Christopher Coski, *From Barbarism to Universality: Language and Identity in Early Modern France*, Columbia, South Carolina U.P. 2011, suggests that Descartes’s views on expression paved the way for Vaugelas’s grammatical aesthetics, ultimately leading to the notion of the superiority of Fr. to other nations. C. maintains that the Fr. preoccupation with language is not merely a ‘simple jingoistic reflex’ but rather a collective desire to match Antiquity and assume a dynamic intellectual force in this quest for parity. Isabelle Landy-Houillon, *Entre philologie et linguistique. Approches de la langue classique*, Garnier, 473 pp., is a collection of previously published articles with a 10-page introduction and a fresh essay entitled ‘Autour des synonymes: “copia et richesse de la langue française” (XVIe-XVIIIe siècle)’ (23–38).

Larry F. Norman, *The Shock of the Ancient: Literature and History in Early Modern France*, Chicago U.P., 2011, viii + 288 pp., revisits the Quarrel of the Ancients and Moderns not only in order to understand the polemic debates of the actors (such as Boileau and Perrault) but also to explore the ‘disturbing, even explosive power’ with which ancient texts were invested by vested parties, thereby redirecting scholars of our period to the importance of these literary wars.

Carine Luccioni, *Les Rencontres d’Apollon et Saturne*, Garnier, 988 pp., is a hefty yet well-ordered treatise on melancholy and all of its corollaries, looking at a host of manifestations such as penitence and love-sickness. L. contends that this baroque fixation resulted in some impressive poetry.

John D. Lyons, *The Phantom of Chance: From Fortune to Randomness in Seventeenth-Century French Literature*, Edinburgh U.P., xx + 211 pp., provides a series of ‘exploratory investigations’ of the notion beginning with Corneille’s *Le Cid* and passing by way of Pascal, La Fayette, and Racine. L. finds that the concept of unpredictability is surprisingly ubiquitous during our period with *fortune* giving way to *hasard* during the 17th c., marking the shift from a centralizing and spectacular sense of chance to an impersonal, decentralizing one.

J. H. Mazaheri, *Lecture socio-politique de l’épicurisme chez Molière et La Fontaine*, Tübingen, Narr, 178 pp., sets out to demonstrate that the Epicurism of the two writers can be made out in a political vision for the bourgeoisie. M. uses *Les Femmes savants* and *Don Juan* as well as six poems from Livre VIII of the *Fables*.

Jane McLeod, *Licensing Loyalty: Patrons, Printers, and the State in Early Modern France*, University Park, Pennsylvania State U.P., 2011, ix + 302 pp., sets out the implementation of a licensing policy under Colbert and the ensuing purges of the print trade during the following decades.


Nicholas Hammond, *Gossip, Sexuality and Scandal in France (1610–1715)*, Oxford, Lang, 2011, vii + 160 pp., is a significant contribution to our understanding of the information networks of our period, with a wealth of possibilities for future research and interdisciplinary applications. H. mines the Chansonnier Maurepas, a MS collection of street songs, to great effect, demonstrating some surprisingly enlightened attitudes to same-sex desire. *Public Drinking in the Early Modern World: Voices from the Tavern, 1500–1800*, ed. Thomas E. Brennan, 4 vols, London, Pickering & Chatto, 2011, xxx + 430, l + 518, ix + 386, xxiv + 599 pp., is destined to be the standard work on the topic, with the first vol. devoted to France. B. uses a variety of sources, incl. police reports and literary depictions, and has an illuminating analysis of all aspects of the trade, covering gender, family, patrons, perils, and workers. Some surprises are to be found such as in the observation that songs rarely figured in police complaints despite their sometimes bawdy or socially subversive content.


Anne Jacobson Schutte, *By Force and Fear: Taking and Breaking Monastic Vows in Early Modern Europe*, Ithaca, Cornell U.P., 2011, xii + 285 pp., provides a thorough analysis of forced monachization, a common literary theme in our period, discovering that it peaks during the 17th c. and wanes thereafter. S. includes much helpful statistical data though omits some relevant critical work on Fr. nuns that has appeared during the past decade.
Marianne Legault, Female Intimacies in Seventeenth-Century French Literature, Farnham, Ashgate, x + 250 pp., spells out the transgressive nature of Madeleine de Scudéry and La Force's treatment of female intimacy and bemoans the persistence of the archetype of the lesbian in 18th-c. lit. despite the ground-breaking path set out by these two visionary writers. J. C. D. Armengaud, Reines et femmes galantes des XVIe et XVIIe siècles, France-Empire Monde, 2011, 271 pp., is filled with anecdotal-type encyclopedia entries of figures ranging from Marie de Médicis to Madame de Maintenon. Beasley, Women Writers, contains some stimulating contributions covering a generous gamut of topics. Mention should be made of Nicholas Paige, 'The Complexities of the French Classical Lexicon' (17–24); Abby Zanger, 'Woman and Iconography: Early Modern Women and their Images' (25–38); Claire Goldstein, ‘Textual Production and the Woman Writer’ (56–63); Faith E. Beasley, 'Salons and Innovation’ (64–75); and Deborah Steinberger, ‘Women and Men Writing about Love: An Approach to Teaching Seventeenth-Century Literature’ (310–16). Other essays are mentioned in the relevant sections.

