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The Restoration Mode  
from Milton  
to Dryden

BY EARL MINER



# Milton And The Miltonic Dryden

**David Loewenstein, Paul Stevens**



## **Milton And The Miltonic Dryden:**

**Milton and the Miltonic Dryden** Anne Ferry, 1968 Choosing four works by Milton and Dryden for comparative analysis Anne Davidson Ferry sets out to show that the restoration period in English literature to which these works belong even though Milton's are usually grouped with earlier seventeenth century writings produced a more complex body of poetry than traditional definitions suggest Mrs Ferry argues that by emphasizing those aspects of Dryden's verse which point to new developments in literature and ignoring other qualities which link his poetry to Milton's critics have oversimplified our image of later seventeenth century literature The book is divided into two related commentaries In Part 1 the author sets Dryden's Absalom and Achitophel beside Paradise Lost from which Dryden borrowed the large outlines of his poem and many details of expression She uncovers an intricate pattern of connections between the two poems and reveals how Dryden depicted human corruption by exploring the dangers of fallen language in all its abuses and confusions This recognition of the poets conviction that language and morality are inseparable is carried over into Part II Mrs Ferry demonstrates that Dryden's interpretation of experience in All for Love although it is not the vision presented in Samson Agonistes shows so many parallel notions and stylistic devices that the two dramas appear to express very similar attitudes Each pays tribute to a hero who renounces the kinds of values literary social moral that are celebrated in Paradise Lost and Absalom and Achitophel

Anne Ferry **Milton and the Miltonic Dryden** Anne Davidson Ferry, 1968 *Milton and the Miltonic Dryden* Anne Ferry, *Literature and Dissent in Milton's England* Sharon Achinstein, 2003-03-20 Table of contents [Politicizing Domesticity from Henrietta Maria to Milton's Eve](#) Laura Lunger Knoppers, 2011-09-29 Knoppers examines the domestic image of the royal family as a contested propaganda tool in the English Revolution and beyond **Milton's Burden of Interpretation** Dayton Haskin, 2016-11-11 This book is a volume in the Penn Press Anniversary Collection To mark its 125th anniversary in 2015 the University of Pennsylvania Press rereleased more than 1 100 titles from Penn Press's distinguished backlist from 1899 1999 that had fallen out of print Spanning an entire century the Anniversary Collection offers peer reviewed scholarship in a wide range of subject areas John G. Demaray, 1999-06-01 In this analysis of Milton's artistry as an epic poet John G Demaray offers a fresh perspective on one of the world's great epic poems Placing Paradise Lost against the background of Renaissance theatrical and literary formspageants baroque spectacles masques musical dramas and Continental heroic works Demaray offers the first extended critical reading of the poem as a unique theatrical epic incorporating heroic conventions theological materials and elements of visual pageantry He examines Milton's early experiments in prophetic verse and theatrical forms the poet's exposure to Italian theater and art during travels in 163839 and the influence of classical Continental and British works upon evolving drafts of Paradise Lost He relates the epic in new ways to the writings of Jonson Dryden and others Readers interested in seventeenth century literature Renaissance and baroque theater the epic religious writings and the creative processes of Milton's imagination will all find many original

