

Notes for Leighton Guides

The Scottish Enlightenment

The library essentially has two collections, Robert Leighton's in Presses 1-6 and then the rest, collected by the Trustees over the years from 1701. Fortunately, the Trustees bought well and, notably, we have a significant number of key texts from the period of the Scottish Enlightenment.

The Scottish Enlightenment was an intellectual and cultural movement in 18th-century Scotland, roughly from the 1730s to the early 19th century. It was marked by a surge of advancements in philosophy, economics, science, literature, and education, driven by a belief in reason, progress, and the improvement of society.

The movement was characterized by the idea that human society could be improved through rational thought, education, and a commitment to inquiry. This period saw the founding of institutions that emphasized the study of natural sciences, medicine, and social sciences.

The Scottish Enlightenment had a profound influence on the wider European Enlightenment and played a crucial role in shaping modern Western thought, particularly in areas such as economics, political theory, and the philosophy of science.

Some important figures from that period who feature in the library collection:

- **David Hume** *Philosopher and historian* P2
- **Adam Smith** *Economist* P4
- **James Bruce** *Explorer* P5
- **Henry Home, Lord Kames** *Writer, philosopher and judge* P7
- **Thomas Reid** *Philosopher* P9
- **James Macpherson** *Writer and poet* P10
- **Adam Ferguson** *Philosopher and historian* P12
- **Robert Adam** *Architect* P14
- **James Hutton** *Geologist* P15
- **Joseph Black** *Chemist* P16
- **Dugald Stewart** *Philosopher and mathematician* P18
- **William Robertson** *Historian* P19
- Other important Enlightenment period figures whose works we hold:
- **Jean-Jacques Rousseau** *Philosopher and writer* P21
- **Voltaire** *Writer* P24
- **Montesquieu** *Political philosopher* P26
- **Samuel Johnson** *Writer, essayist, playwright, lexicographer* P28

Please see the individual notes for each figure and the works we hold.



David Hume (1711–1776) was a Scottish philosopher, historian, economist, and essayist, widely regarded as one of the most important figures in the history of Western philosophy and a central figure of the Scottish Enlightenment. Hume's work has had a lasting influence on philosophy, particularly in areas such as empiricism, scepticism, and the philosophy of mind.

The Leighton Library holds his **History of England (8-E-1)** and **Memoirs of Russia, historical, political and military (7-G-10)**.

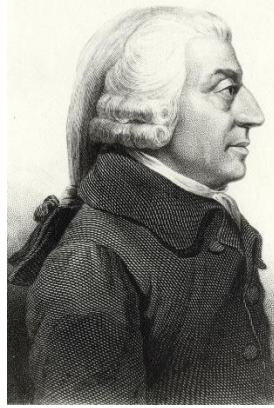
Born in Edinburgh, he attended Edinburgh University and studied law, but soon embarked on a long personal study of philosophy. He was sacked from a clerical post in Bristol in 1734 for attempting to correct the grammar of his boss. He moved to France; with which country he had a special affinity. His most famous work, '*A Treatise on Human Nature*' was composed in France 1734-37. He published further works 1741-2 entitled *Essays, Moral, Political and Literary*. In 1745 he was proposed for the Chair of Moral Philosophy at Edinburgh but was blocked by the Principal on grounds of his scepticism and irreligion. He was then briefly private tutor to the Marquess of Annandale, whom he soon found to be insane.

In 1746 he was invited by a relative to join a military expedition against the French in Canada. The weather was too bad to set sail for Canada, so the expedition was ordered to France, '*to approach the unknown coast, march through the unknown country and attack unknown cities of the most potent nation on Earth,*' for which they had no maps and funds consisting only of Mexican dollars. Fortunately, one of the party had acquired a small map in a shop in Plymouth. Beset by accidents and incompetence, they guessed the wrong road to Lorient, lost many deserters and had their cannon balls rebound onto their own troops. They withdrew. The French residents of the city had prepared themselves for surrender, but found their attackers gone. He later travelled widely in Europe on secret missions and was an attaché at the British Embassy in Paris.

In 1752 he applied for the Chair of Logic at Glasgow and was again unsuccessful, but shortly thereafter was appointed Keeper of the Advocates' Library in Edinburgh, which provided him with the time and resources to produce his **History of England** in 1754. It was greeted with outrage by all political hues, being criticised for historical revisionism. Thomas Jefferson declared it 'poison' and banned it from the University of Virginia Library. It became a best seller and went into over 100 editions and was regarded as the definitive history of its day. It is now considered the first example of a modern history book.

Hume's Legacy

David Hume's ideas have had a lasting influence on many areas of philosophy, including epistemology, ethics, and the philosophy of religion. His empiricism and scepticism laid the groundwork for later philosophers, such as Immanuel Kant, who famously stated that Hume's writings "awoke [him] from his dogmatic slumber." Hume's ideas also influenced the development of modern science and the understanding of human psychology.



Adam Smith (1723 –1790) was a pioneer in the thinking of political economy and key figure during the Scottish Enlightenment. Seen by some as "The Father of Economics" or "The Father of Capitalism", he wrote two classic works which are in the Leighton Library,

The Theory of Moral Sentiments 1759 15-A-7,

An Inquiry into the Nature and Causes of the Wealth of Nations 1776 13-F-3.

The latter, often abbreviated as ***The Wealth of Nations***, is considered the first modern work that treats economics as a comprehensive system and as an academic discipline. Smith refuses to explain the distribution of wealth and power in terms of God's will and instead appeals to natural, political, social, economic, legal, environmental and technological factors and the interactions among them.

