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AN CUMANN ÉIRE SAN OCHTÚ CEÁD DÉAG

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## ABSTRACTS

Professor Lise Andries

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La littérature criminelle en France et en Angleterre au XVIII<sup>e</sup> siècle

Le crime occupe en Angleterre une place considérable dans la production imprimée, dans les gravures et dans la littérature, pour des raisons qui tiennent en particulier à la situation juridique et politique de ce pays. La proclamation de l'*Habeas Corpus* en 1679 puis celle du *Bill of Rights* dix ans plus tard au moment de la « Glorious Revolution » garantissent bien avant le reste de l'Europe les droits et la liberté du citoyen, ce « free-born citizen » dont se réclament nombre d'accusés. Dès les années 1670 circulent dans le large public des comptes-rendus des séances des tribunaux criminels, les *Old Bailey sessions papers* et les *Assizes proceedings*. En France au contraire, et à Paris en particulier, le contrôle des imprimés judiciaires est très strict, qu'il soit soumis à l'autorisation du Parlement de Paris, ou à celle de la Lieutenance générale de police.

Mais en France comme en Angleterre, l'intérêt pour les faits-divers, et tout particulièrement pour les vies des grands brigands, est très vif au XVIII<sup>e</sup> siècle. Paraissent alors quantité de biographies criminelles dans la littérature de colportage, celle de James Hind, de Jack Sheppard, de Louis-Dominique Cartouche ou de Louis Mandrin. Tous ces textes servent de creuset pour l'adoption de nouvelles formes esthétiques : venus de l'ancienne littérature des bas-fonds de la Renaissance, des romans picaresques et de la tradition populaire des complaintes et des *ballads*, ils bousculent la hiérarchie des genres, redéfinissent la relation entre fiction et réalité et inventent un ton nouveau qui a l'épaisseur de la vie et la force du reportage. Comparés à ce qui paraît en France où la censure royale laisse peu de marge de manœuvre aux imprimeurs, les biographies criminelles anglaises frappent cependant par leur liberté de ton. Leur terrain d'action est celui des grands espaces, des chevauchées, des mers démontées, de l'aventure et des attaques de diligences, et leur héros tutélaire est Robin des Bois. Rien de commun par exemple avec l'univers feutré des *Causes célèbres* de Gayot de Pitaval et de des Essart, séries à succès publiées en France pour rendre compte des procédures criminelles.

In the 18<sup>th</sup> century, crime occupies a substantial place in print culture in England, both in art prints and in literature, for reasons particular to the country's judicial and political situation. The proclamations of the *Habeas Corpus* in 1679 and of the Bill of Rights ten years later, coinciding with the 'Glorious Revolution', guarantee rights and freedom for the citizen, this 'free-born citizen' so often cited by defendants, long before the rest of Europe. From the 1670s onwards, summaries of criminal tribunal sessions are circulated: the Old Bailey sessions papers and the Assizes proceedings. In France, by contrast, and in Paris especially, the control exercised over judicial printed matter is very strict, all texts being subject to authorisation either by the parliament of Paris or by the chief of police.

However, in France as in England, the public displays a keen interest in current court cases and particularly in the lives of major criminal figures of the 18<sup>th</sup> century. This is evidenced by the appearance of large numbers of criminal biographies among hawkers' literature, including those of James Hind, Jack Sheppard, Louis-Dominique Cartouche and Louis Mandrin. All these texts serve as a catalyst for the adoption of new aesthetic forms: originating from ancient models and from the literary underbelly of the Renaissance, from picaresque novels and from the popular tradition of laments and ballads, they throw the established hierarchy of literary genres into disarray and redefine the relationship between fiction and reality, inventing a new tone which allies the consistency of real life and the forcefulness of reportage. Yet compared to works appearing in France, where royal censorship leaves printers very little room for manoeuvre, English criminal biographies are striking by their freedom of tone. Their action takes place in the great open spaces, in cavalcades, raging seas, adventures, attacks on stagecoaches, and their tutelary hero is Robin Hood. They have nothing in common, for instance, with the hushed atmosphere of Gayot's, Pitaval's or Essart's *Causes célèbres*, a successful series published in France which sought to describe contemporary criminal procedures.

## Ursula Callaghan

*PhD candidate, Mary Immaculate College, University of Limerick*

### Book Advertisements and Subscriptions in eighteenth-century Limerick

This paper uses the significant amount of newspaper advertising and short notices in the Limerick newspapers during the eighteenth century to show that Limerick printers both printed and sold a wide range of books to a diverse audience. Over 500 book titles were offered for sale in the Limerick newspapers between 1749 and 1800. This paper traces the changing dynamics in Limerick's book trade to show that as the century progressed the demand for books and the range of topics provided increased significantly. The paper offers a genre specific analysis of advertised books and will show that a significant number of books were marketed for a female audience, both directly and indirectly. The paper also examines six books printed in Limerick during the eighteenth century and will show that each had a significant number of subscribers. Analysis of these subscribers' lists offers important insights on Limerick print culture and more generally the impact of print on a provincial town during the eighteenth century. This analysis also facilitates the tracing and mapping of those who have a shared cultural interest in books and reading. Finally, this paper will show that the target audience of Limerick printers transcended the boundaries of religion, language, status and gender and that their activities had a significant impact on the development of Limerick society.

## Professor Andrew Carpenter

*School of English and Drama, University College, Dublin*

### Verse in English and English verse: an encounter between two cultures in late eighteenth-century Ireland

One evening in the 1780s, a group of sophisticated young Dubliners, out for an evening walk near the city, encountered an itinerant ballad-maker, a representative of the dying culture of Gaelic Ireland in which verse had been transmitted orally or in manuscript. They bought the bard's entire stock of verses and amused themselves laughing at the lack of sophistication, the uncouth prosody and the inappropriate vocabulary of his work. The only young man to praise the poems was condemned, for his audacity, to 'translate' one of the elegies into suitably polite metrical stanzas – his 'translation' later being printed (with the original verses) in the second volume of Joshua Edkins's *A Collection of Poems, Mostly Original, by Several Hands* (Dublin, 1790). This paper compares these two poems and considers what this exercise in 'translation' tells us about the two cultures of late-eighteenth century Ireland.

## Dr Emmanuelle de Champs

*Université de Paris VIII Vincennes-Saint-Denis*

### Bentham's Panopticon: Russia – Britain – France – Geneva

Bentham's circular prison, the Panopticon, will here be taken an example of cultural and technological transfers at the end of the Enlightenment period. Designed originally by Jeremy Bentham's brother Samuel to supervise shipbuilders in Russia, its principles were refined and systematised by the philosopher in the context of prison reform in Britain, in the late 1780s. The original *Panopticon Letters* were first published in Dublin in 1791, with two lengthy *Postscripts*. A French translation (abbreviated from the original edition) was presented to the French National Assembly in 1791 by Etienne Dumont. By 1813, Bentham's efforts to have a Panopticon built in Britain had definitively failed. However, from 1814, Dumont presided a committee in charge of prison reform in Geneva and made use of Bentham's principles in the design of the new prison.

The paper explores the changes Dumont brought to the French versions of the *Panoptique* which were published in 1791, 1802 and 1811 and explains them with reference to contemporary debates on prisons in the French-speaking world. It then examines the ways in which Dumont attempted to implement Bentham's principles in the Geneva prison. But this influence must be qualified by taking into account Dumont's extensive knowledge of British and French writings on prison reform, as well as the social and political obstacles that lay in the way of Bentham's plan.

