eventually shuffled their men off to South America—and even India—after over three hundred years in southeast Asia, and American Jesuits journeyed across the Pacific Ocean to replace Spanish Jesuits in Manila.) How might we, then, place Spanish Catholics such as Martín in a European context or within the Spanish-speaking Catholic world? Alternatively, thanks to Schultenover's hard work we now know more about the inner life of Martín than we do for the vast majority of figures in turn of the twentieth-century Catholicism. Fine studies by William Callahan, Mary Vincent, and Frances Lannon—as Schultenover knows well—sketch Spanish Catholic piety during this era (at least for Anglophone readers). What does Martín's story add? The book's title conveys Martín's desire to “show up” for God's call and for his daily work. But how he did understood “showing up”? Some evidence within the memoir suggests Martín's complete absorption in a vocabulary of sin and suffering through which he refracted not only his daily struggles and temptations but also his geopolitical opinions. Were nineteenth-century Catholics in Spain—despite their adoption of telephones and telegraphs—less “modern” or “modern” in an entirely different way than we might have guessed?

These are speculations more than questions. That they can be posed, let alone answered, is one of the happiest outcomes of David Schultenover's work over many decades. He provides us with a fully realized portrait of that most unlikely of literary figures, a Jesuit superior general. This archival and editorial triumph will inform the work of the next generation of historians of Spanish Catholicism, at a minimum, but should influence scholars of the modern Catholic world more generally.

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Jeffrey D. Burson, *The Culture of Enlightening: Abbé Claude Yvon and the Entangled Emergence of the Enlightenment*. Notre Dame, IN: University of Notre Dame Press, 2019. Pp. xvii + 583. Hb, \$75.00.

The term “remix” has become a buzz word for the twenty-first century. A quick search on Amazon.com will reveal a host of books that explain how the concept of remixing will help one thrive in the global economy, cook more effectively, and even decorate a home with style and panache. Reading Jeffrey D.

Burson's *The Culture of Enlightening*, I am struck by the possibility that remixing dates back to well before the twenty-first century. In this important book, Burson maintains that the Enlightenment fostered a culture of borrowing, repurposing, and reproducing and that this culture involved a wide array of intellectual figures.

Burson focuses on the little-known Abbé Claude Yvon. Yvon hailed from Normandy but became a significant member of the Parisian intellectual world by mid-century. Chief among his accomplishments was having contributed a number of essays to the famous *Encyclopédie* edited by Denis Diderot and Jean le Rond d'Alembert. In fact, Burson's study uses Yvon as a lens to view the Enlightenment as a whole. In Burson's telling, Yvon was one of many intellectuals who participated in the "culture of enlightening" (21). Burson's book is less a biography of Yvon himself and more a case study of how the intellectual journey of a fairly obscure French priest illustrates the manner by which "the Enlightenment" came to be. In this way, Burson's book directly and boldly engages the overwhelming historiographical quagmire of defining the Enlightenment. Tacking against the prevailing winds of both those who have sought to preserve a consistent unitary definition of the Enlightenment—as a distinct movement of intellectual radicals dedicated to ideals of secularism and universal rights, among other things—and those who have preferred to divide the Enlightenment into distinct national or confessional *enlightenments*, Burson posits a notion of enlightenment as process. In this effort, he is aided by the methodological principles of *l'histoire croisée*, or "entangled history"—best articulated in the work of Michael Werner and Bénédicte Zimmerman. Entangled history highlights the ways that identities are constantly intertwined in a web of mutually constructive discourses and realities. Using the writings of Yvon himself as well as the correspondence of Yvon and other prominent figures in French intellectual life, Burson argues that "the Enlightenment" and those values frequently associated with it—most importantly, secularism—were the product of a culture of borrowing, adopting, and adapting that was shared by not only anti-clerical *philosophes* but also those interested in preserving and defending Catholic "orthodoxy."

