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extend the notion loosely intimated already in Sorel's correction of Marx: that the machine does not 'alienate' man but makes man free (I, 71, 85). 'Homo mechanicus' therefore comes into view (I, 85). In this move, the revolt against rationalism and the strictures of bourgeois society ultimately morphs into the embrace of modern technology in the pursuit of culture, which generates not only a new myth to serve the 'politics of violence', but also the practical means for making order out of chaos. A final figure, Ernst Jünger, cements that vision. Strangely, for the conclusion of a survey in the history of ideas, the nature of this vision meant that the intellectuals who came to be attracted to totalitarianism were drawn not to the new order's ideological substance but, rather, to its organizational style and technocratic ethos (I, 141).

There can be little disagreement that this quite nuanced line of development can be abstracted persuasively from modern thought. Nor that it had an important resonance in the intellectual cultures that helped to give rise to Nazism, in particular. Jeffrey Herf, in his *Reactionary Modernism* (Cambridge 1984), offers a similar, convincing story, which Ohana makes reference to, and which he usefully adds to by enriching the account of its sources prior to the Weimar Republic. At the same time, though, more circumspection is perhaps called for with respect to how far the totalitarianisms of the left as well as the right are being illuminated here. The impression one gets is that Nazism and Fascism are the primary subjects being treated (notwithstanding, for instance, the lengthy discussion of the reception of futurism in the Russian context). Furthermore, as important as the intellectual developments that led to the twentieth-century interwar dictatorships undoubtedly are, they equally need to be balanced by some conception of the role played by more prosaic causes – or, at least, by a position that gives the latter due weight, but leaves others to pursue. Even the political thinker Hannah Arendt, for instance, in her seminal text in the field, *The Origins of Totalitarianism* (1951), made room for both ideas and 'practices', and indeed gave the greater causal significance to the latter. More recently, David Roberts' excellent book *The Totalitarian Experiment in Twentieth Century Europe: Understanding the Poverty of Great Politics* (Cambridge 2006), manages to survey causal connections of all kinds. One last comment perhaps worth making is that the attention given to the worldviews of the dictators themselves – their contents, affinities and influences – is slight to say the least; in the first volume, for example, the political thinking of Hitler (such as it was) is not in consideration at all, excepting a few very brief allusions (e.g. I, 159).

Richard Shorten, *University of Birmingham*

Gabriel B. Paquette, *Enlightenment, Governance, and Reform in Spain and its Empire, 1759–1808*, Palgrave Macmillan: Basingstoke, 2008; 244 pp.; 9781403985941, £58.00 (hbk); 9780230300521, £18.99 (pbk)

There was no 'one size fits all' in the eighteenth-century Spanish empire. It is well known that the Crown gave its colonial governors much latitude in adapting imperial policies to local conditions. But does this mean that Spanish imperial governance was based on pragmatism and practicality alone? Gabriel Paquette thinks

not. In this intellectual history of the most intensive period of political and economic restructuring of the Spanish empire, known as the Bourbon Reforms, during the reigns of Charles III (1759–1788) and Charles IV (1788–1808), Paquette reconstructs several of the main ideas developed and discussed by policymakers, political writers, and government administrators in the Spanish Atlantic. He argues that these ideas provided an intellectual coherence to an imperial enterprise which, at first glance, appears polyglot and ad hoc. While it is not a comprehensive study of the Bourbon Reforms, this study offers exciting new perspectives and approaches that have significant and broader implications for the revision and rethinking of the history of eighteenth-century Spain and Spanish America.

