

of grace and free will in *On Providence* offers valuable insight to the concerns of the Protestant Reformation. The final thinker addressed in this volume is John Calvin, who continued the work of Zwingli in Geneva. Translating Calvin's *Institutes of the Christian Religion* and *On the Bondage and Liberation of the Will* was a difficult task, writes Knell, simply due to the "extent and depth" of Calvin's thought (235). Nevertheless, Knell brings these passages into dialogue and calls upon readers to rediscover Calvin's work, especially those readers who come from a Calvinist background.

The final chapter on the Council of Trent is broken down into sessions, and Knell explains that the Tridentine theology that arises from the Council of Trent is still central to the Catholic understanding of Christian faith. This chapter allows readers to draw parallels between Catholic and Protestant views related to original sin, justification, and the Sacrament. The contrasting arguments presented by Knell underscore his commitment to providing an objective collection of the selected passages. I found that Knell's representational approach to themes in sin, grace, and free will was well-executed, because he took great care to address points of conflict between the thinkers, but without privileging one thinker over another. The complexity of thought presented in the selected passages "stretches our minds well beyond any automatic understanding" (4), but Knell's didactic approach to knowledge exchange inspires that mental "stretch" by making it fulfilling.

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Humanism and Empire: The Imperial Ideal of Fourteenth-Century Italy.

Oxford: Oxford University Press, 2018. Pp. 438. ISBN 978-0-19-967515-9 (hardcover) US\$100.

In this erudite and densely researched book, packed with historical data, Alexander Lee explores the humanists' political ambitions for territorial expansions and the creation of the Holy Roman Empire. Throughout the book, Lee calls into question the connection between humanism and republicanism, providing a new definition for the "hazily defined" (185) notion of humanism.

Lee's argument is that our understanding of humanism remains deficient if we research its philosophical and philological foundations but overlook the concept of empire as it is formulated and debated in humanistic writing and commentaries. He offers a bold and revisionist take on humanism, reviewing and referring to a long line of historiographers—such as Georg Voigt, Ronald Witt, Jacob Burckhardt, Paul Oskar Kristeller, Remigio Sabbadini, Arnaldo Momigliano, and John Addington Symonds—to distinguish their views from the new direction taken in his book. Lee often writes in dialogue with Burckhardt, especially early in the book. The case studies of Padua and Vicenza are examined in comparison with other locations, like Verona, where scholars find the first new approach to empire and the Christian universalism rooted in the notion of *sacrum imperium*. The book's impressive range of evidence, and documents mined for the writing of a large variety of fourteenth-century figures of Italy's civic life, its ruling and intellectual elite, evinces Lee's encyclopaedic knowledge of his subject matter and the comprehensive archival research that went into the making of this book and into the establishment of a new historiography of Italian humanism. Lee devotes much space to explaining how and why the *signori* held a positive view of empire; what implications this view had for the idea of empire in humanist writing across different genres; and how theory underpinned practice, often uneasily and confusedly. Lee writes accessibly and engagingly, and for a great variety of readers interested in early Italian history, politics, and literature, and their European connections. The redefining nature of Lee's argument places the author among the great historiographers of the past, in whose company he begins his long and deep scholarly investigation. Lee's version of humanism, or his disclosure of humanism's untold story, is a book for the humanist historiography written about the twenty-first century: a century in which the intelligent public and readership increasingly place critical pressure on the idea and practice of imperialism, and in which empire is redefined in radical terms along different lines.

The book is divided into two parts, consisting of four and three chapters respectively, an introduction, and a conclusion. The introduction will be of use to anyone seeking a comprehensive critical overview of how the topic of empire was overlooked in the works of scholars who influenced humanist historiography in the nineteenth and twentieth centuries—and who still define it today. The introduction also examines the philosophical, discursive, and narrative presentation of empire as a concept in a selection of humanist texts. Lee identifies