underscore a particularly Dutch access to global markets. More interesting still are those rarities manufactured at home, but inspired by, and often incorporating material from, the East Indies, like the lacquer work of Willem Kick (fig. 114). This volume focuses on the first half of the seventeenth century, when the Dutch were simultaneously establishing their prowess in world trade and seeking recognition as an independent nation among European powers. While this is a global story, the view here is primarily on voyages east, beginning with Jan Huygen van Linschoten and the first Dutch voyages, through the first half-century of the Dutch East India Company. These parameters encompass a period where commerce and diplomacy are inextricably intertwined, and Dutch profits in Asia set the stage for three more centuries as a colonial power.

With such an expansive tale to tell, Swan examines her material through several strategies. After an overview in preface and introduction, chapter 1 examines Amsterdam as an emporium of global goods, and chapter 2 takes us into the homes of Amsterdam's wealthy to see these goods in use or on display. Chapter 3 examines the networks that brought these goods to collectors. Chapters 4 and 5 consider the movement of emissaries, first foreigners coming to the Netherlands, and then Dutchmen travelling elsewhere. Chapter 6 examines in detail the 1612–13 Dutch gift to the Ottoman sultan, and chapter 7 focuses on one item in that gift, the bird of paradise. Chapter 8 covers the well-known Dutch role in the early modern porcelain trade, but with a twist: Swan demonstrates that many of these items were not, in fact, freely traded, but were booty of Dutch piracy. Several characters appear in multiple chapters, and a thorough index assists the reader to follow them. It's a sign of the evolving field of Netherlandish studies that the familiar figure of Rembrandt is evoked throughout, when he is but a minor player in this story. Fans of Swan's work will recognize some of this material—versions of chapters 2, 5, 6, and 8 have been published elsewhere—but it is a delight to have them all in one place.

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*State Formation and Shared Sovereignty: The Holy Roman Empire and the Dutch Republic, 1488–1696*. Christopher W. Close.
Cambridge: Cambridge University Press, 2021. xii + 370 pp. $99.99.

Christopher W. Close's book *State Formation and Shared Sovereignty* is an important and impressive study of early modern imperial and Dutch leagues that recognizes "the importance of alliances for the development of both political systems" (2). This detailed chronological history from the Swabian League to the Princes' League properly places imperial alliances as fundamental to imperial history. Close's study is thus a welcome addition to the ongoing scholarly attention to imperial institutions

and state formation. The Holy Roman Empire offered fertile ground for a variety of cross-status alliances to arise in times of political, military, and confessional tension. Indeed, far from treating leagues as unfortunate, isolated aberrations exploiting imperial weakness, *State Formation and Shared Sovereignty* gives them a history of their own, describing how leagues perceived themselves as guarantors to the empire's proper functioning.

Leagues primarily served to guarantee collective security, yet they provided their members with far more. Rulers of territorial states, imperial free cities, and ecclesiastical polities drew on the league's pooled resources to enhance their influence. Maximilian of Bavaria would have never acquired the Palatinate's electoral title without his leadership of the Liga. Leagues were not merely playthings for the dynastic whims of their captains, either. Smaller estates used their control over league financing to make their voices heard. Close argues convincingly that leagues helped sustain the empire's small estates. Far from being vehicles for territorial state development, many leagues dissolved because they failed to meet the needs of their smaller members.

Despite forming due to imperial tensions, leagues had an ambivalent relationship with the empire. They were "vehicles of protest against and support for the Empire's central organs" (8). Leagues acted as safety nets, providing services that imperial organs promised but could not deliver. The Swabian League, "the quintessential cross-status alliance," enforced the public peace so well that it became the ideal league model (25). Leagues mediated conflicts among members to reduce the burden on imperial courts. After the Peace of Westphalia, leagues formed connections between imperial circles to improve collective action. In fulfilling the empire's responsibilities, leagues helped to preserve it. At the same time, they revealed the empire's weaknesses and undermined its jurisdiction.

Particularly interesting is the discussion of how leagues formed with a specific vision of an ideal empire, albeit one often at odds with what the emperor or other estates preferred. League members knew well the histories of previous leagues and saw in them models for effective imperial reform. Even the Protestant Union and the Catholic Liga understood themselves as necessary to preserve the empire's health on the eve of the Thirty Years' War. Not all leagues achieved their goals, of course, and the book's chronological organization allows the complete story of failed leagues to be told, as well. Such failures often came down to competing notions over how best to support the empire.

Leagues were important "to state formation at the local, regional, and national levels," and the majority of the work points to their contributions to the empire (5). The Schmalkaldic League protected nascent Protestant polities, while the first multi-confessional leagues tested policies that influenced the Peace of Augsburg in 1555. Page 331 includes a useful list of just some of the major imperial reforms that leagues influenced. The most notable example of leagues contributing to state formation is, of course, the Union of Utrecht, which essentially created the Dutch Republic. Close's

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inclusion of the Dutch example reveals the many similarities between it and imperial leagues, including shared sovereignty, pooled resources, and protecting provincial autonomy in confessional matters.

This wonderfully detailed monograph will be of particular use to scholars of German and Dutch history. More information on how leagues contributed to state formation in their individual members, particularly smaller ones, would have made this even stronger. There is quite a bit of repetition of major themes due to the book's chronological organization. Leagues generally shared similar operations, organizations, and internal debates. While that is sometimes frustrating, it is worth it for the long historical view, which adds much to our knowledge of how early modern leagues formed, legitimized themselves, and operated within the imperial context.

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*Caritas: Neighbourly Love and the Early Modern Self*. Katie Barclay. Emotions in History. Oxford: Oxford University Press, 2021. x + 218 pp. $85.

Historians of Renaissance and early modern Europe have, for decades, endeavored to explore the lives of the unprivileged. But the perennial challenge is how to access the experiences and values of people for whom the documentary record is, at best, uneven. In this this study of ordinary Scots between 1660 and 1830, Katie Barclay demonstrates the utility of new developments in the history of emotion for understanding the material, communal, and moral lives of the poor. Barclay defines *caritas*, or neighborly love, as "an 'emotional ethic' designed to promote a particular type of community relation" (3). *Caritas*, she argues, was a means of defining the self in relation to society that was grounded in religious belief and in the embodied expression of love. *Caritas* thus united feelings, moral principles, and bodily actions in everyday spaces.

The model for neighborly relations was the family, both the love between married couples and that between parent and child. As Barclay explores in chapter 1, these links went both ways. While contemporaries defined society in terms of familial love and obligation, neighbors were ever ready to mediate in a disharmonious marriage. The "watching community" shielded abused or neglected spouses while protecting the community itself from the emotional ripple effects of marital strife. Barclay's second and third chapters focus on the socialization of children into the "loving community" and on the tension between solidarity and the maintenance of moral discipline. There was a recognition, for instance, that young people were still learning how to act with *caritas*. So youthful transgressions, whether romantic or violent, might be treated with latitude. Even so, the uneven distribution of *caritas*'s protections is a persistent theme; gender and social status affected communal responses to moral failings.