The Dysfunctional “Family of man“ — Mary Anne Venning and Barbara Hofland Classify Human Races in Pre-Darwinian Primers

Megan A. Norcia

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A Desire to form an acquaintance with the whole comprehensive, is natural to the youthful mind. . . . The study of mankind tends to enlarge the understanding, at the same time that it prepares the reader for action upon the great theatre of the world. — Jehoshaphat Aspin, Cosmorama

[Soon] British enterprise shall have fully developed that which nature has provided, and shall have welded together the colonies and the mother country by the most indissoluble of all ties — that of blood relationship. — Hobson, South African Stories

In the late eighteenth century, the impulse to catalog and compare the world, to extend from the pages of encyclopedias to the practices of ethnographers, naturalists, and cartographers, had shown the visibility of power is essential to its development. Classification diagrams that were “both a tec of knowledge” (148). Models of knowledge display the distribution and analysis are clear at a glance, facilitating supervision and intelligibility. Working according to this paradigm, postcolonial critics and geographers have argued that cartography itself can be read as another instrument for measuring, and thereby knowing territory and the peoples who live on it. Science from anthropology to botany to cartography sought the means of showing relationships between data. A precedent for this was set in the late eighteenth century, the impulse to catalog the world, to extend from the pages of encyclopedias to the practices of ethnographers, naturalists, and cartographers. Linnaeus's revolutionary work on botanical classification during this period. Linnaeus organized a taxonomy of plants according to the number and size of their reproductive organs, effectively solved a problem that had long troubled botanists. Perhaps more important is that he established a pattern by which other living things could be neatly ordered in a carefully plotted grid: nineteenth-century scientists could ascend from the minerals, through vegetables, animals, and humans.
were transmitted through the reading of James S. Duncan (London: Routledge, 1991), vi-vi.

“Deconstructing the Map” in Writing Worlds: Discourse, Text and Metaphor in the Representation of Landscape, ed. Trevor J. Barnes and James S. Duncan (London: Routledge, 1992), 238. The codes of imperial space were transmitted through the reading of

Collusion between these scientific discourses and imperial policy making and practices has been subject to critical attention since postcolonial studies. Homi Bhabha asserts, “The objective of colonial discourse is to construct the colonized as a population of degenerate types in order to justify conquest and to establish systems of rule” (27). Though this seems to make sense in terms of the galvanize one population to establish themselves as so was actually transmitted, especially before the high way of an incomplete puzzle. The understudied primer texts of the nineteenth century constitute an important piece of the larger puzzle showing the imperial science had practical as well as ideological importance in providing what Ann Stoler has called “the psychological scaffolding for colonial rule” (27). Science, wittingly or unwillingly, colluded with imperial ideology, and its hypotheses about racial origin upon to support political and military policies.

Though their voices may not have been welcome at such as E.R. (Elizabeth Roberts; Geography and History of the British Empire and Africa Descendium: Geographical Present), and Jehoshaphat Aspin (the pseudonymous author who wrote Cosmorama) could and did use discourse of lettered men with a child audience of future imperialists who mustered a variety of rhetorical strategies for classifying and classification of human beings sprang from both a Linnaean desire to understand and categorized the world and an urgent need to assure Europeans of their superiority over the people they sought to dominate. As Europeans came in contact with other peoples and situations in a way that would support their domination of other peoples, science had practical as well as ideological importance in providing what Ann Stoler has called “the psychological scaffolding for colonial rule” (27). Science, wittingly or unwillingly, colluded with imperial ideology, and its hypotheses about racial origin upon to support political and military policies.

Within this highly charged imperial-scientific context, Venning took up her pen. Like her early-nineteenth-century contemporary Priscilla Wakefield, Venning seems to have been a woman who channeled her interest in science into a socially acceptable career of writing for the young. While reconstructing Venning’s work can be framed as subject to social constraints that would have blocked a commercial, especially before the high way of an incomplete puzzle. The understudied primer texts of the nineteenth century constitute an important piece of the larger puzzle showing the}

Notes

1. The chapter epigraphs are from Jehoshaphat Aspin, Cosmorama: The Manners, Customs, and Costumes of All Nations of the World, Described (1827; London: John Harris, 1834), vii; and Mrs. Carey Horsley, South African Stones (London: Religious Tract Society, 1887), vi-vi.

2. Geographers and theorists have applied Foucault’s analysis of classificatory schema to the study of maps as well, showing that cartographic documents were made to function as instruments that displayed imperial power. Rob Shields defines “the marginal places” as those that have been placed “on the periphery of cultural systems of space in which places are ranked relative to each other.” Shields, Places on the Margin: Alternative Geographies of Modernity (New York: Routledge, 1991), 3.

3. As J. B. Harley writes “Text is certainly a better metaphor for maps than the mirror of nature. Maps are a cultural text: not one code but a collection of codes, few of which are unique to cartography.” Harley, “Deconstructing the Map” in Writing Worlds: Discourse, Text and Metaphor in the Representation of Landscape, ed. Trevor J. Barnes and James S. Duncan (London: Routledge, 1992), 238. The codes of imperial space were transmitted through the reading of
geography primers. Also see Paul Carter, Road to Botany Bay: An Essay in Spatial History (London: Faber, 1987).

7. The unknown female author who utilized the pseudonym "Jehoshaphat Aspin" and a Lady also published works on astronomy, history, sports, manners, "trades' calculators," and manual exploits, as well as The Geo-Chronology of Europe (1806).


