THE

PARADISE LOST

BY

JOHN MILTON.

WITH NOTES

EXPLANATORY AND CRITICAL.

EDITED BY

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Milton, whose genius had angelic wings
And fixed on man.—COWPER.

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REASONS
FOR PREPARING THIS AMERICAN EDITION.

PARADISE LOST is, by common consent, pronounced to be a work of transcedent genius and taste. It takes rank with the Iliad of Homer, and with the Aeneid of Virgil, as an Epic of incomparable merit. Dryden was by no means extravagant in the praise which he bestowed upon it in his well-known lines:

"Three poets in three distant ages born,
Greece, Italy, and England did adorn:
The first in loftiness of thought surpassed;
The next in majesty; in both the last,
The force of nature could no farther go:
To make a third, she joined the other two."

Its praise is often on the lips of every man endowed with the most moderate literary qualifications; but the work has been read by comparatively few persons. How few even of educated men can affirm that they have so read and understood it, as to appreciate all its parts? How does this happen? Is the poem considered unworthy of their most careful perusal? Is it not inviting to the intellect, the imagination, and the sensibilities? Is it not acknowledged to be superior to any other poetic composition, the Hebrew writings only excepted, to whose lofty strains of inspired song the blind bard of London was greatly indebted for his own subordinate inspiration?

If inquiry should extensivley be made, it will be ascertained that Paradise Lost, is but little read, less understood, and still less appreciated; though it may be found on the shelves of almost every library, or upon the parlor table of almost every dwelling. Every school boy,
and every school girl has read some beautiful extracts from it, and has heard it extolled as an unrivalled production; and this is about all that is usually learned in regard to it, or appreciated. The question returns, and it is one of some literary interest, how is this treatment of the Paradise Lost to be accounted for? To this inquiry the following observations will, it is hoped, be considered appropriate and satisfactory.

It is pre-eminently a learned work; and has been well denominated "a book of universal knowledge." In its naked form, in its bare text, it can be understood and appreciated by none but highly educated persons. The perusal of it cannot fail to be attended with a vivid impression of its great author's prodigious learning, and of the immense stores which he brought into use in its preparation. As one of his editors, (Sir Egerton Brydges,) remarks, "his great poems require such a stretch of mind in the reader, as to be almost painful. The most amazing copiousness of learning is sublimated into all his conceptions and descriptions. His learning never oppressed his imagination; and his imagination never obliterated or dimmed his learning; but even these would not have done without the addition of a great heart, and a pure and lofty mind. The poem is one which could not have
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style, from the use of Latin and Greek forms of expression; from peculiar modes of spelling; from references to exploded and unphilosophical notions in astronomy, chemistry, geology, and philosophy, with which but few persons are familiar.

Besides all this, it has been truly observed by the writer before quoted, that "Milton has a language of his own; I may say invented by himself. It is somewhat hard but it is all sincere: it is not vernacular, but has a latinised cast, which requires a little time to reconcile a reader to it. It is best fitted to convey his own magnificent ideas; its very learnedness impresses us with respect. It moves with a gigantic step: it does not flow like Shakespeare's style, nor dance like Spenser's. Now and then there are transpositions somewhat alien to the character of the English language, which is not well calculated for transposition; but in Milton this is perhaps a merit, because his lines are pregnant with deep thought and sublime imagery which requires us to dwell upon them, and contemplate them over and over. He ought never to be read rapidly."

Such being some of the characteristics of Paradise Lost, it is not difficult to account for its general neglect, and for the scanty satisfaction experienced by most persons in the attempt to read it. Much of it, as we have remarked, cannot be understood; it abounds in too many passages that convey to none but the learned any clear idea: thus the common reader is repelled, and the sublimities and beauties of this incomparable poem are known only as echoes from the pages of criticism, of course inadequately.

Not long since even a well-educated and popular preacher was asked how he managed in reading Paradise Lost? His honest and truthful answer was, that he skipped over the hard places, and read the easier; that he did not pretend fully to understand, or to appreciate, the entire poem; but admitted that not a few passages were not far from being a dead letter to him, requiring for their just interpretation more research and study than he was willing or able to bestow. The fact undoubtedly is, that since a poem is addressed chiefly to the imagination and the sensibilities; since it is read with a view to pleasurable excitement and not taken up as a production to be severely
studied; since a demand for mental labor and research interferes with the entertainment anticipated, in most cases the Paradise Lost is, on this account, laid aside, though possessing the highest literary merit, for poems of an inferior cast, but of easier interpretation.

It is possible also that the pious spirit which animates the entire poem, and the theological descriptions which abound in several of the Books, may, to the mass of readers, give it a repulsive aspect, and cause them, though unwisely, to prefer other productions in which these elements are not found.

To the causes now enumerated, rather than to those assigned by Dr. Johnson may be referred the result which he thus describes:—“Paradise Lost is one of the books which the reader admires and lays down, and forgets to take up again. None ever wished it longer than it is. Its perusal is a duty rather than a pleasure. We read Milton for instruction, retire harrassed and overburdened, and look elsewhere for recreation: we desert our master, and seek for companions.”

But is there no remedy for this neglectful treatment of the finest poetical composition in our language? May not something be done to pre-
out weekly in the celebrated Spectator, from the graceful pen of Addison. "These," as Hallam justly remarks, "were perhaps superior to any criticisms that had been written in our language, and we must always acknowledge their good sense, their judiciousness, and the vast service they did to our literature, in setting the Paradise Lost on its proper level." But modern periodicals, and modern essays are fast crowding out the once familiar volumes of that excellent British classic; and those once famous criticisms are now seldom met with, so that modern readers, with rare exceptions, derive from them no benefit in the reading of the Paradise Lost.

The Editor has evinced his own high sense of their value, and has, moreover, rendered them far more available to the illustration of the poem, than they are, as found in the Spectator, by selecting such criticisms as appeared to him to possess the highest merit, and distributing them in the form of notes, to the several parts of the poem which they serve to illustrate and adorn. After this labor had been performed, however, and a principal part of the other notes had been prepared, it was ascertained with some surprise, on procuring a London copy of Bp. Newton's edition of Milton, now quite scarce, that the same course had a century ago been pursued by him; though the same pains had not been taken by Newton to distribute in detail to every part of the poem the criticisms of Addison. Besides this, he introduced them entire, and thus occupied his pages with much matter quite inferior to that which has been provided, in this edition, from recent sources.

The notes of the present edition will be found to embrace, besides much other matter, all that is excellent and worth preservation in those of Newton, Todd, Braidges, and Stebbing; comprehending also some of the richest treasures of learned and ingenious criticism which the Paradise Lost has called into existence, and which have hitherto been scattered through the pages of many volumes of Reviews and miscellaneous literature: and these have been so arranged as to illustrate the several parts of the poem to which they relate.

It was not deemed important to occupy space in the discussion of certain questions, more curious than useful or generally interesting, relating to some earlier authors, to whom it has been alleged that Mil-
ton was greatly indebted for the plan and some prominent features of the Paradise Lost. Yet it has been a pleasant, and more profitable task, to discover by personal research, and by aid of the research of others, those parts of classical authors a familiar acquaintance with which has enabled the learned poet so wonderfully to enrich and adorn his beautiful production. These classic gems of thought and expression have been introduced in the notes, only for the gratification of those persons who are able to appreciate the language of the Roman and Grecian poets; and who may have a taste for observing the coincidences between their language and that of the great master of English verse.

Not long before the composition of Paradise Lost, Milton thus speaks of the qualifications which he regarded as requisite and which he hoped to employ in preparing it: "A work not to be raised from the best of youth or the vapors of wine; nor to be obtained of dame Memory and her siren daughters, but by devout prayer to that Eternal Spirit, who can enrich with all utterance and knowledge, and sends out his Seraphim with the hallowed fire of his altar, to touch and purify the lips of whom he pleases. To this must be added industrious and
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poets; and gives him a solemnity which has not been surpassed, save
in the book whence welled that inspiration.1

The Editor is fully aware of the boldness of the attempt to furnish
a full commentary on such a poem as this: he is also painfully sensi-
ble that much higher qualifications than he possesses could profitably
and honorably be laid out in the undertaking. He has long wondered,
and regretted, that such an edition of Paradise Lost, as the American
public needs, has not been furnished: and in the absence of a better,
he offers this edition, as adapted, in his humble opinion, to render a
most desirable and profitable service to the reading community, while
it may contribute, as he hopes, to bring this poem from the state of
unmerited neglect into which it has fallen, and cause it to be more
generally read and studied, for the cultivation of a literary taste and
for the expansion of the intellectual and moral powers.

Ours is an age in which the best writings of the seventeenth century
have been generally republished, and thus have been put upon a new
career of fame and usefulness. Shakspeare has had, for more than
half a century, his learned annotators, without whose aid large por-
tions of his plays would be nearly unintelligible. He has been hon-
ored with public lectures also, to illustrate his genius, and to bring
to view his masterly sketches of the human heart and manners.
There have recently started up public readers also, by whose popular
exertions he has been brought into more general admiration. It seems
to be full time that a higher appreciation of the great epic of Milton
than has hitherto prevailed among us, and that a more extended use-
fulness also, should be secured to it, by the publication of critical and
explanatory notes, such as the circumstances of the reading class ob-
viously require.

Ever valuable will it be, for its varied learning, for its exquisite
beauties of poetic diction and measure; for its classical, scientific and
scriptural allusions; for its graphic delineations of the domestic state
and its duties; for its adaptation, when duly explained and understood,
to enlarge the intellect, to entertain the imagination, to improve lite-
rary taste, and cultivate the social and the devout affections; for its
grand account of creation, providence, and redemption, embracing a.
most beautiful narrative and explanation of some of the most interesting events connected with the history of our race. Nor should mention be omitted, of those excellent counsels, and maxims of conduct which it so frequently suggests, conveyed in language too appropriate and beautiful to be easily erased from the memory, or carelessly disregarded.

In conclusion, we may confidently adopt the words of Brydges, who has said, that to study Milton's poetry is not merely the delight of every accomplished mind, but it is a duty. He who is not conversant with it, cannot conceive how far the genius of the Mose can go. The bard, whatever might have been his inborn genius, could never have attained this height of argument and execution but by a life of laborious and holy preparation; a constant conversance with the ideas suggested by the sacred writings; the habitual resolve to lift his mind and heart above earthly thoughts; the incessant exercise of all the strongest faculties of the intellect; retirement, temperance, courage, hope, faith. He had all the aids of learning; all the fruit of all the wisdom of ages; all the effect of all that poetic genius, and all that
BOOK I.

THE ARGUMENT.

This First Book proposes, first, in brief, the whole subject, Man's disobedience, and the loss thereupon of Paradise, wherein he was placed: then touches the prime cause of his fall, the Serpent, or rather Satan in the serpent; who revolting from God, and drawing to his side many legions of Angels, was, by the command of God, driven out of Heaven, with all his crew, into the great deep. Which action passed over, the poem hastens into the midst of things, presenting Satan with his Angels now fallen into Hell, described here, not in the centre (for Heaven and Earth may be supposed as yet not made, certainly not yet accursed) but in a place of utter darkness, fittest called Chaos: here Satan with his Angels lying on the burning lake, thunderstruck and astonished, after a certain space recovers, as from confusion, calls up him who next in order and dignity lay by him; they confer of their miserable fall. Satan awakens all his legions, who lay till then in the same manner confounded: they rise; their numbers, array of battle, their chief leaders named, according to the idola known afterward in Canaan and the countries adjoinning. To these Satan directs his speech, comforts them with hope yet of regaining Heaven, but tells them lastly of a new world and new kind of creature to be created, according to an ancient prophecy or report in Heaven; for that Angels were long before this visible creation, was the opinion of many ancient Fathers. To find out the truth of this prophecy, and what to determine thereon, he refers to a full council. What his associates thence attempt. Pandemonium, the palace of Satan, rises, suddenly built out of the deep: the infernal peers there sit in council.
BOOK I.

INTRODUCTORY REMARKS.

Turn Book on the whole is so perfect from beginning to end, that it would be difficult to find a single superfluous passage. The matter, the illustrations and the allusions, are historically, naturally, and philosophically true. The learning is of every extent and diversity; recondite, classical, scientific, antiquarian. But the most surprising thing is, the manner in which he vivifies every topic he touches; he gives life and picturesqueness to the driest catalogue of buried names, personal or geographical. They who bring no learning, yet feel themselves charmed by sounds and epithets which give a vague pleasure, and stir up the imagination into an indistinct emotion.
BOOK I.

What immateriality supplied no images, and that he could not show angels acting but by instruments of action: he therefore invested them with form and matter. This, being necessary, was therefore defensible, and he should have secured the consistency of his system by keeping immateriality out of sight, and enticing his reader to drop it from his thoughts." Surely this was quite impossible, for the reason which Johnson himself has given. The imagination, by its natural tendencies, always embodies spirit. Poetry deals in pictures, though not exclusively in pictures.

E. B.

Upon the interesting topic here thus summarily though satisfactorily disposed of, Macaulay has furnished the following, among other admirable remarks:

The most fatal error which a poet can possibly commit in the management of his machinery, is that of attempting to philosophise too much. Milton has been often censured for ascribing to spirits many functions of which spirits must be incapable. But these objections, though sanctioned by eminent names, originate, we venture to say, in profound ignorance of the art of poetry.

What is spirit? What are our own minds, the portion of spirit with which we are best acquainted? We observe certain phenomena. We cannot explain them into material causes. We therefore infer that there exists something which is not material, but of this something we have no idea. We can define it only by negatives. We can reason about it only by symbols. We use the word but we have no image of the thing; and the business of poetry is with images, and not with words. The poet uses words indeed, but they are merely the instruments of his art, not its objects. They are the materials which he is to dispose in such a manner as to present a picture to the mental eye. And, if they are not so disposed, they are no more entitled to be called poetry than a bale of canvas and a box of colours are to be called a painting.

Logicians may reason about abstractions, but the great mass of mankind can never feel an interest in them. They must have images. The strong tendency of the multitude in all ages and nations to idolatry can be explained on no other principles. The first inhabitants of Greece, there is every reason to believe, worshipped one invisible Deity; but the necessity of having something more definite to adore produced, in a few centuries, the innumerable crowd of gods and goddesses. In like manner the ancient Persians thought it impious to exhibit the Creator under a human form. Yet even they transferred to the sun the worship which, speculatively, they considered due only to the supreme mind. The history of the Jews is the record of a continual struggle between pure Theism, supported by the most terrible sanctions, and the strangely fascinating desire of having some visible and tangible object of adoration. Perhaps none of the secondary causes which Gibbon has assigned for the rapidity with which Christianity spread over the world, while Judaism scarcely ever acquired a proselyte, operated more powerfully than this feeling. God, the uncreated, the incomprehensible, the
invisible, attracted but few worshippers. A philosopher might admire so noble a conception; but the crowd turned away in disgust from words which presented no image to their minds. It was before Deity embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the synagogue, and the doubts of the Academy, and the pride of the Portico, and the forces of the lictor, and the swords of thirty legions, were humbled in the dust.

Soon after Christianity had achieved its triumph, the principle which had assisted it began to corrupt it. It became a new Paganism. Patron saints assumed the offices of household gods. St. George took the place of Mars. St. Elmo consoled the mariner for the loss of Castor and Pollux. The virgin Mary and Cecilia succeed to Venus and the Muses. The fascination of sex and loveliness was again joined to that of celestial dignity; and the homage of chivalry was blended with that of religion. Reformers have often made a stand against these feelings; but never with more than apparent and partial success. The men who demolished the images in cathedrals have not always been able to demolish those which were enshrined in their minds. It would not be difficult to show that in politics the same rule holds good. Doctrines, we are afraid, must generally be consummated before they can excite strong public feeling. The multitude is more easily interested for the most unmeaning badge, or the most insignificant name, than for the most important principle.

From these considerations, we infer that no poet who should affect that metaphysical accuracy for the want of which Milton has been blamed
so doing, laid himself open to the charge of inconsistency. But, though philosophically in the wrong, we cannot but believe that he was poetically in the right. This task, which almost any other writer would have found impracticable, was easy to him. The peculiar art which he possessed of communicating his meaning circuitously, through a long succession of associated ideas, and of intimating more than he expressed, enabled him to disguise those incongruities which he could not avoid.

The spirits of Milton are unlike those of almost all other writers. His fiends, in particular, are wonderful creations. They are not metaphysical abstractions. They are not wicked men. They are not ugly beasts. They have no horns, no tails. They have just enough in common with human nature to be intelligible to human beings. Their characters are, like their forms, marked by a certain dim resemblance to those of men, but exaggerated to gigantic dimensions and veiled in mysterious gloom.
PARADISE LOST.

Or man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater man
Restore us, and regain the blissful seat,
Sing Heav'nly Muse, that on the secret top

1. As in the commencement of the Iliad, of the Odyssey, and of the
   Aeneid.
Of Oreb, or of Sinai, didst inspire
That Shepherd, who first taught the chosen seed
In the beginning, how the heav'ns and earth
Rose out of Chaos. Or if Sion hill
Delight thee more, and Siloa's brook that flow'd
Past by the oracle of God; I thence
Invoke thy aid to my adventurous song,
That with no middle flight intends to soar
Above the Aonian Mount, while it pursues
Things unattempted yet in prose or rhyme.
And chiefly Thou, O Spirit, that dost prefer

thought to preside over certain arts and sciences, is here, in conformity to
collegial custom, addressed. Secret top: set apart, interdicted. The Israel-
ites, during the delivery of the law, were not allowed to ascend that moun-
tain.

7. *Horeb* and *Sinai* were the names of two contiguous eminences of the
same chain of mountains. Compare Exod. iii. 1, with Acts vii. 30.


12. *Oracle*: God's temple; so called from the divine communications
which were there granted to men.

15. *The Aonian Mount*: or Mount Helicon, the fabled residence of the
Muses, in Boeotia, the earlier name of which was Aonia. Virgil's Eclog. vi.
65. Georg. iii. 11.

16. *Things unattempted*: There were but few circumstances upon which
Milton could raise his poem, and in everything which he added out of his
own invention he was obliged, from the nature of the subject, to proceed
with the greatest caution; yet he has filled his story with a surprising num-
er of incidents, which bear so close an analogy with what is delivered in
holy writ that it is capable of pleasing the most delicate reader without
giving offence to the most scrupulous.—A.

17. *Chiefly Thou, O Spirit*: Invoking the Muse is commonly a matter of
mere form, wherein the (modern) poets neither mean, nor desire to be
thought to mean, anything seriously. But the Holy Spirit, here invoked, is
too solemn a name to be used insignificantly: and besides, our author, in the
beginning of his next work, 'Paradise Regained,' scruples not to say to the
same Divine Person—

"Inspire
As Thou art wont, my prompter song, else mute."

This address therefore is no mere formality.—*Heylin*.

It is thought by Bp. Newton that the poet is liable to the charge of enthu-
siasm; having expected from the Divine Spirit a kind and degree of inspira-
tion similar to that which the writers of the sacred scriptures enjoyed. The
Before all temples the upright heart and pure,
Instruct me, for Thou know’st; Thou from the first
Wast present, and with mighty wings outspread
Dovelike sat’st brooding on the vast abyss,
And madest it pregnant: What in me is dark,
Illumine; what is low, raise and support;
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to Men.

Say first, for Heav’n hides nothing from thy view,
Nor the deep tract of Hell; say first what causes
Moved our grand parents, in that happy state,
Favor’d of Heav’n so highly, to fall off

widow of Milton was accustomed to affirm that he considered himself as in-
spired; and this report is confirmed by a passage in his Second Book on
Church Government, already quoted in our preliminary observations.

24. The height of the argument is precisely what distinguishes this poem
of Milton from all others. In other works of imagination the difficulty lies
in giving sufficient elevation to the subject; here it lies in raising the imagi-
nation up to the grandeur of the subject, in adequate conception of its mighti-
ness and in finding language of such majesty as will not deform it. A
BOOK 1.

From their Creator, and transgress his will
For one restraint, lords of the world besides?
Who first seduced them to that foul revolt?
Th' infernal Serpent: 'ho it was whose guile,
Stirr'd up with envy and revenge, deceived
The mother of mankind, what time his pride
Had cast him out from Heav'n, with all his host
Of rebel Angels; by whose sid aspiring
To set himself in glory 'bove his peers,
He trusted to have equal'd the Most High,
If he opposed; and with ambitious aim
Against the throne and monarchy of God,
Raised impious war in Heav'n, and battle proud
With vain attempt. Him the Almighty Power
Hurl'd headlong flaming from th' ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition; there to dwell
In adamantine chains and penal fire,

short, everything that is great in the whole circle of being, whether within
the range of nature or beyond it, finds a place in this admirable poem.—A.


47. Aspiring: 1 Tim. iii. 6.

49. In glory: a divine glory, such as God himself possessed. This
charge is brought against him, V. 725; it is also asserted in line 40; again in
VI. 88, VII. 140.

46. Hav is derived from ra, and includes the idea of falling with vio-
ence and precipitation: combustion is more than flaming in the foregoing
line; it is burning in a dreadful manner.—N.

48. Chains. Compare with Epistle of Jude v. 8. Also, Eschylus
Prometh. 6.
Who durst defy th' Omnipotent to arms.
Nipe times the space that measures day and night.
To mortal men, he with his horrid crew
Lay vanquish'd, rolling in the fiery gulf,
Confounded though immortal: But his doom
Reserved him to more wrath; for now the thought
Both of lost happiness and lasting pain
Torments him; round he throws his baleful eyes,
That witness'd huge affliction and dismay,
Mix'd with obdurate pride and steadfast hate:
At once, as far as angels' ken, he views
The dismal situation waste and wild:
A dungeon horrible on all sides round,
As one great furnace flamed; yet from those flames
No light; but rather darkness visible
Served only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell: hope never comes,
That comes to all: but torture without end
Still urges, and a fiery deluge, fed
With ever-burning sulphur unquenched:
BOOK I.

For those rebellious; here their pris’n ordained
In utter darkness, and their portion set
As far removed from God and light of heaven,
As from the centre thine to th’ utmost pole.
O how unlike the place from whence they fell! 75
There the companions of his fall, o’erwhelmed
With floods and whirlwinds of tempestuous fire,
He soon discerns, and well’ring by his side
One next himself in power, and next in crime,
Long after known in Palestine, and named
Beelzebub. To whom th’ Arch-Enemy,
And thence in Heav’n call’d Satan, with bold words

72. Utter, has the same meaning as the word outer, which is applied to darkness in the Scriptures. Spenser uses utter in this sense.

74. Thrice as far as it is from the centre of the earth (which is the centre of the world, (universe,) according to Milton’s system, IX. 103, and X. 671,) to the pole of the world; for it is the pole of the universe, far beyond the pole of the earth, which is here called the utmost pole. It is observable that Homer makes the seat of hell as far beneath the deepest pit of earth as the heaven is above the earth, IIiad viii. 16; Virgil makes it twice as far, Æneid vi. 577; and Milton thrice as far: as if these three great poets had stretched their utmost genius, and vied with each other, in extending his idea of Hell farthest.—N

75. The language of the inspired writings (says Dugald Stewart) is on this as on other occasions, beautifully accommodated to the irresistible impressions of nature; availing itself of such popular and familiar words as upwards and downwards, above and below, in condescension to the frailty of the human mind, governed so much by sense and imagination, and so little by the abstractions of philosophy. Hence the expression of fall’n angels, which by recalling to us the eminence from which they fell, communicates, in a single word, a character of sublimity to the bottomless abyss.—Womks, vol. iv. 288.

77. Fire. Compare with Mark ix. 45, 46.
81. Beelzebub. Compare with Mat. xii. 24. 2 Kings i. 2. The word means god of flies. Here he is made second to Satan.

82. Satan. Many other names are assigned, to this arch enemy of God and man, in the sacred scriptures. He is called the Devil, the Dragon, the Evil One, the Angel of the Bottomless Pit, the Prince of this World, the Prince of the power of the air, the God of this World, Apollyon, Abaddon, Belial, Beelzebub.

Milton, it will be seen, applies some of these terms to other evil angels.
Breaking the horrid silence thus began:
If thou beest he; but O how fallen! how changed.
From him who, in the happy realms of light
Cloth'd with transcendent brightness didst outshine
Myriads though bright! If he whom mutual league,
United thoughts and counsels, equal hope
And hazard in the glorious enterprise,
Join'd with me once, now misery hath join'd
In equal ruin: into what pit thou seest
From what height fall'n, so much the stronger proved
He with his thunder: and till then who knew
The force of those dire arms? yet not for those
Nor what the potent victor in his rage

The term Satan denotes adversary; the term Devil denotes an accuser, see Kitto's Bib. Cyc.
Upon the character of Satan as described by Milton, Hazlitt has penned an admirable criticism, which will be found at the end of Book I.

84. The confusion of mind felt by Satan is happily shown by the abrupt and halting manner in which he commences this speech. Fulles; see Isaiah xiv. 12. Changed: see Virg. Æn. ii. 274:

"Veni sed certe extitit. // Quantum mutata ab illo!"
Can else inflict, do I repent or change, 
Though changed in outward lustre, that fix'd mind 
And high disdain from sense of injured merit, 
That with the Mightiest raised me to contend, 
And to the fierce contention brought along 
Innumerable force of Spirits arm'd, 
That durst dislike his reign, and me preferring, 
His utmost pow'r with adverse pow'r opposed 
In dubious battle on the plains of Heaven, 
And shook his throne. What though the field be lost? 
All is not lost; th' unconquerable will 
And study of revenge, immortal hate, 
And courage never to submit or yield; 
And what is else not to be overcome; 
That glory never shall his wrath or might 
Extort from me. To bow and sue for grace 
With suppliant knee, and deify his pow'r, 
Who from the terror of this arm so late 
Doubted his empire; that were low indeed! 
That were an ignominies and shame beneath 
This downfall: since by fate the strength of Gods 
And this empyreal substance cannot fail, 

with mysterious pleasure, as on a miraculous manifestation of the power of mind. 
What chains us, as with a restless spell, in such a character, is spiritual 
might (might of soul), made visible by the racking pains which it over- 
powers. There is something kindling and emboldening in the consciousness, 
however awakened, of the energy which resides in mind; and many a virtu- 
ous man has borrowed new strength from the force, constancy, and daunt- 
less courage of evil agents."

