

REMEMBERING
& REPEATING
ON MILTON'S THEOLOGY AND POETICS



With a new Preface

REGINA M. SCHWARTZ

Remembering And Repeating On Miltons Theology And Poetics

Martin Kuester



Remembering And Repeating On Miltons Theology And Poetics:

Remembering and Repeating Regina M. Schwartz, 1993-03 Regina Schwartz presents a powerful reading of *Paradise Lost* by tracing the structure of the poem to the pattern of repeated beginnings found in the Bible. In both works the world order is constantly threatened by chaos. By drawing on both the Bible and the more contemporary works of, among others, Freud, Lacan, Ricoeur, Said, and Derrida, Schwartz argues that chaos does not simply threaten order but rather chaos inheres in order.

Milton and Religious Controversy John N. King, 2000-06-22 Religious satire and polemic constitute an elusive presence in *Paradise Lost*. John N. King shows how Milton's poem takes on new meaning when understood as part of a strategy of protest against ecclesiastical formalism and clericalism. The experience of Adam and Eve before the Fall recalls many Puritan devotional habits. After the Fall, they are prone to idolatrous ritual and ceremony that anticipate the religious error of Milton's own age. Vituperative sermons, broadsides, and pamphlets, notably Milton's own tracts, afford a valuable context for recovering the poem's engagement with the violent history of the Civil Wars, Commonwealth, and Restoration, while contemporary visual satires help to clarify Miltonic practice. Eighteenth-century critics who attacked breaches of decorum and sublimity in *Paradise Lost* alternately deplored and ignored a literary and polemical tradition deployed by Milton's contemporaries. This important study, first published in 2000, sheds light on Milton's epic and its literary and religious contexts.

Threshold Poetics Susannah B. Mintz, 2003 *Threshold Poetics: Milton and Intersubjectivity* is a study of the challenge intersubjective experience poses to doctrinal formulations of difference. Focusing on *Paradise Lost* and *Samson Agonistes* and using feminist and relational psychoanalytic theory, the project examines representations of looking, working, eating, conversing, and touching to argue that encounters between selves in threshold space dismantle the binary oppositions that support categorical thinking. A key term throughout the study is recognition, defined as the capacity to tolerate both sameness and difference between separate selves. Recognition of likeness in difference thus undermines the exclusionary logic of patriarchal and political hierarchies. Both Eve and Dalila demonstrate the ability to respect the borders of the other while seeking out similarity, but where *Paradise Lost* depicts the eventual achievements of intersubjective understanding between Adam and Eve after the fall, *Samson Agonistes* records its failure when Samson, maintaining the boundaries of difference, refuses Dalila's effort to make contact.

"Prudent ambiguities" Martin Kuester, 1999 *Imperfect Sense* Victoria Silver, 2021-06-08 Why do we hate Milton's God? Victoria Silver reengages with a perennial problem in Milton studies, one whose genealogy dates back at least to the Romantics but which finds its most cogent modern expression in William Empson's revulsion at Milton's God and Stanley Fish's defense. Thoroughly reexamining Milton's theology and its sources in Luther and Calvin, as well as theoretical parallels in the works of Wittgenstein, Cavell, Adorno, and Benjamin, Silver contends that this repugnance is not extrinsic but deliberately cultivated in the theodicy of *Paradise Lost*. From the vantage of a world riven by injustice, deity can appear to contradict its own revelation with the result that we experience a God divided against

himself For as Job found in his sufferings that God appears more ruse than redeemer Milton s irony recreates this religious predicament in Paradise Lost to the intractable perplexity of his readers who have in their turn fashioned an equally dissociated Milton at once unconscious and calculating heterodox and doctrinaire heroic and intolerable Silver argues that ultimately these contrary Gods and antithetical Miltons arise from the sense we want to give the speaker s justification which rather than ratifying our assumptions of meaning and the incoherence they foster seeks fundamentally to reform them and thus to justify God s ways *The National Magazine: Devoted to Literature, Art, and Religion* Abel Stevens, James Floy, 1858

