Duquesne University Press was founded in 1927. With a long and rich tradition of scholarly publishing in a variety of subject areas, Duquesne’s editorial program has included award-winning titles in literary studies, philosophy, and creative non-fiction; its early entry into fields such as existentialism and phenomenology long ago cemented its reputation for books that shape and influence serious thought.

The titles featured in this 2012–2013 catalog continue this tradition, representing Duquesne University Press’s continuing commitment to scholarship, innovation, and the sharing of valuable ideas.

Duquesne University Press is pleased to announce that many of our books, including titles from this catalog, are included in the recently launched eBook initiative, the University Press Content Consortium (UPCC). As part of the UPCC collections available from Project MUSE, Duquesne University Press books are searchable and retrievable to the chapter level and are available in PDF format with unlimited simultaneous usage.

Sales Information
This catalog describes new and selected backlist titles available from Duquesne University Press. All prices are subject to change without notice. Books marked “x” carry a text discount; books marked “s” carry a short discount; books marked “t” carry a trade discount. For additional information, including descriptions of backlist titles, please visit our website at www.dupress.duq.edu. Duquesne University Press participates in the CIP Program of the Library of Congress and is a full member of the Association of American University Presses.

Editorial, Sales, and Marketing Offices
Duquesne University Press
600 Forbes Avenue
Pittsburgh, PA 15282
Tel: (412) 396-6610
Fax: (412) 396-5984
www.dupress.duq.edu

Orders
Individual orders must be prepaid by check, money order, or credit card. MasterCard, Visa, Discover, and American Express are accepted. All payments must be made in U.S. funds drawn on a U.S. bank. For more information, or to place an order, please call 1-800-666-2211 or email orderbook@cupserv.org.

Examination and desk copies are available at the discretion of Duquesne University Press to qualified instructors of appropriate courses. Paperbacks are available for a $5.00 shipping charge, and most hardcovers are available on a standard 60-day approval basis. Please submit your request on departmental stationery, indicating course title, semester, and estimated enrollment and send to: Duquesne University Press, 600 Forbes Ave., Pittsburgh, PA 15282.

Shipping
Unless specified, all orders shipped within the continental U.S. will be shipped by priority mail. Orders shipped outside the U.S. will be sent by the most economical and reliable method.

In the U.S. and its territories: $6.00 for the first book; $1.00 for each additional book. International: $7.00 for the first book; $3.00 for each additional book.

Institutional orders: Postage charges will be added according to weight and zone.

Returns
Books may be returned for full credit within one year of original purchase. Books must be in print, in the current edition, and in perfect condition. Books received without invoice information or beyond time period specified will be credited at 50 percent of list. Books received in damaged condition must be returned within 45 days.

Sales Representatives
Cornell University Press Services
750 Cascadilla Street
Box 6525
Ithaca, NY 14851-6525
Tel: 1-800-666-2211
Fax: 1-800-688-2877
orderbook@cupserv.org

Gazelle Drake Academic
White Cross Mills
Hightown
Lancaster LA1 4XS
United Kingdom
Tel: +44 (0) 1524 68765
Fax: +44 (0) 1524 63232
sales@gazellebooks.co.uk
“Especially useful for students [and general readers], Nemo’s work is a remarkable sum of written scholarship with an unwa...
Recent John Milton scholarship has seen a revival of interest in the practice of close reading: historically and theoretically informed attention to the author’s poetic and rhetorical style. Responding to this emerging trend, To Repair the Ruins examines how close reading functions as an act of recovery, an attempt to close the gap between past and present, or as an act of repair that uses the past to reenvision a ruined or fallen present.

In this volume’s 12 essays, esteemed scholars offer fresh perspectives on the significance of close reading for Milton criticism, presenting both new topics in Milton studies and new ways to read and think about previously considered topics. Part 1 of the book calls for revival—for a return to close reading, an exploration of Milton’s undervalued Latin poems, and a reexamination of neglected aspects of Paradise Lost. Part 2 analyzes Milton’s understanding of inward experience and the relationship between reading, self-reflection, and action. Part 3 explores the historical record—medieval Catholicism, Milton’s biography, and seventeenth century religious conflicts—to shed light on forgotten or obscured details central to the meaning of particular texts. Finally, part 4 assesses not merely the author’s reception history, but also the ways in which Milton’s work has been used to address the concerns and even amend the problems of later readers—from politicians to visual artists to prisoners.

