

Furthermore, Lee always makes sure to offer both versions of the original text, in a very efficient and succinct manner, making his text easily readable.

Lee makes his objective clear from the very beginning of his study. His goal is not to rehabilitate but to give back to Bodin the place that he rightfully deserves in the elaboration of the notion of sovereignty, which has been discarded or misconstrued by some of the thinkers who followed him, such as Thomas Hobbes (1588–1679), Jean-Jacques Rousseau (1712–78), Jeremy Bentham (1748–1832), and John Austin (1790–1859). The study aims at revising the conception of Bodin being primarily an advocate for the doctrine of absolutism by methodically exploring the legal premises of his conception of the notion of legal right. Lee's analysis convincingly challenges the vision of Bodin as an advocate of the “gunman's theory” of the law by demonstrating the foundational legal notion of right, rather than the enactment of force, in the implementation of sovereign power. Bodin's notion of sovereignty is thus defined by a mutual contractual obligation between the sovereign and subjects based on the law of nature and the law of nations. Hence, legitimate sovereignty commands the sovereign to guarantee contractual obligations between subjects by formulation and implementation of laws.

*The Right of Sovereignty*, because of the methodical approach and the highly didactic style of the author, is accessible even to readers unfamiliar with Bodin's sources in Roman and canon law. The publication of Lee's book is also especially timely, given the recent publication of the bilingual critical edition, in French and in Latin, of the third of Bodin's *Six Livres de la République* done by Mario Turchetti. This third book is arguably the most difficult one of the six, and Lee's work provides an invaluable companion for any scholar taking a dive into Bodin's reflection on the pre-Westphalian notion of sovereignty.

Philippe Baillargeon, *University of Massachusetts Amherst*  
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*At Kingdom's Edge: Suriname Struggles of Jeronimy Clifford, English Subject.*  
Jacob Selwood.  
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In *At Kingdom's Edge: Suriname Struggles of Jeronimy Clifford, English Subject*, Jacob Selwood analyzes how an inhabitant of the formerly English South American colony of Suriname, Jeronimy Clifford, came to petition the king of England for support against the Dutch government, which he blamed for his persistent poverty. Clifford had arrived as a child before Suriname was seized by the Dutch. Clifford's father, like many English subjects in Suriname, initially decided to remain under Dutch rule, and Jeronimy Clifford would not definitively return to England until 1696.

According to Selwood, Clifford's history of petitioning the Dutch and English governments for redress for the property he lost when he returned to England reveals how his English subjecthood was defined.

Selwood sustains that "Clifford's story, as well as the world within which he traveled, shows the extent to which an array of extralegal factors shaped subjecthood, whether in England, its colonies, or territories conquered by its rivals" (2). Clifford, who came of age in a period in the seventeenth century when Suriname shifted from an English territory to a territory of the Dutch empire, is one of many English subjects whose life reflects the complexity of subjecthood, as he navigated his English identity while becoming the subject of a foreign government. Through a historical analysis of a manuscript Clifford wrote himself by hand, as well as a series of petitions Clifford wrote to the English and Dutch governments pleading for compensation for his loss of property in Suriname, Selwood sustains that Clifford defined and defended his English subjecthood as he moved back and forth from Suriname to England.

*At Kingdom's Edge* builds on previous research by Selwood, a professor of history at Georgia State University, whose first book, *Diversity and Difference in Early Modern London* (2010) studies Londoners' reactions to immigration and the English-born children of immigrants in the early modern period, and how these responses shape our understanding of early modern English national identity. *At Kingdom's Edge* considers early modern English subjecthood outside of England.

In *At Kingdom's Edge*, Selwood argues that English subjecthood is shaped through extralegal means, but he does not advance a clear argument concerning what Clifford's case reveals about English subjecthood. Selwood contextualizes Clifford's life within the history of English Suriname (1651–67). Territorial boundaries shifted when the Dutch invaded England in 1688 and King William of Orange became stadholder of the United Provinces. Through it all, Jeronimy Clifford remained loyal to England and continued to claim English subjecthood. After many years of legal conflict and two terms in prison, first over his estranged Dutch wife Dorothy Matson's complaint after he took possession of her land, and later in a conflict with a Scottish planter over possession of an enslaved worker, Clifford was freed by William III and returned to England. However, Clifford lost most of his wealth because he could not transfer it legally to England after the dispute with Matson. The final chapters detail how Clifford's fortunes continued to decline in England and document the paper trail of pamphlets Clifford composed, as well as others composed after his death, in support of his cause to transfer his wealth from Suriname to England.

Jeronimy Clifford is an interesting historical figure who epitomizes what in modern terms would be described as white male mediocrity; however, it is not clear to me how Clifford's life reflects how English subjecthood was shaped as Selwood proposes. *At Kingdom's Edge* may be of interest to scholars of the English empire in the early modern period and Suriname in particular. Selwood could have reflected on how factors such as the testimony of enslaved persons regarding Clifford's use of violence against Dorothy

Matson contributed to the contours of English subjecthood in seventeenth-century Suriname. Selwood also could have reflected on the fact that, for all Clifford's assertions of English subjecthood authorized by his whiteness and his gender, his petitions and pamphlets ultimately failed to achieve his desired ends. Perhaps Clifford's failure is the true ambiguity of English subjecthood that, in theory, should have provided him with legal protection in his cause against the Dutch government.

Monica Styles, *Howard University*  
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*I segni della fine: Storia di un predicatore nell'Italia del Rinascimento.*

Michele Lodone.

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Michele Lodone's *I segni della fine: Storia di un predicatore nell'Italia del Rinascimento* is a useful study for scholars exploring the roles and action of preachers in Renaissance Italy, opening an intriguing avenue of research toward the rediscovery of the Conventual Franciscan friar Francesco da Montepulciano (d. 1513) and his multifaceted role as preacher.

To scholars of Renaissance religious history, Francesco da Montepulciano is known for his apocalyptic sermon delivered in Florence on 18 December 1513 from the pulpit of Santa Croce, shortly before his death. Lodone highlights how the Franciscan was much more than an apocalyptic friar preaching in the wake of the best-known Dominican, Girolamo Savonarola. He was, at the same time, a great promoter of peace among the rival families of Renaissance Italy—such as in Assisi—as well as a reformer of his own religious conventual Franciscan order during a time when the Observant movement was becoming a majority.

The volume comprises three parts. In the first, the author highlights the importance of voices: first and foremost, those of the audience, who, like the preacher, participated in that “great collective performance” (21)—that is, the sermon. It is through analysis of the preacher's performance that one can reconstruct that “pastoral of fear,” or, perhaps better, “of emotions” (21) that is captured in the reactions of the audience and witnesses, and that allows Lodone to analyze Francesco's sermon not as a text but as an event. From Niccolò Machiavelli, who learned of the Franciscan's sermon and spoke of it in a sarcastic tone to his friend Francesco Vettori, to the “stunned” reactions of the Florentines, who were affected by that preaching “for better or for worse” (45), to the Medici, with their concern for “the subversive potential of prophets and apocalyptic prophecies” (57), Francesco's sermon is characterized as a strongly emotional call to penance.

Moving from voices to readings, the second part of Lodone's book is dedicated to the text of the sermon, in both its manuscript and printing traditions, and to Francesco's