Notes

Introduction

2. Romantic cosmopolitanism is a topic of increasing critical attention. Using the political and philosophical cosmopolitanisms of Kant and Habermas as his frame, Michael Scrivener has recently drawn attention to how feminism, slavery abolition, and Jewish emancipation operate as ‘areas of contestation between emergent cosmopolitan politics and an emergent nationalistic politics’ in early nineteenth-century Britain. See his The Cosmopolitan Ideal in the Age of Revolution and Reaction, 1776–1832 (London: Pickering and Chatto, 2007), 3. Other critics have explored alternative understandings of Romantic cosmopolitanism. See for example, Jon Klancher’s essay ‘Discriminations, or Romantic Cosmopolitanisms’, in Kevin Gilmartin and James Chandler, eds, Romantic Metropolis: The Urban Scene of British culture, 178–1840 (Cambridge: Cambridge University Press, 2005), Adriana Craciun’s British Women Writers and the French Revolution: Citizens of the World (Basingstoke and New York: Palgrave Macmillan, 2005), and the European Romantic Review’s special issue on the subject (Volume 16, Number 2, April 2005). There has also been a lot of recent critical attention in Romantic studies to imperialism and colonialism as international or transnational energies in the period. See, for example, Julia Wright, Ireland, India, and Nationalism in Nineteenth-Century Literature (Cambridge: Cambridge University Press, 2007), Saree Makdisi, Romantic Imperialism: Universal Empire and the Culture of Modernity (Cambridge: Cambridge University Press, 1998), and the essays collected in two important volumes: Tim Fulford and Peter J. Kitson, eds, Romanticism and Colonialism: Writing and Empire, 1780–1830 (Cambridge: Cambridge University Press, 1998) and Alan Richardson and Sonia Hofkosh, eds, Romanticism, Race, and Imperial Culture, 1780–1834 (Bloomington: Indiana University Press, 1996).
6. Julia Kristeva, Strangers to Ourselves, 133.


1. A *Cosmopolitan Nation?: Kant, Burke and the Question of Borders*

1. Hannah Arendt was instrumental in initiating the current interest in Kant’s political philosophy. Her influential *Lectures on Kant's Political Philosophy* (Chicago: Chicago University Press, 1982) argued persuasively that Kant’s political philosophy formed a neglected fourth critique. Among the numerous recent studies of Kant’s political philosophy, see for example Kimberly Hutchings’ *Kant, Critique and Politics* (London: Routledge, 1996), Hans Reiss’ ‘Introduction’ to *Kant: Political Writings* (Cambridge: Cambridge University Press, 1995) and Patrick Riley’s *Kant's Political Philosophy* (Totowa: Rowman and Littlefield, 1983).


3. In the introduction to the fourth edition of *Nationalism* (1993) Kedourie describes nationalism as a form of ‘ideological politics’ in that it sees itself as cure-all to social ills and is ‘necessarily and inevitably caught up in a perpetual disastrous and self-destructive tension between ends and means.’ Thus the ‘enshrinement of national self-determination as the organizing principle of international order’ has been both the greatest triumph and greatest failure of nationalism. *Nationalism*, 4th edn (Oxford: Blackwell, 1993), xi, xvi.


5. In an earlier work, *Legitimation of Belief* (Cambridge: Cambridge University Press, 1974), Gellner stresses Kant's mistake in supposing a universal human predicament rather than an historically specific one: ‘Kant did not suppose that we could take with us, when entering the cold cognisable world, all our luggage, whole lorry-loads of conceptual furniture. He took the absolute minimum to save our humanity, to make us more than mere things; the rest he spurned. He was like a refugee from a catastrophe who arrives nobly carrying but two or three beings dearest to him’ (188). The characterization of Kant here as refugee is an interesting one, considering Kant will later bear the related burden of cosmopolitanism for Gellner in *Nations and Nationalism*.

6. In the controversial *Cosmopolitanism and the National State*, rev. edn, Robert B. Kimber, trans (Princeton: Princeton University Press, 1970), Friedrich Meinecke argues for a less abrupt transition from cosmopolitanism to nationalism in German political thought: ‘Cosmopolitanism did not merely sink to the ground, pale and exhausted; and the new national idea did not then spring up in its place, unimpeded and victorious. Cosmopolitanism and nationalism stood side by side in a close, living relationship for a long time. And even if the idea of the genuine national state could not come to full
bloom within such a relationship, the meeting of these two intellectual forces was by no means unfruitful for the national idea’ (94). Felix Gilbert’s useful 1970 introduction to *Cosmopolitanism and the National State* puts Meinecke’s glorification of nationalism and the nation state into the context of pre-World War one politics.


8. Andrew Hurrell, ‘Kant and the Kantian Paradigm in International Relations’, *Review of International Studies*, 16 (July 1990), 204.

9. In his study *Political Theory and International Relations*, Charles R. Beitz divides international morality in modern political thought into three distinct conceptions: international moral scepticism, morality of states, and cosmopolitanism (Princeton: Princeton University Press, 1979). He recognizes, however, that Kant’s political writings can be included under both morality of states and cosmopolitanism.


12. Reason also extends the limits of the individual in a more basic way. As Kant explains in ‘Idea of a Universal History’: ‘Reason, in a creature, is a faculty which enables that creature to extend far beyond the limits of natural instinct the rules and intentions it follows in using its various powers, and the range of its projects is unbounded’ (‘Universal History’, 42).


14. Immanuel Kant, ‘This May be True in Theory but it does not Apply in Practice’, in *Kant’s Political Writings*, 73.


18. One of the earliest reviews of Kant’s philosophy in Britain was Thomas Beddoes’ ‘Kant’s Project to perpetual Peace’, *Monthly Review*, 20 (August 1796) 486–9. A physician with ties to the lunar society, Beddoes conversed with many of the radical thinkers of the age, including Joseph Priestley, Richard Price, Richard Lovell Edgeworth, and the young Samuel Taylor Coleridge, and his engagement with fundamental tenets of Kant’s political philosophy points to the circulation of Kant’s model of nation within late eighteenth-century Britain. For a detailed history of Kant’s reception in Britain see


21. Price’s sermon was bound together with ‘The Congratulatory Address to the National Assembly of France’ in *A discourse on the love of country*. Burke writes of this combined effort that ‘The whole of that publication, with the manifest design of connecting the affairs of France with those of England, by drawing us into an imitation of the conduct of the National Assembly, gave me a considerable degree of uneasiness’ (*Reflections*, 59).


23. As the Kedourie–Gellner debate suggests, the oppositional relationship between cosmopolitanism and nationalism continues to linger in twentieth-century thought. For an even more recent example, see the debate provoked by Martha C. Nussbaum’s ‘Patriotism and Cosmopolitanism’ in the *Boston Review* (Oct/Nov 1994). The core of this debate is published in *For Love of Country: Debating the Limits of Patriotism*, Joshua Cohen ed. (Boston: Beacon Press, 1994).

24. Price, for example, claims that the English constitution is a model for the new French constitution, but also claims that England should imitate the French constitution and correct the inequality of representation it preserves in its own constitution.


26. Séamus Deane observes that long after Burke’s conspiracy theory was discredited, the English government ‘was willing to nurture this notion because it kept anti-French feeling alive and because it was a useful weapon in its own battle against Jacobins in England, Scotland, and Ireland’. See Séamus Deane, *The French Revolution and Enlightenment in England, 1789–1832* (Cambridge: Harvard University Press, 1988), 170.

27. Deane shows that Burke was pivotal in the reception and the interpretation of the Enlightenment in England, creating a climate of hostility towards Enlightenment thinkers ‘by picturing them as a band of atheistic conspirators plotting revolution against throne and altar’ (*The French Revolution and Enlightenment*, 5).

28. The philosophes may have answered back. Hans Reiss suggests that Edmund Burke may be the ‘worthy man’ whom Kant addresses in his defence of theories and systems in ‘Theory and Practise’. Burke’s *Reflections* were translated into German in 1793. See Kant’s ‘Theory and Practise’, 63, and Reiss’s note, 274.

29. Edmund Burke, ‘Letter to a Member of the National Assembly’, in *The Writing and Speeches of Edmund Burke*, 313. Burke clearly points out that the first statue the National Assembly erected was of Rousseau.

31. Burke notes a similar non-correspondence between moral and geographical France in his ‘Remarks on the Policy of the Allies’ (1793) where he declares that ‘France is out of itself’ (465).


33. As in *Reflections*, Burke clearly differentiates between the old France and the new: the old is a unified nation with clear borders, while the new is a sprawling entity of ‘questionable shape’ with pockets dispersed throughout Europe (‘Second Letter on a Regicide Peace’, 277). As he noted elsewhere, ‘[w]e are at war with a principle, and an example, which there is no shutting out by Fortresses or excluding by Territorial Limits. No line of demarcation can bound the Jacobin Empire.’ ‘To the Compte de Mercy-Argenteau’ (circa 6 August 1793), in vol. 9 of *The Correspondence of Edmund Burke* (Chicago: Chicago University Press, 1958), 387.


40. In *The French Revolution and Enlightenment*, Séamus Deane notes the close connection Burke established between the French Jacobins and the Protestant Ascendancy: ‘Thus much of what had happened in Ireland was a standing rebuke to all that was being attempted in France. National love and political affections were being broken or vulgarized by a despotic, enterprising sect which had a persecuting edge to its deeply embedded fanaticism. The French were universalizing sectarianism into a theory of global benevolence and revolution. Neither the sect nor the party, the Ascendancy nor the Jacobinism, was a true aristocracy’ (17). For Burke, he suggests, ‘France was a threat, Ireland a dire warning, England the middle term between the two’ (19). Luke Gibbons has recently argued that when Burke’s conservative ‘critical stances on the Enlightenment, colonialism and indigenous
cultures’ are viewed in terms of his aesthetics theories, they contain ‘unresolved counter-currents’. Edmund Burke and Ireland: Aesthetics, politics, and the colonial sublime (Cambridge: Cambridge University Press, 2003), 15.


43. Barruel’s indictment of Kant was echoed in British periodical press. Writing for the Monthly Review in 1799, for example, William Taylor draws direct line between Kant’s philosophy and French Jacobinism. Kant’s opinions, Taylor suggests, bear a marked affinity to French enlightenment thought and ‘must endear him to the patriotism of the philosophers of the Lyceum.’ [William Taylor], ‘Willich’s Elements of Kant’s Philosophy’, Monthly Review, 28 (January 1799), 65.


2. ‘A Great Federacy’ of Nations: Internationalism and the Edinburgh Review


5. The same 1808 article also drew R. Wharton’s rancour in his Remarks on the Jacobinical Tendency of the Edinburgh Review, where he uses the article as a stepping stone to a more general criticism of the Edinburgh’s Jacobinical politics (London: J. Hatchard, 1809).


9. Bentham’s own connection to cosmopolitanism is strong. In An Introduction to the Principles of Morals and Legislation (1789), for example, he lays out the parameters for an international system of law and coins the word ‘international’: ‘[International law] is calculated to express, in a more significant way, the branch of law which goes commonly under the name of the law of nations: an appellation so uncharacteristic, that, were it not for the force of custom, it would seem rather to refer to internal jurisprudence.’ An Introduction to the Principles of Morals and Legislation, vol. 1 of The Works of Jeremy Bentham, 149. His Principles of International Law (1786–89) demonstrates an ongoing intellectual investment in cosmopolitan ideals, with the concluding essay, ‘A Plan for an Universal and Perpetual Peace’, arguing for European disarmament, the universal emancipation of colonies, and the establishment of a Common Court of Judicature to mediate conflict between nations.

