

Eighteenth-Century Scotland

The Newsletter of the Eighteenth-Century Scottish Studies Society

Number 4 (Spring 1990)

Glasgow and the Enlightenment

Glasgow is European Cultural Capital for 1990, and ECSSS will be contributing to the festivities by co-sponsoring an international conference on "Glasgow and the Enlightenment." The conference will be held from 30 July to 4 August at the University of Strathclyde, which is co-sponsoring the event.

"Glasgow and the Enlightenment" represents ECSSS's most ambitious conference undertaking, as well as the most comprehensive investigation to date of this important topic. The conference program, outlined on pages 28 and 29 below, features both thematic seminars and special events and excursions, including outings to Ayrshire and Loch Lomond. Thanks to the generosity of the University of Strathclyde, charges for registration and accommodations are modest, and they can be paid for in either U.S. or British currency.

A highlight of the conference will occur on Thursday 2 August, when conference participants will be the special guests of the Lord Provost and the City of Glasgow at Glasgow City Chambers. The evening will include dinner, Scottish entertainment (comedy and opera), and an exchange of toasts. ECSSS will reciprocate by presenting the Lord Provost with a copy of its first publication, *Scotland and America in the Age of the Enlightenment* (see page 3 below).

ECSSS plans to produce a volume of outstanding papers from the conference, suitably revised for publication. The editor of the volume will be Andrew Hook, Bradley Professor of English at the University of Glasgow.

At press time in mid-May, the University of Strathclyde was reporting an exceptionally high number of conference bookings, including many from Europe, North America, and Japan. The dinner at Burns Byre on Wednesday 1 August was fully booked as of April, but Strathclyde's conference coordinator, Mr. Richard Peddie, is investigating the possibility of adding an extra bus and arranging a simultaneous dinner at another Ayrshire site. Those interested in attending the conference, and especially in taking advantage of the special conference accommodation rates at the University of Strathclyde, should contact Mr. Peddie immediately at the Office of the Dean of Arts and Social Studies, University of Strathclyde, Glasgow G1 1XQ, Scotland, UK.

ECSSS wishes to thank Mr. Peddie, Dean Hamish Fraser, Vice-Dean Andrew Noble, and other members of the University of Strathclyde who have been working so hard to ensure the success of this event. It promises to be a very special conference, and we hope that many of our members will be able to attend. See you in Glasgow!

Emerson and Smitten Finishing Terms

Roger Emerson and Jeffrey Smitten, the president and vice-president of ECSSS, will be finishing their two-year terms of office at the Glasgow conference. Both have served the society extremely well, and their services as officers will be sorely missed.

During the Glasgow conference President Emerson will preside at the annual ECSSS Business Meeting, which is scheduled to be held on Tuesday 31 July at 5:00 PM. Many important issues will be discussed at that meeting, and it is hoped that all society members at the conference will be in attendance. One of the matters on the agenda will be the election of a new president and vice-president. After consulting with the outgoing president and vice-president, the executive secretary has approached Andrew Hook about the possibility of standing for the presidency, and we are fortunate that Professor Hook has agreed to do so.

The annual meeting of the ECSSS Board of Trustees will also be held during the week of the Glasgow conference. Any member wishing to put a matter before the Board should contact the executive secretary as soon as possible.

1991 in Bristol: Call for Papers

Preliminary plans to hold the 1991 ECSSS meeting jointly with ASECS in Pittsburgh have been changed. Instead, ECSSS will meet with the Eighth International Congress on the Enlightenment at the University of Bristol, England, during the week of 21-27 July 1991. The Congress, which meets every four years, is the world's largest and most comprehensive conference on the Enlightenment. The officers of ECSSS determined that the society could not afford to pass up a chance to meet at the Congress, especially when the location is

such a convenient and desirable one for so many of our members.

The theme of the Enlightenment Congress is "Conflict and Opposition." In keeping with this theme, ECSSS has been offered the opportunity to conduct a special three-hour seminar on "Conflict and Opposition in the Scottish Enlightenment." The theme is to be interpreted broadly, to include issues such as the following: pamphlet wars over particular issues, such as the Union, the militia, and religion; university and church patronage disputes; literary and philosophical controversies; class conflict and riots; English-Scottish tensions; political opposition. ECSSS members are invited to submit one-page proposals for papers on these or similar topics that conform in some way to the general theme of the seminar. Send proposals to the executive secretary as soon as possible, and no later than 1 September 1990. It is anticipated that the length of the seminar will allow us to put five speakers on the program, in addition to a chair and commentator (offers to serve in the latter capacities are also welcome). The seminar has been scheduled by the Congress Director for 23 July.

ECSSS has also received permission to host a luncheon/business meeting at the Enlightenment Congress. There will be a separate charge for the luncheon, which will feature a talk by an eminent scholar in the field of eighteenth-century Scottish studies. (Nicholas Phillipson of the University of Edinburgh has tentatively agreed to be that speaker, provided that his schedule permits him to be in Britain at that time.) The luncheon will be scheduled on the same day as the ECSSS seminar (23 July).

Although these will be the only official ECSSS events at the Congress, there will be other papers and seminars of special interest to our members. One of them is a seminar on James Boswell, organized by ECSSS member Gregory Clingham, that will include papers by several other members.

For general information on the Congress, write: Enlightenment Congress, Dept of French, University of Bristol, 19 Woodland Road, Bristol BS8 1TE, UK.

Note: ECSSS will sponsor one session at the ASECS meeting in Pittsburgh next spring even though our annual meeting will be at Bristol. Proposals for papers should be submitted to the executive secretary immediately.

1992: Downtown Philly with EC/ASECS

At our 1988 business meeting in New Orleans, ECSSS voted to proceed with plans for a joint meeting with the East Central branch of the American Society for Eighteenth-Century Studies. Since then the executive secretary has been in communication with his counterpart at EC/ASECS, Mary Margaret Stewart (herself a fine Boswell scholar before moving on to other topics). He can now report that EC/ASECS has approved the joint conference, which will be held over a three-day

period during the last two weeks of October 1992. The conference site will be a hotel in downtown Philadelphia, in or near the historic district. The tentative theme for the conference, as agreed to by the executive secretaries of ECSSS and EC/ASECS, is "Centers and Peripheries of Enlightenment."

ECSSS is looking for members who wish to become involved with planning and developing this exciting joint conference. Opportunities exist for serving on both the joint arrangements committee and the joint program committee, though members of the former committee should be residents of the greater Philadelphia area. Individuals who are members of both societies are particularly encouraged to become involved.

1993: Hume in Ottawa?

As of press time, plans for a joint conference with the Hume Society in the summer of 1993, on the theme "Hume in His Scottish Setting," were still uncertain. Although the two societies seem to have reached a tentative agreement on most matters, including the site (Ottawa), we are awaiting a final commitment from the designated conference organizer, David Raynor, who is attempting to secure a generous grant from the Canadian government.

We hope that the remaining points of uncertainty will soon be resolved, and that we will be able to proceed with plans for this conference.

1994: John Carter Brown Library

The John Carter Brown Library in Providence, Rhode Island, famed for its collection of early materials on the Americas, has invited ECSSS to participate in a conference/exhibit in June 1994. The exhibit will focus on a broad range of Scottish connections with the Americas, with attention to the period before as well as after 1700 and to areas such as the Caribbean, Central America, and South America as well as the thirteen British colonies. Accommodation will be at Brown University, and a conference trip is being planned to the nearby home of Bishop Berkeley, who lived in Rhode Island for two years.

After consulting the president and vice-president, the executive secretary of ECSSS has accepted the JCBL's invitation in the name of the society, pending final approval by the membership at the Glasgow business meeting.

The director of The John Carter Brown Library, Norman Fiering, is well known for his fine books on seventeenth- and eighteenth-century British and American ties in the areas of religion (especially Jonathan Edwards) and moral philosophy (especially at Harvard). Dr. Fiering initially approached ECSSS member Robert Kent Donovan about the possibility of arranging an exhibit on Scotland and the Americas in 1994, for which the library would produce a handsome

exhibition catalogue. The idea for the conference grew out of this offer. The recent purchase of the Citizens Bank in Providence by the Royal Bank of Scotland provided an additional incentive, since there are indications that the bank may be interested in co-sponsoring a project of this kind.

Although Kent Donovan will be assuming the main responsibility for the exhibit, others are needed to work on both the exhibit and the conference (particularly ECSSS members living in or near the Providence area). Dr. Fiering has indicated that in 1993-94 several research fellowships at the library may be available for American and British scholars interested in working in the general area of "Scotland and the Americas." ECSSS members with strengths and interests in fields such as the arts, material culture, religion, bibliography, cartography, discovery and exploration, the Darien Scheme, and Scots in the West Indies are particularly invited to write to Dr. Fiering and/or Dr. Donovan about their interests. Their addresses are: Norman Fiering, Director - John Carter Brown Library, Box 1894, Providence, RI 02912; Robert Kent Donovan, Dept of History, Kansas State University, Manhattan, KS 66506.

Scotland and America: The Book!

Scotland and America in the Age of the Enlightenment, ed. Richard B. Sher and Jeffrey R. Smitten, is about to be co-published by Edinburgh University Press and Princeton University Press. Handsomely printed and more than three hundred pages long, it is the first in a series of volumes that ECSSS will be sponsoring in the years ahead. All royalties from the book sales will go directly to ECSSS.

The volume consists of an introduction to the literature on eighteenth-century Scottish-American cultural studies by Richard B. Sher and sixteen original essays. The first six contributions are grouped under the heading "Religion and Revolution: The Two Worlds of John Witherspoon." This section includes essays on different aspects of Witherspoon's life and works, and on his evangelical colleagues, by Ned C. Landsman, Richard B. Sher, Leigh Eric Schmidt, Robert Kent Donovan, Thomas P. Miller, and Peter J. Diamond. Part II contains four essays on the views of the American crisis held by important Scottish thinkers (Hume, Smith, Robertson, and the aristocratic "country" Whigs) as well as two essays on the impact of Scottish thought and rhetoric on American Founding Fathers such as James Wilson and the authors of the Constitution. The contributors are Donald W. Livingston, Andrew S. Skinner, Jeffrey R. Smitten, Bruce P. Lenman, Shannon C. Stimson, and David Daiches. The last part of the book contains four essays on "Scottish Thought and Culture in Early Philadelphia." There are essays by Andrew Hook, Deborah C. Brunton, Anne McClenny Krauss, and Charles E. Peterson on subjects as diverse as ar-

chitecture, music, medical education, and general cultural ties between Edinburgh and Philadelphia.

Discounts for ECSSS Members: The book will be published this summer in the United Kingdom (it will be available by the time of ECSSS's Glasgow conference) and a month or two later in North America. Both Edinburgh University Press and Princeton University Press have approved discount prices for individual ECSSS members:

EUP will reduce the cost from the list price of £35.00 to £26.25 and will also pay the postage. Send payment to Edinburgh University Press, 22 George Square, Edinburgh EH8 9LF, Scotland, and identify yourself as an ECSSS member. This offer is not available in the United States, its dependencies, Canada, or the Philippines.

PUP will reduce its price from the list price of \$45.00 to \$31.50. Send all orders to the attention of Princeton University Press, Special Sales Dept, Attn. Brigitta van Rheinberg, 41 William St, Princeton, NJ 08540, USA, and identify yourself as an ECSSS member. Please include \$2.75 postage for one to five books, and \$.50 for each additional book. New Jersey residents include 6 percent sales tax; California residents include 7.25 percent sales tax. This offer is valid only in the U.S., its dependencies, Canada, and the Philippines.

We hope that a large number of our members will take advantage of these generous publishers' discounts. We also hope that members will arrange to have their university libraries purchase the book at the regular price. Your support will enable us to keep membership dues low as well as to continue producing volumes on eighteenth-century Scottish culture. Several of the latter are now in production or under consideration, and future newsletters will document their progress.

Adam Smith: Dead But Alive

The bicentennial of the death of Adam Smith in 1790 is being marked by no fewer than three major conferences around the world:

Nagoya International Symposium on Adam Smith. In April 1990 a number of Japanese societies joined forces, under the organizational leadership of the Adam Smith Society of Japan (executive secretary: Yoshiaki Sudo), to host a major conference at Chukyo University.

The general organizer of this week-long conference was Hiroshi Mizuta, long recognized as the "dean" of Smith studies in Japan. Nearly all of ECSSS's many other Japanese members were also involved. Western ECSSS members who were invited to participate included David Raphael, Peter Jones, John Cairns, Andrew Skinner, John Dwyer, and Roger Fechner.

Adam Smith Bicentenary in Edinburgh. ECSSS members Michael Fry, Peter Jones, and Andrew Skinner are helping to organize a major Smith conference at Usher Hall, Edinburgh, on 16-17 July 1990 (This is a *true* bicentennial: Smith died on 17 July 1790!). With support from major corporations such as Shell Oil UK

and The Royal Bank of Scotland, they have invited all twenty holders of the Nobel Prize in economics to speak on Smith and his relevance today. Some ECSSS members intending to attend our Glasgow conference at the end of July may be able to combine it with this one.

For more information, write to the Secretariat, Adam Smith Bicentenary, Meeting Makers, 50 Richmond St, Glasgow G1 1XP, Scotland, UK.

The Legacy of Adam Smith. Co-sponsored by the Royal Society of Canada and the University of British Columbia, this symposium will be held at UBC on 28-29 September 1990. Sessions are scheduled on "Smith and Moral Philosophy," "Smith and History," "Smith and Economics," and "Smith and Scholarship, Language, and Criticism." Participating ECSSS members include D. D. Raphael, Michael Barfoot, F. L. van Holthoon, Andrew Skinner, John Dwyer, and Hiroshi Mizuta. ECSSS founding president Ian Ross helped to organize this symposium.

Other Conferences and Societies

ASECS at Minneapolis. ECSSS's parent society held another fine conference this spring, and ECSSS members were once again active in a variety of ways. Four sessions were devoted exclusively to Scottish thought and culture. There was a session on Hume's thought that included a paper by ECSSS member LaVonne Faruki; a session on "Medicine in Eighteenth-Century Scotland" that featured ECSSS members John Wright, Anita Guerrini, and Roger Emerson; a working meeting/session of the three editors of the *Complete Works of Tobias Smollett*, among them ECSSS members Jerry C. Beasley and O. M. Brack; and a session on "Adam Smith in Scotland and America," whose only two papers were by members John Dwyer and Roger Fechner. Other ECSSS members taking part in the conference were Henry L. Fulton and Thomas Jemielity.

Roger Emerson represented ECSSS at the annual Affiliate Societies Breakfast, where it was revealed that T.E.D. Braun is stepping down as chair of the Affiliate Societies Committee. From our inception in 1986 Ted Braun has been a source of tremendous encouragement for our enterprise, for which ECSSS will always be grateful. Our deepest thanks, Ted, for helping to launch and sustain ECSSS during our early years.

Burns, Song and Revolution at Stirling. In September 1989 the Centre for Scottish Literature & Culture at the University of Stirling hosted this one-day conference. Highlights included the presentation of new computer evidence on the question of Burns's authorship of "The Tree of Liberty" and the singing of that song and others by Jean Redpath. ECSSS members Ken Simpson and Donald Low (director of the Centre) also delivered papers.

ESHSS Autumn Conferences. At its autumn 1989 conference at the University of Glasgow, the Economic & Social History Society of Scotland heard a number of speakers on the subject of "Medicine and Society." The

theme of the autumn 1990 conference, to be held at the University of Strathclyde in Glasgow, is "The Culture, Economy and Society of Urban Scotland" since 1500. Among the scheduled speakers are Ian Whyte, Peter Reed, Gordon Jackson, Stana Nenadic, and Callum Brown.

Strathclyde Centre for Scottish Cultural Studies. The University of Strathclyde started this center with a bang, drawing an audience of 450 to its "Burns Now" conference in January 1990 (organized by Andrew Noble). Early in May another large crowd heard David Daiches give the inaugural lecture on "Scottish Rhetoric and American Independence." For more information write to the director, Ken Simpson, at the University of Strathclyde, Glasgow G1 1XH, Scotland, UK.

Folger Seminars by Mason and Robertson. As noted in last year's newsletter, the Folger Institute in Washington, D.C. will feature two Scottish seminars in connection with the Center for the History of British Political Thought. The first, led by Roger A. Mason, is entitled "Scots and Britons: Scottish Political Thought and the Union of 1603." It will meet on Thursday and Friday afternoons from 20 September through 14 December 1990. The second, led by John Robertson, is called "Union, State, and Empire: The Political Identities of Britain, 1688-1750." It will meet on Monday, Tuesday, and Thursday afternoons from 20 May through 27 June 1991.

