n the eve of the bicentennial of James Boswell's death, Roger Craik's study of Boswell is, perhaps, not unexpected. His focus extends beyond the celebrated friendship with Dr. Samuel Johnson (of Dictionary fame) and the biography which secured Boswell's place among the highest ranks of writers in the English language. Craik also sets before us Boswell's youthful adventures, family and professional life, his writings other than the Life of Johnson, and another depiction of his friendship with Johnson that is unfamiliar to many.

Boswell has long been overshadowed by such Scottish literary figures as Robert Burns, Sir Walter Scott, and Robert Louis Stevenson. Craik contends that this "situation is largely Boswell's own fault. Part of him would be an Englishman" (ix), and that perhaps he can best be said to have had a love-hate relationship with his Scottish origins and identity. Until 1782, Boswell's main home was in Edinburgh but only after he completed (in 1766) his Grand Tour in the manner which set English gentry and aristocracy apart from the rest of society. He was heir to the family estate of the lairds of Auchinleck in Ayrshire in southwestern Scotland, and he followed the tradition of his family by studying for and becoming an Advocate of the Scottish Bar (1766), but only after realizing that his dream of an officer's commission in an English regiment would not be fulfilled. His "mercurial disposition," to which Craik makes repeated reference, set him at odds with his father for nearly the whole of his adult life. Craik suggests that "the contrast between the strict, sober, intellectual father and the gentle, over-indulgent mother helps to explain the extraordinarily volatile nature of Boswell's own character" (p. 10).

Tension characterized Boswell's life and was compounded by his desire to be among the great and the grand of European society. His educational program (private academy, tutors, then university) was unremarkable, his first trip to London was conducted with some secrecy, and his journey during harvest time, 1762, through southwestern Scotland was the prototype of his later travels. Boswell's tour through Europe (1763-66) was
considerable in its geographic scope and he met many luminaries of the period (excepting Frederick of Prussia). It provided him with opportunities to observe and write in his journal, to study law and languages, and he matured somewhat. Craik is quick to remind us that his theme is "Boswell the Scot, so an outline of the main events of his travel will suffice for our purpose" (p. 63). Boswell was, however, a Scot both abroad and at home and this influenced how he perceived people, places and events. Dancing with the daughter-in-law of the Duke of Brunswick (she was also George III's sister), Boswell remarked: "We made a very fine English minuet - or British if you please, for it was a Scots gentleman and an English lady that performed it" (p. 72). The Scottish framework was also laid upon the Corsicans, whom he described as having "many of the better qualities of the Scottish Highlander..." (p. 82). In this regard, Craik does his subject some disservice by restricting his Scottish perspective of Boswell to his time in Scotland.

Tension was also felt in both his family and professional life. Boswell eventually became an advocate, like his father, but his attention was not always wholly on this work. He devoted time to writing the Account of Corsica from his notes, and was repeatedly frustrated in his efforts to secure a professional preferment. The evaluation of Boswell's legal career is functional more than it is engaging, which well reflects its place of primacy within his life. His personal life, however, intrigues readers far more, including the many affairs while on the Tour and his "innumerable matrimonial schemes" upon his return to Scotland (p. 95). His marriage to his cousin Margaret Montgomerie did little to temper his behaviour as his sexual escapades in London continued throughout their marriage. Her poor health (tuberculosis), rather than an absence of affection by Boswell, precluded her from travelling with him to London over the years. Margaret kept Boswell connected with Scotland, and his estates after he became laird of Auchinleck (1782), and his interest in Scottish life effectively ended with her premature death (1789).

Significant attention is given to Boswell's other writings (a variety of journals, legal cases, and a regular contribution to the London Magazine), as well as the part which Dr. Johnson played in the development of Boswell the literary writer. Much of this
influence occurred during their three-month tour through the Scottish Highland and Islands in 1773. Here, Craik’s stated purpose and Boswell’s life intersect, giving the famous tour mostly from Boswell’s vantage-point. The ego and self-admiration are tempered by the presence of the man whom Boswell so respected. Craik gives an excellent impression of the primacy of the Via after Margaret’s death. Always in his mind was “the hope of lasting fame, [which] was enough to keep him going” (p. 175). The Life was a huge success in Boswell’s lifetime but there was then little left for him to do. His drinking and bouts of depression increased apace. Boswell died 8 June 1795, after a five-week illness, and his body was interred in the family vault at Auchinleck.