10. Throughout the eighteenth and early nineteenth-century, for instance, political economy was considered a subsection of moral philosophy in British universities. On the intersection of political economy and moral philosophy see chapters 5 and 6 of Mary Poovey’s A History of the Modern Fact: Problems of Knowledge in the Sciences of Wealth and Society (Chicago: University of Chicago Press, 1998).


14. In a letter to Smith written shortly after the publication of Wealth of Nations (1 April 1776), Hume gives the work a favourable review: ‘I am much pleas’d with your Performance; and the Perusal of it has taken me from a State of great Anxiety. It was a work of so much Expectation, by yourself, by your
Friends, and by the Public, that I trembled for its Appearance; but am now much relieved’ (Writings on Economics, 216). He does, however, say that if Smith were at his fireside, he would dispute some of his principles.


16. Smith explains that the invasion of German and Scythian nations interrupted the commerce between town and country and led to an amalgamation of smaller land holdings into vast dominions. Land ceased to be passed from generation to generation according to the natural law of succession (which divided land holdings between different family members), and began to be passed on according to the law of primogeniture (which consolidated land holdings in the hands of the first born male). Coincident with these changes came a re-valuing of land as a means of power rather than as a means of subsistence, one of the results of which was that surplus capital went towards further land acquisition and not to the improvement of already-held lands. Such political changes, then, blocked the ‘natural progress of opulence’ in Europe by disrupting domestic commerce and by discouraging agricultural improvement. Accordingly, international commerce is the impetus for national improvement in Europe: ‘But what all the violence of the feudal institution could never have effected, the silent and insensible operation of foreign commerce and manufactures gradually brought about’ (Wealth of Nations, 188).

17. Smith notes that, among other things, commerce has created domestic and foreign markets for agricultural produce, infused the countryside with wealthy merchants bent on agricultural improvement, and introduced into the countryside order and good government by helping to break up the vast dominions perpetrated by the feudal system. Its benefit has therefore been both economic (in that it encouraged agriculture) and political (in that it ensured the ‘liberty and security of individuals, among the inhabitants of the country’ (Wealth of Nations, 185). Smith stresses that the benefit ‘was not even confined to the countries in which [the towns] were situated, but extended more or less to all those with which they had any dealings. To all of them they afforded a market for some part either of their rude or manufactured produce, and consequently gave some encouragement to the industry and improvement of all’ (Wealth of Nations, 184).

18. Hume posits a similar connection between public good and individual commercial interest in his essay ‘Of Commerce’ when he states that ‘[t]he greatness of a state, and the happiness of its subjects, how independent soever they may be supposed in some respects, are commonly allowed to be inseparable with regard to commerce; and as private men receive greater security, in the possession of their trade and riches, from the power of the public, so the public becomes powerful in proportion to the opulence and extensive commerce of private men’ (Writings on Economics, 5).


21. Stewart’s early *Elements of the Philosophy of Human Mind* (1792), for instance, was declared Jacobinical, in particular because it expressed a sympathy for Condorcet that Stewart himself soon regretted. He tells Lord Craig on 20 February 1794, for example, that he ‘dishonoured some of [his] pages by mentioning with respect the name of Condorcet’ and reminds Craig that although he defended the Economists, he opposed the French philosophers in general. Quoted in John Veitch’s *Memoir of Dugald Stewart*, vol. 10 of *The Collected Works of Dugald Stewart*, lxxiv.

22. Quoted in John Veitch, *Memoir of Dugald Stewart*, li. These lectures were delivered in various forms during Stewart’s time as Chair of Moral Philosophy at the University of Edinburgh from 1785 until his retirement in 1810. His first course on political economy alone, however, was conducted in the winter of 1800. Veitch outlines Stewart’s professional career in his *Memoir of Dugald Stewart*.


25. One such advocate was James Anderson, who insists in *A Calm Investigation of the Circumstances that have led to the Present Scarcity of Grain in Great Britain* (London: J. Cumming, 1801) that history has proven the success of corn bounties. Anderson argues that when the bounties were fully operative between 1689 and 1773, British agriculture flourished, prices fell, and Britain was a net exporter of grain. However, when the bounties were lifted in 1773 (partly because of Adam Smith) agriculture suffered, prices rose, and Britain became a net importer of grain.


30. See, for example, Francis Jeffrey and James Loch’s ‘Orders in Council’.


34. [Henry Brougham], ‘Appeal of the Poles’, *Edinburgh Review*, 22 (January 1814), 331.


36. [James Mackintosh], ‘France’, *Edinburgh Review*, 24 (February 1815), 506.

37. The *Edinburgh Review* continued to criticize the Congress long after the meetings in Vienna were over. ‘The sovereigns have, in fact, erected themselves into a sort of council for arranging the interests of Europe; under the sanction of which, they consider themselves authorized to extend or contract the territories of other independent kingdoms and states, without the smallest respect for the personal interests of the subjects which compose those States’, writes a reviewer in his 1819 assessment of the ongoing influence of the Congress on post-Napoleonic Europe: ‘We cannot agree with those who think, that by the creation of powerful and extensive kingdoms of the first order, and the annihilation of the smaller states, the peace or security of the rest is better ensured; for, besides the total want of justice or principle in such a system, it seems to us still more objectionable on the score of expediency’ (401). [D. Constable?], ‘Congress of Vienna’, *Edinburgh Review*, 32 (October 1819).


38. [David Buchanan], ‘Corn Laws’, *Edinburgh Review*, 24 (February 1815), 492.

39. The vision, however, was periodically taken up elsewhere before mid-century, most notably, by the Manchester School in the 1830s and 40s. William Cobden’s *England, Ireland, and America* (1835), for example, evoked international commerce as the ‘grand panacea, which, like a beneficent medical discovery, will serve to inoculate with the healthy and saving taste for civilization all the nations of the world.’ *Political Writings of Richard Cobden*, (London: William Ridgeway, 1878), 20. Ronald Hyam implicates Cobden’s internationalism in the imperial project in *Britain’s Imperial Century 1815–1914: A Study of Empire and Expansion* (London: B.T. Batsford, 1976).


42. Of course the *Edinburgh Review* did not overlook the censorship taking place on home-ground during the post-Napoleonic period. In ‘Liberty of the Press and its Abuses’, for example, Brougham argues that the new libel laws will curtail the freedom of the press and put English liberty at risk. *Edinburgh Review*, 27 (September 1816) 245–63.


1. [Francis Jeffrey], ‘Correspondence Littéraire et Philosophique de Grimm’, *Edinburgh Review*, 21 (July 1813), 263; [Francis Jeffrey], ‘De Lille, Malheur et Pitié: Poëme’, *Edinburgh Review*, 3 (October 1803), 26–42. Written in French,
addressed to a German audience, and attributed to Diderot as well as Grimm, Grimm’s *Correspondance Litteraire, Philosophique et Critique: Adressée à un Souverain d’Allemagne* straddles national demarcations as well.


5. Staël’s close ties to the Scottish enlightenment nicely exemplify the kind of international literary exchange that Schlereth identifies with Enlightenment cosmopolitanism. See Chapter 1 of *The Cosmopolitan Ideal in Enlightenment Thought*.

6. Of course ‘literature’ itself was an unstable category during this period. Stael uses ‘literature’ here to refer broadly to ‘works of philosophical writings and works of the imagination – in short, everything that involves the exercise of thought in writing, the physical sciences excepted’ (*Literature*, 141–2).


12. [Francis Jeffrey], ‘Mad. de Staël – Sur la Literature’, *Edinburgh Review*, 21 (February 1813), 2–3. Jeffrey selected his review of *Literature* to be reprinted for posterity in his *Contributions to the Edinburgh Review* (1844). Its inclusion in *Contributions* was noticed by Lord Cockburn in his biography of Jeffrey, where it exemplifies Jeffrey’s literary criticism. Staël returned the compliment. Writing on ‘Learning, Religion, and Morality among the English’ in *Considérations sur les principaux événements de la Révolution française* (1816), Staël praises the *Edinburgh Review*: ‘Literary criticism is carried to the highest point in the reviews, especially that of the Edinburgh, where writers who may be famous in their own right – Jeffrey, Playfair, Mackintosh [sic] – do not disdain to
enlighten authors by the judgements they make upon them’. See ‘England’, in Madame de Staël on Politics, Literature, and National Character, 350–1.


14. [Francis Jeffrey], ‘Southey’s Thabala’, Edinburgh Review, 1 (October 1802), 63.


16. Mackintosh was on intimate terms with Staël during her 1813 stay in England. He had close connections to her circle as well: his sister-in-law was married to Simonde de Sismondi, and Benjamin Constant had been a friend and classmate at the University of Edinburgh. See J. Christopher Herold, Mistress to An Age: a Life of Madame de Staël (New York: Harmony Books, 1958), 140, 440–1.

17. [James Mackintosh], ‘De l’Allemagne, par Mad. de Staël’, Edinburgh Review, 22 (October 1813), 198, 204.

18. [James Mackintosh], ‘Rogers’s Poems’, Edinburgh Review, 22 (October 1813), 32.

19. Rogers’ ‘Voyage of Columbus’ was published in 1810. Staël’s Corinne was published in 1807.

20. Campbell’s ‘Ye Mariners of England’ was first published in 1801.


24. [Francis Jeffrey], ‘Lessing’s Nathan the Wise’, Edinburgh Review, 8 (April 1806), 149.


4. **Porous Borders: Maria Edgeworth and the Question of National Identity**

8. Marilyn Butler notes Edgeworth’s rejection of Burke’s historical model of nation in her ‘Introduction’ to *Castle Rackrent and Ennui* (London: Penguin, 1992). On the other hand, Mary Jean Corbett has argued for an unproblematic adaptation of Burke’s ‘familial plot’ in *The Absentee* that supports English hegemony over Ireland. See her ‘Public Affections and Familial Politics’ noted above.
10. Edgeworth’s representation of Jews in the Irish tales has received much critical attention.

11. In *The Absentee* a similar point is made when O’Halloran points to the advantages of an exchange between Irish and English militia: ‘The two countries have the same interest; and, from the inhabitants discovering more of each other’s good qualities and interchanging little good offices in common life, their esteem and affection for each other would increase, and rest upon the firm basis of mutual utility.’ Maria Edgeworth, *The Absentee*, W. J. McCormack and Kim Walker, eds (New York: Oxford University Press, 1988), 117. In both *Castle Rackrent* and *The Absentee* the direction of national influence is not from England to Ireland, centre to periphery, as one would be led to expect from descriptions of Edgeworth as colonial writer.

12. Edgeworth’s connection to eighteenth-century cosmopolitanism was pointed out by contemporaries such as Francis Jeffrey in ‘Maria Edgeworth’s *Tales of Fashionable Life*’, *Edinburgh Review*, 14 (July 1809) 375–88, and it has been noted as well by modern critics like Marilyn Butler (‘Introduction’ to *Castle Rackrent and Ennui*; *Maria Edgeworth: A Literary Biography*) and W. J. McCormack (‘Introduction’ to *The Absentee*).