Each chapter, in one way or another, attempts to bridge the gap between literary and historical studies—between the delight we may take in the beauty, in the unstable, sometimes bewildering proliferation of meanings we encounter in a poem, and the worldly commitments of an author trying to prosecute arguments in a world of policy and ideological or theological conflict.

Mary C. Fenton is professor of English at Western Carolina University. Her essays on Milton have been published in SEL, Milton Quarterly, Milton Studies, and in several book chapters. She is the author of Milton’s Places of Hope: Spiritual and Political Connections of Hope with Land, and coeditor with Louis Schwartz of Their Maker’s Image: New Essays on John Milton. She served as the 2011 president of the Milton Society of America.

Satan’s Poetry
Fallenness and Poetic Tradition in Paradise Lost
Danielle A. St. Hilaire

Readers of Paradise Lost have long been struck by two prominent—and seemingly unrelated—aspects of the poem: its compelling depiction of Satan and its deep engagement with its literary (and specifically epic) tradition. Satan’s Poetry brings these two issues together to provide a bold, provocative, and fresh reading of the poem—one that responds to the resurgent interest in Milton’s Satan by examining the origins of conflict and ambiguity in Paradise Lost.

Without needing to resolve whether Satan is the hero or the villain, a mastermind or fool, Satan’s Poetry examines the more fundamental role of Satan as the origin of the fallen world, the entity that initiates the poem—perhaps, indeed, that initiates poetry itself. Paradise Lost, like all else in our fallen human existence, is permeated by Satan’s evil, which alters human life in ways that cannot be remedied within the course of human history, but Milton’s epic demonstrates that this generative evil does not ultimately determine what fallen creatures can do with that life. The whole point of the poem, then, can be seen as an attempt to understand what Satan’s fall means for us, the poem’s fallen readers, and only by achieving that understanding and working within our fallenness can our fallen state be resolved in the promise of redemption.

Drawing on the philosophical frameworks of Hegel and Adorno, Satan’s Poetry argues that satanic creation, although fundamentally negative, nevertheless exists positively in Milton’s universe by virtue of its dialectical relation to God’s creation. Qualitatively different from God’s creation, producing only fragments, satanic creation is essential for Milton because it is the only mode of creation available to fallen consciousness, and therefore the only kind available to the poem seeking to create itself. So it is unnecessary, St. Hilaire concludes, to assume that sympathy for the devil means implicit agreement with the devil, or that Milton’s narrator must dissociate himself from Satan in order to justify God’s ways. Paradise Lost is Satan’s poetry because it participates in a form of existence that is in need of redemption; it is by embracing this fact that it renders itself fit for redemptive reading.

Danielle A. St. Hilaire is assistant professor of English at Duquesne University, where she focuses on the British Renaissance. She is a contributing author to John Milton: “Reasoning Words,” edited by Kristin A. Pruitt and Charles W. Durham. St. Hilaire has also taught at Quinnipiac University and Wells College.
As a reader of her literary predecessors, and as a writer who herself contributed to the emerging literary tradition, Margaret Cavendish is an extraordinary figure whose role in early modern literary history has yet to be fully acknowledged. In this study, Lara Dodds reassestes the literary invention of Cavendish—the use she makes of other writers, her own various forms of writing, and the ways in which she creates her own literary persona—to transform our understanding of Cavendish’s considerable accomplishments and influence.

In spite of Cavendish’s claims that she did little reading whatsoever, Dodds demonstrates that the duchess was an agile, avid reader (and misreader) of other writers, all of them male, all of them now considered canonical—Shakespeare, Jonson, Donne, Milton, Bacon. In each chapter, Dodds discusses Cavendish’s “moments of reading” of these authors, revealing their influence on Cavendish while also providing a lens to investigate more broadly the many literary forms—poetry, letters, fiction, drama—that Cavendish employed. Seeking a fruitful exchange between literary history and the history of reading, Dodds examines both the material and social circumstances of reading and the characteristic formal features and thematic preoccupations of Cavendish’s writing in each of the major genres. Thus, not only is our view of Cavendish and her specific literary achievements enhanced, but we see too the contributions of this female reader to the emerging idea of “literature” in late seventeenth-century England.

Most previous studies of Cavendish have been preoccupied with literary biography, looking into her royalist politics, materialist natural philosophy, and ambivalent protofeminism. The Literary Invention of Margaret Cavendish is significant, then, in its focus outward from Cavendish to her most enduring and positive contributions to literary history—her revival of an expansive model of literary invention that rests uneasily, but productively, alongside a Jonsonian aesthetics of the verisimilar and a Hobbesian politics of social strife.

