

**Odds and Evens: or, Sacred and Secular Gambling
in the Transatlantic Eighteenth Century
(The 2009 EC/ASECS Presidential Address)**

by Geoffrey Sill

When I began to consider themes for my presidential address, I encountered several difficulties. One was how to equal, or even how to follow, the excellent talk given last year at Georgetown by Doreen Alvarez Saar on the meal that George Washington either did or did not eat at his first inauguration.

Doreen's subject was interesting in itself, but it had the additional virtues of being both local and timely, given the setting of the conference and the pending inauguration of the nation's first African-American president. She included a brief history of the process through which she researched the paper, thus making it a lesson in the importance of returning to original sources and library materials in an age in which the computer has exponentially increased both the information and the misinformation that is available on any topic. I could only hope to do as well.

Another problem was that all of the presidential themes I considered turned out to be either beyond my ken, or simply too depressing. I am, for example, worried that Google will soon acquire a monopoly on all published knowledge, even material still under copyright, a worry exacerbated by the discovery that about half of my own books, or at least long excerpts of them, are now available on the internet, without my knowledge. I can't decide whether this is a good thing (because at last there is a chance that they will be read) or a bad thing (because it is becoming more and more difficult to see why anyone would buy what they can get for free). But having noticed in the May 2009 issue of the *Intelligencer* that Eleanor Shevlin is working on this topic and has organized a panel on it, I am happy to cede the field to her.

Another topic that I considered is the relevance of 18th-century studies to the modern world. I have always felt that the Enlightenment, despite its problems of elitism, misogyny, and constricting neo-classical forms, was one of the great leaps forward of mankind, and I have tried to convey that to the students in my classes. But I'm stopped in my tracks by essay answers on final exams such as the one on Pope's "Eloisa to Abelard": "After he was castrated, Abelard became an Abby and continued in his philosophical ways." Is this, as I hoped, a sly attempt at humor and wit, or is it a measure of the unbridgeable gap between the period that we study and the one in which we live?

In some despair, and feeling a need to address both the locality and the theme of this conference, I visited several websites related to the town of Bethlehem, particularly the very useful site at the Mid-Atlantic Center for the Humanities, which abounds in information about the re-development of land and buildings formerly owned by Bethlehem Steel for a \$750 million casino operated by the Las Vegas Sands Corporation. I was at first a bit taken aback by the apparent incongruity of a casino in the town of Bethlehem. But eventually I began to see that the discontinuity between Bethlehem's various

incarnations – as the Northeastern center of the Moravian church, as the industrial center that forged the huge naval guns that made America a world power, and now as a center for state-sanctioned gambling – is a good metaphor for the problem of the relevance of past identities to present ones that we in eighteenth-century studies must address in every class that we teach. Perhaps that metaphor of discontinuity lay behind Monica and Scott’s choice of a conference theme, “The Sacred and the Secular in the Transatlantic Eighteenth Century.”

Deciding to look further into Bethlehem’s complicated civic identity, I learned that the Moravian missionaries who founded the town in 1741 had been sent to America by Count Nicholas Ludwig von Zinzendorf. Zinzendorf was not himself Moravian, but rather a Saxon aristocrat, born in 1700, who was sent at an early age to be schooled in Lutheranism at the Universities of Halle and Wittenberg. Zinzendorf had caught the Pietistic fever at Halle, where he decided that his life’s mission would be the conversion of the heathen (Weinlick 29). With a close friend whom he had met at Halle, baron Frederick von Watteville of Switzerland, and two Lutheran ministers, he entered into an association called the “Covenant of the Four Brethren” in 1723 (Weinlick 65).

Being the leader of a church with no parishoners, he welcomed onto his estate at Berthelsdorf a small group of refugees from Moravia who belonged to an almost-extinct church called the *Unitas Fratrum*, or United Moravian Brethren, a Protestant sect founded a hundred years before Luther’s reformation by followers of the martyred John Huss (Olmstead 5). These Moravian refugees, led by one Christian David and including three men all named David Nitschmann, formed the nucleus of Zinzendorf’s new church, which he called the Renewed Moravian Church.

Zinzendorf encouraged the Brethren to build a village, called Herrnhut, on a portion of his estate. Though Zinzendorf remained “Lord of the Manor,” he allowed the Brethren to govern themselves, and within five years a system of governance evolved, with town meetings, a church council that regulated secular and religious affairs, and a court of justice. Though in one sense the church was highly democratic, allowing opportunities for its members to participate in governance, in other ways it was highly autocratic. Under Zinzendorf’s guidance, the Brethren were divided by age, gender, and marital status into various “Choirs,” which lived and worked separately, though they worshiped together. All decisions, even over such personal matters as marriage choices and the ownership of property, were subject to review by the church council, and expressions of individual will were discouraged.

A particularly interesting aspect of the system of governance used by the Brethren was the practice of making decisions by lot. Whenever a matter of importance arose – the election of members of the church, the assignment of duties to villagers, the choice of marriage partners – the alternatives were written on a slip of paper and placed into a container. The slips of paper bore the words “yes,” “no,” and “wait” (Atwood 8), or passages from Scripture that could be interpreted in these ways. The slip that was drawn, usually by a

blindfolded child, was believed to have been chosen by Christ, consistent with the reading by Moravian elders of Christ's promise in 1 John 14 that "Whatsoever ye shall ask in my name, I will do it." Thus the drawing of a lot was considered by the faithful not to be a game of chance, but a surrender of one's personal will to the unerring judgment of the deity (Olmstead 366 n.17).

It was, again from the point of view of the faithful, the very opposite of gambling, because every decision was certain to be right, being the will of God. It was also incontrovertible, at least while Zinzendorf lived, and subject only to the interpretation of the elders.

Zinzendorf's first uses of the lot did not produce quite the results he might have hoped for. In an effort to improve community feeling among the Brethren, Zinzendorf's pastor, John Rothe, created certain offices in the church at Herrnhut, such as exhorters, teachers, visitors of the sick, almoners, and overseers, that were to be filled according to the lot (Weinlick 71). Some of those chosen were not well suited to the offices they drew. Christian David, who saw himself as an exhorter and missionary, was selected to be a visitor of the sick. It is not recorded that he ever visited a sick person. Instead, he immediately left on an evangelical journey, and when he returned he withdrew from the community, building his own cottage and digging his own well (Weinlick 73). Subsequent uses of the lot, however, invariably went Zinzendorf's way. For example, when Zinzendorf wanted to send a mission to evangelize the slaves in the West Indies, he spoke to the Herrnhut congregation about his conversation with a slave from St. Thomas. Two parishoners, Leonard Dober and Tobias Leopold, independently felt that he was speaking directly to them, and both volunteered to answer the call. Zinzendorf waited for a year before making the appointment, during which time he became thoroughly acquainted with both candidates and developed a preference for Dober. When the time came for a decision, it was put to the lot, which confirmed the appointment of Dober, while directing Leopold to wait (98). Dober's choice of an assistant, David Nitschman, was also confirmed by the lot. While there is no evidence that Count Zinzendorf's use of the lot depended on anything other than the will of God, it seems that Zinzendorf found a way to make God's will conform to his own desires virtually every time the lot was used.

Drawing lots to decide personal, religious, and civic questions did not originate with the Moravians. The practice, called *cleromancy* by some historians, appears in several places in the Old Testament (Reith 16). Numbers 26:55, for example, speaks of the allocation of the lands of Canaan among the Israelites by lot: "And the Lord spoke unto Moses saying . . . the land shall be divided by lot . . . According to the lot shall the possession thereof be divided by many and few."¹ In the New Testament, Acts I:26, the eleventh apostle Matthias was chosen by lot to replace Judas. The Moravians, however, were unique in using divination by lot to settle what were essentially secular issues well into the Enlightenment, after other sects had given it up. The death of Count Zinzendorf in 1760 opened the way for debate about the propriety of the

lot in an age that valued personal freedom and reason, a debate that was particularly contentious in the American settlements (Sommer 1998, 274). The terms of this debate sometimes drew on imagery appropriate to gambling, such as the acknowledgment by the Synod of 1764 that “the Brethren often wagered body and life on the lot” (Sommer 1998, 275), which seems implicitly to admit that chance, rather than divine authority, played a role in the outcome.

In each of the Synods after 1764, the power of the lot to determine practical matters, such as marriage or the issue of house ownership, diminished in favor of rational considerations, such as the suitability of partners for marriage or the ownership of property based on merit and hard work. By 1801, it was clear that the lot no longer had the support of the younger members of the community (Sommer 1998, 282). Its use, particularly when a young couple had already fallen in love, was a gamble that reasonable individuals no longer wanted to take. By 1818, the American congregations of the Brethren refused to require the use of the lot in marriages other than those of officers of the church.

We cannot say with certainty whether Count Zinzendorf’s contemporary, Benjamin Franklin, knew about the Moravians’ use of the sacred lottery to decide essentially secular questions. Franklin certainly knew Count Zinzendorf, having printed “several Dutch pamphlets” for him upon the occasion of Zinzendorf’s visit to Bethlehem, via Philadelphia, in 1741-43, and he probably admired Zinzendorf’s projecting, missionary spirit.² Franklin announced Zinzendorf’s arrival in Philadelphia on December 3, 1741, in the *Pennsylvania Gazette*, and noted the Count’s intention to establish a settlement “at Nazareth on the Forks of Delaware” (*Papers*, 3:330). Zinzendorf returned to Europe early in 1743, but left the Moravian Brethren with a legacy of piety and evangelism. Franklin notes in his *Autobiography* that when a vacancy occurred among the Trustees of the new Pennsylvania Academy, which normally included “one Church-of-England-man, one Presbyterian, one Baptist, one Moravian, &c.,” the Moravian “happen’d not to please his Colleagues, and they resolved to have no other of that Sect,” whereupon the choice fell upon Franklin, who was known to be “merely an honest Man, & of no Sect at all.”³

When in 1747 Franklin published his tract *Plain Truth: or, Serious Considerations On the Present State of the City of Philadelphia, and Province of Pennsylvania*, in which he stated the case for fortifying the city against the predations of French and Spanish privateers, he proposed to pay for the forts and cannon with a lottery in the amount of £20,000, of which £3000 would go to the Association that would build and arm the fort. “I then propos’d a Lottery to defray the Expence of Building a Battery below the Town, and furnishing it with Cannon,” Franklin later recalled with some pride in his *Autobiography* (1412). Perhaps one of the reasons that Franklin chose this method of financing his project was that he knew the Quakers would not help him pay for armaments through the usual method of subscriptions.⁴ Despite some opposition from the Quakers, and strenuous objections by the Proprietor,

Thomas Penn, Franklin's plan was adopted, and the lottery sold as many tickets in seven weeks as the New York and New England lotteries did in seven months.⁵

As is often the case in gambling, this early success led Franklin to redouble his efforts. He proposed a second lottery in *The Pennsylvania Gazette* on June 2, 1748, immediately after the drawing for the first. The proceeds were to be used to equip and strengthen the battery at Wicaco, on the Delaware river south of the city (*Papers* 3:222). In the first lottery, 2,842 prizes, totaling £17,000 in value, were to be given out of 10,000 tickets sold at 40 shillings each, for a total value of £20,000, leaving £3,000 in profits for public use. Franklin noted that his first lottery, though successful, was subject to several "inconveniences," notably a high ticket price, as a result of which "many who would have been Purchasers are discouraged and excluded."⁶ In this second lottery, 7500 tickets were to be sold, but each ticket was divided into four "billets," and the drawing was to be divided into four stages, or "classes." In effect, each ticket was sold four times, at gradually increasing prices, either to the same or to different buyers. "The Price of a Ticket," wrote Franklin, "is . . . divided into four gradual Payments, to be made, if the Buyer pleases, at four different and distant Times. The first Entry is low and easy, and if the Adventurer is successful in the first Class, he is enabled as well as encouraged to go on." In effect, Franklin used the psychology of gambling to draw buyers into risking increasing amounts of money in order to gain a chance at increasingly larger prizes. Because the money not returned as prizes in earlier drawings was included in the prize money for the later drawings, the value of all of the prizes in the final drawing was 48,020 dollars, far above the 30,000 dollars received. Even so, the lottery made a profit of 12.5%, or 9,375 dollars, for the use of the City of Philadelphia and the Province of Pennsylvania.⁷

The success of the first two lotteries led Franklin to propose a third, this time in support of the nascent Academy at Philadelphia, which he had founded and of which he was the first President. The cost of building and operating the Academy had, as Franklin wrote, "prov'd an Expencc far beyond" the expectation of the trustees, "And as several Lotteries have, since the Founding of this Academy by Subscription, been carried on and encouraged here for the Benefit of Schools and Colleges in the neighboring Provinces, 'tis hoped it will not be thought less reasonable that we should at length have one for the Benefit of our own" (*Papers* 4:505-14). Franklin had his eye on Princeton, New Jersey, which held a lottery for its college in 1748, and another in 1750, held in Philadelphia because of the passage in New Jersey of a law prohibiting lotteries (*Papers* 4:436, n. 3). It must have galled Franklin to see Philadelphians buying tickets for a lottery in support of the College of New Jersey at Princeton when his own Philadelphia Academy was starving for cash.

This new lottery was to raise 3,000 dollars through the sale of 5000 tickets at four dollars each, or 20,000 dollars. Before the tickets for this lottery were drawn, Franklin was proposing a second lottery for the Academy, along the

lines of the second lottery for the defense of the city that he had organized in 1748 (*Papers* 4:435-36). Among the public benefits of this lottery that Franklin cited was the "Support of the two Charity Schools, in which 70 poor Boys, under a Master and Assistant, are now taught to read, write, and cast Accounts; and 40 Girls, under a Mistress and Assistant, are taught to read, knit, sew &c. and likewise to write under the Charity Master." For this reason, Franklin hoped that the lottery would be met with "due Encouragement; for even its Blanks may be deemed Prizes, as the Satisfaction arising from a Consciousness of doing Good, is, to benevolent Minds, far more valuable than Money" (*Papers* 4:507). Unfortunately, Franklin's schemes for doing good through lotteries was cut short by a law enacted in 1759 to suppress plays and lotteries, which the Pennsylvania Council observed was "principally intended to destroy the College, Academy, and Charity School of this City, which was a most Noble and useful Institution" (*Papers* 4:436, n. 3).

It might be objected that the implicit analogy I have drawn in this talk between the church-sponsored (though not always sacred) drawings of lots by the Brethren and the public-spirited (though not always state-sanctioned) lotteries organized by Franklin is a bad one, because these lotteries have little to do with each other. The Moravian practice of drawing lots was not done for the sake of gaining money, and no tickets were sold; the risks, though sometimes very great, were not undertaken for the gratification of the passions, but rather to remove passion from the process of making a choice. Franklin's lotteries did seek to make money, though not for himself or his associates; the risks of the ticket purchasers were not very great, though they were motivated by the desire for security and charity, as well as a possible prize, and the purchase of tickets allowed them to feel some pride of benevolence whether they won or lost. But the lotteries are alike in that both were expressions of faith – the Moravian, in God's love for his children, as the Brethren considered themselves to be, having been born spiritually through the wound in Christ's side as he died on the cross,⁸ and Franklin's, in the non-sectarian but equally redemptive power of doing good. Both were based in a confidence that the lottery was directed by a divine or benevolent power that would eliminate, or at least justify, any element of chance or fortune in the outcome. And both ran contrary to the prevailing view of gambling, which was that all games of chance invariably led to the exaggeration of passions, the decay of morals, and death on the dueling field.⁹

Perhaps the most positive thing we may say about gambling, and especially the lottery, is that it allows us to establish a connection between the sacred and the secular, the eighteenth and the twenty-first centuries. Bethlehem, once the place where sacred and secular decisions were made by the drawing of lots, became on May 22 of this year one of the few East Coast sites for legal, state-sanctioned gambling, joining New Jersey, Delaware, and native American casinos in several other states. There are, of course, major differences among these gambling sites. At present, the Sands casino at Bethlehem offers only slot machines, some 3,000 of them, while Atlantic City,

like Las Vegas, offers “table games” like roulette, craps, and blackjack as well as slots. The Pennsylvania Legislature, however, will soon pass a bill to allow table games in this state, which Governor Rendell, a pragmatist in the spirit of Ben Franklin, has indicated he will sign. Las Vegas Sands Corporation, the owner of the Bethlehem Sands, may be expected quickly to add roulette, blackjack and craps tables, as well as 2,000 more slot machines, while delaying the construction of a planned hotel, conference center, and mall in order to concentrate on casino operations.¹⁰ The opening of the Sands casino at Bethlehem has already set off a new round of legislation approving gambling in neighboring states, including Delaware and Maryland. Delaware offered only slot machines at its race tracks until May 13 of this year, when, in response to competition from Atlantic City and Bethlehem, the legislature legalized sports gambling. Delaware became the only East Coast state to allow betting on professional sports, the others being Nevada, Oregon, and Montana. The legislature of Maryland, facing the loss of its gambling dollars to northern states, quickly approved the opening of slot machine parlors in that state. Meanwhile the entire casino industry revenues are down some 15%, due to the recession. Count Zinzendorf, I think, would have found a way to frame the choices in a way that reflected God’s will, as well as his own. Benjamin Franklin would have understood the economic and practical implications of the situation, and he would have figured out some ingenious way to turn the losses into a profit. And we, for better or worse, have our link between the eighteenth century and the present.

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Notes

1. Reith, 16. Reith also cites (185 n. 2) I Chronicles 24-26, in which David distributed offices among the Levite princes by lot, and Leviticus 16:8, in which Aaron decided which of two goats would be God’s, and which would be a scapegoat, by casting

2. *The Papers of Benjamin Franklin*, 3:234. The quoted phrase is from Franklin’s account books, Ledger D, 1739-47 (American Philosophical Society).

3. *Autobiography*, in *Writings*, 1419.

4. *Papers of Benjamin Franklin*, 3:185. In a letter to Thomas Penn praising Franklin, James Logan says that “He it was who set on foot two Lotteries for Erecting of Batteries, purchasing great guns . . . for he is the principal Mover and very Soul of the Whole” (3.185 n. 6). At least two of the city’s fire companies subscribed to the lottery, despite having a majority of Quakers among their members; in Franklin’s Union Fire Company, the Quakers absented themselves so that the proposal to buy lottery tickets could pass. The proposal failed in another fire company, however, “apparently because of conscientious scruples against lotteries” (3:221 n. 9).

5. *Papers of Benjamin Franklin*, 3:221, 310; see also *Pennsylvania Gazette*, January 19, 1748.
6. *Papers of Benjamin Franklin*, 3:293. These remarks are part of the "Explanation" of the second lottery.
7. *Papers of Benjamin Franklin*, 3:289-293. The change from pounds sterling to dollars between the first and second lotteries reflects the fact that the second lottery used "Pieces of Eight," each worth a dollar, for both the price of the ticket and the value of the prize.
8. For an extensive discussion of the "wound theology" of the Moravian church, see Chapter 3, "The Body of Christ," in Atwood, 77-112.
9. For a discussion of the connection between gambling and dueling, see Markley, 165-67.
10. www.lvry.com/news/breaking_news/47327852html, 7/8/2009.

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The Matthew Prior Project: An Update and Outlook

by Deborah Kempf Wright

I'm happy to report that the Matthew Prior Project has reached a milestone in its development. It has released both a prototype "mini edition" that demonstrates its long-term aims for the project and transcripts of most of the letters of 1712. The Calendar, which is the gateway to all the letters in Prior's correspondence, has been updated throughout the course of the project and now lists a total of 3,002 letters. I invite you to visit the project's website at <http://conanlib.muohio.edu/prior/>, where you will find an extended discussion of the project, including its history and goals, Prior's life and times, the nature of his correspondence, and the project's editorial principles. Your comments on the site are welcome and can be sent via the "Comments" option.

I have rather more mixed feelings about reporting that the project has also reached a valedictory moment. With this most recent update, I ended my tenure as Miami University Libraries' director/editor of the project; and as a consequence it is going into long-term, possibly permanent, suspension. This means that it is unlikely that any new work will be added to the web site, but the Miami University Libraries will continue to provide technical support for the preservation of the site and other support as well. They will:

- * maintain the project's freely available web site;
- * house the materials of the project, including photographic copies of nearly every manuscript cited in the Calendar as well as the literary papers of Matthew Prior scholar and my late husband, H. Bunker Wright;
- * and make these materials available to scholars for on-site use in the Walter Havighurst Special Collections Library. (To make an appointment, please contact the Special Collections Library at 513-529-3323 or by Fax at 513-529-2136; or visit its web site at <http://spec.lib.muohio.edu/>.)