Sophie George and Renée Pumon, Modes du XVIIe siècle sous Louis XIV, Falbalas, 79 pp., is a succinct and well-illustrated overview of both male and female fashion during our period, charting how subsequent trends owe much to this golden age of sartorial elegance. Donna J. Bohanan, Fashion beyond Versailles: Consumption and Design in Seventeenth-Century France, Baton Rouge, Louisiana U.P., x + 154 pp., is a readable analysis of the inventories of wealthier households, seeing a gradual shift in lifestyle from a more austere 'unstudied manner' to the ushering in of a modern style of interior and sobriety, with Paris lying at and consolidating its pivotal place as the national trendsetter. Jean Claude Bologna, Histoire de la coquetterie masculine, Perrin, 454 pp., is a much-needed and successful study. B. is particularly adept at analysing vocabulary used to describe men's fashion and elegance. Jean-Marie Le Gall, Un Idéal masculin? Barbes et moustaches (XVe-XVIIIe siècles), Payot, 2011, 384 pp., suggests that the disappearance of the beard around 1620 and the demise of the moustache around 1670 is linked to society being more policed and ordered. John O'Brien, 'Stilts; or, a Not So Tall Story', Bayley Vol., 211–26, takes a description of Philippe d'Orléans's excessively high heels to look at the figurative and literal meanings of the term échaussé. Catherine Kerbrat-Orecchioni, 'Polite Variations and Constants in France, from the Classic Age to Today', JHistP, 12, 2011:133–55, looks at a variety of sources, incl. Molière, to conclude, predictably, that the principles of general politeness are unchanging and blend altruism with self-interest. Clémentine Gustin Gomez, L'Avènement du plaisir dans la peinture française de Le Brun à Watteau, Faton, 2011, 319 pp., furnishes a visual sweep of the evolving depiction of pleasure in our period, a theme which has much overlap with lit. and philosophy. Of particular interest is the section on sensuality in mythological and religious iconography.

Keith Reader, The Place de la Bastille: The Story of a Quarter, Liverpool U.P., 2011, viii + 184 pp., brings his hallmark insightful style to this readable work. The first chapter treating the fortress before the Revolution is of most relevance to our period. R. highlights that, despite its gruesome reputation, it was far from being the worst prison under the Ancien Régime. Claude Quéétel, Une légende noire. Les lettres de cachet, Perrin, 2011, 372 pp., is a well-researched and in-depth investigation into one of the Ancien Régime's most notorious tools of oppression. Using primary sources, statistics, and popular or lit. perceptions of the letters, Q. succeeds in disentangling them from their hyperbolic reputation, without, however, forgetting 'les aspects indiscutablement sombres'. Jean-Claude Le Guillou, Versailles avant Versailles. Au temps de Louis XIII, Perrin, 2011, 401 pp., supplies the overlooked history of this location, incl. Louis XIV's first attempts at construction. Alain Baraton, Vices et Versailles. Crimes, trahisons et autres empoisonnements au palais du Roi-Soleil, Grasset, 2011, 203 pp., is interested in some insalubrious episodes of the reigns of Louis XIII and Louis XIV. Sophie Tonolo, 'Du lieu réel au lieu symbolique: le Paris des...


BIE. Marie-Claude Canova-Green, ‘Du cabinet au livre d’histoire: les deux éditions de *La France Metallique* de Jacques de Bie’, *DSS*, 250, 2011:157–70, argues that B.’s work is a ‘moment charnière’ in Fr. historiography.

BOSSÉ. Carl Goldstein, *Print Culture in Early Modern France: Abraham Bosse and the Purposes of Print*, CUP, xvi + 221 pp., is embellished with 60 well-reproduced illus. to visualize one of the 17th-c.’s finest engravers. G. explains the political and religious versatility of B., a Protestant

BUFFET. Cinthia Meli, ‘Un bien dire à l’usage des bourgeoises: les Nouvelles Observations sur la langue française (1668) de Marguerite Buffet’, La Charité, Femmes, 87–101, inspects this text, which was to remain an isolated enterprise.


DU GARDIN. Les Premières addresses du chemin de Parnasse, ed. Emmanuel Buron and Guillaume Peureux, Garnier, 328 pp., present this grammar manual, first published in 1620, with a balanced amount of scholarly apparatus. The editors set out Du G.’s provincial background and staunch Counter-Reformation Catholicism and see him looking to Paris for standardization while at the same time praising the dialect of his home region of Douai. Du G. generally looked to verse to illustrate his points on style.

MAZARINADES. Damien Tricoire, ‘La Fronde, un soulèvement a-religieux au XVIIe siècle? De l’opposition “dévote” sous Richelieu aux mazarinades de 1649’, DSS, 257:705–17, situates several early Mazarinades within the continuity of the opposition to war under Louis XIII.

NANTEUIL. Audrey Adamczak, Robert Nanteuil ca. 1623–1678, Arthena, 2011, 368 pp., documents this artist’s entire work and analyses his evolution from small engravings to massive portraits.


RICHELIEU. Guiliano Ferretti, ‘La prudence selon le cardinal de Richelieu’, Berriot-Salvadore, Prudence, 539–72, quantifies the prelate’s understanding of the virtue through his actions and writings.


2. Poetry

Jean-Pierre Chauveau, Poètes et poésie au XVIIe siècle, Garnier, 585 pp., is a magisterial, breathtakingly erudite profile of poetry during our period. The study is divided into three parts: ‘Perspectives générales’; ‘Thématiques’; and ‘À la rencontre des poètes’, enabling chapters devoted to the questions such as the baroque or the treatment of winter to be read in isolation. The third
part contains some incisive summaries on different poets; the 17-page treatment of Godeau’s poetic production being a particular highlight.

Anthologie protestante de la poésie française (XVIe-XIXe siècles), ed. Philippe François, Strasbourg U.P., 2011, 218 pp., would have benefitted from a greater degree of editorial glossing. The collection is nonetheless well-arranged by topics such as Bible, history, and liturgy incorporating a judicious selection incl. poems relating to the Revocation of the Edict of Nantes. Audrey Duru, Essais de soi. Poésies spirituelles et rapport à soi, entre Montaigne et Descartes (1580–1641), Geneva, Droz, 510 pp., delves into around 50 different collections of poems concerning subjectivity and spirituality, picking out many allusions to and reliances on St Augustine.


La Fare. Constance Grifferjoen, ‘Otium voluptuosum. Les délices de la retraite dans les poésies du marquis de La Fare’, DSS, 255:353–70, is an attentive profile of La F.’s ‘tempérément voluptueux’ and ‘caractère frondeur’.