insights in Milton's Theatrical Epic      **Dryden's Classical Theory of Literature** Edward Pechter, 1975-03-20 Professor Pechter's book attempts to describe the consistent structure of both style and method within which Dryden examines orders and evaluates literary experience. This mode permits Dryden to recognise the real differences between French and English drama: Virgilian and Ovidian style, judgement and fancy to take some of the more familiar from among Dryden's typical conjunctive pairs without either merging their differences into some grand synthesis or transforming them into mutually exclusive antitheses. Dryden's is above all a comprehensive theory of literature which aims at responding to a broad range of various literary styles, genres, faculties and effects. Dryden's balance is classical, the poise of the golden mean, and Professor Pechter endeavours to give fresh life to classical as an epithet often previously applied to Dryden. Ranging among writers in ancient Greece and Rome and among Dryden's contemporaries in England and France, the author outlines a rich literary tradition within which Dryden's criticism is more easily appreciated and better understood.      *Milton's Angels* Joad Raymond, 2010-02-25 Milton's *Paradise Lost*, the most eloquent, most intellectually daring, most learned and most sublime poem in the English language, is a poem about angels. It is told by and of angels; it relies upon their conflicts, communications and miscommunications. They are the creatures of Milton's narrative through which he sets the Fall of humankind against a cosmic background. Milton's angels are real beings, and the stories he tells about them rely on his understanding of what they were and how they acted. While he was unique in the sublimity of his imaginative rendering of angels, he was not alone in writing about them. Several early modern English poets wrote epics that explore the actions of and grounds of knowledge about angels. Angels were intimately linked to theories of representation and theology; could be a creative force. Natural philosophers and theologians too found it interesting or necessary to explore angel doctrine. Angels did not disappear in Reformation theology; though centuries of Catholic traditions were stripped away, Protestants used them in inventive ways, adapting tradition to new doctrines and to shifting perceptions of the world. Angels continued to inhabit all kinds of writing and shape the experience and understanding of the world. *Milton's Angels: The Early Modern Imagination* explores the fate of angels in Reformation Britain and shows how and why *Paradise Lost* is a poem about angels that is both shockingly literal and sublimely imaginative.      **Milton's Earthly Paradise** Joseph E. Duncan, 1972-07-06 Milton's *Earthly Paradise* was first published in 1972. Minnesota Archive Editions uses digital technology to make long unavailable books once again accessible and are published unaltered from the original University of Minnesota Press editions. This study provides a history of the changing interpretations of the first earthly paradise, the garden of Eden, in Western thought and relates *Paradise Lost* and other literary works to this paradise tradition. The author traces the beginnings of the tradition as they appear in the Bible and in classical literature and shows how these two strains were joined in early Christian and medieval literature. His emphasis, however, is on the relation of *Paradise Lost* to Renaissance commentary and to other literary works of the period dealing with the paradise story. Professor Duncan views *Paradise Lost* as one of many Renaissance works that reveal an

untiring effort to understand and explain the first chapters of Genesis In the rational and humanistic commentary of the Renaissance he explains the aim was to provide an interpretation of the literal sense of the Scriptural account that was credible detailed and historically valid He finds that the cumulative influence of the commentary is reflected in Milton's attention to the location of paradise the emphasis on the natural and the rational in his description of paradise and in the importance of the typological relationship between the terrestrial and celestial paradises This illuminating discussion makes it clear that Milton's re-creation of paradise is not only superb poetry but also a penetrating account of the origins of man involving highly complex and controversial issues

*Between the Ancients and Moderns*, Interpreting SAMSON AGONISTES Joseph Anthony Wittreich, 2014-07-14 Joseph Wittreich reveals Samson to be an intensely political work that reflects the heroic ambitions and failings of the Puritan Revolution and the tragic ambiguities of the era He sees in the work not the purveyance of Medieval and early Renaissance typological associations but an interrogation of them and a consequent movement away from them Originally published in 1986 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905

*Milton's Prosody* Robert Bridges, 1921

**Early Modern Nationalism and Milton's England** David Loewenstein, Paul Stevens, 2008-01-01 Early Modern Nationalism and Milton's England features fifteen essays by leading international scholars who illuminate the significance of the nation as a powerful imaginative construct in his writings

*Literary Culture in Early Modern England, 1630-1700* Ingo Berensmeyer, 2020-06-22 This book explores literary culture in England between 1630 and 1700 focusing on connections between material epistemic and political conditions of literary writing and reading In a number of case studies and close readings it presents the seventeenth century as a period of change that saw a fundamental shift towards a new cultural configuration neoclassicism This shift affected a wide array of social practices and institutions from poetry to politics and from epistemology to civility