109. Overcome: in some editions an interrogation point is placed after 
this word, but improperly; for, as Pearce remarks, the line means, ‘and if 
there be anything else (besides the particulars mentioned) which is not to be 
overcome.’ 110. That glory: referring to the possession of an unconquerm 
ble will, and the other particulars mentioned 107-9. 114. Doubled his empire: 
that is, doubled the stability of it.

116. Fate. Satan supposes the angels to subsist by necessity, and repre 

sents them of an empyreal, that is, fiery substance, as the Scripture does, Ps. 
civ. 4. Heb. i. 7. Satan disclaims to submit, since the angels (as he says) are 
necessarily immortal and cannot be destroyed, and since too they are now 
improved in experience.
Since through experience of this great event
In arms not worse, in foresight much advanced,
We may with more successful hope resolve
To wage by force or guile eternal war,
Irreconcilable to our grand foe,
Who now triumphs, and in th' excess of joy
Solo reigning holds the tyranny of heav'n.

So spake th' apostate Angel, though in pain,
Vaunting aloud, but rack'd with deep despair;
And him thus answer'd soon his bold companion.
O Prince, O Chief of many throned powers!
That led the embattled Seraphim to war
Under thy conduct, and in dreadful deeds
Fearless, endanger'd heav'n's perpetual King,
And put to proof his high supremacy,
Whether upheld by strength, or chance, or fate;
Too well I see and rue the dire event,
That with sad overthrow and foul defeat
Hath lost us heav'n, and all this mighty host
In horrible destruction laid thus low,
As from the God and heavenly powers.
BOOK I.

Strength undiminish'd, or eternal being
To undergo eternal punishment?
Whereunto with speedy words th' Arch-Friend replied:

Fall'n Cherub, to be weak is miserable
Doing or suffering: but of this be sure,
To do aught good never will be our task,
But ever to do ill our sole delight,
As being the contrary to his high will
Whom we resist. If then his providence
Out of our evil seek to bring forth good,
Our labor must be to pervert that end,
And out of good still to find means of evil;
Which oft-times may succeed, so as perhaps
Shall grieve him, if I fail not, and disturb
His inmost counsels from their destined aim.
But see, the angry victor hath recall'd
His ministers of vengeance and pursuit
Back to the gates of Heav'n; the sulph'rous hail
Shot after us in storm, o'erblown hath laid
The fiery surge, that from the precipice
Of Heav'n received us falling; and the thunder,
Wing'd with red lightning and impetuous rage,
Perhaps hath spent his shafts, and ceases now
To bellow through the vast and boundless deep,
Let us not alip th' occasion, whether scorn


160. The account here given by Satan differs materially from that which Raphael gives, book vi. 898, but this is satisfactorily explained by referring to the circumstances of the two relations. Raphael's account may be considered as the true one; but, as Newton remarks, in the other passages Sat- tan himself is the speaker, or some of his angels; and they were too proud and obstinate to acknowledge the Messiah for their conqueror; as their rebellion was raised on his account, they would never own his superiority; they would rather ascribe their defeat to the whole host of heaven than to him alone. In book vi. 839 the noise of his chariot is compared to the sound of a numerous host; and perhaps their fears led them to think that they were really pursued by a numerous army. And what a sublime idea does it give us of the terrors of the Messiah, that he alone should be so formidable, as if the whole host of Heaven were in pursuit of them.
Or satiate fury yield it from our foe.
Seest thou the dreary plain, forlorn and wild,
The seat of desolation, void of light,
Save what the glimmering of these livid flames
Casts pale and dreadful? Thither let us tend
From off the tossing of these fiery waves,
There rest, if any rest can harbor there,
And reassembling our afflicted powers,
Consult how we may henceforth most offend
Our enemy, our own less how repair,
How overcome this dire calamity,
What reinforcement we may gain from hope,
If not, what resolution from despair.
Thus Satan talking to his nearest mate
With head uplift above the wave, and eyes
That sparkling blazed, his other parts besides
Prone on the flood, extended long and large,
Lay floating many a rood, in bulk as huge
As whom the fables name of monstrous size;
Titanian, or Earth-born, that warr’d on Jove,
Briareus, or Typhon, whom the den
By ancient Taurus held, or that sea-beast
Leviathan, which God of all his works
Created hugest that swim the ocean stream;
Him haply slumb'ring on the Norway foam
The pilot of some small night-founder'd skiff
Deeming some inland, oft, as seamen tell,
With fixed anchor in his scaly rind
Moors by his side under the lea, while night
Invests the sea, and wished morn delays:

Here Milton commences that train of learned allusions which was among his peculiarities, and which he always makes poetical by some picturesque epithet, or simile.—E. B.


201. *Leviathan*, a marine animal finely described in the book of *Job*, ch. xlii. It is supposed by some to be the whale; by others, the crocodile, with less probability. See Brande's Cyc.

202. *Swain the ocean-stream*: What a force of imagination is there in this last expression! What an idea it conveys of the size of that largest of created beings, as if it shrunk up the ocean to a stream, and took up the sea in its nostrils as a very little thing! Force of style is one of Milton's great excellencies. Hence, perhaps, he stimulates us more in the reading, and less afterwards. The way to defend Milton against all impugners is to take down the book and read it.—Huxley.

This line is by some found fault with as inharmonious; but good taste approves its structure, as being on this account better suited to convey a just idea of the size of this monster.

204. *Night-foundered*: overtaken by the night, and thus arrested in its course. The metaphor, as Hume observes, is taken from a foundered horse that can go no further.

207. *Under the lea*: in a place defended from the wind.

208. *Inwets the sea*: an allusion to the figurative description of Night given by Spenser:

"By this the drooping daylight 'gan to fade,
And yield his room to and succeeding night,
Who with her stole mantle 'gan to shades
The face of Earth."

Milton also, in the same taste, speaking of the moon, IV. 609:

"And o'er the dark her silver mantle threw."

20
So stretch'd out huge in length the Arch-Fiend lay
Chain'd on the burning lake, nor ever thence
Had ris'n or heaved his head, but that the will
And high permission of all-ruling Heav'n.
Left him at large to his own dark designs,
That with reiterated crimes he might
Hast on himself damnation, while he sought
Evil to others, and enraged might see
How all his malice served but to bring forth
Infinite goodness, grace, and mercy shewn
On Man, by him seduced; but on himself
Treble confusion, wrath, and vengeance pour'd.
Forthwith upright he rears from off the pool
His mighty stature; on each hand the flames
Driv'n backward slope their pointing spires, and roll'd
In billows, leave i' th' midst a horrid vale.
Then with expanded wings he steers his flight
Aleft, incumbent on the dusky air.

209. There are many examples in Milton of musical expression, or of an
adaptation of the sound and movement of the verse to the meaning of the
speech, in order to give greater emphasis to the meaning of the
language.
BOOK I. 29

That felt unusual weight; till on dry land
He lights, as if it were land that ever burn'd
With solid, as the lake with liquid fire;
And such appear'd in hue, as when the force
Of subterranean wind transports a hill
Torn from Pelorus, or the shattered side
Of thundering Ætna, whose combustible
And fuel'd entails thence conceiving fire,

And with strong light did fiercely divide
The yielding air, which nigh too soon's found
Her setting parts, and element unbound,
To bear so great a weight:"

229. Liquid fire. Virg. Ec. vi. 33. "Et liquidi simul ignis.—N.

230. There are several good similes and allusions in the first book of Paradise Lost. And here it must be observed that when Milton alludes either to things or persons he never quite his simile until it rises to some very great idea, which is often foreign to the occasion that gave birth to it. The simile does not perhaps occupy above a line or two, but the poet runs on with the hint until he has raised out of it some brilliant image or sentiment adapted to inflame the mind of the reader and to give it that sublime kind of entertainment which is suitable to the nature of an heroic poem.

In short, if we look into the poems of Homer, Virgil, and Milton, we must observe, that as the great fable is the soul of each poem, so, to give their works the greater variety, the episodes employed by these authors may be regarded as so many short fables, their similies as so many short episodes, and their metaphors as so many short similies. If the comparisons in the first book of Milton, of the sun in an eclipse, of the sleeping leviathan, of the bees swarming about their hive, of the fairy dance, be regarded in this light the great beauties existing in each of these passages will readily be discovered.—A.

231. Wind: this should be altered to winds, to agree with the reading in line 335; or that should be altered to agree with this.

232. Pelorus: the eastern promontory of Sicily.

234. Thence conceiving fire: the combustible and fuel'd entails, or interior contents, of the mountain, are here represented as taking fire, as the result of the action of the subterranean wind, in removing the side of the mountain. The fire thus kindled was exalted with mineral fury, that is, was heightened by the rapid combustion of mineral substances of a bituminous nature. The poet seems to have in his mind the description of Ætna by Virgil (book iii 572, 573).

Sed heridae juxta ostium Ætnae ruina,
Interdumque strom pomerumpit ad auras nubes,
Turbate sumantem procit, et candida fulcrit,
At tilig susceptum summacerat, at siderar lambit.
Sublimed with min'ral fury, aid the winds,
And leave a singed bottom all involved
With stench and smoke; such resting found the sole
Of unblest feet. Him follow'd his next mate,
Both glorying to have 'scap'd the Stygian flood
As Gods, and by their own recover'd strength,
Not by the suff'rance of Supernal Power.

Is this the region, this the soil, the clime,
Said then the lost Arch-Angel, this the seat
That we must change for heav'n, this mournful gloom
For that celestial light? Be it so, since he
Who now is Sovran can dispose and bid
What shall be right: farthest from him is best,
Whom reason hath equall'd, force hath made supreme
Above his equals. Farewell happy fields,
Where joy forever dwells: Hail horrors, hail
Infernal world, and thou profoundest Hell
Receive thy new possessor: one who brings
A mind not to be changed by place or time.
The mind is its own place, and in itself
BOOK I.

What matter where, if I be still the same,
And what I should be, all but less than he
Whom thunder hath made greater? Here at least
We shall be free; th' Almighty hath not built.
Here for his envy, will not drive us hence
Here we may reign secure, and in my choice
To reign is worth ambition, though in hell;
Better to reign in hell than serve in heaven.
But wherefore let we then our faithful friends,
Th' associates and copartners of our loss,
Lie thus astonish'd on th' oblivious pool,
And call them not to share with us their part
In this unhappy mansion, or once more
With rallied arms to try what may be yet
Regain'd in Heav'n, or what more lost in Hell?

So Satan spake; and him Beelzebub
Thus answer'd: Leader of those armies bright,
Which but th' Omnipotent none could have foil'd,
If once they hear that voice, their liveliest pledge
Of hope in fears and dangers, heard so oft
In worst extremities, and on the perilous edge
Of battle when it raged, in all assaults
Their surest signal, they will soon resume
New courage and revive, though now they lie
Groveling and prostrate on you lake of fire,

be better ridiculed than they are here by being put into the mouth of Satan
in his present situation.—Turra.
Shakespeare, in Hamlet, says:

There is nothing either good or bad, but
Thinking makes it so.

254. This sentiment is the great foundation on which the Stoics built,
their whole system of ethics.—S.

263. This sentiment is an improvement of that which is put by Aeschylus
into the mouth of Prometheus, 955; and it was a memorable saying of
Julius Caesar that he would rather be the first man in a village, than the
second in Rome. Compare Virg. Georg. i. 36.—N.
The lust of power and the hatred of moral excellence are Satan's prominent
characteristics.

276. Edge of battle: from the Latin word acies, which signifies both the
edge of a weapon and also an army in battle array. See book VI. 108.—N.
As we ere while, astounded and amazed,
No wonder, fall'n such a pernicious height.
    He scarce had ceased when the superior Fiend
Was moving tow'r'd the shore; his pond'rous shield
Ethereal temper, massy, large, and round,
    Behind him cast; the broad circumference
Hung on his shoulders like the moon, whose orb
Through optic glass the Tuscan artist views
At evening from the top of Fesole,
Or in Valdarno, to descrey new lands,
Rivers, or mountains, on her spotty globe.
His spear, to equal which the tallest pine
Hewn on Norwegian hills, to be the mast
Of some great amiral, were but a wand,
    He walk'd with to support uneasy steps
Over the burning marle; not like those steps
On Heaven's azure, and the torrid clime
Smote on him sore besides, vaulted with fire:
    Nathless he so endured, till on the beach
Of that inflamed sea he stood, and call'd
His legions, Angel forms, who lay entranced
Thick as autumnal leaves that strow the brooks
In Vallombrosa, where the Etrurian shades
High over-arch’d imbow’r; or scatter’d sedge
Afloat, when with fierce winds Orion arm’d
Hath vex’d the Red Sea coast, whose waves o’erthrew
Busiris and his Memphian chivalry,
While with perfidious hatred they pursued
The sojourners of Goshen, who beheld
From the safe shore their floating carcases
And broken chariot wheels: so thick bestrown,
Abject and lost lay these, covering the flood,
Under amazement of their hideous change.
He call’d so loud, that all the hollow deep

202, l. c.: Here we see the impression of scenery made upon Milton’s mind in his youth, when he was at Florence. This is a favorite passage with all readers of descriptive poetry.—E. B. 305

202. Autumnal leaves. Compare Virgil’s lines, Æn. vi. 309:
Quam salis in Sylvia autumnal frigove primo
Lapas cadunt folia.
"That as the leaves in autumn strow the woods."—Dryden.

But Milton’s comparison is the more exact by far; it not only expresses a multitude but also the posture and situation of the angels. Their lying confusedly in heaps covering the lake is finely represented by this image of the leaves in the brooks.—N.

303. Vallombrosa: a Tuscan valley: the name is composed of salis and umbra, and thus denotes a shady valley.

305. Orion arm’d: Orion is a constellation represented in the figure of an armed man, and supposed to be attended with stormy weather, assurgens fluctu unibuscos Orion, Virg. Æn. i. 539. The Red Sea abounds so much with sedge that in the Hebrew Scriptures it is called the Sedgy Sea. The wind usually drives the sedge in great quantities against the shore.—N.

306. Busiris: Bentley objects to Milton giving this name to Pharaoh since history does not support him in it. But Milton uses the liberty of a poet in giving Pharaoh this name, because some had already attached it to him.

Clarency, denotes here those who use horses in fight, whether by riding on them, or riding in chariots drawn by them. See line 765. Also Paradise Regained iii. 343, compared with line 328.

308. Purfusions: he permitted them to leave the country, but afterwards pursued them.
Of Hell resounded. Princes, Potentates,
Warriors, the flow'r of heav'n, once yours, now lost,
If such astonishment as this can seize
Eternal spirits; or have ye chose'n this place
After the toil of battle to repose
Your wearied virtue, for the ease you find
To slumber here, as in the vale of Heaven?
Or in this abject posture have ye sworn
T' adore the conqueror? who now beholds
Cherub and Seraph rolling in the flood
With scatter'd arms and ensigns, till anon
His swift pursuers from heav'n gates discern
Th' advantage, and descending tread us down
Thus drooping, or with linked thunderbolts
Transfix us to the bottom of this gulf.
Awake, arise, or be for ever fall'n.
They heard, and were abash'd, and up they sprung
Upon the wing, as when men wont to watch
On duty, sleeping found by whom they dread,
Rouse and bestir themselves ere well awake.
Nor did they not pursue the gods right...
Hov'ring on wing under the cope of Hell
'Twixt upper, nether, and surrounding fires;
Till, as a signal giv'n, th' uplifted spear
Of their great Sultan waving to direct
Their course, in even balance down they light
On the firm brimstone, and fill all the plain;
A multitude, like which the populous north
Pour'd never from her frozen loins, to pass
Rhene or the Danaw, when her barb'rous sons
Came like a deluge on the south, and spread
Beneath Gibraltar to the Lybian sands.
Forthwith from ev'ry squadron and each band
The heads and leaders thither haste where stood
Their great commander; Godlike shapes and forms
Excelling human, princely dignities,
And Pow'r that erst in Heaven sat on thrones;
Though of their names in heav'nly records now
Be no memorial, blotted out and rased
By their rebellion from the books of life.
Nor had they yet among the sons of Eve
Got them new names, till wand'ring o'er the earth,

345. Cope: Roof.
352. Frozen loins: In Scripture children are said to come out of the loins, Gen. xxxv. 11. The term frozen is here used only on account of the coldness of the climate. Rhene and Danaw, the one from the Latin, the other from the German, are chosen because uncommon. Barbarous: The Goths, Huns, and Vandals, wherever their conquests extended, destroyed the monuments of ancient learning and taste. Beneath Gibraltar: That is, southward of it, the northern portion of the globe being regarded as uppermost.—N.
The three comparisons relate to the three different states in which those fallen angels are represented. When abject and lying supine on the lake, they are fitly compared to vast heaps of leaves which in autumn the poet himself had observed to bestrew the water-courses and bottoms of Vallow-broa. When raised by their great leader's obligatory summons, they are compared, in number, with the countless locusts of Egypt. The object of the third comparison is to illustrate their number when assembled as soldiers on the firm brimstone, and here they are compared with the most numerous body of troops which history had made mention of.—Dunster.
360. erst: Formerly.
364-375. The subject of Paradise Lost is the origin of evil—an event, in
Thro' God's high suff'rance for the trial of man,
By falsities and lies the greatest part
Of mankind they corrupted, to forsake
God their Creator, and th' invisible
Glory of him that made them to transform
Oft to the image of a brute, adorn'd
With gay religions full of pomp and gold,
And Devils to adore for Deities:
Then were they known to men by various names,
And various idols through the Heathen world,
Say, Muse, their names then known, who first, who last
Roused from the slumber, on that fiery couch,
At their great emp'ror's call, as next in worth
Came singly where he stood on the bare strand,
While the promiscuous crowd stood yet sleepe.
The chief were those who from the pit of Hell
Roaming to seek their prey on earth, durst fix
Their seats long after next the seat of God,
Their altars by his altar, Gods adored
Among the nations round, and durst abide
BOOK I.

Jehovah thund'ring out of Sion, throned
Between the Cherubim; yes, often placed
Within his sanctuary itself their shrines,
Abominations; and with cursed things
His holy rites and solemn feasts profaned,
And with their darkness durst afront his light.
First Moloch, horrid king, beam'd with blood
Of human sacrifice, and parents' tears,
Though for the noise of drums and timbrels loud
Their children's cries unheard, that pass'd thro' fire
To his grim idol. Him the Ammonite
Worshipp'd in Rabba and near wat'ry plain,
In Ar'gob and in Bassan, to the stream
Of utmost Arnon. Nor content with such
Audacious neighborhood, the wisest heart
Of Solomon he led by fraud to build
His temple right against the temple of God,
On that opprobrious hill; and made his grove
The pleasant vale of Hinnom, Tophet thence

387. Cherubim: The golden figures placed over the ark in the Hebrew sanctuary, Exod. xxv. See also 2 Kings xix. 15—"O Lord God of Israel, which dwellest between the Cherubim."

392. Moloch: The national God of the Ammonites; properly denominated b'rrid, since to him children were offered in sacrifice. Consult 2 Kings xxiii. 10-13. The characters ascribed to Moloch and Belial prepare us for their respective speeches and behaviour in the second and sixth books.

397-8. Rabba, or Rabbah, was the principal city of the Ammonites, twenty miles northeast of Jericho, and on the east side of the Jordan. Ar'gob is not far distant. Bashan is a large district of country lying east of the Sea of Tiberias, celebrated for its cattle, and its oak's. At the time of the conquest of Canaan by the Hebrews, the Ammonites occupied the country east of Jordan, from the river Arnon, which empties into the Dead Sea to the river Jab'bok. The vale of Hinnom was near Jerusalem.

403. Solomon built a temple to Moloch on the Mount of Olives (1 Kings xi. 7): it is hence called opprobrious (or infamous) hill.

404. Tophet: In the Hebrew, dræm; this and other noisy instruments being used to drown the cries of the miserable children who were offered to this idol; and Gehenna, or the valley of Hinnom, is in several places of the New Testament, and by our Saviour himself, made the name and type of hell.—N.
And black Gehenna call'd, the type of Hell.
Next Chemosh, the obscene dread of Moab's sons,
From Aroar to Nebo, and the wild
Of southmost Abarim; in Hesebon
And Horonaim, Sion's realm, beyond
The flowery dale of Sibna clad with vines,
And Elcæl to th' Asphalitic pool.
Poor his other name, when he enticed
Israel in Sittim, on their march from Nile,
To do him wanton rites, which cost them woe.
Yet thence his lustful orgies he enlarged
E'en to that hill of scandal, by the grove
Of Moloch homicide; lust hard by hate;
Till good Josiah drove them thence to Hell.

406. Chemosh: The god of the Moabites. Consult 1 Kings xi. 6, 7. 2 Kings xxiii. 13. It is supposed to be same as Beal-Pearl, and as Priapus. Numb. xxiv. 1-9.

408. Hesebon (Heshbon): Twenty-one miles east of the mouth of the Jordan. Its situation is still marked by a few broken pillars, several large cisterns and wells, together with extensive ruins which overspread a high hill commanding a wild and desolate country on every side. Heshbon is a
BOOK I.

With these came they, who from the bord'ring flood
Of old Euphrates to the brook that parts
Egypt from Syrian ground, had general names
Of Baalim and Ashtaroth; those male,
These feminine; for spirits, when they please,
Can either sex assume, or both; so soft
And uncomounded is their essence pure
Not tied nor manacled with joint or limb;
Nor founded on the brittle strength of bones,
Like cumbersome flesh; but, in what shape they choose
Dilated or condensed, bright or obscure,
Can execute their sery purposes,
And works of love or enmity full.
For those the race of Israel oft forsook

419. Bordering flood: The Euphrates formed the eastern border of the promised land, Gen. xv. 18. It may be called old from the very early historic mention of it in Gen. ii. 14. See also Ps. lxxx. 11.

420. Brook: Probably the brook Besor.

422. Baalim and Ashtaroth: There were many of these deities (so called) in Syria and adjacent regions. The sun and the stars are supposed to be intended under these names.

423. Milton probably derived these notions from a passage in a Greek author of antiquity, who, in a dialogue concerning Demons, tells a story of one appearing in the form of a woman, and upon this it is asserted that they can assume either sex, take what shape and color they please, and contract and dilate themselves at pleasure.—N.

423. Spirits: The nature of spirits is here set forth, and the explanation of the manner in which spirits transform themselves by contraction or enlargement is introduced with great judgment, to make way for several surprising accidents in the sequel of the poem. There follows a passage near the very end of the first book, which is what the French critics call marvellous, but at the same time is rendered probable when compared with this passage. As soon as the infernal palace is finished, we are told, the multitude and rabble of spirits shrunk themselves into a small compass, that there might be room for such a numberless assembly in this capacious hall. But it is the poet's refinement upon this thought which is most to be admired, and which indeed is very noble in itself. For he tells us, that notwithstanding the vulgar among the fallen spirits contracted their forms, those of the first rank and dignity still preserved their natural dimensions. Consult the last ten lines of the first book.—A.

432. Those: Those demons.

433. Strength: Jehovah.
Their living Strength, and unfrequented left
His righteous altar, bowing lowly down
To bestial gods; for which their heads as low
Bow’d down in battle, sunk before the spear
Of despicable foes. With these in troop
Came Astoreth, whom the Phœnicians call’d
Astarte, queen of heaven, with crescent horns;
To whose bright image nightly by the moon
Sidonian virgins paid their vows and songs;
In Sion also not unsung, where stood
Her temple on th’ offensive mountain, built
By that uxorious king, whose heart, though large,
Beguiled by fair idolatresses, fell
To idols foul. Thammus came next behind,
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties all a summer’s day;
While smooth Adonis from his native rock
Ran purple to the sea, supposed with blood
Of Thammus yearly wounded: the love-tale
Infected Sion’s daughters with like heat:
BOOK I.