Laszlo. Entretiens et lettres poétiques, ed. Richard Maber, Garnier, 507 pp., is a welcome, and in many respects model, edition with the right amount of scholarly apparatus (incl. a three-page mythological index testifying to the promiscuous occurrence of mythology in Le M.’s work). M. explicates the poet’s preoccupations well and with a sometimes poetic turn of phrase (Le M.’s lambasting of gambling is described as ‘une vision cauchemardesque des ravages causés par la manie du jeu’). M. draws attention to the scholarly scrupulosity of the Jesuit, who would carefully revise his work for each new edition.

Malherbe. David Neltign, ‘Autorisation poétique et poésie lyrique française dans le contexte de la cour et de la ville (Malherbe, Saint-Amant)’, PFSCL, 38, 2011:361–76, assesses the reasons for the decline in lyric poetry during our period.

Montausier. Alain Mazère, Julie d’Angennes et Charles de Montausier ou ‘La guirlande du Grand Siècle’, Saintes, Le Crôt Vif, 2011, 300 pp., unfolds an unexpectedly tender side to the notoriously austere courtier in using the 13 years’ worth of poems that they exchanged before their marriage, one of the most high-profile love matches of our period. Mazère does not gloss over his subject’s irascibility and many arguments, such as with Boileau, yet succeeds in presenting a re-evaluation of this often maligned figure whose most prominent role was as the dauphin’s gouverneur. Stephanie Bung, ‘Une guirlande pour Julie: le manuscrit prestigieux en face au “salon” de la Marquise de Rambouillet’, PFSCL, 38, 2011:347–60, is interested in the poems collected as a gift by the M. for his future wife, the eldest daughter of the Marquise de Rambouillet, highlighting the different forms of sociability of the time.

Charles Perrault. Sander Becker, ‘Perrault aux prises avec La Fontaine: imitation, compétition et correction dans les Fables de Faërne (1699)’, Neophilologus, 96:205–20, sees some echoes of La Fontaine in P.’s translation but also influences of common sources used by both writers.


Saint-Pavin. Poésies, ed. Nicholas Hammond, Garnier, 235 pp., is the first edition of S.-P.’s verse to appear in its entirety. H. offers four reasons for the posthumous neglect of this gifted writer incl. his lucid style, untypical of his contemporaries, as well his reputation for moral heterodoxy. The introd. sets out why we should take S.-P. seriously while the poetry itself expresses same-sex desire in an unambiguous and unashamed voice.


Tristan L’Hermite. CTH, 33, 2011, is a special issue on ‘Tristan et la musique de son temps’ containing the contributions hereinafter related to T.’s poetry: Françoise Graziani,
“Cherche des beaux accords la plus parfait idée”: la voix d’Orphée et son effet’ (22–34), details a certain pessimism in T.’s Orphée; Georgie Durosoir, ‘De Gaston à Philomèle: histoire d’une poésie de Tristan’ (35–48) admires the generic ambition as well as the ‘tendresse fragile’ in the ballet marking Gaston d’Orléans’s nuptials in 1635.

VIAU. Alain Lanavère, ‘Théophile de Viau, imitateur des anciens’, DSS, 251, 2011:397–422, is concerned with V.’s sources, particularly Ovid.

3. Performance

Nicholas Dion, Entre les larmes et l’effroi. La tragédie classique française, 1677–1726, Garnier, 465 pp., challenges the notion that tragedy, for all means and purposes, died a death with Racine’s retirement from the professional theatre. Even if it was comparatively restrained — dubbed ‘un contexte de scélorose apparente’ by D. — there were still many dramatic innovations such as longer soliloquies and loveless tragedies.

Anne Teulade, Le Saint mise en scène. Un personnage paradoxal, Cerf, 246 pp., is a thorough study of 17th-c. hagiographic theatre which, although marginal, generated some fierce polemical debates during our period. T. provides a comparative look at Fr. and Sp. plays on the theme, with the differences being instructive in understanding the peculiar aspects of each, and concludes that this often neglected dramatic subgenre can shed much light on lit. developments during the course of the century.

Ariane Ferry, Amphitryon, un mythe théâtral. Plaute, Rotrou, Molière, Dryden, Kleist. Essai, Grenoble, ELLUG, 2011, 373 pp., provides an inventory of variations of the myth, with Molière’s version marking a watershed in injecting the story with philosophical and metaphysical questions.


comique', *FS*, 66:163–77, traces the evolution of the archetypical tragic Roman to show that the inter-company rivalries of foire theatre resulted in a new mimetic form of pastiche.


D’AUBIGNAC. *Pièces en prose*, ed. Bernard J. Bourque, Tübingen, Narr, 333 pp., presents three prose plays of A. with the honest assessment that their utility lies in elucidating their author’s theoretical thought rather than in their artistic merit.


La Motte. *Les Originaux ou L’Italien*, ed. Francis B. Assaf, Tübingen, Narr, 76 pp., shows how the play, the first piece of theatre by La M. in 1693, contains topical allusions to the *querelle des anciens et de modernes*. A. maintains that La M. is within the tradition of Molière yet at the same time goes further than him.


Molière. Noël Peacock, *Molière sous les feux de la rampe*, Hermann, 305 pp., is an accomplished study which is the culmination of P.’s research on stagings of Molière. P. uses different productions as a means of better understanding the dramatist, and in so doing effortlessly unravels and decodes aspects of performances from actors’ demeanours to directors’ ideologies, while at the same time referencing the text and first performances.


Françoise Pascal. Perry Gethner, ‘Lyon as a Theatrical Space: The Case of Françoise Pascal’s Tragi-comedies’, Brooks, *Culture*, 11–22, has an insightful look at P., seeing Lyon’s audiences as having more relaxed dramatic tastes than Parisian ones, but with the rise of women playwrights transcending such geographical differences. Ruth G. Vorstman, ‘Sleeping Heroes, Speaking Heroines: Performing Gender Roles in the Tragicomedies of Françoise Pascal’, *RoS*, 30:2–13, unravels the nuanced and positive gender markers to be found in P.’s theatre.


