Boswell and Johann Wilhelm von Archenholz

by Robert G. Walker

Prussian Johann Wilhelm von Archenholz (1741?-1812) was a sometimes ne'er-do-well whose careers ran the gamut from soldier to gamester to publicist-writer. He never attained prosperity, probably because of his profligate nature, but he did become a popular writer. Today his works are frequently mined by scholars examining a variety of subjects, from travel literature to Jewish studies, from animal cruelty to prostitution to the rise of print journalism, but these scholars focus on the bon mot, so that the observation made by Volker Depkat in 1997 about "the embarrassing situation of Archenholtz scholarship" remains true: "Despite the fact that he was one of the leading journalists of his time, Archenholtz has not received much attention from historians."[1] As a consequence, important details about him remain murky. There are, however, a number of interesting coincidences between his life and that of James Boswell that I believe worth exploring.

For an extended period, variously given as from six to ten years, through 1779, Archenholz lived in Britain, primarily in London. His comment—"more true learning is to be found in Edinburgh than in Oxford and Cambridge taken together"[2]—suggests that he may also have visited the city where Boswell practiced law. He was a freemason, as was Boswell. On the other hand, his lifestyle makes it highly doubtful that he and Boswell ever met, let alone were friends—at least publicly: "He is said by Wendeborn, who knew him in England, to have gained his living by gaming and swindling, and in fact he had no other known means of subsistence."[3] We all know that Boswell was no angel, but Archenholz seems the type of person much more likely to have been a companion of the young Samuel Johnson in his early, impecunious years in London than of Boswell. Moreover, in the past half century the publication and subsequent examination of Boswell's private papers, especially his journals, make it improbable that he knew anyone not mentioned in those sources and he does not mention Archenholz. A passage in one of Boswell's periodic essays, however, suggests the intriguing possibility that he had read and put to quick use something Archenholz had written.

Boswell's *Hypochondriack* 68 (May 1783) is largely an overt recycling of an essay about public executions that he had first published in the *Public Advertiser* for 26 April 1768. He tells us, "[a]fter an interval of fifteen years, I have little to add to this occasional essay," but within the three paragraphs at the end that he did add is this passage, describing a "mode of death which strikes terrour into spectators, without excruciating the unfortunate objects of legal vengeance":

> [T]he best I have ever discovered is one practised in Modern Rome, which is called "*Macellare—to butcher*." The criminal is placed upon a scaffold, and the executioner knocks him on the head with a great iron hammer, then cuts his throat with a large knife, and lastly, hews him in pieces with an ax; in short, treats him exactly like an ox in the shambles. The spectators are struck with prodigious terrour; yet the poor wretch who is stunned into insensibility

> by the blow, does not actually suffer much.[4]

I suggest Boswell "discovered" this method of relatively humane public execution in the writings of Archenholz.

The comparable passage occurs in Archenholz's description of Rome "in its present state," and specifically the Piazza del Popolo:

> Here the malefactors are executed. I saw a singular capital punishment, which the Romans describe as very ancient, and call it *macellare*. The delinquent is knocked on the head with a mace, the same as we kill certain cattle, which shortens both his anguish and torments, but is looked upon as the most disgraceful death.[5]

The parallels between the two selections are striking, especially in the English translation by Joseph Trapp that I have just cited, but therein lies a rub. Trapp's translation of *A Picture of Italy* appeared in 1791 and was based upon Archenholz's *EnglandItalien*, published in Leipzig in 1785, two years *after* Boswell's essay. This suggests either a remarkable coincidence or a common source for Boswell and Archenholz. Neither turns out to have been the case, in my judgment.

Thomas Watts of the British Museum may provide the solution in a mid-nineteenth-century biographical dictionary entry for "Archenholz." He informs us that Archenholz "commenced his literary career by the editorship of a monthly periodical, 'Literatur und Völkerkunde,' . . . from 1782 to 1791. One series of articles which it contained on his travels, was collected and published at Leipzig . . . under the title of 'England und Italien' in 1785." Watts further reports that Archenholz was consequently accused of "having imported from England the practice of making his patrons pay twice for the same materials, once in a separate, and once in a collected shape."[6] A check of an on-line version of the original periodical essay (published in 1792) reveals that this criticism is indeed warranted, as the German collates almost exactly with the Trapp translation, although I assume Trapp was working from the second German version rather than the original.[7] Boswell, on the other hand, if Archenholz was indeed his source, as I believe to be the case, would have read this first appearance of his account of *macellare*.[8] In addition to the obviously similar wording, strong evidence for the influence lies in the timing of the appearance of Archenholz's essay in German (1782) and of Boswell's revised essay (1783). Regardless of any personal connection, it seems quite possible that Boswell encountered Archenholz's essay containing the Roman anecdote shortly before setting out to recycle his own previous essay on the subject for the *Hypochondriack*. While other scenarios may be suggested by which this information came into his hands, the chronological proximity of Archenholz's account and Boswell's recapitulation makes the German adventurer the most likely source.

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Notes

1. Volker Depkat, "The Enemy Image as Negation of the Ideal: Baron Dietrich Heinrich von Bülow," in *Enemy Images in American History* (Providence, RI: Berghahn, 1997), 110, n. 2.

2. Quoted from James Buchan, *Crowded with Genius: The Scottish Enlightenment* (New York: HarperCollins, 2003), 3; Buchan's note (341-42, n. 9) cites the passage in German from "material added to the fifth edition of *England und Italien*, printed in Leipzig in 1787."

3. *The Biographical Dictionary of the Society for the Diffusion of Useful Knowledge* (London, 1843), 3:279; s.v. "Archenholz," by T[homas] W[atts].

4. James Boswell, *The Hypochondriack*, ed. Margery Bailey (Stanford University Press, 1928), 2:283-84. Bailey's extensive annotations do not mention a source for this Roman anecdote, nor does Robert G. Walker, "Addenda and Corrigenda to the Annotations of the Bailey Edition of Boswell's *Hypochondriack*," *English Studies*, 91 (May 2010), 274-88.

5. *A Picture of Italy. Translated from the Original German of W. De Archenholtz . . . by Joseph Trapp, A. M. In Two Volumes* (London, 1791), 2:46-47.

6. *The Biographical Dictionary of the Society for the Diffusion of Useful Knowledge* (London, 1843), 3:281.

7. For Archenholz's original essay in German see *Auszuge aus dem ungedruckten Tagebuch eines Reisenden. Rom. In Jahr 1779 bis 1781* (Dessau, 1782), 610-22; esp. 611; www.ub.uni-bielefeld.de/diglib/aufkl/littvoelkerkde/

8. Boswell was hardly fluent in German. In fact, he spent his time while in Germany trying to improve his spotty French. But his journals indicate anecdotally that his knowledge of German was more than sufficient to have read Archenholz. See, for instance, *Boswell on the Grand Tour: Germany and Switzerland, 1764*, ed. Frederick A. Pottle (New York: McGraw-Hill, 1953), 67, 125, 127, and 149.

Andrea Wulf. *Founding Gardeners*: *The Revolutionary Generation, Nature, and the Shaping of the American Nation.* New York: Alfred A. Knopf, 2011. Pp. 349. ISBN: 978-0-307-26990-4. Cloth, $30.00.

In May, 1818, just over a year after he returned to Montpelier following two terms as President, James Madison addressed the Agricultural Society of Albermarle, Virginia. In his speech Madison identified several problems in American agriculture, such as soil erosion and a decline in soil fertility. His proposed remedies included contour plowing, irrigation, and building up exhausted soil by applying manures. Through these measures he hoped to restore the "'symmetry of nature'—the interrelationship between earth and mankind" (Wulf 205). Andrea Wulf observes of Madison's speech that "taken individually, no single argument or proposition of his speech was an entirely original one, but Madison was the first to weave together a myriad of theories from different areas,

combining political ideology, soil chemistry, ecology and plant physiology into one comprehensive idea" (205).

Much the same could be said of Wulf's approach in writing *Founding Gardeners*; she has woven together a variety of disciplines including agriculture, botany, garden history, economics and politics. Some of the terrain Wulf explores in her book will be familiar to scholars of the eighteenth century, but her narrative casts a new and revealing light on this familiar landscape. At a time when Americans may be weary of jaded references to the political roles of the Founding Fathers, it is refreshing to encounter Washington, Adams, Jefferson and Madison in their lesser-known agricultural roles as Founding Gardeners. Wulf brings an outsider's perspective to her topic. She was born in India, schooled in Germany, and studied design history at London's Royal College of Art. Her 2008 book, *The Brother Gardeners: Empire & the Birth of an Obsession*, won the American Horticultural Society Award in 2010 and establishes her credentials in the areas of botany, garden history and agriculture. In this new book Wulf defines gardening in a broad sense, including everything from vegetable gardening to large ornamental estates, and agriculture as it relates to these gardens.

Wulf depicts the founding gardeners in stereoscopic views: in political environments which influence their gardening ideologies, and working in their gardens where these ideologies are translated into design and plant material. Although Wulf outlines the development of each founder's estate throughout his adult life, she selects for detailed analysis key moments that show most clearly the connections between public life and private gardening. For Washington, this is the years 1784-86, one of his longest sustained periods of residence at Mount Vernon after becoming a public figure. As commander of the continental army, Washington had studied the American landscape from Massachusetts to Virginia. In the summer of 1784, he travelled to western Pennsylvania and the Ohio River valley, country which he had encountered many years earlier as a young man. Wulf posits that Washington's extensive knowledge of the American landscape, and especially revisiting the vast western lands on his 1784 excursion, inspired him to re-design the grounds at Mount Vernon. He wanted to "liberate his garden from its claustrophobic corset of geometry, just as he had freed his country from Britain's yoke" (20). He chose almost exclusively American plants (many from his own 8,000 acre estate) for this "first truly American garden" (21). Ironically, Washington depended on English writers such as Phillip Miller and Arthur Young for information on horticulture and agriculture to accomplish his American concept. Wulf notes that Washington, along with Jefferson and Madison, depended upon slave labor to transform their design concepts into gardens. (Her analysis of Madison's model slave village at Montpelier provides interesting insight into slavery and the American landscape).

John Adams, who owned a much smaller property than the other founders (about 500 acres), depended upon his own labor and that of his family and hired hands to work the farm. Wulf focuses on Adams at home during the summer of 1796, the year he named his farm "Peacefield." "The name united Adams's passions—his country, his politics, his garden and his fields. It showed how much

politics and plants, the United States of America and agriculture, and peace and soil belonged together in his world" (108). John and Abigail had seen many gardens in France and England, but most "admired the ornamental farms such as The Leasowes and Wooburn Farm for their fusion of beauty and utility" (107). The ornamental farm, or *ferme ornée*, doesn't so much impose a design on the landscape as it ornaments or coordinates the existing elements of a working farm. Abigail and John felt this was the best concept for Peacefield, "because a farm nestled in America's spectacular landscape was already much like a *ferme ornée*" (107). The cropland, vegetable and flower gardens, orchards and pasture all formed a part of the larger landscape. John cut down a few trees to open a prospect to unite the working farm in the foreground with the western hills in the distance. Adams, like his fellow founders, studied the latest authorities (mostly English) on agriculture, but he also gained much knowledge through first-hand experience planting, mowing, weeding and manuring his own fields. Wulf recounts an amusing anecdote of Adams, the American Minister to the Court of St. James's Palace, with his hands thrust deep in a manure heap outside London to judge its quality. He found it inferior to his own manure heap at home.

Jefferson, like Adams, admired the *ferme ornée* and used this basic concept as a guide to transform Monticello upon his retirement in 1809. Whereas Adams had used a light touch to integrate Peacefield into the Massachusetts landscape, Jefferson imposed major changes on a Virginia mountain to provide a setting for Monticello. Wulf, who was a fellow at the International Center for Jefferson Studies at Monticello, describes Jefferson's shaping of his estate as a process that "combined his appreciation for beauty with his scientific endeavors. . . a celebration of the United States of America and the future" (176). She narrates the "orchestrated approach" of visitors through deep woods via the North road to the ornamental grove to the more open area and flower gardens near the house. "The closer to the house, the more controlled the landscape became, almost like a journey from wilderness to civilization" (178). Wulf captures the complex ironies of Jefferson's character and his estate in describing the creation of the great vegetable garden. Slaves moved 600,000 cubic feet of soil over two years to create the 1,000-foot-long terrace, a scientific, experimental garden where Jefferson tested hundreds of varieties from around the world. In spite of this mammoth garden, he had to buy vegetables from his slaves for the table. As Wulf points out, "The lack of basic vegetables in his own garden did not seem to bother Jefferson. The purpose of the huge plots was not to fill Monticello's kitchen larder, but to secure America's future—he was experimenting for his country and fellow countrymen" (185-86).

James Madison is remembered today for his leading part in creating the Constitution, but Wulf reveals him playing another founding role: that of proto-ecologist. His speech to the Agricultural Society of Albermarle in 1818 was just the beginning of his efforts in retirement "that would make him one of the most respected farmers in America and would place him at the vanguard of forest and soil conservation" (205). Wulf begins her chapter on Madison with a charming vignette depicting James and Dolly receiving guests for a party at Montpelier on a

summer day in 1817. In the vignette she describes the outstanding elements of the estate and notes that the surrounding forest was the "main feature." "Madison. . .had taken elements of the English landscape park and combined them with the American wilderness"(197). A 200 acre tract of forest preserved by Madison, and still enjoyed today by visitors to Montpelier, serves as living evidence of his concern for the environment. But his clear-eyed, practical attitude toward nature is also an important legacy. "Instead of exploiting nature ruthlessly as most farmers did, Madison's conclusion was that man had to return what he took from the soil" (206).

Wulf completes her stereoscopic view of the Founding Gardeners by placing them in environments far removed from their gardens, environments which informed their gardening and agricultural ideas. Chapter 2, "' Gardens, peculiarly worth the attention of an American': Thomas Jefferson's and John Adams's English Garden Tour," depicts these two Founders in April, 1786 as they escape difficult treaty negotiations in London. Wulf creates an amusing picture of this "odd couple" on a ramble through Wooburn Farm, a *ferme ornée* which influenced both men in shaping their American farms, and through Stowe, the "hotbed" of political landscaping.

In Chapter 4 Wulf depicts Jefferson on another road trip, this time with Madison. This jaunt through the Hudson Valley and New England combined politics and botany. These staunch Republicans were both keen botanists and enjoyed exploring (for them) new, northern territory and encountering new plants. Jefferson was especially interested in the sugar maple "because the tree had the potential to rid America of its dependence on British West Indies sugarcane" (94). Two more chapters focus primarily on Jefferson during his presidency. Chapter 6, "'City of Magnificent Intentions': The Creation of Washington, D. C., and the White House," recounts Jefferson's dislike for the grand plan for the city and his benign neglect of the White House and its grounds. Most of the information in Chapter 7, "'Empire of Liberty': Jefferson's Western Expansion," which details the Louisiana Purchase and the Lewis and Clark expedition, will be familiar to American readers. But Wulf's "outsider's" perspective and analysis of how the western landscape shaped the American character provide some interesting insights.

Chapter 3, "A Nursery of American Statesmen': The Constitutional Convention in 1787 and a Garden Visit," shows Wulf's narrative talent at its best. In this chapter she re-creates the visit of several of the convention delegates to Bartram's Garden on 14 July 1787 and suggests that this congenial botanical excursion may have influenced the vote to accept the Connecticut Plan two days later. It's nice to think that the Constitution might have germinated in a garden.

Founding Gardeners includes some fine color plates and several helpful garden plans. The book is well-researched and carefully documented. This solid scholarship complements Wulf's engaging storytelling.

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Seth Cotlar. ***Tom Paine's America: The Rise and Fall of Transatlantic Radicalism in the Early Republic***. Charlottesville: University of Virginia Press, 2011. Pp. xii + 269. ISBN: 0813931002. Hardcover, $35.

With the publication of this book, Peter Onuf and his crew of editors continue to release distinguished works in their "Jeffersonian America" series at the University of Virginia Press. In this brief volume, Seth Cotlar, who teaches at Williamette University, offers a new and inspiring interpretation of how radical newspaper editors, pamphleteers, and others, more or less influenced by Thomas Paine, transformed transatlantic radicalism in the 1790s. Britain and the United States evolved through two distinct stages during this decade. The initial heady days of the French Revolution and especially Paine's *Rights of Man* moved forward-thinking editors and writers to criticize much of the Washington administration's political, social, and financial policies. The early 1790s was the time when their words had the greatest impact on the American public. But ensuing events in Britain and France, and their impact in America, soon changed all that when the French Revolution dissolved into the Reign of Terror and the Americans confronted the impact of the Whiskey Rebellion. The backlash against revolutionary ideas and ideals, particularly by Federalists in America and the conservative leadership in Britain, led to the American crackdown on radicalism with the Adams administration's Alien and Sedition Acts and the quasi-war with France and to the British treason trials and the consequent transportation of many British radicals to Botany Bay.