As a reaction to the common policy of protecting national markets and merchants through minimizing imports and maximizing exports, what came to be known as mercantilism, Smith laid the foundations of classical free market economic theory. ***The Wealth of Nations*** was a precursor to the modern academic discipline of economics. In this and other works, he developed the concept of division of labour and expounded upon how rational self-interest and competition can lead to economic prosperity. The Trustees ordered the book in its year of publication 1776.

Smith was described by several of his contemporaries and biographers as comically absent-minded, with peculiar habits of speech and gait, and a smile of "inexpressible benignity". He was known to talk to himself,¹a habit that began during his childhood when he would smile in rapt conversation with invisible companions. He also had occasional spells of imaginary illness, and he is reported to have had books and papers placed in tall stacks in his study. According to one story, Smith took Charles Townshend on a tour of a tanning factory, and while discussing free trade, Smith walked into a huge tanning pit from which he needed help to escape He is also said to have put bread and butter into a teapot, drunk the concoction, and declared it to be the worst cup of tea he had ever had. According to another account, Smith distractedly went out walking in his nightgown and ended up 15 miles outside of town, before nearby church bells brought him back to reality.



James Bruce of Kinnaird 1730-1794

The Leighton Library holds:

Travels to Discover the Source of the Nile in the years 1768-1773 1804 811

James Bruce was born in 1730 near Larbert, a descendant of the noble Bruce family. Bruce attended Edinburgh University where he studied law. He had no desire to practice however, instead, on completing his studies, he married into the wine business and became a wine merchant. Bruce became an accomplished linguist, speaking several languages including Arabic, Spanish, Portuguese and Ge'ez, the language of Ethiopia. He is on record as a borrower at the Leighton Library, but he seems only to have borrowed one volume of the Polyglot Bible.

In 1758 he inherited an estate which made him extremely wealthy. This enabled him to travel extensively. His principal objective was to try and 'discover' the source of the Blue Nile. He began his search in Egypt, Sudan, Ethiopia and beyond: he crossed the Red Sea and even visited the tomb of Ramses III in Thebes. During his travels he was effectively held hostage by different ruling factions within Ethiopia, nearly died of dysentery; and he fought alongside the most powerful Emperor within Ethiopia at the time. He claimed he had found the source of the Blue Nile in November 1770, returning to Europe in 1773. He brought back with him a sensational discovery, three copies of the Book of Enoch, an apocryphal Jewish text, long thought to have been lost. Enoch was supposedly Noah's Great Grandfather.

Bruce gave one copy to Louis XV of France. He gave another to The Bodleian Library at Oxford and retained the third, although that also eventually passed to the Bodleian Library.

On his return to Britain in 1774 he wrote the narrative of his adventures, which we hold in the Leighton Library (**8 I 1**). He became a celebrity but soon faced a wave of mockery and scepticism about his claims, not least from Samuel Johnson.

It transpired that, whilst he was undoubtedly a highly colourful figure, he had indeed found the Nile source, albeit he wasn't the first to do so. He died in 1794, falling downstairs whilst rushing to help a lady from her carriage.



Henry Home, Lord Kames (1696–1782) was a Scottish writer, philosopher and judge who played a major role in Scotland's Agricultural Revolution. A central figure of the Scottish Enlightenment, he was a founding member of the Philosophical Society of Edinburgh and active in The Select Society. Home acted as patron to some of the most influential thinkers of the Scottish Enlightenment, including philosopher David Hume, economist Adam Smith and writer James Boswell.

Kames held an interest in the development and production of linen in Scotland. Kames was one of the original proprietors of the British Linen Company. Kames was on the panel of judges in the *Knight v. Wedderburn* case which ruled that slavery was illegal in Scotland.

He was married to Agatha Drummond of **Blair Drummond**. He is buried in the Home-Drummond plot at Kincardine-in-Menteith west of **Blair Drummond**.

Home wrote much about the importance of property to society. In his ***Essay Upon Several Subjects Concerning British Antiquities, (8-C-2)*** written just after the Jacobite rising of 1745, he showed that the politics of Scotland were based not on loyalty to Kings, as the Jacobites had said, but on the royal land grants that lay at the base of feudalism, the system whereby the sovereign maintained "an immediate hold of the persons and property of his subjects".

In ***Historical Law Tracts (11-F-6)*** Home described a model of social evolution that became "a way of organizing the history of Western civilization". The first stage was that of the hunter-gatherer, wherein families avoided each other as competitors for the same food. The second was that of the herder of domestic animals, which encouraged the formation of larger groups but did not result in what Home considered a true society. No laws were needed at these early stages except those given by the head of the family, clan, or tribe. Agriculture was the third stage, wherein new occupations such as "plowman, carpenter, blacksmith, stonemason" made "the industry of individuals profitable to others as well as to themselves", and a new complexity of relationships, rights, and obligations required laws and law enforcers. A fourth stage evolved with the development of market towns and seaports, "commercial society", bringing yet more laws and complexity but also providing more benefit.

The Leighton Library holds:

Elements of Criticism 1769 Signed copy 8-C-3

Essays on subjects concerning British Antiquities 1747 8-C-2

Historical Law Tracts 1761 11-F-6

Loose Hints upon Educating, chiefly concerning the culture of the heart 1781 14-C-6

Principles of Equity 1767 11-F-9

Sketches of the History of Man 1788 8-C-1

Statute Law of Scotland 1769 11-F-5

Remarkable Decisions of the Court of Session 1728 Signed 'To the reader' 11-F-10



Thomas Reid 1710 – 1796

Reid was a religiously trained Scottish philosopher best known for his philosophical method, his theory of perception, and as the developer and defender of an agent theory of free will. He also focused extensively on ethics, theory of action, language and philosophy of mind. He was the founder of the Scottish School of Common Sense and played an integral role in the Scottish Enlightenment. In 1783 he was a joint founder of the Royal Society of Edinburgh. A contemporary of David Hume, Reid was also "Hume's earliest and fiercest critic".

