and Addison are superior to his other on Johnson. His *Political Conferences* won considerable reputation. Timidity usually compelled Tyers to allow only a few copies of his works to be printed, for distribution among friends. A series of his resolutions published in Nichols's *Literary Anecdotes* recall much of Johnson's *Prayers and Meditations*. Tyers was acquainted with many London celebrities, including Bishop Lowth. He divided his time between the Capital and his house at Ashted in Surrey. He possessed a knowledge of medicine and was somewhat of a valetudinarian. Tyers died unmarried at his country residence.

JOHNSON AND ROYALTY. Johnson's visit in childhood, to obtain the benefit of Queen Anne's touch for scrofula, is noticed separately.

At the Queen's House, now Buckingham Palace, visiting the wife of Bishop Percy, nurse to Prince Edward, Johnson conversed with the Prince of Wales, afterwards George IV. (See DEVOTIONAL BOOKS.)

Johnson's interview in the library there, in 1767, with George III, is related by Boswell. The doctor found the king well acquainted with current literature, and made a point of talking his best, while receiving the royal compliments on his work in dignified silence. 'It was not for me,' he said, 'to bandy civilities with my sovereign.' Delighted with His Majesty's graciousness, 'Sir,' said Johnson to Mr Barnard the librarian, 'they may talk of the king as they will, but he is the finest gentleman I have ever seen.'

Johnson described George III's private collection of books as 'more numerous and curious than he should have supposed any person could have formed in the time employed by the king.'

Johnson, among numerous scholars, enjoyed a pension from George III, who read his *Western Islands* and accepted his *Lives of the Poets*.

Late in life, Johnson told Boswell that he had written dedications for authors 'to all the Royal Family round.'

JOHNSON'S PENANCE. Though he could not, as in old age he told the Rev. Henry White, accuse himself as an undutiful son, 'once indeed,' Johnson confessed, 'I was disobedient. I refused to attend my father to Uttoxeter market. Pride was the source of that refusal, and the remembrance of it was painful. A few years ago I determined to atone for this fault. I went to Uttoxeter in very bad weather, and stood for a considerable time bare-headed in the rain, on the spot where my father's stall used to stand. In contrition I stood, and I hope the penance was expiatory.'

In the eighteen-seventies, Henry Abud, vicar of Uttoxeter, collected funds for placing on the stone kiosk, known as the Conduit, a plaque depicting this event. The actual penance spot, however, is nearer the church-gate. The meaning of the inscription on the Conduit, 'Dr. Johnson, 1759,' is unknown. In 1933, boards on the Conduit, advertising sweets, chocolates and cigarettes sold within, and another notice about parking of cars, had taken the place of old Michael Johnson's books! At one time the Conduit housed a weighing-machine.

THE information on mural tablets, concerning distinguished citizens of the past, makes the stones of Lichfield a biography in miniature, to be desired in other towns. The market shows the birth-place of Elias Ashmole (1.617), founder of the Ashmolean Museum at Oxford; close by is that of Samuel Johnson, Lichfield's greatest son. Bird Street preserves that of Bishop Thomas Newton (1704), author of a *Dissertation on the Prophecies*. The Probate Court, in the same street, is marked as the site of David Garrick's house, pulled down in 1856. All the above named were educated at Lichfield grammar school. Nearly opposite the Probate Court may be seen the residence (1756-1781) of Dr Erasmus Darwin, author of the *Botanic Garden*, between whom and Johnson was a mutual disliking. The Rural District Council offices were formerly the grammar school master's house, built in 1682. In Dam Street is marked the site of the house occupied by Dame Oliver, Johnson's first teacher. For other memorials of Johnsonian interest, see under CHURCHES OF LICHFIELD.

Visiting Shrewsbury in 1774, Johnson records—'We were at St Chad's, a very large and luminous church. . . . We called on Dr Adams.' The Lady Chapel only remains of the St Chad's Church of that time. Its history dates back to about the end of the eighth century. The list of vicars begins in 1334, including Dr William Adams (1731—1775), Johnson's friend, and Master of Pembroke College, Oxford. Dr Adams, when at Shrewsbury, lived at Rowley's Mansion, a seventeenth-century building still standing. The church possesses a photograph of Opie's portrait of Adams. The inscription appears over the entrance to the present St Chad's Church, in another part of the town,—'This church was consecrated 19 August 1792. The first stone having been laid on St Chad's Day 1790.⁵ The consecrator was Bishop Cornwallis, of Lichfield and Coventry, nephew of Archbishop Cornwallis, of Canterbury. The English Bridge across the Severn, built by Gwyn, a friend of Johnson, has been replaced by another, more adapted to twentieth-century needs, opened by the Queen in 1927. A gentleman once described annoyance caused to the barristers on the assizes at Shrewsbury, by fleas from bales of wool stored in the Town Hall. His tedious manner of narration caused Johnson to exclaim—'It is a pity, Sir, that you have not seen a lion; for a flea has taken you such a time, that a lion must have served you a twelve-month.'

FROM *Life of Bishop Durnford*. 'His father was at Pembroke in the years 1784 till 1788, and had a recollection, which he was fond of reviving, of being asked as an undergraduate by the Master, Dr Adams, to a party at the Lodgings, to meet the great ornament of Pembroke, Dr Johnson. He saw Johnson, the centre of an admiring throng, but as a youngster was naturally enough not introduced to him. After a time a fussy little man came rushing in, crying: "Has he said anything?" This, it is hardly necessary to explain, was Bozzy.'

From a *Memoir of William Hazlitt*. 'Talfourd mentions one or two instances in which he startled and shocked his audience with a fine audacity, . . . He was enumerating the humanities which endeared Dr Johnson to his mind, and mentioned, as noblest, his carrying the poor victim of disease and dissipation on his back through Fleet Street—at which a titter arose from some, struck by the picture as ludicrous, and a murmur from others, who deemed the allusion unfit for ears polite. He paused for an instant, and then added in his sturdiest and most impressive manner, "An act which realizes the parable of the good Samaritan."'

Abridged from Wraxall's *Posthumous Memoirs*. 'I consider him the most illustrious and universal man of letters whom I have personally known. With Addison, it has always appeared to me, Johnson may be more aptly compared, than with any other writer of eminence in the eighteenth century. Both were moralists, both poets. Both have left us their travels. As the former composed only one tragedy, *Cato*; so the latter produced only a single tragic piece, *Irene*. If the superiority rests decidedly with Addison, we shall probably admit that none of his poetical works can be placed in competition with the imitation of the third and tenth satires of Juvenal. The *Rambler*, though not equal to the *Spectator*, cannot be rated far below it. And Johnson's Dictionary stands alone as a monument of human ability, perseverance and knowledge. In 1818 Addison may stand highest in general admiration, but I am by no means sure of his pre-eminence a century hence. Johnson has no monument in Westminster Abbey; Boswell has transmitted him to the latest posterity. The flat stone that covers his remains in Poets' Corner, on which I have lately stood, awakens involuntary sentiments of admiration and respect.'

THE one-hundred and fiftieth anniversary of Johnson's death has, I claim, proved my words true in the essay on SAMUEL JOHNSON—Tew have been made to live more vividly than the once obscure Grub Street writer.' One proof, surely, was the crowded commemoration service in St Paul's Cathedral, on December 13th, 1934, attended by the Lord Mayor and Sheriffs of London. The Dean, as preacher, spoke of Johnson as 'endearing himself to us because his virtues and failings were peculiarly English. His conservative and yet independent spirit gave honour gladly where custom prescribed it, but was ready proudly to defy, in the famous letter to Lord Chesterfield, the tyranny of the patron over the freedom of the author.'

Other events were a banquet in the Barbers' Hall in the City, and a Johnsonian exhibition in the Southwark Public Library, where an address from Lord Charnwood, of Johnson's native city, recalled his associations with Barclay, Perkins and Co.'s neighbouring brewery. A similar exhibition in the Bodleian Library lately was a reminder that 'Fortune's wheel turns. Johnson at Oxford was poor and jeered at, and he left without taking his degree.' (*Antique Collector*.)

Again, on December 13th, the *Morning Post* claims place as 'the only living daily newspaper of the Johnsonian era, born just over twelve years before Johnson died.' The same issue reproduces the obituary notice in the *Morning Post* of December 17th, 1784. 'The loss of Dr Johnson will be much regretted by all good men acquainted with his literary productions; and all Christendom will have reason to lament his death; for this was the only learned layman of these times who lived and died a Christian. Bishops Hurd and Lowth are the only two great literary men remaining of the old school; that is, of those who to elegant and profound knowledge and great literary talents add the virtues and the faith of a Christian; a character which the Humites and Gibbonites have zealously endeavoured to root out of the country, in emulation of Voltaire, who endeavoured to ridicule it out of the whole world.'

Another event of interest was the award to a St Clement Danes school-girl of the Johnson Medal, for the best essay on that eminent worshipper in this church, while, then, though no less worthy, 'there are some of whom there is no memorial,' this great Christian scholar remains his country's pride.

'I DO indeed come from Scotland, but I cannot help it/ pleaded Boswell, when introduced. 'That, Sir, I find,' replied Johnson, 'is what a very great many of your countrymen cannot help.'

'Sir,' said Johnson, in conclusion of an argument on free will, 'we know our will is free, and there's an end on't.' Again, in answer to Boswell's complaint of recurrence of this question, 'What have you to do with liberty and necessity?' writes Johnson. 'Or what more than to hold your tongue about it?'

Johnson owned himself very insensible to the effects of music. Boswell, however, experienced a 'pathetic dejection,' making him ready to shed tears, or 'a daring resolution,' to rush into the thickest part of the battle. 'Sir,' commented Johnson, 'I should never hear it, if it made me such a fool.' Describing a musical evening at Ashbourne, 'My frame,' writes Boswell, 'was agitated, and I was conscious of a generous attachment to Dr Johnson, as my preceptor and friend, mixed with an affectionate regret that he was an old man, whom I should probably lose in a short time. I thought I could defend him at the point of my sword. My reverence and affection for him were in full glow.' One of Boswell's weaknesses, however, suggests the question, Was this sudden enthusiasm only the effect of music? How far was the bottle responsible?

Realizing that she was married the year previous to his birth, Lady Eglintoune might, as she pointed out, have been Johnson's mother. Adopting him accordingly, 'she embraced him, saying, My dear son, farewell.' Relating the circumstance in a blundering manner, Boswell made Johnson an illegitimate child, born the year *before* the Countess's marriage. A young lady of quality thereupon suggested, 'Might not the son have justified the fault?' Johnson never forgot the compliment.

Annoyed by the flattery of 'a very celebrated lady,' Hannah More, in fact, 'Spare me, I beseech you, dear Madam,' requested Johnson. Taking, however, no notice, 'Pray, Madam,' protested the doctor, 'let us have no more of this.' Her indelicate and vain obtrusion of compliment finally provoked the rejoinder, 'Dearest lady, consider with yourself what your flattery is worth, before you bestow it so freely.'

'No man,' said Johnson, 'will be a sailor, who has contrivance enough to get himself into a jail; for being in a ship is being in a jail with the chance of being drowned.'

