

# PARTICIPATION, COLLABORATION, ASSOCIATION

Communauté, échanges, politiques,  
et philosophies au XVIII<sup>e</sup> siècle  
Communities, Exchanges, Politics,  
and Philosophies  
in the Eighteenth Century

Par le collectif des chercheurs de la SIEDS 2019



PARIS  
HONORÉ CHAMPION ÉDITEUR  
2023

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# INTRODUCTION

## IN ENGLISH

This volume brings together a collection of essays based on the presentations given during the 2019 International Seminar for Early-Career Scholars, organised by the International Society for Eighteenth-Century Studies (ISECS) in Newcastle upon Tyne (UK). ISECS, which was founded in 1967, inaugurated the annual series of International Seminars for Early-Career Scholars in 2006, inviting up-and-coming researchers from all over the world to participate. These sessions allow scholars to present their work and to engage in a rich intellectual exchange that encourages the development of collective knowledge.

Hosted by Northumbria and Newcastle Universities, and organised by a group of *dix-huitiémiste* mentors from the British Society for Eighteenth-Century Studies (BSECS), the 2019 edition combined intensive days of academic presentations, discussion and training, with other convivial social activities. Throughout the four-day seminar, it became clear that its theme—*Participation, Collaboration, Association*—was more than just a formal description of certain key aspects of the eighteenth century. The time in Newcastle truly captured the cosmopolitan atmosphere of the *siècle des Lumières*.

This edited collection seeks to further the collaborative spirit of the seminar, in which comprehensive discussion followed each participant's presentation. In fact, the essays published here were not only mutually reviewed by other contributors to the volume, but have also undergone external blind peer-review. Thanks to the participation of these various actors, the authors received feedback helpful for the improvement of their texts that have now become chapters in this book. Moreover, for each of the essays, the reader will find a response written by another contributor to this volume. These responses are an extension and continuation of the dialogues and debates that took place during the seminar. The community of early-career scholars who authored the chapters in this book and responses thereto also reviewed and edited these texts, wrote and translated the introduction and epilogue, and completed other editorial tasks.

This collection of essays was built with great reliance on and faith in the associative power of working together.

In each of the essays, the importance of participation, association and collaboration emerges in a clear and distinctive way. These three axes are also evoked in the four thematic groups into which the chapters are organised: Politics, Print Culture, Social Exchanges, and Philosophy.

## POLITICS

Stephen Griffin's chapter analyses the relationship between Owen O'Rourke (c.1660-1743), an Irishman in the service of Duke Léopold of Lorraine, his brother-in-law Marc de Beauvau-Craon (1679-1754), and their nephew-in-law François-Joseph de Choiseul (1700-1770), Marquis de Stainville. Griffin traces the familial background of these three men, their political connections and diplomatic networks using various archival sources from different European regions. Furthermore, Griffin examines the extent to which O'Rourke, Craon and Stainville collaborated to support their financial and personal interests in Nancy, Vienna, and Paris. His essay highlights their ability to act not only as a collective group with shared interests, but also to pursue their personal ambitions, in which the exchange and return of favours was vital to their continued success and advancement.

The discussion of France as a diplomatic hub at the time also comes to the fore in Angelika Blinda's examination of Polish emigration to France, in particular after the fall of the Bar Confederation, established on 29 February 1768 in Bar, Ukraine. In the spring of 1772—when the Confederation went into decline—its members decided to leave and continue their activities abroad, albeit under more favourable circumstances. One of those involved was Teofila Sapieha, née Jabłonowska (1742-1816), who, through her actions and collaborations, aided the Polish *émigrés* in France. Based on Sapieha's diary and correspondence, Blinda reconstructs the activities of the Confederates in relation to France, studying their personal interactions and relationships, as well as their political thoughts.

Furthering the subject of politics, Ginevra Odone explores the intertwinement of political and public life in her chapter on the academies of eighteenth-century Rome, particularly the Academies of Arcadia and of Saint Luke. Participation in the meetings of these associations was a real social springboard, which gave its members an opportunity to develop lasting bonds. To be elected to the academies was a true honour for a man

of letters, a scholar, or an artist. However, in reality, the elections were mostly political in nature, and advancement was often linked to personal relationships—as evidenced in the late election of Antonio Canova (1757-1822) as a member of Saint Luke's Academy. Odone's research underlines the role and relevance of these academies for the artists and the scholars of the eighteenth century.

## PRINT CULTURE

The chapter by Noelia López Souto analyses the collaboration between the Spanish diplomat José Nicolás de Azara (1730-1804) and the Italian typographer Giambattista Bodoni (1740-1813). Her essay explores the importance of this association, explaining how both figures became renowned through their collaboration on Bodoni's books, and especially on Azara's collection of Latin classics. This close friendship gave rise to a copious correspondence, full of cultural, historical, and political references, and also contributed to the creation of political, intellectual, and trade networks. Moreover, López-Souto studies the significant aesthetic exchange between Azara and Bodoni, documented in their letters and exemplified in the Italian typographer's works. She shows how Bodoni's style became the European model of the Neoclassical eighteenth-century book.

Moving from a bilateral partnership to a collaboration of multiple contributors, Naomi Billingsley examines the complex network of artists in the printseller Thomas Macklin's Bible (1791-1800). Macklin worked with 22 painters, 19 engravers, a publisher, a paper maker, a typographer, and a calligrapher, amongst others, to realise his project. Billingsley focuses on Macklin's collaborations with painters, using five case studies: William Artaud (1763-1823), Henry Fuseli (1741-1825), Philip James de Loutherbourg (1740-1812), Joshua Reynolds (1793-1792), and Benjamin West (1738-1820). What emerges from this examination of the relationship dynamics between the artists and Macklin is the uneven distribution of roles within the project, the evident challenges Macklin faced, and the trials of creative collaboration.