Reid believed that common sense is, or at least should be, at the foundation of all philosophical inquiry.¹ He disagreed with Hume, who asserted that we can never know what an external world consists of, as our knowledge is limited to the ideas in the mind. By contrast, Reid claimed that the foundations upon which our common sense are built justify our belief that there is an external world.

In his day and for some years into the 19th century, he was regarded as more important than Hume. He advocated common sense realism, and argued strongly against the Theory of Ideas advocated by John Locke and René Descartes. He had a great admiration for Hume and had a mutual friend send Hume an early manuscript of his *Inquiry*. Hume responded that the work "*is wrote in a lively entertaining manner,*" although he found "*there seems to be some Defect in Method: If all men observe an item and believe the same qualities about that item, then the knowledge of that item is universally true* "

It has been claimed that Reid's reputation waned after attacks on the Scottish School of Common Sense by Immanuel Kant (although Kant, only 14 years Reid's junior, also bestowed much praise on Scottish philosophy)

Kant attacked the work of Reid but admitted he had never actually read his works.

The Leighton Library holds:

An Inquiry into the Human Mind, on the principles of common sense 1769 8-B-13



James Macpherson 1736-1796

Writer, poet, literary collector and politician. Best known for his publication of epic Gaelic poems, which he claimed to have discovered and translated.

Beginning in 1760, the publication by Macpherson of fragments of poetry by a 3rd Century Gaelic Bard, Ossian, introduced the culture of the Highlands to the World. The collection took the literary world by storm. The books were translated into multiple languages and much admired across Europe. However, before long critics suggested the work was a fraud.

In 1760, Macpherson visited North Uist and met with John MacCodrum, the official Bard to the Chief of Clan MacDonald of Sleat. When Macpherson met MacCodrum, he asked, "*A bheil dad agaibh air an Fheinne?*" Macpherson believed himself to have asked, "Do you know anything of the Fianna?" He had actually said, however, "Do the Fianna owe you anything?"

In reply, MacCodrum quipped, "*Cha n-eil agus ge do bhiodh cha ruiginn a leas iarraidh a nis*", or in English, "No, and if they did it would be useless to ask for it now."

Macpherson produced 15 pieces, all laments for fallen warriors, translated from the Scottish Gaelic, despite his limitations in that tongue, which he was induced to publish at Edinburgh in 1760, in a pamphlet: *Fragments of Ancient Poetry collected in the Highlands of Scotland*. Extracts were then published in *The Scots Magazine* and *The Gentleman's Magazine* and the notion of these fragments as glimpses of an unrecorded Gaelic epic began.

Ossian

In 1761, Macpherson announced the discovery of an epic on the subject of *Fingal* supposedly written by Ossian. The full title of the work was *Fingal, an Ancient Epic Poem in Six Books, together with Several Other Poems composed by Ossian, the Son of Fingal, translated from the Gaelic Language*. The narrative was related to the Irish mythological character, Fionn mac Cumhaill/Finn McCool. The figure of Ossian was based on Fionn's son, Oisín.

The authenticity of these translations from the works of a 3rd-century Bard was immediately challenged by Irish historians, who noted technical errors in chronology and in the forming of Gaelic names, and commented on the implausibility of many of Macpherson's claims, none of which Macpherson was able to substantiate. More forceful denunciations were later made by Samuel Johnson, who asserted (in *A Journey to the Western Islands of Scotland*, 1775) that Macpherson had found fragments of poems and stories, and then woven them into a romance of his own composition.

In 1764 Macpherson was made secretary to the colonial governor George Johnstone at Pensacola, Florida. He returned to Great Britain two years later, and, despite a quarrel with Johnstone, was allowed to retain his salary as a pension.

Macpherson went on to write several historical works, the most important of which was *Original Papers, containing the Secret History of Great Britain* 1775 (7-H-7)

He enjoyed a salary for defending the policy of Lord North's government, and held the lucrative post of London agent to the Nawab of Arcot. He entered Parliament in 1780, as Member of Parliament for Camelford and continued to sit for the remainder of his life.

In his later years he bought an estate in his native Inverness-shire, where he died at the age of 59. Macpherson's remains were carried from Scotland and interred in Westminster Abbey.[[]

Macpherson's legacy indirectly includes the naming of Fingal's Cave on the island of Staffa. The original Gaelic name is "*An Uamh Bhin*" ("the melodious cave"), but it was renamed by Sir Joseph Banks in 1772 at the height of Macpherson's popularity.

The Leighton Library holds:

The Poems of Ossian in the original Gaelic 1807 (8-F-8)

The Poems of Ossian translated by James Macpherson 1790 (8-F-7)

Original papers, including the secret history of Great Britain 1775 (7-H-7)



NATIONAL GALLERIES SCOTLAND
Sir Adam Ferguson, 1771 - 1855. Soldier; friend of Sir Walter Scott, 1830, William Nicholson
Photography by Antonia Reeve
Creative Commons - CC by NC

A

Adam Ferguson (1723 – 1816) philosopher and historian of the Scottish Enlightenment.