4. Prose

Ellen R. Welch, A Taste for the Foreign: Worldly Knowledge and Literary Pleasure in Early Modern French Fiction, Newark, Delaware U.P., 2011, xxviii + 225 pp., probes the vogue for artificial foreignness, underlining that at least a fifth of narrative fiction appearing in France during our period was set in foreign lands or involved foreign characters. This delightfully written and well-organized study includes chapters on curiosities, spies, and cartographies. The novels posit a ‘context of expectation, anticipation, and perception’.

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Nathalie Grande, *Le Rire galant. Usages du comique dans les fictions narratives de la seconde moitié du XVIIe siècle*, Champion, 2011, 332 pp., surveys the passage from comic humour to something more mordant, echoing the development of *galanterie* into *libertinage*. The study is wide-ranging and elucidating, with a convincing re-reading of *La Princesse de Clèves* and a concise chapter on anti-clerical prose works.


Anonymous. Les Aventures satiriques de Florinde, ed. Filippo d’Angelo, Garnier, 182 pp., does an efficient job of contextualizing this work, published without an authorial name in 1626, particularly with respect to Viau. The editor also dispels the notion that it contains visible It. influences. Francis Assaf, ‘L’Orphelin infortuné ou le portrait du bon frère (1660): rester propre au sein de la saleté’, CDs, 14:110–18, shows that this novel, despite its defects, offers an authentic picture of lower-class life in the 1620s to the 1640s.


D’Aulnoy. Anne Birberick, ‘Gendering Metamorphosis in d’Aulnoy’s “Babiole”’, SCFS, 33, 2011:93–102, explores how metamorphosis is used in this tale, not only to blur lines between human and animal, but also to comment on masculinity and femininity. Sophie Raynard, ‘Mises en scène de l’oralité dans les récits-cadres de Mme d’Aulnoy: les enjeux’, Carruthers, Conte, 35–51, compares the author’s efforts to achieve a natural, oral style in her writing to Mme de Sévigné’s epistolary prose. Gabrielle Verdier, ‘Mme d’Aulnoy as Historian and Travel Writer’, Beasley, Women Writers, 211–21, invites interest in A.’s Sp. travel accounts, terming them a ‘controversial, literary gem’. Roxanne Roy, ‘Il était une fois la colère... Topique de la colère d’après les contes de Mme d’Aulnoy’, La Charité, Femmes, 321–31, notes that revenge and anger are common motifs in A. but they are not rigid nor predictable ones. Lewis C. Seift, ‘Animal-Hybridity in d’Aulnoy’s “Babiole” and “Prince Wild Boar”’, MT, 25, 2011:244–60, maps out how A.’s portrayal of hybridity evolves between the two tales; the resolution of the latter hinges on the persistence of hybridity.

Boileau. Alain Génetiot, ‘La correspondance de Boileau et Racine, entre otium et negotia’, RHLF, 112:821–38, demonstrates how the private letters teach us much about the pair’s artistic temperaments as well as about their affinity.


Bussy-Rabutin. Daniel-Henri Vincent, Bussy-Rabutin. Le libertin puni, Perrin, 2011, 199 pp., is a Fr.-style biography with a minimum of scholarly apparatus. While V. often engages in special pleading for his subject, he also brings a wealth of contemporary detail to this succinct overview of one of our period’s most enticing figures. Daniel des Brosses, Bussy-Rabutin le flamboyant, Versailles, Via Romana, 2011, 414 pp., draws attention to the exiled writer’s correspondence.


Challe. Seguin, Challe, situates this solitary writer at the threshold of two ages, arguing that his thought is radical in that it favours the individual quest for truth over any manifestation of hierarchical authoritarianism. It prints the following contributions contextualizing the writer within the period’s sense of sociability: Sylvain Menant, ‘Challe, solitude et communauté’ (21–29); Surinder Jathaul, ‘Contraintes morales et sociales au temps de Robert Challe’ (31–38); Carole Martin and Richard Gachot, ‘Se promener à Paris à l’époque de Louis XIV: entre sociabilité et clandestinité’ (41–65); Gaëlle Foursès-Legrand, ‘La sociabilité à table, ou le savoir manger de Robert Challe’ (105–20); Driss Aïssaoui, ‘De la sociabilité restreinte à la sociabilité exclusive’ (121–31); Bronislava Cohut, ‘Robert Challe entre sociabilité et susceptibilité’ (151–62); and Maria Susana Seguin, ‘Sociabilité philosophique et philosophie clandestine’ (163–75).

Champlain. Ursula Haskins Gonthier, ‘Postcolonial Perspectives on Early Modern
Canada: Champlain’s *Voyages de la Nouvelle France* (1632), *FS*, 66:145–62, supplies a postcolonial reading of C.’s text, focusing on his complex relations with indigenous populations.


Colomby. Bombart, *Épistolaire*, includes: Éric Méchoulan, ‘François de Colomby et l’affaire de Béarn’ (176–92), emphasizes the importance of C.’s participation since he was the orateur du roi; Laurence Giavarini, ‘Texte d’action et politique de la fiction épistolaire. Sur la “lettre d’Estat” de Colomby’ (193–209), contextualizes the letter in artistic terms and also within the political climate of uncertainty with respect to the survival of Prot. identity in France; Éric Méchoulan, “Une rencontre de causes” (211–220), highlights the implicit defence of his Prot. co-religionists underpinning the apparently neutral stance of the letters. An appendix (221–57) publishes the two letters of C. dating from 1618 and 1627 which would have benefitted from more robust glossing.

Cosnac. *Mémoires* (1628–1708), ed. Jean-Marie Devineau, Garnier, 2011, 898 pp., offers useful insights into relations between Church and State during the period, as well as constituting a landmark document in the genre of memoir or l’écriture de soi. C. emerges as a likeable if not self-obsessed character, marked by an optimistic Gallicanism.


