

## Passion and Sentiment in Enlightenment Thought and Literature

This course invites you to study a number of familiar eighteenth-century texts in relation to wider intellectual, and especially philosophical, contexts. It aims to chart some of the most important of the changing moral concerns of the period. Reading for each seminar is divided below into required primary texts and suggested secondary ones.

### Seminar One: Benevolence and Egotism

#### *Primary*

- **Bernard Mandeville, ‘The Grumbling Hive’ and at least Remarks C, F-K, Q, R, T, in his *The Fable of the Bees: Or, Private Vices, Publick Benefits* (1723 edn)**
- **Alexander Pope, *An Essay on Man* (Epistles I-III)**
- **James Thomson, ‘Summer’ and ‘Autumn’, in his *The Seasons* (1744 edn)**
  
- You may also find helpful Alexander Pope, *Moral Essays: Epistle I. To Richard Temple, Viscount Cobham* (1733-4)

#### *Secondary*

- Laura Brown, *Alexander Pope* (Oxford, 1985)
- Philip Connell, ‘Newtonian Physico-Theology and the Varieties of Whiggism in James Thomson’s *The Seasons*’, *Huntington Library Quarterly*, 72 (2009), 1-28
- William Dowling, *The Epistolary Moment: The Poetics of the Eighteenth-Century Verse Epistle* (Princeton, 1991)
- Thomas Edwards, ‘Mandeville’s Moral Prose’, *ELH* 31 (1964), 195-212.
- David Fairer (ed.), *Pope: New Contexts* (Hemel Hempstead, 1990)
- Rebecca Ferguson, *The Unbalanced Mind: Pope and the Rule of Passion* (Brighton, 1986)
- Tim Fulford, *Landscape, Liberty and Authority: Poetry, Criticism and Politics from Thomson to Wordsworth* (Cambridge, 1996) [for Thomson]
- Christine Gerrard, *The Patriot Opposition to Walpole: Politics, Poetry, and National Myth, 1725-1742* (Oxford, 1994)
- M. M. Goldsmith, *Private Vices, Public Benefits: Bernard Mandeville's Social and Political Thought* (Cambridge, 1985)
- Albert Hirschman, *The Passions and The Interests: Political Arguments for Capitalism before its Triumph* (Princeton, 1997)
- E. G. Hundert, *The Enlightenment's Fable: Bernard Mandeville and Science* (Cambridge, 1994)
- Robert Inglesfield, ‘Shaftesbury’s Influence on Thomson’s *Seasons*’, *British Journal for Eighteenth-Century Studies*, 9 (1987), 141-56
- Hector Monro, *The Ambivalence of Bernard Mandeville* (Oxford, 1975)
- James Noggle, *The Skeptical Sublime: Aesthetic Ideology in Pope and the Tory Satirists* (Oxford, 2001)
- Fred Parker, *Scepticism and Literature: An Essay on Pope, Hume, Sterne, and Johnson* (Oxford, 2003)
- J. G. A. Pocock, *The Machiavellian Moment: Florentine Political Thought and the Atlantic Republican Tradition* (Princeton, 1975)
- Richard Terry (ed.), *James Thomson: Essays for the Tercentenary* (Liverpool, 2000)

## Seminar Two: Politeness and Humour

### Primary

- Anthony Ashley Cooper, 3<sup>rd</sup> Earl of Shaftesbury, 'Sensus Communis', and 'Soliloquy' Part I Section 1-2, Part III Section 1-2, all in his *Characteristics of Men, Manners, Opinions, Times* (1711).
- Francis Hutcheson, 'Reflections upon Laughter' (1725-6), most conveniently available in his *Philosophical Writings*, ed. R. S. Downie (London, 1994), pp. 45-63.
- Jonathan Swift, *A Tale of a Tub* (1704)
- Alexander Pope, *The Rape of the Lock* (1714 edn)
  
- You may also find helpful John Gay, *Trivia: or, The Art of Walking the Streets of London* (1716) and Joseph Addison, *The Spectator* (1711-1714), nos 9, 16, 23, 45, 57, 81, 231