MRS VESEY'S London literary parties, described by Hannah More, Mrs Montagu and others, were frequented by many of note in literature, politics and the Church. Informal conversation without card-playing distinguished these assemblies, held on alternate Tuesday evenings, and frequented largely by members of the Literary Club, after dining together. 'As soon as Dr Johnson was come in and had taken a chair,' writes Langton to Boswell, 'the company began to collect round him, till they became four if not five deep, those behind standing and listening over the heads of those sitting near him.' Other guests were Dr Barnard, Provost of Eton, Bishop Porteus, Horace Walpole, and the learned Miss Carter. Apparently a general favourite, Mrs Vesey was a special friend of Mrs Montagu, of Blue Stocking fame. That lady's letters to the Sylph, as she called Mrs Vesey, contain much literary and social gossip, describing among other matters a meeting with Bishop Percy at Alnwick, and a continental tour with Miss Carter. In another she confesses grief not outwardly shown for loss of her son. Mrs Vesey writes to her friend of the Gordon Riots, and of Mrs Thrale's coming marriage with Piozzi, which caused so great a scandal. The two friends were more than once Lord Lyttelton's guests at Hagley. Immensely admired by Laurence Sterne, the novelist, Mrs Vesey incurred a severe reproof from Miss Carter for flirting with that eccentric character at Bath. Supposed to have been born about 1715, Mrs Vesey was the daughter of Bishop Vesey, of Ossory. Married first to William Hancock, an Irish member of Parliament, her second husband was Agmondesham Vesey, member for Harristown and Kinsale, Accountant-General and later Privy Councillor of Ireland. Burke's description of him as 'a man of gentle manners' procured Johnson's ready assent to Vesey's election to the Literary Club, where Boswell records meeting him. In proposing that Vesey should teach Irish antiquities and Celtic literature at an imaginary university, Johnson had forgotten that architecture was more in Vesey's line. Dying in 1785, great was the indignation of Mrs Vesey's friends at a faithless and selfish husband's scanty provision for his widow. Her uncontrolled grief, however, at his death ended in imbecility. Mrs Garrick writes soon afterwards, 'I have seen poor Mrs Vesey; but I am persuaded she perfectly forgot for what reason she wore black gloves, as the rest of her mourning can put her in mind of no loss whatsoever.'

JOHNSON'S life-long constancy to old Lichfield friends is noticeable with regard to Molly Aston, Mrs Gastrell, Mrs Cobb, David Garrick and others. 'I hope,' he writes in old age of Walmesley, 'that at least my gratitude made me worthy of his notice. He was of an advanced age and I was only not a boy, yet he never received my notions with contempt.' These words occur in the chapter on Edmund Smith in Johnson's *Poets*. In strong contrast is Anna Seward's characteristic sneer at 'the noble-minded Walmesley's endurance of the squalid youth' in the bishop's palace, where he then lived. If not entirely faultless, contact with the world had never, Johnson testifies, undermined Walmesley's principles. Though a Whig, 'with all the virulence and malevolence of his party,' difference in politics did not lessen Walmesley's exertions for the son of the Tory bookseller. Among the first to recognize his abilities, he endeavoured unsuccessfully in 1735 to obtain for Johnson the mastership of Solihull grammar school in Warwickshire. Two years later, Walmesley wrote to the Rev. John Colson on their behalf, when Johnson and Garrick went to seek their fortune in London. In 1746, disappointed at Johnson's want of effort, through constitutional laziness, to produce some work worthy of his abilities, 'I esteem him,' says Walmesley, 'as a great genius quite lost both to himself and to the world.' Failure of *Irene* on the stage falsified Walmesley's prediction of Johnson's becoming a tragedy-writer. Asking, when he heard the unfinished manuscript read, how Johnson could plunge his heroine into deeper calamity, 'Sir,' was the reply, 'I can put her into the Spiritual Court.' The words are a sarcastic allusion to Walmesley as Registrar of the Ecclesiastical Court of Lichfield. Walmesley's father represented that city in Parliament, and was Chancellor of the Diocese. After leaving Trinity College, Oxford, Gilbert was eventually called to the Bar. A man of considerable learning, as Johnson bore witness, Walmesley translated Latin verses for the *Gentleman's Magazine* in its early days. His library was, after his death, sold by Thomas Osborne. Prominent among Lichfield gentry, Walmesley came of a Lancashire family. In 1736 he married Magdalen Aston. About thirty years younger than her husband, Magdalen lived till 1786. They were buried together in Lichfield Cathedral, commemorated on a mural tablet, with an inscription given in Harwood's *History of Lichfield*.

See also essays on MARY ASTON and JOHN COLSON.

HORACE WALPOLE (FOURTH EARL OF ORFORD),
1717-1797

BORN in London, Horace was youngest of Sir Robert Walpole's children. Among Walpole's Eton contemporaries were William Cole, antiquarian, Richard West, poet, both afterwards his correspondents, and George Augustus Selwyn, wit and politician. Walpole went on to King's College, Cambridge. For many years he represented successively Callington, Castle Rising and King's Lynn in Parliament. But Walpole's interests were literary rather than political. From his private printing-press issued his *Castle of Otranto*, *Anecdotes of Painting*, some of Gray's odes, etc. His fame, however, rests chiefly on his *Letters*, amongst the finest in the English language. Other hobbies were curios and pictures. Walpole also spent much time transforming his house at Strawberry Hill near Twickenham into a unique Gothic mansion. St Mary's Training College for teachers, as it has become, retains much of his work. Deeply offended at his disparaging remarks on Thomas Gray, the poet, another schoolfellow and friend, noticed separately, Walpole refused to know Johnson, or to subscribe to his monument in St Paul's Cathedral. 'Boswell came to me,'⁵ Walpole writes to Miss Berry, 'said Dr Johnson was writing the *Lives of the Poets*, and wished I would give him anecdotes of Mr Gray. I said very coldly I had given what I knew to Mr Mason. Boswell hummed and hawed and then said, "I suppose you know Dr Johnson does not admire Mr Gray." Putting as much contempt as I could into my look and tone, I said, "Dr Johnson don't? Humph!" And with that monosyllable ended our interview.' Again, in the same spirit, 'The more one learns of Johnson,' writes Walpole, 'the more preposterous assemblage he appears of strong sense, of the lowest bigotry and prejudices, of pride, brutality, fretfulness and vanity. And Boswell is the ape of most of his faults, without a grain of his sense. It is the story of a mountebank and his zany.' The doctor's judgment on his critic was more charitable. 'He got together,' Johnson admitted, 'a great many curious little things and told them in an elegant manner.' Johnson also candidly acknowledged the literary merits of the *tleroic Epistle to Sir William Chambers*, the supposed joint-production of Walpole and Mason. In old age Walpole suffered severely from gout. He died a bachelor in Berkeley Square, London, and was buried at Houghton, the family seat in Norfolk. His writings were edited by Miss Mary Berry, with whom Walpole was said to have desired marriage.

THE first Earl of Orford was born at Houghton near King's Lynn. Educated at Eton and King's College, Cambridge, he represented Lynn in Parliament, from 1702 till the end of his political career. His financial ability caused George I to declare that Walpole 'never had his equal in business.' His speeches were methodical rather than eloquent. Goldsmith condemns neglect of scholars by 'a certain Prime Minister of inglorious memory.' But though indifferent to literature, Walpole had Steele as a political ally and conferred offices on Congreve and Gay. He witnessed the *Beggars' Opera* at Lincoln's Inn Fields, laughing heartily at certain lines suspected of applying to his own corrupt practices in the House of Commons. Sir Robert was also on friendly terms with Addison. Pope was gratified by Walpole's presenting the *Dunciad* to the King and Queen. Writing to secure Reynolds' patronage for his godson Paterson, 'You have heard,' as Johnson reminds the great artist, 'of a man who asked no other favour of Sir Robert Walpole than that he would bow to him at his levee.' Johnson considered Walpole a fine fellow for maintaining peace for so long, and admired his good temper and readiness to forgive; even enemies, he points out, were convinced of Walpole's merits before he died. 'Walpole,' the doctor said, 'was a minister given by the king to the people; Pitt was a minister given by the people to the king as an adjunct.' The doctor compares Walpole politically to a fixed star, while Pitt was a meteor. Discussing political events in 1775, 'we are governed by the cabinet,' declared Johnson, 'but there is no one head there as in Sir Robert Walpole's time.' He nevertheless described Whiggism under Walpole and the Pelhams as 'no better than the politics of stock-jobbers and the religion of infidels.' Johnson's imaginary political speeches in the *Gentleman's Magazine* caused Walpole to complain of being made to speak 'the very reverse of what he meant.' The writer afterwards, however, according to Murphy, 'saved appearances tolerably well, but took care that the Whig dogs should not have the best of it.' Walpole's recreation was hunting, and picture-collecting his hobby. Genial and hearty socially, his conversation was of the coarsest type. After the death of his first wife, Catharine Shorter, mother of three sons and two girls, he married Maria Skerrett, by whom he already had two illegitimate daughters, but she died almost immediately. Walpole's own death took place in London.

WILLIAM WARBURTON, D.D., 1698-1779

WARBURTON'S father was town clerk of Newark. After passing through Oakham and Newark schools, William was articled to an attorney, but abandoned law as a profession. Lacking a university education, he received an honorary M. A. degree from Cambridge and later the Lambeth D.D. He became vicar of Brant Broughton in Lincolnshire, rising to a royal chaplaincy, a canonry at Durham and the deanery of Bristol. In 1759 Warburton was consecrated Bishop of Gloucester. He had little episcopal dignity. His conception of his duties was that of his day, but he urged his clergy to bring their people to confirmation. Warburton's fame rested on his *Divine Legation of Moses*, dealing with Jewish belief in a future life. Dedicated in vigorous and abusive language to the Free Thinkers, its author characterized his critics as 'a pestilent herd of libertine scribblers/ Johnson's comment was, 'you are always entertained. He carries you round and round without carrying you forward to the point, but then you have no wish to be carried forward.' Johnson considered Warburton's *Doctrine of Grace*, and Wesley's reply thereto, each 'a poor performance.' Johnson compares Edwards' criticism of Warburton's edition of Shakespeare to a fly stinging a stately horse; he speaks gratefully of Warburton in the preface to his own Shakespeare, and considered him a superior critic to Theobald. Mindful of Warburton's early patronage, 'he praised me,' said Johnson, 'when praise was of value to me.' Warburton approved of Johnson's letter to Lord Chesterfield. At their only meeting, Warburton, after an unpromising commencement, patted Johnson! Warburton's sentiment was reciprocated, 'I admire him, but I cannot bear his style.' Alluding to his controversy with the Bishop of Oxford, Johnson described Warburton's knowledge as more general, but Lowth the more correct scholar. Defence of Pope's *Essay on Man* led to Warburton's introduction to Ralph Allen of Prior Park, Bath, whose niece he married, and inherited her uncle's property and fortune. In family life Warburton showed affection and hospitality, and as a friend loyalty and constancy. Grief-stricken at the death of his son, the only child, Warburton's robust constitution and mental faculties latterly declined. Buried in his cathedral, his epitaph was composed by his friend Bishop Hurd of Worcester, noticed separately. Hurd bought the greater part of Warburton's library for Hartlebury Castle, and presented the widow's second husband to the living of Fladbury in Worcestershire.

