

**25th George Rudé Seminar in French History and Culture**  
**8-10 July 2026**  
**University of Western Australia**

ABSTRACTS

**Wednesday 8 July**

**Opening Session - Online**

**Laurence Giavarini and Élie Haddad, *Les Historiettes* de Tallemant des Réaux : une histoire sociale et politique**

L'intervention portera sur un ouvrage célèbre du xvii<sup>e</sup> siècle, les *Historiettes* de Tallemant des Réaux, connu par un manuscrit autographe écrit dans les années 1650, édité pour la première fois en 1834 et utilisé aujourd'hui grâce à l'énorme travail d'Antoine Adam, un historien de la littérature qui en a donné une édition savante en 1950 : deux volumes de la collection de la « Pléiade ». Après avoir présenté le livre et son auteur, nous analyserons la manière dont la publication et la réception du manuscrit de Tallemant au xix<sup>e</sup> siècle se sont faites en fonction de positions politiques et à travers la lecture sociale d'un texte qui heurtait profondément la vision dominante du siècle classique. Nous montrerons ainsi les enjeux de la fabrication d'un texte et de son inscription dans la littérature à un moment où celle-ci est utilisée comme instrument pour documenter une certaine approche du social. Nous étudierons ensuite comment, à partir des années 1920, ces travaux ont été poursuivis par Émile Magne et d'autres, à travers l'étude d'actes notariés venant à l'appui d'une lecture biographique et « bourgeoise », très anachronique, du texte de Tallemant. Puis nous décrirons l'usage qui en été fait comme source d'informations sur une foule d'individus du xvii<sup>e</sup> siècle, au même titre que nombre d'écrits du passé désignés comme « ana ». À ces lectures, nous confronterons notre propre travail archivistique pour montrer que la parenté est centrale dans les *Historiettes* et qu'elle révèle les perspectives politiques et sociales dissidentes de cet ouvrage. Nous terminerons en montrant comment la construction même du texte porte un discours si critique sur la monarchie bourbonnienne mise en place à partir d'Henri IV et ses élites fonctionnelles qu'il ne pouvait être édité à son époque.

Historienne de la littérature du xvii<sup>e</sup> siècle, **Laurence Giavarini** est professeure à l'université Bourgogne Europe. Elle est l'auteur de plusieurs collectifs, éditions critiques et de *La Distance pastorale. Usages politiques de la représentation des bergers* (2010). Ses derniers travaux portent sur l'écriture des groupes, notamment les pratiques auctoriales collectives dans les écrits de conflit (*Littérales*, 51 2024, en ligne). Depuis 2022, elle mène une enquête sur « la littérature des familles » : la pénétration et la transmission du fait littéraire dans les familles d'Ancien Régime, ainsi que la manière dont celles-ci ont utilisé l'écriture et la littérature pour se produire comme groupe.

**Élie Haddad** est directeur de recherche au CNRS, rattaché au Centre de recherches historiques (EHESS/CNRS). Ses travaux portent sur l'histoire de la noblesse et l'histoire de la parenté en France à l'époque moderne. À travers des enquêtes plus récentes (sur la noblesse de robe, Tallemant des Réaux, le régime seigneurial), il étudie le changement social et économique dans son rapport aux dynamiques politiques de l'Ancien Régime. Il a notamment publié *D'une noblesse l'autre. France, xvi<sup>e</sup>-xviii<sup>e</sup> siècle* (Ceyzérieu, Champ Vallon, 2024) et dirigé avec Robert Descimon *Épreuves de noblesse. Les expériences nobiliaires de la haute robe parisienne (xvi<sup>e</sup>-xviii<sup>e</sup> siècle)* (Paris, Les Belles Lettres, 2010).

## Opening Keynote

### **Jennifer Yee, Romanticism and the Oriental Despot: from Delacroix to Balzac and Baudelaire**

From the late eighteenth century onwards, Europe was convinced that the dominant power of 'the Orient' (the 'Middle East', more properly known as West Asia), the Ottoman Empire, was in terminal decline. In the political sphere, this gave rise to the 'Eastern Question/Question d'Orient': how to prop up the Ottoman Empire to contain Russian expansion and avoid triggering a general war for possession of Ottoman lands. In the private sphere, the notion that the Ottoman Empire was the 'sick man of Europe' entrenched associations of the Orient with the inevitable decline and fall of empires, a spectre that had particular resonance in post-Revolutionary France. In this paper I argue that this backdrop gives rise to a figure whose importance in our understanding of Romanticism and emerging notions of modernity (and anti-modernity) has been neglected. That is, the figure of the Oriental despot, associated with fabulous luxury, cruelty, and the domination of one man over many – in particular, male domination over women. This despot figure is understood through the lens of his inevitable fall, which means that, in the hands of the French Romantics, what I am calling the despotic paradigm invites ironic undermining as well as sensual wish-fulfilment. Whereas 'Oriental despotism' had been a discussion point in political theory, in the nineteenth century it becomes a means of thinking about the predicament of the individual self and of masculinity. Eugène Delacroix's vast painting, *The Death of Sardanapalus*, which was the scandal of the 1827 Salon, arises out of this set of associations and feeds into them for future generations, inspiring writers such as Balzac and Baudelaire. Both writers' work has long been understood (notably since the contributions of Walter Benjamin) as contributing to our analysis of emergent modernity, notably with their projection of figures who are emblematic of the individual within the new

urban landscape: the dandy and the flâneur. I argue that the about-to-have-fallen Oriental despot ought to be added as a third face of this trio, embodying anti-modern anxieties and a perceived crisis of masculinity.

**Jennifer Yee** did her undergraduate studies in English and French at the University of Sydney, followed by postgraduate degrees at Université Paris-7 Denis-Diderot (now the Université Paris Cité). She is now Professor of Literature in French at the University of Oxford (Christ Church). She has published three monographs on colonialism and orientalism: *Clichés de la femme exotique: un regard sur la littérature coloniale française entre 1871 et 1914* (L'Harmattan, 2000); *Exotic Subversions in Nineteenth-Century French Fiction* (Legenda, 2008) and *The Colonial Comedy: Imperialism in the French Realist Novel* (Oxford University Press, 2016). She has also co-edited volumes on *France and 'Indochina': Cultural Representations* (2005) and *French Decadence in a Global Context* (2022), as well as a special issue of *French Studies* on 'A Postcolonial Nineteenth Century' (2018). She has published articles on subjects including colonialism, exoticism, postcards, Flaubert, Zola, Balzac, Baudelaire, and the connections between the verbal and visual arts. She is currently working on a monograph on the figure of the Oriental despot in nineteenth-century France and a commissioned article on Edward Said's *Orientalism* (1978) for its upcoming 50th anniversary in 2028.

**Thursday 9 July**

### **9-10.30 Session 1 Histories and Cultures of Political Contracts**

#### **Julián Giglio, The roots of authority: the role of mendicant controversy on absolute poverty as a key antecedent of Oresme's political thought**

In the first half of the 14th century, the French Crown adopted the monetary mutation as a tax method to address its fiscal difficulties. In the context of the Hundred Years' War and during King John's captivity, a debate over these monetary mutations took place at the *états généraux*. In 1355, Nicole Oresme wrote a publicist treatise on the subject, taking part in that debate with a very critical position on the royal capacity to alter money. Some of these arguments are the same ones he presents in his French translation and commentary on Aristotle's *Politics*, in which scholars argue that he offers one of the earliest theoretical proposals for a parliamentary or mixed constitution. In this paper, I state that Oresme's *De moneta* is perhaps the first theoretical approach to the issue of the legitimacy of law based on the right or authority to establish it. My main argument is that this political and theoretical statement is rooted in the mendicant controversy surrounding voluntary poverty. By adopting a standpoint that emphasises the notion of *dominium* as a prelapsarian condition, Oresme can concentrate his arguments on the question of legislative *auctoritas* over money. In doing so, he also demarcates monarchy from tyranny.

**Julián Giglio** has a BA in Politics and International Relations and a PhD in Philosophy. My PhD dissertation was focused on Nicole Oresme's *De moneta* and the relation between Oresme's political thought and the Aristotelian tradition at the University of Paris. Since his *viva voce* (May 2021), he has published six articles based on that research in recognised journals in Argentina, Spain, and Belgium. He has been a member of the *Cerae* Journal

Committee for Volume 12 since 2024, and will continue in this role for Volume 13. His main research interest is the evolution of political and economic thought at the University of Paris during the 13<sup>th</sup> and 14<sup>th</sup> centuries, and its potential influence through the commentary tradition of Aristotelian *Politics* at Eastern European universities. In this regard, he is currently transcribing Nicolas de Vaudémont's *Quaestio XI*, in which he discusses Oresme's *mutacio monetarum* concept.