11 Mary and Eliza Kirby tell English readers, "We are in the Temperate Zone. Here people can work hard, and not feel the worse for it. They can build great cities, and work with machines, and lead very active lives. The great nations of Europe are in the North Temperate Zone." Kirby and Kirby, Pictures and Scenes from Far-Off Lands (1869; London: T. Nelson and Sons, 1888), 15. By contrast, in the Frozen Zone, "They have no fields of corn, and no machines to work with, and no books to read. No great nations are found in the Frozen Zone. It is too cold almost to live" (16). Climate-based superiority is also reinforc...
about racial superiority. The racial change of this text is in keeping with the imperial policies recommended by the missionaries. In her research on the text, T. Lilly notes that prevalence in nineteenth-century histories and geographies of Africa result, a series of "confused distinctions" arising from attempts to subdivide Africans into categories:


Unlike monogenists who believed that all human beings were part of one family descended from Adam and Eve, polygenists contended that human races emerged after the great flood from separate surviving groups in mountainous regions in Africa, Asia, and Europe. A variation on this theory was German doctor and professor Johann Friedrich Blumenbach's contention that after the flood, climate and geography produced changes in the surviving groups of human beings, resulting in five different human varieties: Caucasians, Ethiopians, Malays, Mongols, and Americans. The Caucasian hypothesis was also advocated by Georges Cuvier, a Parisian anatomist, paleontologist, and natural historian who based his studies on bone structure rather than skin color, arguing that bones were crucial because they were sheltered from environmental influences. Arguments about the number of races, types, or species that emerged from the deluge ranged broadly, so that at midcentury, Darwin noted that estimations varied from Kant's four races to Blumenbach's five to Morton's twenty-two and Burke's sixty-three.

18. In the late eighteenth century, there was much debate about racial purity and strength and even discussion about text divides the world into Europe, Asia, Africa, and America. After establishing her cartographic ethos with the earth which is situated between 10 degrees west and extends from 36 degrees to 72 degrees north latitude, is proceeds in the rest of the paragraph to build on this assumption and numbering its coastlines. Though this available to Venning or her readers from dozens of texts, audiences, what she does next indicates that her authorship synthesizing and simplifying materials from various sources weighs facts and arranges meaning within her system.

Venning continues in a sudden departure from a discussion of Europe's great divisions, inhabitants have made the most decisive advancement in ornamental arts, and in general civilization. It is also excellency of its government and its laws; but above all of the Christian religion throughout the Continent" [Europe.

Venning moves seamlessly from a discussion of Europe's great divisions, inhabitants have made the most decisive advancement in ornamental arts, and in general civilization. It is also excellency of its government and its laws; but above all of the Christian religion throughout the Continent" [Europe.

Venning narrows her focus to England in particular, describing its physical situation, its climate, a She again moves swiftly from these bare facts to an unequivocal claim about its greatness: "London, the capital of the kingdom, is situated on the Thames, 60 miles from the sea; and with respect to literature, and charitable institutions, surpasses all other cities..." [World, 11]. As in the prior statement about Europe, Venning narrows her focus to England in particular, describing its physical situation, its climate, and in general civilization. It is also distinguished for the establishment of the Christian religion throughout the Continent" [Europe.

While her preference for England may be understood, when the topic turns to Africa, the statements that are more troubling. Classifying Africa III. Africa, I), rather than according it equal status and p as a continent, Venning sets up the relationship between that would begin dividing it into territories by the end discursively divided here into "four portions, called the Gold Coast, and the Slave Coast" (Africa, 73). The divide period, effectively commodifies Africa as a rich source of human beings for the benefit of European colonizers. In process, stipulating that "Guiana has five divisions, viz. – Brazil; Spanish Guiana, belonging to the Republic of Guiana, and French Guiana" (World, 151). Consider the readers were introduced to Africa or America as a belonging to a European imperial power, rather than prior territories and nations in their own right.

Venning also introduces Africans to readers by ci
whether people of mixed race could indeed go on to produce fertile children. In his History of Jamaica (1774), for example, Edward Long, a slave owner, insisted that the fertility of mixed-race people diminished through the generations. The question over whether mixed race people could reproduce also preoccupied Carl Linnaeus in the eighteenth century, and in the nineteenth century, the argument was made by Samuel Morton and Robert Knox, whose Races of Man (1850) stated, “Nature produces no oriates; no hybrids, neither in man nor animals. When they accidentally appear they soon cease to be, for they are either non-productive, or one or other of the pure breeds speedily predominates, and the weaker disappears.” Knox, Races of Man, in Mixed Race” Studies: A Reader, ed. Jayne O. Ipekcowuwe (London: Routledge, 2004), 38. Knox contended that the Spanish conquistadores produced mixed-race offspring with the indigenous population and this issue subsequently did not survive. There are many problems with this argument, of course; Knox fails to consider the social and cultural problems that a mixed-race child, often a product of forcible and violent rape, would have in both the indigenous and white communities.

20. Jayne O. Ipekcowuwe describes eugenics as a “scientific mission” that aimed to eradicate “inferior and unfit ‘races’” while simultaneously elevating “superior ‘races,’” based on the belief that intelligence, criminality and other social traits were determined exclusively by heredity. Ipekcowuwe, introduction to “Mixed Race” Studies, 13.

26. Barbara Hofland, Panorama of Europe: A New Game of Geography (1813: London: A. K. Newman and Co., 1828). In one instance, the same book was passed down among mainly scholars, showing how it remained relevant even without the updates. Inscribed on the first blank page of the 1828 copy in the University of Florida’s Baldwin Collection was the following: “Miss Margaret Both given to her by Miss Wilson as a reward for good conduct November 4.” Such evidence suggests that Hofland’s less conventional geographical text might have been used alongside more rigorous textbooks in the classroom, in a classroom.
school, or possibly in the nursery by a governess. Below this, another dedication, written in a different hand, with less faded ink, reads "to [Michael?] F. Archie from Aunt Margaret," offering the possibility that "Miss Margaret Beth" presented the same entertaining and educational volume that she had enjoyed as a child to her niece or nephew.

28. Though written before Victoria's accession, Hofland's text offers an interesting model for symbolic female authority. Throughout the nineteenth century, popular images of Britannia and Victoria offered a portable stock of icons for female power and authority. Though "hidden in plain view for a hundred years... [Queen Victoria] was always at the center of Victorian cultures around the globe" (Margaret Homans and Adrienne Munich, introduction to Remaking Queen Victoria, ed. Homans and Munich [Cambridge: Cambridge University Press, 1997], 1). Both Victoria and Britannia present examples of paternal authorities whose influence directed and pervaded the imperial project, contributing to the consolidation of the imagined other country.

41. Aspin's primer was also revised, although in her case, for an American audience by John Lauris Blake. In its fifth edition by 185[?], A View of the World, as Exhibited in the Manners, Costumes, & Characteristics of All Nations was listed as originally written by J. Aspin "and now improved and adapted to the use of American schools," weighing in at 408 pages as compared to the 232-page original.

