



# THE CENTER & CLARK NEWSLETTER

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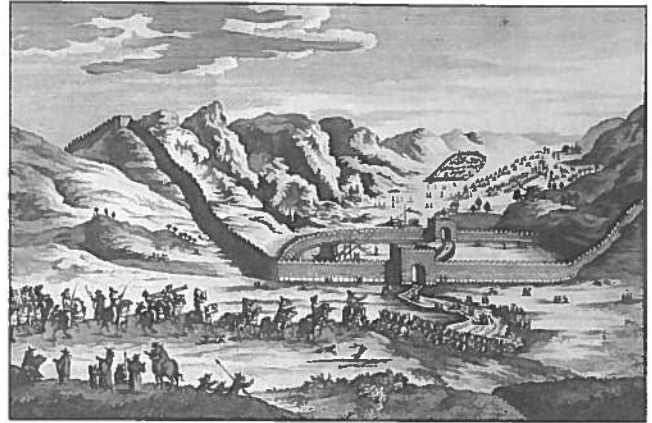
FALL 1999

## The Director's Column

Last year was one of the most successful in the history of the Center/Clark. We organized a record number of academic programs and cultural events, increased our acquisitions budget to its highest level yet, and expanded our fellowship program. We were able, in part, to achieve these goals because of the generous support of our Advisory Council and especially of the Ahmanson Foundation. The Ahmanson contributed substantially to enlarging the Ahmanson-Murphy collection at the Clark, and it continued its support of our postdoctoral program, our undergraduate scholarships, and our chamber music series. Additionally, the Library has received gifts of books and prints from individual donors, whose interest in augmenting the holdings is extremely valuable.

The coming year will, I believe, be equally exciting. Our core program, *The Global Eighteenth Century: The Four Corners of the Earth*, directed by Felicity Nussbaum (English, UCLA) and described in this issue, takes us into new territory, expanding our usual European focus to encompass the world. This expansion will be reinforced by two other programs. We, along with the Center for Near Eastern Studies, are cosponsoring the program "Iran and the Surrounding World since 1500," organized by UCLA's distinguished scholar of Iran, Nikki Keddie. And inaugurating our newly instituted *Richard H. and Juliet G. Popkin Lecture in Intellectual History and the History of Philosophy*, Yale University scholar David Brion Davis will speak on "The Impact of the Haitian Revolution." The other academic programs will draw from a broad palette of themes. Conference titles range from "Gaelic Culture, Literature, and Society" to the "Histories of Heresy, 1640–1800." Topics include Sir Walter Scott, the relationship between commerce and science and, to continue with our analysis of Oscar Wilde and his age, "'New' Women, 'Old' Men? Debating Sexual Difference in the 1890s."

In addition to offering academic and cultural programs, we have also worked to forge alliances and relationships with academics and academic organizations in Europe and North America. During the seventeenth and eighteenth centuries, the flourishing republic of letters exerted a powerful influence, shaping a free and cosmopolitan exchange among scholars from many countries and cultures. We hope that we can play a part in helping to reconstitute a modern equivalent of such a system of exchange, communication, and intellectual stimulation. In pursuit of this aim, the Center/Clark has established cooperative agreements with several institutions in Europe. The agreements vary, but all stress the aims of fostering interdisciplinary and comparative research and of enabling scholars from



"The Great Wall of China," from George Henry Millar, *The New and Universal System of Geography* (1782). Courtesy of the Department of Special Collections, Charles E. Young Research Library, UCLA (see pp. 2–3).

different areas and countries to share their findings. Agreements of cooperation have been reached with the Fondazione Giorgio Cini in Venice, the Max-Planck-Institut für Geschichte in Göttingen, and the Universität Zürich. Other cooperative agreements are being explored in Great Britain and in France.

The Center/Clark also works very closely with both the American Society for Eighteenth-Century Studies (ASECS) and the International Society for Eighteenth-Century Studies (ISECS). The Clark Library is the repository for the ASECS archives. In the academic year 2000–2001, we will host and help organize the *ISECS International Seminar on the Eighteenth Century*. Formerly known as the *East/West Seminar*, this event annually brings together outstanding junior scholars from across the world to participate in an intensive weeklong discussion of a specific eighteenth-century theme. The seminar hosted by the Center/Clark will concentrate upon the theme "Interpreting Colonialism." It is hoped that the Center/Clark will become one of the permanent American sites for this seminar. We will also organize the next quadrennial meeting of ISECS, to be held at UCLA in the summer of 2003. This meeting, which will be held jointly with the annual meeting of ASECS, attracts scholars from across the world and promises to be an exciting event. This is only the second time that an American university has been chosen to host the ISECS meeting. The previous American site was Yale in 1975.

In all, we consider the forging of such exchanges and alliances central to the advancement of scholarship and we are proud of the many contacts we have helped to facilitate between our faculty and scholars in this country and abroad.

