

tion to them reveals him to be both aware and critical of the limits and the shortcomings in Copernicus' *De revolutionibus*.

A short review like this cannot do justice to the vast scholarship and the critical depth of Anna De Pace's book. Suffice it to say, in conclusion, that this research provides an admirable historiographical lesson and an example of how to read complex cultural phenomena such as Copernicanism in the battlefield of modern science. We thus find it fair to say that *Galileo lettore di Copernico* makes a significant contribution to the knowledge of one of the most tormented and fascinating chapters in the history of Western thought.

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BRUNO BELHOSTE, 2019. *Paris Savant. Capital of Science in the Age of Enlightenment*, New York, Oxford, Oxford University Press, xx, 306 pp.

Published in the original French version in 2011, Bruno Belhoste's *Paris Savant* is now made available to the English-speaking public thanks to the efforts of Susan Emanuel (the translator) and Dena Goodman (the author of the foreword). *Paris Savant* is, first and foremost, "a history of Paris" (p. xvii). As the subtitle of the English edition suggests (*Capital of Science in the Age of Enlightenment*) the city of Paris is indeed at the core of Belhoste's narrative: the reader is taken through the streets of the old districts – from the Latin Quarter to the Île de la Cité and the Louvre – but also to visit manifold sites of scientific and technological practice, such as academies, schools, homes, laboratories, manufactures, etc. Belhoste's book is thus based on a sort of geographical approach to science history, which results in an exhaustive scientific atlas of eighteenth-century Paris.

*Paris Savant*, however, as the subtitle of the original French edition indicates – *Parcours et rencontres au temps des Lumières* – is also a history of "encounter and exchange" (p. xvii). The volume mentions a great number of historical figures – scientists but also noblemen, artisans, philosophers and printers – following their life trajectories to various extents. Special attention is devoted to the members of the Paris Academy – most notably Antoine Laurent Lavoisier – whose scientific networks and political connections Belhoste explains in detail. In this regard, what seems more interesting is Belhoste's broad reflections on the figure of the eighteenth-century savant (particularly the academician) *vis-à-vis* the emergence of a modern public sphere.

The first aspect is the mundane dimension of the activities of the savant. Although not as much neglected by commentators as Belhoste believes (p. 95), the participation of savants in societal and political dynamics, from the salons to the court, is a key aspect to understand the evolution of scientific practices in the *Ancien Régime*. While the analysis of the system of patronage shows in what ways

science had to comply with the demands of political power, Belhoste also underscores that science came progressively to play a major role in “driving public opinion” and therefore “to have a stake in the political culture of prerevolutionary Paris” (p. 68). The political weight of science is well displayed by the Paris Academy’s prerogative – before the creation of the *Bureau de consultation des arts et métiers* in 1791 – of evaluating inventions and dispensing money awards to inventors, which endowed it with significant power over the development of technological innovation (p. 237).

The public role of savants emerges clearly also in the impact of their research on the transformation of the Parisian urban landscape as of the 1770s. In chapter eight, dedicated to public hygiene, Belhoste stresses that many savants were engaged in the reform of the precarious hygienic conditions of hospitals, private homes, and the city in general (pp. 169-194). Although very rich in details on the eighteenth-century history of public health, chapter eight regrettably overlooks some important aspects that would have completed the narrative. Alongside the questions of water supplies, air pollution, and the management of cesspits (which Belhoste discusses in the text) one can lament the exclusion of other central problems such as the food supplies for the poor, a subject on which some of the protagonists of *Paris Savant* – for example, Antoine-Alexis Cadet de Vaux – wrote extensively.

The public role of savants is studied from two more perspectives at least. On the one hand, the importance acquired by the teaching of science. Belhoste retraces the history of several schools, from the *École de médecine* and the *École de vétérinaire* to the *Lycée*, stressing the centrality of pedagogy for the intellectual and social projects of the Lumières. On the other hand, Belhoste insists on the public success of science. In the eighteenth century, scientific spectacles aiming at public entertainment flourished all over Paris, especially in popular venues such as fairs. Academic savants fought fiercely against “fairground ‘physicists’” (p. 135), whom they considered charlatans. The success of fairground physicists was regarded as dangerous by academic savants insofar as those “tended to settle down, enlarging their clientele and gradually effacing the distinction, which had never been absolute, between instructive demonstrations and spectacular demonstrations” (p. 135). The distinction between science and charlatanry was also central to the polemic against mesmerism, namely the theory of animal magnetism, which Belhoste discusses at length.

In contrast with ‘pseudo-science,’ Belhoste describes in chapter nine the emergence of what he calls ‘severe science,’ best represented by Lavoisier’s chemistry. According to the author, the chemical revolution would in fact mark a strong discontinuity in the history of science, as “research broke away from the worldly and public practices that had dominated the physical sciences and natural history in the eighteenth century” (p. 203). From that moment onward, “the activities of professional and part-time savants were becoming clearly distinguished from those of amateurs [...]. They also required the development of more specialized and more isolated work spaces” (p. 203). At the root of this change, there would

be a “more demanding and more rigorous conception of doing science” (p. 203) which would consist in a systematic recourse to measurement and quantification in any experimental procedure. The discussion of ‘severe science’ is probably the weakest point in an otherwise lucid analysis of the eighteenth-century scientific endeavour. Belhoste’s interpretation scheme seems here too rigid, as the scientific and sociological turn, the emergence of which he situates after the chemical revolution, resulting in the emergence of ‘severe science,’ was in fact ongoing since at least the second half of the seventeenth century.

*Paris Savant* is not only an erudite work that will be relevant to students of the history of science, but can also be enjoyable reading for a wider public of the non-initiated. The didactic vocation of the volume could justify the presence of less original chapters such as chapter four on the *Encyclopédie*. More interesting and original is Belhoste’s reflection on technology, such as that proposed in chapter seven on ‘inventions,’ which is all the more fascinating as it establishes connections between the city of Paris and a European scientific network. The apparatus of endnotes and the bibliography are relatively poor. The Cast of characters added to the English edition, including short biographical notes on the main historical actors mentioned in the book, is most welcome as it eases reading.

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ROBERTA PASSIONE, 2020. *La forza delle idee. Silvano Arieti: Una biografia, 1914-1981*, Milano, Mimesis, 352 pp.

Roberta Passione’s exhaustive monograph is a scientific biography of Silvano Arieti (1914-1981), an Italian psychiatrist and psychoanalyst who left Italy because of racial persecution in the 1930s. It is therefore a biography of one of the many intellectual migrants – *cervelli in fuga* (brain drain) – who have shaped the history of Italian sciences.

Roberta Passione is a historian of science who has often dealt with the genre of scientific biography, and especially in the field of the history of psychiatry. Focusing on the figure of Arieti, Passione’s work – once again – follows the biographical story of an innovator in the psychotherapy of psychosis. Indeed, as the title suggests, the book sums up the entire biographical itinerary of Silvano Arieti. It is rich in unpublished sources and information about Arieti’s correspondence and private archives, as well as in comparisons between some editions of his works. The volume also reviews the events related to the translations and reception of his books.

The biography focuses on Arieti’s training at the William Alanson White Institute, which was a culturalist or Neo-Freudian alternative to the classical psychoanalytic institutes where attempts were already being made to treat psychosis with