recorded here as a partial compensation for a comprehensive biography that was never written.

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***Friendship and Sociability in Premodern Europe: Contexts, Concepts, and Expressions.* Edited by Amyrose McCue Gill and Sarah Rolfe Prodan. Toronto: Centre for Reformation and Renaissance Studies, 2014. Pp. 320. ISBN 9780772721709. \$ 39.95.**

This volume joins a growing body of literature on the varied conceptions of friendship in premodern Europe. With a rich selection of case studies that examine a range of social relationships, the volume reveals that premodern Europeans categorized, conceptualized, and experienced friendships in increasingly complex and varied ways.

The essays are organized into three parts: “Individual Friendships”, “Networks of Friends”, and “Friendship in Political and International Relations”. Part I begins with Adriana Benzaquén’s essay on the waxing and waning of friendship between John Locke and Edward Clarke. Her case study introduces two concepts frequently explored in this volume—utility-based friendship and personal affinity. In the case of Locke and Clarke, the two concepts were intertwined; given the obligations and duties imposed upon the two men, the formalities of their friendship persisted even as actual affinity declined. Malina Stefanovska’s contribution, on the French nobleman and soldier Louis de Pontis, explores the personal memoir as a window into early modern conceptions of friendship. Pontis’ memoir is used here both as a record of diverse manifestations of friendship and as a case study in how friendship structures the genre. The Italian literary tradition is the focus of Francesco Ciabattini’s essay; the literary evolution of Dante’s salvific friendship with Beatrice Portinari is juxtaposed here with the negative conception of love put forth by Dante’s friend and correspondent Guido Cavalcanti.

In Part II, Steven Baker’s essay on Petrarch’s attempt to mend the rift between Giovanni Barrili and Niccolò Acciaiuoli, both in the service of the king of Naples, illustrates the gulf between current notions of the friend and the term’s use in the premodern period. Baker traces Petrarch’s deployment of classical conceptions of

friendship to remind these rivals of their duty to the broader community. If shared duty might bind individuals together, so too might shared misfortune. This is the premise of Sally Hickson's interesting essay on the efforts of the syphilitic Marquis of Mantua, Francesco II Gonzaga, to foster a community of fellow sufferers at his court. The Marquis used his art patronage to benefit other syphilitics, but Hickson also suggests that the disease may have played a role in the iconography of certain commissions. Unfortunately, only two of the images are illustrated in the volume, although all are easily found online. Brian Sandberg's contribution explores the diverse meanings of *amitié* amongst French nobles during the French Wars of Religion, when warfare and religious strife strained idealized notions of the perfect or Christian friendship. Friendship as an instrument of peace (or, at least, a refuge from conflict), is also a theme in Jean Bernier's essay on the seventeenth-century French philosopher Pierre Bayle; Bayle sought to foster the Republic of Letters as a community based on intellectual exchange, fraternity, and friendship, irrespective of physical distance or religious differences.

The final section of the volume begins with Paolo Broggio's essay on the Counter-Reformation and its impact on the structure of friendships. Broggio asserts that increasingly hierarchical relationships between state and subject, and between congregation and clergy, also reshaped models of amity; over time, horizontal, kinship-based social bonds were disfavored and replaced by vertical bonds formed by "unequal" friendships between individuals. Hyun-Ah Kim considers friendship as a strategy for overcoming cultural and religious obstacles in the Jesuit Matteo Ricci's mission to China. Kim focuses in particular on Ricci's treatise on friendship, *Jiaoyou lun* (1595), which emphasized the overlap between western and Confucian notions of sociability. The interplay between commerce and friendship is the subject of the volume's final essay by David Harris Sacks. After tracing the history of the idea that trade could be a means of establishing global human bonds, Sacks focuses on Richard Hakluyt's positioning of the global dispersal of resources as God's encouragement of interdependency and trade-based friendship, thus furthering the Christian missionary agenda.

The collection derives from papers delivered at a 2011 conference held at the University of Toronto. As is often the case with such volumes, the theme that unites the essays leaves much leeway for differences in methodology and subject matter. Individual contributions will appeal to scholars from a wide range of disciplines, and most especially to those interested in Italian, French, and English social and intellectual history. Happily, the structure and depth of the essays suggests that

all have been considerably reworked since their genesis as conference papers. One small criticism is that the divisions among the sections seem somewhat arbitrary. Many of the essays straddle the book's various parts, and some intersect with one another in interesting ways that might have been underscored through a different system of categorization. However, Sarah Rolfe Prodan's lucid introduction works to make some of these interconnections clear. In any case, this is a minor criticism of a strong and useful collection.

Those interested in using the volume for teaching purposes will be pleased to note that all passages in languages other than English are translated throughout the volume, and in most cases the authors have included translated passages in their original languages as well. Thus, the book will be useful for both undergraduate and graduate instruction. Overall, the collection makes an important contribution to a growing field and brings to light the varied strategies used to define communities and strengthen bonds in a period of great flux.

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Susan Gaylard. *Hollow Men. Writing, Objects, and Public Image in Renaissance Italy*. Bronx, NY: Fordham University Press, 2013. Pp. 372. ISBN-10: 0823251918. \$ 76.38.

Hollow Men. Writing, Objects, and Public Image in Renaissance Italy traces the fundamental Humanist ideal of exemplarity in verbal and visual arts and in artifact in the fifteenth and sixteenth centuries. Gaylard argues that the concept of exemplarity as a model for self-fashioning and edification was already problematic for Italian intellectuals by the end of the fifteenth century, and the viability of the ideal was further undermined as states, families and individuals lost autonomy during the socio-political and intellectual upheavals of the Italian wars. Particular attention is given to the construction of exemplarity in the context of the print economy, with its essentially limitless capacity to replicate at low cost; replication diluted cultural markers that had previously been exclusive and expensive.

Expressed in art as a monumental pose, exemplarity was both desirable and unrealistic. Important to the scholar's thinking is the distinction between "performative" versus 'substitutional' art proposed Nagel and Wood: the exemplary Ancients constituted timeless or "substitutional" models of singular superiority