

The State House, for the business of the Legislature of the commonwealth, was built in 1798, and has been recently greatly extended. It stands on the highest land in the city,—what remains of the old Trimountaine summits,—and has a gilded dome, fountains, and statues on its lawn, with statues, busts, paintings, and trophies within. The edifice looks nobly down upon the "Common," so dear to the citizens of Boston. This park came with the original purchase from Mr Blaxton, and encloses 48 acres, with malls all round it, a pond, a fountain, a soldier's monument, a deer park, and about 1300 trees. An Act of the Legislature of 1875 protects it from being encroached upon in any way by the municipal authorities without a vote of the majority of the citizens. To the State also belong a court-house and some of the newly reclaimed territory on the South Bay. To the county of Suffolk belong a jail, and court-houses, municipal and probate. The State prison is in Charlestown district.

To the city, besides the school-houses,—which bear the names of honoured citizens for many generations, and of ex-mayors,—belong a large number of structures and appliances:—the Old State House, so called, built for the British authorities in 1712,—the oldest public building now standing in the city, Christ Church, dedicated in 1723, coming next to it; Faneuil Hall, famous for its patriotic oratory, originally the gift of Peter Faneuil in 1743, used for "town meetings," and enlarged in 1806; extensive market-houses; the City Hall; the Public Library; bath-houses; engine-houses and armories; the Public Garden on the new territory, highly ornamented, enclosing more than 24 acres, with a pond; city stables, &c.

Statues in public places:—in bronze, a fine equestrian statue of Washington, and those of Dr Franklin,—born in Boston, January 17, 1706,—of Daniel Webster, Horace Mann, and Edward Everett; of marble or granite, Washington, Alexander Hamilton, Governor Andrew, Columbus, Aristides, soldiers in the war of secession, and the monument commemorating the introduction of the use of ether as an anæsthetic, first applied in the Massachusetts General Hospital, Boston.

Boston is fringed with substantial wharves on all its water margins, for the most part covered with massive warehouses. Horse railroads, or tramways, make easy connections within its own limits, and with the suburbs. Steam roads open communication with the whole continent, in every landward direction. Successive experiments have been tried with the various materials and methods for paving the streets, and constructing side-walks. The streets of the town were first named in 1708. The first map of the town, that of Bonner, was made in 1722. Overseers of the poor were first chosen in 1691. The superintendent of lamps has charge of 7664 gas, and 976 fluid, burners. The cost of gas to the city, for 1874, was \$275,064.35. There are seventeen police-station houses and lock-ups; the expense of that department was \$683,892.78; of the health department, \$446,877.08; of the fire department, \$671,511.13; of the City Hospital, \$111,198.31; of penal and pauper institutions, \$405,903.40. The cost of street widenings and extensions from 1822 to 1874 was \$21,739,983.13; and in 1873-74, \$6,403,413.76, reduced by "betterments," \$283,697.50; tax assessed in 1874, \$9,022,187.17. The revenue of the city was \$23,633,874.06. There had been in the town and original city eleven burial-places. Mount Auburn Cemetery in Cambridge, five miles distant, enclosing 125 acres, was put to use in 1831. There have been more than 19,000 interments in it. Five other suburban cemeteries are now provided, and interments in the city are prohibited.

The Public Library, as an institution of the city, was fostered by an enterprise initiated by M. Vattemare, in

securing a gift of books from the city of Paris, in 1843. Acts of the Legislature, renewed and extended from 1848 to 1857, aided by the efforts of individual citizens and meetings of committees, with free and conditional gifts of money and of books, kept the object steadily in view. In 1852 Mr Joshua Bates, born in Massachusetts, then of the firm of the Messrs Baring, of London, made a gift to the city for the purpose of a library, of \$50,000, subsequently adding various donations of books. The main hall of the library building bears his name, in commemoration of his munificence. The present spacious and solid structure, which, however, already needs a second enlargement, was inaugurated for its uses, on January 1, 1858, with an address by Edward Everett. It cost, with the land, \$365,000. Large donations of money and of private libraries have since accrued from living benefactors, and by bequests. The names of Ex-Mayor Bigelow, of Abbot Lawrence, and Jonathan Phillips deserve mention for their pecuniary gifts; while the libraries of Theodore Parker, Edward Everett, and George Ticknor have furnished most valuable acquisitions. Here is deposited the Prince Library, belonging to the Old South Religious Society. The unique and rich collection, known as the Barton Library, of 12,000 volumes, including the magnificent Shakspearian treasures, was obtained in 1873. The edifice has been once enlarged, with efforts to render it fire-proof, and additional ground has been purchased at a cost of \$70,000. The expense of its maintenance and care, in 1874, was \$135,000. There are employed in it 103 persons. The number of volumes is about 280,000, besides pamphlets, MSS., and valuable collections of engravings, including the Tosti, so called. Branch libraries are established for the convenience of the citizens, in South and East Boston, Dorchester, Roxbury, Brighton, and Charlestown; and a system of other local deliveries has been initiated.