By the end of the decade, most of those whom Cotlar calls "Painite" radicals went underground, in a sense, as the new consensus arose among Federalists and Republicans to attack all forms of nascent "Jacobinism." The very term "democrat" became acceptable for the first time in use by the right and the left: and with it was the facilitation of the rise of the party system, which, according to Cotlar, "saved the nation from a French-style dissolution" (p. 209).

Cotlar neatly divides his book into five chapters. The first reviews the role of radical newspaper editors, some of whom will be very familiar, men like Benjamin Franklin Bache, and many of whom will be less so, such as James Carey (the brother of Matthew), Thomas Greenleaf, and Thomas Adams. Here his goal is to set forth the proposition that their publications were specifically designed to create what he calls "reader-citizens" or "politicians," which comprised the foundation of a democratic order. These citizens possessed a truly global outlook: the convention was for editors to lift stories and editorials directly from the foreign press as well as from each other's papers.

In the second and third, he uses this international perspective to demonstrate how "Painite" radicals developed cosmopolitan attitudes, at least until it became impossible to follow this line of thinking in Britain and the United States when news of France during the Terror became well known. Specifically, in the third chapter, he poses the question of whether a man who considered himself a "citizen of the world" may also feel as if he is an American or Briton. In the fourth chapter, he focuses on the impact of many of Paine's economic and social

proposals: how, in other words, and whether it was possible to have a democratic order when there was no economic justice. Finally, in chapter five, he focuses on three developments of the 1790s that he finds crucial to the growing radicalism of the period: public opinion, citizenship, and representation.

In tackling the issue of 1790 radicals, Cotlar takes on the assumed wisdom of many scholars who have preceded him, especially Gordon Wood and Joyce Appleby. Wood and Appleby have argued, most notably in *The Radicalization of the American Revolution* and *Inheriting the Revolution*, respectively, that American democratic thinking was chaotic, often unfocused, highly focused on the individual, and exceedingly entrepreneurial. While Cotlar does not directly challenge this view, he emphasizes the role that the opinions of many people left unstudied by Wood and Appleby self consciously played in the utopianism and radicalism of the 1790s. Moreover, throughout the text and in the notes, he differentiates his position from the conventional wisdom of Wood, Appleby, and others of that generation of historians.

Thus, Cotlar's thinking in this book is more aligned with Simon Newman's *Parades and Politics of the Street*, and Rosemary Zagarri's *Revolutionary Backlash*, both of whom are far more interested than Wood, Appleby, and other older historians to study the ideas of activists and writers who are not so well known to readers. While he certainly has things to say about Washington and Adams (John and Sam) and others, his primary focus is on the common literate and literary men whose publications in both the major urban areas and in several rural retreats deeply influenced the thinking of many citizens who formed the backdrop of the new nation.

That said, despite his insights into common political culture of American society, Cotlar may have gone a bit too far in some respects. One wonders, for example, why it is "Tom Paine's" America that his title represents. It sometimes seems to be a stretch to call so many of his editors and writers "Painite" when they clearly go farther than Paine in their radicalism and one wonders why this is the case. Although Paine's influence is indisputable, surely others played key roles in transmitting radical ideas to America. Perhaps Paine gets the nod because he seems to have been the most mobile and most well known, traveling constantly between England and France in the early 1790s until his arrest by the Jacobins in December of 1793. So, while Thomas Hardy enters the picture because of the London Corresponding Society, someone like Thomas Spence, curiously, does not. Even so, the iconic figure of Tom Paine seems to predominate. If this is the case, it is difficult to make the case for the abolition of slavery and emancipation of slaves on "Painite" grounds because Paine, with but few exceptions, hardly addressed these issues. Curiously and ironically, it was John Adams and Alexander Hamilton, two clearly conservative Federalists of the 1790s that one could find, who vigorously advocated both of these. Later on, the figure of Constantin Volney, who immigrated to America, appears here: clearly another candidate for a model of 1790s American radicalism with his influential work on economic egalitarianism.

Moreover, on the cosmopolitanism of the "Painite" radicals, while Cotlar

poses an interesting question (can a citizen of the world be a citizen of the United States?), certainly Paine had no trouble in reconciling cosmopolitanism and nationalism. On several occasions, although he identified himself as having a universal character, once he emigrated in 1774 from England, he never doubted he was an American. This may well sound contradictory and even precious, but he had no difficulty marrying and living with the two ideals. It is curious to see why Cotlar seems perplexed by this phenomenon. In any event, he refuses to accept the simplistic view that Americans merely transformed their local perspectives to a national one, which, he says, is the conventional view. They, instead, believe that they became nationalists (patriots, if you will) through an international perspective. This is to some degree true of Paine, though we ought not to forget that his vision of America was through the emigrant's eye of a thirty-seven year old.

Moreover, Cotlar alludes to a moderate Enlightenment (p. 36) and a radical Enlightenment (p. 78), so my first thought was that he was employing Jonathan Israel's typology in Enlightenment thinking. But Israel's work is not even cited in the bibliography, which makes it somewhat difficult to determine just what Cotlar is up to when he raises these categories. By the same token, I was a bit surprised in this context to find an omission of another critical work, namely Simon Schama's *Citizens!*, because Cotlar so often focuses on the impact on the American psyche of the French Revolution's deterioration into Terror and chaos.

I say this in the context of his discussion of Edmond Genêt to whom he may have given more credit than he deserves in stifling radical American cosmopolitanism, when the diplomat recklessly tried to force the United States into a closer alliance with revolutionary France against Britain. Certainly his impact was negative, but Washington and Hamilton saw through him immediately (Jefferson took a bit longer than Washington). While the president did eventually meet him once, he essentially ignored him. After awhile, many Americans saw him as the kook that he was. Although he initially attracted large crowds, people may have thought of him more of a curiosity than a genuine spokesman for radical transformation. While Cotlar greatly emphasizes the impression made on Americans by the demise of the French Revolution into Terror, in my judgment, stories of that horror had the greatest impact on America's growing distaste for radical ideas, not Citizen Genêt's antics. Furthermore, Cotlar's inclusion of a discussion of James Rivington's 1795 decision to reprint the Le Noir story was fascinating, but I wondered about its impact. Le Noir, the main character in an anti-Jacobin novel originally published in England and written by Henry James Pye, was used by Rivington, a former New York Tory and in the 1790s a clearly anti-revolutionary editor, printer, and bookseller, to undermine American radicalism, especially the cosmopolitan persuasion so emphasized by many radicals just as word of the Terror was hitting America. But what Cotlar does not tell us was who cited the novel, or how well did it do in terms of sales. Without that information, it is difficult, if not impossible, to assess its impact.

In addition, I was intrigued by Cotlar's discussion of the doctrine of economic equality that he attributes to Paine and his followers. I would have liked

to have seen a more nuanced approach to "Painite" economic democracy, which as far as I can tell was not centered on the redistribution of land or wealth. The impression given here is that Paine may have gone that far, but that would have placed him in the same camp, say, of Thomas Spence (there's that name again), who advocated a proto-socialist movement in landed property, which was to be democratically owned by parishes, not private individuals, for example, in his journal *Pig's Meat*, 1793-95. Paine makes it clear, in *Agrarian Justice*, that it is "agrarian justice, not an agrarian law" that he promotes. While Cotlar does not explicitly say that Paine believed in the more radical approach to economic equality, one has the impression on this reading that he might have. In any event, some contrast with Spence might well have cleared this up to a considerable degree. As it is, while Spence apparently does not deserve even a mention, curiously *Pig's Meat* does (p. 175). (One small quibble: Cotlar cites "*the* swinish multitude" in references to Burke and his adversaries when Burke actually used the indefinite article, "*a* swinish multitude."

Part of the problem is that Cotlar seems to want to keep Paine in the picture when he clearly does not always deserve it. To say that it all is "Tom Paine's" America is overstated and a bit rash. Even when addressing the issue of representation and the franchise, Paine has to appear, but now it is in an apocryphal story repeated by John Keane in his most admired 1995 biography. Many critics of Keane's *Tom Paine* were amazed by how he had found so much that was then unknown about Paine's early life. But these critics failed to see how speculative most of what he offered as fact actually was. They all were all hornswoggled by the story Cotlar repeats and Keane passed off as true, one that was undoubtedly fabricated by Royall Tyler, who as an American playwright dreamed up lots of stories. The story goes that Paine's held forth in a London tavern about granting voting rights only to those who were "men of sense," i.e., a minority. As far as I know, Paine pretty constantly stuck to the goal of universal manhood suffrage. I regret Cotlar repeats this story without blinking as if it were true, as Keane had done sixteen years ago (pp. 171-72).

That said, the greatest pleasure of this book is how Cotlar so skillfully weaves British and American radicals, whether "Painite" or something else, in and out of the transatlantic picture. The great advantage of the volume resides in how he reminds his readers of so many well-known writers but at the same time introduces us to so many others with whom we may be unfamiliar. This is the book's greatest virtue.

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Mary Trouille. ***Wife Abuse in Eighteenth-Century France*** (*SVEC* 2009: 01.) Oxford: Voltaire Foundation, 2009. Pp. xiv + 378. ISBN 978-0-7294-0955-1. Hardcover, $110.

Mary Trouille's *Wife Abuse in Eighteenth-Century France* demonstrates that the capacity to enforce and end a marriage must be as much in a woman's as in a man's power, and in any family or judicial authority's power, if decent, safe lives for all be the goal of society. Trouille argues that partial recognition of the real risk of putting a wife into the unqualified power of her husband made visible in eighteenth-century judicial memoirs and novels focusing on marital misery exerted a salutary influence on enough law-makers in the French assembly to pass the liberating 1792 divorce law (e.g., 69-77). Her book consists of a richly-detailed analysis of a thicket of texts: judicial memoirs and court documents, non-fiction *Causes celebres*, "secret correspondences" (62-63) and life-writing, gothic and novels of sensibility, philosophical and revolutionary tracts; psychoanalytic and sociological studies of spouse and parental behavior, together with records of law, custom, and political battles, showing the results of the power allowed a husband over his wife and children from the eighteenth to the twentieth century in France and Britain. Written in a studiously neutral style, grave in tone, *Wife Abuse* is nonetheless painful to read as these texts reveal what life is like for a woman in societies where men are not just allowed to punish wives but automatically justified in punishing them. Trouille proves that physical and emotional abuse of women was pervasive in all classes in marriage (26-37). The effect of her book is to transform our understanding of the era's "virtue in distress," gothic and semi-pornographic novels: while they may be sentimental and exploitative fantasies, they also mirror a perceived defenselessness of women in the face of spousal abuse (e.g, 244-55) and their lack of status and disesteem (42-43, 143).

In Chapter One Trouille takes us through laws, customs, and attitudes towards marital distress, and specific changes in French divorce law (51-55), from 1792 when a law was enacted which, with some barriers (e.g., having to convene newly-invented family councils for advice) allowed either spouse inexpensively to obtain a divorce on a basis of incompatibility and/or mutual consent. We move through successive stages of renewed restriction. In 1803, the wife again had to prove severe abuse by her husband, and endure unilateral rules about adultery: a husband could be fined if he brought his mistress into the house, while a wife proved guilty of adultery could be imprisoned. In 1816 divorce was for most people abolished entirely; for a wife to obtain a separation from her husband she had to prove him guilty of criminal behavior and/or severe beating causing her to fear for her life. Trouille demonstrates that from the later seventeenth well into the twentieth century, wife-beating and other abuses (deprivation of shelter, food, money, and children; forms of imprisonment; and behaviors causing emotional distress) have been ubiquitous in all classes of French society and, abetted by religiously-worded exhortation, treated leniently in English and French courts (26-56). For a brief eleven years (1792 to 1803) the divorce rate soared, with "wives initiat[ing] the procedures in two-thirds to three-quarters of unilateral divorces in the regions studied so far" (53). The reader is

offered factual specifics about people, cases, attitudes, and shown the importance and rhetorical excellence of French legal and literary texts that emerged from court cases across the century and were meant to sway judges, juries and the reading public. The central non-fiction text of Trouille's book, Des Essarts's *Causes celebres*, a widely disseminated compendium written and compiled over many years (1744-1810) is described. Adapted, abridged, reprinted, translated, it was a goldmine for novelists.

Six marital court cases, accompanied by briefer descriptions of analogous comparative cases, put before the reader what mores counted, what realities (e.g., the syphilis epidemic, 59-63, 71-73) and how the agendas and lives of specific lawyers created the content left to us (Chapters Two through Six). The specifics of these, who argued and what are thus central to its merits. Madame Ble was able to obtain a divorce and return of her property because Linguet (an influential advocate using effective progressive reasoning, 61-63, 78-80) persuaded the court that her husband married her knowing he was infected with syphilis, and proceeded to infect her; the child she gave birth to was born sick and died within a couple of years. This case swirls about the sex act: the wife was said not to want to have sex with her husband since once she discovered he had syphilis, she assumed he would re-infect her and any children they would conceive (63-66, 74). Since a woman was supposed never to refuse her husband and there was no recognition that forcing her would be rape, she needed to separate herself from him quickly in order to avoid beating. Mme Ble sued in 1757 and within 16 days won a separation of persons and property and her husband was instructed to return her dowry. Trouille thinks the court acted quickly because it cared about the production of healthy children (65, 87-88). By contrast, it took Mme de Mezieres six years to get a separation on grounds of financial mismanagement as much as physical abuse (116-17). Mme de Mezieres's experience shows us how an older woman who, depressed after her first husband died, married a younger man, was subject to shame and therefore vulnerable to mistreatment (96-98, 122-23). The aggressive and financially astute M. Collet outmaneuvered an older suitor, and frightened and duped her into marrying him using methods reminiscent of Richardson's Lovelace (97-99). We witness the wife's excessive abjection before his shocking violence (103-7). Mme de Mezieres had to resort to a lettre de cachet to find safety in a convent first. We are in the terrain of the gothic novel (107).

Differing class allegiances in the case of M. and Mme Rouches formed part of lawyers' shaping of their story as about a woman who had aspired to an independent social life and been pressured into marrying a much older narrow-minded rich merchant. Mme Rouches complained that her husband allowed his heir by a previous wife to kick and hit her during her pregnancies: her children threatened this son's primogeniture. She also cited inescapable brutal violence when she attempted to avoid sex that in her case would cause further of these pregnancies irritating to father and son. Both behaviors are commonplace in abuse cases: the woman who is pregnant is even more a target of physical abuse; she is subject to violence during sexual intercourse or if she refuses to have it. M. Rouches counter-accused her of adultery to which his conservative lawyer, Desazars, linked Mme Rouches's supposed squandering of M. Rouches's hard-earned money to buy luxurious goods above their station. Desazars also maintained their plebian origin precluded any

privileged complaints about severe beatings (this is in accordance with assumptions about what lower class must endure as opposed to upper-class women, 143-44). Given Des Essarts's biased narrative on M. Rouches's behalf whose materialistic resentments Trouille seems to credit (she labels the case "battered wife or clever opportunist"), it surprises Trouille that the court granted Mme Rouches a quick separation, with the husband paying court costs (125, 150-52). But I take it that Mme Rouches's progressive and high-ranking barrister Bastoulh's dramatic presentation, his sympathy for the young woman (he blamed the husband for choosing such a young wife), and his explanation for Mme Rouches's having waited eight years (just then her stepson had become old enough to endanger her life) were all heard by the court (131-38).

The lawyers' arguments in the second three cases reveal how the transformation of the law in 1792 enabled much more to come out in public that was understood to count with the complainants but hitherto had not, and how this new material conflicted with the continuation of traditional attitudes. The case of Mme de La Berge brings before us a man who married a woman solely for her money and, when she ran out or refused him, beat her mercilessly and terrifyingly: he may have meant to kill her in order to get control over her money (165-68). He also humiliated her by keeping his mistress in the house and taking his mistress to public occasions (169-70). Trouille presents the case as a direct challenge to male violence and the double standard in courts; the case remains relevant because it was held against the wife that she stayed and, according to Trouille's retelling, even supported him, e.g., she worked to get him a safe conduct against creditors to allow him to return home; when he arrived, he took a knife to her (172-75). Mme Mandonnet did not want to have sex with her husband after the birth of the first child; he beat her ferociously. Again the husband is much older than the wife, and she was forced into the marriage by her parents, but here the parents then sided with the daughter, enabled her to leave him, and sought return of (their) property. The conservative lawyer Bellarts's text consists of a first-person narrative attributed to a husband in order to persuade M. Mandonnet's listeners that he was not so bad (196): M. Mandonnet is presented as finding himself driven to tell further humiliating realities (e.g., his father left the property to his sister, 183-84). Trouille suggests Mandonnet's use of the first person is tantamount to confessing his need and (for a male) socially unacceptable vulnerability (192-97). Mme de l'Orme had instituted divorce proceedings in 1802 only to find in 1803 these were no longer valid. Now Bellarts, the very lawyer who argued against Mme Mandonnet argued for Mme de l'Orme on grounds of incompatibility, and says that a lack of companionship is a centrally valid reason for seeking an end to a marriage, "odious hypocrisy," "vindictiveness" and "vulgarity" are worse to endure than sexual misconduct or violence (quite a turnround), and she must not be allowed to go back, for M. de l'Orme will retaliate and keep her property (204-8). All three cases show that the 1792 law at once unveiled and denied an age-old assumption that a man owns the woman he marries and it is his right to punish her when she asserts her independence from him as part of his "understandable" need to retaliate at the world's not valuing him.