Du Bosc. Aurora Wolfgang and Sharon Diane Nell, ‘The Theory and Practice of Honnêteté in Jacques Du Bosc’s *L’Honnête femme* (1632–36) and *Nouveau recueil de lettres des dames de ce temps* (1635)’, *CDs*, 13, 2011:56–91, urge that these works be better known, as Du B. makes forceful claims for female parity.


Godeau. Nicolas Schapira, ‘De Godeau à Faret: identité de groupe et opérations individuelles’ Bombart, *Épistolaire*, 29–45, expands on how Godeau used this genre of the community letter in which to make his writing debut and already displaying a forceful authorial voice. Eivind

**Gournay.** Jean-Philippe Beaulieu, ‘Feminine Authorial Ethos: The Use of Marie de Gournay’s *Discours sur ce livre* as an Introduction to her Collected Works’, Winn, *Teaching Women*, 170–78, concisely yet insightfully surveys the ‘wholly genuine and radical character’ of this text.


**La Guette.** Denis D. Grélé, ‘Les Mémoires de Madame de la Guette ou l’art de se reconstruire une vie’, *Neophilologus*, 95, 2011:165–75, probes the subjective element of the text revealing La G.’s trenchant desire to justify her life choices.


Louis XIV. Le Métier de roi. Mémoires et écrits politiques, ed. Jean-Christian Petitfils, Perrin, 339 pp., brings together five texts written by the monarch at various points in his long reign, namely: ‘Mémoires pour l’instruction du Dauphin’ (1661–68); ‘Lettre du roi à sa mère sur l’arrestation de Fouquet’ (1661); ‘Réflexions sur le métier de roi’ (1679); ‘Instructions au duc d’Anjou’ (1700); ‘Lettre du roi au gouverneurs des provinces’ (1709). The edition boasts a balanced amount of scholarly apparatus and a short yet informative introduction which supplies a pithy analysis of L.’s political thought, a man who commenced the ‘Réflexions’ with the startingly painful and touchingly frank observation that ‘[l]es rois sont souvent obligés à faire des choses contre leur inclination et qui blessent leur bon naturel’.

Maintenon. Constance Veneoen, Madame de Maintenon, sans retouches, Tübingen, Narr, 122 pp., is a short yet compelling study of one of the 17th-c.’s most tantalizing figures. V. furnishes some astute psychological analysis of M., especially in her relationships (especially with Madame de Brinon) and faith, with its securities and doubts.

_Lettres de Madame de Maintenon_. III. 1698–1706, ed. Hans Bots and Eugénie Bots-Estourgie, Champion, 2011, 915 pp., continue in their path of producing an important edition of M.’s correspondence with these years bringing religious controversies, the Spanish Succession, and nomination of bishops to preoccupy her mind. Often she is to be found encouraging her correspondents, whether they are high-ranking members of court or simple teachers. _Lettres de Madame de Maintenon_. IV. 1707–1710, ed. Marcel Loyau, Champion, 2011, 953 pp., contains 757 letters with 192 being to the Princesse des Ursins which are sometimes revealing in their outlining of affairs at court. Above all, her correspondence during this period reflects her deep-seated spirituality and concern with the Church; 160 letters are addressed to ecclesiastics.

Mongenot, Maintenon, is a vol. redressing the relative lack of assessment of Maintenon’s overall literary output and acknowledges its debt to the Champion ed. of her letters, above. Marianne Charrier-Vozel, ‘Le commerce épistolaire à l’épreuve de la civilité: Mme de Maintenon, Mme de Caylus et Mme de Dangeau’, _ib._, 21–32, homes in on the civility which lies at the core of M.’s correspondence. Philippe Hourcade, ‘L’échange épistolaire entre Madame de Maintenon et la princesse des Ursins en 1709. Comment lire?’, _ib._, 33–42, comments on the tensions between the two correspondents having their root in differing religious viewpoints. Yolanda Viñas del Palacio, ‘La correspondance de Madame de Maintenon ou l’art de “se contrarier”’, _ib._, 43–62 and Dominique Picco, ‘La marquise de Maintenon et sa terre d’après sa correspondance’, _ib._, 63–79, concentrate on themes in M.’s letters. Stéphanie Miech, ‘Approche de l’éducation saint-cyrienne par une analyse automatisée des textes pédagogiques de Mme de Maintenon’, _ib._, 81–110, supplies tables of lexical analyses. Several essays pertain to specific correspondents: Hans Bot, ‘Les rapports complexes de Mme de Maintenon avec Fénelon à travers leur correspondance au cours des années 1689–1697’ (111–26); André Blanc, ‘Madame de Maintenon et le cardinal de Noailles. Le jeu de la souris et du chat’ (127–42). Pauline Chaduc, ‘Madame de Maintenon et la conduite des âmes à Saint-Cyr’ (143–56) shows how M. was revered as not only the founder but also the superior of the institution. The remaining ten contributions deal with the influence of M.’s work beyond our period.


Murat. Geneviève Clermidy-Patard, Madame de Murat et la ‘défense des dames’. Un discours au féminin à la fin du règne de Louis XIV, Garnier, 479 pp., is the first monograph devoted to this captivating writer and C.-P. does her much justice. The thematic treatment of aspects of M.’s corpus works well, with a particularly thoughtful 8-page subsection on the morals to her fairy tales. M. occasionally overpleads her case, but this is understandable with a writer who adopts ‘une posture transgressive au quotidien par son désir d’être remarquée’.

A Trip to the Country, ed. and trans. Perry Gethner and Allison Stedman, Detroit, Wayne State U.P., 2011, vii + 144 pp., situate this text as part of M.’s conscious efforts to shift her prose away from supernatural fairy tales to ghost stories anchored to contemporary society, detecting a critique of Louis XIV and his court in this tale.