Lara Dodds is associate professor and graduate studies coordinator in the Department of English at Mississippi State University, where she has taught since 2004. Her scholarship on Margaret Cavendish, John Milton, and other early modern subjects has appeared in English Literary Renaissance, John Donne Journal, Milton Studies, Restoration, and elsewhere.
Milton Studies 53
Edited by Laura L. Knoppers

Published annually by Duquesne University Press as an important forum for Milton scholarship and criticism, Milton Studies focuses on various aspects of John Milton’s life and writing, including biography; literary history; Milton’s work in its literary, intellectual, political, or cultural contexts; Milton’s influence on or relationship to other writers; and the history of critical response to his work.

Milton Studies 53 offers ten groundbreaking essays on topics of current interest. Contributors examine the epistle to De doctrina; form and meaning in Lycidas; Milton’s Adam and domestic conduct books; natural law and divorce in Eden; gender, freedom, and the language of lots in Paradise Lost; Milton’s transformation of place pilgrimage; the archangel Michael and the English civil wars; Milton’s eighteenth century readers and biblical hermeneutics; Romantic appropriations of Milton’s lyric voice; and Miltonic freedom, DeLillo, and the tragedy of 9/11.

Contents:
Universis Christi Ecclesiis: Milton’s Epistle for De doctrina Christiana • John K. Hale and J. Donald Cullington
The Experimental Form of Lycidas • James Rutherford
Domestic Adam • Elisabeth Liebert
Milton’s Natural Law: Divorce and Individual Property • Michael Komorowski
Miltonic Proportions: Divine Distribution and the Nature of the Lot in Paradise Lost • Joseph Wallace
Pilgrimage in Paradise Lost • Beatrice Groves
Fighting for Saint Michael: The Typology of Defeat in Milton’s Celestial and Sublunary Civil Wars • Patricia Crouch
From Judgment to Interpretation: Eighteenth Century Critics of Milton’s Paradise Lost • Esther Yu
Milton as Muse for Keats, Shelley, and Frost • Carter Revard
Is There Freedom Afterwards? A Dialogue between Paradise Lost and DeLillo’s Falling Man • Rachel Falconer

Laura L. Knoppers is Liberal Arts Research Professor of English at the Pennsylvania State University. In addition to having edited a number of collections, she is the author of Politicizing Domesticity from Henrietta Maria to Milton’s Eve; Constructing Cromwell: Ceremony, Portrait, and Print, 1645–1661; and Historicizing Milton: Spectacle, Power, and Poetry in Restoration England, which was named a Choice Outstanding Academic Book. Her scholarly edition of Milton’s Paradise Regained and Samson Agonistes won the 2008 John Shawcross Award from the Milton Society of America. She is past chair of the Northeast Milton Seminar and past president of the Milton Society of America.

December 2012
$58.00s cloth
328 pages
Reexamining Deconstruction and Determinate Religion
Toward a Religion with Religion

Edited by J. Aaron Simmons and Stephen Minister

Reexamining Deconstruction and Determinate Religion addresses the conventional conflicts between those who desire a more objective, determinate, and quasi-evidentialist perspective on faith and religious truth and those who adopt a more poetic, indeterminate, relativistic, and radical one. Drawing on both continental and analytic philosophy, this unique volume offers a sustained challenge to the prominent paradigm of a “religion without religion,” proposed in a deconstructive philosophy of religion. Articulated by Jacques Derrida and advanced by John D. Caputo, “religion without religion” challenges the epistemic certainty, political exclusivism, and theological absolutism with which specific religious traditions have tended to operate and recommends rejecting or maintaining an ironic distance from the determinate truth-claims and practices of particular religious communities.

Without simplistically rejecting deconstruction, Simmons and Minister maintain that a specifically deconstructive approach to religion does not necessarily dictate the complete indeterminacy of a “religion without religion.” Rather, “religion with religion” is offered as a particular way of practicing determinate religions that rejects binary options between undecidability and safety, or between skepticism and dogmatism. Thus, the truths of determinate religions are not assumed, but their possibility is embraced, which invites vigorous and charitable dialogue. Within this framework, the contributors assert that postmodern religious identity is necessary for contemporary ethical and political existence.