## Dr Ildiko Csengei

*Faculty of English, University of Cambridge*

### Diplomatic mediations and the literature of fear during the revolutionary and Napoleonic wars

James Tilley Matthews was a London tea broker, who provided the history of psychiatry with the first recorded case of what is now known as paranoid schizophrenia. Matthews, a patient in London's Bethlem Hospital, was persecuted by an imaginary 'Air Loom', an influencing machine that used pneumatic chemistry and magnetic sympathy to torment its victims, including – beside Matthews himself – leading political figures such as William Pitt, Lord Grenville and Lord Liverpool. What is perhaps less well known is the context for the onset of Matthews's mental illness: Matthews's role as a controversial Romantic mediator, who, following the failed diplomatic mission of the Welsh radical David Williams, attempted to negotiate peace between England and France shortly after the outbreak of war. Matthews's clinical case was a product of the context of unsuccessful peace negotiations and failed diplomatic communications between two countries in conflict. In her recent book, *War at a Distance*, Mary Favret argues that, for the majority of British Romantic authors, the Revolutionary and Napoleonic Wars were a distant and mediated experience. My paper would like to bring this experience closer by focussing on instances where war had a less mediated and more immediate, even troubling impact on the human psyche. Apart from Matthew's memoirs and David William's account of their communications with the Girondin leaders in France, I will also consider a variety of texts from the British Romantic context that deal with the psychological effects of war on the human mind. Through eye-witness accounts by military doctors and soldiers and works by Romantic authors such as Coleridge, Wordsworth and Godwin, I will reflect on the literature of fear and persecution that was born out of intercultural acts of conflict, transfer and circulation of ideas and feelings.

## Dr Sean Donlan

*School of Law, University of Limerick*

### 'If my labour hath been of service': translating Thomas Nugent (1700?-72)

Translators were among the most important and influential cultural intermediaries in Europe, negotiating between cultural and ideological systems. Thomas Nugent was one of the most distinguished and prolific translators of European Enlightenment thought for an Anglophone audience. This is especially true of French texts, but he also translated from German, Spanish, and Tuscan. He is best remembered for the first English translation (1752) of Montesquieu's *De L'Esprit de Lois* (1748), but he also translated the well-known 'Port Royal' grammars and the works of Burlamaqui, Cellini, Condillac, de Isla, the Abbé Dubos, Grosley, Hénault, Macquer, Rousseau, Totze, Velly, and Voltaire. Nugent also wrote original works, including popular pocket language dictionaries and works of travel literature. The most famous of the latter was the *Grand tour, containing an exact description of most of the cities, towns, and remarkable places of Europe* (1749). Little is known, however, of the details of Nugent's life. He was likely a native of Ireland: he may have been catholic; he may have studied on the continent or trained in the law; he seems to be linked to English antiquarian and may have worked on a history of Ireland; and he may be linked to Dr Christopher Nugent, Edmund Burke's father-in-law. This study investigates Nugent's role in knowledge-transfer and intercultural exchange from the centre to the periphery of Europe.

## Ailish Drake

### A landscape of the senses: the designed landscape on the River Shannon, Castleconnell, c.1750-1840

The subject of this paper is the designed landscapes on the River Shannon at Castleconnell, c.1750-1840, which have been considered in the context of eighteenth century landscape design and picturesque theory. The Shannon, close to Castleconnell, possessed many of the characteristics of the 'picturesque'; ancient ruins and antiquities, woods, mountains, spa waters and the river, which, with its rapids and falls, was the quintessential representation of Burkean sublime. In the eighteenth century, landscape theory moved from the emblematic, based on historical and literary references, to the expressive, which appealed to the senses rather than the mind. The designed landscape at Castleconnell was a landscape of the senses. This paper examines how the romantic landscape was incorporated into the designed landscapes and why the landed gentry were inspired to do so. Themes include the visual communication between demesnes and villas, the picturesque parkland, the woodland retreat and communal or shared landscapes.

## Clarisse Godard Desmarest

*PhD candidate, Université de Paris-Sorbonne*

### Continental influences on eighteenth-century Scottish architecture



The opening of Scotland onto the continent and onto the world in the Eighteenth century involved social, economic and cultural exchanges for Scotland. The Enlightenment made Scotland increasingly part of the cultural developments that were taking place elsewhere, in England and on the European continent. Scottish elites drew men, objects and ideas from abroad and these various influxes of foreign influence particularly from France and the Netherlands. Aspects of Italian, Netherlandish and French Sun King architecture were incorporated into the architecture of Scotland's palaces and of the houses of the nobility and of the gentry. This close network of stylistic influences makes it all the more complex to pinpoint the precise nature of the various influences. As an example of the Scottish commitment to European arts, this paper aims to provide an analysis of the connections between French and Scottish architecture in the broad eighteenth century. Despite the frequent studies of Netherlandish and Italian influences on Scottish architecture, French sources have seldom been examined. This paper will discuss the career of some of the main Scottish architects of the period: Sir William Bruce, William Adam, James Smith and Robert Adam and explore their French architectural connections.

## Suzanne Forbes

*PhD candidate, School of History and Archives, University College, Dublin*

### Assessing the size of Irish print trade in the early eighteenth century: Some comparisons with Scotland

The Irish print trade developed slowly over the course of the seventeenth century. This was due in no small part to the complete monopoly enjoyed by Irish king's printer until the 1680s. While a number of historians have commented on the limited impact of the domestic print industry in Ireland until the 1720s, evident in what can be safely described as its minuscule output, the size and developmental progress of the Irish print trade has rarely been considered in a broader or international context. When factors such as print output relative to population size and survival rates of printed material from the period are taken into account, can the Irish print trade be considered to have been exceptionally small or insignificant? Indeed, consideration of the substantial language barrier that restricted the market for print in Ireland must also be made. As the London book trade completely dwarfed its Irish counterpart in terms of press output, it is necessary to seek a more suitable case for comparative analysis elsewhere. Similarly overshadowed by the productivity of London's printers, the Scottish book trade presents itself as an ideal candidate for such a study. Other notable resemblances to the Irish print industry, particularly in terms of its regulation and peripheral location, make it ideal for comparison. Through further discussion of these issues, this paper will assess the size of the Irish print industry in the early eighteenth century by putting it into clearer international perspective.

## Dr Ann T. Gardiner

*Franklin College, Switzerland*

### Cultural transfer at Coppet: Germaine de Staël's Irish Connections

Drawing from my dissertation on Germaine de Staël's Swiss meetinghouse, château de Coppet near Geneva, as a place of cultural transfer par excellence ("Capital of Cosmopolitanism: A Cultural History of Coppet, New York University, 2002), this paper focuses specifically on Staël's Irish connections, which to this date have largely been ignored. Given her exile from France, her many journeys throughout Europe, and her intellectual meetinghouse at Coppet, one could easily argue that Staël became the essential cultural intermediary of her time. Like many of her generation, she was also caught in the "Sattelzeit" between the vicissitudes of the Old Regime and the emerging revolutionary struggles of Modernity. She could not, however, achieve this status as cultural and temporal purveyor alone. Too often the focus on Staël and her inner circle of friends – the so-called "groupe de Coppet," which included Benjamin Constant, August Wilhelm Schlegel, Charles de Sismondi and Karl Viktor von Bonstetten – has left other important cultural intermediaries out of the picture. This paper specifically intends to introduce some of Staël's lesser-known visitors at Coppet, all of who had important cultural connections with Ireland and who therefore contributed to the process of cultural transfer between the continent and Ireland at this time. By discussing the activities of the salonnière Elizabeth Cavendish, the parliamentarian Lord Sylvester Douglas, his Greek Librarian Demetrius Schinas, as well as the scientist Count Rumford, the paper seeks to show how ideas literally travelled from one place to another, not only in real form through personal voyage, but also in virtual form through letters, newspapers and scholarly publications.