The Literary Journal, and Weekly Register of Science and the Arts ,1834 The National Magazine Abel Stevens, James Floy, 1858 **Saturday Review of Literature** ,1928 **The Saturday Review of Politics, Literature, Science and Art** ,1927 Athenaeum and Literary Chronicle James Silk Buckingham, John Sterling, Frederick Denison Maurice, Henry Stebbing, Charles Wentworth Dilke, Thomas Kibble Hervey, William Hepworth Dixon, Norman Maccoll, Vernon Horace Rendall, John Middleton Murry, 1860 *The Athenaeum* ,1860 **The Saturday Review of Politics, Literature, Science, Art, and Finance** ,1927 **The Christian Evangelist** ,1903 Association Men ,1894 **Saturday Review of Literature** ,1968 *Arts & Humanities Citation Index* ,1979 Milton's Legacy Kristin A. Pruitt, Charles W. Durham, 2005

In *The Reason of Church Government* a thirty three year old John Milton writes of his hope that by labour and intent study joyn d with the strong propensity of nature I might perhaps leave something so written to aftertimes as they should not willingly let it die Even the young Milton committed as he was to achieving a place in the annals of poetic history might have been surprised by the strenuous efforts in aftertimes to keep his legacy alive The fifteen essays that comprise this collection focus from varied perspectives on *Paradise Lost* *Paradise Regained* and *A Mask* poems that have attracted sustained critical attention Several consider shorter poems such as the *Nativity Ode* *The Passion Upon the Circumcision* and *Sonnet 14* Some pursue issues of sources authorship and audience while still others probe extant biographical records or reflect on the author as biographical subject Diverse though they are in subject matter approaches and emphases all demonstrate how Milton scholarship in the twenty first century continues to be committed to not willingly letting Milton s literary legacy die Kristin A Brothers University Charles W Durham is professor emeritus of English at Middle Tennessee State University and is president of the Milton Society of America **Bright Eminence** Larry Isitt, 1985 Milton wrote 12 550 lines in *Paradise Lost* and *Paradise Regained* and created over 1300 distinct names for his characters approximately 250 for God 200 for Christ 240 for Satan and 650 for the Angels The uniqueness of Milton s art can be seen in his use of names His poetics as reflected in his use of names show a style distinctly different in purpose and tone from the Christian Bible Furthermore his use of names clearly and consistently reflects his unorthodox theology which had gone unrecognized by his readers until the discovery of Christian Doctrine and its publication in 1825 Milton s poetry does not sound like the King James Bible He was un Hebrew when he thought preferring instead the manner of Homer in Greek and Virgil in Latin as he said First his preference for

adjectives is the outstanding characteristic of Milton's poetics. It may well be said that he thought adjectively when he named for there are over 550 occurrences in the two poems. Second by comparison to his full allusions to classical Greek and Latin literature, Milton's use of the Bible is spare. He does not quote from it nor does he allude much to its events. Finally his avoidance of the personal names for God, those that make him intimate with his people, helps make Milton's poetry foreign to the Bible. Milton's God is impersonal and remote from the action of the characters in *Paradise Lost*. He is never known as he is in the Bible by intimate names like my shield, my Rock, and my help. In his theology, Milton was antitrinitarian as the names he uses for the Father and Son reveal most clearly, and as his neglect of the Holy Spirit as a person shows. For Milton, only the Father is absolute deity whose power is beyond all others, including that of his Son. The Holy Spirit figures only marginally in the poems, never as deity, never as a personality. The Son has personality and a divine status, but his power is relative; he is greater than the angels and Satan but is lesser than the Father in strength, purity, wisdom, and foresight. Milton reveals all of this in the names. For instance, the Father only is eternal because, according to Christian Doctrine, all creatures had a beginning, including the Son. Christ's lesser status shows up in the names. He is not ever called almighty or immortal or infinite, to name a few.

Document **Milton's Poetic Art: A Mask, Lycidas, and Paradise Lost** John Reising, 1968. This volume of essays includes discussions of three major poems by Milton: *A Mask* (presented at Ludlow Castle, popularly known as *Comus*), *Lycidas*, and *Paradise Lost*.

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