As the project's director and editor since the year 2000, I am deeply grateful for the institutional support I have received over the years and appreciate the opportunities I have had to work with so many wonderful colleagues, not only at Miami University but also around the United States and indeed around the world. I will remain available to be called upon as an advisor to Special Collections on the correspondence and to scholars visiting Special Collections who wish to consult the project's materials.

If I may, I also want to take this occasion to thank Bunker for the scholarly legacy he left me and for the example of a scholarly life lived with integrity and dedication to the advancement of knowledge. As I leave the staff of the project as well as the University, I hope that he and the man he called "Friend Matt" will continue to watch over all things "Matthew Prior."

Oxford, Ohio

**“A Little Noisy Feedback and Much Civil Exchange
at EC/ASECS 2009: Bibliography, the ESTC,
and 18th-Century Electronic Databases”**

by Eleanor F. Shevlin

At the conclusion of his essay “Some Problems in ECCO (and ESTC),” James May stressed the need for scholars to “provide a little noisy feedback to corporate ventures like ECCO if future [electronic database] projects are to benefit from their expertise” (*ECIntel*, 23.1 [Jan. 2009], 20-30). May’s call for feedback did not go unnoticed. Among the responses to his call was the organization of two roundtables designed as complements of one another. The first, “Bibliography, the ESTC, and 18th-Century Electronic Databases: A Roundtable,” took place at the EC/ASECS 2009 conference this past October. Featuring six participants—May, James Tierney (U. of Missouri—St. Louis), David Vander Meulen (U. of Virginia), Benjamin Pauley (Eastern Connecticut State U.), Brian Geiger (ESTC, U. of California, Riverside), and Scott Dawson (Gale/Cengage)—this roundtable addressed the current bibliographic shortcomings found in Eighteenth-Century Collections Online (ECCO), the Burney Collection of 17th- and 18th-Century Newspapers (Burney), and the English Short Title Catalogue (ESTC); it also explored ways that scholars and the providers of such databases could join forces to help improve these and future tools. The second roundtable, organized by Anna Battigelli, will be held at the 2010 ASECS conference this coming March.¹ The account of the EC/ASECS roundtable offered here acts as a preface for Battigelli’s 2010 ASECS session and hopefully for future *Intelligencer* articles by Brian Geiger and Ben Pauley.

Jim May opened the roundtable, and his remarks highlighted points he had discussed in “Some Problems in ECCO (and ESTC).” Among the key issues May raised was the need to correct missing images in ECCO. Another issue involved the “disappearance” of letters originally printed in red ink on title pages. When pages containing red ink are filmed, letters printed in red fail to appear in the resulting microfilm copy. Digitizing the film has only perpetuated the problem of missing letters/words because these flawed pages are now more widely available. Some of the problems in ECCO, May reminded us, stem from its relationship to ESTC from which it drew its bibliographic information. As Jim noted, finding ways to ensure that corrections and updates are made in ESTC—and then in ECCO—is crucial. For example, work is needed in providing or revising information about subscription lists, textual history, and attributions in ESTC. In addition, he drew attention to the fact that ECCO’s electronic index does not always represent the actual digital contents. While noting that he had already addressed problems with Burney in “Assessing the Inclusiveness of Searches in the Online Burney Newspapers Collection” (*ECIntel*, 23.2 [May 2009], 28-34) and that Jim Tierney would be discussing this tool next, May commented on the usefulness of Burney, particularly to those working on the history of a

given publication.

Turning to the Burney collection, Jim Tierney drew attention to the potentially confusing name for this electronic collection because it is not by any means restricted to newspapers. Instead, it includes a good number of periodicals as well. Specifically, the collection consists of 237 newspapers and 161 periodicals, and, furthermore, some of the titles included are neither newspapers nor periodicals. That the Burney digitized collection follows the Anglo-American cataloguing procedure of creating a new entry every time a newspaper undergoes a title change results in the illusion of more titles than actually exist. Moreover, it risks confusion about the history of newspapers that have undergone title alterations. Tierney also provided a detailed handout listing the digitized periodicals (note: not newspapers) in Burney. The handout offered notes about missing issues, other locations where titles in Burney can be found, and a tentative list of Burney titles duplicated by other digitization projects. Two points Jim emphasized were related: 1) The failure to have scholars involved in the planning of Burney and other digitization projects has resulted in problems that may well have been avoidable, and 2) far greater collaboration among librarians, scholars, and the creators/providers of these databases is needed to create more serviceable tools. For example, titles in the online Burney resource often include only a few issues of the newspaper or periodical even though other issues were available elsewhere. If these overlooked issues had been digitized for the online collection, then various titles would have more complete runs. Better coordination and collaboration at the time could have considerably strengthened an already valuable resource.

While David Vander Meulen serves on the ESTC board, he spoke as a researcher and user of these tools. He began by noting that ESTC is an evolving tool—a work in progress—and that ECCO follows ESTC. Moreover, as the ESTC develops, it is still “functional and valuable” even though it is incomplete. Nonetheless, “any addition to ESTC will change the context.” An important development, Vander Meulen noted, occurred in 2006 when the British Library initiated free access to this tool. As for problems, the ESTC had made the decision to truncate titles and places. Yet ECCO generally offers the full titles, while expanded locations can occasionally be found by going to library catalogues. To improve these resources, David observed that scholars needed an easier way to convey corrections to the British Library or UC-Riverside (the North American home of the ESTC) and, equally important, an ongoing staff to process incoming editorial changes and comments. In discussing this need for better processing of updates, he also discussed whether the uncontrolled notes field should be visible. Unfortunately the agencies that have funded the ESTC, as he explained in his closing remarks, have decided the project is complete. Obviously, such an attitude presents additional problems for ensuring continued updating and correcting of ESTC entries.

Ben Pauley spoke next about a project he has initiated. He opened by stating the lack of access that many institutions (and thus their scholars and students) have to paid databases such as EEBO and ECCO. Both Internet

Archives and Google Book Search, however, have a number of eighteenth-century books in their freely accessible databases. Yet it is typically very hard to identify properly what text one has accessed in these repositories. Viewing these freely available texts as an opportunity, Pauley established *The Eighteenth-Century Book Tracker*, a project in which he is supplying the bibliographic data so sorely lacking in eighteenth-century texts found in Google Books (<http://nutmeg.easternct.edu/~pauleyb/c18booktracker>). Doing so has compelled him to become a textual scholar or an “accidental bibliographer.” Thus far, he has recorded about 150 copies not appearing in ESTC. At present, the project features 480 texts and four periodicals. I hope Ben provides the *Intelligencer* with an updated article on the *Eighteenth-Century Book Tracker*.

Speaking as the Associate Director and Resident Manager of the Center (UC--Riverside), the North American home of the ESTC, Brian Geiger explained that the British Library’s ESTC role has focused on cataloguing its own collection and that the University of California Riverside has handled everything else. In addition to reiterating points about the problem with truncated titles, he also discussed the lack of subject headings as a shortcoming of ESTC. Through the collaborative efforts of ECCO and ESTC, however, MARC records that offer subject headings for ECCO titles are now available—though these records must be purchased separately.² Turning to the digital surrogates of early modern imprints, he noted that the ECCO and Adam Matthews collections are based on ESTC, but EEBO is not. Next Brian addressed the need to foster better communication between ESTC and scholars. While the channels of communication between ESTC and librarians have remained strong, that has not been the case with scholars.

Scott Dawson from Gale/Cengage concluded the presentations by roundtable panelists. He first supplied an historical overview of ECCO and Burney. In 1982 Research Publications began to microfilm the “Eighteenth Century” microform collection. By 2002 twenty-six million pages of eighteenth-century titles had been filmed. This microfilm collection is the basis for ECCO, but using the ESTC in conjunction with the microfilm has been overall a real plus for the project. ECCO II, released at the start of this year, features 50,000 additional titles. By mid 2010 ECCO II, representing holdings from fifteen libraries, will be completed (titles from the Harry Ransom Center are still being prepared). ECCO and ECCO II, combined, will have made 185,000 eighteenth-century titles available to subscribers. As for the digitization of Burney, that project was handled by the British Library and not Gale/Cengage. Scott also addressed some of the problems that can and cannot be corrected. When digitized pages are blurred, for instance, the microfilm plays a key role in what can be done. If the microfilmed page is not the problem, then the page is re-filmed. Yet if the problem occurred because the page is blurred (or only half-filmed, skewed in the shooting, the victim of a heavily foxed original, or any number of such problems) in the microfilm, then, from the perspective of Gale, nothing can be done—an understandable

position, in my view, given what would be involved.

After all six panelists had offered their opening statements, the discussion was directed to the audience's questions and comments. The point perhaps most stressed in this large discussion was a need for far greater involvement by scholars in the creation and improvement of digital resources. In terms of updating or correcting resources, questions arose about how this might be done and what types of controls are needed. In subsequent discussions, the creation of advisory boards and (or) the involvement of a committee representing ASECS arose as possible avenues for communicating and addressing the scholar's perspective more effectively. The establishment of an advisory board and/or ties with ASECS could play a vital role in future projects, and members of a board or ASECS committee might also devise potential solutions for addressing shortcomings in existing tools. The resurrection of *Factotum*, the now defunct ESTC news publication of the British Library (ceased with issue no. 40 in 1995—its contents are indexed at http://estc.ocr.edu/factotum_index.html), or the initiation of a similar publication would be one way of establishing regular communication with a broader base of scholars. Of course, obstacles here are staffing and funding. Questions also arose about plans to make Burney more complete by digitizing issues not included for a particular newspaper or periodical title but available elsewhere. Yet that this digitization project had been undertaken by the British Library (see final report¹), not Gale, complicates the issue. Also, when asked about any plans for an ECCO III, Scott explained that the creation of ECCO II caused surprise among many libraries that had purchased ECCO because they believed that ECCO was complete at the time. When ECCO II was introduced for purchase, libraries were promised that there would not be any additional forms of ECCO. (Depending on the discovery of additional 18th-century titles, however, I see no reason that another collection could not be pursued; if enough material for another collection becomes available, then scholars need to insert and assert themselves in conversations with vendors and librarians and make the need and value of a third collection known.) As for problems arising from deficiencies in scanning, Gale has agreed to work with 18thConnect, a much-needed project undertaken by Laura Mandel and Robert Markley that “mediates between commercial vendors supporting ... bibliographies and digital archives and the community of scholars working in 18th-century studies in order to draw on the collaborative expertise of the community in the updating and correcting these resources, effectively preserving their integrity,” in harnessing newer technology. The advanced technology now available should improve significantly current search capabilities hindered by scanning conducted with older Optical Character Recognition (OCR) tools.³ The 18thConnect project, moreover, extends the promise of a centralized base for organizing, overseeing, and coordinating eighteenth-century digital resources.

Another very real, pressing concern was the large number of scholars who do not have access to these databases and whose institutions are not likely to be able to afford these resources in the future. The point was raised that all

universities in the U.K. have access to ECCO and ECCO II for an annual hosting fee (www.jisc-collections.ac.uk/ecco) through the auspices of the Joint Information Systems Committee (JISC), “established by the U.K. further and higher education funding councils in 2006 to negotiate with publishers and owners of digital content (www.jisc-collections.ac.uk/about_collections.aspx). But the situation differs greatly in the U.S.—we have no higher education government council overseeing all our universities.

Brian Geiger and Ben Pauley have been encouraged to contribute articles to the *Intelligencer*, especially for those who missed their presentations in Bethlehem. Anna Battigelli and I would also like those interested in keeping abreast of developments to join us as lurkers or, ideally, participants in our online blog, Early Modern Online Bibliography, established initially to facilitate exchange in advance of our roundtables. We plan to continue this blog as another means of fostering collaboration among scholars in addressing the ever-changing world of electronic resources.⁴

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Notes

1. Session 17, Organized and chaired by Anna Battigelli, “ECCO, EEBO, and the Burney Collection: Some ‘Noisy Feedback’ (Roundtable),” Thursday, March 18, 2009, 9:45—11:00 am, Alvarado E, American Society of Eighteenth-Century Studies, meeting in Albuquerque, March 18-21, 2010.

2. See Gale/Cengage, “Eighteenth Century Collections Online MARC Records –FAQ.” (<http://www.galeuk.com/ecco/marcrecords.htm>); Jeffrey Garrett, “Subject Headings in Full-Text Environments: The ECCO Experiment,” (<http://www.ftrf.org/ala/mgrps/divs/acrl/publications/crljournal/2007/jan/garrett07.pdf>).

3. See 18thConnect’s homepage (<http://unixgen.muohio.edu/~poetess/NINES/home.html>) and Laura Mandel’s comments on the Early Modern Online Bibliography blog about 18thConnect’s recent partnership with Gale: <http://earlymodernonlinebib.wordpress.com/2009/08/07/18thconnect/>.

4 Early Modern Online Bibliography blog (<http://earlymodernonlinebib.wordpress.com/>).

Louise E. Robbins. *Elephant Slaves and Pampered Parrots: Exotic Animals in Eighteenth-Century Paris.* Baltimore and London: The Johns Hopkins Press, 2002. Pp. xiv + 349; bibliography; illustrations; Index. Hardcover: \$55.00.

As an interdisciplinary field “Animal Studies” is coming into its own, witness the March 2009 issue of *PMLA* that included thirteen articles on this topic. Although almost all the authors in this collection are listed as professors

of English and/or the Humanities, their interdisciplinarity is evident in their approaches. Literature, art and history predominate, but anthropological and sociological analyses are also present. Harriet Ritvo's *The Animal Estate* (1987) is generally cited as the founding text of the new field of study. It is fitting that Harriet Ritvo started the book series *Animals, History and Culture* and that Louise Robbins' book was the first to be published in that series.

Let me stress that although Robbins' book is lots of fun to read, it is also meticulously researched and cogently argued. She earned her Ph.D. in the History of Science at the University of Wisconsin-Madison and is now an editor at Cornell University Press. Her ability to combine careful analysis with anecdotal examples makes this book a pleasure to read.

The volume is divided into four sections: how exotic (nonindigenous) animals got to France (Ch. 1); where Parisians could view such Animals (Ch. 2-5); the meanings attached to such animals (Ch. 6-7); the actual fate of exotic animals during the Revolution and the varying meanings they took on during that period (Ch. 8).

Exotic animals got to France primarily in ships engaged in trade in sugar, coffee, indigo and slaves. Scientific expeditions usually brought back dead rather than living animals. Some of these creatures had been commissioned in advance, some were brought as gifts, and some were destined to be sold. Parrots and Monkeys were the favorite choices. As can easily be imagined, the voyages were long and dangerous; a large percentage of them died on route. The overland trip from a seaport to Paris increased the mortality rate.

Once having arrived in Paris the most fortunate animals were put on display at the royal menageries established by Louis XIV at Versailles and Vincennes. Here they served as symbols of royal power, but their survival rate was not very good. Less fortunate were those specimens that fell into the hands of entrepreneurs who sought to make money by displaying them annually at the four large fairs staged in the spring and summer. The least fortunate were used in fights, usually against dogs. These were viewed as entertainment until late in the century when they were criticized as cruel.

One of the most interesting chapters is based on newly discovered archival material that documents the activities of the bird-sellers guild, the "oiseleurs". Theoretically this guild had a monopoly on the sale of birds and small animals, but they had more and more trouble defending their rights as competition increased.

In addition to these public places where Parisians could see exotic animals, the number of birds and small animals kept as pets at home increased rapidly. The favorites were parrots and monkeys, the first for their ability to mimic speech and the latter because they could be trained to do tricks. Newspaper ads on sales and lost-and-found animals provide most of the information in this chapter.

The chapters devoted to the meaning of animals start with an overview of the type of books that used animals to teach moral lessons: fables and natural theology (Pluche's *Spectacle de la Nature*). Buffon's *Histoire naturelle*

(1749-89) was used as an encyclopedia giving reliable facts about animals from around the world, but its many volumes also included observations about human behaviors and societies by means of comparisons with animals. These included such issues as the role of women and, above all, colonialism and slavery.

The last chapter focuses on the fate of these animals during the Revolution. The urge to liberate all captive animals ran into practical considerations. Large carnivores, mostly in the cat family, were associated with violence and could not be freed. So they were sent to Versailles where conditions deteriorated rapidly until a visitor in 1791 recorded that there were only four exotic animals left: a rhinoceros, a lion, a hartebeest and a quagga (a cross between a zebra and an ass). In 1792 Bernardin de Saint-Pierre visited the depleted menagerie and immediately sent off a memo to the minister of the interior arguing cogently the necessity of establishing a zoo at the Jardin des Plantes of which he was the director. This was approved in 1794, but new animals had to await the conquest of Holland and Italy before they started arriving in large numbers. By then the new menagerie was looked on as a sign of national strength.

Do read this book; you will enjoy it and learn a lot.

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Letters of Laurence Sterne: Part One, 1739-1764; Part Two, 1765-1768.

Edited by Melvyn New and Peter de Voogd. Gainesville: University Press of Florida, 2009. Part One, 464 pp, Part Two, 352 pp; illustrations; index. Part One, ISBN: 978-0-8130-3236-8; Part Two, ISBN: 978-0-8130-3237-5. Hardcover: \$75.00 each.

Though these are the penultimate Volumes 7 and 8 of *The Florida Edition of the Works of Laurence Sterne*--the final volume, 9, will contain his miscellaneous writings, attributions, and an identification list of the subscribers to his works--these volumes are an admirable completion to almost forty years of dedicated scholarship by New and his American and international Sterneans. (The first volume of *The Florida Edition, Tristram Shandy*, edited by Melvyn and Joan New, was published in 1978.) Exhaustive and exacting research, sustained dedication, imagination and restraint, illuminate the Introduction and the Notes that annotate each letter, providing the absorbing data of Sterne's contemporary social, historical and literary moment. (See, e.g., Letters 35A, B, and C, I, 82-96). At times, though, the scrupulous details of textual apparatus--superscript letters, superscript numbers, deletions, insertions, additions, and, of course, Sterne's dashes--turn one thankfully to the rich annotations.

A tabular list of 248 letters--with three duplications--provides date of

composition, addressee, and source; there are 52 letters pertaining to Sterne and his family relegated to an Appendix. In one or two cases a meaningful continuity is broken up. Sterne's quarrel with his uncle Jacques Sterne is addressed in Letters 6, 7, and 8; Archdeacon Sterne's pertinent letter must be read in the Appendix, II, in the second volume, separated by more than 600 pages. A similar break occurs in the correspondence between Sterne and Ignatius Sancho. (The List of Letters organized in tabular form by Harold Williams in exact chronological order in his edition of Swift's *Correspondence* I find more clear and compact.) Twenty-seven letters not in Lewis Perry Curtis's edition (Oxford: Clarendon Press, 1935) are clearly asterisked, as are nine in the Appendix, for which the editors "had access to a ms. (in whole or in part) not available to Curtis" (xiv).

The succinct Introduction provides a fascinating story of their publication history, as the letters were forged, cut, rearranged, excised, fused, cleansed, misidentified, and misdated. The Notes to the Introduction should not be overlooked, for they too are a repository of necessary information relating to them. The job confronting the editors was a formidable, even perplexing one. There are no manuscripts for the first collected letters written to Mrs. Eliza Draper in 1767 and published in 1773. Her responses are certainly forgeries. Of the 51 "original letters" that William Combe published in 1775 and 1778, 44 are forgeries. Of his daughter Lydia Sterne Medalle's three-volume collection (1775), the editors list almost with frustration her textual liberties, recyclings, and suppressions in every one of the 113 authentic letters printed from her edition. They were able to locate only 18 more authentic texts. Troubling is their frank admission that 38% "of our letters must rely on her text alone" (p. L). Nevertheless, they conclude the edition with a gracious tribute: "Given that we have often in our pages deplored her irresponsible approach to her editorial duties, it is only fair to acknowledge that, without her efforts, many of Sterne's letters might have been forever lost" (II, 769n.).

