

The Role of the Bibliothèque Britannique (1796-1815) in the Dissemination of the Scottish Enlightenment as a Distinctive Cultural Movement in Europe¹

El papel de la Bibliothèque Britannique (1796-1815) en la difusión de la Ilustración escocesa como un movimiento cultural distintivo en Europa

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Resumen:

La relevancia de la Ilustración escocesa y la innovación de algunas de las ideas de sus figuras más prominentes impulsaron la rápida difusión del movimiento en Europa. La *Bibliothèque Britannique*, publicada en Ginebra entre 1796 y 1815, fue un proyecto editorial que contribuyó claramente a este hecho. La biblioteca de Ginebra era una colección variada de textos que se habían publicado en Gran Bretaña, principalmente durante la segunda mitad del siglo XVIII, y por tanto, entre ellos se encuentran las obras de varios escritores escoceses, como Adam Smith,

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Adam Ferguson, Hugh Blair y Dugald Stewart. En consecuencia, el objetivo de este trabajo es examinar y evaluar la presencia de autores y textos escoceses en la colección de Ginebra. También se abordará un caso paralelo, la *Biblioteca Británica*, que se publicó en España en 1807, con una selección de textos traducidos de la *Bibliothèque Britannique* en dos volúmenes. Mediante este texto, escritores escoceses como Adam Smith y Alexander Russell también estuvieron disponibles para los lectores españoles en traducción.

Palabras clave: Ilustración escocesa, *Bibliothèque Britannique*, Adam Smith, Adam Ferguson, Hugh Blair, Dugald Stewart, estudios de traducción, estudios de recepción.

Abstract:

The significance of the Scottish Enlightenment, and the innovations introduced through the ideas of some of its most prominent figures, led to the rapid dissemination of the movement in Europe. The *Bibliothèque Britannique*, published in Geneva between 1796 and 1815, clearly contributed to this. This Geneva-based periodical was a miscellaneous collection of texts which had previously been published in Britain, mostly during the second half of the eighteenth century. Consequently, it includes works by a number of Scottish writers, namely Adam Smith, Adam Ferguson, Hugh Blair, and Dugald Stewart. The aim of the present study is to examine and assess the presence of Scottish authors and texts in the Geneva collection; a parallel case will be addressed, that of the *Biblioteca Británica*, published in Spain in 1807 in two volumes, which comprised a selection of texts translated from the *Bibliothèque Britannique*. Through this text, Scottish writers such as Adam Smith and Alexander Russell became accessible to the Spanish readers in translation.

Key Words: Scottish Enlightenment, *Bibliothèque Britannique*, Adam Smith, Adam Ferguson, Hugh Blair, Dugald Stewart, translation studies, reception studies.

Edinburgh is a hot-bed of genius. —I have had the good fortune to be made acquainted with many authors of the first distinction; such as the two Humes, Robertson, Smith, Wallace, Blair, Ferguson, Wilkie, &c., and I have found them all as agreeable in conversation as they are instructive and entertaining in their writings².

[...] a strong ray of philosophic light has broken from Scotland in our own times; and it is with private, as well as public regard, that I repeat the names of Hume, Robertson, and Adam Smith³.

² Tobias SMOLLETT, *The Expedition of Humphry Clinker*, Lewis M. KNAPP and Paul-Gabriel BOUCÉE (eds.), Oxford, Oxford University Press, 1984, p. 233.

³ Edward GIBBON, *The History of the Decline and Fall of the Roman Empire*, A new edition in twelve volumes. Vol. 11. London, Printed for Thomas M. Lean; James Goodwin; W. Sharp and son; G. and J. Robinson, 1825, p. 286, fn.

I. INTRODUCTION

The two writers cited above, respectively the novelist Tobias Smollett and the historian Edward Gibbon, were contemporaries of the Scottish Enlightenment, and provide compelling evidence that something exceptional was happening in Scotland at that time. Yet the question remains as to whether the Scottish writers who represented this movement were in fact seen in the rest of Europe as Scottish, or simply as British citizens with idiosyncratic features. More importantly, were they held to be part of a distinct group, one with new and original thinking and producing innovative scholarly work? As this article will show, there was a periodical publication with a considerable circulation throughout Europe, which at the end of the eighteenth and the beginning of the nineteenth centuries disseminated the essence of the Scottish Enlightenment and effectively showcased what Scottish scholars were producing, while underlining the pioneering nature of their work.

In our theoretical framework, the notion of cultural transfer is of special relevance here⁴, given its focus on processes of the reception and mediation of texts by a foreign culture. Moreover, it is an appropriate tool for the study of the Enlightened Republic of Letters, the members of which were in constant contact and who keenly shared ideas. As Stockhorst argues, cultures are «dynamically interrelated systems»⁵ and multiple transmission processes can occur. Our approach also provides the opportunity to analyse the mechanisms by which foreign cultural items are appropriated and transformed into new cultural productions.

1. The *Bibliothèque Britannique*

The *Bibliothèque Britannique ou recueil extrait des ouvrages anglais périodiques et autres; des Mémoires et Transactions des Sociétés et Académies de la Grande Bretagne, d'Asie, d'Afrique et d'Amérique, en deux séries intitulées: Littérature et Sciences et arts, rédigé à Genève, par une société de gens de lettres*, published in Geneva from 1796 to 1815⁶, was an editorial project launched by the brothers Marc-Auguste and Charles Pictet and their friend Frédéric

⁴ Michel ESPAGNE, «La notion de transfert culturel». In *Revue Sciences/Lettres*, 1, 2013, pp. 2-9; Stefanie STOCKHORST, «Introduction. Cultural transfer through translation: a current perspective in Enlightenment studies», Stefanie STOCKHORST (ed.). In *Cultural Transfer through Translation. The Circulation of Enlightened Thought in Europe by Means of Translation*, Amsterdam and New York, Rodopi, 2010, pp. 7-26.

⁵ STOCKHORST, «Introduction», p. 19.

⁶ *Bibliothèque Britannique ou recueil extrait des ouvrages anglais périodiques et autres; des Mémoires et Transactions des Sociétés et Académies de la Grande Bretagne, d'Asie, d'Afrique et d'Amérique, en deux séries intitulées: Littérature et Sciences et arts, rédigé à Genève, par une société de gens de lettres*, Geneva, Impr. de la Bibliothèque britannique, 1796-1815.

