

Abstracts

Robert H. Blackman

A major historiographical question in studies of the French Revolution is whether or not the Revolution itself was fundamentally the same in 1789 as it was in 1793-94. Scholars have long argued both sides of the issue, on the one hand claiming that the political culture of the early Revolution was inherently violent, on the other hand claiming that the Revolution itself created a dynamic that made political violence possible, but not inevitable. In this article we use the discourse of classical republicanism to explore how the use of references to classical antiquity changed as the circumstances around debate in the National Assembly of 1789 shifted, looking for ways in which circumstance and discourse are interdependent. To that end, we examine references to the Catiline conspiracy of 63 BCE in Rome, showing how deputies used references to it as a spur to action, but not as a call to violence.

David Briscoe

For indigent inhabitants of Revolutionary Bordeaux, faced with the collapse of the central pillars of formal and informal relief that had long sustained their economy of makeshifts, the philanthropic initiatives of the newly formed political societies offered a small but potentially vital lifeline. While the membership of these societies was disproportionately well-to-do and uniformly male, the process of soliciting aid encouraged a much broader cross-section of the city's residents to engage with the *sociétaires* socio-political ideals. This engagement was structured through the medium of written petitions in which prospective beneficiaries sought to represent themselves as deserving members of society. These petitions consequently provide a unique insight into the French Revolution's impact upon conceptions of poverty, entitlement and community. This article analyses these discourses through a local case-study of Revolutionary charity, drawing upon 438 different cases for assistance submitted as petitions to two Bordelais political societies – the *Récollets Club* and the *Club National* – between 1791-1795. It demonstrates the gendered nature of the shifting language of civic belonging, and charts the acclimatisation of the city's inhabitants to new paradigms of poor relief and the expanded range of entitlements and responsibilities through which assistance could be claimed and withheld.

Simon Burrows

This paper presents a metadata analysis from work in progress on Parisian customs confiscation records between 1770 and 1789, and covers the period to 1781. The metadata concerns the people and places attached to consignments of books confiscated by the Paris customs, as revealed by close reading and cross-referencing of customs and confiscation records. Recent work on the French old regime book trade has forced us to rethink older paradigms stressing the porosity of French borders and the relative freedom of highly subversive illegal works to circulate within the Bourbon realm. This paper reinforces this newly emerging picture by offering significant preliminary conclusions about the geography of the clandestine book trade; the differential impact of key edicts in August 1777 and June 1783; and the ability of the French government to close its borders to clandestine literature.

Melissa Byrnes

In April 1968, Portuguese students at the Cité Universitaire in Paris helped to organize some of the early protests that would escalate into the mass movement of May–June. In the run-up to those events, French and Portuguese student activists nurtured connections that inspired, enlarged, and reinforced each other's goals and tactics. These Franco-Portuguese contacts reveal how migration creates meaningful cross-border contact and demonstrate that the transnational solidarity of human rights movements was already well developed in the 1960s. Portuguese presence in France – and French understandings of the political situation in Portugal – affected French political rhetoric, strategies, and action. French and Portuguese students' anti-Salazar activities emphasized the important role of publicity and awareness-raising within human rights movements. They also provide a useful example of what we today would call allyship. French and Portuguese students saw themselves as part of a global movement with shared enemies – even as they recognized the important difference in context for public protest in Paris and Lisbon. As members of university communities, they highlighted the connections between campus life and society at large. For these students, authoritarianism anywhere was a danger everywhere.

Helen Gramotnev

At the turn of the twentieth century, high fashion was taking on the shape of an art form, while artists were inevitably influenced by the fashion trends popularized through the increasingly widespread fashion media. This paper analyses the new trend of using hats in the images of female nudes by the Paris-based artists of the early twentieth century, thereby creating a new genre of the female nude – the hatted nude. Through the works of Kees van Dongen, Jacqueline Marval, Amedeo Modigliani, and other artists based in Paris or influenced by city's fashion and art trends, this analysis demonstrates the hat and the woman could be seen as a merged identity *à la mode* in the early 1900s, exploring not only the unnatural state of a nude in a hat, but effectively a new modernist genre of the hatted nude.