PETER H. REILL  
Director

## Thinking Globally

It continues to be common in academic circles to refer to “the long eighteenth century” which, rather than being confined to the requisite one hundred years, extends from England’s civil wars of the seventeenth century to the revolutions of the 1830s and through the 1840s. At the turn into the new millennium, the Center and the Clark will host five interdisciplinary conferences that focus on the wider eighteenth century, looking beyond Europe into the African diaspora, the Americas, the “East,” and Australasia. These conferences form the Center’s core series for 1999–2000, *The Global Eighteenth Century: The Four Corners of the Earth*, which will be organized through geographic and thematic concepts to reflect the circuits of commerce, cargo, and peoples traversing the world when travel literature was among the most popular reading material in Europe. Some forty invited international scholars will consider the literal and metaphorical crossings of the globe, including sexuality, race, religion, and disease, as they reconfigure notions of emerging national boundaries. Even while Europe remains central to most such discussions, our goals during the year will be to contribute to resituating eighteenth-century studies within a spatially and conceptually expanded paradigm and to examine the currents of influence that round the “four corners of the earth.”

It is not simply disillusionment with postmodernism’s fractured selves, its contingency and constructedness, its questioning of unmediated access to experience and of master narratives, and its announcing the end of history that leads us to the idea of investigating the eighteenth century on a worldwide scale. Recent thinkers have noted that homogenization at the global level, beneath the surface conflicts and uncertainties, has also been occurring, at perhaps an even more furious pace than the world’s fragmentation. The conferences will attempt to imagine a genealogy for this globalization in history and literary history, in texts, images, and artifacts. In traditional Eurocentric historiographical perspective, the long eighteenth century marks Europe’s decisive transition into modernity. *Modernity*, as a concept, is often defined through a comparison of cultures—European to non-European—yielding a qualitative hierarchy crowned by the former. In establishing this allegedly advanced civilization, Europeans, of course, were invading non-European regions, subjecting them to colonial rule and, in the worst cases, practicing genocide. Seen from the historical perspective of those subjected, Europe’s “invention of modernity” was associated with controversial, brutal, indeed “uncivilized,” “primitive” practices. Thus, the non-European historical perspective yields quite different hierarchies and assessments of modernity. The core program will be examining the assumptions and processes involved in the creation of these hierarchies, seeking, in the process, to destabilize the notion that Europe was always at the center of thought and to imagine alternative ways of regarding global relations in this seminal period. The point is not so much to write a grand narrative of the wider eighteenth-century world as to spark new accounts of the relations between freshly juxtaposed sites, disciplines, and disciplinary methods.

The first conference in the series, “Crossings: Racial and Sexual Intermixture in Africa and the New World,” on 15–16 October, will be codirected with Sara Melzer of the French De-

partment, UCLA, and cosponsored with UCLA’s Center for the Study of Women. When European colonizers traversed the Atlantic to the New World, they encountered the indigenous populations in a variety of ways. Some colonizers massacred or enslaved them; others mixed with them, some actively encouraging interracial marriages. As colonizers forced Africans into the New World as slaves, the resulting sexual and social racial mixtures complicated their interminglings, which collided with powerful desires for cultural purity. This conference focuses on the different crossings among those various populations from the perspectives both of the European colonizers and of the colonized. We seek to understand how sexual and social connections—or regulations forbidding them—affected constructions of *race*, *nation*, and *cultural identity* in the seventeenth and eighteenth centuries, when these notions were being formed. We hope to consider historical and legal materials as well as cultural representations that explore the interplay between competing forces. On the one hand, nations are driven to interweave their peoples with those of others for economic and political reasons. On the other hand, colonizing nations seek, despite this hybridized reality, to create the illusion of uniformity by promoting fictions of a singular national identity.

A fourfold categorization emerges as fundamental to the year’s programs. The world’s “corners” were frequently represented as female figures in ornamental frescoes that decorated the four corners of a drawing room or bedroom (Charles LeBrun’s paintings in the rooms at Versailles, for example) or as naked, veiled, or feathered figures in the cartouches of eighteenth-century maps. At the same time, compendious “coffee-table books” such as George Henry Millar’s *New and Universal System of Geography: Being a Complete Modern History and Description of the Whole World* (1782) integrated emblematic representations of Europe, Asia, Africa, and America with the measuring instruments of trade, commerce, and the new science, and claimed to formulate worldwide knowledge for the first time. On 5–6 November, we will explore the imaginative and graphic representations of geography in “Mapping the Eighteenth-Century World.”

In the late eighteenth century, George Richardson’s adaptation of Cesare Ripa’s late-sixteenth-century *Iconologia* still depicted the world in the fourfold division characteristic of the Renaissance “view of the world.” But the view within cartography had changed by that time from one of Europe as the most powerful continent to Europe as the seat of superior arts and learning. Topics addressed on this occasion will include the moral cartography of race, color, and nation; early anthropology; and sexual iconography. In what ways were maps made by indigenous populations indicative of perhaps more valid ways of representing the world? In querying the Eurocentrism of disciplinary knowledge at its formation, we hope to consider circuits of influence and exchange around the globe rather than more familiar dichotomies such as metropolis versus periphery, savage versus civilized, or East versus West.