Of alienated Judah. Next came one
Who mourn'd in earnest, when the captive ark
Maim'd his brute image, head and hands lopp'd off
In his own temple, on the grunsel edge,
Where he fell flat, and shamed his worshippers:
Dagon his name, sea-monster, upward man
And downward fish: yet had his temple high
Rear'd in Azotus, dreaded through the coast
Of Palestine, in Gath and Ascalon,
And Accaron and Gaza's frontier bounds.
Him follow'd Rimmon, whose delightful seat
Was fair Damascus, on the fertile banks
Of Abbana and Pharpar, lucid streams.
He also 'gainst the house of God was bold:
A leper once he lost, and gain'd a king;
Ahas his sottish conqu'ror, whom he drew
God's altar to disparage and displace
For one of Syrian mode, whereon to burn
His odious offerings, and adore the gods
Whom he had vanquish'd. After these appear'd
A crew, who, under names of old renown,

460. Grunsel edge: Groundhill edge—the threshold of the gate of the

462. Dagon: A god of the Philistines. Consult Judges xvi. 23. 1 Sam. v.


467-9. The power of Milton's mind is stamped on every line. The fer-

tour of his imagination melts down and renders malleable, as in a furnace,
the most contradictory materials. Milton's learning has all the effect of in-

471. 2 Kings viii. xvi. 10. 2 Chron. xxviii. 23.
Osiris, Iris, Orus, and their train,
With monstrous shapes and sorceries abused
Fanatic Egypt and her priests, to seek
Their wandering gods disguised in brutish forms
Rather than human. Nor did Israel 'scape
Th' infection, when their borrow'd gold composed
The calf in Oreb; and the rebel king
Doubled that sin in Bethel and in Dan,
Likening his Maker to the grased ox;
Jehovah, who in one night when he pass'd
From Egypt marching, equal'd with one stroke
Both her first-born, and all her blesting gods.
Belial came last, than whom a spirit more lowd
Fell not from heaven, or more gross to love
Vice for itself: to whom no temple stood,
Nor altar smoked; yet who more oft than he
In temples and at altars, when the priest
Turns atheist, as did Eli's sons, who fill'd

478. Osiris, one of the principal Egyptian gods, was brother to Iaie, and
the father of Orus (Horus). Osiris was worshirved under the form of the
With lust and violence the house of God?
In courts and palaces he also reigns,
And in luxurious cities, where the noise
Of riots ascends above their loftiest towers,
And injury and outrage: and when night
Darkens the streets, then wander forth the sons
Of Belial, flown with insolence and wine.
Witness the streets of Sodom, and that night
In Gibeon, when the hospitable door
Exposed a matron, to avoid worse rape.
These were the prime in order and in might:
The rest were long to tell, though far renown'd,
Th' Ionian gods, of Javan's issue held.
Gods, yet confess'd later than Heaven and Earth,
Their boasted parents: Titan, Heav'n's first-born,
With his enormous brood, and birthright seized
By younger Saturn: he from mightier Jove,
His own and Rhea's son, like measure found;
So Jove usurping reign'd: these first in Crete
And Ida known, thence on the snowy top
Of cold Olympus, ruled the middle air,
Their highest heav'n; or on the Delphian cliff,
Or in Dodona, and through all the bounds
Of Doric land; or who with Saturn old
Fled over Adria to th' Hesperian fields,
And o'er the Celtic roam'd the utmost isles.

506. Prime: Being mentioned in the oldest records, the Hebrew.
508. Javan: The fourth son of Japhet, from whom the Ionians and the
Greeks are supposed to have descended.

510-521. Titans were their eldest son: he was the father of the Giants,
and his empire was seized by his younger brother Saturn, as Saturn's was by
Jupiter, the son of Saturn and Rhea. These first were known in the island
of Crete, now Candia, in which is Mount Ida, where Jupiter is said to have
been born; thence passed over into Greece, and resided on Mount Olympus
in Thessaly; the snowy top of cold Olympus, as Homer calls it, Iliad i. 420. xviii.
515, which mountain afterwards became the name of Heaven among their
All these and more came flocking; but with looks
downcast and damp; yet such wherein appear'd
Obscure some glimpse of joy, to have found their chief
Not in despair, to have found themselves not lost
In loss itself: which on his countenance cast
Like doubtful hue: but he, his wonted pride
Soon recollecting, with high words, that bore
Semblance of worth, not substance, gently raised
Their fainting courage, and dispell'd their fears.
Then straight commands, that at the warlike sound
Of trumpets loud and clarions be uprear'd
His mighty standard; that proud honor claim'd
Azazel as his right, a cherub tall;
Who forthwith from the glittering staff unfurl'd
Th' imperial ensign; which, full high advanced,
Shone like a meteor, streaming to the wind,
With gems and golden lustre rich embossed
Seraphic arms and trophies; all the while
Sonorous metal blowing martial sounds:
At which the universal host up-sent
BOOK I.

Of depth immeasurable: anon they move
In perfect phalanx to the Dorian mood 550
Of flutes and soft recorders; such as raised
To height of noblest temper heroes old
Arm'd to battle; and instead of rage
Deliberate valor breath'd, firm and unmoved
With dread of death to flight or soul retreat
Nor wanting power to mitigate and 'lange,
With solemn touches troubled thoughts, and chase
Anguish, and doubt, and fear, and sorrow, and pain
From mortal or immortal minds. Thus they,
Breathing united force, with fixed thought,
Moved on in silence, to soft pipes, that charm'd
Their painful steps o'er the burnt soil: and now
Advanced in view they stand; a horrid front
Of dreadful length and dastardly arms, in guise
Of warriors old with order'd spear and shield,
Awaiting what command their mighty chief
Had to impose: he through the armed files
Darts his experienced eye, and soon traverse
The whole battalion views, their order due,
Their visages and stature as of gods:
Their number last he sums. And now his heart
Distends with pride, and hardening in his strength
Glories; for never since created man
Met such embodied force, as, named with these,
Could merit more than that small infantry

548. **Serried shields**: Locked one within another, linked and clasped togeth'er, from the French **server**, to lock, to shut close.—Hous. 550. There were three kinds of music among the ancients; the Lydian, the most melancholy; the Phrygian, the most lively; and the Dorian, the most majestic, (exciting to cool and deliberate courage.—N.) Milton has been very exact in employing music fit for each particular purpose.—S. 551. **Recorders**: Flageolets. 560. Homer's Iliad, iii. 8. 560. **Traverse**: across. 575. All the heroes and armies that ever were assembled were no more than pignies in comparison with these angels.—N. See note on Book I. 780.
Warr'd on by cranes: though all the giant brood
Of Phlegra with th' heroic race were join'd
That fought at Thebes and Ilion, on each side
Mix'd with auxiliar gods; and what resounds
In fable or romance of Uther's son
Begirt with British and Armoric knights;
And all who since, baptized or infidel,
Jousted in Asramont, or Montalban,
Damasco, or Marocco, or Trebisond,
Or whom Biserta sent from Afric shore,
When Charlemagne with all his peerage fell
By Fontarabia. Thus far these beyond
Compare of mortal prowess, yet observed
Their dread commander: he, above the rest
In shape and gesture proudly eminent,
Stood like a tower; his form had not yet lost

577. Phlegre: The earlier name of the peninsula Pannese in Macedonia and the fabled scene of a conflict between the gods and the earth-born Titans.

580. Uther was the father of king Arthur. This and the following allu
All her original brightness, nor appear'd
Less than archangel ruin'd, and the excess
Of glory obscured; as when the sun, new rison,
Looks through the horizontal misty air 595
Shorn of his beams; or from behind the moon,
In dim eclipse, disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs. Darken'd so, yet alone
Above them all the Arch-angel: but his face
Deep scars of thunder had intrench'd, and care
Sat on his faded cheek; but under brows
Of dauntless courage, and considerate pride
Waiting revenge; cruel his eye, but cast
Signs of remorse and passion, to behold
The fellows of his crime, the followers rather

595-5. When Milton sought license to publish his poem, the licenser was strongly inclined to withhold it, on the ground that he discovered treason in this noble simile of the sun eclipsed: a striking example of the acute remark of Lord Lyttleton, that "the politics of Milton at that time brought his poetry into disgrace; for it is a rule with the English to see no good in a man whose politics they dislike."—T.

597. Eclipse: Derived from a Greek word which signifies to fail, to faint or swoon away; since the moon, at the period of her greatest brightness, falling into the shadow of the earth, was imagined by the ancients to sicken and swoon, as if she were going to die. By some very ancient nations she was supposed, at such times, to be in pain; and, in order to relieve her fancied distress, they lifted torches high in the atmosphere, blew horns and trumpets, beat upon brazen vessels, and even, after the eclipse was over, they offered sacrifices to the moon. The opinion also extensively prevailed, that it was in the power of witches, by their spells and charms, not only to darken the moon, but to bring her down from her orbit, and to compel her to shed her baleful influences upon the earth. In solar eclipses, also, especially when total, the sun was supposed to turn away his face in abhorrence of some atrocious crime, that had either been perpetrated, or was about to be perpetrated, and to threaten mankind with everlasting night, and the destruction of the world. To such superstitions Milton, in this passage, alludes —

Oliver's Letters on Astron.
No where is the person of Satan described with more sublimity than in this part of the poem.

600. Intrenched: Cut into, made trenches there.—N.

606. Fellow. The nice moral discrimination displayed in this line, is worthy of notice.
(Far other once beheld in bliss), condemned
For ever now to have their lot in pain:
Millions of Spirits for his fault amerced
Of heaven, and from eternal splendors flung
For his revolt, yet faithful how they stood,
Their glory wither'd: as when Heav'n's fire
Hath scath'd the forest oaks, or mountain pines,
With singed top their stately growth tho' bare
Stands on the blasted heath. He now prepared
To speak; whereas their doubled ranks they bend
From wing to wing, and half inclose him round
With all his peers. Attention held them mute.
Thrice he essay'd, and thrice, in spite of scorn,
Tears, such as angels weep, burst forth. At last
Words interwove with sighs found out their way.
O myriads of immortal Spirits, O Powers
Matchless, but with th' Almighty, and that strife
Was not inglorious, though the event was dire,
As this place testifies, and this dire change,
Hateful to utter; but what power of mind,
BOOK I.

Hath emptied Heav’n, shall fail to re-ascend
Self-raised, and repose his native seat?
For me, be witness all the host of Heav’n,
If counsels different, or danger shunn’d
By me, have lost our hopes. But he who reigns
Monarch in Heav’n, till then as one secure
Sat on his throne, upheld by old repute,
Consent, or custom, and his regal state
Put forth at full, but still his strength conceal’d,
Which tempted our attempt, and wrought our fall.
Henceforth his might we know, and know our own,
So as not either to provoke or dread
New war, provoked; our better part remains
To work in close design, by fraud or guile,
What force effected not; that he no less
At length from us may find, who overcomes
By force, hath overcame but half his foe.
Space may produce new worlds; whereof so rife
There went a fame in Heav’n that he ere long
Intended to create, and therein plant
A generation, whom his choice regard
Should favour equal to the sons of Heav’n:
Thither, if but to pry, shall be perhaps
Our first eruption, thither or elsewhere:
For this infernal pit shall never hold
Celestial Spirits in bondage, nor th’ abyss
Long under darkness cover. But these thoughts
Full counsel must mature: Peace is despair’d,
For who can think submission? War then, War,
Open or understood, must be resolved.
He spake: and, to confirm his words, out flew

642. Tempted our attempt: Words which, though well-chosen and significant enough, yet of jingling and unpleasant sound, and, like marriages between persons too near of kin, to be avoided.
650. Rife: Prevalent. This fame, or report, serves to exalt the dignity and importance of our race.
692. Understood: Not declared.
Millions of flaming swords, drawn from the thighs
Of mighty Cherubim: the sudden blaze
Far round illumined Hell. Highly they raged
Against the Highest, and fierce with grasped arms
Clash'd on their sounding shields the din of war,
Hurling defiance tow'r'd the vault of Heaven.

There stood a hill not far, whose grisly top
Belch'd fire and rolling smoke; the rest entire
Shone with a glossy scurf, undoubted sign
That in his womb was hid metallic ore,
The work of sulphur. Thither wing'd with speed
A num'rous brigade hasten'd: as when bands
Of pioneers, with spade and pickaxe arm'd,
Forerun the royal camp to trench a field,
Or cast a rampart. Mammon led them on;
Mammon, the least erected Spirit that fell
From Heav'n: for e'en in Heav'n his looks and thoughts
Were always downward bent, admiring more
The riches of Heav'n's pavement, trodden gold,
Than aught divine or holy else enjoy'd.
BOOK I.

Ramsack'd the centre, and with impious hands
Rifled the bowels of their mother earth
For treasures better hid. Soon had his crew
Open'd into the hill a spacious wound,
And digg'd out ribs of gold. Let none admire
That riches grow in Hell; that soil may best
Deserve the precious bane. And here let those
Who boast in mortal things, and wond'ring tell
Of Babel, and the works of Memphian kings,
Learn how their greatest monuments of fame,
And strength, and art, are easily outdone
By Spirits reprobate, and in an hour
What in an age they with incessant toil
And hands innumerable scarce perform. "
Nigh on the plain in many cells prepared,
That underneath had veins of liquid fire
Slioced from the lake, a second multitude
With wond'rous art founded the massy ore,
Severing each kind, and scumm'd the bullion dross;
A third as soon had form'd within the ground
A various mould, and from the boiling cells
current with the miners, that there is a sort of demons who have much to
do with minerals, being frequently seen occupying themselves with the va-
rious processes of the workmen. So that Milton (as Warburton remarks)
poetically supposes Mammon and his clan to have taught the sons of earth by
example and practical instruction, as well as precept and mental suggestion.

697. Compare Ovid Met. i. 136, &c.—Hume.

698. Better hid. Compare Hor. Od. III. iii. 49:

"Aeternum imperpetuam, et sic malis altum."

694. Works: The pyramids.

696. Strength and art: These words are in the nominative case, connected
with monuments.

699. Diodorus Siculus says, that 369,000 men were employed about twenty
ars on one of the pyramids.

703-4. The sense of the passage is this: They founded, or melted, the ore
it was in the mass, by separating, or severing, each kind, that is, the sul-
fer, earth, &c., from the metal; and, after that, they scummed the dross
flotted on the top of the boiling ore, or bullion. The word bullion does
here signify purfied ore, but ore boiling—Parnass.
By strange conveyance fill'd each hollow nook,
As in an organ, from one blast of wind,
To many a row of pipes, the sound-board breathes.
Anon out of the earth a fabric huge
Rose like an exhalation, with the sound
Of dulcet symphonies and voices sweet,
Built like a temple, where pilasters round
Were set, and Doric pillars overlaid
With golden architrave; nor did there want
Corinice or frieze, with bosses sculptured graven:
The roof was fretted gold. Not Babylon,
Nor great Alcairo such magnificence
Equal'd in all their glories, to inshrine
Belus or Serapis their Gods, or seat
Their kings, when Egypt with Assyria strove
In wealth and luxury. Th' ascending pile
Stood fix'd her stately height; and straight the doors,
Op'ning their brazen folds, discover wide
Within her ample spaces, o'er the smooth
And level pavement. From the arched roof,
Resplendent streams the verdure.
BOOK I.

Admiring enter'd; and the work some praise,
And some the architect: his hand was known
In heaven by many a tower'd structure high,
Where sceptred angels held their residence,
And sat as princes; whom the supreme King
Exalted to such power, and gave to rule,
Each in his hierarchy, the orders bright.
Nor was his name unheard or unsounded
In ancient Greece; and in Ausonian land
Men call'd him Mulciber; and how he fell
From Heaven, they fabled, thrown by angry Jove
Sheer o'er the crystal battlements: from morn
to noon he fell, from noon to dewy eve,
A summer's day; and with the setting sun
Dropt from the zenith like a falling star,
On Lemnos, th' Ægean isle: thus they relate,
Erring; for he with this rebellious rout
Fell long before; nor ought avail'd him now
T'have built in heav'n high tow'rs; nor did he 'scape
By all his engines, but was headlong sent
With his industrious crew to build in hell.
Meanwhile, the winged heralds, by command
Of sovereign power, with awful ceremony

740. Mulciber: Or Vulcan, to which god was ascribed the invention of arts connected with the melting and working of metals by fire. The term Vulcan is, hence, sometimes used as synonymous with fire. _How he fell, &c._ See Homer's Iliad, i. 390.

"Once in your cause I felt his (Jove's) matchless might,
Hur'd headlong downward from the ethereal height;
Tost all the day in rapid circles round;
Nor till the sun descended, touched the ground:
Breathless I fell, in giddy motion lost;
The Siphilians raised me on the Lemnian coast."

It is worth observing how Milton lengthens out the time of Vulcan's fall. He not only says with Homer, that it was all day long, but we are led through the parts of the day from morn to noon, from noon to evening, and this a summer's day.—N.

742. Sheer: Quite, or at once.

750. Ereignes: It is said that in the old English, this word was often used for devices, wit, contrivance.
And trumpet's sound, throughout the host proclaim
A solemn council, forthwith to be held
At Pandemonium, the high capital
Of Satan and his peers: their summons call'd
From every band and squared regiment
By place or choice the worthiest: they anon,
With hundreds and with thousands, trooping came
Attended: all access was throng'd: the gates
And porches wide, but chief the spacious hall
(Though like a cover'd field, where champions bold
Wont ride in arm'd, and at the soldier's chair
Defend the best of Panim chivalry
To mortal combat, or career with lance),
Thick swarm'd, both on the ground and in the air,
Brush'd with the hiss of rustling wings. As bees
In spring time, when the sun with Taurus rides,
Pour forth their populous youth about the hive
In clusters; they among fresh dews and flowers
Fly to and fro, or on the smoothed plank,
The suburb of their straw-built citadel,
New rubb'd with balms, expatiate and confer
Their state affairs; so thick the airy crowd
Swarm'd and were straiten'd; till, the signal given,
Behold a wonder! They but now who seem'd
In bigness to surpass earth's giant sons,
Now less than smallest dwarfs, in narrow room

763. Covered: Enclosed.
764. Wont ride in: Were accustomed to ride in. Soldier's: Sultan's.
766. As bees, &c.: Iliad, ii. 87.
769. Taurus: One of the signs of the Zodiac, Book X. 683.
777. A wonder: Consult the note on line 423.
BOOK I. 6

Throng numberless, like that pygmy race
Beyond the Indian mount; or fairy elves,
Whose midnight revels, by a forest-side
Or fountain, some beloved peasant sees,
Or dreams he sees, while over head the moon
Sits arbitress, and nearer to the earth
Wheels her pale course; they, on their mirth and dance
Intent, with jocund music charm his ear;
At once with joy and fear his heart rebounds.
Thus incorporeal spirits to smallest forms
Reduced their shapes immense, and were at large,
Though without number still, amidst the hall
Of that infernal court. But far within,
And in their own dimensions like themselves,
The great Seraphic Lords and Cherubim,
In close recess and secret conclave sat,
A thousand Demi-gods on golden seats,
Frequent and full. After short silence then,
And summons read, the great consult began.

780. *Pygmies, &c.: A fabulous nation of dwarfs that contended annually with cranes. They advanced against these birds mounted on the backs of oxen and goats, and armed with bows and arrows.—Iliad, iii. 3.

785. *Neaver to the earth, &c.: Referring to the superstitious notion that witches and fairies exert great power over the moon.

789. *Spirits, &c.: For some further account of the nature and properties of spirits consult Book VI. 344-353.

795. *Secret conclave: An evident allusion to the conclaves of the cardinals on the death of a Pope.—E. B.

797. *Frequent: Crowded, as in the Latin phrase, frequens seminum.

796. *Consult: Consultation.

Milton, in imitation of Homer and Virgil, opens his Paradise Lost with an ideal council, plotting the fall of man, which is the action he proposed to celebrate; and as for those great actions, the battle of the angels and the creation of the world, which preceded, in point of time, and which would have entirely destroyed the unity of the principal action, had he related them in the same order in which they happened, he cast them into the fifth, sixth, and seventh books, by way of episode to this noble poem. It may be remarked of all the episodes introduced by Milton, that they arise naturally from the subject. In relating the fall of man, he has (by way of episode;
related the fall of those angels who were his professed enemies; and the two narratives are so conducted as not to destroy unity of action, having a close affinity for each other.

In respect to the rule of epic poetry, which requires the action to be entire, or complete, in all its parts, having a beginning, a middle, and an end the action in the Paradise Lost, was contrived in Hell, executed upon Earth, and punished by Heaven. The parts are distinct, yet grow out of one another in the most natural method.—A

THE CHARACTERS IN PARADISE LOST.

Addison, in his Spectator, has some learned and interesting remarks upon this topic: of which the substance is now to be presented. Homer has excelled all the heroic poets in the multitude and variety of his characters. Every god that is admitted into the Iliad, acts a part which would have been suitable to no other deity. His princes are as much distinguished by their manners as by their dominions; and even those among them, whose characters seem wholly made up of courage, differ from one another as to the particular kinds of courage in which they excel.

Homer excels, moreover, in the novelty of his characters. Some of them, also, possess a dignity which adapts them, in a peculiar manner, to the nature of an heroic poem.

If we look into the characters of Milton, we shall find that he has introduced all the variety his narrative was capable of receiving. The whole species of mankind was in two persons, at the time to which the subject of his poem is confined. We have however four distinct characters in them.
several characters of the persons that speak in his infernal assembly. On the contrary, he has represented the whole Godhead exerting itself towards man, in its full benevolence, under the threefold distinction of a Creator, Redeemer, and Comforter.

The angels are as much diversified in Milton, and distinguished by their proper parts, as the gods are in Homer or Virgil. The reader will find nothing ascribed to Uriel, Gabriel, Michael, or Raphael, which is not in a particular manner suitable to their respective characters.

The heroes of the Iliad and Aesop, were nearly related to the people for whom Virgil and Homer wrote: their adventures would be read, consequently, with the deeper interest by their respective countrymen. But Milton's poem has an advantage, in this respect, above both the others, since it is impossible for any of its readers, whatever nation or country he may belong to, not to be related to the persons who are the principal actors in it; but, what is still infinitely more to its advantage, the principal actors in this poem, are not only our progenitors, but our representatives. We have an actual interest in everything they do, and no less than our utmost happiness is concerned, and lies at stake in all their behaviour.

OBSERVATION ON MYTHOLOGICAL ALLUSIONS CONSIDERED.

The charge is brought against Milton of blending the Pagan and Christian forms. The great realities of angels and archangels, are continually combined into the same groups with the fabulous impersonations of the Greek Mythology.

In other poets, this combination might be objected to, but not in Milton. For the following reason: Milton has himself laid an early foundation for his introduction of the pagan pantheism into Christian groups; the false gods of the heathen were, according to Milton, the fallen angels. They are not false, therefore, in the sense of being unreal, baseless, and having a merely fantastical existence, like the European fairies, but as having drawn aside mankind from a pure worship. As ruined angels, under other names, they are no less real than the faithful and loyal angels of the Christian Heaven. And in that one difference of the Miltonic creed, which the poet has brought pointedly and elaborately under his readers' notice by his matchless catalogue of the rebellious angels, and of their pagan transformations, in the very first book of the Paradise Lost, is laid beforehand the amplest foundation for his subsequent practice; and, at the same time, therefore, the simplest answer to the charge preferred against him by Dr. Johnson, and by so many other critics, who had not sufficiently penetrated the latent theory on which he acted.—Blackwood's Mag.

THE CHARACTER OF MILTON'S SATAN.

"Satan is the most heroic subject that ever was chosen for a poem; and the execution is as perfect as the design is lofty. He was the first of created
INTRODUCTORY REMARKS.

In tracing the progress of this poem by deliberate and minute steps, our wonder and admiration increase. The inexhaustible invention continues to grow upon us; each page, each line, is pregnant with something new, picturesque, and great; the condensacy of the matter is without any parallel; the imagination often contained in a single passage, is more than equal to all that secondary poets have produced. The tale of the voyage through Chaos is alone a sublime poem. Milton's descriptions of materiality have always touches of the spiritual, the lofty and the empirial.

Milton has too much condensation to be fluent: a line or two often contains a world of images and ideas. He expatiates over all time, all space, all possibilities; he unites Earth with Heaven, with Hell, with all intermediate existences, animate and inanimate; and his illustrations are drawn from all learning, historical, natural, and speculative. In him, almost always, "more is meant than meets the eye." An image, an epitaph, conveys a rich picture.

What is the subject of observation, may be told without genius; but the wonder and the greatness lie in invention, if the invention be noble, and according to the principles of possibility. Who could have conceived, or, if conceived, who could have described the process of Sifer through Chaos, but
BOOK II.

High on a throne of royal state, which far
Outshone the wealth of Ormus and of Ind,
Or where the gorgeous East with richest hand
Show'd on her kings barbaric pearl and gold,
Satan exalted sat by merit raised
To that bad eminence; and from despair
Thus high uplifted beyond hope, aspires.
Beyond thus high, resolute to pursue
Yea in war with Heaven: and by success untaught.
His proud imaginations thus display'd:
Pow'r's and Dominions; Deities of Heaven,

1. Throne, &c.: "The all-enduring, all-defying pride of Satan, assuming so majestically Hell's burning throne, and covering the diadem which scorches his thunder-blasted brow, is a creation requiring in its author almost the spiritual (mental) energy with which he invents the fallen scraper."—Channing.

2. Ormus: An island in the Persian Gulf. Ind: India. The wealth consisted chiefly in diamonds and pearls and gold, called barbaric, after the manner of Greeks and Romans, who accounted all nations but their own barbarous.

3. Showers on, &c.: It was an Eastern custom, as we learn from a Persian life of Timur-lee, or Tamerlane, at the coronation of their kings, to powder them with gold-dust or sand-pearl.—Warburton. See Virg. Eccl. ii. 504.

4. All the speeches and debates in Pandemonium are well worthy of the place and the occasion, with gods for speakers, and angels and archangels for hearers. There is a decided manly tone in the arguments and sentiments, an eloquent dogmatism, as if each person spoke from thorough conviction. "The rout in heaven is like the fall of some mighty structure, boiling to its base, 'with hideous ruin and combustion down.'"—Hazlitt.
For since no deep within her gulf can hold
Immortal vigour, though oppress'd and fall'n,
I give not Heav'n for lost. From this descent:
Celestial virtues rising, will appear
More gloriost and more dread than from no fall,
And trust themselves to fear no second fate.
Me, 'though just right, and the fix'd laws of Heav'n,
Did first create your leader, next free choice,
With what besides, in council or in flight,
Hath been achieved of merit; yet this loss,
Thus far at recover'd, 'hath much more-
Establish'd in a safe unenvied throne,
Yielded with full consent. The happier state.
In Heaven, which follows dignity, might draw.
Envy from each inferior; but who here
Will envy whom the highest place exposes
Foremost to stand against the Thund'rer's aim
Your bulwark, and condemns to greatest share
Of endless pain? Where there is then no good.
For which to strive, no strife can grow up there
From faction; for none sure will claim in Hall.
BOOK II.