14. On this point, Edgeworth quotes Sir John Davies who goes so far as to suggest that ‘fostering hath always been a stronger alliance than blood; and the foster-children do love and are beloved of their foster-fathers and their sept (or clan) more than of their natural parents and kindred’ (*Ennui*, 159). For a complex reading of the nurse in the imperial context, see Chapter Five of Katie Trumpener’s *Bardic Nationalism: The Romantic Novel and the British Empire* (Princeton: Princeton University Press, 1997).


17. It is not until her last Irish tale, *Ormond* (1817) that Edgeworth grants unqualified narrative recognition to the potential inherent in the socio-cultural attribution of kinship. In *Ormond*, belonging as inheritance and belonging as socio-cultural relationship are conflated: the orphaned Anglo-Irish Ormond ‘inherits’ the Black Islands from one of his foster-fathers, the Irish King Corny.

18. In ‘Privileged Assimilation: Maria Edgeworth’s Hope for the Ascendancy’, Meredith Cary suggests that this is ‘a postulation which would have aroused protests from both contemporary cultures if its implications had not been obscured by Edgeworth’s naturalistic detail.’ *Eire-Ireland*, 26 (Winter 1991), 31.

19. My thanks to Marilyn Butler who noted informally that the Nugents had cousins in County Leitrim named Nugent Reynolds, some of whom had
been in the public eye as recently as 1799. On names in *The Absentee*, see also McCormack’s Introduction and Appendix II. For the ambiguities of Irish or English in relation to Grace Nugent, see Robert Tracy’s influential essay, ‘Maria Edgeworth and Lady Morgan: Legality versus Legitimacy’, *Nineteenth-Century Fiction*, 40 (June 1985) 1–22.

20. The Edgeworths warn against that ‘yawning demon of Ennui’ in their earlier treatise on practical education: ‘Young men who are most ready to yield their companions, are not therefore to be considered as of really compliant dispositions; the idle or indolent, who have no resources in their own minds, and no independent occupations, are victims to the yawning demon of Ennui the moment they are left in solitude.’ *Practical Education*, 2nd edn, 3 vols (London: J. Johnson, 1801), 1: 291.

21. In contrast, Glenthorn’s first energetic foray into Irish affairs on the eve of Irish rebellion lacks the grounding necessary to ensure an ongoing and critical commitment to Irish improvement: ‘I had been driven to exertion by a mixture of pride and generosity; my understanding being uncultivated, I had acted from the virtuous impulse of the moment, but never from rational motive, which alone can be permanent in its operation’ (*Ennui*, 249). When the direct threat of rebellion disappears, Glenthorn sinks back into his ennui. Mitzi Myers examines the public and private significance of Glenthorn’s ennui in “Completing the Union:” Critical Ennui, the Politics of Narrative, and the Reformation of Irish Cultural Identity’, *Prose Studies*, 18 (December 1995) 41–77.


23. Unlike the Clonbronys, the Irish Sir Terence O’Fay exploits English stereotypes of the Irish, exaggerating his ‘native brogue, and his natural propensity to blunder’ to meet English expectations (*Absentee*, 22).

24. As with Nugent Reynolds, Brooke is an English-sounding Irish name of some importance. See McCormack’s note on the Brooke family of Rantavan in County Cavan (*Absentee*, 297).

25. For an account of R.L. Edgeworth’s connection to Enlightenment thought, see Desmond Clarke’s *The Ingenious Mr. Edgeworth* (London: Oldbourne, 1965).

26. For two foundational readings of Richard Lovell’s influence on Maria see Marilyn Butler’s *Maria Edgeworth: A Literary Biography* and Elizabeth Kowaleski-Wallace’s *Their Fathers’ Daughters: Hannah More, Maria Edgeworth, and Patriarchal Complicity*.


36. William Howard argues that in Ormond Edgeworth attempts to ‘convey a relatively consistent regional outlook, which would supersede not only the level of individual characters but also her own cosmopolitan bias’. ‘Regional Perspective in Early Nineteenth-Century Fiction: The Case of Ormond’, The Wordsworth Circle, 10 (Autumn 1979), 332.


41. In The Absentee, for example, the Jewish character Mordicai functions as – in Spector’s terms – the ‘other’s other’, assuaging Anglo-Irish absentee guilt and facilitating English–Irish unity. ‘Thus, in the end,’ McCormack explains in his Introduction to The Absentee, ‘Grace Nugent can be both agent and beneficiary of a redemptive/conclusive reading of history, and for this to be possible the fictional Mordicai remains under a sentence, a scapegoat for the evils of absentee extravagance’ (‘Introduction’, xxix).

42. The notion of tolerance is of course also central to Edgeworth’s political idea of a non-nationalistic patriotism. ‘Why should children be told that the Italians are naturally revengeful; the French naturally vain and perfidious, “excessively credulous and litigious”; that the Spaniards are naturally jealous and haughty?’, the Edgeworths write years earlier in Practical Education: ‘The patriotism of an enlarged and generous mind cannot, surely, depend upon the early contempt inspired for foreign nations’ (137).

43. Maria Edgeworth, Harrington, Susan Manly, ed. (Peterbourgh: Broadview Press, 2004), 228. For her part, Berenice later vows ‘never to marry any man whose want of the spirit of toleration, whose prejudices against the Jews, might interfere with the filial affection she feels for her father – though he be a Jew’ (Harrington, 291).
44. Edgeworth’s Jewish-American correspondent and ideal reader for Harrington, Rachel Mordecai, for instance, praises Edgeworth’s ‘benevolent intentions’ in ‘asserting the cause of toleration’, but also expresses her disappointment that ‘Berenice was not a Jewess’ (Education of the Heart, 14). More recently, Michael Ragussis has argued that despite Edgeworth’s ‘self-conscious initiation of a revisionist tradition’ in Harrington, she ultimately submits to the ruling ideology. ‘[W]hen we are told at the end of Harrington that Berenice is no Jew, but a Christian, we come upon a covert form – at once literary and cultural – by which Jewish identity is once again exiled,’ Ragussis concludes: ‘Berenice’s suddenly disclosed Christianity is a way of converting her’ (Figures of Conversion, 77). See Rachel Mordecai Lazarus and Maria Edgeworth, The Education of the Heart: The Correspondence of Rachel Mordecai Lazarus and Maria Edgeworth, Edgar E. MacDonald, ed. (Chapel Hill: University of North Carolina, 1977); Michael Ragussis, Figures of Conversion: ‘The Jewish Question’ and English National Identity (Durham and London: Duke University Press, 1995).


46. Interestingly, these lines were removed from the second and subsequent editions, as Susan Manly notes in her Introduction to Harrington (47).

5. Pilgrim, Exile, Vagabond: Byron and the Citizen of the World


11. Byron distinguishes his methodology from Mr. Eustace’s in his *Classical Tour of Italy* which Byron describes as ‘a mere compilation of former notices, strung together upon a very slender thread of personal observation, and swelled out by those decorations which are so easily supplied by a systematic adoption of all the common places of praise, applied to every thing, and therefore signifying nothing’ (*Childe Harold*, 262).
12. Interestingly, Goldsmith’s citizen of the world seems to have been on Byron’s mind while writing the fourth canto, which Byron prefaces by declaring himself ‘weary of drawing a line which every one seemed determined not to perceive: like the Chinese in Goldsmith’s ‘Citizen of the World’, whom nobody would believe to be a Chinese’ (*Childe Harold*, 122).
13. Simon Bainbridge argues that writers such as Southey and Wordsworth used their poems on Waterloo to consummate their conservative plotting of the war, whereas Byron refused to recognize the battle’s importance. See his *Napoleon and English Romanticism* (Cambridge: Cambridge University Press, 1995).
15. According to Thomas Moore’s *The Life of Lord Byron*, Byron attributed his own exile to general opinion: ‘The man who is exiled by a faction has the consolation of thinking that he is a martyr; he is upheld by hope and the dignity of his cause, real or imaginary: he who withdraws from the pressure of debt may indulge in the thought that time and prudence will retrieve his circumstances: he who is condemned by the law, has a term to his banishment, or a dream of its abbreviation; or, it may be, the knowledge or the belief of some injustice of the law, or of its administration in his own particular; but he who is outlawed by general opinion without the intervention of hostile politics, illegal judgement, or embarrassed circumstances, whether he be innocent or guilty, must undergo all the bitterness of exile, without hope, without pride, without alleviation. This case was mine.’ *The Life of Lord Byron; with his Letters and Journals*, 2 vols (Philadelphia: Carey and Hart, 1846), 2: 666–7.
18. Part two of the poem picks up on this allegorical subtext and pits the poet Laureate against the ‘evil prophet’. Their conversation serves to reassert Tory values in the face of French materialism. The poem ends with Southey’s confirmation that the ‘hopes of man’ rest on the continued prosperity of
the British empire, a point brought home by a ‘magic picture’ that provides
glimpses of all of England’s colonies.

Southey*, 793.

late 1821 and saw him for the last time in August 1822.


22. I draw the term ‘pleasurable instruction’ from Charles L. Batten, *Ple-
surable Instruction: Form and Convention in Eighteenth-Century Travel Literature*

23. According to McGann, the ‘Addition to the Preface’ was added to the fourth
edition of *Childe Harold’s Pilgrimage*, published in September 1812.

24. ‘Byron’s Childe Harold’s Pilgrimage’, *Antijacobin Review*, 42 (August
1812), 345.

25. ‘Lord Byron’s Bride of Abydos and the Corsair’, *Antijacobin Review*, 46 (March
1814), 234.

26. ‘Lord Byron’s Siege of Corinth and Parisina’, *British Critic*, 5 (April
1816), 430.

27. ‘Don Juan’, *British Critic*, 12 (August 1819), 204.


29. M.M. Bakhtin, ‘Author and Hero in Aesthetic Activity’, in *Art and Answer-
ability: Early Philosophical Essays*, Michael Holquist and Vadim Liapunov,
Bakhtin points to the heroes of Byron, Chateaubriand, and Goethe as
examples of the romantic character.

30. The habit carried on well into the twentieth century. Peter Quennell, for
example, refers to Byron as ‘Childe Harold’ throughout his study *Byron: the
Years of Fame* (London: St. James, 1950).

31. [Francis Jeffrey], ‘Lord Byron’s *Childe Harold*’, *Edinburgh Review*, 19 (February
1812), 467.

32. ‘Lord Byron’s Childe Harold, and Prisoner of Chillon’, *British Critic*, 6
(December 1816), 609.

33. [Walter Scott], ‘Childe Harold 3 and the Prisoner of Chillon’, *Quarterly Review*,
16 (October 1816), 174.

(New York: St. Martin’s Press, 1987), 47.

