The Scottish Enlightenment

Dr David Allan

448 items

I. INTRODUCTION (20 items)
The works listed here constitute some of the most accessible, relevant or widest-ranging work on eighteenth-century Scottish culture – sometimes approached from a British or European perspective, sometimes from one which is insularly Scottish. It is likely that they will all have to be consulted quite regularly, and that you will become familiar with most of them.

Recommended reading (4 items)
These texts are perhaps the very best general studies or collections currently in print or available second-hand and so might be regarded as the items most likely to be worth buying yourself


[Book] | Suggested for student purchase

The Scottish Enlightenment: an anthology - Broadie, Alexander, 1997

[Book] | Suggested for student purchase

The Scottish Enlightenment: the historical age of the historical nation - Broadie, Alexander, 2001

[Book] | Suggested for student purchase

The social theory of the Scottish Enlightenment - Berry, Christopher J., 1997


The Scottish Enlightenment - Hugh Trevor-Roper, 1967

[Article]

Lord Dacre and the Politics of the Scottish Enlightenment - Colin Kidd, 2005

[Article]

The Scottish Enlightenment: a social history - Chitnis, Anand C., 1976

[Book]

The Scottish Enlightenment - Davie, George E., 1981
This topic focuses on the culture and intellectual character of the later seventeenth century. Most commentators during the Scottish Enlightenment roundly dismissed their native predecessors. Posterity has usually followed suit. However, recent research has emphasised significant developments in literature, science and legal studies which may have proved surprisingly influential in shaping the eighteenth-century Enlightenment. We
will assess the merits of both standpoints.

**Primary sources (4 items)**

*The history of the sufferings of the Church of Scotland: from the Restauration [sic] to the Revolution: collected from the publick records, original papers, and manuscripts of that time, and other well attested Narratives. By Mr. Robert Wodrow, Minister of the Gospel at Eastwood. Nec studio nec odio* - Robert Wodrow, 1721

| Book | This may also be available to consult in Special Collections at classmark: TypBE.D21WW |

*A hind let loose: Or, An historical representation of the testimonies of the Church of Scotland, for the interest of Christ. [...] - Alexander Shields, 1770*

| Book | This may also be available to consult in Special Collections at classmark: Hay BX9071 |

*Moral gallantry: a discourse wherein the author endeavours to prove that point of honour (abstracting from all other ties) obliges men to be vertuous, and that there is nothing so mean (or unworthy of a gentleman) as vice [...] - George Mackenzie, 1685*

| Book | This may also be available to consult in Special Collections at classmark: TypBL.C85SM |

*The institutions of the law of Scotland* - James Dalrymple Stair, 1981

| Book | Online resource links to 1681 edition. |


| Book |

*Humanism in Sixteenth and Seventeenth-Century Scottish Literature* - John MacQueen

| Chapter |

*Prudence and Patronage: the Politics of Culture in Seventeenth-Century Scotland* - David Allan, 1994

| Article |

*Reconciliation and Retirement in the Restoration Scottish Church: The Neo-Stoicism of Robert Leighton* - David Allan, 1999

| Article |


| Article |

*“In the Bosome of a Shaddowie Grove”: Sir George Mackenzie and the Consolations of Retirement* - David Allan, 1999

| Article |

*Philosophy and politics in later Stuart Scotland: neo-Stoicism, culture and ideology in an age of crisis, 1540-1690* - Allan, David, 2000

| Book |
Week 2. Scottish conditions: a Revolution in a poor country (17 items)

Early eighteenth-century Scots were the beneficiaries of the Protestant, Williamite revolutions of 1688-90 across Britain. Many, however, also believed they lived in a backward country in urgent need of economic modernization. This gave rise to an obsessive concern for “Improvement” which underpinned the Enlightenment. We will
examine the consequences of the Revolution and try to assess Scotland’s real material position in its immediate aftermath.

**Primary sources (3 items)**

Claim of Right, Act Abolishing Prelacy, Abolition of Committee of Articles and Acts Establishing Presbyterian Government and Transferring Patronage

Select transactions of the Honourable the Society of Improvers in the Knowledge of Agriculture in Scotland [...] - Robert Maxwell, 1743

- Book | Read, 'A List of the Members'. [This may also be available to consult in Special Collections at classmark: TypBE.D43SM]

- Selections from the Monymusk Papers (1713-1755) - Henry Hamilton, 1945

- Book

Scotland in the Age of Improvement: essays in Scottish history in the eighteenth century - Nicholas Phillipson, Rosalind Mitchison (eds.), 1996

- Book

Scottish population history from the 17th century to the 1930s - M. W. Flinn, 1977

- Book

Agriculture and society in seventeenth-century Scotland - I. D. Whyte, 1979

- Book

Scottish Agriculture before the Improvers—an Exploration - T C Smout, Alexander Fenton, 1965