### **Lucy King, Co-monarch or male consort: the representation of dauphin Francis as King of Scotland**

Prior to becoming King of France in July 1559, with his marriage to Mary, Queen of Scots in April 1558, Francis II became King Consort of Scotland. Despite never setting foot in the country, Francis was titular head of Scotland for a longer period than he was King of France, and through French political manoeuvrings has been considered close to acquiring the crown matrimonial. The marriage was a political union, and one which brought Francis little real power in Scotland, however, soon after the marriage, Francis' name and image were introduced to Scottish coinage promoting him as co-ruler. This paper considers the portrayal of Francis II as King of Scotland in material culture and explores how the gendered dynamic of a marriage between a dauphin and a queen regnant was represented and disseminated. It investigates how the Stuart-Valois marriage was portrayed in comparison to Mary's later marriages, and those between other queens regnant and male consorts. It considers how the precedents established during their reign may have promoted a Franco-Scottish co-monarchy had Francis lived longer.

**Lucy King** is a Master of Philosophy candidate at the University of Adelaide. Her research focusses on how female sovereignty was represented in the portraiture and visual culture of Mary I of England and Mary Stuart, Queen of Scots. It explores gender and image-making practices in the mid-sixteenth century, and seeks to demonstrate how the role of the queen was constructed and presented in portraiture and associated material culture. She is particularly interested how gender politics were navigated in the marriage of queens regnant. Her general areas of interest include queenship and self-fashioning, portraiture, Renaissance and Early Modern Britain and France, the Tudors and the Stuarts, and Renaissance art and culture.

### **Rujeeluck Seelakate, The Napoleon's "Conquest" of three Cleopatras: between imagination and reality**

One of the most memorable feats of Napoleon Bonaparte is the expedition to Egypt in 1798-1801. Despite the fact that most historians regard the event as a fiasco, the memory of the expedition has become an iconic moment in Napoleon's "conquests", both by Napoleon's contemporaries and in public perception. Heavily compared as a historical re-enactment of Alexander the Great's conquest by the French troops, the moment called for an imaginary of a male domination of Egypt by using a woman to support Napoleon's image of supreme leadership. The Egypt expedition is not only the search for political power and resources but also sexual prowess – in the form of an imaginary Cleopatra. This study aims to discuss three figures of Cleopatra that are connected to Napoleon by facts and rumors and how these figures intertwined in reinforcing an imagination of Napoleon's and France's leadership. The three cases that will be discussed are: First, Pauline Fourès, dubbed by Napoleon himself as his "Clioupatre". The second Cleopatra is the heroine of "*The Love Life of Cleopatra*", the historical novel about the Egyptian queen by Miriam Harry in the 19th century that imagined

Napoleon having a romantic night with Cleopatra's mummy. The third Cleopatra is a mummy in the French National Library that is heavily rumored to be Cleopatra due to Harry's novel and her speculative interviews. News articles in the 20th century also repeated the rumors, thus fueling the public's enduring belief that Cleopatra's remains are in Paris.

**Rujeeluck Seelakate** is a Thai PhD candidate at the Centre of 19-21st Century French Language and Literature (CELLF 19-21), Doctoral School of French and Comparative Literature, Faculty of Arts, Sorbonne University, France. Her ongoing doctoral dissertation is about Jean Cocteau's poetry.

## **11-12.30 Session 2: Keynote**

### **Tracy Ryan, Playing with the facts: writing French women's history into fiction**

In a 2012 *New Yorker* profile, novelist Hilary Mantel said, "I cannot describe to you what revulsion it inspires in me when people play around with the facts." The context was the distortion of history in Showtime's popular TV drama series, *The Tudors* (2007-2010). Similar complaints are made about liberties taken in historical novels. But where are the lines we cross when committing to the imaginative play inherent in creative writing? To what extent must historical fiction, including biofiction, aim for accuracy? Is it friend or foe — or a complete stranger — to serious scholarship? My presentation considers writing about women, arising from my experience with the first two novels in my *Queens of Navarre* trilogy set in sixteenth-century France, drawing on the life of Marguerite de Navarre (1492-1549) and her daughter, Jeanne d'Albret (1528-1572), and the challenges of adapting them in all their religiosity for a modern readership. The third novel still in research phase involves Marguerite de Valois ("Queen Margot"). My other draft-stage biofiction project is about the much later Mathilde Mauté, young wife to 19th-century French poet Paul Verlaine. In discussing these works and touching on others, I will argue for a distinction in creative work between "playing" and "playing around", and the ethics of each, as well as considering their likeness to literary translation.

**Tracy Ryan** was born in Western Australia and grew up there as part of a large family. She studied English at Curtin, and French at both UWA and UNE in NSW, and her PhD was from UWA. She has taught literature, creative writing and film at various universities in Australia, England, the USA and Germany, and worked as a bookseller, editor and translator. Her poetry has won many awards. Her tenth and most recent collection is *Rose Interior* (Giramondo, 2022). She is the author of seven critically acclaimed novels. Tracy was the Western Australian Premier's Book Awards Fellowship winner in 2023. She speaks German, French and Italian as well as English, and a little Irish Gaelic. Her most recent book, *The War Within Me*, is the second in a series of three novels focused on the Queens of Navarre. *The Queen's Apprenticeship*, first in that series, was published in Australia in 2023 by Transit Lounge and in Spain as *Aprendizaje de una reina* by Maeva in 2024.

### 13.30-3 Session 3

#### 3A Environmental histories

##### **Susan Broomhall, Nature and Sovereignty in the French Renaissance**

This paper explores how monarchs in the sixteenth century conceptualised their relationship to nature, and what nature itself was, in their development of power and authority over the French kingdom. It considers how emerging pathways of knowledge acquisition, technologies of control, ideas about sentient nature (plants) and an alternative animal kingdom were expressed through artistic interpretations and representations that sought to define and trouble sovereignty. To do so, it considers gender, affective and more-than-human ideologies within both Renaissance cultural and modern analytical modalities.

**Susan Broomhall** is Professor of Early Modern Studies and Director of the Gender and Women's History Research Centre at ACU. She researches women and gender in the early modern world and was Gender Editor of the six-volume *Bloomsbury Cultural History of Gender* (2026). The relationship between nature and sovereignty in the sixteenth century is the focus of her next book project on France.

##### **Peter McPhee, Rethinking the social and political history of rural France in the Age of the Anthropocene, 1770-2020**

In 2000, Paul Crutzen and Eugene Stoermer proposed using the term 'Anthropocene' for the current geological epoch to emphasize the central role of humankind in geology and ecology. For the first time climate change has had predominantly human or anthropogenic origins. They argued that the Anthropocene had commenced with the Industrial Revolution in Britain in the 1780s because glacial ice cores have revealed a growth from that point in greenhouse gasses. Since then, scientists supportive of the term 'Anthropocene' have identified the 'Great Acceleration' since 1945 as a more decisive turning-point. In any case, the binary separation of culture and nature has collapsed. We now have to understand history as the *interaction* between humans and their environment as well as the traditional form of history as the *actions* of humans within their surroundings. What does this mean for the way we study the social and political history of rural France since the late-eighteenth century, for long a jewel in the crown of French historiography? How have the major environmental changes associated with the Anthropocene altered the ways in which we must now understand modern rural life?

**Peter McPhee AM** was appointed to a Personal Chair in History at the University of Melbourne in 1993. He was President of the Academic Board, Deputy Vice-Chancellor (Academic) and then the University's first Provost in 2007-09. He is now an Emeritus Professor. He has published widely on the history of France since 1770, most recently *Liberty or Death: the French Revolution* (2016) and *An Environmental History of France. Making the Landscape, 1770-2020* (2024). He is currently the Chair of the History Council of Victoria, the state's peak body for history, and Patron of the History Teachers Association of Victoria.

