(xxi)." Altogether, then, the structure imposed by Kohl on his listing is rational and even instructive in itself.

There is very little else in the book besides the actual bibliographical entries. There is a short introduction containing an extremely brief and schematic definition and history of humanism and the criteria for the use of the listings. Each chapter has a paragraph – at most two – by way of introduction and description. And there are the two very well organized indices. The book strives ambitiously to be a complete listing of materials in English up to the early 1980's, with the exception of reviews and unpublished dissertations. And Kohl has succeeded remarkably in this stupendous task. Of course, any specialist willing to do further work can find omissions (for example, I note that *History of Education* does not appear among the 60 journals surveyed, despite its publication of articles on humanism and education; *Renaissance and Reformation*, though, is included). This is not the point to stress, however. Rather Benjamin Kohl should be applauded for providing a wonderful tool for students and teachers of Renaissance studies and humanism. It is a book that will prove its value repeatedly and that should be brought up to date regularly to ensure its continuing usefulness.

KENNETH R. BARTLETT, *Victoria College, University of Toronto*

Horton Davies. *Like Angels from a Cloud. The English Metaphysical Preachers 1588-1645*. San Marino: Huntington Library, 1986. Pp. ix, 503. \$38.00.

Readers who come to this book, as I did, with admiration for Professor Horton's *Worship of the English Puritans* (London, 1948) or his magisterial *Worship and Theology in England* (5 vols.; Princeton, 1961-75) are likely, as I was, to be quite disappointed. It deserved to be better produced than it is. A large quantity of useful information is diminished in value by some poor organizational decisions and needless repetition (see below for both), or by logically incoherent sentences (e.g., pp. 217, 317, 377), faulty syntax (237, 249, 360), and frequent inaccuracies in the transcription of illustrative passages (quotations on pp. 77, 111, 116, 119, 121, 197, 279, 323, 369, 374, 425, and 478, for example, each contain from one to eight errors). Too often the only reason given for including an illustrative example is that it is "interesting," "fascinating," "intriguing," "worthwhile," or "significant." Occasionally paragraphs seem to have wandered in from some other place (see pp. 280, 447). While none of these problems can in itself be called "major," they accumulate into a considerable amount of irritation and, ultimately, frustration.

Professor Horton divides his material into eleven chapters. The first three show that metaphysical preachers may be Calvinist as well as Arminian; il-

illustrate eleven characteristics of the metaphysical sermon; and describe the chief elements of metaphysical wit. Then follow two long chapters "profiling," respectively, twelve "metaphysical Calvinists" and twenty-three "metaphysical Arminians." Chapter VI examines the "uses" of learning and eloquence, while the next two survey "innovative" and "traditional" themes. The book closes with three chapters that look at the various audiences for metaphysical sermons, that classify types of images, and that evaluate strengths and weaknesses of the genre. While much of the illustrative material is drawn from Donne and Andrewes, examples abound from lesser-known preachers, many of whom have hitherto been little more than a name, if that. Notes appear at the ends of chapters. There is no bibliography – a grievous oversight in a "ground-breaking" book – and given this lack, the index is inadequately organized for convenient reference.

Asking "Who are the metaphysical preachers?," Chapter I focuses on ten who illustrate "the variety of metaphysical sermons." Why Andrewes, Thomas Playfere, and Henry Smith should be singled out as "the earliest metaphysical divines" is not clear. It also describes the "status" of metaphysical preachers within the Church of England (a disproportionate number of them attaining deanships and bishoprics) and enumerates the qualities and accomplishments that led to their preferment. Professor Horton contends that "early training in poetry, dialectics, the ancient languages, and eloquence helped young divines achieve preferment, and... aided the distinctive qualities of metaphysical preaching," and observes "the extraordinary success" of those trained at Westminster School. This thesis sounds plausible, but merely to note that Westminster produced Jonson, Herbert, Cowley, and Dryden, along with a "host of minor poets," is to come far short of proving that "there can be no question that the rigorous instruction in the school's curriculum... was the training ground of imagination and wit that made the metaphysical mode in verse and prose possible" (pp. 29, 37).