Giambattista Vico in *The New Science* (1725) described poetic geography as mankind’s making “use of the semblances of things known or near at hand” in “describing unknown or distant things.” More recently Edward Said’s influential and controversial *Orientalism* (1978) has characterized the way the



Frontispiece to Millar's *New and Universal System of Geography*.

West's thinking about itself was formative for modern notions of the divisions of the world. Most European surveys of other civilizations, including Millar's, translated the cultures and artifacts of other continents into examples of past European civilizations and created metaphoric correspondences to make the strange familiar in terms of the known. For example, as Bernard Cohn has pointed out, family trees representing genetic relations among languages across the globe depicted European deciduous trees, not the banyan trees of India. Scholarly thinking now increasingly questions the binaries associated with East and West to recognize the way that these heuristic oppositions required the inevitable contrast between the Americas and Europe on the one hand, and the Levant, India, China, Japan, and Formosa on the other. "From China to Peru: East/West Interminglings," on 25–26 February, will reexamine ideas about the East which perpetrated notions of the Ottoman Empire as despotic, barbaric, and sexually charged, of China as polite and inventive, or of Hindu India as offering an ascetic ideal. In the area of the religious, sexual, and trade exchanges in the Enlightenment, we wish to inquire into the way indigenous traditions produce distinct national histories that interplay within an increasingly global eighteenth century.

The eighteenth century has also been associated with the birth of modern notions of sexual identity. On 3–4 March, Lynn Hunt (History, UCLA) and Bryant Ragan (History, Ford-

ham University) will codirect "The History of Homosexuality in the Eighteenth Century," with participants speaking about Chinese, Japanese, European colonial, and Western European same-sex desire as a metaphor for various aspects of colonialism, trade, and commercial intercourse. Branching out from its origins in recovering the history of a neglected and stigmatized minority, the investigation of same-sex relations now moves along many parallel channels. The conference will consider whether the eighteenth century ushers in a new type of sexuality or new forms of state regulation, and what the effects of same-sex relations might be on literature, art, and the law. Like all the conferences in the series, this one will consider the transnational and transdisciplinary aspects of the topic.

The year's activities will conclude on 7–8 April with "Eighteenth-Century Islands." Islands, especially the various Caribbean islands and those of the Pacific (such as Tahiti, Fiji, Bali, New Zealand, and Australia), have often been seen as idealized, if peripheral, locations for colonization and settlement. Islands frequently become, as Antonio Benítez-Rojo has pointed out in *The Repeating Island* (1996), the "spatio-temporal" reference point for other geographical locations, and the island in itself may consequently be obscured from view. European islands (such as Britain, Ireland, the Hebrides, or Corsica) were imagined somewhat differently from the primitive, picturesque, or exotic utopias of the tropics. This fifth, final conference will reexamine the concepts of islands throughout the eighteenth-century world as economic and cultural bridges to the continents—as places for crossings and departings, trading and exploitation, contagion and healing—and antithetically as sites where populations had developed local expertise rooted in specific histories that were unrelated to those of the colonizers, who came to extract indigenous knowledge.

In short, throughout the year the Center for Seventeenth- and Eighteenth-Century Studies will foster intellectual debate among scholars who may not ordinarily encounter each other, and we fully expect enlivening discussions over the definition of a collective eighteenth-century reality. In spite of the fact that Enlightenment Europe often depicted itself as the objective scientific observer of the earth as a whole, *global* in these seminars is not meant to be a synonym for universal; rather, the term is used as an invitation to think again about the literary, visual, and historical origins of the modern ideas of our world. Perhaps it might be possible to begin to imagine a new set of methods of inquiry that are peculiarly applicable to a long and wide eighteenth century.

FELICITY A. NUSSBAUM

Center/Clark Professor, 1999–2000

## Clark Acquisitions 1998–99

The relationship between Great Britain and Europe in the seventeenth and eighteenth centuries has been a connecting thread among many of the books acquired by the Clark Library over the last year. Most obvious among those which could be cited in this context are the translations of English works into European languages, and the Clark continues to acquire these ex-

tensively. Literary materials added recently include several works by Pope, notably the *Essay on Man* in German (1783) and Italian (1790), as well as an illustrated edition of his eclogues in Italian (1764). Sterne and Smollett were popular all over Europe, and we have found *Roderick Random* in German (1790), and *Peregrine Pickle* in German (1789) and French (editions of 1753 and 1776), as well as *Tristram Shandy* in French (1777) and Dutch (1779). English books other than literary texts circulated extensively on the Continent, and new additions to the Clark's holdings include French editions of Newton's *Optics* (both the first and second editions, 1720 and 1722), John Wesley's *Primitive Physic* (1772), Arthur Young's massive work on agriculture (1800–01), and Robert Dodsley's *Economy of Human Life* (three different editions, two of 1751 and the third of 1781); Italian versions of Thomas Browne's *Pseudodoxia epidemica* (1754) and, again, Dodsley's *Human Life* (1759); and German translations of Goldsmith's *History of Greece* (1788–89) and *History of Rome* (1789).