THE question was asked of Louis XIV, 'Does your Majesty want an archbishop, a chancellor, a general, or a prime minister? Castinat will fill either post, with honour to you and to himself.' This eulogy on a Marshal of France was afterwards used in illustration of Richard Warren's all-round abilities. (*Literary Anecdotes*.) Giving up legal studies for medicine, he held posts at the Middlesex and St George's Hospitals, and derived the largest income from medical practice then known. When attending Johnson's death-bed, 'You have come in at the eleventh hour,' said his distinguished patient, 'but you shall be paid the same with your fellow-labourers. Frank, put into Dr Warren's coach a copy of the *English Poets*.' In reply to Warren's enquiries, 'No, Sir,' said Johnson, 'you cannot think with what acceleration I advance towards death.'⁵ Soon afterwards Warren was elected member of the Literary Club. He also attended Boswell in his last illness. Succeeding Sir Edward Wilmot as physician to George III, Warren was, Wraxall considered, the best of the doctors chosen later to report on the king's mental state. Endowed with exceptional powers of mind, memory and judgment, Warren's manners and conversation were pleasing and agreeable. 'Honour the physician,' we are commanded, 'for the need thou hast of him.' Offered a peerage by Lord North, whom he had attended successfully, 'My lord,'⁵ replied Warren, 'I do not aspire to the honour you have been pleased to tender me; but if you would place my brother on the Bench of Bishops, I shall consider it an indelible obligation.' (Wraxall, *Posthumous Memoirs*.) John Warren, archdeacon of Worcester, and one time chaplain to the Bishop of Ely, was accordingly made Bishop of St David's and of Bangor successively. These two brothers were East Anglians, their father being rector of Cavendish, and archdeacon of Suffolk. From Bury St Edmunds' school John entered Caius College, Cambridge. Richard was distinguished as Fellow of Jesus, fourth wrangler and winner of Latin composition prizes. He married Elizabeth, daughter of Peter Shaw, physician to George II and III, whose father, Robert, was head master of Lichfield grammar school from 1680 till 1704. Dying in London, Warren left a widow and ten children, of whom Frederick became a Vice-Admiral in the Navy, and Pelham an eminent London doctor. Both were Westminster school boys. Richard Warren's only publications were papers in the *Medical Transactions* and a Harveian oration.

JOSEPH WARTON, D.D., 1722-1800

A NATIVE of Dunsfold in Surrey, his grandparents' home, Warton's education began at Basingstoke grammar school, under his father, with Gilbert White, author of the *Natural History of Selborne*, as a school-fellow. Warton afterwards went to Winchester, and then to Oriel College, Oxford. He later travelled as chaplain with the Earl of Bolton, under somewhat discreditable circumstances. Obtaining, however, no considerable preferment in the Church through the Earl's influence, Warton returned to Winchester College as usher. In 1766 he was raised to the headmastership, and during his tenure of office George III visited the school. Unsuccessful as teacher or disciplinarian, Warton resigned after an insurrection of the boys in 1793. Madame d'Arblay speaks of Johnson accompanying her father, on his taking her brother Richard to school at Winchester. The meeting of Johnson and Warton on that occasion was 'rapturous rather than glad.' (*Memoirs of Dr Burney*.) Among letters from Johnson to Warton, preserved by Boswell, occurs mention of Mrs Warton's hospitality at Winchester. These letters appear at intervals from 1753 till 1780, mostly on literary subjects. The friendly tone of the latest shows how short-lived was a quarrel between Johnson and Warton at Sir Joshua Reynolds's house. His preference, however, of an English epitaph for Goldsmith, rather than Latin, led Johnson to observe, 'I wonder that Joe Warton, a scholar by profession, should be such a fool.' Winchester College possesses a replica of the portrait of Warton in the University Gallery at Oxford, by Reynolds. In Winchester Cathedral, where he was sometime a canon, is a monument to Warton by Flaxman; he is represented as teaching a class of Winchester scholars standing round him. The first volume of his *Genius and Writings of Pope*, Warton's best known work, was well reviewed by Johnson in the *Literary Magazine*, and translated into German. The second volume followed many years later. This work is dedicated to Dr Young, rector of Welwyn, and author of *Night Thoughts*. An edition of Virgil gained Warton, while still young, a reputation for scholarship, and Gray noticed some of his early verses favourably. During his latter years, at Wickham in Hampshire, Warton edited Pope's works, but did not live to complete an edition of Dryden. Joseph and his younger brother Thomas, noticed separately, were members of the Literary Club. In 1782 Bishop Lowth gave Joseph Warton a prebendal stall in St Paul's Cathedral. Twice married, Warton had a family of seven.

DECEMBER 3

THOMAS WARTON, 1728-1790

ONE place of Johnsonian interest in Oxford is Kettell Hall, built about 1615, by Ralph Kettell, President of Trinity. That college possesses many accounts, etc., in Kettell's hand-writing, and also Communion vessels, presented according to his rule that every commoner should contribute to the plate fund. In 1754, on his first visit to Oxford after leaving the university, Johnson stayed at Kettell Hall, as guest of Thomas Warton, Fellow of Trinity nearly forty years. Warton's description of this visit appears in Boswell's *Life of Johnson*. Again, the following year, Johnson writes to Warton, 'I think to come to Kettell Hall.' On a visit to Oxford in 1776, Boswell was introduced to Warton by Johnson. Boswell has preserved letters from Johnson to Warton, who exerted himself over the writer's M. A. degree. The formal tone of a letter in 1780 suggests a coolness in their long friendship. At Trinity College is Warton's portrait by Sir Joshua Reynolds. His unconventional habits somewhat scandalized the other dons. Meeting the brothers in London, and favourably impressed with Joseph, Madame d'Arblay describes Thomas as 'looking unformed in his manners and awkward in his gestures. He joined not one word in the general talk. But for my father, who was his neighbour at dinner and entered into a *tete-a-tete* conversation with him, he would never have opened his mouth after the second course.' (*Diary and Letters*.) This future Poet Laureate was from childhood fond of verse-writing. A youthful publication by Warton and his brother were their father's poems, after his death. The volume, containing one poem by their sister, was dedicated to Lord Craven. Thomas eventually followed in his father's footsteps as Professor of Poetry at Oxford. His principal work, the *History of English Poetry*¹, till Queen Elizabeth, was somewhat unfavourably criticized by Horace Walpole, Sir Walter Scott and others, though Gibbon was more appreciative. Warton's *Observations on Spenser's Faery Queen* also became well known. An edition of Milton was never finished. Warton studied architecture, and gratified Reynolds by some verses on that great artist's celebrated window at New College. Some of Warton's remarks on Winchester antiquities are contradicted by Bishop Milner. Another of Warton's antiquarian works was a *History of Kiddington* in Oxfordshire. Warton was born at Basingstoke, where his father was vicar and schoolmaster. He died in college after one day's illness and was buried in the ante-chapel. Dr Blakiston, President since 1907, describes Warton as 'the best known Trinity man in the eighteenth century.' (*Colleges of Oxford*.)

RICHARD WATSON, D.D., 1737-1816

A MAN of tireless industry and insatiable ambition, Watson was son of a clergyman and schoolmaster at Heversham in Westmoreland. Graduating as second wrangler, he obtained a Fellowship at Trinity College, Cambridge. Confessing entire ignorance of the subject, he was elected in 1764 Professor of Chemistry. But he acquired such proficiency from study as to become a popular lecturer and writer, and was consulted by Government as to methods of improving gunpowder. During a long coach-drive, Johnson, as Boswell relates, was 'occupied in reading Dr Watson's second volume of *Chemical Essays*.' An additional note alludes to Watson's burning his scientific manuscripts on beginning more clerical studies. 'The friends of our excellent constitution,' it continues, 'now assailed on every side by innovators and levellers, would have less regretted the suppression of some of his Lordship's other writings.' In 1771, with little theological knowledge, Watson's ambition was crowned with the Regius Professorship of Divinity, with which went the rectory of Somersham. The Archdeaconry of Ely followed, and the rectory of Northwold, resigned later for Knaptoft. Watson refused to support the Society for Propagation of the Gospel, as more zealous to proselytize dissenters than to convert the heathen. A *Letter to a Christian Whig* advocates declaration from the clergy of belief only in Holy Scripture. *Principles of Church Authority* deals with the same subject. Watson's *Apology for Christianity*, called forth by Gibbon's writings, won his adversary's respect. Dr Porteus, of Chester, was the only bishop to acknowledge Watson's *Letter to Archbishop Cornwallis on Church Revenues*, written with a view to equalizing episcopal stipends and improving those of the lower clergy. Watson's six volumes of *Theological Tracts*, some of nonconformist authorship, were for promotion of Biblical study. His most popular work was an *Apology for the Bible*, an answer to Thomas Paine's *Age of Reason*. Consecrated, though in feeble health, to the See of Llandaff in 1782, Watson was a typical eighteenth-century bishop. Retaining other appointments in plurality, he seldom entered his diocese, though an autobiography records a confirmation at Merthyr Tydvil. From 1787 he held his Divinity Professorship by deputy. Watson supported Wilberforce against slavery and bitterly complained of the Government's neglect of himself. Residing from 1789 at Calgarth in Westmoreland, where Sir Walter Scott was once his guest, the bishop devoted himself to agriculture. Marriage with Miss Wilson, of Dallam Tower, resulted in six children. Watson was buried at Windermere.

ROBERT WATSON, LL.D., DIED 1781

JOHNSON and Boswell were introduced to Watson at St Andrew's by Mr Nairne an advocate from Edinburgh, who accompanied them so far on their journey. Boswell mentions Watson's purchase of the buildings and grounds of the lately dissolved St Leonard's College, where he had been a professor. He was now Professor of Logic at St Salvator's College, of which he was afterwards Principal. They found at his house 'very comfortable and genteel accommodation.' One of Watson's five daughters is recorded as entertaining the travellers at breakfast. Watson is conspicuous among his colleagues in doing them the honours of St Andrew's University, Johnson being described as 'taking great delight' in his information and amiable manners. Boswell gives their conversation on trade, old customs, and methods of composition, a congenial topic to Watson, as lecturer on rhetoric. The professors surprised Johnson by not having a Latin grace at dinner, as at Oxford. At Watson's house they met the poet Thomson's nephew, James Craig, architect of the New Town at Edinburgh; present, too, was the great granddaughter of Archbishop Sharp, whose murder in 1679 is related in Scott's *Old Mortality*. Admitting Johnson's 'very strong understanding,' Watson wondered at a Londoner's 'total inattention to established manners;' the professor thus had something in common with Mrs Boswell! Afterwards in 1777, the year of its publication, Johnson writes of Watson's *History of Philip II* as 'seeming to be much esteemed.' Praised in the *Bee* and the *Monthly Review* and by Horace Walpole, this work ran through many editions, and was translated into French, German and Dutch. In the Preface to his own book on the subject, 1855, Prescott, an American author, testifies to Watson's perspicuity of style, sobriety of judgment and skilful arrangement of material keeping the reader's interest. He compares Watson unfavourably, however, with William Robertson, noticed separately, for neglect of unpublished documents and other sources of information, thus making his foundations too slight for the superstructure. Watson also published a *Life of the Duke of York*. Watson's *History of Philip III*, interrupted by death, was finished by Dr William Thomson, a voluminous Scotch writer, who made a name by this work. The son of an apothecary and brewer, Watson was born at St Andrew's. After studying at that university, as well as at Glasgow and Edinburgh, he was presented by George III to St Leonard's Church, in addition to his collegiate appointments. Watson married Margaret Shaw.