Jeffrey Ryan Harris

Most historians of the French Revolution have almost uniformly interpreted any mention by revolutionary propagandists of the general will or related concepts of popular sovereignty as being exclusively derived from Rousseau. This essay argues that contesting the interpretation of the French nation's general will was as fundamental to the politics of the parliamentary right and the incipient Counter-Revolution as to the parliamentary left. This study of the general will on the far right will illuminate how a vociferous minority faction in the National Assembly that was devoted to overturning the Revolution came to denounce the parliamentary majority and the left-wing deputies leading it for not conforming to the general will of the nation. Thus, this essay contends that the French Revolution's political conflict should be understood as a contest of competing versions of popular sovereignty – a contest in which the reactionary aristocracy actively participated.

Patrick Harris

Throughout the revolutionary and Napoleonic era, the French colonial world was awash with human jetsam assigned with several, often hotly-disputed labels: *émigrés*, *refugiés*, *déportés*. Attempts to classify, monitor, and regulate these displaced people by a jostling assortment of colonial, metropolitan, and diplomatic actors became central to debates about the future of the

colonial system. From refugee vetting at the French consulate in New York to neighborhood surveillance committees in the émigré haven of Jamaica, colonial exile produced wide-ranging responses and consequences. This paper explores the deep connections between migration policy and the wider “colonial question,” for both republican France and the British Empire, showing how exiles as transimperial actors and objects of policy became central to competing revolutionary and counterrevolutionary goals.

Julie P. Johnson

On January 19, 1792, the *Veuve Petit* died and her open coffin was left in the St Cyr church of Nevers France before her internment. She was from a rich family of the region; a family who militantly supported the refractory priests of the diocese. Her body was removed from the church early on the morning of the 21st by a group of youths, mistreated and then left suspended over a balcony. The “*spectacle scandaleux*” escalated into the ‘*Affaire Petit*’ when concerns were expressed that conservative forces of the church were directing the actions of the newly elected *juge de paix* and the municipal authorities to deal with the turmoil. Outrage erupted when five popularly elected municipal officers refused to call out the National Guard but were themselves charged. A popular song of the period suggested it was the ‘ridiculous and incompetent’ actions of the conservative departmental authorities who looked through the distorted “lens of the ancien regime” to punish innocent citizens who were actually responsible for the turbulence. These concerns fuelled the growth of an anti-clericalism in the region which would go on to influence representative of the national government who came to Nevers and ultimately the dechristianization movement of 1793.

Charlotte Ann Legg

This article traces the movements of Paul Robin, French anarchist and neo-Malthusian propagandist, between Europe and New Zealand in the last years of the nineteenth century. Despite his apparent wish to settle in the colony, Robin ultimately returned to Europe, inspired by his experience at the Wainoni federative home – a settler commune established by British scientist Alexander Bickerton. Intrigued by Bickerton’s attempt to reform European family structures, but troubled by the anxieties and restrictive temporality of the settler colonial situation, Robin founded a modern “tribe” in Ghent. In transposing the eliminatory logic of settler colonial understandings of race from the frontier to industrial Europe, Robin sought to resettle Europe with a physically robust and emotionally stable white race. In tracing Robin’s movements and examining his experience in New Zealand, the article demonstrates the ways in which European notions of whiteness were constructed across the French and British empires.

Matthew McDonald

French became the official working language of Prussia’s foreign ministry on June 2, 1740, the third day of Frederick II’s reign as monarch. The language mobilized the kingdom’s considerable population of French Huguenots, granted access to a cosmopolitan network of informants, and abetted Prussia’s recognition as a European great power. Over time, the language also became a means of social distinction; it separated elites from commoners and defined who was worthy of entering state service. Five decades of applications for service in the Prussian Ministry of Foreign Affairs (the *Cabinets-Ministerium*) show a growing obsession with “le style françois,” a mastery of French that went beyond mere competency to embody the constant evolution and fastidious distinctions of Parisian fashion. Native Frenchmen,

Prussian nobles, and Francophone Huguenots all crafted their own definitions of this elusive French ‘style.’ Over time, however, the French at the *Cabinets-Ministerium* evolved to favor the increasingly patrimonial composition of the eighteenth-century Prussian elite. These arguments over style both shaped and reflected a changing social order. They are emblematic of the dynamic nature of “European French,” a language that was spoken both within and outside of France over the course of the long eighteenth century.