This volume makes excellent use of contemporary portraits, drawings, maps, caricatures and satirical prints, as well as later photographs of landscapes, and estate and urban buildings in Scotland. All of these add to the sumptuous feel of the book itself and to Boswell’s life and the era in which he lived. The legacy and bibliography are helpful to readers who desire to know more about Boswell, his impact and how he has been perceived since his lifetime. Roger Craik’s biography gives an effective picture of “Boswell the Scot” (a reality which has been all too readily neglected by the majority of his biographers), which is achieved by letting Boswell speak for himself through his writings.

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The virtually unnoticed publishing of Hume’s Treatise of Human Nature caused him to present his Essays, which included most of his general essays and the Inquiry Concerning Human Understanding. Hume has written that he thought of himself as a kind of ambassador “from the dominions of learning to those of conversation,” and so the Essays are his attempt to bridge the gap between the learned of academia and the general reader. In the Advertisement to the posthumous 1777 edition of this collection, Hume disowns the ‘juvenile’ Treatise, and maintains that “Henceforth, the author desires that the following Pieces alone be regarded as containing
his philosophical sentiments and principles." Contemporary philosophers have chosen predominantly to disregard Hume's claim, first by treating the *Inquiries* as a poor cousin of the masterful *Treatise*, and second, by largely ignoring the general essays.

The general essays have not been entirely ignored, however. Four modern editions have been published: three are Green and Grose's 1889 edition, and Miller's 1985 and 1987 (revised) editions. The fourth, *David Hume: Selected Essays*, edited by Stephen Copley and Andrew Edgar, is the subject of this review.

Like the editors before them, Copley and Edgar take the 1777 text as their copy text wherever possible, but have included some textual variants in their endnotes where these are of particular interest. This edition has preserved some of the eighteenth-century spelling and capitalization, but has modernized punctuation where it serves to aid comprehension, and has standardized Hume's footnote references to classical texts to the appropriate Loeb editions.

In a review of previously published Hume essays, one seeks not to evaluate what Hume had to say, but instead seeks to answer the question: Is the new edition a substantial improvement over previous ones? The most striking improvement found in this edition is its readability. The editors have managed to preserve the meaning, character and organization of the 1777 original, while rendering the text more approachable, by modernizing spelling, capitalization and punctuation (only in those places where doing so enhances comprehension of the text). This reviewer found Copley and Edgar's edition to be the easiest to read, and as such it may be appropriate for less experienced students of Hume's work. It should be noted, however, that in some cases, the precise purpose of some of Hume's carefully chosen capitalization remains unclear, and an edition which removes such capitalization for the sake of readability does eliminate a possible source of information in the text. Copley and Edgar do not succumb to this temptation. For example, in the 1777 edition, words are occasionally printed in large capital letters ("GOD") or entirely in small capital letters (e.g., interest" and "right" in "Of the First Principles of Government"). Because Hume did have the opportunity to correct the manuscript
before printing, these peculiarities of capitalization may be relevant to the interpretation of the text, and are preserved in Copley and Edgar’s edition.

Copley and Edgar, however, remain silent on one point, and it is this point which ultimately prevents this reviewer from recommending this edition. Although the editors begin by claiming that their edition is an improvement over Miller’s 1985 edition because it includes some textual variants in the endnotes and standardizes Hume’s footnote references to classical texts to the appropriate Loeb editions, it fails to mention that this work had already been done (in some ways more completely) by Miller’s revised 1987 edition, of which there is no mention in Copley and Edgar’s book. Miller’s standardized footnotes are often more complete than Copley and Edgar’s and in addition, the Miller edition contains all of Hume’s essays, whereas Copley and Edgar’s contains only selected essays. Furthermore, Miller’s edition offers the reader far more helpful contextual information, as well as identification of all of the historical and literary figures to which Hume refers. For example, in “Of the Standard of Taste” only Miller places the essay in its proper philosophical context by reminding the reader that for the Hume of The Inquiry Concerning the Principles of Morals, taste is the source of our judgments of natural and moral beauty. Thus, taste is the foundation of both morals and criticism, and Hume’s essay is intended to address the latter of these.

Although Copley and Edgar’s edition has a slight edge in readability and portability (no small consideration for the reader) this reviewer believes that Miller’s 1987 edition remains preferable for its completeness, attention to detail, and scholarship.

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