Whether of open war or covert guile,
We now debate: who can advise, may speak.

He ceased: and next him Moloeh, scepter’d king,
Stood up, the strongest and the fiercest Spirit.
That fought in Heav’n new fiercer by despair.

His trust was with th’ Eternal to be doomm’d:
Equal in strength; and rather than be lost,
Cared not to be at all. With that care lost
Went all his fear: of God, or Hell, or worse,
He reck’d not; and these words thereafter spake:

My sentence is for open war: of wiles:
More unexpert I boast not: them let those
Contrive who need; or when they need, hot now.
For while they sit contriving, shall the rest,
Millions that stand in arms, and longing wait.
The signal to ascend, sit ling’ring here
Heav’n’s fugitives, and for their dwelling-place
Accept this dark opprobrious den of shame,
The prison of his tyranny who reigns
By our delay? No, let us rather choose,
Arm’d with Hell’s flames and fury, all at once
O’er Heav’n’s high tow’rs to force restless way,
Turning our tortures, into horrid arms
Against the tormentors; when to meet the noise
Of his almighty engine he shall hear,
Infernal thunder, and for lightning see

as the thought of which the whole infernal assembly trembled; his encoun-
tering the hideous phantom, who guarded the gates of hell, and appeared to
him in all his terrors, are instances of that daring mind which could not
brook submission even to Omnipotence.—A.

43. *Moloch*: The part of Moloch is, in all its circumstances, full of that
fire and fury which distinguish this spirit from the rest of the fallen angels.
He is described in the First Book (1. 392) as besmeared with the blood of
human sacrifices, and delighted with the tears of parents, and the cries of
children. In this Second Book, he is marked out as the fiercest spirit that
sought in heaven; and, if we consider the figure which he makes in the
Sixth Book, where the battle of the angels is described, we find it every
way answerable to the same furious, enraged character.

All his sentiments are rash, audacious, and desperate, particularly from the
Black fire and horror shot with equal rage
Among his Angels, and his throne itself
Mix'd with Tartarean sulphur, and strange fire,
His own invented torments. But perhaps
The way seems difficult and steep, to scale
With upright wing against a higher foe.
Let such bethink them, if the sleepy drench
Of that forgetful lake benumb not still,
That in our proper motion we ascend
Up to our native seat; descent and fail
To us is adverse. Who but felt of late,
When the fierce foe hung on our broken rear
Insulting, and pursued us through the deep,
With what compulsion and laborious flight
We sunk thus low? Th' ascent is easy then;
Th' event is fear'd. Should we again provoke
Our stronger, some worse way his wrath may find
To our destruction, if there be in Hell
Fear to be worse destroy'd. What can be worse
Than to dwell here, driv'n out from bliss, condemn'd
In this abhorred deep to utter woe,
With none of their light.
Calls us to penance? more destroy'd than thus.
We should be quite abolish'd, and expire.
What fear we then? what doubt we to incense
His utmost ire? which to the height enraged
Will either quite consume us, and reduce
To nothing this essential, happier far
Than mis'ra'ble to have eternal being.
Or if our substance be indeed divine,
And cannot cease to be, we are at worst
On this side nothing; and by proof we feel
Our pow'r sufficient to disturb his Heav'n,
And with perpetual inroads to alarm,
Though inaccessible, his fatal throne:
Which, if not victory, is yet revenge.
He ended frowning, and his look denounced
Desp'rate revenge, and battle dangerous
To less than Gods. On th' other side up rose
Belial, in act more graceful and humane:
A fairer person lost not Heav'n; he seem'd
For dignity composed and high exploit:
But all was false and hollow, though his tongue

92. By calling to penance, Milton seems to intimate, that the sufferings of
  e condemned spirits are not always equally severe.—S.
97. Essential: The adjective for the substantive, essence, or existence.
97-8. The sense is this: which (annihilation) is far happier than, in a
  edition of misery, to have eternal being. See Mat. xxvi. 34. Mark xiv. 21.
100. At worst: In the worst possible condition.
104. Fatal: Sustained by fate, (I. 132.)
106. Gods, in the proper sense. See IX. 937, where gods are distin-
  guished from angels, who are called demi-gods.
109. Belial, is described in the First Book as the idol of the Jews and
  xurious. He is, in this Second Book, pursuant to that description, charac-
  terized as timorous and slothful; and, if we look into the Sixth Book, we
  d him celebrated in the battle of the angels for nothing but that scoffing
  each which he makes to Satan, on their supposed advantage over the
  army. As his appearance is uniform, and of a piece in these three several
  eyes, we find his sentiments in the inferior assembly every way conform-
  ble to his character. Such are his apprehensions of a second battle, his
  error of annihilation, his preferring to be miserable rather than "not to be."
Dropt manna, and could make the worse appear  
The better reason, to perplex and dash  
Maturest counsels: for his thoughts were low;  
To vice industrious, but to nobler deeds  
Tim'rous and slothful: yet he pleased the ear,  
And with persuasive accent thus began:  
I should be much for open war, O Peers!  
As not behind in hate, if what was urged  
Main reason to persuade immediate war,  
Did not dissuade me most, and seem to cast  
Ominous conjecture on the whole success:  
When he who most excels in fact of arms,  
In what he counsels and in what excels  
Mistrustful, grounds his courage on despair,  
And utter dissolution, as the scope  
Of all his aim, after some dire revenge.  
First, what revenge? The tow'n of heav'n are fill'd  
With armed watch, that render all access  
Impregnable; oft on the bordering deep  
Encamp their legions, or with obscure wing  
Scout far and wide into the realms of night.
Victorious. Thus repulsed, our final hope
Is flat despair. We must exasperate
"Th' Almighty Victor to spend all his rage,
And that must end us; that must be our cure,
To be no more? Sad cure; for who would lose,
Though full of pain, this intellectual being,
Those thoughts that wander through eternity,
To perish rather, swallow'd up and lost
In the wide womb of uncreated night,
Devoid of sense and motion? And who knows,
Let this be good, whether our angry Foe
Can give it, or will ever? How he can
Is doubtful; that he never will is sure.
Will he, so wise, let loose at once his ire
Belike through impotence, or unaware,
To give his enemies their wish, and end
Them in his anger, whom his anger saves
To punish endless? Wherefore cease we then?
Say they who counsel war, we are decreed,
Reserved, and destined, to eternal woe:
Whatever doing, what can we suffer more,
What can we suffer worse? Is this then worst,
Thus sitting, thus consulting, thus in arms?
What when we fled amain, pursued and struck
With Heav'n's afflicting thunder, and besought
The deep to shelter us? This Hell then seem'd
A refuge from those wounds: or when we lay
Chains'd on the burning lake? That sure was worse.
What if the breath that kindled those grim fires,
Awaked should blow them into sev'nfold rage,
And plunge us in the flames? Or from above
Should intermitted vengeance arm again

129. Let this be good: Grant that this is good.
131. Wherefore cease, &c.: Why then should we cease to exist? What reason is there to expect annihilation?
132. Is. xxx. 33.
His red right hand to plague us?
What if all
Her stores were open'd, and this firmament
Of Hell should spout her cataracts of fire,
Impendent horrors, threat'ning hideous fall
One day upon our heads; while we perhaps
Designing or exhorting glorious war,
Caught in a fiery tempest, shall be hurl'd
Each on his rock, transfix'd, the sport and prey
Of wracking whirlwinds, or for ever sunk
Under your boiling ocean, wrapt in chains;
There to converse with everlasting groans,
Unrepitied, unpitied, unreproved,
Ages of hopeless end? This would be worse.
War therefore, open or conceal'd, alike
My voice dissuades; for what can force or guile
With him, or who deceive his mind, whose eye
Views all thing at one view? He from Heav'n's height
All these our motions vain, sees and derides:
Not more almighty to resist our might;
Than wise to frustrate all our plots and wiles.

Willing the Earth, like the seat of Hell,
BOOK II.

Contending, and so doubtful what might fall. 205
I laugh, when those who at the spear are bold
And vent'rous, if that fail them, shrink and fear
What yet they know must follow, to endure
Exile or ignominy, or bonds, or pain,
The sentence of their Conqu'ror. This is now
Our doom; which if we can sustain and bear,
Our Supreme Foe in time may much remit
His anger, and perhaps, thus far removed,
Not mind us not offending, satisfy'd
With what is punish'd; whenso these raging fires
Will slacken, if his breath stir not their flames.
Our purer essence then will overcome
Their noxious vapour, or inured not feel,
Or changed at length, and to the place conform'd
In temper and in nature, will receive
Familiar the fierce heat, and void of pain;
This horror will grow mild, this darkness light,
Besides what hope the never-ending flight
Of future days may bring, what chance, what change
Worth waiting, since our present lot appears
For happy though but ill, for ill not worst,
If we procure not to ourselves more woe.

Thus Belial, with words cloth'd in reason's garb,
Counsel'd ignoble ease and peaceful sloth,
Not peace: and after him thus Mammon spake:

215-16. Receive familiar: Receive as a matter made easy (by habit). The same idea is uttered by Mammon, l. 274-78 of this Book.

222. Waiting: Waiting for.

222-25. Since our present lot appears for (as) a happy one, though it is, indeed, but an ill one, for, though ill, it is not the worst, &c.

228. Mammon: His character is so fully drawn in the First Book, that the poet adds nothing to it in the Second. We were before told that he was the first who taught mankind to ransack the earth for gold and silver; and, that he was the architect of Pandemonium, or the infernal palace where the evil spirits were to meet in council. His speech, in this Book, is every way suitable to so depraved a character. How proper is that reflection of their being unable to taste the happiness of heaven, were they actually
Either to disenthrone the King of Heav'n
We war, if war be best, or to regain
Our own right lost: him to unthron'e we then
May hope, when everlasting Fate shall yield
To fickle Chance, and Chaos judge the strife.
The former vain to hope, argues as vain
The latter; for what place can be for us
Within Heav'n's bound, unless Heav'n's Lord Supreme
We overpow'r? Suppose he should relent,
And publish grace to all, on promise made
Of new subjection; with what eyes could we
Stand in his presence humble, and receive
Strict laws imposed, to celebrate his throne
With warbled hymns, and to his Godhead sing
Forced hallelujahs, while he lordly sits
Our envied Sovereign, and his altar breathes
Ambrosial odours and ambrosial flow'rs,
Our servile offerings? This must be our task
In Heav'n, this our delight. How wearisome
Eternity so spent in worship paid
Of servile pomp. Our greatness will appear
Then most conspicuous, when great things of small,
Useful of hurtful, prosp'rous of adverse,
We can create, and in what place soe'er,
Thrive under evil, and work ease out of pain
Through labour and endurance. This deep world
Of darkness do we dread? How oft amidst
Thick clouds and dark doth Heau'n's all-ruling Sire
Choose to reside, his glory unobscedured,
And with the majesty of darkness round
Covers his throne; from whence deep thunders roar,
Must'ring their rage, and Heau'n resembles Hell?
As he our darkness, cannot we his light
Imitate when we please? This desert soil
Wants not her hidden lustre, gems and gold;
Nor want we skill or art, from whence to raise
Magnificence: and what can Heau'n shew more?
Our torments also may in length of time
Become our elements; these piercing fires
As soft as now severe, our temper changed
Into their temper; which must needs remove
The sensible of pain. All things invite
To peaceful counsels, and the settled state
Of order, how in safety best we may
Compose our present evils, with regard
Of what we are and where, dismissing quite
All thoughts of war. Ye have what I advise.
He scarce had finish'd, when such murmur all'd
Th' assembly, as when hollow rocks retain
The sound of blast'ring winds, which all night long
Had roused the sea, now with hoarse cadence hull
Seafaring men o'erwatch'd, whose bark by chance
Or pinnace anchors in a craggy bay

263-8. The imagery of this passage is drawn from Ps. xviii. 11, 13; xvii. 2.
278. The sensible of pain: The feeling, the sensation of pain.
279. These speeches are wonderfully fine; but the question is changed in
the course of the debate.—N.
After the tempest. Such applause was heard
As Mammon ended, and his sentence pleased,
Advancing peace; for such another field
They dreaded worse than Hell: so much the fear
Of thunder and the sword of Michael
Wrought still within them; and no less desire
To found this nether empire, which might rise
By policy and long process of time,
In emulation opposite to Heav’n:
Which when Beelzebub perceived, than whom,
Satan except, none higher sat, with grave
Aspèct he rose, and in his rising seem’d
A pillar of state: deep on his front engraven
Deliberation sat and public care;
And princely counsel in his face yet shone,
Majestic though in ruin: sage he stood,
With Atlantean shoulders fit to bear

294. Michael: A holy angel, who, in the Book of Daniel, chap. x. 3–21, is represented as having charge of the Jewish nation; and, in the book of Jude, verse 9. as contending with Satan about the body of Moses. His name
BOOK II

The weight of mightiest monarchies; his look
Drew audience and attention still as night
Or summer’s noon-tide air, while thus he spake:

Thrones and Imperial Powers, Offspring of Heav’n
Ethereal Virtues; or these titles now
Must we renounce, and changing style be call’d
Princes of Hell? for so the popular vote
Inclines here to continue, and build up here
A growing empire; doubtless, while we dream,
And know not that the King of Heav’n hath doom’d
This place our dungeon, not our safe retreat
Beyond his potent arm, to live exempt
From Heav’n’s high jurisdiction, in new league
Banded against his throne, but to remain
In strictest bondage, though thus far removed,
Under th’ inevitable curb, reserved
His captive multitude: for he, be sure,
In height or depth, still first and last will reign
Sole King, and of his kingdom lose no part
By our revolt; but over Hell extend
His empire, and with iron sceptre rule
Us here, as with his golden those in Heav’n.
What sit we then projecting peace and war?
War hath determined us, and foil’d with loss
Irreparable: terms of peace yet none
Vouchsafed or sought: for what peace will be giv’n
To us enslaved, but custody severe,
And stripes and arbitrary punishment
Inflicted? And what peace can we return,
But to our power hostility and hate,
Untamed reluctance, and revenge though slow,
Yet ever plotting how the Conqu’ror least
May reap his conquest, and may least rejoice

329. What: For what? or, why?
336. But so: But according to. The word but in this line, and in line 333, is used with a poetic freedom, somewhat as the word except is employed in line 678.
In doing what we most in suffering feel? 340
Nor will occasion want, nor shall we need
With dang’rous expedition to invade
Heav’n, whose high walls fear no assault or siege,
Or ambush from the deep. What if we find
Some easier enterprise? There is a place,
(If ancient and prophetic fame in Heav’n
Err not) another world, the happy seat
Of some new race call’d Man, about this time
To be created like to us, though less
In pow’r and excellence, but favour’d more
Of Him who rules above; so was his will
Pronounced among the Gods, and by an oath,
That shook Heav’n’s whole circumference, confirm’d.
Thither let us bend all our thoughts, to learn
What creatures there inhabit, of what mould
Or substance, how endued, and what their pow’r,
And where their weakness; how attempted best,
By force or subtility. Though Heav’n be shut,
And Heav’n’s high Arbitrator sit secure
Judging every thought, and mind deciding who
355
Some advantageous act may be achieved
By sudden onset, either with Hell's fire
To waste his whole creation, or possess

All as our own, and drive, as we were driv'n,
The puny habitants; or if not drive,
Seduce them to our party, that their God
May prove their Foe, and with repenting hand
Abolish his own works. This would surpass

Common revenge, and interrupt his joy
In our confusion, and our joy upraise
In his disturbance; when his darling sons,
Hurl'd headlong to partake with us, shall curse
Their frail original and faded bliss,

Faded so soon. Advise if this be worth
Attempting, or to sit in darkness here
Hatching vain empires. Thus Beelzebub
Pleased his devilish counsel, first devised
By Satan, and in part proposed: for whence,
But from the author of all ill, could spring
So deep a malice, to confound the race
Of mankind in one root, and Earth with Hell
To mingle and involve, done all to spite
The great Creator? But their spite still serves
His glory to augment. The bold design
Pleased highly those infernal States, and joy
Sparkled in all their eyes. With full assent
They vote; whereas his speech he thus renew'd:

Well have ye judged, well ended long debate,
Synod of Gods, and like to what ye are,
Great things resolved, which from the lowest deep
Will once more lift us up, in spite of fate,
Nearer our ancient seat; perhaps in view
Of those bright confines, whence with neighbor'ring arms

387. *Famy*: Newly-created; derived from the French expression, *pnaïre*,
born since. The idea of feebleness is involved.


393. *Fate*: The decree of God.
And opportune excursion, we may chance
Re-enter Heav’n; or else in some mild zone
Dwell not unvisited of Heav’n’s fair light
Secure, and at the bright’ning orient beam
Purge off this gloom: the soft delicious air,
To heal the scar of these corrosive fires,
Shall breathe her balm. But first, whom shall we send
In search of this new world? whom shall we find
Sufficient? who shall tempt with wand’ring feet
The dark unbottom’d infinite abyss,
And through the palpable obscure find out
His uncouth way, or spread his aery flight,
Upborne with indefatigable wings
Over the vast abrupt, ere he arrive
The happy isle? What strength, what art, can then
Suffice, or what evasion bear him safe
Through the strict senteries and stations thick
Of Angels watching round? Here he had need
All circumspection, and we now no less
Choice in our suffrage; for on whom we send,
BOOK II.

Astonish'd. None among the choice and prime
Of those Heav'n-warring champions could be found
So hardy as to proffer or accept 425
Alone the dreadful voyage; till at last
Satan, whom now transcendent glory raised
Above his fellows, with monarchical pride,
Conscious of highest worth, unmoved, thus spake:

O Progeny of Heav'n, empyreal Thrones, 430
With reason hath deep silence and demur
Seized us, though undismay'd: long is the way
And hard that out of Hell leads up to light;
Our prison strong; this huge convex of fire,
Outrageous to devour, immures us round
Ninefold, and gates of burning adamant
Barr'd over us prohibit all egress.

These pass'd if any pass, the void profound
Of unessential Night receives him next
Wide gaping, and with utter loss of being
Threatens him, plunged in that abortive gulf,
If thence he 'scape into whatever world,
Or unknown region, what remains him less
Than unknown dangers, and as hard escape?
But I should ill-become this throne, O Peers,
And this imperial sov'reignty, adorn'd
With splendour, arm'd with pow'r, if sought propos'd
And judged of public moment, in the shape
Of difficulty or danger, could deter
Me from attempting. Wherefore do I assume 450

429. Unmoved: That is, by the dangers in view.
431. Demur: Suspense.
434. Convex: Vault of fire, bending down on all sides around us. The
word properly denotes the exterior surface of a globe, and concave the interior,
but the poets use them promiscuously, as here. What is here called convex
is called concave in line 435.
436. Virg. Æn. vi. 439, 522.
445-466. An imitation of one of the noblest speeches in the Iliad, xii.
215, &c.; but a great improvement upon it.
These royalties, and not refuse to reign,
Refusing to accept as great a share
Of hazard as of honour; due alike
To him who reigns, and so much to him due
Of hazard more, as he above the rest
High honour’d site? Go, therefore, mighty Powers,
Terror of Heav’n, though fall’n; intend at home,
While here shall be our home, what best may ease
The present misery, and render Hell
More tolerable; if there be cure or charm
To respite, or deceive, or slack the pain
Of this ill mansion; intermit no watch
Against a wakeful foe, while I abroad
Through all the coasts of dark destruction, seek
Deliv’rance for us all. This enterprise
None shall partake with me. Thus saying rose
The Monarch, and prevented all reply,
Prudent, lest from his resolution raised,
Others among the chief might offer now
(Certain to be refused) what erst they fear’d:
Their specious deeds on earth, which glory excites,
Or close ambition, varnish'd o'er with seal.
Thus they their doubtful consultations dark
Ended, rejoicing in their matchless chief:
As when from mountain-tops the dusky clouds
Ascending, while the north wind sleeps, o'erspread
Heav'n's cheerful face, the low'ring element
Scows o'er the darken'd landscape snow, or show'r;
If chance the radiant Sun with farewell sweet
Extend his evening beam, the fields revive,
The birds their notes renew, and bleating herds
Attest their joy, that hill and valley rings.
O shame to men! Devil with Devil damn'd
Firm concord holds, men only disagree
Of creatures rational, though under hope
Of heav'nly grace: and God proclaiming peace,
Yet live in hatred, enmity, and strife
Among themselves, and levy cruel wars,
Wasting the earth, each other to destroy;
As if (which might induce us to accord)
Man had not hellish foes enough besides,

483. Less: Before this word supply, or understand, "this remark is made."

485. Milton intimates above, that the fallen and degraded state of man, or his individual vice, is not at all disproved by some of his external actions not appearing totally base. The commentators should have observed, in explaining this passage, that the whole grand mystery on which the poem depends, is the first fearful spiritual alienation of Satan from God, the only fountain of truth and all real positive good; and that, when thus separated, whether the spirit be that of man or devil, it may perform actions fair in appearance, but not essentially good, because springing from no fixed principle of good.—S.

488. While the north wind sleeps: A simile of perfect beauty: it illustrates the delightful feeling resulting from the contrast of the stormy debate with the light that seems subsequently to break in upon the assembly.—E. B.

491. Scows: Drives in a frowning manner.

496. O shame to men: The reflections of the poet here are of great practical wisdom and importance. They were suggested, probably, by the civil commotions and animosities of his own times.
That day and night for his destruction wait.

The Stygian council thus dissolved; and forth
In order came the grand infernal peers:
'Midst came their mighty Paramount, and seem'd
Alone th' antagonist of Heav'n, nor less
Than Hell's dread emperor with pomp supreme,
And God-like imitated state; him round
A globe of fiery Seraphim inclosed
With bright emblazonry, and torrent arms.

Then of their session ended they bid cry
With trumpets' regal sound the great result:
Tow'rds the four winds four speedy Cherubim
Put to their mouths the sounding alchemy
By herald's voice explain'd; the hollow abyss
Heard far and wide, and all the host of Hell
With deaf'ning shout return'd them loud acclaim.

Thence more at ease their minds, and somewhat raised
By false presumptuous hope, the ranged Pow'rs
Disband, and wand'ring, each his several way
Pursues, as inclination or sad choice.

Leads him perplex'd, where he may likeliest find.
BOOK II.

Upon the wing, or in swift race contend,
As at the Olympian games or Pythian fields,
Art curb their fiery steeds, or shun the goal
With rapid wheels, or fronted brigades form,
When to war proud cities war appears
Vaged in the troubled sky, and armies rush
to battle in the clouds, before each van

Prick forth the airy knights, and couch their spears
Till thickest legions close; with feats of arms
From either end of Heaven, the wokin burns.
Others, with vast Typhonian rage more fell,
Rend up both rocks and hills, and ride the air
In whirlwind; Hell scarce holds the wild uproar.
As when Alcides, from Oechalia crown’d
With conquest, felt th’ envenom’d robe, and tore
every way suitable to beings who had nothing left them but strength and
knowledge misapplied. Such are their contentions at the race, and in feats
of arms, with their entertainment, described in lines 539–541, &c.—A.
Compare Ovid, Met. iv. 445.

292–30. These warlike diversions of the fallen angels, seem to be copied
from the military exercises of the Myrmidons during the absence of their
chief from the war.—Hom. Iliad, ii. 774, &c. See also Ec. vi. 64.

531. Rapid wheele: Hor. Ode i. 1: 4, "Metace feverid evitata rotis."

336. Couch their spears: Put them in a posture for attack: put them in
their rests.

538. Wokin: Atmosphere.

539. Typhonae: Gigantic, from Typhon, one of the giants of Pagan my-
thology, that fought against Heaven.

542. Alcides: A name of Hercules, from a word signifying strength. He
was a celebrated hero, who received, after death, divine honours. Having
killed the King of Ilchalis, in Greece, and led away his beautiful daughter
lole, as a captive, he raised an altar to Jupiter, and sent off for a splendid
robe to wear when he should offer a sacrifice. Deianira, in a fit of jealousy,
before sending the robe, tinged it with a certain poisonous preparation. Her-
cules soon found that the robe was consuming his flesh, and adhered so
close to his skin, that it could not be separated. In the agony of the mo-
ment, he seized Lichas, the bearer of the robe, by the foot, and hurled him
from the top of Mount Ossa, into the sea. This name is given to a chain of
mountains in Thessaly, the eastern extremity of which, in conjunction with
the sea, formed the celebrated pass of Thermopylae.
Through pain up by the roots Thessalian pines,
And Lichas from the top of Oeta threw
Into th' Euboean sea. Others more mild,
Retreated in a silent valley, sing
With notes angelical to many a harp
Their own heroic deeds and hapless fall
By doom of battle; and complain that Fate
Free virtue should intrall to force or chance.
Their song was partial, but the harmony
(What could it less when Spirits immortal sing?)
Suspended Hell, and took with ravishment
The thronging audience. In discourse more sweet
(For eloquence the soul, song charms the sense)
Others apart sat on a hill retired,
In thoughts more elevate, and reason'd high
Of providence, foreknowledge, will, and fate,
Fix'd fate, free-will, foreknowledge absolute,
And found no end, in wand'ring measure lost
Of good and evil much they argued then,
Of happiness and final misery,
Daunting each other's might and mightier;
Yet with a pleasing sorrow could charm
Pain for a while, or anguish, and excite
Fallacious hope, or arm th' obdured breast
With stubborn patience as with triple steel.