##### **Una McIlvenna, 'Le Grisou Trompeur': French Mining Disaster Ballads**

Throughout the 19th and early 20th centuries, news of mining disasters became increasingly more common. This paper looks at several French mining disasters – the collapse of the Puits Jabin in 1871 and again in 1876, the Puits Chatelus explosion in St. Étienne in 1887, and the Courrières mining disaster of 1906 – through the ballads that were composed and printed about them. Set to familiar tunes, printed as broadsides or within newspapers, and sold in the streets, ballads offered a vivid and emotive description of harrowing events in which many workers died agonising deaths and left their widows and orphans destitute. Given that mining was an industry that saw poor men sacrifice their health and often their lives while their employers grew rich, this paper asks what message of resistance to industrialisation and capitalism these songs offered to their singers. It compares them to ballads about mining disasters in other languages, and to the genre of disaster ballads more generally, to explore whether there are features that make French mining disaster ballads unique.

**Una McIlvenna** is an Australian Research Council Future Fellow 2023-2027 and Associate Professor in English at the Australian National University. Her research interests lie in the fields of early modern cultural and literary history. Her most recent book, *Singing the News of Death: Execution Ballads in Europe 1500-1900*, won the 2023 Katharine Briggs Award from the Folklore Society. She has published on execution ballads and the tradition of singing the news in *Past & Present*, *Media History*, *Renaissance Studies*, and the *Huntington Library Quarterly*.

### 3B Troubling Modernities

#### **Anna Paola Manna, ‘Dans la vision poétique [...] il y a joie’: Rethinking Illness Through Literature in Taine’s *De l’intelligence***

\*\*\*Joint Alison Patrick Memorial Scholarship Winner\*\*\*

In *De l’intelligence* (1870), Hippolyte Taine argues that a new, positive psychology cannot but rely on the study of mental diseases. Yet, at some point in the treatise, it seems that a letter from Gustave Flaubert leads him to question the extent to which certain symptoms can indicate an illness. More specifically, Flaubert disagrees about writers sharing symptoms with hallucinating patients: ‘Dans l’hallucination proprement dite, il y a toujours terreur [...]. Dans la vision poétique, au contraire, il y a joie’, he writes. This interdisciplinary paper examines how concepts shared by psychology and literary writing led Taine to blur the boundaries defining pathology. It will rely on a close reading of *De l’intelligence* and an analysis of the correspondence between Taine and literary writers. Thus, a sense of what the word ‘health’ meant in the late nineteenth century will be drawn from a variety of documents. Findings suggest that Taine’s engagement with the literary environment challenged key concepts of positivism, making some of his taxonomic attempts difficult – if not impossible. Ultimately, this paper shows how the dialogue between disciplines in the *fin-de-siècle* helped to navigate the affirmation of psychology as a subject – revealing both its potential and its challenges.

**Anna Paola Manna** is a second-year PhD student in French at the University of Exeter, supervised by Adam Watt and Eliana Maestri. Her research interests include the intersections between psychology and literature in the late nineteenth century and the history of the novel

from a comparative perspective. Her doctoral project, funded by the Wolfson Foundation, examines the influence of early French psychologists on the novels of Marcel Proust and Gabriele d'Annunzio, with a special focus on the reciprocal readings between the two authors. In 2024 she earned a double Master's degree in European Literary Cultures from the universities of Bologna and Strasbourg, with a thesis supervised by Luc Fraisse investigating the connections between the novels of Proust and d'Annunzio. Part of the thesis has been published in the *Revue d'études proustiennes*. Anna is deeply committed to widening access to research and contributes extensively to a range of widening participation initiatives.

### **Stuart A. Blair, "The politics of Tintin..." Context, stereotypes, representations, and controversies in the early adventures of Tintin**

This presentation investigates the controversial elements contained in the Adventures of Tintin, particularly the early adventures: Tintin in the Land of the Soviets (1930) and Tintin in the Congo (1931). The comic book is a powerful medium for conveying political or social messages to readers of all ages. Hergé's The Adventures of Tintin has been the subject of great debate and discussion since the character's inception in 1929, specifically regarding human rights, racism, and the mistreatment of animals. By examining a variety of media, scholarly articles, and popular sources, including period-specific comic book literature created in France and Belgium, as well as comic strips and children's books from the United Kingdom and the United States of America. This presentation examines contextual, representational, and stereotypical elements in early Tintin albums and reflects on the controversies that have surrounded their publication. Sources include Hergé's biographies, scholarly texts, and other related resources, including special-edition publications by respected Tintinophiles and Moulinsart, the company that maintains the integrity of the Hergé name and the Adventures of Tintin.

**Stuart A Blair** is a language specialist, educator, and researcher passionate about innovative language teaching and revitalisation. He coordinates a trilingual program at a private educational centre in Adelaide, South Australia, teaching French, an endangered Indigenous language, and English to speakers of other languages, bringing creativity and energy to the classroom through sequential art, language meditation, improvisation, and drama. His research centres on Revivalist Linguistics and the revitalisation of endangered Indigenous languages. Stuart also curates exhibitions on European comic literature, mid-20th-century media, and constructed languages in entertainment, showcasing his deep interest in storytelling, culture, and language evolution. He is the author of *Les Aventures de Paris et Freddie*, Australia's first bilingual French-English graphic novel created and set in Adelaide. The adventure blends wit, irony, and linguistic playfulness to inspire readers of all ages to love language.

### **Ben Mercer, Conceptualising youth in twentieth-century France**

The concept of 'youth' and generational conflict played an increasingly important role in the public and political imagination in the twentieth century. This paper analyses the construction of 'youth' and 'generations' as distinct political and social identities in twentieth century France, and how historians have adopted the concepts of youth and generation to explain phenomena from the Zazous during occupied France, the 'Americanisation' of youth after the Second

World War and the revolts and rebellions of the '68 years'. It seeks to explain the increasing salience of youth and generation as a category of analysis in twentieth century political movements.

**Ben Mercer** is Senior Lecturer in the School of History at the Australian National University. He is the author of *Student Revolt in 1968: France, Italy and West Germany* (CUP, 2020) and articles in the *Journal of Modern History*, the *Journal of the History of Ideas* and *The Routledge Handbook of French History*. He is currently researching an ARC-funded project on political violence in Western Europe in the 1970s.

### 3.30-5 Session 4 Collecting and museums

#### **Annabel Coulter, Curating conquest: the Louvre and the aesthetics of revolutionary plunder**

\*\*\*Joint Alison Patrick Memorial Scholarship Winner\*\*\*

From 1789, France pursued a sustained dismantling of monarchical rule, a transformation that provoked widespread violence manifested in both physical destruction and ideological iconoclasm. A paradoxical landscape formed where widespread political terror coexisted with efforts to promote moral and civil improvement through education. The establishment of the Committee of Public Instruction in 1791 was evidence of this plight. A year prior to the National Museum opening in 1793, the Revolutionary Army commenced military campaigns into the Austrian-Netherlands (modern-day Belgium). Military triumphs necessitated the creation of the Commission temporaire des arts, which appointed artists and educated civilians to appropriate art for the Republic. The appointment of various agents to select and send artworks to Paris enacted methodical theory, commencing the implementation of a systematic pillaging programme. Conventional wisdom maintains that Napoleon Bonaparte was the first to recognize that removing cultural property –as he did in the Italian Campaigns- removed a foundational element of identity. In contrast, the French Republic in the early 1790s, saw the political utility of art and began developing ideological frameworks and practical mechanisms to use it effectively. The Belgian Campaigns formed the first laboratory for systematic art plunder, forming an essential prerequisite for the predominant Italian campaigns.

**Annabel Coulter** is Annabel Coulter is a PhD candidate in History at the University of Canterbury, New Zealand. Her research examines the Louvre as a case study for analysing how national museums construct political and cultural identity in wartime, with particular attention to the French Revolutionary era and the Nazi occupation of France. Her doctoral project is supported by the guidance of emeritus professor Dominique Poulot from the Panthéon-Sorbonne University in Paris. She has conducted extensive archival research at the Louvre, working with non-digitised materials, including painting provenance files and documents from the Dominique-Vivant Denon Centre. Annabel has presented her research at the Australasian Association of European History and the New Zealand History Conference, and her work is forthcoming in publication. Her research has been supported by the Canterbury History Foundation.

