ABSTRACTS

Lyn Bennett, Dept. of English, Dalhousie University
Sir Thomas Browne and the Rhetoric of Healing
Addressing the problem of how his expressed beliefs are specifically those of a physician, this paper considers the tentative, exploratory mode of Sir Thomas Browne's *Religio Medici* in comparison with that of his professionalizing diatribe, *Pseudodoxia Epidemica*. In both form and substance, the highly argumentative *Pseudodoxia* may contrast with the *Religio*'s oft-noted uncertainty, yet Browne's understanding of rhetoric suggests a professional epistemology so inextricably bound up with beliefs about religion that it belies the assuredness the *Pseudodoxia* insistently imparts. Read in conjunction with the seventeenth-century rhetoric of healing, it becomes clear that Browne's *religio* is indeed compatible with his *medici*.

Adriana Benzaquén, Department of History, Mount Saint Vincent University
Locke's Children: Letters as Sources for the Historical Study of Early Modern Childhood
In this presentation I will discuss how I am using letters as the main source in my current project, a study of children in England in the late-seventeenth and early-eighteenth century. Specifically, I am focusing on the children in John Locke's circle of friends and acquaintances and the adults who looked after them and designed their education (and by "education" I mean not just intellectual and moral but also *physical* education, the care of the child's body). In addition to Locke's correspondence, I am examining the unpublished letters and papers of several of his close friends, including the Somerset landowner and politician Edward Clarke of Chipley and his wife Mary, for whose eldest son Locke wrote the letters that he later published as *Some Thoughts concerning Education*; the Quaker merchant Benjamin Furly, in whose house in Rotterdam Locke lived while in exile, and the Irish natural philosopher William Molyneux. Children were a recurring topic of discussion in the letters written by adults: fathers, mothers, friends, relatives, servants, tutors, physicians. Moreover, the collections comprise a significant number of letters written by the children themselves, at different ages and stages of their lives. Because the surviving evidence is so rich—many hundreds of letters written by scores of different correspondents over several decades, plus account books, marriage records, wills, poems, recipes—it is possible to examine the lives of "Locke's children" in detail and distinguish elements that were common to different childhoods from those that varied based on gender, class, birth order, ability and personality. Through analysis of a few examples I will show how the letters shed light on children's experiences and on their relationships with the adults in their lives.

Wendy Churchill, Dept. of History, University of New Brunswick
The Protection of a Professional Reputation in the Eighteenth-Century Medical Marketplace: Dr George Cheyne, "Mrs Barry", Sir Hans Sloane, and the 1720 Postscript

On 14 November 1720, the prominent Bath physician George Cheyne wrote to the illustrious London-based physician Hans Sloane regarding the medical case of Catherine Walpole (the eldest daughter of Robert Walpole, the Whig politician who would soon become prime minister). Included as a postscript to this letter was Cheyne's repudiation of "the story" circulating about his involvement in the case of a former female patient, one "Mrs Barry". While Cheyne treated both patients for 'hysterical' symptoms, Walpole's medical case was important enough to guarantee that Sloane would neither miss nor ignore the postscript on Barry. Although Cheyne did not explicitly reiterate the details of "the story" (or from whom it came), he clearly believed it to be unfavorable and potentially damaging to his professional reputation. By subtly critiquing Mrs Barry's actions, character, and credibility, the postscript reveals Cheyne's reaction to a female patient whose conduct did not conform to his expectations about the patient-practitioner relationship; Cheyne's comments also highlight his attempt to protect his medical expertise and moral authority from accusation and/or censure. As the overseer of a vast consultation correspondence network in his roles as Secretary of the Royal Society and President of the Royal College of Physicians of London, Sloane referred many affluent patients to Cheyne; Sloane's confidence in Cheyne's expertise and etiquette would have been paramount in the continuance of this alliance and referral system. It is probable that Cheyne was particularly keen to reinforce his medical expertise and to justify his actions to Sloane due to his lack of success in the ongoing case of Mistress Walpole. The competitive and seasonal nature of Bath's medical marketplace may have further exasperated Cheyne's professional insecurities.