For more information write: The Folger Institute, Folger Shakespeare Library, 201 E. Capitol St, S.E., Washington, D.C. 20003, USA.

Hume Society in Canberra. The Australian National University in Canberra will play host to the seventeenth Hume conference from 27 June to 1 July 1990. ECSSS members Knud Haakonssen and David Fate Norton are the conference organizers. Among our many members who will be participating are R. G. Frey, John Wright, Charlotte Brown, David Raynor, David Norton, Stanley Tweyman, M. A. Stewart, and F. L. van Holthoon.

History of Universities at Aberdeen and Glasgow. Two consecutive conferences will be held on the history of universities this summer. First, ECSSS member Jennifer Carter of the University of Aberdeen will host a conference on the distinctive character of the Scottish university system, 26-29 June 1990. Several of the papers will relate to seventeenth- and eighteenth-century matters of interest to our readers, including those by Christine Shepherd, Deborah Brunton, Colin A. McLaren, Allan A. McLaren, and Roy Macleod. Then from 29 June to 1 July the University of Glasgow will host a more general conference on the history of universities that includes an interesting session on attendance at early modern European universities.

There is a reduced rate for people attending both conferences. For more information, contact: J. J. Carter, Dept of History, King's College, Aberdeen AB9 2UB, Scotland, UK, or Michael S. Moss, Conference Organizer, The Archives, University of Glasgow G12 8QQ, Scotland, UK.

Canadian Association of Scottish Studies. In June 1989 the Guelph-based CASS sponsored a conference on "The Immigrant Experience." This June CASS was scheduled to hold its annual conference at the Scottish Cultural Centre in Vancouver, British Columbia, on 1 and 2 June. Speakers were to include ECSSS members Don Nichol and Ian Ross.

For information about how to join CASS, which publishes the annual journal *Scottish Tradition*, write: E. Ewan, Canadian Association of Scottish Studies, Dept of History, University of Guelph, Guelph, Ontario N1G 2W1, Canada.

Institute of Scottish Studies at Old Dominion University. The Institute suffered a blow in 1989 when its long-time director Charles Haws suddenly resigned from the university after a change in the higher administration. Jeffrey Hamilton, who had been book review editor of the Institute's journal, *Scotia*, was named the new director as well as the editor of *Scotia*. Professor Hamilton recently told *ECS* that the Institute has had to cut back on its activities on a temporary basis, but he hopes to build it up again with a stronger scholarly base. He is actively soliciting the support of ECSSS members in order to improve the eighteenth-century component in *Scotia*, which has a very small backlog of papers waiting to be published.

Members interested in contributing articles or in serving as book reviewers should write to Jeffrey Hamilton at the Institute of Scottish Studies, Old Dominion University, Norfolk, VA 23529-0091, USA.

John Millar of Glasgow. In October 1988 the Scottish Legal History Group held a conference on Millar in Edinburgh that included papers by Nicholas Phillipson, Michel Faure, John W. Cairns, Daniel Bruhlmeier, and Angelo Forte. Abstracts of the papers have been published in *Journal of Legal History* (1989).

South Carolina Scottish Literature Conference. There will be a Medieval and Renaissance Scottish Literature and Language Conference at the University of South Carolina on 1-5 August 1990. For more information, contact: G. Ross Roy, Dept of English, University of South Carolina, Columbia, SC 29208, USA.

"Etudes Ecossaises" Conference in Grenoble. This research group at Stendhal U. - Grenoble III will be running a conference on "Historicity in Scottish Thought and Literature" in March 1991. Contact Pierre Morère, 93 Cours de la Libération, 38100 Grenoble, France.

Members on the Move

Gregory Clingham had fellowships from the National Endowment for the Humanities and the William Andrews Clark Memorial Library to work on "a little book on Boswell" for the Cambridge Landmarks of World Literature series . . . **Robert Lawson-Peebles**, author of several recent articles on the Aberdonian-American educator William Smith, has moved from Aberdeen to the University of Exeter, where he serves

as course coordinator for the American Studies Board . . . **Lore Hisky** has been active in the Memphis Scottish Society, which hosted **Bruce Lenman's** talk on "Bonnie Prince Charlie" in May 1989; she has also written articles on America's debt to the Scottish Enlightenment in *The Scottish American* and other periodicals and is running a twelve-day trip to Scotland from the Memphis area . . . **Bob Edgar** of Chemeketa Community College in Salem, Oregon, heads an eight-day non-credit Scottish trip toward the end of July; next year he plans to add ten days to the trip . . . **Charles L. Griswold, Jr.** has received fellowships from the Wodrow Wilson International Center and the National Humanities Center to write a book on "Moral Psychology and Liberalism in the Thought of Adam Smith" . . . **Paul Bator** has received a Presidential Research Grant to continue his research in Scotland on eighteenth-century rhetoric . . . **Dorothy Coleman** has had two pieces of good fortune: a new baby and an appointment as associate professor of philosophy at the College of William and Mary . . . the recent birth of **Jeff Smitten's** first child is also cause for rejoicing, though it will unfortunately force him to miss the Glasgow conference this summer . . . **Tom Miller** (also a new father) reports good progress in his effort to put together a volume of essays on eighteenth-century Scottish rhetoric (contact him at the Dept of English, U. of Arizona, if interested in contributing) . . . **Tom Kennedy** has moved to the Philosophy Department at Valparaiso University in Indiana . . . **Murray Pittock** is now a member of the English Literature Department at the University of Edinburgh . . . **Anthony Brown** is hard at work on a greatly enlarged third edition of his *Boswellian Studies*, the standard bibliography of Boswell scholarship; he is available to serve members as an independent research consultant in London (P.O. Box 10, Webster, N.C. 28788, USA) . . . **David Stevenson** is now a reader in the Scottish History Department at St. Andrews University . . . **Charles Withers** has guided his geography department through the transformation of his college into the Cheltenham & Gloucester College of Higher Education . . . **John Christian Laursen** has joined the faculty at Union College in Schenectady, N.Y. . . . **Douglas Duncan** has forsaken McMaster University in Ontario for Wester Ross in Scotland . . . **Bill Zachs** is now a British Academy Post-Doctoral Researcher at the University of Edinburgh . . . as part of his investigations into the Irish origins of the Scottish Enlightenment, ace detective **M. A. Stewart** of Lancaster U. is on the trail of missing papers relating to the academy run by James McAlpin(e) at Killyleagh, County Down, from 1696 to 1714; Francis Hutcheson attended that school, and some student notebooks were extant as of the late nineteenth and early twentieth century . . . **John Price** is editing a *Dictionary of Eighteenth-Century British Philosophers*, which will include brief biographies of many Scottish Enlightenment thinkers . . . **Charles Peterson** did another fine job hosting the annual Robert Smith birthday celebration in Philadelphia on 14 January; speakers included **Anne McClenny Krauss** on Scottish musical influences in Philadelphia.

Edinburgh History Magazine: "A Labour of Love"

Edinburgh History Magazine made its debut in the summer of 1989. Though short, the articles are generally quite interesting and informative, and the presence of illustrations adds considerably to the pleasure of the read. At a time when the divide between professional academic journals and the popular press seems to be growing wider than ever, this delightful new magazine is helping to bridge the gap. It's almost a *History Today* for Edinburgh.

Quite a few of the articles in the early issues of the magazine deal with eighteenth-century topics. Numbers 1 and 2 contain a two-part piece by Jim Gilhooley on the Edinburgh volunteers of 1745 and the man who commanded them, George Drummond, about whom few kind words are said. Also in the first issue is an article by Stephen Jacyna on Dr. John Thomson and the teaching of surgery at Edinburgh in the late eighteenth and early nineteenth centuries. The second issue is devoted almost entirely to eighteenth-century topics. In addition to the second part of Gilhooley's piece on Drummond, there are two articles on Edinburgh's greatest Scots poet: one, by Tony MacManus, focuses on Robert Fergusson's relationship with his native city; the other, by Dr. Allan Beveridge (a consultant psychiatrist), reconsiders the question of Fergusson's health and argues that, though he may have been plagued by venereal disease and other ailments, Fergusson did not live a life of dissipation and probably died from complications resulting from a head injury. There is also an article by Bill Zachs that explores the possibility that Alexander Kincaid's *History of Edinburgh* (1787) incorporated portions of an unpublished history of the town by the unfortunate Gilbert Stuart (on whose life and thought Zachs will soon publish the first modern study).

If *Edinburgh History Magazine* is great fun to read, it requires a great deal of time and effort to produce. In March *Eighteenth-Century Scotland* caught up with the magazine's founder and editor, John Dallas, who kindly agreed to answer a few questions about how and why he does it. At the time, issue 3 was about to be published, with issue 4 planned for June.

ECS: Starting a quarterly magazine, even on a small scale, is no minor undertaking. What exactly did you hope to achieve?

Dallas: My aims in starting it up are, dare I say, not academic, but I do feel very strongly about the popular presentation of Scottish history and culture, and I want to see the magazine present soundly researched material in a popular and attractive way. So much material of potential popular interest never reaches a popular audience, and I am trying to find postgraduates, researchers, and academics who are interested in producing articles on a popular level; perhaps, as in the case of Dr. Beveridge's article on Robert Fergusson, simply abridged versions of research intended for academic journals. A humble attempt, I suppose, to break the chains of haggis and bagpipes, or in Edinburgh's case Burke and Hare!

ECS: What sort of reaction have you had?

Dallas: The magazine has met with a great deal of support from the Scottish History Department here at the University. Michael Lynch, for example, contributed an article on Edinburgh in the age of James VI to the first issue. Edinburgh University Library has also been very helpful, and I would also like to mention Edinburgh District Council's new "People's Story" museum, whose researchers are willing to contribute on a fairly regular basis. The fact that the Edinburgh press have totally ignored the magazine has been a great disappointment. But there are indications that many readers are appreciative. Issue 3 prints a letter I received from the late Lord Kilbrandon, who wrote that the magazine "strikes a nice balance between scholarship and general interest." I was very pleased to receive this as it is exactly what I intended when I set out. And now the Edinburgh District Council has offered its sponsorship, which is gratifying.

ECS: It's clear from the prefatory remarks to the first issue that you are an Edinburgh native. What sort of education and background have you had?

Dallas: I am indeed Edinburgh born and bred. I left school at the age of fifteen and started as an architectural draftsman before going into bookselling. I was manager of the University Bookshop in Dundee in 1979 when, at the age of thirty, I decided to change course and try to fulfill an ambition to study history. My children were quite young at the time, but I was desperate to return to Edinburgh, and it seemed a now-or-never time to make such a decision. A year at college followed, then an M.A. in history at Edinburgh University, and finally a year at Aberystwyth for a post-graduate qualification in librarianship. In 1985-86 I spent a year in the BBC film library, as a researcher/cataloguer, but was once again homesick for Edinburgh. Since 1987 I have been working in Edinburgh University Library, cataloguing on-line the "Dugald Stewart Collection."

ECS: Would you mind telling us a bit more about the Dugald Stewart project?

Dallas: The General Council of Edinburgh University was keen to make some contribution to the Eighteenth-Century Short Title Catalogue and made some money available for the university library. As the grant was for a limited period, it was decided to attempt to catalogue a specific collection. The Dugald Stewart Collection was perhaps an obvious candidate. As your readers will know, Stewart was professor of moral philosophy here at Edinburgh from 1785 to his retirement in 1809. The collection is the work of three generations: Dugald himself; his father Matthew, who had been professor of mathematics; and his son Colonel Matthew Stewart. It is very rich in early books, but as one would expect the bulk of it dates from the eighteenth and early nineteenth centuries. There

are a great number of presentation copies, reflecting Stewart's immense reputation at the time. These include autographed works from Adam Smith, James Watt, Malthus, and Byron, among many others. Stewart's political opinions (regarded as almost subversive by some contemporaries) encouraged Robert Owen to present him with two parts of *A New View of Society*, of which the second part is a proof-copy as well as a presentation copy. Unfortunately, no further funding has been made available, so this project will come to an end, although largely unfinished.

ECS: We're very sorry to hear that. Can you speculate on what it will mean for the magazine?

Dallas: It's a bit paradoxical, actually. Up to now it has been purely a one-man, spare-time venture. For the first time I expect to have the opportunity to devote more time to it, but then again the first three issues were to a large extent subsidized out of my own earnings. It was therefore initially a struggle just to break even on printing costs. With the support of Edinburgh District Council, however, the situation is much improved. I hope to find further sponsorship in order to devote more time to it. I am loathe to increase the price as this would in large part defeat one of my main aims: to employ a popular format to stimulate interest among the less academically minded.

ECS: When you say it's a "one-man" venture, what exactly do you mean?

Dallas: At the moment I chase articles, edit, design, research illustrations, typeset, proofread, and market (the hardest part!) in my lunch times and evenings - everything apart from the written word of the contributed articles.

ECS: How do you do it?

Dallas: The answer, as I outlined in the editorial of the first issue, is simply that it is a "labour of love." I love the city, its sense of the past, and its place in Scottish history.

ECS: What can ECSSS members do to help?

Dallas: The magazine could use subscriptions above all, of course. Any sort of publicity - even word of mouth - would be greatly appreciated. I would also welcome contributed articles. At the moment I am restricting myself to Edinburgh history but would consider articles about those Edinburgh-born who have made good (or bad!) elsewhere. There is still a lot to be learned about the history of this marvelous city, and I'm always on the watch for good articles that contribute to the story. Future issues, for example, will include articles by Arnot Wilson, Edinburgh City Archivist; Charles MacMasters, Scottish Brewing Archivist; Michael Barfoot of the Medical Archive Centre; and Chief Inspector John McGowan of Lothian and Borders Police - a varied and interesting program, I hope you will agree.

ECS: Many thanks, John. ECSSS wishes you and *Edinburgh History Magazine* the best of luck.

Note: Address all inquiries and correspondence to **Edinburgh History Magazine**, c/o West Port Books, 151 West Port, Edinburgh, Scotland. Annual subscription (4 issues), including postage: £6 within UK, £10 outside UK. Individual issues cost £1.50.

Scholar's Guide to Searching Eighteenth-Century Scotland

by Deborah Jackson Pflug

The Eighteenth-Century Short-Title Catalogue, known in acronym-ridden circles as the ESTC, is being enthusiastically embraced by students of eighteenth-century Britain and her colonies as one of the best research tools available. Briefly put, the ESTC is an on-line bibliography of all items printed in any language in Britain or the colonies, or in English anywhere in the world, during the eighteenth century. It is being compiled as over a thousand volunteer libraries from all over the world report their eighteenth-century British or colonial holdings to one of three editorial centers, located at the British Library; the University of California, Riverside; and the American Antiquarian Society in Worcester, Massachusetts. The ESTC is also a union catalogue, since locations of particular copies are recorded along with the bibliographic record. Work began in 1977 and is still in progress, but the bulk has been done and the database boasts nearly 270,000 records.

The ease and remarkable speed with which one can collect bibliographical descriptions, along with locations of the items, have proved indispensable to a small but growing number of scholars. Yet even now the database is poised on the brink of two major developments that promise to lift it to an even higher level of utility.

The addition of American imprints to the ESTC comprises the first of the new developments. Until now, the database has not included any North American imprints save those owned by the British Library. The North American Imprints Program (NAIP) of the American Antiquarian Society has all this time been cataloguing items printed in North America, and lengthy preparations to merge the NAIP records into the ESTC are near completion.

The second development is another augmentation which will take a bit longer to realize, as the records are just now beginning to be created. It is the backwards extension of the ESTC from 1701 to 1475, which essentially will bring the entire period of the British hand-printed book within the scope of the ESTC. Although the ESTC has long stood for Eighteenth-Century Short-Title Catalogue, it is on its way to becoming the English Short-Title

Catalogue (a name change that, strictly-speaking, is a misnomer, as scholars of Scottish studies will immediately appreciate, but has the convenience of allowing the project to keep the same initials).

My interest in the ESTC is two-fold. It is my livelihood, as I am employed by the North American branch of the project in Riverside, and it is also a major source for my own research as a library school student at UCLA. I hope to illustrate in this article how useful the database can be to those still innocent of its potential by drawing on my own familiarity with the ESTC, both as a producer and a user of its bibliographic records.

