

Eighteenth-Century Scotland

The Newsletter of the Eighteenth-Century Scottish Studies Society

Number 1

Spring 1987

Announcing ECSSS . . .

The Eighteenth-Century Scottish Studies Society was founded at the Williamsburg, Virginia, meeting of the American Society for Eighteenth-Century Studies in March 1986. The founders came from several different academic fields, including philosophy, English literature, Scottish history, and American history. They were united by a desire to establish a thoroughly interdisciplinary and international organization that would address the growing interest of scholars and (increasingly) non-scholars in the remarkable culture of eighteenth-century Scotland.

ECSSS seeks to break down a number of troublesome barriers that have traditionally divided those who share this growing interest. There are barriers dividing us according to academic disciplines and general fields of interest. There are barriers dividing us among different departments, universities, and organizations. There are physical barriers that set us far apart geographically. And there are barriers between those who are drawn to this subject by intellectual curiosity and those drawn to it by ethnic pride.

Breaking down these barriers will be no easy task, but we think we are off to a good start. Already ECSSS has attracted well over a hundred members (see "ECSSS Members" below). They include many of the leading scholars of eighteenth-century Scotland from both sides of the Atlantic, as well as postgraduate students and interested generalists from a variety of backgrounds. Among the membership are people with primary interests in architecture, economics, engineering, geography, German literature, American history, all kinds of Scottish and British history (economic, social, political, intellectual), history of science, law and jurisprudence, literature, music, philosophy, politics, religion, and sociology. Roughly half the members live in the United States; about one-third reside in Scotland; more than a dozen have Canadian addresses; the rest live in Australia, England, Italy, Japan, and West Germany.

ECSSS's role is to serve as a clearing house and a catalyst for ideas and activities relating to all areas of eighteenth-century Scotland. To achieve this goal, ECSSS will:

* Produce this newsletter each spring to provide information about relevant conferences, publications, activities, grants, academic programs, etc. and to provide a convenient forum for the exchange of ideas. If there is sufficient interest, the newsletter will be expanded into a journal.

* Sponsor occasional interdisciplinary publications on topics of general interest to members (the first such publication, a volume of essays titled *Scotland and America in the Age of Witherspoon*, is discussed elsewhere in this newsletter).

* Sponsor seminars at meetings of regional, national, and international organizations such as the American, British, and Canadian Societies for Eighteenth-Century Studies (see "ECSSS at Cincinnati" in this issue).

* Sponsor or co-sponsor conferences on topics of general interest (see "ECSSS Conference Planned for 1988" below). It is hoped these will be held every other year at alternating sites, for example: 1988 at the Scottish Studies Institute in Norfolk, Virginia; 1990 at Aberdeen, Edinburgh, or Glasgow; 1992 at a suitable Canadian setting).

* Establish one or two annual prizes for the best publication(s) in eighteenth-century Scottish studies (we hope to attract donations and use royalties from ECSSS-sponsored publications to fund these prizes).

* Provide members with promotional material and perhaps special discounts on relevant books purchased for their personal libraries.

If these features sound worthwhile to you, we hope you will help us in the following ways:

* Send us short articles, announcements of events, publications, calls for papers, queries, bibliographies, obituaries, personal/professional news (job changes, promotions, retirements, etc.), curriculum news, letters to the editor, and other newsworthy items appropriate for publication in this newsletter.

* Tell us your ideas for publications, seminars, conferences, etc.

* Publishers: please send us review copies of any and all books dealing with eighteenth-century Scotland (all relevant books sent to us will receive at least a brief notice). We would also appreciate information about

forthcoming publications and discount offers for ECSSS members.

* Fill out the enclosed membership form and send us your 1987-88 dues (covering the spring 1988 issue of the newsletter). We are trying to keep dues to a minimum and cannot afford additional mailings for dues reminders, so please help us by sending your 1987-88 dues as soon as possible after receiving your copy of this newsletter.

* Tell your friends, library, or organization about us!

With your help, ECSSS can bring great benefits to everyone with an interest in eighteenth-century Scotland. Please give us your support!

--The Editor

IPSE a Smash!

As many readers will know, university and city cultural life in Edinburgh during the summer of 1986 was dominated by celebration of the Scottish Enlightenment, organized by Professors David Daiches and Peter Jones of the Institute for Advanced Studies in the Humanities under the acronym "IPSE 86" (Institute Project Scottish Enlightenment). The Edinburgh International Festival adopted the Institute's theme as its own, and the wealth of events that took place on the theme was unparalleled in history.

Planning for IPSE began in 1982, and the mere statistics of what occurred under its auspices between May and September indicate the scope of the project:

* 225 lectures and seminars were attended by more than 8,000 people, in venues ranging from the Royal Society of Edinburgh and the Royal Museum of Scotland to the University Library and Pollock Halls of Residence.

* 6 international conferences brought more than 400 overseas delegates to Edinburgh to participate in debate and investigation. Conferences meeting at Edinburgh during the IPSE period included the Conference on Law and Enlightenment; Colloquium on Self-Expression and Self-Determination in the Commonwealth Context; Hume Society; Conference for the Study of Political Thought; British Society for Eighteenth-Century Studies; and Science and the Enlightenment in Europe (the sixth International Conference on History and Philosophy of Science).

* 40 IPSE International Fellows were elected for periods of up to six months to pursue research into all aspects of the Scottish Enlightenment. Fellows had offices at Hope Park Square (the new home of the

Institute) and were actively involved in IPSE-sponsored seminars, lectures, and conferences.

* 20,000 visitors went to the IPSE exhibition "A Hotbed of Genius" at the Queen Street galleries of the Royal Museum of Scotland. The accompanying book, *A Hotbed of Genius*--edited by David Daiches, Peter Jones, and Jean Jones and published for the Institute by Edinburgh University Press--was on the Scottish Bestsellers list for several months and has been reprinted to meet demand (see "Book Reviews"). IPSE commissioned three concerts for the Festival of music played in Edinburgh during the 1770s (devised by Dr. David Johnson) and also presented a new adaptation (by Roger Savage) for the stage of Hume's *Dialogues Concerning Natural Religion*. Worldwide media coverage of IPSE events was almost uniformly favorable.

As part of the university project, a major exhibition of Scottish painting was held in the Upper Library. Other events presented in explicit harmony with the project included a showing of Tassie Medallions at the National Galleries, a celebration of the work of the eighteenth-century botanist John Hope at the Royal Botanic Garden, and "The Enterprising Scot"--a provocative exhibition put on by the National Museums of Scotland. To ensure that visitors spread the word, the Scottish Post Office commemorated the Scottish Enlightenment with a special aerogramme, designed in consultation with the IPSE team.

The declared aims of IPSE were "to generate greater awareness and deeper understanding of Scotland's intellectual and cultural heritage." The community at large has certainly now heard of the Scottish Enlightenment, and more people are now expressing genuine interest in its character and legacy. A large number of the world's leading scholars have been able to explore new avenues and to exchange ideas with scholars from other fields; historians and philosophers, chemists and geologists, lawyers and doctors were able to work together and challenge each other's perspective. Numerous publications are likely to result from the detailed research and interdisciplinary inquiry undertaken during IPSE. Some of these will be issued by the Institute.

The driving force behind IPSE was Professor Peter Jones, who is now full-time Director of the Institute for Advanced Studies in the Humanities. His astonishing energy and enthusiasm were largely responsible for making this ambitious undertaking as successful as it was. IPSE was also a fitting tribute to the outgoing Director of the Institute, Professor David Daiches, who has provided inspiration to students and scholars of eighteenth-century

culture throughout his long and distinguished career. Credit should also go to IPSE's research associate, Mrs. Jean Jones, and project assistant, Mrs. Jennifer Gillies.