Of churches and places of worship in Boston, there are 163 for Protestants, 26 for Roman Catholics, and 3 Jewish synagogues. The Roman Catholics have a cathedral which will seat more than 4000. The Unitarians have the largest number of Protestant churches. There are 112 public halls, which serve very miscellaneous uses of worship, debate, lecturing, society meetings, and amusement.

Literary, learned, scientific, benevolent, and secret societies, represented by their own edifices, halls, libraries, and collections, are very numerous, and well sustained. Among these may be mentioned the American Academy of Arts and Sciences; the Massachusetts Historical Society; the Boston Athenæum, with a very extensive library, paintings, and statuary; the New England Historic Genealogical Society; the Masonic Temple; the Odd Fellows' Hall; the Mechanics' Association; the Mercantile Library Association; the Massachusetts Institute of Technology; the Boston College (Roman Catholic); the Boston University (Methodist); Young Men's Christian Union; Young Men's Christian Association, with a sectarian condition; Young Women's Christian Association; the Natural History Society; the Horticultural Society; the Marine Society; the Boston Library Society; the Music Hall, with its great organ; the Harvard Medical School, and Warren Museum; the State Library; the Law Library; the General Theological Library; the Art Museum, &c. There are four theatres in the city, the Boston, the Globe, the Howard, and the Museum.

Hospitals, asylums, and refuges, chiefly founded and sustained by private benevolence, and generously administered, provide, for the most part gratuitously, for the various ills and maladies of humanity. Of these, besides the City Hospital, may be mentioned the Massachusetts General Hospital, with its branch for the insane, the

M Lean Asylum, in a suburb; the Orphan Asylum; the Perkins Institution for the Blind; the Eye and Ear Infirmary; the Consumptives' Home; the Carney Hospital; the Homœopathic Hospital; the School for Idiots and Feeble-minded; the Lying-in Hospital; the Temporary, Washingtonian, and Appleton Homes; Hospitals for Women, Children, and Infants; Homes for Aged Men, for Aged Women and for Coloured Women, for Little Wanderers; a Children's Mission; House of the Angel Guardian; Commissioners of Foreign Missions, &c. The city institutions for paupers, the insane, and criminals, are in South Boston and on Deer Island.

Ninety years after the settlement of the town of Boston, Daniel Neal, of London, wrote a description of it, returning from his visit. In this he says: "The conversation in this town is as polite as in most of the cities and towns in England, many of their merchants having travelled into Europe, and those that stay at home having the advantage of a free conversation with travellers; so that a gentleman from London would almost think himself at home at Boston, when he observes the numbers of people, their houses, their furniture, their tables, their dress, and conversation, which perhaps is as splendid and showy as that of the most considerable tradesmen in London." Though in the succession of visitors from abroad, particularly from England who have followed Mr Neal, there have been a few who have found matter for satire and depreciatory criticism in their accounts of Boston, of its citizens, their habits, &c., the great majority of its foreign guests, especially if their own manners and errands have recommended them, have written in a similar strain. They have found there much to learn and enjoy, and to remember with pleasure. Cultivated Englishmen, particularly those who have visited Boston in recent years to obtain or to impart information, have found themselves at home there. The supposed conceit of its citizens over their own distinctive qualities or advantages has led to some pleasant banter from at home and abroad in characterizing the city as the "Athens of America" or "The Hub of the Universe."