Burson demonstrates this point by way of an intellectual genealogy of the elusive Abbé Yvon. Besides providing the best single narrative of the life of Yvon, Burson's book reveals just how much Yvon was connected to the most prominent intellectual debates of the eighteenth century. Burson details, for example, Yvon's many philosophical influences. From French Jesuits such as René-Joseph Tournemine and Claude Buffier, Yvon adopted an optimistic theological anthropology; from John Locke, he appropriated a sense-based epistemology; from Theophile Bordeu, Paul-Joseph Barthez, and the *Montpellierains*,

he constructed a theory of vitalistic materialism—or the notion that all matter has within it an “intrinsic vital force with the ability to self-motivate, evolve and/or autogenerate” (173). Burson’s close reading of Yvon’s works reveals a scholar deeply versed in the philosophical literature of the time and a scholar whose tastes were far more eclectic than most historians have believed. Burson also highlights the many intellectual communities to which Yvon belonged. Prominent early in his career among the more progressive students and tutors at the Sorbonne, Yvon found his way to André Morellet’s coterie, then the circle surrounding Diderot and the *Encyclopédistes*, across international borders to the freemason lodges in the Netherlands, and eventually to more conservative communities surrounding the archbishop of Paris Christophe de Beaumont and Marc-René de Voyer, the marquis d’Argenson. Yvon’s fascinating journey demonstrates just how connected these seemingly antithetical intellectual communities were in the eighteenth century. Once an *Encyclopédiste*, Yvon eventually came under the payroll of one of the most anti-*philosophe* voices in mid-eighteenth-century France. Paradoxically, however, Burson reveals that despite these dramatic shifts in the intellectual communities to which Yvon was attached, the abbé’s philosophical ideas remained surprisingly consistent. In keeping the core of his philosophical ideas intact, Yvon demonstrated how the culture of enlightening did not go in one political or ideological direction. It served the interests of both those seeking to criticize the Catholic Church and religion more broadly and those seeking to defend it.

Of particular interest is the role that Jesuits played in this culture of enlightening. Expanding the work that he did in his first monograph, *The Rise and Fall of Theological Enlightenment* (Notre Dame, IN: University of Notre Dame Press, 2010), Burson demonstrates that members of the French Society of Jesus were deeply involved in propagating new philosophical ideas, especially in the first half of the eighteenth century. Through institutions such as the Sorbonne, Jesuit apologetics influenced clerical writers like Yvon as well as those outside of the church. By treating the Jesuits as equal participants in the Enlightenment along with their more famous, *philosophe* counterparts, Burson effectively makes the case that in the context of the eighteenth century, philosophy and theology could not be separated—“To talk philosophy was to talk theology,” Burson writes, “and to talk theology was to engage in philosophy” (120).

Perhaps the most fascinating aspect of Burson’s argument, however, emerges out of his explanation for why Yvon underwent such a dramatic turn in the direction of his scholarship. Part 3 of the book looks at Yvon’s time in exile in the Low Countries and his return to France, and in all of these chapters, Burson compellingly demonstrates—by way of wonderful archival evidence from the

records of the Grand Lodge of Amsterdam, the collected correspondence of the printer Marc-Michel Rey, and the papers of the D'Argenson family—that Yvon's professional decisions were largely dictated by his material circumstances. Strapped for cash and in need of a patron, Yvon was willing to write for whomever would employ him. In this way, Yvon's tale fits perfectly with the stories of other Grub Street “hacks” compellingly told in the works of Robert Darnton and Darrin McMahon. While Burson is willing to dive into the depths of eighteenth-century philosophy, his book also makes a compelling case for the centrality of social and economic conditions to the lives and careers of Enlightenment *philosophes*.

The Culture of Enlightening does nothing less than offer a new vision of the Enlightenment, one that is less about portioning off the intellectual movement into distinct, reified groups and more about a shared, common culture of borrowing and mutually constructive debates. In emphasizing the *process* of enlightening over the phenomenon of “Enlightenment,” Burson seeks to find a *via media* between those who would doggedly defend a vision of the Enlightenment that is nothing other than radical and secularizing and those who seek to fragment the very concept of Enlightenment until it no longer retains any intellectual coherence. Burson's culture of enlightening is akin to the art of remixing—the creation of something new through borrowing, transforming, and appropriating. And in Burson's telling, everyone from famous *philosophes* to Jesuits to overlooked, irascible abbés played the role of DJ.

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Sophie Nicholls, *Political Thought in the French Wars of Religion*. Ideas in Context. Cambridge: Cambridge University Press, 2021. Pp. xiv + 269. Hb, \$99.99.

Despite the title, this is a study of the political thought of the (second) French Catholic League, from roughly 1585 to 1595. The League was a significant movement, controlling the bulk of France for several years (though not without Spanish military intervention), provoking the assassination of King Henri III, and successfully pressuring his successor, Henri IV, to convert to Catholicism. Its internal fractiousness, rapid dissolution after Henri's conversion, and