

Ernest Jovy and Georges Saintville in 1936. Lesaulnier also provides a thorough introduction to the life and activities of Saint-Gilles. His detailed annotations primarily correspond to five objectives: to provide brief biographical introductions to the various figures referenced in the *Journal* and other writings; to present marginal notes or other features found in source materials; to direct the reader to relevant primary or secondary texts; to clarify the historical or linguistic context for certain passages; and to point out specific corrections to the 1936 edition. This critical apparatus makes accessible texts that are dense with references to people and technical language that would not be known to most modern readers.

In sum, Lesaulnier's edition constitutes an indispensable volume for scholars and students of mid-seventeenth-century disputes involving Jansenism and Port-Royal. Along with its value as a research tool, it would be an ideal companion to graduate courses on the *Provinciales* or controversies related to the figure of Antoine Arnauld.

Luc Foisneau, ed. *Dictionnaire des philosophes français du XVII^e siècle: Acteurs et réseaux du savoir*. Paris: Classiques Garnier, 2021. 2100 pp. 89.60€. Review by EREC R. KOCH, THE GRADUATE CENTER, THE CITY UNIVERSITY OF NEW YORK.

This important work follows in the wake of the 2008 publication of the two-volume English language *Dictionary of Seventeenth-Century French Philosophers*. At first glance, the *Dictionnaire des philosophes français du XVII^e siècle: Acteurs et réseaux du savoir* would seem to cover the same ground in French—the contributors, Luc Foisneau's preface, and many of the bio-bibliographic entries are largely the same—but there have been several important additions. First, as the second half of the new title indicates, the current dictionary allows us to investigate not just individual figures but networks of thinkers. Second, thematic essays and other new features allow us to build a more synthetic sense of the intellectual history of seventeenth-century France. Third, the 109 new entries provide a more robust representation of the intellectual, political, and cultural spectrum of the time.

The greatest challenges confronting a dictionary or encyclopedia of philosophy are establishing sound chronological, disciplinary, and

geographical boundaries. Terrence Cave has argued that we find more intellectual continuity mid-century to mid-century, at least during the early modern period, but century starts and endings are the default. As a result, this dictionary spans a heterogeneous collection of philosophers, thinkers, and writers from Pierre Charron, whose Montaignian *De la sagesse* was published in 1601, to Pierre Bayle, whose writings represent the early stirrings of the Enlightenment. As for geographical boundaries, the dictionary relies on a definition of French national identity that is generous and includes, for example, Wilhelm Homberg, who, born in Indonesia, was ethnically German but settled in France. Similarly David Hume—no, not *that* David Hume!—, a minor Scottish theologian who wrote in French and settled in France, is included, as are significant Huguenot writers and thinkers in exile. This definition of national identity also means that Thomas Hobbes is not included in the work, although he was an important respondent to Descartes and interlocutor of Mersenne and others during his exile in Paris after the English revolution. In an age in which philosophy and knowledge work in general were international undertakings, the geographic exclusions are unfortunate but necessary. There is, however, some recuperation of non-French thinkers who had an impact on their French counterparts in the extensive and detailed historical index of the dictionary. Finally, it is also the case that, in the seventeenth century, there was considerable overlap among now autonomous disciplines including theology, medicine, natural science, and literature. The net is cast wide, and the dictionary includes entries on vital and diverse cultural figures such as Richard Simon, Nicolas Boileau-Despréaux and Théophraste Renaudot, figures who do not normally find a place in histories of philosophy. This broader spectrum not only demonstrates the mutual imbrication of disciplines that, since modernity, have been separated, but it also establishes a vital cultural context for the profiled writers, thinkers, and political figures.

The format of the entries is *l'homme et l'oeuvre*, bio-bibliography, followed by some analysis of principal currents of thought and detailed bibliographies. The dictionary is a helpful starting point for research on individual thinkers, and cross-referencing entries by networks and keywords helps to fold each into larger questions and problematics; the list of contemporary thinkers in each entry does the same. Many

of the 109 new entries profile significant cultural and literary figures (Bourdaloue, Villedieu, Lafayette, La Mesnardière, for example) who certainly merit a place in this broad-based dictionary; secondary figures in natural philosophy and medicine (Nicolas Abraham de la Framboisière, for example); and political figures, as both theoreticians and as practitioners of power (Colbert and Rohan, for example). New entries also include some anonymous works of significance—clandestine, of course—such as the scandalous *L'Anti-bigot ou le faux dévotieux* that seems to have inspired Mersenne's response in *L'Impiété des déistes, athées et libertins de ce temps*. Of the remaining 585 entries of the English edition, many have been revised.