- Article

Before the Improvers - Ian Whyte, 1995

- Article

The making of the Scottish countryside - M. L. Parry, Terry Slater (eds.), 1980

- Book

The transformation of rural Scotland: social change and the agrarian economy, 1660-1815 - T. M. Devine, 1994

- Book

Scottish trade on the eve of Union, 1660-1707 - Smout, T. C., 1963

- Book

Kindred and Adjoining Kingdoms - K. Wrightson

- Chapter

The Scottish Nobility and the Revolution of 1688-89 - Bruce Lenman

- Chapter
The Reluctant Revolutionaries? - I. B. Cowan

Church and State Transformed? - I. B. Cowan

King William and the Scottish politicians - P. W. J. Riley, 1979

British History 1660-1832: national identity and local culture - Alexander Murdoch, 1998

III. POLITICS AND RELIGION IN SCOTLAND (76 items)

Week 3. The Union debates and after: civic humanism and Improvement (20 items)

The parliamentary act of Union with England in 1707 has always been seen as singularly important in making possible the subsequent Enlightenment in Scotland. We will examine the extraordinary national debate about Scotland’s political future, in which great significance attached to comparisons with the classical republics of antiquity and to the need to improve the country’s position in the world.

Primary sources (4 items)

The Treaty of Union of the Two Kingdoms of Scotland and England

See, e.g.: [http://www.legislation.gov.uk/aosp/1707/7](http://www.legislation.gov.uk/aosp/1707/7)

Political works - Andrew Fletcher, John Robertson, 1997

Selected political writings and speeches [of] Andrew Fletcher of Saltoun - Fletcher, Andrew, Daiches, David, 1979

The history of the union between England and Scotland - Daniel Defoe, George Chalmers, 1786

Scotland: a new history - Lynch, Michael, 1992

The Machiavellian moment: Florentine political thought and the Atlantic republican tradition - J. G. A Pocock, 1975

Republicanism, liberty, and commercial society, 1649-1776 - David Wootton, 1994
<table>
<thead>
<tr>
<th><strong>Book</strong></th>
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<tbody>
<tr>
<td><strong>The Scottish Enlightenment at the Limits of the Civic Tradition</strong> - John Robertson</td>
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<tr>
<td><strong>Divergence and Union</strong> - Mark Goldie</td>
</tr>
<tr>
<td><strong>Scottish Unionism and the Beginnings of Defoe Criticism</strong> - Jeffrey Hopes, 1997</td>
</tr>
<tr>
<td><strong>Andrew Fletcher and the Treaty of Union</strong> - P.H. Scott, 1994</td>
</tr>
<tr>
<td><strong>Andrew Fletcher's Vision of Union</strong> - John Robertson</td>
</tr>
<tr>
<td><strong>A union for empire: political thought and the British Union of 1707</strong> - John Robertson, 1995</td>
</tr>
<tr>
<td><strong>'Bought and sold for English gold'? explaining the union of 1707</strong> - Christopher A. Whatley, 1994</td>
</tr>
<tr>
<td><strong>Economic Causes and Consequences of the Union of 1707: A Survey</strong> - Christopher A. Whatley, 1989</td>
</tr>
<tr>
<td><strong>The Union of 1707</strong> - Chris Munro</td>
</tr>
<tr>
<td><strong>Scotland's relations with England: a survey to 1707</strong> - Ferguson, William, 1994</td>
</tr>
<tr>
<td><strong>The Scots and the Union</strong> - Christopher A. Whatley, Derek J. Patrick, 2006</td>
</tr>
</tbody>
</table>

| **Chapter** |

Week 4. Kirk and university: toleration and the triumph of Moderatism (31 items)

Tradition asserts that the eighteenth-century Enlightenment across Europe was a comprehensive attack on organized religion and orthodox belief. Yet there are grounds for thinking that the Scottish experience was very different. The Kirk, the clergy and the universities played a crucial role both in promoting intellectual freedom and in producing
the great literary and philosophical works of the age. This topic explores the peculiar flavour that this gave both to Scottish religion and to the Enlightenment in Scotland.

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**Primary sources (5 items)**

**Ecclesiastical characteristics [...]**  - John Witherspoon, William Bradford, Thomas Bradford, 1767  
[Book] | This may also be available to consult in Special Collections at classmark: s BX9178.W5F6

**Sermons**  - Hugh Blair, Finlayson, James, 1820  
[Book] | Multiple e-book editions of all volumes also available.

**An historical disquisition concerning the knowledge which the ancients had of India: and the progress of trade with that country prior to the discovery of the passage to it by the Cape of Good Hope: with an appendix**  - William Robertson, 1791  
[Book] | This may also be available to consult in Special Collections at classmark: s PA3016.I6R7

**The autobiography of Dr. Alexander Carlyle of Inveresk 1722-1805**  - Burton, John Hill, 1990  
[Book]

**Heads of a course of lectures on civil history**  - William Wight, 1772  
[Book] | This may also be available to consult in Special Collections at classmark: TypBG.D70FC

**The theology and theologians of Scotland: chiefly of the seventeenth and eighteenth centuries**  - Walker, James, 1872  
[Book]

