

does recast the figure of the satirical comedian as predicator in modern French discourse in a promising way. Such reflections recommend a general interrogation of those ideals about satire, still prevalent in France, which have defined modern discourse on comedy. These questions, however, lie beyond the bounds of a novel history that culminates convincingly in the late seventeenth century. In *Rire et comédie*, Piot has carefully surveyed and interpreted a vast discursive landscape, offering a newly and clearly delineated map that will prove as invaluable for scholars of seventeenth-century French theater as for researchers in the comic in early modern Europe. Finally, *Rire et comédie* suggests that new studies on affect call for a critique that resituates prevailing associations between literature and emotion in history.

Antoine Baudry de Saint-Gilles d'Asson. *Journal d'un solitaire de Port Royal 1655–1656*, ed. Jean Lesaulnier. Paris: Classiques Garnier, 2021. 395 pp. 45€. Review by ROBERT KILPATRICK, UNIVERSITY OF WEST GEORGIA.

With impressive erudition and careful attention to the manuscript texts he assembles in his edition of Antoine Baudry de Saint-Gilles d'Asson's writings, Jean Lesaulnier delivers an essential resource for scholars of political, religious, and intellectual controversies in mid-seventeenth-century France. Saint-Gilles, as he is usually known, was a "Solitary" of Port-Royal des Champs, the abbey to the southwest of Paris that, in the seventeenth century, became an important center for Jansenist intellectual activity. Along with Saint-Gilles, prominent figures such as the brothers Louis-Isaac Le Maistre de Sacy and Antoine le Maistre lived and pursued their writings at Port-Royal des Champs. Saint-Gilles was closely involved in collecting documents related to the Jansenist milieu and in editing their works, including publications connected to polemical campaigns against the Jesuits and Molinists as they moved to repress Jansenism. Although the name *Solitaire* suggests a retreat to an isolated setting, Saint-Gilles split his time during the years covered in this edition between Port-Royal des Champs, Paris, and various travels.

The title, *Journal d'un Solitaire de Port-Royal 1655–1656*, originates in the manuscript copy of Saint-Gilles's writings and designates a series of dated entries extending from April 8, 1655 to September 6, 1656. It chronicles events surrounding censure proceedings leveled by Jesuit clergy against the prominent Jansenist theologian and author Antoine Arnauld, which eventually led to his expulsion from the Sorbonne. In 1653, a papal bull had formally condemned five heretical propositions later attributed by Cardinal Mazarin, at the behest of Jesuit advisors, to Cornelius Jansen's *Augustinus* (1640), which Arnauld had defended in several publications. The attribution of heresy to Jansen effectively constituted an attack on anyone associated with Jansenism or Port-Royal. In early 1655, the Jesuit-aligned confessor of the Marquis de Liancourt, a prominent Jansenist ally, refused to give him absolution until he renounced his association with Port-Royal. This quickly became a public affair when the priest of the Saint-Sulpice parish consulted four doctors of theology and, ignoring the majority opinion, cited only the opinion of the lone doctor who favored refusing communion until the marquis disassociated himself from Port-Royal. In response to this action, Arnauld published two *Lettres* in defense of Liancourt and of Jansenist views more generally. His enemies at the Sorbonne seized on the occasion of this public dispute to undertake the aforementioned trial. In defense of Arnauld, Blaise Pascal famously (and anonymously) took up the Jansenist cause in his *Provinciales*, or *Provincial Letters* (1656–1657). Although this campaign became a resounding literary and public success, it did not halt attacks against Arnauld and other Jansenist figures.

Saint-Gilles was directly involved in these polemics, both through his close association with Arnauld, as well as Port-Royal more broadly, and through his work to assure the clandestine printing and circulation of the *Provinciales* and other texts. Not intended for publication, the *Journal* forms an internal record that would contribute to the larger historiographical project undertaken within Port-Royal circles in the mid-seventeenth century. It provides a daily and, at times, dramatic account of how events unfolded from the perspective of a well-connected Jansenist who was himself an actor in those events. Saint-Gilles received his information either through first-hand experience—he resided with Arnauld in Paris for parts of 1656—or from

associates such as the Abbot of Pontchâteau and Nicolas Fontaine, Arnauld's personal secretary. Within the pages of the *Journal* readers discover valuable accounts of the censure trial against Arnauld and of the early reception of the *Provinciales*. A strong sense of the persecution felt by the Port-Royal community at this time emerges clearly from the *Journal*. Saint-Gilles staunchly defends Arnauld, delights at the success of the *Provinciales*, and frequently attacks the Jesuits. At times he expresses dismay at seeing former allies change camps under threat of losing their position or at the harassment and arrest faced by printers who helped disseminate Pascal's work. As a whole, the *Journal* provides a well-documented and highly detailed relation of events, including the names and roles of important actors and excerpts from other documents related to the Arnauld affair.

Two aspects of this edition deserve particular attention. First, it is not a new work, but a reprint of a text first published in 2008 by Lesaulnier with Nolin in its "Univers Port-Royal" series, taken up by Classiques Garnier in 2015. Second, and more importantly, the edition's title reflects only a portion of the book's contents. In addition to the *Journal*, Lesaulnier includes a collection of "annexes" encompassing miscellaneous texts written by Saint-Gilles, addressed to him, or written about him. Together, these annexes extend to 128 pages, or nearly 40% of Lesaulnier's edition, and substantially enrich the reader's understanding of both Saint-Gilles and the networks in which he circulated. Some of these texts, such as correspondence with the famous Dutch mathematician and scientist Christian Huygens, have appeared elsewhere in print, but others appear for the first time in print in this edition. In the case of texts written by acquaintances after Saint-Gilles's death to reflect on his life, initially printed in the *Nécrologe de l'abbaye de Notre-Dame de Port-Royal des Champs* (1723) or in the *Supplément au Nécrologe de l'abbaye de Notre-Dame de Port-Royal des Champs* (1735), they appear for the first time here in a modern, annotated edition.

Lesaulnier's volume contains a useful preface whose main purpose is to describe the material sources that form the basis for his work, and which concludes with a few paragraphs tracing the textual history of the *Journal*. This twenty-first century edition, in fact, is meant to correct the first complete printed edition of the *Journal*, published by

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