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Anton M. Matytsin and Dan Edelstein, eds.

Let There Be Enlightenment: The Religious and Mystical Sources of Rationality. Baltimore: Johns Hopkins University Press, 2018. Pp. viii + 304. Hb, \$54.95.

This interdisciplinary collection of essays, conceived from a symposium held at Stanford in 2014, sheds new light on the ties and tensions between faith and reason, Christianity and natural religion, and Scripture and the Book of Nature in the Age of Enlightenment. Building on recent scholarship on the relationship between the Enlightenment and religion, the essays in this volume reassess the origins and contents of Enlightenment thought from a chronologically and geographically broad perspective. This volume rejects “anachronistic attempts to impose ideological meanings retrospectively on ‘the Enlightenment’” (13). Accordingly, the volume challenges the traditional portrayal of the Enlightenment as a crucial phase in a process of secularization, typically interpreted “as a process of disenchantment by which the space that had been occupied by religion was gradually filled by other forms of human ideology” (4). This book rather aims to explore Enlightenment philosophers’ and political thinkers’ debt to writers and debates of the Reformation and the Counter-Reformation, with regard to both theoretical and terminological issues. In doing so, the book pays great attention to the metaphor of light as a symbol of knowledge, which had a theological origin and was central to many self-reflexive accounts of the Age of Enlightenment.

The volume consists of an introduction by the editors and three parts presenting four chapters each. The first part, entitled *Lux*, focuses on narratives of light as both a metaphor and a physical phenomenon in the seventeenth and eighteenth centuries. In this part of the book, Howard Hotson’s essay on Comenius convincingly argues that this author can be numbered among the precursors of the Enlightenment, given his progressive account of human history and his call for a dawning age of enlightenment. Anton Matytsin’s chapter on the “struggle for light” in the French Enlightenment accurately explains how the contested use of the metaphor of light—variously utilized to denote cognitive faculty and, increasingly in the eighteenth century, to indicate human knowledge—contributed to competing narratives of the Enlightenment.

In an essay on the appearance of the phrase “century of lights” at the time of the constitution of the “tribunal of public opinion,” Céline Spector reassesses the contribution of the Quarrel of the Ancients and the Moderns to “the emergence of the Enlightenment as a historiographical concept” (88). Finally, Darrin McMahon shows how the efforts to give extensive public lighting to Old Regime Paris mirrored the struggle to enlighten French culture and society and, consequently, engendered both support and resistance.

The second part of the book, *Veritas*, concentrates on the epistemological as well as philosophical-political debates of the period. In this section, Jo Van Cauter persuasively contends that Quaker thought had a role in shaping Spinoza’s view of true piety, given that “the Quakers’ denial that Scripture is the Word of God, their emphasis on the individual’s independence in interpreting Scripture, on the use of the inner light and conviction with no mention of creeds [...] all permeate Spinoza’s own work” (131). Philippe Buc calls attention to the medieval theological origins of Hobbes’s political theory, with a focus on Hobbes’s recourse to the pair light-darkness to exemplify the distinction between compulsion and force. Matthew Gaetano clarifies that seventeenth- and eighteenth-century Thomists and Scotists “sought illumination mainly from the two lights of faith and reason” (165), but those Scholastic authors advocated the necessity of a third, unifying light—namely, “the common philosophical vocabulary and shared principles provided by Aristotle and his commentators” (165). In this regard, Gaetano concentrates on Dominican and Franciscan authors, thus shifting the focus of scholarship on this subject, which, so far, has considered especially “Jesuits, who were known even by their contemporaries for having an eclectic approach to scholastic controversies” (165). Concerning Aristotle’s place in the Enlightenment, particularly in France, Dan Edelstein demonstrates that, while Aristotle’s *Physics* and *Metaphysics* attracted criticism, his *Politics*, *Ethics*, *Rhetoric*, and *Poetics* were still very popular among intellectuals, teachers, and students. Aristotelian principles and terms indeed informed much of the political, moral, and aesthetic thought of the Enlightenment and also contributed to the preservation of Christian moral ideas.