Ferguson was sympathetic to traditional societies, such as the Highlands, for producing courage and loyalty. He criticized commercial society as making men weak, dishonourable and unconcerned for their community. Ferguson has been called "the father of modern sociology" for his contributions to the early development of the discipline. The Leighton Library holds:

Essay on the History of Civil Society 1768 (14-B-14)

The history of the progress and termination of the Roman Republic 1783 (7-H-2)

He graduated MA at St Andrews in 1742. In 1745, owing to his knowledge of Gaelic, he became Deputy Chaplain of the Black Watch. He continued attached to the regiment till 1754, when, disappointed at not obtaining a living, he left the clergy.

After residing in Leipzig for a time, he returned to Edinburgh where in January 1757 he succeeded David Hume as Librarian to the Faculty of Advocates. In 1759 Ferguson became Professor of Natural Philosophy in the University of Edinburgh, and in 1764 transferred to the Chair of "Pneumatics" (mental philosophy) and moral philosophy.

In 1767, he published his **Essay on the History of Civil Society**. In the mid-1770s he travelled again to the Continent and met Voltaire.

In 1776 appeared his anonymous pamphlet on the American Revolution in which he sympathised with the views of the British legislature. In 1778 Ferguson was appointed secretary to the Carlisle Peace Commission which endeavoured, without success, to negotiate an arrangement with the rebelling colonies.

In 1783, appeared his **History of the Progress and Termination of the Roman Republic**, it became very popular and went through several editions. Tired of teaching, he resigned his professorship in 1785, and devoted himself to the revision of his lectures, which he published (1792) under the title of *Principles of Moral and Political Science*.

Ferguson's **An Essay on the History of Civil Society** drew on classical authors and contemporary travel literature, considering modern commercial society with a critique of its abandonment of civic and communal virtues. Central themes in Ferguson's theory of citizenship are conflict, play, political participation and military valour. He emphasized the ability to put oneself in another's shoes, saying "fellow feeling" was so much an "appurtenance of human nature" as to be a "characteristic of the species."

Ferguson was first cousin, close friend and colleague to Joseph Black M.D and his wife was Black's niece.

Ferguson suffered an attack of paralysis in 1780 but fully recovered and became a vegetarian for the rest of his life. Ferguson also abstained from alcoholic drink. He did not dine out unless with his first cousin and great friend Joseph Black.



Robert Adam (1728 – 1792) was a British neoclassical architect, interior designer and furniture designer.

In 1754, he left for Rome, spending nearly five years on the continent studying architecture.

The Leighton Library holds:

Ruins of the Palace of the Emperor Diocletian at Spalatro in Dalmatia 1764 (15-A-1a, currently on display).

The work describes the villa which the Emperor Diocletian built at Split (the ancient Aspalathos) on his abdication in 305 A.D. The publication of large folio volumes of illustrations of the antique was in its heyday and offered a perfect opportunity for Adam to make his name and challenge his rivals with a magnificent production. Adam took seven years to produce his volume after the visit to Dalmatia, finally publishing it in 1764. The engravings were supplied by Francesco Bartolozzi among others and the publication may be seen as part of Adam's single-minded ambition to establish himself as the leading architect in England as well as Scotland.

Adam held the post of Architect of the King's Works from 1761 to 1769.

Robert Adam was a leader of the first phase of the classical revival in England and Scotland from around 1760 until his death. He influenced the development of Western architecture, both in Europe and in North America. Adam designed interiors and fittings as well as houses. Much of his work consisted of remodelling existing houses, as well as contributions to Edinburgh's townscape and designing romantic pseudo-mediaeval country houses in Scotland.¹

He served as the member of Parliament for Kinross-shire from 1768 to 1774.



James Hutton (1726 – 1797) was a Scottish geologist, agriculturalist, chemical manufacturer, naturalist and physician. Often referred to as the "Father of Modern Geology," he played a key role in establishing geology as a modern science.

The Leighton Library holds:

“Essays on philosophical subjects, by Adam Smith” Edited by Joseph Black and James Hutton 1795 (19-C-10)

Hutton advanced the idea that the physical world's remote history can be inferred from evidence in present-day rocks.

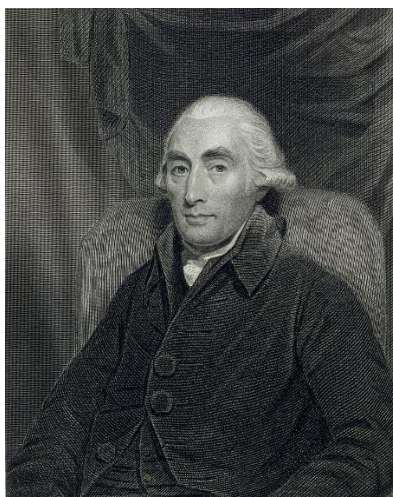
Some reflections similar to those of Hutton can be found in publications of his contemporaries, such as the French naturalist **Georges-Louis Leclerc de Buffon**, (also held in the Leighton Library collection) but it is chiefly Hutton's pioneering work that established the field.

He was educated at the High School of Edinburgh where he was particularly interested in mathematics and chemistry, then when he was 14 he attended the University of Edinburgh as a "student of humanity", studying the classics. He was apprenticed to the lawyer George Chalmers WS when he was 17, but took more interest in chemical experiments than legal work.

After his degree, Hutton went to London, and in mid-1750 returned to Edinburgh and resumed chemical experiments with close friend, John Davie. Their work on production of sal ammoniac from soot led to their partnership in a profitable chemical works, manufacturing the crystalline salt which was used for dyeing, metalworking and as smelling salts and had been available only from natural sources and had to be imported from Egypt.

In 1783, he was a joint founder of the Royal Society of Edinburgh.

He died in Edinburgh and was buried in the vault of Andrew Balfour, opposite the vault of his friend Joseph Black, in the now sealed south-west section of Greyfriars Kirkyard in Edinburgh, commonly known as the Covenanter's Prison.