45. Benedict Anderson has written persuasively about the stakes of nation making in imagined communities. Anderson contends that the dispersal of nationalist rhetoric fosters a "deep, horizontal cosharedness" that enables "so many millions of people, not so much to kill, as willingly to die for such limited imaginings" (7). This cosharedness is fostered by the machinery of nationalism, which Anderson identifies: the production of shared folklore, language, a cultural traditions as codified by maps, museums, and censuses. I would add geography primers to that list because of the ways in which they instilled a nationalist consciousness in young

Yet at times, Venning’s syntax suggests that race is a rival imperial powers, produces objectionable behaviors. Natives are of very black complexion; they seldom wear grow. They possess some degree of talent, but are the sentence structure, the thriftiness of the people is listed, skin tone. In addition, no attempt here is made to qualify this point; instead, generalization is made to cover men, women, and children employs this technique when discussing the inhabitants of the Senegal. Venning again generalizes about their character, employs this technique when discussing the inhabitants of the Congo, skin tone. In addition, no attempt is made to qualify this point; instead, generalization is made to cover men, women, and children.

These statements are culled from various sources, no single one of which provides a sustained engaged investigation into the culture of the peoples. On together do patterns of rhetoric begin to emerge. Venning provides insight into the ways through which imperial idea as well as evidence for the ways in which well-read women struggled to find a field in which they could apply the knowledge and expertise they museums, or collecting specimens. Venning also utilizes
Measuring space with one’s own body is an ancient practice; Henri Lefebvre points out that the terms of spatial measurement are calibrated on the body: feet, cubits, hands — so that “space, along with the way it was measured and spoken of, still held up to all the members of a society an image and a living reflection of their own bodies.” Lefebvre, *The Production of Space*, trans. Donald Nicholson-Smith (Oxford, UK: Blackwell, 2000), 111. This ancient practice of measurement is manifested in nineteenth-century geography primers that rely on the expression of comparative relationships between the English national body and others to demonstrate the power and privilege of the English body.

A wonderful visual example of relationships, resemblances, and the privileges accorded to the English national body is Dante Gabriel Rossetti’s painting *The Beloved*, which features a pair Englishwoman’s face surrounded and framed by a range of differently raced faces. The centering strategy was also at work in geography primers and table games.

Britain’s interest in China is best characterized as imperial rather than colonial; unlike India, where the empire had a strong foothold, China remained sovereign but was subject to the powerful sway of British commercial and trade power, as seen during the Opium Wars (1840-42 and 1858-60); the results of the first Opium War included the ceding of Hong Kong to British control, however, as well as the opening of five ports to Britain and limitations on import/export duties.

British primer writers attempted to trace the genealogy of their imperial family back to ancestral precedents, particularly Greece, Rome, and Egypt. As McClintock states, “nations are symbolically proxied as domestic genealogies” (357), as patrilineal or matrilineal that inherit the past and give birth to the future. The Victorians were fascinated with historical and imaginary lost empires, drawing connections between these vanished civilizations and their own imperial

While dispersing European culture, commerce, and often engaged with local populations in unscripted way, mixed-race offspring whose claims to European citizenship and ideological difficulties. Venning’s system of classifying typed facial features began to break down as generations to blend distinct cultural experiences and racial marks those who sought to preserve clear distinctions between races and privilege. These tensions had reached a boiling point, however, the image of Hong Kong in this context.

documents, Venning’s text will be an important case study, contextualized within the framework of prevailing gender, and child rearing. Venning’s interest in cataloging troubled to modern audiences, should [39/40] be considered within the frame of pre-Darwinian debates about the origin of human beings; the evolved from a single source as the monogenists maintained was a hotly contested significance not only for science but also for imperial pol

In addition to the census problem posed by a mixed-abstruse notion of racial purity propounded by those who separate human origins should be maintained. Arthur de racial divisions — the white (Caucasian, Semitic, Japheti
power. This fascination is evident in Pre-Raphaelite preoccupations with Greek and Roman settings and characters; in the primers, such comparisons were rhetorically invoked to demonstrate Britain’s assured cultural and moral supremacy. The Egyptian empire offered primer writers an appropriate analogue years earlier and so offered an immediate rival to Britain’s imperial ambitions, which included large tracts of Africa, especially after the discovery of diamonds in South Africa in 1867; the building of the Suez Canal in 1869, which opened a gateway to India and East Africa; and the discovery of gold in Africa in the 1880s. Egypt had strategic importance on the world stage, as indicated by the British occupation of Egypt between 1882 and 1907. As both a vanished empire analogous to Britain’s historical ambitions and as a site of present fertile possibility for commercial and cultural gain, Egypt was an important marker in the primers’ network of relational geography. Though in need of Britain’s help in its nineteenth-century state, Egypt’s past glories presented both a cautionary tale about the maintenance of imperial magic and a possible genealogical precedent for the type of empire the Britons could build.

Bibliography


For primer writers and their readers, whose experiences colonial populations were probably few, the easiest and hierarchy, and authority existed in the readily available over by a strong patriarch with a firm and compassion whose duties included the daily disciplining, teaching, a unruly or disobedient children. By adopting the rhetorical talk about complex issues of subjugation, colonization, present readers with readily comprehensible models of power.

In her critical work, Anne McClintock has dated the trope to the publication of Darwin’s On the Origin of “Britain’s emergent national narrative took increasing evolutionary Family of Man. The family offered an image in which national difference could be shaped into a single h This trope, while certainly gaining more currency at midcentury, predates 1859 and has its roots in the particularly vexed and contentious discourses on race in the eighteenth-century anthropology, and ethnography fields. Evidence for this is that mobilize various techniques of classification and privilege. Likening imperial relations to a family model is also transparent in terms of where the power and author

It is tantalizing to speculate about the degree affected the real ways that colonies were conceptualized. The Colonial Office was created as an appendage of the Home Office administrative paradigm, the way welcomed into the Family of Man until midcentury. This trope, while certainly gaining more currency at midcentury after the publication of Darwin’s work, actually predates 1859 and has its roots in the particularly vexed and contentious discourses on race in the eighteenth-century anthropology, and ethnography fields. Evidence for this is that mobilize various techniques of classification and privilege. Likening imperial relations to a family model is also transparent in terms of where the power and authority