## Dr Gábor Gelléri

*Moore Institute, NUI, Galway*

### Repenser l'anglomanie : entre transfert culturel et différence structurante

L'anglomanie figure parmi les sujets scientifiques « problématiques ». Ce comportement est perçu comme irrationnel, il est condamné ou ridiculisé - mais en même temps, aucun acteur ne se qualifie lui-même d'« anglomane », si ce n'est de façon rétrospective. Les travaux historiques sur le phénomène se limitent généralement à répertorier les manifestations de l'anglomanie, et rares sont ceux qui en cherchent la signification. La perspective du transfert apparaît uniquement dans l'étude

de la circulation des biens (chiens et chevaux) et dans celle l'excentricité, qualité anglaise qui justifie le comportement irrationnel de l'anglomane. Mais il reste encore à donner une définition nette et univoque de l'anglomanie. Cette incertitude quant à la signification du mot existe déjà à l'époque du phénomène: la définition change selon le moment et selon l'interlocuteur. « Repenser l'anglomanie » passe donc nécessairement par un effort de systématisation de la définition. Nous considérons non seulement les opinions et les comportements des anglomanes, mais également tous les discours antagonistes, qui jouent un rôle important, et demandent à être mieux explorés. L'autre versant de la définition consiste à chercher la signification de l'anglomanie dans son opposition à l'anglophobie, cette autre notion malaisée à définir et interpréter. Nous proposons, à travers des sources variées (voyages, mémoires, pièces de théâtre) et à la lumière de cette nouvelle définition, de réévaluer les discours et les témoignages sur l'anglomanie, ce phénomène de « quasi-transfert », qui fait référence à un autre pays tout en existant indépendamment de celui-ci.

Anglomania is one of the more 'problematic' subjects of scientific enquiry. The attitude is perceived to be irrational, it is condemned or ridiculed – but at the same time, no-one considers themselves to be an 'anglomaniac', unless retrospectively. Historical works dealing with this phenomenon generally limit themselves to identifying manifestations of Anglomania, and few seek to define its meaning. The perspective of transfer only presents itself in the study of the circulation of assets (dogs and horses), and in that of eccentricity, an English quality which justifies the irrational behaviour of the Anglomaniac. A clear and unequivocal definition of Anglomania is still needed. This uncertainty as to the meaning of the word already existed when the phenomenon emerged: the definition changes according to the time and the interlocutor involved. 'Re-thinking Anglomania' must therefore start with a systematic effort at definition. We shall consider not only the behaviour and opinions of Anglomaniacs, but also all dissenting discourses, which play an important role and require further exploration. The other side of the definition consists of finding the meaning of Anglomania as opposed to Anglophobia, another difficult notion to define and interpret. Using various sources — travel accounts, memoirs and plays — and in the light of this new definition, we propose to re-evaluate the discourses and other evidence of Anglomania, this phenomenon of 'quasi-transfer' which makes reference to another country while all the time existing independently from it.

Niall Gillespie

*PhD candidate, Trinity College, Dublin*

### Irish Jacobin Autobiography and the Aesthetics of Historiography

This paper will examine the substantial body of Irish Jacobin autobiographies that emerged in the post-rebellion period. These autobiographies represented a concerted effort on the part of the United Irish not only to delineate an Irish self, but also to locate that self within the boundaries of a radical Irish historiography. This paper will assess the degree to which the differing factions within the United Irish movement mobilised different literary styles for different ideological ends. The representation of the self and the positioning of the self within a linear historiographical narrative represented a new departure in Irish Jacobin cultural expression. Central to the United Irish autobiography is the engagement of the subject with the history and ongoing ideological formations of the nations to which they were exiled (primarily the United States and France). This engagement proved problematic for many of the Irish Jacobins and the autobiographies reveal both an attempt to explore and silence the contradictions. Finally, the paper will seek to determine to what degree the autobiographies were indebted to other literary forms, and to what degree they in turn influenced the trajectory of Irish writing.

Dominic Green

*PhD candidate, Mandel Fellow in the Humanities, Brandeis University*

### The tangled history of the 'Protestant Rabbin': the cultural transfers of Lord George Gordon, 1785-93

The Scottish agitator Lord George Gordon (1751-93) is notorious for having precipitated the Gordon Riots of 1780, for his conversion to Judaism, and for his imprisonment for libelling Marie Antoinette. Unsurprisingly, historical attention has focussed on the drama of the riots, and at the expense of a wider perspective, examining a radical Whig career bookended by the American and French revolutions. Yet, following the riots, Gordon engaged in three significant cultural transfers. Through his association with Rabbi Jacob Falk, the 'Ba'al Shem of London', Gordon furthered the integration of kabbalism and millenarian Protestantism. Through his friendship with Count Cagliostro (an adherent of Falk's), Gordon attempted to import into Britain the Continental politics of esotericism. And after 1789 Gordon constructed a selective reading of the French Revolution that both concurred and disagreed with the interpretation of his erstwhile friend Edmund Burke. These closely linked episodes show that in the decade after the riots, which was also the decade before the French Revolution, Gordon recycled various ideological materials into a coherent and precociously modern nationalism, local in its specifics but international in perspective.

Jean-Pierre Grima



## Libertinage et scepticisme dans l'œuvre d'Antoine Hamilton

À l'entrée « Humour » de *l'Encyclopédie* de Diderot et D'Alembert on retrouve deux Irlandais pour exemplifier le sens de ce néologisme importé d'Angleterre. Jonathan Swift est célébré comme l'auteur de langue anglaise maniant le mieux cet « humour » en question, sachant s'inspirer des Français comme Rabelais et Cyrano de Bergerac. Antoine Hamilton est quant à lui présenté comme le représentant proprement français de ce type de plaisanteries et de génie léger et vif. Voltaire avait déjà vanté, dans son *Temple du goût*, les dons de ce satiriste et salué l'ironie de ses contes, dont il saura garder souvenir. La *Revue de Paris* de 1839 consacra même l'Irlandais comme « patriarche du roman français » pour ses *Mémoires du comte de Gramont* (1713). Nous sommes donc en présence d'une figure carrefour de la culture européenne du dix-huitième siècle puisqu'il est le continuateur de la culture libertine érudite du siècle précédant, tout en semant les graines qui caractériseront le style mordant des Lumières. Il est à cet égard représentatif de cette époque charnière et de ce milieu où les idées circulent autant par l'imprimé, comme c'est le cas pour ses *Mémoires*, que par les manuscrits des *Contes* distribués aux proches et relayés par les milieux lettrés avant d'être finalement publiés après sa mort. D'autre part cet auteur essaime également dans son propre pays puisqu'il sera gouverneur de Limerick et qu'il fait figure de passeur, notamment par ses traductions. Il n'est guère étonnant alors de voir tout le siècle le réimprimer, en France comme en Angleterre, et s'en inspirer.

Under the entry 'Humour' in Diderot and D'Alembert's *Encyclopédie*, the names of two Irishmen are given to exemplify the sense of this neologism imported from England. Jonathan Swift is famous as the English language author most adept in the use of this 'humour' and capable of drawing inspiration from French writers like Rabelais and Cyrano de Bergerac. As for Antoine Hamilton, he is presented as the French counterpart to this type of humour and to Swift's genius of lightness and liveliness. Voltaire, in his *Temple du goût* had already praised the talents of this satirist and applauded the irony found in his tales, which he will always remember. In 1839, the *Revue de Paris* went so far as to crown the Irishman as the 'patriarch of the French novel' for his *Mémoires du comte de Gramont* (1713). We are therefore in the presence of a central figure of 18<sup>th</sup> century European culture, as he perpetuates the erudite libertine culture of the previous century, while also sowing the seeds which will characterise the scathing style of Enlightenment wit. In this respect, he is the ideal representative of this transitional period and this milieu, where ideas are circulated not only in print, as is the case for his *Mémoires*, but also in the manuscripts of *Contes* distributed to his close acquaintances and relayed around the literary circles of the time before finally being published after his death. Moreover, the author's renown also spread to his own country, where he was to become governor of Limerick, and fulfil the role of an agent of cultural transfer, most notably on account of his translations. It is therefore no surprise that his works remained influential and were continually reprinted throughout the century, in France as well as in England.