The eleven "characteristics of metaphysical sermon styles" illustrated in Chapter II include the presence of (1) wit and (2) patristic citations and references; the frequent use of (3) classical literature and history, including (4) "unnatural" natural history, and (5) quotations in Greek and Latin; a preference for (6) middle-of-the-road Biblical exegesis, eschewing both four-fold allegoresis and Calvinistic ultra-literality, for (7) complex sermon structures and divisions, for (8) the Senecan style, for (9) paradoxes, riddles, and emblems, for (10) speculative doctrines and arcane knowledge, and for (11) relating doctrinal and devotional preaching to the liturgical calendar. As might be expected, some categories overlap (e.g., 5 with 2, 4 with 3, and 10 with 4), but as a succinct compendium this chapter is likely to be among the book's most helpful.

Although Professor Horton gives place of prominence to the "conceit" in his discussion of metaphysical wit – it includes also puns and paronomasia, maxims, paradoxes, reverses of thought, extended oxymora, and ingenious titles and texts – he provides no clear theoretical basis for saying what a conceit is, nor does he show interest in such theory, citing Spingarn as his only modern authority. One result is that some of his examples seem wildly eclectic, especially the one at the bottom of p. 100. The "general function" of wit is "to keep the congregation on its toes, intrigued, delighted, amused, and, hopefully, instructed" (p. 115). This formulation perhaps places too much stress on the fact that sermon audiences were "captive," an assumption that weighs heavily throughout. More specifically, wit "made an excellent start to a sermon," provided an apology for either shallowness or prolixity, and served as a means "to fasten the divisions" or to effect transitions. Among objections that led to the decline of metaphysical wit were its strained artificiality, irreverence, vulgarity, and speculative curiosity, while its capacity to shock, its "appropriateness" to a period of turbulence and controversy, and its appeal to those in power kept it viable for over fifty years.

Although the aim of the brief "profiles" that comprise Chapter IV and V is understandable and, to the degree that Professor Horton wishes to convey a "sense of the man," correct, a monotonous sameness in presentation began soon to deaden my capacity to make meaningful distinctions. The principle of organization in both chapters is mainly by "office" or status, though what relation might obtain between the office and the particular style of the man who held it is not considered. Where contemporary data exists (e.g., for John Hackett, Thomas Morton, Brian Duppa, Matthew Wren), there is some tendency to allow biography to overshadow an emphasis on the sermons themselves, although focus is for the most part kept on target. It seems a little odd that, someone like Morton or Wren say, with one surviving sermon each, should receive more attention than Ralph Brownrig, who published sixty-five. To generalize about an individual's "preaching style" from so few as one or two sermons – as happens in about a dozen instances – seems questionable. To take one example, on p. 218 one paragraph begins "Characteristically, Wren speaks..."; the next tells us his "surviving sermon gives no indication of his wit." Would it not have been preferable to extract the material in these chapters that best illustrates general principles, shifting it back to Chapters I and II, while reducing what remains to an appendix containing the preacher's name, dates, doctrinal affiliation, publications, and major stylistic features?

Chapter VI examines "two types of detractors" and "two kinds of defenders," and finds that learning eloquence served chiefly to illuminate obscure parts of Scripture, to protect the congregation against heresies, to

aid in controversy, and to "elicit fascination" in the listener. To demonstrate the last case, Professor Horton retraces many of the characteristics discussed in Chapters II or III (historical allusions, "unnatural" natural history, maxims, proverbs, riddles, etc.). I was not convinced that using etymology to "clarify Scripture" was categorically distinct from "illuminating obscure parts" of Scripture.

