

idea of commenting the *Summa* and opened new paths to integrate it into new discussions. This volume also shows that there was a rich tradition in the late Middle Ages in commenting, endorsing, or criticizing the *Summa*, as Brínzei and Schabel's article shows. As Ueli Zahnd points out, the incipient tradition of commenting on the *Summa* did not immediately supersede the doctrinal primacy of Lombard's *Sentences*. However, he shows that in Germany and Northern Italy from the fourteenth century onward, primarily Dominicans were happy to base their own works on the *Summa*, thus establishing a kind of genre. This is especially palpable at the University of Padua during the fourteenth to the sixteenth century, presented by Matthew Gaetano.

The second part of the volume, under the heading "Discussions in the Commentary Tradition," comprises several articles that discuss a range of topics for which the *Summa* was seen as pivotal. Theological themes include the proof of God's existence (Mauro Mantovani), the light of glory in the Jesuit tradition (William Duba), creation, the subsistence of prime matter (Helen Hattab), and angelic location (Daniel D. Novotný and Tomáš Machula). These pieces showcase the impact the *Summa* had on articulating and transforming the theological language. The same could be said of those articles that deal with issues from an epistemological and practical perspective, such as the problem of invincible ignorance in Arriaga, Vázquez, and Bayle (Jean-Luc Solère), a survey of infidelity in fifteenth- and sixteenth-century authors (Andreas Wagner), the ethical problem of self-preservation (Marco Toste), and finally the question of whether it was licit for prisoners sentenced to death to escape (Lidia Lanza). To be sure, this second part offers insights into a small segment of the topics present in the *Summa*. Notably absent are thoughts on providence, predetermination, free will, and the complex tradition of commenting and modifying Aquinas's theory of law and justice. Those topics have, of course, been dealt with extensively in the secondary literature, yet it has not been done from the point of view of the *Summa* as the authoritative text. However, those shortcomings do not diminish the overall achievement of this volume because it shows that the tradition of commenting on the *Summa* should be studied as a subject in its own right.

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*Clandestine Philosophy: New Studies on Subversive Manuscripts in Early Modern Europe, 1620–1823*. Gianni Paganini, Margaret C. Jacob, and John Christian Laursen, eds.

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Training our attention to the production and circulation of philosophical manuscripts across the seventeenth and eighteenth centuries, *Clandestine Philosophy: New Studies on*

*Subversive Manuscripts in Early Modern Europe, 1620–1823* is a very valuable resource, complementing recent studies of the early Enlightenment as well as political and philosophical radicalism in the period. Editors Gianni Paganini, Margaret C. Jacob, and John Christian Laursen curate this series of erudite essays that foreground anonymous or lesser-known manuscripts, works that are often neglected by early modernists—Jean Bodin’s *Colloquium Heptaplomeres*, the anonymous *Theophrastus Redivivus*, the anonymous *Traité des trois imposteurs*, Hadriaan Beverland’s *De Prostibulis Veterum*, and John Toland’s *Pantheisticon*, among many others—that offer alternatives to the academic and/or systematic philosophy of the period, especially as they move across regional borders and languages in unexpected ways.

Several contributors (notably, Paganini, Laursen, and Winfried Schröder) detail the current state of the field—that is, the study of early modern clandestine texts—and direct readers to relevant studies, editions, and bibliographies. So too do these scholars expend considerable effort outlining what makes a text radical or subversive. They do not set prescriptive terms themselves but rather explore how the subversive content of a given manuscript is inextricable from its clandestine status. Instead, as Susan Seguin shows in a brilliant study of how clandestine texts circulated among the members of the Académie Royale des Sciences, unorthodox texts bore influence at the margins of the major institutions of the period. Such clandestine manuscripts—most handwritten, some printed but limited to private circulation—were integral to intellectual life in early modernity, offering philosophical reflection in genres and modes that would have faced stricter censorship in more public milieux such as the book trade. Indeed, as Antony McKenna and Fabienne Vial-Bonacci reveal in their study of the Amsterdam printer Marc-Michel Rey, writers, readers, and booksellers alike saw the traffic in clandestine materials as distinct from the official over-the-counter business. The essays in this volume do much to flesh out our understanding of this distinction.

Many of the contributors foreground a text or texts that are foreign or marginal to the usual accounts of early modern philosophy. Indeed, in his crucial contribution Jeffrey D. Burson illustrates the degree to which these heterodox texts are eclectic, often contradictory, more haphazard than either the academic philosophy or the emergent rationalism with which early modernists are more familiar. Paganini demonstrates, for instance, how the author of *Theophrastus Redivivus* discovers religion as a matter of power rather than faith or piety, promoting an atheistic approach to nature and civil society. But *Theophrastus Redivivus* is remarkably different from comparable contemporary works like Hobbes’s *Leviathan* or Spinoza’s *Ethics*, to say nothing of the canonical texts of the Enlightenment in the eighteenth century; *Theophrastus Redivivus* is a far less systematic work, the product of many influences, bearing much more relation to Renaissance naturalism than to any of the major movements in the history of philosophy as we know it. Nevertheless, the author of *Theophrastus Redivivus* offers a rich account of nature and history absent God’s providence, at odds with the dominant intellectual currents and institutions of the seventeenth century. Clandestine

manuscripts like this show how writers and readers alike tarried with unorthodox ideas without taking direct recourse to systematic philosophy.

We learn, instead, how diverse readers encountered heterodox ideas across other genres of philosophical writing, from biblical exegesis to joke books to pornography to speculative anthropology. The essays are focused, detailed, and full of insight: Wiep van Bunge and Rienk Vermij turn our attention to heterodox ideas in the Dutch Republic, foregrounding the circulation of Socinian and libertine manuscripts, respectively, in the seventeenth and early eighteenth centuries. Martin Mulsow explores the exchange of heterodox ideas in early eighteenth-century Germany by way of biblical philology, foregrounding a text that posits Joseph as Christ's natural father: a discovery that upsets orthodox approaches to the Trinity and Christ's offices. Frederik Stjernfelt introduces Danish mathematician Christoffer Dybvad and his anticlerical jest book. Inger Leemans offers a comprehensive survey of clandestine writing on sex and sexuality during the period, including anatomy and pornography; Karen Hollewand, in turn, foregrounds Beverland's writing on sexual liberty and libido. Whitney Mannies attends to Toland's heterodox philology, rich in philosophical detail and critical potential; John Marshall delivers a study of the *Treatise of the Three Impostors*, an infamous work that exposes religion tout court as a political endeavor, faith as an expression of obedience.

In the final two essays, Jonathan Israel and Laursen shift the attention from Northern Europe of the seventeenth and eighteenth centuries to Spain during the revolution of 1820–23, underscoring the abiding importance of early modern clandestine philosophy in its diverse modes. Such texts, they show, are too often occluded in familiar accounts of Enlightenment and its origins. Israel and Laursen, together with the other contributors to this excellent volume, make a compelling case for the importance of seventeenth-century clandestine philosophy and its enduring influence on the history of radical philosophy at large.

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*Platonism: Ficino to Foucault*. Valery Rees, Anna Corrias, Francesca M. Crasta, Laura Follesa, and Guido Giglioni, eds.

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*Platonism: Ficino to Foucault* represents an excellent contribution to the history of ideas and Western conceptual history for the academic field. This volume is oriented towards the analysis and reflection of the reception of Neoplatonism, emphasizing Marsilio Ficino's thought, while it invites us to explore metaphysical, hermetic, and cosmological notions present in the complex dialogue between Platonism and other philosophical currents. Thus, this relation between Platonism and other philosophical traditions