Two remarkable and very different books of another kind demonstrate the European context of English culture in the Clark period. The first is Bonaventura Cavalieri's *Exercitationes geometricae sex* (1647)—not, at first blush, a very “Clarkish” book. But this copy belonged to Sir Kenelm Digby (1603–65), the English scientist, diplomat, and collector, and bears his arms on the upper board. Cavalieri's work made an important contribution to the early groundwork that led to the discovery of the calculus, and the English provenance of this copy of a rare book gives it a special interest. The other book is the *Pinacotheca Hamptoniana* (1719), a stunning plate book with illustrations of the famous Raphael cartoons at Hampton Court, now in the Victoria and Albert Museum. The engravings by Dorigny were commissioned by Queen Anne.

Interesting books have been added in the area where the Clark is traditionally strong—English books of the Wing period and the eighteenth century. In the earlier period, the very rare 1677 *Confession of Faith*, which prints the Second London Confession of the Particular Baptists, is notable, as is the anonymous *Oglio of Traytors* (1660?), which relates to the regicide. Other scarce books include John Durie's *The Reformed-School: and the Reformed Librarie-Keeper* (1651), the second recorded copy of John Goldsmith's *Almanack for the Year of Our Lord God 1678* in a fine contemporary binding, and *A Short and True Relation Concerning the Soap-Business* (1641). One of Robert Boyle's earliest publications, in a volume edited by Samuel Hartlib and entitled *Chymical, Medicinal, and Chyrurgical Addresses* (1655), was acquired at the Haskell Norman sale in New York and adds a very rare piece to the Clark's extensive Boyle collection. Other scientific works bought recently include James Hodgson's *The Theory of Jupiter's Satellites* (1749), several mathematical texts including Richard Ramsbottom's *Fractions Anatomized* (1762), and Brook Taylor's work on perspective in the very rare first edition of 1715. Two seventeenth-century London book auction catalogues (the Earl of Lauderdale's sale of 1688 and Ambrose Atfield's of 1685) add to our growing collection of books about the book. And from the end of the Clark period come attractive editions of two classical works. The volume of the works of Archimedes in a bilingual Latin and Greek edition prepared for the Clarendon Press in 1792 is classically

designed and expertly printed; Silius Italicus's *Punica* (1791), prepared by Richard Heber, then a teenager and destined to turn into the most important book collector of the nineteenth century, is perhaps more important as a bibliophilic document than as a work of classical scholarship.

European books bought this year were mainly in the two large collections on the history of women and sexuality, described in the spring newsletter. Individual items were also purchased, and among them are the important *Code de la librairie* of Claude-Marin Saugrin (1744), an essential work on the book trade during the ancien régime; *L'Hymen* (1756, attributed to Diderot); and the Marquis de Courtivron's *Traité d'optique* (1752), a Newtonian study of light. Jean-Paul Marat's early *Philosophical Essay on Man* in the uncommon English translation of 1773 was acquired, as well as two other European books with an English slant. The first of these, *Mémoires, vie et aventures de Tsonnonthouan* (1787), is the French translation of a very rare imitation of *Tristram Shandy*, set in Canada. The second is a 1671 Anjou edition of the works of Terence which has been interleaved and contains very extensive manuscript notes (mostly in Latin) by James Harris, first Earl of Malmsbury (1746–1820), the well-known English diplomat.

It is no longer easy to add to the Clark's holdings of Oscar Wilde, but a few items turned up over the last twelve months, including handsome illustrated editions in French (*Salomé*, 1930) and Hungarian (*The Ballad of Reading Gaol*, 1921). A typescript of Christopher Millard's *Oscar Wilde: Three Times Tried* (published in 1912) was bought at auction, and three prints illustrating *The Picture of Dorian Gray* by the contemporary English



Engraved illustration from Giovanni Batista Vicini, *Egloghe d'alcuni de' migliori poeti latini del 1400, e 1500* (Paris, 1764), illustrating one of three eclogues by Pope included in the volume.

illustrator Peter Forster were bought directly from the artist. The Press Collection was added to as well, modestly but impressively. Peter Koch's beautiful edition of *Zebra Noise* by Richard Wagener (1998) and his equally lovely edition of Neruda's *Ode to Typography* (1999) were purchased and have led to a standing order for all the future productions of Koch's Berkeley press. Also wonderfully executed are Tracey Knapp's *Match in a Bottle* (Kat Ran Press, 1997), with unusual illustrations in smoke, Robin Price's edition of *Ravaged with Joy* (1998) by William Everson, and Don Bachardy's *The Portrait* (1997), as printed by Gloria Stuart in an edition of thirty copies. It is seldom that the Clark can buy anything of Eric Gill, so strong is the collection; but two small engravings were purchased this year from an English gallery. Both engravings, in other states, were already in our Gill collection.