The usefulness of any type of database, whether manual or electronic, is determined by two things: the quality of the information contained within the record, and the ease and specificity of access to the record. We work very hard to ensure that the quality of our records is high. But access is the true glory of this system. For virtually any research topic, it should be possible with a little forethought and some experimentation to design searches which retrieve records relevant to one's topic, while discarding irrelevancies. One of the tremendous advantages of a project like the ESTC is that a number of hitherto unknown titles, editions, and variants have turned up as libraries describe their holdings. So not only does one save enormous amounts of time over manual methods by using the ESTC to locate titles and recorded copies, but one also has access to new titles and other variants not available elsewhere.

Most of the fields - the discrete information areas in a computer record - of the ESTC are searchable. One can search by an author's name, a book's title (exactly as it begins or using just words from the title), by imprint, notes, or by other reference works cited in the record (Foxon's English verse 1701-1750 for songs or poems, for example, or Moore's bibliography of Defoe for items written by Defoe). Searches by library symbol, call number, and genre are available, as are various browse indexes.

It is not possible to go into detail here about searching. Literature is available to provide the searcher with such instructions. It is important to understand, though, that the computer's capabilities to include, exclude, and combine data equip one with the power to manipulate the database for one's own purpose. Following are a few examples to illustrate the possibilities of the ESTC database for research.

ESTC cataloguers do not add subject headings, but subject access is possible primarily through the title and the call number. A searcher familiar with a particular area of interest may already have a good idea which words in a title word search would retrieve relevant entries. Using the title word browse index at this point may prove helpful, both in determining what words to search with, and in determining deviant spellings. Each title retrieved can suggest new words as a basis for further searches.

A title word search is not usually enough, however, especially if the searcher is interested in comprehensiveness. The notes field provides an excellent adjunct in this situation. ESTC cataloguing rules require that notes be added on the subject of a work if not apparent from the title. Thus, since many titles of the time are not particularly specific or descriptive of their subjects, a search of the notes field is an essential component to a subject search of the database.

I can give an example from my own research on Jacobitism during the age of the Old Pretender. Title word searches using *jacobit#* and *pretend#* (*#* is a truncation symbol) bring up a great number of entries. These entries represent only a portion of the total number of entries on the subject, however. If I add a note word search, again using *jacobit#* or *pretend#*, I get a great many more entries. This set does need to be trimmed down, because it also includes all the items relating to the Young Pretender. I remedy this by limiting the search by date, something quite easily done.

There are many ways to combine searches to include or exclude elements. Someone interested in the printing history of a particular place, Perth for example, could do a search of all items printed in Perth. It is not now possible to do a search of all items printed in Scotland as such (although it is for users of the ESTC on the British Library's on-line service, BLAISE-LINE), but it is possible to search all items printed in Scotland city by city: Edinburgh, Glasgow, Stirling, etc., narrowed by year or decade if desired. Items featuring a particular printer, publisher, or bookseller can also be gathered in a like manner.

Since bibliographical records contain location information, it is possible to include a library symbol as part of the search. If one were planning to do research in a particular institution or group of institutions, a search of the ESTC could be designed to include only the items held by those institutions. Those interested primarily in content will appreciate that many of the items included in the ESTC have been microfilmed by Research Publications, Inc. and are available in a set of more than 3600 reels entitled "The Eighteenth Century." ESTC records include the reel and item number of microfilmed works.

The ESTC is a special database in the Research Libraries Group's computer system, the Research Libraries Information Network (RLIN). RLIN is now offering accounts for individuals. A personal computer, a modem, and an RLIN account are all that are needed to gain access to the database. In America the cost of the account, as of January 1990, was \$219 for ten hours. The \$219 includes both long-distance charges and computer time, and the ten hours may be used in great lumps or little snatches, as you like. You will find that even one hour of computer time goes a long way; ten hours are enough to support several different projects. The subscription fee for an individual account is only \$119 if your institution is on Internet, a research institution network. The computer center at your institution can tell you if that is the case.

An added boon is that an RLIN account brings access not only to ESTC but to the main RLIN catalog file as well, and to other special databases that may be of interest. RLIN literature describes all the possibilities as well as searching instructions. The RLIN Information Center is ready to help you get started, and to give information and support along the way. It can be reached at 1-800-537-RLIN.

The ESTC also has a publication, *Factotum* occasional paper no. 5, "Searching ESTC on RLIN," by David Hunter. If your library is an ESTC contributor, it may already have a copy. If not, copies may be obtained by calling ESTC/NA at 714-787-5841.

It may seem that much effort is required to get a search of ESTC going, and in fact there is. But for those interested in a powerful new way of approaching their eighteenth-century, British-related research, the time, effort, and cost are quickly and amply rewarded with extraordinary benefits.

Eighteenth-Century Scottish Studies at the University of British Columbia

by Ian S. Ross

Responding to the call for accounts of courses dealing with our favorite subject, I present a description of one I gave in the fall 1989 term, as well as some discussion about the way in which it was conducted.

Entitled "Reason and Passions in the Scottish Enlightenment," the course was offered under the umbrella of English 389: Studies in Eighteenth-Century Thought and Literature. The starting point was David Hume's statement of 1739: "Reason is and ought only to be the slave of the passions." Seeking to support or refute him, Hume's contemporaries in Scotland widened the scope of his skeptical inquiries into the emotional basis of logic, morals, aesthetics, and the social sciences. The course promised an examination of Hume's seminal ideas and their impact on leaders of the Scottish Enlightenment such as Adam Smith and Adam Ferguson, as well as some consideration of the ferment evoked by these thinkers in the creative work of Robert Burns, Walter Scott, and Thomas Carlyle. Themes to be covered included the analysis of emerging capitalism, the roots of Romantic and modernist ideology, and the reception in Europe and America of Scottish thought and art forms of the period.

The plan was to devote three weeks to Hume and two each to Smith, Ferguson, Burns, Scott, and Carlyle, using as representative texts Hume's *Treatise of Human Nature* (Oxford); Smith's *Theory of Moral Sentiments* (Liberty); Ferguson's *Essay on the History of Civil Society* (Transaction); Burns's *Poems and Songs* (Oxford); Scott's *Redgauntlet* (World's Classics); and Carlyle's *Sartor Resartus* (World's Classics). Attention was given to the career and background of each writer before the class focused on the texts, and cumulatively this approach provided something of an account of the Scottish Enlightenment from Hume to Carlyle. Though problems with the delivery of texts to the bookstore forced us to deal with Burns immediately after Hume, followed by Scott, Ferguson, Smith, and Carlyle, this change did not turn out to be a serious disadvantage.

Lectures and discussion dealt first with the major doctrines of skepticism and naturalism in Hume's *Treatise*. Painful as it was for students who were unaccustomed to rigorous philosophical arguments, we went through Hume's subtle reasoning about perceptions, imagination, causation, self-identity, the role of the passions, sympathy, and the "unnatural" virtue of justice. We then looked into the question of the poetic imagery used by Burns to arouse sensations ("A red, red rose"), his notion of the bond of sympathy ("Holy Willie's Prayer") and popular superstition ("Tam o' Shanter"), and his account of naturally free men and women (*Love and Liberty*). We followed this up by tracing the quest for self-identity in Scott's *Redgauntlet*, as manifested in the adventures of Alan Fairford and Darsie Latimer. The treatment of the supernatural in *Wandering Willie's Tale*, of the different concepts of law and order upheld in Edinburgh and along the Solway, and of the satire on the political ideas of the Jacobites, were also considered as derived from the thought of Enlightened Scotland.

Next we turned to Ferguson's *Essay* to find a source or analogue for Scott's account of rude and polished societies, the role of conflict in history, and the corruption inherent in commerce. Other ideas in Ferguson that we investigated included the four-stage theory of social evolution, the law of unintended consequences, and the cyclical history of civilizations. We noted some of the viewpoints that Smith shared with Ferguson, pausing briefly to clear up Marx's misconception that Ferguson was Smith's "teacher." We spent more time on establishing Smith's intellectual connection with Hume, discerned in the importance he attached to imagination. We also assessed the contribution Smith made to ethical and social thought by formulating leading ideas in the *Theory of Moral Sentiments* such as the sophisticated account of sympathy, the impartial spectator, and the "hidden hand" or market mechanism bringing welfare to the many as a result of the selfishness of the rich. The qualified allegiance of Ferguson and Smith to civic humanism was discussed, but more was made of their Stoicism and Smith's vein, in particular, of contemplative utilitarianism.

Finally, we considered *Sartor Resartus* as Carlyle's answer in part to the success of the Scottish Enlightenment in sapping the strength of orthodox religious faith and creating, as he alleged, the perception of a universe in the form of a "huge, dead, immeasurable Steam-engine." On this view, we followed Professor Teufelsdröckh's wanderings in

the alienated state produced by skepticism, and tried to come to terms with his discovery of a sense of direction in life through German idealist philosophy inspired by Kant and through Romantic "natural supernaturalism."

The thirty-five students in the class, mostly English majors but including a sprinkling of others from history, economics, and science departments, were sometimes bemused by the philosophical content of the course, but they worked hard on the whole to get a handle on the relevant arguments in Hume and Smith and Ferguson, and they thoroughly enjoyed pursuing the ramifications of (and responses to) their ideas in the creative writers. We also had some lively debates about the success of Hume's secular, skeptical thinking in constituting our modern viewpoint, and how artists such as Carlyle have tried to bring some awareness of the "sacred and transcendent" back into our lives. Through the term, the fall of the old Communist regimes in Eastern Europe brought up the question of the seductive appeal of Smith's ideas concerning the free market and competition as mechanisms for securing the good life. At one point the class was sharply divided along gender lines when we discussed the limitations of Ferguson's sociology arising from his male bias. When dealing with Burns and Scott, we traced to some extent the reception of their work in Europe and North America and the way it inspired poets and novelists in many languages. It is fair to say that the students were amazed that a relatively small country in a short period could have had such an impact, and one to which their other courses had not exposed them.

In the last week of the course the class organized a *ceilidh* to which we invited students from a parallel course on the German Enlightenment. We spent a stimulating evening seeing slides evoking the course of the Enlightenment in Germany and Scotland, exchanging views about intellectual developments of the period in the two countries, and quizzing a French professor about the Enlightenment and the 1789 Revolution. To round off the evening we had some piping and Scottish country dances. The final examination revealed that most of the students had thought hard about the authors we studied, and the general standard of their answers was impressive.

Reprinting the Scottish Enlightenment II: Thoemmes Ltd.

by Richard B. Sher

Although a latecomer to the field of Scottish Enlightenment reprints, Thoemmes Antiquarian Books Ltd. of Bristol is now making its mark with authority. In 1989 Thoemmes released its first series of "Books on David Hume and on the Scottish Enlightenment," and plans are now in place for a new series of Scottish Enlightenment reprints that is scheduled to appear toward the end of 1990.

The 1989 series consists of eight facsimile reprints, handsomely cased in red covers with gold blocking on the spine. All of the volumes are long out of print, and some have new introductions. Dates of the editions used, pages of reprinted text, and current list prices are shown in parentheses.

Francis Hutcheson, *Thoughts on Laughter and Observations on 'The Fable of the Bees'* (1758; 123 pp.; £28). This is a reprint of the Glasgow edition published by the Foulis brothers in 1758 (originally published by them in 1750), with an Introduction by J. V. Price that provides the publication history. The piece on laughter originally appeared as three letters by Philomeides in the *Dublin Journal* in 1725; the *Observations* was originally published in the same journal in 1726 under the initials "P. M." They show us the young Irish philosopher engaged with leading English thinkers of the early eighteenth century: Addison in the first instance, Mandeville in the second.

Owen Manning, *An Inquiry into the Grounds and Nature of the Several Species of Ratiocination* (1750; 66 pp.; £28). The subtitle of this little-known pamphlet identifies Hume's first *Enquiry* as its occasional target, and the introduction by John Price identifies Manning as a Cambridge man. This politely critical pamphlet will be of particular interest to students of Hume's epistemology and metaphysics (there is a brief discussion of mathematical probability that deserves to be better known).

James Balfour, *A Delineation of the Nature and Obligation of Morality with Reflexions upon Mr Hume's Book Intituled An Inquiry Concerning the Principles of Morals* (1753; 175 pp.; £30). The anonymous *Delineation* was one of the first replies to Hume's *Enquiry*, and it earned its author a rare reply from Hume (sent to the publisher). Balfour's perspective is that of a decidedly religious Scottish moralist, which may have helped to earn him the chair of moral philosophy at Edinburgh University in 1754. It also helped, however, to have well-placed kinsmen like Gavin Hamilton and John Balfour, who published his book and helped to fix his chair. Though this volume is most welcome, the publishers should have reproduced the second edition, which contains an important Appendix on the superiority of "reason" to "sentiment" as the foundation of morals.

Letters of Eminent Persons Addressed to David Hume. Ed. J. E. [sic] Burton (1849; 334 pp.; £40). Although most of Hume's own letters have been published in three volumes, the majority of the letters written to him remain unpublished (the largest collection, formerly in the Royal Society of Edinburgh, was recently moved to the National Library of Scotland). J. H. Burton selected approximately 150 for inclusion in this volume from among those he had not found useful in writing his earlier biography of Hume. His chief criterion seems to have been the eminence of the correspondents, who include a large number of French men and women whose letters are not translated into English (e.g. Turgot, Diderot, d'Alembert, Malherbes, Helvetius, Madame de Boufflers, Suard) but relatively few

of Hume's closest friends in Scotland. The volume is still valuable, though spotty; one wishes, however, for a full critical edition of all extant letters written to Hume.

Joseph Milner, *Gibbon's Account of Christianity Considered together with Some Strictures on Hume's Dialogues concerning Natural Religion* (1781; 262 pp.; £42). Milner, who was master of the grammar school at Kingston upon Hull in England, had no use whatsoever for his infidel opponents, whom he was the first to link together in this manner (John Price tells us in his introduction). Readers should be warned that almost all of the author's pious wrath is directed against Gibbon, with Hume coming under fire in only one brief chapter that assumes that Philo speaks for Hume (p. 199).

Alexander Crombie, *An Essay on Philosophical Necessity* (1793; 508 pp.; £52). This long treatise deserves to be better known among students of Scottish metaphysics. Crombie (1762-1840) was an Aberdonian student of James Beattie who became a successful teacher in England. Converted to necessitarianism after reading Priestley and Hartley, he wrote this book to counter the Scottish philosophy of liberty that he had learned from Beattie and that had been developed in the works of Thomas Reid and James Gregory. The philosophical introduction by Godfrey Vesey unfortunately neglects the *Essay's* fundamental Scottish context.

M. Adolphe Garnier, *Critique de la philosophie de Thomas Reid* (1840; 120 pp.; £26). Reid specialists and students of the French revival of Scottish thought in the age of Victor Cousin may welcome this reprint, but most other readers are likely to wonder why it was selected over, say, Dugald Stewart's classic biography of Reid. The lack of an introduction does not help matters.

Henry Calderwood, *David Hume* (1898; 158pp.; £26). This thin biography would seem to have been superseded long ago, and without an introduction to argue the contrary case one once again wonders why it has been selected for republication.

In general, the Thoemmes reprint series is a valuable one for students of the Scottish Enlightenment. With a little sharpening of standards, the next series could be even more useful.

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Book Reviews

M. A. Stewart, ed., *Studies in the Philosophy of the Scottish Enlightenment: Oxford Studies in the History of Philosophy, vol. 1*. Oxford: Clarendon Press, 1990. Pp. vi + 328.

Members of the Eighteenth-Century Scottish Studies Society could well feel that this book has been compiled especially for them. It is the first volume of "Oxford Studies in the History of Philosophy," but despite the two titles it is not confined to philosophy. While all the essays have some connection with the history of philosophy in the Scottish Enlightenment, two are more concerned with the history of science and one with social history. The editor has decided to interpret "the history of philosophy" broadly because it is "of as much legitimate interest to scholars working outside the modern discipline as to those within it" (p. 2).

Apart from outlining the editor's general policy, M. A. Stewart's Introduction gives Hume scholars some valuable information about recent events. The Hume manuscripts formerly at the Royal Society of Edinburgh have been moved to the National Library of Scotland. A recent sale copy of the *Edinburgh Review* of 1755-56 contained, in the second issue, numerous marginal notes in the hand of Hume. Another sale included a manuscript transcription, made by Hume in 1726, of lectures on the theory of fluxions. It is not clear whether Hume had attended the lectures himself or copied someone else's report, but in either event he must have taken a close interest in the subject.