Unfortunately, Trouille's text in all these cases (especially Mezieres and Berg,

107, 175) is bedeviled by an all too frequent recourse to her persuasion that "female masochism," sometimes simply cited, sometimes supported by references to psychoanalytical and literary studies (e.g., Masse's *In the Name of Love: women, masochism and the gothic* [Ithaca: Cornell UP, 1992]), are valid explanations for female endurance of suffering. She describes as insightful Bellart's belief in "the dynamics of violent marriage" (204) as a creditable viable relationship and then quotes as "a similar insight" an inane passage in Montesquieu's *Lettres persanes* that presents as amusing how Moscow wives want to be beaten daily (205; see also her citation of a similar comment by Retif de la Bretonne, 280). Trouille herself cited in her valuable extensive bibliography, J.P. Martin (ed., *Violence and the Family* [New York: John Wiley, 1978), Lenore Walker and Elizabeth Waites ("Battered Women and Learned Helplessness" and "Female Masochism and the Enforced Restriction of Choice," *Victimology*, 2 [1977-78]: 525-44) whose work demonstrates how this explanation (which partly absolves society) is maintained by not looking at the social arrangements and circumstances of a case. The girl is offered a highly restricted set of choices and is trained early on to see that none of her actions have any effect on what is done to her. She is shown doing anything to try to free herself is not just useless, but will bring more punishment. This kind of thing done early creates a passivity in individuals difficult to break out of. I have room to cite but one exemplifying incident which segues us into the third part of Trouille's book: in Retif de la Bretonne's *Ingenue Saxancour, ou La femme séparée*, when one night, the husband, Moresquin (whose real life counterpart was Retif's daughter, Agnes's husband, Auge) beats Ingenue (Agnes's surrogate) cruelly, and abuses her sexually (sodomizing her by force, soiling her, demanding irrumation), a naked Ingenue flees her house to a nearby stairwell, and is told by a neighbor to return to her husband, that it's her duty to obey him, i.e., to do what he wants (*Ingenue Saxancour*, 92-105). Trouille's cases say little about the involved children whose presence and needs strongly influence a wife's decision to return or put up with a husband to whom in the period she had to abandon their child.

Trouille provides lengthy close-readings of Sade's *Marquise de Gange*, Stephanie de Genlis's *Histoire de la duchesse de C****** (from *Adele et Theodore*), along with *Ingénue Saxancour*, novellas based on real life events like those in Des Essarts (Chapters 7-9), and concludes her book with a brief exegeses of four semi-autobiographical novels by women: Wollstonecraft's *The Wrongs of Women; or Maria;* Graffigny's *Lettres d'une Peruvienne*, Riccoboni's *Lettres d'Adelaide de Dammartin, comtesse de Sancerre* and d'Epinay's *Histoire de Madame Montbrilliant* (321-28). The method is similar to her approach to her many texts in her magisterial *Sexual Politics in the Enlightenment: Women Read Rousseau*: she uses a wide variety of critical perspectives to create a rich digest of biography, literary history, and women's political battles and recent studies. She offers a comparative treatment of Sade's novella with at least eight other versions of the story from the later seventeenth to early twentieth century to explore what happens when matter written in one genre is reformed in another. Sade's book is a "parodic gothic novel superimposed on a historical chronicle" with abrupt changes in style and wild shifts, from tongue-in-cheek gothic-like episodes (comic kidnapping), to grave Comus-like

philosophical debates, novelistic characters, and a tragic narration of the Marquise's terrible end and pious death (214-36). I found Sade's misanthropic lesson parodically appropriate: we are offered a poetic justice which did not occur in life and not told that the three brothers escaped with impunity because it's "si consolant pour la vertu, que ceux qui l'ont persecutee doivent infailliblement l'etre a leur tour" ["so consoling for virtue to know that those who have been persecuted infallibly persecute in turn," my translation, *Gange* 15)].

Trouille does justice to the relentlessly realistc texts both Genlis and Retif achieve. In Genlis we experience (to use modern terms) the story of a wife as hostage berated by a captor whom she has been taught to respect, and tortured by solitude, darkness, and helpless dependence on him. Trouille's analysis allows the reader to see how Genlis transcends her conscious understanding to dramatize the adversarial as well as supportive nature of parent-child relationships, the unnameable and unthinkable acts that do happen, and thoughts and feelings that can lead to "une transformation des structures sociales et culturelles" (268-71). Trouille has just published an English translation of *Adele et Theodore*; and we may now hope the emergence of serious Retivienne studies in the last two decades will bring with it an English translation of *Ingenue Saxancour,* for Trouille's discussion shows it to be what my reading confirms: one of the most powerful depictions of spousal abuse ever written, a probing analysis, presentation of the psychology of an inveterate abuser of other people, and full explanation of the complexities that can lead a woman to endure sordid debasement and hard physical punishment. Retif's seriousness and success may be seen in the increasingly common argument the novel represents a collaboration with his daughter (297-306).

Trouille's section based on women's texts is shaped to suggest their writing about their lives was "a courageous act of self-affirmation" in an era when women's texts were dismissed, a "form of therapy" and a "protest against the condition of women" (327-28). She suggests that by substituting stories for argument you teach what laws mean (315). Hers is a book whose importance goes well beyond a study of eighteenth-century texts because her stories intersect with real lives then – and now. She says violence towards women by men is still tolerated. I have one text by women to add to hers: the screenplay writer and film director and producer, Nadine Trintignant's *Ma fille, Marie* (2004). In 2003 Nadine's daughter, the French actress, Marie Trintignant, then 41, a mother of four children, was beaten to death by Bertrand Cantat, the man Marie was then living with. Marie's mother also writes from motives like Retif's: she braves a taboo to bring private matter into the open to expose the killer whose behavior she has had to hear justified (in court); to testify accurately to the full reality of what had happened; and to assuage a parent's guilt. Trouille's project is just that of Nadine Trintignant: "d'aider les femmes anonymes, dont certaines, comme toi [like Marie suffered and], meurent sous les coups . . . Il faut les secourir" (*Ma fille, Marie* 171; cf. Trouille 329).

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Raymond F. Hilliard. ***Ritual Violence and the Maternal in the British Novel 1740-1820***. Lewisburg: Bucknell University Press, 2010. Pp. 316. ISBN: 1611484049. Hardcover, $68.50.

It is a commonplace of literary criticism that the novel is a modern form. Traditionally, Ian Watt and others have aligned the rise of the novel with the shift from feudal to more democratic forms of government, Lockean individualism, and the growth of commerce. This has led to the productive and rigorous engagement of scholars of the novel with the historical particulars surrounding the novel's development and the political implications of the aesthetic and narrative structures built into its form. For example, Toni Bowers in her recent *Force or Fraud: British Seduction Stories and the Problem of Resistance* (2011) reads the seduction plots of the early eighteenth-century novel as Tory novelists' depiction of the psychological and political ramifications of the complicity or submission required by them in a Whig dominated political system. Sandra Macpherson's *Harm's Way: Tragic Responsibility and the Novel Form* (2010) uncovers a new liberal genealogy for the novel that instead of focusing on the Lockean notions of contract and consent focuses on liability and challenges traditional understandings of the novel's portrayal of personhood and agency. Although Raymond Hilliard's *Ritual Violence and the Maternal in the British Novel 1740-1820* (2010) engages like Bowers and Macpherson with novelists like Samuel Richardson and Henry Fielding and sees gender and questions of the self as central to understanding the novel's development, he largely bypasses the eighteenth-century novel's debt to historical particulars and modern political structures. Hilliard understands the novel outside of eighteenth-century ideological and historical structures by uncovering the novel's engagement with the psychosexual significance of the mother. According to Hilliard, the eighteenth-century novel elaborates myths of "persecution and reparation" that come out of the tradition of romance and can be traced back to ancient ideas of female sacrifice. Hilliard also ties the eighteenth-century novel to Melanie Klein's relational model of psychoanalysis, linking "successful reparation" with the mother to novels he classes as comic such as Jane Austen's *Sense and Sensibility* and "failed reparation" or the infant's continued persecution fantasies with what he categorizes as tragic novels, such as Samuel Richardson's *Clarissa* (31).

After introducing this framework in his first chapter, he applies this mythic lens to several canonical novels. All of these novels engage with elements of Hilliard's mythic lens, which includes a fixed number of character types or as Hilliard claims "functions": the good and bad mother, the persecuted heroine, the villain / sacrificer, the rescuer as well as the metaphoric infant (46). He resists using these types to psychoanalyze individual characters. Instead he claims that each figure possesses a "function" that plays a part in "collaboratively enacting a developmental process in an implied self or mythic text-as-self" (205). The strength of this "text-as-self" approach is that it invites readers to think about novels that are sometimes separated by generic or even period distinctions in conversation with each other. In the second chapter, he discusses *Clarissa* and

William Godwin's *Caleb Williams* as examples of tragic novels. He claims that both novels draw on metaphors for ritual actions of persecution, particularly the hunt, the sacrifice, and cannibalism. He reads characters like Richardson's Mother Sinclair as embodying traits of the bad mother who cannibalizes Clarissa, the persecuted heroine. The application of these ritual metaphors to the novel inspires an interesting reading of Clarissa's refusal to eat at the end of the novel as self-cannibalism. Caleb Williams like Clarissa occupies the position of a feminine persecuted victim, and Hilliard understands the characters Falkland sends after Caleb as manifestations of the cannibalistic female. He continues by uncovering the dynamics of persecution and reparation in Fielding's *Tom Jones* and *Joseph Andrews* in his third chapter. He describes Sophia Western as the object of the hunt, and casts Lady Booby as an insatiable bad mother. Hilliard continues to apply these mythic types to readings of gothic novels, such as *The Monk*, *Melmoth the Wanderer*, and *Vathek*. In his fifth chapter, he discusses the work of women writers such as Frances Burney's *Evelina*, Elizabeth Inchbald's *A Simple Story*, Mary Wollstonecraft's *The Wrongs of Woman*, and Jane Austen's *Sense and Sensibility*. His final chapter reads Walter Scott's historical novels *The Heart of Mid-Lothian* and *The Bride of Lammermoor* as examples of comic and tragic narratives of reparation and persecution.

One of the strengths of Hilliard's analysis is its ability to put novels typically separated by generic categories in conversation with each other, but this can also be considered a weakness. The character functions he presents make the plots of the narratives he discusses seem overly formulaic and flatten important differences between realist, gothic, and historical fictions. Although these generic types certainly overlap, as recent studies by Anne Stevens and Ruth Mack have shown, realist, historical, and gothic fictions do engage with character and plot in different ways that are subordinated in Hilliard's study to his overarching thesis. In many ways, the eighteenth-century novel loses some of its particularity in this study. If the novels, as described by Hilliard, repeat much earlier patterns found in romance and anticipate what seems to be a transhistorical process of development described by Melanie Klein and other contemporary psychoanalysts, one wonders what makes a novel a novel? Additionally, is the novel a modern form as critics have convincingly argued for decades? Nevertheless, Hilliard's study challenges us to think beyond what some might see as the overly historicized or politicized approaches that have dominated literary criticism for the past twenty years or more. Although readers might not be convinced by Hilliard's approach, his effort to chart a new direction for the novel makes his book worth reading.

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Randy J. Sparks. ***The Two Princes of Calabar: An Eighteenth-Century Atlantic Odyssey*** [2004]. Cambridge, MA: Harvard University Press, 2008. Pp. 189. Paperback edition: ISBN 978-0-674-03205-7.

What does Paul Gilroy's often quoted idea of the 'Black Atlantic' really mean? In this short, focused, and eminently readable book, Randy Sparks illustrates what living a life in the eighteenth-century Black Atlantic might actually have entailed. His starting point is a little-known and poorly understood event: a massacre which took place in 1767 at the West-African slave-trading port of Old Calabar (today, one of Nigeria's largest seaports). The details are unclear, and were deliberately obfuscated by slave-traders anxious to preserve their reputations. As Sparks shows, however, the ambush reflected little glory on either the African or the British slave-traders involved, and would have long-lasting ramifications. One of these was the kidnap of two young people, both close relatives of Grandy King George, the principal slave-trader and political power of Old Calabar. Little Ephraim Robin John and Ancona Robin Robin John survived the assault on Grandy King George's forces, but were taken aboard a British slave-trading ship, transported across the Atlantic in the infamous Middle Passage, and sold as slaves in the West-Indian island of Dominica. Protesting that they had been illegally enslaved, they were offered an escape route to freedom by another British slave-trader—who promptly cheated on them and sold them into slavery in Virginia. Once again they escaped and made their way to Bristol, the principal slave-trading port in the south of England, arriving in 1773. There, despite being briefly imprisoned, they entered into a series of complex negotiations with slave-traders, religious leaders, and legal experts. They became friends with Charles Wesley and their case was heard—successfully—by the Lord Chief Justice, Lord Mansfield, the towering eminence of the late-eighteenth-century legal world, whose judgement the previous year in the case of the slave James Somerset had for the first time questioned in court the legitimacy of slavery in England. Once again free, the Robin John brothers set sail for West Africa, but were shipwrecked in the Cape Verdes, rescued, and returned to Bristol. They eventually returned successfully to Old Calabar—where they resumed successful careers as slave traders.

In Sparks's capable hands, the Robin Johns' story becomes a lens through which to view the eighteenth-century Black Atlantic in all its complexity and ambiguity. Drawing on a wide knowledge of the historiography of the Atlantic World, but focusing when necessary on personal testimony, local accounts, and small-scale experience, Sparks effortlessly melds the micro and the macro. The book is immaculately researched (with extensive and extremely useful endnotes) but the academic apparatus rarely impedes the narrative. Indeed, the book's main fault is that the narrative is sometimes allowed to override what can be known for certain when Sparks falls into the trap, common to many popular historians, of assuming too much. How can we know that the brothers 'dreamed of returning home at last' or that 'Little Ephraim and Ancona sweated, retched, and suffered below the stinking decks of *The Duke of York*'? Such assumptions will set the

teeth of many historians on edge and could have been omitted, or at least phrased in more conditional language. Nevertheless, these moments, almost always in the introduction or conclusion to a chapter, are brief and, for the most part, Sparks confines his attention to what can be backed up with evidence.

Overall, then, *The Two Princes of Calabar* is a highly readable and academically sound work of popular history that will be read with enjoyment both by experts in the field and by those coming to it for the first time. It would make an excellent introduction to the notion of the Black Atlantic, both for general readers and for students studying courses on the history, literature, and culture of the Atlantic World in this period. Those more familiar with the topic will also find much to interest them, not least, Sparks's keen understanding of the dynamics of trade on the West-African coast, a topic much neglected by scholars of the slave trade who often focus on the British, American, and Caribbean portions of the triangular trade. Although perhaps not its central aim, the book demonstrates clearly that the 'Black Atlantic' is not merely a clever idea of postmodern theorists, but was a solid reality for those who lived within that system. For that reason alone, the book is an important addition to our understanding of the eighteenth-century Atlantic world.

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In Memory of Arnold A. Markley, IV

Our colleague Arnold A. Markley died on 3 June 2011, at the age of 47, after a three and a half year struggle against leukemia. He is survived by his life partner of seventeen years, Brian Meyer, his mother, Julia, his father and stepmother, Bill and Cori Markley, a sister Mary Markley, and other family members. Among the mourners were thousands in Philadelphia, the faculty, staff, and former students of Penn State's Brandywine Campus, and all at other campuses who had the pleasure of meeting Arnold. His colleague Sophia Wisniewska praised Arnold for maintaining throughout his illness that "trademark sense of humor and positive outlook, thinking of others instead of himself." One tribute described him as a "southern gentleman" and that goes a long way to capturing his beauty and charm, and his gift for listening to people, but he was also, for one so accomplished and polished, a very agreeable and kind man, a community servant, and a man's man.

Arnold was the president of his 1982 graduating class from Fayetteville Academy. There is a fine tribute to him by Kim Hasty in that Academy's fayobserver.com website, which notes that 15,000 tributes were posted on Arnold's caringbridge.org guestbook. He took his B.A. from Guilford College with majors in English and Classics and a minor in Art, then completed Post-Baccalaureate Classical Studies in Latin and Greek at Penn. He took his Ph.D. in English from the University of North Carolina at Chapel Hill (1996), focusing on

British Romantic literature.