Guillaume Maurice, and contributed significantly to the dissemination of British culture in Europe. Its very title, publication, and scope of distribution transcended any kind of opposition between England, Scotland, the other territories of the British Isles or indeed those elsewhere in the vast British Empire at the time, and can be seen as having a global and inclusive approach. Nevertheless, the work of many leading Scottish writers is clearly visible among the miscellaneous collection of texts published in the Geneva-based *Library*. French was still the language of culture at the time, and this was instrumental in the considerable circulation of the *Bibliothèque Britannique* on the Continent. Readers from many parts of Europe were thus to be found among the subscribers to this miscellany, including those from France, Spain and Russia, as well as many parts of what would become Italy and Germany⁷. Furthermore, the idea of distributing the project across Europe was itself to be found in the general preface to the collection as one of its key principles⁸ and is proof of its international target audience.

In this study the analysis of the press of the period is also fundamental, given that the texts examined had originally been published in diverse periodical publications and in different countries. The so-called Age of Reason was characterised by a notable development of the periodical press. Literacy also increased substantially in this period, a fact that favoured the demand for more reading material, both for books and periodicals. In terms of the necessary financial investment, subscribing to periodicals was much cheaper than purchasing novels, which were usually multivolume works. Also, as occurred in this case, the variety of materials offered by periodical publications of this kind was very attractive to readers. It was indeed a determining factor inasmuch as, along with books, universities, societies, academies, clubs and itinerant lecturers, periodicals were fundamental in the promotion and dissemination of the Scottish Enlightenment⁹. The British press embraced most of these Scottish thinkers and their texts, which were subsequently reflected in the *Bibliothèque Britannique*. The editors of the journal themselves admitted in one of the prefaces to the collection that «notre travail ne se fait pas sur les ouvrages originaux, il résulte le plus souvent du rapprochement de diverses notices contenues dans différents ouvrages périodiques»¹⁰.

⁷ David M. BICKERTON, *Marc-Auguste and Charles Pictet, the Bibliothèque britannique (1796-1815) and the Dissemination of British Literature and Science on the Continent*, Geneva, Slatkine Reprints, 1986, pp. 391-392.

⁸ *Bibliothèque Britannique*, vol. I, p. 1.

⁹ Paul WOOD, «Science and the Scottish Enlightenment», Alexander BROADIE (ed.). In *The Cambridge Companion to the Scottish Enlightenment*, Cambridge, Cambridge University Press, 2003, pp. 94-116 (p. 109); Michel MALHERBE, «The Impact on Europe», Alexander BROADIE (ed.). In *The Cambridge Companion to the Scottish Enlightenment*, Cambridge, Cambridge University Press, 2003, pp. 298-315 (p. 301).

¹⁰ *Bibliothèque Britannique*, vol. IV, p. 5.

Among the cross-cultural factors regarded by Michael Espagne as instrumental in the process of cultural transfer¹¹, the intellectual admiration and the Anglophilia that pervaded most European countries in the period should be taken into consideration. This was particularly so in the city of Geneva, where the *Bibliothèque Britannique* was born. There, as Madame de Sismondi declared, the citizens spoke and wrote in French, but they read and thought in English¹². In this regard, and as Edmond Pictet would observe years later about his grandfather's project, the collection represented one of the most emblematic features of Geneva, its independence, during a particularly tumultuous period of the history of the city:

La Bibliothèque Britannique contribua pour sa bonne part, au milieu du chaos des luttes politiques et des stériles triomphes de la guerre, à propager les inventions, les découvertes et les méthodes utiles à l'humanité; elle sauvegarda le renom moral et intellectuel de Genève; elle gagna à cette ville, même tombée au rang de préfecture française, des amis influents dont l'appui lui fut précieux plus tard¹³.

The editors employed various British correspondents, who took charge of supplying recently published materials, namely books and journals¹⁴, which were then abbreviated and modified for the periodical, creating thus a kind of condensed version of each text¹⁵. As for translations, these were carried out mainly by the women of the Pictet family, particularly Charles Pictet's wife and daughters and the daughters of Marc-Auguste Pictet¹⁶ – a cheap and convenient workforce for the publishing house. Given that the *Bibliothèque Britannique* was a collection based on translated texts, the editors themselves set out the principles used in their approach to translation. Thus, in the first volume of the literature section, they state:

La partie la plus difficile de notre entreprise, et l'écueil que nous redoutons le plus, est la traduction ou l'analyse des ouvrages d'imagination; le génie de la langue et l'esprit de la nation Anglaise sont tellement essentiels au caractère de ces écrits, que ni la traduction servile, ni l'imitation libre, ne peuvent atteindre la plénitude d'effet des originaux¹⁷.

This makes clear that their way of understanding translation corresponded to the predominant one during the eighteenth century, that is, they admired the innovations and

¹¹ Espagne, «La notion», p. 2.

¹² Qtd. in Edmond PICTET, *Biographie, Travaux et Correspondance diplomatique de C. Pictet de Rochemont, député de Genève auprès du Congrès d Vienne, 1814, envoyé extraordinaire et ministre plénipotentiaire de la Suisse à Paris et à Turin, 1815 et 1816. 1755-1824*, Geneve, H. Georg, 1892, p. 61.

¹³ PICTET, *Biographie*, p. 54.

¹⁴ BICKERTON, *Marc-Auguste*, p. 313.

¹⁵ *Bibliothèque Britannique*, vol. IV, p. 5.

¹⁶ PICTET, *Biographie*, p. 63.

¹⁷ *Bibliothèque Britannique*, vol. I, pp. 8-9.

strength of the British authors, but there were some aspects in their texts that they could not accept and that their readers would not be able to acclimatise themselves to, such as the lack of order, digressions, and meticulous attention to detail, as well as certain characters and expressions which were considered excessively vulgar¹⁸.

Texts published in the *Bibliothèque Britannique* represented three main topics: literature, science and arts, and agriculture. In this article, attention will focus on those volumes devoted to literature¹⁹. The term literature at that time had a far broader meaning than it does today, covering, as the editors recognised in the preface to volume thirteen, such matters as education, political economy, travel, fine arts, biography, and imaginative works²⁰. Nevertheless, on browsing the numerous volumes of the collection, it is immediately apparent that the diversity of epigraphs in the literary section is yet greater, embracing history, morals, philosophy, statistics, correspondence, commerce, antiquities, as well as advertisements and news, among other topics²¹.