That last piece of information comes as a surprise, but it fits in with what Michael Barfoot has to say, in his contribution to the book, about Hume's scientific studies as a student at Edinburgh. In 1724 the professor of natural philosophy instituted a library for his students, and the list of their names includes David Hume. Barfoot works out the kind of science that would have been taught to the class and then shows how its influence can be traced in parts of Hume's *Treatise*. The main substance of Barfoot's essay is concerned with the work of natural scientists, and one needs to have a reasonable scientific competence to follow it closely. But even without that competence it is clear that we must revise the picture of Hume as relatively unsophisticated in his knowledge of natural science.

I think the best of the Hume papers, indeed of all the papers in this book, is one by David Wootton about Hume's essay on miracles. Wootton argues persuasively that the original version, written for the *Treatise*, was

intended to support Hume's aim of giving probability a central place in reasoning. Anti-religious attacks on a belief in miracles had been quite common, and Wootton shows that particular features of Hume's treatment suggest the influence of an anonymous French work. Nevertheless, he adds, Hume rightly claimed originality because he applied probability theory in a new way. Wootton's paper admirably combines historical detection with philosophical acumen.

The once disputed question whether Hume was at all influenced by Berkeley has received a clear affirmative answer in relation to Berkeley's *Principles*. David R. Raynor shows that Berkeley's *Three Dialogues*, too, had a part in the formation of Hume's thought, especially on identity, both of things and of persons. It is interesting to learn from Raynor that the bundle theory of the self had been around for some time, having been considered not only by Berkeley but also by Cudworth and Hutcheson.

The book gives some prominence to Hutcheson, notably in a paper by James Moore on "The Two Systems of Francis Hutcheson." Neither "system" is the posthumous work entitled *A System of Moral Philosophy*, which Hutcheson himself rightly called a "farrago." The first system is contained in the two early books (four treatises), which form Hutcheson's distinctive contribution to moral philosophy and which, Moore says, countered a prevalent "Augustinian dualism." The second system, following traditional lines, is in the three Latin textbooks, described dismissively by Hutcheson himself as mere manuals for students. Moore thinks they were written at the start of Hutcheson's professorship in Glasgow; but he also records the suggestion of M. A. Stewart (to my mind well founded) that they may go back to Hutcheson's Dublin Academy days, since they include logic and metaphysics, which he taught there but not at Glasgow.

While I have reservations on some details, I think Moore's general thesis is clearly right. The subsequent essay by Knud Haakonssen disputes it, claiming a coherent unity for Hutcheson's work and emphasizing his treatment of natural jurisprudence in the Latin textbook on ethics and in the posthumous *System*. Richard B. Sher, writing a long essay about the history of the moral philosophy chair at Edinburgh, begins with the widespread practical influence exerted by Hutcheson's teaching and by those two books reflecting it. Hutcheson served as an example to be emulated at Edinburgh and elsewhere. The main point of Sher's fascinating account of the Edinburgh chair, and of moral philosophy in Scotland as a whole, is that teachers of the subject were expected to be "professors of virtue" - to inculcate as well as to explicate morality.

The general history of moral philosophy in Scotland is discussed in a different way by Roger L. Emerson, who stresses its connection with the sciences, noting that some professors of moral philosophy were also competent teachers of mathematics or natural philosophy. P. B. Wood concentrates on the connection at Aberdeen. He describes different traditions at the two Aberdeen colleges and observes that the replacement of regents by professors led to increased specialization and a weakening of "scientism" in moral philosophy. John P. Wright does a similar job in reverse, but with more precise detail, showing that the teaching of physiology at Edinburgh had a strong connection with metaphysics, especially on the relation of body and mind. His essay belongs more to the history of science than of philosophy, but there is a philosophical interest in his distinction between substance dualism and function dualism.

This is an interesting and valuable volume. My allocation of space has prevented me from doing justice to several of the contributors, but I must find room for one general suggestion. The editor properly insists that the history of philosophy should be credible as history, and he deplores a treatment that uses a fanciful picture of a past philosopher for modern philosophical exercises. Still, it is a pity that his collection of essays has a comparative dearth of philosophical comment. Certain philosophical texts are prominent in the history of philosophy with the status of classics because they address issues and employ arguments that have a permanent relevance. The history of philosophy is impoverished if they are examined purely in historical terms. Of course, the editor has to make the best of what is submitted to him, but I hope that for future volumes he will encourage suitable philosophical as well as historical discussion.

D. D. Raphael, *Imperial College of Science, Technology and Medicine*

Thomas Reid, *The Philosophical Orations of Thomas Reid: Delivered at Graduation Ceremonies in King's College, Aberdeen 1753, 1756, 1759, 1762*. Edited with an Introduction and Bibliography by D. D. Todd. Translated by Shirley Darcus Sullivan (*Journal of the History of Philosophy Monograph Series*). Carbondale and Edwardsville, Ill.: Southern Illinois University Press, 1989. Pp. vii + 86.

This translation of Thomas Reid's graduation orations is a slightly revised version of a work first published in 1977 in the Philosophical Research Archives series. Copies of the earlier edition were difficult to locate, and it is good to see this volume in a more readily available form, especially since Reid's orations include valuable information about his activities as a regent at King's College, Aberdeen.

Although Reid's Glasgow lectures on moral philosophy are well documented, fewer traces remain of his course of philosophy at King's. There are papers associated with his natural philosophy and mathematics lectures among

his manuscripts, but little survives from his moral philosophy prelections. Apart from some student notes on natural philosophy and logic, Reid's graduation orations constitute one of the important sources for our knowledge of the contents of his course at King's, and his earliest oration is the only extant document that tells us anything about his teaching prior to the curriculum reforms of 1753. Hence for those interested in Reid's Aberdeen years or in the evolution of the Scottish university curriculum during the eighteenth century, his orations are of considerable significance and cast much needed light on a crucial decade in Reid's academic career and in the institutional life of King's College.

Moreover, the exact chronological development of Reid's critique of Hume and the theory of ideas has long been a matter of conjecture. Dugald Stewart claimed that during the 1740s Reid was preoccupied with the skeptical threat posed by Hume's *Treatise*, yet, apart from one ambiguous reference, Reid's papers from this period are remarkably silent about Hume's philosophy. It is more likely that initially Reid articulated his response to Hume and the "ideal system" in the classroom at King's during the 1750s, and his philosophical orations provide pertinent circumstantial evidence that is otherwise lacking in those manuscripts directly related to his lectures. Reid's 1756 oration suggests that he had criticized Humean skepticism in the pneumatology course he gave in 1755-56 (if not before), and his 1759 oration shows that he had by then outlined his critique of the theory of ideas in his lectures. On the basis of his orations, therefore, we can chart the genesis of the philosophical doctrines that Reid advanced in his *Inquiry into the Human Mind, On the Principles of Common Sense* and move beyond inadequately documented reconstructions of Reid's intellectual development.

Shirley Darcus Sullivan has coped well with Reid's somewhat tortured Latin, while D. D. Todd has contributed a moderately useful Introduction and Bibliography. Pedants may note that they have still not caught the significance of Reid's reference to Galileo as "Linceus" (p. 64); Reid here clearly alludes to the fact that Galileo was a member of the Lincean Academy in Rome. Yet such minor irritations do not lessen the value of this volume, and one can only hope that its republication will encourage Reid scholars to study his graduation orations with more care than has hitherto been the norm.

P. B. Wood, Queen's University

Nicholas Phillipson, *Hume*. London: Weidenfeld and Nicolson, 1989. Pp. iv. + 162.

This volume by a distinguished historian of the Scottish Enlightenment is a welcome addition both to the valuable "Historians on Historians" series and to the somewhat restricted literature on Hume as a historian. Indeed, Phillipson's elegant, intelligent, and provocative book provides the first account of Hume as a historian that is both accessible and sophisticated. For many readers it will replace earlier works by Giarrizzo (1962), Forbes (1975), and Wexler (1979).

Phillipson's book is divided roughly in two: the first half looks at Hume's life, politics, and philosophy, while the second half concentrates on the *History* itself. Phillipson stresses the anti-Christian elements in Hume's philosophy, Hume's desire to apply Addisonian "politeness" to political purposes, and his hostility to the rage of party. He sees the *History* above all as a sustained illustration of Lord Hervey's thesis, that there was no ancient constitution, and that liberty in England was a novel and recent construct.

Unfortunately, Phillipson was not given enough space to discuss a number of key subjects. Thus, he completely ignores Hume's philosophy of history and his methodology. "Of Miracles," for example, is obviously an essay on how to assess historical evidence, but it is never mentioned here, and the whole tradition of eighteenth-century philosophical discussion of historical methodology - a tradition in which Hume clearly needs to be situated - is ignored. Surprisingly, Phillipson mentions neither of the two authors from whom Hume probably learned most about how to make sense of the past: Harrington and Montesquieu. Harrington's influence is apparent in the *Essays* and needs to be traced in the *History*, particularly in Hume's account of the origins of the Civil War. We still lack a sensible account of what Hume learned from Montesquieu, but I suspect the *History* needs to be seen as a work written under the influence of *L'Esprit des Lois*. Finally, although Phillipson explains Hume's place in the development of English historiography, he fails to place him in the larger historiographical tradition that runs from Guicciardini to Gibbon by way of Sarpi and Davila.

Apart from these significant gaps in Phillipson's treatment of his subject, and apart from a number of typographical errors and minor errors of fact (Malebranche, for example, appears as a Jesuit), the main objection to this book must be that it provides a very strange account of Hume's politics, and that as a consequence it misinterprets the message of the *History*. Phillipson presents Hume as a proponent of absolutism. He quite mistakenly attributes to Hume the view that absolute rulers rise above factional interests and govern in the public interest (contrast pp. 59, 65, 134-5 with Hume's essay "Of Parties in General"). He is simply mistaken to describe "That Politics May Be Reduced to a Science," which embodies Harringtonian praise of free states in which checks and controls prevent evil behavior, as an essay praising simple over mixed forms of government and monarchy over

democracy and aristocracy (pp. 50, 59). He fails to see that Hume thinks it is often difficult to establish a government of laws not men in an absolute monarchy.

At no point does Phillipson take account of the fact that the *History* is explicitly a work in praise of the existing English constitution. Thus, in its last paragraph Hume states that the English "have happily established the most perfect and most accurate system of liberty that was ever found compatible with government," and that the main utility of history lies in "instructing them to cherish their present constitution." Such statements are accompanied elsewhere by praise of peculiarly English institutions, such as habeas corpus, by an identification of mixed government with classical ideals, and by arguments in favor of political conflict as opposed to tranquillity. Even in the *Treatise* Hume had provided a direct defense of the Revolution of 1688 as necessary to the preservation of public liberty, by which he seems to have meant something more than mere legal security.

Phillipson believes that Hume's de factoist political principles ought to have led him to support the claims of established government in 1640 and in 1688. Perhaps so: Duncan Forbes certainly thought that Hume was inconsistent on the Revolution of 1688. But whether or not we can identify a consistent political theory in the *History*, it is clear from the narrative that Hume supports the Parliamentarians in 1640 (and indeed until the Grand Remonstrance in December of 1641) and sees in James's behavior in Scotland evidence of prospective tyranny as early as 1682. In the *History* Hume is, as he claimed, Whig on these key questions of principle, even if he is Tory in his assessment of the character of Charles I, and consequently an admirer of Falkland and Clarendon, who rightly abandoned the parliamentary cause once the principle of mixed monarchy had been established. "Of the Parties of Great Britain," after all, praises those honest men who know when to change sides.

Phillipson, who does not recognize Hume's defense of the claims of Parliament in the face of Tudor and Stuart despotism, and who only touches on Hume's account of the social causes of the Civil War, thinks Hume blames the conflict entirely on Puritan enthusiasm (pp. 90-93). In fact Puritanism and (equally obnoxious in his eyes) Arminianism serve Hume only to explain why a peaceful revolution was transformed into a bloody and prolonged conflict. In place of Hume's complex narrative, in the course of which Hume himself shifts allegiances, Phillipson substitutes a Hume who consistently favors absolutism, both as legitimate in the seventeenth century and as preferable in his own day.

Certainly Hume was prepared to defend the civilized absolutisms of the eighteenth century, but he also thought they were a strikingly novel accomplishment. In the sixteenth and seventeenth centuries the choice had not been between mixed government and civilized absolutism, but between mixed government and despotism. In the reign of Henry VIII, for example, the English are described as being "like eastern slaves, . . . inclined to admire those acts of violence and tyranny which were exercised over themselves, and at their own expence." The true story of the *History* is not how the English failed to preserve a legitimate absolutism, but how they thwarted attempts to establish a Turkish despotism.

An adequate account of the *History* would have to present it as a work that embodies a philosophical methodology, is rooted in a historiographical tradition, and is in praise of mixed government and intelligent resistance to tyranny. It would, in other words, have to present it as the work of a skeptical whig. Phillipson has, unfortunately, given us an account that is more misleading than helpful.

David Wootton, University of Victoria

Malcolm Jack, *Corruption & Progress: The Eighteenth Century Debate*. New York: AMS, 1989. Pp. xii + 240.

Malcolm Jack has provided us with an able and readable account of the debate surrounding the effects of material progress that flourished in the eighteenth century. In doing so, he has chosen to focus on the writings of three figures whom, he contends, embraced widely different conclusions respecting the moral consequences following in the wake of material improvement: Bernard Mandeville, Rousseau, and Adam Ferguson.

It was Mandeville, Jack maintains, who first called attention to the moral costs of luxury and who offered, in his *Fable of the Bees*, the first systematic treatment of the relation between moral well-being and economic improvement, which formed the groundwork for much of the future debate on these subjects. But far from sympathizing with those who sought to reform society by extirpating greed and selfishness, Mandeville argued that these very traits acted as the engine of all industry, whose absence would lead to society's collapse; we thus all gain from man's corruption. Jack traces the ethical cynicism implicit in Mandeville's conclusions to a profound psychological conservatism rooted in an Augustinian pessimism about human nature. And this Augustinian *moraliste* tradition, Jack asserts, lay at the core of one of the approaches to the corruption debate.

Rousseau's conclusions, of course, stand in sharp contrast to those reached by Mandeville. Although aware of the economic lessons contained in the *Fable of the Bees*, Rousseau was not prepared to abandon the attempt to redeem man, who had fallen from his original state of grace through pride and avarice. The history of man's moral degeneration, as recounted in the *Discourses*, is inextricably linked to man's material advancement, and particularly to the institutional arrangements that made such advancement possible. The pursuit of luxury, which is by its

nature a selfish activity, cannot help but deprive men of their natural sense of sympathy and compassion, and thus rob them of any civic sentiment. Fortunately, we are not doomed perpetually to suffer our corruption, inasmuch as Rousseau has provided the means by which we can be redeemed. We need but reconstruct civil society along the lines suggested in the *Contrat social*, and thus provide the social framework in which self-interest becomes truly compatible with civic virtue.

Given the size of Jack's book, the treatment accorded Rousseau's views on the relation between material progress and moral decline cannot help but be brief. It is, therefore, not surprising that there are a number of neglected questions that the reader would wish had been addressed. For example, although Jack at one point suggests that Rousseau's preoccupation with the problem of civic virtue in commercial society stems from Machiavelli, he neither offers clear evidence for this conclusion nor explores the development of this notion in the history of French social thought. Nor does Jack examine the role, if any, that commerce plays in Rousseau's ideal state, nor the dynamics by which individual participation in industry and trade becomes congruous with active civic participation.

Jack's discussion of Adam Ferguson's views is somewhat fuller, although it occasionally suffers from the somewhat simplistic assumption that Ferguson's fears respecting commercial society were staunchly neo-Machiavellian and that consequently he regarded the pursuit of wealth as, in some important way, incompatible with virtue and liberty. In fact, Ferguson, in his *Principles of Moral and Political Science* (1792), explicitly associated commercial life with a congeries of virtues, among them industry, frugality, sobriety, justice, and even benevolence and friendship. And this same view is adumbrated in his *Essay on the History of Civil Society* (1767), published a quarter of a century before the *Principles*. Ferguson's misgivings did not center on the dangers associated with a regime of commerce but, as Jack at one point notes, on the possible harmful effects of the division of labor. Moral corruption for Ferguson was less a function of luxury than of the stratification of rank that accompanied an ever-increasing specialization of labor.

Indeed, Ferguson's sentiments respecting commercial society were not dissimilar to those offered by his fellow Scottish contemporaries Hume and Smith, who were keenly aware of the beneficent social effects that followed a lessening of poverty, and who were far more interested in the question of how wealth was produced and distributed than they were in assessing the moral costs of material progress. With respect to the question of commerce, they were above all the "first economists," and "last of the civic humanists" only if one believes that the role economic analysis played in the thought of Ferguson, Hume, and Smith was of only minor significance. It is an unfortunate, but not fatal, flaw in Jack's otherwise valuable monograph that he seems to have slighted this dimension of Scottish moral theory.