### **Susan Foley, Conquerors and Collectors in Indochina: Officers, Their Wives and the Orientalist Vogue during the Tonkin Campaign (1884-5)**

The Tonkin Campaign of 1884-5 saw France engaged in a military struggle to establish a protectorate over the northern region of what they called 'Indochina' (present day Vietnam, Laos and Cambodia). Despite the demands and perils of this campaign, some French officers found time to indulge their interest in collecting local artifacts. The correspondence between Lieutenant Joseph Fortoul and his wife during his posting to Tonkin provides valuable insights into Fortoul's collecting practices (enthusiastically encouraged, if not instigated, by his wife) and those of some of his colleagues. This paper will discuss the Orientalist fascination that influenced their choices of furnishings, furniture, clothing and *objets d'art*, as couples envisaged redecorating their salons to impress their friends and collected 'authentic' outfits for their costume balls. The paper will also consider the role of local intermediaries as purveyors of goods, as Vietnamese traders found ways of meeting, and even fostering, the French demand for specific artifacts.

**Susan Foley's** research interests span the period from the July Monarchy to the Third Republic. She has published widely on topics in political, gender and cultural history across that period, and have developed a particular interest in epistolarity. Her most recent book is titled *Republican Passions: Family, Friendship and Politics in Nineteenth-Century France* (Manchester, 2023).

### **Paul Gibbard, The lost statues of Prambanan: an Odyssey from Java to the Musée Napoléon and beyond**

When the naturalist Théodore Leschenault returned to France in 1807 from his travels to Australia and the Dutch East Indies, he had with them two ancient statues fashioned from volcanic lava that he had picked up during his stay of several years on Java. This talk explores the path taken by the statues from central Java back to France and the fate that subsequently befell them, passing through the hands of the Empress Joséphine before their sale to the Musée Napoléon. After their acquisition, conservators at the museum were at a loss how or where to display them – no such statues of this sort were in the museum's collections and it was thought they might be displayed as a sort of adjunct to the newly acquired Egyptian antiquities. This did not happen and instead the statues passed into other hands, were lost for half a century, before conservators eventually recovered them. Along with the story of their provenance, this talk will also look at how French collectors and conservators sought to make sense of Javanese sculpture at a time when few in Europe had much experience or understanding of it.

**Paul Gibbard** is Associate Professor of French Studies at the University of Western Australia. His research interests lie in French literature from the eighteenth to the twentieth centuries, literary translation, and the history of the French exploration of Australia. His most recent book is *The French Collector: Journal and Letters of Théodore Leschenault, Botanist of the Baudin Expedition* (2023).

**Friday 10 July**

## 9-10.30 Session 5

### 5A Women making archives

#### **Maddison Taylor-Gillett, Convent crisis management and the Bourbourg Abbey manuscript (1691–1695)**

This paper explores a previously unstudied manuscript from Bourbourg Abbey, a once-prominent house of noble canonesses in French Flanders. Composed between the death of one abbess and the (contentious) election of her successor, the manuscript blends narrative accounts, letters, financial records, decrees and protocols to not only record events, but to serve as a guide for future canonesses on how to manage periods of political and administrative uncertainty. I argue that, in doing so, this manuscript exemplifies how early modern religious women used writing as a form of soft power - asserting authority, defending privileges and managing powerful alliances to navigate both internal transitions and external pressures.

**Maddison Taylor-Gillett** is a PhD candidate at the Australian Catholic University. Her research focuses on the social, devotional, and emotional lives of early modern nuns, including their experiences of separation from the world. In 2024-25, Maddison was the recipient of the Dorothy W. Collin Fellowship in the History of the Book, which facilitated her research on the Bourbourg Abbey Manuscript.

#### **Sarah Bendall, ‘Out of France’: Couturières, French migration, and female skill in the late seventeenth century**

In 1684, two French migrants in London appeared in court after the collapse of their working partnership. Mary Alexander, a long-term French alien of the city, sued her former business partner, Jeanne Haite, a celebrated French couturière, to court over financial disputes arising from the breakdown of their business. Some years earlier, Mary had invited Jeanne and her husband Francois ‘out of France’ so that Jeanne could instruct Mary and her two daughters in the ‘Art & trade of making of mantua or manto gowns’, a new fashionable gown that had its origins in Paris amongst the new seamstress guilds. This court case illuminates the skill, business practices, and professional networks of female tradeswomen, revealing details about apprentices, journeymen, and clientele. Mary and Jeanne counted court women among their customers, including the queen and French émigrés such as the Duchess of Mazarin. Crucially, the dispute underscores how women’s skilled work in the fashion trades facilitated migration from France. Using this case study, this paper explores how French women’s skilled labour shaped patterns of migration to cities such as London and played a central role in disseminating French tastes and styles across Europe, in courts and cities far from their homeland.

**Sarah A. Bendall** is Senior Lecturer at the Australian Catholic University. Her research examines the production, trade and consumption of global commodities and fashionable consumer goods, particularly during the long 17th century. She is author of *Shaping Femininity* (Bloomsbury, 2021) and *The Women Who Clothed the Stuart Queens: Gender and Work in the*

*Royal Wardrobe and the Fashion Marketplace* (Bloomsbury, 2026), and co-editor of *Embodied Experiences of Making in Early Modern Europe* (Amsterdam University Press, 2024).

### **Martin Lyons, The judge, the maid and her seducer: pregnancy declarations in 18th-century France**

In the Ancien Regime, unmarried pregnant women were strongly advised to declare their pregnancy, following an edict of Henry II dating from 1556. Concealing a pregnancy became a capital crime. If a woman failed to make a declaration and her newborn died, there was a legal presumption that she had killed it. A second reason to make a declaration was to force the father to pay some expenses; the declaration could lead to a *plainte de grossesse*, in which the mother sued the father for maintenance payments. In spite of their formulaic nature, *déclarations de grossesse* provide an insight into gender relations and the intimate lives of lower-class men and women. They underline the importance of (female) honour and shame in French society. Women often provided a seduction narrative of what happened to them, perhaps only a few lines long but sometimes a more substantial account. This study demonstrates their value as evidence for the social and gender historian. The main site for study is Nevers, where a continuous series of over 500 declarations survives from 1758-1775. In addition, Covid mobility restrictions and the increasing digitisation of archival documents helped me draw on evidence from other sites, notably Evreux. The analysis highlights the vulnerability of young women and the banality of sexual violence as an integral part of intimate relationships.

**Martyn Lyons** was born in London and is Emeritus Professor in History and European Studies at the University of New South Wales in Sydney. Besides his earlier work on French revolutionary and Napoleonic history, he has published several books on the history of reading and writing in Europe and Australia. He is especially interested in ordinary writers and writing practices, and has published *The Writing Culture of Ordinary People in Europe, c.1860-1920* (2013), a cultural history of the typewriter (*The Typewriter Century*, 2021), and a short history of illiteracy (*The History of Illiteracy in the modern world since 1750*, 2022). This proposed paper ventures into a new field (for him), encouraged and facilitated by Covid restrictions and newly available on-line resources.

## **5B Revolutions**

### **Aude Attuel-Hallade, Lord Acton and the Terror: a condemnation of revolutionary violence?**

The couple violence and the French Revolution, or the Revolution and the Terror, has become inseparable and has continued to divide historiography and politicians from the Revolution to the present day. Whether an inevitable by-product, an accident or a consequence of the war, the Terror has pitted critics and supporters of the French Revolution against each other, as they have sought to explain, condemn or accept this episode of the Revolution in order to shed light on the very nature and meaning of the Revolution. For Lord Acton, Robespierre was both the most abhorrent of the architects of the Terror and one of the champions of Christendom, believing that the 'essential principles of politics might be found in the sublime teaching of

Christ' (*Lectures on the French Revolution, 1895-1899*). By making the Revolution the key event in the renewal of human history and the illustration of the Christian liberal ideal, and by comparing the revolutionary violences at the root of the liberal emancipation of Great Britain and France in the modern era, Lord Acton invites us to question the necessity of the recourse to political violence in the establishment of a liberal regime. The aim of this paper is hence to understand how the liberal Catholic Lord Acton responded to the revolutionary dictatorship and terrorism while justifying revolutionary violence in the name of individual emancipation.