All inquiries about the Institute, its fellowships, and its activities are welcome and should be addressed to the Director, Institute for Advanced Studies in the Humanities, Hope Park Square, Edinburgh EH8 9NW, Scotland (telephone 031 662 4174).

Aberdeen's Enlightenment

While IPSE was in full bloom at Edinburgh last summer, the folks at Aberdeen were busy showing the important role of their city in the Scottish Enlightenment. The main event was a conference on Aberdeen and the Enlightenment held at King's College, Aberdeen University, toward the end of August. Jointly sponsored by the British Society for Eighteenth-Century Studies and the Aberdeen University Quincentenary History Project, the conference featured forty-two speakers covering a wide range of subjects. Fortunately for those who could not attend, the proceedings will soon be published in book form by Aberdeen University Press under its conference name, *Aberdeen and the Enlightenment*. In these days of slow-motion, high-priced publishing, it is particularly gratifying to learn that this volume will be available this spring--less than a year after the conference itself--and will cost just eleven and a half pounds. This news is a credit to Aberdeen University Press and the book's editors (who were also the conference organizers), Drs. Jennifer J. Carter and John H. Pittock, respectively of the History and English Departments at Aberdeen University.

Far from being an isolated event, the "Aberdeen and the Enlightenment" conference and book are part of an impressive long-term project in anticipation of the quincentennial of Aberdeen University in 1995. Earlier conferences conducted under the auspices of the Quincentennial Project included one in June 1985 on Aberdeen's overseas connections (organized by Professor J. D. Hargreaves) and one in September 1985 on curricular change in the university (organized by Dr. N. J. Fisher). Both conferences contained a great deal of material on the eighteenth century.

Still more impressive is the publishing program that has been organized under the general title Quincentennial Studies in the History of the University of Aberdeen. Starting more than a decade before the quincentennial year, the university established an editorial board headed

by Jennifer Carter to commission a number of studies on various aspects of the university's history. At present the editorial board has approved eight such studies, including the following four with coverage of the eighteenth-century: Colin McLaren on "The Student Community, 1600-1860"; Alastair Durie and Ian Miller on "The University as Landowner, 1600-1980"; Dorothy Johnson on "The Bursary System before 1860"; and Roger Emerson on "The Aberdeen Professoriat in the Eighteenth Century."

More news on the Aberdeen Quincentennial Project will be published in this newsletter as it becomes available. In the meantime those wishing to receive the editorial board's newsletter or additional information about the publishing program may write to the General Editor or Secretary of the Editorial Board, Department of History, Taylor Building, King's College, Old Aberdeen AB9 2UB, Scotland.

ECSSS at Cincinnati

Late in April ECSSS sponsored two successful seminars at the Cincinnati meeting of the American Society for Eighteenth-Century Studies. They were:

1. The Impact of the French Revolution on the Scottish Author

Chair: Philip Flynn, U. of Delaware; Marlies K. Danziger, Hunter College, CUNY: "James Boswell, Monarchist"; Henry L. Fulton, Central Michigan U.: "The Failed Dream of Dr. John Moore"; G. Ross Roy, U. of South Carolina: "Then let us pray that come it may: Robert Burns and his Poetic Contemporaries"

2. The Scottish Enlightenment and the U.S. Constitution

Chair: Roger J. Fechner, Adrian College; Donald Livingston, Emory U.: "Hume, the U.S. Constitution, and the Republican Ideal"; Stephen A. Conrad, Indiana U./National Humanities Center: "The Appeal to Metaphor and Imagination in James Wilson's Federal Theory"

An ECSSS business meeting was held immediately following the seminar on the Enlightenment and the Constitution. Roger Fechner, vice-president of ECSSS, presided at that meeting and also represented ECSSS at a meeting of ASECS related and affiliated societies. Thanks largely to his efforts, ECSSS is now an official affiliated society of ASECS.

Ever since its inception in 1986, ECSSS has enjoyed strong support from ASECS. ECSSS is particularly grateful to the executive secretary of ASECS, R. G. Peterson, and the head of its Affiliate Society Committee, T.E.D. Braun, for their warm encouragement. Although next April's Norfolk conference will cause ECSSS to maintain a low profile at the 1988 ASECS meeting in Knoxville, ECSSS intends to be well represented at the 1989 ASECS meeting in New Orleans. Proposals for ECSSS-sponsored seminars there are welcome.

Scotland and America

The subject of Scotland's ties with, and influences on, eighteenth-century America has inspired some useful studies in recent years, including Andrew Hook's *Scotland and America: A Study of Cultural Relations, 1750-1835* (1975), William C. Lehmann's *Scottish and Scotch-Irish Contributions to Early American Life and Culture* (1978), and William R. Brock's *Scotus Americanus: A Survey of the Sources for Links between Scotland and America in the Eighteenth Century* (1982). Yet the subject is so rich and fascinating that a great deal remains to be done. Along with current interest in the architectural achievements of Robert Smith (see "Architectural News" below) and the recent ASECS seminar on Scotland and the American Constitution (see "ECSSS at Cincinnati" above), the following items represent widely different kinds of efforts to explore aspects of this theme.

ECSSS Volume Planned

Readers who received the initial announcement of the establishment of ECSSS also received a call for contributions to a projected book of essays on Scotland and America, to be edited by Richard B. Sher and published by a major university press with the official endorsement of ECSSS. The response to that call can only be called overwhelming. Literally dozens of proposals for contributions to the book were received during the past several months, and after much review and correspondence with potential contributors the collection has now assumed a more or less fixed form. Proposals for essays were evaluated on a number of grounds, including their potential for making a fresh and significant contribution to some aspect of this subject. The focus of the work will be on the era of the American Revolution and the heyday of the Scottish Enlightenment. In order to convey this focus, the title of the book will be *Scotland and America in the Age of Witherspoon*.

Contributors hail from several countries and numerous disciplines, among them English literature, history, religion, political science, and architecture. They run the gamut from eminent senior scholars such as Andrew Hook, Bruce Lenman, Ian Ross, G. Ross Roy, and Andrew Skinner to promising younger scholars who have recently completed, or are about to complete, doctoral theses in this area. With more than twenty essays planned, this will be a big volume. For this reason Jeffrey Smitten, acting chair of the English Department at Texas Tech University and co-editor of the journal *The Eighteenth Century: Theory and Interpretation*, has been named co-editor. Yet big as it now is, the book may still be able to use additional contributions in a few areas that have so far attracted no proposals for essays (notably art, medicine, and music). Anyone interested in contributing an essay on one of these subjects by the end of this year should contact one of the editors immediately. Publication of the book is anticipated for 1989.

ASECS and OAH Seminars

Conference seminars held at the spring 1986 meeting of the American Society for Eighteenth-Century Studies in Williamsburg, Virginia, and at this spring's meeting of the Organization of American Historians in Philadelphia are further examples of work in progress on Scotland and America. Both seminars were inspired by the classic 1954 issue of *William and Mary Quarterly* that first brought together papers on this topic, and most of the participants at these two seminars will also be contributing to *Scotland and America in the Age of Witherspoon*.