### Secondary

- Michael V. DePorte, *Nightmares and Hobbyhorses: Swift, Sterne, and Augustan Ideas of Madness* (San Marino, 1974)
- David Fairer, *Pope's Imagination* (Manchester, 1984)
- Jurgen Habermas, *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society*, tr. Thomas Burger (Cambridge, 1992)
- Philip Harth, *Swift and Anglican Rationalism: The Religious Background of A Tale of a Tub* (Chicago, 1961)
- John G. Hayman, 'Shaftesbury and the Search for a Persona', *Studies in English Literature, 1500-1900*, 10 (1970), 491-504
- Lawrence Klein, *Shaftesbury and the Culture of Politeness: Moral Discourse and Cultural Politics in Early Eighteenth-Century England* (Cambridge, 1994)
- Peter Lewis and Nigel Wood (eds), *John Gay and the Scriblerians* (London, 1988)
- Ellen Pollak, *The Poetics of Sexual Myth: Gender and Ideology in the Verse of Swift and Pope* (Chicago, 1985)
- Michael Prince, *Philosophical Dialogue in the British Enlightenment: Theology, Aesthetics and the Novel* (Cambridge, 1996)
- Isabel Rivers, *Reason, Grace, and Sentiment: A Study of the Language of Religion and Ethics in England, 1660-1780* (Cambridge, 2000), vol. 2
- Valerie Rumbold, *Women's Place in Pope's World* (Cambridge, 1989)
- Stuart Tave, *The Amiable Humorist: A Study in the Comic Theory and Criticism of the Eighteenth and Early Nineteenth Centuries* (Chicago, 1960)
- Christopher Tilmouth, 'Sceptical Perspectives on Melancholy: Burton, Swift, Pope, Sterne', *The Review of English Studies* [available online via advance access]
- David Womersley, Paddy Bullard, and Abigail Williams (eds), "Cultures of Whiggism": *New Essays on English Literature and Culture in the Long Eighteenth Century* (Newark, Delaware, 2005) [for Addison]
- Thomas Woodman, *Politeness and Poetry in the Age of Pope* (Madison, NJ, 1989)

## Seminar Three: Moral Sense and Moral Sentiment

### Primary

- **Either David Hume, 'Section II', 'Sections V to IX', in his *An Enquiry Concerning the Principles of Morals* (1751)**
- **Or Adam Smith, 'Part I' as a whole, 'Part III, chaps 1 to 3', 'Part VI, section iii', in his *The Theory of Moral Sentiments* (1759)**

### and

- ***Either* Laurence Sterne, *A Sentimental Journey* (1768)**
- ***And/Or* Henry Mackenzie, *The Man of Feeling* (1771)**

### Secondary

- G. J. Barker-Benfield, *The Culture of Sensibility: Sex and Society in Eighteenth-Century Britain* (Chicago, 1992)
- Alexander Broadie (ed.), *The Cambridge Companion to the Scottish Enlightenment* (Cambridge, 2003)
- Marilyn Butler, *Jane Austen and the War of Ideas*, 2<sup>nd</sup> edn (Oxford, 1987)
- Jerome Christensen, *Practicing Enlightenment: Hume and the Formation of a Literary Career* (Madison, 1987)
- Ryan Hanley, *Adam Smith and the Character of Virtue* (Cambridge, 2009)
- Maureen Harkin, 'Mackenzie's *Man of Feeling*: Embalming Sensibility', *ELH* 61 (1994), 317-40
- Arthur Hill Cash, *Sterne's Comedy of Moral Sentiments: The Ethical Dimension of the Journey* (Pittsburgh, 1966)
- Robert Crawford (ed.), *The Scottish Invention of English Literature* (Cambridge 1998)
- Ildiko Csengei, *Sympathy, Sensibility and the Literature of Feeling in the Eighteenth Century* (Basingstoke, 2012) [on Smith and Mackenzie]
- John Dwyer, *Virtuous Discourse: Sensibility and Community in Late Eighteenth-Century Scotland* (Edinburgh, 1987)
- John Dwyer and Richard B. Sher (eds), *Sociability and Society in Eighteenth-Century Scotland* (Edinburgh, 1993)
- John Dwyer, *The Age of the Passions: An Interpretation of Adam Smith and Scottish Enlightenment Culture* (East Linton, 1998)
- Paul Goring, *The Rhetoric of Sensibility in Eighteenth-Century Culture* (Cambridge, 2005)
- Maureen Harkin, 'Mackenzie's *Man of Feeling*: Embalming Sensibility', *ELH* 61 (1994), 317-40
- James A. Harris, *Hume: An Intellectual Biography* (Cambridge, 2015)
- Mike Hill and Warren Montag, *The Other Adam Smith* (Stanford, 2015)
- Istvan Hont and Michael Ignatieff (eds), *Wealth and Virtue: The Shaping of Political Economy in the Scottish Enlightenment* (Cambridge, 1983)
- Tom Keymer, 'Sentimental Fiction: Ethics, Social Critique and Philanthropy', in John Richetti (ed.), *The Cambridge History of English Literature, 1660-1780* (Cambridge, 2005), pp. 572-601
- Robert Markley, 'Sentimentality as Performance: Shaftesbury, Sterne, and the Theatrics of Virtue', in *The New Eighteenth Century: Theory, Politics, English Literature*, eds Felicity Nussbaum and Laura Brown (New York, 1987)
- John Mullan, *Sentiment and Sociability: The Language of Feeling in the Eighteenth Century* (Oxford, 1988) [on Hume, Sterne, Mackenzie]