## Dr Sylvie Kleinman

Centre for War Studies, Trinity College, Dublin

### *Gallic invaders in their true colours?* or sleeping with the enemy: Bishop Stock's *Narrative* of the French occupation of Mayo (1798) as a medium of cultural contact and transfer

The Revolutionary wars were defining moments in the construction of national identities, and from the propaganda fuelling the Franco-British conflict on paper emerged graphic and virulent stereotypical characterisations of 'the other'. But war implied travel and discovery, and soldiers became accidental tourists and cultural intermediaries in the face of conflict. Their writings developed as a genre and are revealing sources of their experience, as too are invasion narratives by civilian witnesses of conflict and chaos. Such accounts are insightful sources of the often raw experience of enforced cultural contacts engendered by war. Occupations created a space allowing stereotypical, preconceived ideas to be contrasted with the genuine experience of living, eating, and sleeping with the enemy. In August 1798, the Irish Rebellion crushed, an isolated community was drawn into chaos when a small French expeditionary force landed in Mayo, occupied the bishop's seat at Killala and briefly took on the might of the British army. For local inhabitants, loyalists in particular, the trauma of the imagined horrors of war constructed through propaganda was unfolding before their eyes. Yet from this crisis emerged one of the most compelling and insightful records of conflictual cultural contact in European history, Bishop Stock's *Narrative of what passed at Killala* (Dublin, 1800). The presentation will highlight how Stock's impulse to record allowed the transfer of his astutely-observed witness of the accommodations arrived at with the French invaders, 'amidst the clamour and confusion of three languages'. Stock's spirited and astutely-observed *Narrative* unfolds against the backdrop of war and the imperialist ambitions of France and Britain, yet surprisingly blurs anticipated binary oppositions between soldier and civilian, foe and friend, while defining a place for a truly autonomous Irish identity.

## Dr Sonja Lawrenson

School of English, Queen's University Belfast

## “Who is it that thou callest a slave?”: Frances Sheridan’s Irish insight into the despotic Orient of Montesquieu and Voltaire

Previously regarded as a minor sentimental novelist, recent feminist analyses of Frances Sheridan’s *The History of Nourjabad* have shown that her creative vision extends far beyond the limited domestic sphere in which earlier critics had sequestered her work. In order to illuminate further the complex global-political dynamics that underwrite Sheridan’s prose, this paper offers an examination of the nuanced interactions between imperial, colonial and gender discourses within this Oriental tale.

Firstly, by examining Sheridan’s personal involvement in the political and cultural embroils of mid-century Dublin, this paper provides an alternative framework in which to read an author whose specifically Irish perspective is now rarely acknowledged. Secondly, by distinguishing gender as a key contextual influence within Sheridan’s Oriental imaginary, it will concomitantly endeavour to delineate *The History of Nourjabad*’s broader engagement with the major intellectual debates of eighteenth-century Europe. Imitating key Enlightenment thinkers such as Montesquieu and Voltaire, Sheridan deploys the Orient as the backdrop for an inquiry into the ethics of sovereignty and despotism. However, unlike these French philosophes, Sheridan infuses her narrative with an awareness of the gendered power dynamics underlying Orientalist discourse itself – an understanding borne out of her own dearly-acquired experience of colonial Ireland.

Ultimately, this paper will reveal *The History of Nourjabad* to be the work of an intellectually astute and politically active agent who employed a range of Orientalist discursive modes in order to comment upon the delicate imbrications of nation, gender and empire, both within Irish and British political discourse and within French Enlightenment thought.

### Dr. Tony Lyons

*Faculty of Education, Mary Immaculate College, University of Limerick*

## Jeremy Bentham (1748-1832) and the Greatest Happiness of the Irish People

In the late eighteenth century Bentham publicised his theory on the Doctrine of Utility, involving the ‘greatest happiness’ principle. He felt that education could prove to be one of the avenues by which the ultimate utopian scenario could be achieved. Though he had limited interest in Irish affairs, this proponent of utilitarianism felt that Irish people should share in this happiness along with everybody else. In 1801 he attempted to ameliorate their condition when he published an outline plan for Irish education. Like others, Bentham was concerned with the ‘problem’ of the poor. In post-French revolutionary times the poor were absorbing dangerous foreign notions of liberty, equality, and fraternity. If such tendencies were not halted the existing fabric of society was in danger of being ripped apart. One of the solutions to the impending doom was education. Bentham’s educational programme was a comprehensive one, involving much government intervention. It was a system that would make the poor happy and content with their lot and afford the middle classes the opportunity to govern society as only they knew how. Bentham’s proposals were practical, cheap, and they would promote industry, thrift, sobriety, and political reliability among the lower orders.

### Dr Charles Ivar McGrath

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## Wood’s Halfpence and Swift: when history and hagiography collide

The aim of this paper is to place the *Drapier’s* letters within the wider historical context of opposition to Wood’s halfpence from 1722 onwards. Within certain academic circles there is at times a tendency to over-emphasize the centrality and importance of Swift in relation to political and other events about which he chose to write. This is particularly apparent with regard to Wood’s halfpence. At times it appears as if Swift, almost singly-handedly, defeated the patent for the halfpence and farthings. This paper will examine the emergence of opposition to the patent in 1722, the reasons for that opposition, and its development over the following years through to the final defeat of the patent in 1725. In so doing, it will look to place the *Drapier’s* letters and the reaction to them within that historical context while also considering the extent to which Swift himself may have influenced the historical record of his role in events, and, ultimately, assess the real extent of that influence.

### Sarah C. McDonald

*University College, Dublin*

## *Freshest advices?* – researching the arrival of English and Continental news at Dublin, pre-1802

During the eighteenth century London and Paris were gateways to wider cultural and intellectual horizons for the Irish citizen. These European capitals, among others, acted as hubs in the transmission of mainstream current affairs to Dublin and other Irish towns. But just how was Dublin’s *current* awareness of events elsewhere affected, and even impeded, by the country’s physical geographic position?

To what extent did the imported English language papers published in London enable reliable, *timely* access to information about what was happening in Britain and Europe? How long did the Dublin reader have to wait before purchasing his copy

from the nearest street vendor or hawker? A reconstruction procedure was undertaken to model the physical environmental conditions which can be shown to have prevailed at particular seasons and dates for the arrival of mail and packet ships between Britain and Ireland. News that reached Ireland's ports appear to have diverged markedly from what was received by their inland counterparts, with their readers sharing many more of the horizons and concerns of port communities elsewhere rather than those of the inland counties.