THIS well-known hymn-writer's father, a business man and afterwards school master in Southampton, had been imprisoned for conscience sake; his grandfather was a naval officer. Eldest of nine, Isaac attended Southampton grammar school under the Rev. John Pinhorne. He is now best remembered by his hymns; he is thought to have taken the imagery of *There is a land of pure delight* from the view across Southampton Water. Among four hundred sacred poems credited to Watts in Julian's *Dictionary of Hymnology*, *Jesus shall reign where'er the sun; O God, our help in ages past*, and *When I survey the Wondrous Cross*, are known to all. Rejecting Dr Speed's offer of a university education, Watts preferred a dissenting academy at Stoke Newington, under Thomas Rowe, whose praises he afterwards celebrated in an ode. Studious from early childhood, Watts became tutor to the son of Sir John Hartopp, and eventually pastor of a chapel in Mark Lane. His health, undermined by study, made necessary the assistance of Samuel Price, who relates Pope's inclusion of Watts in the *Dunciad*, until his name was removed at his own protest. From 1712 Watts lived with Sir Thomas Abney's family, continuing his ministry and studies. His *Logic* was recognized at Oxford as a standard text-book; parts of his *World to Come*, a popular devotional work, were translated into many languages. The best of Watts's writings, the *Improvement of the Mind*, is praised by Johnson, as an expansion of Locke's *Conduct of the Understanding*, 'He was,' writes Johnson, 'one of the first authors who taught the Dissenters to court attention by the graces of language. Whatever they had among them before, whether of learning or acuteness, was commonly obscured and blunted by coarseness and inelegance of style. He showed them that zeal and purity might be expressed and enforced by polished diction.' Johnson also commends Watts as a writer for children, and speaks of his charity to the poor. 'Happy will be that reader,' he concludes, 'whose mind is disposed by his verses or his prose to imitate him in all but his nonconformity, to copy his benevolence to man and his reverence to God.' (*Lives of the Poets*.) Watts was buried in Bunhill Fields Cemetery, near the present Finsbury Square. Monuments were erected to him in Westminster Abbey and in the Southampton public gardens. Dr Thomas Gibbons and Edwin Paston Hood, minister of Falcon Square Chapel, Aldersgate Street, were his biographers. A portrait of Watts, by Kneller, is in the National Gallery.

THE son of a convenanter twice imprisoned for religious beliefs, Webster was a devoted adherent of the House of Hanover. Almost the only minister to remain in the city, when Prince Charles Edward entered Edinburgh, Webster is thought to have importuned Colonel Gardiner to hasten the battle of Prestonpans. After the Jacobite defeat at Culloden, Webster eulogized the Duke of Cumberland in a sermon at the Tolbooth Church. Appointed Chaplain to the Prince of Wales in 1748, Webster was one of a deputation to present an address when George III ascended the throne twelve years later. He afterwards became one of His Majesty's Chaplains in Ordinary for Scotland, and Dean of the Chapel Royal. During the four years previous to becoming minister of the Tolbooth Church in 1737, Webster had occupied posts at Haddington and Culross. He was elected, later, Moderator of the General Assembly, and in 1760 obtained the degree of D.D. from Edinburgh University. Helped by a natural gift for mathematics, Webster drew up statistics collected from all the presbyteries of Scotland, for providing annuities for the widows of ministers. Thanked by the General Assembly, his methods were followed by life insurance companies of later times. In 1755 Webster was commissioned to assist with the first census taken in Scotland. To do this, he sent a schedule of questions to every parish minister in North Britain. In reply to Johnson's request for information on the clans, 'Dr Webster,' writes Boswell, 'shall be quickened.' Johnson, however, complained of the inferiority of Webster's information, considering the supplies at his command in the above-named work, examined by Johnson himself in Edinburgh. Boswell describes Webster as, 'though not learned,' yet a very agreeable companion on account of his various social gifts. Johnson's opinion that hardly any man died without affectation was expressed on a visit to Webster. When apologizing for leaving a party early, to catch the tide for crossing the Firth of Forth, 'Better stay,' replied Lord Kelly to Webster, 'till you are half seas over.' Webster was educated at the High School of his native Edinburgh. His marriage to the daughter of Colonel John Erskine resulted in six sons and a daughter. Webster was said to have suggested to Provost Drummond, noticed separately, the plan for the New Town of Edinburgh.

ALEXANDER WEDDERBURN (LORD LOUGHBOROUGH), 1733-1805

THE eldest son of a Scotch advocate, Wedderburne's education began at Dalkeith. At Edinburgh University, afterwards, he was familiar with William Robertson, Hume and Adam Smith. Admitted to the Inner Temple in 1753, Wedderburne was, the following year, enrolled as an advocate, winning distinction, first, as a debater in the General Assembly of the Church of Scotland. He was also concerned in founding the Select Society. Instead of apologizing, as requested, for intemperate language once in the Scottish courts, Wedderburne left the house, determined to try his fortunes at the English bar. Patronized by Lord Bute, he became a Bencher of Lincoln's Inn in 1763, and joined the Northern Circuit. Practising next in the Court of Chancery, he gained reputation as an equity lawyer. If not brilliant, his decrees were well considered and expressed in clear and forcible language. Wedderburne was connected with the celebrated Douglas cause. Entering Parliament in 1768, as a Tory, he, next year, joined Wilkes's party. Wedderburne was accused of attacking Government, with the motive of compelling Lord North to purchase his support. In 1771 Wedderburne became Solicitor-General, Chancellor to the Queen and Privy Councillor. His fame as a parliamentary debater quickly increased. His next step was to succeed Thurlow as Attorney-General. In 1780 Wedderburne was appointed Chief Justice of Common Pleas, as Lord Loughborough, and five years later Lord Chancellor, the height of his ambition, Gibbon congratulating him on the support the ministry would derive 'from so respectable an ally.' Abandoning the Prince of Wales's party, Loughborough joined 'the King's Friends,' as an adherent of George III. A firm attitude during the risings in France, though making the Chancellor unpopular, prevented revolution in England. Loughborough was accused of obtaining the royal signature to documents which mental trouble rendered the King incapable of understanding. In 1801, on the dissolution of Pitt's Ministry, Loughborough was succeeded by Lord Eldon, brother of Johnson's friend Sir William Scott. Dismissed the Cabinet by Addington, he was created Earl of Rosslyn. With mental powers decreasing, the Earl retired to a villa near Windsor. Twice married, he died suddenly and was buried in St Paul's Cathedral. Boswell mentions the success of Macklin and Sheridan in teaching Wedderburne English pronunciation. He learned from Bute that Lord Loughborough first suggested Johnson's pension, informing the recipient that it was granted 'solely as the reward of his literary merit.'

THOUGH overshadowed by his more famous brother, Charles had part in the eighteenth century religious revival, no less than John. 'A more stationary man,' as Johnson describes him, Charles disapproved of some of his brother's irregularities, and was highly suspicious of the extraordinary physical effects produced on the crowds by John's preaching. But disagreement in some particulars no way impaired the mutual affection of the two brothers. Deeply attached as both were to the Church of England, Charles especially was anxious to keep their followers within its fold. He objected to John's address to the King, 'in the name of the Methodists,' protesting at certain accusations against themselves, as seeming to come from a body outside the national Church. The well-known term Methodist appears to have originated, with no religious significance, from the regular methods of study which Charles Wesley endeavoured to form in his Oxford pupils. A gifted preacher, Charles was rather the poet of the evangelical revival, till the eve of his death. He composed some thousands of sacred poems. 'John Wesley had no idea of their simply constituting a part of Christian worship as songs of adoration and praise. He expressly called them, in his preface to the edition of 1779, a body of experimental and practical divinity. They formed a sort of supplemental liturgy, thoroughly consonant in tone and spirit with the familiar prayers heard in the parish churches . . . specially adapted to keep alive the new spiritual impulse which had produced such great effects.' (Abbey and Overton. *The English Church in the Eighteenth Century*.) Samuel, the eldest brother of John and Charles, was likewise a hymn-writer. Charles had a son, of his own Christian name, organist of St George's, Hanover Square. A grandson, Samuel Sebastian Wesley, was organist of Leeds parish church, under the celebrated Dr Hook, as well as of Hereford, Exeter, Winchester and Gloucester Cathedrals, successively. From Westminster, where he was King's Scholar and at the top of the school, Charles Wesley went to Christ Church, Oxford. In 1735 he accompanied his brother John to Georgia, and was secretary to General Oglethorpe, Governor of the colony, but he returned permanently to England the following year. He later married Sarah Gwynne, a Welsh lady, who died in 1822, aged ninety-six. They lived happily together at Bristol, where some of their children were buried, and afterwards in London, where Charles ended his days.

BISHOP RYLE describes Wesley as, 'next to George Whitefield, the first and foremost evangelist of England in the eighteenth century.' (*Christian Leaders*.) One of the younger children of the Rev. Samuel Wesley, Vicar of Epworth, Lincolnshire, John narrowly escaped early death in his father's burning house. His religious training at home was of the strictest, and at school, he says, he had little to eat but bread, and not much of that. But Wesley's running round Green three times every morning at Charterhouse fore-shadowed the unremitting energy of his whole after-life. Later, as Fellow of Lincoln College, Oxford, he was one of the founders of the Holy Club, so called in derision. A few university men met regularly for prayer and study, besides visiting the poor and the gaol, and receiving Communion weekly. After two years' mission work in Georgia, Wesley returned in 1738 to England. His marriage in 1751, to Mary Vazeille, turned out unhappily. Rightly understood and used, he might have been an effectual means of rousing the lethargy of eighteenth-century church life. He usually travelled about five thousand miles in the year and preached fifteen sermons a week. He always intrepidly faced a hostile crowd. Wesley himself regarded genius for organization as his special talent. But an interview at Bristol with Bishop Butler, author of the *Analogy*, illustrates the suspicion of the authorities and Wesley's attitude to his superiors. Advised to 'go hence,' Wesley merely replied, 'I think I can do more good here, therefore here I stay.' Wesley preached for the last time only about a week before his death. Not indifferent to social pleasures, Wesley enjoyed at Oxford his game of cards. Though complaining that Wesley was always in a hurry, Johnson describes him as able to talk well on any subject. In a letter of 1776 Johnson thanks Wesley for his *Commentary on the Bible* and for sympathy with his own political opinions about America, but he regretted Wesley's credulity in a ridiculous ghost story. With his love of becoming acquainted with people of note, Boswell obtained from Johnson a letter of introduction to Wesley when visiting Edinburgh. The words of Alexander Knox sum up a grand character—'So fine an old man I never saw! The happiness of his mind beamed forth in his countenance. Every look showed how fully he enjoyed "The gay remembrance of a life well spent." Wherever Wesley went, he diffused a portion of his own felicity.' Wesley's *Journal* has a place in English literature.

FROM Lincoln College, Oxford, Wetherell was elected Fellow of University. He was afterwards Master, from 1764 till 1803, the longest tenure of that office in the history of the college. He was Vice-Chancellor from 1778 till 1782. 'A man of considerable personal dignity, with a wide circle of acquaintance, and latterly possessed of very considerable means, owing to his preferments in the Church, Wetherell proved worthy of the time in which he lived, and a befitting Master.' (*University College*: W. Carr.) Exceptional prosperity and brilliant names marked Wetherell's Master-ship. Assisted by Roger Newdigate, a distinguished member of the college, Wetherell improved the Hall; the adjacent property in the High Street, the gift of William Jones, one of the Fellows, was added to University. The University College Club, meeting periodically at the Crown and Anchor tavern in the Strand, was established during Wetherell's Master-ship. A stern disciplinarian, Wetherell required public confession in Latin from offenders to be read in Hall, and he enforced rustication; this punishment was usually for two terms; only one member of the college appears to have been permanently expelled. A junior common room existed at University as early as 1760. Wetherell's exclusion of gentleman-commoners from high table and senior common room was approved by Johnson, who, before his abstinence from wine, enjoyed his port in University College, with Sir William Scott (Lord Stowell) and Sir Robert Chambers, both Fellows there, separately noticed. The college possesses a mezzotint copy of Johnson's portrait by Opie, a present from Scott, whose writing is on the back. Boswell mentions Wetherell accompanying Johnson and himself on the way home from St Clement Danes on Good Friday, 1775. A letter from Johnson to Wetherell, on booksellers' profits, is preserved by Boswell. Dr Martin Routh, President of Magdalen College, who died in 1854, just short of a hundred years old, remembered seeing Johnson ascend the steps into University. (Rev. J. W. Burgon: *Twelve Good Men*.) For about four years before his death, Wetherell was Dean of Hereford, in addition to his canonry of Westminster. He was buried in University College Chapel, where is a memorial to him by Flaxman. Four of Wetherell's sons were at University, including Sir Charles, the eldest, Solicitor General in 1824, and Recorder of Bristol. From the first, Charles was intended for the Bar by his father, for whose sake, Lord Eldon, brother of Sir William Scott, was specially partial to him.