Joseph Black (1728 – 1799) was a Scottish physicist and chemist, known for his discoveries of magnesium, latent heat, specific heat, and carbon dioxide. He was Professor of Anatomy and Chemistry at the University of Glasgow for 10 years from 1756, and then Professor of Medicine and Chemistry at the University of Edinburgh from 1766.

The chemistry buildings at both the University of Edinburgh and the University of Glasgow are named after Black.

The Leighton Library holds:

Essays on Philosophical Subjects, by Adam Smith, 1795, edited by Joseph Black and James Hutton (19-C-10)

In 1761, he deduced that the application of heat to ice at its melting point does not cause a rise in temperature of the ice/water mixture, but rather an increase in the amount of water in the mixture. Additionally, Black observed that the application of heat to boiling water does not result in a rise in temperature of a water/steam mixture, but rather an increase in the amount of steam. From these observations, he concluded that the heat applied must have combined with the ice particles and boiling water and become latent. The theory of latent heat marks the beginning of thermodynamics. The theory ultimately proved important not only in the development of abstract science but in the development of the steam engine. Black and James Watt became friends after meeting around 1757 while both were at Glasgow. Black provided significant financing and other support for Watt's early research in steam power.

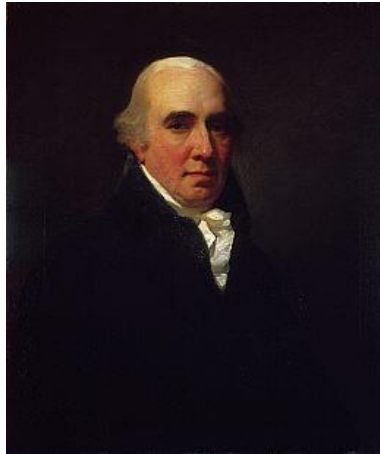
Carbon dioxide

Black also explored the properties of a gas produced in various reactions. He found that limestone (calcium carbonate) could be heated or treated with acids to yield a gas he called "fixed air." He observed that the fixed air was denser than air and did not support either flame or animal life. Black also found that when bubbled through an aqueous solution of lime (calcium hydroxide), it would precipitate calcium carbonate. He used this

phenomenon to illustrate that carbon dioxide is produced by animal respiration and microbial fermentation.

On 17 November 1783 he became one of the founders of the Royal Society of Edinburgh. From 1788 to 1790 he was President of the Royal College of Physicians of Edinburgh. Black was appointed principal physician to King George III in Scotland.

Black never married. He died peacefully (a servant found a bowl of milk unspilled still propped between his legs after he had died) at his home in Edinburgh in 1799.



Dugald Stewart 1753 - 1828 was a philosopher and major exponent of the Scottish "Common Sense" school of philosophy.

Educated at the University of Edinburgh, where his father was Professor of Mathematics, Stewart began teaching there when he was 19. In 1775 he took over his father's chair and 10 years later was appointed Professor of Moral Philosophy, a position he held until 1820. His students include Lord Palmerston, James Stuart Mill and Sir Walter Scott.

The Leighton Library holds:

Account of the life and writings of Thomas Reid 1803 (8-A-9)

Account of the life and writings of William Robertson DD 1802 Signed (8-A-11)

Philosophical Essays 1818 (16-B-7)

Elements of the philosophy of the human mind 1792 (13-E)

Postscript to Mr Stewart's short statement of facts relative to the election of Professor Leslie 1806 (14-G-12)

Stewart had been involved in a controversy in 1805 over the appointment of Leslie to the chair of mathematics at Edinburgh. Stewart, in his role as an Elder, supported Leslie when he addressed the General Assembly, where Leslie was charged with atheism. Stewart was a staunch believer in intellectual freedom and his views supporting Leslie were set out in "*A short statement of some important facts.*"

As a student, Stewart had come under the influence of the works of the Scottish realist **Thomas Reid**, particularly **An Inquiry into the Human Mind on the Principles of Common Sense** (1764). Stewart, like Reid, held that philosophy should be a scientific discipline unfettered by metaphysical speculations and categories, though he objected to some of Reid's formulations of his new science of mind.

There is a prominent memorial to Dugald Stewart on Calton Hill in Edinburgh.



William Robertson (19 September 1721 – 11 June 1793) was a Scottish historian, cleric, and educator who served as Principal of the University of Edinburgh, Chaplain of Stirling Castle, and one of the King's Chaplains in Scotland. He was a significant figure in the Scottish Enlightenment.

In addition to being a Presbyterian Minister, he was Principal of the University of Edinburgh between 1762 and 1793 (so a nice similarity with Leighton himself). He was the leader of a 'Moderate' group of ministers in the Church of Scotland, so called because they favoured the strict enforcement of the law of patronage, which gave landowners and heritors the right to select church ministers for vacant parishes, rather than congregations

Robertson made significant contributions to the writing of Scottish history and the history of Spain and Spanish America, and his approach had considerable contemporary influence (particularly his emphasis on the consistency of human nature across different eras and societies).

Robertson became Royal Chaplain to George III (1761), Principal of the University of Edinburgh (1762), Moderator of the General Assembly of the Church of Scotland in 1763, and Historiographer Royal in 1764.