## Dr Vincent Morley

### Amhrán poblachtach ón mbliain 1795

Is é is ábhar don pháipéar seo amhrán poblachtach dar tús 'Táid maithe na Breataine in anbhroid péine' a chum Fíinín Ó Scannail sa bhliain 1795. Cuirfear an téacs i láthair agus déanfar an t-amhrán a shuíomh i gcomhthéacs a linne san Eoraip agus in Éirinn. Déanfar scagadh ar thuairimí polaitiúla an fhile agus díreofar aird ar leith ar ghnéithe nua-aoiseacha dá dhearcadh (comhbhá le réabhlóidithe na Fraince agus na hÍsiltíre, frith-ríogachas agus frith-chléireachas) ar thaobh amháin, agus ar ghnéithe traidisiúnta (naimhdeas le rialtas na Breataine, leis an bProtastúnachas agus leis an uasaicme Ghallda) ar an taobh eile. Áiteofar go dtugann an t-amhrán léargas dúinn ar phoblachtachas na coitiantachta sna blianta roimh éirí amach 1798 agus go dtacaíonn sé leis an tuairim go raibh an sean agus an nua fite fuaite san idé-eolaíocht úd – idé-eolaíocht a raibh tréithe an leanúnachais agus an athraithe araon le brath uirthi.

The subject of this paper is a republican song beginning 'Táid maithe na Breataine in anbhroid péine' which was composed by Fíinín Ó Scannail in 1795. The text will be presented and the song will be situated in its contemporary European and Irish contexts. The author's political attitudes will be analysed and special attention will be paid to those aspects of his outlook that were either modern (sympathy for French and Dutch revolutionaries, anti-royalism, anti-clericalism) on the one hand, or traditional (hostility to British government, to Protestantism, to the Anglo-Irish gentry) on the other. It will be argued that the song provides an insight into popular republicanism in the years preceding the 1798 rebellion and that it supports the view of that ideology as a blend of long-established and novel elements – an ideology which exhibited features of both continuity and change.

## Dr Stephen O'Connor

*Department of History, NUI Maynooth*

### The comedic depiction of Ireland and Irishmen in era of the American Revolution

This paper will address how Ireland and Irishmen were represented in late eighteenth-century satirical prints. It will explore how Ireland and its residents were depicted in British and Irish prints and highlight some of the most dominant trends in this period. Key issues that will be addressed include how different figures were used to represent Ireland, how such figures have evolved over time and what these figures and the group of sources at large can tell us about the world of late eighteenth-century Ireland. There will also be discourse on the late eighteenth-century sense of humour and how national stereotypes were regarded by consumers of such prints. The paper will attempt to stimulate lively debate about parallels in literature and contemporary print media, about the role of humour in the public sphere and of the British and Irish tradition of lampooning public figures as part of the public discourse on politics at large.

## Dr Michael O'Dea

*Université Lumière Lyon 2*

### Les Hibernois: Who are they? And why does everybody hate them? Thoughts on an unhappy cultural transfer

Modern scholarship has vastly increased our knowledge of the Irish Catholic clergy in France in the seventeenth and eighteenth centuries (work by Liam Chambers, Eamon O Ciosain, Thomas O'Connor, Joseph S. O'Leary, Liam Swords and others). This paper deals more with the word *Hibernois* than with the reality. It first of all examines the term *Les Hibernois* and some of the multiple contexts in which it is used. Dictionary definitions are drawn on, the overlapping designations of *Irlandois* and *Hibernois* are briefly looked at, the regular evocation of poverty as a characteristic of the *Hibernois* is outlined, and the relentless insistence on the disputatiousness of the Irish is reviewed. However, going beyond the purely lexicographical, some tentative suggestions are also made as to why the *Hibernois* are so criticized. These suggestions have to do with the close association between the Irish and the Sorbonne, which from 1650 on is attacked by enlightened opinion, rapidly won over to Cartesianism, as a fortress of Aristotelian obscurantism. Despite an Irish presence in Port Royal, the Irish are also perceived, again through the Sorbonne connection, as being hostile to the revival of Augustinian theories of grace. The Irish thus have enemies in two vocal modernizing elite groups, perhaps in others as well. The paper will end by invoking Michelet, whose work long after the Revolution reveals the persistence of a certain image of the Irish and points to a remote and apparently determining historical origin for their posture in theological debate.



## Dr Dolores O'Higgins

Faculty in Classical and Medieval Studies, Bates College, Lewiston, Maine

### Linguistic communities and the limits of the thinkable

Classical learning among the poor in eighteenth-century Ireland has been celebrated and contested with surprising persistence. The debate itself is compelling, as well as the recorded experiences and literary traces that have inspired it. I study the meaning and value of such learning for those engaged in it. A visitor reported a conversation with a Mr. Sheridan in a graveyard in Moybolge in 1780. Mr. Sheridan, then about ninety-years-old, recalled his own childhood Latin training by an ancient priest. He noted the illegibility of Irish inscriptions on the tombstones (including that of a local poet). Sheridan contrasted the success of Greek letters with the neglect of Irish learning by its own speakers. The Latin quotation with which he illustrated this point ('With us, from Ireland, not even the butter is considered rich!') he ascribed to an 'elderly priest in Rome'. It derives from Jonas' introduction to his *Life* of Columbanus, where, with ironic self-deprecation, Jonas contrasted his own 'rustic' style with the elegance of earlier hagiographers. Jonas in turn had quoted Virgil's First *Eclogue* – with its tale of eviction and literary silencing – to characterise his own 'plain' literary fare. In short, Sheridan's comments dazzlingly displayed one tradition, as they lamented the loss of another. In some eyes such recondite philosophising may seem mired in a pre-Enlightenment past. Yet imagining far-flung intellectual communities, claiming 'polite' learning, and thereby interrogating the present, challenged the existing order in many ways.

## Irina Okuneva

PhD candidate, Ecole des Hautes Etudes en Sciences Sociales, Paris

### Le tournant anglais de Mirabeau à la veille de la Révolution française

Pour Honoré-Gabriel Riqueti, comte de Mirabeau (1749-1791), célèbre orateur révolutionnaire, l'Angleterre était à l'avant-garde des pays européens. Lecteur passionné des écrivains anglais (A. Pope, E. Young, J. Milton), Mirabeau voyage en Angleterre quelques années avant la Révolution française, fait connaissance avec d'éminents hommes de lettres et d'esprit anglais (E. Burke, Tiphaine, J. Bentham, D. Williams et d'autres), écoute avec admiration les discours de Pitt dans la Chambre des Communes. Il résume ses observations dans une lettre à Chamfort : ce serait, à ses yeux, une révolution bien souhaitable, si les autres nations européennes faisaient l'effort d'arriver au niveau où sont les Britanniques. Inspiré par la liberté de presse et la Constitution de l'Angleterre, Mirabeau produit des adaptations des ouvrages de Milton : *Areopagitica : Sur la liberté de la presse* et *La théorie de la Royauté d'après la doctrine de Milton* ; il traduit un pamphlet du docteur Price, *Observations on the importance of the American revolution*, qui va se transformer en *Considérations sur l'Ordre de Cincinnatus*, et une analyse du système juridique anglais de Sir Samuel Romilly dans les *Observations d'un voyageur anglais sur la Maison de Force appelée BICETRE ; suivies de Réflexions sur les effets de la Sévérité des Peines, & sur la Législation Criminelle de la Grande-Bretagne. Imité de l'anglais*. La communication proposée se donne pour objectif d'explorer certaines des imitations des auteurs anglais faites par Mirabeau, où le comte introduit ses propres considérations, réflexions et annotations en ajustant des œuvres aux circonstances historiques.