35. Certainly, in yoking anti-cosmopolitan and anti-aristocratic sentiment,
Newman’s argument leaves more ‘bourgeois’ cosmopolitanisms such as
Edgeworth’s or Felicia Hemans’ unaccounted for. The key point here, how-
ever, is that Newman’s argument brings into useful view the class politics
underpinning the critical reception of Byron’s aristocratic cosmopolitanism.
For Hemans’ relationship to cosmopolitanism see Nanora Sweet, “‘Lorenzo’s”
Liverpool and “Corinne’s” Coppel: The Italianate Salon and Romantic Educa-
Press, 1998), and William D. Brewer, ‘Felicia Hemans, Byronic cosmopoli-
tanism and the ancient Welsh bards’, in *English Romanticism and the Celtic
World*, Gerard Carruthers and Alan Rawes, eds (Cambridge: Cambridge

36. The implications of Byron’s aristocratic status have been variously understood. Andrew Rutherford finds in his satire style the synthesis of poet and aristocrat, casting him as a Regency figure (*Byron: A Critical Study*), whereas Michael Robertson foregrounds the more democratic impulses of Byron as Whig aristocrat (‘The Byron of *Don Juan* as Whig Aristocrat’). See also Robertson’s more recent ‘Aristocratic Individualism in Byron’s *Don Juan’.* Jerome Christensen’s important study, by contrast, argues that ‘Byronism’ helped consolidate Britain’s commercial society by exploiting the affective charge of aristocracy in order to reproduce it in commodities that could be vended to a reading public avid for glamour (*Lord Byron’s Strength*, xvi). See Andrew Rutherford, *Byron: A Critical Study* (Stanford: Stanford University Press, 1967); Michael Robertson, ‘The Byron of *Don Juan* as Whig Aristocrat’, *Texas Studies in Literature and Language*, 17 (Winter 1976) 709–24; Michael Robertson, ‘Aristocratic Individualism in Byron’s *Don Juan’* , *Studies in English Literature*, 17 (Autumn 1994) 639–55; Jerome Christensen, *Lord Byron’s Strength: Romantic Writing and Commercial Society* (Baltimore: John Hopkins University Press, 1993).

37. [William Roberts], ‘Childe Harold’s Pilgrimage’, *British Review*, 3 (June 1812), 276.


41. Even Hazlitt makes the most of Byron’s connection to the cosmopolitan class in his comparison of Byron and Sir Walter Scott: ‘Lord Byron, who is in his politics a liberal, in his genius is haughty and aristocratic: Walter Scott, who is an aristocrat in principle, is popular in his writings’. *The Spirit of the Age in Lectures on English Poets and The Spirit of the Age* (London: J.M. Dent, 1922), 236–7.


44. Robert Tracy discusses Edgeworth’s and Morgan’s national tales in light of the old trope of Ireland as woman in ‘Maria Edgeworth and Lady Morgan: Legality versus Legitimacy’, *Nineteenth-Century Fiction*, 40 (June 1985) 1–22.


48. ‘The Vampyre: A Tale by Lord Byron’ was published in the New Monthly Magazine on 1 April 1819. Before revisions, Polidori’s villain shared his name with Lamb’s and was called ‘Ruthven’.


50. When the first two cantos of Don Juan were reviewed a few months later in Blackwood’s Edinburgh Magazine, Polidori’s The Vampyre was still fresh in the minds of the reviewers, and they exploited Polidori’s vampyric rhetoric in their characterization of Byron: ‘It appears, in short, as if this miserable man, having exhausted every species of sensual gratification – having drained the cup of sin even to its bitterest dregs, were resolved to shew us that he is no longer a human being, even in his frailties; – but a cool unconcerned fiend, laughing with a detestable glee over the whole of the better and worse elements of which human life is composed – treating well nigh with equal derision the most pure of virtues, and the most odious of vices – dead alike to the beauty of the one, and the deformity of the other – a mere heartless despiser of that frail but noble humanity, whose type was never exhibited in a shape of more deplorable degradation than in his own contemptuously distinct delineation of himself.’ No longer even a ‘human being’, the poet is indifferent to virtue and vice alike, and his Don Juan just adds new sins to an already damnable canon of crimes. ‘Remarks on Don Juan’, Blackwood’s, 5 (August 1819), 513. This review is attributed to John Gibson Lockhart and John Wilson.

6. Cosmopolitan Figures and Cosmopolitan Literary Forms


7. *The Milesian Chief* has not received much critical attention, but Ina Ferris, Katie Trumpener, Ian Dennis, and Fiona Robertson have offered some suggestive commentary.

8. Even the name of Maturin’s heroine recalls Staël’s Corinne. ‘Was there some magic in her charm or was it poetic inspiration?’ Oswald asks of Corinne: ‘Was she Armida or Sappho?’ (39).


10. Maturin’s Armida in this sense bears a striking similarity to another real-life cosmopolitan heroine: Lord Edward Fitzgerald’s wife, Pamela. Rumoured alternatively to be an Englishwoman of respectable lineage and the French daughter of Mme Genlis and the Duke of Orléans, Pamela was accused of leading her husband astray during the events leading up to the 1798 rebellion and thus contributing to the Irish defeat.


12. Chapter 23 of *Biographia Literaria* is a reprint of five letters on *Bertram* that Coleridge published in the *Courier* from 29 August to 11 September 1816. Byron’s positive recommendation helped to get *Bertram* produced at Drury Lane.


14. As I suggested in Chapter 3, Jeffrey and Mackintosh experience the same problem in their attempts to formulate a national literature. The Edgeworths also experienced this problem in their etymology of Irish Bulls.


19. The same logic plays itself out on a grander level as well: literature from a nation in ‘one of the earlier stages of civilization and refinement’ (such as Ireland) can infect the literature of a more advanced nation (such as England).

21. Other sources, however, go unacknowledged. A large section of the ‘Tale of the Spaniard’, for instance, was drawn from Diderot’s *La Religieuse* (1796). This plagiarism gives a different stress to the question of organic unity than Maturin’s own self-plagiarism does. What happens to a work of art’s unity, for example, when it is not the product of a single author? For a discussion on *Melmoth the Wanderer* and *La Religieuse*, see Amy Elizabeth Smith’s ‘Experimentation and “Horrid Curiosity” in Maturin’s *Melmoth the Wanderer*, *English Studies*, 6 (December 1993) 524–35.


**Epilogue: Reactionary Cosmopolitanism**


2. This thread was picked up at different points during the century by various writers, including Michelet, Ranke, Hegel, and Marx.


5. De Quincey's translation of Kant's 'Idea of a Universal History on a Cosmopolitan Plan' first appeared in the October 1824 issue of the *London Magazine*.

6. As I suggested in Chapter 1, the reception of Kant's philosophy in late eighteenth- and early nineteenth-century Britain provides a useful parallel to the way in which cosmopolitanism was viewed during the Romantic period. 'My ignorance of German would have prevented me from saying anything of the philosophy of Kant', writes Dugald Stewart in his 1821 history of modern philosophy, 'if the extraordinary pretensions with which it was at first brought forward in this island, contrasted with the total oblivion into which it soon after very suddenly fell, had not seemed to demand some attention to so wonderful a phenomenon in the literary history of the eighteenth century'. Dugald Stewart, *Dissertation: exhibiting the progress of Metaphysical, Ethical, and Political Philosophy since the revival of Letters in Europe*, Sir William Hamilton, ed., 2 vols (Edinburgh: Thomas Constable, 1854), 1: 389. Stewart's observations about the curious rise and decline of Kant's popularity in late eighteenth–early nineteenth-century Britain belong to the second rise of Kant's reputation in post-Napoleonic Britain, the same rise that carried Southey's *Colloquies*.


8. Immanuel Kant, 'Idea for a Universal History with a Cosmopolitan Purpose', 41.


11. In her Introduction to *The Last Man*, Anne Mellor notes that Shelley 'reveals the failure of all dominant political ideologies of her day – both radical (republican and democratic) and conservative (monarchical and theocratic)'. 'Introduction,' *The Last Man*, xix. Lee Sterrenburg makes a similar point about the anti-political stance of *The Last Man*. See his 'The Last Man: Anatomy of Failed Revolutions', *Nineteenth-Century Fiction* 33 (1978) 324–47.
Bibliography

Primary sources

Anderson, James, *A Calm Investigation of the Circumstances that have led to the Present Scarcity of Grain in Great Britain* (London: J. Cumming, 1801).


[Barrow, John and William Gifford], ‘America – Orders in Council’, *Quarterly Review*, 7 (March 1812) 1–34.


[Buchanan, David], ‘*Corn Laws*, *Edinburgh Review*, 24 (February 1815) 491–505.


[Carlyle, Thomas], ‘State of German Literature’, *Edinburgh Review*, 46 (October 1827) 304–51.


[De Quincey, Thomas], ‘Kant in His Miscellaneous Essays’, *Blackwood’s Magazine*, 28 (August 1830) 244–68.


[——?], ‘Carr’s Stranger in Ireland’, *Edinburgh Review*, 10 (April 1807) 40–60.


[——?], ‘Southey’s Thabala’, *Edinburgh Review*, 1 (October 1802) 63–83.


[——?], ‘Lord Holland’s Account of Lope de Vega’, *Edinburgh Review*, 9 (October 1806) 224–42.


Lamb, Lady Caroline, Glenarvon (1816), Frances Wilson, ed. (London: Everyman, 1995).


[Lockhart, John Gibson and John Wilson], ‘Remarks on Don Juan’, Blackwood’s, 5 (August 1819) 512–18.


——, Women; or Pour et Contre (1818), 3 vols (Ann Arbor: University Microfilms).


‘Melmoth the Wanderer’, Blackwood’s, 8 (November 1820) 161–8.


[Roberts, William], ‘Childe Harold’s Pilgrimage’, *British Review*, 3 (June 1812) 275–302.


[Scott, Walter], ‘Childe Harold 3 and the Prisoner of Chillon’, *Quarterly Review*, 16 (October 1816) 172–208.


**Secondary sources**

Ackerman, Bruce, ‘Rooted Cosmopolitanism’, *Ethics*, 104 (April 1994) 516–35.


Arendt, Hannah, *Lectures on Kant’s Political Philosophy* (Chicago: Chicago University Press, 1982).


Clarke, Desmond, The Ingenious Mr. Edgeworth (London: Oldbourne, 1965).


*European Romantic Review*, 16 (April 2005).

—, *The Romantic National Tale and the Question of Ireland* (Cambridge: Cambridge University Press, 2002).


Hurrell, Andrew, ‘Kant and the Kantian Paradigm in International Relations’, Review of International Studies, 16 (July 1990) 183–205.
——, Remembrance and Imagination: Patterns in the Historical and Literary Representation of Ireland in the Nineteenth-Century (Notre Dame: University of Notre Dame Press, 1997).


Quennell, Peter, *Byron: the Years of Fame* (London: St. James, 1950).