Ronald Hamowy, *University of Alberta*

David C. Lachman, *The Marrow Controversy, 1718-1723: An Historical and Theological Analysis*. Edinburgh: Rutherford House, 1988. Pp. viii + 508.

In 1718 there appeared at Edinburgh a reprint of Edward Fisher's mid-seventeenth-century English divinity book, *The Marrow of Modern Divinity*, which provoked a controversy long recognized as one of the most important in the annals of Scottish ecclesiastical history. As the controversy reached its peak, the General Assembly of 1720 condemned the book for its alleged Antinomianism and rebuked its supporters, who came to be known to history as the Marrow Men, and the General Assembly of 1722 reaffirmed the decision of its brethren. Since then there has been much written about the controversy, often from the partisan perspective of evangelicals anxious to defend the orthodoxy of the Marrow Men and to blame their condemnation on a small coterie of ecclesiastical leaders. Yet the controversy has never before been carefully examined.

The jacket blurb boasts that this book is the "definitive study" of its subject; I would add that it is likely to remain so for decades to come. It is difficult to imagine a more thoroughly researched piece of scholarship than this volume, which seems to have taken into account every shred of relevant evidence. By this I mean not only all surviving church records (from synods and presbyteries as well as from the General Assembly), personal manuscripts, and some three dozen pamphlets on the Marrow Controversy itself, but also a wealth of Scottish, English, and Continental theological literature from the two centuries preceding the controversy. So rich is this material, and so deep is the author's historical and theological perspective, that it takes him two hundred pages just to reach the moment in time at which the Marrow Controversy began.

The dedication of so much space to sixteenth- and seventeenth-century European theological literature is vital to David C. Lachman's subtle thesis. On the one hand, Lachman defends the opponents of the Marrow Men on procedural and political grounds, disputing the charge that a small minority of kirk leaders imposed its will on the majority of churchmen and the charge that the defeat of the Marrow Men was the result of foul play. On the other hand (and this is where his deep historical perspective comes into play), he defends Marrow theology on historical-theological grounds, arguing that the Marrow Men reached back to an early seventeenth-century

Reformed emphasis on the absolute (rather than conditional) nature of the Covenant of Grace, on "God's gracious dealing with men in Christ" rather than on the doctrine of election, and that their doing so was simply misunderstood by contemporary churchmen steeped in the reaction to Antinomianism of the late seventeenth century. As the author puts it on the last page of the book: "The Marrow Controversy may be viewed as a conflict between the majority in the Church of Scotland who represented in some degree a late seventeenth century tendency toward Legalism, Neomianism and even Arminianism in Reformed thought (which proved a seed bed for later Moderatism) and the minority who wished to return to what they considered, perhaps rightly, true Reformed Orthodoxy. . . . Thus we may conclude that, while the ecclesiastical process was essentially fair and representative of the mind of the majority of the ministers of the Church, the General Assembly was mistaken in its historical judgment in condemning the *Marrow* as incompatible with the Westminster Standards and Reformed Orthodoxy."

This thesis provides a framework for making sense of the pamphlet war that raged throughout the controversy. For if Lachman's thesis is correct, it follows that the Marrow Men lost out largely because they could not articulate their position as well as their opponents. Works such as James Hadow's *The Antinomianism of the Marrow of Modern Divinity Detected* (1721) were considered "virtually unanswerable" (p. 484), and by the time the Marrow Men began to produce more sophisticated defenses, at the very end of the controversy and after it had been decided against them, they failed to turn the tide. Their failure was brought about not only by their shortcomings as polemicists but also by the fact that the doctrine and terminology of the early seventeenth century was so unfamiliar to many Scottish churchmen of their day that "they reacted [to the *Marrow*] with suspicion and even hostility" (p. 488).

Although Lachman's command of his materials is remarkable, he seems to slide too easily from a position that merely defends the Marrow Men from charges of heresy by pointing out the orthodoxy of early seventeenth-century Reformed theology and the silence of the Westminster Confession on certain key issues (e.g., p. 486) and a final conclusion (quoted above) that practically accuses the opponents of the *Marrow* of heresies inherited from the dominant theology of the late seventeenth century. These positions are not the same, and the author would have done well to clarify his views on this matter. Readers should be warned that the book is printed poorly (why use an Apple Macintosh to get the look of a typewriter?) and so detailed in its treatment of narrow doctrinal points, and now forgotten theological authors and works, that it may constitute difficult reading for anyone other than divinity specialists. The author has wisely included chapter summaries that convey his main ideas, and the book's fifteen-page Conclusion is worth reading by itself. The bibliography is excellent.

Richard B. Sher, *New Jersey Institute of Technology*

Leigh Eric Schmidt, *Holy Fairs: Scottish Communion and American Revivals in the Early Modern Period*. Princeton: Princeton University Press, 1989. Pp. xiii + 277.

The crowded, protracted, emotion-charged, open-air celebrations of the eucharist in the Church of Scotland, which annually occupied the temperate months of the year, have long attracted the fleeting curiosity of historians of the eighteenth-century. No recently trained scholar had devoted sustained attention to this rite, however, until Leigh Eric Schmidt put it under perceptive scrutiny. In this splendidly written revision of a Princeton University doctoral dissertation, he carefully describes all the events of the celebration of the Lord's Supper, their traditional performance over several days, the size and make-up of the multitudes who partook of the sacrament (lay people as well as clergy) and, above all, the deeply ritualistic nature of the occasion. Schmidt leaves no doubt that the eucharist in the Church of Scotland and its daughter communions was an elaborately ceremonial feast. He points out that it met the need of the faithful for vividly colored, emotionally inspiring worship once catered to by the liturgies and folkways of medieval Catholicism. Presbyterians everywhere in the period under consideration participated in these festivals as he describes them, in Ireland and America as well as in Scotland. The author divides his attention between eighteenth-century Scotland and the American colonies but also glances occasionally at ritual practices in Ulster. His study continues into the next century, where he concentrates more intently on events in the United States.

Throughout *Holy Fairs*, a title borrowed from that irreverent chronicler of these occasions, Robert Burns, the author argues that the sacrament held a central place in Presbyterianism of yore and that evangelical fervor permeated it. Despite concentration on the Word, in preaching many Reformed churchmen fastened steadfastly on the sacrament and its "unsurpassed power." Holy Communion not only occupied several days and attracted vast throngs, who journeyed or "pilgrimage" from one celebration to another across the summery countryside, but also had a marked revivalistic character, with much preaching, praying, exhorting, soul-searching, confession, "witnessing," and conversion taking place everywhere. Schmidt points out that this festival event of the eighteenth and nineteenth centuries grew out of similar occasions in the previous century, and that revivalism of one amplitude or another also marked sacramental occasions in the early 1600s. If worshippers in those years signaled the Lord's Supper as intently as Schmidt contends, and if evangelical piety customarily inspired them, then we can see

the famous large-scale revivals of the eighteenth century in Scotland and the colonies alike in a new, helpful perspective.

Revivalism, if the author of this well-researched examination is right, was endemic in Presbyterianism. As he admits, revivals like those at Shotts in 1630 and at Cambuslang and Kilsyth in 1742-43 brought in a remarkably abundant harvest of souls, but enduring enthusiasm for the festive sacrament throughout the ages guaranteed to Presbyterianism from the early 1600s to the late 1800s in many localities "year-to-year rituals of conversion and renewal, part of the very fabric of religious life." If this was the case, the Cambuslang Wark and the Great Awakening must lose the uniqueness, historians once ascribed to them. For many readers this will be the most important contribution of this excellent history.

But not perhaps for the author himself. Schmidt has added significantly to cultural history broadly perceived, but *Holy Fairs* reads like a chapter in the discipline of ecclesiastical history. (The author teaches church history at Drew University, and his study won the American Church History Society's Brewer Prize.) The lovingly detailed descriptions of preparatory sermons, of the brimming wine flagons and the gleaming white communion napkins, and of the many conversion experiences, although valuable to social historians, will win even more sustained interest, surely, from Presbyterian clergy and laity eager to know every historical facet of that denomination's bygone liturgy. So, too, the author himself occasionally appears to prefer eighteenth- or nineteenth-century conclusions and rhetoric to today's secularized concepts and terminology, as when he describes those who mocked the grandiose communion celebrations (or got drunk at them) as "bogged down in sin." He clearly regrets the passing of "the warm, sensual piety" of the "rambling saints," with their "ardor of love" and "sweet sense of the divine presence," as Presbyterian communion services were reformed into more formal, austere occasions in the nineteenth century.

Schmidt has made much use of "ethnographic history," employing paintings and prints and communion tokens to supplement what sermons, diaries, and memoirs have taught him. They add much to this history, but the use of sociological concepts and "retrospective ethnography" is now so widely accepted as to render unnecessary the author's several stated justifications for employing them in his research. This is a first-rate study that needs no extraordinary deference.

Robert Kent Donovan, Kansas State University

Mark A. Noll *Princeton and the Republic, 1768-1822: The Search for a Christian Enlightenment in the Era of Samuel Stanhope Smith*. Princeton: Princeton University Press, 1989. Pp. xvi + 340.

During the past several decades, a growing number of American historians have focused their attention on the influence of the Scottish Enlightenment on the intellectual and cultural life of the early American Republic. Few have done so with as much skill and rigor, or as carefully constructed a research design, as Mark Noll. *Princeton and the Republic* is the story of the College of New Jersey from the arrival in 1768 of John Witherspoon, Popular party minister from Paisley, through the presidencies of his pupils and immediate successors, Samuel Stanhope Smith and Ashbel Green. Despite its subtitle, the book is, at bottom, a sustained examination of the impact of the particular variety of enlightened Presbyterianism that Witherspoon brought with him upon his college and upon American Presbyterianism in general.

In Noll's telling, Witherspoon himself remains something of an elusive as well as ironic figure, who turned Princeton and American Presbyterianism away from the stark, Calvinist doctrinal moorings established by Jonathan Edwards and other New Lights, rooted in a form of philosophic idealism, toward a practical and unsystematic amalgamation of religiosity with realism and moralism—a novel synthesis that paid closer attention to scientific inquiry than to divine revelation and that placed politics almost on a par with piety. The principal actor in all of this was not Witherspoon but rather his son-in-law, Stanhope Smith. With his father-in-law heavily engaged in the politics of Revolutionary New Jersey, Smith carried out most of the day-to-day administration of the college from the time of his appointment to the faculty in 1779 through the death of Witherspoon and his own appointment to the presidency in 1794, until his forced resignation in 1812 as a result of Princeton's failures in student discipline and clerical education. Smith was a far more consistent and discerning thinker than his predecessor, and it was during his administration that the cultural synthesis Noll calls the "republican Christian enlightenment" came to fruition and confronted its ultimate contradictions. Yet Noll leaves little doubt that Smith's achievements "flowed naturally from Witherspoon's convictions" (p. 102).

All of this is told with sophistication and insight. The only question left unanswered for this reader is whether Princeton's story, involving figures as intelligent and complex as Stanhope Smith, can be interpreted so neatly as the simple playing out of Witherspoon's conceptions. It is little wonder that Noll would be less than sympathetic to Witherspoon's retreat from Edwardsean idealism, since *Princeton and the Republic* is itself a thoroughly idealistic work. The succession of Witherspoon to the Princeton presidency represents the passing of philosophical traditions, and even the end of the "heroic age of American religious thought," as Noll remarked in an earlier

article. Noll is too good a historian not to notice that the participants themselves often did not view matters in such stark terms; thus Witherspoon himself remained on good terms with some of the Edwardsean tutors whose ideas and influence he supposedly eradicated.

One might ask as well whether the gulf between Witherspoon and his Princeton predecessors was as wide and unbridgeable as Noll implies; there was more to Presbyterian theology than the influence of Jonathan Edwards. In Scotland, the synthesis of evangelical piety and moral philosophy that Witherspoon adopted was widely dispersed among such Popular Party colleagues as John Erskine and Thomas Randall, and they corresponded regularly with American Presbyterians. Witherspoon's two immediate predecessors, Samuel Finley and, especially, Samuel Davies, were as famous as Witherspoon for a dedication to political liberty that matched their devotion to piety. Other colonial Presbyterians, such as Finley's student Benjamin Rush, were well on their way to assimilating religious enlightenment and republicanism before Witherspoon's arrival. Indeed, the synthesis Noll finds so troubling posed remarkably few anxieties in Presbyterians who may not have been full-fledged adherents of a Christian enlightenment already; neither were they staunch opponents of everything the Enlightenment stood for. Thus Witherspoon's influence may have been the result not only of his ability to merge contradictory philosophical positions but also of the particularly optimistic social vision he promoted, one that derived from the provincial society of eighteenth-century Scotland and one that proved to be just as resonant in provincial America.

Ned Landsman, State University of New York at Stony Brook

Kenneth Simpson, *The Protean Scot: The Crisis of Identity in Eighteenth-Century Scottish Literature*. Aberdeen: Aberdeen University Press, 1988. Pp. x + 287.

Kenneth Simpson has written a study of six eighteenth-century writers - Tobias Smollett, James Macpherson, John Home, James Boswell, Henry Mackenzie, and Robert Burns - in the context of what he sees as the dilemmas of identity and relationship resulting from the position of Scotland, with its legacy of post-Union ambivalence of feeling and of Calvinism. His book is clearly the product of much reading in both primary and secondary sources and of much reflection, and we are given some valuable insights into aspects of all the authors discussed. I think he is too kind to Macpherson - the sheer monotony of those short exclamatory lines soon becomes a weariness to the ear - and perhaps also to Home, whose *Douglas* is really full of the most insufferable attitudinizing. On the other hand, he is somewhat hard on Burns, though his two chapters on the poet, emphasizing his role-taking, are truly illuminating. He is good on Boswell, though he has nothing really new to say, excellent on Henry Mackenzie, and full of interest on Smollett. And he has an interesting chapter on the attitude of the Scottish literati to Scottish poetry, though an awareness of Thomas Ruddiman and the shortlived tradition of Scottish vernacular humanism that he founded would have given an extra dimension to this discussion.

These are not separated chapters. They are linked by a thesis, which concerns the fragmentation of Scottish identity after 1707 (or perhaps before? the argument sometimes discusses Scottish character in the manner of Kurt Wittig, as something that has always been self-divided). Time and again we return to the Union as well as to Calvinism (sometimes referred to as Presbyterianism, but that is a form of church government, not a theology). The study of cultural causation is always tricky, and my own book *The Paradox of Scottish Culture*, to which Simpson refers generously in his Preface, was perhaps insufficiently aware of that trickiness. In trying to amplify and illustrate my own diagnosis of the contradictions in eighteenth-century Scottish literary culture, Simpson has produced some lively and illuminating literary criticism, but at the same time he illustrates the dangers of generalization about causes and conditions.

If the "Caledonian antisyzygy" is a characteristic of Scottish culture from the beginning, as Simpson sometimes appears to suggest, then it can have no causal connection with either Calvinism or the Union. The book is full of generalizations that will not bear close examination - e.g. "Calvinism's influence directed the Scottish writer toward concern with society rather than the individual"; "the restrained, largely urban and middle-class, world of Scottish letters since the Union offered little scope for great public deeds, hence compensatory hero-worship thrived." The occasional references to Scott are odd: he refers to his "romanticising of warfare" (think of the account of the Battle of Prestonpans in *Waverley*!); he says that Scott avoids treating "the present or the immediate past" (Scott's best and most characteristic novels deal with the immediate past and, as recent criticism has noted, by implication with the present). It is a pity that Simpson did not have a chance to see Fiona Stafford's recent book *The Sublime Savage*, before writing his chapter on Macpherson. But if some of the generalizations are suspect, many of the particular critical analyses are relevant and helpful, and in general this book adds to our understanding of a group of Scottish writers who are more complex than they are often deemed to be.

David Daiches, Edinburgh

Paul J. deGategno, *James Macpherson*. Boston, Mass.: Twayne, 1989. Pp xiv + 171.