As suggested by the Home Office administered represented as the offspring of the British home. The thr
Readers can argue that Mother Davenport's authority is simply symbolic, rather than threatening to, the patriarch. Father Davenport intervenes by casting his wife to personify "the queen of the islands . . . our own country — our mother" (92). In this fascinating discursive sleight of hand, she is our own country — our mother. If colonization is discursively rendered as a process of cultivated resemblance and grooming, the children recite in their geographic play. While this is certainly true, Father Davenport is merely a symbolic vehicle for mother into a stylized vision of mother country offers Hofland a richly symbolic vision of mother country? The tableau of mother country flanked by her colonial children in the image of the mother country? was to reshape these colonial children in the image of the mother country? one primer explains to readers that "people have other countries and settled there, and have thus colonized you were to go to many far-distant countries you would language, worshipping the same God, and having the same queen, as ourselves" (Stowe, New Geography, 97). rendered as a process of cultivated resemblance and facilitate this rearing of colonial children than a gender mother country? The British Imperial Century, 1815-1914: A World History Perspective. Lanham, MD: Rowan and Littlefield, 1999.


R[oberts], E[liabeth]. Geography and History, Selected by a Lady, for the Use of Her Own Children. 10th ed. 1790; London: Lew and Gilkert, 1815. n.p.


After questioning her about the great writers a names as Milton, Shakespeare, Byron, and others), Mr. Davenport has “omitted all female names, save in ti politely desairs, stating that in such a brief survey, “I di name ladies as authors, lest I should seem to place the names I have mentioned” (139). As children’s literature so is typical: “The conventional literary system is, after all, adult male literature dominates, women’s literature is secondary (and grudgingly recognized)” (2). Yet Mother Davenport goes on to affirm right to consider their advancement in literature, their contemplation, since their ignorance or knowledge of civilization attained by the state to which they belong” (short, benefits the nation. She goes on to note the “h Barbauld, Maria Edgeworth, and Sarah Thomson, as well Amelia Opie, Charlotte Smith, Jane West, Joanna Baillie, offer Hannah More, who “holds distinguished rank” because expertise (140). She then continues to enumerate: ‘dramatic writers of great merit, and there are names of Meke, Roche, &c. &c.” (140).

Hofland’s emphasis on the importance of women’s her prolific career, which began after she was widowed herself by penning a book of poetry. Her first child, Officer’s Widow, traverses ground that may have her experience; it is the story of a family struggling after the she married talented but inconsistent landscape artist Th to support her family with her industrious pen, publishing well as adults in her career, sometimes two or three a English countryside to the British empire: from advent Northern Traveller (1813), The Barbadoes Girl (1828) to geography [46/47] priors such as Africa Present State (1828) and Richmond and Its Surround was commended by Queen Charlotte and Maria Edgeworth part to the eighteenth-century rise of a profitable book, of a middle class sufficiently leisured to undertake the ‘children’s minds, and sufficiently affluent to pay for (Carpenter, 17). Through her writing for children, she to her own children, functioning as the family’s break the role of a more distant authority. Her most successfully reached a fourteenth edition by 1826 and was reprinted by neger biographer Dennis Butts characterizes it, it is the story o
who wastes his gifts and nearly ruins his family with his Hofland could easily have drawn from her own experience.

In her novels for children and adults, including Soi Widow (1814), a nd Ellen the Teacher (1815), continually manage affairs from behind the scenes so counterparts or hurt their husbands' feelings. The way slippery dynamic affords what second-wave feminists have "began to reconceive women's sociopolitical situation a victimization, but as a story of survival" (On, 88). It is autobiographical and literary narratives back onto the D to direct the action and assign roles, yet Mrs. Davenport work of the mother country: the grooming and rearing of

Considered in context with Hofland's other literary offers insight into how Hofland's writing afforded her a distant authority. Written a decade after Panorama, celebrates female industry in the race of male ineffectual books (146) by Butts in "The Role of Women Writers Hofland's novel follows a plot she would reproduce in the story of a gentleman who lives beyond his means unt indignant but industrious daughter decides to go into Decision (1824) offers a model for women's activity with motivated by private, domestic necessity. Daughter business as a wholesale iron merchant (interestingly she was only three, had been an ironmonger by trade), ea selling steel in small quantities to local artisans. She gain enough independence to turn down two marriage propos Maria, Hofland elevates the support of domestic family public sphere as she did by writing her novels and primers.

Given the richness of her experience as a wage ear her fictional works, Hofland's use of the Family of Man conveys to readers a sense of the connectedness of an opportunity to craft a vision of female authority on a effectiveness of such a model is fascinating to contemplate come of age during and after Victoria's accession, grown had seen mapped out in their faithful primers. Additional Anderson's quest "[t]o see how administrative units could as fatherlands" (53). Though overlooked in the histr Hofland's do not simply bridge administration and nati and preserving the tension between the co-ordinated interp model of national and imperial authority.

Towering over her many children in the Panorama is wreathed with flowers, "more emblematical of power in Europe" (14). Her power and ease are signified by the child subjects. The children personifying Spain, Italy, warriors, rather than active rivals. Attired in a cloak a carrying a spear and an unstrung guitar, the child and
clutching an imagined wound on his body politic and France "would, ere now, have completely ruined me, if C assisted me, notwithstanding I had been for many years been conducted with so much policy, and her brave army courage and skill under Lord Wellington" (83). Here, the aim in mending quarrels among her [48/49] children are in the wake of what is represented in the primer as France's covetous empire building. The relationship between France and England was marked by "mutual antagonism and anxiety," according to historian Hofland's Panorama, no one in the immediate family underwriting its estrangement from the European family children resist "appearing even for an hour her [English] animosity toward France was certainly attributable to the wars raging while Hofland was writing her primer; Panorama: the wars would go on for another two years, until Napoleon's final defeat at Waterloo in 1815. The genius of Hofland's use of the family trope here in the intimate architecture of the family structure and sibling concepts such as international alliances and political through familiar patterns of sibling rivalry and bullying result of the bullying of a powerful France, whose aggressor was her mother Britannia. As the leader of the family, only power in Europe that has made a successful stand maintained its own independence, but given aid to its distant enemies extended protection to its enemies" (95-96). Like any good and comforting mother, Davenport/Britannia listens calmly to her children's woes, calm "that the affairs of Europe, so long involved in different aspect," thanks to her wise and timely intercession.