2. Scottish authors in the *Bibliothèque Britannique*

Most of the articles corresponding to Scottish authors in the *Bibliothèque Britannique* appeared in the initial volumes, those published in the final years of the eighteenth century, when the works of the majority of these authors were being published and reviewed. The purpose of the collection, as was common in this period, was utilitarian, aimed particularly at the instruction of readers, but combined with entertainment, this derived from the sheer

¹⁸ Constance W. WEST, «La théorie de la traduction au XVIII^e siècle par rapport surtout aux traductions françaises d'ouvrages anglais». In *Revue de littérature comparée*, XII, 1932, pp. 330-55; Wilhelm GRAEBER, «Le charme des fruits défendus: Les traductions de l'anglais et la dissolution de l'idéal classique», Michel BALLARD and Lieven D'HULST (eds.). In *La traduction en France à l'âge classique*, Lille, Presses universitaires du Septentrion, 1996, pp. 305-319; Lana ASFOUR, «Theories of Translation and the English Novel in France, 1740-1790». In *La diffusion de Locke en France. Traduction au XVIII^e siècle. Lectures de Rousseau*, SVEC, Núm. 4, Oxford, Voltaire Foundation, 2001, pp. 269-278; Carmen ALBERDI and Natalia ARREGUI, «La traducción en la Francia del siglo XVIII: Nuevos modelos literarios, auge de la belleza infiel y femenina», José Antonio SABIO PINILLA (ed.). In *La traducción en la época ilustrada (Panorámicas de la traducción en el siglo XVIII)*, Granada, Comares, 2009, pp. 81-130.

¹⁹ David M. BICKERTON, «Introduction», David M. BICKERTON and Judith PROUD (eds.). In *The Transmission of Culture in Western Europe, 1750-1850. Papers Celebrating the Bicentenary of the Foundation of the Bibliothèque Britannique (1796-1815) in Geneva*, Bern, Peter Lang, 1999, pp. 11-20 (p. 13).

²⁰ *Bibliothèque Britannique*, vol. XIII, pp. 4-12.

²¹ As far as this literary section is concerned, the percentages of different subjects addressed in the *Bibliothèque* are theology, morals and politics, 15%; social sciences (economic politics and pedagogy), 20%; history and biography, 15%; travel writing, 25%; and literature, 25%. Cf. Daniel MAGGETTI, «La *Bibliothèque britannique* (1796-1815)», Yves BRIDEL and Roger FRANCILLON (eds.). In *La «Bibliothèque universelle» (1815-1924). Miroir de la sensibilité romande au XIX^e siècle*, Lausanne, Éditions Payot, 1998, pp. 13-21 (p. 20).

curiosity, novelty and variety of the material in the *Bibliothèque*²². Works by English and Scottish writers were thus selected by the editors, since they argued that

[...] les ouvrages des Moralistes Anglais et Ecossois renferment les précieuses leçons: personne, mieux que ces Philosophes, n'a su développer et cultiver cet instinct de justice, et diriger ce désir ardent et aveugle de bonheur auquel tendent tous les ressorts secrets, du cœur humain²³.

By making a distinction between English and Scottish writers, they established that whereas these writers shared some attributes, they were not the same, a clarification which was necessary for some readers on the Continent.

Moreover, in the second volume of the *Bibliothèque Britannique* the translation of extracts from Dugald Stewart's *Outlines of Moral Philosophy* is introduced to the readership by the editors, providing distinctive characteristics of the exceptional academic and intellectual atmosphere prevailing at that time in Scotland:

L'Ecosse a vu renaître de nos jours l'esprit philosophique qui animait les Sages de l'antiquité; c'est de-là qu'il éclair ce petit nombre d'hommes, qui, dans le tourbillon du siècle où nous vivons, croyent [*sic*] avoir besoin d'instruction, & sentent que pour l'acquérir il faut du temps, du travail, & de la docilité envers ses maîtres. [...] Les erreurs des Anciens ont subi l'examen des siècles: elles ont été reconnues et signalées. Les méthodes ont été perfectionnées: le champ de l'histoire agrandi, a présenté aux Modernes une masse d'observations sur l'humanité, & une foule de points [*sic*] de comparaison dont les Anciens étoient [*sic*] privés; enfin, la grande facilité de la communication des travaux littéraires, a excité l'émulation, a multiplié le nombre des auteurs & des juges, C'est avec des tels avantages que les Hume, les Robertson, les Smith, les Ferguson ont composé leurs immortels ouvrages. Bien propres à replacer les spéculations de philosophie morale dans le rang qu'elles doivent occuper entre les connoissances [*sic*] humaines, & dont un préjugé moderne voudroit [*sic*] les exclure. La même Université qui a vu se développer & fleurir dans son sein les philosophes que nous venons de nommer, l'Université d'Edimbourg, se glorifie encore d'un Blair, d'un Reid, d'un Beattie, & surtout d'un Docteur Stewart, dont nous annonçons une production²⁴.

As can be observed from this excerpt, the editors of the *Bibliothèque* established a clear point of opposition in order to define the particularities of the Scottish Enlightenment. By means of these explanations and introductions to authors and texts, the editors were making them more understandable and accessible to their audience. This particular sort of mediation is also of interest in the process of cultural transfer analysed here²⁵. The editors

²² *Bibliothèque Britannique*, vol. I, pp. 1-10.

²³ *Bibliothèque Britannique*, vol. I, pp. 5-7.

²⁴ *Bibliothèque Britannique*, vol. II, pp. 409-410.

²⁵ Espagne, «La notion», p. 2.

took in this case the terms «ancient» and «modern», thus alluding to the well-rehearsed disagreement between the Ancients and the Moderns which had prevailed in most European countries during the seventeenth and eighteenth centuries. In short, this debate involved the Ancients arguing for the merits of the ancient Greek and Roman authors, and declaring that no writer could do better than to emulate them, while the Moderns believed that contemporary scholarship allowed the author to surpass and improve on what the Ancients had done. The Geneva editors placed the Scottish philosophers on the side of the Moderns here, by alluding to the theory maintained by French authors such as Bernard de Fontanelle, Abbé de Saint-Pierre, Anne-Robert Jacques Turgot and Nicolas de Condorcet that progress in knowledge was indeed possible²⁶. Concurrently, they also conferred status and identity on the Scottish Enlightenment by defining it as a movement which was part of a new and distinct «age», in contrast to the «other», Ancient one²⁷.

2.1. Philosophers

Regarding the Scottish thinkers of this period, they were, as Robert Burns put it, «m[e]n of independent mind»²⁸, who devoted their intellectual efforts to such varied disciplines as philosophy, theology, economics, law, historiography, linguistics and geology. Among the texts published in the *Bibliothèque Britannique*, works by the major contributors to the Scottish Enlightenment such as Adam Smith, Adam Ferguson, Hugh Blair and Dugald Stewart can be found. But room was also made in the numerous volumes of this very distinctive library for other, less renowned writers, such as James Hutton, Matthew Guthrie and Alexander Russell.