Organized in what might be called a “polylogue,” chapters 1–5 function dialogically, including two response essays to each of the primary essays. In these chapters, the authors explore topics including politics, faith, and biblical interpretation, but ultimately focus on the philosophical basis for a “religion with religion” and the practice or application of it. Finally, the book ends with two important new essays by Merold Westphal and John D. Caputo, respectively, that consider the conversation of the book as a whole and the very idea of “religion with religion.” Westphal’s essay offers a rigorous analysis and productive response to the essays by the other contributing authors, while Caputo’s lengthy chapter offers a clear and accessible introduction to his philosophical theology.

J. Aaron Simmons is assistant professor of philosophy at Furman University. He is the author of God and the Other: Ethics and Politics after the Theological Turn and coeditor of Kierkegaard and Levinas: Ethics, Politics, and Religion. Simmons is also the philosophy of religion section chair for the southeast region of the American Academy of Religion.

Stephen Minister is assistant professor of philosophy at Augustana College. He is the author of De-Facing the Other: Reason, Ethics, and Politics after Difference as well as numerous book chapters and journal articles.
For centuries, but especially under Heidegger’s influence in the twentieth century, Christian theology has consistently approached its inquiry through the language of ontology and within the framework of Being. These attempts to find a rational way to articulate religious life and the mystery of God, making spiritual praxis secondary to theory, not only run the danger of reducing God to a set of propositions, but also risk condoning violent indifference to interhuman relations.

In response, Glenn Morrison suggests that Emmanuel Levinas’s philosophical corpus, which puts into question Heidegger’s fundamental ontology, can serve as a valuable resource for developing new theological language that unites theory and praxis. Building on previous attempts to appropriate Levinas to Christian thought, Morrison critiques thinkers such as Michael Purcell, David Ford, Michael Barnes, and Graham Ward for hesitating to go beyond ontotheology. *A Theology of Alterity* strives to more radically utilize Levinas’s philosophical framework, bringing it into conversation with the theology of Hans Urs von Balthasar, to construct a post-ontotheological account of theology that coincides with ethical behavior. In looking at these two thinkers in relation to each other, Morrison brings out the drama of eros that is often hidden in Levinas’s texts, and he points the way toward a less mystical, more ethical, and more metaphysically transformative reading of von Balthasar. In allowing Levinas’s Judaism to challenge von Balthasar’s Catholicism, Morrison develops a perspective that is both theologically rich and philosophically provocative.

Following Levinas’s demand that we think Being “otherwise,” Morrison explores the implications of alterity in both systematic and practical theological matters such as the paschal mystery, Christ’s person and mission, pastoral care, mental health, forgiveness, prayer, and Jewish-Christian friendship. Reflecting on central articles of the Christian faith through the language of alterity, such as Christ’s death and resurrection, he describes the work of an ethically grounded theology that inspires a “trinitarian praxis”—wherein theology is driven by a kenotic, self-giving love, a radical gift of passivity, and the desire to encounter Christ in the face of the other person.

Glenn Morrison is senior lecturer in theology at The University of Notre Dame Australia in Fremantle, where he teaches courses in systematic and pastoral theology. During 2012, he is visiting assistant professor of theology at the University of Portland (Oregon). Morrison’s work has previously appeared in a number of journals, including the *Heythrop Journal, Irish Theological Quarterly, Journal of Ecumenical Studies,* and the *Australian eJournal of Theology.*

April 2013
$30.00s paper
300 pages
Levinas’s Philosophy of Time

Gift, Responsibility, Diachrony, Hope

Eric Severson

Over the course of six decades, Emmanuel Levinas developed a radical understanding of time. Like Martin Heidegger, Levinas saw the everyday experience of synchronous time marked by clocks and calendars as an abstraction from the way time functions more fundamentally. Yet, in a definitive break from Heidegger’s analysis of temporality, by the end of his career Levinas’s philosophy of time becomes the linchpin for his argument that the other person has priority over the self. For Levinas, time is a feature of the self’s encounter with the face, and it is his understanding of time that makes possible his radical claim that ethics is first philosophy.

Levinas’s Philosophy of Time takes a chronological approach to examine Levinas’s deliberations on time, noting along the way the ways in which his account is informed by aspects of Judaism and by other thinkers: Rosenzweig, Bergson, Husserl, Heidegger. The progression in Levinas’s account, Severson argues, moves through his viewing time as a gift or a responsibility in earlier works and culminates in the groundbreaking expressions of his later works in which he rests his resounding philosophy of radical responsibility on an understanding of time as diachrony. Further, by focusing on this progression in Levinas’s thought, Severson brings new insight to a number of aspects in Levinas studies that have consistently troubled readers, including the differences between his early and later writings, his controversial invocation of the feminine, and the blurry line between philosophy and religion in his work.