Index

The Absentee (Edgeworth), 7, 77, 78–81, 86, 168n11, 170n41
Account of Lope de Vega (Holland), 62
Act of Navigation, 39
Act of Union (1801), 71, 84, 90, 107, 126
Act to Regulate the Importation and Exportation of Corn, 45
affiliation(s): alternative, 67; dual, 76, 124, 134; filiation and, 85; flexibility of, 54; multiple, and national identity, 90; between national literatures, 58–9; new cosmopolitanism and, 142; trade and, 80
Alien Act of 1793, 30
altruistic cosmopolitanism, 96, 98
America: Revolution, 24; trade with Britain, 48
‘America – Orders in Council’ (Barrow, Gifford), 48
Anderson, Amanda, 141–2;
‘Cosmopolitanism, Universalism, and the Divided Legacies of Modernity’, 8
Anderson, Benedict, 55; Imagined Communities, 1
Anderson, James. A Calm Investigation of the Circumstances that have led to the Present Scarcity of Grain, 163n25
Anglo-Irishness, 72, 76, 78, 81, 167n5; Jewishness and, 90
‘An Answer to the Question “What is Enlightenment?”’ (Kant), 13, 14
antagonism, 17, 18, 19; inter-state, 19–20; of Ireland, 124, 126; social union and, 119
Antijacobin Review, 111, 112
Appeal of the Poles (Brougham), 49
Arendt, Hannah. Lectures on Kant’s Political Philosophy, 156n1
aristocracy: cosmopolitanism and, 115–17; liberal, 96, 117; middle-class ideology and, 114
Aristotle, 130
asymmetry: in international trade, 36; of Kant’s model of nation, 17; of Melmoth the Wanderer, 139; of nations, 3; in Smith’s political economy, 36
‘Author and Hero in Aesthetic Activity’ (Bakhtin), 112–13
authorial distance, 113
Bainbridge, Simon, 172n13
Bakhtin, Mikhail. ‘Author and Hero in Aesthetic Activity’, 112–13
balance of power/states, 42–4, 148
‘Baring and others on the Orders in Council’, 47–8
Barrow, John. ‘America – Orders in Council’, 48
Barruel, Abbé, 32
Beddoes, Thomas. ‘Kant’s Project to perpetuate Peace’, 157n18
Beitz, Charles R. Political Theory and International Relations, 157n9
belonging: affiliative vs. filiative, 85; and national affinity, 82; national vs. universal, 93. See also national belonging
Bentham, Jeremy: An Introduction to the Principles of Morals and Legislation, 161n9; Principles of International Law, 161n9; Principles of Penal Law, 35
Berlin Decree, 46
Bertram (Maturin), 127–8
Bhabha, Homi, 55
Blackwood’s Magazine, 149; on Melmoth the Wanderer, 130
borders: Anglo-Irishness and, 72, 74–5; Britain and, 71; in Castle Rackrent, 74–5; co-existence and,
Index

78; crossing of, 21; of genres, 132; Ireland and, 71; literature and, 55; local attachment and, 72; Melmoth the Wanderer and, 8, 133–5; and national literatures, 59, 64; plague and, 151; spatial, 134; temporal, 134–5; trade and, 35, 38; travel as crossing, 101; universal tropes and, 84

Boston Review. For Love of Country: Debating the Limits of Patriotism, 9

Britain: absence of enlightenment in, 28; Act of Union (1801) and, 71; and borders, 71; censorship in, 164n42; corn trade, 44–5, 50–1; dependence on foreign nations, 42, 45; Enlightenment in, 158n27; heterogeneity of, 90, 91; as historical continuity, 25–6; homogeneity of, 4, 90, 120; Jacobinism and, 30–1; and Jewish finance during Napoleonic wars, 93; literature of, 106, 132 (see also English literature); as non-unified and heterogenous, 90; 1807 Orders in Council, 46–9; as organic whole, 26; poetry of, 64–5; post-Napoleonic, 143, 144; post-war depression in, 50; and Roman Catholicism, 147; 1756 rule of war, 46; as self-enclosed, 72; self-sufficiency of, 42, 45, 49; Southey on, 147–8; succession in, 25; trade war with France, 46–9; trade with America, 48; war with France, 22, 44, 49, 89–90; women in, 58

British Critic, 111–12, 113

British Review, 114

Britons: Forging the Nation (Colley), 89–90

Brougham, Henry, 6, 35, 41–2; Appeal of the Poles, 49; ‘Examination of the late Orders in Council’, 47–8; ‘Liberty of the Press and its Abuses’, 164n42; ‘Politique de tous les Cabinets de l’Europe’, 42–4

Buchanan, David, 35, 41–2, 50, 51

Burgess, Miranda, 120

Burke, Edmund, 3; and circles of attachment, 35; on congress of European powers, 22; on cosmopolitanism, 26–7, 72, 88; Edgeworth compared to, 72; Edinburgh Review and, 34; on England as historical continuity, 25–6; on English Revolution, 25; on familial relations, 72; ‘First Letter on a Regicide Peace’, 31; ‘Fourth Letter on a Regicide Peace’, 30; on France as ‘faction’, 29–30; on French philosophers, 26–7, 72–3; and French Revolution, 5, 25, 26, 27, 28, 33, 34, 73, 104; ‘Heads for Consideration on the Present State of Affairs’, 22; on Ireland, 31–2; on Jacobinism, 30–3; Kant’s ideas compared to, 18; ‘Letter on Affairs of Ireland’, 32; ‘Letter to a Member of the National Assembly’, 27, 30; ‘Letter to Richard Burke’, 31; ‘Letter to William Smith’, 31–2; on ‘little platoon’, 5, 26, 29; and London Revolutionary Society’s ‘Congratulatory Address’, 22–3; Mackintosh on, 33; ‘Observations on the Conduct of the Minority’, 30; and patriotism, 5, 7; Reflections on the Revolution in France, 5, 18, 22–3, 24–33, 32, 66, 72–3; ‘Remarks on the Policy of the Allies’, 159n31; on Rousseau, 27–8; ‘Second Letter on a Regicide Peace’, 29–30; ‘Thoughts on French Affairs’, 29; on universalism, 27–8

Burkean model of nation: Childe Harold and, 100, 101; cosmopolitan heroine and, 124; cosmopolitan vs., 143; Edgeworth and, 73, 74, 75, 80, 81, 82; plague and, 151; post-Napoleonic boundary redrawing and, 120; Romantic nationalism of, 55, 61–2. See also local attachment

Butler, Judith, 9

Butler, Marilyn, 81, 86, 167n8; Romantics, Rebels and Reactionaries, 127
Byron, Anne Isabella, Lady, 111
Byron, George Gordon, Lord, 89, 90; adultery of, 111–12; Anti-jacobin Review on, 111, 112; British Critic on, 111–12, 113; Childe Harold’s Pilgrimage, 4, 7, 8, 89, 98–9, 100–6, 110–11, 113–15, 133; as citizen of the world, 106–7; cosmopolitan liberality of, 115; and cosmopolitans, 95; Don Juan, 4, 7, 107–12; on Eustace’s Classical Tour of Italy, 172n11; as exemplar of aristocracy, 114–15; ‘Fare Thee Well’, 111; as Glenarvon, 116; poetry of, 117; Roberts on, 114–15; satire of, 115; Scott compared to, 174n41; ‘Sketch from Private Life’, 111; Southey and, 105–6, 108; ‘To a Lady Weeping’, 111; on travels, 95–6; The Vampyre and, 117–18

Byron: the Years of Fame (Quennell), 173n30

A Calm Investigation of the Circumstances that have led to the Present Scarcity of Grain (Anderson), 163n25

Campbell, Thomas. ‘Ye Mariners of England’, 65

Candide (Voltaire), 7, 95
‘Capt. Pasley on the Military Policy of Great Britain’ (Croker, Southey), 48–9

Carlyle, Thomas, 6, 61; ‘State of German Literature’, 69–70
Carr, E.H.: Nationalism and After, 51–2; Stranger in Ireland, 71
Cary, Meredith. ‘Privileged Assimilation’, 168n18

Castle of Otranto (Walpole), 129

Castle Rackrent (Edgeworth), 7, 73–5

Castlereagh, Robert Stewart, Viscount, 107
categorical imperative, 4

Catholicism: Britain and, 89–90, 91, 147; and British-French war, 89–90; Edinburgh Review and, 71; in Glenarvon, 116; Gordon Riots and, 91; in Ireland, 31–2; and Jacobinism, 32; Southey and, 147; in Wild Irish Girl, 121

Childe Harold (Byron), 4, 7, 8, 89, 133
Childe Harold’s Pilgrimage (Byron), 98–9, 100–6, 110–11, 113–15, 133

Christensen, Jerome, 174n36

Christianity: and east, 138; and Holy Alliance, 148–9; and Islam, 101; Jewishness and, 171n44; and national literature, 58; and northern-southern amalgamation, 57; and perfectibility, 146; and reason, 147; and universal history, 144. See also Catholicism; Protestantism

Citizen of the World (Goldsmith), 7, 95, 96–9

citizens of the world: Byron and, 106–7, 108; cosmopolitan education and, 9; Goldsmith and, 7, 95, 96–9; in The Last Man, 154; Price and, 24

Clarissa (Richardson), 129

Clark, Ian, 12
classical character, 112–13

Classical Tour of Italy (Eustace), 172n11
classical unities, 130

Clifford, James, 99–100, 108

Cobden, William. England, Ireland, and America, 164n39

Cockburn, Lord, 41, 165n12

Cohen, Margaret, 55

Coleridge, Samuel Taylor, 2–3, 8, 127–9, 141

Colley, Linda. Britons: Forging the Nation, 89–90

Collini, Stefan, 66

The Colloquies (Southey), 8, 143

commerce. See trade

‘Comparative Cosmopolitanism’ (Robbins), 8

comparative literature, 55

‘Congratulatory Address to the National Assembly of France’ (London Revolutionary Society), 22, 23, 26

Congress of Vienna, 50

‘Contest of the Faculties’ (Kant), 15
Corbett, Mary Jean, 120, 167n3, 167n8
Corinne; or Italy (Staël), 7–8, 59, 65, 121–4
corn, 44–5, 50–1
cosmopolitan heroines, 7, 8, 120–7
The Cosmopolitan Ideal in Enlightenment Thought (Schlereth), 14–15, 92–3
‘Cosmopolitanism, Universalism, and the Divided Legacies of Modernity’ (Anderson), 8
Cosmopolitanism and the National State (Meinecke), 156–7n6
cosmopolitanism(s): altruistic, 96, 98; aristocracy and, 115–17; Burke on, 26–7, 72, 88; of capital, 35; Coleridge on, 2–3, 8; commercially-based internationalism and, 42, 52; critical literature on, 8–9, 155n2; discrepant, 100; Edgeworth and, 75, 89, 90, 171n4; Edinburgh Review and, 34; Enlightenment, 2, 10, 12, 14–15; exilic, 104; and French nationality, 72–3; internationalism and, 15; Jacobinism and, 5–6, 26–7, 32; Jews and, 90, 102; Kant and, 11–12, 13–14, 15, 19; Kristeva on, 21; libertarian, 108; literature and, 6, 8, 58–9, 122; local attachment and, 7, 88, 96; Mackintosh on, 33; meanings of, 1–2, 35; model of nation vs. Burkean model, 143; and moral philosophy–political economy intersection, 36–7; Napoleonic wars and, 42; and national interest, 70; nationalism and, 2–3, 6, 10, 15, 18, 25, 113–14, 155n2, 156–7n6; and national taste, 67–8, 69–70; new, 141–2; patriotism and, 2–3, 9, 24, 40–1; and peace, 152; plague and, 151; political economy and, 41; positive, 82, 85–6, 89, 90; reactionary, 8, 143–54; religion and, 92–3; rooted, 86; Smith’s political economy and, 35; as social symptom, 120; trade and, 6, 36, 151; and universal benevolence, 152; and universal subject, 75, 91
cosmopolitan liberalality, 115
cosmopolitan purpose, 13–14, 15, 19; Southey and, 147
cosmopolitans, 7–8, 14; as alter ego of national man, 95, 105; and destruction of domestic relations, 152
Le Cosmopolite (Fougeret de Monbron), 98–9
cosmolites, Fougeret de Monbron’s definition of, 99
country, love of, 5, 23–4, 35, 55. See also local attachment
critical consciousness, 85
Croker, John Wilson, 130–1; ‘Capt. Pasley on the Military Policy of Great Britain’, 48–9
Dallas, Robert Charles, 96
d’Holbach, Paul-Henri Thiry, Baron, 93
definition of
De Lille, Jacques. Malheur et Pitié, 54
Delphine (Staël), 59
De Veirne, Thomas, 146; ‘Kant in his Miscellaneous Essays’, 149
Dever, Carolyn, 55
discourse on the love of our country (Price), 4, 23–4, 25, 26
displacement: foreignness as, 77; pilgrimage and, 99
division of labour, 37, 40
domestic attachment. See home and hearth, attachment to
Don Juan (Byron), 4, 7, 107–12
drama: British, 127–8; German, 128–9
Drury Lane Theatre, 128
During, Simon. ‘Literature – Nationalism’s other?’, 70