TRINITY COLLEGE is like a Johnsonian *rendez-vous* in Oxford. In a note to the *Life*, Boswell mentions the doctor's fondness for the library, 'an old Gothick room.' See also essay on HUDDSFORD. TO Trinity belonged Johnson's old friend, Thomas Warton; his early patron, Gilbert Walmesley; his younger intimates, Beauclerk and Langton. In 1751 Benjamin Wheeler entered Trinity. Johnson describes Wheeler to Mrs Thrale as 'the man with whom he most delighted to converse,' and pathetically mentions in another letter the death of his 'learned friend, Dr Wheeler.' When visiting Oxford in search of material for his *History of Music*, Dr Burney was introduced to Wheeler by Johnson as 'my friend; and therefore I take the liberty of entreating your favour and assistance in his enquiry.' To a young clergyman, whose name does not appear, Johnson writes in 1780, 'Dr Wheeler of Oxford, when he was a young man, had the care of a neighbouring parish for fifteen pounds a year, which he was never paid. But he found it a convenience that it compelled him to make a sermon weekly. One woman he could not bring to the Communion; and, when he reproved or exhorted her, she only answered that she was no scholar. He was advised to set some good woman or man of the parish, a little wiser than herself, to talk to her in a language level to her mind. Such honest, I may call them holy, artifices must be practised by every clergyman.' A native of Oxford, Wheeler is mentioned in *Literary Anecdotes* as a correspondent of the celebrated Hebrew scholar, Dr Kennicott, noticed separately. At one time Wheeler was a tutor at Magdalen College. Daniel Prince writes of a curious Latin dialogue composed by Wheeler, to show to a pupil, Hely Hutchinson of the Donoughmore family. This old Oxford printer sent a copy to Nichols, the publisher, after the author's death. Though never published, this dialogue was spoken in the Sheldonian Theatre in 1773. Wheeler was made Regius Professor of Divinity and Canon of Christ Church, Oxford, in 1776, in succession to Dr Bentham, whose invitation to dinner, though they could not accept the honour, drew from Johnson the assurance to Boswell, 'Sir, it is a great thing to dine with the Canons of Christ Church.' Wheeler was later made a Prebendary of St Paul's by Bishop Lowth, but died suddenly at Ewelme in Oxfordshire, the following week. Dr Benjamin Wheeler is to be distinguished from another Wheeler, of Birmingham, who figures in Johnson's Welsh tour in 1774.

'FOR acuteness of research, bold imagination, independent sentiment and correct information,' Whittaker's *History of Manchester* had, according to the *Gentleman's Magazine*, 'scarcely its parallel in the literature of this country.' Collier's criticism, on the other hand, in *Muscipula*, 'a droll, squib, setting ridiculous things in their proper light,' is upheld by Richard Gough, who, like Horace Walpole, had not patience to read *Manchester* through. Collier continued the subject in *More Fruit from the same Pannier*. Maintaining that all knowledge of ancient Britain was contained in a few pages, 'yet what large books,' continued Johnson, 'we have upon it! the whole of which, excepting such parts as are taken from the old writers, is all a dream, such as Whitaker's *Manchester*.' When they met, pertinacity in their opinions apparently made Johnson and Whitaker unable to agree. With regard to Whitaker's *Genuine History of the Britons*, 'a more virulent libel,' writes Gough, 'was never prosecuted in a Court of Law.' This book refutes *Great Britain and Ireland*, by Macpherson of Ossian fame, noticed separately. Whitaker's *Origin of Arianism*, commended in Bishop Van Mildert's Boyle lectures, was severely criticized in Coleridge's *Literary Remains*. Other publications were the *Real Origin of Government*, Whitaker's sermon at the primary visitation of William Buller, Bishop of Exeter; the *Ancient Cathedral of Cornwall*] two books on Mary Queen of Scots, etc. Measures to promote improvements in Manchester, his native place, led to Whitaker's *Translation of the Charter of Manchester, with Explanations and Remarks*, followed by the citizens' thanks. He also advocated formation of the Manchester Regiment. Gibbon's *Roman Empire Reviewed* expressed disgust at seeing the chapters against Christianity in print, though suppressed in manuscripts shown to Whitaker by the author. Whitaker assisted with Polwhele's *Cornwall*, wrote verses for *Cornwall and Devon Poets*, and contributed to the *English Review*, *British Critic* and *Antijacobin Review*. Death resulted at Ruan Lanyhorn, his Cornish living, from over-exertion in travelling in search of information for his unfinished *History of London*. From Manchester grammar school Whitaker proceeded to Brasenose College, Oxford, becoming later a Fellow of Corpus. As minister of Berkeley Chapel, London, he quarrelled and went to law with his patron; disputes likewise arose in (Cornwall* over tithes, though Whitaker eventually gained his parishioners' affection. A generous nature underlay an impulsive temper. He had three girls by his marriage with Jane Tregenna, daughter of a Cornish clergyman.

'O F all the spiritual heroes of this dark period,' writes Bishop Ryle, 'none saw so soon as Whitefield what the times demanded, and none came so forward in the great work of spiritual aggression.' (*Christian Leaders in the Eighteenth Century*.) After ordination in England, Whitefield joined Wesley in America, in 1737. Finding the clergy against him on his return, Whitefield's open-air preaching quickly attracted crowds. Travelling all over the British Isles, in addition to crossing the Atlantic seven times, he is said to have preached eighteen-thousand times in thirty-four years. 'He won the admiration,' writes Ryle, 'of high as well as low, of rich as well as poor, of learned as well as unlearned.' Whitefield's admirers ranged from West of England colliers to the Marquis of Lothian, Lord Chesterfield, Lady Huntingdon and others of the nobility. With voice capable of reaching thirty-thousand people, with pleasing manners and perfect command of language, Garrick also bestowed unqualified praise on Whitefield's action as preacher. Early gifts of eloquence caused him to be selected to recite speeches before the Corporation of his native city of Gloucester, on their annual visitation of the grammar school. The origin of Johnson's acquaintance with Whitefield, 'before he began to be better than other people,' is unknown. Johnson had at any rate gone down before Whitefield entered Pembroke College, Oxford. Not altogether an admirer, Johnson spoke appreciatively of Whitefield's ministry among the lower classes. He compared the impression made by his vociferating to 'a mind like a hammer.' Boswell praises Whitefield's powerful eloquence, pious and charitable views and almost incredible assiduity, adding that, 'since his death, the integrity of his character had been fully vindicated.' Though Whitefield's Calvinism had caused difference between them, John Wesley's funeral sermon was eloquent in praise of his former friend and colleague. Whitefield's wife, who died first, was buried in the Tottenham Court Road Tabernacle, built and named after her husband in 1756. Whitefield also survived his only son. His own death resulted from a sudden attack of asthma at Newberry Port in America. Whitefield's father was landlord of the Bell Inn at Gloucester, where George in boyhood assisted in the business. Numerous were the portraits and caricatures of the famous preacher, following a burlesque by Foote in the *Minor*. This play introduces Whitefield under the character of Dr Squintum, owing to a permanent defect left by measles in childhood.

DECEMBER 15

CALEB WHITEFOORD, 1734-1810

CALEB was the illegitimate son of Colonel Charles Whitefoord, who, in addition to service in Minorca and the West Indies, gained distinction at Prestonpans and is mentioned in Sir Walter Scott's *Waverley*. Born and educated in Edinburgh, Caleb entered the service of a London wine merchant, eventually setting up for himself. Intimacy with Benjamin Franklin, United States minister at Versailles and sometime his neighbour in London, led to Lord Shelburne's choice of Whitefoord to visit Paris in connection with American politics. Whitefoord was accompanied by Richard Oswald, an expert on American questions and a sharer in Adam Smith's views on commerce. In spite of Burke's low opinion of Shelburne's choice, Whitefoord eventually gained a pension of two-hundred pounds annually for his services. Desired by the ministry to write on the Falkland Islands, Whitefoord commissioned Johnson to undertake the task. The doctor thought Whitefoord's signature to his cross-readings of the newspapers, *Papyrius Cursor*, singularly happy. Under this pseudonym, in the *Public Advertiser* and in the *New Founding Hospital for Wit*, he describes 'a new and humorous method of reading the newspapers.'⁵ Goldsmith declared he would have had 'more pleasure to have been the author of them than of all the works he had ever published.' Even Walpole 'laughed till he cried.' Among Whitefoord's best writings were *Proposals for a Female Administration*, *Errors of the Press*, *Westminster Races* and *Ship News*. Whitefoord's caricature epitaphs, following Garrick's lead, were said to display ill-nature rather than wit. One on Whitefoord by Goldsmith was included in later editions of *Retaliation*. Whitefoord dined periodically at the St James's and British Coffee Houses, where Foote, Garrick and a few distinguished Scotch literary men constituted an informal society, not unlike the famous Literary Club. Whitefoord was at dinner at the Shakespeare Tavern in 1773 with Johnson and others, on the first night of the acting of Goldsmith's *She Stoops to Conquer*. In the same year he figured among sitters to Reynolds; other portraits were by Dance and Cosway. Whitefoord's expression is said to have been well brought out in a picture by Sir David Wilkie, the well-known Scotch artist, painter of 'Rent Day,' etc. An anonymous portrait belongs to the Society of Arts, of which Whitefoord was sometime Vice-President, possessing himself a fine collection of pictures. A late marriage resulted in four children. Whitefoord died and was buried in London.

THIS satirical poet was son of a Holborn tailor. Apprenticed, on leaving school, to a mercer, he abandoned trade to become a law student. But financial difficulties consequent on backing a worthless bill landed Whitehead in the Fleet prison, the supposed scene of his earliest literary efforts. *State Dunces*, written in 1733 in heroic couplets in imitation of Pope, are dedicated to that poet. Among the characters are Walpole and Bishop Hare and James Ralph, a Whig historian. Alluding to his *London* fetching the same price from Dodsley, the bookseller, as *State Dunces*, 'T might, perhaps,' said Johnson, 'have accepted of less, but that Paul Whitehead had a little before got ten guineas for a poem, and I would not take less than Paul Whitehead.' Personal allusions in Whitehead's *Manners* brought author and printer before the bar of the House of Lords. This work, criticized by Johnson as 'a poor performance,' was admired, on the other hand, by Boswell, as 'a brilliant and pointed satire.' Whitehead's last political satire, *Honour*, belongs to 1747. In the Westminster election, 1749, Whitehead was employed to compose advertisements for the candidate supported by the prince's friends. He afterwards wrote in defence of Admiral Byng. Lowering himself by connection with a disreputable club known as the monks of Medmenham Abbey, this unfortunate poet, in addition to incurring Johnson's prejudice, was mercilessly exposed by Churchill in the *Conference*—

'May I—can worse disgrace on manhood fall?
Be born a Whitehead and baptized a Paul!'