Finally, drawing on Levinas’s own acknowledgment that significant work remained to be done on the concept of time, Severson considers the problems and benefits of Levinas’s understanding of time and ultimately suggests some possibilities for thinking about time after Levinas. In particular, he reconsiders Levinas’s account of the feminine and gender, identifies an implicit “fourth person” that functions behind the scenes of Levinas’s work, and highlights the concept of hope in both a future justice and the possibility of a restoration that is not egocentric but for-the-other.

Eric Severson is associate professor of philosophy and director of the Center for Responsibility and Justice at Eastern Nazarene College. He is the author of several books, including Scandalous Obligation: Rethinking Christian Responsibility, “I More than Others”: Responses to Evil and Suffering, and The Least of These: Selected Readings in Christian History.
The Intersubjectivity of Time
Levinas and Infinite Responsibility

Yael Lin

“The essential theme of my research is the deformalization of the notion of time,” asserted Emmanuel Levinas in a 1988 interview, toward the end of his long philosophical career. But while the notion of time is fundamental to the development of every key theme in Levinas’s thought—the idea of the infinite, the issue of the alterity of the other, the face of the other, the question of our ethical relations with other people, the role of fecundity, speech and language, and radical responsibility—his view of time remains obscure. Yael Lin’s exhaustive look at Levinas’s primary texts, both his philosophical writings and his writings on Judaism, brings together his various perspectives on time. Lin concludes that we can, indeed, extract a coherent and consistent conception of time from Levinas’s thought, one that is distinctly political.

First situating Levinas’s views against the background of two of his most influential predecessors, Henri Bergson and Martin Heidegger, The Intersubjectivity of Time demonstrates that Levinas’s interpretation of time seeks to fill a void created by the egological views those thinkers emphasized. For Levinas, time is neither considered from the perspective of the individual nor is it a public dimension belonging to everyone, but it occurs in the encounter between the self and the other person, and the infinite responsibility inherent in that relation. Yet Levinas himself is surprisingly vague as to how exactly this relation to the other person creates time’s structure or how it is experienced in our everyday lives, and he does not make an explicit move from this intersubjective ethical dimension to the broader collective-political dimension.

Lin offers a unique perspective to address this crucial question of the political dimension of Levinas’s project. By turning to Levinas’s talmudic writings and examining aspects of Jewish life, traditions of communal prayer, and ritual, Lin sketches out a multivocal account of time, deepening Levinas’s original claim that time is constituted via social relationships. This imaginative and evocative discussion truly opens the subject to further research.

Yael Lin teaches at both Ben-Gurion University and Achva Academic College in Israel, and is the pedagogical consultant for the Department of Learning Technologies at Ben-Gurion University. Her book on Aristotle, Bergson, Heidegger, and Levinas (in Hebrew) is forthcoming. She has also published work in journals such as Philosophy Today, Heythrop Journal, and Iyyun.
Guest editor John E. Drabinski presents a volume devoted to the study of the intertwining of race and racism and the notions of alterity, history, and responsibility within Levinas’s philosophy. Essays consider Levinas’s thought as it relates to the lived-experience of race, how his writings relate to colonialism and postcolonialism, and the ways in which his corpus is subject to radical critique by subaltern discourses.

**Contents:**

Introduction: Levinas, Race, and Racism • **John E. Drabinski**

Fecundity and Natal Alienation: Rethinking Kinship with Levinas and Orlando Patterson • **Lisa Guenther**

Face to Face with the Other Other: Levinas versus the Postcolonial • **Simone Drichel**

Eurocentrism and Colorblindness • **Oona Eisenstadt**

Levinas’s Hegemonic Identity Politics, Radical Philosophy, and the Unfinished Project of Decolonialization • **Nelson Maldonado-Torres**

Ethics in the Absence of Reference: Levinas and the (Aesthetic) Value of Diversity • **Mary Gallagher**

Eros in Infinity and Totality: A Reading of Levinas and Fanon • **Anjali Prabhu**

Levinas, Sartre, and the Question of Solidarity • **Kris Sealey**

Vernacular Solidarity: On Gilroy and Levinas • **John E. Drabinski**

Rightlessness: The Case of Basil D’Oliveira • **Grant Farred**

**John E. Drabinski** teaches in the Department of Black Studies at Amherst College. In addition to over two dozen essays in European and Africana critical theory, he has published *Sensibility and Singularity; Godard Between Identity and Difference; Levinas and the Postcolonial: Race, Nation, Other*; and edited a book and journal issues on Levinas, Heidegger, Fanon, Godard, and Glissant. He is also the coeditor (with Scott Davidson) of the *Journal of French and Francophone Philosophy*. 
The Lives of the Saints through 100 Masterpieces
Jacques Duquesne & François Lebrette
Translated by M. Cristina Borges