**John Milton's Paradise Lost** Margaret Kean, 2013-12-02 John Milton's epic poem *Paradise Lost* 1667 is a literary landmark His reworking of Biblical tales of the loss of Eden constitutes not only a gripping literary work but a significant musing on fundamental human concerns ranging from freedom and fate to conscience and consciousness Designed for students new to Milton's complex lengthy work this sourcebook outlines the often unfamiliar contexts of seventeenth century England which are so crucial to *Paradise Lost* completes the contextual study with a chronology and reprinted documents from the period examines and reprints a broad range of responses to the poem from early reactions to recent criticism reprints the most frequently studied passages of the poem along with extensive commentary and annotation of unfamiliar or significant terms used in Milton's work provides cross references between the

textual contextual and critical sections of the sourcebook to show how all the materials can be called upon in an individual reader's encounter with the text suggests further reading for those facing the huge array of critical work on the poem With an emphasis on enjoying as well as understanding what can be a somewhat daunting work this sourcebook will be a welcome resource for anyone new to *Paradise Lost* *A Study Guide for John Milton's Paradise Lost* Gale, Cengage Learning, 2015-09-24

*Beautiful Sublime* Leslie Moore, 1990-03-01 Sublime and Milton no other pairing is used more frequently in early discussions of the author of *Paradise Lost* Addison finds Milton's genius wonderfully turned to the Sublime John Dennis calls Milton the sublimist of all our poets while Jonathan Richardson concludes that Milton's mind is truly poetical Great strong elegant and sublime Modern critics look askance at these sublime Miltonists who are charged with forcing *Paradise Lost* they took what was essentially a Restoration term and challenged it with an alternative aesthetic category the beautiful Though beauty did mark a certain generic stability in a Burkean sense it came increasingly to represent generic transformation which in its most radical form recast the notion of a sublime Milton It is this play of oxymorons sublime epic and beautiful sublime that marks the brilliance of the early eighteenth century criticism of *Paradise Lost* To explore the early eighteenth century view of the sublime Milton the author analyzes the work of five readers of *Paradise Lost* during the years 1701-34 Joseph Addison the only writer of the five who attained any lasting fame John Dennis by far the most important and overlooked of the early Miltonists Anne Finch Countess of Winchelsea author of a brilliant parody of Book 8 and of even more remarkable accounts of Eve Jane Adams a lyric poet from Scotland who reimagined the domestic hierarchy of Adam and Eve and Jonathan Richardson who attempted the first Christian interpretation of *Paradise Lost* and who authored the first biography of Milton as a sublime poet Together these critics represent the richness cohesion and variety of the interpretive community reading *Paradise Lost* in the first decades of the eighteenth century *Dryden's Aeneid* Taylor Corse, 1991 This book demonstrates how Dryden made Virgil's *Aeneid* available in an English idiom that would reflect and appeal to English tastes and values over a long period of time

**Faithful Labourers: A Reception History of *Paradise Lost*, 1667-1970** John Leonard, 2013-02-28 *Faithful Labourers* surveys and evaluates existing criticism of John Milton's epic *Paradise Lost* tracing the major debates as they have unfolded over the past three centuries Eleven chapters split over two volumes consider the key debates in Milton criticism including discussion of Milton's style his use of the epic genre and his references to Satan God innocence the fall sex nakedness and astronomy Volume one attends to questions of style and genre The first three chapters examine the longstanding debate about Milton's grand style and the question of whether it forfeits the native resources of English Early critics saw Milton as the pre-eminent poet of apt Numbers and fit quantity whose verse is apt in the specific sense of achieving harmony between sound and sense twentieth century anti-Miltonists faulted Milton for divorcing sound from sense late twentieth century theorists have denied the possibility that sound can enact sense These are extreme changes of critical perception and yet the story of how they came about has never

been told These chronological chapters explain the roots of these changes and in doing so engage with the enduring theoretical question of whether it is possible for sound to enact sense Volume two considers interpretative issues and each of the six chapters traces a key debate in the interpretation of Paradise Lost They engage with such questions as whether Paradise Lost is an epic or an anti epic whether Satan runs away with the poem and whether it is good that he does so what it means to be innocent or fallen and whether Milton s poetry is hostile to women A final chapter on the universe of Paradise Lost makes the provocative argument that almost every commentator since the middle of the eighteenth century has led readers astray by presenting Milton s universe as the medieval model of Ptolemaic spheres This assumption which has fostered the notion that Milton was backward looking or anti intellectual rests upon a misreading of three satirical lines Milton s earliest critics recognized that he unequivocally embraces the new astronomy of Kepler and Bruno

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