“From Protest to Reaction”: the Moderate Regime in the Church of Scotland, 1752-1805  - I.D.L. Clark  
[Chapter]

Church and university in the Scottish Enlightenment: the moderate literati of Edinburgh  - Richard B. Sher, 1985  
[Book]

Church and theology in enlightenment Scotland: the Popular Party, 1740-1800  - John R. McIntosh, 1998  
[Book]

Enlightened evangelicalism: the life and thought of John Erskine  - Jonathan M. Yeager, 2011  

Scottish Presbyterians and the Act of Union, 1707  - Jeffrey Stephen, 2007  

Protestantism, Presbyterianism and National Identity in Eighteenth-Century Scottish
History - David Allan


Patronage and Party in the Church of Scotland, 1750-1800 - Richard Sher, Alexander Murdoch

"Bustling Artisans": Church Patronage at South Leith in the 1740s and 1750s - R. A. Houston, 1994


Enlightenment and religion: rational dissent in eighteenth-century Britain - Knud Haakonssen, 1996

‘Aikenhead the Atheist’: The Context and Consequences of Articulate Irreligion in the Late Seventeenth Century - Available in the library and as an e-book.


Moderate and Evangelical Thinking in the Later Eighteenth Century: Differences and Shared Attitudes - F. Voges, 1986


The Scottish Episcopalian Clergy and the Ideology of Jacobitism - Bruce Lenman

The Heavenly City of the Eighteenth-Century Moderate Divines - John Dwyer

Scottish Universities in the Eighteenth Century, 1690-1800 - Roger Emerson, 1977


The Scottish Professoriate and the Polite Academy, 1720-1770 - Peter Jones
Eighteenth-century Scots had a deeply ambivalent identity - sometimes proud Scots, sometimes insecure North Britons. Their political arrangements also entangled them in a web of government patronage, whose damaging effects on liberty greatly concerned many of Scotland’s most intelligent Whig thinkers. We will examine what it was, in the light of Union, to be “Scottish”, and why “corruption” so preoccupied the Scots.

Primary sources (4 items)

Essays, moral and political: By David Hume, Esq - David Hume, 1748

Political discourses. By David Hume, Esq - David Hume, 1754

View of the political state of Scotland in the last century - Charles Elphinstone Adam, 1887

Letters of Alexander Hume Campbell to Earl of Marchmont

Patronage and politics in Scotland 1707-1832 - Ronald M. Sunter, 1986

Who Steered the Gravy Train? - John Simpson
The management of Scottish society 1707-1764: power, nobles, lawyers, Edinburgh agents and English influences - John Stuart Shaw, 1983


Scottish county government in the eighteenth and nineteenth centuries - Whetstone, Ann E., 1981

“Nothing but Struggalls and Coruption” - David Brown

The people above: politics and administration in mid-eighteenth century Scotland - Alexander Murdoch, 1980


Academic patronage in the Scottish enlightenment: Glasgow, Edinburgh and St Andrews universities - Roger L. Emerson, 2008

Henry Dundas Revisited - John Dwyer, Alexander Murdoch, 1988


The Dundas despotism - Michael Fry, 1992

The Scottish Enlightenment and the militia issue - John Robertson, 1985

The Nation as Community - John Dwyer, 1990

Problems of Nationalism, Identity and Improvement in Later Eighteenth-Century Scotland - T. C. Smout

Britons: forging the nation, 1707-1837 - Linda Colley, 1996
Available in the library and as an e-book.

Opinion and reform in Hume's political philosophy - John B. Stewart, 1992

Ulysses Bound? Venice and The Idea of Liberty from Howell to Hume - David Wootton
David Wootton, ‘Ulysses Bound? Venice and The Idea of Liberty from Howell to Hume’

The political history of eighteenth-century Scotland - John Stuart Shaw, 1999

British Identities Before Nationalism: Ethnicity and Nationhood in the Atlantic world, 1600-1800 - Colin Kidd, 1999

IV. POLITE SOCIETY (93 items)

Week 7. Addison and Ramsay: the renovation of culture and society?
Joseph Addison and The Spectator enjoyed immediate and lasting success in Scotland. Avidly read and constantly imitated, his masterly essays on sociability shaped the literary renaissance of Watson and Ramsay as well as defining for eighteenth-century Scots normative standards in propriety, reasonableness and taste. We will explore the problems of reviving Scottish literature in a manner that was strongly influenced by English models, and some of the many resonances that Addison’s concern for “politeness” struck in Scottish circles.

Primary sources (6 items)

The Spectator - Addison, Joseph
Esp. essays 1-20, use any edition.

The works of Allan Ramsay - Allan Ramsay, 1972
"Journal of the Easy Club"

The gentle shepherd: a Scots pastoral comedy: with the songs. By Allan Ramsay - Allan Ramsay, 1776
Numerous print editions also available in Special Collections.