Rated “Outstanding” by the Public Library Reviewers
“Many people are aware of the saints but may not know much about them or why they are saints. This book provides the reader with amazing photos of the paintings of the saints and a little bit of history, making it an enjoyable read. Exceptional editorial content and subject matter. [An] essential addition to most library collections.” — Public Library Reviewers
$29.95t paper / ISBN 978-0-8207-0436-4

The History of the Church through 100 Masterpieces
Jacques Duquesne & François Lebrette
Translated by M. Cristina Borges

“The 225-page trade paperback volumes are dominated by handsome full-color plates of impressive artworks from across the centuries. Hermits, monasteries, persecutions, church councils, fathers and doctors, the conversion of the Slavic world, the Borgias, Martin Luther, all process through the pages, in dramatic oil paintings and frescoes from German, French, Italian and Russian masters. . . . Handsome in the ways we have come to expect of books produced by Duquesne University Press and . . . impressive [in] content and intelligent design.” — The Pittsburgh Catholic
$29.95t paper / ISBN 978-0-8207-0437-1

Pleasure and Gender in the Writings of Thomas More
Pursuing the Common Weal
A. D. Cousins

“Clearly identifying More’s views within early Renaissance views on gender, pleasure, and social harmony, this helpful volume joins other recent thematic studies of More. Recommended.” — Choice
$58.00s cloth / ISBN 978-0-8207-0438-8

Totality and Infinity at 50
Edited by Scott Davidson and Diane Perpich

“Emmanuel Levinas’s Totality and Infinity. . . is arguably one of the most important and influential books in twentieth century continental philosophy. Davidson and Perpich have edited a book that both considers the legacy of this text and sketches its possible futures in light of contemporary philosophical debates. . . . Covering topics from applied ethics to legal theory and from pedagogy to human rights, this book is a significant contribution to contemporary Levinas scholarship. Recommended.” — Choice
$26.00s / ISBN 978-0-8207-0452-4
Milton and Homer
“Written to Aftertimes”
Gregory Machacek

“Machacek focuses on Milton’s attempt to transform Paradise Lost into a canonical text modeled on the canonical texts of Homer, whose works were also ‘written to aftertimes.’ He has certainly achieved his objective.” — Cithara

“Machacek has a sharper sense than most of how the priorities of Milton and his best early readers are likely to have differed from those of modern critics; and he has important and interesting points to make that others can develop further.” — Review of English Studies

$58.00s cloth / ISBN 978-0-8207-0447-0

Forgiving the Gift
The Philosophy of Generosity in Shakespeare and Marlowe
Sean Lawrence

“Lawrence argues that [the understanding of gift giving as an exchange demanding recompense] has blinded scholars to the early modern period’s belief in generosity and the gift. Though his theoretical and philosophical arguments will be most meaningful to specialists, the readings of the plays will be accessible and helpful to less-experienced readers. Recommended.” — Choice

$58.00s / ISBN 978-0-8207-0448-7

Milton’s Rival Hermeneutics
“Reason Is But Choosing”
Edited by Richard J. DuRocher and Margaret Olafson Thickstun

“By isolating and discussing competing hermeneutics as integral to Milton’s poetry, the essays in this collection show a writer unwilling to present formulae or neat packages of doctrine, instead envisioning writing as a means to search after truth and reading as a process in which the reader must do her own choosing. Arrangement [of the 11 essays] is in sections on violence, Paradise Lost, and cruxes in Milton’s major poems.” — Reference & Research Book News

$58.00s / ISBN 978-0-8207-0450-0

A Variorum Commentary on the
Poems of John Milton
Volume 5, Part 8 [Paradise Lost, Books 11–12]
Jameela Lares
Edited by P. J. Klemp

The second part of the Variorum project to examine Paradise Lost, this book surveys all important and influential line-by-line commentary published between 1667 and 1970 on books 11 and 12, challenging the longstanding idea that these last two books of the poem are in any way inferior to the rest of the epic.