Arnold Markley's research often focused on British literature, especially the novel, impacted by the French Revolution, on such figures as William Godwin, Thomas Holcroft, and Charlotte Smith. Thus we turned to him for a review of Duncan Wu's *William Hazlitt: The First Modern Man* (2008), which appears in the September 2009 *Intelligencer*--and it is a very good review, indicative of how Markley brought great intelligence and high standards to all he did. The review was no doubt written under the strains of his illness, which cut into his considerable productivity. He managed to speak at the MLA in December 2009 on Thomas Holcroft's memoirs and literary works.

Markley was an accomplished editor. With Gary Handwerk, he edited for Broadview Press Godwin's *Caleb Williams* (2000) and *Fleetwood* (2001). For the four-volume Mary Shelley's *Literary Lives and Other Writings* (Pickering & Chatto), he edited the fourth volume with *Poems, Uncollected Prose, Translations*, etc. (2002) and for the 10-volume *Works of Charlotte Smith* (P&C) he edited *The Young Philosopher* (2006). He edited Thomas Holcroft's *Memoirs of Bryan Perdue* and *The Novels and Selected Plays of Thomas Holcroft*, vols. 4-5 of another P&C series. His critical studies include *Stateliest Measures: Tennyson and the Literature of Greece and Rome* (Toronto, 2004) and *Conversion and Reform in the British Novel of the 1790s: A Revolution of Opinions* (Palgrave Macmillan, 2009). His articles include "Curious Transformations: Cupid, Psyche, and Apuleius in the Works of the Shelleys," *Keats-Shelley Review*, 17 (2003), 120-35, and "Charlotte Smith, the Godwin Circle, and the Proliferation of Speakers in *The Young Philosopher*," in *Charlotte Smith in British Romanticism*, ed. Jacqueline Labbe (P&C, 2008), 87-99.

Markley was a very fine teacher. While on tenure track, in 2001, he won Penn State University's system-wide George W. Atherton Award for Undergraduate Teaching, and later he was voted Distinguished Teacher of the Year at the Brandywine Campus. His C.V. lists various forms of academic and community service, not even mentioning his years as Honors Coordinator, which is how I came to know him. I was amazed that he was organizing course-centered honors trips to Italy--it inspired me to create lesser outings for my students. Markley's volunteer work included delivering meals for Manna in Philadelphia. His funeral was held 11 June at St. Luke and the Epiphany Church in Philadelphia. The Penn State Brandywine held a moving memorial service on September 30. My department head and colleague, Richard Kopley, who offered a tribute, reported that the service was "an amazing event"--"remarkable--and not least of all for the dozen or so students who spoke about Arnold as a teacher," one of whom held up "a paper of hers that he'd graded." Brandywine has set up the Arnold Markley Scholarship in his honor (contact the development office at the campus, 25 Yearsley Mill Rd., Media, Pa 19063). To quote Wisniewska again, "Arnold's passion for learning and dedication to his students has left an indelible mark on this campus"--yes, and it's a great consolation and inspiration that people can touch and transform a whole community.

In Memoriam: T. H. Howard-Hill, A. Mason, & P. J. Stanlis

Although they were not members, we note the passing this year of T. H. Howard-Hill, Alexandra (Sandy) Mason, and Peter J. Stanlis and recognize their importance to scholarship.

T[revor]. H. Howard-Hill died in his home in Columbia, SC, on June first. Only a couple months earlier, when I saw him at Penn State during the STS conference, Trevor spoke enthusiastically of his pleasures, his family, his travels in recent years with Joy Gamby of New Zealand, a friend of his youth that he'd become reconnected with, his home and garden, opera, and his enjoyable stay that week with Jim West. He lamented his inability to follow recent computer-in-the-humanities projects, a field that he helped pioneer. Trevor had long been performing superbly the duties of editing *The Papers of the Bibliographical Society of America* (*PBSA*), which made him one of the captains of bibliographical studies throughout the world. That was part of his contribution to 18C studies, but greater still were the many volumes of his *Index of British Literary Bibliography* (1969-99), and also his *British Book Trade Dissertations to 1890* (1998) and *The British Book Trade, 1475-1890*, 2 vols. (2009)--the last two were reviewed in the *Intelligencer*s of 14, no. 3 (Sept. 2000), 30-31 and 24, nos. 1-2 (Feb. 2010), 32-35.

For further remarks, I will paraphrase and quote from the fine memorial tribute to T. H. Howard-Hill by his friends William Baker (Northern Illinois U.) and Patrick Scott (Curator of Special Collections at the U. of South Carolina), published in Britain's *The Independent* of 3 August 2011 and forthcoming in an enlarged form in this fall's *PBSA*: "Trevor Howard-Hill, a New Zealand-born pioneer in literary computing and an expert on dramatic manuscripts of the Shakespearian period, was one of the most widely respected scholars in the emerging field of book history and one of the most tenacious and skeptical combatants in the rapidly changing world of editorial theory." He took his degrees from Victorian U. in Wellington (Ph.D. 1960), working under I. A. Gordon and Don McKenzie, and from 1961-63 served as head cataloguer at the Alexander Turnbull Library. At this time he planned the massive British Literary Bibliography project. His dissertation research on the scribe Ralph Crane and Shakespearean spelling took him to England for computer access, and he worked from 1965-1970 as a "research fellow in literary computing in Oxford," producing the "37-volume series of Oxford Shakespeare Concordances (1969-73)." The expertise he gained thereby he shared in *Literary Concordances: A Guide to the Preparation of Manual and Computer Concordances* (Pergamon, 1979). In 1969 and 1971 Oxford published his *Bibliography of British Literary Bibliographies* and *Shakespearean Bibliography and Textual Criticism: A Bibliography*, Vols. 1-2 of his *Index to British Literary Bibliography* (he would expand them in later editions, 1987 and 2002). Under Alice Walker, "he wrote a second doctoral thesis, his influential study of Ralph Crane and some Shakespeare first folio comedies (1971)." Baker and Scott note that at the time these works "terrifyingly" raised "standards for future bibliographical researchers." In 1972 he was recruited from U. College Swansea "to join an ambitious group of textual and editorial

scholars at the University of South Carolina," where he would remain, "though he went back to Britain every year, both for research and to see his daughters from his first marriage." He received NEH and Guggenheim fellowships (1979 and 1989), became the C. Wallace Martin Professor of Entglish (1990-99), and then retired "into an office in the university library, from which he continued to edit *PBSA*." Baker and Scott note that Howard-Hill "was almost unique in his range of knowledge of the Shakespearean texts themselves, of the printing practices that transmitted them, and of contemporary dramatic manuscripts and their conventions. . . . What distinguishes Howard-Hill's bibliographical work is not only its daunting scale, but the quality of the data he provided. He insisted on seeing every item included for himself, often traveling to small-town libraries in Britain to hunt for elusive items and pore through long-neglected local periodicals." He edited works by Fletcher and Massinger and by Thomas Middleton and put his editorial wisdom into "Modern Textual Theories and the Editing of Plays" (*The Library*, 6th ser., 11(1989), 89-115, which many editors of eighteenth-century texts would find helpful in their choice of copy-text and treatment of accidentals. (I would add that another tribute to Howard-Hill's contributions, by Mac Jackson, will appear in the *Script & Print* this year.)

Alexandra Mason, "Sandy" to friends and colleagues, died at age 80 on 24 June. Born in Massachusetts, she graduated from Mount Holyoke College in 1952 with a B.A. in Greek and then took an MLS from the Carnegie Library School and did post-graduate studies in librarianship at Durham U. and the Bodleian. Mason played an important role in building the Spencer Research Library in Kansas. As the first Spencer Librarian, or Head of Special Collections, in 1975-1990, she continued the Kansas tradition of capturing important collections wholesale and building up further those owned--she added to the Curll collection acquired in 1955 from Peter Murray Hill, the Richmond P. and Marjorie N. Bond Collection acquired in 1970, the pamphlet collection, etc. Mason retired in 1999, but continued to volunteer time and care to the library. She produced for it *A Guide to the Collections* (1964; 4th ed., 1987). She also wrote various *Collection Development Policy* documents and also exhibition and collection catalogues, such as *John Gould: His Birds & Beasts* (1981) and, with Robert Mengel, *A Catalogue of the Ellis Collection of Ornithological Books in the University of Kansas Libraries* (1983). She was on the graduate faculty and taught courses in English. An obituary at LJWorld.com quotes the website of the University's Women's Hall of Fame: "She has ever been an active and highly effective participant in many good and moral causes, for example, women's rights and intellectual freedom . . . she simply lived her beliefs and convinced others of their rectitude by her example." She was survived by her friend and housemate Ann Hyde, long ailing, whom Sandy had cared for. Those who worked with her, as our Manuel Schonhorn and the late A. C. Elias, Jr., were impressed by her industry and efficiency--by what I suppose was in part her toughness--she didn't suffer fools. Manny stresses that she was "a teacher too, but with a hidden intelligence that year after year made me appreciate her more." She was long co-trustee with Elias for ASECS Irish-American Research Fellowship, and, after stepping down, provided

reader's comments for the applications up through last year. About ten years ago she set up under the Bibliographical Society of America's auspices The William L. Mitchell Prize for Research on British Periodicals, named as a tribute to her colleague at the Spencer Library and largely endowed by Mason. She recruited me to write up the mission statement and guidelines, but she was such a stickler for details that she prescribed most of those. In judging applications, she was eager to support younger people whenever possible--indeed, the Mitchell Prize was an effort to draw new blood into a too neglected field. Her friend Bill Mitchell along with Barbara Backus McCorkle and others spoke at the graveside service at the University's Pioneer Cemetery on 12 July. The next day Bill wrote that Skip Kay (a medievalist) "spoke up for the scholarly community that had been served by Sandy, praising not just her help but her own scholarly abilities. His was a very meaningful and welcome contribution & made me realize that I had failed to describe her fully. (Well, I had scholarship in mind when I called her 'bookman' but it takes a scholar to know a scholar.) Some also spoke of her as a 'mentor,' and I realized that I'd missed saying that, too, probably because it's a 'now' word . . . but she had certainly mentored the socks off me!" He concluded with the bright thought that "an era is drawing to a close. . . . It leaves me marveling at my good fortune to have been associated with the Library in such a glorious time and to have been colleague/friend of two of the most brilliant members of the staff, Mason & Hyde."

Peter J. Stanlis, at age 91, died peacefully in his sleep at home on 18 July. The memorial tribute by his wife, the Rev. Joan Surrey Clark, in *The Rock River Times* (20-26 July 2011), begins: "Stanlis was born Aug. 12, 1919, to Lithuanian parents in Newark, NJ. His education included graduation from . . . Middlebury College (Vermont), a 1944 Master of Arts degree from Middlebury's Bread Loaf Graduate School of English, and a Ph.D. from the University of Michigan in 1951. He was a faculty member at Rockford College for more than 20 years, including a term as Chairman of the English Dept. . . . Dr. Stanlis was the world's authority on the British statesman Edmund Burke, having written more publications about Burke than anyone living or dead." Clark notes Stanlis was a founder of ASECS, a member of the Caxton Club of Chicago, a member of NEH's executive board (1982-88), and a Research Fellow of the British Academy. There's also an account of his arranging a poetry reading by Robert Frost at the U. of Detroit's sports arena attended by 10,000 people in 1962, Frost's last major public reading. Stanlis wrote *Robert Frost: The Poet as Philosopher* and also *Robert Frost: The Individual and Society* and was long a friend of Frost. Clark notes that Stanlis's first wife Eleanor, founder of Rockford College's Music Academy, died before him as did their daughter Ellie; Stanlis is survived by his daughter Ingrid (Paul Donnelly) and several step children (and herself), and his wife, the Rev. Joan Surrey Clark, also professor emerita at Rockford College. The *Catholic Tide* website calls Stanlis "one of the greatest Augustinians" of the last century. Others testify to his good humored love of puns, his charm and also his honesty, and his concern about the neglect of earlier Burke scholarship in recent Burke studies.

John P. Chalmers, one of Stanlis's many friends, knew Stanlis for the last

eight years of his life and remembers one of his puns. On the subject of puns, Peter followed a special interest of Frost, who was his mentor at Bread Loaf, and of Louis Untermeyer, who often taught there. During those Bread Loaf days, Stanlis supplemented his income by busing tables in the dining hall. On this occasion he was walking out of the hall with a tray load of dirty dishes and Untermeyer, passing him, tossed a coin on the tray and said, "Here's a penny for you." Peter quickly responded, "Only a dog leaves a cent." Chalmers recalls that Stanlis was extraordinarily well prepared and articulate. He presented a stoic exterior, but was kind and instructive to many. He spoke softly and deliberately.

Stanlis is often credited with greatly increasing interest in Burke not only among historians but among American conservatives. Apparently his first big contribution to Burke studies was *Edmund Burke and the Natural Law* (U. of Michigan, 1958; rpt. 1986, 2003, etc.). "This book revolutionized Burke studies, emphasizes Frank Schier, editor and publisher of *The Rock River Times*, "showing that Burke was not a utilitarian as traditional Burke scholarship to that point had purported; rather, Stanlis showed Burke was very much an ethics devotee." Stanlis also wrote *The Relevance of Edmund Burke* (1964); *Edmund Burke, the Enlightenment and the Modern World* (U. of Detroit, 1967); and *The Enlightenment and Revolution* (Transaction Publishers, 1991). In reviewing the last title, Steven Blackmore remarked, "Stanlis was the first to illustrate the importance of Natural Law in Burke's thought and to suggest how Burke confronted the Revolution with the collective weight of Western tradition. He is especially perceptive in documenting how Burke envisioned the moral Natural Law incarnated into the concrete circumstances of different European countries and cultures--the common law and corporate institutions through which an eternal principle, the 'Word,' was made flesh" (*Modern Age*, 34.4 [Summer 1992], 359-60). With Clara J. Gandy, Stanlis compiled *A Bibliography of Secondary Studies* [of Burke] to 1982 (Garland 1983); and he edited *Selected Writings and Speeches by Burke* (Anchor Books/Doubleday, 1963), later expanded and published as *The Best of Burke: Selected Writings and Speeches of Edmund Burke* (Gateway, 1999, Regnery Pub., 2000). In 1959 Stanlis founded *The Burke Newsletter*, published by the U. of Detroit until 1967, when the title was changed to *Studies in Burke and His Time*. In 1976, Joel Weinsheimer and Jeff Smitten took over the journal and in 1978 they renamed it *The Eighteenth Century: Theory and Interp*retation (now edited by Tita Chico and published by Penn.) In 2005 a Volume 20 of *Studies in Burke and his Time* was edited by Joseph Pappin (published by the Intercollegiate Studies Institute), with essays by Stanlis, F. P. Lock, Elizabeth Lambert et al.

Another death of note this past year was that of Sharon Anderson-Gold, who died a month or two ago after a courageous fight with cancer. The North American Kant Society sent out an announcement with the comment: "Sharon was prior President of NAKS. Her work pioneered most of the current discussions of evil in Kant, helped emphasize the social dimensions of Kantian thought, and spearheaded the current interest in Kant's *Religion*. She was a lovely human being, a wonderful friend for those who had the fortune to know her, and an inspiration for many members of the Kantian community." In addition, the Summer 2011

SHARP News, which contains a long tribute to T. H. Howard-Hill, also a contains a memorial to the late Robin C. Alston, 1918-2010, one of the founders and shapers of the ESTC. We formerly paid tribute to Professor Alston's important research on the history of the English language and of libraries (see the *Intelligencer* of 22.i [January 2008), 36-38, which contains a bibliography of his many volumes of scholarship). Others recently deceased include Arthur Sherbo, who edited the Yale Johnson edition's volume with Samuel Johnson's writings on Shakespeare and produced eighty contributions to *Notes & Queries* over his productive career, a great many on periodical literature. Sherbo's accomplishments are heralded by John Abbott in the *Johnsonian News Letter* for September 2011 (62.ii.61-63). There follows (62.ii.64) a tribute by William Stoneman to John Cabell Riely, 1945-2011, who edited volumes 40-42 of the *Yale Edition of Horace Walpole's Correspondence* and wrote a number of books on the graphic arts, including *The Age of Horace Walpole in Caricature* (1973) and, with Richard Godfrey, *English Caricature, 1620 to the Present* (1984).