The most striking feature of Paul deGategno's *James Macpherson* is the author's willingness to treat *The Poems of Ossian* as a literary text, worthy of detailed critical analysis. Rather than dealing coyly with the "Ossian phenomenon" as if it were something to be explained away, deGategno works systematically through the poems, bringing the characters to life with his enthusiastic readings: "Oscar . . . discovers the approaching enemy, sounds the alarm, and faces their charge alone. He wavers for a moment overcome by terror, but this ancestral tradition of courage and determination persuade him to remain 'growing in his place, like a flood in a narrow vale'." He discovers in *Fingal* not only a "refreshing honesty and vigor" but also qualities that have rarely been discerned in Macpherson's work since the late eighteenth century: "Book 4 of *Fingal* is indicative of the epic as a whole. It displays the grandeur of Ossian's heroes, the intensity of the environment, and the sublimity of the language." It therefore comes as something of a surprise to find the central critical chapters concluding with a couple of crushing paragraphs on Macpherson's fraudulence, together with a scornful reference to "those critics who spoke of the poems as the work of exalted genius." But such a contradiction is typical of Macpherson criticism, where disapproval of the man has almost invariably complicated any approach to the work. For despite his enthusiasm for *Fingal*, deGategno takes a Johnsonian line on the authenticity issue, peppering his account of Macpherson's activities with terms such as "audacity," "cynicism," "unbounded zeal and cunning." Although there is good authority for this point of view, it sits rather oddly beside the praise of Macpherson's serious purposes ("To his great credit, Macpherson saw the value of art in ensuring the survival of civilization"), just as deGategno's appreciation of the poetry seems to conflict with his view that it was the controversy that "insured the dissemination of the poems and goes far to explain their enduring interest."

Such ambiguities are not helped by the frequent intrusions of poorly digested secondary material, nor indeed by the factual errors that particularly mar the biographical sections. Occasional mistakes over titles or dates are one thing, but the startling references to John Macpherson as a "cousin" of the poet, to James himself as "an only son," and to his knowledge of Gaelic as "booklish rather than native" are indicative of a rather more serious problem. There is also a somewhat Sellars-and-Yeatman tone to some of the historical observations, as when we learn that Clan Macpherson had supported "various Catholic monarchs" in the sixteenth and seventeenth centuries. The presentation of speculation as fact, too, (e.g. "The spectacular natural beauty of the Grampian Hills and the north-west Highlands held little interest for James Macpherson as he journeyed through his native districts in the late summer of 1760") may help the narrative flow, but it leaves the reader, like Walpole in the midst of the Ossianic controversy, demanding "proofs, not assertions."

Given the limits of the Twayne series, the author has done a good job with the notes. The bibliography, however, is decidedly selective. Among the more glaring omissions is J. F. Campbell's *Leabhar na Feinne* - surely a crucial source for a book describing itself as "the first modern study of the Ossian controversy." Nor is the contemporary field well handled: although one or two recent articles appear in the notes, the bibliography contains nothing published later than 1986 except a forthcoming essay by Paul J. deGategno that will appear in a volume that Howard Gaskill is editing for ECSSS and Edinburgh University Press, *Ossian Revisited* (it is unfortunate that the author was not able to read and cite other essays from that volume).

These deficiencies are particularly regrettable because they detract from the genuine strengths of deGategno's work. As it is, the textual criticism and the summary of the influence of Ossian on Romantic writers and artists make this a good introduction to the work of James Macpherson, though one that should be treated with caution.

Fiona Stafford, Lincoln College, Oxford

Horst W. Drescher, ed., *Literature and Literati: The Literary Correspondence and Notebooks of Henry Mackenzie*. Vol. 1: *Letters 1766-1827*. Frankfurt am Main: Peter Lang, 1989. Pp. 390.

Long known for his scholarship on Henry Mackenzie, as well as for directing the Scottish Studies Centre at Johannes Gutenberg Universität Mainz in Gernersheim, West Germany, Horst W. Drescher has here collected more than two hundred letters to and from his subject. Most are published for the first time, and most of those that have been published before were until now not readily accessible to scholars. The collection as a whole tends to bear out the editor's claim that "the letters of Henry Mackenzie make up a unique collection of contemporary information on the cultural, intellectual, social, and political setting of their day" (p. 39). That "day" spanned the period from the late 1760s, when Mackenzie was in his twenties, to the late 1820s, when he was in his eighties. Correspondents from the earlier period include Adam Smith, Hugh Blair, and various members of the Mirror Club; those from the later period include Sir Walter Scott, Archibald Constable, and Robert Malthus. Reading these letters, one often wishes for more intimacy, as well as more detail on some of the topics that seem particularly interesting and important to scholars in our time (e.g. the *Mirror* and *Lounger*, the making and meaning of

Mackenzie's major novels, and the nature of Edinburgh intellectual life during the age of Smith); yet there is plenty here to inform and instruct about these subjects and many others.

Two of the best letters date from the mid-1780s and contain Mackenzie's perceptions of the great changes then taking place in Edinburgh and Scotland generally. The first (pp. 122-26), to William Carmichael, is undated (though the editor estimates early 1784) and exists only in a copy in another hand. Other scholars have quoted from this letter before, but it is good to see it published in full for the first time. Here Mackenzie laments "that dissipated state" into which Scotland has been slipping for some time as a result of "the progress of Refinement." Praise for the New Town is followed by an extraordinary paragraph on the decline of Scottish intellectual life now that Hume and Kames have died and Robertson, Ferguson, and others are past their prime. This is followed by an interesting paragraph on the *Mirror* and another on the foundation of the Royal Society of Edinburgh.

The second letter, written to Comte de Catuelan on 29 January 1785, contains another interesting version of the view that "Scotland who used to bear a large proportion in the literary fame of Great Britain is not now making such exertions as formerly" (p. 130). Commenting on Samuel Johnson's death, Mackenzie insightfully observes: "In England he is rated too high. In Scotland much too low. He was, I think, if justly appreciated a man of considerable genius, of a strong understanding and of a little mind which last is the reason the Scots hold him in such contempt and perhaps the very reason why one half of England rates him so high" (p. 130). Shifting to a discussion of the "very low" state of "our Theatre and of our Poetry," Mackenzie offers this perceptive explanation: "The particular turn of writing and of enquiry in this age tho' it has many good effects is rather unfavorable to works of imagination; physics, chemistry and electricity, the reigning studies of the time are all in some degree mechanical - which proceeding of a series of facts tend rather to suppress the exertions of that creative power" (p. 131).

This is a most welcome publication, and the editor has provided some valuable editorial apparatuses for helping readers to use it efficiently. These include a brief Introduction; a chronological summary of Mackenzie's life; an appendix containing several additional documents; an index (including a separate index of Mackenzie's works); a useful biographical list of correspondents; full bibliographical information on the source, location, and previous publication (if any) of all letters; and many learned notes. In some instances one wishes that the notes contained fuller references to recent literature: for example, no mention is made of John Dwyer's excellent scholarship on Mackenzie, and a footnote on the militia pamphlet *Sister Peg* (p. 293) does not refer to David Raynor's 1983 reprint of that work or the controversy over the question of authorship that it generated. Readers unfamiliar with Drescher's volume of Mackenzie's *Letters to Elizabeth Rose of Kilravock* (1967) would benefit from more cross-referencing to that work and a more explicit account of the relationship of these two volumes of correspondence to each other. There are a few errors of fact (e.g. Sir John Macpherson is confused with his father on p. 229) and rather too many typographical or printing errors. A list of the letters would have been helpful. More generally, one would like to know how many letters were left out of this collection (which the editor terms a "selection" of letters) and what principles lay behind the decision to include certain letters rather than others.

But these criticisms should be put in perspective: this volume represents a complex and important editorial undertaking, and Drescher is to be congratulated for carrying it out. This book will immediately take its place as the standard volume of Mackenzie correspondence, and the forthcoming publication of volume 2 - consisting of previously unpublished literary notes, reviews, and poems - will assure Drescher's place as the foremost editor of Mackenzie's non-fiction.

Richard B. Sher, *New Jersey Institute of Technology*

John Ashmead and John Davison, *The Songs of Robert Burns*. New York: Garland Publishers, 1988. Pp. 288.

This performance edition of some forty-five of Burns's best songs deserves a place of honor in any serious Burns collection, along with *The Songs of Robert Burns: A Study of the Unity of Poetry and Music* by Catarina Ericson-Roos (1977), Thomas Crawford's *Society and the Lyric: A Study of the Song Culture of Eighteenth-Century Scotland* (1979), and Jean Redpath's recordings of *The Songs of Burns* arranged by Serge Hovey (Philo PH 1037, 1048, 1071, 1072, 1093), and of *Burns Songs from 'The Scots Musical Museum'* (Scottish Records SRCM 157, 162, 163). Ashmead and Davison, professors respectively of literature and music, largely succeed in their attempt to carry out the wish Burns expressed in a letter to George Thomson a few weeks before his death in 1796: "When your Publication is finished, I intend publishing a collection, on a cheap plan, of all the songs I have written for you, the Museum, & c. - at least of all the songs of which I wish to be called the Author. - I do not propose this so much in the way of emolument, as to do justice to my own" (*Letters of Robert Burns*, ed. Ferguson and Roy, 2:380).

One must add that Garland would appear to have economized in production to such an extent that Burns's phrase "on a cheap plan" acquires ironical accuracy. In other respects the edition is an excellent one, and it is a matter for real regret that what looks like unimproved daisy-wheel printing was allowed to detract from the impression made by the book as a whole.

While obviously not on the same scale as James Dick's pioneering 1903 edition of 361 songs, *The Songs of Robert Burns* as selected by Ashmead and Davison shows similar editorial sensitivity to song as song. In the first place, the songs are very well chosen, representing to advantage varied moods and different aspects of Burns's lyrical genius. My only serious objection is the decision to omit from a very small group of "great songs about Scotland" "Farewell to a' our Scottish fame" and "It was a' for our rightfu' king." The inclusion of "My heart's in the Highlands" is perhaps justified on grounds of its popularity as a sentimental song of exile - but it lacks the superbly realized eighteenth-century political dimension of these major lyrics.

In several instances Ashmead and Davison print two tunes rather than one. This shows the kind of open-minded curiosity about Scots melodies that Burns himself possessed. They have also made good use of the *Scots Musical Museum* and of the Hastie MS in the British Library to supply an alternative set of words for the midnight dialogue song "O, let me in this ae night," in which the lover is no longer left out in the cold. Apt piano arrangements are supplied throughout.

The linking commentary is wide-ranging and humane. There are shrewd guesses about several relationships, including that with Jean Lorimer, who drew forth more love songs than any other woman in Burns's life, yet whose inspiring qualities he described protectively to George Thomson in terms of Platonic friendship only. Where the editors speculate, they take care to make this clear, as for instance when they note that Burns himself may conceivably have composed the tune to which "flow gently, sweet Afton" was originally set.

Burns took many tunes from instrumental collections, and Ashmead and Davison are illuminating on the subtle changes he effected by modifying tempo. Interestingly, they defend "The Birks of Aberfeldy" against the strictures of earlier critics along these lines, arguing that the song has been taken at too fast a pace. It is reasonable enough to claim that the traditional song "The Birks of Abergeldie" is livelier than Burns's lyric, but the point is well made that in his song words, music, and mood are of a piece.

Donald A. Low, University of Stirling

James Holloway, *Patrons and Painters: Art in Scotland 1650-1760*. Edinburgh: Scottish National Portrait Gallery, 1989.

In the history of British painting, the period from the mid-seventeenth to the mid-eighteenth century would appear to be the most bleak, dominated as it was by foreign artists such as Lely and Kneller, who worked in a debased baroque style derived from Van Dyck. By the early decades of the eighteenth century there were fitful glimmers of light emanating from the circle of Hogarth in Saint Martin-in-the-Fields, and the fledgling efforts of Gainsborough in Ipswich. These, however, were a long way from Scotland.

It is therefore an act of some courage to undertake a study such as James Holloway's *Patrons and Painters: Art in Scotland 1650-1760*. Published as a companion to the 1989 exhibition of the same title at the Scottish National Portrait Gallery - where the author is assistant keeper - the book is not merely a catalogue but a general introduction to the art of a much neglected time and place.

The nature of the interaction between patron and artist has become a major preoccupation of art historians in recent years. Rarely, however, does one encounter a situation where the patrons are better remembered than the artists. Indeed, as the author acknowledges in his introduction, the likes of Jeremiah Davison, William Delacour, William Gow Ferguson, and Cosmo Alexander are hardly household names, even in the households of art historians. Inevitably, in such a selection, there are some pleasant surprises. Sir John de Medina's *Apelles and Campaspe* is an example of quite competent history painting in the manner of Kneller. The portraitist John Alexander imbued his sitters with a sprightly intelligence, although it is difficult to imagine his executing so grand a project as his proposed Mary Stuart series, intended to rival Rubens's Marie de Medici cycle. Among the few non-portraits in this collection, William Delacour's panorama of Edinburgh has some charm as well.

It is gratifying to see several works by more familiar artists, such as John Michael Wright, whose Scottish pedigree may be questionable but whose work is quite strong, and William Aikman, whose self-portrait is quite stunning, even after one realizes that he imposed his own features on virtually all his sitters. The true reward comes, however, in the final chapters with the work of Allan Ramsay, one of the finest artists Scotland produced. Particularly in his more intimate portraits, such as that of David Hume, and of the painter's second wife, Margaret Lindsay, it is evident that, unlike most of the artists in this book, Ramsay actually learned something from his travels in Italy. Ironically, what he learned was not how to paint like an Italian artist but how to paint like a French one. His work at the French Academy in Rome, under the direction of Watteau's friend Wleughels, and later under Natoire, gave his style the limpid, pastel-like delicacy so striking in the Lindsay portrait.

Much of Holloway's text is concerned with the patrons of these artists. We learn of the comings and goings, marriages and inheritances, of various Campbells, Grants, Duffs, and Gordons - names many readers will associate with labels on whiskey bottles rather than the arts. There can be no doubt, however, that these powerful individuals exerted a profound influence on what these artists painted, if not always on *how* they painted. Richard Waitt's

portraits, for example, of the Laird of Grant's Piper, and of his champion, brandishing a scimitar-like sword, are awkward pictures at best but riveting in their naive directness, and fascinating as social documents.

For this reader the most interesting chapter is the penultimate one dealing with academics such as the "School of St. Luke," formed in 1729 by a formidable group of painters, poets, architects, and dealers, of which there was no real counterpart in London at that date. One tries to imagine these Italian sojourns, working for two hours, as the text informs us, in the evenings of the northern winter. What, one wonders, did they do about light?

In this modest, richly illustrated volume James Holloway has provided a valuable and lucid introduction to Scottish art in this period, and the social fabric from which it came; all the more so for one who did not see the exhibition. The cutoff date of 1760 precludes the appearance of the major Scottish history painters, David Allan, Alexander Runciman, and the Rome-based Gavin Hamilton, but their inclusion would have made this quite a different enterprise.

The short biographies, and bibliography for each artist, at the end of the volume provide a useful reference and, one hopes, an impetus for further study.

Frank Cossa, College of Charleston

Patrick Cadell and Ann Matheson, eds. *For the Encouragement of Learning: Scotland's National Library, 1689-1989*. Edinburgh: H. M. Stationery Office, 1989. Distributed in North America by UNIPUB, 4611-F Assembly Drive, Lanham, MD 20706-4391. Pp. xii + 316.

Iain Gordon Brown, *Building for Books: The Architectural Evolution of the Advocates' Library, 1689-1925*. Aberdeen: Aberdeen University Press, 1989. Pp. xx + 273.

These sorely needed publications honor the occasion of the 300th anniversary of the founding of the Advocates' Library, which in 1925 became the National Library of Scotland. They reveal in intimate detail the fascinating saga of the beginnings and continued growth of one of the world's most distinguished libraries. These works make a resplendent contribution to that unique sub-field of intellectual and cultural history known as *histoire du livre*, here characterized by a microanalysis of one Scottish library's history and impact.

The institutional festschrift *For the Encouragement of Learning* does not purport to be a history of the NLS. Rather, this collection of essays by current NLS staff presents, in eight of its eleven chapters, a detailed chronicle of events, by subject or by period, that can launch and enhance the research of the scholar of eighteenth-century Scottish book and library history.

By the last quarter of the seventeenth century the Faculty of Advocates had emerged as a powerful corporate presence on the cultural, intellectual, and social scene - 316 members strong comprising nobility, landed gentry, lawyers, clergy, academics, and men of commerce. The depth and breadth of the collections is of course not unrelated to the aggregate interests of such a cross-section. By 1680 family linkages, wealth, level of education, and teaching mission conspired to heighten the need for an institutional setting (as opposed to the home library), where reading and the pursuit of scholarship could be undertaken individually but with results that would be shared not only within the immediate legal community but also on a national and international level. For by now Scotland was not culturally isolated. These learned men, through travel, correspondence and reading, sported impressive private libraries that reflected a keen interest in the Americas (e.g., William Ker's 1,450 titles), book collecting, belles lettres, history, religion, travel and exploration, and a greater and broader interest in their primary mandate: knowledge of the law.