BRUCE WHITEMAN  
Head Librarian

## Which Was the Witch?

The eighteenth century has been described as the age of curiosity. While showmen exhibited "human curiosities" that staged the distinctions between men and monsters, virtuosi studying the specimens in their curiosity cabinets invented classifications to demarcate the normal from the abnormal, the natural from the unnatural. As I discovered in my research on curiosity, however, views about witches undermine these differentiations. Witches were believed to possess a demonic power to transform the body and the passions by flying, changing shape, and bewitching victims into performing extraordinary feats. In its resemblance to women's ability to create flesh by giving birth, and particularly in its similarity to women's production of irregularly formed human "monsters," this power seemed to cast into doubt the humanity of women themselves. Textual records of witch trials show that popular superstition, rather than vanishing beneath the pressure of reason, helped to shape Enlightenment categorizations.

The notorious case of the eighteenth-century witch Jane Wenham demonstrates the interfusion of superstition and enlightened thought. The Clark's collection of most of the important printed books on witchcraft of the seventeenth and eighteenth centuries includes *A Full and Impartial Account of the Discovery of Sorcery and Witchcraft, Practis'd by Jane Wenham* (1712). It records that in 1711 Farmer John Chapman excoriated Jane Wenham for killing his cattle and bewitching his servant. She responded first by bringing him to court, where the justice awarded her a shilling in damages, and then by bewitching another servant of his, a young maidservant named Anne Thorn. Although she had been immobilized from a broken ankle, Thorn stripped, fell into speechless fits, vomited pins, gathered sticks in her apron, and ran between houses "at the Rate of above 8 Miles an Hour." Jane Wenham was consequently charged with witchcraft, interrogated by Sir Henry Chauncy, and pricked with pins until a little serum and a confession oozed out. A local physician, whose "Curiosity" led him "out of his Way to enquire into the Truth of the Story of this Witch," pronounced Thorn's disease unnatural, "either Counterfeit or Preternatural." The account of her trial concludes,

there were Three Things which fixed this Witchcraft upon the Prisoner: Ist, Her threatning [sic] Anne Thorn after her first running to fetch Sticks . . . And 2ndly, The Maid's constant Recovery out of them upon Jane Wenham's coming to her, and her crying out of her in all her Intervals: And 3dly, It was fix'd upon her still more strongly by her own Confession.

The jury took two hours to convict her. The sentence was death.

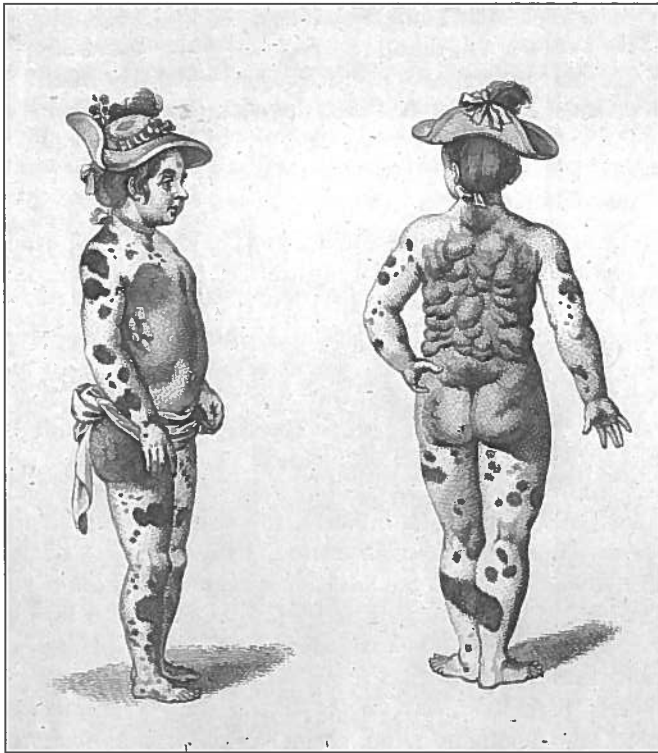
The argumentation used for the verdict, however, contained no overt reference to Wenham's power over Anne Thorn, to bewitchment, or to her confession. Rather, she was convicted of turning herself into a cat. Several witnesses, particularly one James Burville, testified that they had seen a cat that "had a Face like Jane Wenham"; others reported her "conversing familiarly with the Devil in the Shape of a Cat," and Thorn also said "the Face of the Cat was like hers." This empirical testimony served as evidence of Wenham's monstrous and female power of ontological transformation. This unexpected accusation, though in itself a traditional complaint—Amy Duny was convicted in 1682 of turning herself into a toad—overwhelmed the original charges. The trial report states, "as for the Circumstance of the Cat there were Four Witnesses to that part of the Charge, part, I say, only of the Charge the Prosecutors laid upon Jane Wenham, altho' it was unaccountably made the whole of the Indictment." Under pressure from the enlightened country gentry, the judge released Wenham.