The Williamsburg seminar, called simply "Scotland and America," featured Ian S. Ross speaking on "The Stimulus of American Issues for Adam Smith"; Robert Kent Donovan on "The Popular Clergy of the Church of Scotland and the American Revolution"; and Roger J. Fechner on "John Witherspoon and Scottish Moral Philosophy in Revolutionary America." Commenting on the papers was Donald W. Livingston, while Richard Sher was in the chair. Though fog at Norfolk Airport prevented two of the panelists from arriving on time, it was at a meeting of the entire panel a day later that ECSSS was born.

The Philadelphia seminar at the OAH meeting occurred on 3 April. Entitled "Scotland and America: The Eighteenth Century," it was organized by Alan Karras, who presented a paper comparing the contributions of Scottish professionals in Virginia and Jamaica. Other papers were delivered by Leigh Eric Schmidt (on the Scottish contribution to American revivalism) and

Richard Sher (on Scottish jeremiads and the American Revolution). The seminar was chaired by Jean Russo, with Ned Landsman providing the commentary. In his closing remarks Professor Landsman told the overflow audience of more than fifty people that several years ago the OAH had rejected a paper of his on Scotland and America because it was believed that there was insufficient interest in the topic. Times have changed!

Roots of the Constitution

The bicentennial of the American Constitution is provoking a great deal of activity these days, and some of that activity is leading scholars back to Scottish roots. One important example is the series of meetings jointly sponsored by the British Institute of the United States and the Boston-based Mentor Group. The inaugural symposia of the project were held on three successive days in September 1985 at the Wodrow Wilson Center for Scholars in Washington, D.C., Johns Hopkins University, and New York University School of Law. As defined in the brochure describing the project, the purpose of these meetings was "to initiate studies in Constitutional thought which trace the influence of the Scottish Enlightenment on the Founding generation of American leaders." The symposia featured such distinguished speakers as The Hon. Lord Cameron, The Hon. Warren E. Burger, Professor Neil MacCormick, Professor J.G.A. Pocock, and Professor Jack Greene. Portions of the proceedings at the Wilson Center and at Johns Hopkins University have been published by the British Institute in a pamphlet titled *The Influence of the Scottish Enlightenment on the U.S. Constitution*.

Further symposia, publications, and other events centered on this theme are planned for the future. For more information contact The Mentor Group, 160 Commonwealth Avenue, Boston, MA 02116.

The University of Edinburgh will be paying tribute to the bicentennial of the U.S. Constitution at the same time that it honors one of its own "celebrated sons," Professor George Shepperson, who recently retired from the Chair of Commonwealth and American History. The George Shepperson Conference in Commonwealth and American History will be held from 3 to 6 July 1987. The conference theme will be "The Making of Constitutions and the Development of National Identity." Featured speakers will include Gordon Wood and Garry Wills.

Further information can be obtained from the History Department, University of Edinburgh, William

Robertson Building, George Square, Edinburgh EH8 9JY, Scotland.

NEH Summer Institute at Princeton and St. Andrews

History teachers at American junior and senior high schools will have the opportunity to participate in a unique Institute on "Scotland, The Enlightenment and the American Revolution." Directed by Eleanor Wilkie Kingsbury, Headmistress of Springside School in Philadelphia, the Institute is funded by the National Endowment for the Humanities. The faculty of the Institute consists of Professor John Murrin and Dean of the Chapel Emeritus Ernest Gordon, both of Princeton University, and Dr. Roger Mason of the Scottish History Department at St. Andrews University.

The plan of the Institute calls for three weeks of intensive study at Princeton in late June and early July, followed by two additional weeks of study at St. Andrews. Both locations will feature discussions of relevant readings, trips to historic sites, and guest lectures by scholars who specialize in various aspects of eighteenth-century Scottish and American culture. The avowed intention of the Institute is to demonstrate that "neither the Declaration of Independence nor the Constitution can be understood adequately without a comprehension of the Scottish Enlightenment." Besides an extremely generous funding arrangement that provides each participant with room, board, and travel expenses and a \$1000 stipend, NEH will also sponsor a follow-up session in Philadelphia in March 1988.

The application deadline for the Institute has now passed, but queries can be addressed to the Director, NEH Institute, Springside School, 8000 Cherokee St., Philadelphia, PA 19118. A fuller account of this event will be presented in the next issue of this newsletter.

North Carolina Colonial Records Project

Several American states have strong colonial connections with Scotland, but the state of North Carolina may be unique in the effort it is making to document them. Since 1984 the state's Colonial Records Project has employed a researcher in Edinburgh to scour archival sources for information about early ties between Scotland and North Carolina.

The current project is an extension of one that North Carolina undertook from 1969 to 1981 to document colonial connections with England. The first researcher on that project, Robert J. Cain, is now head of the Colonial Records Project and provided ECSSS with information for this report on the Scottish project. The

current researcher in Edinburgh is Dr. Alexander Murdoch, the historian of eighteenth-century Scottish politics. The sponsoring organization for the project is the Carolina Charter Corporation, a private, non-profit group formed in 1960 to support the work of the Colonial Research Project. Major funding has been provided by the St. Andrew's Society of North Carolina and the North Carolina Society of the Cincinnati.

Examples of materials discovered by researchers for the Scottish project include:

- * information relating to the so-called Argyll Colony of 1739 (the first organized migration of Scots to North Carolina)

- * Admiralty Court records relating to an abortive venture in 1773 involving about 200 emigrants from Caithness

- * information on trade between North Carolina and various Scottish ports

- * information about attempts to secure Presbyterian clergy for North Carolina

Funds permitting, the project will follow up every reasonable lead in Edinburgh archives before moving on to other Scottish repositories. Microfilms of relevant materials discovered in Scotland are deposited in the North Carolina State Archives, along with detailed descriptions of them by the project's researchers. Many of these materials include information about Scottish connections with Virginia, South Carolina, and other colonies. Mr. Cain would like to see the North Carolina Colonial Records Project expanded to include other interested states in some kind of consortium, both to help with the cost of such work and, more importantly, to make a wider range of documents available to researchers.

For more information, write to Robert J. Cain, Head, North Carolina Colonial Records Project, 109 East Jones St., Raleigh, NC 27611, USA.

Robert Burns at Guelph

To celebrate the 200th anniversary of the famous Kilmarnock edition of Burns's poems (1786), the Canadian Association for Scottish Studies at the University of Guelph, Ontario, hosted a two-day Robert Burns conference during the month of October. The conference was chaired by Professor Ted Cowan (who heads the Association) and supported by The British Council and the College of Arts Advancement Fund at the University of Guelph.

The conference opened with an all-day workshop on Burns that featured brief presentations by several well-known Burns scholars. At the end of the workshop there was a plenary discussion by the participants on the subject of "Recent Burns Criticism." The following day five scholars spoke on different aspects of Burns's achievement and legacy: Elizabeth Waterston of University of Guelph: "Burns: The Poet as Export to Canada"; Andrew Noble of University of Strathclyde: "Burns: The Poet as Revolutionary"; Carol McGuirk of Florida Atlantic University: "The Poet as Hero--and Victim"; Tom Crawford of University of Aberdeen: "Burns: The Poet as Artist"; and Ken Simpson of University of Strathclyde: "Burns and Galt: Parish and World in Scottish Literature." The conference concluded with an evening of music, song, and recitation marked by a distinctive "Burns flavor."

Folger Institute on British Thought

The Folger Institute Center for the History of British Political Thought has been devoting a good deal of attention to the eighteenth century this year, and some of that attention has been focused on Scotland.