Princesse Palatine. Nicolas Milovanovic, La Princesse Palatine, protectrice des animaux, Perrin, 201 pp., covers not only P.’s interest in animals both in her letters and in her life, but also provides details on pets at Versailles, as well as her anti-Cartesian stance on animal-machines, which was honed in her epistolary interactions with Leibniz. The apparently narrow scope of the topic belies an enjoyable and well-documented monograph. Christine McCall Probes, ‘Controversy and Consolation: The Animal in the Royal Court, Madame and her Spaniels’, SCFS, 33, 2011:16–23, delves into the P.’s letters to study the controversy over the bestial nature of humans, human-animal relationships, and the important role of animals, notably dogs, in her daily life. Christine McCall Probes, ‘Lieux de la cour, lieux de culture: les réflexions de Madame Palatine sur Saint-Cloud, Marly, Versailles et Fontainebleau’, Brooks, Culture, 39–55, notes the deep affection that P. had for her adopted country’s culture. Marie-Laurentine Caëtano, ‘La Palatine, une princesse hors du commun dans la littérature pour la jeunesse’, PFSCL, 39:433–47, discovers P. to be a distinctly modern and tolerant personality.

Retz. Garapon, Retz, gathers the following articles of interest: Simone Bertière, ‘“Trivelin sur le trône”: l’image de Mazarin dans les Mémoires de Retz’ (49–61), is interested in R.’s purposely one-dimensional sketch of the minister; Jean Garapon, ‘Les monologues d’un mémorialiste’ (63–76), is attracted by R.’s ‘honnêteté supérieure’; Christian Zonza, ‘Les pouvoirs de l’imagination dans les Mémoires du cardinal de Retz’ (77–88), relates how R.’s imaginative memory affected his
work; Pierre Ronzeaud, ‘Le peuple dans les Mémoires du Cardinal de Retz’ (89–101), reflects that the populace has a background yet ever-present role; François Raviez, ‘Retz autout de minuit ou la nuit dans les Mémoires de Retz’ (103–11), ruminates on R.’s nocturnal occurrences; Marc Hersant, ‘La “Journée des barricades” (27 août 1648) dans les Mémoires de Retz: l’histoire comme expansion du “moi”’ (113–22), examines R.’s mythologizing; Jean Garapon, ‘Curiosité et écriture dans les Mémoires du cardinal de Retz’ (123–35), notes R.’s interest in group psychology; Myriam Tsimbidy, ‘Les lettres d’évasion du cardinal de Retz’ (157–77) and Malina Stefanovska, ‘À tous les enfants de l’Église’: l’action des lettres épiscopales de Retz’ (179–88) both study R.’s epistolary style. Stéphane Macé, ‘Aspects du discours narrativisé dans les mémoires: Retz et Saint-Simon’, Hersant, Histoire, 239–48, is enthralled by ‘la plasticité fondamentale du discours narrativisé’ in the two authors’ recollections. Christophe Blanquie and Myriam Tsimbidy, Portraits épistolaires du cardinal de Retz. Lettres inédites, nouvelles lectures, Garnier, 2011, 278 pp., aim to supply ‘un indispensable instrument’, with much success. The concise chapters treat different aspects of Retz’s character, such as administrator, pastor, and cardinal.

Rosset. Dietmar Rieger, “Je vous recite la pure verité de ceste histoire”. Authenticité et fictionnalité dans les Histoires tragiques (Rosset et Parival), CTH, 34:17–30, thinks that Parival’s tales are more optimistic than Rosset’s.


28, deems much originality in S.’s deployment of ‘brouillages stylistiques’. Catherine R. Montfort, ‘Madame de Sévigné et la lecture’, WIFS, Special Issue:56–84, insists on reading being a cerebral, spiritual, and enjoyable exercise for the marquise.


5. Thought and Spirituality

Marie-Madeleine Fragonard, Variations sur la Grâce et l’impuissance de la parole, 2 vols, Sorbonne Nouvelle U.P., 2011, 318 + 318 pp., is a collection of articles to honour this influential scholar. While very varied in its scope, the selection demonstrates the cohesion underpinning F.’s output, all tending to examine lit. which presents ‘l’absolu sous des faces plus séduisantes’.

Richard Parish, Catholic Particularity in Seventeenth-Century French Writing: ‘Christianity is Strange’, OUP, 2011, x + 229 pp., concentrates on a diverse range of writers and argues that, for them, whether implicitly or explicitly, the Christian religion is ‘unfamiliar, strange, and counter-intuitive’, following Pascal’s observation that ‘Christianity is strange’. P.’s broad and astute theological exploration includes François de Sales and Bossuet, the former held in particular esteem by P. for his concise prose and rightly so.

Michael Moriarty, Disguised Vices: Theories of Virtue in Early Modern French Thought, OUP, 2011, ix + 409 pp., takes as his premise, to this companion vol. to two previous recent and
well-received monographs, that there was a suspicion displayed by early modern philosophers, theologians, and moralists towards virtue and, moreover, this wary attitude was something new. One particular emphasis is La Rochefoucauld whom M. carefully and convincingly annotates, drawing out meanings from revisions which the moralist carried out. M. upholds that La Rochefoucauld was imbued with a certain strand of Augustinian reasoning.

Janice Neri, *Nature in Early Modern Europe, 1500–1700*, Minneapolis, Minnesota U.P., 2011, xxvii + 233 pp., will be of interest to researchers working on fables and fairy tales. N. underlines how, in our period, ‘insects were subjects around which [early modern Europeans] explored questions regarding relationships between the natural world, visual representation, and professional personae’.

Christopher Braider, *The Matter of Mind: Reason and Experimentation in the Age of Descartes*, Toronto U.P., xii + 340 pp., takes lit. and art into account to propose that Cartesian notions such as dualism did not enjoy the wide consensus as is sometimes imagined.

Karen E. Carter, *Creating Catholics: Catechism and Primary Education in Early Modern France*, Notre Dame U.P., 2011, xiii + 314 pp., maintains that historians have hitherto neglected children’s religious education and uses catechistic practices as a key to analysing this area. C. emphasizes the success of the Fr. Counter-Reformation in providing religious and primary education to children of both sexes from all social classes.