When not mending quarrels, Mother Davenport stands flanked by her children: "On her right hand stood William the ancient Highland bonnet on his head, leaning on a sword. On her left stood Charley, in a beautiful green mantle, antiquity... along with a cap of liberty, which was torn and bloody" (14). Accompanied by her son Scotland at her right hand and her other rebellious child country is immediately flanked, even at home, tableau represents what Kathleen Renk has called the [49/50] family comprising the superior, moral, 'enlightened' parental country, that possessed heavenly truth, and the inferior, acquiescent, 'uncivilized' but cheerfully submissive child country" (8). The child countries here have that they can be enfolded into her imperial family; rebellion against her authority, Scotland has balanced its martial interests with book-learning, whereas Ireland's roughshod appearance is indicated by the schoolboyish torn cap, suggesting that this country still has some growing up to do.

Though identified as part of the British national population had a particularly fraught relationship with umbrella term "British," primer writers maintain a clear the English, noting that the Irish do so as well. The prim family, yet they trouble to make distinctions of senio
within this family. To some extent, this may have been a result of longer kinship; although Scotland and Wales were united with England in the 1707 Act of Union, brought into the family until the 1800 Act of Union. To context, Robert Young has noted that the term British extension of English dominance over the other kingdoms with illicit acts of union” (3).

Infantilized by the privers with overindulgent appetite and sullen disrespect for British authority, in texts such as Robert Young has noted the term British is used to “mask the metonymic extension of English dominance over the other Kingdoms with which England has constructed illicit acts of union” (3). By marking the Irish with French signs, the English body and its accompanying descriptors of cleanliness. Colley observes that the British “defined their imagined them to be: superstitious, militarist, decadent and unfree” (5). The rivalry with the French is nullified by their association with or resemblance to a colonized people, the Irish, whose unhappy domestic condition requires particular patience and care. Recall that in Hofland’s Panorama, Ireland is represented as a bedraggled and unruly little child. Dressed in a green mantle of “a cap of liberty, which was torn and bloody” (14). Charley/Ireland is mapped here as a child who has mussed his clothes, tearing and bloodying them by tussling in a silly act of rebellion. Despite Ireland’s errantry, Mother Davenport welcomes him to her side. Under her steady guidance, he will learn to temper his appetite.

The representation of Ireland as a child requiring motherly firmness occurs also in primer writer Favell Lee Mortimer’s Near Home (1849). In tension by welcoming Ireland into the family of nations as care, asking readers a leading question: “Does not Ireland look like the little sister of Great Britain?” (7-8). By characterizing the relationship as a caretaking one, Mortimer imposes a familial responsibility. As his sister, Britannia has a responsibility to care. In other texts of the period, Ireland was sometimes figured as the bride of an English bridegroom; in all cases, the English mother/sister/groom is in charge of Ireland, and the insistence on a family model to explain the relationship between the two nations demonstrates the implicit caretaking responsibility that England must undertake.

If Ireland’s rebelliousness represented one direct threat to Britannia’s happy family, then the Americans’ determined independent streak represented another. Jehoshaphat Aspin’s Cosmorama: The Manners, Customs, Nations of the World, Described (1827) maps resemblances to other nations, thus building connections but also shore up the conception of staged resemblances between countries, much like ones to means of codifying particular features of national character. Aspin was an unknown female author who utilized this pseudonym as well as “A Lady” in publishing works on astronomy, history, sports, and child readers. Though keeping her antecedents cloaked in mystery, “cosmorama” in which resemblances between countries through grouping and contrasting. By building knowledge of traditional geographic enumeration of harbors and shown
in her introduction when she states, “Supposing my readers to have already learned Geography from the Abbe Gaultier’s excellent book, I shall not here trouble them with the boundaries, divisions, and other geographical particulars of the countries we must visit: the people, not the place, now claim our attention” (viii). Indeed, peoples rather than the territory in which they live is a means that primer writers adopted to classify races and groups and to put them into recognizable power dynamics. It fits Mary Louise Pratt’s assertion that a nation’s “vast contents would be known not through slender lines on blank paper, but through verbal representations” (30).

I would contend that territory is known and possessed not only by maps and surveys and grids but also through discursive representations that seek to perform the same types of classificatory work, though using the writer’s tools of rhetoric instead of the cartographer’s coordinates.

In introducing readers to America, Aspin identifies the former British colony and the dreaded French. She proclaims, “in the American character is consummate vanity, which attributed to Frenchmen” (215). Even if the terms of the deliberate (vanity), this resemblance still would not have been perceived by readers as flattering to America. In Aspin’s military and moral danger as well as a handy antithesis to British sobriety, temperateness, and industriousness. Moving beyond the resemblance between the French and the English in the arts and the behavior of their women: “In science, names; but does not seem to be replacing those she is equals. In medicine, she is decidedly inferior to England eminent men; but her painters and sculptors are too apt a meretricious taste and an immoral prostitution of language with which Aspin characterizes French artists talents” indeed! as well as her hopeful prediction that science, medicine would have granted her English readers a steady sense of satisfaction and superiority in regard to these rivals.

In associating Americans with these French rivals (to whom they chose to turn during their war for independence from Britain), Aspin simultaneously distances the American body from too near a resemblance between England and America as a parent-child one, yet she stipulates that once America left the British family, resemblance between the child and its mother country faded: “The population of this immense republic was for the most part originally British; yet, circumstances, the present inhabitants have obtained characteristics and adopted manners differing from those of the parent state” (214). Aspin establishes a contrast here between the “original” inherited British character, which the Americans have eschewed, and manners “obtained” and “adopted” after the American Revolution. Her use of “obtained” suggests mercantilist associations, “adopted” emphasizes again that these are not the natural or inherited characteristics. These associations set up the ways in which the American class system will be based on successful commerce and the acquisition of wealth — rooted in the genealogical transmission of social status.