The second volume of the *Bibliothèque*, published in 1796, begins with an article on

Principles of Moral and Political Science, etc., c'est-à-dire, Principes de Morale & de Politique, ou réminiscence des leçons prononcées au Collège d'Edimbourg, par Adam Ferguson, Docteur en Droit, Membre de la Société Royale d'Edimbourg²⁹.

It offers a short review of, and some extracts from, Adam Ferguson's *Principles of Moral and Political Science being chiefly a retrospect of lectures delivered in the College of Edinburgh*,

²⁶ Douglas LANE PATEY, «Ancients and Moderns», George Alexander KENNEDY, H.B. NISBET, Claude RAWSON (eds.). In *The Cambridge Companion to Literary Criticism, Volume 4: The Eighteenth Century*, Cambridge, Cambridge University Press, (1997) 2005, pp. 32-72 (p. 30).

²⁷ LANE PATEY, «Ancients», p. 70.

²⁸ Robert BURNS, *The Works of Robert Burns with an Account of His Life, and a Criticism on His Writings*, James CURRY (ed.). Vol. IV, Montrose, Smith & Hill, 1816, p. 166.

²⁹ *Bibliothèque Britannique*, vol. II, p. 1-19.

originally published in 1792³⁰. Adam Ferguson (1723-1816), an outstanding social theorist and historian, is considered the father of modern sociology. The work under examination here is not among his most notable ones, but the editors of the collection considered that it deserved more attention, at least the part dealing with civil and political freedom, which they offered in complete and unabridged form in the third volume³¹.

Under the same epigraph, «Morale», another text by a well-known Scottish author can be found in the second volume of the *Bibliothèque Britannique*: «Sermons de Hugh Blair, D.D.F.R.S.Ed. Ministre du Saint Evangile, Professeur de Rhétorique et de Belles-Lettres dans l'Université d'Edimbourg»³². In this case they comment on and translate some passages from the fourth volume of Blair's influential *Sermons*, which were originally published in five volumes between 1777 and 1801³³. As the presentation of Hugh Blair (1718-1800) in the *Bibliothèque* states, he was a minister of the Kirk and a professor, as well as an eminent rhetorician. From his *Sermons*, in which Blair collected his writings as a religious preacher, the editors of the compilation offer only some fragments from volume four, after having eulogised the author, in that

Il ignore l'Art commode, trop employé dans la chaire, de s'appuyer de l'autorité du texte pour se dispenser du raisonnement; & il étaie, au contraire, de tous les moyens de la dialectique les vérités qu'il annonce³⁴.

Later in this second volume, and under another section, «Philosophie morale», the following work is reviewed:

Outlines of Moral Philosophy, etc., Esquisse de Philosophie morale, à l'usage des Étudiants de l'Université d'Edimbourg, par le Docteur Stewart, Professeur dans cette Université³⁵.

This refers to Dugald Stewart's *Outlines of Moral Philosophy*, originally published in 1793, which is in the form of a kind of textbook for university students³⁶. Dugald Stewart

³⁰ Adam FERGUSON, *Principles of Moral and Political Science being chiefly a retrospect of lectures delivered in the College of Edinburgh*. In two volumes, Edinburgh: Printed for A. Strahan and T. Cadell, London; and V. Creech, Edinburgh, 1792.

³¹ *Bibliothèque Britannique*, vol. III, p. 3-19.

³² *Bibliothèque Britannique*, vol. II, p. 19-25.

³³ Hugh BLAIR, *Sermons. In five volumes. A new edition*, London, Printed for T. Cadell, jun. and W. Davies, and W. Creech; Edinburgh, Reprinted for Thomas Tegg, 1815.

³⁴ *Bibliothèque Britannique*, vol. II, pp. 19-20.

³⁵ *Bibliothèque Britannique*, vol. II, pp. 409-424.

³⁶ Dugald STEWART, *Outlines of Moral Philosophy. For the Use of the Students of the University of Edinburgh*, Second edition, enlarged, Edinburgh, Printed for William Creech, 1801.

(1753-1828) was a prominent mathematician and one of the leading figures of the Scottish school of Common Sense, who, as with many other members of Scottish Enlightenment, held a university chair. He enjoyed the admiration of his students, who in this work compiled the materials delivered in his classes. As the editors of the *Bibliothèque* explain at the beginning of the article

Ses leçons forment les jeunes gens que seront appelés soit dans le cabinet, soit sur le théâtre du monde, de l'art d'augmenter et d'assurer le bonheur des hommes réunis en grande Société³⁷.

Dugald Stewart was also one of the great biographers of the Scottish Enlightenment, and in the fourth volume of the *Bibliothèque Britannique* there is an article by him dealing with the life of another renowned Scottish writer of the century, Adam Smith: «Détails sur la vie et le caractère d'Adam Smith LL.D. par le Dr. Stewart F.R.S.E. (Tirés du 3e vol. des *Transact. de la Soc. Roy. d'Edimbourg*)»³⁸. In 1793 Dugald Stewart read «The Life and Writings of Adam Smith» at Royal Society of Edinburgh, which was subsequently published in the *Transactions of the Royal Society of Edinburgh* and also in *The Works of Dugald Stewart*³⁹. This work by Stewart has been noted as especially relevant by critics in that, through explaining Adam Smith's «The Dissertation on the Origin of Languages», he used for the first time «a crucial piece of Scottish Enlightenment terminology, “theoretical or conjectural history”»⁴⁰. With this term he sought to refer to a way of understanding history in which individual facts are not in themselves of sole import, but «what are interesting are facts perceived within a context that explains them»⁴¹.

Stewart's works figure once more in the eighth volume of the *Bibliothèque Britannique*: «De l'influence des idées associées sur nos jugements. Tiré d'un ouvrage de Mr. Dugald Stewart»⁴², where in fact a section of his *Elements of the Philosophy of the Human Mind* (1792) is provided for readers⁴³, given that in this work the ideas present in *Outlines of Moral Philosophy*, published earlier in the collection, are examined in more depth. This article

³⁷ *Bibliothèque Britannique*, vol. II, pp. 413-414.

³⁸ *Bibliothèque Britannique*, vol. IV, pp. 149-185.

³⁹ Dugald STEWART, «An Account of the Life and Writings of Adam Smith, LL.D. From the Transactions of the Royal Society of Edinburgh», in *The Works of Dugald Stewart*. In seven volumes. Vol. VII., Cambridge, Hilliard and Brown, 1829, pp. 1-75.

⁴⁰ Alexander BROADIE (ed.), *The Scottish Enlightenment. An Anthology*, Edinburgh, Canongate, 1997, p. 669.