For the famous revolutionary orator Honoré-Gabriel Riqueti, Count Mirabeau (1749-1791), England was at the *avant-garde* of European nations. A passionate reader of English authors (Pope, Young, Milton) Mirabeau travels to England a few years before the French Revolution, becomes acquainted with some of the most eminent English writers and thinkers of the day (Burke, Paine, Bentham and Williams, among others), and listens with admiration to the speeches of Pitt in the House of Commons. He summarises his observations in a letter to Chamfort: in his view, it would be a welcome revolution indeed, if other European nations made an effort to reach the level at which the British have arrived. Inspired by the freedom of the press and the English Constitution, Mirabeau produces adaptations of works of Milton: *Areopagitica : Sur la Liberté de la presse* and *La théorie de la Royauté d'après la doctrine de Milton*; he translates a pamphlet by Doctor Price, *Observations on the importance of the American Revolution*, later to become *Considérations sur l'Ordre de Cincinnatus*, and offers an analysis of the English judicial system of Sir Samuel Romilly in *Observations d'un voyageur anglais sur la Maison de Force appelée BICETRE*, followed by *Réflexions sur les effets de la Sévérité des peines sur la Législation Criminelle de la Grande-Bretagne. Imité de l'anglais*. This paper aims to explore certain of Mirabeau's imitation of English authors, in which the count introduces his own considerations, reflections and annotations, adapting the works to historical circumstances.

## Dr. Eilís O'Sullivan

Mary Immaculate College, University of Limerick

### Women of the Irish ascendancy: travellers and cultural intermediaries

During the long eighteenth century travel to and from Ireland was exhausting and time consuming. Nevertheless, young male members of Ireland's Ascendancy journeyed through Europe as part of a coming-of-age ritual, ostensibly finishing their education. Ascendancy females travelled too. Their journeys, however, remain generally less documented than the celebrated Grand Tours of their male counterparts. Women's experiences varied. They travelled with parents, husbands or other family

members, possibly with an entourage of servants, often enjoying the sumptuous entertainments offered by the *ton* of the countries they visited. Their correspondence from Britain and Europe contained family and often particularly feminine news and concerns. The paper will briefly trace the travels of some female members of Ireland's ascendancy, examining their reasons for travelling and the effect the journeys had on the women and on their future lives and endeavours. The paper will also focus on women's roles as cultural intermediaries.

## Zi Parker

*Doctoral Fellow, School of Languages, Literature, Culture and Communication, University of Limerick*

### International aspects of periodical publication in eighteenth-century Ireland

In 1751 Limerick printer Andrew Welsh began publishing a version of the London-printed *Magazine of Magazines*. On the surviving covers of the Limerick edition of this magazine, Andrew Welsh claims to print articles not only from London newspapers and periodicals, but also from major continental printed periodicals such as the *Bibliothèque raisonnée* and the *Mercure historique*. Similarly *The London and Dublin Magazine* and Exshaw's *London Magazine* also made claims of printing European literature. No one has yet elucidated the partnership between the London-printed *periodicals*, and the Irish editions and these putative European sources. This paper will examine the claims made by Welsh and his contemporaries and will seek to establish the trans-European nature of a range of Irish periodical literature from similar miscellanies in the eighteenth century. The sources from which Andrew Welsh draws his material are diverse and his magazine shows an underestimated link between the learning centres of Europe such as Paris and London and the West of Ireland. Print items of cultural and political significance in the French and wider European context appeared in the Limerick journal (most in translation) within weeks of their first appearance on the continent. The international nature of the periodical press in eighteenth-century Ireland would suggest that Irish identities were not merely forged by interaction with England, Scotland and Wales but were also influenced by the rest of continental Europe. The specifics of this system of exchange have yet to be fully established yet this paper hopes to show a preliminary system of interaction with wider Europe through the medium of the periodical press.

## Dr François Pépin

*Institut de Recherche en Philosophie, Université de Nanterre-Paris Ouest*

### Valorisation, lectures et présences de Bacon chez Diderot et dans l'*Encyclopédie*

Il est bien connu que Bacon est une figure importante au XVIII<sup>e</sup> siècle en France. Le Chancelier offre notamment aux éditeurs de l'*Encyclopédie*, avec son arbre de la connaissance, un cadre pour envisager les ordres de présentation et de genèse du savoir. La comparaison des deux arbres a été souvent étudiée. Mais cela a pu s'accompagner d'une minimisation de l'importance de Bacon : les encyclopédistes modifient fortement l'arbre baconien et Bacon peut sembler représenter essentiellement une figure symbolique. Mon idée serait de montrer qu'il existe une autre présence de Bacon chez Diderot et dans l'*Encyclopédie*, qui est une vraie lecture et non l'usage officiel d'une figure commode. Bacon est pour Diderot à l'origine d'une tradition d'interprétation de la nature qui constitue un cadre original pour le développement de la recherche scientifique et philosophique, ainsi que pour penser l'ordre encyclopédique. La lecture de Bacon par Diderot, qui n'est pas une reprise du « baconisme » de la Royal Society, permet de subvertir le model physico-mathématique promu par d'Alembert, notamment en s'associant avec une autre tradition en pleine essor en France à l'époque : la chimie de Rouelle. Deux catégories méritent alors d'être interrogées : celle de lecture, au sens de la lecture effective, de la promotion des ouvrages et de la réception, et celle de présence (d'une œuvre dans une autre). D'où un paradoxe intéressant : la mise en valeur du nom de Bacon masque une présence sourde qui tend à minimiser l'idée d'auteur au profit du travail collectif.

It is well known that Bacon was an important figure of the 18<sup>th</sup> century in France. With his tree of knowledge, the Chancellor offers the editors of the *Encyclopédie* a framework for considering the orders of presentation and generation of knowledge. The comparison between the two trees has often been studied. But this may have led to a minimising of Bacon's importance: the encyclopaedists modified the Bacon tree considerably and Bacon may seem to represent essentially a symbolic figure. My aim is to show that there is another presence of Bacon to be found in Diderot and in the *Encyclopédie*, which is an authentic reading and not the merely the official adoption of a convenient figure. For Diderot, Bacon is responsible for a tradition of the interpretation of nature which constitutes an original framework for the development of scientific and philosophical research, as well as for thinking out the encyclopaedic order. Diderot's reading of Bacon, which is not simply another exercise in the 'baconism' of the Royal Society, allows the subversion of the Physico-mathematic model promulgated by d'Alembert, notably by association with another tradition then rapidly developing in France: that of Rouelle's chemistry. Two categories deserve to be explored, then: that of reading, in the sense of effective reading, and the promotion of works and their reception, and that of presence (of one work in/to another). Hence an interesting paradox: the emphasis on Bacon's name masks a silent presence which tends to minimise the idea of the author in favour of the collective effort.

## Dr Matthew Potter

*Department of History, Mary Immaculate College, University of Limerick*

### Alternative local authorities: improvement commissions in Ireland, 1757-1854

The decay of traditional local authorities in Georgian Britain and Ireland resulted in the establishment of new statutory bodies with powers of borrowing and/or levying local taxation to provide a range of services either abandoned by traditional local authorities, or never provided by them in the first place. These alternative local authorities were termed 'statutory bodies for special purposes' by Sidney and Beatrice Webb and could either be appointed or elected. The most significant were improvement commissions, of which the first in England outside London was established in Salisbury in 1737. The paper will examine improvement commissions in Ireland, the first of which was the Dublin Wide Streets Commissioners, established in 1757. Other significant examples were the Cork Wide Streets Commission (1765), the Waterford Wide Street Commission (1784); the Belfast Police Board (1800) and the Commissioners of St. Michael's Parish (1807) to administer the Newtown Pery area of Limerick. Among the issues addressed will be their constitutions, modes of selection/election, powers of taxation and borrowing, functions and duties and an assessment of their legacy and performance. Their heyday occurred before the Lighting of Towns Act (1828) which for the first time provided a national framework for the establishment of town commissions. Most of the pre-1828 town commissioners were absorbed by the reformed borough corporations in the course of the nineteenth century, but their most durable legacy was to be the network of harbour commissioners, which existed in all Irish ports until 1997 and still survive in eleven smaller ports to the present.