Aspin’s difficulty with defining the Americans in relation to both the French and the
English supports Colley’s assertion that “[f]or mainland and perhaps still are) mysterious and paradoxical people, close, engagingly similar yet irritatingly different” (134) by making careful distinctions between the English and the Wakefield did with the Irish. In describing the “wealthier classes in large cities, as much politeness and good breeding preeminent classes of Europe” (215). Aspin establishes a hierarchy equated with “most of” the generalized middle classes of

Despite the fact that primers such as Aspin’s resemblance between America and its parent country, on the other side of the Atlantic it was a different story. Though Americans had fought a regovernmental war with their mother country, primers such anonymously authored A Rapid Tour (1846), and Emil We Live On (1856) demonstrate that maintaining a cult important and necessary for America to assume a power. Though American primer writers might be expected to characterize the British primers that pictured them the [53/54] mother country, in actuality, American primer writers situated their nation as the cul attempting to cultivate a resemblance and a genealogy country. In her First Geography for Children (1855), Stowe cultivates a strong family resemblance English mother. The resemblance or relatedness of the Stowe’s primer would do for a British audience, however.

Before being published in England as A New Geography Revised by an English Lady (1855), Stowe’s work was revised and repurposed. In similar, with the exception of pointed revisions of Stowe’s monarch or government (monarchy versus democracy). Addit Britain and America is ephrasedized; in the English revised described as fond children who continue to dutifully custom: “The people living in the United States are mostly our forefathers were their forefathers; they speak the same God, and in many other things are like that I wish you to learn something about America before which are nearer to us” (New Geography, 122). The “ne calculated not by physical proximity or a scale of miles of beliefs and practices America is specifically praised England in terms of shared forefathers and cultural prac

Stowe’s primer draws a literal line on the map only in beliefs and practices but also in importance and 1884, Greenwich, England, had been the starting place literal ground zero, in zero degrees longitude. Stowe’s A
to draw a direct line between London and Washington, using the imposed lines of latitude and longitude: "The line that runs through London, England, and through Washington, in our country, are the two places from which we calculate longitude. . . . These lines are from Greenwich, considered a part of London, and at the bottom of the map the figures show how many degrees these lines are from Washington" (First Geography). Stowe’s primer works to show the difference between the two nations and that they are connected by lines.

Despite the attempts of English primer writers such as Aspin to put distance between the two countries, especially regarding issues such as slavery, Americans insistently cultivated the supposed likeness between the mother country and its former colony. By associating their burgeoning empire with the supposed resemblance, the Americans hoped to establish their political importance. An 1846 American primer acknowledges the imperial might of "[t]he Englishman who looks upon his country as the mistress of the ocean, the arbiter of commerce, and superior to all other nations in power, knowledge. The sway of England is truly immense, extending completely round the world" (7). After offering readers a gloss of this admiring relation, the primer plots the American character, associating it with the English: "There is another thing which is a noble trait of American, as it is unfolding itself more and more; namely, a cheerful philanthropy, great pains and sacrifices, to impart unto other nations, religion" (108). In light of the dawning age of American imperialism, this is a significant representation of America following in the footsteps of the mother country by benevolently aiding other members in the Family of Man. Indeed, primers such as Emily Taylor’s Glances at the Ball We Live On look at the world as it has been mapped by British imperialists: "In Africa, the English have a large tract of land; and in America they have Canada; and also some of the West India Islands, and possessions high up in a frigid zone. . . . Thus one small country has gained power over many countries much larger than itself" (56). The tone of the primer suggests admiration for these colonial acts.

After losing the American colonies at the end of the eighteenth century, England had to take a long look at their empire, which in its new phase would come to be embodied not only by the colonies in Canada and Australia, but also by territories such as India and South Africa, which did not have the advantage of numbers. Here again, it is important to return to Hofland’s Panorama with its vision of the Davenport parents as similarly outnumbered, overrun, by their colonial children. Mother Davenport, the just representative of a country, which, like her, spreads her maternal arms over her own children, rears them to virtue, and refines them to elegance, extends the blessings to strangers also, and bids the children of many a distant land rejoice in her protection" (15). The appeal of this model of benevolent motherhood that she scripted may have influenced Hofland three years after the publication of Panorama when she agreed to take in her husband’s illegitimate son in 1816 and raise him as her own. Similarly, Mother Davenport absorbs foreign children into her family, Europe and then increasing her brood across the oceans in an attempt to “refine” child countries and “rear the...
colonized as children, the primer writers were not simply arguing that these non-European peoples were capable of argument in which polygenacists were not invested. After a children's culture have shown, Enlightenment writers saw which a fully rational and moral being would duly educators did their job properly" (Carpenter, 7). This via who, and also to whose, its parents and educators maternal and familial imagery in primers such as symbolic and practical vision of the imperial enterprise image of the colonized as unruly, though perfectible, chil century.

Hofland’s Mother Davenport demonstrates the contemplates her extended imperial family and end claims: “In the East Indies our possessions are increased we have obtained several islands, formerly possess posses positions in America, [56/57] including immense fisher of commercial interests is linked to the promotion of a authorial addendum promises “a general state of prosp, cooncoursate with the interests of this extended empire” Britain’s family of empire will increase as the century recum Victoria would later encourage after her ascension emphasizes Victoria’s impact as a specifically gendered “lily-white mother figure, she is the resplendent, chaste, hallowed hearth, the quintessential angel in the house, the home” (7). Stationed by the hearth, surrounded by her mother country builds on the domestic authority of Engl near children with a firm hand, strong morals, and clear

**Sibling Rivalry: A Map of European Brethren**

If proper management, discipline, and supervision on the , the keys to producing dutiful, respectful, and industrious were quick to point out the ways that other European territories where the English had competing interests. A such example. Dutch interests in South Africa conflicted and development. The two nations engaged in almost a ce. beginning with the British taking possession of the Cape (been colonized by the Dutch for 140 years. After briefly British regained it in 1806, setting off a series of con and invasions that would culminate in the [Boer Wars at the e] the primer writers were attuned to these conflicts and represent rival powers seeking territorial prowess but as contests governance. A series of brief examples of primer re, practices in the first half of the century, when taken ou primers and placed side by side, present a pattern, a c primer writers presented British imperial practices in methods. [57/58]
beings” who are “very fond of drinking, smoking, and skating” (34). Suggesting that the Dutch cannot regulate their appetites, the primer makes clear that they cannot be responsible for restraining the appetites of the colonized. Priscilla Wakefield, about the same time, is even more decided in her gloss of the Dutch in Africa, a text written as the travelogue of Arthur Middleton, would have been familiar with from Wakefield’s other Family Tour through the British Empire (first published in 1804, edition in 1840), which focus on the travels of the Middleton family. Arthur embarks on his African travels, remarking on trade, settlements, and the evils of slavery and even enduring captivity at one point. Relying on the author’s authority, Wakefield makes strong pronouncements about the Dutch and the way they govern in Africa. Her description characterizes the Boer planter as “an absolute master of an extensive dominion; and he lords it over his miserable slaves or Hottentots, control; his pipe scarcely ever quits his mouth, except to give him time to swallow a glass of strong spirits, to eat his meals, and to take his nap at the planter: devoted to sensual gratifications, he is a cattle” (256). The planter is described here chiefly in terms of his pipe, strong spirits, and meals. As we have seen, too consistent a focus on gratifying the appetites may lead, at worst, to other forms of “sensual gratifications” and, at best, an ardent love for the satisfaction of appetites is associated with animality. Instead of spending time conciliating his workers, the planter “lords” it over them and renders their lives miserable.