Chapter VII – in my judgment, the best of the book – is misnamed; its concern is not really "innovative" themes, but rather those that serve to define the controversial issues separating Arminians from Calvinists, Protestants from Roman Catholics. Readers will find here an admirably succinct summary of material that Professor Horton has spent a lifetime mastering. This chapter may be recommended for its judicious overview of the period's main doctrinal and liturgical disputes. In contrast, Chapter VIII's survey of the "age-old traditional themes that have been the staple of the pulpit from the earliest centuries" is so marked by Professor Horton's own devotional predilections as to appear arbitrary and undisciplined. A large number of the irritants noted in my first paragraph appear in this chapter.

In keeping with the book's generally descriptive method, Chapter IX, "Audiences," provides samples of sermons preached at court, at Paul's cross, at St. Mary of Bethlehem Hospital, in the universities, and in cathedrals, even though we are told that the latter two classes "are not strikingly different" from sermons preached at Court or St. Paul's. I had hoped for more sophisticated analysis of how the structure and language of particular sermons responded to the range and diversity of their audiences, along with, perhaps, some insight into that thorniest of problems, how to get at the differences between the sermon as delivered and as published.

Many readers will find the chapter on "Imagery" exasperating because of a lack of organization and point. Its contents are fairly reflected in the following sentence: "[Images] may be classed broadly into four types: sharply concise images, extended images, catalogues of similes and metaphors, and highly ingenious images" (p. 436). Imagery sometimes means figures of speech of a startling or surprising sort, but at other times it means almost anything – historical narrations, riddles, fables, Biblical exempla. This chapter is marred by many of the same organizational and writing weaknesses as VIII (see pp. 435, 444, 447, 450).

The final chapter marshals a catalogue of eleven charges made against metaphysical preaching by contemporary critics, among them sermons so fractured that no one could grasp the points, obscurity, "playing with holy things," overfondness for paradoxes, repetition of doctrinal errors, obsequiousness to royalty, even downright vulgarity. After such a heavy barrage of criticism, the final four and a half pages defending the "strengths" seems

weakly impressionistic: "How much poorer the English pulpit would be without the learning..."; "how dreary and dull" would the sermons be without the wit; how "unexciting" without the "psychological insights which abound in the preaching of the less conventional metaphysical preachers."

JEROME S. DEES, *Kansas State University*

Chris Given-Wilson. *The Royal Household and the King's Affinity: Service, Politics and Finance in England, 1360-1413*. New Haven and London: Yale University Press, 1986. Pp. viii, 327. \$32.50.

After falling out of fashion in the middle decades of the century, medieval administrative history seems to be getting a second wind. Recent scholars such as G.L. Harriss, Michael Prestwich, B.P. Wolffe, and others have rewritten several of T.F. Tout's *Chapters* and shed new light on the household, the institution that remained at the centre of both politics and royal finance. Chris Given-Wilson's *The Royal Household and the King's Affinity* explores the workings and personnel of the households of three kings, Edward III, Richard II and Henry IV, and contributes toward our understanding of the difficulties facing those who wielded power over the late medieval community.

The introduction provides a useful overview of the growth of the household from late Anglo-Saxon times to the mid-fourteenth century; close scrutiny is given to the gradual decentralization of the household, as more and more of its routine work was pared away into outside, "state" departments such as Chancery and Exchequer. Dr. Given-Wilson does not accept the view that medieval kings used devices such as the privy seal (and, subsequently, the signet), and offices such as the chamber and wardrobe, as short-cuts to override the slower, clumsier "out-of-court" departments. Nor does he have much sympathy for the argument, advanced by some historians, that the outside departments were too open to baronial, even "oppositional" control for them to provide much help to a king in need of fast cash. As Given-Wilson rightly says, the king's government remained just that throughout the Middle Ages—the *king's* government. There is little evidence that a concept of public departments, distinct from and independent of the service of the monarch, had developed before the early sixteenth century. Nevertheless, it is undeniable that, as the administration became both more complex and more routine, and as households grew increasingly sedentary, so kings came to rely on royal offices closer to hand, such as the wardrobe, for routine finance and for political service.