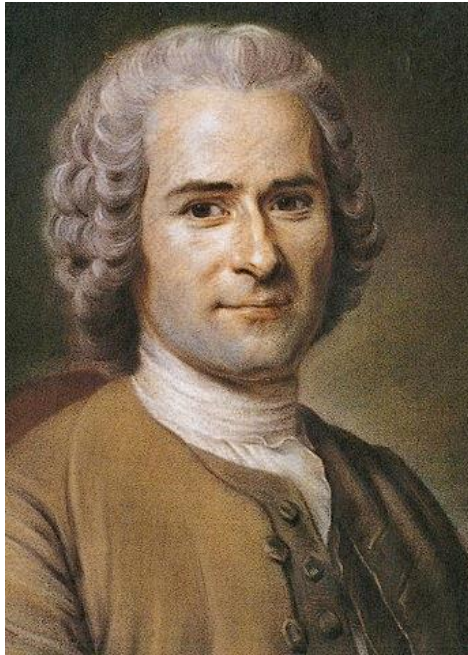
Robertson was an extremely popular historian (he is the third most popular author for Leighton borrowers between 1780 and 1840) and the Leighton owns a number of his key works including his

History of Scotland (1759) **8 H 4** ,

History of the Reign of Charles V (1769) **8 H 5**,

History of America (1776) **8 G 13** . As they did with Smith's *Wealth of Nations*, the Leighton's trustees ordered Robertson's *History of America* in the year of its publication, at a meeting on 1 October 1776.

One of his history of Spain, Robertson was recognized by the Spanish authorities and elected to Spain's Royal Academy of History. A Spanish reviewer of the draft translation of the *History of America*, took issue with Robertson's claims and the translation was never published. His biography of Charles V provided a masterly survey of the progress of European society, in which he traced the erosion of the 'feudal system' caused by the rise of free towns, the revival of learning and Roman law, and by the emergence of royal authority and the balance of power between states. It was the development of commerce, assisted by law and private property, which was held to be chiefly responsible for the advance in civilisation.



Jean-Jacques Rousseau (1712–1778) was a Genevan philosopher, writer, and composer. His political philosophy influenced the progress of the Age of Enlightenment throughout Europe, as well as aspects of the French Revolution and the development of modern political, economic, and educational thought.

The Leighton Library holds:

Oeuvres de M Rousseau de Geneve 1764 (12-D-6a)

Oeuvres diverses de M Rousseau Du Contrat Social 1764 (12-D-6b)

Oeuvres de J J Rousseau Lettres ecrites de la montagne 1764 (12-D-6e)

Esprit, maximes et principes de M. Jean-Jacques Rousseau 1764 (12-D-6c)

Emile, ou De L'Education Sentimentale 1762 (12-D-6f)

La Nouvelle Heloise 1764 (12-D-6d)

His ***Discourse on Inequality***, which argues that private property is the source of inequality, and ***The Social Contract***, which outlines the basis for a legitimate political order, are cornerstones in modern political and social thought. ***The Social Contract*** outlines the basis for a legitimate political order within a framework of classical republicanism. Published in 1762, it became one of the most influential works of political philosophy in the Western tradition. Rousseau's sentimental novel ***Julie, or the New Heloise*** (1761) was important to the development of pre-romanticism and romanticism in fiction. His ***Emile, or On Education*** (1762) is an educational treatise on the place of the individual in society.

Rousseau's 800-page novel of sentiment, ***Julie, ou la nouvelle Héloïse***, was published in 1761 to immense success. The book's descriptions of the natural beauty of the Swiss countryside struck a chord in the public and may have helped spark the subsequent

nineteenth-century craze for Alpine scenery. In 1762, Rousseau published ***Du Contrat Social, Principes du droit politique*** (in English, *Of the Social Contract, Principles of Political Right*).

Emile, or On Education "The Profession of Faith of a Savoyard Vicar", was intended to be a defence of religious belief. Rousseau's choice of a Catholic vicar of humble peasant background (plausibly based on a kindly prelate he had met as a teenager) as a spokesman for the defence of religion, was in itself a daring innovation for the time. The vicar's creed was that of Socinianism (or Unitarianism as it is called today). Because it rejected original sin and divine revelation, both Protestant and Catholic authorities took offence.

On 4 January 1766 Rousseau left Paris with **Hume**, the merchant De Luze (an old friend of Rousseau), and Rousseau's pet dog Sultan. After a four-day journey to Calais, the travellers embarked on a ship to Dover. On 13 January 1766 they arrived in London. Soon after their arrival, David Garrick arranged a box at the Drury Lane Theatre for Hume and Rousseau on a night when the King and Queen also attended. Garrick was himself performing in a comedy by himself, and also in a tragedy by **Voltaire**. Rousseau became so excited during the performance that he leaned too far and almost fell out of the box; Hume observed that the King and Queen were looking at Rousseau more than at the performance. Afterwards, Garrick served supper for Rousseau, who commended Garrick's acting: "Sir, you have made me shed tears at your tragedy, and smile at your comedy, though I scarce understood a word of your language."

At this time, Hume had a favourable opinion of Rousseau; Hume wrote that after observing Rousseau carefully, he had concluded that he had never met a more affable and virtuous person. Initially, Hume lodged Rousseau in London, but Rousseau began receiving so many visitors that he soon wanted to move to a quieter location. An offer came to lodge him in a Welsh monastery, and he was inclined to accept it, but Hume persuaded him to move to Chiswick.

Meanwhile, **James Boswell**, then in Paris, offered to escort Rousseau's wife, Thérèse to Rousseau (Boswell had earlier met Rousseau and Thérèse at Motiers; he had subsequently also sent Thérèse a garnet necklace and had written to Rousseau seeking permission to communicate occasionally with her.) Hume foresaw what was going to happen: "I dread some event fatal to our friend's honour." Boswell and Thérèse were together for more than a week, and as per notes in Boswell's diary they consummated the relationship. On one occasion, Thérèse told Boswell: "Don't imagine you are a better lover than Rousseau."