Are there discoveries or revelations about Sterne in this new collection? Not much. Curtis's collection and the masterful biography by Arthur Cash have given us most of what we need to know and have learned about him. Sterne's first letter, not in Curtis, sounds like adolescent despair over a failed relationship. In it he also inexplicably hints that "[t]here is something in my Case very extraordinary and out of the Common Road" (I, 1), but nothing suggests any deliverance from the quotidian existence guaranteed to the traditional twenty-six-year-old Anglican cleric. Forty-two letters written before the publication of *Tristram Shandy* (1760), many of which are to John Blake, a neighbor curate, have the ring of modernity. We read of family tensions, school debt, pharmaceuticals, and sexual gossip in the county. His marriage begins with familial intrigues (Letter 8) and ends with love denied (I, 389, n. 6). His oddnesses appear deliberate and controlled, though they may have been exacerbated as a consequence of the adulation that resulted from his Shandean fame. It is not long before he finds it difficult to distinguish self from his newly-claimed persona of Tristram and Yorick. His sustained love

for his daughter is in every letter to her or mentioning her (see Letters 129, 168). His assertion that he was really "in quest of honour, not money" (Letter 147), can be challenged given his persistent concerns over his book sales (Letter 182), his finances (Letters 103, 185, and 206; see also II, 560, n.5), and his family's exorbitant--to him--expenses in France. Given the seemingly madcap narrative of *Tristram Shandy*, it is reassuring to read how insistent he is that his works be printed completely true to his manuscripts and to his exact specifications (Letter 36; see also I, 99, n. 10; and I, 112, n.3). His amours, affairs, and projected liaisons seem innocent and appear to have been initiated more to be talked about and written about than to be consummated. One wonders if Sterne's romantic effusions can be taken seriously when they conclude here with "I cannot stand writing to you to day---I'll make it up next post---for Dinner is upon the Table" (Letter 224), as they also do in so many similar outbursts in his *Journal to Eliza*--the editors preferred title is the *Bramine's Journal*. Perhaps the two appetites were strongly fused in his imagination. In the *Bramine's Journal* there is much "boild fowl" that Molly places upon his table, eaten with tears and "Sause to my Meat," in the "thatch Cottage," from which he pens those emotional ejaculations to Mrs. Draper. Or perhaps not. And his steadfastness and good cheer as he faces the increasing pain and growing debility of his body is admirable.

It is comforting to have available again Letter 5, Sterne's response to a query from Thomas Herring, Archbishop of York, in which we read how he conscientiously practiced his vocation as a county cleric and his diligence as a shepherd to his flock (see also Letter 14). But more memorable of all are Letters 105-108, and 110--not in Curtis--in which he reports on the illness and death of a young traveling companion in Toulouse in 1763. Letters 107 and 110 were written to the father, extolling the youth's courage, filial faith, and love; and even though they can remind us of those pro forma condolences written to parents of young soldiers killed in combat, Sterne's letters are deeply moving, compassionate, and sincere. They exude the similar expressions of sympathy and fellow feeling that we find in his letters to Ignatius Sancho (Letters 181, 206, and Appendix xix). Oddly, Sterne made a promise to wear "his Sword whilst I was abroad" (I, 307), and we recall the many times this Anglican priest embraced a soldierly role and put on the soldier's weapon (see also I, 314, n. 4; Thomas Patch's portrait, II, 470; of interest also is "The Sword: Rennes" chapter in *A Sentimental Journey*).

The editors, in their select and praiseworthy notes, engage us in the social and political world in which Sterne collaborated and was celebrated but wrote so little about. Their prime achievement, in my estimation, is setting Sterne's correspondence in the context of all his fictions. Their cross referencing of repetitions, echoes and allusions is exhaustive. Their respect for, and gratitude to, previous editors and scholars is evident in almost every note. They humbly but unapologetically admit they stood on the shoulders of giants --Percy Fitzgerald, Wilbur Cross, Curtis, and Cash. But while decently flattering, they are never reluctant to cajole, correct, admonish or directly challenge their

judgments (see I, 219, n. 14; I, 378, n. 1; II, 465, n. 1). They write an important note on the Demoniacs (I, 201, n. 17). There is an explanation of the reasons why Sterne abandoned "[James] Dodsley as his publisher" (II, 448, n. 3). See their cautious but thorough identifications (I, 386, n. 5). The Index cites the notes, from which we can discern the intellectual and court notables who feted Sterne (e.g., II, 403, n. 6). Tidbits of pleasure abound; on stubble geese (I, 68, n.6), and Walter Shandy's Oxmoor (I, 55, n.2). And, of course, those few but petty errors that we must expect from such a work of generous scholarship.

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Rainer Decker. *Witchcraft & the Papacy. An Account Drawing on the Formerly Secret Records of the Roman Inquisition.* Translated by H. C. Erik Midelfort. Charlottesville, University of Virginia Press, 2008. Pp. xvii + 262; bibliography; index. Cloth, \$45. ISBN:978-0-8139-2747-3.

In 1993, Rainer Decker was denied access to a Vatican archive in connection with research for his book *Die Hexen und ihre Henker: Ein Fallbericht (Witches and Their Executioners: A Report)*, which was published in 1994 in Freiburg. Three years later, he was given special permission to enter the Archives of the Holy Office, i.e., the Roman Inquisition, which was to open its archives to all scholars in 1998. Until then, these files had been closed to all but a few persons, and never opened to scholars. He was able to do primary research for his next major books, *Die Päpste und die Hexen: Aus den geheimen Akten der Inquisition* (Darmstadt: Primus, 2003) of which the book under review is an update and a translation, and *Die Hexen* (Darmstadt, 2004), and *Hexenjagd in Deutschland* (Darmstadt, 2006). With the availability of formerly secret documents, Decker could authoritatively document the popes' actions in connection with witches and witchcraft. He is the Director of the Department of History at the Secondary Teachers' Training Institute in Paderborn, Germany, a town that was the scene of a spectacular witch hunt in the seventeenth century.

That said, we all know the horrors of the Inquisition and the witch hunts that took place in both Catholic and Protestant Europe and European colonies from the middle ages through the early modern period. Or do we?

Since this book deals only with Catholic countries, and specifically with those under the influence of the pope and the Roman Inquisition, it sidesteps the problems of what went on in Protestant societies on both sides of the Atlantic. We do learn, though, or are reminded of, the fact that the Spanish and Portuguese Inquisitions paid very little attention to witchcraft and witches, since their focus was on heretics; the same could be said about the Inquisition in France, for the most part. And we discover perhaps unexpected facts about the attitudes of the popes from the eleventh century onward, about the

relationship between ecclesiastical and secular attitudes towards witches (both male and female practitioners are covered by the same term) and how to deal with them, and about why the Church and the State were interested in the activities of persons identified as witches.

Who were the witches? In short, they were those who dealt with fortune-telling, with astrology, or with healing by means of various magical ingredients, generally thought of as innocent, or white magic. However, those who conspired with Satan or other malignant spirits were thought of as practicing black magic and were punished, at first usually by penances. The context of the struggle against witches was at the beginning an attempt to rid early Christianity of the practice of magic in all forms, innocent or evil, that had been a central feature of virtually all pre-Christian societies, and therefore to distance the new religion from the false beliefs of the old. It was a struggle that was to last for centuries, and that perhaps has not yet fully eradicated the very idea of magical activity in the Church.

In 1080 Pope Gregory VII wrote a letter to King Harald of the newly Christianized kingdom of Denmark in which he said, "We have heard from your people that you have been blaming priests for bad weather, storms, and many illnesses," and ordered him to put an end to the persecution of priests. But he had heard more, and added:

Moreover, you must not believe that you can mistreat women, who suffer the same inhumanity [as the priests] for the same reason, condemned according to a barbaric custom. Rather, through sincere repentance, you should learn to deflect God's terrible judgment, which you have earned, instead of attracting God's wrath all the more by punishing these innocent women." (1)

A few years before, in Bavaria, three women were seized by villagers in Vötting before they woke up, were tortured by the water test, then whipped brutally twice, then burned. Their crime: they were suspected of having poisoned prisoners. Not yet witch trials, but we see a clear case of attacking women for doing things that witches were to be accused of doing in future years. And the popes (not just the reform-minded Gregory VII) took action to protect them.

In the course of the following centuries, the succession of popes, with a few recidivists, regularly preached the need for mercy, for allowing convicted witches to repent and to be forgiven, and to make sure that any accusations of witchcraft were proven. It is not that the popes did not believe that men and women could be witches; rather, they wanted to protect the innocent from false accusations and mob-rule justice. The Church did believe that people could be possessed by devils, in which case they were blind instruments of Satan and his cohorts. It also believed that people could willingly collaborate with demons or even invoke them, in which case they acted in a heretical manner and were deserving of punishment. But the papacy regularly preached the need for solid

proof of crime before drastic measures were to be taken. Gradually, the popes came to see executing people for sorcery as a punishment of last resort. Counseling, penance (sometimes public, but often private), and imprisonment and other punishments (including serving as galley slaves on ships) were the preferred treatment for convicted witches of either sex. Convictions of witchcraft, according to a papal publication, required ecclesiastical judges to follow certain principles, which read, amazingly, not unlike principles we apply regularly in our own courts. Decker summarizes the principles (119-21):

I. Physicians had to be consulted to determine whether a death had resulted from natural causes instead of supposed magic.

II. Judges were to order a search for a corpus delicti and should search suspects' houses, and even their beds, to discover suspicious materials—for example, “magical poppets”(e.g., human figures) or needles. But even if incriminating materials did turn up, caution had to be exercised, because “where there are women, there will of course be needles.”

III. Denunciations claiming that third parties had been seen at the witches' Sabbath were to be rejected, even if they occurred in the context of other incriminating evidence.

IV. Exorcisms had to be treated with extreme caution, especially if the supposed devil accused other people.

V. Defendants had to be granted a right of defense and, above all, a fair trial, which meant specifically:

- a. a prohibition of suggestive questions;
- b. providing the suspect with an accusation in writing;
- c. providing suspects with a legal advocate, and if they did not have financial means, the advocate was to be at the expense of the court;
- d. a prohibition of degrading investigations of the suspect's body (such as shaving all hair in search of the “devil's mark”).

While torture was to be allowed, it was to involve only lifting the suspect by a rope with his or her hands tied behind the back.

The purpose of these principles was to make sure that the innocent were protected, and that the accused could defend themselves against false accusations. Point III was very important because without this protection undocumentable hearsay evidence could be used against the accused.

One of the many other things we learn from reading this book, which I think would be a useful exercise for all of us, is that the reach of the papacy in the period covered (late 11th- to early 19th centuries) was for most of that time very limited. The papacy had little power besides the power of persuasion in most of the German-speaking world, from Switzerland and Austria through Germany (and Scandinavia, from the high middle ages on). Most of the executions of witches were carried out by secular authorities. The victims were usually hanged or beheaded, and then their bodies were burned. Thousands, perhaps well over 10,000, were executed in Catholic countries in the course of 750 or so years, or about 25 per year in all of Western and Central Europe and the colonies. By the eighteenth century, in the areas under the control of the

pope, witchcraft trials almost disappeared entirely.

And lest we think that witchcraft trials are a thing of the past, consider this: in an Associated Press article written by Donna Abu-Nasr and published on 25 November 2009, we learn of several harsh sentences for witchcraft and associated crimes meted out in Saudi Arabia, even on citizens from foreign lands. A man named Ali Sibat, a Lebanese psychic making predictions on a satellite TV station from his home in Beirut (a legally permitted activity in Lebanon), was arrested by the religious police in Saudi Arabia while he was on a religious pilgrimage in Medina, and sentenced to death for witchcraft. In 2006, a woman named Fawza Falih was sentenced to death by beheading for the alleged crimes of witchcraft, recourse to the supernatural beings called jinn, and animal sacrifice. An Egyptian pharmacist, Mustafa Ibrahim, was executed in 2007 for having tried, through sorcery, to separate a married couple. And there have been many others. Witch hunts are still alive and going strong in Saudi Arabia, at least. Perhaps, if judges there were obligated to apply the seventeenth-century rules indicated above, this practice would come to an end. Who would have believed that the popes of the past could have pointed the way to civil justice?

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Howard D. Weinbrot. *Aspects of Samuel Johnson: Essays on His Arts, Mind, Afterlife, and Politics.* Newark: University of Delaware Press, 2005. Pp. ix, 417. Hardcover, \$40.95. ISBN: 0874138744.

Jeffrey Myers. *Samuel Johnson: The Struggle.* New York: Basic Books, 2008. Pp. ix, 528. Hardcover, \$35.00. ISBN:9780465045716

At first glance, Harold Weinbrot's scholarly *Aspects of Samuel Johnson: Essays on His Arts, Mind, Afterlife, and Politics* and Jeffrey Myers' trade biography *Samuel Johnson: The Struggle* seem to be strange bedfellows in a review. Professor Weinbrot's study is written for academics and for non-academic Johnsonians. Myers' biography is written for the general audience whose knowledge of Johnson may run the gamut from an interested reader of biography to the more knowledgeable 18th-century scholar. The meeting point is the portrait of Johnson that emerges from both. Myers' feisty biography is complemented by Weinbrot's equally feisty study of Johnson the writer.

All but one of the sixteen pieces in *Aspects of Samuel Johnson* have been published elsewhere; therefore, one could legitimately ask why Professor Weinbrot would wish resurrect these essays—does the once-said need repeating? A reader need only remember some of the current scholarly battles that reinvent the critical wheel, as it were, to understand Weinbrot's approach, agree with him or not on a given issue. Furthermore, before she or he gets too

far into the first chapter one thing is clear: these essays are not benign in nature or intent. One has the sense that Weinbrot goes once more into the breach in order to elucidate Johnson's thinking by grounding him solidly as a historical figure dealing with an array of political, social, intellectual, and moral issues. Thus, he deals with *Rasselas* in the context of Johnson's narrative art and again when distinguishing between Imlac's thinking and Johnson's. Weinbrot's Johnson is a rigorous moral thinker who unflinchingly yet compassionately viewed the human condition with all of its flaws and all of its potential.

In particular, Weinbrot takes on those who argue that Johnson's works reflect their own special interests or confirm their literary prejudices. In approach, this study is solidly in the tradition of R.S. Crane and the Chicago school of critics; a reader will have no trouble in recognizing the form of Aristotelian argument in these pieces. Some readers may wish that Weinbrot employed a bit of post-modern critical thinking about the issues. Perhaps, but others are doing this. What we have in *Aspects of Johnson* is an example of traditional scholarship at its best

The essays are divided into four sections: "Arts," "Mind," "Afterlife," and "Johnson and Politics." Writing to commemorate the 250th anniversary of the *Dictionary's* publication, Weinbrot gives pride of place to the *Dictionary* in the first two chapters of the book. Using the differences between the Plan and the Preface, which was written some eight years later, he demonstrates the pivotal role Lord Chesterfield played in Johnson's development as an independent, mature writer—a subject that recent biographers have downplayed or overlooked. In the second discussion of the *Dictionary*, Weinbrot takes on those who see in Johnson's choice of the illustrative quotes his design to make the *Dictionary* a principled Tory political and theological document, or an "imperialist document for which [SJ] should be blamed" (53).

The methods Weinbrot uses to support his arguments concerning the *Dictionary* are a staple of the essays in the rest of the collection. He uses a wide range of contemporary, nineteenth-century, and modern references interspersed with references to the classics, to history, and to linguistic nuances of meaning, all the while keeping a steady eye on Johnson's text. The whole is an eclectic treatment of Johnson's poetry, his narrative style and awareness of genre, as well as his skepticism. Weinbrot also closely examines the French reception of Johnson's works, a study long overdue and characterized by Weinbrot as "terra incognita." One of the more interesting sections discusses contemporary reaction to *Lives of the Poets* as exemplified in the writings of Percival Stockdale—an unusual choice, but, as Weinbrot demonstrates, an apt one. Using Stockdale's unpublished correspondence, his *Lectures on the Truly Eminent English Poets*, and his *Memoirs* demonstrates the ways they are a rich sources for the reception historian.

In the last section, "Johnson and Politics," Weinbrot ventures into the controversy between the late Donald Greene's view of Johnson's politics, specifically his reputed Jacobinism, and J.C.D. Clark's view that indeed Johnson was a Jacobite nonjuror still loyal to the Stuarts. This controversy

lasted several years and played itself out in journals and monographs. Space does not permit a detailed examination of Weinbrot's treatment of the issues, except to say that he admits to both sharing and disagreeing with Donald Greene's stance, and he even-handedly and with his own supply of evidence, put the issues before the reader.

In summation, Weinbrot's Johnson is the thinker, the writer, the moralist; a man of vast intellectual powers. Jeffrey Myers' portrait of Johnson in his *Samuel Johnson: The Struggle* also focuses on the mind, but it is a mind tortured by fears of insanity and imprisoned in a body "physically repulsive and slovenly in dress and habits" (1-2). Johnson's works, the focus of Weinbrot's study, take on a supporting role to Myers' emphasis on Johnson's darker side.

If anything Jeffrey Myers is a prolific writer, particularly a writer of biography. His biographical subjects include a wide range of individuals from the nineteenth century forward: writers such as Katherine Mansfield, Ernest Hemingway, Joseph Conrad, Edgar Allen Poe, and Scott Fitzgerald; actors such as Humphrey Bogart and Gary Cooper, and painters such as Manet and Degas. He has also written on *The Craft of Literary Biography* and a critical work: *The Spirit of Biography*. Given these credentials it only seems natural that Myers would want to add his voice to those writing to commemorate the tercentenary of Samuel Johnson's birth. For this study Myers states that he has used "four sources of new material on Johnson: the James Clifford and Donald Greene archives, and the Rothchild and Hyde collections." He bases his focus—the struggles of Johnson's "radically wretched life"—upon these and other sources. Accordingly, a reader comes to *Samuel Johnson: The Struggle* anticipating the discovery of a different Samuel Johnson than the one his other biographers have given us. In this belief the reader may or may not be disappointed depending upon his/her basic knowledge of Johnson, his works, and/or having read the more familiar biographies (Boswell, Bate, Clifford, and Wain). For specialists the material in Myers' book is not only familiar, but it is, at times, rudimentary. To be sure, the comparisons of Johnson with Winton Churchill and Shakespeare are interesting, but these moments are set off by such bothersome aspects, as the way end notes are put into groups rather than into individual citations, and the absence of a citation in matters not considered to be general knowledge; several factual errors occur.

Having said this, the strength of this book for readers not familiar with the social and political life of the eighteenth century is the information Myers supplies for each phase of Johnson's life. For example, the portrait of Johnson in 1737, newly arrived in London from Litchfield, is enhanced by descriptions of teeming streets full of people, noise and smells; vivid descriptions of the way the poor scraped out an existence; hangings as a spectator sport; and the flaws of a legal system that made minor crimes punishable by death. Along those same lines, in the chapter on Johnson's friendships and the intellectual stimulation he found surrounded by friends, Myers gives cameo portraits of such significant figures as Burke, Reynolds, Goldsmith, and Barette. He does

the same for the members of Johnson's contentious household: Francis Barber, Anna Williams, Robert Levet and Elizabeth Desmoulins. By departing from strict chronology Myers is able to add the kind of detail that the non-specialist will appreciate. Yet Myers always keeps the focus of the book's subtitle--"struggle"--ever before the reader whether the discussion is Johnson's childhood, his marriage, his financial situation, his physical condition, his intellectual life or his literary career that was somehow forged out of unending battles with indolence and depression. Among the problematic aspects of Myers' work, this last is particularly so because the emphasis on Johnson's works as emanating from his tormented character downplay or ignore the brilliant elucidation Johnson gives to the labyrinth of human experience.

For example, in discussing *Lives of the Poets* Myers comes down hard on Johnson for slap-dash or non-existent research on his subjects and cites as "shameful . . . his brazen refusal to reach over to the bookshelf and take a cursory glance at the poets he was writing about" (398). Furthermore, the critical aspect in the *Lives* was "compromised by dogmatic prejudice and notable blindness" (402). Johnson's moral tale *Rasselas* does not fare much better. Myers contrasts Johnson's "static and unexciting plot" and "fixed and flat" characters to the "innovative novels published by Richardson, Fielding and Smollett in the 1740s" (267). (Note: Johnson never intended *Rasselas* to be in the tradition of novels published by Richardson, Fielding, and Smollett.) Indeed, the unfortunate hero is "confined in a landscape that's teeming with sexual imagery and unintentionally suggests Johnson's repressed desires" (266). All of which brings us to the facet of Myers' biography that certainly caught the attention of reviewers: his description of the relationship between Hester Thrale Piozzi and Johnson as sexually and masochistically charged.