The ever green: a collection of Scots poems, wrote by the ingenious before 1600 - Allan Ramsay, 1876
Read 'Preface'. [Available in the library and as an e-book.]

Poems - Allan Ramsay, 1974
Read - Preface

A choice collection of comic and serious Scots poems - Watson, James, 1977
<table>
<thead>
<tr>
<th>Chapter/Article/Book</th>
<th>Author/Title</th>
<th>Date</th>
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<tbody>
<tr>
<td>The Scottish Merchant Community, 1680-1740</td>
<td>T. M. Devine</td>
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<tr>
<td>The Social Background of the Scottish Renaissance</td>
<td>John Clive</td>
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<tr>
<td>Culture and Society in the Eighteenth-Century Province: the Case of Edinburgh and the Scottish Enlightenment</td>
<td>Nicholas Phillipson</td>
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<tr>
<td>Politics, Politeness and the Anglicisation of Early Eighteenth-Century Scottish Culture</td>
<td>Nicholas Phillipson</td>
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<tr>
<td>Politics and Politeness in the Reigns of Anne and the Early Hanoverians</td>
<td>Nicholas Phillipson</td>
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<td>Sociability and power in late-Stuart England</td>
<td>Susan E. Whyman, 1999</td>
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<td>Allan Ramsay</td>
<td>Martin, Burns, 1931</td>
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<td>Allan Ramsay and the Easy Club</td>
<td>Alexander Law, 1989</td>
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<td>Were the Easy Club Jacobites?</td>
<td>Murray Pittock, 1990</td>
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<td>Watson’s Choice, Ramsay’s Voice</td>
<td>A.M. Kinghorn, 1992</td>
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<tr>
<td>The Intellectual Background to the Vernacular Revival before Burns</td>
<td>F.W Freeman, 1981</td>
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<tr>
<td>The Englishness of Watson</td>
<td>Harriet Wood</td>
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<tr>
<td>The Enlightenment and Social Structure</td>
<td>Roger Emerson</td>
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<tr>
<td>Virtuous discourse: sensibility and community in late eighteenth-century Scotland</td>
<td>John Dwyer, 1987</td>
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Week 8. The enlightened metropolis: Edinburgh (24 items)

Edinburgh was the definitive “hotbed of genius” and the self-appointed “Athens of the North”, home to a galaxy of academic and literary talent, the traditional focus for Scottish professional life and, by the last quarter of the century, a centre of cultural excellence recognised internationally. This topic will try to discover how the social fabric of Edinburgh life, the physical environment of the Old Town as well as the bold departure of the eighteenth-century New Town, both generated and reflected the patriotic and cultural obsessions of the age.

Primary sources (6 items)

“Proposals” for Edinburgh’s New Town - 1752

Memorials of his time - Henry Cockburn, 1971

Traditions of Edinburgh - Robert Chambers, 1967

Scotland and Scotsmen in the eighteenth century - John Ramsay, 1888

The history of Edinburgh - Hugo Arnot, 1779

Edinburgh life in the eighteenth century, with an account of the fashions and amusements of society: selected and arranged from "Captain Topmam's letters" - Topham, Edward, 1900
<table>
<thead>
<tr>
<th>Title</th>
<th>Author(s)</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Capital of the mind: how Edinburgh changed the world</td>
<td>James Buchan</td>
<td>2003</td>
</tr>
<tr>
<td>Edinburgh: the golden age</td>
<td>Mary Cosh</td>
<td>2003</td>
</tr>
<tr>
<td>The social life of Scotland in the eighteenth century</td>
<td>Henry Grey Graham</td>
<td>1937</td>
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<tr>
<td>Sociability and society in eighteenth century Scotland</td>
<td>John Dwyer, Richard B. Sher (eds.)</td>
<td>1993</td>
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<tr>
<td>Edinburgh</td>
<td>David Daiches</td>
<td>1978</td>
</tr>
<tr>
<td>The making of classical Edinburgh, 1750-1840</td>
<td>A. J. Youngson</td>
<td>1993</td>
</tr>
<tr>
<td>Order in space and society</td>
<td></td>
<td>1982</td>
</tr>
<tr>
<td>Domes of Enlightenment: Two Scottish University Museums</td>
<td>Thomas A. Markus</td>
<td></td>
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<tr>
<td>Class and Classification in the Buildings of the Late Scottish Enlightenment</td>
<td>T. A. Markus</td>
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<td>James Craig, 1744-1795: &quot;the ingenious architect of the New Town of Edinburgh&quot;</td>
<td>Catherine Cruft, Andrew G. Fraser (eds.)</td>
<td>1995</td>
</tr>
<tr>
<td>George Drummond</td>
<td>W. Baird</td>
<td>1911</td>
</tr>
<tr>
<td>Edinburgh in the age of reason</td>
<td>Douglas Young</td>
<td>1967</td>
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<tr>
<td>Edinburgh in the age of Sir Walter Scott</td>
<td>Douglas Young</td>
<td>1965</td>
</tr>
<tr>
<td>Edinburgh: the Golden Age, 1769-1832</td>
<td>Michael Joyce</td>
<td>1951</td>
</tr>
<tr>
<td>Literacy, Education and the Culture of Print in Enlightenment Edinburgh</td>
<td>R. A. Houston</td>
<td>1993</td>
</tr>
<tr>
<td>Social change in the Age of Enlightenment: Edinburgh, 1660-1760</td>
<td>R. A. Houston</td>
<td>1994</td>
</tr>
<tr>
<td>Fire and Filth: Edinburgh’s Environment, 1660-1760</td>
<td>R. A. Houston</td>
<td>1994</td>
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</table>

