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Aims and Scope: Formerly Cardiff Corvey: Reading the Romantic Text (1997–2005), Romantic Textualities: Literature and Print Culture, 1780–1840 is an online journal that is committed to foregrounding innovative Romantic-studies research into bibliography, book history, intertextuality and textual studies. To this end, we publish material in a number of formats: among them, peer-reviewed articles, reports on individual/group research projects, bibliographical checklists and biographical profiles of overlooked Romantic writers. Romantic Textualities also carries reviews of books that reflect the growing academic interest in the fields of book history, print culture, intertextuality and cultural materialism, as they relate to Romantic studies.
The rapid development of publishing industry in Britain as well as Britain’s unbounded imperial ambitions between the late eighteenth- and the mid-nineteenth centuries constituted ideal conditions for travel literature to flourish. This is the fact underlined by *Travels into Print*, but also by many other studies in the field. Yet, the focus of this book differs considerably from the others. By means of numerous well-researched and aptly selected examples it demonstrates how ‘the world was put into words by the house of John Murray and that firm’s authors’ (p. 211) and that books of travel and exploration ‘were acts of assemblage, of craft, and of truth making’ (p. 210). Even those literary scholars who could expect more formal analyses will definitely find the book refreshing (given its numerous references to non-canonical texts) and will appreciate the metaphorical presentation of the most important journey depicted here—the one undertaken by travel texts themselves, from mere in-the-field notebooks to published and promoted works.

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Date of acceptance: 21 June 2019.


Offering a wide-ranging and highly nuanced perspective on the works of Robert Burns, Nigel Leask’s *Robert Burns and Pastoral* has deservedly endured as a key work within Burns Studies since its original publication in 2010. Its reissue in paperback has opened Leask’s influential re-evaluation of one of Scotland’s most prominent literary figures to a broader range of potential readers. Burns Studies has been visibly flourishing in recent years, with Glasgow University’s *Editing Robert Burns for the Twenty-First Century* project (2011– ) providing a nexus for the field’s increasing vitality. Burns’s somewhat stuffy early twentieth-century reputation has been well and truly banished by the waves of innovative literary criticism that have emanated from the field. Burns has also been reintegrated into narratives about the development of British and global anglophone literatures as part of an increasingly outward gaze throughout Scottish Studies. Leask’s book represents an important contribution to this process, and seeks to give Burns Studies a more prominent place within twenty-first-century literary scholarship.
Leask’s intervention situates Burns’s life and works in relation to the radical restructuring of rural life which characterised the eighteenth century in Scotland. Drawing upon recent developments in the study of Scottish history, Leask places Robert Burns—poet, tenant farmer and exciseman—within what T. M. Devine has described as a historical moment where ‘the face of the Scottish countryside was radically altered and the life of the people fundamentally changed’.

Leask’s early comment, that ‘it is remarkable that no major study has yet addressed Burns’s occupational involvement with the discourse and practice of agricultural improvement’ (p. 16), is vindicated by the array of new perspectives which such a focus furnishes in the course of the book. In particular, this focus serves to complicate conventional approaches to concepts of ‘Enlightenment’ and the ‘Romantic’, revealing the ways in which these two discourses and influences interact within Burns’s oeuvre.

In particular, Leask’s chapter on Burns’s religious satires ‘Hellfire and Common Sense’ compellingly picks apart the ways in which contemporary debates and tensions within the Church of Scotland were reflected in Burns’s poetry. Leask fluently ties these tensions into ongoing political and ideological conflicts within Scottish and British society, giving one of the most comprehensible and suggestive accounts of the ‘auld licht, new licht’ debates of the later eighteenth century that I have encountered. Leask’s self-professed ‘“big” book on Burns’ is indeed a big book that makes important interventions across a dizzying variety of topics, including Burns’s animal poetry, his engagement with the pastoral as literary genre, his religious satires and his Romantic legacies. However, this potentially mystifying range is skilfully unified through Leask’s focus on the concept of ‘Improvement’, which he convincingly argues is at the heart of many of the apparent contradictions within the poet’s work.

It is not an overstatement to describe Robert Burns and Pastoral as essential reading for any scholar embarking on work which covers the life, work or legacy of Burns. Leask’s critical re-evaluation of Scotland’s Bard opens up a wide range of new avenues for further scholarship. His insights into Burns’s wider historical context mean that the book is also a useful resource for scholars interested in eighteenth- and nineteenth-century Scottish literature and history. The book’s final chapter, ‘Across the Shadow Line: Robert Burns and British Romanticism’, gestures towards the ways in which this book can inform our approach to the period more broadly and places Leask’s Burns within the burgeoning field of Four Nations scholarship.

The book’s publication in paperback also reveals its potential as a teaching aid for senior undergraduate and postgraduate courses. Its arrangement into nine tight and thematically cohesive chapters means that any one of these could helpfully be set for discussion in a relevant seminar or tutorial. The text’s availability as an affordable paperback will hopefully empower more lecturers and tutors beyond Scottish studies to include the text in their recommended reading lists. In Robert Burns and Pastoral, Leask updates the “big” book on
Burns’ for a twenty-first-century audience, situating Burns within a complex frame of national and international historical forces and ideas.

