

Episcopal cathedrals were frequently elitist and Anglo-Saxon in their core membership, they often conveyed a message of inclusion and democracy combined with prophetic preaching. In sum, Williams has given us a significant window into both the Gilded Age and the Progressive Era. We can never think of these two periods in quite the same way again.

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T&T Clark Companion to Reformation Theology. Edited by David M. Whitford. Bloomsbury Companions 3. (New York: Bloomsbury, 2014, Pp. x, 510. \$39.95); *Reading the Bible with Richard Hooker*. By Daniel Eppley. (Minneapolis: Fortress, 2016, Pp. xxxviii, 307. \$79.00.)

The first of these volumes opens with a chapter by its editor on how to research the Reformation addressed to students of theology and history. As such, it asks to be assessed for its pedagogical utility; with few exceptions, it meets this standard admirably, both topically and bibliographically. The volume is divided into two parts: "Theological Topics" and "A Reformation ABC," the latter comparable to the *Westminster Handbook of Theologies of the Reformation* (John Knox, 2010), edited by R. Ward Holder, a contributor to this volume, with longer articles on fewer subjects. "Theological Topics" is construed broadly: its nineteen chapters cover traditional topics (scripture, fallen humanity, law and gospel, justification, confessions and catechisms, election, sacraments, church order and discipline, and radical theology) as well as those more often found in histories of the Reformation (preaching and worship, women and family, economic justice, witchcraft, martyrdom, iconoclasm), with two that straddle the traditional-historical divide (political theology, apocalypticism). While the second and third groups offer novel insights, notably Robin Barnes' chapter "Eschatology, Apocalypticism, and the Antichrist," familiar topics are also discussed in conversation with scholarship in contiguous disciplines. For example, Karin Maag analyzes the sociological functions and political contexts of confessions (198–99), while Raymond Mentzer survey recent arguments that church discipline contributed to confessionalization and the growth of nation-states (215–16). Despite

their topical diversity, the chapters are bound together in treating both the Catholic Reformation and the branches of the Protestant Reformation—Lutheran, Reformed, Anabaptist, and Church of England, the last often as a special case. This recurrence uncovers similarities obscured by the polemics of the period; a striking example is how consistently Christians of all traditions emphasized church discipline even as it was diversely instantiated in the Geneva consistory, Swiss marriage courts, Lutheran visitation, the ban as variously employed in Anabaptism, and the Catholic Inquisition (chapter 13).

The volume extends its pedagogical aptitude in its chapter bibliographies and endnotes. While varying in length, most of the bibliographies include generous lists of primary and secondary sources. (With only four entries, Paul Avis' is a surprising exception.) Collections of primary sources and of books and articles give priority to scholarship of the last ten to fifteen years, though standard works like the *Weimar Ausgabe* (1883–1929) in German and *Luther's Works* (1970) in English are cited throughout. The notes supplement the bibliographies with what amount to short bibliographic essays, directing readers to secondary sources pertinent to surveys, in-text or in the notes themselves, of current scholarly debates—for instance, Finnish scholars' revisionist reading of Luther's doctrine of justification as closer to Eastern Orthodoxy than to that of his successor Melancthon (480–81). Whitford's notes are particularly capacious, providing detailed bibliographic guidance to print and on-line collections of primary texts and notices of new editions in progress. The pedagogical limitations of the volume are literally peripheral. As front matter, a list of the abbreviations dispersed throughout the notes would orient students to the discourse communities to which they seek admission. An index would also have been useful; both the major branches of the Reformation and seminal figures cut across both the chapters in Part I and the entries in Part II, and gathering references to them would have been user-friendly. That said, with minute exceptions, Part II complements Part I well.