Besides the appeal to always elusive completeness, the presence of the new entries is important for two reasons: one, to frame and contextualize other entries, and two, to fulfill the promise of network creation. An important example of the former is Alain Fabre's new entry on Colbert, whose efforts to centralize power by control of production and finance also extended to control of knowledge work by the creation of disciplinary royal academies, a system of subsidies for thinkers and writers (*mécénat d'Etat*), and heightened royal control of publishing. Clearly accounting for that deployment of power is important to understanding the efforts of the profiled intellectuals in the second half of the seventeenth century. For the second point, Valentin Conrart provides a telling case: the long-term secretary of the *Académie française*, he was hardly published himself, but he maintained considerable importance within intellectual networks as a highly effective combination of public relations trouble-shooter, literary agent, and acquisitions editor. Another example is Jacques Grandami, on his own a minor figure, but his inclusion helps to fill out the Descartes-Mersenne-Huygens et al. physics and cosmology network.

If a dictionary of philosophy aims to offer a robust enumeration of thinkers, it will also want to create a sense of the synthetic whole or wholes usually conveyed in histories of philosophy. Such a perspective is created by the networks of thinkers as well as by shared problematics (keywords) that occur in every entry. This synthesizing work is also supported by eight new essays that account for overarching themes and problematics in intellectual history. All substantive and important, the essays cover the principal intellectual currents of

seventeenth-century France. Emmanuel Faye's essay explores the two waves of Cartesianism separated by the 1671 condemnation against the teaching of that philosopher; Jacob Schmutz's explores thriving scholasticism, in its great diversity, that flourished in the settings of *collèges* and university teaching. Philippe Hamou traces the rapid progress of science and mathematics outside of university settings, where investigating non-Aristotelian doctrine was forbidden, and through the creation of communities (formal and informal academies; private and state-sponsored), of communications by private correspondence, and eventually of journals such as the *Journal des Sçavans* (1665). Antony McKenna elegantly follows the currents of the Reformation and Counter-Reformation and the consequent multiplication of religious orders in France, the forceful and critical religious debates among their adherents, and the inflection of those critical efforts to philosophical and political matters, especially among Protestants in Europe. Those developments established the groundwork for the Enlightenment in the next century. While aesthetics did not yet formally exist, Carole Talon-Hugon makes a compelling case for centripetal and centrifugal aesthetic impulses throughout the century. To the latter category belong binary oppositions such as baroque/Classical, Classical/*précieux*, Ancient/Modern, *dessein/coloris*; to the former, the unshakeable authority of Aristotle and to a lesser extent Horace. A further symptom of the aesthetic impulse is the extensive published theorization of the arts. Stephane Van Damme examines the increased decentralization and communitarianism of the transmission of philosophical thought during the seventeenth century through the intellectual diversity of educational institutions, the growth of philosophical publications, and the creation of national and international communities.

The essays also cover important heterodoxies. Isabelle Moreau compellingly establishes an important place for the *libertins érudits* and their critical destabilization of theological, metaphysical, scientific, and anthropological systems. Gianni Paganini cogently makes the case for the (apparent) wealth of clandestine thought, whose subversive political and theological positions circulated principally in the form of copied manuscripts and pamphlets or required reading between the lines of authorized publications.

The essays provide helpful intellectual structure to the entries that follow them and, in the spirit of the dictionary in its entirety, respond to each other dialogically and as a network. The only disappointment here is that the system of keywords and networking (asterisks) does not extend to the essays as well. This would have strengthened the integration of the “parts” within the “whole.” Again, keywords at the close of each entry also help to bind individual entries into unity, as do cross-referencing of entries marked by asterisks. The historical index is a great help as quick reference guide that contains a useful summary of biographies and principal concepts explored in the two tomes.

The review copy of this important reference work was marred by one regrettable error: all entries under the letter “C” prior to “Chasteigner de La Rochepezay” were ... omitted. This means that seven new entries and more than 20 old are simply missing from the volumes, although they are briefly recuperated in the historical index. The many enrichments of this augmented new edition are improvements that are made possible by digital technology, and they would work especially well on a digital platform: networking through hyperlinks; keyword searches, etc. We can only hope that the dictionary can be offered on a digital platform as well, like, for example, the *Stanford Encyclopedia of Philosophy*. Nevertheless, this dictionary will prove to be an important resource not only to start research on individual thinkers, but also to extend that research to other thinkers through networks and to broader problematics in philosophical, cultural, and intellectual history of seventeenth-century France.

Emmanuelle Hénin and Valérie Wampfler, eds. *Memento Marie: Regards sur la galerie Médicis*. Reims: ÉPURE, 2019. 512 pp. + 60 illustrations. 25€. Review by ARIANNE MARGOLIN, SYRACUSE UNIVERSITY.

Emmanuelle Hénin and Valérie Wampfler’s volume is both a useful and contributory study of power, allegory, and representation employed by Henry IV’s second queen, Maria de’ Medici, who ruled in the stead of Louis XIII between 1610 and 1617. An anthology of texts, images, and critical analyses related to Peter Paul Rubens’s Marie de’ Medici Cycle (1621–1625), a grandiose project portray-