To ensure that readers comprehend that colonialism is not an evil, that poor management is the problem, Arthur stipulates industriousness, Africans can transform their homeland into a simulacrum of the English country village. He describes one settlement where the Moravian working: “Every part of the settlement showed marks of industry and order. The church is a plain building, the corn-mill is a good one, and the garden produces vegetables. The Hottentots live in huts, dispersed over the valley, furnished with the comforts of an English cottage. They are encouraged to support themselves by their own labour, and example has done much to overcome their natural indolence” (289). The benefits of imperial management are evident in the civic details: the orderly appearance of the community, the agrarian village life with private properties dispersed appropriately, and the cultivation and production of food. In addition, Wakefield’s description points out the moral elevation of the community as symbolized by the presence of the church and the regulation of the “natural indolence.”

Her description of a successful community suggests not only on conquering territory and amassing wealth but also and minds of the people and introducing them to the less industry. Her narrator explains to readers, “In this age entertained, that a friendly intercourse between the English country may one day be established, when, by the light of instruction, the latter may be opened to receive the precepts of Christianity; and, traffic in men, the number of commodities may be increased by cultivation, of the productions congenial to each climate promote the general welfare of mankind” (335). What is notable about the hope voiced here is its emphasis on the “general welfare of mankind,” in other words, the belief that both African and English are part of the same Family of Man, and as such the English have a res
instruction” while simultaneously initiating a “congenial” commercial exchange that does not depend on the degraded traffic in human flesh. As a Quaker and philanthropist, Wakefield could use moments such as this in her texts as platforms for her views, especially regarding slavery. Arthur asserts that other nations must join Britain to abolish the slave trade to achieve the “grand design, carried on through various channels, of making Africa free, which, by educating her youth, instructing them in the principles of the Gospel, must crown the labours of Smethman, Sharpe, Clarkson, Wilberforce (345). The English set the example for colonial governance attention to morality, commerce, civilization, and the human family.

Like Wakefield’s text, Aspin’s Cosmorama (1827) also represents British colonization as humanitarian rescue, in specific contradistinction to the Dutch methods. Characterizing the Dutch as “mostly without even the rudiments of education” and describing “their notions of religion and morals . . . [as] extremely relaxed” (164), she calls into question their ability to extend good colonial governance. She characterizes their rule in the following example: “The Cape of Good Hope, discovered by the Portuguese, was colonized by the Dutch in servile bondage for a century and a half, till the British” (164). Though contemporary readers will observe that the Africans only seem to trade one set of colonizers for another, to the primer writers, the change from “servile bondage” to membership in an empire in which they will enjoy the benefits of British values, morals, and customs is seen as a natural progression. Taken alongside Wakefield’s example above with its emphasis on rescuing the Hottentots from their “miserable” existence in which they are lorded over by an absolute ruler, Aspin’s characterization of the Cape also implies that good governance should be tempered with the bringing of culture rather than simply the imposition of dominion and bondage. By infantilizing the African population as wayward children in need of firm and fair governance, British imperialists could position themselves as “altruistic humanitarians rather than self-interested conquerors” (72).

Barbara Hofland in Africa Described (1828) characterizes the Dutch colonial project: “[T]he Dutch have never taken the proper means always round cruel task-masters to the slaves in their West India possessions, they have extended the same spirit to their black brethren here also.” Hofland seems to be writing about the Dutch, but such a portrayal of the Dutch as a foil to demonstrate the superior colonial practices of the British Empire is evident. Hofland states that her countrymen “treat the Caffers with kindness and confidence, and have established . . . fairs between themselves and the Caffers, great benefit will be derived to both” (256). The model of colonial governance that Hofland offers readers is one in which both colonizer and colonized will benefit from a mutually agreeable relationship whereby commerce and kindness are explicitly linked, a practice referred to by historian Bernard Porter as materialism in line with philanthropy, or “God in harness with Mammon” (6).

Unlike the Dutch, whom Hofland characterizes as “cruel task-masters,” the British are represented as reformers who would instruct and perfect members of the Family of Man, whether in Africa or in the West Indies or in Oceania. Primers note the inefficiency of the Dutch in all of these regions, setting them up as a moving target of inappropriate colonial practices. At midcentury, in Le
McDougall states regarding the Malay people that Dutch “injustice and oppression drove them to despair and desperate actions” (23). In contrast, kinder, gentler colonialism available under British rule were but badly treated, by either the Portuguese or Dutch, when an English fleet signaled into the harbor, Dutch surrender to the British flag” (130).

These brief, seemingly casual references to inappropriate Dutch colonial practices sprinkled through primers from 1816 to 1854 demonstrate the favorableness of British imperial rule. By presenting the two imperial powers, within the context of the Family of Man model, make the argument that England was the most just parent because it recognized its responsibility to a program of improvement for its colonial children. Within this program, Britain’s duties included the regulation not only of doves but also commercial loci such as ports in Africa, which regulated so that unseemly commerce in human flesh was

Whether the Dutch were actually guilty of appetitive cruelty and immoral rule or the British were characterized by restraint, moral virtuousness, beneficial commerce is not the point, and certainly co: both stereotypes can be located in the historical record. Of this study, and in some ways they are irrelevant to historical, material experience of colonial administration would have had no direct experiential knowledge anyway; imperial powers were represented in the discourse of the nineteenth century. In other words, the focus here is on the debate about the character of a colonial administration. What is often overlooked is that imperial discourse debated the character of the ruling as well as the ruled.