Although Myers does note that Katherine Balderston's article, "Johnson's Vile Melancholy" is the "most controversial essay ever written on Johnson," (364) he uncritically adopts the interpretation that the relationship was masochistic and pathological, and reveals Johnson's lifetime sexual frustration. In fact, Myers jacks up Balderston's conclusions a notch or two: the "fetters and padlocks" Hester Thrale refers to in *Thraliana* were used in the "closet drama of ritualistic whippings." Although "Hester was a reluctant sharer in Johnson's ritual" the end result of her allowing him to act out his sexual fantasies was that he was "able to alleviate his guilt, prevent an outbreak of insanity, and satisfy his sexual urges by displacing his love for the forbidden and unobtainable Hester" (365).

Myers' reach for the sensational in the Thrale-Johnson relationship is problematic of the biography as a whole. Granted, there is a certain legitimacy in a biographer's making one aspect of a subject's personality the focus of the work. But at the same time he or she runs the risk of avoiding contexts that would qualify that interpretation or even lead to another. To illustrate: in speculating about the diaries that Johnson burned at the end of his life, Myers contends that "The burned diary probably contained references to his darkest secrets: fears of insanity, lustful fantasies, sexual passions, marital infidelity,

masturbation, chains and whips" (438). Equally, and no doubt of more importance to Johnson and to Johnsonian scholars, the destroyed diaries may have detailed at length his religious doubts and fears of damnation.

Now there is no arguing that Johnson's physical appearance and mannerisms initially put off contemporaries and that he suffered from severe depression. However, it is equally true that, if ever there were an individual who was greater than the sum of his physical parts, it was Samuel Johnson. As noted earlier, Harold Weinbrot's analysis of Johnson's writings celebrate not only his intellect but the ways his thinking on all aspects of the human condition has profoundly influenced readers across the ages and generations. Weinbrot's Johnson is the reason Samuel Johnson is subject of so many biographies. It is unfortunate that Myers' work does not show this.

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Rachel Carnell. *A Political Biography of Delarivier Manley*. (Eighteenth-Century Political Biographies. Series editor, J. A. Downie.) London: Pickering & Chatto, 2008. Pp. xii + 306; bibliography [28896]; index. ISBN-13: 9781851968572.

How important really was Mrs. Manley? And how Tory? Despite John Richetti's early *Popular Fiction Before Richardson* (1967) and Ros Ballaster's *Seductive Forms: Women's Amatory Fiction from 1684-1740* (1992)—which last Carnell does not cite, although her biography includes Ballaster's recent *Fabulous Orients* (2005)—Manley has widely been regarded as not much more than a gossip. Her fame has rested rather on her scandal-mongering reportage on late Restoration and early eighteenth-century political culture, epitomized by *Secret Memoirs and Manners of Several Persons of Quality, of Both Sexes. From the New Atalantis, an Island in the Mediterranean* (1709), than on her literary skill. Even Richetti's and Ballaster's elucidation of the interdependence of political and sexual meanings in early women's amatory novels generally casts Manley as a fiercely Tory writer developing clumsy feminine stylistics on the way to the cresting of the novel.

However, in this new biography, Rachel Carnell makes a case for considering Manley as neither a political hack nor a rabid Jacobite nor an erotic writer. Rather, observing that Manley has been neglected, Carnell elucidates that she was a first-rate wit who "should be understood as a stylistic innovator in a wide variety of literary and political genres, including occasional verse post-Restoration drama, epistolary travel narratives, political secret histories, fictional autobiography and novellas in the style of sixteenth-century Continental tales" (4). Although critics have touched on Manley's contributions in most of these genres, it is surely true that their treatment has generally been cursory. We have hitherto lacked a study of her development as a writer, and so this is a welcome

book. The development Carnell traces is historical rather than stylistic since her biography forms the third volume in the series of Eighteenth-Century Political Biographies edited by J.A. Downie that has already produced volumes on Daniel Defoe by P. N. Furbank and W.R. Owens and on Jonathan Swift by David Oakleaf, with more to come on Alexander Pope by Pat Rogers, Henry Fielding by Downie himself, Richard Steele by Charles Knight, and John Toland by Michael Brown. As well as an Index and Family Tree, the book contains nine chapters chronicling Manley's heritage and career, a comprehensive bibliography of primary sources, and a weaker list of secondary ones. Carefully overseen by Downie, it supplies our fullest account to date of the life of this ambiguous writer.

Like Eliza Haywood, Delarivier Manley's story is an obscure one, blotched with latter-day invective and moralism. As late as the mid twentieth-century, Winston Churchill dismissed her as a "notorious . . . woman of disreputable character," and, again as in the case of Haywood, the peccadillos of her personal, sexual history have clouded her political and literary significance. Despite repeatedly pronouncing skepticism about the sources for Manley's biography, Carnell is compelled, as have been those before her, to rely on Manley's fictionalized autobiography *The Adventures of Rivella, or the History of the Author of the Atalantis* (1714), purportedly written to forestall one already underway for the hack-publisher Edmund Curll by the hostile writer Charles Gildon. While admitting that Manley uses the conventions of seventeenth-century chivalric romance to structure this autobiographical fiction, Carnell performs it as her fundamental source, supplemented with apparently autobiographical incidents in her other writings. Yet, as Carnell notes, despite its impression of haste, designed to convey honesty (a technique that, she might have mentioned, Defoe imitates), *Rivella* underwent three editions in the years 1714 to 1717. The source, then, is tainted.

Manley's tale is famously scandalous. Deceived just after her father's death into a bigamous "marriage" with her cousin John Manley (who, suggests Carnell, wanted her £200 and share in her father's house), in 1691 Manley bore him a son. By 1694, she had either deserted or escaped him, and was living as the companion to one of Charles II ex-mistresses, Barbara Palmer, the Duchess of Cleveland. Despite this elite connection, Manley entered the world of the theater as a playwright, forming an adulterous liaison with the governor of Fleet Street, perhaps bearing him three children, and settling down for the final decade before her death in an unclear relationship with the Tory printer John Barber. To this tantalizing biography Carnell adds a significant number of facts, but her most powerful statement is that Manley, despite her own high value for loyalty, was a slippery political trimmer like her father, and should not be considered unthinkingly partisan. These seem at odds, but Carnell stresses Manley's delicate historical situation and desperate financial straits to account for her decisions.

Carnell's research is meticulous, although the result is a trifle dry. Concurring with Alan J. Downie's recent query about the evidence for dating Manley's birth in 1663, Carnell argues that there is no reason to identify "Mary Delariviere Manley" with the woman who called herself "Delarivier Manley" her

whole life. However, since, as Carnell stresses repeatedly, Manley boasted of her "Ancient" heritage, surely the dropping of the insignificant Christian name in favor of the aristocratic "Delarivier" makes sense. Moreover, there are apparently no documents of a daughter born to the Manleys, and although Carnell dates Delarivier's birth somewhat later—between 1667 and 1671—, it would not be unprecedented, as prior biographers have observed, for a woman to claim to be younger than she is. However, Carnell argues that the London inscription for the recorded birth of "Mary" compromises the Sloane manuscript on which the 1663 is based, since at that time Roger Manley, Delarivier's father, was still in the United Provinces.

In making the argument for Manley's pride in her lineage, Carnell also emphasizes Manley's debt to her father, who, Carnell claims, possessed a skill for rhetorical self-invention. Indeed, she reiterates that, in trawling for pure Tory patrons and womanizing Whigs, Manley was following "the footsteps of her father" (93). This point occupies the first two chapters and sets the tone for Carnell's claim that Manley was a far more elusive and shrewd practitioner of self-invention than critics have realized. Since Manley's asserted admiration for, if not dependence on, her father stems from her self-presentation in the unreliable *Rivella*, this seems ironically probable. Carnell also points out that Sir Roger Manley's writings in Latin argue that he could have given his sons a classical education; although, according to *Rivella*, the girls were educated by a governess, this implies that Manley herself early learned something of classical genres. Indeed, Carnell makes the fine point that Manley considers a "Liberal" education classical in its values of "virtue and morality" rather than strict chastity, and thus "insists on our judging her according to her ideas of male, therefore classical, learning" (60-61). Nonetheless, readers must again consider the source: *Rivella*, written for the particular purposes of self-defense, profit, and entertainment. Is this really Manley's voice?

The question of Manley's literary development remains paramount. Is there only the admittedly famous *New Atalantis* to contend with in Manley's opus, or do her other works matter? Carnell clearly feels political literature was Manley's forte, and seems largely to consider Manley's earlier works steps on the path to developing her signature style of political propaganda. However, Carnell does trace in her plays a revision of Dryden's tragic aesthetic into a form that celebrates excess. (Or is it just bad, or fast, writing?) Carnell suggests that Manley did not, in fact, write *The Secret History of Queen Zarah and the Zarazians* (1705), although previous critics have seen its anti-Whig tenor as Manley's trademark. Yet Carnell argues that Manley not only wielded enough political clout to help the Whigs out of office in 1710, but that, through her chronicle of Whig disreputables in *The New Atalantis*, she probably influenced Alexander Pope's own satirical style of derisively cataloguing vicious types. I wish there were more of this striking kind of literary analysis. Moreover, she argues convincingly that Manley knew French, memorized mythological tales, and was conversant with both classical and recent Continental publications. Interestingly, she traces Manley's reception both in her own lifetime and

immediately after her death from a shamed outcast to a relatively respectable writer (a view yet again shaped, as Carnell states, by *Rivella*), and argues that she was not, in fact, as excluded from society as later writers assumed. Both Jonathan Swift and Sir Richard Steele evidently knew her, and she enjoyed some, albeit scanty, contact with the peerage. Perhaps most importantly, Carnell argues that Manley's trademark secret histories resemble the "*petites histoires*, intentionally anecdotal histories written to challenge the grand narrative of historians" (237).

This is a workmanlike biography with plenty of detail and a lucid rationale for its conclusions. Although it does not provide an extensive conversation about Manley as a progenitor of feminist poetics, it does present her as vitally shaped by the minute politics of influence in the period. Several key issues deserve more development, especially concerning her status in theater, degree of self-determination, the nature of contemporary boundaries between elite and low society and culture, and her literary techniques. The book is heavily dependant on Downie's research, and in her laudable caution to avoid making historical assumptions or breezy conclusions, Carnell tends to repeat observations and conclusions. The result is somewhat flat-footed. Nonetheless, this is a work of admirable scholarship, full of facts that can help us understand cultural and literary history. If the full discussion of Manley's literary stylistics awaits other critics, this remains true to the biography's intent. It is a highly useful addition to our knowledge about late Restoration and very early eighteenth century political culture.

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Elizabeth Kraft. *Women Novelists and the Ethics of Desire, 1684-1814: In the Voice of Our Biblical Mothers*. Ashgate, 2008. Pp. 199; bibliography; index. ISBN 978-0-7546-6280-8. Cloth, \$99.95.

Elizabeth Kraft's new book examines novels by women of the long eighteenth century, like many other literary-critical studies. And like many other literary-critical studies—Kraft takes particular note of those by Ros Ballaster, Margaret Doody, and Nancy Armstrong—this one identifies female desire as one of its central concerns. But Kraft's study differs from earlier work in several important ways, one being its argument that eighteenth-century women novelists worked through ethical issues by means of their depiction of desire. Although many of these earlier studies have been implicitly ethical in approach in that they have been concerned to recover women's voices and ideas and to rectify centuries of neglect and/or suppression, Kraft's work focuses explicitly on ethics as a fundamental issue within these women's novels themselves. As she writes in her introduction, "I believe that the central concern of all significant narrative is to explore and articulate the ethics of human behavior" (5). A major element of the study is thus to read eighteenth-

century women's novels as such articulations of ethics, specifically in terms of the way they depict desire as an ethical act. As a result, this study differs from other studies of women's novels in focusing on "the ethics of desire as opposed to the politics of sexuality" (9). The differences go deeper, however. Kraft's method is to begin with Biblical narratives about women and juxtapose them with eighteenth-century novels by women. As she carefully explains, these juxtapositions are not meant "to argue influence or to stand as a source study" (23). Instead, she draws on the ethical philosophies of Emmanuel Levinas and Luce Irigaray to frame her work and uses the Biblical narratives to identify paradigms of ethical action through which she then reads the eighteenth-century novels. In part, then, the study argues for understanding these eighteenth-century women writers as centrally concerned with ethics, desire, and subjectivity. More than that, though, it implicitly argues that these novels have something to teach us about ethical action. Because of this approach, this book is less a literary-critical study—although it certainly brings the tools of literary scholarship to bear—than a kind of typological reading, taking the novels as instances of Biblical paradigms to show how these Biblical stories of women can be used to create a system of ethics. In other words, the book aims to answer the question of how to establish ethical relationships, using the Bible and the novels in concert.

The introduction and the first chapter lay the groundwork for this argument, and each chapter thereafter opens by considering a particular Biblical woman and then turning to the eighteenth century. Three chapters focus on early amatory novels, and three on later sentimental fiction. The Introduction defines the study's focus on English women writers in the period 1684-1814 and on the expression of heterosexual desire. It also argues that while romances posit women as objects of desire, the realistic novel presents women who are both objects of desire and desiring subjects—and that therefore the realistic novel presents ideal material for the study of desire and ethics. Chapter One, "Matriarchal Desire and Ethical Relation," explicates Levinas's ethical philosophy as the opening of the self to the demands of the other, the recognition and acceptance of difference and otherness, but points out that Levinas neither includes women in his discussion nor allows them the recognition of otherness. Kraft then considers the stories of Sarah, Rebekah, and the unnamed woman in the Song of Songs to locate a Biblical model for female ethical action in mutual sexual desire, "the ethical ideal of reciprocity or double desire" (23), and suggests that eighteenth-century women novelists grounded their novels on this ideal.

Beginning in Chapter Two, "Men and Women in the Garden of Delight," Kraft turns to focus on the novels themselves. Drawing on the first chapter's discussion, this chapter reads Aphra Behn's *Love-Letters between a Nobleman and his Sister* through the Song of Songs and the pastoral. Kraft argues that while in Part 1 of the novel, Silvia approaches the desiring subjectivity of the unnamed women in the Song of Songs through the idea of the garden, the politics of the state and the estate complicate this possibility; in the end, she

argues, Behn suggests that the pastoral ideal is “a convenient fiction used to entrap” (50). Chapter Three, “Sexual Awakening and Political Power,” continues to focus on amatory fiction, including Delarivière Manley’s work along with Behn’s. The Biblical paradigm here comes from the stories of Deborah, Jael, and Rachav, situating women in the political world and confronting the problem of ethical violations committed in the service of right.

In light of this paradigm, Kraft argues that Manley’s Tory satire is driven by longing for an ideal world of justice and mutual desire and attacks those who warp politics and desire. Chapter Four, “Hieroglyphics of Desire,” pairs Manley with Eliza Haywood. The hieroglyphics of the chapter title come from William Warburton’s discussion of hieroglyphics as a “secret, mystical code” (73), supplemented by Levinas’s concept of the enigma as a sign of the other we can choose either to dismiss or to interpret. Esther provides the Biblical paradigm of ethical action, representing both “a triumph of communication and interpretation” and “a triumph of co-existence without full assimilation” (79). The chapter reads both Manley and Haywood as creating hieroglyphic narratives: Manley as using codes and keys to show women preserving subjectivity while still communicating, and Haywood as using allegorical names to highlight the problem of female voice and desire when women are ciphers to be read by others.

In the last three chapters, the study shifts to focus on sentimentalism. Beginning from the claim that “sentimentalism silenced women writers on the subject of female desire” (101), Chapter Five, “His Sister’s Song,” looks at male writers appropriating women’s voices. Stating that Moses’s song of victory after the parting of the Red Sea was actually originally his sister Miriam’s song, the chapter uses that story as its Biblical paradigm. Kraft argues that Samuel Richardson does the same in depicting women whose wit means they must struggle to express and to find reciprocal desire. The chapter also discusses Sarah Fielding’s novels, showing that Fielding sees wit as essential to ethical desire because it is essential to understanding the other. The chapter concludes by suggesting that Joseph Addison’s handling of wit means that he, too, “sings his sisters’ songs” (130) by gendering wit as male. Chapter Six, “The Forgotten Woman,” contends that late-century women writers demonstrate the ethical centrality of the suffering female self in a society in flux, following the Biblical type of Hagar. In *The Young Philosopher*, Kraft says, Charlotte Smith uses Laura as a suffering Hagar to problematize the notion of national identity. And in *The Wanderer*, she postulates, Frances Burney uses Ellis and Elinor to demonstrate that self-possession can be a means to ethical relation for the voiceless. Chapter Seven, “The Lot Motif and the Redaction of Double Desire,” concentrates on the father/daughter relationship and uses the story of Lot to show how fear disrupts the ethical relation. Kraft argues here that in Elizabeth Inchbald’s *A Simple Story*, Matilda and Dorriforth move toward an ethical relationship which is then disrupted by fear and that the second half of the novel shows Dorriforth overcoming that fear by learning to listen and thus reconstruct an ethical

relation.

A study like this one may require a certain adjustment from readers of a certain bent; those looking for textual connections linking the eighteenth-century novels to the Biblical stories will, for the most part, not find them, for that is not the goal of a study like this one. Kraft's conclusion, "The Last Word," emphasizes that "We too seek transcendence" (179), and her introduction stresses that these women writers can serve us as "guideposts" (1). She makes impassioned pleas on behalf of "The forlorn. The rejected. The dispossessed. The desperate. The exiled" (133). Such a book does not only ask us to understand the ethical arguments of eighteenth-century British women novelists (though it does do that); it asks us to take these writers' ethical thinking seriously as examples of universal, transhistorical concerns and ideas. And implicitly, it calls us to see these ideas as relevant *now*, to consider our own ethical lives.

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T. H. Howard-Hill (comp.). *The British Book Trade, 1475-1890: A Bibliography*. 2 vols. London: British Library; New Castle: Oak Knoll, in association with the Bibliographical Society and the Bibliographical Society of America, 2009 ["2008" on title-page but "2009" on the verso with the publication record]. Pp. lxxi, 3-821; xxv, 823-1776; CD-ROM with author and subject indices on PDFs. ISBN: 9781584562559. Clothbound, \$175.

This bibliography covers much more than what normally is thought of as the "British Book Trade." Within the limits of "British," it might be said to cover all things "bibliographical" or related to books—what would interest members the Bibliographical Society of America or SHARP: authorship, the printing, publishing, and distributing printed and engraved materials, those artifacts, and the consumption and storage of such items (right down to bookplates); plus, it covers such peripheral subjects as censorship, copyright, literacy, and textual criticism. Another important limit involves the terminal date of 1890. Sources on British authors, printers, and the like printed after 1890 were compiled by Trevor H. Howard-Hill in his *Index of British Literary Bibliography* (Oxford U. Press, 1969-1999) and his *British Book Trade Dissertations to 1890* (Signal Mt., TN: Summertown, 1998)—on the former, see William Baker's review in *PBSA*, 94 (2000), 293-96), and on the latter my review in *ECIntel*, n.s. 14, no. 3 (Sept. 2000), 30-31. Howard-Hill candidly reviews what is not covered at the start of his lengthy introduction (itself fully indexed on pp. liv-lxv)—he excludes much MS material, parliamentary debates, booksellers' catalogues and proposals for individual books, newspaper accounts, patents, etc., but because of convenience, importance, or accidents of publication even some of the intentionally excluded materials

found their way in (when young, Howard-Hill had hoped that his grand project would include volumes on Parliamentary proceedings and patents [xxvii]). David McKitterick, in reviewing the work for *PBSA*, adds other useful types of materials excluded, such as advertisements, but he generally applauds Howard-Hill's being "expedient in the face of what would otherwise be an overwhelming flood" (103 [2009], 538).