**Aude Attuel-Hallade** (PhD Sorbonne Paris III) is a lecturer in modern British and French history, and an Associate Researcher at the Centre d'Histoire du XIXe siècle (Sorbonne Université/Panthéon Sorbonne). Specialising in the history of ideas and political science, she has taught British, American and French history and civilisation (ICES, Université Paris 12, Sorbonne Nouvelle, École Polytechnique, Université de Versailles, University of St Andrews), presented her research (Sorbonne, ICES, London, Oxford, Sydney, Melbourne) and led international panels (Manchester, Oxford) in France and abroad as well as her own research seminar at the Institut Catholique de Paris. Her research focuses on British and French liberal thought throughout the 19th century. She has lately focused on the links between religion and freedom in post-revolutionary Europe. Her recent publications include a monograph on 'T.B. Macaulay et la Révolution française: la pensée libérale whig en débat' (Michel Houdiard, 2018), a collective work entitled *An Intellectual History of Liberal Catholicism in Western Europe c. 1789-1870* (ed.) (Bloomsbury Publishing, 2024), and articles on Lord Acton's conception of liberalism.

### **Kirsty Carpenter, Émigrés, property and appropriation in the region of Toulouse**

When laws were deliberately misused who was held to account? The legal system in France during the Revolution liberally condemned citizens for their links to émigrés both under the law of suspects and even before 1793 where émigrés, their immediate relatives and extended families were taxed, targeted and ostracised. Dossiers in the departmental archives of Toulouse make it very clear how difficult it was for individuals to extricate property after confiscation or seizure. Vérifications show the range of property seized by the French government. These also reveal a fuller picture of the impact, victimisation and transfer of power at the local level during the Revolution. Administrators who were prepared to be self-serving or vindictive in the application of the law enmeshed neighbours, acquaintances and their political opponents in years of struggle to defend what was at least initially rightfully theirs from appropriation by the State. This paper looks at individual cases of émigrés and relatives of émigrés and the huge possibility for the targeting of particulars (sometimes disconnected) where émigrés were concerned.

**Dr. Kirsty Carpenter** is an independent scholar, academic and a recipient of the Ordre des Palmes Académiques. Her first book coming out of her thesis at the Sorbonne established her as a specialist of the French Emigration in Britain, and her 1999 edited book, *The French Émigrés in Europe and the Struggle against Revolution 1789-1814* co-authored with Philip Mansel is still cited as the key work on the émigrés in Europe. She has worked in NZ teaching Postgraduate French History, French Revolution and the Napoleonic Wars also

writing on women's literature during the Revolutionary period focussing on the work of French émigré novelist, Mme de Souza. She has hosted three Georgi Rudé Seminars in NZ the last one jointly with the University of Auckland in 2020 that went online due to Covid, and she is currently the Editor-in-Chief of H-France Review.

### **Ian Coller, *Beyond the Cape: The French Revolution in the Indian Ocean***

Since the work of R.R. Palmer and Jacques Godechot in the 1950s, it has become increasingly common to describe the French Revolution as one of a series of "Atlantic Revolutions" running from the American Revolution through to the independence of Latin America. But French revolutionaries never used this term, or any equivalent conception. Indeed, what we call the "Atlantic" was simply understood as "*l'Océan*" shared by ships heading to the Americas and Asia. Most recently, historians such as Laurie Wood, Melanie Lamotte and Sujit Sivasundaram have recognized the continuities of French empire, law, race and slavery from the Caribbean to the Indian Ocean, and the expanding dynamics of imperial encroachment and indigenous resistance in the "South Seas" as the American hemisphere appeared to be inevitably detaching from European control. This paper considers the revolutionary era of the late eighteenth century as it unfolded "*au delà du Cap*" in East Africa, the Indian Ocean islands, the Indian subcontinent and into Australasia, and the ways in which these complex interactions stretching across multiple parts of the globe shaped the French Revolution as a plural and differentiated set of transformations.

**Ian Coller** is a Professor of History at the University of California, Irvine, where he specializes in the history of the French Revolution, modern Europe, and the Muslim world. His research explores the cultural and political intersections between France and Islamic societies during the 18th and 19th centuries. He earned his Ph.D. in History from the University of Melbourne in 2006. Before joining UC Irvine, he held teaching positions at the University of Melbourne and La Trobe University in Australia. He has authored several books, including *Arab France: Islam and the Making of Modern Europe, 1798–1831* (UC Press, 2010), winner of the W. K. Hancock Prize of the Australian Historical Association, and *Muslims and Citizens: Islam, Politics, and the French Revolution* (Yale UP, 2020), and co-edited a recent *French Historical Studies* forum "Framing Muslims in the Making of France, 1300–1800." He is currently working on a global history of the French Revolution for Cambridge University Press

11-12.30 Session 6

### **French exploration collections in Australia**

This session will explore the rich documentation of French exploration that is held in leading Australian collections and how we can engage contemporary populations in Australia and elsewhere with its stories and ideas.

Roundtable with Maggie Patton (SLNSW), Susannah Helman (NLA), Kate Gregory (SLWA), Julie Johnson (NMA), Jennifer Yee (Oxford)

**Kate Gregory** is the Head of Research and Interpretation at the State Library of Western Australia where she leads research programs and curation of the collections of the J.S. Battye Library of West Australian History. Kate's prior research and curatorial roles have spanned the National Trust of Australia (WA), Claremont Museum, and the National Gallery of Victoria. Kate has a PhD in Art History from the University of Melbourne (2004) and has served as a Trustee of the Western Australian Museum (2012 – 2018). Her book, co-authored with Andrea Witcomb is titled *From the Barracks to the Burrup: the National Trust in Western Australia* (University of New South Wales Press, 2010).

**Maggie Patton** is the Head of Collection Acquisition & Curation at the State Library of New South Wales, where she manages the Library's collection acquisition program and leads the curatorial team in activities that interpret and profile these invaluable collections. With over four decades of experience in the library sector, Maggie has led numerous creative initiatives, including exhibitions, public programs and digital projects. Maggie's collection expertise centres on rare books and historic cartography.

**Dr Susannah Helman** is Senior Advisor, Curatorial Research of the Curatorial & Collection Research Section of the National Library of Australia. She has worked with and expanded the Library's Freycinet and other French holdings. She has a PhD in history from the University of Queensland and has worked as an exhibitions and collections curator at the National Museum of Australia and since 2009 at the National Library of Australia.

**Julie P Johnson** is currently working at the National Museum of Australia in Canberra as an Education officer. She graduated with a PhD (History) from the University of Melbourne in 2017 and worked as a tutor and researcher in European history from 2013 to 2019. Her thesis was published as a book in 2020 by Berghahn Books with the title: *The Candle and the Guillotine: Revolution and Justice in Lyon, 1789-93*. A recent conference paper about Emilienne Moreau/Evrard and the Resistance was presented in July 2025 as part of a panel on 'Embodied Resistance' at the Condorcet University, Argenteuil France held in July 2025.

**Jennifer Yee** did her undergraduate studies in English and French at the University of Sydney, followed by postgraduate degrees at Université Paris-7 Denis-Diderot (now the Université Paris Cité). She is now Professor of Literature in French at the University of Oxford (Christ Church). She has published three monographs on colonialism and orientalism: *Clichés de la femme exotique: un regard sur la littérature coloniale française entre 1871 et 1914* (L'Harmattan, 2000); *Exotic Subversions in Nineteenth-Century French Fiction* (Legenda, 2008) and *The Colonial Comedy: Imperialism in the French Realist Novel* (Oxford University Press, 2016). She has also co-edited volumes on *France and 'Indochina': Cultural Representations* (2005) and *French Decadence in a Global Context* (2022), as well as a special issue of *French Studies* on 'A Postcolonial Nineteenth Century' (2018). She has published articles on subjects including colonialism, exoticism, postcards, Flaubert, Zola, Balzac, Baudelaire, and the connections between the verbal and visual arts. She is currently working on a monograph on the figure of the Oriental despot in nineteenth-century France and a

commissioned article on Edward Said's *Orientalism* (1978) for its upcoming 50th anniversary in 2028.

13.30-3 Session 7

## **7A Women in the Vision of Christianity**

### **Janice Pinder, What were French beguines reading? A case study in the history of reading practices and textual transmission**

The medieval manuscripts that have survived to the present day are in the main those that have been bound between boards. Sometimes these volumes contain a single, substantial text, but more often they are collections of texts, sometimes even like small libraries in themselves. When we think of medieval people reading, we think of them using a bound volume, and studies of reading look for evidence of book ownership and use, through wills and inventories, just as they do for the era of printing. This view of reading, and of reading material, has caused particular problems for research into the reading habits of beguines. Since these informal gatherings of women did not possess institutional libraries and could dispose of their personal property as they wished, the hunt for books they may have owned has turned up very little. But many short texts were written down on parchment and circulated in ephemeral copies before they began to be preserved in a more secure form – if they ever did. This paper argues that the primary form of reading material for beguines took this form, using traces left in the manuscript record of some French devotional texts to show how beguines commissioned, curated and shared reading material.