**Week 9. Provincial cultures: Glasgow, Aberdeen and beyond?** (26 items)
The role of Glasgow and Aberdeen in eighteenth-century Scotland was both complex and dynamic. On the one hand these towns were home to smaller-scale reflections of Edinburgh developments. On the other, distinctive religious and political traditions, as well as rapidly changing economic structures, made them natural counterweights to Edinburgh, and even focuses for ideas which contrasted starkly with those of the Scottish capital. We will explore the tensions which emerged between Scotland’s major towns as the eighteenth century progressed, and consider the case for regarding the Scottish Enlightenment as a truly national phenomenon.

**Primary sources** (3 items)

- **The theory of moral sentiments** - Adam Smith, 2000
- **The minstrel: or, the progress of genius: in two books. With some other poems. By James Beattie, LL.D** - James Beattie, 1797
- **A Treatise on Rhetorick** - Robert Watson

- **Provincial Readers and Book Culture in the Scottish Enlightenment: The Perth Library, 1784-c.1800** - D. Allan, 2002
- **The Scottish Enlightenment and the Politics of Provincial Culture: The Perth Literary and Antiquarian Society, ca. 1784-1790** - David Allan, 2003
- **‘An Infant Son to Truth Engage’: Virtue, Responsibility and Self-Improvement in the Reading of Elizabeth Rose of Kilravock** - Mark Towsey, 2007
- **Aberdeen and the Enlightenment: proceedings of a conference held at the University of Aberdeen** - Jennifer J. Carter, Joan H. Pittock (eds.), 1987
- **Professors, patronage and politics: the Aberdeen universities in the eighteenth century** - Roger L. Emerson, 1992
To a degree unimaginable today, eighteenth-century social life for the professional classes revolved around attendance at clubs, societies and other membership-based private institutions, which met in taverns, oyster bars and coffee houses not only in London, Dublin and Philadelphia but in Edinburgh, Glasgow and Aberdeen. Shaped by Addison’s journalism, these activities had profound cultural and political significance. We will examine the concerns of those who formed and patronised these organisations, and the role that they played in creating the civic world of the Scottish Enlightenment.

Primary sources (2 items)

Minute Book of the Newtonian Society (1760) (Edinburgh University Library, MS. Gen. 1423)

[photocopy]

H. Lewis Ulman, (ed.) Minutes of the Aberdeen Philosophical Society, 1758-1773 (1990)

[photocopy]

The pleasures of the imagination: English culture in the eighteenth century - John Brewer, 1997


Scotland’s age of improvement: a survey of eighteenth-century literary clubs and societies - Davis D. McElroy, 1969

[Book]

British clubs and societies 1580-1800 - Peter Clark, 2000

[Book]

The Enlightenment and Social Structure - Roger Emerson

[Chapter]

The Philosophical Society of Edinburgh, 1737-1747 - Roger L. Emerson, 1979

[Article]

The Philosophical Society of Edinburgh 1748-1768 - Roger L. Emerson, 1981

[Article]

The Philosophical Society of Edinburgh 1768-1783 - Roger L. Emerson, 1985

[Article]

The Edinburgh Society for the Importation of Foreign Seeds - Roger Emerson, 1982

Thomas Reid in the Glasgow Literary Society - Kathleen Holcomb

Science reorganized: scientific societies in the eighteenth century - James E. McClellan, 1985


The Beggar's Benison: sex clubs of Enlightenment Scotland and their rituals - David Stevenson, 2001

A nation of readers: the lending library in Georgian England - David Allan, 2008

Week 11: t.b.a.

V. PHILOSOPHICAL TRADITIONS (66 items)

Week 1. The great tradition: Hutcheson, Reid, Stewart (25 items)
Before the eighteenth century was over, Scotland’s philosophers had acquired an international reputation whose impact may be traced in the university curricula of the nineteenth-century world. Frances Hutcheson, the proponent of the “moral sense”, was the philosophical founding father of the Scottish Enlightenment. Later, the “common sense” school of Reid and Stewart, which attempted to counter the dangerous scepticism of David Hume, ensured the dominance of the “Scottish Philosophy”. This topic will try to sketch out the cultural roots and the social and political context of these ideas.