Another part in squadrons and gross bands,
On bold adventure to discover wide
That dismal world, if any clime perhaps
Might yield them easier habituation, bond
Four ways their flying march, along the banks
Of four infernal rivers, that discharge
Into the burning lake their baleful streams;
Abhorred Styx, the flood of deadly hate;
Sad Acheron of sorrow, black and deep;

566. Charm: Allay, beguile.
569. Triple: Hor. Ode i. 3: 9.

"Illi subr lumin. Circa peccata earum.

575-591. Four infernal rivers, &c.: The several circumstances in the description of Hell, are finely imagined; as the four rivers which discharge themselves into the sea of fire, the extremes of cold and heat, and the river of Oblivion. The monstrous animals produced in that infernal world, are represented by a single line, which gives us a more horrid idea of them than a much longer description would have done:

"Nature breeds
Pervers, all monstrous, all prodigious things." &c.

This episode of the fallen spirits and their place of habitation, comes in very happily to unbend the mind of the reader from its attention to the debate.—A.

577-614. Abhorred Styx, &c.: The Greeks reckon up five rivers in Hell, and call them after the names of the noxious springs and rivers in their own country. Our poet follows their example both as to the number and the names of these infernal rivers, and excellently describes their nature and properties, with the explanation of their names. As to the situation of these rivers, Milton does not confine himself to the statements of Greek or Latin poets, but draws out a new map of these rivers. He supposes a burning lake, agreeably to Scripture; and into this lake he makes these four rivers to flow from different directions, which gives us a greater idea than any of the heathen poets have furnished. The river of Oblivion is rightly placed far off from the rivers of Hatred, Sorrow, Lamentation, and Rage; and divides the frozen continent from the region of fire, and, thereby, completes the map of Hell with its general divisions.—N.
Cocyus, named of lamentation loud
Heard on the rueful stream; fierce Phlegethon,
Whose waves of torrent fire inflame with rage.
Far off from these a slow and silent stream,
Lethe, the river of oblivion, rolls
Her wat'ry labyrinth; wheresoe'er who drinks,
Forthwith his former state and being forgets,
Forgets both joy and grief, pleasure and pain.
Beyond this flood a frozen continent
Lies dark and wild, beat with perpetual storms
Of whirlwind and dire hail, which on firm land
Thaws not, but gathers heap, and ruin seems
Of ancient pile; all else deep snow and ice
A gulf profound as that Serbonian bog
Bettwixt Damiata and Mount Casius old,
Where armies whole have sunk: the parching air
Burns frore, and cold performs th' effect of fire.
Thither, by harpy-footed furies haled,
At certain revolutions, all the damn'd
Are brought: and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce,
BOOK II.

Their soft otheral warmth, and there to pine
Immoveable, infused, and frozen round,
Periods of time, thence hurried back to fire.
They ferry over this Lethean sound
Both to and fro, their sorrow to augment,
And wish and struggle, as they pass, to reach
The tempting stream, with one small drop to lose
In sweet forgetfulness all pain and woe,
All in one moment, and so near the brink;
But fate withstands, and to oppose th' attempt
Medusa with Gorgonian terror guards
The ford, and of itself the water flies
All taste of living wight, as once it fled
The lip of Tantalus. Thus roving on
In confused march forlorn, th' advent'rous bands
With shudd'ring horror pale, and eyes aghast,
View'd first their lamentable lot, and found
No rest. Through many a dark and dreary vale
They pass'd, and many a region dolorous,

603. *Thence hurried,* &c. : This circumstance of the damned's suffering the extremes of heat and cold by turns, is finely invented to aggravate the horror of the description, and seems to be founded on Job, xxiv. 10, in the Latine version, which Milton frequently used. "Ad nimiun calorem transeat ab aquis nivium." So Jerome and other commentators understand it.—N.

608. This is a fine allegory, desired to show that there is no forgetfulness in Hell. Memory makes a part of the punishment of the damned, and the reflection but increases their misery.—N.

611. Medusa: A fabulous being, who had two sisters. The three were called Gorgons, from their terrible aspect which turned the beholder into stone. The upper part of the body and the head, according to the fable, resembled those of a woman; the lower part was like a serpent.

614. Tantalus: A Grecian prince, who, for cruelty to his son, was condemned to perpetual hunger and thirst in hell. The English word *tantalize* is derived from this story, which is adapted, if not designed, to show that there is no forgetfulness in Hell, but that memory and reflection torture its inhabitants.

618-22. By words we have it in our power (says Burke) to make such combinations as we cannot possibly make otherwise. By this power of combining, we are able, by the addition of well-chosen circumstances, to give a
O'er many a frozen, many a fiery Alp,
Rocks, caves, lakes, fens, bogs, dens, and shades of death,
A universe of death, which God by curse
Created evil, for evil only good,
Where all life dies, death lives, and nature breeds,
Perverse, all monstrous, all prodigious things,
Abominable, inutterable, and worse
Than fables yet have feigned, or fear conceived,
Gorgons and Hydras, and Chimeras dire.

new life and force to the simple object. The words rocks, caves, &c., would lose the greatest part of the effect if they were not the

"Rocks, caves, lakes, bogs, fens, and shades of death."

and the idea, caused by a word, which nothing but a word could annex to the others, raises a very great degree of the sublime; which is raised yet higher by what follows, a universe of death.

620. Milton's Hell is the most fantastic piece of fancy, based on the broadest superstructure of imagination. It presents such a scene as though Switzerland were set on fire. Such an uneven, colossal region, full of bogs, caves, hollow valleys, broad lakes and towering Alps, has Milton's genius cut out from Chaos, and wrapped in devouring flames, leaving, indeed, here and there a snowy mountain, or a frozen lake, for a variety in the horror. This wilderness of death is the platform which imagination raises and peoples with the
Meanwhile the adversary of God and Man, Satan, with thoughts inflamed of highest design, Puts on swift wings, and tow'rd the gates of Hell Explores his solitary flight. Sometimes He scours the right hand coast, sometimes the left, Now shaves with level wing the deep, then soars Up to the fiery conceive tow'ring high. As when far off at sea a fleet descry'd Hangs in the clouds, by equinoctial winds Close sailing from Bengal, or the isles Of Ternate and Tidore, whence merchants bring Their spicy drugs; they on the trading flood Through the wide Ethiopian to the Cape Ply stemming nightly tow'rd the pole. So seem'd Far off the flying Fiend: at last appear Hell bounds, high reaching to the horrid roof, And thrice threefold the gates; three folds were brass, Three iron, three of adamantine rock, Impenetrable, impaled with circling fire, Yet unconsum'd. Before the gates there sat

620. As when, &c. Satan, tow'ring high, is here compared to a fleet of Indians discovered at a distance, as it were, hanging in the clouds, as a fleet at a distance seems to do. Dr. Bentley asks, why a fleet when a first-rate man-of-war would do? Dr. Pearce answers, Because a fleet gives a nobler image than a single ship; and it is a fleet of Indians, because, coming from so long a voyage, it is the fitter to be compared to Satan in this expedition. The equinoctial are the trade winds. The fleet is described as close sailing, and is therefore more proper to be compared to a single person.—N.

Dr. Pearce observes that Milton in his similitudes (as is the practice of Homer and Virgil too), after he has shown the common resemblance (as here in line 627), often takes the liberty of wandering into some unresembling circumstances; which have no other relation to the comparison than that it serve him the hint, and, as it were, set fire to the train of his imagination.


642. By night they sail towards the north pole.

644. Hell bounds: The boundaries of Hell.

647. Enamelled: Paled in, enclosed. The old romances frequently speak of enchanted castles being enamelled with circling fire.—T.

648. The allegory that follows is a poetic paraphrase upon James i. 15.
PARADISE LOST.

On either side a formidable shape;
The one seem'd woman to the waist, and fair,
But ended foul in many a scaly fold
Voluminous and vast, a serpent arm'd
With mortal sting: about her middle round
A cry of Hell-hounds never ceasing, bark'd
With wide Corbereal mouths full loud, and rung

"Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death." 649.

The picture of Sin here given, may have been suggested by a line in Horace.—See Art. Poet. 4:

"Dessinit in praeem mollier formos anserna."

Or, Milton may have been indebted, in part, to Spenser's description of Error.

"Half like a serpent horribly displayed,
But the other half did Woman's shape retain,"

Hesiod's Echidna is also described as half woman, and half serpent.—Theog. 298. The mention of the Hell-hounds about her middle, Milton has drawn from the fable of Scylla (660).

649. On either side, &c. : The allegory concerning Sin and Death is a very finished piece, of its kind, though liable to objection when considered as a part of an epic poem. The genealogy of the several persons is contrived with great delicacy. Sin is the daughter of Satan, and Death the offspring of Sin. The incestuous mixture between Sin and Death, produces those monsters and Hell-hounds which, from time to time, enter into the mother and tear the bowels of her who gave them birth. These are the terrors of an evil conscience, and the proper fruits of sin, which naturally arise from the apprehension of death. This is clearly intimated in the speech of Sin.

Addison further calls our attention to the justness of thought which is observed in the generation of these several symbolical persons; that Sin was produced upon the first revolt of Satan—that Death appeared soon after he was cast into Hell, and, that the terrors of conscience were conceived at the gate of this place of torment.

"This," says Stebbing, "is one of the most sublime passages in the poem. Addison is generally ingenuous in his criticisms, but not elevated; and when he objected to Milton's having introduced an allegory, he shows that he was incapable of entering into the magnificent conceptions of his author. Sin and Death are not allegorical beings in Paradise Lost; but real and active existences. They would have been allegorical, speaking or contending among men, but are not so in an abode of spirits, and addressing the Power of Darkness. See James i. 15."

These remarks are a sufficient answer, also, to Dr. Johnson's objections.

655. Corbereal mouths : Mouths like those of the fabled infernal god Cer-
BOOK II.

A hideous peal: yet, when they list, would creep,
If aught disturb'd their noise, into her womb,
And kennel there, yet there still bark'd and howl'd
Within unseen. Far less abhor'd than these

Ver'd Scylla, bathing in the sea that parts
Calabria from the hoarse Trinserian shore;
Nor uglier follow the night-bag, whom call'd
In secret, riding through the air she comes,
Lured with the smell of infant blood, to dance
With Lapland witches, while the lab'ring moon
Eclipses at their charms. The other shape,
If shape it might be call'd that shape had none
Distinguishable in member, joint, or limb,
Or substance might be call'd that shadow seem'd,
For each seem'd either; black it stood as Night,

berus, who possessed three heads, and guarded the entrance in Tartarus, to
prevent the escape of the condemned.

660. Scylla: Scylla and Charybdis are the names, the former of a rock on
the Italian shore, in the strait between Sicily and the main land; and the
latter of a whirlpool, or strong eddy, over against it on the Sicilian side.
The ancients connected a fabulous story with each name. Scylla was origin-
ally a beautiful woman, but was changed by Circe into a monster, the
parts below her waist becoming a number of dogs, incessantly barking
while she had twelve feet and hands, and six heads, with three rows of
teeth. Terrified at this metamorphosis, she threw herself into the sea, and
was changed into the rocks which bear her name. Charybdis was a greedy
woman, who stole the oxen of Hercules, and, for that offence, was turned
into the gulf, or whirlpool, above mentioned.—Opusc. See Ovid. Met. xiv.
59, 60.

661. Trinseriæ: Sicilian. Calabria: Southern part of Italy.


663. The lab'ring moon: The ancients believed the moon to be greatly
affected by magical practices; and the Latin poets call the eclipses of the
moon labores lunae. The three foregoing lines, and the former part of this,
contain a short account of what was once believed, and in Milton's time not
so ridiculous as now.—R.

660. The other shapes: The figure of Death, the regal crown upon his head,
his menace of Satan, his advancing to the combat, the outcry at his birth, are
circumstances that demand admission. This description of Death, was prob-
ably suggested by Spenser, Faery Queen, book viii. cant. 7.
Fierce as ten Furies, terrible as Hell,
And shook a dreadful dart. What seem'd his head
The likeness of a kingly crown had on.
Satan was now at hand, and from his seat,
The monster moving onward, came as fast
With horrid strides, Hell trembled as he strode.
Th' undaunted Fiend what this might be admired—
Admired, not fear'd: God and his Son except,
Created thing nought valued he nor shunn'd;
And with disdainful look thus first began:
Whence and what art thou, execrable shape,
That darest, though grim and terrible, advance
Thy miscreated front athwart my way
To yonder gates? Through them I mean to pass,
The be assured, without leave ask'd of thee:
Retire or taste thy folly, and learn by proof,
Hell-born, not to contend with Spirits of Heav'n.
To whom the goblin full of wrath reply'd,
Art thou that traitor Angel, art thou He,
Who first broke peace in Heav'n, and faith, till then
The race of man had neither sin nor care?
BOOK II.

Conjured against the High'st, for which both thou
And they, outcast from God, are here condemn'd
To waste eternal days in wo and pain?

And reckon'st thou thyself with Spirits of Heav'n,
Hell-doom'd, and breath'at defiance here and soon
Where I reign king, and to enrage thee more,
Thy king and lord? Back to thy punishment,
False fugitive, and to thy speed add wings,
Lest with a whip of scorpions I pursue
Thy ling'ring, or with one stroke of this dart
Strange horror seize thee, and pangs unfelt before.

So spake the grisly terror, and in shape,
So speaking, and so threat'ning, grew tenfold
More dreadful and deform'd. On th' other side,
Incensed with indignation, Satan stood
Unterrify'd, and like a comet burn'd,
That fires the length of Ophiuchus huge
In th' arctic sky, and from his horrid hair
Shakes pestilence and war. Each at the head
Lovell'd his deadly aim; their fatal hands
No second stroke intend, and such a frown
Each cast at th' other, as when two black clouds,
With Heav'n's artillery fraught, come rattling on

679-679. Except: This passage will not bear a critical examination, for it implies that God and his Son are created things; but the poet intended to convey no such idea. If for created, the word existing be substituted, the sense would be unembarassed. The word but is used with similar looseness in lines 333, 336. Richardson has pointed out a similar passage in Milton's Prose Works, "No place in Heaven and Earth, except Hell."


709. Ophiuchus, or Serpentarius: One of the northern constellations.

710. Pliny has this expression (ii. 29), "Cometas horrendes crines sanguineos." The ancient poets frequently compare a hero in his shining armour, to a comet. Poetry delights in omens, prodigies, and such wonderful events as were supposed to follow upon the appearance of comets, eclipses, and like events.—N.

Over the Caspian; then stand front to front
Hov'ring a space, till winds the signal blow
To join their dark encounter in mid-air.
So frown'd the mighty combatants, that Hell
Grew darker at their frown, so match'd they stood:
For never but once more was either like
To meet so great a foe: and now great deeds
Had been achieved, whereof all Hell had rung,
Had not the snaky sorceress that sat
Fast by Hell gate, and kept the fatal key,
Ris'n, and with hideous outcry rush'd between.
O Father, what intends thy hand, she cry'd,
Against thy only Son? What fury, O Son,
Possesses thee to bend that mortal dart
Against thy Father's head? and know'st for whom?
For Him who sits above and laughs the while
At thee ordain'd his drudge, to execute
Whate'er his wrath, which he calls justice, bids:
His wrath, which one day will destroy ye both.
She spake, and at her words the hellish pest

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BOOK II.

What thing thou art, thus double-form'd, and why
In this infernal vale first met thou call'st
Me Father, and that phantasm call'st my Son;
I know thee not, nor ever saw till now
Sight more detestable than him and thee.

'T whom thus the portress of Hell gate reply'd:
Hast thou forgot me then, and do I seem
Now in thine eyes so foul? once deem'd so fair
In Heav'n, when at th' assembly, and in sight
Of all the Seraphim with thee combined
In bold conspiracy against Heav'n's King,
All on a sudden miserable pain
Surprised thee, dim thine eyes, and dizzy swim
In darkness, while thy head flames thick and fast
Threw forth, till on the left side op'ning wide,
Likest to thee in shape and countenance bright,
Then shining heav'nly fair, a Goddess arm'd
Out of thy head I sprung; amazement seiz'd
All th' host of Heav'n; back they recoil'd, afraid
At first, and call'd me Sin, and for a sign
Portentous held me; but familiar grown
I pleased, and with attractive graces won
The most averse, thee chiefly, who full oft
Thyself in me thy perfect image viewing
Becam'st enamour'd, and such joy thou took'st
With me in secret, that my womb conceived
A growing burthen. Meanwhile war arose,
And fields were fought in Heav'n; wherein remain'd
(For what could else? to our Almighty Foe
Clear victory; to our part loss and rout
Through all the empyrean. Down they fell,
Driv'n headlong from the pitch of Heav'n, down
Into this deep, and in the general fall

760. For a sign: As a prodigy, or phenomenon.
767. Growing burthen: This symbolizes the increasing atrocity and hideousness of a course of transgression, or its tendency to propagate itself.
772. Pïck: Height.
I also; at which time this powerful key
Into my hand was giv'n, with charge to keep
These gates for ever shut; which none can pass
Without my op'ning. Pensive here I sat
Alone; but long I sat not, till my womb
Pregnant by thee, and now excessive grown,
Prodigious motion felt and rueful throes
At last this odious offspring whom thou seest
Thine own begotten, breaking violent way,
Tore through my entrails, that with fear and pain
Distorted, all my nether shape thus grew
Transform'd: but he my inbred enemy
Forth issued, brandishing his fatal dart,
Made to destroy. I fled, and cry'd out Death;
Hell trembled at the hideous name, and sigh'd
From all her caves, and back resounded Death.
I fled, but he pursued (though more, it seems,
Inflamed with lust than rage), and swifter far,
Me overtook, his mother all dismay'd,
And in embraces forcible and foul
Ingend'ring with me, of that rape begot.
BOOK II.

Before mine eyes in opposition sits
Grim Death, my son and foe, who sets them on,
And me, his parent, would full soon devour
For want of other prey, but that he knows
His end with mine involved; and knows that I
Should prove a bitter morsel, and his bane,
Whenever that shall be. So Fate pronounced.
But thou, O Father, I forewarn thee, shun
His deadly arrow; neither vainly hope
To be invulnerable in those bright arms,
Though temper’d heav’nly, for that mortal dint,
Save He who reigns above, none can resist.
She finish’d, and the subtle Fiend his lore
Soon learn’d, now milder, and thus answer’d smooth.
Dear Daughter, since thou claim’st me for thy sire,
And my fair son here show’st me, the dear pledge
Of dalliance had with thee in Heav’n, and joys
Then sweet, now sad to mention, through dire change
Befall’n us unforeseen, unthought of; know
I come no enemy, but to set free
From out this dark and dismal house of pain
Both him and thee, and all the heav’nly host
Of Spirits, that in our just pretences arm’d

805-7. There is a beautiful circumstance alluded to in these lines.—A.
807. His end, &c.: Death lines by sin.
809. The heathen poets make Jupiter superior to Fate. Iliad i. 5; Eccl. iii. 375; iv. 614. But Milton, with great propriety, makes the fallen angels and Sin here attribute events to Fate, without any mention of the Supreme Being.—N.
813. Dist: Stroke.
817. Dear daughter: Satan had now learned his lore or lesson, and the reader will observe how artfully he changes his language. He had said before (743), that he had never seen sight more detestable; but now it is dear daughter, and my fair son.
824. Both him and thee, &c.: The reader will observe how naturally the three persons concerned in this allegory are tempted by one common interest to enter into a confederacy together, and how properly Sin is made the fortress of Hell, and the only being that can open the gates to that world of torture.
Fell with us from on high: from them I go
This uncouth errand sole, and one for all
Myself expose, with lonely steps to tread
Th' unfounded deep, and through the void immense
To search with wand'ring quest a place foretold
Should be, and, by concurring signs, ere now
Created vast and round, a place of bliss
In the purlicus of Heav'n, and therein placed
A race of upstart creatures to supply
Perhaps our vacant room, though more removed,
Lest Heav'n surcharged with potent multitude
Might hap to move new broils: Be this or aught
Than this more secret now design'd, I haste
To know, and this once known, shall soon return,
And bring ye to the place where thou and Death
Shall dwell at ease, and up and down unseen
Wing silently the luxom air, embal'm'd
With odours: there ye shall be fed and fill'd
Immeasurably, all things shall be your prey.

He ceased, for both seem'd highly pleased; and Death
Grinn'd horrible a ghastly smile, to hear
Fearless to be o'ermatch'd by living might.

But what o'er I to his commands above
Who hates me, and hath hitherto thrust me down
Into this gloom of Tartarus profound,
To sit in hateful office here confined,
Inhabitant of Heav'n, and heav'nly born,
Here in perpetual agony and pain,
With terrors and with clamours compass'd round
Of mine own brood, that on my bowels feed?
Thou art my father, thou my author, thou
My being gavest me; whom should I obey
But thee, whom follow? thou wilt bring me soon
To that new world of light and bliss, among
The Gods who live at ease, where I shall reign
At thy right hand voluptuous, as becomes
Thy daughter and thy darling, without end.

Thus saying, from her side the fatal key,
Sad instrument of all our woe, she took;
And to ward the gate rolling her bestial train,

855. Living might: Except that of God, at whose command Sin and Death were appointed to guard the gates of Hell.

856. Own I: Sin refuses obedience to God, casts off allegiance to Him.

860. Sin was born in Heaven when Satan committed his first offense (864–5).

866. Whom follow: That is, whom shall I follow? Sin yields obedience to Satan. So every act of human transgression is represented in Scripture as an act of homage to Satan. John viii. 44; Ephes. ii. 1–3.

871. It is one great part of the poet's art, to know when to describe things in general, and when to be very circumstantial and particular. Milton has in this and the following lines, shown his judgment in this respect. The first opening of the gates of Hell by Sin, is an incident of such importance that every reader's attention must have been greatly excited, and, consequently, as highly gratified by the minute detail of particulars our author has given us. It may, with justice, be further observed, that in no part of the poem the versification is better accommodated to the sense. The drawing up of the portcullis, the turning of the key, the sudden shooting of the bolts, and the flying open of the doors, are, in some sort, described by the very break and sound of the verse.—T.

872. Sad instrument of all our woe: The escape of Satan to our world was the occasion of human sin and misery.
Forthwith the huge portcullis high up-drew,
Which but herself, not all the Stygian pow’rs
Could once have moved; then in the key-hole turns,
Th’ intricate wards, and ev’ry bolt and bar
Of masy iron or solid rock with ease
Unfastens.  
On a sudden open fly
With impetuous recoil and jarring sound
Th’ infernal doors, and on their hinges grate
Harsh thunder, that the lowest bottom shook
Of Erebus.  She open’d; but to shut
Excell’d her pow’r: the gates wide open stood,
That with extended wings a banner’d host
Under spread ensigns marching might pass through
With horse and chariots rank’d in loose array;
So wide they stood, and like a furnace mouth

879-883. On a sudden, &c.: The description just given of the gates is highly poetical, and new of the opening of the gates. There is a harshness in the sound of the words, that happily corresponds to the meaning conveyed, or to the fact described. This correspondence of the sound of the language to the sense, is a great rhetorical beauty: in this case, it also admirably serves to impress the mind with horror.

883. See Virg. Georg. iv. 471, “Erebi de sedibus imias.” Erebus: According to ideas of the Homeric and Hesiodic ages, the world or universe was a hollow globe, divided into two equal portions by the Styx. Hill of the North.
BOOK II.

Cast forth redounding smoke and ruddy flame.
Before their eyes in sudden view appear
The secrets of the hoary deep, a dark
Illimitable ocean, without bound,
Without dimension, where length, breadth, and height,
And time, and place, are lost; where eldest Night
And Chaos, ancestors of Nature, hold
Eternal anarchy, amidst the noise
Of endless wars, and by confusion stand.
For hot, cold, moist, and dry, four champions fierce
Strive here for mastery, and to battle bring
Their embryo atoms; they around the flag
Of each his faction, in their several clans,
Light-arm’d or heavy, sharp, smooth, swift, or slow,
Swarm populous, unnumber’d as the sands
Of Barca or Cyrene’s torrid soil,
Levy’d to side with warring winds, and poise

994-5. Night: By the Romans, Night was personified as the daughter of
Chaos. Both are here represented as progenitors of Nature, by which the
arranged creation is meant. Dropping the allegory, the idea conveyed, is
that night and chaos, or darkness and a confused state of matter, preceded
the existence of nature, or of the universe in its fully arranged and organized
form. Night and Chaos are represented as the monarchs of a confused state
of the elements of things, among which hot, cold, moist, or dry, like four
fierce champions, are striving for the mastery. The false Epicurean theory
of creation is here alluded to, according to which the worlds were produced
by a fortuitous concourse of atoms. "Chace governs all."

996. For hot: Ovid I. 19, 6cc.

"Frigidaque vagrantem exhibe, humantia stella
Molles suo datos, satis pondera habentes pondus."

Milton has, in this description, omitted all the puerilities that disfigure
Ovid’s—N.

994. Barca: For the most part a desert country, on the northern coast of
Africa, extending from the Syrtis Major as far as Egypt. Cyrene, was the
capital of Cyrenaica (which was included in Barca), on the shore of the
Mediterranean, west of Egypt.

995. The atoms, or indivisible particles of matter, are compared, in re-
spect to number and motion, to the sands of an African desert, which are
mustered to side with, or assist, contending winds in their mutual struggles.