One cannot but feel carpal tunnel symptoms on considering all that's been covered. Under 905 headings, Howard-Hill has 38,661 entries listing 24,617 texts related to the history of printing. Howard-Hill's own satisfaction particularly falls on his coverage of libraries, aided by "Keith Manley's library history database" (xxiii). Tracking down and examining 4000 of Manley's leads for catalogues and the like at regional libraries across the island added three years to the end of the project (xlvi-xlvii). The resulting survey on library literature runs from pp. 1258 to 1519, nearly all of it broken down into regions (with university and national libraries covered therein). Howard-Hill also singles out his analysis of monographs and periodicals: "the breaking out of individual chapters of such comprehensive works as John Nichols's *Illustrations of the Literary History of the Eighteenth Century* (1817-58), *passim*., or the compilations of articles from the *Gentleman's Magazine* . . . allows a depth of indexing not available elsewhere." He feels he has achieved "the fullest possible listing of the literature of the three persistent book trade issues of the period: the over-supply of apprenticed printers, copyright, and the freedom of the press." But this remark, spoken without recalling the vast continent of library literature, is focused on "book trade" issues, though certainly Howard-Hill spent many years here, too, as by reading all sorts of trade publications (including journals I'd never heard of). The compiler's attention to the trade led to much intensive study at the St. Bride's Library. (The bibliography indicates a location for listed titles, sometimes preferencing the British Library even when the copy was seen elsewhere, and certainly the bibliography should find a public place in the reading room of the BL, as a finding list for its collection.)

Although related to the scheme of his earlier volumes, the topics in the two volumes have an arrangement that came to fit Howard-Hill's mature sense of inter-relations between the materials. I can understand his preferring his new system to an alphabetical sequence formerly employed for book production topics. The order should be memorable enough to anyone who reads over the table of contents. The basic sequence is bibliography and textual criticism (tools, if you will), then general and period bibliography (in the 18C section, pp. 92-116, only thirteen authors had five or more sources and thus merited separate headings), then book production and distribution, including paper, printing, publishing, and libraries, and finally forms, genres and subjects (such as "agriculture," "chapbooks," "children's books," "maritime," "music," and "newspapers and periodicals"). Headings tend to contain breakdowns for the general and then the regional (thus pp. 506-23 treat papermaking in general and 523-632 by region), and within these headings the movement is historical,

from earliest to latest. A CD-ROM with author and subject indices is in a pouch attached to Volume I's pastedown. The two PDFs have 308 pp. of indexing on authors and 791 on subjects. Like the general introduction in Volume I, the introduction to the author index should be read studiously--and one will need to occasionally consult the abbreviation list before the subject index. The entries themselves are compacted enough to require guidance. However, I applaud the indices, which one can stream down aided by the bar at the right of the screen and, at least with Word and WordPerfect, employ one's "find" function as a doublecheck against having missed a reference.

From my own limited use of the *BBT 1475-1890*, I imagine that the bibliography will most assist scholars of our period in locating primary materials in magazines and, of course, secondary materials in nineteenth-century books and magazines (far and away the majority of the material). It will be invaluable to those researching the Stationers' Company, engravers, the technologies of print and paper, and the history of book history. The ability to search ESTC, Burney Collections Online, EEBO, and ECCO will provide us with primary materials sometimes overlooked by Howard-Hill. There is but one reference in the author list for Elinor James, and it is not for *To the Honourable House of Commons, Gentleman, since you have been pleased to lay such a heavy tax upon paper* ([1700?]; ESTC R5036), nor *Mrs. James's Application to the Honourable the Commons Assembled in Parliament, on the behalf of the printers* ([1695]; R179611). Under Samuel Richardson, we find his *The Case of Samuel Richardson, of London, Printer: with regard to the invasion of his property [Grandison]* (1753; ESTC T20118), as well as—what one is more likely to miss—an extract in the *GM*, 23 (Oct. 1753), 465-67. But missing are two important editions involved in Richardson's conflict with Dublin printers: *An Address to the Public. London, Sept. 14. 1753* (ESTC N67611, a four-leaf octavo, citing only Yale) and the expanded and updated complaint, *An Address to the Public on the Treatment which the Editor of the History of Sir Charles Grandison . . . Including Observations on Mr. Faulkner's Defence of Himself . . . Nov. 3. 1753* (L, n.p., 1754; ESTC T20496; a 23-page 12mo). If he had covered the latter two, perhaps he could have straightened out the errors that both William Sale and Keith Maslen have made in their bibliographies of Richardson's press. I found very few references related to Smollett and Young, but there is a fair amount on Swift and some other major 18C authors. Those who work on Irish and American book history and book trades will find ESTC-listed material excluded by the *BBT* volumes—at least I have the impression that "British" in the title reflects some exclusions. I did not find listed in the author index the Boston printer Daniel Fowle, who published several works that would have been included were he English (*A Total Eclipse of Liberty*, 1755, and *An Appendix to the late Total Eclipse*, 1756), nor did I find some works related to George Faulkner, such as a pamphlet addressing Faulkner's claims to Swift's *Four Last Years of the Queen* (the anonymous *An Attempt to Answer Mr. George Faulkner's Extraordinary Appeal to the Public* [Dublin: n.p., 1758?]; ESTC T163406).

Some of us will be relieved that Howard-Hill has not found periodical articles or book chapters on a particular printer or publisher (nothing on Samuel Powell, James Roberts, Robert Urie, John Watts). This but reflects the continent of fresh ground open to book-trade historians. Still for all that future research, *BBT 1475-1890* is an essential starting point. And at its price, \$175, every college and university library can afford it--\$175 is a remarkably low price for two well-bound and --printed reference tomes with guaranteed resale value on the used book market--especially given the decades of often tedious labor at far off places required for this capstone effort. Howard-Hill has endeavored to see everything he has listed, noting with a cross any citations that he has not himself examined!--JEM

Notes from Newark

By Theodore E. D. Braun

No road adventures this time: the Bethlehem Hotel's directions were perfect. And, in the parking lot, we had the great fortune of meeting up with Linda Merians, who is looking just as wonderful as ever. Once we were assigned our room on the 6th floor, which we were told was a floor where they sent special people, we went upstairs to find that we were superbly located to look out on Main Street and see the buildings (including some dating from the time of the founding of Bethlehem in 1741), and above that the still-green hills of the Lehigh Valley. A great start to a great conference, superbly organized by Monica Najar and Scott Gordon, and with many excellent papers delivered by many super people. Incidentally, this was the second meeting hosted by Lehigh University: "The 1971 meeting at Lehigh University again had three paper sessions with moderators. A scheduled business meeting was placed on the program," according to the History page on our website, written by Joan Stemmler. That was our second meeting. This time around, there were 36 panels. The times, they have changed! But we had only one business meeting.

As usual, we enjoyed some bad poetry at the OAX, but unfortunately I had to skip the performance of the last two acts of Frances Burney's *The Witlings* because I needed to rest my weary brain for the Friday morning meeting of the Executive Committee--my last, at least for the nonce, as I have given up my extremely lucrative (not!) job as webmaster, 11 years after I had created it in 1998 and at a time when the World Wide Web was still a baby and I had to do everything in HTML code.

A second task I had was participating in Lisa Berglund's stimulating roundtable on "Teaching Religion and the Eighteenth Century," which featured Paul Kerry, my UD colleague Matt Kinservik (newly minted chair of English there) and John Radner. John, Geoff Sill, Van Baker, and I presented I believe in all cases our first papers at EC/ASECS in 1975, a year after Beatrice Fink, Leland Peterson and Phil Hines had made their debut. Indeed, I was in a session on urbanization along with Leland and Phil, when we discovered that

somehow the room was locked, thus forcing hordes of people to attend other sessions. While I was the token non-Britlit scholar on this panel, the other papers were quite varied in approach, in texts used, and in methods of approaching this potentially perilous topic. I had managed to lose and also destroy my class notes and curriculum, and so had to reconstruct the syllabus from memory. Fortunately my long-term memory is better than my short-term!

My other duty was chairing, on Sunday morning, the Dialogues of the Dead panel I had organized. A crisis arose when I learned that the creator of the skit I was in, Joseph Byrne, was unable to attend because of the serious illness that had struck his father, but luckily Brij Singh stepped into the batter's box and hit a home run as William Blake. Believe it or not, Blake was hilariously funny as Brij interpreted the role! I was his straight man, his publisher Joseph Johnson. But of course you know that straight men received 60% of the salary of two-man vaudeville comedy teams, and I maintained that worthy tradition, becoming rich in the process. A second crisis struck when Dale Katherine and Sean Ireland had a bout of food poisoning after an evening of revelry, and so could not make their dramatic appearance as Hester Thrale and Samuel Johnson (with a cell phone conversation with James Boswell thrown in to add to the fun!). You can catch them, though, in Albuquerque this coming March, along with three other well-researched but sure-to-be-hilarious comic skits. A perfect marriage of the useful and the amusing. Those back-to-back sessions should be the talk of ASECS!

This was, as I indicated above, the second meeting EC/ASECS meeting hosted by Lehigh University. But did you know that this was our third visit to a Moravian community? "In 1980, the conference in Winston-Salem featured an interpretation of Old Salem, a Moravian Congregation Town, a choral concert, and a visit to the Museum of Early American Art. There were enough papers given so that concurrent sessions with two and three choices were run." Thus are the words of the Holy Bi... I mean, of the history of EC/ASECS. I learned there, in Old Salem, that the Moravians in that community did not restrict their music to religious themes, also composing and playing purely instrumental music, featuring string quartets, sonatas, even small-orchestra symphonies. I learned later back in Newark that my late colleague Bob Hill was transcribing the 18th-century musical notations he had found at Salem College to 20th-century standards. Our Music Dept. regaled the UD community with a concert or two of this music. I never learned whether anyone has carried on Bob's work. That bit of EC/ASECS history and lore, delivered free and without charge, will be almost my last, I promise. I don't want you to think that I'm one of those old codgers who live in the past, or even that I'm an old codger.

Following the Executive Breakfast, I headed, somewhat late, to a session on the Eighteenth-Century Gothic, featuring Sayre Greenfield's colleague Elisa Beshero-Bondar, who spoke on "Southey's Gothic Science: Galvanism, Automata, and Heretical Sorcery," a topic sure to shake the cobwebs out of anyone's head, and furthermore delivered with a vivacity that was doubly amazing considering that the session began at 8:30 in the a.m. I also enjoyed

Melissa Wehler's paper, "Revisiting Ophelia: Joanne Baillie's *Orra* and the Tradition of Madwomen," a tradition of which I was virginally ignorant.

This former Papist, prior to his apostasy 50 years ago after having spent a total of 18 years in Catholic kindergarten, Catholic elementary and high schools, and a Catholic university, decided to attend the panel on *The Seductive Menace: The Dangers of Popery*. Unfortunately, this took him away from a session in which Jim Glathery was speaking on his (i.e., my) favorite composer in a paper entitled "Passion and Fidelity in Mozart's *Abduction from the Seraglio*." But I was rewarded with papers by Teri Doerksen ("Catholicism, Danger, and Womanly Virtue: Clarissa Harlowe and the Appropriation of Catholic Iconography"), Frédéric Conrod ("Dialogue between a Libertine and a Pope in [Sade's] *Histoire de Juliette*"), and Elizabeth Lambert ("Meanwhile Back at the Ranch: Edmund Burke's Outlaw Irish Relations" [who woulda thunk?]).

Lunchtime came up then. We had most of our meals in Main Street restaurants, thus adding our cash to the city's coffers. Exceptions were official meals: the business lunch and the reception and banquet. Naturally, we were never alone, with Brij and Frances Singh, Sayre Greenfield and Linda Troost, Linda Merians and John Radner, Teri Doerksen and Elisa Beshero-Bondar, Phil Hines and countless others. Or they appeared to be countless. And all were, as usual, great company.

I opted for a session on Eighteenth-Century Poetry. When I began my life as a grad student back in 1958, after a year in France and one year, nine months and twenty days in prison (aka the US Army), the general belief seemed to be that there was no real literature in eighteenth-century France, only literary-looking pieces called novels or plays but that really were intended to present radical new ideas on philosophy, religion, and politics. And don't talk about poetry! Why, these people hadn't even read a word written by the great Romantics! In this environment I was surprised to find lots of poetry in France, as I had in England as an undergraduate. This is one reason I like to attend Walter Gershuny's sessions: he actually knows French poetry from one end of the century to the other, he understands it, and (gasp!) he likes it! So I was happy to see that "At the Altar of Frailty in Eighteenth-Century [French] Poetry" would be his topic for that day. Others in the session were Sandro Jung ("Illustrations of Thomson's *The Seasons* in the 1790s), Catherine Keohane ("Lur'd by the Tale: Ann Yearsley's *Clifton Hill*' and its Lessons in Reading and Responding") and Rodney Mader ("Pennsylvania Penserosos, or Somber Mood and Solitude in Delaware Valley Poetry"). It's nice to know that poetry is alive and kicking in EC/ASECS.

I went on one of my two or three walks, happily accompanied by my wife, Anne, and by Phil Hines, and alone, skipping a session here and one there, taking in the sights at Moravian College and its environs, just a block or two from the hotel and drawing inspiration from the old buildings and the beautifully-tended grounds. Lots of large structures from the 1740s as well as 18th-century private houses.

On Saturday morning I spent some time preparing my presentation in Lisa Berglund's imaginative *Teaching Religion and the Eighteenth Century*, mentioned above and to which I will not add any reminiscences. I did miss a couple of the papers in my great colleague and friend, Donald Mell's Swift Current Research Panel. But I did get to hear Hugh Ormsby-Lennon (alias O-L) and James Woolley. Then my session and the Business Lunch and a walk. I take these walks in large measure to keep my heart beating, so it's not really cutting out of sessions. Some day you young uns will understand that we olsters actually want to keep living! And don't ask why! I saw that smirk!

Sunday morning brought the Dialogues of the Dead session to a host of attendees. You already know about this session. We left Bethlehem with regret and headed down the Pennsylvania Turnpike to the Blue Route and into Delaware. A great experience, a superb meeting. Next year we head westward to Pittsburgh, possibly by train. We shall see what we shall see. It was at the Pittsburgh meeting in 1978 that Phil Hines and I took our first walk, which has become a tradition for us. Of course, we were 30 years younger then, so a long walk was easier to manage. We went from the conference venue to the point where the Allegheny and Monongahela Rivers unite to form the Ohio River. A magnificent sight, and a magnificent site. We're looking forward to repeating our stroll and to enjoying another great EC/ASECS meeting in November 2010. And we hope we'll see you there!

I'd like to go back to March to say a word or two about two conferences I had intended to write up much more fully for the last issue of *ECI* but failed to do. Two southern cities: Charlotte, NC was the site of the meeting of SEASECS near the beginning of the month, and Richmond, VA was the site of the ASECS meeting near the end of the month.

My trip to Charlotte was by AMTRAK and featured delays both coming and going. Otherwise, though, the trips were fine, quiet and comfortable. As I think I've said before, I alternate between SEASECS and SCSECS, just as at ASECS I alternate between the French and the Ibero-American dinners. For someone in French studies, SEASECS offers an attraction I've not seen elsewhere, sets of morning and afternoon sessions in French studies, with papers and discussion in French as well as English. This allows you to interact with your Francophone colleagues in a special way and, in my case at least, to oil up rusty spots in your use of the French language. The problem is that you tend not to mix with people in English, music, Spanish, etc., because you're spending the better part of two days sequestered with French-speaking friends. I think that if SEASECS cut down this exclusive use of French to two half-days we'd still have our special situation yet interact with everyone a little bit more.

My official participation consisted of a session I had organized featuring an 11th-century man coming back from the grave and discussing his life and times and work. The idea was to present the person's ironic description of his life in a humorous and somewhat detached manner, and basing the discussion on solid research. We had three *revenants*, abbé André Morellet, superbly presented by Dorothy Medlin, who is the world's most distinguished scholar of

this ally of the *philosophes*; Elie-Catherine Fréron, brilliantly performed by Paul Benhamou, who has been spending a number of years investigating this great critic much maligned by Voltaire, and whose performance was very funny and informative; and yr humble svt, who managed not to get the humor out of Voltaire and his play *Olympie*, despite the fact that I've spent a career studying Voltaire and his enemy Le Franc de Pompignan, and had my first version of the critical edition of *Olympie* accepted in 1974 (the latest iteration of this is scheduled for publication in 2010, a wait of 36 years—and there are those who say I'm impatient!). A great session, and the germ of my Dialogues of the Dead session in Bethlehem and those to come in Albuquerque.

There were many highlights, including super meals in restaurants in walking distance of our suburban hotel, an opportunity to meet people I don't see often enough and to get to know others more meaningfully. Not to mention the sessions, the chats, the many pleasures of our meetings, and the relatively long walks that my heart demands. The conference theme was "Tricks of the Trade." I remember a dinner in the company of Paul and Reed Benhamou, David Eick and Carol Sherman; a musical pre-dinner concert featuring Baroque dance and music, a splendid panel celebrating the memory of J. Patrick Lee and featuring essays by Joe Johnson, Byron Wells and Bill Edmiston; papers by Carol Sherman and Jean-Marc Kehrès and Walter Gershuny (on French poetry, as you guessed!), and Carol Sherman. The worst part about leaving was that I had to get to the train station very early in the morning and my cab driver forgot to show up. I was saved by the hotel staff, who managed to find someone else to come for me.

I had made that trip alone, but was accompanied to Richmond and ASECS by Anne and by Bonnie Robb, who chauffeured us there. This was, as usual, a very large meeting, with a tremendous selection and variety of papers and sessions to choose from. Part of my schedule was predetermined: participation in a roundtable organized by Sharon Harrow and entitled "When Will It End; or, How Long Is the Eighteenth Century," on which Jack Lynch and Adam Potkay, among others were featured, and on which I was (alas!) the token non-Brit; and chairing two panels I had put together on The Catholic Enlightenment. The papers read at these panels, and at the previous one at EC/ASECS, were all very solid and will form the backbone of a Special Feature of *1650-1850* on The Catholic Enlightenment, due to be published in perhaps a couple of years from now. Mark Malin, Robert Frail, Frédéric Conrod, Elizabeth Franklin Lewis and Andrea Smidt were among the EC/ASECSers presenting. As one of the founders of SECFS I was asked to prepare a few words on the Society's origin as a kind of after-dinner speech. We were so few then and we are so many now that I think it was a good thing to introduce younger people to the beginnings of the Society and some of the controversy surrounding the very idea of such a group.

There's so much to see in Richmond, and we had so little time, that we were glad to squeeze in a visit to Jefferson's State House, just a short walk away. For those who haven't seen this structure, it is on the outside a blown-up

version of the Maison Carrée in Nîmes, which obviously impressed Jefferson, and which was in typical domeless Roman style; but in the inside it appears to be a building with a huge dome in the central portion, fit in under the roof. Statues and paintings of historic figures abound, adding to the overwhelming and awe-inspiring beauty of the edifice.

French sessions, Ibero-American sessions, British literature sessions, interdisciplinary sessions and sessions on art and music (including a Mozart Society panel) and poetry abounded, with presentations by scholars just beginning their careers, old timers and people in between. It was a veritable feast. That, and lunch in a brew pub just across the street from a Segway store and meals elsewhere, were some of the high points. A good time for sure!

Once again, we'll be looking for you in Pittsburgh next November!

Emeritus, University of Delaware

“Recovery in the Eighteenth Century” EC/ASECS 2010 Conference in Pittsburgh

The 2010 annual meeting of the East-Central American Society for Eighteenth-Century Studies will be held 4-6 November at the Omni William Penn Hotel in Pittsburgh, hosted jointly by Duquesne University, the University of Pittsburgh-Greensburg, and Washington and Jefferson College. Often dubbed the “Renaissance City” and 2009 host for the G-20 Summit, Pittsburgh is looking forward to becoming the “Enlightenment City” and serving as host for our C-18 Summit. We have chosen the theme of *recovery* to give us all an opportunity to recover people, texts, music, art, archives, history, and culture from the mid-seventeenth through the eighteenth centuries.

Our plenary speaker on Friday afternoon will be David A. Brewer of The Ohio State University, author of *The Afterlife of Character, 1726-1825* (Univ. of Pennsylvania Press, 2005), whose current book project, “The Work of Attribution in the Age of Anonymous Publication,” investigates the uses to which authorial names were put in the eighteenth-century Anglophone world.

We will feature the *Oral/Aural Experience* on the opening evening and fill the next two days with cutting-edge papers, round-table discussions, tasty lunches, book exhibits, and intellectual conversation.