EC/ASECS Conferences, 2011 and 2012

Our 2011 annual EC/ASECS meeting is hosted by The Pennsylvania State University's University Park campus, with sessions and principal lodgings in the Nittany Lion Inn, on 3-6 November. The theme is "Liberty" (in all its aspects, 1660-1815). Always a good theme, liberty has a special topicality in this year of the Arab spring. We are very grateful to Christine Clark-Evans, in French and Francophone Studies at Penn State, for organizing what looks to be a great meeting at a fine venue. All our sessions are in a cluster of adjacent rooms off the first floor's ballroom foyer. The meeting starts Thursday evening, when the annual oral/aural performance occurs (an unrehearsed performance of the comic plot in Dryden's *Marriage a la Mode*). Friday offers sessions beginning at 9:00 a.m., a plenary lecture by Jennifer L. Morgan (History, NYU, speaking on "Freedom and Family Life in New World Slavery") from 3:15-4:45, a reception from 6-7:00, the banquet from 7-9:00, and, for those who don't give papers Saturday morning, small talk followed by professional bragging, flirtation, and back patting, followed by caroling, all in the hotel bar--before spilling out on the lawn to bother the guests. If you took the option, there's a lunch Friday (12-1:15) to honor Professor Roy Wolper of Temple, who for over 40 years--for over 40 years!--has been editing the British eighteenth century's premier review, *The Scriblerian*. On Saturday we hold the annual business meeting with the election of officers, Linda Merians' report as Executive Secretary (if she hasn't absconded with the funds--word is she went to Greece this fall and we know what the Greeks need), and then the always delightful Lisa Rosner's learned side displayed in her Presidential Address. From 1:30-2:15, Christine Clark-Evans and Michelle Belden will conduct a brief tour of the 18C part of the current rare books exhibit. After afternoon sessions, we are favored with the presentation "Le Mozart Noir" by Charles A. Pettaway, Jr. (Lincoln U.) from 4-5:00, and a refreshing reception

follows until 7:00. Sunday's sessions run from 9-10:30. There will be an exhibition of books published by Bucknell, Delaware, Penn State and perhaps some other presses. Throughout the meeting there is an exhibition of 18th-century books in Special Collection's display room, on the first floor of the Paterno Library (the wing on the left as approached from the Nittany Lion).

Many participants may want to see some of the 200,000 volumes held by Penn State's Special Collections (it'll be open till 6:30 on Thursday and from 8-5:00 on Friday). Those eager to get some work done might want to contact beforehand Sandra Stelts, Curator of Rare Books, long an EC/ASECS member. Remember that Penn State has the Williamscote Library developed by antiquary and philologist John Loveday (1711-1789) and his son John (1742-1809), a doctor of law, into which went the collection of the poet and scholar James Merrick (1720-1769). Penn State has the vast majority of the contents of this large private library, including a 1772 MS catalogue of it. The late curator Charles Mann spoke on this collection at our 1994 meeting at Penn State, and Sandy described it yet again in our January 2007 issue, "The Williamscote Library at Penn State: An Eighteenth-Century Survival" (21.i.17-20). The library has also made a point of collecting agricultural literature, American literature 1790-, art and architecture, Australiana, emblem books, Pennsylvania German materials, works by Joseph Priestley, and science fiction & utopian literature. The Allison-Shelley collection of over 10,000 volumes and 2500 MSS (including some Goethe letters) is rich in English translations of German literature. For an on-line catalogue, Penn State's CAT is relatively inclusive.

Those staying at the Nittany Lion Inn will be but five or ten minutes from Pattee Library, but ten to fifteen from the shops, restaurants, and bistros downtown (beginning on College Avenue, Route 26, to the southeast of the campus). Note that parking in the ramp next to the hotel is free to participants--those not staying at the Nittany Lion Inn need get their entry/exit ticket stamped in the meeting. (Getting us free parking could be Christine's biggest trick.) If you suddenly decide to come, there are modestly priced motels a couple miles off on Rt. 322 to the northwest of the campus. If you've an emergency, you can call Christine at 814-865-1960; her email address is cclarkevans@gmail.com.

Beverly Schneller, formerly chair of English at Millersville University, where she once hosted a meeting for us (memorable for good food and music), will be organizing another in Baltimore during the first weekend of November 2012. Beverly, with extraordinary zeal for EC/ASECS, has taken a new job in August at the University of Baltimore, gaining the administrative clout (Associate Provost, Academic Affairs) to organize an even better meeting. Beverly has reached out to old EC/ASECS hands at colleges in the area to help form a conference committee. She has secured George Rousseau as the 2012 keynote speaker. He will be publishing his study of John Hill in summer 2012 through Lehigh University Press. The theme, derived from Juvenal's question in Satire One, "What's infamy if you get to keep your fortune?" will focus papers on infamy and fame, shame, disgrace, celebrity and the like, with a special outreach to the visual and performing arts. Beverly will include "a poster session for this year, too, to attract

more graduate students" (ASECS has been including them). Linda Merians set her sights on Baltimore last fall, beginning the search for a hotel in the city with a good conference rate and selecting the Hyatt. Sounds all very promising. It'll be nice to be on the main train-line for those who've felt our meetings have been remote from major cities and airports in the east, also nice to be in a historic American city smack in the middle of our region--a city dear to many of us who have been dedicated watchers of *The Wire*. Contact Beverly at Beverly.schneller14 @gmail.com (or by post at the University of Baltimore, 1420 N. Charles St., Baltimore, MD 21204).

Tips for Molin Prize Contestants

We are passing along a few words of wisdom sent by Christine Clark-Evans to graduate students participating in the Eric S. Molin Prize contest for best paper by a graduate student (actually, most of us can use these reminders):

1. Practice reading your paper to make sure to observe the time limits and to give your presentation a performative quality.

2. Recognize that oral presentations are different from written presentations. A dissertation chapter or seminar paper should not be presented "as is," but should be revised for a listening audience to process the information. Think about how you can modify the vocabulary, sentence structure, or other parts for clarity. Also, consider that long quotations or theoretical arguments can be extremely difficult for your listeners to follow and should be broken up, explained, and/or paraphrased.

3. Be prepared to answer questions graciously and clearly, and listen to the other papers during the panel so that you might connect your work to the other presentations, if appropriate.

4. Remember that it is the presentation of your paper as a whole that will be judged and compared to other prospective Molin Prize candidates at the conference for the award.

New members and corrections to the directory

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News of Members

Corey Andrews has had three essays recently published: "'Work' Poems: Assessing the Georgic Mode of Eighteenth-Century Working-Class Poetry," a chapter in *Experiments in Genre in Eighteenth-Century Literature*, edited by **Sandro Jung** (Ghent, Belgium: Academia Scientific, 2011), 71-99; "The Genius of Scotland: Robert Burns and His Critics, 1796-1828," *International Journal of Scottish Literature* 6 (Spring/Summer 2010): 1-16; and "Venders, Purchasers, Admirers: Burnsian 'Men of Action' from the Nineteenth to the Twenty-First Century," *Scottish Literary Review* 2.1 (Spring/Summer 2010): 97-115. Corey has also been asked to serve as an Organizing Committee Member for the Scottish Literature Global 2014 Conference at the U. of Glasgow, as well as an Organizing Committee Member for the newly-created Scottish Literature International Society at the U. of Glasgow. He's also been awarded a sabbatical for the next school year to work on a book on laboring-class Scottish poets. At the Sixth Münster Swift Symposium, organized by Hermann Real and his Ehrenpreis Centre and held in June, **Barbara M. Benedict** gave a delightful paper--beautifully phrased as all her papers are--entitled "Jumbled Meanings: Things and Collections in *Gulliver's Travels*," the book offering very fertile application for her research on 18C collecting habits. A related paper touching on the stuff in Gulliver's worlds was Melinda Rabb's "*Cogito ergo* Gulliver: Size, Scale, and Cognition." Also at the meeting, **W. B. Carnochan** delivered "*Fidus Achates*: Swift and Charles Ford" (on one of Swift's closest friendships); **J. Allan Downie**'s addressed "The Topicality of *A Tale of a Tub*," contextualizing it with other publications; **John Irwin Fischer** provided an account of the word-book manuscript for Stella's instruction: "But Who Shall Arbitrate on Stella's Hand"; **Ian Higgins**, one of the editors of the Cambridge Swift and always offering persuasive yet groundbreaking papers, gave "A Reading of Swift's Test Act Tracts"; **Ian Gadd** offered an impressively detailed bibliographical study in "'At four shillings per year, paying one quarter in hand': Reprinting Swift's *Examiner* in Dublin, 1710-11"; **Ann Kelly** spoke on "Talking Animals in Book IV: Versions and Subversions of the Fable Genre"; **Jim May** searched for explanations in "The Four '1711' 12mos of *A Tale of a Tub*"; and **Peter Sabor** presented "'The greatest Master of Humour that ever wrote': Henry Fielding's Swift." Some others of the three dozen or so papers are noted below.

Martha F. Bowden is once again organizing the SEASECS conference, held in Atlanta this March. She will chair several sessions, including one on teaching the 18C. Other members organizing sessions are **Barbara Fitzpatrick** (periodicals & newspapers: innovation, organization, dissemination) **E. Joe Johnson** ("New Research on Eighteenth-Century French Literature"), **Rivka**

Swenson ("The Rest of Radcliffe"--that is besides her last two novels, *The Mysteries of Udolpho* and *The Italian)* and **John Richetti** ("Reading and Reciting 18C Poetry"). Let's remember that far more people "chair" sessions than organize them, recruiting a good panel, and to them I'll raise a glass. Martha's has published "Horatio the Hero: The Depiction of Horatio Nelson in Contemporary Historical Fiction" in *Lumen: Selected Proceedings from the Canadian Society for Eighteenth-Century Studies*, 29 (2010), 129-42. Here, too, on pp. 21-42, we find **Jack Lynch**'s "All Shall Yield to the Mulberry Tree: Of Toothpick Cases, Punch Ladles, Tobacco Stoppers, Inkstands, Nutmeg Graters, and the Legend of Shakespeare." Jack's lecture was a plenary at the 2008 meeting at which the volume's papers were presented (the theme was "The 18C: Influence of the Past, Presence of the Future"). **O M Brack**'s *Samuel Johnson: Literary Giant of the Eighteenth Century: An Exhibition at the Huntington Library May 23-September 21, 2009* has been published by Rasselas Press this fall and is being sold at the Huntington's bookstore. The book was beautifully designed by Skip Brack (you should see the panoramic illustration on the endpapers!). It has a preface by co-curator **Loren Rothschild**, a magisterial biographical account of Johnson by Skip, and then an amply illustrated catalogue of the books exhibited at the Huntington in 2009—the catalogue is a retrospective, in a sense, necessitated by Skip's illness and surgery at the end of 2009. Skip also published in the *Johnsonian News Letter* this fall "The Publishing Agreement for Sir John Hawkins's *Life of Samuel Johnson, LL.D.* and *The Works of Samuel Johnson* (1787)." (The MS agreement signed by 19 booksellers is at Harvard's Houghton Library.)

We very pleased that **Rachel Carnell** has joined the Society in advance of the Penn State meeting. Rachel's books include *Partisan Politics, Narrative Realism, and the Rise of the British Novel* (2006) and *A Political Biography of Delarivier Manley* (2008), which was reviewed here in 2010 (24.i-ii.26-29). Rachel co-edited with Ruth Herman the five-volume *Selected Works of Delarivier Manley* (2005). **Vincent Carretta**'s *Phillis Wheatley: Biography of a Genius in Bondage* will be published early in November by the U. of Georgia Press--at the remarkable price of $29.95 in hardcover (304 pp.; 34 illus.; 1 map; ISBN: 978-0-8203-3338-0). We are confident it will be reviewed here next year. Georgia gives the first of February for the publication of Smollett's *The Adventures of Roderick Random*, ed. by **James Basker**, Nicole Seary, and Paul-Gabriel Boucé, with the text edited by **O M Brack, Jr**., and with Alexander Pettit as general editor for the Georgia Smollett series. **Andrew Carpenter** has been working up an edition of 18C eco-poetry, and he gave a splendid discussion of that subject at the Swift conference in Münster during June. **John P. Chalmers** continues his careful production of a database shaking down the contents of the Stationers' Company register: he has progressed from 1710 into the 1740s. John's English thesis written in the early 1970s under David Foxon, was a study of the Stationers' Register and its copyright records, and at that time he made a broad inventory of cut ornaments owned by 18C British printers--what I have seen of that is very impressive. He recently also shared some information with me from the transcription project--unfortunately, it showed I'd made an embarrassing blunder

in print: only "Abigail" Baldwin, never "Ann" or "Anne" Baldwin made entries in the Stationers' Register and thus, though there's only "Ann" and "Anne" in imprints, never "Abigail," I had wrongly said in a *PBSA* review essay in March that **Paul Baines and Pat Rogers** should have converted "Abigail" to "Ann" in their *Edmund Curll, Bookseller*. John Lancaster tells me that the Library of Congress authority record has no "Abigail Baldwin," mistakenly dictating "A. Baldwin" be "Ann Baldwin."

Lorna Clark and **Marilyn Francus** provide a long, informative account of the Burney Society of North America's 2010 meeting in the spring 2011 *Burney Letter*, which Lorna long has edited. The issue elsewhere notes that **Peter Sabor** and Stewart Cooke spoke at the 2011 Society's AGM (held in Fort Worth) on "Brunch & Burney: Editing Burney's *Court Journals*." **Greg Clingham** is on sabbatical and living this fall at a "very remote 17C farmhouse on the isle of Mull (Barrachandroman, at the bottom of Loch Spelve) -- with only intermittent e-mail and no cell phone service, and with the ghosts of Sam and Bozzie jingling with the sheep on the hillside." **Suzanne Conway** is busy converting two papers into articles: "Familial Sentiment: New Parents for the New Child" (BSECS 2011) and "Two Men and a Woman: The Exceptional Friendship of Elisabeth Vigée Le Brun, Hubert Robert, and the Marquis de Laborde" (ASECS 2010). She published "Children's Clothing: Signposts of Lost Childhood" in *Civilizations*, and "Adults in Miniature: Life without Childhood" in *L'Adulte en miniature: une vie privée d'enfance* (2009). **Kevin L. Cope** and Robert Leitz several years ago organized a conference at the Noel Library in Shreveport on 18C texts, called "Precision as Profusion," and essays derived from those papers have been accepted by Bucknell U. Press as *Textual Studies and the Enlarged Eighteenth Century: Precision as Profusion*. The volume includes essays by many of our members: besides Kevin, **Greg Clingham, W. Blake Gerard, Jim May, David Radcliffe, Peter Sabor**, and **Connie** and **Jim Thorson** (as well as Kit Kincade, Kathryn Stasio, and Michael Suarez). We're happy to welcome **Sharon Decker**, who teaches English at Centenary College of New Jersey--she's been working to involve students in graduate studies. We thank **JoEllen DeLucia** for finding time this year to write her review above of **Ray Hilliard**'s *Ritual Violence*: JoEllen is pregnant and has left CUNY and taken an assistant professorship at Central Michigan University, where her husband is also on the faculty. How about "Delarivier DeLucia" if a girl? **Elizabeth Denlinger** writes "that things are going well at the Pforzheimer Collection, . . . we've begun work with MITH (the Maryland Institute for Technology in the Humanities) and Oxford's Bodleian Library on an NEH-sponsored digital project, the Shelley-Godwin Archive, about which you can see a little at shelleygodwinarchive. org. And in mid-February 2012, the exhibition *Shelley's Ghost*, another collaboration with the Bodleian, will go up here at NYPL in the Wachenheim Gallery." Members participating in the 2nd Defoe Society meeting, held at the U. of Worcester, included **Alan Downie, Ashley Marshall**, and **Max Novak**, who with Kit Kincade participated in a panel discussion of Defoe bibliography; also **Gabriel Cervantes** ("The Episodic and the Novelistic: Law's Adventures in Fiction"), **Hugh Ormsby-Lennon** ("Defoe and Franklin on

Grub Street"), **Leah Orr** ("Authorship in the World of Anonymous Fiction 1690-1730"), **David Spielman** ("Literary Realism in the 18C"), **Rivka Swenson** ("Crusoe: The Sequel"), **Laura Stevens** ("Defoe's Missionary Fantasies"), as well as **Ben Pauley, Paula McDowell, John Richetti**, and **Geoffrey Sill**.