⁴¹ BROADIE, *The Scottish*, p. 27.

⁴² *Bibliothèque Britannique*, vol. VIII, pp. 411-434.

⁴³ Dugald STEWART, *Elements of the Philosophy of the Human Mind*, Third American edition, corrected, Battleborough, VI: William Fessenden, 1813.

is also significant in that it was suggested by a reader in a letter to the journal's editors⁴⁴. In this reader's opinion, Dugald Stewart's works needed to be given greater prominence in the collection, and accordingly, he translated part of chapter five of the *Elements of the Philosophy of the Human Mind*, which analyses the influence of the association of ideas on our thoughts.

As noted above, Adam Smith is also present in the *Bibliothèque Britannique*, not only for his interesting biography, but also as a significant philosopher. In particular, some extracts of his *Essays on Philosophical Subjects* are introduced in the second volume: «Essais sur des sujets Philosophiques, par Adam Smith LL.D. des Sociétés Royales de Londres & d'Edimbourg»⁴⁵. This work was posthumously published by Joseph Black, James Hutton and Dugald Stewart in 1795⁴⁶. Adam Smith (1723-1790) was, of course, one of the key figures of the Scottish Enlightenment, known mainly for his works on political economy, particularly *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776). The text by the editors of the *Bibliothèque* points out the importance of this work in the career of Smith, considering it his masterpiece, but the controversies raised by it are also mentioned in this excerpt:

Les écrits d'économie politique d'Adam Smith combattoient [*sic*] des préjugés trop enracinés, pour ne point éprouver une grande masse d'opposition de la part des zélés des anciennes doctrines; mais la dialectique sage et les vérités utiles de son ouvrage sur *les causes de la richesse des Nations*, ont répondu d'avance à ses détracteurs⁴⁷.

Again, the editors allude to the innovative nature of this author's assumptions, placing them among modern scholarship and against ancient doctrines. As with many of his colleagues, Smith was also interested in other fields, including law, moral philosophy, history and astronomy. Here Smith deals with moral philosophy, and readers find a brief analysis of the diverse chapters of the book by means of abridgements and short excerpts.

Finally, James Hutton should be mentioned here. He appears in volumes three and four of the *Bibliothèque*, particularly with the following text:

Recherches sur les principes de nos connoissances [*sic*], & sur la marche de la raison depuis les sensations à la science & à la philosophie. – En trois parties, par James Hutton M.D. & F.R.S.E.⁴⁸.

⁴⁴ *Bibliothèque Britannique*, vol. VIII, pp. 409-410.

⁴⁵ *Bibliothèque Britannique*, vol. II, pp. 425-450.

⁴⁶ ADAM SMITH, *Essays on Philosophical Subjects. To Which is Prefixed, An Account of the Life and Writings of the Author*, by Dugald Stewart, Dublin, Printed for Messers, Wogan, Byrne, J. Moore, Colbert, Rice, W. Jones, Porter, 1796.

⁴⁷ *Bibliothèque Britannique*, vol. II, pp. 425-426.

⁴⁸ *Bibliothèque Britannique*, vol. III, pp. 409-438; vol. IV, pp. 7-20.

This corresponds to *An Investigation of the Principles of Knowledge and of the Progress of Reason, from Sense to Science and Philosophy*, originally published in 1794⁴⁹. James Hutton (1726-1797) was a physician and a chemist, but is better known as the founder of modern geology. Nevertheless, the essays examined in the Geneva compilation are related to the sources and progress of human knowledge. The article begins in volume three and concludes in volume four, in which Hutton's opinions on Berkeley, Locke and Hume are also examined.

2.2. Travellers

Furthermore, the *Bibliothèque Britannique* is a remarkable example of a particular aspect of eighteenth-century Scottish society, cosmopolitanism. On the one hand, the interest of Scottish people in exploring the world was strengthened, in that they travelled to the Caribbean, Africa, and even the Far East; and on the other hand, they enjoyed reading travel literature and contributed their own writings here⁵⁰. In the Geneva collection, several texts in this genre by Scottish writers can be found. Interestingly, the editors of the *Bibliothèque* explain British people's interest in travelling as follows:

Si l'on publioit [*sic*] en Angleterre des voyages à proportion de ceux que font en général les Anglais, cette branche de leur littérature seroit [*sic*] de toutes le plus productive, car ils sont voyageurs par état, et on peut dire, par nécessité⁵¹.

Yet Scottish people's eagerness to travel is specifically dealt with in the translation of a text in volumes five and six:

Fragments d'un ouvrage intitulé: Prospects and Observations, etc – Vues et observations naturelles, économiques et littéraires dans une tournée en Angleterre et en Ecosse, par Thomas Newte, Esqr.⁵²

⁴⁹ James HUTTON, *An Investigation of the Principles of Knowledge and of the Progress of Reason, from Sense to Science and Philosophy. In three Parts*. In three volumes, Edinburgh, Printed for A. Strahan, and T. Cadell, London, 1794.

⁵⁰ Roger EMERSON, «The Contexts of the Scottish Enlightenment», Alexander BROADIE, (ed.). In *The Cambridge Companion to the Scottish Enlightenment*, Cambridge, Cambridge University Press, 2003, pp. 9-30 (p. 18).

⁵¹ *Bibliothèque Britannique*, vol. VII, p. x.

⁵² *Bibliothèque Britannique*, vol. V, pp. 362-386 (premier extrait); vol. V, pp. 464-490 (second extrait), vol. VI, pp. 56-83 (3me & dern extr.).

The author mentioned here, William Thomson, was in fact Scottish. In 1788, writing as «An English Gentleman», he published an account of a tour to Scotland three years earlier, reprinting it in 1791 in an expanded version under the pseudonym Thomas Newte, Esq. of Devon⁵³. Richard Sher adduces that the «authorial ruse represents an attempt to use a gentrified English identity to legitimize what was essentially Scottish Grub Street boasting and boosting»⁵⁴. Indeed, as can be observed in the following excerpt, the author, possibly with a satirical tone, describes the Scottish passion for travelling, as well as some laudable and exemplary traits of Scottish men in general:

Les Ecosais de tout état ont la passion des voyages. Les jeunes gens n'arrivent gueres [*sic*] à vingt ans sans avoir entrepris une tournée dans les pays étrangers; et surtout dans les domaines de la Grande-Bretagne. Ils commencent d'ordinaire par un séjour à Londres, où, en général, ils ne se laissent point atteindre par la contagion du vice. Ils cherchent ensuite ailleurs la réputation ou la fortune; mais ils conservent leur attachement pour leur pays. [...] Les soldats, les matelots, les négocians [*sic*], les médecins Ecosais, qui pendant leur absence ont toujours eu devant les yeux la supériorité de l'Ecosse sur les lieux qu'ils habitoient [*sic*], y rapportent les produits de leur industrie, en addition à la masse des richesses nationales. L'Ecosse, qui manque de tant de choses est néanmoins ferax virorum; et de toutes les productions d'un pays, les hommes sont, sans doute, le plus importante⁵⁵.

