

subscription readership, they were explicitly intended to reward the author. Travel and travel writing, for Taylor, was not only possible, it is profitable.

A discussion of Defoe's *Tour* marks the epilogue. In his narrative, Defoe confesses to curiosity as a motive and demonstrates how the concerns of mobility and place were no longer impediments. Travel and travel writing had become agents of national linkage rather than anxiety.

McRae largely succeeds in his desire to write a cultural history of early modern domestic travel. He provides thorough historical and cultural backgrounds to his texts. His choice of primary sources is wide ranging as with his earlier books. Gender and especially class are effectively used as points of inquiry. If the book has a flaw, it would be that religion does not receive as thorough a treatment. Pilgrimage was indeed banned by Henry VIII, but like so many Catholic practices, it did not stop entirely and was in various ways appropriated by Protestants.

Literature and Domestic Travel is especially effective in situating the work of Taylor in a greater conception of domestic travel, such as the work of Fiennes, rather than focus too heavily on his writings as *sui generis*. The book expands the critical engagement with travel writing beyond the global to demonstrate the pervasiveness and importance of travel within England by the English. Perhaps most importantly, the sense of English identity that has been usefully traced through external encounters is now being examined in terms of the internal as well.

Katrin Ethenhuber. *Donne's Augustine: Renaissance Cultures of Interpretation*. Oxford: Oxford University Press, 2011. 267 pp. \$110.00. Review by MITCHELL M. HARRIS, AUGUSTANA COLLEGE (SIOUX FALLS)

In their monumental edition of John Donne's sermons, George Potter and Evelyn Simpson came to some stunning realizations about Saint Augustine's influence upon John Donne. Of the Church Fathers that Donne cited, Augustine eclipsed all others by a significant margin.

Given this clear distinction between Augustine and the other Fathers in Donne's mind, it is somewhat surprising that it took so long for a single monograph to investigate the very nature of the relationship between Donne and Augustine. Katrin Ettenhuber's *Donne's Augustine: Renaissance Cultures of Interpretation* attempts to fill in this gap in Donne studies, and it can be said from the very beginning of this book review that the results of her labor will not disappoint her readers. Simply put, Katrin Ettenhuber's *Donne's Augustine* is not only a magisterial examination of John Donne's reception and use of Augustine, but also a magisterial examination of his exegetical and hermeneutic practices—practices that are seen as both universal in purpose and locally contingent when necessary—from the time leading to his ordination to the final moments of his sacerdotal years as an English divine.

Ettenhuber organizes her narrative into two distinct parts. The first (chapters one and two) is intent upon demonstrating “the breadth and range of Donne's Augustinian reading” (21). In chapter one, “How Donne Read Augustine,” Ettenhuber returns to the seminal work of Potter and Simpson, pointing out how new research methods allow us to catch many things that the editors of Donne's sermons missed: Augustine is cited more frequently than even Potter and Simpson had realized, certain Augustinian texts that were once perceived as marginal to Donne's thinking are actually quite central to it (e.g., *In Johannis Evangelium Tractatus*), and the primacy of the *Confessions* in Donne's thought is more readily identifiable than before. Ettenhuber then divides the first chapter into two parts. The first part surveys the patristic editions that were available to the divines of Donne's time, particularly three sixteenth-century editions of Augustine's *Works*. The second part of the chapter then goes on to outline, in Ettenhuber's words, “what one might term Donne's philosophy of quotation, the ways in which his scholarly protocols were theorized and put to a variety of uses” (30). In the second chapter, “Augustinian Case Studies,” Ettenhuber moves from investigating Donne's “philosophy of interpretation” to his own textual practices—the “most characteristic ways in which Donne absorbs, digests, and (re-)presents Augustine's texts” (65). She achieves this in two ways: first, by attending to Donne's interactions with Augustine's primary texts, and second, by attend-

ing to his interactions with medieval and early modern mediators of Augustine and his texts.

The second part of *Donne's Augustine* examines five specific case studies that are designed to investigate “particular sources and modes of recourse in depth, discovering a variety of applications for Donne’s Augustinian hermeneutic” (22). The first such study (chapter three) focuses upon the use of Augustine in Donne’s *Essays in Divinity*, where, argues Ettenhuber, “Donne discovers the beginnings of a new vocation, but also finds his Augustinian voice” (106). What makes Donne’s “Augustinian voice” unique in the *Essays* is the absence of local and polemical concerns. Rather, in the *Essays*, “textual conversation and communion with Augustine is part of a larger project of interpretive self-realization” (108). Chapter four turns to Donne’s *Biathanatos*, the “chronological beginnings of Donne’s Augustinianism” (135). Here, Donne’s Augustinianism is seen to be of a completely different variety from that expressed in the *Essays*. This is due in large part, Ettenhuber contends, to the casuistical nature of *Biathanatos*. Thus, we see Donne paradoxically invoking Augustinian *caritas* as the rhetorical and hermeneutical means to dispense with Augustine’s own pronouncements on the nature of suicide. Donne’s “misrepresentation” of Augustine “is part of a deliberate attempt to push the intentionalist ethics of casuistry to its absolute limits,” Ettenhuber maintains (139). And his “hostile attitude towards the Augustinian position on suicide is framed by insistent affirmations of his own charitable motives” (139). In chapter five, Ettenhuber continues to examine Donne’s growing concern with Augustinian *caritas* and the role that it plays in the Lincoln’s Inn sermons. As she notes, for Donne, charity “proves an especially useful tool” in the Lincoln’s Inn sermons, “because its processes overlap with a legal term that every member of his audience would have known: the controversial and much contested notion of equity, or legal discretion” (163). In other words, Ettenhuber brings together for her readers a greater narrative about charity—as a strictly Augustinian theological concept. It finds clear analogous relationships in the fields of law, politics, and “civic engagement” more generally understood as well as the individual conscience. The key point here, then, is that “Donne’s dual insistence that exceptions to a law are implied in its spirit or reason, and that equity and charity are forms