Thomas I. Rae's opening essay on the library's origins reveals that a pattern of bibliophilic, charitable giving-in-kind was in place a century prior to its founding, so that by 1680 an advocate was expected to "contribute voluntarily for a librarie." Rae's references are particularly edifying, and he sheds light on many Scottish private libraries of the late seventeenth century. Brian Hillyard's essay, "The Formation of the Advocates' Library, 1682-1728," illuminates the interrelationships of a book trade and a library trade, exemplified by increased utilization of the Continental auction market; a steady stream of binders, printers, and booksellers who now "think corporate" rather than "in service" to individual Faculty members; the increased use of foreign agents; the sale of duplicate holdings by 1703; and a formal plan to recover missing books by allowing users to return books to local booksellers' or binders' shops. Hillyard reiterates the significance of the 1710 Copyright Act, which made the Advocates' Library one of nine official depositories for books copyrighted in Great Britain. The first quarter of the eighteenth century witnessed an increased book budget and a greater need for binders because Stationers' Hall books were almost always issued unbound. Desiderata lists were in place by 1716, compiled by one of the Advocates' most distinguished librarians, Thomas Ruddiman, keeper from 1730 to 1752.

Alastair Cherry's essay on special collections offers a fascinating account of the named collections in the Advocates' Library. He refers to the "diaspora" of the country house library. Such libraries remained intact since 1745 due to the absence of civil war and invasion, but in the twentieth century were subjected to huge estate taxes.

The Advocates' Library bibliophilic coffers were thus enriched by collections like the thirteenth Earl of Haddington's library at Tynninghame; the Lauriston Castle Collection of excellent eighteenth-century architectural books by Robert Adam and his father, William; the Hugh Sharp Collection, which contains among its 1,200 titles, accrued in only eight years, George Washington's own two-volume copy of his *Official Letters* (1795), signed on both title pages; the Newbattle collection (Lothian family), rich in sixteenth- through eighteenth-century French and Italian literature, illustrated books, contemporary bindings (including noteworthy architectural items, handsomely bound) - the collected bibliophily of one family over three centuries; the Bute Collection of English plays, including eighteenth-century Shakespeare adaptations, that was put together by the third Earl of Bute, whose magnificent library at Luton Hoo in Bedfordshire was famous in its time; and the pièce de résistance: a major part of the Bibliotheca Lindesiana, 40,000 volumes of which were transferred from the John Rylands Library, Manchester, to the NLS (the richness of this collection is duly chronicled elsewhere by Nicholas Barker).

By the time of David Hume's abortive stewardship of the Advocates' Library, the library contained 30,000 volumes. Hume's brief tenure from 1752 to 1757, a period characterized by censorship, de-accessioning, tumult, and controversy, is described by Brian Hillyard in chapter 4. Alex M. Cain contributes a chapter on "Foreign Books in the 18th-Century Advocates' Library," which includes a statistical analysis of the collection by categories such as subject, place of purchase, and language. Catalogues of the holdings appeared three times between 1742 and 1807. Cain emphasizes that by 1742 the acquisition policies of the Advocates' Library already began to assume the properties of a "national library" in their increasing attention to "heritage" material. The second catalogue documents additions between 1742 and 1776, reflecting the influence of the Scottish Enlightenment, for by now Scotland was preeminent in European intellectual life. This period witnessed the greatest growth in scientific holdings as well as retrospective purchasing and an increased concern with vernacular literature. Sixty-four percent of the library's eighteenth-century acquisitions occurred between 1751 and 1806, and 21 percent between 1781 and 1790!

Iain Gordon Brown contributes a relevant and able essay on the library as museum - a familiar dilemma for many esteemed American institutions (e.g. atheneums and historical societies). The chapter title - "This Old Magazine of Antiquities" - cleverly alludes to Boswell's journal entry of 16 August 1773: "I was pleased to behold Dr. Samuel Johnson rolling about in this old magazine of antiquities." The rationale for collecting "realia" owes much to Scotland's leading antiquary of the first half of the eighteenth century, Sir John Clerk of Penicuik, also an advocate, who wrote: "All those who have libraries ought to make collections of things which are the subjects of their Books."

Advocate interest in the ancient world, as shown in part by the assiduous collection of medals and coins, had its roots in their training in Roman civil law, in the easy familiarity with Roman antiquities gleaned from decades of exposure through education and the obligatory Grand Tour(s), and in the presence of copious Roman ruins in Britain that forged a Scottish link to Mediterranean civilization. Esteemed littérateurs, diarists, and men of letters (Evelyn, Balfour, Sibbald, Addison) advocated the earnest acquisition of artifacts documenting Scottish history; the pursuit of scientific instruments; and "objets" of the ancient world that, in the words of the founder Sir George Mackenzie, would create "this Parnassus, this bosom of the Muses," i.e. the Alexandrian ideal of a library and museum combined - "bibliotheca sine libris."

Peter Wellburn's chapter on "The Living Library" deals with the architectural interior of the Advocates' Library in its assorted manifestations and reincarnations over time. He describes the early furniture and arrangement of the books, revealing that by 1699 the Library had outgrown its space. Thus begins a saga familiar to all who haunt the twentieth-century libraries of academe: the litany of problems includes chronic space shortages, severe damage to materials due to climactic conditions (lack of light, ventilation, heat), preservation issues like re-binding (due to "vermin in the timber boards"), the ever-present recalcitrant returner of the borrowed book, provision for non-member usage, staff shortages, budgetary constraints - all of which caused Samuel Johnson, when brought to the Library by Boswell that August day in 1773 at the beginning of their tour to the Hebrides, to take only "a cursory view."

Iain Gordon Brown expands the history of the "living library" in the independently published monograph, *Building for Books*. Of the ten chapters, the first five speak to eighteenth-century interests. Gabriel Naudé, librarian to Mazarin and author of the first "how-to" book on establishing a library, admonished that a library cannot "be made with a short purse" - advice that would plague the Faculty of Advocates throughout the centuries. By 1813, Curator Sir Walter Scott urged the Advocates' member of Parliament to support an ever-increasing budget for more acquisitions and more space ("gird up your loins and fight manfully for your brethren and the Laigh Parliament House," home of the collection at that time). The eighteenth-century advocates could scarcely agree on the library's physical requirements - country house Palladian or a scholarly retreat of "antiquarian clutter and gothic gloomth"? That apogee of bibliomania, Thomas F. Dibdin, described the rooms of the old Lower Library as "unsunned caverns of a subterraneous world" or, as Brown phrases the opposing aesthetics of interior library decor: "the Cimmerian darkness of the Parliament House basement" vs. the "Elysian light of one of Britain's finest classical rooms." Ultimately, Dr. Johnson's "cursory view" of such unenlightened (and unlit)

quarters found better expression in the now thriving book trade of the High Street shops, especially, as Brown quotes Lockhart, the "great lounging bookshops" of Constable and Cadell, Black and Blackwood.

By 1700 a former dressing room in the basement of Laigh Hall, below Parliament House, had taken its place as the home of the Advocates' Library for much of the eighteenth century. This undesirable space violated Naudé's express dictum not to place a library near the ground. Though this room had no natural light, the minds of the Scottish Enlightenment managed to function splendidly in such abysmal surroundings, confirming Leonardo's adage that "large rooms distract the mind . . . small rooms discipline it." But by 1762 water damage was irrevocable and fire remained a threat due to the need to heat the rooms above.

Chapter 4, "The Ancient, Dark, gothic Room," vividly describes the interior architecture and furniture of the library in Laigh Parliament House. By 1719 there was no more shelf space, and by 1741 a coffeehouse was nearby. The 1732 observation of a visitor remained prophetic: these basement premises offered "a bad situation for books," which by 1752 numbered 30,000-40,000 volumes. By 1766 James Boswell served on the library committee, and the Edinburgh Town Council exhibited a heightened library consciousness. Chapter 5 relates in engaging detail the late eighteenth-century growth, characterized in no small way by Robert Adams's participation in the planning and re-design of the space commencing ca. 1770.

For a reader sensitive to typographical and editorial subtleties, Brown's book, "typeset from author-generated discs," yields some minor annoyances, such as thin paper, paragraphs that are occasionally too long, and lapses into awkward phrasing. There are no "Notes on Contributors" in either volume. Why should those of us for whom eighteenth-century Scottish studies constitutes a secondary or ancillary interest have to consult an outside reference source to learn the backgrounds of the apparently well-credentialed staff of the NLS? Such a lacuna is a disservice to the authors of the individual chapters of the *Encouragement of Learning* as well as to the reader. Both volumes, however, are well-referenced and amply indexed.

These two monographs can provide a springboard for further research, particularly in North America. Hypotheses to investigate might include: To what extent did individual members of the Scots emigrés communities in colonial America have exposure to, or familiarity with, the Advocates' Library? Did such exposure have an impact on those individuals' own libraries or on their role as founders, directors, and trustees of the early American public or subscription libraries? We know, for example, that many Scots were directors of New York's first institutional library, The New-York Society Library, founded in 1754. To what extent did colonial Scots seek a higher education in Edinburgh? In the last two cases, did the Advocates' Library play a role? By provoking such questions, Iain Brown and the other members of the NLS staff have made a significant contribution to that part of the British-Continental book trade and library history that relates to the cultural, intellectual, and educational development of eighteenth-century America.

Just as Thomas Jefferson's reading interests and book buying habits profoundly influenced the nature of the Library of Congress's acquisitions policy and bequeathed an institutional persona still operative today, so did the Scottish founder-advocates in 1682 exhibit a breadth and depth of interest in collection development that befits a nation's national library; indeed, that is a requirement for acquiring and maintaining world-class status as a major research institution.

Linda Kruger, Columbia University

T. M. Devine, *Improvement and Enlightenment: Proceedings of the Scottish Historical Studies Seminar, 1987-1988*. Edinburgh: John Donald, 1989. Pp. ix + 146.

On the evidence of these papers, Professor Devine runs a vigorous and stimulating seminar; its contributors range widely, often using comparative material as a means of illuminating Scottish questions. T. C. Smout most obviously addresses questions of Scottishness in his paper, which attempts to explain why Scottish nationalism failed to emerge in the early nineteenth century given the trends elsewhere and the fact that Scotland possessed a strong historical tradition and distinctive institutions. He shows that the Scots possessed strong feelings of identity but that their loyalties, following a concentric pattern, also embraced Britishness. Only at rare moments of stress were the Scots anti-English. Within Scotland patriotism was not a divisive issue, for its language was shared by both radicals and improvers. There is not space here to comment in any depth on a fascinating paper, but one might briefly observe that perhaps it was the very existence of both a powerful historical tradition *and* the survival of genuine Scottish institutions that mitigated against the development of nationalism of the sort that developed in Ireland or on the continent, where traditions or institutions had to be recreated. Another line of investigation might be to look at the extent of the integration of Scots into English society during the eighteenth-century.

In a fine paper, Andrew Noble argues that James Boswell ended his life as "a truly displaced" person. No doubt the problems of identity can be acute for an ambitious creative writer, but I wonder whether it was, as here suggested, the Union that was responsible for creating an environment that was "creatively hurtful." Had Edinburgh remained a capital city, would Boswell have been as disappointed with it as Rousseau was with his native

Geneva? I suspect so, for the English "juiciness of mind" that Boswell liked he found in London, and that was in part a function of its size and prosperity.

One of the things Boswell disliked about Scotland was the ethos of Scottish Moderatism; he detected hypocrisy beneath the veneer of polite culture. An important aspect of that culture, its emphasis upon the value of education, has recently been subjected to the critical gaze of R.A.B. Houston. He suggests that Scottish achievements in literacy have been overestimated. He points to the strong parallels between Scottish achievements and those in England and in parts of northern Europe. Further, he reminds us that such achievements were not exclusively associated with Protestantism, for there were similar developments of literacy in areas of Europe strongly influenced by the Counter-Reformation.

Some of the assumptions about the particularity of Scottish demographic developments are questioned by Rosalind Mitchison. Drawing on the work of Alexander Webster, including the parish augmentation returns of 1748-49 and his first attempt at a census in 1755, she argues persuasively that the population structure of Scotland was not markedly different from England, and that one should abandon the notion that the demographic regimes of the two countries were in sharp contrast.

In his fascinating paper on "Class and Classification in the Buildings of the Late Enlightenment," Thomas Markus suggests that the search for order is heightened in periods of change and, more interestingly, that "even the most radical and innovative thought and invention was applied both to challenge and defend the *status quo*." This is certainly true of Benthamism: the principle of utility undermined many of the assumptions of the existing establishment; it also furnished rigorous means of control. Robert Adam's Bridewell in Edinburgh allowed the governor secretly to survey the staff and inmates, and so to play God in this utilitarian experiment in regeneration. This is but an extreme example of the trend toward classifying people, ideas, and objects in the public buildings in the late Enlightenment in Scotland. Markus, following Piranesi, intimates that the "world of reason, light and order" forms a real prison, and that, paradoxically, insofar as architecture succeeds in creating order by devising structures, rules, and classification, it is alienating and imprisoning. That seems to me a rather extreme conclusion given the achievements of classicism in the late eighteenth and early nineteenth centuries. It does, however, take the genius of a Mozart to exploit conventions in such a way as to create a spontaneous and life-enhancing art.

In the concluding paper T. M. Devine explains why the Highland families who had lived with debt for generations could no longer cope with their debts in the nineteenth century: the most fundamental reason for their decline was that the old Highland elite, in order to keep up with the elite in British society, had followed the general trend toward conspicuous consumption as a badge of status. After the Napoleonic Wars, with a decline in almost all aspects of their income and with new-style creditors unsympathetic to their plight, they were forced to sell up. The result was not entirely disastrous for the Highlands, for the new industrialists, unlike the old elite, poured investment into their new estates. It is an interesting and paradoxical conclusion to a splendid set of papers that sheds much light on British as well as Scottish history.

Martin Fitzpatrick, University College of Wales

Editor's Note: Our next issue will contain Martin Fitzpatrick's review of the next volume in this series, Conflict and Stability in Scottish Society 1700-1850.

HUMETEXT 1.0. Ed. T. L. Beauchamp, D. F. Norton, and M. A. Stewart. 1990. (See page 31 below for more details and ordering information.)

Though Oxford University Press has announced publication of machine-readable versions of the Selby-Bigge - Nidditch editions of Hume's *Enquiries* and *Treatise*, *HUMETEXT* is a better choice for a number of reasons. First, one gets more Hume: the works in the OUP version plus the *Dialogues*, *Natural History of Religion*, and several other essays and dissertations. Second, the editing represents the highest level of current Hume scholarship, far beyond the OUP editions in textual accuracy and attention to historical details (e.g. Hume's own corrections have been incorporated; all earlier editions and extant manuscripts have been consulted; rigorous editorial controls have been employed; registers of amendments and corrections have been provided; and page numbers of standard editions, including the latest OUP editions of the *Enquiries* and *Treatise*, have been inserted). Third, the price is far more reasonable, especially at the special ECSSS rate of \$69 postpaid (versus \$175, plus \$10 shipping and handling, for the OUP edition).

Like the OUP version, *HUMETEXT* is available for either IBM or Apple Macintosh machines. Both 5.25" and 3.5" disks are available, and the use of ASCII makes the texts easily accessible. The review copy sent to ECS consisted of four 3.5" disks for IBM and worked beautifully on my AT-compatible machine. Quite by chance, when the disks arrived I had been trying to locate a particular phrase that the author of an essay I was editing had attributed to Hume's *Treatise* or *Enquiries* without a specific page reference. After loading all of *HUMETEXT* into my hard disk, I used my word processor to do a simple search for the phrase and learned that it was not to be found

in any of those works. I not only saved time but resolved this editorial problem with a degree of certainty that would not have been possible if I had simply relied on searching the printed text.

HUMETEXT has a way to go yet. The *Essays Moral, Political and Literary* are still to come, and the current versions of the included texts are not necessarily identical to those that the editors are preparing for their forthcoming edition of Hume's philosophical, political, and literary works (Princeton University Press). But purchasers of 1.0 will be offered updates and additions as they occur, and at "substantially reduced prices." There seems little doubt that *HUMETEXT* is now the way to go.

Richard B. Sher, *New Jersey Institute of Technology*

Paola Bono, *Radicals and Reformers in Late Eighteenth-Century Scotland: An Annotated Checklist of Books, Pamphlets, and Documents Printed in Scotland 1775-1800*. Frankfurt am Main: Peter Lang, 1989. Pp. 186.