Among the travel writing included in the *Bibliothèque*, the reader can find excerpts and summaries of: *Dissertations on Russian Antiquities* (1793), by Matthew Guthrie, physician and antiquarian⁵⁶; *The Natural History of Aleppo* (1756), by Alexander Russell, also a physician⁵⁷; *The History of Dahomy: An Inland Kingdom of Africa* (1793), by Archibald Dalzel, a surgeon and slave trader in Africa⁵⁸; *A Journey over Land to India* (1795), by Donald Campbell, soldier and traveller⁵⁹; *An Historical Journal of the Transactions at Port Jackson and Nor-*

⁵³ Richard B. SHER, *The Enlightenment and the Book. Scottish Authors and Their Publishers in Eighteenth-Century Britain, Ireland and America*, Chicago, The University of Chicago Press, 2006, p. 145.

⁵⁴ SHER, *The Enlightenment*, p. 145.

⁵⁵ *Bibliothèque Britannique*, vol. V, pp. 465-466.

⁵⁶ *Bibliothèque Britannique*, vol. I, pp. 370-410. Cf. Matthew GUTHRIE, *Dissertations on Russian Antiquities. Containing the Ancient Mythology, Pagan Rites, Sacred Festivals, Games, Oracles, Ancient Music, &c, Compared with Those of the Ancients, particularly Those of the Greeks*, Petersburg, n.e., 1795.

⁵⁷ *Bibliothèque Britannique*, vol. I, pp. 411-443. Cf. Alexander Russell, *The Natural History of Aleppo. Containing a Description of the City, and the Principal Natural Productions in Its Neighbourhood. Together with an Account of the Climate, Inhabitants, and Diseases; Particularly of the Plague*, 2nd edition, revised, enlarged and illustrated with notes by Pat. Russell, M.D. & F.R.S. Vol. I, London, Printed for G.G. and J. Robinson, 1794.

⁵⁸ *Bibliothèque Britannique*, vol. II, pp. 78-90. Cf. Archibald DALZEL, *The History of Dahomy: An Inland Kingdom of Africa. Compiled from Authentic Memoirs*, London, Printed for the editor, by T. Spilsbury and Son, 1793.

⁵⁹ *Bibliothèque Britannique*, vol. II, pp. 91-111; vol. II, pp. 364-377. Cf. Donald CAMPBELL, *A Journey over Land to India: partly by a route never gone before by any European*, London, Printed for Cullen and Company, 1795.

folk Island (1793), by John Hunter, Royal Navy Officer and Governor⁶⁰. Finally, there are also references to the travels and discoveries of the famous Scottish explorer and physician Mungo Park, drawn from the *Proceedings of the African Association*⁶¹.

A special case among the travel narratives included in the compilation is that of John Gabriel Stedman's *The Narrative of a Five Years Expedition against the Revolted Negroes of Surinam* (1796)⁶². Historically, Scotland and the Netherlands had a close relationship, as the figure of Stedman attests. Although born in the Netherlands, he was the son of a Scot and, like his father, was an officer of the Scots Brigade of the Dutch Army. As such, he travelled to Surinam, a Dutch colony at the time, and wrote this book, a much-quoted text on the diverse attitudes towards slavery at the end of the eighteenth century due to its horrifying descriptions and images of the abuse of slaves. Stedman was not an abolitionist, but his text was used in the antislavery cause⁶³.

As noted above, our references to Scottish writers in the *Bibliothèque Britannique* here have been taken solely from the volumes on Literature. Nevertheless, in the volumes of the collection devoted to Science and Arts there is also an ample presence of Scots, given that the study of science and medicine was also «a pivotal component of the intellectual culture of the Scottish Enlightenment»⁶⁴. Articles in these volumes focus on such authors as James Bell Pettigrew, Robert Blair, Joseph Black, James Hall, William Hamilton, John Hunter and John Leslie.

3. The Scottish Enlightenment on the Continent

Michel Malherbe argues that the «Scottish philosophy exercised an ascendancy over Continental Europe from about 1760 to about 1840, first in France and Germany, and then in other countries»⁶⁵. Interestingly, the editors of the *Bibliothèque* explained in a footnote

⁶⁰ *Bibliothèque Britannique*, vol. III, pp. 322-337. Cf. John HUNTER, *An Historical Journal of the Transactions at Port Jackson and Norfolk Island*, London, John Stockdale, 1793.

⁶¹ *Bibliothèque Britannique*, vol. IX, pp. 355-364. Cf. *Proceedings of the Association for Promoting the Discovery of the Interior Parts of Africa*, London, Printed for the Association by W. Bulmer and Co, 1798.

⁶² *Bibliothèque Britannique*, vol. VI, pp. 352-382. Cf. John Gabriel STEDMAN, *The Narrative of a Five Years Expedition against the Revolted Negroes of Surinam, in Guiana, on the Wild Coast of South America; from the Year 1772, to 1777*, London, Printed for J. Johnson and J. Edwards, 1796.

⁶³ Richard PRICE and Sally PRICE, «Introduction», Richard PRICE and Sally PRICE (ed.). In *Stedman's Surinam: Life in an Eighteenth-Century Slave Society. An Abridged, Modernized Edition of The Narrative of a Five Years Expedition against the Revolted Negroes of Surinam. John Gabriel Stedman*, Baltimore, The Johns Hopkins University Press, 1992, pp. xi-lxxv.

⁶⁴ WOOD, «Science», p. 95.

⁶⁵ MALHERBE, «The impact», p. 109.

that a new translation of Smith's *Essays* was in print at the very moment of their publication of the same text. The translator is Mr Prevost, who, due to

Ses relations avec le Dr. Stewart, l'étude qu'il a faite, par gout & par état, des écrits de cet auteur, ainsi que de ceux d'Adam Smith lui-même, assurent un succès distingué à la traduction de cet intéressant ouvrage⁶⁶.