Whitehead obtained through Sir Francis Dashwood, afterwards Lord Despencer, the deputy Treasureship of the Chamber, worth eight hundred pounds. Living in a cottage on Twickenham Common, Whitehead was described by Horace Walpole as one of the celebrities of the neighbourhood. Though said to have been liked in the country and in London society, for kindliness of disposition, Sir John Hawkins writes, 'In his conversation there was little to praise; it was desultory, vociferous and profane. He had contracted a habit of swearing in his younger years, which he retained to his latest.' Married to the daughter of Sir S winner-ton Dyer, Whitehead's death took place in lodgings in London. He bequeathed his heart to Lord Despencer, his patron, by whose orders it was buried in the mausoleum at High Wycombe, in Buckinghamshire. Whitehead's works, with a biographical sketch and engraving of his portrait by Gainsborough, were published by Captain Edward Thompson and dedicated to Lord Despencer.

DECEMBER 17

WILLIAM WHITEHEAD, 1715-1785

WHITEHEAD'S father was a Cambridge baker. Nominated to Winchester College by Lord Montfort, High Steward of the University, William gave early evidence of taste for poetical composition. He wrote the prize-poem for a reward offered by Lord Peterborough; Pope, therefore, who had chosen the subject, engaged Whitehead to translate into Latin the first epistle of the *Essay on Man*. On failure to secure election to New College, through want of influence, Whitehead became Scholar and afterwards Fellow of Clare College, Cambridge. Spending the greater part of 1754 till 1756 with Lord Villiers and Lord Nuneham on the continent, Whitehead was appointed in his absence Secretary and Registrar of the Order of the Bath. Alluding to Whitehead's life-long friendship with Lord Jersey's family, 'From a man so still and so tame,' writes Boswell, 'as to be contented to pass many years as the domestic companion of a superannuated lord and lady, conversation could no more be expected than from a Chinese mandarin on a chimney-piece or the fantastic figures on a gilt leather screen.' Boswell further objects that Whitehead's *Elegy to Lord Villiers*, son of the Earl of Jersey, shows jealousy of the great courting the muses. Comparing him unfavourably with Cibber, whom he succeeded as Poet Laureate in 1757, Johnson describes Whitehead's poetry as 'grand nonsense.' Whitehead was indirectly the means of the manuscript dedication of Johnson's dictionary to Lord Chesterfield reaching that nobleman. When Goldsmith objected to Garrick's alterations of his *Good-natured Man* for the stage, Whitehead, as that great actor's reader of plays, was chosen arbitrator. Whitehead's more important poems were formed on the style of Pope and written in heroic couplets. He became well known in the literary world by the middle of the eighteenth century, through his tragedy, *The Roman Father*, founded on Corneille's *Horace*, and acted at Drury Lane; far superior, however, was his *Creusa, Queen of Athens*, four years later, highly praised by Mason and Horace Walpole, who describes Whitehead as 'a man of a placid genius.' Among Whitehead's last poems were *The Sweepers*, in blank verse, and *The Goafs Beard*. As Laureate he published in 1762 his *Charge to the Poets*, followed by *A Pathetic Apology for All Laureates, Past, Present, and to Come*. His works, together with some manuscripts and his memoirs, were published by Mason in 1788 and by Chalmers in 1810. Whitehead's portrait was painted by Wilson and Doughty. He died quite suddenly in London.

SON of a malt-distiller, Wilkes was born in Glerkenwell. After leaving a school at Hertford, he read classics with a private tutor before going to Leyden University. Early marriage with Mary Mead, ten years his senior, ended in separation, with custody of his one daughter, to whom he was deeply attached. Wilkes's rakish disposition was evident in membership of the disreputable Medmenham Abbey society. In 1754 he became High Sheriff of Buckinghamshire, and later member for Aylesbury. He attributed failure to obtain the Embassy at Constantinople, or Governorship of Quebec, to Pitt and Bute. Imprisonment in the Tower, for attacking King and Government in the *North Briton*, ended in a thousand pounds damages; but an indecent *Essay on Woman* and other similar publications caused expulsion from Parliament in 1764. Boswell's meeting with the unfortunate outlaw in Italy caused Johnson to exclaim, 'It seems you have kept very good company abroad, Rousseau and Wilkes!' Yet the doctor's animosity was subdued in spite of himself by Wilkes's social charm, when they met at Dilly's house. Mutual attacks in the *North Briton*, and *False Alarm* were forgotten. Johnson commends Wilkes's variety of talk, scholarship and gentlemanly manners, and declares his readiness, now that 'the contest is over,' to do him a kindness. Some years after their introduction, Johnson was 'so well satisfied with the former meeting that he was very glad to meet Wilkes again.' In Flora Macdonald's house in Skye, Johnson and Boswell found 'Hogarth's Print of Wilkes grinning, with a cap of liberty on a pole by him.' In allusion to Johnson's political principles, 'Liberty,' declared Wilkes, 'is as ridiculous in his mouth as religion in mine.' Wilkes was championed by Junius. With the City strongly on his side, he was elected Lord Mayor after two rejections by the Aldermen. In 1779 he became City Chamberlain. After a chequered political career, Wilkes was chosen Member for Middlesex at the General Election of 1774. His American policy gratified George III; he supported reforms adopted by the Rockingham Whigs; he advocated exemption of dissenting ministers and schoolmasters from signature of the Thirty-nine Articles, and opposed Fox's East India Bill. Endowed with wit and learning, Wilkes was also known for constancy of friendship. He wrote a *Supplement to Gibbon's Miscellaneous Works* and edited Catullus. His unpublished Anacreon met with Dr Joseph Warton's commendation. Dying in London, Wilkes was buried in Grosvenor Chapel.

ONE of the characters most familiar to Boswells readers, Anna Williams was daughter of a Welsh physician. He imagined himself to have discovered a method of ascertaining the longitude at sea by means of a magnetic needle. Deriving no profit in London from his supposed discovery, Williams was admitted a Brother of the Charterhouse, from which, however, he was expelled. He died in 1755. An account of his work was written by Johnson and presented to the Bodleian Library at Oxford, together with an Italian translation by Baretti. Losing her sight about 1740, Mr Samuel Sharpe, surgeon at Guy's Hospital, later found removal of the cataract impossible. Miss Williams was introduced to Johnson's wife, whose constant companion she became. Johnson continued the friendship after his wife's death in 1752. Miss Williams shared her protector's lodgings in Johnson's Court and Bolt Court from 1766 onwards. She was one of a number of indigent ladies who made Johnson's house anything but a paradise. He pathetically writes to Mrs Thrale, 'Williams hates everybody; Levett hates Desmoulins and does not love Williams; Desmoulins hates them both; Poll loves none of them.' To be taken by the doctor to drink tea with Miss Williams was reckoned a considerable honour. The blind lady's influence over her benefactor made all Boswells diplomacy needful to her consent to Johnson's dining out on the celebrated occasion of his meeting Wilkes. Miss Williams's death, communicated to him at Ashbourne, in a letter from Dr Brocklesby, was a considerable shock to Johnson. A prayer composed by him on the occasion is still extant. Triumphant over affliction, Miss Williams cultivated literature. She translated from the French Pere Bleterie's *Life of the Emperor Julian*; she wrote a volume of miscellanies in prose and verse, and she could use her needle.' I see her now,' writes Miss Hawkins, 'a pale shrunken old lady dressed in scarlet made in the handsome French fashion of the time (1775), with a lace cap with two stiffened projecting wings on the temples, and a black lace hood over it. Her temper has been recorded as marked with Welsh fire, and this might be excited by some of the meaner inmates; but her gentle kindness to me I never shall forget, or think consistent with a bad temper; I know nobody from whose discourse there was a better chance of deriving high ideas of moral rectitude.' (*Memoirs*, 1824.)

PREACHING in St Paul's Cathedral on the bi-centenary of the Society for Promoting Christian Knowledge, in 1898, one aim of that society, as Archbishop Temple pointed out, 'was establishment of schools, anticipating, as it were, the universal education of our own day. And these schools, commonly called the charity schools of the reign of Queen Anne, make a mark in the history of education in this country. Many of them still remain.'⁵ Dame Oliver's school at Lichfield, attended by Johnson in early childhood, was typical of many described by Goldsmith, Fielding and others. Charity schools, educating boys and girls gratuitously in the elements of religion, reading, writing and arithmetic, were the next step, and already widely established in the early eighteenth century. To a school of this description Miss Anna Williams, Johnson's blind lodger, 'left her little substance' in 1783, as her host informed Bennet Langton. This school, founded in 1702, owed its origin largely to the munificence of Mrs Gardiner, whose husband was one of the earliest supporters of the S.P.C.K. Entering between the ages of seven and eleven, girls remained till their fifteenth year. Starting with twenty-three pupils, numbers rose in the following year to fifty. A large majority have been orphans, and the school was open to girls from all parts of England. Carried on for many years in the parish of St Sepulchre in the City of London, the school was removed in 1847 to John Street, Bedford Row. After some ten years, a further move was made to Queen's Square, Bloomsbury, till 1882. The final migration was to Powis Gardens, Notting Hill, where about forty girls were boarded, clothed and educated. The minutes of the institution have been carefully kept from the commencement, and a Samaritan Fund, supported by themselves, helps former pupils in need. The word *charity* being thought to imply degradation, the title was altered in 1916 to the Ladies' School for Training Girls for Domestic Service. In 1919 it was taken over by the Church Army. The school possessed various Johnsonian relics, and suggested to the doctor's mind the character of Betty Broom in the *Idler*. The school was represented in the celebrations at Lichfield on the two hundredth anniversary of Johnson's birth. Dressed in the grey gowns, white aprons and high caps worn in the school since Queen Anne's time, six girls were present to honour the memory of Johnson as one of their early benefactors.

To Wetherell, Scott and Chambers, among Johnson's friends at University College, Oxford, must be added Windham, 'whom, though a Whig,' Boswell relates, 'he highly valued.' Like Goldsmith, on another occasion, Windham instances Johnson's dexterity in argument. 'I should not,' declared the doctor, 'have said of Buchanan, had he been an Englishman, what I will now say of him as a Scotchman, that he was the only man of genius his country ever produced.' When Windham spoke doubtfully of ability to practice arts necessary to popularity as secretary to the Lord-Lieutenant of Ireland, Boswell considered the reply among Johnson's best retorts, 'Don't be afraid, Sir, you will soon make a very pretty rascal.' But Windham resigned his secretaryship to Lord Northington, considering that Irish posts should be held by natives of that country. Letters to Windham, belonging to Johnson's latter years, appear in Boswell, who also relates this friend's attentions at the doctor's death-bed. Johnson bequeathed Windham an edition of the Greek poets, and commended his black servant to his care. Coming of an old Norfolk family, William was the only son of Colonel Windham, and his grandfather sat for Sudbury and Aldburgh successively in Parliament. Proceeding from Eton to Glasgow University, Windham's early reputation for scholarship was maintained at Oxford. As an officer in the Norfolk militia, Windham gained some repute by quelling a mutiny of the soldiers at Norwich. He travelled in Switzerland and Italy, but got no further than Norway in an attempted Polar voyage with Captain Phipps, owing to sea-sickness. Indifferent hitherto to public life, Windham became Burke's political pupil. In his first public speech, he opposed subscription to the American War. From 1784, for nearly twenty years, he represented Norwich, till loss of his seat on account of his politics. Windham upheld the right of the Prince of Wales to the Regency in 1788; he was concerned in the prosecution of Warren Hastings, and favoured the Catholic Relief Bill of 1791. Windham later sat in Parliament for St Mawes, for New Romney and finally for Higham Ferrers. As leader of the Grenville party in the House of Commons, he accepted posts in the War and Colonial Offices, while endeavouring to make the army an attractive profession by reduced terms of service and increased pay. Of fine personal appearance, Windham was a gentleman in the best sense of the word, as well as an efficient speaker and debater. His marriage to the daughter of Commodore Forrest was childless. Death was due to shock from operation on an injured hip.