## Amy Prendergast

*PhD candidate, Trinity College, Dublin*

### Moira House salon: a site for Irish scholarship

The French salon as a physical entity offered a tangible location where individuals could assemble in order to exchange viewpoints as well as to aid each other in the production of various textual endeavours. Most importantly of all, it allowed its members to create a sense of community and of collective purpose, offering a material location for the realisation of specific movements, such as the French Enlightenment. The same was also true for salons outside of France, and this paper aims to investigate the manner in which the institution of the salon was embraced by a salon hostess in late eighteenth-century Ireland in order to further the study of Ireland's heritage. The last decades of the eighteenth century saw a great enthusiasm emerge amongst the Anglo-Irish for antiquarianism. Elizabeth Rawdon, Lady Moira's espousal of the role of salon hostess enabled her to lend her support to those who wished to promote such endeavours by inviting them to participate in the Moira House salon, thereby establishing a forum where members could converse and aid each other through instruction and co-operative editing, as well as continuing this network through epistolary communication. Those names most associated with this discipline; Charlotte Brooke, Joseph Cooper Walker and Thomas Moore, were all involved in the Moira House salon as well as many other important figures, and this paper hopes to present this salon as one of the most important meeting places for those engaged in recovering and constructing a sense of Ireland's cultural heritage in the late eighteenth century.

## Dr Anne Richardot

*Université de Lille*

### La dénomination d'« histoire anglaise » dans les romans français

Rien d'étonnant à ce que l'anglomanie des Lumières renouvelle thèmes et formes littéraires. On s'intéressera ici au sous-genre romanesque particulier qui s'intitule « histoire anglaise ». Cette désignation se répand largement lors de la seconde moitié du XVIIIe siècle, jusqu'à constituer un corpus propre.

Ce tropisme anglais s'explique par certains traits culturels prêtés aux voisins et que la fiction sait exploiter : pente philosophique, et surtout sensibilité — laquelle exacerbe les passions, ce qui ne peut que servir la fiction. L'origine de cet imaginaire est bien sûr à trouver chez Richardson, dont l'influence est si grande alors en France. Les potentialités offertes par ses personnages (parangons de vertu ou, au contraire, francs scélérats) permettent des déclinaisons thématiques variées, marquées par un pathétique souvent appuyé.

Le cas proposé par Crébillon et ses *Heureux Orphelins* est plus complexe : s'inspirant, jusqu'au plagiat, d'un roman d'Eliza Haywood, il le détourne cependant radicalement et retravaille le poncif littéraire. Le modèle est du reste plutôt à chercher du côté de Hamilton et de ses *Mémoires du comte de Gramont* — influence souterraine d'un libertinage sur un autre, en un chassé-croisé malicieux.

It is scarcely surprising that the Anglomania characteristic of the French Enlightenment should have led to innovations in themes and forms of literary expression. This paper will examine the particular sub-genre of the novel known as the 'histoire anglaise', a term which became widespread in the second half of the eighteenth century and eventually came to designate a corpus of its own.

This English tropism can be explained by certain cultural traits attributed to France's neighbours, and readily exploited in contemporary fiction: a philosophical bent, and above all a heightened sensibility, exacerbated by the passions (which is grist to the novelist's mill). The source of this imaginative vision may of course be traced to Richardson, whose works were hugely influential in France. The potential presented by his characters (whether they be paragons of virtue or downright scoundrels) allow for a panoply of thematic variations, often underscored with marked pathos.

The case of Crébillon's *Heureux Orphelins* is rather more complex: drawing inspiration (almost to the point of plagiarism) from a novel by Eliza Haywood, Crébillon nonetheless reworks and radically alters this literary commonplace. Moreover, the model is to be found rather in such works as Hamilton's *Mémoires du comte de Gramont* — revealing the veiled influence of one libertinage on another, in a mischievous criss-crossing of generic strands.

## Dr Vladislav Rjéoutski

*Université de la Sorbonne Nouvelle - Paris III*

### Cas de transfert culturel triangulaire Grande Bretagne-France-Russie : le *Journal des sciences et des arts* de Philippe Hernandez, Moscou, 1761

Les transferts culturels dans l'espace européen attirent de plus en plus les regards : les « passeurs » culturels jouent un rôle primordial dans ce processus. Leur action se « matérialise » souvent dans le transfert d'objets culturels (livres, manuscrits, etc.) ou la réalisation de projets culturels qui servent de relais ou qui deviennent eux-mêmes des acteurs de transferts culturels.

Philippe Hernandez, journaliste et traducteur français, probablement d'origine espagnole, émigré en Russie autour de 1759-1760, fonde à Moscou, en 1761, un journal intitulé *Journal des sciences et des arts*. Ce périodique, qui n'a existé qu'un an, a sans doute été un événement intéressant dans la vie culturelle à Moscou. Il publiait des compte-rendu de livres sortis en Europe Occidentale, plus rarement en Russie. Parmi cette production recensée, celle de langue anglaise occupe une place de prédilection, du fait sans doute des compétences de l'éditeur, traducteur de l'anglais ayant participé à la rédaction du *Journal Etranger*, périodique qui, on le sait, a joué un si grand rôle dans les transferts culturels, notamment les transferts anglo-français. Notre communication est axée sur la présentation de la partie « anglaise » de ce périodique francophone. Nous tâcherons aussi d'inscrire ces publications dans le contexte culturel russe de cette époque marquée par un vrai intérêt pour la culture anglaise dont témoignent des publications fréquentes dans plusieurs périodiques russes du temps.

Cultural transfers in the European sphere attract more and more notice, particularly the essential role played by cultural intermediaries or 'passeurs' in this process. Their actions often 'materialise' in the transfer of cultural objects (books, manuscripts, etc.) or in the realisation of cultural projects which serve as relay or which themselves become agents of cultural transfer.

Philippe Hernandez, a French journalist and translator, probably of Spanish origin, having emigrated to Russia in 1759 or 1760, founded a journal entitled *Journal des sciences et des arts* in Moscow, in 1761. This periodical, which lasted for only a year, was probably an interesting event in Muscovite cultural life. He used to publish summaries of books printed in Western Europe, or more rarely, in Russia. Among its contents, works written in the English language had pride of place, due to the competence of the editor, who was a translator of English and had participated in the editing of the *Journal Etranger*, a periodical which, as is widely known, played an enormous part in cultural transfers, particularly in English-French transfers. Our paper is based on a presentation of the 'English' section of this francophone periodical. We will also attempt to locate these publications in the Russian cultural context of the era, one marked by a real interest in English culture, as evidenced by frequent publications in several Russian periodicals of the time.

## Darach Sanfey

*Department of French Studies, Mary Immaculate College, University of Limerick*

### 'Un redoutable talent pour la dispute': Montesquieu and the Irish

Montesquieu's acquaintance with English affairs and his travels in England have received extensive critical attention, understandably so given his abiding admiration for English models of liberty and the decisive influence on his own ideas of thinkers, institutions and political life *outré-Manche*. His relations with and attitudes towards Ireland have come in for far less scrutiny, understandably so: Montesquieu never visited Ireland, although he was interested in the Irish question and divined its importance. However, at several points in his career, Montesquieu came into contact with (and sometimes engaged the services of) Irish men and women, not always or not solely on account of the 'formidable talent for dispute' which he had famously ascribed in the *Lettres persanes* to the Irish priests then frequenting the Latin quarter. This paper seeks to reassess the roles played by such individuals — secretaries, tutors and, in one notorious case, final confessor to the illustrious Baron de la Brède, and in passing raises wider questions regarding the role of language in the processes of cultural transfer.