Daniel Eppley's book is addressed not to new students of the Reformation but specialists on Richard Hooker. Despite its narrower audience and focus, it complements Whitford's on several

fronts: adiaphora, which figured prominently in the debate between Thomas Cartwright and Hooker's mentor John Whitgift during the Admonition Controversy (1572–79), analyzed in chapter 1 as ending in an “acrimonious stalemate” (59) which Hooker sought to resolve; eucharistic controversies (109–10); and political theology as the setting for Hooker's “critically thinking loyalty” (188) to the Elizabethan settlement. Most importantly, Eppley's work complements Holder's chapter in Whitford on biblical interpretation and *sola scriptura*. Both Holder (44) and Eppley (xxiv) note that first-generation Reformers exuded an “exegetical optimism” that the Bible was perspicacious, an optimism no doubt tempered in England by the hermeneutical impasse of the Admonition Controversy. This tempering, Eppley argues, anticipated a growing skepticism at the end of the sixteenth century that religious certitude, so prized by the Puritans, was possible or desirable. As evidence, chapter 2, “The Puritan Othello,” critiques the Puritan quest for hermeneutical certainty for its parallels to Othello's groundless conviction of Desdemona's infidelity. Hooker offers an alternative based on two types of certainty: certainty of evidence, which proportions itself to the strength of the evidence on which it rests, and certainty of adherence, a knowledge of faith which exceeds experiential evidence (68–70). The former does not aspire to religious certainty; recognizing that both individuals and communities are fallible, but communities less so, Hooker urges that the former should defer to the latter while retaining the right to interrogate its conclusions; conversely, a church should be ready to reconsider its discernment of the divine will (chapters 3 and 4). Certainty of adherence grows from the conviction and experience of God's mercy nourished by public worship (chapter 5). Both types offer guidance to contemporary Christians faced with conflicting interpretations of scripture and the conflicting demands of communal authority and individual conscience (chapter 6).

Eppley commends Hooker's hermeneutic as a “rationalist” via media between the pneumatic and literalist hermeneutics of Cartwright and Whitgift, respectively. “Rationalist” might prompt objection, but by it Eppley means Hooker's Christian humanism—his attention to genre and historical context and to the goal of scripture as salvation in Christ, guided by the Spirit (128). It is

therefore surprising that he hardly illustrates it as Hooker's great bequeathal to later practice. He carefully illustrates how Hooker honors Puritan objections, as Whitgift did not, by rationally justifying the liturgical practices of the established church (169–80), and rounds off this discussion with an exegetical example: how Hooker refutes Cartwright's exegesis of passages in the Torah aimed at showing that Protestants must maximally distinguish themselves from Roman Catholics. Despite setting this hermeneutical context, he attends instead to how Hooker refutes Cartwright's fallacies, with little attention to the “historical contextualization” that undergirds the rebuttal (William P. Haugaard, “Books II, III, & IV,” *The Folger Library Edition of The Works of Richard Hooker*. Vol. 6, Part 1, Binghamton: SUNY, 1993, 157–61).

Aside from its coda, the above argument convincingly demonstrates that, appearances notwithstanding, Hooker is less authoritarian than Whitgift (168). The care Hooker takes to not merely refute the Puritans but also to substantiate his case makes this clear. In asserting this, Eppley counters a suspicion current in Hooker studies that his storied irenicity camouflages authoritarianism (Alec Ryrie, *Being Protestant in Reformation Britain*. Oxford: Oxford UP, 2013, 6). Eppley concedes that Hooker errs on the side of communal authority as much as 21st-century (Western) Christians err on the side of individual conscience (287). That concession is fully consistent with his comparison, which becomes quite credible once Hooker's gradient epistemology, abundantly documented in the *Lawes*, is given its full weight.

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Unwritten Verities. The Making of England's Legal Culture, 1463–1549. By Sebastian Sobceki. (Notre Dame, Indiana: University of Notre Dame Press, 2015, Pp. x, 257. \$38.00.)

Those intrigued by or attracted to any aspect of the title of this alluring but elusive book will find that it starts at a fairly high level of expectation, and they would therefore be well advised to first consult for background information something like Sir John Baker (*The Oxford History of the Laws of England*, Vol. 6, 1483–1558