Edelston, John, 103
Edgeworth, Maria, 6–7, 120; The Absentee, 7, 77, 78–81, 86, 168n11, 170n41; and Anglo-Irishness, 72, 85–6; and Burkean model of nation, 73, 74, 75, 80, 81, 82; Burke compared with, 72; on Carr’s Stranger in Ireland, 71; Castle Rackrent, 7, 73–5; and cosmopolitanism, 75, 89, 90, 171n4; and critical consciousness, 85; and dual affiliation, 134; education of, 81; Ennui, 7, 75–8, 86; ‘Essay on Irish Bulls’, 82–5; on French, 88; Harrington, 7, 90–4; Irish tales, 4, 7, 72; and Jewishness, 90, 91–2; Memoirs of Richard Lovell Edgeworth, 75; Ormond, 7, 86–9, 93, 168n17
Edgeworth, Robert Lovell, 81, 168n15; ‘Essay on Irish Bulls’, 82–5; review of Carr’s Stranger in Ireland, 71
Edinburgh Review, 4, 5–6; and Burke, 34; and commercially-based internationalism, 35, 42, 52; and cosmopolitanism, 34; and cosmopolitanism in literature, 54; on international trade, 41–2; on Irish-English relations, 71; literary patriotism of, 6, 60–6; mandate of, 62; on Melmoth the Wanderer, 131–2; J.S. Mill on, 166n23; on Orders in Council, 47–8; and patriotism, 34; and political economy, 34–5, 41; on post-Napoleonic restructuring of Europe, 50; retreat from liberal political economy, 50–2; Romantic literary criticism in, 56. See also names of individual reviewers
education: cosmopolitan, 9; and national development, 75; and national difference, 75; and national identity, 76; and national prejudice, 91

Ehlers, Leigh A., 177n26
Elements of the Philosophy of the Human Mind (Stewart), 163n21
England. See Britain
England, Ireland, and America (Cobden), 164n39
English literature, 66; foreign influences on, 64–5; as homogeneous, 66; national character and, 58; Staël on, 58
English Revolution, 24, 25
Enlightenment: cosmopolitanism, 2, 10, 12, 14–15; and cosmopolitan purpose, 14; in England, 158n27; and French Revolution, 27, 28; and idea of nation, 143; narrative, 71, 73; reason and, 14; Scottish, 6, 56, 68; and universal history, 14, 144; and universal standards, 69
enlightenment: absence of, in England, 28; cosmopolitan purpose and, 147; of Europe, 44; international trade and, 151
ennui, 77
Ennui (Edgeworth), 7, 75–8, 86 ‘Essay on History and Romance’ (Godwin), 143–4
‘Essay on Irish Bulls’ (M. Edgeworth; R.L. Edgeworth), 82–5
ethnography as pilgrimage, 99
Europe: free press and, 52–3; international union and, 49; literature in, 70; national taste in, 70; post-Napoleonic restructuring of, 50, 145; as united whole, 43
Eustace, John Chetwode. Classical Tour of Italy, 172n11
‘Examination of the late Orders in Council’ (Brougham), 47–8
expatriates, 104

‘Fare Thee Well’ (Byron), 111
fascism, 119–20
federations of states, 18–20
Fenelon, François de Salignac de la Mothe-, 35
Fielding, Henry, 58
filiation, affiliation and, 85
Index

195

‘First Letter on a Regicide Peace’ (Burke), 31
Fitzgerald, Lord and Lady Edward, 176n10
foreign commerce. See trade
foreignness, as socio-cultural relationship, 77, 78
For Love of Country: Debating the Limits of Patriotism (Boston Review), 9
fosterage, 75
Fougeret de Monbron, Louis Charles. Le Cosmopolite, 98–9
Fox, Charles, 5, 30
France: alliance of European powers against, 22; colonies, 46; cosmopolitanism and, 72–3; and destabilization of other nations, 29, 30; Edgeworth and, 88; as ‘faction’, 29–30; geographical re-territorialization of, 29; National Assembly, 27, 28, 73; philosophes, 73; Southey on, 148; trade war with Britain, 46–9; ungroundedness of, 28–9; war with Britain, 22, 44, 49, 89–90
Franklin, Benjamin, 93
‘The Frauds of the National Flag’ (Jeffrey), 46
freedom: fighters, 108; individual, 4, 15–16; and individual development, 17, 18; of nations, 4, 18–19, 20, 52–3; of press, 52–3; and reason, 14; reform and, 14; restricted, 17, 18. See also liberty
French language, 99
French literature, 59, 65
French Revolution, 2, 26, 27; Burke and, 5, 25, 26, 27, 28, 33, 34, 73, 104; Enlightenment and, 27, 28; Mackintosh on, 33; and patriotism, 23; Price on, 24
The French Revolution and Enlightenment (Deane), 159n40
Gallagher, Catherine, 90
Gallagher, John A. ‘The Imperialism of Free Trade’, 161n6
Galland, M. ‘The Remarkable Sayings of the Eastern Nations’, 83
Gellner, Ernest: Legitimation of Belief, 156n5; Nations and Nationalism, 10, 11–12
genres: of English literature, 58; literature cutting across, 132; and national literatures, 132
Germany: literature, 62–4, 67, 69; Southey on, 148. See also On Germany (Staël)
Gibbon, Edward, 57, 104
Gifford, William. ‘America – Orders in Council’, 48
Gilbert, Felix, 157n6
Glenarvon (Lamb), 7, 116–17
Godwin, William, 150; ‘Essay on History and Romance’, 143–4
Goethe, Johann Wolfgang von: Life of Himself, 66; Wilhelm Meister, 67–9
Golden Treasury (Palgrave), 66
Goldsmith, Oliver, 63, 92, 104, 108; Citizen of the World, 7, 95, 96–9
Gordon Riots, 91, 93
Great Britain: as Burkean nation, 4; and Europe, 43; Scotland’s role in, 4. See also Britain; Scotland
Greece: Byron and, 102–3, 106; as fragmented nation, 120; in The Last Man, 152; liberty in society of, 56; literature, 56, 64, 83; in The Vampyre, 118
Grimm, Friedrich Melchior, Baron, 54 The Grounds of an Opinion on the Policy of Restricting the Importations of Foreign Corn (Malthus), 50–1
Guattari, Félix. A Thousand Plateaus, 138
Gulliver’s Travels (Swift), 95
Habermas, Jurgen, 142, 155n2
Harrington (Edgeworth), 7, 90–4
Hazlitt, William, 174n41
‘Heads for Consideration on the Present State of Affairs’ (Burke), 22
Hegel, Georg Wilhelm Friedrich, 60, 141
Helvetius, Claude Adrien, 5, 26, 28, 73
Hemans, Felicia, 173n35
Herder, Johann Gottfried von, 60
Hervey, James. Meditations, 128–9
heterogeneity: of Britain, 90, 91; of German literature, 64; of Kant’s model of nation, 17, 18, 19, 20; of Lake poetry, 61, 66; of Melmoth the Wanderer, 131, 132; of nation, 6; in national literatures, 62, 66

Hinsley, E. H., 12

The Historical Novel (Lukács), 141

Hobhouse, John Cam, 115

Hobson, J.A., 161n6

Holland, Lord. Account of Lope de Vega, 62

Holy Alliance, 148–9

home, pilgrimage and, 102–3

home and hearth, attachment to: and borders, 72; Childe Harold and, 100; as heart of nation, 27; and national identity, 72; nationness as, 67; patriotism as, 5

homebodies, travellers vs., 102, 103, 105

homogeneity: of Britain, 4, 90, 120; and English literature, 66; fascism and, 119–20; and Ireland, 124

Horner, Francis, 6, 35, 41–2, 50; ‘Observations on the Bounty upon Exported Corn’, 44–5

Howard, William, 170n36

Hume, David, 41, 58, 60, 93; ‘Of Commerce’, 161n18; ‘Of the Jealousy of Trade’, 36–7

Hurrell, Andrew. ‘Kant and the Kantian Paradigm in International Relations’, 12–13

‘Idea for a Universal History with a Cosmopolitan Purpose’ (Kant), 4, 12–19, 154; Southey and, 146–9

identity: as differential, 95; travel and, 105. See also national identity

Imagined Communities (Anderson), 1

imperialism, 35, 155n2

‘The Imperialism of Free Trade’ (Gallagher; Robinson), 161n6

individual development: education and, 75; restricted freedom and, 17, 18

interdependence: and Kant’s nation state, 17; of national literatures, 70; of nation-states, 42

interloper, the, 119–20

international federation, 4–5, 147–8

internationalism: commercially-based, 6, 35, 42, 52; and cosmopolitanism, 15; Schlereth on, 15

international relations: balance of power in, 42–4; Brougham on, 42–4; Mackintosh on, 33; as relations between sovereigns, 51; three periods of, 51–2; universal cosmopolitanism and, 6, 18; unsocial sociability and, 19–20

international trade. See trade

international union: for Brougham, 44; cosmopolitan purpose and, 19; future of Europe and, 49; Kant’s nation and, 18; national union and, 20; and peace, 22

An Introduction to the Principles of Morals and Legislation (Bentham), 161n9

Ireland: Act of Union (1801) and, 71, 84, 90, 107, 126; and borders, 71; bulls, 82–5; Burke on, 31–2; Catholic emancipation in, 31–2; cosmopolitan heroine and, 124–6; dual status of, 74; as fragmented nation, 120; homogeneity and, 124; Jacobinism and, 31–2; patriotism in, 31; Protestantism in, 31–2, 177n23; 1798 rebellion, 76, 107, 116; as woman, 116. See also Anglo-Irishness; Edgeworth, Maria

Irish-English relations: Act of Union and, 84; Edinburgh Review on, 71

Irish Rebellion, 6–7

Italy: Byron and, 103–4, 107; as fragmented nation, 120; in The Milesian Chief, 124; Southey on, 148. See also Corinne; or Italy (Staël)

