

*WULFSTAN'S CANON LAW COLLECTION* edited by J. E. CROSS AND ANDREW HAMMER, Anglo-Saxon Texts I, Cambridge, D. S. Brewer, 1999, 83pp (hardbound £30.00) ISBN 0-85991-534-4.

The two canonical collections from Anglo-Saxon England edited in this volume have a complex and clouded history. Earlier editors have attributed them variously to Archbishop Egberht of York (c 732–766), or perhaps to some ghostly Pseudo-Egberht, as well as to an otherwise obscure deacon and preacher named Hucarius (or as some would have it, Hucarus) from the monastery of St German in Cornwall. It further appears that Ælfric the Grammarian, Abbot of Eynsham (c.955–1020), might have had a hand in collecting the material that appears in them. It is all very puzzling. The present editors, however, have reached different conclusions from any of the foregoing. They could find no evidence to suggest that these collections were ever linked during the Anglo-Saxon period with either Egberht or Hucarius. As for Ælfric, they suggest that the redactors who assembled these canons may have adapted material from some of his letters and inserted it in their work.

After a minutely detailed analysis of the manuscripts and other contemporary evidence, Cross and Hammer conclude that both of these texts descended from a common archetype, that one of the collections represents a revision of the other, and that the revised version (called Recension B in this edition) must have originated in the circle of Wulfstan II, Bishop of Worcester and Archbishop of York (1002–1023). Indeed, the late N.R. Ker demonstrated more than a quarter-century ago that Wulfstan himself not merely read, but had even annotated one of the manuscripts of Recension B. It seems likely that the work may have been prepared at his command.

Cross and Hammer present an exemplary critical edition, together with an English translation, of both surviving texts. They have relied on MS 265 of Corpus Christi College, Cambridge, as the basis for their edition of the earlier text, Recension A, while Recension B is based on MS Cotton Nero A.i in the British Library. The editors supply a full apparatus, including variant readings from other surviving manuscripts, cross-references between the two recensions, and references to the sources from which the individual canons derive.

This model piece of textual scholarship is considerably indebted, as Cross and Hammer quite properly acknowledge, to an earlier edition by Dr Robin Aronstam that formed the centerpiece of her unpublished PhD dissertation at Columbia University in 1974. Her contribution no doubt greatly facilitated their labours. The present editors deserve full credit, however, for their careful analysis of the evidence that convincingly fixes the composition of the collection in Wulfstan's circle, as well as for the arduous, painstaking work that producing a critical edition of such a difficult text demands.

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*RICHARD HOOKER, PROPHET OF ANGLICANISM* by PHILIP B. SECOR, The Anglican Book Centre, Toronto, Canada, and Burns and Oates, Tunbridge Wells, Kent, 1999, xxii + 362pp (£19.95) ISBN 0 86012 289 1.

This year marks the four hundredth anniversary of the death of Richard Hooker, influential on, inter alia, the development of English prose, relations between Church and State, John Locke and theory of government, arguments from natural law. The title of the work by Dr Philip B. Secor, *Richard Hooker, Prophet of Anglicanism* indicates that he concentrates on the part played by Hooker in shaping the emerging Anglican identity. Hooker as source of ideas and literary stylist is relatively

well known; Hooker the man largely unknown. The successive chapters of his life are clear enough, but precious little is known about Hooker as a person. The life of Hooker by Izaak Walton, itself written as a corrective to an unsympathetic account by Bishop John Gauden, is a work of hagiography, and Dr Secor bravely attempts a full biographical study. He is well acquainted with the range of Hooker's own work, with the critical problems associated with it, and with literature concerning education, the law and the Church in Elizabethan England, and his work is fully documented. In default of much reliable information about Hooker, Dr Secor has recourse to conjecture; thus in this study there is a good deal of guesswork and of imaginative reconstruction. The author draws extensively on the great Folger edition of Hooker's work, in places paraphrasing, in others modernising not only the spelling, but also the constructions. On occasions he reconstructs what he considers Hooker would have said or thought at particular stages in his life, but he always lets the reader know when he is creating what is in effect a pastiche of Hooker's literary work or when he is paraphrasing a passage. Despite the title of his study, Dr Secor does not provide a systematic analysis of Hooker's theology nor an evaluation of Hooker's influence on subsequent Anglican theology; attention remains focussed on Hooker himself, against the background academic, political, ecclesiastical, theological, in terms of which he is to be understood.

Within the limits of its genre Dr Secor's 'enthusiastic biography' (as the Bishop of Salisbury describes it in a poem) presents a lively and readable impression of Hooker himself and of his life and times, in Exeter, Oxford, Inns of Court, country parishes. There emerges a figure both more human and more polemical than that which we see in Walton's celebrated *Life*. The work is, however, marred by carelessness in production (for instance, eleven lines on p 147 are reproduced almost verbatim on p 156; the year of Saravia's death is 1613 on p 277, n 28 and p 291, but 1615 on p 361), and by some theological infelicities (e.g. 'Christians do believe that Christ is incarnate in the Sacrament just as God is incarnate in Christ', p 301), and it is peppered with minor factual inaccuracies, (for example, the map of Richard Hooker's Oxford on p 58 contains several mistakes; Christopherson who preached at Paul's Cross shortly after Elizabeth's accession was Bishop of Chichester, not Winchester as stated on p 115, and the execution of Elizabeth Barton took place not in November 1553 as stated on p 116, but in April 1534; Lancelot Andrewes was certainly not Dean of Westminster Cathedral, as we are told on p 340, n 1!). All this is a pity, for it means that this interesting work cannot with full confidence be recommended to students.

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*COMMUNITY UNITY COMMUNION: Essays in Honour of Mary Tanner* edited by COLIN PODMORE, Church House Publishing, 1998, ix + 294 pp (paperback £9.95) ISBN 0-7151-5766-6.

As Lord Runcie observes in his delightful biographical essay, Mary Tanner has innumerable fans. Many will be numbered amongst the readers of this Journal. They will enjoy this *festschrift* to someone who has made such a notable, and notably Anglican, contribution to ecumenism. She served for a quarter of a century on the Faith and Order Commission of the World Council of Churches, becoming its Moderator in 1991; played an important role in preparing the Lima text; was a member of ARCIC II and the Eames Commission; and her rare combination of theological scholarship and skill as a drafter of papers and Agreed Statements made possible real progress in the relationships between the churches.