Last autumn Dr. Nicholas Phillipson of the University of Edinburgh led a seminar on British political thought during the late seventeenth and early eighteenth centuries. Well known for his work on the Scottish Enlightenment, Phillipson took a broader, British approach in the seminar. Participants included a variety of scholars and students from different disciplines, who gathered each Thursday and Friday afternoon at the Folger Shakespeare Library in Washington, D.C. to discuss topics of general interest.

The seminar was continued from February through April by Professor J.G.A. Pocock of Johns Hopkins University, under the title "Political Thought in the English-Speaking Atlantic, 1760-1800." Two meetings of the seminar were devoted to the state of the Scottish Enlightenment around 1776. At the first meeting Richard Sher led a discussion of some unpublished lectures on national defense by Adam Ferguson, who may have been lecturing in response to Adam Smith's treatment of that issue in *Wealth of Nations*. At the second meeting Richard Teichgraeber addressed the matter of how *Wealth of Nations* was received by contemporaries. Later in the seminar Bruce Lenman discussed his latest area of research, "country" Whiggism among eighteenth-century Scottish peers. Still later Istvan Hont was

scheduled to treat the Scots in regard to late eighteenth-century political economy.

Finally, at press time in late April the Folger Institute and the Conference for the Study of Political Thought were about to join forces for a three-day conference on "Conceptual Change and the Constitution of the United States." The presence of the Scottish Enlightenment was sure to be felt!

ECSSS Conference Planned for 1988

Plans are now taking shape for a conference on **The Social World of the Scottish Enlightenment**, to be held from 6-9 April 1988 at Norfolk, Virginia. The conference will be co-sponsored by ECSSS and the Scottish Studies Institute at Old Dominion University.

This will be the seventeenth annual spring conference at the Scottish Studies Institute and the fourth such conference devoted to the Scottish Enlightenment. Dr. Charles Haws, professor of history at Old Dominion University and founding director of the Scottish Studies Institute, will be in charge of conference arrangements. It is hoped that the involvement of ECSSS will make the 1988 conference the largest and most important one ever held on this subject in North America.

The conference is intended to explore the social world of the "literati" who comprised the Scottish Enlightenment. Appropriate sessions and papers might deal with such themes as personal relationships among the literati, clubs and societies, leisure and popular culture (eating, drinking, traveling, concert- and play-going, etc.), newspapers and periodicals, book publishing and selling, ideas about sociability in literary and philosophical works, the social context or consequences of science, physical space and environment, social classes and groups, and marriage and the family. There will be several sessions on topics like these, with mixed audiences consisting of scholars, students, and the general public.

Other events will include a keynote address by a well-known scholar from Scotland (yet to be named), an afternoon trip to the marvelous restored colonial village at nearby Williamsburg, three luncheons, two dinners (including one at Williamsburg and a Saturday night banquet in Norfolk), and an interdisciplinary panel discussion on the last day of the conference.

The 1988 ECSSS business meeting will be held at this conference. Among other things, the meeting will discuss plans for future ECSSS conferences.

Anyone wishing to organize a session or read a paper should send a proposal by 15 July to Richard B. Sher, Executive Secretary--ECSSS, New Jersey Institute of Technology, Newark, NJ 07102, USA.

All ECSSS members will receive a conference program and registration form during the latter part of the year. This promises to be an exceptionally entertaining and enriching conference. We hope you will make plans to attend.

Provost Drummond Tercentary

During the two critical decades following the Forty-Five, George Drummond was by far the most powerful man in the municipal government of Edinburgh. On five different occasions during this period he served two-year terms as lord provost. His range of influence stretched from high politics to the building of the New Town and the selection of professors at Edinburgh University.

To celebrate the tercentary of Drummond's birth in 1687, a series of five lectures is being presented this spring at the Edinburgh City Chambers. All lectures begin at 7:30 pm. A Drummond exhibition will also be held at the City Arts Centre, and on Sunday 28 June there will be a procession and memorial church service at the Canongate Kirk. The complete schedule of lectures is as follows:

April 15: Colin McWilliam

"George Drummond and the New Town of Edinburgh"

April 29: John Simpson

"George Drummond and the Church of Scotland"

May 13: Bruce Lenman

"It is a poor whore who is not to be asked the question"

May 27: Michael Barfour

"George Drummond and the Royal Infirmary"

June 10: Basil Skinner

"George Drummond and the Tounis College"

Festschrift Marks Mitchison's Retirement

The retirements of two giants of eighteenth-century Scottish economic and social history are leaving Stirling and Edinburgh Universities with some pretty large shoes to fill. First came the retirement from Stirling University of (now Emeritus) Professor R. H. Campbell, author of *Carron Company* (1961), *Scotland since 1707: The Rise of an Industrial Society* (1965; second ed. 1985), (with A. S. Skinner) *Adam Smith* (1982), and many other important books and articles. Now comes word that Rosalind Mitchison will retire from her personal chair at the University of Edinburgh at the end of this academic year.

During the course of a publishing career spanning more than forty years, Rosalind Mitchison has produced many major publications. They include her excellent study of Sir John Sinclair, *Agricultural Sir John* (1962), the seminal collection of essays that she co-edited with N. T. Phillipson, *Scotland in the Age of Improvement* (1970), the widely read survey *A History of Scotland* (1970; second ed. 1982), and a recent volume in the New History of Scotland series, *Lordship to Patronage: Scotland 1603-1745* (1983). With the help of an Emeritus Fellowship from Leverhulme, Professor Mitchison will continue to work on two further book projects. One is a study of poor relief, the other a work on illegitimacy and related topics in early modern Scotland. A foretaste of the latter project appears in a new article by Leah Leneman and Rosalind Mitchison in *Economic History Review* 40 (February 1987): 41-63.

To mark the occasion of Professor Mitchison's retirement from teaching, Aberdeen University Press will publish a Festschrift in her honor, to be edited by her collaborator on the book on illegitimacy, Leah Leneman. *Perspectives in Scottish Social History: Essays in Honour of Rosalind Mitchison* will bring together essays by some of the best practitioners of eighteenth-century Scottish social and economic history, including R. H. Campbell, T. M. Devine, A. J. Durie, Malcolm Gray, and T. C. Smout, as well as equally outstanding geographers such as R. A. Dodgshon and Ian D. Whyte. Due out in 1989, this collection will be a fitting tribute to one who has given so much to this field.

ECSSS salutes R. H. Campbell and Rosalind Mitchison for their impressive contributions to the study of eighteenth-century Scotland.

Architectural News

Robert Smith Lives

Ever hear of Robert Smith? Many who profess to be knowledgeable about early American history may not know that he was perhaps the foremost builder-architect in colonial America. And many who profess to be knowledgeable about eighteenth-century Scotland may not know that Smith grew up in Dalkeith before emigrating to Philadelphia by the 1740s.

Each January for the past several years Philadelphia architect and restorationist Charles Peterson has been gathering together the "Friends of Robert Smith" to celebrate the birthday of the man responsible for Nassau Hall at Princeton, Christ Church steeple in Philadelphia, and the madhouse at Williamsburg, Virginia, among other classic early American buildings. The event is held in Carpenters' Hall, the historic Philadelphia building that Smith designed by 1770. This year more than one hundred people were in attendance to see the newly designated "Dalkeith Room" on the second floor of Carpenters' Hall and a presentation by William D. Brookover and Robert M. Levy on current architectural restoration projects in Scotland. The festivities also included lunch, piping by Jim Ross and Dennis Hangey, and numerous toasts and announcements (including a brief pitch for ECSSS). In keeping with the Dalkeith theme, each guest received a complimentary copy of *Old Dalkeith*, a very interesting little magazine edited for the Dalkeith History Society by ECSSS member David R. Smith.