The development, growth, and increased population of the city, under the liberal social influences, and the changes of opinion and habit, which in no part of the world are more marked and active than here, have, of course, wholly displaced the original homogeneousness of its people, and the peculiarly Puritan character of the tone and customs of life. Its large foreign population make, in traditions, habits, social relations, and religion, a nation within a nation. The unfamiliar names which appear on the signs of shops and dwellings, the relaxed usages as regards the observance of Sunday, and the indulgence in amusements, large personal freedom, &c., have made Boston, substantially, a cosmopolitan city. Those now living remember when a person who ventured to smoke a cigar or a pipe in the street would have fallen into the hands of a constable. When the traffic in the streets is annually obstructed by an elaborate procession, mounted and on foot, on "St Patrick's Day," and when a cardinal, with other officials from the court of Rome, comes hither to consecrate an archbishop in a cathedral, it is difficult to recall the virgin promontory and the English exiles with which this notice began. (G. E. E.)

BOSTON, THOMAS, a popular and learned Scottish divine, born at Dunse, May 17, 1676. He was educated at Edinburgh, and in 1699 became minister of the parish of Simprin, from which he was translated in 1707 to Ettrick. It was by his recommendation that Hog of Carnock reprinted in 1718 the famous *Marrow of Modern Divinity*, which excited such a fierce controversy in the Scottish church. He also distinguished himself by being

the only member of Assembly who entered a protest against the sentence passed on Professor Simson as being too slight a censure. He died May 20, 1732. His writings were numerous; but he is best known by his *Fourfold State*, the *Crook in the Lot*, and his *Body of Divinity*, works much esteemed by Presbyterians, and which long exercised a powerful influence over the minds of the Scottish peasantry. He left *Memoirs of his own Life and Times*, published in 1776. An edition of his works in 12 volumes appeared in 1849, ff.

BOSWELL, JAMES, the biographer of Johnson, was born at Edinburgh on the 29th October 1740. His father was one of the lords of Session, or judges of the supreme court in Scotland, and took his title, Lord Auchinleck, from the name of his property in Ayrshire. The family was of old and honourable descent, a fact of which both father and son were not only proud but vain. James, the eldest son, was educated at Edinburgh and Glasgow Universities, and during his student days contracted a close and life-long friendship with William Johnson-Temple, afterwards vicar of St Gluvias and rector of Mamhead. His unrestrained correspondence with Temple, extending with occasional breaks from 1758 to the last year of his life, affords us the best materials for a knowledge of his career and an estimate of his character. At the age of eighteen he was busily engaged in the study of the law at Edinburgh, not entirely in accordance with his own inclination, but in obedience to the desire of his father. Already, however, he had begun to take a pride in being associated with men of distinction, and tells his friend, with some exultation, that he had accompanied Sir David Dalrymple (afterward Lord Hailes) on the Northern Circuit, and had kept a journal of what was said by the great man on the way. Some other peculiarities of his character also became manifest even at this early period of his life. He was evidently unsettled and unstable, "constitutionally unfit," as he afterwards said, "for any employment;" he disliked the Scottish style of life, and longed for the elegance, refinement, and liberality of London society. In 1760 this wish was so far gratified; he tasted some of the delights of the capital, and indulged in magnificent dreams of entering the Guards and spending his time about the court. Such a fancy, however, came to nothing; for as he has narrated with some pride, the duke of Argyll told his father that "this boy must not be shot at for three and sixpence a day." A military life, indeed, would hardly have suited him, for, as he frankly confesses, his personal courage was but small.

Boswell's tastes were always literary; he had contributed some slight things to the current magazines; and in 1762 he published a rather humorous little poem, *The Cub at Newmarket*. In the following year appeared a collection of *Letters between the Hon. Andrew Erskine and James Boswell, Esq.*, which the vanity of the youthful authors induced them to think would be received with pleasure and profit by the world. The only prominent characteristic of these epistles is an overstrained attempt at liveliness and wit.