There had been previous instances of the fruitful connections between Scottish writers and their French colleagues, such as the acclaimed philosopher David Hume (1711-1776) with the writer and encyclopaedist Baron d'Holbach, and the historian William Robertson (1721-1793) with the literary critic Jean Baptiste Antoine Suard. In the case of Robertson, he was aware that a translation into French of any of his texts would have a wider audience and market, and in 1762 he told a correspondent about one of his history books that «I should wish much that it might be soon translated»⁶⁷. Most British authors knew that a translation into French would open the door to many more readers, in that French was the primary language of culture in Europe at that time. Indeed, Horace Walpole observed to his French translator that he made him speak «the universal language»⁶⁸. With a wider circulation of books, financial benefits were sure to increase. However, other reasons might also have been in play. As far as Robertson is concerned, Smitten argues that

His efforts to enhance the cultural authority of Scottish Enlightenment authors, build the university, and stabilize the Church of Scotland all rested significantly on the prestige of his books. If they were perceived as definitive and influential, then they would become a means of supporting the process of social transformation⁶⁹.

Smitten uses Bourdieu's notion of symbolic capital⁷⁰ to postulate his theoretical approach to Robertson's literary pursuits, as Pascale Casanova did to elaborate her theory on translation as unequal exchange⁷¹. According to this theory, in the eighteenth century the French was

⁶⁶ *Bibliothèque Britannique*, vol. II, p. 425, In.

⁶⁷ Jeffrey SMITTEN, «The Scottish Enlightenment in Action: The Correspondence of William Robertson and J.-B.-A. Suard», Kathleen HARDESTY DOIG and Dorothy MEDLÍN (eds.). In *British–French Interchanges in the Eighteenth Century*, Newcastle: Cambridge Scholars Publishing, 2007, pp. 83-98.

⁶⁸ Qtd. In Elizabeth L. EISENSTEIN, *Grub Street Abroad. Aspects of the French Cosmopolitan Press from the Age of Louis XIV to the French Revolution*, Oxford, Clarendon Press, 1992, p. 40.

⁶⁹ SMITTEN, «The Scottish», p. 93.

⁷⁰ Pierre BOURDIEU, *Distinction: A Social Critique of the Judgement of Taste*, Cambridge, MA: Harvard University Press.

⁷¹ Pascale CASANOVA, «Consecration and Accumulation on Literary Capital: Translation as Unequal Exchange», Mona BAKER (ed.). In *Critical Readings in Translation Studies*, London and New York, Routledge, 2010, pp. 285-303.

the dominant literary language in Europe, and all other languages were thus under its dominance, which in turn implied that those literary works translated into French acquired additional prestige and were consecrated as belonging to the literary centre⁷². Hence, a text in any European language would be translated into French first, and then into any other language of the Continent. As for the Scottish thinkers, the French language also played the role of an intermediary language between them and their European readers, particularly Spanish ones.

4. Scottish authors in Spain. The *Biblioteca Británica*

Adam Smith was the Scottish author who gained the greatest attention in Spain, particularly his most acclaimed text, *The Wealth of Nations*, translated into Spanish in 1794⁷³. However, some Spanish *ilustrados*, such as Abate José Marchena⁷⁴, Pedro Rodríguez Campomanes⁷⁵ and Gaspar Melchor de Jovellanos, read it in English, and the latter was even acquainted with other well-known Scottish writers, such as David Hume, Hugh Blair and Adam Ferguson⁷⁶. Another possibility was to read these authors' works in French translations, since it was easier for Spaniards to acquire them in this language. Given that the *Bib-*

⁷² CASANOVA, «Consecration», pp. 294-295.

⁷³ Robert Sidney SMITH, «*La Riqueza de las Naciones* en España e Hispanoamérica, 1780-1830». In *Revista de Economía Política*, VIII (3), 1957, pp. 1215-1255; Francisco Javier LASARTE ÁLVAREZ, «Adam Smith ante la Inquisición y la Academia de la Historia», Enrique FUENTES QUINTANA (ed.). In *Economía y economistas españoles*, vol 4. *La economía clásica*, Barcelona, Galaxia Gutenberg, 2000, pp. 239-68; Pedro SCHWARTZ, «La recepción inicial de *La riqueza de las naciones* en España», Enrique FUENTES QUINTANA (ed.). In *Economía y economistas españoles*, vol 4. *La economía clásica*, Barcelona, Galaxia Gutenberg, 2000, pp. 171-238; Reyes CALDERÓN CUADRADO, «Difusión de la doctrina de la *Riqueza de las Naciones* en España». In *Revista Empresa y Humanismo*, 3 (1), 2001, pp. 75-100; Vicent LLOMBART, «Traducciones españolas de economía política (1700-1812): catálogo bibliográfico y una nueva perspectiva», *Cromohs*, 9, 2004, pp. 1-14. Accessed on 30-09-2012, in URL: http://www.cromohs.unifi.it/9_2004/llombart.html; Juan HERNÁNDEZ CUETO, «*La riqueza de las naciones* de Adam Smith en España», *Relecciones: revista interdisciplinaria de filosofía y humanidades*, 2, 2015, pp. 109-123.

⁷⁴ Juan Francisco FUENTES, *José Marchena: biografía política e intelectual*, Madrid, Crítica, 1989.

⁷⁵ Jacques SOUBEREYOUS, «La biblioteca de Campomanes: contexto general de un ilustrado», in *Actas del Séptimo Congreso de la Asociación Internacional de Hispanistas*. Vol. II, Roma, Bulzoni, 1980, pp. 997-1006; José Francisco PÉREZ BERENGUEL, «La agricultura y la industria españolas de finales del XVIII: Campomanes y Jardine». In *Revista de Historia Moderna*, 28, 2010, pp. 167-184.

⁷⁶ John H.R. POLT, *Jovellanos and His English Sources: Economic, Philosophical, and Political Writings*, in *Transactions of the American Philosophical Society*. New Series. Num. 54, part 7, 1964 [Digital Edition: Alicante, Biblioteca Virtual Miguel de Cervantes, 2005]. Accessed on 12-09-2012, in URL: <http://www.cervantesvirtual.com/obra-visor/jovellanos-and-his-english-sources---economic-philosophical-and-political-writings-0/html/>; M. Carmen LARA NIETO, *Ilustración española y pensamiento inglés: Jovellanos*, Granada, Universidad de Granada, 2008.

lithothèque Britannique had Spanish subscribers, this was also another option for the Spanish audience to get a grasp of some Scottish writers' works.

Nevertheless, in 1807, the Spanish journalist, lawyer and writer Pedro María de Olive launched an editorial project entitled *Biblioteca Británica* in two volumes, with the translations into Spanish of some of the texts from the first volumes of the *Bibliothèque Briannique*. He justifies this project in the preface to the first volume, stating that the Geneva-based compilation had enjoyed an exceptional reception in France and in Europe generally, and going on to say that

No es menor la aceptación que ha merecido en España a las personas que la conocen, mirándola como la mejor y mas [sic] útil de quantas [sic] periódicamente se publican en el continente. Sin embargo, [...] son pocas las que han podido y pueden disfrutar de su lectura por lo difícil que es adquirirla [...], creemos hacer un trabajo no menos útil que agradable al público extractando sus mejores trozos⁷⁷.