Primary sources (8 items)

Francis Hutcheson: an inquiry concerning beauty, order, harmony, design - Francis Hutcheson, Peter Kivy (ed.), 1973

An inquiry into the original of our ideas of beauty and virtue - Francis Hutcheson, 1738

Dissertations moral and critical - James Beattie, 1783

This may also be available to consult in Special Collections at classmark: s
The theory of moral sentiments - Adam Smith, Knud Haakonssen, 2002

Essays on the intellectual powers of man - Thomas Reid, 2002

An inquiry into the human mind - Thomas Reid, 1997

Elements of the philosophy of the human mind - Dugald Stewart, 1813

Outlines of moral philosophy - Dugald Stewart, 1870

A history of Scottish philosophy - Alexander Broadie, 2009

Studies in the philosophy of the Scottish Enlightenment - M. A Stewart, 1990

Philosophy and science in the Scottish Enlightenment - Peter Jones, 1988

Philosophers of the Scottish enlightenment - V. Hope, 1984

Francis Hutcheson: his life, teaching and position in the history of philosophy - William R. Scott, 1992

Francis Hutcheson - T. D. Campbell

Reid on ethics - Sabine Roeser, 2010

James Beattie - Everard H. King, 1977

Hume and the Origins of the Common Sense School - George Davie, 1952

Hume and his Scottish Critics - David Fate Norton
Week 2. David Hume: sceptical empiricism (14 items)

David Hume was the most important and most original thinker produced by eighteenth-century Scotland. His principal achievement was to undermine faith in a series of prevailing philosophical orthodoxies and to advance the claims of scepticism to be taken seriously. His work, which greatly troubled his Scottish contemporaries, demands our own attention. We shall be especially concerned with his Scottish environment and with his contributions to contemporary Scottish debates.

Primary sources (3 items)

Dialogues concerning natural religion and other writings - David Hume, 2007


Selected essays - Hume, David, 1993

The Edinburgh history of Scottish literature - Brown, Ian, 2007
A history of Scottish philosophy - Alexander Broadie, 2009

British philosophy and the age of enlightenment - Stuart Brown, 1996

The life of David Hume - Ernest Campbell Mossner, 1954

David Hume, common-sense moralist, sceptical metaphysician - David Fate Norton, 1982

The philosophy of David Hume: a critical study of its origins and central doctrines - Norman Kemp Smith, 1941

Between Superstition and Enthusiasm - Knud Haakonssen

Hume's philosophy of common life - Donald W. Livingston, 1984

The moral and political philosophy of David Hume - John Benjamin Stewart, 1963

Opinion and reform in Hume's political philosophy - John B. Stewart, 1992

Hume - Nicholas Phillipson, 1989

Week 3. Philosophy of nature: Black and Hutton (27 items)
Following the progress made in economic improvement and philosophical empiricism, the Scottish Enlightenment also claimed to be able to advance human knowledge and understanding of the natural world. The chemist Joseph Black and his friend James Hutton, the first modern geologist, tried to make good this claim. This topic will explore the connections between scientific and other thought in Scotland.

Primary sources (3 items)


History of Astronomy - Adam Smith

An account of Sir Isaac Newton's philosophical discoveries: in four books - Colin MacLaurin, 1750

QA35.M2N3
Church and university in the Scottish Enlightenment: the moderate literati of Edinburgh - Richard B. Sher, 1985

Seeking nature's logic: natural philosophy in the Scottish enlightenment - David B. Wilson, 2009

Science and medicine in the Scottish Enlightenment - Charles W.J. Withers, Paul Wood, 2002

The Rise and Fall of Scottish Science - J. R. R. Christie

Philosophical chemistry in the Scottish Enlightenment: the doctrines and discoveries of William Cullen and Joseph Black - Arthur L. Donovan, 1975

Scottish philosophy and British physics, 1750-1880: a study in the foundations of the Victorian scientific style - Richard Olson, 1975

Hospital life in Enlightenment Scotland: care and teaching at the Royal Infirmary of Edinburgh - Guenter B. Risse, 1986


The University of Edinburgh in the Late Eighteenth Century: Its Scientific Eminence and Academic Structure - J. B. Morrell

Science, culture, and politics in Britain, 1750-1870 - Jack Morrell, 1997

James Hutton on Religion and Geology: the Unpublished Preface to his Theory of the Earth (1788). - Dennis R. Dean

James Hutton: the founder of modern geology - Donald Bertram McIntyre, Alan McKirdy, 1997

Property, Patronage, and the Politics of Science: The Founding of the Royal Society of Edinburgh - Steven Shapin, 2009

The Audience for Science in Eighteenth Century Edinburgh - Steven Shapin, 1974
VI. THE SCIENCE OF MAN (72 items)

Week 4. Materialism and commercial society (37 items)
A central achievement of the Scottish Enlightenment was the development, within what Hume called the “Science of Man”, of a sophisticated analysis of the historical evolution of society as a reflection of its economic structure. Epitomised by Smith's Wealth of Nations and often dependent on conjectural theories of general human progress, the Scottish project was shaped both by commonplace Enlightenment assumptions and by the topical questions arising in a country undergoing rapid commercial and industrial change. Taking as our texts some of the most important works of European economic thought, we will ask why it was that eighteenth-century Scotland produced them.