On Monday, 16th May 1763, Boswell, then on a second visit to London, had the supreme happiness to make the acquaintance of the object of his almost idolatrous admiration,—Dr Johnson. Their first interview in the back parlour of Mr Davies's shop in Russell Street was characteristic of both; the calm strength and ponderous wit of the one, the fluttering folly and childish servility of the other, are portrayed to the life in Boswell's own narrative. Few things are more singular than the intimacy which sprang up between two men so differently constituted. Boswell might indeed congratulate himself that he had something about him that interested most people at first sight in his favour. He was then about to proceed to Utrecht in order

to prosecute his studies; and the great Dr Johnson actually accompanied him to Harwich and saw him off, with many protestations of affection.

At Utrecht Boswell was as unsettled and dissipated as before. He had a fair allowance from his father—£240 a year; but he was determined "not to be straitened nor to encourage the least narrowness of disposition as to saving money." To what extent this virtuous resolution was carried out is unknown; but after leaving the university, he determined, sorely against his father's inclination, to prolong his residence abroad. He travelled through various parts of the Continent, visited Voltaire and Rousseau, and was finally attracted to Corsica, where he speedily attached himself to and became the intimate friend of the patriot Paoli. He did not return to England till 1766, but he had not neglected his note-book, and in 1768 published his *Account of Corsica, Journal of a Tour to that Island, and Memoirs of Pascal Paoli*. The book had a very considerable success, not on account of the merits of its historical or descriptive passages, but from the liveliness and truth of the journal, and from the numerous anecdotes and sayings, which brought the Corsican patriot vividly before the English imagination. Johnson's estimate of the work was discriminating and just; and other good judges, though they could not avoid noticing and ridiculing Boswell's extravagances and follies, appreciated at its true value his unrivalled power of biographical narration. The book did much for Paoli, and secured for him sympathy and assistance in England when he was compelled to fly from his native island. The author was for a time intoxicated with his success; he pestered every one with Corsica, introduced himself to Pitt in Corsican dress, and not only appeared at the Shakespeare Jubilee arrayed in the costume of an armed Corsican chief, with "Viva la Liberté" inscribed on his hat, but wrote a full description of his appearance to the *London Magazine*. He certainly gained notoriety, if not fame.

His restless spirit next found occupation in the great Douglas peage case. He took an intense interest in this affair, acted as an unattached counsel, and published on it a novel and a pamphlet. The often repeated story, that he resented the judgment given by his father in the case to such an extent that he headed the rioters who broke the old judge's windows, is not inconsistent with his character, but as the father's judgment virtually coincided with the son's opinion, it really has no foundation in fact.

In 1769, after numerous love affairs, which are told to his friend Temple with more freedom than decency, he married Miss Montgomerie. Not much is known of this lady, except that she was a relation of the earl of Eglinton, as Boswell took care to inform the people of Scotland in his *Letter* to them in 1785. Johnson's opinion of her qualities was very low; but she probably concurred with old Lord Auchinleck in thinking the great lexicographer "a brute." She seems also to have had rather a contempt for some aspects of Mr Boswell's character, whatever that might "comprehend in his own imagination, and in that of a wonderful number of mankind."

In 1773, though against his father's will, Boswell came to London. He was admitted a member of the Literary Club, and soon after set out with his great friend on the immortal tour to the Hebrides. It was not till many years afterwards that the famous *Journal* was given to the world,—not till after the death of Johnson. Some years after the death of his father in 1782 he had joined the English bar, but he never succeeded in gaining any practice. In 1785 the *Journal of a Tour to the Hebrides* was published, and preparations set on foot for an extended *Life of Johnson*. The collection of materials and careful revision occupied several years, and though Boswell sometimes was de-

spondent, yet on the whole he looked with well-grounded confidence for success. He was absolutely certain that his "mode of biography, which gives not only a *history of Johnson's visible progress through the world, and of his publications, but a view of his mind in his letters and conversations, is the most perfect that can be conceived, and will be more of a life than any work that has ever yet appeared."* His expectations were not deceived. The book, which appeared in 1791, was received with the greatest eagerness and delight; and in 1793 a second edition was published. The author's triumph and self-satisfaction were complete; but meantime the evil habits he had contracted during a dissipated life were ruining his health, both of mind and body. He was in his later years an habitual drunkard, and the hypochondria, from which he had always suffered at intervals, terribly increased. He died after a short illness on the 19th May 1795 at the age of 55.