Congratulations to **Blanche Ebeling-Koning** on the publication this year of her book *The History of Brazil under the Governorship of Count Johan Maurits of Nassau, 1636-1644*. **William Edinger** hopes to finish early in 2012 his book entitled "Romantic Imagination and 18C Taste: Wordsworth, Coleridge and the Philology of Critical Perception." At the Richmond ASECS (2009) he presented "Johnson and Coleridge on Characterization." He published "Yvor Winters and Generality: A Classical / Neoclassical Perspective" in *Literary Imagination*, 10 (2008), 102-22. **Gloria Eive** has edited a collection of essays, entitled *Visions and Realities* (Cambridge Scholars, 2011). She's working on "Musica Toscana: Selected String Music of Pietro Nardini, Nero Bondi" and others; and she's researching Paolo Alberghi and nusical activities in Romagna, 1700-1850, and the music of Giuseppe Sarti. **Laura Engel** has published *Fashioning Celebrity: Eighteenth-Century British Actresses and Strategies for Image Making* (April 2011 from Ohio State UP; 216 pp.; $44.95 on Amazon). Laura worked this past summer on "a new project involving the actress Fanny Kemble and the artist Amelia Watson (a photographer who in 1915 took photographs of the slave plantation that Kemble lived on with her husband Pierce Butler and then wrote about in her *Journal of a Residence on a Georgia Plantation*)." She's also finishing an "article on Fanny Burney and her encounter with the actress Mary Wells and planning the beginning stages of a collection" she's editing "with Elaine McGirr on 'Stage Mothers in the Eighteenth-Century.'" **Polly Fields** has been traveling from Reno to work in England on Hrothwissa, Paphnutius and the social protest background to English theatre. At the BSECS meeting she presented "Reconsidering Mid-Century Charity Sermons: Muscular Christianity and Merchandising Sex." **Alex Fotheringham** sent out in June from Hexham an interesting catalogue (*Occasional List* #56), with many titles related to children, education, travel, and the regions around the Tweed. Welcome to new member **Talissa Ford** at Temple, who works on British Romanticism, cultural geography, and young adult literature. She is writing a book entitled "Romanticism off the Map: Prophets and Pirates in the Age of Empire" (real and fictional characters in Romantic era literature). **Julian Fung** published "Frances Burney as Satirist" this month in *Modern Language Review* (106.4 [2011], 937-53). **Patricia Gael** of Penn State spent an enjoyable week at the Rare Books School in Charlottesville and then spoke on authorial anonymity at the SHARP conference in Washington. As she tells it, our **Nancy Mace** and **Eleanor Shevlin** deserve high marks for organizing a great SHARP meeting. **Marcella Tarozzi Goldsmith** spoke last May on "Leopardi's Nocturnal Muse" at the World Phenomenology Institute in Boston; she continues to work on her book addressing Nietzsche's human typology. **Susan Goulding** has been writing an article on Mary Robinson's sonnet sequence *Sappho and Phaon* and hopes soon to begin writing on Mary Leapor's "Crumble Hall." Her article on Isak Dinesen's "The Deluge at Norderney" was accepted by

Eureka: Studies in Teaching Short Fiction. She's been busy developing a graduate course on British Romanticism ("taught through the lens of ecocriticism"), "retooling the required Seminar in Literary Research to include both more bibliographical study and theory," and selling her house on Long Island to move closer to Monmouth University.

George Hahn, who is serving as the chairman of the English Department at Towson University, published "Can a Gentleman Rage? Ben Franklin on the Curve of XVIIIth-Century Statire" in the spring 2011 issue of *Teaching American Literature: A Journal of Theory and Practice*. **Sharon Harrow**, over the background of writing a book on "British Sporting Culture," has published "Having Text: Desire and Language in Haywood's *Love in Excess* and *The Distressed Orphan*" in *Eighteenth-Century Fiction*'s Winter 2009-10 issue, "Anna Maria Falconbridge" in the *Dictionary of African Biography*, ed. Henry Louis Gates and Emmanuel Akyeampong (OUP, 2011), and "Empire" in *Samuel Johnson in Context*, edited by **Jack Lynch** (forthcoming from Cambridge in late 2011). **Raymond Hilliard**, having published *Ritual Violence and the Maternal in the British Novel, 1740-1820* (reviewed above), is now working on representations of touch and touching in a wide range of literary works in and outside the 18C. Welcome to **Jeanne Holland** (Wyoming), who works on American literature of the Early National Period, the Gothic, slavery, native Americans, and captivity narratives. **Nicole Horejsi** at Columbia works on Restoration & 18C literature, particularly the classical tradition and women's literature. She is writing a book entitled "Novel Cleopatras," on Dido and Cleopatra as emblems of myth and history in the 18C novel. Among new members writing dissertations are **Janne Gillespie**, at CUNY working on British women novelists, and **Lauren Kimball** at Rutgers working on Phillis Wheatley. **Robert D. Hume** and **Judy Milhous** are this month delivering the Panizzi Lectures at the British Library (24, 25, and 31 October). The whole series is entitled "The Publication of Plays in 18C London"; the titles of their three talks are: "Money and Readers," "Playwrights," and "Publishers, Illustrations, and Tactics." **Sandro Jung** is putting the final touches to his inaugural volume of the annual *Eighteenth-Century Poetry* and will hopefully provide a promotional account of the journal in our next issue. Sandro organized for Ghent and Antwerp in July the Margaret Cavendish Society's annual conference, with the theme "The Cavendishes and Anglo-European Cultural Exchange" (his own paper was on Cavendish's mythopoetics). Sandro has edited a special issue of *English Studies* with the focus "Margaret Cavendish and Self-Fashioning." Also, on 20-21 October, again at the Ghent U., Sandro organized a broad-ranging international conference on "The Almanac: Aspects of a Global Genre." Sandro published "Print Culture, High-Cultural Consumption, and Thomson's *The Seasons*, 1780-1797" in the summer's *ECS* (44:495-514). **George Justice,** still co-editor of *Eighteenth-Century Novel*, has finished editing the new Norton Critical Edition of Jane Austen's *Emma*. **Steven Karian** is on a research fellowship in Dublin, working on Swift's poetry for the Cambridge Swift (and fitting in time to field our research inquiries too); there he was joined by fellow editor **James Woolley**, after James had worked several weeks at the Ehrenpreis

Centre. When Steve returns, he'll be working at the University of Missouri--we wish him the best. We find **Christian J. Koot** of Towson U. is on the list of the John Carter Brown fellowship winners, for his project "The Merchant, the Map and Empire: Augustine Herrman's Chesapeake and Interimperial Trade, 1644-1673." Welcome to **Danielle Koupf** working on the history of the book and composition at Pitt and to **Juliann Reineke** working on science and the novel at Carnegie Mellon. We're also happy that **Rita Kurtz** of Lehigh's English Department has joined--she works on both American and British writers.

Crystal Lake, formerly a student of George Justice and Devoney Looser at Missouri, is now an Asst. Prof. at Wright State U. in Dayton. Crystal published a review of Sophie Gee's *Making Waste: Leftovers and the Eighteenth-Century Imagination* (2010) in this fall's *ECS*. This issue also has a review essay, "Defoe at 350," by **Nicholas Seager.** (Nick is not a member, but he loaned me twenty euros when I had none for my train ticket to Münster this summer--where Nick taught us much about newspaper serializations of *Gulliver's Travels*.) *Mentoring in Eighteenth-Century British Literature and Culture*, edited by **Anthony Lee** and reviewed in our last issue by **Irwin Primer**, is favorably reviewed by Peter de Voogd in the spring 2011 *SHARP News* ("All the essays are pleasantly jargon free, informative, and well written"). Tony spent much of the summer working on his heavily annotated edition of Johnson's *Rambler* essays. **Devoney Looser** is co-editing the *Journal for Early Modern Cultural Studies*, which has recently switched publishers and frequency and will appear from Penn as a quarterly. **Ashley Marshall**, now at the University of Reno, who has written of Faulkner's 1735 *Works* of Swift, has an overview of Swift's correspondence, with a good many cautionary remarks, entitled "Epistolary Swift," appearing in the 2011 volume of *Swift Studies*, where we also find **James McLaverty**'s "Italics in Swift's Poems." Ashley's article "Did Defoe Write *Moll Flanders* and *Roxanna*?" appears in *Philological Quarterly*'s double spring-summer 2010 issue (89.2-3: 209-41)—later in the issue come **Robert Griffin**'s "Did Defoe Write *Roxanna*? Does It Matter?" and an article by P.N. Furbank and W. R. Owens on the attribution of Defoe's novels. Members may recall that both Ashley and Bob addressed these questions at our Pittsburgh meeting. At the Swift Symposium in June, before Ashley's talk on Swift's *History of the Four Last Years of the Queen*, **Hermann Real** gave a glowing introduction to Ashley as the new "star" in the Swift firmament--envious, I rationalized all that praise as an effort to secure her for a worthier author, and she shared the honors with Tim Parnell and Clive & Meg Probyn for enlivening the meeting. **William McCarthy** is editing Vol. 5 of the Cambridge Edition of the *Correspondence of Samuel Richardson* and projecting the "Collected Works of Anna Letitia Barbauld." He has two forthcoming articles on Barbauld: "How Dissent Made Letitia Barbauld and What She Made of Dissent" in *Religious Dissent and the Aikin-Barbauld Circle*, ed. Felicity James and Ian Inkster (due from CUP in November) and "Anna Letitia Barbauld, Alienated Intellectual" in a special issue of *Enlightenment and Dissent*. **Thomas McGeary** published "Handel and Homosexuality: Burlington House and Cannons Revisited" in the *Journal of the Royal Musical Association*, 136, no. 1

(2011), 33-71. Tom and **James Tierney** continue their work to create a bibliographical catalogue of 18C British periodicals, a project assisted by the Mellon Foundation.

Maureen E. Mulvihill (Princeton Research Forum, NJ) is the author of "Ireland's Second City", on the history of Belfast (*Irish Literary Supplement*, Spring 2011), and "Emma Donoghue" (*Canadian Encyclopedia*, 2011). Maureen's attribution of the 'Ephelia' texts to Mary Villiers Stuart, Duchess of Richmond, is now acknowledged in 'Ephelia' records at the BL, EEBO, ESTC, The Orlando Project (British women writers), and Americana Exchange (record LO 4408-219), a respected subscription database for rare book dealers & collectors. Her comments on attribution methodology are at ESTC Testimonials (2010). Her recent illustrated essay on the death of Virginia Woolf (Rapportage, Lancaster, Pa.) was displayed with the traveling Kohler Literary Portraits show, 2010-2011, in Vancouver, Chicago, and Cork, Ireland. For EEBO Introductions (2012), she is at work on Thomas Dawks II, a King's Printer and business associate of Royalist bookseller Henry Brome, as the unrecorded printer of Mary Villiers's poem to Charles II on the Popish Plot (ESTC R218925). While in Sarasota, Florida, she organized a first-ever 'Bloomsday' event (June 16th), honoring Joyce's *Ulysses*, hosted by Bookstore1Sarasota. Her essay "Bedazzled by Burney," on recent market valuations in Frances Burney books, mss., and images, is hosted on the Burney Centre site (see homepage); and her essay, "Captured by Jane", a multimedia review (text, image, sound) of The Morgan Library's Austen show, is hosted on the Austen Centre site, Bath UK. Maureen was a guest speaker, October 16th, Florida Bibliophile Society, U. of Tampa, Macdonald-Kelce Library, 1:30 PM, on "The Evolution of a Collector: The Mulvihill Collection of Rare & Special Books and Images," with a table display of selected rarities.

Mel New's recent publications include the following: "An Examination of Kenneth Monkman's Attributions to Sterne, 1745-1748," *Shandean*, 21 (2010), 46-72; (with Peter de Voogd) "A Sterne Holograph," *Shandean, (*2010), 81-83; "Sterne's Bawdry: A Cautionary Tale," *RES*, 62 (2011), 80-89; "Laurence Sterne's Sermons and *The Pulpit Fool," ECLife,* (2011); "'The Unknown World': The Poem Sterne Did Not Write," *HLQ*, 74 (2011); and "Another T. S. Eliot Borrowing from Henry James," *N&Q*, 58.1 (March 2011), 117-18. The Sterne autograph discussed, illustrated, and transcribed in the 2010 *Shandean* by Mel and Peter de Voogd is Letter #29 in the Florida edition of Sterne's *Letters* (to John Blake, dated [?December 1758]); the MS was listed by the London dealer Michael Silverman. The article on Monkman's attributions (in *The Shandean*, 2 [1990], 45-136), necessary to Mel as he begins work on the final volume of the Florida Sterne (covering "miscellaneous writings"), will be of obvious importance to Sterne scholars but also valuable to all working on attribution problems. **Maximillian E. Novak**, a frequent reader at the Clark Library, pays tribute to "Director Peter Reill's Contributions to the [UCLA] Center and the Clark" in the Summer 2011 *Center & Clark Newsletter*--in that same issue Peter Reill offers a farewell tribute to Bruce Whiteman, the Clark Librarian from 1996-2010. **Mary Ann O'Donnell** has a review of Megan Sweeney's *Readng Is My Window: Books*

and the Art of Reading in Women's Prisons within the spring 2011 *SHARP News*. **Leah Orr**, who gave a very fruitful paper at our last meeting on attribution problems in Eliza Haywood (and since turned it into an article accepted by *The Library*), has published "Christopher Smart as a Christian Translator: The Verse *Horace* of 1767" in *Studies in Philology*, 108 ([Summer] 2011), 439-59 + 8 pp. of tables. Leah investigated why Smart, who had produced a prose translation of Horace in 1756, published a verse translation as well in 1767--what Smart felt was new about the 1767 verse translation, distinguishing it from so many already in print, was that it "significantly Christianizes the Latin text" and adds Christian notions, like "omnipotence," and "religious moralizing." The lengthy table "of Christian Interpolations" offers many comparisons of the translations of the original phrasing by Thomas Creech and by Smart in both prose and verse translations. The first part of the article contextualizes the argument in a survey of Smart's other translations. There's a close examination of the language of the texts, as the use of words like "pow'rs" for the divine force, Leah has set aside for now 18C British classicism to write her dissertation at Penn State on fiction and the book trade. Welcome to **Derek Pacheco**, a new member from Purdue, who studies race, class, and gender in print culture, the history of the book, and the early American novel and women writers. Welcome, too, to **Gillian Paku,** who works on British lit of the long 18C, including Milton, with special attention to problems in authorship. Hearty congratulations to **A Franklin Parks,** whose biography *William Parks: The Colonial Printer in the Transatlantic World of the Eighteenth* Century is now under production by Penn State University Press. Now what will Frank talk about at EC/ASECS and SHARP meetings? No doubt, following William Parks' career through the English provinces and American colonies, through diverse publications and business investments, Frank surely turned up a lot of stories he couldn't fully pursue.

Peter Perreten read a paper at the 9th biennial conference of the Association for the Study of Literature and the Environment at Indiana Univ. in June. The paper was titled: "'Man is but an inverted Tree': Kinship and Personification in John Evelyn's *Sylva* (1664)." Welcome to **Loring Pfeiffer,** who works on gender, theatre, and politics and is finishing her doctorate at Pitt. **Elizabeth Powers** presented "What Do the Mohammed Cartons and Carrie Prejean Have in Common?" at the NYPL in August (within the Margaret Liebman Berger Forum). The talk, treating Condorcet, Holbach, Rousseau and others, is related to Elizabeth's work on "Freedom of Speech: The History of an Idea," a book forthcoming later this year from Bucknell. She has organized a session to chair (on Goethe and World literature) at this fall's conference of the Goethe Society of North America. **Claude Rawson**, the Maynard Mack Professor of English at Yale, co-editor of the Cambridge Swift, lectured with Mark Hallett, Tim Hitchcock and others at the conference on 7 October marking the opening of the exhibition "Sin & the City: William Hogarth's London" at Princeton's Firestone Library. On 22 September Claude delivered to the Columbia University Seminar on 18C European Culture the lecture "Intimacies of Antipathy: Johnson and Swift." **Manny Schonhorn** found it first rate, so I googled up the abstract, which

begins: "Johnson disliked Swift but had an intense self-implicating interest in him, sharing much of his social, psychological, and devotional outlook, and exhibiting a wide and life-long reading of his works. He found Swift's satire and irony, in general, unsympathetic . . . . His relationship with Hester Thrale included a self-conscious and often conflicted awareness of Swift's friendship with Stella," etc. The abstract alone is stimulating. Johnson on Swift is indeed a rich conversation topic--Howard Weinbrot took up the same topic at the Swift symposium in Münster this past summer. Weinbrot stressed Johnson's moral outrage at Swift's treament of Stella. A better point was that Johnson looked back at Swift as part of a more elitist and nasty culture. ." We had the pleasure of seeing **Shef Rogers** at the SCSECS conference in February (he may teach in New Zealand but still has family in Georgia). Shef is editing *Script & Print*, what was once the *Bulletin* of the Australian and New Zealand Bibliographical Society, in which appears his astute review of the Paul Baines and Pat Rogers' *Edmund Curll, Bookseller*.