Jacobinism: Burke on, 30–3; Coleridge on, 127–9; cosmopolitanism and, 5–6, 26–7, 32; English, 30–1; in Ireland, 31–2; and Lake poets, 62;
and literature reviews, 62; and nations, 30–1; and patriotism, 31; Protestantism and, 159n40; reviews of foreign literature and, 6; Roman Catholicism and, 32
Jefferson, Thomas, 48
Jeffrey, Francis, 5, 6, 35, 41–2, 54; on Byron’s Childe Harold’s Pilgrimage, 113; ‘The Frauds of the National Flag’, 46; on Goethe’s Wilhelm Meister, 67–9; on Lessing’s Nathan the Wise, 67; ‘Southey’s Thabala’, 61–2, 67; State and Prospects for Europe, 49
Jewish Naturalization Act, 91, 94
Jews and Jewishness: Anglo-Irishness and, 90; and cosmopolitanism, 90, 93, 102; in Harrington, 90–2; Jew as intruder, 120; national identity, 93; Wandering Jew, 90, 102
Kant, Immanuel, 1, 4–5; Anglo-Irish relations and philosophy of, 78; ‘An Answer to the Question “What is Enlightenment?”’, 13, 14; Arendt and, 156n1; Barruel on, 32; on boundary crossing, 21; Burke’s ideas compared, 18; and civil state, 15–17; ‘Contest of the Faculties’, 15; and cosmopolitanism, 11–12; ‘cosmopolitan purpose’, 13–14, 15, 19; De Quincey on, 149; ‘double logic’ of, 12–13; and Enlightenment cosmopolitanism, 12; and federation of states, 18–19; Gellner on, 10, 11–12, 156n5; Hurrell on, 12–13; ‘Idea for a Universal History with a Cosmopolitan Purpose’, 4, 12–19, 146–9, 154; on international union and national security, 22; Kedourie on, 10–11, 12; ‘Metaphysics of Morals’, 16–17, 19, 20, 21; and nationalism, 5, 11–12; on national unions, 17, 18; and non-unified state, 18, 19, 29; ‘On Perpetual Peace’, 4, 12, 18, 19–20, 21, 148–9, 154; ‘On the Common Saying: “This May be True in Theory but it does not Apply in Practice”’, 15–16; and Romantic nationalism, 11; on state as pathologically enforced social union, 119; statism and cosmopolitanism of, 12–13; tree image, 17–18; union of states, 20, 71; and universal history, 13–14; ‘unsocial sociability’, 15–17, 19–20, 119 ‘Kant and the Kantian Paradigm in International Relations’ (Hurrell), 12–13 ‘Kant in his Miscellaneous Essays’ (De Quincey), 149 ‘Kant’s Project to perpetual Peace’ (Beddoes), 157n18 Kedourie, Elie, 12; Nationalism, 10–11 Kelly, Gary, 177n23 Kelsall, Malcolm, 174–5n47 Kennedy, Veronica, 132–3 kinship, 72 Kowaleski-Wallace, Elizabeth, 167n3 Kramer, Dale, 137 Kristeva, Julia, 2, 7, 82, 105, 107–8; Nations without Nationalism, 21; Strangers to Ourselves, 8, 20–1, 95 laissez-faire economics, 51, 52 Lake poets, 61, 62, 66 Lamb, Caroline. Glenarvon, 7, 116–17 Lamb, William, 116 The Last Man (Shelley), 8, 143, 149–54 Lectures on Kant’s Political Philosophy (Arendt), 156n1 Lectures on Political Economy (Stewart), 41 Leerssen, Joep, 82 Legitimation of Belief (Gellner), 156n5 Lessing, Gotthold Ephraim. Nathan the Wise, 67 ‘Letter on Affairs of Ireland’ (Burke), 32 ‘Letter to a Member of the National Assembly’ (Burke), 27, 30 ‘Letter to Richard Burke’ (Burke), 31 ‘Letter to William Smith’ (Burke), 31–2 Lettres Persanes (Montesquieu), 7, 95 Lewis, M.G., 133 liberalism: aristocratic, 96, 117; Byron’s adultery and, 111–12;
cosmopolitanisms and, 86; Holy Alliance and, 149; and universal improvement, 146

libertarian cosmopolitanism, 108

liberty: Byron and, 107–8; in Greece, 56; libertinage and, 108; literature and, 56–7; revolutions and, 24. See also freedom

‘Liberty of the Continental Press’, 52–3

‘Liberty of the Press and its Abuses’ (Brougham), 164n42

Life of Himself (Goethe), 66

The Life of Lord Byron (Moore), 172n15

Literature Considered in Its Relation to Social Institutions (Staël), 55–60, 61, 122

‘Literature – Nationalism’s other?’ (During), 70

literature(s): as category, 165n6; cosmopolitan forms of, 8; and cosmopolitanism, 6; cosmopolitan vs. national, 60; international, 55; Jacobinism and, 6, 62; and liberty, 56–7; and morality, 60; and national borders, 55; national character and, 58; national identity and, 54, 66; perfectibility and, 57, 68; in post-Napoleonic Europe, 70; progress and, 57; Roman, 56–7; root- and rhizome books, 138–9; socio-political approach to, 55–60, 70; southern vs. northern origins of, 58–9; Southey on, 106; transnational, 55; tyranny and, 57; universal standards in, 69. See also national literature(s)

local attachment: and absenteeism, 79; and borders, 72; cosmopolitanism and, 88, 96; and international trade, 79–80; and national identity, 72; and partisanship, 80–1; re-territorialization of France and, 29. See also country, love of; home and hearth, attachment to

London Revolutionary Society. ‘Congratulatory Address to the

National Assembly of France’, 22, 23, 26

Lukács, Georg. The Historical Novel, 141

Macaulay, Thomas, 144

Mackintosh, James, 6, 50, 61; on English literary history, 64–5, 66; relationship with Staël, 166n16; on Staël’s On Germany, 62–4; Vindiciae Galicææ, 33

Magna Charta, 25

Malheur et Pitié (De Lille), 54

Malthus, Thomas: The Grounds of an Opinion on the Policy of Restricting the Importations of Foreign Corn, 50–1; Observations on the Effects of the Corn Laws, 50–1

Manstthus, Bernard, 17

marriage, 120–1

Marx, Karl, 151

Maturin, Charles, 90; Bertram, 127–8; heroines of, 121; Melmoth the Wanderer, 4, 8, 129–42, 151; Milesian Chief, 4, 7–8, 124–6; Women; or Pour et Contre, 126–7

McGann, Jerome, 105

McKillop, Allan D., 96, 98

Meditations (Hervey), 128–9

Medwin, Thomas, 106

Meinecke, Friedrich. Cosmopolitanism and the National State, 156–7n6

Mellor, Anne, 178n11

Melmoth the Wanderer (Maturin), 4, 8, 133–42, 151; Edinburgh Review on, 131–2; as generic hybrid, 130–1; narrative construction in, 137–42; reviews of, 129–33; as rhizome-book, 138–9

Memoirs of Richard Lovell Edgeworth (Edgeworth), 75

mercantilism, 6, 36–7, 38–9, 39–40, 47, 51, 52

‘Metaphysics of Morals’ (Kant), 16–17, 19, 20, 21

middle class, 114

Milan Decree, 47

Milesian Chief (Maturin), 4, 7–8, 124–6
Mill, J. S.: on *Edinburgh Review*, 166n23; *Principles of Political Economy*, 35
Mill, James, 35, 41–2, 163n23
Mill, J. S., 151
Miller, Joe. *Natural History*, 83
Monbron, Louis Charles Fougeret de. *See* Fougeret de Monbron, Louis Charles
Montesquieu, Charles de Secondat, Baron, 58; *Lettres Persanes*, 7, 95
Moore, Thomas. *The Life of Lord Byron*, 172n15
morality: international, 157n9; literature and, 60; nationality and, 115; national taste and, 60, 127–8
moral philosophy, 36–7
Mordecai, Rachel, 171n44
More, Sir Thomas, 145–9
Morgan, Sydney, 120, 124; *Wild Irish Girl*, 121

Napier, Macvey, 163n23
Napoleonic wars: Britain’s dependence on Jewish finance during, 93; cosmopolitanism and, 42; *Edinburgh Review* and, 5, 6, 34; Jacobinism and, 6
*Narratives of Enlightenment* (O’Brien), 161n12
*Nathan the Wise* (Lessing), 67
national belonging: inheritance vs. education and, 76; ‘little platoon’ and, 29; local attachment and, 29; redrawing of boundaries of, 120; as socio-cultural, 77; to two nations, 76–7
national character: Irish bulls and, 84; and literature, 58; as national identity, 75; nationalism and, 71
national development: conflict and, 141; education and, 75; international trade and, 37–8
national heroines, 120–1, 123, 124, 126
national histories, 104, 144
national identity: British, 89–90; education and, 76; federation of states and, 20; as inheritance, 72, 75, 76; Jewish, 93; and literature, 54, 66; local attachment and, 72; middle-class vs. aristocratic, 113–14; multiple affiliations in, 90; national character as, 75; national literature and, 67; national origin and, 76–7; socio-cultural foundation, 75, 78, 85
national interest: balance of power and, 43; cosmopolitanism and, 70; free trade and, 39–40
nationalism: cosmopolitanism and, 2–3, 6, 10, 15, 18, 25, 113–14, 155n2, 156–7n6; Gellner on, 11; invasion and, 117; Irish Rebellion and, 6–7; Kant and, 5, 11–12; Kedourie on, 10; and national character, 71; religion vs., 2; Romantic, 2, 10, 11, 12, 18; self-determination and, 10–11; universalism and, 2. *See also* Romantic nationalism
*Nationalism and After* (Carr), 51–2
*Nationalism* (Kedourie), 10–11
national literature(s): affiliations between, 58–9; borders and, 64; cosmopolitan heroine and, national literature(s) – continued 120–7; cosmopolitanism and, 58–9, 122; cross-border movement and, 59; English, 58, 64–5, 66; Enlightenment narrative and, 73; French, 59, 65; genres and, 132; German, 62–4, 67, 69; Greek, 56, 64; heterogeneity in, 62; interdependence of, 70; international literary exchange and, 59–60; and national identity, 67; progress of, 132; Romantic nationalisms and, 55, 61–2; socio-political approach and, 57–8, 61, 64; stages of progress, 68; variables shaping, 58
national taste(s): cosmopolitanism and, 67–8, 69–70; and cultural relativism, 69; foreign literature and, 62, 67; international trade and, 68; local attachment and, 67; and
morality, 60, 115, 127–8; in post-Napoleonic Europe, 70
national unions, 18; antagonism and, 17, 18; and international unions, 20
national wealth: free trade and, 39–40; international trade and, 48–9
Nations and Nationalism (Gellner), 10, 11–12
Nations and Nationalisms (Deane), 71–2
nation(s) and nationness: asymmetry of, 3; Burkean model of (see Burkean model of nation); cosmopolitan heroine and, 126; cosmopolitanism as rooted in soil of, 3; cosmopolitan vs. Burkean model of, 143; Enlightenment and idea of, 143; fragmentation of, 120; freedom of, 4, 18–19, 20, 52–3; heterogeneity of, 3; and international federation, 4–5; in international structure, 3; Jacobinism and, 30–1; Kantian idea of, 18–19; kinship and, 72; ‘little platoon’ and, 5; as love of hearth and home, 27, 67; as non-unified, 3–4, 5, 8, 10, 18, 19, 29, 62; as organic wholes, 55, 120; and sovereign, 51; stages in progress of, 68; unified models of, 120; and universalisms, 143; unsocial sociability and, 4; visitations to vs. settlement in, 21. See also state(s)
Nations without Nationalism (Kristeva), 21
Natural History (Miller), 83
Newman, Gerald, 117; The Rise of English Nationalism, 113–14
Night Thoughts (Young), 129
Nussbaum, Martha. ‘Patriotism and Cosmopolitanism’, 9
O’Brien, Karen, 104; Narratives of Enlightenment, 161n12
‘Observations on the Bounty upon Exported Corn’ (Horner), 44–5
‘Observations on the Conduct of the Minority’ (Burke), 30
Observations on the Effects of the Corn Laws (Malthus), 50–1
‘Of Commerce’ (Hume), 161n18
‘Of Patriotism’ (Stewart), 40–1
‘Of the Jealousy of Trade’ (Hume), 36–7
On Germany (Staël), 56, 58, 60, 62–4, 115
‘On Perpetual Peace’ (Kant), 4
‘On the Common Saying: “This May be True in Theory but it does not Apply in Practice”’ (Kant), 15–16
Ormond (Edgeworth), 7, 86–9, 93, 168n17
Owenson, Sydney. See Morgan, Sydney
Palgrave, Francis, 67; on Goethe’s Life of Himself, 66; Golden Treasury, 66
patrilineal descent, 73–4
patriotism: Burke and, 5; Childe Harold and, 110–11; and citizens of the world, 97; cosmopolitanism and, 2–3, 9, 24, 40–1; Edinburgh Review and, 34; French Revolution and, 23; in Ireland, 31; Irish, 78; Jacobinism and, 31; literary, 6, 60–6; ‘little platoon’ and, 26; non-nationalistic, 82; Price and, 5, 23; rational vs. instinctive, 40–1; Staël on, 55–6
‘Patriotism and Cosmopolitanism’ (Nussbaum), 9
peace: cosmopolitanism and, 152; international trade and, 151; international union and, 20, 21, 22; Kant on (see ‘Perpetual Peace’ (Kant)); Southey on, 148–9
perfectibility: literature and, 57, 68; Southey and, 146
‘Perpetual Peace’ (Kant), 12, 18, 19–20, 21, 148–9, 154
Persian Letters (Montesquieu). See Lettres Persanes (Montesquieu)
philosophes, 92–3; Burke on, 26–7, 72–3, 88; Childe Harold as, 110–11; Edgeworth and, 88
Philosophie de Kant (Villers), 5, 34
pilgrimage, 99–100
‘Pilgrimage to Waterloo’ (Southey), 105–6
Pinsky, Robert, 9
Index