Boswell's character is curious and somewhat contradictory. He was vain of his birth, and of his own talents, sensual and self-indulgent, inquisitive and undignified; and all these faults he parades with a perfectly childish naïveté;—not certainly without consciousness that they were faults, for he is constantly repenting of his sins and framing the best of resolutions, swearing "like an ancient Pythagorean to observe silence, to be grave and reserved though cheerful and communicative." "One great fault of mine," he says, "is talking at random. I will guard against it." But he was, as he has himself admitted, "utterly wanting in solidity and force of mind." His egotism and vanity were excessive, and he exposes these qualities with the greatest frankness to his friend Temple. "I, James Boswell, Esq.," he writes on one occasion,—"you know what vanity that name includes." And again with reference to one of his rivals in Johnsonian literature, he writes; "Hawkins is, no doubt, very malevolent; observe how he talks of me as quite unknown." The peculiar weakness of his intellect and exuberance of his spirits hurried him into absurdities and follies, and made him the butt of the society in which he moved. Yet he was far from having no redeeming qualities. He was genial and friendly, of cultured literary taste, and of no mean powers of mind. It was not a mere frivolous, foolish, prating sot who could appreciate the great qualities of Johnson, and devote himself to a friendship from which he derived no profit and little praise. And assuredly it was not by his unrivalled powers as a fool that Boswell had produced the best biography the world has yet seen. He was not only, as Macaulay admits, a man of quick observation and retentive memory, but he had also grasped with complete consciousness the true idea of biography, which he had learned from his great teacher. Johnson valued biography, because it gives us what comes home to ourselves; he thought that no one could write a real life unless he had lived in social intercourse with the man of whom he wrote, and laid it down as the duty of a biographer to give a full account of the person whose life he is writing, and to discriminate him from all other persons, by any peculiarities of character or sentiment he may happen to have. All these hints were taken hold of and assimilated by Boswell, and the result was a biography which has no equal in our own or in any other literature, which, so far from losing its popularity, is as much esteemed now as when first given to the world, and on which it seems superfluous even to bestow laudation. Johnson was undoubtedly a great man, but he would never have been to us more than a mere name had it not been for Boswell's life. Through that life he is known to us as no other English writer is; his faults and weaknesses, his grand powers of mind and rugged moral strength,—his whole personality is revived for

us. We know him as he actually lived and moved among his fellow-men. The very lights and shades thrown on his character by the narrative give it additional force, for they convince us of its intense truth and reality. Nor is it only as a life of Johnson that Boswell's book has value for us; it is the most important contribution yet made to a knowledge of actual living and thinking in the 18th century. "It is not speaking with exaggeration," says Carlyle, "but with strict measured sobriety, to say that this book of Boswell's will give us more real insight into the history of England, during those days, than twenty other books, falsely entitled 'Histories,' which take to themselves that special aim."

A short memoir of Boswell was written by Malone and

will be found in Nichol's *Literary Anecdotes*. It is also reprinted, with some extracts from Boswell's letters to Malone, in the edition of the *Life* published by Bohn, 1859. The *Letters to W. J. Temple and Andrew Erskine* were printed in 1857; in the introduction will be found a pretty complete notice of Boswell's minor writings. *Boswelliana* have been published in the second volume of the Philobiblon Society Miscellanies, 1855-6, and by Dr Charles Rogers, 1874. Editions of Boswell's great work are very numerous; perhaps the amended form of Croker's first edition, by Wright (Bohn, 10 vols., 1859), is the most helpful. The famous essays on Boswell by Macaulay and Carlyle may be taken as mutually corrective and supplementary.

BOTANY

THE science of Botany includes everything relating to the Vegetable Kingdom, whether in a living or in a fossil state. Its object is not, as some have supposed, merely to name and arrange the vegetable productions of the globe. It embraces a consideration of the external forms of plants—of their anatomical structure, however minute—of the functions which they perform—of their arrangement and classification—of their distribution over the globe at the present and at former epochs—and of the uses to which they are subservient. It examines the plant in its earliest state of development, when it appears as a simple cell, and follows it through all its stages of progress until it attains maturity. It takes a comprehensive view of all the plants which cover the earth, from the minutest lichen or moss, only visible by the aid of the microscope, to the most gigantic productions of the tropics. It marks the relations which subsist between all members of the vegetable world, and traces the mode in which the most despised weeds contribute to the growth of the mighty denizens of the forest.