Hermann Real has been very busy with Dirk Passmann and the staff of the Ehrenpreis Centre for Swift Studies producing its on-line Swift edition, which partly rests on work that **Angus Ross** did with David Woolley long ago--for details see below under publications. This year the edition of *Gulliver's Travels* in German, *Gullivers Reisen*, produced by Hermann with the late Heinz Vienken was republished by Philipp Reclam Verlag, technically its third edition, for which he was only able to update the bibliography of suggested readings--this and the other classics in the Reclam Bibliothek are very handsome hardbound editions and that they could be marketed speaks well of the reading public. He and Dr. Passmann published "*Fiat Nox*: *A Tale of a Tub* and the Biblical Account of Genesis under Erasure" in *The Enlightenment by Night: Essays on After-Dark Culture in the Long 18C* (AMS studies in the 18C, #59), ed. by **Kevin Cope,** Serge Soupel, and Alexander Pettit (2010). Hermann and Dirk are a good research team and an innovative tag-team at the podium--at the Swift symposium in June they offered "'The Humble Petition of Frances Harris': A Case of Sexual Extortion at Dublin Castle," probing the underlying incident with parallels in earlier ballads and within the context of the Berkeley household's habits. Hermann earlier this year published "Zensur zur Zeit Jonathan Swifts und Möglichkeiten ihrer Verhinderung," *Inquisition und Buchzensur im Zeitalter der Aufklärung*, ed. Hubert Wolf (Paderborn: Ferdinand Schöningh, 2011), pp. 145-67. Hermann does a lot of wonderful things but, to my mind, the most wonderful in 2011 was hosting a fabulous **Sixth Münster Swift Symposium** for 40 or more scholars on the campus of the Westfälische Wilhelms-Universität. It's remarkable thing to organize a conference with dozens of speakers from around the world, to apply for foundation and university funding, to lodge and feed participants and provide honoraria, to secure local family and friends to help with events and refreshments (Erika Real always puts her shoulder to the wheel, as did Dirk Passmann and the Ehrenpreis staff), to persuade the Dean to give a welcome and the music faculty and students to perform a concert, to monkey with electronic devices and bus companies, order the best affordable meal in a fine restaurant in a beautiful castle out of town, drive the guests to and from the airport after staying up past midnight

with them day after day, and then to edit the collected papers, some of which are always over deadline--for Hermann the conference must last five years. The rewards for participants speaking to fellow researchers are often very consequential--for instance, John Fischer found out about the locations of crucial materials for his project from two participants.

Linda Reesman, aided by a fellowship leave from CUNY's Queensborough Community College, is writing a book on marriage in 18C England, treating such figures as Sarah & Samuel Coleridge and Mary Wollstonecraft & William Godwin. This year she published "Coleridge Being Coleridge: The Poet is the Visionary" in *The Coleridge Bulletin* and "Godwin's Confessions: Immoral Law and Injustice in *Caleb Williams*" in *Visions and Realities*, ed. **Gloria Eive** (Cambridge Scholars Publishing, 2011). This year brings the publication of **Albert J. Rivero**'s edition for the Cambridge Richardson, of *Pamela: or, Virtue Rewarded*, and next year will see the publication of its continuation, *Pamela in her Exalted Condition*. Al has done a lot of editing but this must have been quite a challenge. Now he has moved on to a book project ("Duplicitous Representations") involving Richardson, Fielding, and some women writers. **Beverly Schneller**, after 22 years at Millersville, Beverly is leaving her post as chair in English to be the Associate Provost, Academic Affairs, at The University of Baltimore. This is good news for EC/ASECS especially, for Beverly has been helping **Linda Merians** set up our 2012 meeting in Baltimore We wish her good luck at her new challenges--like beltway congestion. Welcome to **Kristin Shimmin**, who at Penn State will share some of her dissertation research with us. Kristin is researching how scientific discourse informs political discourse and attending to the shift in both discourses from a private, elite practice to others more public and democratic. This study takes in the prose of the early Royal Society and scientific culture in North America--Kristin also looks into political and educational theories. **Brijraj Singh** chaired a session and presented a paper at the International Eighteenth Century Studies Conference in Graz, Austria. The panel was "Eighteenth Century Christianity and Twenty-first Century Outcomes." His paper examined an 18C encounter between a Pietist missionary and a Muslim holy man in South India as a foreshadowing of the contemporary impasse in Muslim-Christian relations. **Frances Singh** was awarded this year's Richard H. Popkin Travel Award from ASECS to continue her research into the life of Jane Cumming, the biracial girl whose allegations about her schoolmistresses' sexual orientation are the source of Lillian Hellman's *The Children's Hour*. Frances had previously discovered "that Jane had a brother named Yorrick; Yorrick made it to England with Jane," but Frances "didn't know what had happened to him except that he had died by 1818 (known because in one of Jane's marriage records she is referred to as 'the only surviving child' of George Cumming)." Frances adds, "**Sayre Greenfield**'s paper on Yorick, presented at SC/ASECS helped me clear a hurdle in my own Yorrick work." Frances presented "Did Yorrick Come to Forres?" ("The Mystery of Yorick or how a Prop from Hamlet ended up in Macbeth Country") at the 18C Scottish Studies Society Conference in Aberdeen (July 7-10). Frances writes, "For those for whom Stieg Larsson isn't exciting

enough, I recommend my own two Jane articles: "Digging for Jane and Finding Yorrick," which appeared in *Nineteenth-Century Contexts* in February and "Recovering Jane," which appeared in the March 2011 issue of *N&Q*." Welcome to **Lindi M. Smith**, a new member coming from Tulsa to our meeting in November--I suspect she is the Lindi Smith who wrote *Yerp. A Fünkenorvoll Family Tale*, a novel for children. **Diana Solomon** is writing a book called "Bawdy Language: Female Prologues and Epilogues on the London Stage, 1660-1714," part of which topic she treated in her paper at the 2011 ASECS: "Sex and Solidarity: Restoration Actresses and Female Audiences." Diana has three essays soon to be published: "The London Merchant and the Laughing Audience" in *The Laughing Stalk: Live Comedy and its Audiences*; "Anne Finch, Restoration Playwright" in *Tulsa Studies in Women's Literature*; and "From Infamy to Intimacy: Anne Bracegirdle's Mad Songs" in *Restoration*--oops, the last has been published (35, no. 1 [Spring 2011], 1-20). **David Spielman**, mentioned above as participating in the Defoe conference in Worcester, has an article forthcoming in *MLR* on the treatment of money in Defoe's fiction. We thank **Robert Walker** for coming through with a scholarly note for the issue, a genre of scholarship we'd like to see in every issue. This week Bob is down off Little Cayman scuba diving--on today's dive he saw a nurse shark, two gray sharks, a southern stingray and a green moray eel. **George Williams** has a review of **Benjamin Pauley**'s internet tool, *The Eighteenth-Century Book Tracker*, in the Spring 2011 *SHARP News* (20.ii.11), finding it a "very user-friendly resource . . . a welcome site not only for research purposes but for teaching as well" (see Ben's account of the tool in our last issue. Several have told me how Book Tracker helped them to find the text they needed—and this summer it found me a ditgitized copy of an early edition of *A Tale of a Tub*).

Roy Wolper wrote a very fine memorial tribute to our late member **Peter Tasch** (1934-2010) for the 2010 *Scriblerian* (double issue with nos. 42.2 and 43.1), rich in the details of Peter's interests and values and quoting some wonderfully witty remarks from his reviews. Roy tells of founding *The Scriblerian* with Peter and Arthur Weitzman in the late 1960s, an account of much value to the history of American literary scholarship. We are looking forward to this coming conference's lunch and session on book reviewing in honor of Roy's contribution to our field, organized by his colleagues **Mel New** and **W. B. Gerard.** The issue offers reviews by a great many EC/ASECS members, such as **Anna Battigelli, Martha Bowden, Frank Boyle, John Irwin Fischer, Alexander Gourlay, Charles H. Hinnant, Sandro Jung, Anthony Lee, Jack Lynch** and of course the stalwarts, **Blake Gerard, Mel New, Geof Sill,** et al. Also, many members' works are reviewed (**W. B. Carnochan, Adam Potkay, Jonathan Pritchard, John Richetti**, et al.). In the "Scribleriana Transferred" **Jim May** identifies significant rarities within the Foxon verse catalogue issued by C. R. Johnson and Ximenes (Steve Weissman)--that catalogue was but A-G and since the second has appeared and can be obtained from the dealers. **James Woolley** shared with conferees at the Swift Symposium in Münster his research on which of Swift's poems were most popular (as in reprintings in anthologies,

broadsides, jestbooks, newspapers and periodicals, songbooks, etc., or transcriptions in commonplace books). James passed out an instructive handout on what the apparent favorites were in the periods 1690-1739 and 1740-1800 (and in 1690-1800 overall)--it was also fascinating to have these sets of preferences compared to the selection offered in *The Essential Writings of Jonathan Swift*, edited by **Claude Rawson** and **Ian Higgins**. Poems often studied now, like "Strephon and Chloe" and those to Stella, were not popular favorites, but there is some overlap, of course, as "Humble Petition of Francis Harris," "Baucis and Philemon," "Description of the Morning," and *Cadenus and Vanessa*. And James's measures of popularity, the sort of publications studied, was of great additional value--he drew on his years hunting for Swift's poetry (James found, for instance, 26 copies of "On Biddy Floyd" in jestbooks and 18 complete MS copies of the poem).

Finally, the editor apologizes for all the typos in this hastily prepared but overdue issue. I'll correct those brought to my attention before Jim Moody posts the issue at the Society's website next year. Break them to me nicely or I'll quit!

Forthcoming meetings, Exhibitions, Publications, etc.

The **British Society for 18C Studies** meets at St. Hugh's College, Oxford on 4-6 January 2012.

The **South-Central SECS** meets at the historic Grove Park Resort and Spa in Asheville, NC, on 23-25 February, with the theme "Panoramas and Prospects" (reminding us of all that Blue Ridge beauty), hosted by Phyllis Thompson (English, East Tennessee State University)--send proposals pronto to her at thompsop@etsu.edu (the announced deadline was 31 Oct.).

The **SEASECS** will be held 1-3 March 2012, in Decatur, GA, with the theme "Legacies of the Enlightenment." The meeting will be held at the "Courtyard by Marriott Atlanta Decatur Downtown/Emory" (or soon to be reopened under that name). The deadline for papers was 1 Oct. Check the Society's website for information and a membership form (www seasecs.net).

ASECS meets on 22-25 March 2012 in San Antonio, Texas.

The **Eighteenth-Century Scottish Studies Society** meets at the U. of South Carolina on 12-15 April.

The Annual Meeting of the American Comparative Literature Association occurs in Providence, Rhode Island, on March 29-April 1, 2012.

The conference "The **London-Irish** in the Long 18C (1680-1830)" will be held at the U. of Warwick, hosted by the English and Comp-Lit depts., on 13-14 April, with plenary lectures by Toby Barnard, Claire Connolly, and Mary Hickman. For info, write londonrish@warwick.ac.uk.

A joint conference of the **Society for 18C Music** and the **Hadyn Society** of North America occurs at the College of Charleston, Charleston, SC, on 13-15 April (the SECM also holds sessions at ASECS).

The **Society of Architectural Historians** meets in Detroit on 18-22 April--it contains such sessions as "Buildings and Objects: Baroque, Rococo and Beyond,"

on the relation of architecture to furniture and the display or employment of other things, organized by Kristel Smentek.

The **Society of Early Americanists** and the School of Theatre, Dance and Performance Studies at the U. of Maryland will hold an interdisciplinary conference on 31 May-2 June: "Triumph is my Song: 18C and 19C African-American Culture, History, and Performance" (at the Clark Smith Center for the Performing Arts in College Park).

"**Intellectual Property** as Cultural Technology," the Fourth Annual Workshop of the International Society for the History and Theory of Intellectual Property, will be held in London 25-26 June.

SHARP (Society for the History of Authorship, Reading, and Publishing) will hold its 2012 meeting on 26-29 June at Trinity College Dublin, with the theme "The Battle for Books." The deadline for submitting proposals is 30 November. A conference in Dublin! "That's one not to miss," as Tim Erwin said of the Enlightenment Congress organized by Andrew Carpenter a decade ago. SHARP will meet in Philadelphia during 2013.

The U. of Leeds hosts the meeting "**Jean-Jacques Rousseau** and Britain" on 28-29 June. In celebration of the Tercentenary of Rousseau's birth, the meeting will reassess the impact that Britain had on Rousseau and R's reception in Britain. Then the "Colloque international Jean-Jacques Rousseau / Isabelle de Charrière--Regards croisés" will be held in Neuchâtel on 20-22 August. (See ASECS website for the link.) The 17th Biennial Rousseau Association meeting was in Bristol during 2011 and so the 18th must be in 2013.)

The International Seminar for early-career researchers co-sponsored by ISECS, ASECS, and SFEDS, will be held 2-7 July 2012 at Indiana U. in Bloomington, with the subject "**Enlightenment Liberties**." This is a very good opportunity for 15 younger scholars to share their work. See the webpage, as via ASECS's site, and submit a proposal to present your research to both Guillaume Ansart (gansart@indiana.edu)and Catriona Seth (Catriona.Seth@univ-nancy2.fr) by 20 December (a CV and letters of recommendation are also involved). There's board and lodging for participants, often a travel subsidy, and the likelihood of publication in the proceedings.

The International Herder Society's 2012 conference is dedicated to "**Herder's Rhetorics in the Context of the 18C**," and held at Schloss Beuggen in Rheinfelden, Germany (near Basel), 10-12 Sept. Proposals in English or German go to Dr. Ralf Simon, the Society's president, at U. Basel (ralf.simon@unibas.ch). The CFP on the web includes a long essay on the subject focus.

The **Tercentenary Laurence Sterne Conference** will be hosted by the Royal Holloway College of the U. of London on 8-11 July 2013 and organized by Judith Hawley (J.Hawley@rhul.ac.uk). The conference fee of c. £400 will include on campus lodging and board (see www.shandean.org/conference for details). Proposals for individual papers or panels should be sent to peterdevoogd @fastmail.fm by 1 December 2012.

Library notes: There are major renovations underway at the **New Bodleian Library** (found to be in need of "urgent" repair) and thus materials have been

moved out of this very large depository, mainly to the Radcliffe Science Library. Some material once accessed at the Duke Humphries Library must also be consulted at the RSL, but the DHL is still the point of access for MSS and rare books not transferred. So, be sure to make enquiries before going over to work on rare materials at Oxford (enquiries.sc @bodleian.ox.ac.uk). UCLA's Center for 17C and 18C Studies and the **Clark Library** are now under the direction of Dr. Barbara Fuchs, a member of both the Depts. of English and Spanish & Portuguese (her books include *Exotic Nation: Maurophilia and the Construction of Early Modern Spain*, 2009), and the new head librarian is Dr. Gerald W. Cloud, who took his Ph.D. in English from Delaware in 2005 and formerly worked at Columbia and UC-San Diego libraries. The 7th Kenneth Karmiole Lecture on the History of the Book Trade will be given at the Clark on 19 Nov. by Graham Shaw ("English Books around the World: India and the Globalization of the English Book Trade"). This year's core program for conferences concerns "Rivalry and Rhetoric in the Early Modern Mediterranean," with conferences in Feb. 10-11 and again May 4-5. There's also a set of lectures by Peter Reill, Hans-Peter Wagner, and Fréderic Ogee on "Taste and the Senses: Material Experience and Aesthetic Formation in the 18C" on 13-14 April and another with Gianni Paganini and John Christian Laursen on "Skepticism and Politics in the 17 and 18C" on 11-12 May. The **Firestone Library** at Princeton has mounted the exhibition "Sin & the City: William Hogarth's London" (to 29 January)--the exhibition was launched with a conference on that subject 7 October. The **Folger Shakespeare Library** has on exhibit "Manifold Greatness: The Creation and Afterlife of the King James Bible," celebrating its 400th anniversary and drawing on resources not only of the Folger but of the Bodleian and the U. of Texas's HRC. On 16 December the poet Jacqueline Osherow and scholar Michele Osherow will give a lecture on "Poetics and the Bible" (7 p.m., free). Michael Witmore of the University of Wisconsin (after working at Carnegie Mellon), who brought digital analysis to Shakespeare's texts, took over as Director of the Folger on 1 July. Google up the Folger Institute to see its future seminars. Special Collections at the **U. of Otago** in New Zealand has on display through 16 December "In Search of Scotland," for which they've created a poster with a very fine painting of the "View of Loch Lomond from the South" and posted the contents of the 18 cabinets in the exhibition. The **Beinecke** at Yale has on exhibition through 7 January "Comic Inventions: The Pre-History of the Graphic Narrative in the Nineteenth Century," particularly 1830-1890. Remember that most of the **fellowships** offered by libraries have deadlines between 15 December (as the John Carter Brown and the Huntington) and 15 January (as the Winterthur). A good dozen research libraries have fellowships targeted to ASECS members. And don't like Barry Landau and Jason Savedoff at the Maryland Historical Society this summer, get arrested for stealing documents!

The **Dublin City Libraries** on Pearse Street acquired the working library of Swift studies owned by the late David Woolley, the books often containing letters and even photographs of the authors, stuffed in for safekeeping by Woolley. Dr. Máire Kennedy, the head of the Dublin and Irish Collections, has a PDF list of the books that she can send to inquirers. (Most of Woolley's 18C editions of Swift

went to the Ehrenpreis Centre after his death.) Incidentally, this library, with a well lit reading room and much 18C material, now has the longest visiting hours of all the Dublin research libraries, both the National Library and Trinity College curtailing their hours due to budgetary restraints. Also be it known that **Charles Benson**, long the Keeper of Early Books at Trinity, has retired--a big loss for scholars!