Since Rousseau was keen to relocate to a more remote location, Richard Davenport—a wealthy and elderly widower who spoke French—offered to accommodate Thérèse and Rousseau at Wootton Hall in Staffordshire. On 22 March 1766 Rousseau and Thérèse set forth for Wootton, against Hume's advice. Hume and Rousseau would never meet again.

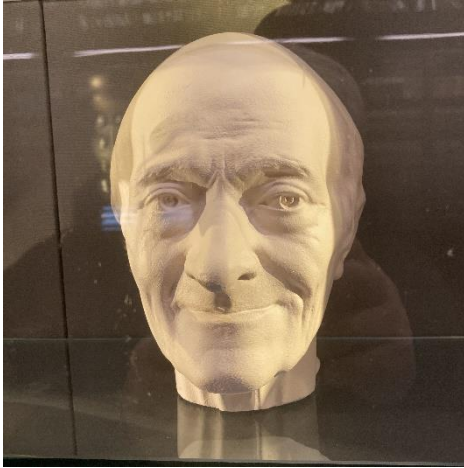
On 3 April 1766 a daily newspaper published a letter, which was Horace Walpole's (a friend of Hume) hoax on Rousseau. Gradually articles critical of Rousseau started appearing in the British press; Rousseau felt that Hume, as his host, ought to have defended him. Moreover, in Rousseau's estimate, some of the public criticism contained details to which only Hume was privy. Further, Rousseau was aggrieved to find that Hume had been lodging in London with the son of Rousseau's enemy in Geneva.

About this time, **Voltaire** anonymously published his *Letter to Dr. J.-J. Pansophe* in which he gave extracts from many of Rousseau's prior statements, which were critical of life in England. The most damaging portions of Voltaire's were reprinted in a London periodical. Rousseau now decided that there was a conspiracy afoot to defame him.¹ Rousseau's also suspected that Hume might be tampering with his mail. The misunderstanding had arisen because Rousseau tired of receiving voluminous correspondence whose postage he had to pay. Hume offered to open Rousseau's mail himself and to forward the important letters to Rousseau; this offer was accepted.

After some correspondence with Rousseau, which included an eighteen-page letter from Rousseau describing the reasons for his resentment, Hume concluded that Rousseau was losing his mental balance.

On 24 October 1776, as he was walking on a narrow street in Paris, a nobleman's carriage came rushing by from the opposite direction; flanking the carriage was a galloping Great Dane, belonging to the nobleman. Rousseau was unable to dodge both the carriage and the dog and was knocked down by the Great Dane. He seems to have suffered a concussion and neurological damage, leading to his death.

He is buried in the Pantheon in Paris.



Cast of head in the Scottish National Portrait Gallery

François-Marie Arouet (1694 – 1778), known by his *nom de plume* **M. de Voltaire** was a **French Enlightenment** writer, philosopher, satirist, and historian.

Famous for his wit and his criticism of Christianity (especially of the Roman Catholic Church) and of slavery, Voltaire was an advocate of freedom of speech, freedom of religion, and separation of church and state.

The Leighton Library holds **Oeuvres de M Voltaire 1773 (11-B-1)**

Voltaire had a strained relationship with his father, who discouraged his literary aspirations and tried to force him into a legal career. Possibly to show his rejection of his father's values, he dropped his family name and adopted the nom de plume "Voltaire" upon completing his first play in 1718.

Voltaire's caustic wit first got him into trouble with the authorities in May 1716, when he was briefly exiled from Paris for composing poems mocking the French Regent's family. Only a year later he was arrested and confined to the Bastille for writing scandalous verse implying the Regent had an incestuous relationship with his daughter.

Voltaire boasted that his cell gave him some quiet time to think, and he eventually did 11 months behind bars. He later endured another short stint in the Bastille in April 1726, when he was arrested for planning to duel with an aristocrat who had insulted and beaten him. To escape further jail, he voluntarily exiled himself to England, where he remained for nearly three years.

In 1729, Voltaire teamed up with mathematician Charles Marie de La Condamine and others to exploit a lucrative loophole in the French national lottery. The government shelled out massive prizes for the contest each month, but an error in calculation meant that the payouts were larger than the value of all the tickets in circulation. With this in mind, Voltaire and a syndicate of other gamblers were able to repeatedly corner the market and rake in massive winnings.

The scheme left Voltaire with a windfall of nearly half a million francs, setting him up for life and allowing him to devote himself solely to his literary career.

Voltaire wrote more than 50 plays, dozens of treatises on science, politics and philosophy, and several books of history on everything from the Russian Empire to the French Parliament.

Since his writing denigrated everything from organized religion to the justice system, Voltaire ran up against frequent censorship from the French government. A good portion of his work was suppressed, and the authorities even ordered certain books to be burned by the state executioner. To combat the censors, Voltaire had much of his output printed abroad, and he published under a veil of assumed names. His famous novella “Candide” was originally attributed to a “Dr. Ralph,” and he actively tried to distance himself from it for several years after both the government and the church condemned it.

Despite his best attempts to remain anonymous, Voltaire lived in almost constant fear of arrest. He was forced to flee to the French countryside after his “Letters Concerning the English Nation” was released in 1734, and he went on to spend the majority of his later life in unofficial exile in Switzerland.

Though the two never met in person, Voltaire was an enthusiastic acolyte of the English physicist and mathematician **Sir Isaac Newton**. Upon receiving a copy of Newton’s “Principia Mathematica,” he claimed he knelt down before it in reverence, “as was only right.”