Some of these contemporaries considered the question as merely which of the two women was mad. One concerned bystander, a physician named Arthur S. Fairman, though he caugily refused to intervene directly for fear of reprisals, published a furious attack on rustic superstition. In his *Full Confutation of Witchcraft* (1712), Fairman diagnoses Anne as epileptic or insane: "I would rather place Anne Thorn amongst the Number of Maniacks, than Démoniacks, for [her fits] really bespeak something more than Histerical: Her frequent Ravings, her lucid Intervals, her strong Imagination, her more than ordinary Strength, are Symptoms which agree well enough with Mad People." Ridiculing the notion that women can translate themselves into other species and, along with it, the idea of Wenham's witchcraft, Fairman blames Anne Thorn's "vicious" vision:

The last wonderful Phaenomenon is, Jane Wenham's appearing to her in the Shape of a Cat. Now setting aside the Viciousness of Anne Thorn's Opticks, and the irregular Motion of her Spirits, which made her take a Cow for a Tree, and a Man for an Horse. I deny that there can be any such Transformation of an Humane Creature into a Cat, Dog, Hare, or any other Species. It is not possible, either in Soul or Body.

Which was the witch? Even while he ridicules naive empiricism and absolves Wenham, in diagnosing Thorn Fairman reiterates the conventional accusation that women's powerful imaginations, possessed by aberrant desires or visions, can make them leap out of their places, if not bodies, with "more than ordinary Strength." His medical argument harkens to persistent beliefs that women produced monsters when their imaginations were imprinted with strange ideas or sights during pregnancy. Fairman thus retains the notion that one of the





The "hind girl," whose pelt supposedly embodied her mother's quarrel, during pregnancy, over a stag. From Johann Caspar Lavater, *Essays on Physiognomy*, vol. 3 (1798). From the Clark collection.

women is occupied by an alien power and specifies mania, the physical possession by excitable foreign energies, as the cause of the problem. In translating the older language of demonic possession into medical jargon, Fairman imitates the physician John Webster who, in *The Displaying of supposed Witchcraft* (1677), attributed witches' transformations into cats and dogs to trickery, superstition, or "a mere passive delusion through ignorant and superstitious education, a melancholy temper and constitution." Similarly, with his medical explanation, which labels Thorn and not Wenham possessed, Fairman asserts himself as a professional of the body, in opposition to both unrecognized healers like witches and moral healers like the clergy.

Witch trial discussions illuminate the contemporary dispute over the nature of women. Women's reproductive powers were attracting particular attention during the eighteenth century when natural philosophers were examining physical development and generation. Like other cases of monstrous physical power, notably Mary Toft's giving birth to seventeen-and-a-half rabbits, Jane Wenham's trial served to stage the opposition between enlightened medical analysis and traditional moral condemnation. At the same time, the printed discussions of it demonstrate the persistence of the older terms, which condemned women for violating the boundaries of humanity. These debates about physical transformation show that, in their drive to classify phenomena, eighteenth-century rationalists in fact incorporate popular superstitions into their categories. In the end, apparent shifts in the definition of witchcraft merely veil the persistence of ancient prejudices.

BARBARA M. BENEDICT  
Trinity College, Connecticut

## Fellowships, 2000–2001

The Center's Ahmanson-Getty Postdoctoral Fellowships, available to scholars who received the Ph.D. in the last six years, are linked to its yearlong core programs. Awards, for two consecutive academic quarters, offer a stipend of \$18,400 for the two-quarter period.

The core program for 2000–2001, to be directed by Patrick Coleman and Massimo Ciavolella, both of UCLA, is *Culture and Authority in the Baroque*. The term *baroque*, initially used to characterize a late-sixteenth-century Italian art style, has come to designate (not without controversy) a cluster of tensions in European culture of the seventeenth and early eighteenth centuries. These include an enthusiasm for spectacular means of irresistible persuasion (in religion, politics, or literature) shadowed by suspicions about the pervasiveness of illusion or secrecy and undermined by the critical consciousness fostered by print culture; an insistence on divine transcendence haunted by a sense of God's withdrawal from the world and the fragmentation of Christendom; the consolidation of state power facilitated by the analytical methods of the new science but contested by the communication networks of an international republic of letters and the gradual spread of literacy; and the clash between the neo-Stoic ideal of the self-sufficient individual and the disenchanting model of the supple and sociable courtier.

By focusing on the issue of authority—including the forms of cultural agency and influence associated with the modern idea of authorship as it developed in the period—the interdisciplinary program will explore the usefulness of *baroque* categories in reaching an integrated understanding of a crucial moment in early modern culture.

Several other fellowship programs support postdoctoral and predoctoral research at the Clark. Detailed information about Center and Clark fellowships is available on the Center's Web site; inquiries should be addressed to the Fellowship Coordinator at the Center (see box, p. 7). Applications for all fellowships to be held next academic year are due on 15 March 2000.

## Undergraduate Seminars at the Clark

The undergraduate seminar program is made possible by the support of the Ahmanson Foundation. Students who successfully complete the seminar are awarded a \$1,000 scholarship.