This annotated checklist of pamphlets and other publications on Scottish radicals and reformers was circulated in 1980 in a privately printed version. It is now published as part of the publications series of the Scottish Studies Centre of the Johannes Gutenberg Universitat Mainz in Germersheim.

It comprises four sections, dedicated respectively to "Civil and Religious Liberties: General," "Civil and Religious Liberties: Scotland," "Reports of Trials," and "The Movement against the Slave Trade." The starting point of the research is 1775, because in that year the conflict with the American colonies entered its acute phase. The outward limit is 1800, since repressive legislation passed in 1799-1800 effectively silenced "what opposition had not already been discouraged by the turn of events in France" (p. 26).

The research has been conducted mainly by drawing up a list of pamphlets from the advertisements in contemporary periodicals, as well as by perusing library catalogues and the catalogues of contemporary publishers. The list opens with Tom Paine's *Common Sense*, which was published at Philadelphia in January 1776, and late in the same year reprinted in Edinburgh and Stirling, in order to show "the real spirit and views of the Colonies . . . which cannot fail to rouse the indignation of every Briton" (sect. 1, no. 1). It comprises major figures, like John Witherspoon and Richard Price, but also anonymous pamphlets and minor writings, all of them dealing with topics such as inequality of representation, defense of the French Revolution, republican government, patronage, and the war with America. A note on each pamphlet gives essential information concerning the nature and contents of the pamphlet itself. An appendix of "Biographical Notes" (pp. 127-48) provides biographical information about the authors.

Bono has given us an accurate documentation of an interesting aspect of the Scottish history of the last quarter of the eighteenth century. Certainly, this is "political history," and not "material history" or history of "things" which, according to some historiographical tendencies, dominate mankind and decide events. But probably it is now time to return to human beings, with their passions, their own role on the scene of history.

Vincenzo Merolle, *University of Rome*

Briefly Noted

David Moody, *Scottish Local History: An Introductory Guide and Scottish Family History*. London: B. T. Batsford, 1986 and 1988, and Baltimore, Md., Genealogical Publishing Co., 1990. Pp. 178 and 219.

These two volumes fulfill a definite need for readable, moderately priced (each goes for \$19.95) introductions to their respective subjects. The thrust of these books is bibliographical (the author is an East Lothian librarian and local historian), and each provides a valuable guide to published and unpublished sources.

Tobias Smollett, *The Adventures of Ferdinand Count Fathom*. Ed. with an Introduction and Notes by Paul-Gabriel Boucé. London: Penguin Books, 1990. Pp. 511.

This handsome paperback edition provides the perfect complement to Jerry Beasley's superb scholarly edition (reviewed in our last issue): the two effectively render all prior editions of *Count Fathom* obsolete. Besides the concise Introduction and helpful but unobtrusive notes, the editor has added a biographical chronology and a fine select bibliography. Highly recommended for classroom use.

Murray Pittock, "New Jacobite Songs of the Forty-Five," *Studies on Voltaire and the Eighteenth Century*, 267 (1989): 1-75.

Here is a valuable study that stands midway between a long article and a short volume and takes full advantage of *SVEC's* commitment to separate publication of works of this intermediate length. Drawing upon a neglected songbook in Aberdeen University Library, the author prints annotated editions of more than two dozen previously

unpublished Jacobite songs, as well as a few poems and prose items, that date from the period 1747-50. As the Introduction makes clear, this work is part of the recent wave of serious interest in Jacobitism as an important historical phenomenon.

Marlies K. Danziger and Frank Brady, eds., *Boswell: The Great Biographer 1789-1795*. New York: McGraw-Hill, 1989. Pp. xxvii + 371.

Publication of this book brings to a close the thirteen-volume trade edition of Boswell's journals for the Yale Editions of the Private Papers of James Boswell, which began appearing forty years ago. This is the period in which Boswell finished and published his *Life of Johnson*, but they were generally years of depression rather than triumph. In assuming full editorial responsibilities after the sudden death of Frank Brady in 1986, Marlies K. Danziger has done a fine job, and the volume lives up to the high standards of this distinguished series. Now the editors at Yale can focus more closely on the scholarly edition of Boswell's papers, as yet in its infancy.

Patrick O'Leary, *Sir James Mackintosh: The Whig Cicero*. Aberdeen: Aberdeen University Press, 1989. Pp. x + 226.

Though the focus of this readable life is on Mackintosh's nineteenth-century career, there are some useful chapters on his youth in Scotland and his famous response to Edmund Burke's *Reflections on the French Revolution, Vindiciae Gallicae* (1791).

R. J. Brien, *The Shaping of Scotland: Eighteenth Century Patterns of Land Use and Settlement*. Aberdeen: Aberdeen University Press, 1989. Pp. x + 138.

This slim paperback provides an introduction to early modern Scottish rural life and the ways it was changed by the agricultural revolution, especially in the regions of Angus and Perthshire.

David Stevenson, ed., *From Lairds to Louns: Country and Burgh Life in Aberdeen 1600-1800*. Aberdeen: Aberdeen University Press, 1986. Pp. 90.

This little volume deals mainly with the seventeenth century, but it is essential background reading for social historians and historical geographers with an interest in the Northeast.

John S. Gibson, *Playing the Scottish Card: The Franco-Jacobite Invasion of 1708*. Edinburgh: Edinburgh University Press, 1988. Pp. x + 169.

Though clearly a specialist study, this well-researched account of the unsuccessful French invasion attempt of 1708 and the ensuing cover-up tells a fascinating tale of intrigue directed against the infant Anglo-Scottish Union of 1707. Illustrations good bibliographical notes, and an essential biographical glossary provide assistance to the general reader.

John Lauber, *Sir Walter Scott*. Revised ed. Boston: Twayne, 1989. Pp. 145.

Lauber has produced a revised edition of his life of Scott in Twayne's English Authors Series, though many recent studies of Scott are omitted from the new bibliography.

Gerhard Streminger, *Adam Smith*. Hamburg: Rowohlt, 1989. Pp. 158.

This is a brief paperback biography in German, with good illustrations, by the author of a 1986 life of Hume in the same series.

John Millar, *Letters of Crivo e Letters of Sidney*. Ed. Vincenzo Merolle. Milan: Giuffrè, 1984. Pp. 270.

Though the Introduction and notes are accessible only to readers of Italian, the reprinting of these important texts gives this softcover volume value for any student of late eighteenth-century British political thought. The editor makes a case for attributing the *Letters of Sidney* to Millar, as the *Letters of Crivo* generally has been.

The editor wishes readers of *ECS* to know that copies of this volume can now be purchased at the extremely low price of 22,000 Italian lire (about \$16 U.S.) by writing directly to the publishers: Editore Giuffrè, Via Statuto 2, Milano, Italy.

Paul Dukes and John Dunkley, eds., *Culture and Revolution*. London and New York: Pinter, 1990. Pp. 165.

This volume of papers, delivered at the third annual Cultural History Conference at the University of Aberdeen in July 1988 (which was organized by ECSSS member Joan Pittock-Wesson), deals mainly with eighteenth-century topics. There are several contributions by ECSSS members that deal mainly with Scottish matters: Jennifer Carter, "British Universities and Revolution, 1688-1718;" Murray Pittock, "Jacobite Literature: Love, Death and Violence;" Robert Lawson-Peebles, "William Smith in Aberdeen and Philadelphia: Fratricide and Familialism;" and Richard B. Sher, "1688 and 1788: William Robertson on Revolution in Britain and France."

Toshihiro Tanaka, *The Scottish Enlightenment and Economic Thought in the Making: Studies of Classical Political Economy I* (in Japanese, with English summary). Tokyo: Nihon Keizai Hyoronsha, 1989. Pp. x + 285.

The language barrier will make this volume inaccessible to most Western readers, though the English abstracts that are appended (pp. 277-81) will keep them abreast of the latest Japanese scholarship on Scottish political economy. There are studies on Patrick Lindsay's economic proposals of the 1730s; Hutcheson on property; Hume on court vs. country; Sir James Steuart's political economy (two essays, one by Andrew Skinner in Japanese translation!); Adam Ferguson and the American Revolution; Smith and Millar on the development of civil society; John Anderson's *Observations on National Industry* (1777); and Dugald Stewart on justice and expediency. The editor and most of the contributors are members of ECSSS. [The essay on Ferguson, by Yasuo Amoh, has been reprinted in English, along with the text of Ferguson's previously unpublished "Memorial" on the American crisis, in *Kochi University Review of Social Science*, no. 37 (1990): 55-87.]

Neil MacCormick and Zenon Bankowski, eds., *Enlightenment, Rights and Revolution: Essays in Legal and Social Philosophy*. Aberdeen: Aberdeen University Press, 1989. Pp. xiv + 396.

Besides the work of the principal editor, Neil MacCormick, ECSSS members have contributed to this paperback volume two essays on important aspects of the Scottish Enlightenment: D. D. Raphael, "Enlightenment and Revolution" and Knud Haakonssen, "Natural Jurisprudence in the Scottish Enlightenment."

"Glasgow and the Enlightenment"
An ECSSS Conference at the University of Strathclyde

Glasgow, Scotland, 30 July - 4 August 1990

Monday 30 July

Teaching Arts and Law at Glasgow University: N. MacCormick (chair), C. Shepherd, C. L. Griswold, J. W. Cairns

Science, Medicine & Technology in Glasgow: R. Tessmann (chair), R. L. Emerson, D. J. Bryden, J.R.R. Christie

John Anderson and His Institution: Sir G. Hills (chair), P. B. Wood, J. M. Allan, S.G.E. Lythe

Stevenson Lecture in Citizenship (sponsored by Glasgow University):
I. S. Ross, "Adam Smith's 'Happiest' Years as a Glasgow Professor"

Tuesday 31 July

The 1790 Edition of Smith's Theory of Moral Sentiments: H. Mizuta (chair), A. S. Skinner, D. D. Raphael, J. Dwyer

The Economy of Glasgow: J. Butt (chair), T. M. Devine, G. Jackson, R. H. Campbell

Moral Philosophy and Polite Culture: M. Jack (chair), R. Fechner, K. Holcomb, M. Faure

Music in Enlightened Glasgow: D. Johnson (chair), A. M. Krauss, L. E. Brown, S. Frith

ECSSS Business Meeting

Forth and Clyde Canal Walk

Wednesday 1 August

Boswell in Glasgow and Ayrshire: I. S. Lustig (chair), G. Turnbull, J. Strawhorn, K. Simpson

Ayrshire Outing: activities include Fenwick, an eighteenth-century village; Burns Cottage; Culzean Castle; dinner at Burns Byre Restaurant; Boswell's estate at Auchinleck (fee: £25 or \$40, inclusive)

Thursday 2 August

Glasgow Looks East and West: E. Morgan (chair), D. Dawson, A. Hook, B. P. Lenman

Images of Glasgow: D. Daiches (chair), B. Blench, R. B. Sher

Religion in Glasgow and the West: C. G. Brown (chair), T. D. Kennedy, N. C. Landsman, R. K. Donovan

Ethnicity and Popular Culture: W. H. Fraser (chair), C.W.J. Withers, S. Nenadic, N. Whistler

Reception, Dinner, and Entertainment at Glasgow City Chambers (hosted by the Lord Provost of Glasgow)

Friday 3 August

Classicism in the Glasgow Enlightenment: A. Broadie (chair), J. Moore, T. P. Miller, M. A. Stewart

Publishing and the Book Trade: H. W. Drescher (chair), J. Burnett, D. Nichol, W. Zachs

Ross Priory Outing at Loch Lomond (University of Strathclyde)

Trip to Cameron House (Smollett family residence)

Smollett and the London Literary Connection: J. G. Basker (chair), H. Fulton, P.-G. Boucé, J. C. Beasley

Dinner

Burns Songs: Lecture and Presentation: J. Ashmead, J. Davison, S. Shay

Saturday 4 August (AM only)

Glasgow and the Enlightenment: Panel Discussion: R. B. Sher (chair), T. M. Devine, R. L. Emerson, A. Hook, D. D. Raphael, A. S. Skinner

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Conference participants should also be paid-up members of ECSSS. Send 1990 membership fee (£6 or \$10) to the ECSSS executive secretary.

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New ECSSS Members (May 1990)

We are happy to welcome the following 50 new members to ECSSS. Academic disciplines, institutional affiliations, and fields of interest are noted when members have specified them.

Allan Beveridge, Fife Health Board: Boswell
Paul-Gabriel Boucé, Lit, Paris III Sorbonne Nouvelle: Smollett; history of medicine; sexual mentalities
Miles L. Bradbury, Hist, U. of Maryland
Anthony E. Brown, Lit, research consultant, Webster, N.C.: Boswell
D. J. Bryden, HS, Royal Museum of Scotland: history of science, technology & industry; social history
John Burnett, Royal Museum of Scotland: natural philosophy & the book trade
John W. Cairns, Law, Edinburgh U.: legal education; legal profession
Giancarlo Carabelli, Phil, Milano (Italy): Hume
Pierre Carboni, Lit, Sorbonne Nouvelle (postgrad): belles lettres, especially Kames & Blair
Frank Cossa, AH, College of Charleston: painting & architecture
Chella Courington-Livingston, Lit, Huntingdon College: Boswell; Burns
Deidre Dawson, FR, Georgetown U.: Scottish relations with French thinkers
Robert I. Edgar, Hist, Chemeketa Community College: post-1782 development
Marco Geuna, Phil, Torino (Italy): political thought; Adam Ferguson; John Millar
Masahiro Hamashita, Phil, Kobe College (Japan): aesthetics
Gary Hatch, Lit, Arizona State U. (postgrad): Hugh Blair; rhetoric & pulpit oratory
Donna Heiland, Lit, Vassar College: Boswell
Brad Howard, Lit, U. of Delaware (postgrad): Smollett; historiography; Jacobite literature
Malcolm Jack, Lit, London U.: social & political theory
Fleda Brown Jackson, Lit, U. of Delaware
David Kirkham, Hist, U.S. Air Force Academy: SE & America, especially republican & constitutional thought
Michael Kugler, Hist, U. of Chicago (postgrad): Adam Ferguson; classicism; provincial identity
F. P. Lock, Lit, Queen's U. (Canada): politics & ideas
Donald A. Low, Stirling U.: poems & songs of Burns; social history
S.G.E. Lythe, Hist, U. of Strathclyde (ret.): technical education
Kirsteen C. McCue, Lit, Oxford U. (postgrad): George Thomson (music publisher)
Dept of Speech Communication, U. of Maine: rhetoric; common sense philosophy
Linda Merians, Lit, LaSalle U.
Christopher W. Mitchell, Rel, St. Andrews U. (postgrad): religious thought; Jonathan Edwards & Scottish theology
Pierre Morère, Lit, Stendhal U. - Grenoble III ("Etudes Ecosaises"): history of ideas, esp. Beattie & Reid
National Library of Scotland, Edinburgh
National Museums of Scotland
Satoshi Niimura, Econ, Okayama U. (Japan): Hume; Smith
Roy Park, Lit, U. College - Oxford: SE
Dean Peterson, Econ, U. of Illinois (postgrad): Robert Wallace
Deborah Jackson Pflug, Lib, U. of California - Riverside (ESTC): history; Jacobite bibliography
Alan S. Riach, Lit, Waikato U. (New Zealand): lit of comfort & betrayal; Scottish lit & the Caribbean
Lisa Rosner, Hist, Stockton State College: history of medicine
Christine Shepherd, Hist, Open U.: university teaching
Graeme Slater, Lit, Oxford U.: historians; Hume
Ralph Stewart, Lit, Acadia U.: history & literature
John Strawhorn, Hist, Mauchline: Ayrshire, including Boswell & Burns
Yoshiaki Sudo, Econ, Keio U. (Japan): Adam Smith & SE
Hideo Tanaka, Econ, Kyoto U. (Japan): political economy
Rudi Thoemmes, Thoemmes Antiquarian Books, Bristol
Tatsuo Ito, Econ, Wako U. (Japan): the social system in the thought of Adam Smith
F. L. Van Holthoorn, AS, Groningen U.: Hume
Mary B. Verschuur, Hist, U. of Nebraska at Omaha
Molly Wertheimer, RH, Penn State U. - Hazleton: rhetoric; philosophy; George Campbell; ideas of comprehension
Anne Widnell, FR, Allegheny College

Abbreviations: AH - art history; AS - American Studies; Econ - economics; FR - French; HS - history of science/medicine/technology; Hist - history; Lit - literature; Phil - philosophy; RH - rhetoric; SE - Scottish Enlightenment

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