**Janice Pinder** is a research affiliate of the School of Philosophical, Historical and International Studies, Monash University. With a background in Medieval French, she has published on vernacular hagiography, vernacular theology, manuscript studies, and women's participation in religious textual culture; many of these research interests are reflected in her 2020 monograph, *The Abbaye du Saint Esprit: Spiritual Instruction for Laywomen, 1250 -1500* (Brepols). She has recently begun working on texts associated with the early beguines of the northern Francophone area.

### **Sylvie Brassard, Jean De Léry, women and European “demi-gods”: how gender and women’s history can inform Indigenous perspectives on colonisers in the colony of France Antarctique, Brazil, 1557**

Historians have long believed that Indigenous people perceived European colonisers as superior beings, or even “demi-gods.” Looking at gender and women in the writings of French Calvinist explorer Jean de Léry, specifically *Histoire d'un Voyage Faict en la terre du Brésil* (1578), can challenge this belief. The travel story shows that de Léry spent more time with Tupinamba women, knew more about women's customs and work, and did not meet the Tupinamba's male standards of skills and values. I argue that de Léry may have been feminised by his Tupinamba hosts, and “demoted” to the rank of women in this patriarchal society. This theory suggests that our centuries-old understanding of Indigenous perception of European

settlers is erroneous, and I propose investigating the source of this inaccurate interpretation. With gender in mind, the new reading of this unique testimony offers a different perspective on French colonial relationships with Indigenous people in South America during the early stages of colonisation.

**Sylvie Brassard** completed a Master's degree on 16th-century French notary acts at the Université Laval in Québec, Canada. She worked as a school activity coordinator for the Société Historique de la Saskatchewan (Saskatchewan French Historical Society). Australian resident since 2017, Sylvie has freshly completed her PhD at the University of Western Australia in Perth. Her main interests are French history, maritime history and women's history. This paper was supported by the Gender and Women's History Research Centre at the Australian Catholic University (ACU). As an ECR, Sylvie is currently seeking a post-doc or research assistant position with publication opportunities.

### **Vesna Drpac, Violence against Priests and Religious in the Spanish Civil War: The View from Lisieux**

This paper examines violence against priests and religious in the Spanish Civil War. It does so from the perspective of the victims' devotion to the French saint, Thérèse of the Child Jesus and the Holy Face (1874-1897), commonly referred to as Thérèse of Lisieux or simply Thérèse. The identification of the Church in Spain with Franco and his Nationalist forces is well known. Some have been critical of the process of the canonisation of the priests and religious who were victims of Republican violence (the 'Martyrs of the Spanish Civil War'). Crudely put, while these victims were not necessarily actively promoting or participating in Nationalist violence, by their alignment with the Nationalist cause, they were its willing and knowing supporters and became legitimate targets. The murder of priests and religious is thus often understood within a dichotomised paradigm that pits active (illegitimate) violence against reactive (legitimate) violence in an extremely brutal and ideologically polarised civil war. In my presentation I will analyse scrap books compiled by the Lisieux Carmel's archivists during the Civil War as well as correspondence they received from Spanish Carmelites and others. The sisters at Lisieux kept close watch over events in Spain. The Carmel was engaged in disseminating information about the violence committed against the Church by 'the Reds' and sought ways to protect Spanish Carmelites. My source base provides a glimpse into the Catholics' war as it was experienced and observed at the time. While even in the Carmel's publications there is a strong focus on the Nationalists' leadership, the letters and ephemera in the Lisieux archive offer a view from the ground up. We gain insights into the religious and spiritual dimensions of the debacle as it was lived. Interestingly, too, the source base invites reflection on the appropriateness or otherwise of the active/reactive binary in the analysis of violence in modern ideological wars.

**Vesna Drpac** teaches History at Adelaide University. Her research largely focuses on twentieth-century Europe, notably social, cultural, and political dislocation engendered by war and foreign occupation. Her publications include books and articles on aspects of religious life and culture in France in the 1930s and 1940s, the history of Yugoslavia, the

history and historiography of resistance and collaboration in WWII, and, most recently, with Gareth Pritchard, paramilitarism in Europe (Paramilitarism and European Society in the 1940s: Regimes of Violence). She is currently working on a book-length study of devotion to Thérèse of Lisieux and a history of Croatian immigration to South Australia.

## **7B Challenging Enlightenments**

### **David Garrioch, *The Age of Enlightenment faces fire: responses to the burning of the Petit-Pont in Paris, 1718***

On 27 April 1718, a fire broke out on the Petit-Pont, next to the central Paris hospital. The loss of thirty-four houses, including some demolished to prevent the fire from spreading, made it the most damaging blaze in Paris for almost a century. It threatened the hospital, the cathedral, and the densely-packed wood-framed houses on both the Left Bank and the Ile de la Cité. It was prevented from spreading, not least thanks to the efforts of the infant fire service. Historians have paid it little attention, mainly because it had limited direct consequences, although it was a turning-point in two main ways. It was the last Paris fire to burn a residential neighbourhood (albeit a small one), and the last in which houses were demolished to create a firebreak. Subsequent large fires occurred mainly in individual buildings and fire pumps enabled them to be contained. But the Petit-Pont fire is of wider interest for what it reveals about changes in policing and in the society of Paris. It accelerated the professionalization of fire services and of approaches to prevention. Public and official reactions reflect a decline in religious tensions and a gradual but precocious secularization of the public domain.

**David Garrioch** works on European urban, social, and religious history and on the history of Paris in particular. He is currently writing a book on the history of fire in European towns from the Middle Ages to the late nineteenth century. His most recent book, co-authored with Clare Monagle, Carolyn James, and Barbara Caine, is *European Women's Letter-writing from the Eleventh to the Twentieth Centuries*, University of Amsterdam Press (now Routledge), 2023 (available in open access). He is Emeritus Professor at Monash University.

### **Simon Burrows, *Policing Enlightenment: Book Confiscations at Parisian Customs, 1770-1791***

Traditionally, government control of books in late enlightenment France has been seen as ineffectual, due to literary piracy, rampant smuggling of clandestine books produced abroad, and a censorship and policing system collapsing under the weight of its own inner contradictions. In the last 15 years, studies based on large-scale digital research by members of the 'French Book Trade in Enlightenment Europe' project team, notably Mark Curran, Louise Seaward and myself, have challenged this picture, by demonstrating that bulk smuggling was difficult, expensive, risky and rarely attempted, and that French policing measures in 1777 and 1783 seriously disrupted the clandestine trade of foreign publishers, leading to a wave of bankruptcies. This paper explores a further piece of the puzzle, offering a statistical survey of books suspended by French customs officers and book trade officials during their twice-weekly inspections of printed merchandise arriving at the Paris Chambre syndicale. It will examine the titles and genres seized, the pretexts under which books were confiscated, and decisions taken about their fate, to assess whether the system was as chaotic and arbitrary as previous

scholarship suggests, and how patterns around suspensions and judgments add to our evolving picture of the policing of enlightenment-era print culture.

**Simon Burrows** is Professor of History and Digital Humanities at Western Sydney University. He is known for his innovative and pathbreaking studies of eighteenth-century print culture, many of which draw on the award-winning ‘French Book Trade in Enlightenment Europe’ database resource (FBTEE), published by his team in 2012, and its ARC-funded successor ‘Mapping Print, Charting Enlightenment’, released in 2022. His most recent books include *The French Book Trade in Enlightenment Europe II: Enlightenment Bestsellers* (2018) and, co-edited with Glenn Roe, *Mapping Print, Charting Enlightenment* (2020). A study of *The Enlightenment Common Reader* co-authored with Alicia Montoya will appear in 2026. He is currently working on a study of the clandestine book trade in *ancien régime* France and completing *In Search of Enlightenment*, a collection of his essays for Brill’s *Library of the Written Word* series and leading an international team compiling a two-volume set of essays on *Building Digital Humanities*.