Poise their lighter wings: Give weight, or ballast, to the lighter wings of
Their lighter wings. To whom these most adhere,
He rules a moment; Chaos umpire sits,
And by decision more embroils the fray
By which he reigns: next him high arbiter
Chance governs all. Into this wild abyss,
The womb of Nature, and perhaps her grave,
Of neither sea, nor shore, nor air, nor fire,
But all these in their pregnant causes mix’d
Confus’dly, and which thus must ever fight,
Unless th’ Almighty Maker them ordain
His dark materials to create more worlds;
Into this wild abyss the wary Fiend
Stood on the brink of Hell and look’d a while,
Pond’ring his voyage: for no narrow frith

the winds. An allusion is here made to the birds described by Pliny, as
ballasting themselves with small stones when a storm rises; or, to the bees
described by Virg. Georg. iv. 194.—R.

906. To whom these most: The reason why any one of these champions
rules (though but for a moment), is, because the atoms of his faction adhere
most to him; or, the meaning may be, to whatever side the atoms tem-
porarily adhere, that side rules for the moment. E. R.
He had to cross. Nor was his car less peal'd
With noises loud and ruinous (to compare
Great things with small) than when Bellona storms
With all her batt'ring engines bent, to raise
Some capital city; or less than if this frame
Of Heav'n were falling, and these elements
In mutiny had from her axe torn
The steadfast earth. At last his sail-broad vans
He spreads for flight, and in the surging smoke
Uplifted spurns the ground; thence many a league,
As in a cloudy chair, ascending rides
Audacious; but that sent soon falling, meets
A vast vacuity: all unawares
Flutt'ring his pennons vain, plumb down he drops
Ten thousand fathom deep, and to this hour
Down had been falling, had not by ill chance
The strong rebuff of some unfruitful cloud,
Instinct with fire and nitre, hurried him
As many miles aloft: that fury stay'd,

Son, still hurried him onward in his voyage; his springing up like a pyra-

.sidic of fire, with his laborious passage through that confusion of elements

which the poet calls "the womb of Nature, and perhaps her grave."—A.

321. Compare, &c.: Virg. Ec. i. 24, "Parvis componere magna."

322. Bellona: The goddess of war.

327. Pena: Wings. As the air and water are both fluids, the metaphors

raken from the one are often applied to the other, and flying is compared to

ailing and sailing to flying. Says Virg. Ec. iii. 590, "Valorem pandimus

als," and in Ec. i. 300,

"...... volat tite per sera magnum

Remigio alrum."

331. Newton has furnished examples also from Spenser.

333. Pennons: The common meaning is banners; but it probably is used

for pennants, and is synonymous with wens, used above. Pennant: Perpendi-

ularly.

335. Ill chance: An ill chance for mankind that he was so far speeded on

his journey.—P.

336. That fury stay'd: That fury rebuff cease, quenched and, put out by

soo quicksand. Speris is explained by neither sea nor land, exactly agree-

ing with Lucan.

"Syrtes—in dubio pelling, terraque reliquit."
Quench'd in a boggy Syrtis, neither sea,
Nor good dry land: nigh founder'd on he fares,
Treading the crude consistence, half on foot,
Half flying; behoves him now both oar and sail.
As when a gryphon through the wilderness
With winged course, o'er hill or moory dale,
Pursues the Arimaspians, who by stealth
Had from his wakeful custody purloin'd
The guarded gold: so eagerly the Fiend
O'er bog, or steep, through strait, rough, dense or rare,
With head, hands, wings, or feet pursues his way,
And swims, or sinks, or wades, or creeps, or flies:
At length a universal hubbub wild
Of stunning sounds and voices all confused,
Borne through the hollow dark, assaults his ear
With loudest vehemence: thither he plies,
Undaunted to meet there whatever Pow'r
Or Spirit of the nethermost abyss
Might in that noise reside, of whom to ask
Which way the nearest coast of darkness lies
Bord'ring on light; when strait behold the throne
Of Chaos, and his dark pavilion spread
Wide on the wasteful deep; with him enthroned
Sat sable-rested Night, eldest of things,
The consort of his reign; and by them stood
Oceus and Aes, and the dreaded name
Of Demogorgon; Rumour next and Chance,
And Tumult and Confusion, all embroi'd,
And Discord, with a thousand various mouths.
T' whom Satan turning boldly, thus: Ye Pow'rs
And Spirits of this nethermost abyss,
Chaos and ancient Night, I come no spy,
With purpose to explore or to disturb
The secrets of your realm, but by constraint
Wand'rering this darksome desert, as my way
Lies through your spacious empire up to light,

964. Oceus and Aes: Oceus and Hades. These terms usually denote the shades of departed spirits; sometimes are used as names of Pluto, the fabled deity that presides over those shades. They are here personified, and occupy a place in the court of Chaos.

965-6. Name, &c.: There was a notion among the ancients of a certain deity, whose very name they supposed capable of producing the most terrible effects, and which they therefore dreaded to pronounce. He was considered as possessing great power in incantations; and to have obtained this name from the power which he had of looking with impunity upon the Gorgon, that turned all other spectators to stone. The dreaded name of Demogorgon here stands for the dreaded Demogorgon, by a common figure, used especially by the sacred writers. See Rev. vi. 13. "And in the earthquake were slain names of men seven thousand," meaning, of course, seven thousand men.—N. Rumor next, &c.: Addison seems to disapprove of these fictitious beings, thinking them, I suppose (like Sin and Death), improper for an epic poem; but I see no reason why Milton may not be allowed to place such imaginary beings in the regions of Chaos, as well as Virgil describe similar beings, Grief, and Fear, and Want and Sleep, and Death, and Discord likewise, within the confines of Hell; and why what is accounted a beauty in one should be deemed a fault in the other? See En. vi. 273, &c., and Dryden's translation of the passage. Other writers have introduced, with general approbation, similar fictitious beings.—N.

966. Embroi'd: Confusely internalized.

972. Servats: Secret places is the more probable meaning; yet it may mean, secret counsels and transactions. See Book I. 147; VII. 95.—N.
Alone, and without guide, half lost, I seek
What readiest path leads where your gloomy bounds
Confine with Heav’n; or if some other place
From your dominion won, th’ ethereal King
Possesses lately, thither to arrive
I travel this profound; direct my course;
Directed no mean recompense it brings
To your behoof, if I that region lost,
All usurpation thence expell’d, reduce
To her original darkness and your sway
(Which is my present journey), and once more
Erect the standard there of ancient Night;
Yours be th’ advantage all, mine the revenge
Thus Satan; and him thus the Anarch old,
With fault’ring speech and visage incomposed,
Answer’d: I know thee, stranger, who thou art;
That mighty leading Angel, who of late
Made head against Heav’n’s King, though overthrown.
I saw and heard; for such a numerous host
Fled not in silence, through the frightened deep
With ruin upon ruin, rout on rout,
Confusion worse confounded; and Heav’n gates
Pour’d out by millions her victorious bands
Pursuing. I upon my frontiers here
Keep residence; if all I can will serve
That little which is left so to defend,
Encroach’d on still through your intestine broils,
BOOK II. 105

Your dungeon stretching far and wide beneath;
Now lately Heav'n and Earth, another world,
Hung o'er my realm, link'd in a golden chain
To that side Heav'n from whence your legions fall:
If that way be your walk, you have not far;
So much the nearer danger; go and speed;
Havock, and spoil, and ruin, are my gain.

He ceased, and Satan stay'd not to reply;
But glad that now his sea should find a shore,
With fresh salacity and force renew'd,
Springs upward like a pyramid of fire
Into the wild expanse, and through the shock
Of fighting elements, on all sides round
Environ'd, wins his way; harder beset

1004. Another world (was encroached on). The term Heaven is here the starry heaven, which, together with our earth, constitutes the other “world” here mentioned.

1005-6. The idea may have been suggested by the golden chain with which Jupiter is described in the Iliad, book viii., as drawing up the earth. Heavens, in these lines, denotes the residence of Deity, and the abode of righteous men and angels, called the imperious Heavens, line 1047. The question arises, how the intestine broils, originated by the fallen angels, had produced the encroachments above referred to? To this question, the answer may be rendered, that Hell was created out of chaotic materials to serve as a prison for the apostate angels; and that our world was created out of similar materials to furnish an abode for a holy race that might serve as a compensation for the loss of the fallen angels from the services of Heaven. See Book III. 678-80. The stoms from which Hell and the Earth were formed, previously to the “intestine broils” in the angelic family, belonged to the kingdom of Chaos and Old Night. See 345-388. Night’s sceptre was thus weakened by the withdrawal of a part of her dominions.

1011. Find a shore: A metaphor, expressive of his joy that now his travel and voyage should terminate; somewhat like that of one of the ancients, who, reading a tedious book, and coming near to the end, cried, I see land, Terram video.—N.

1013. Like a pyramid of fire: To take in the full meaning of the magnificent similitude, we must imagine ourselves in chaos, and a vast luminous body rising upward near the place where we are, so swiftly as to appear a continued track of light, and lessening to the view according to the increase of distance, till it end in a point, and then disappear; and all this must be supposed to strike our eye at one instant.—Bratt.
And more endanger'd than when Argo pass'd
Through Bosphorus, betwixt the jutting rocks;
Or when Ulysses on the larboard shunn'd
Charybdis, and by th' other whirlpool steer'd.
So he with difficulty and labour hard
Moved on, with difficulty and labour he;
But he once past, soon after when man fell,
Strange alteration! Sin and Death amin
Following his track, such was the will of Heav'n,
Paved after him a broad and beaten way
Over the dark abyss, whose boiling gulf
Tamely endured a bridge of wondrous length
From Hell continued reaching th' utmost orb

1017. Argo: There was an ancient fable that two small islands, called Symplegades, at the mouth of the Thracian Bosphorus (Straits of Constan-
tinople), floated about, and sometimes united to crush those vessels which
chanced at the time to be passing through the Straits. The ship Argo, on
its way to Colchis, had a narrow escape in passing, having lost the ex-
tremity of the stern.

1021-2. With difficulty, &c.: These lines can be pronounced only with
some effort, and hence are well adapted to impress the idea which they con-
vey. The repetition of the idea also favors the same result.

1024. Amain: Violently.

1028. Bridge, &c.: It has been properly objected to this passage, that the
same bridge is described in Book x: for several lines together, poetically and
pompously, as a thing untouched before, and an incident to surprise the reader;
and therefore the poet should not have anticipated it here.—N.
BOOK II.

Of this frail world; by which the Spirits perverse
With easy intercourse pass to and fro
To tempt or punish mortals, except whom
God and good Angels guard by special grace
But now at last the sacred influence
Of light appears, and from the walls of Heav'n
Shoots far into the bosom of dim Night
A glimmering dawn. Here Nature first begins
Her farthest verge, and Chaos to retire
As from her outmost works a broken fee
With tumult less, and with less hostile din,
That Satan with less toil, and now with ease,
Waits on the calmer wave by dubious light,
And like a weather-beaten vessel holds
Glady the port, though shrouds and tackle torn;
Or in the emptier waste, resembling air,
Weighs his spread wings, at leisure to behold
Far off th' empyreal Heav'n, extended wide
In circuit, undetermined square or round,

1046. Weighs: Lifts.
1047. Empyreal Heavens: The highest and purest region of heavens, or simply, the pure and brilliant heaven, from a word signifying fire.
1048. Undetermined square or round: Of no definite boundaries.
1052-3. This pendent world: The earth alone is not meant, but the new creation, Heaven and Earth, the whole orb of fixed stars, including the planets, the earth and the sun. In line 1004, Chaos had said, "Now lately. Heaven's and Earth's, another world. Hung o'er my realm, linked in a golden chain."

Satan had not yet seen the earth, nor any of those other luminous bodies he was afterwards surprised at the sudden view of all this world at once, III 543, having wandered long on the outside of it, till at last he saw our sun, and there was informed by the archangel Uriel, where the Earth and Paradise were, III. 722. This pendent world, therefore, must mean the whole world, in the sense of universe, then new created, which, when observed from a distance, afar off, appeared, in comparison with the empyreal Heaven, no bigger than a star of smallest magnitude, close to the moon, appears when compared with that body.

How wonderful is the imagination of prodigious distance, exhibited in
With opal tow's and battlements adorn'd
Of living sapphire, once his native seat;
And fast by hanging in a golden chain
This pendent world, in bigness as a star
Of smallest magnitude close by the moon.
Thither full fraught with mischievous revenge,
Accursed, and in a cursed hour he hies.

these lines, that after Satan had travelled so far, and had come in view of the whole world, it should still appear, in comparison with the empyreal Heaven, no larger than the smallest star, and that star apparently yet smaller by its proximity to the moon! How beautiful, and how poetical also, thus to open the scene by degrees! Satan at first describes the whole world at a distance, Book II.; and then, as we learn in Book III., he discovers our planetary system, and the sun, and afterwards, by the direction of Uriel, the earth and neighbouring moon.—N.

1055. Hies: Hastens. This progress is described in the next Book, 418-430; 498-509; 722-743.

POETIC DICTION OF MILTON.
To some readers it will not be unprofitable or unacceptable to offer some
BOOK II.

There are also in Milton several words of his own coinage, as Cerberean, miscreate, hell-doomed, embryon, atomy, and many others. The same liberty was made use of by Homer.

Milton, by the above-mentioned helps, and by the choice of the noblest words and phrases which our tongue would afford him, has carried our language to a greater height than any of the English poets have ever done before or after him, and made the sublimity of his style equal to that of his sentiments; yet in some places his style is rendered stiff and obscure by the methods which he adopted for raising his style above the prosaic.

These forms of expression, however, with which Milton has so very much enriched, and in some places darkened the language of his poem, were the more proper for him to use, because his poem is written in blank verse. Rhyme, without any other assistance, throws the language off from prose, and often makes an indifferent phrase pass unregarded; but where the verse is set built upon rhymes, there pomp of sound and energy of expression are indispensably necessary to support the style and keep it from falling into the flatness of prose.

Upon the subject of Poetic Diction, Dugald Stewart offers some excellent observations, (Works, vol. i. 280-3). He says:

As it is one great object of the poet, in his serious productions, to elevate the imagination of his readers above the grossness of sensible objects, and the vulgarity of common life, it becomes peculiarly necessary for him to reject the use of all words and phrases which are trivial and hackneyed. Among those which are equally pure and equally perspicuous, he, in general, finds it expedient to adopt that which is the least common. Milton prefers the words Rhene and Danau, to the more common words Rhine and Danube.

"A multitude, like which the populous North
Poured never from his frozen lakes, to pass
Rhene or the Danau."—Book i. f. 103.

In the following line,

"Things unattempted yet in prose or rhyme,"

how much more suitable to the poetical style does the expression appear than if the author had said,

"Things unattempted yet in prose or verse."

In another passage, where, for the sake of variety, he has made use of the last phrase, he adds an epithet to remove it a little from the familiarity of ordinary discourse,

"...... in prose or numerous verse."

In consequence of this circumstance, there arises gradually in every language a poetical diction, which differs widely from the common diction of prose. It is much less subject to the vicissitudes of fashion than the polite modes of expression in familiar conversation; because, when it has once been adopted by the poet, it is avoided by good prose writers, as being too
elevated for that species of composition. It may, therefore, retain its charm as long as the language exists; nay, the charm may increase, as the language grows older.

Indeed, the charm of poetical diction must increase to a certain degree, as polite literature advances. For, when once a set of words has been consecrated to poetry, the very sound of them, independently of the ideas they convey, awakens every time we hear it, the agreeable impressions which were connected with it, when we met with them in the performances of our favourite authors. Even when strung together in sentences which convey no meaning, they produce some effect on the mind of a reader of sensibility; an effect, at least, extremely different from that of an meaningless sentence in prose.

Nor is it merely by a difference of words that the language of poetry is distinguished from that of prose. When a poetical arrangement of words has once been established by authors of reputation, the most common expressions, by being presented in this consecrated order, may serve to excite poetical associations.

On the other hand, nothing more completely destroys the charm of poetry, than a string of words which the custom of ordinary discourse has arranged in so invariable an order, that the whole phrase may be anticipated from hearing its commencement. A single word frequently strikes us as flat and prosaic, in consequence of its familiarity; but two such words, coupled together in the order of conversation, can scarcely be introduced into serious poetry without approaching the ludicrous.

No poet in our language has shown so strikingly as Milton, the wonder-
BOOK III.

THE ARGUMENT.

Gom, sitting on his throne, sees Satan flying towards this world, then newly created; shows him to the Son, who sat at his right hand; foretells the success of Satan in perverting mankind; clears his own justice and wisdom from all imputation, having created Man free and able enough to have withstood his tempter; yet declares his purpose of grace towards him, in regard he fell not of his own malice, as did Satan, but by him seduced. The Son of God renders praises to his Father for the manifestation of his gracious purpose towards Man; but God again declares, that grace cannot be extended towards Man without the satisfaction of divine justice; Man hath offended the Majesty of God by aspiring to Godhead, and, therefore, with all his progeny, devoted to death, must die, unless some one can be found sufficient to answer for his offence, and undergo his punishment. The Son of God freely offers himself a ransom for Man; the Father accepts him, ordains his incarnation, pronounces his exaltation above all names in Heaven and Earth; commands all the Angels to adore him; they obey, and hymning to their harps in full choir, celebrate the Father and the Son. Meanwhile Satan slights upon the bare convex of this world’s outermost orb, where, wandering, he first finds a place, since called the Limbo of Vanity; what persons and things fly up thither: thence comes to the gate of Heaven, described ascending by stairs, and the waters above the firmament that flow about it; his passage thence to the orb of the Sun; he finds there Uriel, the regent of that orb, but first changes himself into the shape of a meaner Angel; and pretending a zealous desire to behold the new creation, and Man whom God had placed here, inquires of him the place of his habitation, and is directed; sights first on Mount Niphates.
INTRODUCTORY REMARKS.

I cannot admit this Book to be inferior in poetical merit, to those which precede it; the argumentative parts give a pleasing variety. The unfavourable opinion has arisen from a narrow view of the nature of Poetry; from the theory of those who think that it ought to be confined to description and imagery; on the contrary, the highest poetry consists more of spirit than of matter. Matter is good only so far as it is imbued with spirit, or causes spiritual exaltation. Among the innumerable grand descriptions in Milton, I do not believe there is one which stands unconnected with complex intellectual considerations, and of which those considerations do not form a leading part of the attraction. The learned allusions may be too deep for the common reader; and so far, the poet is above the reach of the multitude: but even then they create a certain vague stir in unprepared minds; names indistinctly heard; visions dimly seen; constant recognitions of Scriptural passages, and sacred names, awfully impressed on the memory from childhood up to the last. With these, is the power of Feudalism.
BOOK III.

Of classical literature, and of the Italian poets, Milton was a perfect mas-
ter. He often replenished his images and forms of expression from Homer
and Virgil, and yet, never was a servile borrower. There is an added plea-
sure to what in itself is beautiful from the happiness of his adaptations.

I do not doubt that what he wrote was from a conjunction of genius,
learning, art, and labour; but the grand source of all his poetical conceptions
and language, was the Scripture.—E. B.

Hence advises a poet to consider thoroughly the nature and force of his
prem. Milton seems to have known perfectly well wherein his strength
lay, and has, therefore, chosen a subject entirely conformable to those talents
of which he was master. As his genius was wonderfully turned to the sub-
lime, his subject is the noblest that could have entered into the thoughts of
men. Everything that is truly great and astonishing, has a place in it. The
whole system of the intellectual world—the Chaos and the Creation—
Heaven, Earth, and Hell, enter into the constitution of this poem.

Having in the First and Second Books, represented the infernal world
with all its horrors, the thread of his story naturally leads him into the op-
posite regions of bliss and glory.—A.
BOOK III.

HAIL, holy Light, offspring of Heav'n first-born,
Or of th' Eternal coeternal beam,
May I express thee unblamed? since God is Light,
And never but in unapproached light
Dwelt from eternity, dwelt then in thee,
Bright effluence of bright essence increate.
Or hear'st thou rather, pure ethereal stream,
Whose fountain who shall tell? Before the Sun,

1. *Hail, holy Light:* An elegant apostrophe to light. How pathetic, says Dr. Thomas Brown, is the very beauty of this invocation, when we consider the feelings with which it must have been written by him, who,

"Like the watchful bird, Song shrilling,"

and who seems to have looked back on that loveliness of nature, from which he was separated, with the melancholy readiness, with which the thoughts of the unfortunate and the sorrowful still revert to past enjoyment; as the prisoner, even when fettered to his dungeon-floor, still turns his eye, almost involuntarily, to that single gleam of light, which reminds him only of scenes that exist no longer to him.

2-3. Milton questions whether he should address the light as the first-born of Heaven, or as the coeternal beam of the eternal Father, or as a pure ethereal stream, whose fountain is unknown (7, 8); but, as the second appellation seems to assign a proper eternity to light, Milton very justly doubts whether he might use that without blame.—N.

3-4. Compare with 1 John i. 5, and 1 Tim. vi. 16.

6. *Increas*: Uncreated. See Book of Wisdom vii. 25, 26, which speaks of Wisdom in the same terms that are here applied to Light.

7. Or *hear'st thou rather*: A Latin and Greek form of expression, meaning, or dost thou prefer to hear thyself described as a pure, for
BOOK III.

Before the Heav'ns thou wert, and at the voice
Of God, as with a mantle, didst invest
The rising world of waters dark and deep,
Wan from the void and formless infinite.

Thus I revisit now with bolder wing,
Escaped the Stygian pool, though long detain'd
In that obscure sojourn, while in my flight
Through utter and through middle darkness borne
With other notes than to the Orphean lyre
I sung of Chaos and eternal Night,
Taught by the heav'nly Muse to venture down
The dark descent, and up to re-ascend,
Though hard and rare: these I revisit safe,
And feel thy sov'reign vital lamp: but thou
Revisit'st not these eyes, that roll in vain
To find thy piercing ray, and find no dawn;

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1. This line is borrowed from Spenser.

2. Void: Desolate. It has not the sense of empty, for we have seen that Chaos was described as full of matter; but it has the sense of unorganized, unarranged. Milton borrows this description of Chaos from the account which Moses gives of the earth at a certain period, "without form and void." It is called infinite from its unlimited extension downwards, while Heaven was equally unlimited upwards.

3. That is, through Hell, which is often called outer (outer) darkness, and through the great gulf between Hell and Heaven, the middle darkness.—N.

17. With other notes, &c.: Orpheus, a celebrated Thracian poet and musician, made a Hymn to Night, which is still extant; and also wrote of the Creation out of Chaos. He was inspired by his mother, Calliope, only; Milton, by the heavenly Muse: therefore, he boasts that he sung with other (meaning better) notes than Orpheus, though the subjects were the same.—N.

19. Heavenly Muse: The Holy Spirit, or, in imitation of the classical poets, Milton addresses one of those imaginary goddesses that preside over poetry and the fine arts. These, from the etymology of the word, are supposed to be nothing more than personifications of the inventive powers of the mind, as displayed in the several arts.

21. An allusion to Virg. vi. 128:

"Sed revera gradum, superaque aversae ad suntas,
Nec opus, nec labor est."
So thick a drop serene hath quench'd their orbs,
Or dim suffusion veil'd. Yet not the more

Cease I to wander where the Muses, haunt
Clear spring, or shady grove, or sunny hill,
Smite with the love of sacred song; but chief
Thou, Sion, and the flow'ry brooks beneath,
That wash thy hallow'd feet, and warbling flow,
Nightly I visit; nor sometimes forget
Those other two equall'd with me in fane,
So were I equall'd with them in renown,
Blind Thanayris and blind Maenides.

25. **Drop-serum**: A disease of the eye, affecting the retina. **Dim suffusion**: Supposed, in the time of Milton, to be caused by a film gradually covering the front of the eye, but really caused by a change in the crystalline humour, called cataract.

26. **Dim suffusion**: This line may best be explained by an extract from one of Milton's letters, written in 1654, about ten years after his sight began to be impaired, and when the left eye had become useless. He says of the other: "While I was perfectly stationary, everything seemed to swim backwards and forwards; and now, thick vapours oppose to settle upon my forehead and temples, which weigh down my eyes with an oppressive sense of drowsiness, so as frequently to remind me of Phineus, the Scythian, in the Argonautica."

"In darkness swan his brain, and where he stood,
The steadfast earth seemed rolling like a flood."

He also says: "The constant darkness in which I live day and night, incomparably more to a whitish than a blackish tinge; and the eye, in turning itself round, admits, as through a narrow chink, a very small portion of light."
BOOK III.

And Tiresias and Phineus prophets old:
Then feed on thoughts, that voluntary move
Harmonious numbers; as the wakeful bird
Sings darkling, and in shadiest covert hid

Ithaca Tiresias: A celebrated Thean prophet, of the cause of whose
blindness various accounts are given. Phineus: A Thracian king, endowed
with prophetic powers, who was rendered blind by the gods and tormented
by the Harpies.

36. The enemies of the blind poet cruelly taunted him, in their writ-
ing, with his blindness, as a just affliction of Heaven for the active part
which he took against Charles I. The Christian philosophy which he ex-
hibits in one of his replies, is full of interest. He says: "It is not, how-
ever, miserable to be blind; he only is miserable who cannot acquiesce in
his blindness with fortitude. And why should I repent at a calamity, which
every man's mind ought to be so prepared and disciplined, as to be able,
on the contingency of its happening, to undergo with patience: a calamity
to which every man, by the condition of his nature, is liable, and which I
know to have been the lot of some of the greatest and best of my species.
Among those on whom it has fallen, I might reckon some of the remotest
hands of remote antiquity, whose want of sight the gods are said to have
compensated with extraordinary, and far more valuable endowments, and
whose virtues were so venerated, that men would rather arraign the gods
themselves of injustice, than draw from the blindness of these admirable
monarchs, an argument of their guilt. What is handed down to us respecting
these augur Tiresias is very commonly known. Of Phineus, Apollonius, in
his Argonautics, thus sings:

"Carless of Jove, in conscious virtue bold,
His daring lips Heaven's sacred mind unfold.
The god hence gave him years without decay
But robbed his eyes-balls of the pleasing day."

