

order, and financial interaction based on Christian charity. His allusion to a city on the hill (from the Sermon of the Mount) relied on Roman Catholic and Protestant precedents. He mentioned it simply in passing and so did not imply any new, specifically foundational meaning. Winthrop's vision featured only communal wellbeing, not individual enterprise.

Even so, as Van Engen convincingly shows, twentieth-century historians and politicians alike transformed that allusion into a politically useful trope. This relatively recent corruption of the manuscript, as it were, elevated Winthrop's once forgotten sermon into a document of national importance. In that document, defenders of American exceptionalism have found an authenticating point of origin that, it turns out, is just a mirage.

Reiner Smolinski and Kenneth P. Minkema, eds. *A Cotton Mather Reader*. New Haven and London: Yale University Press, 2022. xxxvi + 392 pp. \$80.00 (hardcover); \$25.00 (paperback). Review by WILLIAM J. SCHEICK, UNIVERSITY OF TEXAS AT AUSTIN.

In their introduction to wide-ranging selections from published works and manuscripts, Reiner Smolinski and Kenneth P. Minkema make no bones about their conviction that Cotton Mather "was the foremost scholar and innovative thinker of his generation in New England." They aim to biographically and historically resuscitate a reputation long defamed by pejoratively portrayed caricatures.

The trouble started during this Puritan minister's lifetime, with one disgruntled former parishioner even mockingly naming his dog Cotton Mather. Mather's entanglement in the tragically lethal persecution of Quakers and alleged witches remains well-known, and there were new-charter government warrants for his arrest on the charge of sedition.

On the other hand, Mather had plenty of local support. Some members of his church, for instance, paid printers to publish their pastor's sermons. Often, too, Boston printers bared the cost themselves whenever they surmised that profits could be made from Mather's sermons already popular among his parishioners.

With insightful introductions and helpful endnotes, the excerpts in *A Cotton Mather Reader* are arranged by topic: autobiography, New England history, family, science, medicine, mercantilism, Biblical hermeneutics, the supernatural, slavery, captivity narratives, and pietism. Mather witnessed a changing world, readers learn, and he changed with it, sometimes serving as a pivotal figure. Complex ambivalence, for example, characterized Mather's thoughts about Blacks and Native Americans, with more sympathy for slaves than for the colonists' territorial adversaries.

The editors' judicious selections bolster their contention that "Mather was the first American polymath, equally at home in the wisdom of the ancients and moderns as he was in the Enlightenment debates in natural philosophy and the sciences." And the editors have painstakingly preserved italics, capitalization, and boldfacing as evidence of oral-delivery emphasis (though surely typesetters had a hand in choosing text-enhancing typeface variations).

A Cotton Mather Reader is a prodigious undertaking, resulting in a definitive model of its kind.

Francois Leguat, Jean-Michel Racault, ed. *Voyage et aventures en deux îles désertes des Indes orientales, suivi de Henri Duquesne*. Paolo Carile, ed. *Recueil de quelques mémoires pour l'établissement de l'île d'Éden*. Paris: Classiques Garnier, 2022. 488pp. €39.00. Review by DENIS GRÉLÉ, THE UNIVERSITY OF MEMPHIS.

Jean-Michel Racault, a well-known utopia scholar, and Paolo Carile, a specialist of forgotten French books present two texts published during the so called "Crisis of the European Conscience": *Voyage et aventures de François Leguat en deux îles désertes des Indes orientales* (1708) attributed to François Leguat and *Recueil de quelques mémoires pour l'établissement de l'île d'Éden* (1689) by Henri Duquesne. The first of the two texts retells the story of François Leguat (1637?–1735), a French Huguenot. Forced from France by Louis XIV's 1685 Édit de Fontainebleau revoking the 1598 Édit of Nantes that had allowed for religious tolerance in the kingdom, Leguat leaves first France and then Europe, attracted by the offer from the Dutch East India Company