#### **Timothy Tackett, From Enlightenment to Revolution: The Case of Nicolas Ruault**

The relationship between the Enlightenment and the French Revolution has been the subject of endless historical debates over the years. The issue is all the more difficult to resolve given the multi-faceted nature of “Les Lumières” in eighteenth-century France. In this paper I propose briefly to examine the itinerary of one individual, the Parisian printer and publisher, Nicolas Ruault. Ruault provides a particularly interesting case since he left some 400 letters to six different correspondents, spanning a period of well over half a century (from 1771 through the eve of his death in 1828). Based on these letters, I will first examine Ruault’s experience of the Enlightenment, when he self-consciously identified with the “philosophes”: his passionate following of Voltaire (and denigration of most of Rousseau’s writings) and his emphasis on the “brotherhood of philosophes” among those he met in his bookstore, in various cafes, and at the dinner table of Caron de Beaumarchais. I will then explore his transition to a Revolutionary mentality after 1786, with particular stress on the exceptionally radical neighborhood in which he lived, rubbing shoulders with individuals such as Danton, Fabre d’Eglantine and Camille Desmoulins; and on his adhesion to the Jacobin Club in late 1790, when he came to replace the “brotherhood of philosophes” with the “fraternity of the Jacobins” and to idealize *le peuple* in a way he had never done before. In the end, I will argue that the Revolution appears not so much in continuity with Ruault’s past or any self-conscious identity with the Enlightenment, but rather as a sharp and entirely unanticipated discontinuity.

**Timothy Tackett** is Emeritus Professor of History at the University of California, Irvine. His books include *Priest and Parish in Eighteenth Century France, Religion, Revolution, and Regional Culture* and *Becoming a Revolutionary* (all from Princeton University Press), *When the King Took Flight* and *The Coming of the Terror* (both Harvard University Press), and *The Glory and the Sorrow* (Oxford University Press). His book *That Magical Word Liberty* is in press (also Oxford UP). Several of his books and articles have received prizes and they have been translated into some eight languages.

### 3.30-5 Session 8

#### Session 8A **The Napoleonic Concordat**

The Concordat was signed on 15 July 1801 between the First Consul Napoleon Bonaparte and the Pope Pius VII. It was unilaterally supplemented by the First Consul with the Organic Articles the following year (Protestantism) and then in 1808 (Judaism). On 1st January 1801, the Act of Union between Great Britain and Ireland came into force. France and the United Kingdom were then engaged in peace talks, which led to the short-lived Treaty of Amiens in 1803.

The French Revolution and Napoleon Bonaparte's emergence on the political scene profoundly disrupted the political and religious balance that had prevailed in Europe until then. The principle of *cujus regio, ejus religio* was put to the test, once again calling into question the relationship between States and churches, between majority and minority religions, and the notions of religious and individual freedoms. In addition to the redefinition of British political parties, French foreign policy (Grande Nation, sister republics, French landings in Ireland/Wales) and French domestic policy (The Declaration of the Rights of Man and of the Citizen, the Civil Constitution of the Clergy, the policies known as “dechristianisation” of Year II/ the Terror) led the Foxite Whigs of the *Edinburgh Review* and the “Burkean/Pittite Tories” of the *Quarterly Review* to debate the benefits and harms of the revolutionary clean slate and Napoleon Bonaparte's enlightened despotism.

The father of the national whig history, Thomas Babington Macaulay, like his predecessors in the *Scottish liberal review*, approached the figure of Napoleon Bonaparte with discomfort. While condemning the mirages of the enlightened despot, he nonetheless emphasized the ‘popularity/popular support’ of the new French strongman and praised, above all, his religious policy, which could serve as a model in a United Kingdom of Great Britain and Ireland weakened by tensions between the Anglican Church, non-conformist of all kinds (Methodists, Baptists, Unitarians, Presbyterians, Quakers etc), the Catholic majority in Ireland and the political incapacity of non-Anglican communities.

Is T.B. Macaulay an isolated case? Should these new religious policies in France and in the United Kingdom during the same historical period, from 1801 to 1914, be considered/explained in terms of coincidence or correlation?

While the republican general, First Consul and later Emperor, Napoleon, has attracted a great deal of interest across the Channel since the 19th century, historians of the British world have shown very little interest in the author of the Concordat. To date, no study has been proposed as to its possible usefulness/use in the British world, and primarily in the United Kingdom.

Past the question of pacifying religious conflicts, this (first) volume thus seeks to go beyond the question of the strict application of the Concordat in France and at the borders of the Empire – already studied – to analyse it here, in the British world. With a view to ‘decompartmentalising’ national histories and countering the idea of a liberal, reformist and Protestant British history, constructed in contrast to an illiberal, absolutist then revolutionary, Catholic then secular French history, the aim is to shed light on the richness of the

intellectual/institutional dialogue between the “new” British and French moralists on the question of religion following the new French concordat model.

### **Aude Attuel-Hallade, Napoleon’s Concordat and the ‘Irish question’: The Secularization of the British State in T.B. Macaulay’s work**

Devoting more than fifteen pieces of work to the political and religious issues (the emancipation of Catholics and Jews, the Oxford Movement, the ‘papal aggression’, the Tractarians), which remained central to political debates throughout the 19th century, the father of the Whig national history, T. B. Macaulay (1800-1859), proposed a necessary revision of British religious policy in light of the Napoleonic era and the history of Catholic Ireland in particular. Against the detractors of the French Revolution and the admirers of the Church and State system, the liberal historian redefined the relationship between Church and State in order to establish political stability and religious peace and freedom. The aim of this paper is thus to understand to what extent did T.B. Macaulay (1800-1859) call for the concordat model to be applied in the United Kingdom in order to resolve the painful ‘Irish question’ and, more broadly, the question of the unity of the kingdom in a multi-confessional society.

**Aude Attuel-Hallade** (PhD Sorbonne Paris III) is a lecturer in modern British and French history, and an Associate Researcher at the Centre d’Histoire du XIXe siècle (Sorbonne Université/Panthéon Sorbonne). Specialising in the history of ideas and political science, she has taught British, American and French history and civilisation (ICES, Université Paris 12, Sorbonne Nouvelle, École Polytechnique, Université de Versailles, University of St Andrews), presented her research (Sorbonne, ICES, London, Oxford, Sydney, Melbourne) and led international panels (Manchester, Oxford) in France and abroad as well as her own research seminar at the Institut Catholique de Paris. Her research focuses on British and French liberal thought throughout the 19th century. She has lately focused on the links between religion and freedom in post-revolutionary Europe. Her recent publications include a monograph on ‘T.B. Macaulay et la Révolution française: la pensée libérale whig en débat’ (Michel Houdiard, 2018), a collective work entitled *An Intellectual History of Liberal Catholicism in Western Europe c. 1789-1870* (ed.) (Bloomsbury Publishing, 2024), and articles on Lord Acton’s conception of liberalism.

### **Peter Hicks, Napoleon Bonaparte, the Concordat, and Welsh Unitarians 1797-1803**

The first Italian Campaign (1796-97) brought Napoleon Bonaparte to the notice of the Welsh. And already in 1797 Iolo Morganwr (Edward Williams), a passionate Welsh nationalist and radical, would assimilate him with the mythical Welsh giant ‘Rhita Gawr’ in a republican, anti royal bardic Gorsedd competition/celebration. In the last decade of the 18th century, the majority (legal) non-conformist population (Baptist, Congregationalist, Presbyterian and Methodist) were viewed by loyalist Anglicans in neighbouring England as liberal/radicals drunk on the bad wine of Thomas Paine’s Rights of Man. In this (almost millenarian) world view, then, Napoleon appeared as the sword of an avenging God, punishing unbelief. Amidst this radical context was founded the first ever unitarian church in Wales (at Cwm Cothi, 1796), with Thomas Evans (Tomos Glyn Cothi) as its first minister. In 1803, during the ‘Great Fear’, Evans would be imprisoned for two years for singing a Carmagnole-like song (his translation

into Welsh of the Marseillaise was similarly suspect). Thirteen unitarian chapels would be founded and local hostile Methodists referred to it as the ‘black spot’. Unitarians were generally opposed war to war with Napoleon, in large part because they saw Napoleon as a “model of religious toleration”. Indeed, “Unitarians’ sympathy for Britain’s enemies was prompted by their admiration for the guaranteeing of religious freedom”. This paper proposes to review Unitarian interest in Napoleon in general and the Concordat in particular, and hostile Methodist and other non-conformist loyalism, especially after 1803 and Napoleon’s creation of the Boulogne invasion camp and his elevation to Consul for life and then Emperor.