Matthieu Brejon de Lavergnée, *Histoire des Filles de la Charité, XVIIe-XVIIIe siècle. La rue pour cloître*, Fayard, 2011, 690 pp., provides a comprehensive and well set-out history of the order, with a narrative supplemented by statistics and archival detail. The portraits of the key figures of the order, such as Louise de Marillac and and Marguerite Naseau, contain succinct but perspicacious analyses of their particular brand of active feminine spirituality. Caroline Galland, *Pour la gloire de Dieu et du roi. Les récollets en Nouvelle-France aux XVIIe et XVIIIe siècles*, Cerf, 528 pp., mines some rich archival material in the study of this Franciscan order’s encounters with colonialism, uncovering some unedifying tensions between its members and representatives of other Catholic orders, between the Fr. and English, and between Fr. and Roman hierarchical authorities. Cédric Andriot, *Les Chanoines réguliers de Notre-Sauveur. Moines, curés et professeurs, de Lorraine en Savoie, XVIIe-XVIIIe siècles*, Riveneuve, 473 pp., is a history of this influential order, which made the radical decision to cease its cloistered model in the 17th c. to provide education in rural areas based on Jesuit lines, and was to be in the vanguard of Enlightenment ideas during the following century. Benoist Pierre, ‘Prélats et clergé de cour en France au XVIIe siècle’, DSS, 253, 2011:713–24, is an informative summary. Keith P. Luria, ‘France: An Overview’, pp. 209–38 of A *Companion to Multiconfessionalism in the Early Modern World*, ed. Thomas Max Safley, Leiden, Brill, 2011, xii + 500 pp., explains the development of Huguenot identity throughout our period. Henry Phillips, ‘Secular and Religious Cultures in Seventeenth-Century France’, Bayley Vol., 53–68, provides a précis on the existence of a ‘sphere of accepted or acceptable compatibility between secular and religious cultures as they are lived’.


Chloe Hogg, ‘Early Modern Women and the Philosophical Tradition’, Beasley, Women Writers, 293–302, is particularly interested in the relationship with Descartes of both Elizabeth of Bohemia and Madeleine de Scudéry.

Jeanne des Anges. Michel Carmona, Sœur Jeanne des Anges. Diabolique ou sainte au temps de Richelieu?, Brussels, Versaille, 2011, 334 pp., follows the story of this possessed nun until her death by means of archival documents. C. is persuaded by her earnestness and offers evidence that Surin, the exorcist sent to Loudun, was equally sincere.

Angélique Arnauld. Description de l’Époux. Explications sur le ’Cantique des cantiques’, ed. Simon Icard with Bernard Koch, Grenoble, Millon, 2011, 125 pp., is an accessible edn of a text probably composed by A. intended to be used for the spiritual direction of nuns.


Antoine Arnauld. La Logique, ou l’art de penser, ed. Dominique Descotes, Champion, 2011, 930 pp., is a thorough edition of this treatise co-written by A. and Nicole. A lengthy introd. offers a penetrating aperçu of the text as well as delineating its publishing history.

Bayle. Edward James, ‘Pierre Bayle on Reason, ‘Sentiment’ and God’, Bayley Vol., 133–46, argues that it is B.’s religious sentiment rather than his critical reasoning which reveals his true mental outlook.

Bernières. Œuvres mystiques I, L’Intérieur chrétien suivi du Chrétien intérieur et des Pensées, ed. Dominique Tronc, Toulouse, Carmel, 2011, 518 pp., offers this treatise on the interior life, written as private prayer notes by B., whom T. suggests tended towards Quietism avant la lettre.


Descartes. Craig Martin, Renaissance Meteorology: Pomponazzi to Descartes, Baltimore, Johns Hopkins U.P., 2011, viii + 213 pp., devotes Ch. 6 to ‘Causation and Method in Cartesian Meteorology’, discussing D.’s polemic strategy of asserting similarities to his contemporaries to that of a similarity to Aristotle, in order to deflect criticism of his meteorological theories. Bernard Joly, Descartes et la chimie, Vrin, 2011, 256 pp., has a chapter devoted to the course of Cartesian chemistry in thinkers such as Boyle and Lémery. A preliminary contextualization of the field from its origins in alchemy in addition to a comparison with D.’s peers, make this a broad and engaging work.

Charles Ramond, Descartes. Promesses et paradoxes, Vrin, 2011, 158 pp., is a pithy study which contends that the philosopher’s system of valorizing and devalorizing the notion of ‘promesse’ ultimately fractures the very notion itself. Udo Thiel, The Early Modern Subject: Self-Consciousness and Personal Identity from Descartes to Hume, OUP, 2011, xiii + 483 pp., not only details Decartes’s ontological view of the self but also charts the philosopher’s impact among English thinkers. Charles Jean Marie Minyem, Descartes et le Développement, L’Harmattan, 2011, 121 pp., homes in on D.’s ideas on economic development, claiming that the cogito led to an idealism which resulted in capitalism.


La Barre. De l’Égalité des deux sexes; De l’Éducation des dames; De l’Excellence des hommes, ed. Marie-Frédérique Pellegrin, Vrin, 2011, 426 pp., is a satisfying presentation of these three works published in the 1670s by the proto-feminist philosopher. P. shows his radicalness and isolation in our period, since his defence of women did not involve any notion of a fair sex or galanterie. Based on Cartesianism, L. B. saw no reason to exclude women from homosocial bastions such as the Church and armed forces. He was largely ignored as a crank until cited by Beauvoir in the 20th c., and P. does the writer justice with this sympathetic and scholarly edition of his key treatises.

Le Moyne. Richard Maber, ‘No Miracles Please, We’re English’, Bayley Vol., 147–60, details the modifications made to an episode in Thomas More’s life recounted by L. M., displaying an English aversion to a ‘high-coloured miracle tale’.