$85.00s cloth / ISBN 978-0-8207-0446-3
The Plague in Print
Essential Elizabethan Sources, 1558–1603
Transcribed and edited with critical commentary by Rebecca Totaro

“Rebecca Totaro’s monograph brings together a disparate collection of six primary sources relating to the plague in early modern England. One of the great strengths is her choice of sources, which do bring out the interrelatedness of ideas and attitudes towards plague.”—Sixteenth Century Journal

“Totaro’s collection will prove itself a fantastic tool for students interested in Renaissance England’s interpretation of and response to bubonic plague.”—Early Modern Literary Studies

$58.00s cloth / ISBN 978-0-8207-0426-5

The Divorce Tracts of John Milton
Texts and Contexts
Edited by Sara J. van den Berg and W. Scott Howard

“Van den Berg and Howard have gathered Milton’s five divorce tracts, published between late 1643 and early 1645, along with four attacks on Milton’s position that appeared in 1644–45. . . . Milton’s texts are lightly modernized, with good introductions, extensive notes, and a large selected bibliography. Having the divorce tracts so conveniently available is a boon, since many may not have easy access to all these documents. Highly recommended.”—Choice

$75.00s cloth / ISBN 978-0-8207-0440-1

Writing the Forest in Early Modern England
A Sylvan Pastoral Nation
Jeffrey S. Theis

“This is superb at weaving together social and natural history with literary tradition and nuanced close readings. . . . He provides many corrective readings that contradict or qualify standard approaches to the texts under analysis.”—Renaissance Quarterly

“The writing offers readers a fresh ecocritical perspective on representations of the forest in early modern English literature.”—Journal of British Studies

$60.00s cloth / ISBN 978-0-8207-0423-4

Magic and Masculinity in Early Modern English Drama
Ian McAdam

“McAdam’s fine new study demonstrates convincingly that the theatrical representation of magic reflects anxieties that are deeply embedded in Protestant thinking and emergent science. . . . The book is clearly and engagingly written, and offers important new paradigms for thinking about magic and about masculine identity in the drama and culture of the Elizabethan and Jacobean periods. Perhaps most importantly, Magic and Masculinity gives a nuanced and striking portrait of the continuities between magic and ‘true religion’ in the period.”—Renaissance Studies

$60.00s cloth / ISBN 978-0-8207-0424-1
Visionary Milton
**Essays on Prophecy and Violence**
*Edited by Peter E. Medine, John T. Shawcross & David V. Urban*

“Here the reader will find a range of provocative viewpoints on Milton's poetry (the emphasis is mostly on the later poems), grappling with such concerns as authorship, biblical exegesis, gender issues, literary genre, reception and influence, and, of course, political and religious controversy.... [W]ell written, thought-provoking essays.” —Seventeenth-Century News

$60.00s cloth / ISBN 978-0-8207-0429-6

Shakespearean Resurrection
**The Art of Almost Raising the Dead**
*Sean Benson*

“In a critical atmosphere dominated by the secular, Benson's discussion of Lear and the other plays he explores in this study is thoughtful and persuasive. He refuses to impose Christian theology or ideology on Shakespeare or the plays yet shows the necessity for including the undeniably present biblical allusions and the contemporary Christian worldview of the time in any serious interpretive discussion of these works.” —Religion and the Arts

$56.00s cloth / ISBN 978-0-8207-0416-6

John Milton
**An Annotated Bibliography, 1989–1999**
*Compiled by Calvin Huckabay and David V. Urban*
*Edited by David V. Urban and Paul J. Klemp*

“This book lists editions, translations, dissertations, and other scholarship published about John Milton and his works from 1989 to 1999. Urban's priorities included more annotations that are longer and more substantive than in earlier volumes, more book reviews containing relevant and useful scholarly commentary, and more critical material in the translations of Paradise Lost into more than ten languages other than English. Miltonists are deeply indebted to Urban for this valuable and comprehensive effort. Highly recommended.” —Choice

$100.00s cloth / ISBN 978-0-8207-0443-2

The Demanded Self
**Levinasian Ethics and Identity in Psychology**
*David M. Goodman*

In this book, David Goodman demonstrates that the prevalent discourse and constructs of the self in modern psychology not only fail to address themes such as goodness and ethical responsibility, but even contribute to the formation of a self lived without regard for the other. The Demanded Self appeals to the philosophy of Emmanuel Levinas to challenge mainstream approaches to psychology and will interest scholars and advanced students in psychology, psychoanalysis, religion, and philosophy.