IN the course of conversation on distinguished men and their schools, someone instanced Byron as a Harrow boy; 'Yes,' was the witty reply, 'and Burns was a plough boy.' Like Johnson himself and other subjects of these essays, who attained celebrity, Wise was of humble origin, his father being an Oxford mercer. This eminent antiquarian attended school in his native city, and eventually became a Fellow of Trinity College. For many years Wise was Assistant at the Bodleian Library, to which, after his death, his sister presented his valuable collection of medals. Wise conjectured that King Alfred's jewel in the Bodleian formed part of a stylus sent with Pope Gregory's *Pastorals* to the monastery at Athelney. Though Wise failed to obtain the highest position at the Bodleian, he was elected in 1748 Radcliffe librarian. Wise assisted with a new edition of Plutarch's *Lives*. His work on Berkshire antiquities, tracing the figure in White Horse Vale to Saxon times, led to controversy with a correspondent using the pseudonym Philalethes Rusticus. Wise assigned parts of Christ Church Cathedral, Oxford, to the same period. In correspondence with the Rev. George North, a defender of his Berkshire theory, and with Dr Ducarel, Wise conjectured that, before invention of books, events were commemorated by carvings on rocks. (*Literary Anecdotes*.) Browne Willis, member for Buckingham, and a benefactor of Fenny Stratford in that county, bequeathed a book to Wise, to be chosen by himself. Of ecclesiastical preferments, Wise almost immediately resigned his vicarage of Harlow in Essex. From 1745 he held the college living of Rotherfield Grays near Henley in Oxfordshire. Wise vacated his Fellowship, but was vicar in plurality of Ellsfield near Oxford, obtained for him by the Earl of Guildford, formerly his pupil. Here Wise died and was buried, after some years of severe suffering from gout. In 1754, Johnson and Thomas Warton visited him at Ellsfield. Wise read to them his yet unpublished *History and Chronology of the Fabulous Ages*, in which figure the Cabiri, ancient divinities of Thrace. 'As we returned to Oxford in the evening,' Warton relates, 'I out-walked Johnson and he cried out *Sufflamina*, a Latin word, which came from his mouth with peculiar grace, and was as much as to say, Put on your drag-chain! Before we got home I again walked too fast for him, and he now cried out, Why, you walk as if you were pursued by all the Cabiri in a body.'

THE child of poor parents, Margaret was in early years instructed by Miss Violante, a Dublin actress, whose notice she attracted. The character in which Peg Woffington, as she came to be called, won lasting applause, both in the Irish capital and in London, was Harry Wildair in Farquhar's *Constant Couple*. The most beautiful woman,' according to Thomas Davies, 'that ever adorned a theatre,' was styled by Conway 'an impudent Irish-faced girl.' Miss Bellamy, her rival, noticed separately, describes Miss Woffington as 'the enchantress of all hearts.' A serious quarrel, however, between the two ladies, when acting together, led to Foote's *Green Room Squabble*, *A Battle Royal between the Queen of Babylon and the Daughter of Darius*. Pretty and clever, Peg Woffington was obliging, kindly and free from vanity; she could, however, be haughty, capricious and sarcastic, and her morals seem questionable. Towards the end of her life she warned a young would-be actress against the incessant temptations of theatrical life. Peg's popularity on the stage was unaffected by harshness of voice, and she herself joined in the general laugh, when exclaiming in the character of Portia, 'He knows me as the blind man knows the cuckoo, by the bad voice.' Preferring the society of men, Miss Woffington was the first woman President of the Beefsteak Club in Dublin. Her life-like acting won Garrick's youthful enthusiasm. For some time the two kept house together, but the expected wedding never took place. Discussing Garrick with Sir William Scott, 'I remember,' said Johnson, 'drinking tea with him long ago, when Peg Woffington made it, and he grumbled at her for making it too strong.' Boswell records meetings at Sir Joshua Reynolds's house, between Mrs Cholmondely, Peg's married sister, and Johnson, 'with whom she had long been acquainted and was very easy.' The doctor speaks of Mrs Cholmondely as 'a very airy lady,' and Maxwell alludes to Johnson's visiting her. {*Collectanea*.) Mrs Cholmondely was an early admirer of Fanny Burney's *Evelina*. Educated at a convent at her sister's expense, her marriage caused Peg to protest, 'Before I had but one beggar to maintain; now I have two.' Margaret provided liberally for her mother and built alms-houses at Teddington. Taken suddenly ill while acting in *As You Like It*, Margaret remained an invalid, till death in London three years later. The year of her birth, supposed to be 1718, is uncertain.

A NATIVE of Dodbrook in Devonshire, Wolcot spent six years as physician in Jamaica, where prospect of a valuable living induced him to take Orders. Abandoning clerical life, he next practiced medicine at Truro, where his informal methods made him unpopular with fellow-practitioners. From 1778 Wolcot lived in London, till his death, with mental faculties clear, though latterly he became blind. His last words, in reply to an offer of help, were, 'Bring me back my youth.' His habits were frugal. His hobbies were music, painting and versifying. In 1782 appeared Wolcot's satirical *Odes to the Royal Academicians*, under the pseudonym Peter Pindar. His *Lousiad and Ode upon Ode* ridicule George III. Rebuked for disloyalty as a subject, 'The king,' he replied, 'has been a devilish good subject for me.' Satires on Sir Joseph Banks, Sylvanus Urban and Bruce, the traveller, followed. *Carlton House Fete* expresses disgust at the changed attitude of the Prince of Wales, formerly favourable to Wolcot's writings. The only serious consequence of his satires was a threatened duel with General Macarmick, an old friend, who, however, accepted an apology. Wolcot's intended marriage to Lady Trelawny was frustrated by her death. In *Fifty Tears Recollections*, Redding relates many anecdotes of Wolcot as his personal friend, 'the most shrewd judge of character he ever knew.' Redding also describes Wolcot's generous patronage of young Opie, the rising Cornish artist. He notices Wolcot's very fine head, remarking that 'when young he must have been extremely handsome.' Though in awe of Johnson, Wolcot relates 'laying a trap,' to try whether the doctor would contradict, but had 'too great an apprehension of his powers to attempt disputing with the giant of the day.' In Wolcot's *Bozzy and Piozzi*, these two 'zealous, though not the most enlightened,' of Johnson's would-be biographers, 'appeal to Sir John Hawkins for his decision on their respective merits, by quotations from their printed anecdotes. Sir John hears them with uncommon patience, and determines very properly on the pretensions of the contending parties.' (*Preface.*) In a *Postscript* to his satirical *Epistle to Boswell*, on his *Tour to the Hebrides*, 'I have heard it whispered, Doctor,' says Peter Pindar, 'that, should you die before him, Mr Boswell means to write your life.' At this Johnson exclaims, * Were I sure that James Boswell would write *my* life, I do not know whether I would not anticipate the measure by taking *his*,⁹ and more to the same effect.

THIS self-educated poet indirectly played an important part in Johnson's life. An invitation through Arthur Murphy, noticed separately, to meet Woodhouse at Streatham, brought about the doctor's long intimacy with the Thrales. 'Give nights and days, Sir, to the study of Addison,' Johnson advised Woodhouse at their only recorded meeting, 'if you mean to be a good writer, or, what is more worth, an honest man.' According, however, to Maxwell, Johnson had little respect for 'the poetical shoemaker,' as Woodhouse was called. 'They had better furnish the man with good implements for his trade than raise subscriptions for his poems. He may make an excellent shoemaker, but can never make a good poet. A school-boy's exercise may be a pretty thing for a schoolboy, but is no treat for a man.' (*Collectanea*.) The subscription in question enabled Woodhouse to publish in 1764 *Poems on Sundry Occasions*, which made his name. A second edition was accompanied by the *Author's Apology*. *Poems on Several Occasions, Never Before Published*, appeared more than twenty years later. In 1803 Woodhouse dedicated some verses entitled *Norbury Park* to William Locke, owner of that place, an amateur art-collector and friend of Madame d'Arblay, frequently mentioned in her *Diary*. Woodhouse's last work, *Love Letters to my Wife*, belongs to the following year. His autobiography, still in manuscript at his death, was published long afterwards by a descendant. Entitled the *Life and Lucubrations of Crispinus Scriblerus*, its sub-title was a *Novel in Verse, Written in the Last Century*. Described as containing some good satirical verses, the book is full of long digressions on politics and religion. Born of poor parents at Rowley in Staffordshire, Woodhouse began life as a shoemaker. Marrying early, he added to his means by elementary teaching. Shenstone included an ode addressed to himself by Woodhouse in an edition of his own poems published by Robert Dodsley. For some time Woodhouse acted as carrier between Rowley and London. He was afterwards steward, for about twelve years, of Edward Montagu's estates in the North. Mrs Montagu, noticed separately, with whom Woodhouse was on bad terms, is ridiculed in an autobiography. James Dodsley, Robert's brother, assisted Woodhouse to set up a book-selling business in Oxford Street. A venerable and stately old man, Woodhouse was buried in the grounds of St George's Chapel year the Marble Arch.

A NATIVE of Bristol, Wraxall in 1769 entered the East India Company's service. Love of travel afterwards led to visits to Portugal and later to Northern Europe. In 1774 Wraxall was employed by Danish exiles at Hamburg to negotiate for reinstatement of George III's sister on the throne of Denmark; she died, however, before a settlement could be reached. Wraxall was none the less eventually granted a thousand guineas for his services. Sir Frederick Wraxall, Nathaniels' grandson, explained the case in the *Life and Times of Catharine Matilda, Queen of Denmark and Norway*, published in 1864. After a tour in Holland, Germany and Italy in 1780, Wraxall sat in Parliament for some fourteen years. Of his latter life little is known. He married Miss Lascelles, a Hertfordshire lady; their two sons were military officers. Wraxall died at Dover, when about to embark for Italy. Acquainted with many celebrities, Wraxall was annoyed at Johnson's eccentricities, as rendering him disagreeable in company and oppressive in conversation. 'Those,' he writes, 'whom he could not always vanquish by the force of his intellect, by the depths and range of his arguments, or by the compass of his gigantic faculties, he silenced by rudeness. I have myself more than once stood in the predicament which I here describe.' Wraxall, no doubt, here recollected an event mentioned by Johnson in a letter to Mrs Thrale in 1780. Alluding presumably to one of his occasional rough speeches, 'There was Wraxall,' writes the doctor, 'till I drove him away.' Yet, forbidding as Johnson's outward bearing may sometimes have been, Wraxall is forced to admit that 'no sooner was he withdrawn, and with him had disappeared these personal imperfections, than the sublime attainments of his mind left their full effect.' (See also VARIA III.) *Historical Memoirs*, in which the above quotations occur, involved Wraxall in a fine of five hundred pounds, and three months' imprisonment, in consequence of an action for libel brought by Count Woronzow. The preface to *Posthumous Memoirs*, published in 1836, opens accordingly with an allusion to 'the legal dangers and penalties that attend the premature disclosure of historical truth.' The author, therefore, took measures against further publication of his writings during either his own life-time or that of George IV. Both *Memoirs* were violently attacked in the magazines; but Wraxall's truthfulness was defended by Sir Archibald Alison, Sir Egerton Brydges and others. Wraxall was author of various other entertaining works on travel and politics.