Louis XIV. Alexandre Maral, Le Roi-Soleil et Dieu. Essai sur la religion de Louis XIV, Perrin, 372 pp., expounds on the sovereign’s personal faith and public practice, with some informative accounts of liturgical ceremonial. While the ruler’s austere religious policies tarnish the legacy of his reign, M. makes the point that an unparalleled flourishing of sacred music was a positive result of L.’s piety.


Naudé. Frédéric Gabriel, ‘Raison théologique, procédure légale et ordre politique (1625–1671). Jacques d’Autun versus Gabriel Naudé’, Boudou, Éthique, 147–66, details contentions though emphasizes the fact that the Bible functioned as the last word for both men.

Nicole. Emmanuel Bury, ‘Morale chrétienne et sentiments humains. Le cas de l’amitié chez Pierre Nicole et Jean de La Bruyère’, Chamard-Bergeron, Liens, 89–103, sees L. B. reviving a humanist approach to the ideal of friendship whereas N. has a more cynical outlook, in the


**Poirot.** Ralph Häfner, ‘Pierre Poiret et la “science des saints”: le problème de l’évidence de la contemplation mystique face à la *Querelle du pur amour*’, *DSS*, 254:311–40, elucidates P.’s Cartesian theology, placing it within the climate of mystical authors suspected of heterodoxy at the end of the 17th c. (such as Mme Guyon and Fénelon).

**Port-Royal.** Philippe Sellier, *Port-Royal: littérature et prison*, Lesaulnier, *Port-Royal*, 5–19, scrutinizes the ‘fermeté dramatique’ with which imprisoned Jansenists faced ‘la prison heureuse’. Emmanuèle Lesne-Jaffro, ‘Comment raconter la prison au XVIIe siècle?’, *ib.*, 21–38, provides an overview of various portrayals of the prison experience, incl. Viau, Corneille, and Bussy-Rabutin in addition to figures associated with the P.-R. community. Françoise Pouge-Bellaïs, ‘La prison vécue au quotidien par les religieuses de Port-Royal des Champs (1665–1669)’, *ib.*, 83–97, looks at the nuns’ passive submission to God’s will coupled with the resistance in the face of secular authorities. Laurence Plazenet, ‘La foudroiement des ténèbres: prison et relations de captivité (1664–1665)’, *ib.*, 99–161, is a thorough examination of sidderent aspects in the accounts of female religious, incl. the representation of suffering and forbearance, stressing the vein of apologia. Agnès Cousson, ‘“Nous sommes les plus heureuses filles du monde”. La capitivité des religieuses à Port-Royal des Champs à travers leurs lettres’, *ib.*, 177–96, draws out the solicitude of the nuns for each other in the face of persecution. Rémi Mathis, ‘Diffuser le jansénisme au risqué de la prison? Les imprimeurs-libraires “jansénistes” et le pouvoir royal (1643–1712)’, *ib.*, 197–211, looks at the minor risks that the publishers took, seeing them as being imbued with Augustinian influence rather than ‘jansénisme mondain’. Philippe Moulis, *Port-Royal et la France du Nord. Louis Macquet, les sœurs grises et la Mère Angélique Arnauld dans*
les années 1620’, DSS, 256:319–32, expounds on the religious communities which were implanted into the fledgling diocese of Boulogne-sur-Mer. Dana Nica, ‘Plurilinguisme et multiculturalisme à Port-Royal’, Brooks, Culture, 101–12, views these two facets as the bridge between east and west, tradition and modernity, the world and the cloister. Delphine Reguig, ‘Du Port-Royal à la “maison de Port-Royal”: l’Abrégé de Port-Royal de Racine, de l’inachèvement à l’édification’, Brooks, Culture, 113–25, labels the text as ‘un moment de poésie historiographique’. Nicholas Hammond, ‘The Child’s Voice: Knowledge and Inexperience in Seventeenth-Century France’, Bayley Vol., 163–73, looks at Racine’s Athalie and pedagogical writings from P.-R. to infer that behind the apparent innocence of a child’s voice ‘lurks a postlapsarian postscript’.

RENTY. Yves Chiron, Gaston de Renty, un laïc mystique dans le XVIIe siècle, Toulouse, Carmel, 2012, 117 pp., resurrects this short-lived figure, active in the Compagnie du Saint-Sacrement and endowed with a ‘radicalisme évangélique intramondain’.

RICHELIEU. Katharine J. Lualdi, ‘Catholic Liturgy and the Making of Early Modern French Identity’, FHist, 26:164–81, studies R.’s Instruction du chrestien (1621), a pastoral manual devised to assist clergy and which stresses the use of prône, bidding prayers, to engage the faithful in the parish.

SAINT-CYRAN. Denis Donetzkoff, ‘L’abbé de Saint-Cyran: “Je me regarde plutôt prisonnier de Dieu que des hommes” (Lancelot, Mémoires)’, Lesaulnier, Port-Royal, 39–61, detects deep humanity in the priest.

SALES. Richard Parish, ‘Beasts in the Devout Life: Animals in the Writing of St François de Sales’, SCFS, 33, 2011:3–15, discusses the saint’s use in Introduction à la vie dévote and the Traité de l’amour de Dieu of both improbable and zoological animals, as a didactic means to explore the uniqueness of humankind’s capacity to aspire to a closer spiritual union with God. Jill Fehleison, ‘Ministering to Catholics and Protestants Alike: The Preaching, Polemics, and Pastoral Care of François de Sales’, pp. 128–46 of Episcopal Reform and Politics in Early Modern Europe, ed. Jennifer Mara DeSilva, Kirksville, Truman State U.P., xiv + 226 pp., avows that the prelate’s interactions with Protestantism evolved to embrace a more open spirit of dialogue.

SURIN. Bernadette Höfer, ‘Poétique du lieu corporel chez Jean-Joseph Surin’, Brooks, Culture, 127–43, details how, for S., illness and writing are symbolic of the body’s autonomous identity.