37. Then said, &c.: Nothing could better express the musing thoughtfulness
ness of a blind poet. It resembles a line in Speerse, whence it may have
been borrowed.

"I feel an sweet contentment of my thought."

38. Harmonious numbers: The reader will observe the flowing of the
numbers here with all the ease and harmony of the finest voluntary. The
words seem, of themselves, to have fallen naturally into verse, almost with-
out the poet's thinking of it. This harmony appears to the greater advan-
tage for the roughness of some of the preceding verses, which is an artifice
frequently practiced by Milton, to be careless of his numbers in some places
the better to set off the musical flow of those which immediately follow.

30. Darkling: In the dark.
Tunes her nocturnal note. Thus with the year
Seasons return, but not to me returns
Day, or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But cloud instead, and ever-during dark
Surrounds me, from the cheerful ways of men
Cut off, and for the Book of knowledge fair
Presented with an universal blank
Of Nature's works, to me expunged and rased,
And Wisdom at one entrance quite shut out,
So much the rather thou, celestial Light.
Shine inward, and the mind through all her pow'r
Irradicate, there plant eyes; all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.

Now had the Almighty Father from above,
From the pure empyrean where he sits
High throned above all hight, bent down his eye,
His own works and their works at once to view:
About him all the sanctities of Heav'n
Stood thick as stars, and from his sight received
Beatitude past utterance; on his right
The radiant image of his glory sat,
His only Son: on earth he first behold
Our two first parents, yet the only two
Of mankind, in the happy garden placed,

40. Thus with the year, &c.: The following lines are exceedingly touching
and are also well adapted to awaken lively gratitude in the reader's mind for
the preservation of the invaluable sense of sight, and for the innumerable
pleasures and advantages which that sense conveys to the mind. See Book
VII. note on line 26.

47. For: Instead of.

58. Bent down his eye, &c.: The survey of the whole creation, and all
everything that is transacted in it, is a prospect worthy of Omnisciencce,
so much above that in which Virgil has drawn his Jupiter, as the Christi
idea of the Supreme Being is more rational and sublime than that of
Heathens. The particular objects on which he is described as casting
eye, are represented in the most beautiful and lively manner.—A.
Reaping immortal fruits of joy and love,
Uninterrupted joy, unrival'd love,
In blissful solitude. He then survey'd
Hell and the gulf between, and Satan there
Coasting the wall of Heav'n on this side Night,
In the dun air sublime, and ready now
To stoop with wearied wings and willing feet
On the bare outside of this world, that seem'd
Firm land embosom'd, without firmament,
Uncertain which, in ocean or in air.
Him God beholding from his prospect high,
Wherein past, present, future, he beholds,
Thus to his only Son foreseeing spake:
Only begotten Son, seest thou what rage
Transports our Adversary? whom no bounds
Prescribed, no bars of Hell, nor all the chains
Heap'd on him there, nor yet the main abyss
Wide interrupt can hold; so bent he seems
On desperate revenge, that shall redound
Upon his own rebellious head. And now,
Through all restraint brokes loose, he wings his way

74-5. The universe now appeared to Satan to be a solid globe, encompassed on all sides, but whether with water or with air was uncertain: yet, it was without firmament—that is, without any sphere of fixed stars over it, as is now over the earth. The sphere of fixed stars was itself comprehended in it (in the world here spoken of), and made a part of it.—N.

79. Thus to his only Son foreseeing spake: If Milton's majesty foresees him anywhere, it is in those parts of his poem where the Divine Persons are introduced as speakers. The author seems to proceed with a kind of fear and trembling, while he describes the sentiments of the Almighty. He dares not give his imagination its full play, but chooses to confine himself to such thoughts as are drawn from the books of the most orthodox divines, and to such expressions as may be met with in Scripture. The beauties, therefore, which we are apt to look for in these speeches, are not of a poetical nature, nor so proper to fill the mind with sentiments of grandeur as with thoughts of devotion. The passions which they are designed to move, are a divine love and a religious fear.—A.

93. Main: Vast.

94. Wide interrupt: Widely broken, and abounding in chaos.
Paradise Lost.

Not far off Heav'n, in the precincts of light,
Directly towards the new-created world,
And man there placed, with purpose to assay
If him by force he can destroy, or worse,
By some false guile pervert; and shall pervert,
For Man will hearken to his glowing lies,
And easily transgress the sole command,
Sole pledge of his obedience: So will fall,
He and his faithless progeny. Whose fault?
Whose but his own? Ingrate, he had of me
All he could have; I made him just and right,
Sufficient to have stood, though free to fall.
Such I created all th' ethereal Pow'rs
And Spirits, both them who stood and them who fall'd;
Freedly they stood, who stood,—and fell, who fell.
Not free, what proof could they have giv'n sincere
Of true allegiance, constant faith, or love,
Where only what they needs must do appear'd,
Not what they would? what praise could they receive?
What pleasure I from such obedience paid,
When will and reason (reason also is choice)
With grace and graceable I shall perfect.
Their will, disposed by absolute decree
Or high foreknowledge; they themselves decreed
Their own revolt, not I. If I foreknew,
Foreknowledge had no influence on their fault,
Which had no less proved certain unknown.
So without least impulse or shadow of fate,
Or saught by me immutably foreseen,
They trespass, authors to themselves in all
Both what they judge and what they choose; for so
I form'd them free, and free they must remain,
Till they enthral themselves; I else must change
Their nature, and revoke the high decree
Unchangeable, eternal, which ordain'd
Their freedom, they themselves ordain'd their fall.
The first sort by their own suggestion fell,
Self-tempted, self-depraved: Man falls, deceived
By th' other first: Man therefore shall find grace,
The other none: in mercy and justice both,
Through Heav'n and Earth, so shall my glory excel,
in a regular scheme, the whole dispensation of Providence with respect to
man. He has represented all the abstruse doctrines of predestination, free-
will, and grace, as also the great points of incarnation and redemption (which
naturally grow up in a poem that treats of the fall of man), with great
energy of expression, and in a clearer and stronger light than I ever met
with in any other writer. As these points are dry in themselves, to the
gnarlity of readers, the concise and clear manner in which he has treated
them, is very much to be admired, as is likewise that particular art which
he has made use of in the interpersing of all those graces of poetry which
the subject was capable of receiving.—A. See the note on line 172.
It has been objected to Milton by Dr. Blair, that he is too frequently theo-
logical and metaphysical; but, on this point, there is ground for an oppo-
site opinion. Why should not the poet be indulged in strains both theological
and metaphysical, when treating upon a subject that lies at the foundation
of revealed theology, and involves some of the most subtle operations of
the human mind? The Fall of Man, and the Loss of Paradise, could not
have been treated with satisfactory fullness if the profound remarks of the
past relating to theology and mental philosophy had been omitted.

117. if: Though.
118. Immutable foreseen: So foreseen as to be immutable.—N.
119. The first sort: The apostate angels.
But mercy first and last shall brightest shine.

Thus while God spake, ambrosial fragrance fill'd
All Heav'n, and in the blessed Spirits elect
Sense of new joy ineffable-diffused.
Beyond compare the Son of God was seen.
Most glorious; in him all his Father shone
Substantially express'd; and in his face
Divine compassion visibly appear'd,
Love without end, and without measure grace;
Which uttering, thus he to his Father spake:

O Father, gracious was that word which closed
Thy sov'reign sentence, that Man should find grace;
For which both Heav'n and Earth shall high extol
Thy praises, with th' innumerable sound
Of hymns and sacred songs, wherewith thy throne
Encompass'd shall resound thee ever blest.
For should Man finally be lost; should Man,
Thy creature late so loved, thy youngest son,
Fall circumvented thus by fraud, though join'd
With his own folly? that be from thee far,
That far be from thee, Father, who art Judge.
BOOK III.

So should thy goodness and thy greatness both
Be question'd and blasphemed without defence.
To whom the great Creator thus reply'd:
O Son, in whom my soul hath chief delight,
Son of my bosom, Son who art alone
My word, my wisdom, and effectual might,
All hast thou spoken as my thoughts are; all
As my eternal purpose hath decreed.
Man shall not quite be lost, but saved who will,
Yet not of will in him, but grace in me
Freely vouchsafed. Once more I will renew
His lapsed pow'r, though forfeit and enthral'd
By sin to foul exorbitant desires:
Upheld by me, yet once more he shall stand
On even ground against his mortal foe,
By me upheld, that he may know how frail
His fall'n condition is, and to me owe
All his deliverance, and to none but me
Some I have chosen of peculiar grace
Elect above the rest; so is my will:
The rest shall hear me call, and oft be warn'd
Their sinful state, and to appease besites
Th' incensed Deity, while offer'd grace
Invites; for I will clear their senses dark,
What may suffice, and soften stony hearts
To pray, repent, and bring obedience due.
To pray't, repentance, and obedience due,
Though but endeavour'd with sincere intent,
Mine ear shall not be slow, mine eye not shut.
And I will place within them as a guide
My umpire Conscience; whom if they will hear,

170. My word, my wisdom: John i. 1.
171. Eternal purpose: Eph. i. 4, 11; ii. 7-10; Rom. ix. 15, 16.
172. Upheld: Compare this with line 178, and remark the happy effect of
changing the position of this word in the two lines.
Light after light well used they shall attain,  
And, to the end persisting, safe arrive.  
This my long suff'rance and my day of grace  
They who neglect and scorn, shall never taste;  
But hard be harden'd, blind be blinded more,  
That they may stumble on, and deeper fall:  
And none but such from mercy I exclude.  
But yct all is not done: Man disobeying,  
Disloyal breaks his fealty, and sins  
Against the High Supremacy of Heav'n,  
Affecting Godhead, and so losing all,  
To expiate his treason hath nought left,  
But to destruction sacred and devote,  
He, with his whole posterity, must die;  
Die he or justice must; unless for him  
Some other able, and as willing, pay  
The rigid satisfaction, death for death.  
Say, heav'nly Pow'rs, where shall we find such love?  
Which of ye will be mortal to redeem  
Man's mortal crime, and just th' unjust to save?  
Dreadly in all Heav'n charity so dear.
BOOK III.

And shall grace not find means, that finds her way,
The speediest of thy winged messengers,
To visit all thy creatures, and to all
Comes unprevented, unimplored, unsought?
Happy for man, so coming: be her aid
Can never seek, once dead in sins and lost:
Atonement for himself or offering meet,
Indebted and undone, hath none to bring.
Behold me then; me for him, life for life
I offer: on me let thine anger fall;
Account me Man: I for his sake will leave
Thy bosom, and this glory next to thee
Freely put off, and for him lastly die
Well pleased: on me let Death wreak all his rage:
Under his gloomy pow'r I shall not long
Lie vanquish'd: thou hast given me to possess
Life in myself for ever; by thee I live,
Though now to Death I yield, and am his due
All that of me can die; yet that debt paid,
Thou wilt not leave me in the lostsome grave
His prey, nor suffer my unsotted soul
For ever with corruption there to dwell;
But I shall rise victorious, and subdue
My Vanquisher, spoil'd of his vaunted spoil;
Death his death's wound shall then receive, and stoop


250. It has been objected to Milton's story that the hero is unsuccessful, and by no means a match for his enemies. This gave occasion to Dryden's reflection that Satan was in reality Milton's hero. To this it may be replied, that Paradise Lost is a narrative poem, and he that looks for a hero in it searches for that which Milton never intended; but if he is determined to fix the name of a hero upon any person in it, the Messiah is certainly the hero, both in the principal action and in the chief episodes.—A
Inglorious, of his mortal sting disarm'd.
I through the ample air in triumph high
Shall lead Hell captive mangre Hell, and shew
The Pow'rs of darkness bound. Thou at the sight
Pleased, out of Heav'n shalt look down and smile,
While by thee raised I ruin all my foes,
Death last, and with his carcasse glut the grave:
Then with the multitude of my redeem'd
Shall enter Heav'n long absent, and return,
Father, to see thy face, wherein no cloud
Of anger shall remain, but peace assured
And reconcilement; wrath shall be no more
Thenceforth, but in thy presence joy entire.

His words here ended, but his meek aspect
Silent yet spake, and breath'd immortal love
To mortal men, above which only alone
Filial obedience: as a sacrifice
Glad to be offer'd, he attends the will
Of his great Father. Admiration seised
All Heav'n, what this might mean, and whither tend,
Wond'ring: but soon th' Almighty thus replied:
BOOK III.

To me are all my works, nor Man the least,
Though last created; that for him I spare
Thee from my bosom and right hand, to save,
By losing thee a while, the whole race lost.
Thou therefore whom thou only canst redeem,
Their nature also to thy nature join;
And be thyself Man among men on earth,
Made flesh, when time shall be, of virgin seed,
By wondrous birth: be thou in Adam's room
The Head of all mankind, though Adam's son.
As in him perish all men, so in thee,
As from a second root, shall be restored
As many as are restored; without thee none.
His crime maketh guilty all his sons; thy merit
Imputed shall absolve them who renounce
Their own both righteous and unrighteous deeds,
And live in thee transplanted, and from thee
Receive new life. So Man, as is most just,
Shall satisfy for man, be judged and die,
And dying rise, and rising with him raise
His brethren ransom'd with his own dear life.
So heavenly love shall outdo hellish hate,
Giving to death, and dying to redeem,
So dearly to redeem what hellish hate
So easily destroy'd, and still destroys
In those who, when they may, accept not grace.
Nor shalt thou, by descendeing to assume
Man's nature, lessen or degrade thine own.
Because thou hast, though throned in highest bliss

576. Matt. iii. 17.
577. Least; Least dear.
581-2. John i. 14; Heb. ii. 16. These lines may be transposed to exhibit
Their true meaning: "Thou therefore, join to thy nature the nature also of
Man whom thou only canst redeem."
587. 1 Cor. xv. 21-2.
591. The language is here accommodated to the eternity of the speaker, to
whom past, present, and future are one.—S.
PARADISE LOST.

Equal to God, and equally enjoying
God-like fruition, quitest all to save
A world from utter loss, and hast been found
By merit more than birthright, Son of God,
Found worthiest to be so by being good,
Far more than great or high; because in thee
Love hath abounded more than glory 'bounds,
Therefore thy humiliation shall exalt
With thee thy manhood also to this throne:
Here shalt thou sit incarnate, here shalt reign
Both God and Man, Son both of God and Man,
Anointed Universal King: all pow'r
I give thee; reign for ever, and assume
Thy merit; under thee as Head Supreme
Thrones, Princedoms, Pow'r's, Dominions I reduce:
All knees to thee shall bow, of them that hide
In Heav'n, or Earth, or under Earth in Hell.
When thou attended gloriously from Heav'n
Shalt in the sky appear, and from thee send
The summoning Arch-Angels to proclaim
Thy dread tribunal, forthwith from all winds
The living, and forthwith the cited dead
Of all past ages, to the general doom
Shall hasten: such a peal shall rouse their sleep.
Then all thy saints assembled, thou shalt judge
Bad men and Angels; they array'd shall sink
Beneath thy sentence: Hell, her numbers full,
Thenceforth shall be for ever shut.
Mean while
The world shall burn, and from her ashes spring
New Heav'n and Earth, wherein the just shall dwell,
And after all their tribulations long
See golden days, fruitful of golden deeds,

306-319. Phil. ii. 6-11; Eph. i. 20-23.
328. Mat. xxv. 31-46; 2 Thess. i. 7-9; Mat. v. 28, 29.
334. 2 Peter iii. 10-13.
335. See Dr. Chalmers's sermon on this subject. "Heaven and Earth," denote the entire creation.
With joy and love triumphing, and fair truth.
Then thou thy regal sceptre shalt lay by,
For regal sceptre then no more shall need
God shall be All in All. But all ye Gods,
Adore him, who to compass all this dies:
Adore the Son, and honour him as me.
No sooner had th’ Almighty ceased, but all
The multitude of Angels, with a shout
Loud as from numbers without number, sweet
As from blest voices, uttering joy, Heav’n rung
With jubilee, and loud Hosannas fill’d
Th’ eternal regions: lowly reverent
Tow’r’d either throne they bow, and to the ground
With solemn adoration down they cast
Their crowns, inwore with amaranth and gold;
Immortal amaranth; a flow’r which once
In Paradise, fast by the tree of life,
Began to bloom: but soon, for man’s offence,
To Heav’n removed, where first it grew, there grows,
And flow’rs aloft, shading the fount of life,
And where the riv’r of bliss through midst of Heav’n

341. I Cor. xv. 24, 25.
343. Heb. i. 6.
344. If the reader pleases to compare this divine dialogue with the
speeches of the gods in Homer, he will find the Christian poet to transcend
the heathen, as much as the religion of the one surpasses that of the others.
Their deities talk and act like men, but Milton’s Divine Persons are Divine
Persons indeed, and talk in the language of God, that is, in the language or
spirit of Scripture.—N.
345. The construction is this: “All the multitude of angels uttering joy
with a shout loud, &c.”
351. Rev. iv. 10. 357. Ps. xxxvi. 8, 9; Rev. vii. 17; xxii. 1.
352. 1 Pet. i. 4. v. 4. “The amaranth, or amaranth, is an imaginary flower,
the beauty of which never fades.”
358. Elysian: An allusion to the Elysian Fields, or abodes of the blessed,
classical mythology. At first these were located upon islands in the At-
lantic Ocean not far from the Straits of Gibraltar; but, with the increase of
Rolls o'er Elysian flow'res her amber stream;
With these, that never fade, the Spirits elect
Bind their resplendent locks inwreath'd with beams,
Now in loose garlands thick thrown off, the bright Pavement, that like a sea of jasper shone,
Impurpled with celestial roses smiled.
Then crown'd again, their golden harps they took,
Harps ever tuned, that glitt'ring by their side Like quivers hung, and with preemable sweet Of charming symphony they introduce
Their sacred song, and waken raptures high;
No voice exempt, no voice but well could join Melodious part,—such concord is in heav'n.
Thee, Father, first they sung, Omnipotent, Immutable, Immortal, Infinite,
Eternal King; thee, Author of all being,
Fountain of Light, thyself invisible
Amidst the glorious brightness where thou sitt'st
Throned inaccessible, but when thou shad'st
The full blaze of thy beams, and through a cloud Drawn round about thee like a radiant shrine,

drawing from the image and text:

geographical knowledge, these fields of bliss were transferred to the lower world, in a region supposed to be favoured with perpetual spring, clothed with continual verdure, enamelled with flowers, shaded by pleasant groves, and refreshed by never-failing fountains. Here the righteous lived in perfect felicity, communing with each other, bathed in a flood of light proceeding from their own sun, and the sky at eve being lighted up by their own constellations: Solemque suum, sua sidera nubunt." (Virgil Æn. vi. 641.) Their employments below resembled those of earth, and whatever had warmly engaged their attention in the upper world, continued to be a source of virtuous amusement in the world below. (Virg. Æn. vi. 655.)—Author.

359. Amber streams: So called, not at all on account of its color, but of its clearness and transparency. Virgil (Geog. iii. 222) says of a river,

"Purior electo campum petit anna." N.

360. These refers to flowers (359).

363. Sea of jasper: Jasper is a precious stone of several colours; but the green is most esteemed, and bears some resemblance to the sea.—N.

377. But: Except. The meaning is, Thou art accessible only when thou shadest, &c.
BOOK III.

Dark with excessive bright thy skirts appear,
380 Yet dazzle Heav’n, that brightest Scaphium
Approach not, but with both wings veil their eyes.
Thee, next they sang, of all creation first,
385 Begotten Son, Divine Similitude,
In whose conspicuous count’rance, without cloud
Made visible, th’ Almighty Father shines,
Whom else no creature can behold: on thee
Impress’d th’ effulgence of his glory ‘bides,
Transfused on thee his ample Spirit rests.
He Heav’n of Heav’ns and all the Pow’rs therein
390 By thee created, and by thee threw down
Th’ aspiring Dominations: thou that day
Thy Father’s dreadful thunder didst not spare,
Nor stop thy flaming chariot-wheels, that shook
Heav’n’s everlasting frame, while o’er the necks
395 Thou drov’st of warring Angels disarray’d.
Back from pursuit thy Pow’rs with loud acclaim
Thee only extoll’d Son of thy Father’s might,
To execute fierce vengeance on his foes,
Not so on Man: Him thro’ their malice fall’n,
400 Father of mercy and grace, thou didst not doom
So strictly, but much more to pity incline;
No sooner did thy dear and only Son
Perceive thee purposed not to doom frail Man

380. Dark, &c.: Milton has the same thought of darkness occasioned by glory, in Book V. 399: “brightness had made invisible,” an expression which sheds light upon the meaning of the poet here; the excess of brightness had the effect of darkness—invisibility. What an idea of glory! the skirts only not to be looked on by the beings nearest to God, but when doubtfully or trebly shaded by a cloud and both wings. What then is the full blaze!—B.
383. Col. i. 15, 16; John i. 1-3.
387. Else: In no other manner can any creature behold the Father.
386. Heb. i. 3.
389. John iii. 34-5.
397-8. Thy Pow’rs extolled Thee only, (returning) back from pursuit. He had achieved the conquest alone. Book VI. 880.
So strictly, but much more to pity inclined,
He to appease thy wrath, and end the strife
Of mercy and justice in thy face discern'd,
Regardless of the bliss wherein he sat
Second to thee, offer'd himself to die
For man's offence. O unexampled love!
Love no where to be found less than Divine!
Hail Son of God, Saviour of Men, thy name
Shall be the copious matter of my song
Henceforth, and never shall my harp thy praise
Forget, nor from thy Father's praise disjoin.

Thus they in Heav'n, above the starry sphere,
Their happy hours in joy and hymning spent.
Mean while upon the firm opacious globe
Of this round world, whose first convex divides
The luminous inferior orbs, inclosed
From Chaos and the inroad of Darkness old,
Satan alighted walks: a globe far off

406. "Than" or "but" is understood before "be," to complete their
BOOK III.

'd, now seems a boundless continent
vaste, and wild, under the frown of Night
exposed, and ever-threat'ning storms
os blust'ring round, inclement sky;
that side which from the wall of Heav'n,
distant far, some small reflection gains
un'ring air less vex'd with tempest loud:
alk'd the Fiend at large in spacious field.

a vulture on Inana bred,
snowy ridge the roving Tartar bounds,
roam from a region scarce of prey
ge the flesh of lambs or yearling kids
s where flocks are fed, flies toward the springs
iges or Hydaspes, Indian streams;
his way lights on the barren plains
ons, where Chinese drive
sils and wind their cary wagons light:
his windy sea of land, the Fiend
up and down alone, bent on his prey:
for other creature in this place,
or lifeless, to be found was none;

As when a vulture, &c.: This simile is very apposite and lively.
ing from Hell to Earth, in order to destroy mankind, but lighting
bare convex of this world's outermost orb (the outermost orb of
a sea of land), as the poet calls it— is very fitly compared to a
ug, in quest of his prey, tender lambs or kids new yeaned, from
rocks to the more fruitful hills and streams of India, but lighting
on the plains of Sericana, which were, in a manner, a sea of land,
untry being so smooth and open that carriages were driven (as
port) with sails and wind. Inana is a celebrated mountain in
ane signifies snowy, and hence, its snowy ridge is spoken of. It is
boundary of the Western Tartars, who are called roving, as they
in tents, and remove from place to place for the convenience of
Ganges and Hydaspes are rivers of India, the latter being o
the river Indus. Serica is a region between China on the east
mountain Inana on the west. What our author here says of the
ems to have been derived from Heylin's Cosmography.—N.
ends: Confines
dodging: Removing.
sming: Young.
None yet, but store hereafter from the earth
Up hither like aereal vapours flew
Of all things transient and vain, when sin
With vanity had filled the works of men;
Both all things vain, and all who in vain things
Built their fond hopes of glory, or lasting fame,
Or happiness, in this or th’ other life;
All who have their reward on earth, the fruits
Of painful superstition and blind zeal,
Nought seeking but the praise of men, here find
Fit retribution, empty as their deeds:
All th’ unaccomplish’d works of Nature’s hand,
Abortive, monstrous, or unkindly mix’d,
Dissolved on earth, flest hither, and in vain,
Till final dissolution, wander here;
Not in the neighbouring moon, as some have dream’d;
Those argent fields more likely habitants,
Translated Saints or middle Spirits, hold

457. In vain: At random, in the sense of the Latin frustra, fortuito.
459. Not in the moon, &c.: Ariosto, in his Orlando Furioso, gives a much longer description of things lost on earth and treasured up in the moon, than Milton here furnishes. A specimen is subjoined, in Harrington’s translation:

"A storehouse strange, that what on earth is lost
By fault, by time, by fortune, there is found;
Nor speak I solely of wealth, or things of cost,
In which blind fortune’s pow’r doth most abound,
But even of things quite out of fortune’s pow’r,
Which wofully we waste each day and hour:
The precious time that fools mispend in play,
The vain attempts that never take effect,
The vows that sinners make and never pay,
The counsels wise that careless men neglect,
The fond desires that lead us oft astray,
May there be found unto this place ascending."

The same notion is amply set forth in Pope’s Rape of the Lock, Cant.V.
—N.

