

As noted, each chapter focuses on a fifteenth-century English translation of an earlier Latin work. This raises the question of how these works would have been read in their original contexts. Campion's argument is particularly strong when she engages directly with the differences between the Latin and the English redactions of her texts, as when she analyzes how Love's changes to the *Meditationes* shift the emphasis in Jesus's early life from mendicancy to domestic space. It makes sense that Campion does not explore the resonance of these images for their earlier audiences—doing so would have doubled the length of this book, and an important part of her argument is that domestic images simply were not as meaningful in these earlier contexts—but the question lingers: How did Mechthild's kitchen imagery, for example, work among her monastic sisters? Ultimately, this gap is not an omission from Campion's study but an invitation to future scholars to return to these images and critically reassess their role in the medieval devotional imagination. Campion's book lays the groundwork for such reassessment and reminds us that even the most seemingly quotidian of metaphors can be deeply meaningful and complex.

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doi:10.1017/S0009640723000136

***Art in Dispute: Catholic Debates at the Time of Trent with an Edition and Translation of Key Documents.* By Wietse De Boer. Leiden, Netherlands: Brill, 2022. xii + 414 pp. \$179.00 cloth.**

In its twenty-fifth and closing session in 1563, the Council of Trent issued its decree "On the invocation and veneration of saints, on the relics of saints, and on sacred images." The succinct text, citing the ancient authority of the Second Council of Nicaea (787), reaffirms the appropriate use of religious art for devotional and instructional practice. The decree is typically discussed as a response to Protestant complaints of idolatry or, alternatively, how it was or was not enacted post-Trent. Wietse De Boer's superb book delves into the intense mid-sixteenth-century debates among Catholic scholars, primarily Dominicans, about sacred images. Thomas Aquinas's only remark on the topic ("The same reverence should be shown to an image of Christ as to Christ himself" [9]) shaped many of the subsequent scholastic debates.

De Boer divides his book into two parts—history and documents. In the first part, he explores the basic premises about sacred images including their problem of materiality. This provides an excellent foundation as he addresses the disputes prior to 1563, including the influential St. Germain disputation in late 1561 and 1562 in Paris as well as the contributions of the Diego Laínez, the Superior General of the Jesuits, at Trent. De Boer delves deeply into some of the basic issues, such as the nature of the honor owed to an image, which delegates at Trent debated. He concludes by examining how the Trent decree and also other image-related writings influenced post-Tridentine responses, including those of Gabriele Paleotti, Jéronimo Nadal, and Roberto Bellarmino.

De Boer's analysis is based heavily on the primary texts by the Dominicans Martín Pérez de Ayala, Matthieu Ory (including his exchange with Jean Calvin),

Ambrogio Catarino Politi, and Iacopo Nacchianti. He includes their writings in original Latin and, side-by-side, modern English translations. De Boer also provides a previously unknown draft of the Tridentine decree that he compares with the final version.

I strongly recommend this book to anyone interested in the early modern image debate. De Boer enriches our understanding of the heterogeneous opinions and intense discussions among leading Catholic theologians before, during, and after 1563.

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doi:10.1017/S0009640723000148

***Envisioning the Christian Society: Niels Hemmingsen (1513–1600) and the Ordering of Sixteenth-Century Denmark.* By Mattias Skat Sommer. Spätmittelalter, Humanismus, Reformation 116. Tübingen: Mohr Siebeck, 2020. xvi + 234 pp. € 89.00cloth.**

Few polities in early modern Europe have evaded the scrutiny of historians as the kingdom of Denmark has. In its “age of greatness,” namely the late sixteenth and early seventeenth centuries, the conglomerate dynastic state ruled by the Oldenburg kings was massive, embracing Denmark itself, the subject kingdom of Norway, Norway’s vassal-state Iceland, the Færo Islands, the Scanian provinces of southern Sweden, and the Duchies of Slesvig and Holstein. Thanks to its commanding position over the narrow waters connecting the North and Baltic Seas, Denmark wielded power and influence all out of proportion to its small population and meager resource base. After King Christian III (r. 1534–1559) imposed the Lutheran faith on his patrimony by force in 1536, he and his successors naturally emerged as leaders among the Protestant states of northern Europe. Its Protestant identity, as well as its intimate ties to the Continent and especially the German lands, brought Denmark into the European cultural mainstream, as evidenced by the stature of Danish (and Norwegian)-born intellectuals and scholars during Denmark’s late sixteenth-century “Renaissance.”

In his admirably concise book, *Envisioning the Christian Society: Niels Hemmingsen (1513–1600) and the Ordering of Sixteenth-Century Denmark*, historian Mattias Skat Sommer examines the work and influence of one of those scholars, the theologian Niels Hemmingsen. Hemmingsen was the most prominent Lutheran divine in the Danish monarchy at the end of the Reformation century. Educated at Wittenberg and a disciple of Philip Melancthon, Hemmingsen joined the faculty of the University of Copenhagen and rose to prominence in the theological faculty in the 1550s. As professor of theology, he was counted among the *høj lærde* (the “Highly Learned Men”), the senior doctrinal authorities in the kingdom; for much of his career, Hemmingsen served informally as principal ecclesiastical advisor to King Frederik II (r. 1559–1588). Yet Hemmingsen’s fame was not confined to Denmark. The pan-Protestant appeal of much of his written work assured him of a broad international audience and printings abroad. When the newly married James VI of Scotland visited his Danish in-laws in 1589–1590, he went out of his way to meet with Hemmingsen,