Our hotel, built in 1916 by industrialist Henry Clay Frick, is one of the beauties of Pittsburgh. Jerome Kern wrote some of the music for *Showboat* in the hotel, and Lawrence Welk was named “the champagne music maker” while playing a gig there (the hotel still has the bubble machine). The William Penn is walking distance from Fort Pitt, an important site in the French and Indian War, the Strip District (not what you think), the Cultural District, and some of the finest shopping and eating that the Burg has to offer. Downtown Pittsburgh is easily accessible by planes, trains, automobiles, busses, and funiculars.

Email suggestions for panels by 1 April 2010; they will be posted at this

website. To submit a paper proposal, please contact the panel chair directly by 15 June. If you do not see a panel that matches your current academic research, email a one-paragraph abstract of your paper to the organizers by 15 June.

Information about making conference-rate (\$129) reservations at the Omni William Penn Hotel will soon be available. For updated information, see [HTTP://MYSITE.VERIZON.NET/VZEQ4P6E](http://MYSITE.VERIZON.NET/VZEQ4P6E) (or google up "ECASECS 2010).

As conference organizers, we urge you to contact us with queries and proposals and participate in the conference.

Laura Engel (lalengel@gmail.com; Duquesne University)

Sayre Greenfield (sng6@pitt.edu; University of Pittsburgh—Greensburg)

Linda Troost (ltroost@washjeff.edu; Washington & Jefferson College)

Brant M. Vogel Wins ASECS's 2010 Irish-American Research Travel Fellowship

ASECS's Irish-American Research Travel Fellowship for 2010 has been awarded to Dr. Brant M. Vogel for his proposal "Climate, Colonialism, and British Empiricism." Dr. Vogel, who resides in Brooklyn and took his Ph.D. in the History of Science from Emory University, works presently as a researcher for the Papers of John Jay Project at Columbia University Rare Book and Manuscript Library. The Fellowship, with its award of \$1500, will facilitate his documentary research in archives and libraries in Dublin.

Dr. Vogel's research examines "how the new natural philosophy of the Royal Society and their associates in Oxford, Dublin, and the Americas intertwines with other branches of philosophy, economics, and political and statistical thought." His more specific interest is in nascent climatology, growing out of his dissertation, "Weather Prediction in Early Modern England" (2002), and continuing that in a forthcoming article in *Osiris*, 26 (2011), entitled "The Letter from Dublin: Climate Change, Colonialism, and the Royal Society in the Seventeenth Century." His research with this fellowship involves "questions about members of the natural philosophic community in Dublin active in the earlier part of the long eighteenth century." He will investigate the careers and scientific interests of Dr. Henry Nicholson, first professor of botany at Trinity College, and Archbishop William King.

ASECS's Irish-American Research Travel Fellowship, with its \$1500 award (next year raised to \$2500), supports "documentary scholarship on Ireland in the period between the Treaty of Limerick (1691) and the Act of Union (1800), by enabling North American-based scholars to travel to Ireland and Irish-based scholars to travel to North America for furthering their research." Original research on any aspect of 18th-century Ireland qualifies for consideration, but recipients must be members of ASECS or the Eighteenth-Century Ireland Society. Prize winners are chosen by an independent jury of

three distinguished scholars from different disciplines, working in different countries, supported by a network of research. Each application goes through the hands of multiple readers, both in- and outside the candidate's discipline.

The ASECS Irish-American Research Fellowship was established in 1993-94 by the late A. C. Elias, Jr. (Philadelphia), who long coordinated the fellowship, while Alexandra Mason served as co-trustee. The fellowship is presently coordinated by Dr. Máire Kennedy, Curator, Dublin and Irish Collections of the Dublin City Public Library (maire.kennedy@dublincity.ie; 138-144 Pearse Street / Dublin 2 / Ireland) and Dr. James May of Penn State—DuBois (jem4@psu.edu; English Dept. / Penn State U. / College Place / DuBois, PA 15801). The next Irish-American Research Travel Fellowship will be awarded early in 2011, with applications due on 15 Nov. 2009. The application materials are now largely the same as those required for other ASECS travel fellowships. They should be sent electronically to the Trustees (preferably as PDFs); if the two letters of reference cannot be supplied as PDFs, the actual hard copies of those letters should be sent to one of the two trustees. Further information is available at ASECS's website (google "ASECS research travel fellowships" or see <http://asecs.press.jhu.edu/travelgr.html>).

Minutes from the Business Meeting: October 10, 2009

We began our Business Meeting by giving a hearty round of applause to Monica Najar and Scott Gordon, who did such a splendid job as our conference chairs. The grand Hotel Bethlehem provided us with the perfect weekend home.

We announced that our 2010 annual meeting would convene on Thursday evening, November 4th at the Omni William Penn Hotel in Pittsburgh, PA. The meeting will be co-chaired by Linda Troost (Washington & Jefferson College), Sayre Greenfield (University of Pittsburgh-Greensburg), and Laura Engel (Duquesne University). Thanks be to them and their institutions! The theme for the meeting will be "Recovery in the Eighteenth Century," and the plenary speaker will be David A. Brewer. The hotel is one of the finest in Pittsburgh, and its central location will provide for excellent wanderings. Members interested in submitting papers and chairing sessions should go to the conference website at <http://mysite.verizon.net/VZEQ4P6E> or just google "ECASECS 2010."

Molin Committee chair Lisa Berglund announced that we have received twelve excellent submissions for the Molin Prize. Graduate students who are new to EC/ASECS should consider submitting their papers for consideration next year; if interested, they can consult the EC/ASECS website for the rules.

Geoff Sill, as President of EC/ASECS, chaired our Nominations Committee, which presented the following slate to our membership. Our membership approved it unanimously: Linda Troost will serve President for 2010; as Vice President for 2010, the membership elected Lisa Rosner, who has chaired all our recent meetings at the New Jersey shore; and Corey

Andrews was elected to serve a three-year term on the Executive Committee. He replaces Lisa Berglund. Thank you Lisa for your service on the Executive Committee. Our new webmaster will be George H. Williams.

Geoff then announced that the Peterson Prize would be given to Kevin J. Berland, founder of the influential C18-L discussion list and the "Selected Readings" bibliography of current publications, former executive board member of EC/ASECS and ASECS, and former editor of the EC/ASECS newsletter.

Jim May, editor of our newsletter, *The Eighteenth-Century Intelligencer*, encouraged all members to submit articles (especially of the sort they find absent and of likely benefit to profit other members) and to stay in touch with news of their activities. He begged for the completion of outstanding reviews. And Jim thanked his campus and individuals at Penn State University (Robert D. Hume, Robin Schulze, and James L. West, III) for their generous and consistent support underwriting close to \$1000 of our annual publishing costs.

Cathy Parisian, the ASECS Affiliates Coordinator, spoke for a few moments about the upcoming ASECS meeting in New Mexico, and she also reminded us that EC/ASECS could sponsor two sessions at the Vancouver meeting in 2011. Perhaps if EC/ASECS members are interested in doing so, they could contact a member of our Executive Committee.

Linda Merians promised a full financial report in the next issue of the *Intelligencer* (see below), and she reassured members that we are in good financial shape, so there is no need to raise dues. Linda then offered small and inadequate thanks to Ted Braun, long our webmaster, for all he has done in that and other capacities for EC/ASECS, presenting him with a bottle of wine.

Respectfully submitted,
Linda E. Merians

Financial Report, January 1, 2009-December 31, 2009

This year's financial report will look a little different from previous years because we did not pay most of our 2008 conference expenses until 2009 (but we collected \$22,110.00 in conference registration revenue in 2008, which was reflected in last year's Financial Report). Additionally, in relation to the 2009 annual meeting, we handled the majority of our conference expenses through Lehigh University. Please have patience with the following report.

Our expenses for the 2009 conference in Bethlehem were as follows: keynote lecturer honorarium, travel, and lodging, \$926.00; programs and other printed material, \$693.00; hotel and other site expenses including food, room rentals, coffee breaks, AV equipment, student workers, tour of Bethlehem, Executive Committee breakfast, and website expenses, \$8,271. These expenses (total is approximately \$10,000.) represent the lowest we've ever had at a public hotel. Registration revenue for the conference was approximately \$11,250.00. On behalf of all our conference attendees, let me again thank

Monica Najar, Scott Gordon, Lehigh University, and the wonderful staff at the Hotel Bethlehem.

Other revenue and expenses for 2009, received and paid by Executive Secretary are as follows:

Revenue for calendar year 2009: \$4,342.03 total

Bank interest, \$27.03

Membership dues, \$3,600.00

Late conference registration from the 2008 meeting, \$715.00

Expenses paid in calendar year 2009: \$23,685.28 total

2009 Bank charges, \$46.35

2009 Newsletter printing, \$1,571.25

2009 Postage for *ECI*, dues letter and other mailings, \$2,332.89

2009 Office supplies (envelopes, labels, checks, copies), \$340.79

2009 Meeting expenses for copying and mailing CFP: \$412.00

2009 payment to student worker: \$100.00

Expenses for 2008 meeting: Georgetown Univ. Conference Center,
\$18,882.00 (this sum included food, room rental, plenary expenses,
and equipment)

As of January 25, 2010, the EC/ASECS bank balance is \$5,625.

Executive Committee for 2010

President: Linda Troost

Past President: Geoffrey Sill

Past President: Doreen Saar

Elected Board Members: Jean-Marc Kehres (Molin Committee chair;
term ends 12/2010); Christine Clark-Evans (12/2011); Corey Andrews
(12/2012)

Newsletter editor: Jim May

Web Master: George Williams

Executive Secretary: Linda Merians (term ends 12/2010)

Past and Future Conference Chairs: Kathy Temple (2008 chair) Monica
Najar (2009 chair), Scott Gordon (2009 chair), Linda Troost, Sayre
Greenfield, and Laura Engel

In Memoriam: Donald Eddy, Liisa Erickson, & Stephen Szilagyi

Donald D. Eddy died 30 November 2009 after half a year's struggle with myelodysplasia, a fatal illness that slowly deprived him of oxygen and energy. His daughter Evelyn Eddy notified those of us in his email address book of his illness in early October; shortly afterwards, he was moved to Hospicare of Ithaca. He was well enough on Thanksgiving to have dinner with family, including both Evelyn and his other daughter Elizabeth. The *Ithaca Journal* of

1-4 December carried an obituary indicating that Don had grown up in Indiana, taken a B.S. from Dartmouth in Chemistry. The high school NROTC program that enabled him to go to Dartmouth led to four years in the Navy. While serving in Charleston, SC, he met and married in 1954 his wife Edna. He took his PhD from Chicago in 1961 and then began his career at Cornell University with a joint appointment in English and the Library's Department of Rare Books. For a time Don was head of rare books at Cornell—and I remember fondly how he welcomed visiting readers (he took me to lunch twice) and sought to find rarities unknown to them, like the new acquisitions Don was eager to acquire for Cornell. Don lived an enviably full life in those Cornell years: he was a woodsman—could have been a ranger or logger! The obit notes that “For 25 years, he and his wife, Edie, co-chaired the annual 10-day canoe outing held at Paul Smith's College [in the Adirondacks].” Yet he loved opera (even sang in the choir of his Episcopal church), ballet, and the culinary arts. Don retired from Cornell in 1996. I had the pleasure of seeing him working in the rare book only a few years ago—seated at a table with a graduate student, explaining to her details about several early printed books. Don was a very supportive colleague, prone to stress the importance of others' projects—in my case, this was high flattery, for Don Eddy's bibliographical work was exemplary, the standard of excellence, as I once concluded in a survey of 18C author bibliographies in *AEB*. That was true of *A Bibliography of John Brown* (Bibliographical Society of America, 1971), his account of “Dodsley's *Oeconomy of Human Life 1750-1751*,” one of the century's most published poems, in *Modern Philology*, 85 (1988), 460-79, and his more recent *A Bibliography of Richard Hurd* (Oak Knoll, 1999). He produced much important work on Johnson: the edition with introduction to a collection of serials in facsimile, *Samuel Johnson: Book Reviewer in the Literary Magazine: or, Universal Review, 1756-1758* (Garland, 1979; 150 pp.), his descriptive catalogue for Maggs Bros., *Samuel Johnson, LL.D., 1709-1784* (Cat. #1038; 1983; 174 pp.), “A Preliminary Handlist of Books to which Dr. Johnson Subscribed,” with J. D. Fleeman, in *Studies in Bibliography*, 46 (1993), 187-220; *Sale Catalogues of the Libraries of Samuel Johnson, Hester Lynch Thrale (Mrs. Piozzi), and James Boswell* (Oak Knoll, 1993; vii + 320 pp.), and his more recent review essay of, with additions to, J. D. Fleeman's *A Bibliography of the Works of Samuel Johnson*, assisted by Robert J. Barry (*Library*, 7th ser., 2 [2001], 161-78)—the last leading to his publishing further supplemental material in the *Intelligence* (16.2 [May 2002], 27-28, followed by a note on copies of Hurd). In bibliographical work, Don always exercised a controlling judgment about how much detail was required to serve the ends of an author bibliography—this was expedient for getting projects finished, but it also prevented the reader's being overwhelmed and losing sight of what was essential for recognizing issues and the like and understanding the printing and publishing history. Don helped a great many of us, like O M Brack, Jr., Keith Maslen, Jim Tierney, and it should be noted that he was one of those active in the discussions leading to the Eighteenth-Century Short-Title Catalogue. In his

last years he was working on several book-length bibliographical projects, at least one of which will hopefully see publication. I had many reasons to be proud that he was a faithful reader of the *Intelligencer*.

Liisa Erickson passed away on 18 January 2010, her family beside her, after a lengthy fight against endometrial cancer. Liisa had a joint-membership in EC/ASECS with her husband Robert Erickson, emeritus Professor of English at University of California—Santa Barbara. Liisa was born in Finland in 1938 and took her nursing degree in Turku, before post-graduate study in neurological nursing at the National Hospital for Nervous Diseases in London. There she met her future husband Robert. They married after he obtained his assistant professorship at Santa Barbara. Three children followed, and more recently their spouses and her grandchildren joined her fold. Her full life included a “major” remodeling of their home on the Mesa, where for “over forty years, Liisa hosted annual Christmas and Easter parties for large number of friends on the UCSB faculty and staff, UCSB students, and members of Grace Lutheran Church.” She was “an avid, discriminating reader, an active research partner in her husband’s many research trips to London, Oxford, and Cambridge, and a mainstay in two book clubs. She also hosted numerous undergraduate student gatherings and performance groups over the years at the Erickson home.” (I’m quoting from an admirable memorial sketch written by Robert and his children.) Liisa organized over a dozen trips to Finland and England for her family, and she and Robert lived in Helsinki for the 1999-2000 academic year. Clearly, Liisa was pretty special, but she can serve more generally as an occasion to honor the ideal partners for professors like Robert and those virtues and loving engagement that make our communities work.

Stephen Szilagyi, Jr., died 24 November 2009 after a brief illness, at age 57. He had been a member of EC/ASECS for over a dozen years, though his principal Society was SEASECS, which will carry a fuller and more proper testimonial to his memory in its next newsletter. Steven had served as President of the Southeast ASECS and spent years on its board and helped with various committee tasks, as organizing its graduate student prize and its meetings. Steven is survived by his wife Linda Szilagyi, also a student of the eighteenth century and long an officer of SEASECS, and by his son Michael and daughter-in-law, Jen Stafford. The University of Alabama at Huntsville held a memorial service for him on 29 January, at which students remembered him for his dedicated teaching and good sense of humor and faculty for his collegiality. Before teaching 21 years at Huntsville, Stephen had taken his PhD from Lehigh University, his dissertation being entitled “The Art of Living and the Living Art: Pope and his Personae” (1987). He continued to work on Pope, publishing, for instance, “The Primacy of Pope’s *Ode on Solitude* in a Genealogy of His Discursive Self” in *The Eighteenth Century*, 38 (1997), 63-78. Beginning in the 1990s, he worked also on theatre, which issued in such publications as “The Importance of Being Easy: Desire and Cibber’s *Careless Husband*” in *Texas Studies in Literature and Language*, 41 (1999), 142-59. Stephen worked in the Restoration, too, as reflected in his “The Sexual Politics

of Behn's *Rover: After Patriarchy*" (*Studies in Philology*, 95 [1998], 435-55), an essay on Marvell's elegy on Cromwell in *MLS*, and a paper as recently as the 2007 SEASECS on "Paratext as Identity: Dryden's 'To her Grace the Duchess of Ormonde.'" A good soldier, he reviewed books for various journals as the *South Atlantic Review* and *Scriblerian*, contributing a review of William Burling and Tim Viator's edition of Cibber's plays to the *Intelligencer* (16.1 [Jan. 2002], 30-31). Steven's early death is a shocking loss to the many that loved him.

Additions and Corrections to the Directory (in the last two issues)

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This list includes an extraordinary number of new members, for which we thank **Monica Najar** and **Scott Gordon** for the terrific meeting, with wide-ranging program, that they organized for us in October. Quite a few sessions were chaired by historians at Lehigh and in the area, such as Lehigh's **Marie-Hélène Chabut** (French), **Stephen Cutcliffe** (STS program director), **Elizabeth Dolan** (late 18C & Romantic women writers), **Michelle LeMaster** (native-white relations in the British colonies), and **John Savage** (19C legal history, esp. the Napoleonic code), and also the Jacobsburg Historical Society's **Jan Ballard** and the Moravian College's **Heikki Lempa**--their stepping up made the meeting much more successful. Certainly our meeting's location led to many papers on religion in early America, with some local speakers, like **Greg Ablavsky** who drove from Penn to speak of Zinzendorf, and others, like **Kate Carté Engel** and **Richard Pointer**, flying from as far off as California and Texas. And the Moravian connection led to papers on music and also a talk on "Moravian Record Keeping" by Paul Peucker of the Moravian Archives. I was struck by how many graduate students participated and esp. happy that many work on early American history. Quite a few of the graduate students in English were working on the late 18C novel late, on Mary Robinson and/or the Gothic novel. One extraordinary fiction session involved 20C novelists Barth and Pynchon, bringing three from the Washington area into our society (**Brian Chappell**, **Kevin Farrell**, and **Andy Kuny** I thought the Hotel Bethlehem a wonderful location for sessions and meal--lots of light and air,--and the town was superlative for walks, shopping, refreshments and meals (every conference venue should have a microbrewery on the block! What a delight to run one's hand along the old Moravian stone buildings in fine repair and full use! (See **Ted Braun**'s "Notes" above for more on the meeting.) I hope new members who've never received 2009 *Intelligencers* will contact me (jem4@psu.edu) to receive such until all have been distributed.

George Williams (U. of South Carolina Upstate) has taken over the duties of EC/ASECS Webmaster from Ted Braun. Ted served us faithfully in that capacity for over a decade, last year smartly updating the Society's website. Good luck to George (gwilliams@uscupstate.edu), who perhaps will create a link to his revised EC site via his own (www.georgehwilliams.net).

In the last issue's pedagogical forum on the uses of new electronic bibliographical tools, we left out several tables, including a multi-page table supplementing **Brian Glover**'s and **Sayre Greenfield**'s student **Michelle Sarver**'s articles. These tables were distributed at Bethlehem to all in attendance and added to copies of the September issue sent out after the main

mailing. If you want the tables (on paper or electronically), let me know and I'll send them to you—the table for Brian's article is truncated on paper, and you're better off asking him for the fuller version (gloverb@ecu.edu). I apologize to Brian, Michelle, Sayre, and Linda.