Ronald Huebert, Dept. of English, Dalhousie University
Early Modern Spectatorship: Essays in the Interpretation of English Culture 1500-1780
My colleague David McNeil and I are proposing to edit a collection of essays under the title given above. We have already taken a number of early steps, and have recently submitted a formal proposal to a university press. We are therefore at exactly the point in our work where a roundtable discussion would be of interest: far enough down the road to see where obstacles might be hiding, but not so far as to closing off new possibilities. We define spectatorship very broadly to include what went on in early modern theatres, to be sure, but also what happens in visual art which foregrounds the idea of watching or being watched, or the public dissections carried on in anatomy theatres, the staged executions of criminals (including King Charles I), the production of topographical poetry, and the anxiety about whether one should or should not use images of the divine to stimulate meditation.

Joseph Khoury, Dept. of English, St. Francis Xavier University
Machiavelli and Petrarch: A Comparison
Similarities between Machiavelli and Petrarch are present, and one could suppose that they are coincidental. But it seems that the numerous references by Machiavelli to his predecessor are too formal to be mere coincidence. My thesis is not simply that Machiavelli's ideas are influenced by Petrarch, but that Machiavelli reworks Petrarch's ideas, especially his concept of *fortuna.* Petrarch had only partially succeeded in his attempt to do away with Boethius (and Dante's) thoroughly Christianized understanding of the

concept. Machiavelli accepted Petrarch's revised conception but proceeded further with it, attempting to argue that there is no place for God in the political realm. I argue that Petrarch had also realized that his redefined *fortuna* would have to extend to the elimination of God from the political realm and so stopped short of "completing his definition." I further argue that Machiavelli understood that Petrarch had preceded him in his reconception of *fortuna* and was therefore anxious in his approach to the redefinition of the concept partly because Machiavelli revered Petrarch. I will end by proposing a new interpretation of Machiavelli's concept of *fortuna*, one whose foundation lay with his revered predecessor.

Simon Kow, Associate Professor of Humanities, Early Modern Studies Programme, University of King's College
China and Enlightenment Political Thought
I propose to participate at a roundtable by speaking briefly on my book project, provisionally entitled *China and Enlightenment Political Thought*, which will be published by Routledge Press (expected 2016). The book seeks to focus on the significance of Enlightenment views of China for the political thought of the era. The book's aims are twofold: to highlight those aspects of Enlightenment encounters with China which pertain to questions concerning power, justice, rights, duties, sovereignty, secularism, and empire; and to relate these aspects to the history of political thought.
China and Enlightenment Political Thought will attempt to bridge the gap between broad surveys of Western conceptions of China and the history of political thought by showing the ways in which Enlightenment political thinkers—including Bayle, Leibniz, Montesquieu, Voltaire, Diderot, and Herder—engaged in a limited form of comparative, cross-cultural political theory. A number of shorter essays published as book chapters and journal articles—including pieces I have written—have begun to explore the importance of Enlightenment conceptions of China for the history of political thought; *China and Enlightenment Political Thought* will be arguably the first single-authored book on the subject.

Kathryn Morris, Early Modern Studies Programme, University of King's College
Margaret Cavendish: Philosophy and the Imagination
Margaret Cavendish's *The Description of a New World, Called the Blazing World* (1666) describes a beautiful lady's voyage to a fantastic new world, joined "pole to pole" to our own. In the Introduction to the text, Cavendish draws a firm distinction between philosophy and fiction: the former, she says, seeks to find the true causes of natural effects, while the latter allows the writer's imagination to run free, "without regard, whether the thing he fancies, be really existent without his mind or not". *The Blazing World* itself problematizes this distinction, however, as it is clearly a work of fiction with philosophical implications. This paper will explore Cavendish's unusual ideas about the nature of the imagination, arguing that they allow imaginative fiction to serve an important role in the discovery of philosophical truths.

Stephanie Pettigrew, PhD Candidate, Dept. of History, University of New Brunswick
French Witchcraft Belief in Colonial America
Witchcraft belief and practices are a popular field to study in both early modern Europe and colonial America, but few scholars have turned to the archives of New France and Acadia to study this topic. Those who do rarely discuss the trans-Atlantic transfer of belief and the imperial implications of popular belief or the practicability of judicial law in colonial spaces. I propose to discuss these themes by discussing a single Acadian witchcraft trial, the 1684 trial of Jean Campagnard, and comparing it to the French early modern context in an attempt to determine: were the beliefs expressed French? Or were they unique to an Acadian landscape?