**THE SEMINAR OF 1998–99:** Eleven UCLA undergraduates journeyed to the Clark every week last Winter to participate in the third Ahmanson Undergraduate Research Seminar, "The Enlightenment and Its Revolutionary Legacies," taught by Joyce Appleby, History, UCLA. Focusing on the great luminaries of the period, the seminar provided students with the opportunity to read and think about the brilliant critiques of the ancien régime contained in the work of thinkers such as Voltaire, Rousseau, and Montesquieu.

Seminar discussions were lively as participants probed the meaning and significance of eighteenth-century texts. From Voltaire's *Philosophical Dictionary* to Beccaria's *Treatise on Crime and Punishment*, assigned readings were challenging, demanding that students delve into the unfamiliar concepts that animated the political reformers and social commentators of

the eighteenth century. Yet they found much that was pertinent in 1999 when they wrestled with Mary Wollstonecraft's *A Vindication of the Rights of Woman* or with Jean-Jacques Rousseau's *Discourse on the Origin of Inequality*.

In their independent research, students investigated the impact of the Enlightenment upon particular nations—reports dealt with Austria, Protestant and Catholic Germany, Holland, France, and the new United States—and they reported as well on individual *philosophes*, the men and women who developed the sharp critical intelligence that marked the modern era.

**THE SEMINAR OF 1999–2000:** Up to ten scholarships will be available to participants in the Winter 2000 seminar titled “Back to Nature: Primitivism and Its Discontents in the Eighteenth Century,” to be directed by Maximillian Novak, English, UCLA. Professor Novak describes the theme of his seminar in the following way:

Primitivism may be temporal—an idealization of an earlier, simpler point in time—or spatial—some place free from the sophistication of modern life. It is still mildly with us in our longing for an island untouched by civilization or, in science fiction, for an equivalent planet, but in the seventeenth and eighteenth centuries, it was a dynamic intellectual force in history, politics, law, and philosophy. What became apparent in reactions of those in the West to the discovery of the New World and to voyages to China and the Far East was that what had once been thought immutable in the way the world was perceived was now to be understood as local and possibly eccentric. As some thinkers turned toward finding scientific explanations about the physical world, so others sought rational explanations for the true nature of human institutions. For writers on natural law that meant comparing institutions of government, the family, and civil society with those of other nations. Hobbes looked to primitive societies to illustrate the brutality of man in the state of nature, while Locke pointed to the behavior of Native Americans to prove his points about the nature of government. Similarly Samuel Pufendorf devoted dozens of pages in his study of natural law to determining what the natural law of sexual relationships might be in a world that afforded examples of polygamy, polyandry, and incest. In literature, wild men and their civilized counterparts, the libertines, became the rage. With the quest after the primitive nature of language, the very tools of discourse—writing and language—came into question. In the middle of the eighteenth century, for example, Rousseau questioned the value of everything civilized and speculated on the paths humanity might have taken in the history of its development—paths that might have resulted in a less corrupt and more natural species.

The purpose of this seminar will be to read some basic texts in the period that deal with Primitivism and to discuss them as a group. Students will be expected to use the resources of the Clark, which is rich in texts dealing with all aspects of the subject. Halfway through the term, seminar members will begin presenting oral reports on their individual researches. The seminar will meet at the Clark on Wednesday afternoons. Prospective participants should interview with Professor Novak during the Fall term. He can be reached either through the English department, or directly by phone (310-825-1975) or E-mail (Novak@humnet.ucla.edu).

## Recently Published

The following volumes, all of which originated in Center/Clark conferences, were published in the course of the last academic year:

*Enthusiasm and Enlightenment in Europe, 1650–1850*, ed. Lawrence E. Klein and Anthony J. La Vopa (Henry E. Huntington Library and Art Gallery, 1998); simultaneously published as the *Huntington Library Quarterly* 60, nos. 1–2 (1998).

*From the Royal to the Republican Body: Incorporating the Political in Seventeenth- and Eighteenth-Century France*, ed. Sara E. Melzer and Kathryn Norberg (University of California Press, 1998).

*Leibniz, Mysticism, and Religion*, ed. Allison P. Coudert, Richard H. Popkin, and Gordon M. Weiner (Kluwer Academic Publishers, 1998).

*Newton and Religion: Context, Nature, and Influence*, ed. James E. Force and Richard H. Popkin (Kluwer Academic Publishers, 1999).

*Over the Edge: Remapping Western Experiences*, ed. Valerie Matsumoto and Blake Allmendinger (University of California Press, 1998).

*Reconceptualizing Nature, Science, and Aesthetics: Contribution à une nouvelle approche des lumières helvétiques*, ed. Patrick Coleman, Anne Hofmann, and Simone Zurbuchen (Editions Slatkine, 1998).

*The Skeptical Tradition around 1800: Skepticism in Philosophy, Science, and Society*, ed. Richard H. Popkin and Johan van der Zande (Kluwer Academic Publishers, 1998).