of hermeneutic ‘liberty’ which can be contained by the law, would certainly have appealed to the common lawyers of Lincoln’s Inn” (177).

Chapter six is certainly the most “local” of Ettenhuber’s case studies. It examines the so-called “Crisis of 1629.” “The most immediate contexts for Donne’s sermon of 24 May 1629,” Ettenhuber suggests, “were the dissolution of parliament two months earlier, on 10 March, and the controversial peace with France in April of the same year” (185). For Ettenhuber, these political contexts allow readers to better understand the theological and political conditions which once again reshaped Donne’s Augustinian hermeneutics of charity. His Whitsunday sermon of that year “ultimately marks a withdrawal from the polemical fray,” she argues, “and, in many ways, inaugurates the final phase of his ministry: by adopting a homiletic approach that is characterized not so much by active participation in political debated as by meditation, devotional introspection, and anticipation of eternal rest in heaven” (189). Indeed, the comfort offered in a sermon on the “Comforter” stems “from an appeal to ‘Truth it self’ (9.94), from an imagined transportation to a realm where factionalism and self-interest give way to a holy conversation with those ‘whom we love’” (201). Such a conclusion allows Ettenhuber to segue with adept grace into a discussion of Donne’s eschatological thought during the final years of his ministry (1627 to 1631) in chapter seven, “‘The evidence of things not seen’: Donne, Augustine, and the Beatific Vision.” As the culminating chapter of Ettenhuber’s book, it also serves as a meditation on the culminating effects of Augustine on Donne’s religious thinking. “For Donne, as for Augustine,” she remarks, “divine self-revelation represents the completion of a lifelong hermeneutic quest: the vision of God heralds the advent of a completely new mode of knowledge, cognition, and comprehension” (205). Here, we see Donne meditating with power and grace—just as Augustine had done centuries before him—on the meaning of death, happiness, and the ecstatic possibility of a metaphysical union with the godhead—a peace that eclipses all human understanding.

One simply cannot say enough about what Ettenhuber has achieved in *Donne’s Augustine*. It is a clearly organized narrative on Donne’s growing relationship with one of the most important voices in the whole of Western civilization, but it is so much more. It adds

to our understanding of Donne's methods of exegesis, the development of his philosophical hermeneutics, and his ability to negotiate the political follies of his time without losing sight of the religious and spiritual duties he was compelled, and *called*, to perform. In other words, Ettenhuber invites us into the mind of a man who also clearly believed in a spiritual dimension to his being that rested beyond the scope of the mind. *Donne's Augustine* is acutely aware of that dimension of Donne's life, and with profound scholarly and critical insight, Ettenhuber brings her readers to that part of Donne's life by showing how his love for Augustine reaffirmed the spirit while sharpening the mind. For these reasons, and many more, *Donne's Augustine* will play a central role in Donne scholarship for decades to come.

John Stubbs. *Reprobates: Cavaliers of the English Civil War*. New York: Norton, 2012. 549 pp. \$39.95. Review by BOYD M. BERRY, VIRGINIA COMMONWEALTH UNIVERSITY.

In *Reprobates: the Cavaliers of the English Civil War*, John Stubbs has written at length about mid-seventeenth-century verbal wit produced by educated, elite courtiers and writers. The civil war is a complicated business and Stubbs' stated aim is to keep it complicated, which certainly is laudable. He "follows the cultural creation [over time] of the civil war cavalier" who "is present erratically rather than constantly"(6-7) in his telling. His campaign for complexity sees terms like "roundhead" and "cavalier" as producing only simplification and stereotyping, dismissing them as reprobates; thereby creating partisan, "claustrophobic categories." He focuses on "the privileged world which nourished John Suckling" and other [courtly wits] (340). (Previously, he had produced a study of John Donne.) Since he perforce writes of an age much given to reductive reprobating, his approach is useful. However, a comment such as "What cavaliers grieve for as misfortune, puritans interpret as the judgment of God on their souls" (143) sounds like simplifying and reducing of the sort he wishes to move away from.