

author is speaking. Parts of the text most likely were based on papers originally given by the individual authors, but the change in voice in the co-authored work should have been easy for the authors or editors to catch. While not a long book, this volume is filled with technical terms and names, and so would have benefited from an index.

Glei and Tottoli have made an important contribution to the growing literature on Latin translations of the Qur'ān by first identifying questions related to a specific text that merit investigation and then demonstrating how the findings of such investigations can be reported in a lucid and concise fashion. Their introduction of an 'epi-linguistic' theory to account for the evolution of Marracci's translations is worth serious consideration and should be applied to other translations when similar documentary evidence of their evolution survives.

*Ludovico Marracci at work* inaugurates a new series of Harrassowitz's *Corpus Islamo-Christianum, Series Arabica-Latina*, and as such is a very good beginning. Our understanding of the way in which Christian scholars of Arabic in the early modern period accessed, sifted and understood their sources is still at a very early stage, and the locating of their translations of the Qur'ān, published and unpublished, within the 'translation cultures' of the day will contribute, not only to manuscript studies, but also to the study of the intellectual history of the early modern period, and to the historiography of Christian-Muslim relations.

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*Reassessing the Radical Enlightenment*. Edited by Steffen Ducheyne. Pp. xii + 318 incl. 8 figs. New York–London: Routledge, 2017. £95. 97 1 472 45168 2

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The term 'Radical Enlightenment' denotes a section of Enlightenment culture consisting of authors and currents that adopted deism, pantheism, atheism or materialism and rejected providence, miracles and revelation in religious matters, while advocating republican, egalitarian and fundamentally democratic political ideas – thus opposing the divine right system of power. This term was used well before the twentieth century, but it first obtained its current semantics in the work of Leo Strauss. More recently, the concept of 'Radical Enlightenment' has played an important role in historiography, particularly regarding the relationship of the Radical Enlightenment to the Moderate Enlightenment (which attempted to combine rationality with religious tradition and the political *status quo*), its contributions to the Age of Revolutions, and its significance in the development of modern secular societies. Starting in the 1970s, virtually all students of the philosophical, scientific and political thought of the Enlightenment have paid attention to the Radical Enlightenment. Nevertheless, *Reassessing the Radical Enlightenment* is the first collection of essays specifically devoted to clarifying this concept.

In the first part of this book, Jonathan Israel and Margaret Jacob explain their respective notions of 'Radical Enlightenment'. Israel argues that 'eliminating miracles, Revelation and divine providence, and proclaiming scientific and

philosophical “reason” the exclusive criterion for determining truth, this wing of the Enlightenment sought to reconceive and reorganize the entire moral and political order’ (p. 15). And, although defeated in the nineteenth century, the Radical Enlightenment succeeded (at least in part) in the long run. While avoiding focus on the long-term effects of the Radical Enlightenment and attaching more importance than Israel does to English influences, Jacob too views the Radical Enlightenment as characterised by ‘a commitment to republicanism, a turn toward materialism or atheism, and a search for a purely naturalist form of religious behaviour’ (p. 48). All in all, Israel’s and Jacob’s chapters highlight the points of agreement, rather than the differences, between their influential accounts of the Radical Enlightenment. The first part of the book also presents a thought-provoking essay by Harvey Chisick, who concentrates on the question whether materialist metaphysics necessarily led to egalitarianism, republicanism and democracy, reconsiders Enlightenment views on race and slavery, and revalues the impact of the Radical Enlightenment on the French Revolution. Finally, Frederik Stjernfelt offers us a detailed, exhaustive and very helpful history of the term ‘Radical Enlightenment’ and of its various connotations in historiography.