Charles Peterson, the man behind the Friends of Robert Smith, is one of the most experienced architectural restorationists in North America. Beginning in 1931 with the restoration of the Moore House (where Cornwallis's surrender was planned) in Yorktown, Virginia, he has been a leading force in the restoration of many historic buildings. He has also distinguished himself as an adjunct professor on architectural restoration at Columbia University, as an author and contributor to several books on the subject, and as a leading force in several architectural organizations. Piecing together and publicizing the career of Robert Smith has been among Charles Peterson's major interests in recent years. One of the highlights occurred in July 1982, when he organized a major celebration of Robert Smith at Dalkeith and Edinburgh. Thanks to the efforts of Charles Peterson and his associates, Smith has arrived not only as an important figure in early American architecture but also as another significant instance of eighteenth-century Scot-

land's disproportionately large contribution to world culture.

Auchinleck Acquired

Colin McWilliam of the Department of Architecture at Heriot-Watt University, Edinburgh, has written to ECSSS of the biggest architectural news item of the year--the Scottish Historic Buildings Trust's acquisition of Auchinleck House in Ayrshire. Built for Alexander Boswell, Lord Auchinleck (d. 1782), father of James Boswell, the house is sure to be of special interest to students of Boswell and Johnson as well as of general interest to everyone interested in eighteenth-century Scottish buildings. It is described by Colin McWilliam as "an extremely grand villa with a Horatian quotation under the pediment and a distinctive arrangement of four dependent pavilions. This acquisition not only assures the survival of the house in suitable use, but the restoration of interiors which have suffered from time and dry rot." Hats off to the SHBT!

In other news, the Lothian Buildings Preservation Trust is planning to rescue Mavisbank House, which was built by William Adam in 1723 for the noted antiquarian and patron of the arts Sir John Clerk of Penicuik. Also, a number of private individuals are trying to provide urgently needed repairs to William Adam's mausoleum in Greyfriars' Churchyard, Edinburgh, in time for the third centenary of his birth. The mausoleum was built by William Adam's illustrious sons, Robert and John, in 1752.

Contact Colin McWilliam for details.

The Philosophical Front

Hume's Works

Tom L. Beauchamp, David Fate Norton, M. A. Stewart have been engaged by Princeton University Press as general editors of the *The Philosophical, Political and Literary Works of David Hume*. The editors report that they would welcome information on any printed or manuscript material which may have a bearing on this edition. They are particularly interested in unpublished letters concerned with Hume's writings, any hitherto unreported manuscripts, autograph marginalia or proofs, bibliographic anomalies not recorded by Jessop or Todd, notable copies of lifetime editions of works by Hume, and copies of works by any author bearing the bookplate of Hume or his nephew David (later Baron) Hume. They would also like to learn the location of all copies of

works known to exist in variant states (as do first edition copies of *A Treatise of Human Nature*).

Please forward such information to the National Library of Scotland, where it will be made available both to the editors and to other interested scholars. All new information used in the edition will be acknowledged. Responses may be directed to The David Hume Archive, Manuscripts Department, National Library of Scotland, George IV Bridge, Edinburgh EH1 1EW, Scotland.

Reid Scholars Active

For some years now David Hume scholars have enjoyed their own journal. Now Reid scholars have joined them. The first issue of *Reid Studies* (subtitled "A Journal and Newsletter for review and discussion of the life of the Scottish philosopher Thomas Reid, his work, and its context") made its appearance in 1986. Edited by Dr. Melvin T. Dalgarno of the University of Aberdeen, *Reid Studies* is to be published twice yearly. The first issue features articles by Keith Lehrer on "Reid on Consciousness," Knud Haakonssen on "Reid's Politics: A Natural Law Theory," and Charles Stewart-Robertson on "Fort and Foible: On Learning to Exercise the Editorial Mind," as well as a book review and news about recent papers and conferences.

Most impressive among the latter was the International Conference on the Philosophy of Thomas Reid that was held in September 1985 at King's College, University of Aberdeen, to commemorate the bicentenary of the publication of Reid's *Essays on the Intellectual Powers of Man*. The conference featured more than forty papers and had twice that many participants, and plans for publishing the proceedings have been announced. Aberdeen University Library mounted an exhibition on Reid and his Aberdeen circle to complement the conference.

Those interested in contributing or subscribing to *Reid Studies* can write to Dr. M. T. Dalgarno at the Department of Philosophy, University of Aberdeen, Aberdeen AB9 2UB, Scotland.

The same thriving interest in Reid that brought forth *Reid Studies* has spawned an ambitious project to publish a vast amount of Reid's unpublished papers, mostly from the Birkwood Collection at Aberdeen University Library. Under the leadership of Charles Stewart-Robertson of the University of New Brunswick, the Reid Editorial Board has been hard at work to achieve this goal since its establishment in 1983. We can now look forward to forthcoming editions of Reid's lectures on jurisprudence, mathematics and natural philosophy, politics, eloquence, and the "culture of the mind," as well as discourses

delivered at the Aberdeen Philosophical Society and Literary Society of Glasgow and other writings. In the end the project will cover some eight to ten volumes of edited manuscripts and will be certain to add significantly to our knowledge of Reid and eighteenth-century Scottish thought generally. Besides Charles Stewart-Robertson, participants in the project include Knud Haakenssen, Paul Wood, Kathleen Holcomb, and Melvin Dalgarno. When the project is completed, it is hoped a new one will be set afoot to republish critical editions of Reid's works at the level of the high scholarly standards being set by the editors of the Princeton Edition of the Works of Hume.

Another forthcoming publication that bears mention in this context is by Stephen A. Conrad of the School of Law at Indiana University. Titled *Citizenship and Common Sense: The Problem of Authority in the Social Background and Social Philosophy of the Wise Club of Aberdeen*, this will be the first published full-length study of the Aberdeen Philosophical Society, or Wise Club as it was popularly known, that included Reid among its active members.

Readers of this newsletter may also be interested to know about the recent discovery and publication of an important letter from Hume to Reid: P. B. Wood, "David Hume on Thomas Reid's *An Inquiry into the Human Mind, On the Principles of Common Sense: A New Letter to Hugh Blair from July 1762*," *Mind* 95 (1986): 411-16. This letter not only throws light on Hume's early response to Reid's work but provides evidence for reconstructing what Wood calls "the exact chronology of the genesis of Reid's *Inquiry*." It ends with a cryptic reference to "one particular Insinuation" by Reid that clearly annoyed Hume, prompting him to remark: "I wish the Parsons wou'd [. . .] confine themselves to their old Occupation of worrying one another; & leave Philosophers to argue with Temper, Moderation & good Manners."

Scottish Enlightenment at Glasgow U.

Christopher Berry of the Politics Department at the University of Glasgow has kindly sent us the outline of the Scottish Enlightenment option offered to students seeking the M.Phil. degree in Political Theory and Philosophy. The syllabus of the course covers the following seven topics: the nature of the Enlightenment in general; the social background of the Scottish Enlightenment; man and society (human nature, natural sociability, conflict, great man, contract, unintended consequences);

method and history (methodology, stages and progress, climate and causes); theories of politics (government and justice, property and ranks, liberty and commerce); theories of contemporary society (corruption and virtue, division of labor, sympathy, religion and superstition, taste and manners); interpretation.

