

Protestant Reformers returned to Galatians 6:17, asserting Pauline stigmatism as the marker of the true apostolic successors. On the other hand, Catholic writers featured stigmatics as manifestations of the truth of the Catholic tradition.

Muessig's *longue durée* approach to the study of stigmata is a valuable one. It highlights its complex legacy within the Catholic tradition both as a belief and as a symbol of sanctity. For those of us who work on the early modern period, this study also provides a critical intellectual context for understanding its vivid, often visceral evocation in early modern sermons, devotional treatises, and material culture, whether as a stimulus to devotion or as a locus of ideological contestation within an increasingly fractious Western Christian tradition.

Megan C. Armstrong, *McMaster University*
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Summistae: The Commentary Tradition on Thomas Aquinas' Summa Theologiae from the 15th to the 17th Centuries. Lidia Lanza and Marco Toste, eds. *Ancient and Medieval Philosophy* 58, Series 1. Leuven: Leuven University Press, 2021. viii + 448 pp. €120.

In many ways, this volume has long been overdue. Although Aquinas's *Summa Theologiae* looms large in the way theology and philosophy were done in sixteenth- and seventeenth-century scholastic thought, it has been less clear how it acquired its specific relevance in the context of theology metaphysics or moral thought. It is often assumed that Cajetan or Vitoria singlehandedly revived this work for scholarly use. But as the two parts of the volume show, the appropriation, discussion, and creative modification of the topics contained in the *Summa* gradually became ingrained in the way theology was transmitted, a process that culminated in the seventeenth century. Rather than referring to *Thomistae*, the volume's title, *Summistae*, points not at Aquinas's oeuvre in general but specifically to the *Summa Theologiae* insofar as it is at the roots of a specific tradition.

The volume carefully distinguishes two different approaches to the *Summa*: 1) as a textbook for scholarly use, and 2) as a source for commentaries, some aspects of which are analyzed in the volume's second part. The first part, "Framing the Commentary Tradition," starts with what I judge to be the most authoritative survey of the *Summa*'s influence in recent literature. Marco Toste and Lidia Lanza illustrate the different strands of the commentary tradition according to its geographical distribution, its historical development, and the way it was done in the various religious orders. They distinguish four main periods: the first in the fifteenth century, and the second due to Francisco de Vitoria's work. For the third period, from the 1590s on, Salamanca served as a hub for disseminating the *Summa*. It also signaled a geographical widening outside the Iberian Peninsula. The fourth period, which began around 1650, gradually abandoned the

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.

Joerg Alejandro Tellkamp, *Universidad Autónoma Metropolitana-Iztapalapa*
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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*