

ies, and, again, film productions (e.g., involving Bette Davis and Errol Flynn in *The Private Lives of Elizabeth and Essex* [1939], *The Virgin Queen* [1955, with Davis again]), etc. Even the foundation of the United States can be celebrated within the utterly flexible confines of Elizabethan myth—for pleasure, profit, and, indeed, patriotic indulgence. The book concludes with a set of textual notes (itself a valuable bibliographic source), acknowledgements, and an index.

While this volume may not be exhaustive in the sense that it covers all the attempts to treat (or mistreat) the life and legacy of the first Elizabeth, it is certainly more than adequate in covering the sequence of accounts/portraits in a variety of media. It is well thought out and well written—something, indeed, of a *tour-de-force*. It is a valuable contribution to the study of historical and fictional adaptation of a famous life and offers clear insights not only into the nature of the Queen, but also into revealing interpretations by later generations. Now, will there be yet more portrayal/renderings of Elizabeth and Essex (as Dobson and Watson point out (161), Essex at his death was 35, the Queen a mere 68) or the sad fate of Queen Mary? Probably. Are more really needed? That is another question, and the answer depends on the definition of “need.” Certainly, the implication of this book’s survey are that the story of Elizabeth and her associations and impact is marketable—indeed, profitable—and commerce will have its way, especially with mystique of such compelling allure.

David Colclough, ed. *John Donne’s Professional Lives*. Cambridge: D. S. Brewer, 2003. xiii + 272 pp. \$75.00. Review by RAYMOND-JEAN FRONTAIN, UNIVERSITY OF CENTRAL ARKANSAS.

John Donne has lacked neither for intelligent biography nor for engaged biographical criticism of his work, the most recent examples being Dennis Flynn’s effort to situate Donne within a specific religio-social context and M. Thomas Hester’s edition of essays examining the central role played by Donne’s wife, Ann More, in the poet’s emotional life and imaginative writing.

Colclough's collection serves as a further prelude to, and implicit argument for, a much needed revisionist biography of Donne. The essays present new evidence of Donne's work as a controversialist, while effectively reminding us of Donne's training in and lifelong practice of the law, and recovering some of the politically complex conditions under which Donne preached both at court and at Paul's Cross.

Jeremy Maule's posthumously published "Donne and the Words of the Law" argues that all his adult life Donne practiced law, even when he was without formal employment. Maule is particularly effective in showing—through a close reading of "Holy Sonnet: Father, part of his doble [sic] Interest"—the extent to which law and theology "were disciplines in which an acute mind trained itself, . . . discourses in which prayer or plea are intricately bound up . . . with judgement" (28). Maule's essay, the most important in the book, is supported within the collection by Louis Knafla's systematic review of what is known of Lord Keeper Thomas Egerton's career and the household in which Donne lived as secretary from 1597 to 1602. Knafla speculates on the projects which Donne would have undertaken for Egerton, evidence for which is available in Donne's satires. Maule's thesis is corroborated as well by John N. Wall's ongoing research (not represented in this collection) concerning Donne's drawing upon his legal training while dean of St. Paul's to write the charter of a public school still in operation.

Essays by Johann Sommerville and Alison Shell document Donne's career as a controversialist. Sommerville argues that Donne probably expected to be remembered for works like *Pseudo-Martyr* rather than his poetry, while demonstrating the extent to which Donne attempted to save lives, secure the state, and "clear the path to truth by exposing forgeries, corruptions, and misinterpretations" (94-5) through such polemical writing. Shell's identification of Donne as a heretofore unacknowledged ghost writer for Sir Edward Hoby's religious polemics sheds important new light on Donne's coterie activity.

Part II of Colclough's collections assembles essays by Jeanne Shami, Mary Morrissey and Peter McCullough on Donne's career

as a preacher. Shami examines Donne's goal of "mutuall [*sic*] consent" (145) through religious debate as the primary motive for his forswearing religious labels in his sermons, suggesting that he saw his role as a Church of England preacher to be pastoral rather than controversial. After analyzing the function of a Paul's Cross preacher as a commentator on public events, Morrissey considers three sermons in which Donne adeptly negotiated the conflicting demands of his public functions as preacher and as government spokesperson. McCullough revises our understanding of Donne's career as a court preacher, analyzing Donne's brief "intronization" in Charles I's court pulpit and subsequent entrapment in Laud's net to "subordinate preaching to prayer" (199).

The remaining essays, while worthy of publication, fit awkwardly under the collection's rubric. James Cannon astutely analyzes how Donne's sermon preached at the consecration of Lincoln's Inn chapel successfully bridged the views of both the moderates and the Laudian camp regarding the sacred character of church buildings, but comments only implicitly on how Donne functioned professionally as a preacher. Likewise, Stephen Pender's superb review of Donne's "sure command of the terms and concepts, and of the metaphorical fecundity, of medical semiotics" (247)—and his corresponding analysis of the ways in which Donne considered sickness as a theological and epistemological problem—do much to advance our understanding of Donne's imagination, but Pender's essay relies upon Donne's experience as a patient rather than as a practitioner of medicine. More problematically, David Cunningham's analysis of the verse epistles to the countesses of Huntingdon and Bedford stretches the profession (as in "expression" or "protestation") of friendship into a profession (as in an "employment").

Collectively, these essays offer deft challenges to Dennis Flynn's reading of Donne's Catholicism as well as John Carey's assumptions regarding Donne's recusancy; to Deborah Shuger's arguments regarding Donne's absolutism as well as Annabel Patterson's reading of Donne's Republicanism. The importance of these essays makes D. S. Brewer's sloppy delivery of them the more aggravating. One typographical problem (the absence of the opening mark

in a set of parentheses) recurs more than 230 times in two essays. While most likely the result of the press's converting the essays from one word processing program to another, it is difficult to understand how a problem that is so disruptive to the reading process escaped every eye at Brewer. In other instances, it is the copy editor who apparently nodded. Several instances of Louis Knafla's shoddy syntax are left uncorrected, and he is allowed to refer to "Donne's second 'Satyre II'" (42) as though there are two versions of the poem in question. Worse, no one thought to challenge editor Colclough's faulty mathematics when referring, in the opening sentence of his introduction, to "the two hundred and seventy years" that have lapsed since Donne's death (2), when the poet has been dead more than three hundred and seventy.

Mary Arshaguni Papazian. *John Donne and the Protestant Reformation: New Perspectives*. Detroit: Wayne State University Press, 2003. viii + 385 pp. \$39.95. Review by JEFFREY POWERS-BECK, EAST TENNESSEE STATE UNIVERSITY.

John Donne's theology and its relation to the Protestant Reformation are by no means new subjects. They were already long-time subjects of inquiry when Barbara Lewalski led the biblical poetics examination of Donne and other seventeenth-century poets in the 1980s. But upon old subjects, good scholars discover new perspectives, and such is the case in Papazian's volume of thirteen essays. This tightly focused collection brings together an impressive international group of Donne scholars, each with something new to say.

Donne's place in the Reformation, and his balancing of Roman Catholic and Reformed religious doctrines have long been thorny subjects. They are no less thorny here, although the picture that emerges of Donne throughout the collection is remarkably uniform. Donne in this volume is a Protestant divine in the Church of England, deeply influenced by the Reformation as well as by his Roman Catholic roots, but primarily a conciliarist who is non-polemical by nature.