- Melvyn New (ed.), *Critical Essays on Laurence Sterne* (New York, 1998), esp. the essay by Wehrs
- David Fate Norton, *David Hume: Common-Sense Moralist, Sceptical Metaphysician* (Princeton, 1982)
- Nicholas Phillipson, *Adam Smith: An Enlightened Life* (London, 2010)
- D. D. Raphael, *The Impartial Spectator: Adam Smith's Moral Philosophy* (Oxford, 2009)
- Richard B. Sher, *Church and University in the Scottish Enlightenment: The Moderate Literati of Edinburgh* (Princeton, 1985)
- Jacqueline A. Taylor, *Reflecting Subjects: Passion, Sympathy, & Society in Hume's Philosophy* (Oxford, 2015)
- Janet Todd, *Sensibility: An Introduction* (London, 1986)
- Ann Jessie van Sant, *Eighteenth-Century Sensibility and the Novel: The Senses in Social Context* (Cambridge, 1993)

## Seminar Four: Primitive Humanity, Authentic Passions

### Primary

- **Jean-Jacques Rousseau, 'Preface', 'Exordium', 'Part I', and Notes IX and XV, in his *Discourse on the Origins and the Foundations of Inequality Among Men*, most conveniently available in *The Discourses and Other Early Political Writings*, ed. Victor Gourevitch (Cambridge, 1997)**
- **"Ossian", or James Macpherson, two or three of 'Carthou: A Poem', 'Carric-Thura: A Poem', 'The Songs of Selma', and 'Calthou and Colmal: A Poem'; plus Hugh Blair, *A Critical Dissertation on the Poems of Ossian* (pp. 345-58 & 394-9), all in *The Poems of Ossian and Related Works*, eds Howard Gaskill & Fiona Stafford (Edinburgh, 1996)**
- **William Wordsworth, 'Preface' to the *Lyrical Ballads*, together with a selection of *Ballads*, for example 'Animal Tranquillity and Decay', 'The Last of the Flock', 'Lines (Left upon a Seat in a Yew-Tree)', 'The Thorn', 'We are Seven', 'Simon Lee', 'The Mad Mother', 'Tintern Abbey', "There was a Boy ...", 'The Brothers', 'The Complaint of a Forsaken Indian Woman', "'Tis said, that some have died for love", 'The Two April Mornings', 'The Childless Father', 'The Old Cumberland Beggar', 'Michael'.**
- **Mary Wollstonecraft, Chapters 1 to 4, 6, 9, 13.2 & 13.6 in her *A Vindication of the Rights of Woman***

### Secondary

- James Averill, *Wordsworth and the Poetry of Human Suffering* (Ithaca, 1980)
- Alan Bewell, *Wordsworth and the Enlightenment: Nature, Man, and Society in the Experimental Poetry* (New Haven, 1989)
- S. T. Coleridge, *Biographia Literaria* [on Wordsworth's *Lyrical Ballads*]
- Thomas Curley, *Samuel Johnson, the Ossian Fraud, and the Celtic Revival in Great Britain and Ireland* (Cambridge, 2009)
- Leith Davis *et al.* (eds), *Scotland and the Borders of Romanticism* (Cambridge, 2004), chap. 2
- Edward Duffy, *Rousseau in England: The Context for Shelley's Critique of the Enlightenment* (Berkeley, 1979)
- David Fairer, *Organising Poetry: The Coleridge Circle, 1790-1798* (Oxford, 2009)
- Howard Gaskill (ed.), *Ossian Revisited* (Edinburgh, 1991)
- Heather Glen, *Vision and Disenchantment: Blake's 'Songs' and Wordsworth's 'Lyrical Ballads'* (Cambridge, 1983)
- Claudia L. Johnson, *Equivocal Beings: Politics, Gender, and Sentimentality in the 1790s: Wollstonecraft, Radcliffe, Burney, Austen* (Chicago, 1995)
- Marjorie Levinson, *Wordsworth's Great Period Poems: Four Essays* (Cambridge, 1986)
- Frederick Neuhouser, *Rousseau's Theodicy of Self-Love: Evil, Rationality, and the Drive for Recognition* (Oxford, 2008)
- Murray Pittock, *Scottish and Irish Romanticism* (Oxford, 2008)
- Adam Potkay, *Wordsworth's Ethics* (Baltimore, 2012)
- Juliet Shields, *Sentimental Literature and Anglo-Scottish Identity, 1745-1820* (Cambridge, 2010)
- David Simpson, *Wordsworth's Historical Imagination: The Poetry of Displacement* (New York, 1987)

- Fiona Stafford, *The Sublime Savage: A Study of Macpherson and the Poems of Ossian* (Edinburgh, 1988)
- Fiona Stafford and Howard Gaskill (eds). *From Gaelic to Romantic: Ossianic Translations* (Amsterdam, 1998)
- Barbara Taylor, *Mary Wollstonecraft and the Feminist Imagination* (Cambridge, 2003)
- Howard D. Weinbrot, *Britannia's Issues: The Rise of British Literature from Dryden to Ossian* (Cambridge, 1993)
- Susan Wolfson, *Romantic Interactions: Social Being and the Turns of Literary Action* (Baltimore, 2010)
- Nancy Yousef, *Romantic Intimacy* (Stanford, 2013)