Primary sources (5 items)
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<td>David Hume</td>
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<td>Esp. “Of the Origin of Government”, “Of Commerce” [1752</td>
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<td>Sketches of the history of man</td>
<td>Kames, Henry Home</td>
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<td>Christopher J. Berry</td>
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<td>David Allan</td>
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<td>scholarship in early modern history</td>
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<td>Ryan Patrick Hanley</td>
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<td>A.S. Skinner</td>
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<td>Frank Palmeri</td>
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<td>The Scottish moralists on human nature and society</td>
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From Savage to Scotsman: Conjectural History in the Scottish Enlightenment - H. M. Hopfl, 1978

Scotland as the Model of Mankind: Lord Kames’ Philosophical View of Civilization - George Stocking

The Origin of Property and the Development of Scottish Historical Science - Paul Bowles, 1985

The rise of political economy in the Scottish enlightenment - Tatsuya Sakamoto (ed.), 2003

Hume - Nicholas Phillipson, 1989

‘This Inquisitive Age’: Past and Present in the Scottish Enlightenment - David Allan, 1997

Sceptical Medievalism: The Problem of Arthurian Historicity in the Scottish Enlightenment - David Allan

Adam Smith: an enlightened life - N. T. Phillipson, 2010

Adam Smith and the character of virtue - Ryan Patrick Hanley, 2009

The age of the passions: an interpretation of Adam Smith and Scottish Enlightenment culture - John Dwyer, 1998

Inventing human science: eighteenth-century domains - Christopher Fox, Roy Porter, Robert Wokler, 1995

The rise of social theory - Johan Heilbron, Sheila Gogol, 1995


On the wealth of nations: contemporary responses to Adam Smith - Ian Simpson Ross, 1998
Week 5. Adam Ferguson: progress and decay (17 items)
Adam Ferguson, now interred in the Priory churchyard in St Andrews, was one of the eighteenth century’s most original and most influential thinkers. His singular achievement was to mingle classical Roman political morality with fashionable Enlightenment philosophizing in such a way as to produce a sceptical and thought-provoking analysis of modern society – selfish, deceitful and, in his view, on the road to destruction. This topic will examine how, in developing a critique of the moral basis of commercial society, this Scot managed to establish the new discipline of sociology.

Primary sources (2 items)

**Essay on the history of civil society** - Adam Ferguson, 1995
- Various e-book editions also available via Saulcat.

**The history of the progress and termination of the Roman Republic** - Adam Ferguson, 1852
- The 1805 edition may also be available to consult at Special Collections at classmark: s DG235.F3

**Adam Ferguson** - David Allan, 2006

**Adam Ferguson: history, progress and human nature** - Eugene Heath, Vincenzo Merolle (eds.), 2008

**The social and political thought of Adam Ferguson** - David Kettler, 1965
Man and society: the Scottish inquiry of the eighteenth century - Gladys Bryson, 1968

Adam Ferguson, Adam Smith, and the Problem of National Defense - Richard B. Sher, 1989

Ferguson and Montesquieu: Tacit Reproaches? - Sheila Mason, 1988

Adam Ferguson and the Surprising Robustness of Civil Society - Ernest Gellner

Conjectural History, Sociology and Social Change in Eighteenth-Century Scotland - J. D. Brewer

Civil or Commercial? Adam Ferguson’s Concept of Civil Society - J. Varty

Translating the Enlightenment: Scottish civic discourse in eighteenth-century Germany - Fania Oz-Salzberger, 1995

Barbarism and religion - J. G. A Pocock, 1999

Society and sentiment: genres of historical writing in Britain, 1740-1820 - Mark Phillips, 2000

The passionate society: the social, political and moral thought of Adam Ferguson - Lisa Hill, 2006

Adam Ferguson in the Scottish enlightenment: the Roman past and Europe's future - Iain McDaniel, 2013


Week 6. William Robertson (18 items)
Robertson was perhaps the age's most popular historian, an international best-seller who combined elegantly philosophical histories with leadership of the Kirk and Principalship of the University of Edinburgh. His studied moderation, his scepticism of previous historical orthodoxies and the extraordinary scope which conjectural methods gave to his narratives make him an example of Enlightenment history at its most distinctive. Again we will examine his works to see how they relate to the condition of eighteenth-century Scots.