The program for the first term includes these questions: "Why and in what ways did the Scots regard Man as a social animal?"; "In what sense are the Scots 'anti-individualists' and how is this manifest?"; "Why and in what ways do the Scots draw attention to 'unintended consequences'?"; "Why did the Scots attach importance to 'scientific' method and explanation?"; "What does 'conjectural history' mean and what are its assumptions?"; "Explain the distinction between Moral and Physical causes."

In the second term students confront the following: "What are the 'Four Stages' and what is their function?"; "Explain and account for the links drawn by the Scots between social stratification, property and government?"; "Explain the connection the Scots see between commerce, liberty and law"; "To what extent do the Scots see their age as 'corrupt'?"; "On what grounds do the Scots criticize the division of labor?"; "Why was the Scots' ethical theory presented in terms of a moral sense or sentiment?"; "Why do the Scots deprecate superstition?"; "Account for the recourse to the concept of Taste in the aesthetic theory of the Scottish Enlightenment"; "How is the Scottish Enlightenment best characterized?"

For more information contact the Department of Politics, University of Glasgow, Glasgow G12 8QQ, Scotland.

If you or your department offers a course or degree that is likely to interest readers of this newsletter, please send information to the editor, including a copy of the syllabus or program description.

The Scottish Enlightenment: A Bibliography of Doctoral Dissertations, 1965-1986

by
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This bibliography of recent dissertations on the issues and figures of the Scottish Enlightenment was prepared in part because of the remarkable scholarly (not to mention popular) interest in Scotland during the past twenty years. In compiling this bibliography, I realized the difficulty of selecting theses that were concerned solely with the third quarter of the eighteenth century--Scotland's "Augustan Age." I have more broadly interpreted the length of this period, as well as the number and kinds of individuals and topics that could be included in the list. It is also true that this bibliography may reflect a bias toward American dissertations on literary subjects, though this has not been a strict intention.

I invite the readers of this newsletter to report to me omissions and corrections to this bibliography. I would like to publish a revised, and more extensive, listing of theses from all disciplines and countries involving topics of interest to studies in eighteenth-century Scotland.

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- Archer, P. F. "Rhetorical Elements of the Grotesque and the Absurd in Tobias Smollett's Humphry Clinker" Texas A & M U., 1977
- Badia Cabrera, M. A. "David Hume's Theory of Knowledge and the Idea of God and Religion" New School for Social Research, 1978
- Baines, P. "Authenticity and Forgery in the Eighteenth Century" (Ref: James Macpherson) U. of Bristol, 1986
- Balog, F. D. "The Wealth of Nations and Modern Natural Right: The Political Foundations of Classical Political Economy" U. of Toronto, 1984
- Barazzone, E. L. "The Politic Philosopher: Sir James Mackintosh (1765-1832) and the Scottish Enlightenment" Columbia U., 1982
- Barfoot, M. "James Gregory, 1753-1821, and Scottish Scientific Metaphysics, 1750-1800" Edinburgh U., 1983
- Barker, S. J. "Wallenberg and His English Contemporaries: A Study in Affinities" (Ref: Adam Smith) U. of Washington, 1980
- Bartz, F. K. "Half Beast: Image, Theme, and Satirical Purpose in the Novels of Tobias Smollett" Michigan State U., 1972
- Bates, R. R. "Smollett's Struggle for New Modes of Perception" Emory U., 1980
- Batesel, B. P. "Comic Pattern in the Novels of Smollett" U. of Missouri, 1973
- Baxter, M.R.S. "James Boswell: The Imagination of a Biographer" Ohio State U., 1972
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- Beasley, J. C. "The Minor Fiction of the 1740's: A Background Study of the Novels of Richardson, Fielding and Smollett" Northwestern U., 1970
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* Denotes a dissertation that has been, or is about to be, published, often in radically revised form.

Book Reviews

Carol McQuirk, *Robert Burns and the Sentimental Era*. Athens, Ga.: University of Georgia Press, 1985. Pp. xxvii + 193.

This is a work of criticism both profoundly innovative and salutary. Its principal thesis, derived from the fruitful marriage of subtle close reading and acute historical awareness, is that there is a clear line of demarcation between the sentimental poetry Burns wrote prior to his sorry Edinburgh experiences and the emphasis he subsequently placed on his recreation of native folk-song. This argument is underpinned by a wholly pertinent account of Schiller's masterly distinction between sentimental and naive poetry.

Nor does this division depend on the customary, facile distinction between flawed, English sentimentality and pure, Scottish passion. The younger Burns in almost all his letters and some of his poetry did indulge in corrupting borrowings from such as Shenstone. Indeed, in letters to socially superior women the density of such allusions borders on the orgiastic. Because of his inferior social status he felt impelled to cut a figure by asserting an equality of contemporary bad taste. This is common knowledge.

What distinguishes Professor McQuirk's analysis, however, is to see that not only is sentimentalism an ambivalent literary phenomenon but that Burns, on the positive side, made a creative contribution to it akin to that of his influential hero, Laurence Sterne. Her readings of the early "Mouse" and "Louse" poems, demonstrating that the real object of their attention is the eccentric, superior perspective of their author, is quite brilliant in its demonstration of how Burns transmuted the tainted cult of Adam Smith-inspired benevolence of his social betters into quirky art.

Ironically, when Burns came into contact with the Edinburgh literati he found himself one with his poetic creatures as an object of condescension. Their lachrymously fluid sentimentality, as here demonstrated, was in reality a rigid perspectivism designed to keep its object very firmly in its place. This aesthetic theory was in fact the hypocritical form of a fearful politics of class. Burns as simple ploughman was capable only of natural, spontaneous creation.

His muse, it was alleged, had no sense of poetic tradition. Most decidedly it did not read Tom Paine nor hear borne on the pastoral breeze the insurrectionary voices of the American and French Revolutions. While he was deeply hurt by Edinburgh, Professor McGuirk also argues convincingly that he was creatively hurt into a deeper level of art. He lost his early poetic self only to find a deeper one as the impersonal, bardic alchemist of his nation's folk song.

Academic awareness of Burns has shrunk to near insignificance. With far less excuse, we condescend to him as much as Henry Mackenzie and company. Notions of a simple poet with severe biographical and geographical limitations abound. In fact he is arguably, formally and thematically, the most complex poet in the eighteenth century because of his inspired, creative synthesis of multiple Scottish and English poetic traditions. Sadly, it is the Anglophobia of much Scottish criticism which has significantly contributed to his reduced status. Hence the value of the impartial American eyes which are here brought to bear. Unlike MacDiarmid, McGuirk does not dismiss out of hand the creative interaction of Scottish and English poetry. As the English Romantics freely, happily acknowledged, he was a central ancestor in libertarian theme and prosody.

Hopefully Professor McGuirk's book will be a bomb to blow up the academic mausoleum of Burns' false reputation. With its combination of sensitivity, aesthetic cogency and grasp of history, it certainly deserves to do so. Its witty, lucid prose is a genuine antidote to the dehumanized, ahistorical jargon of so much formally obsessed contemporary criticism. In my old fashioned way I have always thought that to trust the tale entailed some degree of affection for the teller. So much the better if the critical act is inspired by love or its object and not narcissistic self-regard.

Andrew Noble, University of Strathclyde

Ronald M. Sunter, *Patronage and Politics in Scotland, 1707-1832*. Edinburgh: John Donald, 1986. Pp. vii + 254.