Doug Munro

The present article has two strands to it. The George Rudé (1910–93) of legend is represented as a victim of the Cold War, whose Communist affiliations result in him being sacked from a teaching job at a prestigious school in the late 1940s; being prevented from attaining the academic position in England in the 1950s, for which he was eminently qualified; and eventually being ‘exiled’ to Australia in 1960, when he secured a senior lectureship at the University of Adelaide at the age of fifty. While not disputing that Rudé’s Communism was distinctly unhelp to his career prospects, the present chapter disputes whether it was quite as severe as his friends and supporters have made out. The other strand to this chapter concerns Rudé’s career at Adelaide and beyond. After the mid-1960s he did little further archival research. He was more concerned to provide for his and his wife Doreen’s retirements so he concentrated on writing books that would garner royalties, and his reputation suffered accordingly. All this time, Rudé stuck to his principles (he never abandoned Communism) and was he was honest in his dealings with others, even at risk to his own prospects.

Jean Elisabeth Pedersen

This article contributes to the transnational history of French feminism by focusing on French women’s participation in the International Council of Women (ICW), the oldest transnational feminist organization in the world today. By exploring the many and varied contributions of Hubertine Auclert, Isabelle Bogelot, Marie d’Abbadie d’Arrast, and Ghénia Avril de Sainte-Croix in the early decades of the ICW’s existence, the article demonstrates the important role that French women played in creating and shaping the organization, prompts us to think more extensively not only about how French feminists fought for women’s rights at home but also about how they fought for women’s rights abroad, and gives us a new way of seeing French women’s feminist philanthropy as one of the key sources of an especially enduring and influential form of international feminist activism.

Pamela Pilbeam

In the 1950s and 1960s, until his death in 1968, Alfred Cobban was the leading foreign historian of modern France. This essay examines the challenges he made to contemporary Marxist interpretations of the 1789 Revolution and the responses of both French Marxists and of those who agreed with him. Next it considers the contribution of Cobban’s teaching to his reputation. Finally it refers briefly to how in recent years historians in France seem less inclined to emphasise revolutions either conceptually or as part of lived experience.

Carine Renoux

Dans le contexte des révolutions de 1848, les nouvelles, les journaux, les marchandises, les habitants et les réfugiés circulent rapidement et les échanges sont très intenses. Nous proposons d’élargir le regard pour considérer la porosité des frontières et pour étudier les échanges politiques fréquents en 1848 entre les communes de l’Ain et celles des départements et des

pays limitrophes. Nous donnerons dans cet article trois études de cas de mouvements transnationaux et d'échanges d'idées républicaines au-delà des frontières départementales. Tout d'abord, la surveillance politique de la frontière entre le Pays de Gex et la Suisse est renforcée après 1848 et les passages de réfugiés. Ensuite, les Voraces de Lyon traversent le Bugey avec une colonne d'ouvriers Savoyards pour aller proclamer la République en Savoie à Chambéry. Enfin, le long de la Saône, à l'ouest, les portefaix de Saint-Laurent, Thoisy et Trévoux sont emportés par les tempêtes révolutionnaires du printemps de 1848 et revendiquent leurs statuts et la fixation des tarifs. Une perspective transnationale permet d'analyser les circulations politiques dans un département frontalier au milieu de fortes tensions.

Timothy Tackett

Though a great deal has been written about the social and economic situation of the nobility in France at the end of the Old Regime, we know very little of the commoner agents in charge of overseeing their possessions. Such agents were particularly important during the seventeenth and eighteenth centuries as substantial elements of the aristocracy began leaving their traditional lands in the countryside to take up residence in Paris or in other large towns of the kingdom. Here I would like briefly to examine the case of one such agent, Adrien-Joseph Colson, a lawyer by training who served for almost forty years as the Paris-based intendant of the Longaunay family. We have a remarkable picture of Colson and his activities because of the preservation of over a thousand letters addressed to Roch Lemaigre, the local steward on the Longaunay lands in Berry, a correspondence pursued for almost eighteen years before and during the French Revolution. The letters are all the more revealing in that Colson makes it clear that Lemaigre was his closest friend in the world.

Geoff Watson

This paper examines New Zealanders' perceptions of Baron Pierre de Coubertin, founder of the Modern Olympic Games and President of the International Olympic Committee between 1896 and 1925. It argues that, in contrast to the at best ambivalent, and often critical, depictions of France in New Zealand at that time, Coubertin was generally depicted favourably in New Zealand newspapers. Two principal explanations are suggested for the generally positive accounts of Coubertin. First, he was generally depicted as an anglophile and a champion of amateur sport. These perceived attributes resonated with the then dominant belief that New Zealand was a 'Better Britain', a place where the best moral and physical characteristics of British society, including amateur sport, were replicated while avoiding the social ills of urbanization and industrialization. Second, Coubertin's contacts with New Zealanders, although fleeting, reinforced a narrative that its citizens had global reach through imperial and international networks.