

access to the manuscripts to those who might not be otherwise able to get a firsthand look at them. This strength is heightened by the author's acknowledgment of the bias involved in the selection of the texts; the audience at all times knows where they stand. The written explanations of the texts are also of great value to the reader, particularly one unfamiliar with the genre.

The author uses comparison to texts presented in the previous chapters when considering a new one. This helps to distinguish the features of each text, but there seems to be an unacknowledged argument inherent in the comparison. This is not necessarily a fault in the analysis if a solid and well-laid-out method of comparison is present. Unfortunately, this begs the question as to whether the comparison is simply descriptive or if it also verges on the analytical. There is blurring at times between the two. In addition to laying the primary sources bare for what would seem like a fresh audience, Cárdenas outlines the scholarly tradition concerning the relic books. Much of the historiographic record is in German and somewhat dated. In describing and filling the gap in the literature and bringing the scholarship up to date with her own work, the author gives the audience the chance to also catch up and presumably use past research as a jumping-off point for further study.

The potential for further study is perhaps the most important addition to the field that the book makes. There are several topics the author mentions or alludes to that others might be able to take to a fuller conclusion, including the above-mentioned comparison between various relic books. In addition, Cárdenas hints at the purpose for the composition and commissioning of the books. In chapter 1, she mentions civic competition and in chapter 4 the relationship between the *Devotio Moderna* and specific relic books. It is not this author's aim to complete these arguments, but the book certainly leaves others with a firm foundation to do so and to further explore the historical context of the manuscripts. Yet, by providing descriptions and images of the relic books, laying out the historiographic tradition surrounding them, and creating a platform for further study of this important and impressive genre, Cárdenas gives scholars much of value in this monograph.

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Verteidigung der Wahrheit: Leonhard Hutter (1563–1616) als Universitätslehrer und Kontroverstheologe. Lars Röser-Israel.

Arbeiten zur Kirchengeschichte 149. Berlin: De Gruyter, 2021. xii + 434 pp. \$118.99.

The Lutheran theologian Leonhard Hutter (1563–1616) was already praised by his contemporaries as one of the most important theologians of the seventeenth century. Balthasar Meisner, professor of theology at the University of Wittenberg, wrote on

18 February 1617, on the celebration of the hundredth anniversary of Luther's posting his *Ninety-Five Theses* on the door of All Saints' Church in Wittenberg, that Leonhard Hutter finished what Luther had begun: "LUTHERUS inceptit, HUTTERUS finiit" (19). Meisner's assertion should not sound too rhetorical if one thinks of the long-lasting relevance and influence of Hutter's theological works after his death. Indeed, some of Hutter's books, which had been composed as manuals for students at the higher-level schools and universities in the German Empire, and as manuals for the exams to become pastor, were still in use at least until the beginning of the eighteenth century (e.g., *Epitome Biblica* [Wittenberg, 1609], a collection of Hutter's Bible summaries; *Compendium locorum theologicorum* [Wittenberg, 1610], of which 107 editions and even some translations appeared after the first edition; and *Concordia Concors* [Wittenberg, 1614], Hutter's major contribution to the Lutheran debates on the controversial theology).

Despite the prominence of Hutter's name in the Reformation lexica, his biography and even his works have not been thoroughly investigated. Röser-Israel's volume aims to close this gap by reconstructing Hutter's life (chapter 2), focusing especially on his activities as both a teacher of theology at the University of Wittenberg from 1596 until his death in 1616 (chapter 3) and as a theologian involved in the debates on controversial theology (chapter 4).

The book is the elaboration of Röser-Israel's doctoral dissertation (Georg August University, 2018) which was supervised by Professor Thomas Kaufmann. The author borrows the concept of *Konfessionskulturen* (cultures of confessionalization) from Kaufmann, which understands the historical paradigm of confessionalization as the integration of religious, political, and societal innovations. In this intellectual frame, Lars Röser-Israel sets out to explain how Leonhard Hutter understood and supported the theological innovations of his time, how these innovations were integrated into didactics at the Lutheran universities, and which strategies Hutter himself adopted as a teacher of theology and a theologian involved in debates on Christology and the doctrine of the Eucharist.

The starting point of Röser-Israel's study is the book by Kenneth G. Appold, *Das theologische Disputationswesen an der Universität Wittenberg zwischen 1570 und 1710* (Tübingen, 2004), to which Röser-Israel adds a statistical analysis of the theological disputes held among the faculty of theology of the University of Wittenberg between 1592 and 1627 before comparing them to Hutter's works, especially his *Disputationes* (e.g., *De verbo Dei scripto seu de scriptura sacra* [Jena, 1596]; *Disputatio de religionis Christianae principio* [Wittenberg, 1597]; the *Concordia Concors* [Wittenberg, 1614]; and the *Calvinista Aulico-Politicus* [Wittenberg, 1609]). The statistical analysis substantiates Appold's findings and contributes to a more detailed understanding of the new methodologies adopted at the University of Wittenberg. Furthermore, by comparing Hutter's Wittenberg works with works published in Wittenberg shortly before Hutter's stay and ending a decade after his death, Röser-Israel highlights Hutter's innovations in both theological genres: the *Disputationes* (chapter 3) and the controversial theological works (chapter 4).

At the core of Röser-Israel's research, which is mainly biographical (4), are Hutter's works—not only manuscripts and prints in their different editions but also letters and other longhand texts, of which the scholar provides a detailed bibliography in the appendix. The appendix also includes the lists of the Wittenberg theological *Disputationes* between 1592–1627 of the *Respondenten* of the same *Disputationes*, and of the controversial theological works published in Wittenberg in the same period. Due to the accuracy of the data collected and presented as well as their statistical and hermeneutical analysis, Röser-Israel's contribution to Reformation studies and the history of the University of Wittenberg is beyond doubt. Furthermore, the introduction to the research question (1–3) catches the attention of the reader interested in the history of ideas, due to its reflections on the heuristic value of the notion of conflict, which help to understand not only early modern theology but, more broadly, the modern sciences and the emerging category of experts.

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Before Utopia: The Making of Thomas More's Mind. Ross Dealy.

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Dealy's thesis is that, influenced by Erasmus's *De taedio Iesu* and his *Enchiridion* late in 1504, More allegedly overcame a one-dimensional view of Christianity by embracing a two-dimensional one. By a one-dimensional view Dealy means More's assumed mindset of considering that he had to choose either the strict contemplative life of the Carthusians or the worldly life of involvement in politics, marriage, and the ordinary enjoyments of human life. The two-dimensional philosophical outlook to which he supposedly subscribed after reading those books, amounted to—using Dealy's words—not a matter of either/or, but of both/and—that is, “the contemplative life and the active life at all times require each other.” This, he argues, follows Stoicism: *honestum* and *utile* cannot oppose each other; whatever is expedient (*utile*) must be truly good (*honestum*).

The author convincingly analyses More's choice of the three dialogues from Lucian that he translated. Dealy suggests a parallelism between the dialogues and Cicero's *De officiis*: book 1 deals with the *honestum*; book 2, with the *utile*; and book 3 considers the unity of *honestum/utile*: whatever is *utile* ought to be *honestum*, and the *honestum* is always *utile*. Dealy's interpretation makes a valuable contribution to understanding of More's selection. He shows, however, a lack of understanding of More's life and mind. As manifestations of the alleged one-dimensional mindset until shortly before he married, Dealy offers More's hair shirt, his lectures on *City of God*, his translation of Pico, and his letter to Colet dated 1504.