Primary sources (2 items)
<table>
<thead>
<tr>
<th>Title</th>
<th>Author</th>
<th>Year</th>
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<tbody>
<tr>
<td>The History of the Reign of Emperor Charles V</td>
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<td>The 1869 edition may also be available to consult at Special Collections at classmark: s D7.P8E69</td>
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<td>The History of America</td>
<td>William Robertson</td>
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<td>Narratives of enlightenment: cosmopolitan history from Voltaire to Gibbon</td>
<td>Karen O'Brien</td>
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<td>William Robertson and the expansion of empire</td>
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<td>The &quot;Progress of Ambition&quot;: Character, Narrative, and Philosophy in the Works of William Robertson</td>
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</table>
IV. THE ENCYCLOPAEDIA BRITANNICA (50 items)

The history of the Encyclopaedia Britannica (17 items)

In giving rise to the English-speaking world’s best-known compendium of existing knowledge, the Scottish Enlightenment revealed much about its intellectual culture and about its assumption of the value of universal learning to polite, commercial society. More widely, the Encyclopaedia in successive editions provided a focus for the work of many leading Scottish scholars. This topic will also examine the condition and status of the “literati” – Scotland’s writers and thinkers – in their own time.

Primary sources (4 items)

Encyclopaedia Britannica, 1st edition (1768-1771), sample articles

Dissertation Exhibiting a general view of the progress of metaphysical, ethical, and political philosophy since the revival of letters in Europe - Dugald Stewart, 1822


My own life and times, 1741-1814 - Thomas Somervelle, 1861

Diary of George Ridpath - George Ridpath, James Balfour Paul (ed.), 1922

The pleasures of the imagination: English culture in the eighteenth century - John Brewer, 1997

Esp. cap. 3. [Available in the library and as an e-book.]

The early Britannica: the growth of an outstanding encyclopedia - Frank A. Kafker, Jeff Loveland, 2009
In the translated Gaelic epic poems of Ossian, the Scottish Enlightenment unintentionally provided Napoleon Bonaparte with his favourite reading. However, their ingenious creator, James Macpherson, had also practised on Edinburgh’s gullible literati one of the world’s most notorious literary confidence tricks. Above all, Ossian tapped into a burgeoning cult of sentiment and sensibility among Scotland’s readers and critics, a movement particularly associated with the raging fashion for the novels of Smollett and Mackenzie. We will examine how it was that the literati rashly embraced Macpherson’s work, and why Scots from the 1760s onwards became caught up in the taste for literary emotionalism which ultimately gave rise to Romanticism.
### Primary sources (3 items)

<table>
<thead>
<tr>
<th>Title</th>
<th>Author/Editor</th>
<th>Year</th>
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<tbody>
<tr>
<td>The expedition of Humphry Clinker</td>
<td>Tobias Smollett</td>
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<td>M. A. Goldberg</td>
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<td>M. A. Goldberg</td>
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<td>Scots, Savages, and Barbarians: Humphry Clinker and the Scots' Philosophy</td>
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<td>Murray Pittock</td>
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</table>
The “Great Unknown”, the long-anonymous author of Waverley and of several other Scottish-based novels which enjoyed sensational literary success in Britain, Europe and North America, was a complex product of the Scottish Enlightenment, both an admiring pupil and a wary critic of its leading figures. In Scott the exploration of Scotland’s own identity and historical development reached out to a worldwide audience, in the process shaping an understanding of “Scottishness” - a land of misty mountains, lonely glens and betartaned heroes - which remains extraordinarily prevalent to this day. Our task will be to explain why this happened and how Scotland’s experiences in the eighteenth century shaped what were the first genuine historical novels.
By as early as the 1790s and with growing finality by the 1820s, Scottish commentators expressed the view that their Golden Age was over: the Scottish Enlightenment had fizzled out. Explaining this has remained a major problem for the historian: was Scotland’s cultural decline simply about the death of certain key individuals or was there something
more fundamental at work, a changed and hostile environment or the growing influence of new and less conducive ideas and philosophies? We will examine some contemporary testimony, and attempt to answer this question for ourselves.

**Primary sources (3 items)**

<table>
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Subverting Scotland's past - Colin Kidd, 1993


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Enlightenment to Renaissance: Scottish Culture in the Nineteenth Century - Christopher Harvie

The eclipse of Scottish culture: inferiorism and the intellectuals - Craig Beveridge, Ronald Turnbull, 1989

Scotland in the age of the Disruption - Stewart J Brown, Michael Fry (eds.), 1993

Scottish men of letters and the new public sphere, 1802-1834 - Barton Swaim, 2009

Intellectual politics and cultural conflict in the Romantic period: Scottish Whigs, English radicals and the making of the British public sphere - Alex Benchimol, 2010

Week 11: t.b.a.
The Scottish Enlightenment refers to the period of intellectual ferment in Scotland, between roughly the 1740s and 1790s. During this period, Scottish academicians and intellectuals distinguished themselves for numerous breakthroughs philosophy, ethics, history, jurisprudence, sociology, political science and, of course, economics. These questions were foremost on the minds of the Scottish philosophers of the 18th Century. As so many times before, they looked to their French counterparts for answers.
Scottish Enlightenment, the conjunction of minds, ideas, and publications in Scotland during the whole of the second half of the 18th century and extending over several decades on either side of that period. Contemporaries referred to Edinburgh as a "hotbed of genius." Voltaire in 1762 wrote in