IN describing Johnson's *Lives of the Poets*, written for the London book-sellers, 'we have his own authority,' Boswell states, 'that by his recommendation the poems of Blackmore, Watts, Pomfret and Yalden were added.' Evidence of ability in an exercise set Yalden as a punishment attracted favourable attention from Dr Hough, President of Magdalen College, Oxford. (See under CONTEMPORARY BISHOPS OF LICHFIELD.) An ode celebrating capture of Namur by William III is mentioned in a humorous contemporary poem called the *Laureat*, in which Yalden is charged with robbing Congreve of the laurel. Yalden wrote poems on the death of the Duke of Gloucester and the accession of Queen Anne. Johnson considered much of his work belonged to the class then known as Pindaric verses. The doctor thought the *Hymn to Darkness*, modelled on Cowley, Yalden's best performance, 'for the most part imagined with great vigour and expressed with great propriety.' One stanza in particular he describes as 'exquisitely beautiful.' Johnson criticizes some words in Yalden's *Hymn to Light*, about the Almighty wondering at its creation. 'He ought to have remembered that Infinite Knowledge can never wonder. All wonder is the effect of novelty upon ignorance.' None the less Johnson wrote of Yalden's poems as 'deserving perusal.' An *Ode for St Cecilia's Day* won for Yalden the friendship of Addison and Sacheverell, his Magdalen contemporaries, and was set to music by Daniel Purcell, organist of that college and afterwards of St Andrew's, Holborn, brother of Henry Purcell, the better known composer. Many of Yalden's poems are contained in Anderson's *Works of the British Poets*. Yalden was elected Fellow and Bursar of Magdalen College, and lectured on Moral Philosophy. Declaring himself of the High Church party, when Anne came to the throne, Yalden became Chaplain to the Duke of Beaufort, and afterwards prebendary of the collegiate church of Chulmleigh in Devonshire. He held the benefices of Chalton and Clanfield in Hampshire, and the chaplaincy of Bridewell Hospital. On resigning his Fellowship in 1713, Yalden presented to Magdalen a portrait of William Waynflete, Bishop of Winchester, Founder of the College. Accused of complicity in Bishop Atterbury's Jacobite sympathies, a satisfactory explanation of some words in his diary, the ground of the charge, secured acquittal. Oxford and Exeter are each claimed as Yalden's native place. His father was Page of the Presence and Groom of the Chamber to Prince Charles.

ON a matter of pronunciation, Johnson quotes the authority of Yonge, whom he describes as 'the best speaker in the House of Commons.' Murphy refers to a rumour that Yonge had written the epilogue to *Irene*, as by no means probable, followed by the reasons. Boswell, however, ciphers up doubt by relating, 'The epilogue, as Johnson informed me, was written by Sir William Yonge. I know not how his play came to be graced by the pen of a person then so eminent in the political world.' Sir William's political eminence was due to persistent place-hunting and to the influence of Sir Robert Walpole. Lord Chesterfield writes to his son of Yonge's raising himself 'by a fitness of tongue' to the best appointments, while speaking also of his 'most sullied, not to say blasted, character.' Pope's *Dunciad* alludes to Yonge's ostentatious pride when elected a Knight of the Bath, on re-establishment of the Order in 1725—

'Silence, ye Senates, while enribbioned Yonge
Pours forth melodious nothings from his tongue.'

The general opinion was that his bad reputation alone kept Yonge from rising much higher in the political arena. On the accession of George II, who intensely disliked him, Yonge was deprived of office. But, as Walpole assured him would eventually happen, he rose once more politically, being appointed commissioner, with Bing, Norris, Wager and others, for executing the office of Lord High Admiral, and was reinstated in the Treasury. He was later elected Vice-Treasurer for Ireland. Yonge's support was invaluable to Walpole, especially during the great statesman's downfall. Yonge's anxiety to secure a fair trial for Lord Lovat, by advocating counsel, hitherto denied them, for prisoners charged with High Treason, met with Horace Walpole's strong commendation. On the other hand, Yonge could on occasion show great severity. His parliamentary career ended with urging repeal of the Bribery Act, on the eve of the General Election of 1754. Yonge's suspected authorship of *Sedition and Defamation*, an attack on Earl Pulteney, was confirmed by Lord Hardwicke. A member of White's Club, a Whig stronghold, Yonge was a playwright and maker of verses. He was a Devonshire man of high family connections. Divorced from his first wife, subsequent marriage to Lord Effingham's daughter resulted in eight children. Honorary LL.D. of Cambridge and Fellow of the Royal Society, Yonge died at Escott in his native county.

THIS poet was born at Upham in Hampshire, where his father was rector before becoming Dean of Salisbury. Failing to obtain a scholarship from Winchester, Edward Young entered New College, Oxford, as a commoner, migrating on the Warden's death to Corpus. As a Fellow, afterwards, of All Souls', Young induced his patron, the Earl of Wharton, to give upwards of a thousand pounds towards the new buildings of that college; Young himself laid the foundation-stone of the library in 1716. Young was presented by All Souls' in 1730 to the living of Welwyn in Hertfordshire, visited just over half a century later by Boswell and Johnson. Boswell mentions two rows of trees of Young's planting in the garden, the summer-house with Latin inscription from Genesis, and a visit to the church with the poet's monument. Young also gave a bowling-green to the parish. Introduced by Boswell to Young's son, 'I had the honour,' said Johnson, 'to know that great man your father.' Young, as his son informed Johnson, never regained cheerfulness after the death of his wife, Lady Elizabeth Lee, a colonel's widow. Latterly very much under his housekeeper's influence, Young was long estranged from his son, but sent him a dying message of forgiveness. Johnson strongly protests against the opinion that *Resignation*, Young's latest poem, shows proof of decayed faculties. Literary friends included Addison, Pope, Samuel Richardson, Colley Cibber and Mrs Montagu. In Dublin Young was introduced to Swift. Young had in earlier days attempted to get into Parliament. Taking Orders late in life, and apparently a popular preacher, his grievance was failure to obtain promotion. His writings abound in flattery of those in power. Among Young's principal works were the *Universal Passion*, a series of epigrams, the sale of which was said to have repaid the author money lost in the South Sea scheme; a poetical *Paraphrase of Job*) and numerous plays written in earlier life. Consolation from *Night Thoughts*, Young's best known work, led to Mrs Boscawen's introduction to the writer. *Might Thoughts* were specially popular in France and Germany, in both which countries Young's poetry exercised great influence. Croft points out that Edward Young was not, as many supposed, Fielding's Parson Adams. The original of that popular character was, he explains, the Rev. William Young, a poverty-stricken translator of Greek for the booksellers.

WE have accompanied Johnson from his cradle onward. 'Things are not what they seem.' Johnson's own description of himself at ten weeks old is 'a poor diseased infant, almost blind.' He reports an aunt as telling him that 'she would not have picked such a poor creature up in the street.' (*Autobiography*.) The more surprising, therefore, his development, both physical and intellectual; the booksellers' drudge becomes the literary dictator; the sickly child has grown to the man of seventy-five; 'his eye was not dim, nor his natural force abated.' Nevertheless, our days with Johnson draw to a close; we are about to take leave of our old friend. 'The night cometh,' as the doctor reminded himself by these same words in Greek, inscribed on the dial-plate of his watch. 'My readers are now,' Boswell warns us, 'to behold Samuel Johnson preparing himself for that doom, from which the most exalted powers afford no exemption.' Holy Scripture, secular history, and fiction alike describe many a striking death-scene. I was deeply impressed on Founder's Day in 1917, listening to an old Brother of the Charterhouse reading Thackeray's wonderful account of Colonel Newcome's death in that place. 'A peculiar sweet smile shone over his face, and he lifted up his head a little, and quickly said *Adsum!* and fell back. It was the word we used at school when names were called, and lo, he, whose heart was as that of a little child, had answered to his name, and stood in the presence of the Master.' (*The Newcomes*.) Only a short distance from Charterhouse, in Bolt Court off Fleet Street, we find ourselves beside another death-bed. This time we substitute fact for fiction. What heart more tender ever beat under a rugged exterior, than his, whose home was an asylum for the needy? He puts pennies, likewise, in the hands of children asleep on doorsteps, to buy themselves food. We recall a promise beginning 'Inasmuch.' Though Johnson's most devoted admirer occasionally receives hard blows, the cloud soon passes. 'You deserved about as much, as to believe me from night to morning,' Boswell was assured after sleeping ill on account of a recent outburst. But the great Christian philosopher's final *Adsum* is a peaceful scene; morbid fear of the 'king of terrors' has left him; he sets out on his last journey with words of blessing on his lips. So passed Doctor Johnson.

I AM anxious to express gratitude to the Master of University College, Oxford, and to the President of Trinity, for sight of portraits, and to thank Mr R. G. Collingwood, Fellow of Pembroke, for allowing me inspection of Johnsonian autograph writings in his keeping. I am indebted to the Masters of St John's and Emmanuel Colleges, Cambridge, to Dr W. M. Palmer, to the Rev. E. M. Darling, Vicar of St Chad's, Shrewsbury, to the senior verger of Bristol Cathedral, and to Miss Payne Hall of Uttoxeter, for valuable information in letters. The late Rev. A. Paice kindly showed me Johnson's name in the Baptismal Register at St Mary's, Lichfield. I owe thanks likewise to Mr Dodd and Mr Hart, vergers at the Cathedral, and to the late Alderman Wood, as well as to Colonel Williams of the Friary, and to the owners respectively of Lucy Porter's house; since pulled down, and of the upper and lower houses on Stow Hill. I was kindly shown over the Rev. John Taylor's house, the Mansion, at Ashbourne, by Dr Sadler, and the house at Auchinleck by Colonel Boswell, a descendant, though not in the direct line, of Johnson's biographer. I must thank the Rev. Dr Westlake for taking me over the church and vicarage at Easton Mauditt, and other gentlemen for obliging assistance at St Mary Redcliffe, Bristol, and St Andrew's, Plymouth. This five years' writing was principally done in the Royal Crescent, Brighton, a district dating from Regency times, during which many characters herein described flourished. The preceding twenty-five years witnessed occasional visits of Johnson himself to Brighthelmstone, noticed in these pages. I now take leave of my work in the spirit of the opening words of Boswell's great biography, fully aware that 'to write the life of him who excelled all mankind in writing the lives of others is an arduous and may be reckoned in me a presumptuous task.' May I presume yet further and hope that Mr H. V. F. Somerset, Fellow of Worcester College, Oxford, and a Johnsonian, will accept dedication of my book to himself, as a small expression of friendship? Ecclesiastes reminds us that 'of making many books there is no end.' Of the long procession of writers on Johnson, reaching from immediately after their hero's death into our own times, one at least has produced a classic; 'Boswell's *Johnson* is without doubt... that English book which, were this island to be sunk to-morrow with all that inhabit it, would be most prized in other days and countries by students of us and our history.' (*Quarterly Review*, 1832.)