The selection made by Olive includes three extracts by Scottish writers in the first volume, although the Spanish editor does not mention in any case that the author is Scottish, nor indeed gives any hint which might lead the reader to identify their origin. Thus the Spanish readers of this new compilation were not aware of their distinct provenance. The first text is:

Descripción de los Harenes (ó sean serrallos de Alepo) y noticia de las costumbres, ocupaciones y diversiones de las mugeres [sic] turcas, sacadas de la Historia natural de Alepo, por Russell⁷⁸.

This was written by the aforementioned traveller and physician Alexander Russell, who published *The Natural History of Aleppo* in 1756, after having worked there for the Levant Company⁷⁹. It is an excerpt from the fifth chapter of the first volume of this work, which describes a Turkish harem and the singular and exotic habits of the women who lived there⁸⁰.

⁷⁷ *Biblioteca Británica, o colección extractada de las obras inglesas, de los periódicos, de las memorias y transacciones de las sociedades y academias de la Gran Bretaña, de Asia, de África y de América; comprendiendo principalmente la historia, la geografía, los viajes, las obras de educación, las novelas y ficciones agradables, contenida en la colección periódica de la Minerva*, Madrid, Imprenta de Vega y Cía, 1807, vol. I, p. 3.

⁷⁸ *Biblioteca Británica*, vol. II, pp. 6-32.

⁷⁹ Jane C. M. STARKEY, «Mercantile Gentlemen and Inquisitive Travellers: Constructing *The Natural History of Aleppo*», Charles FOSTER (ed.). In *Travellers in the Near East*, London, Stacey International, 2003. Accessed on 09-07-2011, in URL: <http://www.levantineheritage.com/pdf/Aleppost.pdf>.

⁸⁰ Begoña LASA-ÁLVAREZ, «Viajeros británicos en la prensa española de principios del XIX: La *Biblioteca británica* de Olive», Montserrat COTS, Pere GIFRA-ADROHER and Glyn HAMBROOK (eds.). In *Interrogating Gazes. Comparative Critical Views and Representations of Foreignness and Otherness*, Bern, Peter Lang, 2013, pp. 145-52 (pp. 146-147).

The second is by Adam Smith, who, as noted above, was quite well-known in Spain, but not for the work here extracted, his *Essays on Philosophical Subjects*. The text included in the Spanish collection is a short extract which deals with dance as an imitative art: «Sobre el bayle [sic]. Sacado de los Ensayos filosóficos de Adam Smith»⁸¹. It consists of only several pages of a longer article published in the *Bibliothèque Britannique*. Finally, the third text is part of *The History of Great Britain* (1771-1793), written by Robert Henry (1718-1790), a minister of the Church of Scotland and a historian: «Virtudes, vicios y costumbres de los ingleses en el reynado [sic] de Enrique VII y de Enrique VIII, sacado de la historia de la Gran Bretaña, por el Doctor Henry»⁸². The Geneva editors selected some aspects of the reigns of Henry VII and Henry VIII, and Olive in turn summarised the article from the *Bibliothèque Britannique*.

5. Conclusions

Contrary to the Spanish *Biblioteca Británica*, the Geneva editors made it clear through the texts by Scottish writers incorporated in the *Bibliothèque* that these were Scottish, by mentioning at least the place where the book was published. Yet in the introduction to Dugald Stewart's *Outlines of Moral Philosophy* they offered a summary of the particular «atmosphere of society» in Scotland, as Adam Ferguson has noted, in which «minds should become enlightened, in proportion as they have occasion to receive information from the frequent discussion of subjects, which they are concerned to understand»⁸³. The culture of the Scottish Enlightenment is not only deployed by means of the innovative thoughts and ideas in the texts of these philosophers – who symbolised a modern age, as opposed to the Ancients –, but also in the particularities of the Scottish character, such as the Scots' enthusiasm for travelling, especially at a time when the British empire was expanding considerably. To belong to an extensive and powerful empire marked them out and distinguished their discussions, and even those on the most abstract questions regarding Enlightenment high philosophy were related to the new circumstances of the empire, namely overseas commerce and finance.

Finally, it should be borne in mind that thanks to the *Bibliothèque Britannique* an important number of European readers gained access to a limited but varied panorama of the Scottish Enlightenment and its thinkers. No matter how valuable their contributions may have been, it was chiefly when these ideas were printed in books and journals that they ac-

⁸¹ *Biblioteca Británica*, vol. I, pp. 106-109.

⁸² *Biblioteca Británica*, vol. I, pp. 239-250.

⁸³ STEWART, *Outlines*, vol. I, p. 266.

quired international acclaim. Thus, the continental audience was given at least a glimpse of the most significant ideas and thoughts discussed in Scotland at that time. However, we should also understand that what the *Bibliothèque Britannique* offered was a selection from a prior selection, one made in the British press, and that the Spanish *Biblioteca Británica*, in its turn, was a choice of texts made from those anthologised in the Geneva collection. Selecting texts for translation purposes, as Lawrence Venuti has argued, involves «a densely motivated choice»⁸⁴, one which might be motivated by economic or political concerns, as well as by the literary market or by fashion and taste; however, what is undeniable is that there was great admiration for Scottish thinkers and the Enlightenment culture on the part of the creators of the *Bibliothèque Britannique*, a fact that enabled them to transcend sterile oppositions between cultures and to contribute to the dissemination of the philosophy of the age.

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⁸⁴ Lawrence VENUTI, «Translation, Community, Utopia», Lawrence VENUTI (ed.). In *Translation Studies Reader*. 2nd edition, London, Routledge, 2004, pp. 482-502 (p. 482).

eenth- and nineteenth-century women writers, literary and cultural interchanges between English-speaking countries and Spain, and English language and literature teaching. These are also her main areas of publication, with articles and book chapters in international journals (*Nineteenth-Century Prose*, *Sederi-Yearbook*, *Cuadernos de Ilustración y Romanticismo*, *Women's Writing*, *ELOPE*, *Journal of War and Culture Studies*) and publishing houses (Rodopi-Brill, Trea, Peter Lang, Fundamentos, Honoré Champion, Routledge). She has also published a monograph entitled *Novelistas británicas del siglo XVIII en España* (Arcibel, 2017).

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