Building on the foundation provided by his own 1971 University of Edinburgh Ph.D. thesis, "Stirlingshire Politics, 1707-1832" and Dr. William Ferguson's seminal Glasgow University Ph.D. thesis on Scottish electoral law and practice during the same period, Dr. Sunter attempts to provide a more general account of Scottish politics which emphasizes the importance of local considerations in these contests. Corruption is shown to have been rife, but at the same time Sunter is quite clear that "influence," which, as he shows, could not always be bought, was more important than bribery. He even hints, in the last paragraph of the book, that the politician was not in complete command of his voters. Thus to dismiss Scottish politics from 1707 to 1832 as so corrupt as to be beneath the interest of most students is too simplistic, though the twists and turns of local faction, related blow by blow, do not make for compulsive reading. Dr. Sunter offers some local studies to amplify the points made in his brief general chapters. These local chapters are useful, but their time span is limited, and even their geographical cover is not so wide-ranging as one might hope. This book is thus a worthy contribution to a neglected field of study, but it is not so comprehensive as its title suggests.

Alexander Murdoch, Edinburgh

David Daiches, Peter Jones, and Jean Jones, eds., *A Hot-Bed of Genius: The Scottish Enlightenment, 1730-90*. Edinburgh: Edinburgh University Press, 1986. Pp. xii + 160.

Duncan Macmillan, *Painting in Scotland: The Golden Age*. Oxford: Phaidon Press, 1986. Pp. 206.

It is difficult to imagine two works on eighteenth-century Scottish cultural history more beautiful than these. They are exemplary instances of that modern publishing genre, the sumptuous, large-format paperback. Both books are so inexpensively priced (each costs less than thirteen British pounds, or twenty U.S. dollars) and so magnificently produced that even if the texts were gibberish one would do well to own them. But in fact the texts are definitely not gibberish. They are consistently stimulating and informative, and the Macmillan book is often path-breaking.

Both books commemorate special events that took place during the summer of 1986. The Daiches/Jones volume was assembled in conjunction with the "Hotbed of Genius" exhibition that was held in Edinburgh as part of the IPSE celebration summarized earlier in this newsletter. It is, as the editors correctly claim, the first illustrated introduction to the era of the Scottish Enlightenment. And what illustrations they are! There are classic portraits by Allan Ramsay and Henry Raeburn, comical cartoons by John Kay, book illustrations and slice-of-life drawings by David Allan, photographs and drawings of eighteenth-century buildings and scientific instruments, maps and architectural plans, reproductions of key pages from a variety of eighteenth-century books, and many other interesting items. Quite a few of these items were on display at the "Hotbed of Genius" exhibit.

The accompanying text does a nice job of capturing the flavor of the Scottish Enlightenment. David Daiches's opening essay (which has been separately published in revised form as a Saltire Society pamphlet) provides a graceful overview. It is followed by four lively biographical chapters: Peter Jones on David Hume, D. D. Raphael on Adam Smith, R.G.W. Anderson on Joseph Black, and Jean Jones on James Hutton. One may quibble with the selection of these particular four literati at the expense of, say, a lawyer, a clergyman, or an Aberdonian. But no four literati could possibly cover all the dimensions of the Scottish Enlightenment, and Daiches's introductory essay fills in some of the blanks by discussing Lord Kames, Adam Ferguson, Hugh Blair, George Campbell, and others. The biographical sketches of Black and Hutton are likely to be the most useful, not only because their accomplishments have not been so heavily written about as those of Hume and Smith but also because the illustrations in these chapters are particularly valuable for throwing light on the figures in question. The book concludes with a brief essay by Archie Turnbull on Scottish-American intellectual ties.

So much care has gone into this volume that one hopes it will continue to be widely available at its current reasonable price, in North America as well as in Britain. ECSSS members will want to have it on their coffee tables, and those having the opportunity to teach courses on the Scottish Enlightenment or most any other aspect of eighteenth-century Scottish history will want to consider assigning it to their students.

Like *Hotbed of Genius*, Duncan Macmillan's *Painting in Scotland: The Golden Age* is a visual feast. More than one hundred fifty works of art are reproduced, including forty-eight full-page color plates. This represents most of the items from the exhibition of the same name that was first displayed last summer at the University of Edinburgh's Talbot Rice Art Centre (where the author is curator) and was subsequently shown at the Tate Gallery, London. But though this book contains most of the art from, and a full catalog of, the Talbot Rice-Tate exhibition, it would be wrong to classify it as merely an exhibition catalog. For Macmillan has produced one of the most interesting interpretive studies of Scottish painting during the age of the Enlightenment.

Each of the principal eighteenth-century Scottish painters is featured in a chapter of his own: Allan Ramsay the younger (chapter 2), Gavin Hamilton (chapter 3), Alexander Runciman (chapter 4), David Allan (chapter 5), and Sir Henry Raeburn (chapter 6). Macmillan approaches their work in terms of two primary themes: "the relationship between seeing and knowing, in which painting followed philosophy," and "the belief, shared with poetry, that the primitive art of the remote past or of the unsophisticated present can provide models through which it is possible to reach a purer sensibility that may offer the key to a better world." The second of these themes is explored in discussions of several relevant topics: Hamilton's historical paintings, which sought to convey a sense of "moral naturalism" in keeping with the naturalistic approach to Homer and ancient painting adopted by men of letters such as George Turnbull and Thomas Blackwell; Runciman's Ossianic and classical works, which also tried to "emulate the strength and freedom from constraint of an imagined earlier time"; and David Allan's "vision of pastoral simplicity" in paintings and book illustrations showing urban and rural Scottish life.

Another kind of naturalism is to be found in the art of eighteenth-century Scotland's (and Britain's) greatest portrait painters, Ramsay and Raeburn. Macmillan seeks to demonstrate that their paintings were closely connected with the philosophy of the Scottish Enlightenment. In Ramsay's case the point is made by comparing some of the painter's best portraits with his now neglected writings and by noting parallels between Ramsay and his friend Hume. Ramsay's essays reveal a Humean outlook, Macmillan contends: "rational, empirical, and urbane, and inspired by the belief that truth can always be reached by the dedicated investigator . . . Ramsay's own anti-idealism was fundamental and closely comparable to Hume's." His brilliant portrait of Lord Drummore illustrates these principles at work. "Drummore typifies the Enlightenment," Macmillan writes. "He is individual, intelligent, sociable and humane. The

picture also typifies Ramsay's own balanced empiricism, social and sociable, qualities which characterize his friendship with Hume as based on real intellectual affinity."

In a chapter appropriately titled "The Portraiture of Common Sense," Ramsay's affinity with Hume is contrasted with Raeburn's connection with Thomas Reid. Raeburn knew Reid's pupil Dugald Stewart well and painted Reid himself at the recommendation of another of his disciples, Dr. James Gregory. His magnificent portraits of Gregory and his wife, the latter of which graces the cover of the book, are viewed as examples of Reid's common sense philosophy applied to art. For just as Reid emphasized the role of intuition in the perception process, so the mature Raeburn "was painting in a way that is clearly freed from any burden of describing the known rather than the perceived. He does not infer structures that are not visible. Contour is a function of light alone. The painter records patterns of tone and colour and pays no respect to continuities of surface or form as conceptually, but not perceptually present. We are left to respond intuitively to the signs he sets down and which are themselves abstract." In this way Macmillan cleverly sets the portraiture of the eighteenth-century Scottish masters within both the social and intellectual contexts of the Scottish Enlightenment.

Both these books are gems. Perusing them brings to life a great deal of eighteenth-century Scottish culture and reminds one of the extraordinary richness of the Scottish Enlightenment celebration held in Edinburgh during the summer of 1986.