The strongest and most thought-provoking of the book's four chapters are the first two. The first chapter offers fresh insight into the experience of Spanish thinkers and writers with foreign ideas. According to Paquette, previous accounts that cast Spain as either isolated from, antithetical to, or a slavish imitator of Enlightenment elsewhere all fall short by failing to recognize the agency of Spanish thinkers and writers. This chapter shows us a vibrant community of thinkers participating in 'broader European debates about state power, the value of empire, and its proper administration, political economy, and national character' (55). Emulation and critique emerge as two key modes of engagement. Many in Enlightenment Spain engaged in a creative emulation as they selectively borrowed and adapted principles and techniques of governance from contemporary as well as historical examples. Meanwhile, historiography became a venue for critical engagement with foreign ideas and for the negotiation of geopolitical tensions, as in the case of the Duke of Almodóvar's translation of Abbé Raynal's *Histoire Philosophique et Politique des Établissements et du Commerce des Européens dans les Deux Indes* (1770), which also included its own 'counter-historical narrative' vindicating Spanish imperial enterprises while condemning those of other European states. The second chapter provides a new perspective on eighteenth-century Spanish regalism – a political philosophy emphasizing the pre-eminence of the state, which, in Spain, drew on contemporary foreign ideas as well as Iberian political traditions dating back to the Visigothic period. While regalism is often cast as a philosophy antithetical to the Enlightenment and narrowly focused on Church–state relations, Paquette argues that regalism was much more dynamic and its proponents co-opted the Enlightenment discourse of 'public happiness' as a justification for the Crown's intervention into other aspects of Spanish society beyond the 'jurisdictional clashes between Church and State' (92). Ultimately, Paquette suggests that regalism provides a 'more nuanced conception of Spanish Crown reform than that afforded by enlightened absolutism' because it emphasizes the debts Bourbon reformers owed to Iberian and foreign political discourses (20). Taken together, these two chapters provide a model for a promising new approach to the Iberian Enlightenment as the product of the dynamic interaction of people, ideas and texts from *both* sides of the Pyrenees as well as around the Atlantic.

If the first two chapters were primarily about intellectual life in Spain vis-à-vis Europe, the last two chapters focus on intellectual life on the Atlantic 'imperial periphery' vis-à-vis Spain. While an Atlantic perspective, with attention to often-overlooked, frontier locales is commendable, the findings of these chapters are not

as groundbreaking as the first two. The third chapter examines the themes of population, commerce, slavery and imperial administration in the discourse of reform and governance from the perspective of Madrid-based officials as well as colonial governors in Río de la Plata, Chile, Cuba, Louisiana and Florida. For Paquette, a 'significant discrepancy' existed between the political discourses of reformers and administrators on the imperial periphery, as the latter sought to adapt Madrid's policies to local conditions. It is an important point but more needs to be done with it. For example, fuller discussion of the effects of this discrepancy on policies back in Madrid might help to shed more light on the larger significance of this disjuncture between different communities of political thinkers and policymakers in the Spanish Atlantic. The final chapter recaptures some of the vibrancy of the first half of the book. The discussion centres on the activities of the newly-founded *Consulados* (merchant guilds) and Economic Societies in Buenos Aires, Santiago de Chile and Havana between 1785 and 1810. With an eye towards the independence movements, previous scholarship has characterized the *consulados* as the breeding ground for the political dissent that contributed to the dissolution of the Spanish Empire. Paquette suggests that these institutions actually had a more conservative function. After all, many Madrid-based reformers considered the *consulados* to be a way to placate discontent among Creole merchant and land-owning elites by giving them a role in colonial governance. Indeed, these civil society institutions provided a forum for colonial elites to negotiate and modify the discourses of reform and governance 'within the framework of empire' (150). There is a larger point here about the significance of the conservative Enlightenment. Ultimately, by showing how colonial elites contributed to imperial governance and even collaborated with reformers in Spain through the *Consulados* and Economic Societies, this chapter demonstrates that Enlightenment discourse could be intellectually vibrant without necessarily being subversive.

With this book, we now have an excellent guide which elucidates much of the logic and nuances of Spanish imperial governance. Although perhaps a bit too sophisticated for use in an undergraduate course, this book is perfect for a graduate seminar and provides several valuable insights for new directions and developments in historical scholarship on the Spanish empire, Enlightenment political thought, and the intellectual contours of governance in the Atlantic World.

Matthew James Crawford, *Kent State University*

Robert Parthesius, *Dutch Ships in Tropical Waters: The Development of the Dutch East India Company (VOC) Shipping Network in Asia 1595–1660*, Amsterdam University Press: Amsterdam, 2010; 217 pp., 8 illus., tables, maps, figures, 9789053565179, £19.99 (pbk)

This concise and well-argued book examines the emergence of the sophisticated and flexible shipping network of the Dutch East India Company (*Verenigde Oostindische Compagnie* or VOC) in Asia in the first half of the seventeenth century. It builds upon and fits into a tradition of Dutch historiography, influential since the 1970s, of studying the VOC through the systematic analysis of quantifiable data.