**Peter Hicks** is a historian of the Napoleonic period and in charge of International Affairs at the Fondation Napoléon, Paris. He has taught at the Institut Catholique d’Etudes Supérieures (ICES) in La Roche-sur-Yon for the past three years. He is a trustee of the Masséna Society and the British Napoleonic Bicentenary Trust. For eleven years, he was Visiting Professor at the University of Bath. He was named Chevalier de l’Ordre national du Mérite in 2025. His most recent books are (as editor), *The Cambridge History of the Napoleonic Wars*, volume 3: *Experience, Culture and Memory* (Cambridge University Press) and Emmanuel de Las Cases, *Le Memorial de Saint-Hélène: le manuscrit retrouvé*, édition critique avec présentation et commentaire, with Thierry Lentz, François Houdecek and Chantal Prevot (Perrin/Tempus, 2017-2018). His book *General Buonaparte, notre voisin ; témoignages anglais sur Napoléon prisonnier (1815-1821)* is to be published by Perrin in 2026.

### **Xavier Marechaux, The Catholic Church and Napoleon : Restoring Catholicism in Québec?**

Drawing primarily on the letters of the bishops of Québec, Pierre Denaut (1797-1806) and Joseph-Octave Plessis (1806-1825), this article explores the attitude of the Catholic Church in Québec toward Napoleon Bonaparte from the late 1790s to the early years of the Empire, questioning the assumption that French-speaking Catholics in British North America would have welcomed Napoleon as a restorer of Catholicism following the Concordat of 1801. A close reading of episcopal correspondence reveals instead a posture marked by indifference. Shaped by British rule and the traumatic memory of the French Revolution, the attitude of the Church of Québec toward Napoleon was eventually hostile and even more so after the imprisonment of Pope Pius VII in 1809-1810. References to France and Napoleon are strikingly rare. But this silence is significant.

**Xavier Marechaux** is Professor of History and Adolescence Education at the State University of New York at Old Westbury. He received his doctorate in history from the Université Paris I Panthéon Sorbonne, where he studied under the supervision of Michel Vovelle. His research focuses on the history of the Catholic Church during the French Revolution and the First Empire. In 2024, he published a biography of Pope Pius VII, *Pie VII, le pape qui défia Napoléon* (Passés-Composés), as well as a study of the refractory clergy, *Les Prêtres réfractaires, l’Eglise contre la Révolution et l’Empire* (Honoré Champion).

### **8B Evolving Perspectives on Gender Relations**

**Julie P. Johnson (National Museum of Australia) Fearless Female Voices: Joan of Arc, Charlotte Corday and Emilienne Moreau/Evrard**

This paper addresses the way female calls for action at times of crisis have been answered historically by looking at the explanations of three outspoken women who were driven to resist. Joan d’Arc entered the historical record in 1429 at her trial when she spoke of her motivation to convince the Dauphin to take action to expel the English. As she scaled the walls of Orléans she helped unite the French but, ultimately, she was burnt at the stake because she had crossed acceptable gender norms. On 14 July 1793 Charlotte Corday attacked a representative of the people, Jean-Paul Marat, known for his incitements to violence. Her words at trial were reported before she was sentenced to the guillotine. Her strength in the face of death was widely admired by both revolutionary and counter-revolutionary commentators but speculation about her motivations grew. Emilienne at the age of 17 had learnt of Joan of Arc at school. She went on to recount her own experience as an actor when her village of Loos was invaded in 1914. That story became front page news when she was asked to write of it two years later. Twenty-one years later she became part of the Resistance earning a prestigious medal but receiving little actual recognition of her role in the Second World War. Women’s stories, celebrated at first, were overshadowed when peace returned to their homeland.

**Julie P Johnson** is currently working at the National Museum of Australia in Canberra as an Education officer. She graduated with a PhD (History) from the University of Melbourne in 2017 and worked as a tutor and researcher in European history from 2013 to 2019. Her thesis was published as a book in 2020 by Berghahn Books with the title: *The Candle and the Guillotine: Revolution and Justice in Lyon, 1789-93*. A recent conference paper about Emilienne Moreau/Evrard and the Resistance was presented in July 2025 as part of a panel on ‘Embodied Resistance’ at the Condorcet University, Argenteuil France held in July 2025.

**Katrina Kell (Murdoch University), A Black Swan on Belle-Île-en-Mer: The Russells and Auguste Rodin**

The celebrated French sculptor Auguste Rodin (1840-1917) was both a mentor and a friend to Australian impressionist painter John Peter Russell (1858-1930). Russell’s Italian wife, Marianna Mattiocco (1865-1908), was a favourite model of Rodin’s. Marianna read passages of Dante’s *The Inferno* to the sculptor while posing for his master work, *The Gates of Hell*. She also modelled for several of her husband’s paintings. The artistic relationship between sculptor, painter, and model deepened during Rodin’s visit to the Russells’ family home on Belle-Île-en-Mer, a ruggedly beautiful, windswept island off the coast of Brittany. Russell invited Rodin to go sailing on his yacht, the *Waratah*, but the sculptor preferred Marianna’s bird sanctuary. He enjoyed sketching the seabirds, including a black swan that had hurled itself at the Goulphar lighthouse. Possibly a descendant of the black swans from Baudin’s expedition that once thrived and bred in Joséphine Bonaparte’s extraordinary garden at Malmaison. A surprising visitor that Russell named his Australian ‘compatriot.’ This paper will discuss the significant ways Marianna Mattiocco contributed to the creative oeuvres of Auguste Rodin and John Peter Russell, as well as the artworks in both France and Australia that feature her depicted image.

**Katrina Kell** is an Honorary Research Fellow at Murdoch University in the School of Arts, Humanities and Social Sciences. She has a long-standing research interest in the cross-cultural links between the French and Australian people. Her articles, essays, poetry, and short stories have been published in refereed journals including *The French Australian Review*, *Index Journal* (Art History), *Raudem – Journal of Women’s Studies* (Spain), and *Westerly*. Her most recent novel was inspired by French academic artist Jules Joseph Lefebvre’s nude painting *Chloé* (1875), a beloved Franco-Australian icon since 1909.

**Kate Averis (UWA) Back to the *béguinage*: Radical Feminist Aged Care in Contemporary France**

This paper examines a novel form of radical feminist aged care in contemporary France that borrows from the *béguinages* of the Middle Ages in northern Europe. Founded in the thirteenth century in Flanders, the *béguinages* were communities of women who dedicated their lives to God and the community, distinct from nuns as they did not take their vows, owned their own property, and were free to leave at any time. This analysis focuses on the Maison des Babayagas, located in Montreuil on the eastern outskirts of Paris, and the role played by its co-founder, Thérèse Clerc (1927-2016), in establishing this modern-day *béguinage*. Through a critical framework of feminist thought, care ethics and cultural gerontology, I analyse media reports, interviews, biography and documentary film to identify the ways in which the Maison des Babayagas offers an alternative to the profit-driven, medicalised model of institutional care documented and critiqued by a growing body of empirical and creative narratives published in France. By creating a social, community-based co-housing for women in late life, Clerc and the ‘Babayagas’ are shown to reconfigure aged care into a model, not of individualistic ‘self-care’, but of mutual ‘infra-care’ based on a pragmatic, feminist ‘politics of radical care’ (Segal 2023) while also pushing back against the sticky stereotypes of both ageing femininity and gynocentric communities.

**Kate Averis** is Lecturer in European Languages at the University of Western Australia. Her research lies in the field of contemporary European and American literatures in Spanish and French with a focus on women’s writing, ageing, gender, feminism, translingual texts and translation. She has published on women’s ageing in the works of Silvia Baron Supervielle, Noëlle Châtelet, Annie Ernaux, Abla Farhoud, Nancy Huston, Linda Lê, Douna Loup and Sylvia Molloy, including ‘New Bonds of Intimacy: In/ter/dependence and Ageing in Recent Women’s Writing in French’ (*French Studies*, 77.4, 2023), ‘Vieillir, dit-elle: Nancy Huston’s Feminist Trajectory and Writing Female Ageing’, (*Nottingham French Studies*, 57.3, 2018), and ‘Still the Carer Sex?: Women Ageing and Caring in Contemporary Women’s Writing’, (De Gruyter, 2025).