$30.00s / ISBN 978-0-8207-0449-4
Integrating Existential and Narrative Therapy
A Theoretical Base for Eclectic Practice
Alphons J. Richert

“Integrating Existential and Narrative Therapy . . . offers the reader a detailed example of one variety of psychotherapy integration. His book constitutes an impressive, scholarly work that includes extensive historical review of psychotherapy integration.” —PycCRITIQUES
$35.00s / ISBN 978-0-8207-0439-5

Psychotherapy as a Human Science
Daniel Burston & Roger Frie

“In tracing the importance of the history of philosophy and its impact from rationalism to our postmodern period, the authors have shown how philosophy’s relevance to psychotherapy exists not only today but in every period in the development of psychotherapy. Moreover, the book is clear, the writing is concise and jargon free, and there is value for anyone with a serious interest in the development of psychotherapy. This is one of the finest books that I have come across in a long time, and its value for graduate students as well as advanced practitioners is evident.” —PycCRITIQUES
$31.00s paper / ISBN 978-0-8207-0378-7

The Descriptive Phenomenological Method in Psychology
A Modified Husserlian Approach
Amedeo Giorgi

“Giorgi does not claim to have solved these problems of science, phenomenology, and psychology, but by honestly recognizing them and locating the most forward-moving trends in all three fields, he provides a new direction by way of a research method that guides psychology toward genuine scientificity through phenomenology. . . . This book will inform, guide, inspire, and provoke scholarly discussion among researchers long into the future. It is unlikely to be surpassed in clarity, level of self-critical reflectivity, and correctness.” —Journal of Phenomenological Psychology
$25.00x paper / ISBN 978-0-8207-0418-0 paper

Longing for the Other
Levinas and Metaphysical Desire
Drew M. Dalton

“Longing for the Other . . . successfully distinguishes itself from other secondary literature on Levinas at multiple levels. Dalton’s goal is to understand metaphysical desire as a phenomenological experience. . . . In truth, Dalton’s work is a serious investigation of Levinas’s explicit and implicit influences. He engages with not only most of Levinas’s works, but the writings of Plato, Martin Heidegger, Johann Fichte, Friedrich Schelling, and Rudolf Otto. . . . Dalton’s real accomplishment is distinguishing Levinas’s understanding of metaphysical desire from concepts that can be found in these five philosophers.” —Journal of French and Francophone Philosophy
$25.00s paper / ISBN 978-0-8207-0425-8
The Philosophical Sense of Transcendence
Levinas and Plato on Loving Beyond Being
Sarah Allen

“Allen’s study is written in an exceptionally clear and lucid style. . . . It is quite rare, nowadays, to find studies which hold together in this fashion. Even rarer is it to find an author who can present the Platonic, phenomenological, and religious influences on Levinas in such a competent fashion.” — Symposium
26.00s paper / ISBN 978-0-8207-0422-7

The Truth (and Untruth) of Language
Heidegger, Ricoeur, and Derrida on Disclosure and Displacement
Gert-Jan van der Heiden

“Van der Heiden’s book offers a way of seeing the relationship of both Ricoeur and Derrida to Heidegger, and hence the relationship between Ricoeur and Derrida, in terms of a conception of truth as disclosure and displacement. In this journey of revealing, it takes many paths, sometimes parallel, sometimes crossing one another. This is a hermeneutic and heuristic journey, rather than a philosophical argument as such, but it is one that arrives at a new and productive understanding of Ricoeur’s and Derrida’s indebtedness to Heidegger.” — Notre Dame Philosophical Reviews
$25.00s paper / ISBN 978-0-8207-0434-0

Conversations with Emmanuel Levinas, 1983–1994
Michaël de Saint Cheron
Translated by Gary D. Mole

“Conversations has several qualities to recommend it, both as a study of Levinas’s philosophy as well as a work of Jewish philosophy in its own right. . . . [Saint Cheron] is also skilled at prompting Levinas to reflect on these issues in his interviews. He has a gift for encouraging Levinas to apply his ideas to historic events.” — Notre Dame Philosophical Reviews

Facing Nature
Levinas and Environmental Thought
Edited by William Edelglass, James Hatley & Christian Diehm

“Overall, a very strong collection. Facing Nature breaks some new ground in the existing literature on Levinas’s perspective on the moral standing of nonhuman nature. It also opens up several new areas of scholarship on his relevance for environmental thought. The strength of the essays make it a “must read”. . . . for scholars interested in applying Levinas’s seemingly anthropocentric ethical philosophy to areas of study in environmentalism and animal rights.” — Notre Dame Philosophical Reviews
$35.00s / ISBN 978-0-8207-0453-1