Richard B. Sher, New Jersey Institute of Technology

Other Books Received

R. H. Campbell, *Scotland Since 1707: The Rise of an Industrial Society*. 2nd ed. Edinburgh: John Donald, 1985. Pp. ix + 272.

An updated version of a very readable survey first published in 1965/ Sound introductory coverage of economic history, with some attention to technology/ Paperback format suitable for use as a classroom text.

John Robertson, *The Scottish Enlightenment and the Militia Issue*. Edinburgh: John Donald, 1985. Pp. viii + 272.

The intellectual history of an important and neglected issue, featuring Andrew Fletcher of Saltoun, David Hume, Adam Ferguson, and Adam Smith.

Richard B. Sher, *Church and University in the Scottish Enlightenment: The Moderate Literati of Edinburgh*. Princeton: Princeton University Press, and Edinburgh: Edinburgh University Press, 1985. Pp. xix + 390.

The world of Hugh Blair, Alexander Carlyle, Adam Ferguson, John Home, and William Robertson/ Winner of Honorable Mention for the John Ben Snow Foundation Prize in History and the Social Sciences, awarded by the North American Conference on British Studies.

Richard F. Teichgraber III, *Free Trade and Moral Philosophy: Rethinking the Sources of Adam Smith's Wealth of Nations*. Durham, N.C.: Duke University Press, 1986.

Stimulating account of the roots of Adam Smith's thought in natural jurisprudence and moral philosophy, with special attention to Hutcheson and Hume.

The Return of Ossian?

Interested in James Macpherson and the poetry of Ossian? The subject was all the rage for a century and a half, but it has generated little scholarship in recent years. Several ECSSS members have contacted the editor of *Eighteenth-Century Scotland* about putting together a comprehensive collection of essays that would explore various aspects of this fascinating topic. Such a collection could constitute the second volume of essays to be published with ECSSS sponsorship.

If you would like to contribute to such a volume, send information about your proposed essay and previous work in this area or related areas to Dr. Howard Gaskill, Department of German, University of Edinburgh, Edinburgh EH8 9JY, Scotland.

The executive committee of ECSSS will be happy to entertain suggestions regarding other interdisciplinary topics that might be suitable for ECSSS-sponsored volumes of essays. Direct all correspondence to the executive secretary.

ECSSS Members (April 1987)

Dr. Michael Barfoot, HS, Edinburgh U.: science/medicine
Dr. James G. Basker, Lit, Harvard U.: Smollett; periodicals; sociology of literature
Prof. Paul G. Bator, Lit, California State-Chico: rhetoric
Prof. Harold Benenson, Soc, Sarah Lawrence College: John Millar; ideas of hierarchy, family & women in SE
Dr. Christopher Berry, Pol, Glasgow U.: social, political, aesthetic thought
Prof. O. M. Brack, Lit, Arizona State: Smollett; Strahan; printing and publishing
Prof. Leslie E. Brown, Mus, Louisiana State U.: writings on music theory & criticism
Prof. Stewart J. Brown, Hist, U. of Georgia: Church of Scotland; religion & communal life
Mr. Robert J. Cain, Hist, North Carolina Division of Archives & History: Scotland & America
Prof. R. H. Campbell, Hist, Stirling U. (ret.): economic and social history
Prof. Gregory Clingham, Lit, Fordham U.: Boswell & SE
Prof. Linda Colley, Hist, Yale U.: British national identity
Prof. Stephen A. Conrad, Law, Indiana U.: social & political theory; jurisprudence
Prof. Edward J. Cowan, Hist, U. of Guelph: general
Prof. Alastair Crawford, Hist, Clarion U.: Scotland & America
Prof. Thomas Crawford, Lit, Aberdeen U. (ret.): vernacular literature; Boswell
Prof. Marlies K. Danziger, Lit, Hunter College, CUNY: James Boswell
Mr. James Davidson, Engineering, Royal Institute of Chartered Surveyors: business organizations
Prof. Paul J. DeGategno, Lit, North Carolina Wesleyan College: James Macpherson & Ossian; SE
Ms. Susan G. Detweiler, Arch, St. Andrews Society of Philadelphia: architecture, decorative arts, genealogy
Dr. T. M. Devine, Hist, U. of Strathclyde: social, political & economic history
Prof. Peter J. Diamond, Pol, U. of Utah: political thought; Thomas Reid; common sense philosophy
Mr. David Dobson, Hist, St. Andrews U. (postgrad): emigration to N. America & W. Indies
Prof. Arthur Donovan, HS, Virginia Institute of Technology: physical science, esp. chemistry & geology
Prof. Robert Kent Donovan, Hist, Kansas State U.: social history of religion, esp. Popular party
Prof. Horst W. Drescher, Lit, U. of Mainz (W. Germany): literature in socio-cultural context; Henry Mackenzie
Prof. Douglas Duncan, Lit, McMaster U.: early 18th-century culture & scholarship
Dr. Alastair J. Durie, Hist, Aberdeen U.: textiles; trade
Dr. John Dwyer, Hist, U. of British Columbia: cultural, social & intellectual history
Prof. R. L. Emerson, Hist, U. of Western Ontario: SE; universities; scientific societies
Prof. Roger Fechner, Hist, Adrian College: John Witherspoon; Scottish-American intellectual history
Dr. Nicholas W. Fisher, HS, Aberdeen U.: science; universities
Dr. Martin Hugh Fitzpatrick, Hist, U. College of Wales: Scottish Presbyterianism; links with English Dissent
Prof. Philip Flynn, Lit, U. of Delaware: intellectual history; periodicals
Prof. Henry Fulton, Lit, Central Michigan State U.: biography; poetry; Church of Scotland
Dr. Howard Gaskill, German, Edinburgh U.: James Macpherson & Ossianism; Scottish and German literature
Dr. Douglas Gifford, Lit, U. of Strathclyde: literature
Dean Ernest Gordon, Rel, Princeton U. (ret.): Union of 1707; immigration to America
Prof. Anita Guerrini, HS, U. of Minnesota: pre-1740 Scottish Newtonians & medicine
Dr. Knud Haakonssen, Phil, Australian National U.: moral, political & legal thought
Mr. Eric M. Hammer, Temple U. (postgrad): SE, esp. natural jurisprudence and civic humanism

Prof. Ronald Hamowy, Hist, U. of Alberta: intellectual history
 Mr. Robert Harrison, Hist: general
 Dr. Adele Hast, Hist, NORC-U. of Chicago: Scotland & America; merchants
 Prof. Charles Haws, Hist, Old Dominion U.: SE: Scottish ethnic studies; history & literature
 Prof. Kathleen Holcomb, Lit, Angelo State U.: George Campbell on wit & ridicule; Thomas Reid
 Prof. Andrew Hook, Lit, Glasgow U.: Scottish-American cultural relations; literature & culture
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 Ms. Barbara Wriston, Arch: decorative arts; garden design; architecture
 Mr. William Zachs, Lit, Edinburgh U. (postgrad): periodicals
 Dr. Martha K. Zebrowski, Pol, Rutgers U.-Newark: metaphysics; science; Platonism in Scottish thought

Abbreviations: Arch--architecture/decorative arts; Econ--economics; Geog--geography; HS--history of science/medicine; Hist--history; Lit--literature; Mus--music; Phil--philosophy; Pol--politics; Rel--religion; Soc--sociology. SE--Scottish Enlightenment.

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