At the beginning of the month **Corey Andrew** shared with me his article "Burnsiana—The Collection of John Dawson Ross," posted at www.BooksfromScotland.com. Corey discusses the "substantial body of work" and collecting that Ross, a Scot who immigrated to the U.S. (1853-1939), produced to celebrate "the genius and accomplishments of Burns": Ross edited 32 books on Burns and was an Honorary Life President of the Burns Federation from 1932 until his death. Examining what all Ross collected is a good reflection of how "general readers reacted to Burns." Also, Corey has an essay reviewing four books on Burns in the 2009 *Eighteenth-Century Scotland* (editor **Richard Sher** does a great job of gathering prompt reviews of important contributions to the field). We are happy to hear that **Kevin Berland** is a grandfather and that he's nearing the end of a book on William Byrd (an edition of *The History of the Dividing Line*, if memory serves), which he's plugged away at for half a dozen years. **Martha Bowden** has been working on historical fiction, focusing on the ongoing influence of Scott's Waverley novels on the present shape of the genre, esp. those depicting the 18C; she is also working on strategies to incorporate writing instruction in upper-level literature classes (she coordinates Undergraduate English Studies at Kennesaw). Martha, to judge from her many emails with SEASECS news, has served ably as its President; she will be followed by **Joe Johnson**, and another of our members, too, sits on the board as a member at large, **W. Blake Gerard**, the co-editor of *The Scriblerian*. With its annual journal (*XVIII*) and its spring meetings (this month at East Tennessee State, the program chaired by **Karen Cajka**), SEASECS is a good regional for EC/ASECS members to also participate in. The Southeast group has been growing in part due to the shift of population to the south, but Martha writes that she does not have the impression that the society has benefited from retired scholars in the EC, MW, and NE regions living during the colder months down south. Perhaps after this winter!

O M Brack, Jr., shared with us the keepsakes and lectures printed for the Johnson Society of Southern California and also that for the Samuel Johnson Society of the West, distributed at events held at the Huntington during the Johnson tercentenary. These were all smartly designed by Skip Brack himself: There is **Loren Rothschild's** *Samuel Johnson's Dictionary: A Lecture Presented . . . May 27 on the Occasion of the Opening of the Exhibition* (20 pp., published in November 2009); Michael Bundock's 2009 Daniel Blum Memorial Lecture *Johnson's London: London's Johnson* (July 2009); and the keepsake on thick paper with facsimile and a critical text by John W. Byrne, "*To Drive the Night Along*": *A Manuscript of Samuel Johnson's Latin Translation of a Greek Epigram*. The Huntington "Exhibition" in Loren's title was the big exhibited that Skip Brack curated and that showcased much from Loren's collection. The Huntington's fall

magazine, perhaps in partial repayment for that important exhibition and as a result of Skip's month or two each year reading at the library, has an account of Brack's edition of John Hawkins's *The Life of Samuel Johnson*—appropriately with a photo of Skip under the Reynolds portrait of Johnson (“Blinking Sam”), donated to the Huntington in 2006 by Loren and his wife. Closer to home, in Scranton, there was a fine exhibit at the U. of Scranton honoring Dr. Johnson, curated by Michael Knies (Michael.Knies@scranton.edu), who shares a joint appointment in English and the library. Knies wrote a fine text for a catalogue with a smart layout and fine illustrations. The exhibit displays books, pamphlets, and MSS in the collection of bibliophile businessman and Scranton alum Edward R. Leahy, Jr. (much on Google testifies to his charitable gifts to the University and Scranton in general).

For a copy of Knies's catalogue, I'm obliged to **Greg Clingham**, for whom, as a Johnson scholar, one hosting a conference at Bucknell, 2009 was a busy year. In May he gave lectures at four Japanese universities (Keio, Nagoya, Tohoku, and Doshisha) and also the plenary lecture to the Samuel Johnson Society of Japan, entitled “The British Eighteenth Century and the Pleasures and Resistances of Orientalism.” A version of this lecture, “Orientalism, the British Eighteenth Century and the Example of Samuel Johnson,” was then given as plenary lecture at an International Conference on New Directions in the Humanities in Beijing, China, sponsored by Common Ground Publishing. He extended his interest in China and the West during the 18th century by attending the one-day symposium, “Contact and Exchange: China and the West,” sponsored by the Folger Institute. At the “Johnson at 300” Conference at Harvard's Houghton Library, Greg chaired a panel on “Johnson, Literary Theory, and Literary Criticism,” and at the Johnson tercentenary conference at Pembroke College, Oxford, he read a paper on “Johnson and Children.” Continuing a Johnsonian theme, he read a paper on “Hawkins and the Law” at a one-day conference at Emory's Woodruff Library, on “Reassessing Hawkins's *Life of Johnson*,” sponsored by The Bill and Carol Fox Center for Humanistic Inquiry. And finally, Greg co-edited *Samuel Johnson after 300 Years* (Cambridge U. Press, 2009), a volume that includes his essay “Johnson, Ends, and the Possibility of Happiness” and his co-authored Introduction, “Johnson Now and in Time,” and substantial “Further Reading.” This volume, which was well reviewed in the *TLS* (August 21 & 28, 2009, pp. 13-14), also includes contributions by other members of ECASECS (**Clement Hawes, David Venturo, Jack Lynch**). Greg can also feel good about the health of Bucknell UP and its contributions to 18C studies (the press is putting the new resources to use, even adding a blog (www.bucknell.edu/script/upress)). The 2009 volume of *Studies in Eighteenth-Century Culture* (*SECC*), 38, edited by Linda Zionkowski, begins with “Colloquy with the Author: **Vincent Carretta** and *Equiano, the African*” (1-14). It also contains **Tita Chico**'s “Details and Frankness: Affective Relations in *Sir Charles Grandison*” (45-68). The publication's website lists the contents of the previous volume, where we find **Mark Malin**'s “The Good, the Bad, and the

Sentimental Savage: Native Americans in Representative Novels from the Spanish Enlightenment” (37:145-66). **Kevin Cope** has been serving as President of LSU’s faculty senate; Kevin remains the editor of *1650-1850* and is co-editing with Bob Leitz *ECCB* (a double volume combining the survey of 2005-2006 scholarship is now at the press). Also, Kevin and **Cedric Reverand, III**, the able editor of *Eighteenth-Century Life*, are editing a festschrift to Jim Springer Borck, due soon from AMS Press. **Marlies K. Danziger** in fall 2008 published her edition of *James Boswell: The Journal of his German and Swiss Travels, 1764* (Yale edition of the Private Papers, pp. 490; \$110)—Marlies’ involvement in the edition began with the co-editing, with Irma Lustig and Frederick Pottle, Boswell’s papers from 1782-85 (1989).

Along with Johnson, Daniel Defoe had a good year in 2009: Defoe scholars met 25-26 September for the first of what should be recurrent conferences on his work. Many of the 41 papers were by EC/ASECS members: **Geoffrey Sill** spoke on “Defoe and the Sentimental Novel”; **Gabriel Cervantes** on “Correction in *Col. Jacque*”; **Joe Rudman** on “Attribution and the Canon of Daniel Defoe”; **Leah Orr** on “Is Crusoe Defoe? Providence and Religion in the Crusoe Trilogy”; **Rivka Swenson** on “‘The whole transaction seemed to be a chain of wonders’: Crusoe, Defoe, and Historical Form”; **Paul Hunter** chaired a session on “Charles Gildon and Giles Jacobs to Now: Defoe’s Literary Reputation,” which included **Ashley Marshall**’s “The Fabrication of Defoes: From Self-Presentation to Richetti”; **Maximillian Novak** chaired the President’s Plenary on “Individualism in Defoe’s Fiction,” at which **Geof Sill** spoke on “*Roxana* and Hysteria” and **Malinda Snow** on “*Moll Flanders* and Agency”; later **Laura Stevens** discussed the *Further Adventures of Robinson Crusoe* and **David Spielman** offered “The Value of Money in Defoe’s *Robinson Crusoe*, *Moll Flanders*, and *Roxana*.” Why don’t we regularly have Defoe sessions at our meetings? People will go to Tulsa to talk about Defoe—certainly they’ll go to Pittsburgh.

Paul deGategno, who works on Swift and the Scottish Enlightenment and is Director of Academic Affairs at Penn State U.—Brandywine, is editing James Macpherson’s correspondence, pre- and post-Ossian, a long project, certainly. **JoEllen DeLucia**’s article “Bluestocking Salons and the ‘Bower of Malvina’” appeared in the 2009 *Eighteenth-Century Scotland*. JoEllen focuses on an Ossian imitation by Lord Lyttelton and several letters (mostly fall 1763), which are among the Huntington’s holdings (where JoEllen had a Mellon fellowship in 2008-09). In Lyttelton’s unpublished imitation, Ossian is invoked to take the poet to meet bards in Wales and then in Vesey’s home in Ireland. For DeLucia, the feminist Lyttelton “writes the Bluestockings into an Ossianic world,” particularly Elizabeth Vesey, who is styled “Malvina” (Ossian’s son Oscar’s widow)—Malvina and her cave or bower are code names for Vesey and her Bluestocking circle and its meetings. **Teri Doerksend**, who joined our society this past fall and participated in the Bethlehem meeting, is working on national religious identity and illustration. **Elizabeth Dolan**, also joining then, works on women, children, and medicine, c. 1800. She published *Seeing*

Suffering in Women's Literature of the Romantic Era (Ashgate, 2008); she's also recently edited Charlotte Smith's *Rural Walks* and published an article on Smith in *Women's Writing* in 2008. We also welcome **Lorraine Eadie** of Berry University, who spoke at the Bethlehem meeting. **John Dussinger's** article "Samuel Richardson's Manuscript Draft of *The Rambler*, No. 97 (19 February 1751)" is forthcoming in *Notes and Queries*; it will first appear next month in *N&Q's* online format—John is delighted at the "their speed in getting things into circulation." For those of us in the boonies able to access research libraries' online services, the electronic versions of OUP's and other press's journals have been a great service. One of the late **A. C. Elias, Jr.'s** last research efforts, perhaps his last essay, "Richard Helsham, Jonathan Swift, and the Library of John Putland," appears in *Marsh's Library—A Mirror on the World: Law, Learning, and Libraries, 1650-1750*, ed. by Muriel McCarthy and Ann Simmons (Dublin: Four Courts, 2009), 251-78. **James Woolley** writes that, when working at Penn in December, he looked at Arch's card catalogue of his books ("with collations, etc. on most cards"): "I had hoped it would be easy to scan the catalog and have a copy of it in Dublin and another copy in Philadelphia, or even on the web, but it would have to be a color scan since there are several colors of ink (and pencil) and several colors of card stock."

Blanche Ebeling-Koning recently finished a book on "The History of Brazil under the Governorship of Count Johan Maurits of Nassau 1636-1644," to be published by the U. Press of Florida during spring 2011. **Laura Engel**, who co-chairs our meeting in Pittsburgh next fall, has edited a collection of essays entitled *The Public's Open to Us All: Essays on Women and Performance in Eighteenth-Century England* (Cambridge Scholars Publishing, 2009; 345 pp.; \$68 on Amazon). The publisher provides the first 30 pages as a free sample at its website. The book arises from a conference on women and performance at Duquesne U. in March 2006. Besides Engel's introduction (1-10), many of the essays are by members (and a former member): **Melinda C. Finberg** ("Hannah Crowley at the Oregon Shakespeare Festival: A Dramaturgical Approach to *The Belle's Strategem*," 268-82); **Danielle Gissinger** ("The Oddity of My Appearance soon assembled a Croud": The Performative Bodies of Charlotte Charke and Cindy Sherman," 246-c. 265); **Susan Kubica Howard** ("In the Public Eye: The Structuring of Spectacle in Frances Burney's *Evelina*, 202-23); **Lisa M. Wilson** ("From Actress to Authoress: Mary Robinson's Pseudonymous Celebrity," 156-75); in addition, **Linda Troost** provides an Afterword and **Suzanne Cook** worked up the index.

Polly Fields last year wrote a piece on Hrothwisse as part of her larger book-project on social drama and wrote an *N&Q* article on "Miss Cheer" and Kitty Charke Harman. During 2009 **Beatrice Fink** reviewed half a dozen books, including one for *ECL*, read a paper on the French film *Ridicule*, and participated in **Kevin Berland's** panel on editing at ASECS (she discussed editing Constant). She read papers on food as cultural history at conferences in Lyon and Valenciennes, both forthcoming in proceedings. And in 2009 Beatrice's essays "*Le Dictionnaire oeconomique de Noel Chomel*" appeared in

Sillages de Jacques Proust, ed. Marie Leca-Tsiomis, and her “Fiat lux: La sublimation des saveurs,” in *Le gout dans tous ses états*, ed. Michel Erman. Beatrice, thinking of our 2010 meeting and how “time flies,” reminds our senior members that we met in Pittsburgh in 1978 (when Beatrice was EC/ASECS President). **Alex Fotheringham** has issued his 76th antiquarian catalogue this month. It has the usual broad range of 18C and 19C imprints, indexed by region and subject, but what’s most remarkable are twelve MSS, most c. 1800 by Thomas Adams of Alnwick, including 20 MSS 1792-1808 involving his dogs, as “Account of Sancho a favourite dog” “Medicine for Will the Lion abt the Year 1792.” Also Adams’s “Spare Rib’s Soliloquy or Cato’s Famous Soliloquy Paraphrased,” with 72 lines of blank verse attacking a Durham clergyman, apparently never published, and another satire attacking “the Duke of Northumberland for his undue (& corrupt) influence on elections, not in Adams’s hand but among his papers. The catalogue concludes with a cache of sixteen books related to Thomas Bewick. **Ian Gadd** will lead a Folger Institute seminar beginning in January 2011 on the Stationers Company. **Mascha Gemmeke** spoke at the British 18C conference in January on “A Woman’s House: Exploring a Rare 18C Experience” (focused on Burney’s Camilla cottage and some of its legal aspects). Congratulations also to Mascha, now Mascha Hansen, on her marriage to classics scholar Dirk Hansen and the baby she is expecting in June. (Mascha also spoke at the Boucé colloque discussed below.) **Molly O’Hagan Hardy**’s review essay “Race, Liberty, and the Transatlantic Imaginative” appeared in the fall 2009 *ECS*. **Julie Candler Hayes**’s essay “Friendship and the Female Moralist” will appear in the 2010 *SECC*. **Andrew Heisel**, whose talk on “Pope’s language of the heart” was his first EC/ASECS paper, is writing his dissertation at Yale, entitled “Reading in Darkness: Sacred Text and Aesthetics in 18C Literature.”

Ian Higgins and **Claude Rawson**, who are general editors of the ongoing Cambridge Swift, have published a Norton Critical Edition of *The Essential Writings of Jonathan Swift* (2010; pp. xxx + 904; bibliography; chronology; facs. of tps and plates.; under \$16 on Amazon; ISBN 978-0-393-93065-8), which looks, predictably, to be a fine teaching text. It is largely an expansion of their Modern Library *Basic Writings of Jonathan Swift* (2002) with new supplementary critical readings—the preface claims there’s also more of Swift’s Irish pamphlets and poetry but the Swift readings are very comparable. The anthology is divided with the headings: “Early Satires and Political Writings (1704-1711)” (*A Tale*, *Battel*, *Mechanical Operation*, *Argument*, *Examiner No. 16*, and *Short Character . . . of Wharton*, to p. 156); “Parodies, Hoaxes, and Sottisiers (1703-1745),” to p. 231; “Writings on Ireland (1707-1737),” beginning with *The Story of the Injured Lady*, Swift’s “first pamphlet on Ireland,” 1707, and ending with the *Proposal for Giving Badges*, running to p. 309; *Gulliver’s Travels*; Poems (pp. 503-666); and “Contexts” with mostly letters and some autobiographical and religious prose. Thereafter comes the new 155-page section “Criticism” (HF, SJ, STC, Thackeray, DH Lawrence, Yeats, and then post-1740 criticism, particularly of *A Tale*, the poems, politics

(including Higgins's "Swift's Politics" and S. J. Connelly's "Swift and Protestant Ireland"; and GT (including Rawson's "Swift's 'I' Narrators"). The Swift texts, with minimal modernization, are usually from Faulkner's 1735 *Works* (if not, then from a first edition, though the *Tale's* is from the expanded fifth of 1710). There are occasional footnotes with comments and explanations, and Rawson introduces Swift and the major texts with a 17-page introduction.

Joy Howard, a new member who spoke at Bethlehem, expects to take her PhD from Purdue this year; she has been living in Philadelphia and researching her dissertation, "The Discourse of Spirit Possession in Early America, 1650-1850." **Christopher Johnson** has gained the U. of Delaware Press's acceptance of the festschrift he edited honoring his former professor Jerry Beaseley. The forthcoming collection, with essays by many members, some on Smollett (recall that Jerry was the general editor of the Georgia Smollett) is entitled *From "Hearts Resolved and Hands Prepared": Essays in Honor of Jerry C. Beasley*. To judge from Chris's efficiency, the publication will occur in 2010. **Judi Jennings** published "'By No Means in a Liberal Style': Mary Morris Knowles and James Boswell" in *Women Editing / Editing Women: Early Modern Women Writers and the New Textualism*, ed. by Ann Hollinshed Hurley and Chanita Goodblatt (Cambridge Scholars; 300+ pp.)—the volume includes essays from the 2006 SHARP conference in The Hague. Lehigh U. Press published this past fall **Sandro Jung's** *The Fragmentary Poetic: Eighteenth-Century Uses of an Experimental Mode* (173 pp.), which attends in part to the Pindaric impulse in such poets as Macpherson, Smith, Thomson, and Young,. Sandro, who flew over from Manchester to participate in our Bethlehem conference, has taken a position teaching and overseeing an 18C research center at the U. of Ghent, but he will hold a conference he's organized for this year in Manchester (to judge from the *E-C Scotland's* account—Sandro is on the ECSSS board—the conference is on "Clubs, Societies and Sociability in 18C Scotland"). We're very pleased to have gained **Lafayette College Library** as a subscribing member and thank James Woolley or another member at the college for extending our readership.

Beth Lambert, who reviews two books on Johnson above, has increasingly been studying English history, as for such recent papers as one involving Burke and abolition. Last month Ashgate published *Mentoring in Eighteenth-Century British Literature and Culture*, edited by **Anthony W. Lee** (240 pp.; \$100 at Amazon). Tony was prepared for the task from writing *Mentoring Relations in the Life and Writings of Samuel Johnson* (2005). Besides Tony's introduction and essay "Who's Mentoring Who? Mentorship, Alliance and Rivalry in the Carter-Johnson Relationship," the new collection contains essays by other members: **Shel Rogers's** "Alexander Pope: Perceived Patron, Misunderstood Mentor"; **Brean Hammond** and Nicholas Seager's "'I will have you spell right, let the world go how it will': Swift the (tor)mentor"; and **Kevin L. Cope's** "Raising a Risible Nation: Merry Mentoring and the Art (and Sometimes Science) of Joking Greatness." **Jack Lynch** gave a paper on Johnson's *Dictionary* at the tercentenary conference on

Johnson at Harvard last year. (There's a good concise account by Howard Weinbrot of three tercentenary celebrations in **George Justice's** November newsletter for the Johnson Society of the Central Region.) Our new member **Julia Maynard Maserjian** is the Digital Projects Coordinator at Lehigh, who has worked on various 18C projects, such as the Bethlehem Digital History Project. Early last year Palgrave Macmillan published **Arnold Markley's** *Conversion and Reform in the British Novel in the 1790s: A Revolution of Opinions* (304 pp.). Arnold examines reformist writings by William Godwin, Mary Wollstonecraft, Charlotte Smith, Mary Robinson, and Maria Edgeworth; these authors redirect the novel toward more social and political ends (treating abolition, the Jewish question, class system). **Ashley Marshall**, who has secured an ACLS New Faculty fellowship, has a long review essay on Swift studies coming this spring in the pages of *ECL*, and, also forthcoming, is her and **Rob Hume's** examination and critique of the Burney Collections Online database, which other users will find very helpful. Ashley has an article on Defoe's *The Shortest Way* forthcoming in *RES*, pre-published on the Oxford Journal's website, and she's finishing or has finished two articles on Defoe attributions, one focused on *Moll Flanders* and *Roxana* and the other a "broader, item by item reconsideration" of the Furbank & Owens canon. At the "Johnson at 300" conference held 14-18 September at Pembroke College, **James McLaverty** gave the Fleeman Lecture on "Textual Bibliography and Johnson's Poems." Robert Hogan and **Donald Mell's** edition of *The Poems of Patrick Delaney* is reviewed ("an invaluable collection") in *Eighteenth-Century Ireland* 2008. During the fall, **Linda Merians**, broke off from her book MS, to write four entries for the forthcoming "Encyclopedia of Slavery."