## Recent Gifts

The Clark Library has recently received two interesting gifts to the collection. Dr. Penny Kanner has donated a set of William Hogarth's *An Election Entertainment*. These four prints, based on paintings now in Sir John Soane's Museum in London, satirize the General Election of April 1754. The Clark has a growing interest in Hogarth, and we are very pleased to receive this gift. Mrs. Betty Butterworth, in memory of her husband John R. Butterworth (UCLA Ph.D., 1959) has given the Clark two famous eighteenth-century books. The first is a fine copy of Dr. Johnson's *Dictionary* (1755), which Dr. Butterworth wished the Clark to have in homage to Professor E. L. Griggs; the second is a first edition of *Tom Jones* (1749), given to remember Professor Bradford Booth. We are most grateful to both of these generous donors.

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The William Andrews Clark Memorial Library  
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Telephone: (323) 731-8529 or 735-7605; fax: (323) 731-8617  
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Editors: Marina Romani and Ellen Wilson

## Programs and Exhibitions—Fall 1999

The Clark is the venue of all the events listed here. Detailed information will be available about a month before each program. Overwhelming demand for seating at the chamber music concerts requires that reservations be made by lottery. For inquiries about all programs, please call 310-206-8552.

**1–2 OCTOBER** (Friday & Saturday): *Commerce and the Representation of Nature in Early Modern Europe*. The conference will examine the commercial roots of the new views of nature that developed in the period. Registration deadline: 24 September.

**15–16 OCTOBER** (Friday & Saturday): *Crossings: Racial and Sexual Intermixture in Africa and the New World*. The first session of the year's core series (see pp. 2–3). Registration deadline: 8 October.

**23 OCTOBER** (Saturday): *Goethe Society of North America: "Goethe's Concept of World Literature Then and Now."* Symposium held on the occasion of the 250th anniversary of Goethe's birth. Address program inquiries to the Department of Germanic Languages, UCLA (310-825-3955). Registration deadline: 15 October.

**5–6 NOVEMBER** (Friday & Saturday): *Mapping the Eighteenth-Century World*. The second session of the year's core series (see pp. 2–3). Registration deadline: 29 October.

**20 NOVEMBER** (Saturday): *Richard H. and Juliet G. Popkin Lecture in Intellectual History and the History of Philosophy*. David Brion Davis, Yale University, will discuss "The Impact of the Haitian Revolution." Registration deadline: 12 November.

**21 NOVEMBER** (Sunday): *Chamber Music at the Clark: Talich Quartet*. A program of works by Mozart, Janacek, and Dvořak. Reservations lottery closes: 18 October.

### — ON VIEW AT THE CLARK —

**SEPTEMBER–NOVEMBER:** *"The Margins of the World": The Seventeenth- and Eighteenth-Century View*. Books and maps from the Library's holdings.

**DECEMBER–FEBRUARY:** *The Collector's Maugham*. A selection of first editions and manuscripts of the work of W. Somerset Maugham from the collection of Loren and Frances Rothschild.

— This fall at UCLA at the Armand Hammer Museum of Art & Cultural Center: *Oscar Wilde: From the Collection of the Clark Library, UCLA* —

Background, above: Illustration detail from *Elkanah Settle, The Empress of Morocco (1673)*.

## Fellows in Residence, 1999–2000

### AT THE CLARK LIBRARY:

Bernadette Andrea, University of Texas at San Antonio  
Catalin Avramescu, University of Helsinki  
Jackson Boswell, University of the District of Columbia  
Kyle Brinkman, University of California, Berkeley  
Jill Casid, Harvard University  
Louis Cellau, independent scholar, Saint-Fons, France  
Lisa Cody, Claremont McKenna College  
Sarah Ellenzeig, Rutgers University  
Giovanna Franci, University of Bologna  
Daniel Hurewitz, UCLA  
Wendy Katz, University of Nebraska, Lincoln  
Kieran Kennedy, Huntington Library  
Kevin Knox, California Institute of Technology  
Richard Kroll, University of California, Irvine  
Diane McColley, Rutgers University  
Anna Neill, University of Kansas  
Miles Ogborn, Queen Mary and Westfield College  
Martin Porter, Magdalen College, University of Oxford  
Tiffany Potter, University of Calgary  
Philippe Rosenberg, Duke University  
Benjamin Schmidt, University of Washington  
John Sherman, University of Notre Dame  
Jeffrey Shoulson, University of Miami  
Ian Smith, Lafayette College  
Grace Tam, UCLA  
Elliott Visconsi, UCLA

### HUMANITIES CONSORTIUM MELLON FELLOWS

Thomas Albrecht, University of California, Irvine  
Daniel Gross, University of California, Berkeley  
Abigail Anne Firey, Villanova University  
Jonathan Sheehan, University of California, Berkeley  
Scott Sprenger, Brigham Young University  
Charlene Villaseñor-Black, University of Michigan

**THE CONSORTIUM SEMINAR** this year focuses on the *Sacred and Profane*. The dates of the sessions will be announced later in the fall.

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