Neil G. Robertson, University of King's College
Charles Inglis and Constitutional Liberty
In this paper, I will recount the debate that occurred in 1776 between Thomas Paine and Charles Inglis. Paine published his famous *Common Sense* as a rallying cry to the American Colonists to take up arms against Britain and form an independent republic. This is all very well known. Much less well known is that two months later, Charles Inglis, who would later found the University of King's College in Windsor Nova Scotia, wrote what has been described as the most intellectually compelling loyalist tract in response to Thomas Paine. What is worth noting in Inglis's pamphlet is that while, in the context of the American Revolution it would be reasonable to call him a "Tory", that is to say a loyalist, in the context of 18th century English political thought, it would be more accurate to describe Inglis as a Whig. His defence is a defence of the Glorious Revolution and cites figures of the Enlightenment, above all Montesquieu.
While this debate is interesting in itself - in constitutional terms, it turns out that Inglis is more correct than Paine with his simple minded Republicanism - I want to connect this debate to some debates in contemporary political thought and so recover for today the eighteenth century conception of "constitutional liberty". I will argue that recovering this early modern concept may prove valuable in trying to resolve some apparently intractable divisions that beset contemporary political thought.

Edie Snook, Dept. of English, University of New Brunswick
Margaret Cavendish, Recipes, and the Theory and Practice of Medicine in Early Modern England
Margaret Cavendish's interest in natural philosophy has inspired wide-ranging scholarly interest. Yet, her medical thinking, a subset of that field, has received little attention, even though *Philosophical and Physical Opinions, The Worlds Olio, Grounds of Natural Philosophy*, and *Observations upon Experimental Philosophy* variously examine sicknesses, cures (including Galenic and chemical medicine), physiology, and physicians' learning. This paper will consider how in her prose and in selected poetry in *Poems and Fancies,* Cavendish engages both the medical thinking of her male contemporaries and the rhetoric of the recipe, the core literary form of domestic medicine, commonly used and valued by women and informed by experience, learned and commercial medicine, and social networks. The

paper's investigation of Cavendish's attention to an intellectual culture in which women participated, as well as to male thinkers to whom she is more often compared, highlights her response to the gendered condition of early modern medical discourse.

Gary K. Waite, Dept. of History, University of New Brunswick
Radical Religion and the Formation of New Ideas on the Eve the Early Enlightenment in the Netherlands, 1570-1640
What I will do here is present a brief summary of my proposed new research program on the import of nonconformist religion on the shaping of ideas in the early Enlightenment. In 1641 an unknown English Puritan (possibly John Taylor [1580-1653]) published a pamphlet called *Religions Enemies.* Filled with the usual diatribes against Catholics and sectarians, the author complains that "Religion is made a Hotch potch, and as it were tost in a Blanquet, and too many places of *England* too much *Amsterdamnified* by severall opinions; Religion is now become the common discourse and Table-talke in every Taverne and Ale-house, where a man shall hardly find five together in one minde, and yet every one presumes hee is in the right." The author's lament that ordinary laypeople now authoritatively assert their individual opinions on theology and that this tendency was turning England into another Amsterdam, are at the heart of this new research program. Diverse and populist public discourse on religion and philosophy was indeed a hallmark of Amsterdam long before the 1640s, and especially among the many heterodox groups allowed to flourish in the Dutch Republic. These religious nonconformists had very strong connections with like-minded individuals across the channel, and exerted a profound influence on them on many fronts. Thanks to its unusual degree of religious diversity, Amsterdam was becoming famous as a marketplace and dissemination centre for unconventional ideas that Calvinist preachers decried as inimical to orthodoxy and good society. Many freethinkers and dissenters from England and continental Europe found refuge here and a safe locale to think, discuss, write and publish controversial notions. The interaction among these groups and individuals remains an underexplored feature in how traditional beliefs were challenged and reshaped in the first half of the seventeenth century. This research program proposes that the innovation of these nonconformists on the religious fronts extended the boundaries of discourse on other subjects as well, essentially helping to craft new ideas that have become associated with the Scientific Revolution and early Enlightenment.