

effort "to concentrate on portraying his mind and the character of his thought." The organization of the book is partly chronological, partly topical. The basic strategy is to heap as much scorn and name-calling on Milton and Puritanism as 286 pages can contain. In the "Preface" Rowse confides that his "ultimate values are aesthetic" and that most people's ideas on politics and religion are "non-sense." Rowse repeats a few key themes throughout the book; he blames Milton for being (a) a Puritan instead of an Anglican, (b) a Parliamentarian rather than a Royalist, (c) Milton instead of Shakespeare, and (d) a person who attached ultimate importance to spiritual rather than aesthetic values. This may sound like a distorted interpretation of the book, but it is in fact what the book is about.

Milton the Puritan is only the nominal subject of the book; its real subject is Rowse's contempt for Milton the Puritan. The irony is, of course, a familiar one: a writer who castigates the Puritans for their allegedly terrible qualities himself displays all of the negative qualities that he attributes to the Puritans. For page after page Rowse asserts such things as that "there was little sympathy or compassion in John Milton's composition," that Milton "attached an exaggerated importance to chastity" and that "a little rolling in the hay would have done him good and advanced the knowledge of life," that Milton's "Puritan arrogance . . . blinded him to more enlightened views," and that Milton's "intellectual position was intolerable, even hateful."

What does the book show? It shows that, as Stanley Fish has put it, books judge their readers, as well as vice versa. The book shows again that Milton's religion continues to be a leading and controversial facet of his work and that the climate of scholarship in Britain continues to be much more hostile against Milton's religion than it is in America. Above all, the book shows once again that reading Milton scholarship gives insights into the workings of the unregenerate mind that are more revealing than Milton's portrayal of Satan and the fallen angels.

The final impression that one takes away from a reading of the book is well summarized by Rowse himself in one of his numerous tirades against the Puritans: "self-righteous and self-satisfied, arrogant and aggressive, . . . a nasty spirit." It is distressing, therefore, that Rowse's unsympathetic treatment of Puritanism shows it to be more vital and more related to the central experiences of human life than Berry's sympathetic coverage, which unfortunately creates the image of the Puritans as mainly given to hairsplitting discussions of esoteric theological issues. Milton the Puritan deserves better than he receives in these two books.

COLERIDGE THE MORALIST. By Laurence S. Lockridge. Ithaca, New York: Cornell University Press, 1977. Pp. 293.

Reviewed by Michael Havens, Syracuse University

This recent addition to Coleridge studies is more than just another compilation of passages relevant to another field, more than an expansion

Coleridge The Moralist

Yan Bai



Coleridge The Moralist:

Reviewing **Coleridge The Moralist**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is truly astonishing. Within the pages of "**Coleridge The Moralist**," an enthralling opus penned by a very acclaimed wordsmith, readers embark on an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve to the book is central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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