The Fall 2009 *Eighteenth-Century Studies* (*ECS*) includes a substantial review essay by **Mel New** of five recent books on Laurence Sterne, one of which is **Martha Bowden's** *Yorick's Congregation* (43:122-35). This winter's *ECS* has **Michael Ritterson's** review of Alison Martin's *Moving Scenes: The Aesthetics of German Travel Writing on England 1783-1830*; it also contains reviews of **William McCarthy's** *Anna Letitia Barbauld* and **Marta Kvande & Diane Boyd's** *Everyday Revolutions* (reviewed in the last *Intelligencer*). Everyone teaching or working on Sterne should read **Mel New's** appreciative overview of themes in Sterne's *TS* and *ASJ* (and of critical trends in the last fifty years), which he has helped establish ("Laurence Sterne" in *The Cambridge Companion to English Novelists*, ed. Adrian Poole [2009]). Mel's task has been to establish perspectives from which Sterne's accomplishments are best measured, or grasped (he stresses Sterne's placement in satirical currents flowing through Swift and others).

Congratulations to **Catherine Parisian** on the publication of *The First White House Library: A History and Annotated Catalogue*, published by Penn State U. Press in association with organizations sponsoring her research, the National First Ladies' Library and the Bibliographical Society of America (pp. 336; 15 illus. Cloth \$55). In part the book concerns the first official or permanent White House collection established in 1850 by Millard Fillmore and

his wife Abigail. Cathy is serving ably as the ASECS coordinator for affiliate societies. Last summer she worked in London and Paris on Frances Burney. **William Pencak**, who last year completed a three-year term as Distinguished Lecturer for the Organization of American Historians, is writing a book on the John Jay Family and also researching and writing on the Church of England in Pennsylvania during the American Revolution. One of the distinguished historians of early America speaking at the EC/ASECS in Bethlehem, perhaps his first meeting, is **Richard Pointer**, who works on the eastern woodlands region, including native Americans and religion during the colonial and Revolutionary periods. Richard last book was *Encounters of the Spirit: Native Americans and European Colonial Religion* (Indiana UP, 2007; 312 pp.). One of his earlier books is *Protestant Pluralism and the New York Experience: A Study of 18C Religious Diversity* (Indiana, 1988). Certainly meeting in Bethlehem led to many papers on religion in early America.

Adam Potkay had a good year in 2009, when he became the William R. Kenan, Jr., Professor of Humanities at William and Mary. Adam gave papers last year at ASECS and NAJJR, a symposium on classical reception in the 18C at U. of Bristol, and the Interdisciplinary 19C Studies meeting, the last an invited plenary address, on “The Narrative Possibilities of Happiness, Unhappiness, and Joy.” The last topic and invitation is no surprise given the critical reception of Adam’s *The Story of Joy from the Bible to Late Romanticism* (2007), which shared ACLA’s Harry Levin Prize for the best book during 2006-08 in literary history and criticism. Adam’s essay “Liberty and Necessity in Fielding’s *Amelia*” appears in *The Eighteenth-Century Novel*, 6-7 (2009). Among **John Price**’s recent antiquarian catalogues was one on songs/signing, music being an area he has collected intensively in recent years.

Albert Rivero and **George Justice** edited a double issue of *ECN* as a festschrift honoring John Richetti (there’s a frt of Richetti smiling above a bow tie). After an introduction by **George Justice**, who studied with Richetti after he’d come from Rutgers to Penn in 1987, are eight essays under the rubric “History, Theory, and 18C Literature” (beginning with **Paula Backscheider**’s “The Paradigms of Popular Culture” and also containing essays by Robert DeMaria, Jr., Robert Folkenflik, Thomas Keymer, and Michael McKeon), and there follows another grouping on “The New 18C Novel” (beginning with **J. Paul Hunter**’s “Rethinking Form in *Tom Jones*,” Potkay’s essay noted above, **Jack Lynch**’s “*Tristram Shandy* and the Rise of the Novel; or Unpopular Fiction after Richardson,” with four other essays following (all essays have abstracts). The volume includes, as regular *ECN* features, a pedagogical piece on “Teaching Eliza Haywood’s *Fantomina*” by Kate Levin and then 100 pp. of book reviews edited by Margo Collins and Kit Kincade. Reviewed books include **Claude Rawson**’s *Cambridge Companion to Henry Fielding* (reviewed by **Scott Black**), Susan Kord’s *Women Peasant Poets in 18C England, Scotland, and Germany* (rev. by **Corey Andrews**), Nicholas Hudson’s *Samuel Johnson and the Making of Modern England* (rev. by **Anthony Lee**), Lynn Festa’s *Sentimental Figures of Empire* (rev. by Michael

Genevise), Patricia Comitini's *Vocational Philanthropy and British Women's Writing, 1790-1810* (rev. by Linda Reesman) and also reviews of **Eve Tavor Bannet's** *Empire of Letters* and **Sharon Harrow's** *Adventures in Domesticity*.

Hermann Real in the fall brought out the 24th volume of *Swift Studies*. After Hermann's always interesting preface with news of the Ehrenpreis Centre (and in this issue a fine tribute to **A. C. Elias, Jr.**, dedicating to him what James Woolley characterized as a "strong issue"), it offers "Jonathan Swift and the Geography of Laracor" by Richard Haworth, a bookseller and local historian whose home is in Swift's old parish church. The volume's eight other essays include **Brean Hammond's** "Jonathan Swift's Historical Novel: *The Memoirs of Capt. John Creighton* (1731)," **Jim May's** "Swiftiana in the Antiquarian Book Trade, 2007-2008, with Extended Notes on Editions of John Partridge, *The Tatler*, and Early Biographies of Swift"; Hermann Real, Ulrich Elkmann, and Sandra Simon's "The Holdings of the Ehrenpreis Centre: Swift's Lives in Poetry, Drama, and Fiction"; **Linde Katrizky's** "Scatology in Swift's Poetry and Burton's *Anatomy*"; Hermann Real's "Swift and Flavius Vopiscus," plus essays on the *Tale* by Gregory Lynall, on "Swift and Religion" by Nathalie Zimpfer. In December Hermann spoke on "Ways and Means of Sidestepping Censorship in the Age of Swift" at a conference in Münster on the history of inquisition and censorship. On 4-5 February, Hermann hosted the annual Colloque in Memoriam Paul-Gabriel Boucé," which had the theme "Love, Lust and Amours, Sex and Money." Hermann arranged for a tour of the Diocesan Library and a reception at the Ehrenpreis Centre for Swift Studies—one night the festivities lasted after midnight and led to hokey-pokeying on the Byzantium cobblestones of Münster. Hermann and his colleague Dirk Passmann offered "'The Humble Petition of Frances Harris': Sexual Extortion at Dublin Castle." Among other participants, besides Brean Hammond and Elisabeth Boucé-Durot, was **Mascha Gemmeke Hanson**. Mascha's paper was entitled "Defying Desire: Good Men, Good Women, and the Pangs of Passion"—apparently Mascha was suiting scholarship to her life! Mascha, with Jürgen Klein will host the 2011 Boucé colloque, during February (11th-13th?) at the U. of Griefswald, in northeastern Germany, on the Baltic. The theme will involve 18C perceptions of the future, one's own, the society's, etc.: "Great Expectations? Futurity in the Long 18C." The Boucé colloquia must be a lot of fun, for I notice that the most of the speakers were on former programs. **Bonnie Robb**, while serving as associate chair of Foreign Languages, last summer took a group of students to Paris and finished the summer writing the NCATE (teacher ed) report for Delaware's Foreign Language Education program. **Kyle Roberts** was on the "New Scholars Program" at the Bibliographical Society of America's January meeting, speaking on "Rethinking the *New-England Primer* (his affiliation reflects a new position: "Queen Mary, U. of London"). Penn in fall 2009 published **Lisa Rosner's** book *The Anatomy Murders being the True and Spectacular History of Edinburgh's Notorious Burke and Hare and of the Man of Science Who Abetted Them in the Commision of their Heinous Crimes* (336 pp., 20 illus.,

cloth \$29.95—priced to sell!). Her research took her beyond published accounts of the trials to many documents in Edinburgh's archives.

As reflected by her talk at Bethlehem, **Beverly Schneller** has been working on "Elizabeth Inchbald's diaries to reconstruct how she observed her Catholic faith," wondering how this might change the way we perceive her works (she spoke on Inchbald's treatment of vows at the Richmond ASECS). **Richard Sher** received an NEH fellowship to "support editing the correspondence of James Boswell with Sir William Forbes of Pitligo and has been elected a corresponding fellow in the Royal Society of Edinburgh." *Agent of Change: Print Culture Studies after Elizabeth L. Eisenstein* (2007), edited by **Eleanor Shevlin** and two colleagues, is favorably reviewed by Patricia Fleming in the Sept. 2009 *PBSA*. To Eleanor's account above about her stimulating Bethlehem session, I would add that she organized and chaired it very well. **Brijraj** and **Frances Singh** both participated at our Bethlehem meeting, rejuvenated from a hiking trip into rural Hungary. **Jan Stahl**, now on the faculty of CUNY's Borough of Manhattan Community College, has submitted to a press her book MS "Fatal Desires: Representations of Killers and People Who Love Them." **Cal Winton** is working on a revision of his two-volume biography of Sir Richard Steele, with hopes to see it printed as a one-volume paperback; some may have heard Cal's interesting account at Georgetown of Steele's grandfather's adventures in the Orient. **Robert G. Walker** has book reviews forthcoming in *Scriblerian, 1650-1850*, and *Biography*. His essay on Boswell's *Hypochondriack* will be published in *English Studies* this year. He is the co-editor, with Derek Taylor and **Blake Gerard**, of *Swiftly Sterneward: Essays on Laurence Sterne and His Times in Honor of Melvyn New*, recently accepted for publication by the U. of Delaware Press. We welcome **Melissa Wehler** of Duquesne, who spoke at Bethlehem on Joanna Baillie's *Orra* and the Tradition of Madwomen," and also **Jerry Weng**, who is at Yale writing a dissertation on "Natural Religion and Its Discontents." I had several engaging conversations in Bethlehem with **Peter Wright**, who works on history aided by some Eastern European tongues few Americans in 18C studies have fluency in. Peter flew in from Brigham Young with **Paul Kerry**, who brought several students and contributed much to the meeting. **James Woolley** participated in the British SEC meeting in Oxford in January while working on Swift's poetry.

Roy Wolper, one of three august founders of *The Scriblerian* (my favorite journal), with his team of editors, including **W. B. Gerard**, **Thomas McGeary**, **Mel New**, **Mary Ann O'Donnell**, **Manuel Schonhorn**, **Laura Stevens**, **Tim Viator**, and **David Venturo**, brought out the second issue of Volume 41 last year, 150 pp. reviewing the scholarship of the past few years. The many dozen reviews are often by colleagues, such as those by **Ian Higgins**, **Steve Karian**, **George Sill**, and **Robert Walker**, most of important books, Walker's being of **Adam Potkay's** *The Story of Joy*. (I'm often embarrassed to find articles by EC/ASECS members that weren't noted in this column, as **Janet Aikins Yount's** article on Richardson, Edith Wharton, and

TS Eliot in the Fall 2007 *ECL*, which the reviewer says “teaches us something important about Richardson’s strange afterlife among the Modernists.” I’m relieved to see that members’ books reviewed in the issue had been reviewed in the *Intelligencer*: **Greg Clingham’s** *Sustaining Literature*, **Kevin Cope’s** on 18C religious texts, **Frank Ellis’s** edition of Swift’s *Tale*, **Robert Frail’s** *Realism in Samuel Richardson*, **Mary Ann O’Donnell’s** bibliography of Behn, **Richard Sher’s** *Enlightenment and the Book*). The issue contains more reviews of articles than books, many being by members (**Arne Bialuschewski**, **Blake Gerard**, **Leland Peterson**, **Hermann Real**, **Alvaro Ribeiro**, et al.)

Forthcoming Meetings, Exhibitions, New Publications, &c.

As indicated in our last issue: **ASECS** meets 18-21 March in Albuquerque; the **Burney Society** holds its AGM in Portland, OR, 28-29 Oct.; a conference on the **Quakers and Slavery** occurs in Philadelphia, 4-6 Nov., co-hosted by the McNeil Center for Early American Studies, Haverford College and Swarthmore College, organized by Brycchan Carey (b.carey@kingston.ac.uk) and Geoff Plank (www.Quakersandslavery.org).

The McNeil Center, the Library Company of Philadelphia, Temple, and Penn are sponsoring a conference 18-20 March 2010 on “**Early African American Print Culture in Theory and Practice**,” coordinated by Lara L. Cohen and Jordan A. Stein. The conference involves precirculated papers (there’s a registration form on the web; the meeting looks to be free). See www.librarycompany.org/africanamericanprint. The McNeil Center is also hosting a conference 1-2 Oct. on “The Contested Spaces of Early America.”

The conference “**Thomas Reid, William Cullen, and Adam Smith: The Science of Mind and Body in the Scottish Enlightenment**” is being co-sponsored by the E-C Scottish Studies Society, the Adam Smith Society, and Princeton’s Center for the Study of Scottish Philosophy; it will be held 24-27 June 2010 at the Princeton Theological Seminary. (Reid and Cullen were born in 1710.) As this also serves as the annual **ECSSS** meeting, papers will also be offered on other subjects related to Scottish thought and culture. Proposals were directed to Richard Sher by 1 Nov. 2009 (sher@njit.edu). The ECSSS next meets at the U. of Aberdeen in 2011.

The **Midwestern ASECS** will meet 30 Sept.-3 Oct. 2010 in Wichita, KS, at the “Hotel in Old Town.” Proposals for panels and papers are due 1 May to J. Karen Ray in English at Washburn U. (Jkaren.ray@washburn.edu).

The **Canadian Society for 18C Studies** holds its 36th annual meeting on 14-16 Oct. 2010 hosted by the Memorial U. in St. John’s, Newfoundland and chaired by Don Nichols (send one-page proposals for 20-min. papers by 31 March to Don at English Dept., Memorial U. / St. John’s, NL A1C 5S7; csecs.2010@gmail.com). The meeting, held in the Sheraton Hotel, has the theme “Charting the 18C: Encircling Land & Sea / Cartographier le 18e Siècle: Mesurer la terre & la mer.” The call for papers lists many topics on trade and material culture (cartography; tea in the transatlantic; Thomas Paine and

Newfoundland fisheries) along with more general topics, George III, Sterne's *Tristram Shandy*, Voltaire, and, due to 250th anniversaries, Sarah Fielding and Diderot's *La religieuse*. One regional topic is a forum on novels by Newfoundland writers Trudy Pound-Morgan (*Violent Friendship of Esther Johnson*), John Steffler (*The Afterlife of George Cartwright*), and Derek Yetman (*Misshipman's Squib*). On the CSECS, see its well designed website at csecs.ca; on the meeting, see www.mun.ca/english/csecs/scedhs.php. The CSECS publishes an annual with selected papers from its meetings, *Lumen*, now edited by Claire Crogan (Bishop's) and Joel Castonguay-Bélanger (UBC). Dues range by academic rank (c. \$USA 32-60).

The **NEASECS** meets in Buffalo 21-23 Oct. 2010, with the theme "Inquiry, Pedagogy, and Exploration: Studying the 18C." Paper proposals are due by 15 May to Erik Seeman (seeman@buffalo.edu).

As indicated in the article above (pp. 40-41), our **2010 EC/ASECS** will be held 4-6 November in Pittsburgh at the Omni William Penn Hotel, a gorgeous old hotel down near the point in Pittsburgh. The conference has the theme "Recovery in the Eighteenth Century" and is organized by Laura Engel (Duquesne U.), Sayre Greenfield (U. of Pittsburgh—Greensburg), and Linda Troost (Washington & Jefferson College). Members will recall that Linda and Sayre organized a great conference for us in 1999 at Washington & Jefferson. Proposals for panels are due 1 April, for papers 15 June. Google up "ECASECS 2010" for updates.

The Aphra Behn Society's website doesn't yet indicate its 2010 meeting, but I found searching for it that there is an **Aphra Behn Europe**, which holds its fourth conference on 8-10 July 2010 on "Aphra Behn and her Female Successors" in Vienna, chaired by Margarete Rubik, English Dept., the Univ. of Vienna (abstracts were due 15 January; aphrabehn.anglistik@univie.ac.at).

The **South-Central SECS**'s late winter meetings during 2011 and 2012 will occur in Savannah (chaired by Murray Brown of Georgia State U.) and Asheville (chaired by Phyllis Thompson of East Tennessee U.). The SCSECS has some officers other regionals lack, including a Venues Committee chair (Kevin Cope), an Archivist (Bob Leitz), and a European Liaison.

ASECS will meet 17-20 March 2011 in Vancouver, 22-25 March 2012 in San Antonio, and 2-7 April 2013 in Cleveland.

The **Rousseau Association** holds its next biennial colloquia at the U. of Bristol in summer 2001, chaired by Christopher Bertram, and at Wake Forest U. in 2013, chaired by Byron Wells. In 2009 Rodopi published the papers from the 2003 Oxford meeting, *Rousseau and l'Infâme: Toleration and Fanaticism in the Age of Enlightenment*, ed. by Ourida Mostefai and John Scott; the *SVEC* of March 2008 included papers from the 2005 meeting at Hamilton College, *The Nature of Rousseau's Reveries*, ed. by John C. O'Neal.

The **American Antiquarian Society**, which celebrates its bicentennial in 2012, has reported many developments at its excellent website and in its two newsletters. Last year appeared the 118th and final volume of its *Proceedings*, at least the final volume that will publish scholarly papers. Hereafter the *PAAS*

will carry minutes, business and the like only, and scholarly articles will appear online, though I see none yet posted. The website now offers PDFs with abstracts of the *Proceedings* (backwards to at least 1997) and also of AAS newsletters, including the last ten years or so of *The Almanac* and the last several issues of *The Book*. The website posts a great many new acquisitions, gathered into categories like “books” and “newspapers and periodicals.” Here, for instance, David Whitesell, Curator of Books, reports on the acquisition of three 18C comic operas known in but one copy and indicates the AAS has “80% of all libretti published in the U.S. before 1801.” MS acquisitions include the account books of bookbinder John Whittemore of Leicester, Mass., from 1806-1836 (with such listings as \$3 for binding 50 copies of a book on Washington for Isaiah Thomas in 1809). The well-illustrated *Almanac*'s fall issue (no. 78) reports at length on the AAS's Center for the Historic American Visual Culture, directed by Georgia Barnhill, established in 2005 and receiving a large foundation grant to further its cataloguing and outreach. CHAViC is holding annual conferences (that in Oct. 2009 was on Visual Material for Male Audiences) and also summer seminars, modeled on the AAS's seminars on the book history. (Often participants apply for AAS fellowships enabling them to work at the library during the same period.) Between Oct 2008 and 2009, cataloger Christine Graham-Ward created new records for 600 prints and upgraded another 290 records (during the current year, aided by NEH money, she's focusing on 19C prints). The Center will be producing online exhibitions. Also announced is the conversion of the adjacent large house at 9 Regent St. into a residence for visiting researchers (previously they have resided at the Goddard-Daniels House across the street, but house routines, like kitchen privileges, have been disrupted when the house was used for other purposes). The 2010 summer seminar, held 14-18 June, will treat The Global American South and Early American Print Culture. The AAS is holding its semiannual meeting April 9th in Washington in conjunction with the LC's Center for the Book to celebrate the completion of the five-volume *History of the Book in America*. (The work has been completed with a regularity to be envied by contributors to the *Cambridge History of the Book in Britain*—Vol. 5 of which, on our period, has been long awaited--Vol. 4 appeared in 2002. Contributors probably wish they could revise their MSS in the light of their and others' research during the past four or five years.)

Digital Defoe, a peer-reviewed online journal edited by Katherine Ellison and Holly Faith Nelson, appears at www.english.ilstu.edu/digitaldefoe.

From *Eighteenth-Century Scotland* 2009, we learn that a “digitized version” of the Kilmarnock edition of **Robert Burns's *Dialect Poems, Chiefly in the Scottish*** is “freely available on the web via the SCOTS corpus homepage at www.scottishcorpus.ac.uk.” The digital scanning of the 1786 edition, based on a U. of Glasgow copy, has been checked for accuracy (e.g., long ‘s’ and ‘f’ corrected as needed). Burns was born 250 years ago last year. Thus, 2009 saw many conferences on Burns, such as at the U. of Glasgow, Somerville College (Oxford), Simon Fraser U., and the U. of South Carolina.