History.

The plants which adorn the globe more or less in all countries must necessarily have attracted the attention of mankind from the earliest times. The science that treats of them dates back to the days of Solomon, for that wise monarch "spake of trees," from the cedar of Lebanon to the hyssop on the wall. The Chaldeans, Egyptians, and Greeks were the early cultivators of science, and Botany was not neglected, although the study of it was mixed up with crude speculations as to vegetable life, and as to the change of plants into animals. Æsculapius and his priests, the Asclepiades, who studied the art of medicine, had their attention directed to plants in a pharmaceutical point of view. About 300 years before Christ Theophrastus wrote a *History of Plants*, and described about 500 species used for the treatment of diseases. Dioscorides, a Greek writer, who appears to have flourished about the time of Nero, issued a work on *Materia Medica*. The elder Pliny described about a thousand plants, many of them famous for their medicinal virtues. Asiatic and Arabian writers also took up this subject. Little, however, was done in the science of botany, properly so called, until the 16th century of the Christian era, when the revival of learning dispelled the darkness which had long hung over Europe. Brunfels, a physician of Bern, has been looked upon as the restorer of the science in Europe. He published a *History of Plants*, illustrated by figures, about the beginning of the 16th century.

One of the earliest attempts at a methodical arrangement of plants was made in Florence by Andreas Cæsalpinus, a native of Arezzo, some time professor of botany at Padua, and afterwards physician to Pope Clement VIII.

He is called by Linnæus *primus verus systematicus*. In his work *De Plantis*, published at Florence in 1583, he distributed the 1520 plants then known into fifteen classes—the distinguishing characters being taken from the fruit.

John Ray, a native of Essex, did much to advance the science of botany. He was born in 1628, and died in 1705. He promulgated a system which may be considered as the dawn of the "natural system" of the present day (Ray, *Methodus Plantarum*, 1682). He separated flowering from flowerless plants, and divided the former into Dicotyledons and Monocotyledons. His orders were founded on a correct idea of the affinities of plants, and he far outstripped his contemporaries in his enlightened views of arrangement.

About the year 1670 Dr Robert Morison¹ of Aberdeen published a systematic arrangement of plants. He divided them into eighteen classes, distinguishing plants according as they were woody or herbaceous, and taking into account the nature of the flowers and fruit. In 1690 Rivinus² promulgated a classification founded chiefly on the forms of the flowers. Tournefort³ about the same time took up the subject of vegetable taxonomy. He was a contemporary of Ray, and was professor of botany at Paris in 1683. He was long at the head of the French school of botany, and published a systematic arrangement in 1694-1700. He described about 8000 species of plants, and distributed them into twenty-two classes, chiefly according to the form of the corolla, distinguishing herbs and under-shrubs on the one hand from trees and shrubs on the other. The system of Tournefort was for a long time adopted on the Continent, but was ultimately displaced by that of Linnæus.

Carl von Linné, or, as he is commonly called, Linnæus,⁴ was born on the 23d of May 1707, at the village of Rosshult (Råshult), in Smaland, a province of Sweden, where his father, Nicholas Linnæus, was clergyman. He entered as a pupil at the University of Lund, and about the years 1727-28 was received into the house of Stobæus, a physician in that city, where he had abundant opportunities of prosecuting natural history. He afterwards proceeded to Upsal, and had to struggle with great difficulties during his studies there. He aided Celsius in his *Hierobotanicon*, or account of the plants of Scripture, and he became assistant to Rudbeck, professor of botany. He afterwards travelled in Lapland, took his degree in Holland, visited

¹ Morison, *Preludia Botanica*, 1672; *Plantarum Historia Universalis*, 1680.

² Rivinus (Augustus Quirinus) paterno nomine Bachmann, *Inkroductio generalis in Rem Herbariam*, Lipsiæ, 1690.

³ Tournefort, *Elémens de Botanique*, 1694; *Institutiones Rei Herbariæ*, 1700.

⁴ Linnæus, *Systema Naturæ*, 1735; *Genera Plantarum*, 1737; *Philosophia Botanica*, 1751; *Species Plantarum*, 1753.