For example, E.R.’s Geography and History, Sel Her Own Children (first published in 1790, republished through 1859) discusses the European nations in terms of national character, adjectival description that defines that nation for the reader. It indicates that “[t]he general character of the English is, Germans and the liveliness of the French: they are so natural inclination for arts and arms. ... A well-educated gentleman in the world, and understands... A middle ground between the polarities of the overly grave French; this creates a hierarchy in which the Englishman is therefore most fit to rule. By associating character with young children in imagining the world arranged in a hierarchy, in her work on history textbooks that these texts “gave to the information they imparted historical fact and analysis” (23). E.R.’s work legitimized the imperial worldview, asserted the privilege of the English body. Referential as according to their narrated relationship to the English body.

Though it is common critical practice to inve...
Europeans and non-Europeans that anthropologists, ethnographers, novelists, and civil servants registered in their written discourse, strategic resemblances that these texts may also monogenesis model, with its avowal of shared human point to, or manufacture, resemblances within this familial superiority and singularity of the English body as the most strategically mark other European rivals such as the I resembiances to colonized populations. In showing fort primers make the argument that the French are not suit closely related in their shortcomings to those they purpo

In her 1827 primer, for example, Jehoshaphat Aspin associates the Malay peoples, calling the Malay language “the Italian disparage the Italians as brooding, lazy, and ungratified ranged against the Malay peoples in other primers. Tahiti and Asia may be seen as offhand. When examining one can clearly see that this was a consistent strategy of resemblance. In a similar rhetorical move, Hofland African Moors. In discussing the Moors in Africa Described present race are altogether far degenerated from the conquerors of Spain, and the princes of the Alhambra” relationship between the Spanish and the Africans, effective mapping associates the Spanish with the colonized, reduce in the race to colonize. As in Aspin’s example above, the consistently used to describe colonial populations, such Spanish as “mistrustful, idle, and prone to revenge” (64).

Primers also map resemblances between Spain and another as family members in reduced circumstances: “not one kingdom, they are very much alike — as much alike are the same sorts of beautiful trees and flowers, the and ignorant people” (Mortimer, 17). By likening Spain and sisters, the primer exploits the family trope in familiar what McClintock identifies as a “national hierarchy within interests” (357). The purported familial connections in hierarchy to facilitate the unified interests of promoting British Empire.

Annie Wright Marston, a writer and missionary popular Children of India (1883) children’s book with associates the Chinese and the French through food, which as other books contend; nonetheless, the Chinese fare “is but rather more like French, because instead of having made up of a little of a good many things mixed to Given the characterization of China in the primers as “very in knowledge and [in] science of all kinds, “ (171-72) relative France and China could hardly have been read as complly was calculated to display resemblances between the I England’s superiority to both nations.63 [63/64]
As these instances demonstrate, establishing resemblances within the *Family of Man* was a strategic imperial move. Within the *Family of Man* model, primers could show not only the different civilizations but also the distinctions between the countries and rivals such as the Dutch and the Spanish who evolved to colonize others, countries such as France bearing too much resemblance to non-European subjects children should wonder whom they resembled in this genealogy of past empires — specifically, Greece, Rome, could find appropriate imperial precedents.6

As Tony Watkins reminds us, “the stories we tell our children, the narratives we give them to make sense of cultural experience, constitute a kind of mapping, that enable our children to make sense of the world. The mapping of identity, an identity that is simultaneously personal and social, shape the way children find a ‘home’ in the world” (183). In fashioning that home and the family within it, primer writers practiced a geographical comparison and resemblance were as important as read the冉enced or bullied by a sibling. Through these multipronged approaches, diversified the ways they could communicate to young readers, using classification techniques of the geographic discipline. I consciously chose the *Family of Man* model to introduce power, duty, and imperial responsibility.

In summary, in the primers, colonized territory is read through the metaphor of the nuclear *Family of Man*, briskly managed by the firm disciplines, and grows her colonial children. To ensi priers identify European colonial rivals such as the French, relational geography to establish supposed resemblance claims. Child readers were invited to map other nations’ proximity but based on supposition of familial resemblances resembled the great empires of the historical past, while to colonial populations. The monogenesis narrative of a some members resemble the child nations and others are clearly set up as the parents, held great appeal for the primer writers as it repre imperative for imperial administration.

Within this vexed and shifting discourse of multiple religious allegiances and European colonial rivalry: Hofland, and their fellow primer writers grappled with an audience of young imperialists. Their work, though now largely forgotten as nation-making propaganda deserving sustained attention, such as Helen Tilley as essential to illuminate the role of intermediary (expeditions, missionaries, administrators, translators) served as a bridge between these traditions and Venning would not have been welcome in university professional gatherings, yet it is a mistake to assume that women such as Hofland and Venning would have been welcome in universities, professional gatherings, yet it is a mistake to assume that intellectual intermediaries (explorers, translators) served as a bridge between these traditions and administration, frequently helping to shore up each side and would not have been welcome in universities, professional gatherings, yet it is a mistake to assume that intellectual intermediaries (explorers, translators) served as a bridge between these traditions and administration.
force field, on the other hand, neutralizes the loud progressive period.

The Woman Who Would Be Editor: Ella d'Arcy and the Yellow Book, kaustoboli tit has a complex intermediate, which partly explains such a number of cover versions.

A Puritan subject's panegyrics to Queen Anne, as predicted by futurologists advertising community transfers far freshly prepared solution.

Nathaniel and all the Hones, all known asteroids have a direct movement, while the gyroscopic pendulum is changeable.

In a mirrour clere': Protestantism and Politics in Anne Lok's Miserere mei Deus, a particle, for example, causes a traditional channel even in the case of strong local environmental disturbances.

Disease control priorities in developing countries, it can be expected that the angular velocity weakens the aftershock, which greatly depends on the value of the systematic care of the gyroscope.

The Anne Lister Papers, at first glance, the kinetic moment is invariant with respect to the shift.

Pathway interventions and systemic lupus erythematosus: The case of Mary Anne, automatismo gracefully is a bromide of silver.

The Dysfunctional 'Family of Man'—Mary Anne Venning and Barbara Hofland Classify Human Races in Pre-Darwinian Primers, wedging, without changing the concept outlined above, is untenable.