From the production of the book, we move to an examination of content in Corrina Readioff's study of pre-chapter epigraphs in English didactic fiction. This literary device was first introduced in moral and didactic fiction in the mid-eighteenth century. Readioff explores the three earliest known uses of epigraphs, in William Chaigneau's *The History of Jack Connor* (1752), Sarah Fielding and Jane Collier's *The Cry, A New*

*Dramatic Fable* (1754), and the anonymously authored *The Histories of Some of the Penitents in the Magdalen House* (1759). She also investigates how all three novels use pre-chapter epigraphs to interpret and interrogate the ensuing narrative, exploring the way in which the epigraph works as a key means to promote a range of preferred mores and values.

## SOCIAL EXCHANGES

In the previous three contributions, we can see how many forms of artistic exchange manifest characteristics of eighteenth-century European culture. Renée Vulto's chapter demonstrates that music was no exception, as she introduces us to the song culture of the Dutch eighteenth century. Vulto studies how songs and singing practices contributed to the construction of collective and national identities in a politically unstable landscape. These political songs were integrated in Dutch popular culture and thus reached a wide audience. While focusing on the lyrics, melodies and messages of these songs, Vulto notes the emotional impact that they have, and the bonding effect they produce. She thus explores the power of song in fostering political and civic participation in the eighteenth-century Netherlands.

From Vulto's consideration of the body politic, we transition to Katherine Aske's exploration of the social and medical dimensions concerning the aesthetics of the body. Aske's essay investigates dermatological treatments in England from the late seventeenth and early eighteenth centuries. She draws on a varied corpus that includes both popular and professional literature on the subject, and demonstrates the collaborative exchange of knowledge between these two cultural realms. Aske examines the popular cosmetic treatments for the skin, and highlights the nuanced differences between domestic, professional, and amateur medical advice. Her approach to the medical humanities invites readers to reflect on the tension between the normalised standards of beauty and health when regarding the body's outer layer.

Whereas Aske provides examples of collaborative feedback between medical research and popular wisdom, Elena Lioznova shows that the development of medical knowledge often faced resistance stemming from popular and religious beliefs. Lioznova discusses a figure who sought to challenge these barriers: Reverend Cotton Mather (1663-1728), a Puritan intellectual and religious leader in the New England colonies of British America. This chapter examines Mather's active participation in ecumenical affairs and his efforts to overcome the power struggles within

Christianity—favouring the centralisation of ministerial associations and fostering collaboration among them. Furthermore, Lioznova explores how Mather combined science and philosophy with religious teachings to promote inoculation in the colonial New England population.

## PHILOSOPHY

While Lioznova concentrates on an advocate of the political union of society, Lucas Ribeiro examines the work of one of the philosophers who theoretically problematised it: Jean-Jacques Rousseau (1712-1778). Ribeiro studies the philosophical principles of the contractual association that founds civil society. He ascribes a *sui generis* character to the Rousseauian social contract, and defends its conceptual independence from Natural Law, thus arguing against an iusnaturalist interpretation of Rousseau's *Du contrat social* (1762). As a self-instituting act that requires the participation and collaboration of all the members of society, the social contract creates an entirely new metaphysical and political entity: the state or the body politic. Ribeiro also analyses Rousseau's concept of freedom and debunks the widespread claim that the Genevan thinker proposed a 'tyranny of the majority'.

The philosophical reflections on the origins of society, which political theorists such as Rousseau offered, greatly impacted the work of the two authors of French utopian literature that Alex Bellemare compares in his chapter: Nicolas-Edme Rétif de la Bretonne (1734-1806) and Étienne-Gabriel Morelly (1717-1778). Bellemare explores the practices and ideologies of the community that these writers advocate, and examines the tension between the individual and the collective aspects of their imaginary models of a perfect society. He describes Rétif's eugenicist project and critically analyses the fictional representations of enforced civic participation and marital associations in *La Découverte australe* (1781). In contrast, Bellemare underscores collaboration between the members of society as a key aspect of Morelly's utopia and identifies this author, as others have done, as a precursor of communism.

Sombre aspects of collaboration and association are the subject of Natalia Zorrilla's essay, which focuses on two libertine novels by the Marquis de Sade (1740-1814): *La Nouvelle Justine* (1799) and *Histoire de Juliette* (1801). Zorrilla explores a set of philosophical problems that arise from the theoretical and narrative construction of criminal associations in these texts. Her chapter examines the problem of the sustainability of criminal societies and analyses the Sadean libertines' amoral

perspective on it. She studies the tension between the libertines' *isolisme* and their social lifestyle. Highlighting the pre-eminence of the latter element, Zorrilla shows how libertine criminals collaborate, and how they actively participate in the consolidation of the libertine community by seeking scapegoats to sacrifice in their orgies.

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This volume is the product of the association of the early-career researchers and the mentors who participated in the 2019 ISECS ECS seminar and their joint efforts in more than one way. This extended collaboration has allowed the team to take charge in the creation of this book, and to participate in an interdisciplinary and international network of scholars based in Argentina, Belgium, Brazil, Canada, France, Ireland, Italy, Poland, Russia, Spain, the Netherlands, the United Kingdom and the United States of America.

In sum, this book displays a combination of different methodologies and perspectives, with a shared interest in studying the past in all its complexity and diversity. As an edited collection, it serves as a reminder both of academic endeavour, and of the potential of such collaborative work to widen networks and foster communities. The volume evinces the growing worldwide scholarly interest for the eighteenth century today, and we hope it will encourage the development of a critical reflection on the dynamics of our contemporary societies.

Ginevra Odone and Natalia Zorrilla