Notes

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<https://doi.org/10.18573/romtext.92>

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Date of acceptance: 21 June 2019.


A celebrated spiritual medium known as the ‘human telephone to the spirit world’ is not the sort of character one anticipates being discussed in a book about Jane Austen. Neither is a mid-nineteenth century anti-suffrage Welsh MP who turns out to be a poor literary critic. Nor Harpo Marx, for that matter. But they are all here, among a cast of other extraordinary characters and situations, in Devoney Looser’s equally remarkable book, *The Making of Jane Austen*.

The medium in question was Leonora Piper who was asked in 1892 to communicate with George Pellow, the author of *Jane Austen’s Novels*, the first dissertation written about the novelist, published in 1883. Pellow—who was something of a prodigy by all accounts, and died at the age of thirty-two in mysterious circumstances—had told his close friend, the parapsychologist Dr Richard Hodgson, that if he died before him, he would try to speak to him from beyond the grave. Hodgson, and eventually various other professors from Harvard, went to see Piper regularly and were convinced that through Piper’s ‘automatic writing’ Pellow had made contact with them. The evidence? Piper’s written references to Jane Austen. As Looser goes on to observe: ‘the world of academia and the world of popular culture for Jane Austen were sometimes not so very far apart in the late nineteenth century’ (p. 186).

Indeed, this tension between academia and popular culture is evident and dissected throughout Looser’s extensively researched book, which can be characterised by its exceptional clarity, humour and insight. Looser, in choosing to focus on the ‘little-known or unknown individuals’ (p. 12) and their impact on the ‘making of Jane Austen’, as opposed to the ‘elite caretakers of her image’ (what John Lennon would sardonically call the ‘experts, textperts’) and their ‘hyperfocus on words’ (p. 11), has created a fascinating epistemological intervention in Austen studies. Like Shakespeare, to whom, as Looser points out, she is
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**Michael Falk** is Lecturer in Eighteenth-Century Studies at the University of Kent, and an Adjunct Fellow in Digital Humanities at Western Sydney University. His key interests include digital methods, the global aspects of Romanticism and the Enlightenment, and the literary history of the self. He has published on Maria Edgeworth, Charlotte Smith, John Clare and Charles Harpur; co-edits the Romantic Poetry section of *Year’s Work in English Studies*; and has work forthcoming on the problem of Artificial Stupidity and on eighteenth-century Swiss book history. He is a keen digital humanities educator, and has run workshops on coding and other skills across the UK and Australia. He is currently at work on his monograph, *Frankenstein’s Siblings*, a digital study of contingent selfhood in Romantic literature.
Peter Garside taught English Literature for more than thirty years at Cardiff University, where he became founding Director of the Centre for Editorial and Intertextual Research. Subsequently, he was appointed Professor of Bibliography and Textual Studies at the University of Edinburgh. He served on the Boards of the Edinburgh Edition of the Waverley Novels and the Stirling/South Carolina Collected Edition of the Works of James Hogg, and has produced three volumes apiece for each of these scholarly editions. He was one of the general editors of the bibliographical survey The English Novel, 1770–1829, 2 vols (OUP, 2000), and directed the AHRC-funded British Fiction, 1800–1829 database (2004). More recently, he has co-edited English and British Fiction 1750–1820 (2015), Volume 2 of the Oxford History of the Novel in English; and forthcoming publications include an edition of Scott’s Shorter Poems, along with Gillian Hughes, for the Edinburgh Edition of Walter Scott’s Poetry.

Michael John Goodman is a postdoctoral researcher based at Cardiff University’s Centre of Editorial and Intertextual Research. He is the director of the Victorian Illustrated Shakespeare Archive, an online open-access resource that contains over 3000 illustrations taken from Victorian editions of Shakespeare’s plays. He is currently writing his first monograph, Shakespeare in Bits and Bytes, which explores how the digital can help students and the general public engage meaningfully with the humanities.

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Simone Marshall is Associate Professor in English at the University of Otago, New Zealand. Her research platform, *A World Shaped by Texts*, concerns how our understanding of the world around us is directly shaped by texts: religious, scientific, literary, legal and historical. Her research programmes include race, women, medievalisms and anonymity, as well as a specific focus on Chaucer. Marshall’s research programme on Chaucer and his afterlives includes attention on the continuations of *The Squire’s Tale*, an examination of an edition of John Urry’s 1722 Chaucer located in Auckland City Library, as well as cross-cultural comparisons between Chaucer’s *The Parliament of Fowls* and Sufi poet Farid Ud-din Attar’s *The Conference of the Birds*. Marshall’s research has been featured in the media, including *The History of Anon*, a BBC Radio 4 series on the history of literary anonymity, broadcast 1–4 January 2013, as well as interviews on Radio New Zealand National in 2010 and 2013 on the 1807 Chaucer. Further details can be found at https://simonecelinemarshall.com/.

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