The third and last part, *Tenebrae*, reconsiders the significance of religious and mystical discourses in various confessional settings to the Enlightenment’s emphasis on rationality and toleration. William Bulman aptly observes that many enlightened Anglican divines, arguing that Christianity best suited to civil peace and improvement, endorsed the role of clerics as teachers of morality, political counselors, and pastoral leaders. Thus, they expressed a thoroughly religious vision of modern society, but “they premised their stance on secular rationality and the argumentative tools and resources they shared with their freethinking foes” (207). In an essay on alternate genealogies of

Enlightenment in the eighteenth century, Jeffrey Burson explains how Jansenist, Jesuit, Freemasonic, anti-*philosophe*, and materialist genealogies intersected in various ways and were mutually entangled. Burson is right in highlighting that this complex, constructive entanglement was essential to the composite, multifaceted, collective structure of the culture of the long “century of lights.” He substantiates his thesis with an analysis of the Jansenist-Jesuit dispute about the 1713 papal bull, *Unigenitus*. Whereas the Jansenists endorsed cultural reform and moral improvement in opposition to the “darkness” imposed by that papal bull, the French Jesuits believed that both divine grace and natural reason were necessary in order to avoid moral, intellectual, and religious degeneration. Therefore, Claude Buffier and other French Jesuits maintained that “to enlighten the world was to perfect and purify the science of theology through advances in textual criticism, universal history, and the skillful use of practicable reason” (228). That dispute eventually led to different but mutually entangled genealogies of Enlightenment—not only the Jansenists’ and Jesuits’ own genealogies, but also *philosophic* genealogies stigmatizing the “superstition” and “fanaticism” allegedly spread by the Jansenist-Jesuit conflict. Charly Coleman’s contribution describes Diderot as an advocate of the dream state and other such experiences in which consciousness is mitigated or even suspended altogether. Situating Diderot in a wider cultural context, Coleman’s essay offers a reconsideration of the interest in mysticism among Enlightenment thinkers—an interest that also generated religiously inspired, anti-individualist conceptions of personhood. Finally, James Schmidt gives a novel interpretation of the Counter-Enlightenment. Examining many largely neglected nineteenth-century texts, Schmidt shows that both friends and enemies of what we now call “the Enlightenment” employed a common repertoire of images to support divergent accounts of the relationship between faith and reason. He concludes that the concept of “Counter-Enlightenment” was first used by the advocates of “true” religious enlightenment against those who, nowadays, are widely regarded as Enlightenment thinkers.

This book has many merits. All of its chapters are very original and even groundbreaking in several respects. By employing interdisciplinary approaches that pay due attention to both texts and contexts, the contributors to this volume rediscover and revalue several intellectual currents and figures traditionally neglected by historiography. Questioning partial, teleological, “Manichean” views of the so-called “Age of Reason,” the essays in this volume significantly contribute to bridge the gap between the Age of Enlightenment and previous historical periods. Thus, this book calls for the overcoming of long-lasting historiographical categories, as it encourages the historian of the Enlightenment to “leave behind the false choice between a single Enlightenment and plural

Enlightenments by thinking in terms of a beam of light refracted into a spectrum" (206), to use William Bulman's phrasing of the issue. In conclusion, this book provides excellent food for thought for both specialists in the field and educated lay readers willing to acquire a deeper insight into this fascinating and complex period of human history.

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Hans-Joachim Vollrath

Kaspar Schott 1608–1666: Leben und Werk des Würzburger Mathematikers. Würzburg: Königshausen und Neumann, 2017. Pp. 176. Pb, € 28.00.

This short, well-written book serves as a fine introduction to Kaspar Schott, one of the important but less-studied Jesuit mathematicians and scientists of the seventeenth century.

Vollrath does not devote much space to Schott's early life and studies, for it was not until he began his studies at the University of Würzburg, where he became a student of the great Jesuit polymath Athanasius Kircher, that Schott's interests moved in the direction of mathematics and science. After Kircher became professor of mathematics at the Roman College, Schott came to Rome as his assistant for several years. While in Rome Schott had access to Kircher's famous museum; he was able to study, as Vollrath expresses it, "the 'anatomy' of all the machines on exhibit" ("die 'Anatomie' aller ausgestellten Maschinen," 35), and he developed an abiding interest in machines. Schott became a life-long friend and devotee of Kircher's, though as Vollrath rightly points out, he was not a slavish follower and often criticized Kircher's work. But Schott always addressed Kircher respectfully and helped get several of his books published.

Schott began to write his own books after he left Rome for the German territories and spent the last eleven years of his life as professor of mathematics at the University of Würzburg. Vollrath rightly emphasizes the importance of this move because it was here that Schott became an author in his own right, as it gave him access to Frankfurt publishers and exposed him to several important experimentalists. Most interesting was Otto Guericke, who developed a machine to create a vacuum, and Schott began experimenting with the machine. Vollrath claims that Schott's experiments with the vacuum were the