John Lancaster, who co-edited *The Bowyer Ledgers* with Keith Maslen and co-edited *The Papers of the Bibliographical Society of America* through much of the 1980s with his late wife Ruth Mortimer, is cataloguing **Frank Ellis**'s library, a bequest to Smith College (Northampton). This retirement project by such a painstaking scholar will be a great boon to scholars working on Swift and early 18C poetry in particular and to all studying early 18C books.

There's a renaissance of **18C studies at the Univ. of York**, with its M.A. in "Eighteenth Century Studies" and its Centre for 18C Studies (founded 1996 and headquartered in the historic King's Manor downtown, drawing on the depts. of archaeology, art, English, history, philosophy). The Centre holds lectures and provides funding for students (see www .york. ac.uk/inst/cecs). York is a lovely town to stay in (you can eat traditional English food there) while working on York's resources or those a short train ride west in Leeds and Manchester!

In mid-May, with apologies for long delays, Patrick Müller announced that the **Shaftesbury Project** has updated its website. He wrote, "As it has been quite a while since the last changes were made, we decided to go for more substantial alterations and additions this time. None of this would have been possible without Stephen Koetzing, who has achieved what we, the technologically challenged, could never have managed ourselves. . . . [Besides corrections and additions to the biographical and bibliographical information at the site] You will also find a few more interesting addenda: a section on the 2012 conference here in Nuremberg, more information about Shaftesbury's brother John Ashley, one extra titbit on Maurice Ashley, as well as brand new page on the Earl's home in Reigate and his donations there to the Cranston Library. There should be more coming soon, e.g. something on the contents of our next volume: II 6, /Askêmata/ (the second round of proofs have just been posted)." See http://www. anglistik.phil.uni-erlangen.de/ shafesbury/index.html.

Stuart Bennett Rare Books, whose catalogues contain many discoveries and rarities among Restoration and 18C books, moved earlier this year from California to Northampton, MA (PO Box 957 / Northampton, MA 01061; stuart @sbrarebooks.com.

The **Society for Eighteenth-Century Music** offers free access at its website (http://www.secm.org) to the text of Dr. Charles Burney's ***The Present State of Music in France and Italy,*** 2nd ed. (1773). The Society's members receive a 20% discount to the journals *Eighteenth-Century Music* and the *Journal of Musicology*.

The **Ehrenpreis Centre for Swift Studies** (Westfälische Wilhelms-Universität, Münster) has begun posting edited texts from its **On-line Swift edition**, offering free access now to half a dozen texts in old spelling critical

editions, with introductions and variorum commentaries: *An Answer to a Scurrilous Pamphlet* (1693), *A Full and True Account of the Battel . . . [of] the Books* (1697), *Resolutions 1699* (1699), *Preface to Temple's Letters* (1700), *Preface to Temple's Miscellanea III* (1701), and *Preface to Temple's Letters to the King* (1703). These texts have easy links within the "Online Swift" pages of the Centre's website (www.online-swift.de/)--there one can see too all the text identified for the project. Clicking, for example, on *An Answer to a Scrurrilous Pamphlet* gives you the edition by Kirsten Juhas, with the assistance of Dirk F. Passmann, Hermann J. Real, and Sandra Simon--we have the digitized image of the title and three linked texts: "Introduction," "Text with Integrated Commentary," and "Running Commentary." The texts are handsome and crisp, and the integration of text and glosses is very smartly done. Dr. Juhas's article on the tub image in the "tale of a tub" appeared in our last issue--she is also the author of *"I'le to My Self and My Muse be True": Strategies of Self-Authorization in 18C Women Poetry* (2008). Juhas is also the principal editor of the online's edition of *Full and True Account*. Professor Real is the principal editor of the *Resolutions 1699* and the three prefaces to Temple's works. Others working at the Centre contribute, as do scholars outside it. Textual and historical research by the late David Woolley and Angus Ross for a complete edition, turned over to the Centre, provides a textual foundation to the editions. The Ehrenpreis Centre's gathering of all publications on Swift facilitated the production of the introductions and commentary. Also indispensable was funding by the Deutsche Forschungs-gemeinschaft (German Research Council). The editors hope that scholars will reply to the edition with "corrections and improvements as well as additional notes and glosses for consideration." Down the road, the edition will be printed in two volumes. And I remind scholars that the Ehrenpreis Centre's website has superb bibliographical resources for the study of Swift, including a very extensive secondary bibliography and also a good account of primary works in its own holdings catalogue. Moreover, with all its printed resources and accommodating staff, the Centre is an excellent place to research Swift and his circles and get something written. Over half a dozen of the participants at the Sixth Münster Swift Symposium worked productively at the Centre after the meeting.

The North American Kant Society this year published ***Kant and the Concept of Community***, ed. by Charlton Payne and Lucas Thorpe, the 9th volume in its series Studies in Philosophy (U of Rochester Press, 2011), 300 pp. of essays and then a bibliography; ISBN: 9781580463874; $34.95 (paperback). The editors point out that Kant uses the concept of community in many contexts, or spheres, besides politics and religion: "the category of community introduced in his table of categories; the community of substances in his third analogy; the realm of ends as an ethical community; . . . the *sensus communis* in the *Critique of Judgment*." The volume's thirteen essays include the editors' introduction, "The Many Senses of Community in Kant"; Jan Mieszkowski's "Social Demands: Kant and the Possibility of Community"; Lucas Thorpe's "Kant on the Relationship between Autonomy and Community"; Onora O'Neill's "Kant's Conception of Public Reason"; Ronald Beiner's "Paradoxes in Kant's Account of Citizenship"; Susan

Shell's "Kant's Conception of the Nation-State and the Idea of Europe"; Jane Kneller's "Aesthetic Reflection and Community"; and Charlton Payne's "Kant's Parergonal Politics: The *Sensus Communis* and the Problem of Political Action." Other contributors include Jeffrey Edwards, Michael Feola, Paul Guyer, Béatrice Longuenesse, Eric Watkins and Allen W. Wood. The volume is very favorably reviewed by Justin Shaddock in the e-journal *Philosophical Review*, 2011.07.35 (out of Notre Dame). Shaddock writes that the volume "brings together some of today's most eminent Kant scholars to argue for the thesis that Kant's many conceptions of community in his theoretical, aesthetic, religious, and political philosophy are all 'modeled on the concept of community found in the table of categories and judgments'" (2). Shaddock notes that, because Kant is "such a systematic philosopher," there are especially revealing connections in efforts to unify his thought.

Pickering & Chatto have brought out a number of new collections of 18C materials: *British It-Narratives, 1750-1830* (with 60 texts divided into 4 vols.: money, animals, clothes & transport, and toys, trifles & portable furniture--this is called a "reset edtion," and has introductions, some notes, and a consolidated index, as presumably do those series that follow); *Depression and Melancholy, 1660-1850*, in 4 vols.; *The History of Suicide in England, 1650-1850*, in 8 vols.; *Romantic Women Writers Reviewed*, 9 vols.and *Public Drinking in the Early Modern World: Voices from the Tavern, 1500-1800*. It also reports that the Intellex Corporation has produced an electronic edition of the 63 volumes of P&C's *The Works of Daniel Defoe*. See Intellex's online catalogue at www.nlx.com for this and other reprints in their "Past Masters" series.

Those of us searching texts on **ECCO** regularly should have a look at Patrick Spedding's discussion in the summer *Eighteenth-Century Studies*: "'The New Machine': Discovering the Limits of ECCO" (44 [2011), 437-53. With reference to his own research into the condom, Spedding identifies a number of limitations in data-mining ECCO: "ECCO's 32 million pages of text are not a completely representative sample of eighteenth-century publishing; the original pages of eighteenth-century books and pamphlets are not accurately represented within the ECCO text-base; and the search methods open to ECCO users (string-matching) preclude many types of searches." (We're delighted to see that Professor Spedding down in Melbourne has read some of the *Intelligencer*'s articles on ECCO and that he's hit on a number of limitations we've not identified. Recently I was trying to find a map covering the central Pennsylvania location of our next conference and realized how nice it would be if I knew how to search the illustration field or key that is offered for individual texts on ECCO.)

This month the **North American Kant Society** alerted scholars that a Mr. Yoshio Kanazawa in Osaka, Japan, had "purchased our domain," "northamericankantsociety.org," after it "expired," and so those wishing to go to the NAKS site are being redirected to Kanazawa's site. The NAKS accordingly had to buy their old address or replace it and chose to rename theirs: they bought the use of "northamericankantsociety.com" for the next ten years.

Most of the ASECS research travel fellowships have the deadline 1 January

but note that the deadline for the Irish-American Research Travel Fellowship is 15 November.

Index to *The Eighteenth-Century Intelligencer*, n.s. Volumes 22-25, 2008-2011

Here follow indices to the new series Volumes 22-25 [2008-2011] of The East-Central American Society for Eighteenth-Century Studies' newsletter (entitled *The East-Central Intelligencer* from spring 1987 to May 2005 and *The Eighteenth-Century Intelligencer* thereafter). The issues were last indexed in the January 2008 newsletter (indexing 2005-2007 issues). Extended pieces are indexed here by contents, with headings by topic, title, and, for books reviewed, author. Entries without author indicated were announcements by the editor. The order within entries is chronological, with year published omitted when the same as the previous entry's. Some duplication and cross referencing occur. An index of contributors is added at the end. These indices are appearing in the October 2011 issue of the *Intelligencer* and will be posted by Jim Moody at EC/ASECS's website with those for earlier volumes.--James E. May, editor

"**Bibliographical Resources on the Internet**": 22.i (2008), 59-63; incomplete, differing, and erroneous publication info on WWW, in "'Things fall apart': Grumblings after Enumerating Titles" by James E. May: 24.iii (2010), 65-73, esp. 66-67.

Bibliographies of recent scholarship: "Studies of 18C Periodicals Published in 2000-2009" [comp. by James E. May **;** Edward Goedeken's "Literature of American Library History, 2003-2005" and "2006-2007" in *Libraries & the Cultural Record*, 43-44 (2008-09) and other lists on the WWW: 24.iii.64; see "Baker," "Berland," "*ECCB.*"

Bibliography: "Bibliographic Information for Fifty-three Unlocated Eighteenth-Century Items in Arnott and Robinson's *English Theatrical Literature, 1559-1900"* by David Wallace Spielman: 23.i (2009), 1-16; *The British Book Trade, 1475-1890: A Bibliography*, comp. by T. H. Howard-Hill, 2 vols. (2009), rev. by James E. May: 24.i-ii (2010), 32-35; critique of problems in information sources, reflections on clarity/obscurity of titles, surnames, trends in scholarship, need for bibliographic control, etc., see "'Things fall apart': Grumblings after Enumerating Titles" by James E. May: 24.iii (2010), 65-73; "Eighteenth-Century Book Tracker, the ESTC, and Google Books: Some Updates and an Announcement" by Benjamin F. Pauley: 25.i-ii (2011), 27-32; see "Baker," "Berland."

Biography: "Samuel Johnson's 'Life of Boerhaave': Texts New and Old" by O M Brack, Jr.: 22.iii (2008), 1-10; rev. essay on *Aspects of Samuel Johnson: Essays on His Arts, Mind, Afterlife, and Politics* by Howard D. Weinbrot (2005), and *Samuel Johnson: The Struggle* by Jeffrey Myers (2008), by Elizabeth Lambert: 24.i-ii (2010), 22-26; Sir John Hawkins' *The Life of Samuel Johnson, LL. D.,* ed. by O. M. Brack, Jr. (2009), rev. by John Radner: 25.i-ii (2011), 37-42; William McCarthy's biography *Anna Letitia Barbauld: Voice of Enlightenment* (2010) and other studies of Barbauld noticed: 25.i--ii (2011), 74.

Boerhaave, Herman: "Samuel Johnson's 'Life of Boerhaave': Texts New and Old" by O M Brack, Jr.: 22.iii (2008), 1-10.

Bonnell, Thomas F., *The Most Disreputable Trade: Publishing the Classics of English Poetry 1765-1810* (2008), rev. by Norbert Schürer: 24.iii (2010), 22-25.

Book history and history of bookselling: *The Business of Books: Booksellers and the English Book Trade 1450-1850*, by James Raven (2007), rev. by Norbert Schürer: 22.ii (2009), 39-42; *The British Book Trade, 1475-1890: A Bibliography*, comp. by T. H. Howard-Hill, 2 vols. (2009), rev. by James E. May: 24.i-ii (2010), 32-35; AAS conference on completion of 5-vol. *The History of the Book in America* (at DLC, 2010): 24.i-ii (2010), 62; *The Most Disreputable Trade: Publishing the Classics of English Poetry 1765-1810* by Thomas F. Bonnell (2008), rev. by Norbert Schürer: 24.iii (2010), 22-25; publication of *Cambridge History of the Book in Britain*, 5 (1695-1830): 24.iii.45; I. Gadd and E. Shevlin's anthologies for Ashgate: 24.iii.48, 55; three recent articles on the field by D. Vander Meulen: 24.iii.56; "'A Tale of a (Book-)Barrel': Another Meaning of the *Tale's* Title" by Kirsten Juhas: 25.i-ii (2011), 11-19; "Eighteenth-Century Book Tracker, the ESTC, and Google Books: Some Updates and an Announcement" by Benjamin F. Pauley: 25.i-ii (2011), 27-32;.

Sill: 23.ii (2009), 48-49; ASECS affiliates, Austen at Chawton House, Defoe, "Quakers & Slavery" 2010, Trim Swift: 22.iii. 52-53; on Sir John Hawkins occasioned by publication of *Life of Samuel Johnson*, ed. by O M Brack, Jr., in Atlanta, Sept. 2009: 23.iii (2009), 67; Johnson Society of Central Region meeting hosted by Paul Ruxin, Chicago, 2008: 23.iii.73; ASECS affiliates, British Women Writers, Bloomington 18C Workshop, "Irish & Scots," Author-translator 2010, Burney AGM 2010, German Women Writers fall 2010 in London: 23.iii.74-75; Early African American Print Culture, Reid, Cullen & Smith 2010 in Princeton, ECSSS, ASECS affiliates, Behn, and Rousseau Asso.2011: 24.i-ii (2010), 60-61; Sarah Fielding at Chawton House, 2010: 24.iii.50; ASECS affiliates, STS, ECSSS, Defoe, Hume, Enlightenment Congress, NA Kant Soc., "Money, Power & Print" in Aberdeen: 24.iii.57-58; SHARP 2011 in Washington: 24.iii.59; "Bloodwork: The Politics of the Body, 1500-1900," "Bluestockings: The Social Network, EC Scottish Studies, Defoe Society, Print Networks, Literary London, Biennial Roussau, and Enlightenment Congress in Graz: 25.i-ii (2011),80-83; "Money, Power & Print": 25.i-ii (2011), 88; diverse: 25.iii.39-40; see "Johnson, Samuel" on tercentenaries; see "Notes from Newark."

Cope, Kevin L. (vol. editor). *Above the Age of Reason: Miracles and Wonders in the Long Eighteenth Century*, with facsimile texts introduced and annotated by James G. Buickerood, David Venturo, Keith Bodner, and Kevin L. Cope (2006), rev. by James E. May: 23.1 (2009), 32-36.

Cope, Kevin L., *In and After the Beginning: Inaugural Moments and Literary Institutions in the Long Eighteenth Century.* (2007) rev. by Emily Bowles-Smith: 23.i (2009), 38-40.

Cotlar, Seth. *Tom Paine's America: The Rise and Fall of Transatlantic Radicalism in the Early Republic* (2011), rev. by Jack Fruchtman, Jr.: 25.iii (2011), 7-10.

Crime: Lisa Rosner's *The Anatomy Murders* (2010), rev. by Jan Stahl: 25.i-ii (2011), 42-45; Mary Trouille's *Wife Abuse in Eighteenth-Century France* (*SVEC* 2009: 01), rev. by Ellen Moody: 25.iii.11-15.

Culture: "Confessions of a Coffee Drinker: Or, How Coffee Became Sex(y)" by Hermann J. Real: 24.iii (2010), 6-13; *Our Coquettes: Capacious Desire in the Eighteenth Century* by Theresa Braunschneider (2009), rev. by Cheryl Wanko: 24.iii.16-19; *Domestic Affairs: Intimacy, Eroticism, and Violence between Servants and Masters in Eighteenth-Century Britain.*by Straub, Kristina, (2009), rev. by Catherine Keohane: 24.iii.19-22; Lisa Rosner's *The Anatomy Murders* (2010), rev. by Jan Stahl: 25.i-ii (2011), 42-45; see rev. of "Davis," "Halsey," "Styles."

Darley, Gillian, *John Evelyn, Living for Ingenuity* (2006), rev. by Manuel Schonhorn: 22.i (2008), 23-25.

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