plague, universal, 149–54

‘Pleasures of Memory’ (Rogers), 65

Poems (Rogers), 64–5

poetry: of Byron, 117; English, 64–5; Greek, 65; Lake, 61, 62, 66

Poland, 49


political economy, 41, 52; and cosmopolitanism, 41; *Edinburgh Review* and, 34–5; moral philosophy and, 36–7; of Smith, 37–41

*Political Theory and International Relations* (Beitz), 157n9

‘Politique de tous les Cabinets de l’Europe’ (Brougham), 42–4

Porter, Denis, 99

Price, Richard, 5, 93; *A Discourse on the Love of Our Country*, 4, 23–4, 25, 26

*Principles of International Law* (Bentham), 161n9

*Principles of Penal Law* (Bentham), 35

*Principles of Political Economy* (Mill), 35

‘Privileged Assimilation’ (Cary), 168n18

protectionism, 6, 38, 42, 44

Protestantism: and British-French war, 89–90; in *Glenarvon*, 116; and Gordon Riots, 91; in Ireland, 31–2, 177n23; and Jacobinism, 159n40; in *Wild Irish Girl*, 121

Quarterly Review, 34, 50, 130; on Orders in Council, 48–9

Quennell, Peter. *Byron: the Years of Fame*, 173n30

Radcliffe, Anne, 133

Ragussis, Michael, 171n44

reactionary cosmopolitanism, 8, 143–54

reason: cosmopolitan purpose and, 14; and Enlightenment, 14, 147; Southey and, 147

*Reflections on the Revolution in France* (Burke), 5, 18, 22–3, 24–33, 32, 66, 72–3

Reiss, Hans, 158n28

*La Religieuse* (Diderot), 177n21

religion: and cosmopolitanism, 92–3; cosmopolitan nationness and, 143; and Enlightenment cosmopolitanism, 92–3; and Kantian model of nation, 21; nationalism vs., 2; and national literature, 57–8. See also Christianity; Jews

‘The Remarkable Sayings of the Eastern Nations’ (Galland), 83

*Remarks on the Jacobinical Tendency of the Edinburgh Review* (Wharton), 161n5

‘Remarks on the Policy of the Allies’ (Burke), 159n31

revolutions, 24

Richardson, Samuel. *Clarissa*, 129

Riley, Patrick, 12

*The Rise of English Nationalism* (Newman), 113–14

Robbins, Bruce, 1, 55, 82;
‘Comparative Cosmopolitanism’, 8

Roberts, William, 114–15

Robertson, Michael, 174n36

Robinson, Ronald E. ‘The Imperialism of Free Trade’, 161n6

Rogers, Samuel: ‘Pleasures of Memory’, 65; *Poems*, 64–5; ‘Voyage of Columbus’, 65

Roman Catholicism. See Catholicism

romantic character, 112–13

Romantic nationalism: comparative literature and, 55; cosmopolitanism and, 2, 10, 12; Kant and, 11, 18; and national literature, 55, 61–2; and Romantic literature, 70. See also nationalism

*Romantics, Rebels and Reactionaries* (Butler), 127

Rousseau, Jean-Jacques, 5, 15, 19, 26, 27–8, 61, 73, 88

Rutherford, Andrew, 174n36

Said, Edward. ‘Secular Criticism’, 85

Saussy, Haun, 55

Schlereth, Thomas, 36; *The Cosmopolitan Ideal in Enlightenment Thought*, 14–15, 92–3
Scotland: Albania compared to, 101; Enlightenment, 6, 56, 68; Jacobinism in, 31; role in Great Britain, 4. See also Edinburgh Review

Scott, Sir Walter, 8, 34, 113, 141, 144, 174n41
Scrivener, Michael, 155n2
‘Second Letter on a Regicide Peace’ (Burke), 29–30
‘Secular Criticism’ (Said), 85
self-determination, 10–11
self-interest, 6, 39
Shakespeare, William, 58
Shelley, Mary, 8; The Last Man, 8, 143, 149–54
Simpson, David, 28
Sir Thomas More: or Colloquies on the progress and prospects of society (Southey), 145–9
‘Sketch from Private Life’ (Byron), 111
Smith, Adam, 5–6, 35, 56; Bentham on, 35–6; on corn, 44–5; Horner on, 44–5; Stewart and, 40; Wealth of Nations, 4, 5–6, 6, 37–41
Smith, Sydney, 84, 163n23
social contract, 15, 18
social symptoms, 119–20, 121, 126
Southey, Robert, 8, 95, 172n13; Byron and, 105–6, 108; ‘Capt. Pasley on the Military Policy of Great Britain’, 48–9; The Colloquies, 8, 143; on contemporary literature, 106; ‘Pilgrimage to Waterloo’, 105–6; Preface to A Vision of Judgement, 105–6; Sir Thomas More: or Colloquies on the progress and prospects of society, 145–9; Thabala, 61–2, 67
‘Southey’s Thabala’ (Jeffreys), 61–2, 67
Spector, Sheila, 90
Staël, Germaine de, 6, 55; Corinne; or Italy, 7–8, 59, 65, 124–4; Delphine, 59; On Germany, 56, 58, 60, 62–4, 115; heroines of, 121; Literature Considered in Its Relation to Social Institutions, 55–60, 61, 122; Mackintosh and, 166n16
‘State and Prospects of Europe’ (Jeffrey), 49
‘State of German Literature’ (Carlyle), 69–70
state(s): civil, 15–17; difference among, 20–1; national groups and, 17; as pathologically enforced social union, 119; as tree, 18; unions of, 18–20. See also nation(s) and nationness
Sterne, Laurence, 58
Stewart, Dugald, 56, 178n6; Elements of the Philosophy of the Human Mind, 163n21; Lectures on Political Economy, 41; ‘Of Patriotism’, 40–1
St Pierre, Abbé, 19
Stranger in Ireland (Carr), 71
Strangers to Ourselves (Kristeva), 8, 20–1, 95
The Sublime Object of Ideology (Žižek), 119–20
Swift, Jonathan, 58, 131; Gulliver’s Travels, 95
Taylor, William, 160n43
Thabala (Southey), 61–2, 67
Thom, Martin, 2
A Thousand Plateaus (Deleuze, Guattari), 138
‘To a Lady Weeping’ (Byron), 111
Todorov, Tzvetan, 2
Tracy, Robert, 120
trade: asymmetry in, 36; and borders, 35; between Britain and America, 48; Britain’s war with France, 46–9; Burke on, 25; corn, 44–5, 50–1; and cosmopolitanism, 6, 36; division of labour in, 37, 39–40; and domestic economy, 48–9; domestic vs. international, 36–8; free, 6, 35; Kant on, 19; local attachment and, 79–80; mercantilism vs., 39–40; mutual advantages of, 35–6, 39–40; and national development, 37–8; and national interest, 39–40; and national tastes, 68; and national wealth, 48–9; plague and, 151; reciprocal view of, 36–7; Smith on, 37–8; and universal enlightenment, 151
travel: as border crossing, 101; Byron on, 95–6; ennui vs., 77; and identity, 105; as pleasure, 109; in Southey’s ‘Pilgrimage to Waterloo’, 105
travellers: homebodies vs., 102, 103, 105; philosophical, 97–8, 98; as romantic rebels, 99
Treaty of Paris, 50

United Kingdom of Great Britain and Ireland, 84. See also Great Britain; Ireland
universal, local vs., 9
universal benevolence, 35–6, 96, 152
universal history, 13–14, 143–7, 150, 152–3, 154
Universal History from the Earliest Account of Time to the Present, 143–4
universal hospitality, 21
universalism(s): abstract, 142; Burke on, 27–8; cosmopolitanism and, 75; of literary standards, 69; and nationalism, 2; nationness and, 143; new cosmopolitanism and, 141–2; new Kantian, 142
universal law of right, 4–5, 11
unsocial sociability, 4, 15–17, 19–20, 119
vagabonds, 98, 109–10, 111
The Vampyre (Polidori), 117–18
Villers, Charles de. Philosophie de Kant, 5, 34
Vindiciae Gallicae (Mackintosh), 33

A Vision of Judgement, 105–6
Voltaire: Burke and, 5, 26, 28, 73; Candide, 7, 95; Edgeworth’s Montanero compared to, 92; and Jews, 93; and national histories, 104; and national vs. cosmopolitan literature, 60
‘Voyage of Columbus’ (Rogers), 65

Walpole, Horace. Castle of Otranto, 129
Wandering Jew, 90, 102
wars, Kant on, 19, 20
Waterloo, battle of, 104, 105
Wealth of Nations (Smith), 4, 6, 37–41
Weishaupt, Johann Adam, 32
Wellington, Arthur Wellesley, 1st Duke of, 107
Wharton, R. Remarks on the Jacobinical Tendency of the Edinburgh Review, 161n5
Wight, Martin, 12
Wild Irish Girl (Morgan), 121
Wilhelm Meister (Goethe), 67–9
Women; or Pour et Contre (Maturin), 126–7
Wordsworth, William, 95, 172n13

‘Ye Mariners of England’ (Campbell), 65
Young, Edward. Night Thoughts, 129

Žižek, Slavoj. The Sublime Object of Ideology, 119–20