Part II of the book comprises five chapters which reassess the importance of some key figures and aspects of the Radical Enlightenment, especially in its origins and early developments. Whereas Nancy Levene argues that Spinoza’s radicalism emerged not only in his criticism of religion, but also in his rethinking of nature, Beth Lord denies the existence of ‘a connection between substance monism and egalitarianism, or between human nature and equality’ (p. 128) in Spinoza’s thought: Lord contends that, to Spinoza, moral equality was a ‘fiction of the imagination’ connected to democratic citizenship. Although different in their topics, approaches and conclusions, Levene’s and Lord’s chapters are stimulating and valuable in that they raise new issues for debate. Spinozism is also the subject of Ian Leask’s essay, which brilliantly delineates the Spinozist character of John Toland’s biblical hermeneutics and historical-political considerations in *Origines Judaicae* (1709). The remaining two chapters in part II are devoted to less known but not less interesting topics. Charles Develennes sheds new light on the atheism and radical republicanism of the French Catholic priest Jean Meslier, highlighting Bayle’s influence on Meslier’s thought. Finally, Wiep van Bunge explores the waning of the Radical Enlightenment in the Dutch Republic in the early eighteenth century, which was due to the mitigation of theological tensions and to the spread of Newtonian natural philosophy.

The third and last part of this volume deals with the Radical Enlightenment in Europe and the New World after about 1720. Some of the essays in part III, focusing on specific authors and contexts, invite reflection on the distinction between ‘Radical’ and ‘Moderate’ Enlightenment: Eric Palmer’s chapter shows that many eighteenth-century French clergymen were involved in inquiries into libertinism and atheism; Falk Wunderlich calls attention to the work of the Göttingen scholars Christoph Meiners and Michael Hißmann, who were both Christian and materialist; and Winfried Schröder points out the contradictions of de Sade’s work, which, although endorsing materialism and atheism, differed from the Radical Enlightenment in that de Sade’s controversial views could find no rational justification. The remaining three chapters in part III reconsider the role of the Radical

Enlightenment in the growth of political and gender equality: Ultán Gillen investigates the influence of Radical Enlightenment and revolutionary discourses on the political upheaval in late eighteenth-century Ireland; Devin Vartija points to the importance of empathy in the development of Enlightenment political egalitarianism; finally, Jennifer Davis reassesses the part that the transnational movement for educational egalitarianism played in promoting gender equality in Europe and the Americas.

Although this book is far from being comprehensive and does not claim to have the ‘final word’ on this subject, as Ducheyne acknowledges in his concise but illuminating introduction, it effectively accomplishes its two-fold task: ‘first, to provisionally provide a (partial) synthesis of the state of the art and, second, to push forward research on the Radical Enlightenment’ (p. 2). The chapters that concentrate on the history of this concept and on the ongoing debate on the subject, along with the essays that reconsider the historical significance of Spinoza and other important figures of the Radical Enlightenment, are very useful to both experienced scholars and newcomers to the field. Moreover, the chapters that examine some of the least studied aspects of the Radical Enlightenment open up new possibilities for research on this topic. This highly-readable, intelligently assembled collection of essays represents a significant, original, inspiring contribution to the study of the Enlightenment. This volume is indeed likely to become a standard book for all those interested in the Radical Enlightenment.

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*Jonathan Edwards and transatlantic print culture.* By Jonathan M. Yeager. Pp. xxii + 234 incl. 27 figs. Oxford–New York: Oxford University Press, 2016. £47.99. 978 0 19 024806 2

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Jonathan Yeager’s meticulous research on the production of books by the eighteenth-century New England pastor, revivalist and divine Jonathan Edwards yields several insights. Yeager’s defining conclusion, repeated several times, is this: the production of a book by Edwards involved several individuals, including publishers who financed the book, printers who produced it, booksellers who advertised it, agents who marketed it, and promoters who sometimes edited parts of it for sale overseas. This might at first glance appear to be a rather commonplace observation but Yeager does his best to suggest that the books that made Edwards famous as a defender of Evangelical Calvinism were collective efforts. A small cohort appears behind nearly every publication. Samuel Kneeland and Daniel Henchman led the production of Edwards’s books in Boston. Thomas Foxcroft edited and promoted these books in New England; John Erskine did the same in Britain.

This focus on the social networks that sustained publication of Edwards’s writings pushes us to consider the importance of personal association and acquaintance to a burgeoning print industry. Yeager portrays the work of eighteenth-century divines such as Edwards less as the effects of a solitary theological intellect and more as the articulation of a vibrant religious culture. Edwards’s books were