Voltaire played a key role in popularizing Newton’s ideas, and he offered one of the first accounts of how the famed scientist developed his theories on gravity. Voltaire wrote that Newton “had the first thought of his System of Gravitation upon seeing an apple falling from a tree.”

Voltaire moved to Prussia in 1750 to take a permanent position in the court of Frederick the Great. Their relationship soured in 1752, after Voltaire made a series of scathing attacks on the head of the Prussian Academy of Sciences.

Frederick responded by lambasting Voltaire and ordered that a satirical pamphlet he had written be publicly burned. Voltaire left the court for good in 1753, supposedly telling a friend, “I was enthusiastic about [Frederick] for 16 years, but he has cured me of this long illness.”

Over the last few days of his life, Catholic Church officials repeatedly visited Voltaire—a lifelong deist who was often critical of organized religion—in the hope of persuading him to retract his opinions and make a deathbed confession. The great writer was unmoved, and supposedly brushed off the priests by saying, “let me die in peace.”

His refusal meant that he was officially denied a Christian burial, but his friends and family managed to arrange a secret interment before the order became official.



Charles Louis de Secondat, Baron de La Brède et de Montesquieu (1689 – 1755), generally referred to as simply **Montesquieu**, was a French judge, man of letters, historian, and political philosopher.

The Leighton Library holds:

Selected Works in English 1759 (7-D-10)

De L'esprit des Loix (The Spirit of Law) 1750 (7-I-5)

Memoirs of the Marshal Duke of Berwick 1779 (8-D-2)

He is the principal source of the theory of separation of powers, which is implemented in many constitutions throughout the world. He is also known for doing more than any other author to secure the place of the word *despotism* in the political lexicon. His anonymously published ***The Spirit of Law*** (1748), which was received well in both Great Britain and the American colonies, influenced the Founding Fathers of the United States in drafting the U.S. Constitution.

The Spirit of Law rose to influence political thought profoundly in Europe and America. In France, the book was met with an enthusiastic reception by many, but was denounced by the Sorbonne and, in 1751, by the Catholic Church. It received the highest praise from much of the rest of Europe, especially Britain.

Montesquieu advocated reform of slavery in ***The Spirit of Law***, specifically arguing that slavery was inherently wrong, because all humans are born equal, but that it could perhaps be justified within the context of climates with intense heat, wherein labourers would feel less inclined to work voluntarily. As part of his advocacy he presented a satirical hypothetical list of arguments for slavery. In the hypothetical list, he would ironically list pro-slavery arguments without further comment, including an argument stating that sugar would become too expensive without the free labour of slaves.

While addressing French readers of his *General Theory*, John Maynard Keynes described Montesquieu as "*the real French equivalent of Adam Smith, the greatest of your economists, head and shoulders above the physiocrats in penetration, clear-headedness and good sense (which are the qualities an economist should have)*".



Samuel Johnson (1709-1784)

Dr Johnson was an English writer and critic, and one of the most famous literary figures of the 18th century. His best-known work is his **'Dictionary of the English Language'**.

The absolute impossibility of transubstantiation 1688 (10-B-17)

A Dictionary of the English Language 1755 (Shelved at 14-H-10)

Lives of the most eminent English poets 1801 (8-C-11)

Memoirs of Charles Frederick, King of Prussia 1786 (7-E-13)

The Rambler In four volumes 1767 (11-E-3)

The Life of Samuel Johnson by James Boswell 1799 (7-E-3)

Samuel Johnson was born in Lichfield, Staffordshire, on 18 September 1709. His father was a bookseller. He was educated at Lichfield Grammar School and spent a brief period at Oxford University but was forced to leave due to lack of money. Unable to find teaching work, he drifted into a writing career. In 1735, he married Elizabeth Porter, a widow more than 20 years his senior.

In 1737, Johnson moved to London where he struggled to support himself through journalism, writing on a huge variety of subjects. He gradually acquired a literary reputation and in 1747 a syndicate of printers commissioned him to compile his **'Dictionary of the English Language'**. The task took eight years, and Johnson employed six assistants, all of them working in his house off Fleet Street.

The dictionary was published on 15 April 1755. It was not the first such dictionary but was certainly the most important at that time. In Johnson's lifetime five further editions were published, and a sixth came out when he died.

Johnson's wife had died in 1752 and shortly afterwards Francis Barber, a former slave from Jamaica, joined Johnson's household as a servant. He lived with Johnson for more than 30 years, as did his wife and children, and became Johnson's heir.

Johnson was continually short of money, despite the success of his dictionary. In 1762, his financial situation was alleviated when he was awarded a government pension. This caused him some embarrassment, as he had earlier defined a *pension* in his dictionary as “ *pay given to a state hireling for treason to his country*”.

In 1763, he met **James Boswell**, a young Scottish lawyer, whose '**Life of Samuel Johnson**' (published in 1791) did much to spread Johnson's name. In 1773, Johnson and Boswell set out on a three-month tour of the Scottish Highlands and the Hebrides. Both wrote accounts of their travels. Johnson spent considerable time in Edinburgh in the 1770s. He was regularly rude about Scotland. Boswell quotes him as saying “ *The noblest prospect which a Scotchman ever sees is the high road that leads him to England*”. However, five out of the six clerks (Amanuenses) who helped compile his Dictionary were ‘Scotchmen’ and he was also quoted as saying “ *Much may be made of a Scotchman, if he be caught young*”

Johnson was a leader of the London literary world, and a friend of notable artists and writers such as Joshua Reynolds, Edmund Burke, Oliver Goldsmith and David Garrick.

Johnson died on 13 December 1784 and is buried at Westminster Abbey.