## Professor Geraldine Sheridan

*School of Languages, Literature, Culture and Communication, University of Limerick*

### Le rôle de « l'aventurier littéraire » dans le transfert culturel : le cas Lenglet Dufresnoy

This paper looks at the role of the literary adventurer as one of the main agents in the circulation of ideas in the Radical Enlightenment. Certain aspects of the career of Nicolas Lenglet Dufresnoy (1674-1755) are used to illustrate how such 'secondary' figures operated within the social and cultural context of early eighteenth century Europe, and the role of *passeur*, or intermediary which fell to them. They not only negotiated their way across geographical and linguistic boundaries, but most especially they wove a complex web of transmission between social and intellectual elites and the wider reading public. We will specifically examine Lenglet's role in publishing and popularising the work of Count Henri de Boulainvilliers (1658-1722), from his 'Abrégé d'histoire universelle' to his 'Essai de métaphysique dans les principes de B \*\*\*de Sp\*\*\*', and the contribution thus made to the spread of spinozist ideas throughout Europe.

## Dr John Snape

*School of Law, University of Warwick*

### Montesquieu – 'The Lively President' and the English Way of Taxation

This paper analyses how Montesquieu's ideas on tax design influenced Scottish Enlightenment thinkers, and thus shaped British ideas of the political economy of taxation. Even today, questions about the nature and purpose of tax legislation in Britain re-echo those first raised by Montesquieu in the mid-eighteenth century. Montesquieu brought a relative perspective to the analysis of law and of legal systems, asking why measures effective in the government of, say, France or Spain, might nonetheless not work in England. He therefore recommended a cultural, critical, appraisal of tax laws and of the institutions that produced them. This is what commended Montesquieu to thinkers such as Lord Kames, in his *Sketches of the History of Man*, and Adam Smith, whose maxims of taxation, in *The Wealth of Nations*, drew their inspiration from Montesquieu's analysis of taxation principles in *The Spirit of Laws*. Montesquieu showed how England's institutional arrangements, which were designed for the promotion of liberty through the rule of law, might therefore both constrain the sovereign's unpredictable tendencies, and override merely technical objections to the political desirability of new taxation legislation. The paper demonstrates how Montesquieu highlighted the ways in which those same institutional arrangements, as well as his own scientific principles of tax design, might also provide a good basis for the subsequent appraisal of tax policy. The paper thus seeks to illustrate the process by which Montesquieu's models of taxation practice have been transferred to, and legitimised in, British ways of thinking about taxation.

## Rev. Dr A. D. G. Steers

*School of History, Queen's University, Belfast*

### Lecture records of the Killyleagh Academy, Co. Down

James McAlpin established an 'academy' or 'philosophy school' at Killyleagh, Co. Down, around 1696, to provide college education for the sons of Presbyterian families. It was disbanded in 1714 when McAlpin became minister at Ballynahinch. The bishop of Down challenged its legality, and the vicar of Belfast blasted what he judged to be the political ambitions behind it. Two Belfast ministers, John McBride and James Kirkpatrick, publicly defended its legitimacy and the political propriety of McAlpin's teaching, but their information is unspecific. William Leechman reported that Francis Hutcheson, Killyleagh's most famous alumnus, 'was taught there the ordinary scholastic philosophy which was in vogue in those days', which is consistent with McAlpin's having learned his philosophy at Glasgow in 1687–90. Some scholars, knowing Hutcheson's and some other students' later sympathy with the liberal side of Irish Presbyterianism, have speculated that this was nurtured at Killyleagh, but when McAlpin himself returned to the ministry, he did so on the orthodox side. These issues can now be addressed with the discovery of a substantial student notebook which has just come to light, detailing the instruction in Logic (1710–11), Metaphysics (1711–12) and Ethics (concurrently, 1711–12). Each set of notes is in Latin, and accompanied by the names of the students on the course. After these three courses the compiler crossed to Glasgow to matriculate in the natural philosophy class and graduate in 1713, thereby conforming to another pattern for Irish students at Glasgow in the eighteenth century. Besides the curriculum, we now have the prospect of tracing quite a number of careers from the combined resources of denominational and university records.

## Professor M. A. Stewart

*Department of Philosophy, University of Aberdeen*

### David Hume and the history of Ireland

Hume recognised that generalizations about national character, not least when made by the British, can be founded on prejudice. One of his illustrations – generalizations about the Irish – is borne out by his own practice. His references are

condescending, often contemptuous. His treatment of the Irish in history is typified by the chapters on Henry II, James I, and Charles I in his *History of England* (1754–62). Much of it is under-documented, but contemporary critics saw that his sources for the 1641 uprising had been propagandists for the English administration or the Scots Covenanters. When John Lingard, among British historians, challenged the one-sidedness of traditional Protestant historiography some years before Macaulay, the nineteenth-century establishment closed ranks to defend Hume on the Humean principle that historical method would collapse if the evidence of universal testimony was disregarded. But Hume's stance was little more than 'enlightenment' bigotry, each side trusting its favoured legends. We get a better understanding of this from parallels in his *Essays*, his commentary on the Jacobite rising, and his later critique of Ossian. He found no significant culture and cultural transmission, hence no credible historical testimony, among communities whose tradition was more oral than written; and there is a pervasive anti-Celtic racism, in which native Irish, Welsh, and Highland Scots are systematically branded together as prototypical 'barbarians'.

Rachel Talbot

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## The meeting of philosophy and entertainment in mid-eighteenth-century comic opera

This paper will discuss philosophical debate and commentary on comic opera in the mid-eighteenth century, with reference to Italian writers Goldoni and Algarotti and their French contemporaries, the Encyclopedists. Arguments for writing music in the style of the 'music of the people', which accompanied a surge in nationalism, gave rise to the style of 'bourgeois opera' found in Italian *opera buffa* and in French *opéra comique*, as exemplified by Rousseau in *Le Devin du Village*. The English burletta took the new preference for bourgeois opera and the 'music of the people' a step further by borrowing the actual music of the people, drawing on the older traditions of ballad opera and *pasticcio*. The English burletta, and *Midas* in particular, will be discussed in terms of its contribution and response to the philosophical debate on opera. The nature of the audience for comic opera and the different layers of reception will also be discussed. The paper will conclude by suggesting how, in the 1760s, an opera using colloquial language, set to borrowed music chosen from popular airs and pantomime music, could be considered to possess 'an extraordinary degree of merit'.

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## Irish Presbyterian lobbying activities, 1692 –c.1730

Poyning's Law required that Irish legislation receive the approval not only of the Irish parliament but also the Irish and English/British privy councils. This gave lobbyists various opportunities to intervene during the legislative process. The lobbying activities of Irish Presbyterians have, however, been largely unexamined. Drawing on references in presbytery and synod minutes, as well as surviving correspondence, this paper will demonstrate that Presbyterians had a greater concern to achieve toleration than the secondary literature has hitherto suggested. It will show that Presbyterians took lobbying seriously and, though they achieved limited success, were active in trying to use whatever influence they could muster to achieve their objectives, whether by composing addresses and petitions or employing agents to represent their interests in Dublin and London. The paper will also consider why despite having the sympathy and support of the British government in attempts to introduce relief measures in 1692, 1695, 1707–9, 1715–16 and the early 1730s, they were ultimately unsuccessful in achieving their aims.

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## American government in Ireland: William Knox, the first US consular officer in Ireland, 1790-92

This paper proposes to examine the circumstances surrounding the appointment by US President George Washington, of William Knox as the first United States consul to Ireland in 1790, the nature of his work once in Ireland and the challenges faced by early American state-makers when establishing a foreign service. His appointment represents the beginning of the US government's official presence in Ireland and, therefore, a continuity of contact that still exists today although somewhat altered in status.