460. Argent: Bright like silver. The moon may be inhabited; but, as Newton suggests, it is greatly to be questioned whether the notion here expressed by the poet is true, that its inhabitants are translated saints, or spirits of a middle nature between angels and men.
Betwixt th' angelical and human kind.
Hither of ill-join'd sons and daughters born
First from the ancient world those giants came,
With many a vain exploit, though then renown'd:
The builders next of Babel on the plain
Of Sennaar, and still with vain design
New Babels, had they wherewithal, would build:
Others came single; he who to be deem'd
A God, leap'd fondly into Ætna flames,
Empedocles; and he who to enjoy
Plato's Elysium, leap'd into the sea,
Cleombrotus; and many more too long,
Embryos and idiots, eremites and friars
White, black and grey, with all their trumpery.

Here Pilgrims roam, that stray'd so far to seek

463. The sons of God, ill-joined with the daughters of men, allying to
Gen. vi. 4.; the posterity of Seth, who worshipped the true God, and are,
therefore, called the sons of God, intermarried with the idolatrous posterity
of the apostate Cain.—N.

467. Sennaar, or Shinar, both names denoting a province of Babylonia.
Milton here, as in many other instances, follows the Vulgate, in writing the
names of places.—N.

470. Empedocles: A Sicilian philosopher, who flourished about 450 B. C.,
and became highly distinguished for his various attainments in science. The
story alluded to in the text is, that he threw himself into the burning crater
of Mount Ætna, in order that, the manner of his death not being known, he
might afterwards pass for a god; but the secret was discovered by the
ejection of one of his brass sandals in a subsequent eruption of the volcano.
Horace alludes to the story in his Art of Poetry, 464.

472. Cleombrotus was a young man, who, having been deeply interested
with Plato's reflections on the immortality of the soul, leaped into the sea,
that he might at once enjoy the felicity mentioned.—S.

474. The long: That is, too long a number to describe.

475. White, &c.: So named from the dresses which they wore: white
vessels, or Carmelites; black friars, or Dominicans; grey friars, or Franciscans;
names derived from Carmel—where the first pretend their order was insti-
tuted—from St. Dominic and St. Francis, the founders of the other two
respectively. Our author here, as elsewhere, shows his dislike and abhor-
rance of the Church of Rome, by placing the religious orders with all their
trumpery, corvii, hooda, &c., in the Paradise of Fools, and making them the
principal objects there.—N.
In Golgotha him dead, who lives in Heav'n;
And they who, to be sure of Paradise,
Dying put on the weeds of Dominic,
Or in Franciscan think to pass disguised:
They pass the planets saven, and pass the fix'd,
And that crystalline sphere whose balance weighs
The trepidation talk'd, and that first moved;
And now Saint Peter at Heav'n's wicket seems
To wait them with his keys, and now at foot
Of Heav'n's ascent they lift their feet, when lo,
A violent cross wind from either coast.

481-3. They pass the planets saven: Our planetary or solar system;

beyond this pass the fix'd, the firmament, or sphere of the fix'd stars;
beyond this, that crystalline sphere—the crystalline Heaven, clear as crystal
to which the Ptolemaic astronomers attributed a sort of libration, or slant
(the trepidation so much talked of), to account for (or counterpoise) certain
irregularities in the motion of the stars; and beyond this, the first move'd,
primum mobile, the sphere which was both the first moved and the first
mover, communicating its motions to all the lower spheres; and beyond this
was the empyrean Heaves, the seat of God and the angels.—N.

482. Crystalline sphere: The opinions of Pythagoras on the system of the
world, with few exceptions were founded in truth; yet they were rejected
by Aristotle, and by most succeeding astronomers, down to the time of
Copernicus, and in their place was substituted the doctrine of crystalline
spheres, first taught by Eudoxus, who lived about 370 B. C. According to
this system, the heavenly bodies are set like gems in hollow solid orbs, com-
poised of crystal so transparent, that no anterior orb obstructs in the least the
view of any of the orbs that lie behind it. The sun and the planets have
each its separate orb; but the fixed stars are all set in the same grand orb;
and beyond this is another still, the primum mobile, which revolves daily
from east to west, and carries along with it all the other orbs. Above the
whole spreads the grand empyrean, or third heaven, the abode of perpetual
serenity.

To account for the planetary motions, it was supposed that each of the
planetary orbs, as well as that of the sun, has a motion of its own, eastward,
while it partakes of the common diurnal motion of the starry sphere. Ari-
sto-tle taught that these motions are effected by a tutelary genius of each
planet, residing in it, and directing its motions, as the mind of man directs
its movements.—Olmsted's Letters on Astronomy.

484. The poet here turns into ridicule the false assumption that Peter, and
those who claim to be his spiritual successors, are exclusively intrusted with
the keys of Heaven.
BOOK III

Blows them transverse ten thousand leagues away
Into the devious air; then might ye see
Cowls, hoods, and habits, with their wearers, tost
And flutter'd into rags; then reliques, beads,
Indulgences, dispensers, pardons, bulls,
The sport of winds: all these upwhirl'd aloft
Fly o'er the backside of the world far off
Into a Limbo large and broad, since call'd
The Paradise of Fools, to few unknown
Long after, now unpeopled, and untroud.
All this dark globe the Fiend found as he passe'd,
And long he wander'd, till at last a gleam

489. Devious: Out of the way, remote.
490. Then might ye see: That is, if you had been there; or, the expression
simply means, then might be seen.
490-494. Ludicrous sentiments are unnatural in an epic poem, because they do not naturally occur while one is composing it; and hence (as Dr. Beattie remarks), the humorous description of the Limbo of Vanity, how-
ver just as an allegory, however poignant as a satire, ought not to have ob-
tained a place in Paradise Lost. Such a thing might suit the volatile genius of
Ariosto and his followers, but it is quite unworthy of the sober and well-
principled disciple of Homer and Virgil.
493. Sport: Virg. Æn. vi. 75, "Ludibria ventis."
494. The "world" here mentioned is not our earth, but the hollow, opaque
sphere outside of the starry heavens (422-425).
495. The word Limbo (from the Latin limbus, a hem or edge) is a region
which was supposed by some of the school theologians to lie on the edge or
neighbourhood of Hell. This served as a receptacle for the souls of just men,
who were not admitted into Purgatory or Heaven. Such were, according to
some Christian writers, the patriarchs, and other pious ancients, who died
before the birth of Christ; hence, the Limbo was called the Limbus Pa-
trim. These, it was believed, would be liberated at Christ's second coming,
and admitted to the privileges of the blessed in Heaven.
Dante has fixed his Limbo, in which the distinguished spirits of antiquity are
confined, as the outermost of the circles of his Hell. The use which Milton
has made of the same superstitious belief is seen in this passage.—B. & D.
499. Till at last a gleam, &c.: Satan, after having long wandered upon the
surface or outermost wall of the organised universe, discovers, at last, a wide
gap in it, which led into the creation, and is described as the opening
Of dawning light turn’d thitherward in haste
His travell’d steps: far distant he descries
Ascending by degrees magnificent
Up to the wall of Heav’n a structure high;
At top whereof, but far more rich, appear’d
The work as of a kingly palace gate,
With frontispiece of diamond and gold
Embellish’d: thick with sparkling orient gems
The portal shone, inimitable on earth
By model, or by shading pencil drawn.
The stairs were such as whereon Jacob saw
Angels ascending and descending, bands
Of guardians bright, when he from Esau fled
To Padan-Aram, in the field of Lux
Dreaming by night under the open sky,
And waking cry’d, This is the gate of Heav’n.
Each stair mysteriously was meant, nor stood
There always, but drawn up to Heav’n sometimes
Viewless: and underneath a bright sea flow’d
Of jasper, or of liquid pearl, whereon
When first arose, from out the silvery spire’d
BOOK III.

A passage down to th' Earth, a passage wide,
Wider by far than that of after-times 530
Over mount Sion, and, though that were large,
Over the Promised Land, to God so dear,
By which, to visit oft those happy tribes,
On high behests his Angels to and fro
Pass'd frequent, and his eye with choice regard
From Panas the fount of Jordan's flood 535
To Bedrabsa, where the Holy Land
Borders on Egypt and th' Arabian shore.
So wide the op'ning seems'd, where bounds were set
To darkness, such as bound the ocean wave.
Satan from hence, now on the lower stair
That sealed by steps of gold to Heaven gate,
Looks down with wonder at the sudden view
Of all this world at once. As when a scout
Through dark and desert ways with peril gone
All night, at last by break of cheerful dawn
Obtains the brow of some high-climbing hill,
Which to his eye discovers unaware
The goodly prospect of some foreign land
First seen, or some renown'd metropolis
With glist'reng spires and pinnacles adorn'd,
Which now the rising Sun gilds with his beams:
Such wonder seised, though after Heaven seen,
The Spirit malign, but much more envy seised,

534. After regard, supply the words "passed frequent."
535. Panas: The modern name, Banias. It was once called Cesaræa-
Philippi, and is securely enwrapped among mountains, being at the head of
one of the principal branches of the Jordan.
542. Looks down, &c.: His sitting upon the brink of this passage, and
making a survey of the whole face of nature, that appeared to him new and
fresh in all its beauties, with the simile illustrating this circumstance, fills
the mind of the reader with as surprising and glorious an idea as any that
arises in the whole poem. He looks down into that vast hollow of the
universe with the eye (or, as Milton calls it in his First Book, with the
wen, of an angel. He surveys all the wonders in this immense amphitheatere,
that lie between both the poles of Heaven, and takes in, at one
view, the whole round of the creation.—A.
At sight of all this world beheld so fair.
Round he surveys (and well might, where he stood
So high above the circling canopy
Of Night's extended shade) from eastern point
Of Libra to the feecy star that bears
Andromeda far off Atlantic sea:
Beyond th' horizon; then from pole to pole
He views in breadth, and without longer pause
Down right into the world's first region throws

555-561. Satan is here represented as taking a view of the whole
region from east to west, and then from north to south; but poetry delight.

556. Libra: One of the twelve signs, exactly opposite to the
scy star, Aries or the Ram—that is, from east to west; for Libra rises in the east Aries sets in the western horizon.
Aries is said to be just over Libra, and, therefore, when Aries sets he seems to bear Andromeda far off Atlantic sea, the great western ocean, beyond th' horizon.

558. From pole to pole he views in breadth: That is, from north to south; that is said to be in breadth, because the ancients knowing more of earth from east to west than from north to south, and so, having a greater journey one way than the other, one was called length, or longitude, the other breadth, or latitude.—N.

559-561, &c. The verse in this exquisitely-moulded passage, says Hazlitt,
floats up and down as if itself had wings. The sound of Milton's lines
moulded often into the expression of the sentiment, almost of the very
image. They rise or fall, pause, or hurry rapidly on, with exquisite
but without the least trick or affectation, as the occasion seems to require.
See a beautiful instance, Book I. 723-747; 769-787.

562-4. Satan, having surveyed the whole creation, without longer pause.
throws himself into it, and is described as making two different motions.

At first he drops down perpendicularly some way into it, down right, &c.;
and afterwards winds his oblique way, turns and winds this way and that in
order to espy the seat of man; for though in 327 it is said that the
passenger was just over Pindus, yet it is evident that Satan did not know it.
The air is compared to marble for its clearness and whiteness, without any rea
order to its hardness. The Latin word marmar, marble, is derived from a
Greek word that signifies to shine and glisten. Virgil uses the expressions of
the marble sea, and Shakespeare speaks of the marble air. It is common
with the ancients, and with those who write in the spirit and manner of the
ancients, in their metaphors and similes, if they agree in the main circum-
stances, to have no regard to lesser particulars.—N.
BOOK III.

His flight precipitant, and winds with ease
Through the pure marble air his oblique way
Amongst innumerable stars, that shine
Stars distant, but nigh hand seem'd other worlds;
Or other worlds they seem'd, or happy isles,
Like those Hesperian gardens famed of old,
Fortunate fields, and groves, and flow'ry vales,
Thrice happy isles; but who dwelt happy there
He stay'd not to inquire: above them all
The golden Sun, in splendour likest Heav'n,
Allur'd his eye: thither his course he bends
Through the calm firmament (but up or down,
By centre, or eccentric, hard to tell,
Or longitude) where the great luminary
Aloof the vulgar constellations thick,
That from his lordly eye keep distance due,
Dispenses light from far; they as they move
Their starry dance in numbers that compute
Days, months, and years, toward's his all-seeing lamp
Turn swift their various motions, or are turn'd
By his magnetic beam, that gently warms
The universe, and to each inward part
With gentle penetration, though unseen,
Shoots invisible virtue ev'n to the deep;

563. Winds with ease, &c.: His flight between the several worlds that shined on every side of him, with the particular description of the sun, are set forth in all the wantonness of a luxuriant imagination.—A.

565-6. Some stars, &c.: Appeared to be stars.

568. Hesperian gardens: Some have located these on the Cape Verd Islands; others on Bisagos, a little above Sierra Leone.

574-5. But up or down, &c.: Satan had now passed the fixed stars, and was directing his course towards the sun; but it is hard to tell, says the poet, whether his course was up or down, that is, west or south (lx. 78; x. 675; v. 677, whether it was by centre or eccentric, towards the centre or from the centre, it not being determined whether the sun is the centre of the world or not; or whether it was by longitude, that is, in length, east or west, as appears from IV. 539; VII. 373.—N.

577. Aloof: Apart from.

So wondrously was set his station bright.
There lands the Fiend, a spot like which perhaps
Astronomer in the Sun's lucent orb
Through his glazed optic tube yet never saw.
The place he found beyond expression bright,
Compar'd with aught on earth, metal or stone;
Not all parts like, but all alike inform'd
With radiant light, as glowing iron with fire;
If metal, part seem'd gold, part silver clear;
If stone, carbuncle most, or chrysolite,
Ruby or topaz, to the twelve that shone
In Aaron's breast-plate, and a stone besides
 Imagined rather oft than elsewhere seen,
That stone, or like to that which here below
Philosophers in vain so long have sought;
In vain, though by their pow'rful art they bind
Volatile Hermes, and call up unbound
In various shapes old Proteus from the sea,

500. The spots in the sun are visible with a telescope; but astronomer perhaps never saw, "through his glazed optic tube," such a spot as Satan, now
Drain'd through a limbec to his native form.

What wonder then if fields and regions here

Breathe forth Elixir pure, and rivers run

Potable gold, when wish one virtuous touch

This arch-chemic Sun, so far from us remote,

Produces with terrestrial humour mix'd

Here in the dark so many precious things

Of colour glorious and effect so rare?

Here matter new to gaze the Devil met

and elsewhere. He prophesied only when compelled by force and art. He tried every means to elude those who consulted him, and changed himself, after the manner of the sea-gods, into every shape; into beasts, trees, serpents, and even into fire and water. But whoever boldly held him fast received a revelation of whatever he wished to know, whether past, present, or future (Odyssey iv. 351). Any one who hastily changes his principles is, from this old sea-god, called a Proteus.—Encyclop. Amer.

From the variety of shapes which this god was accustomed to assume and lay aside, Milton alludes to him, in order to illustrate the various changes to which substances were subjected in the limbec (alembic), or still, of the industrious alchemist. Possibly sea-water, which is a compound of many constituents, was one of those substances.

The passage then means (as Newton observes), Though by their powerful art they bind and fix quicksilver, and change their matter (a representative of which Proteus has been supposed to be) unbound, unfixed, into as many various shapes as Proteus, till it be reduced at last, by draining through their stills, to its first original form. To bind or fix, is to render a substance incapable of being volatilized by heat. So the alchemists understood the term.

What wonder, &c.: And if alchemists can do so much, what wonder then if the sun itself is the true philosopher's stone, the grand elixir, and rivers of liquid gold; when the sun, the chief of alchemists, though at so great a distance, can perform such wonders upon earth, and produce so many precious things? The thought of making the sun the chief alchemist, seems to be taken from Shakespeare's King John, Act iii.

"To solemnise this day, the glorious sun
Shines in his course and plays the alchemist,
Turning with splendour of his precious eye
The meagre choky earth to glittering gold."
Undazzled; far and wide his eye commands;
For sight no obstacle found here, nor shade,
But all sunshine, as when his beams at noon
Culminate from th' equator, as they now
Shot upward still direct, whence no way round
Shadow from body opaque can fall; and th' air,
No where so clear, sharpen'd his visual ray
To objects distant far, whereby he soon
Saw within ken a glorious Angel stand,
The same whom John saw also in the Sun.
His back was turn'd, but not his brightness hid:
Of beaming sunny rays a golden tiar
Circled his head, nor less his locks behind
Illustrious on his shoulders fledge with wings
Lay waving round. On some great charge employ'd
He seem'd, or fix'd in cogitation deep.
Glad was the Spirit impure, as now in hope
To find who might direct his wand'ring flight
To Paradise, the happy seat of Man,
His journey's end, and our beginning woe.
But first he casts to change his proper shape.
BOOK III.

Which else might work him danger or delay:
And now a stripling Cherub he appears,
Not of the prime, yet such as in his face
Youth smiled celestial, and to ev'ry limb
Suitable grace diffused, so well he seign'd:
Under a coronet his flowing hair
In curls on either cheek play'd; wings he wore
Of many a colour'd plume, sprinkled with gold;
His habit fit for speed succincet, and held
Before his decent steps a silver wand.
He drew not nigh unheard: the Angel bright,
Ere he drew nigh, his radiant visage turn'd,
Admonish'd by his ear, and straight was known
Th' Arch-Angel Uriel, one of the seven
Who in God's presence, nearest to his throne,
Stand ready at command, and are his eyes
That run through all the Heav'ns, or down to th' Earth
Bear his swift errands over moist and dry,
O'er sea and land: him Satan thus accosts:
Uriel, for thou of those sev'n Spirits that stand
In sight of God's high throne, gloriously bright,
The first art wont his great authentic will
Interpret through highest Heav'n to bring,
Where all his sons thy embassy attend;
And here art likeliest, by Supreme decree,

638. Habit: Dress. As it is contrary to the manner of Milton to put dresse upon angels, the habit here spoken of may denote the wings, and in that case the word seignzest cannot bear its usual signification of girded, but the metaphorical sense of prepared, ready for action.
644. Desert: Graceful. We are reminded of those lines in Horace Ode iv. book I:

Junctaque Nymphis Gratia decernens
Alterna terren quasi mus pectis; . . .

650. See Zech. iv. 10; Tobit xii. 15; Rev. i. 4; v. 6; viii. 2.
654. Grief: The meaning of this Hebrew name is, God is my light. Hence, with poet propriety, the station assigned him is the sun. The Jews supposed that there were seven principal angels who led the heavenly hosts.
Like honour to obtain, and as his eye
To visit oft this new creation round;
Unspeakable desire to see, and know
All these his wondrous works, but chiefly Man,
His chief delight and favour; him for whom
All these his works so wondrous he ordain'd,
Hath brought me from the choirs of Cherubim
Alone thus wand'ring. Brightest Seraph, tell
In which of all these shining orbs hath Man
His fixed seat, or fixed seat hath none,
But all these shining orbs his choice to dwell;
That I may find him, and with secret gaze
Or open admiration him behold,
On whom the great Creator hath bestow'd
Worlds, and on whom hath all these graces pour'd;
That both in him and all things, as is meet,
The Universal Maker we may praise,
Who justly hath driv'n out his rebel foes
To deepest Hell; and to repair that loss
Created this new happy race of Men
BOOK III.

Who to the fraudulent impostor soul
In his uprightness answer thus return'd:

Fair Angel, thy desire, which tends to know
The works of God, thereby to glorify
The great Work-Master, leads to no excess
That reaches blame, but rather merits praise
The more it seems excess, that led thee hither
From thy empyreal mansion thus alone,

To witness with thine eyes what some perhaps
Contented with report hear only in Heaven:
For wonderful indeed are all his works,
Pleasing to know, and worthiest to be all
Had in remembrance always with delight:
But what created mind can comprehend

Their number, or the wisdom infinite
That brought them forth, but hid their causes deep?
I saw when at his word the formless mass,
This world's material mould, came to a heap:
Confusion heard his voice, and wild Uproar
Stood ruled, stood vast Infinitude confused;
Till at his second bidding Darkness fled,
Light alone, and Order from Disorder sprung:
Swift to their several quarters hasted then
The cumbersome elements, Earth, Flood, Air, Fire;
And this ethereal quintessence of Heaven
Flew upward, spirited with various forms:
That roll'd orbicular, and turn'd to stars

715. Cumbersome, when compared to light.

716. Quintessence, literally means the fifth or highest essence. The expression ethereal quintessence is descriptive of light, as the most subtle form of matter. Spirited with various forms: Animated as by a spirit, or conveyed away rapidly, and possessing various forms, &c. The ancients supposed that the stars and heavens were formed out of a fifth essence, and not of the four elements.

718. I saw: An allusion to Prov. viii. 22-29. In the answer which the angel returns to the disguised evil spirit, there is such a becoming majesty as is altogether suitable to a superior being. This part of it in which he represents himself as present at the creation is very noble in itself, and not only
Numberless, as thou seest, and how they move:
Each had his place appointed, each his course;
The rest in circuit walls this universe.
Look downward on that globe, whose hither side
With light from hence, though but reflected, shines;
That place is Earth, the seat of Man; that light
His day, which else, as th' other hemisphere,
Night would invade; but there the neighb'ring moon
(So call that opposite fair star) her aid
Timely interposes, and her monthly round
Still ending, still renewing, through mid Heav'n,
With borrow'd light her countenance triform
Hence fills and empties to enlighten th' Earth,
And in her pale dominion checks the night.
That spot to which I point is Paradise,
Adam's abode, those lofty shades his bow'r.
Thy way thou canst not mise, me mine requires.
Thus said, he turn'd; and Satan bowing low,
As to superior Spirits is wont in Heav'n,
Where honour due and re'v'rense none neglects.
BOOK III.

Throws his steep flight in many an airy wheel,
Nor stay'd, till on Niphates' top he lights.

741. *Airy wheel*: Either descriptive of his joyous and sportive state of mind on nearing the object of his long journey, or the speed with which he hastened to consummate his long travel.

742. *Niphates*: A mountain of Armenia, in Asia; near the supposed site of Paradise.

Milton's Satan.

Wherever Satan appears, he becomes the centre of the scene. Round him, as he lies on the fiery gulf, floating many a rood, the flames seem to do obeisance, even as their red billows break upon his sides. When he rises up into his proper stature, the surrounding hosts of Hell cling to him, like leaves to a tree. When he disturbs the old deep of Chaos, its arches, Orops, Hades, Demogorgon, own a superior. When he stands on Niphates and bespeaks the sun which was once his footstool, Creation becomes silent, to listen to the dread soliloquy. When he enters Eden, a shiver of horror shakes all its roses, and makes the waters of the four rivers to tremble. Even in Heaven, the Mountain of the Congregation in the sides of the north, where he sits, almost mates with the Throne of the Eternal.

Mounted on the night, as on a black charger, carrying all Hell in his breast, and the trail of Heaven's glory on his brow; his eyes, eclipsed suns; his cheeks furrowed not by the traces of tears, but of thunder; his wings, two black forests; his heart, a mount of millstone; armed to the teeth; doubly armed by pride, fury, and despair; lonely as death; hungry as the grave; intrenched in immortality; defiant against every difficulty and danger, does he pass before us, the most tremendous conception in the compass of poetry; the sublimest creation of the mind of man.

Burns, in one of his letters, expresses a resolve to buy a pocket-copy of Milton, and study that noble (?) character, Satan. We cannot join in this opinion entirely, although very characteristic of the author of the "Address to the Devil?" but we would advise our readers, if they wish to see the loftiest genius passing into the highest art; if they wish to see combined in one stupendous figure every species of beauty, deformity, terror, darkness, light, calm, convulsion; the essence of Man, Devil, and Angel, collected into something distinct from each, and absolutely unique; all the elements of nature reanimated, and all the characters in history analysed, in order to deck that brow with terror, to fill that eye with fire, to clothe that neck with thunder, to harden that heart into stone, to give to that port its pride and to the wing its swiftness, and that glory so terrible to those nostrils moring with hatred to God and scorn to Man; to buy, beg, or borrow, a copy of
Milton, and study the character of Satan, not like Burns, for its worth, but for the very grandeur of its worthlessness. An Italian painter drew a representation of Lucifer so vivid and glowing, that it left the canvas and came into the painter's soul; in other words, haunted his mind by night and day; became palpable to his eye even when he was absent from the picture, produced, at last, a dream which ended in death. We might wonder that a similar effect was not produced upon Milton's mind. Since the long possession of his own terrific creation (to be thinking of the Devil by day, and by night together looks like a Satanic possession), were it not that we may imagine his mind was more than equal to confront its own workmanship. He was enabled, besides, through his habitual religio, to subdue and master his turn of feeling in reference to him.—GILBERT.
BOOK IV.

THE ARGUMENT.

Satan, new in prospect of Eden, and nigh the place where he must now attempt the bold enterprise which he undertook alone against God and Man, ... into many doubts with himself, and many passions, fear, envy, and despair; but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and situation is described, overleaps the bounds, sits in the shape of a cormorant on the Tree of Life, as highest in the garden, to look about him. The garden described; Satan's first sight of Adam and Eve; his wonder at their excellent form and happy state, but with resolution to work their fall; overhears their discourse, thence gathers that the Tree of Knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his temptation, by seducing them to transgress; then leaves them a while, to know further of their state by some other means. Meanwhile, Uriel, descending on a sunbeam, warns Gabriel, who had in charge the gate of Paradise, that some evil spirit had escaped the deep, and passed at noon by his sphere, in the shape of a good Angel, down to Paradise, discovered after by his furious gestures in the Mount; Gabriel promises to find him ere morning; night coming on, Adam and Eve discourse of going to their rest; their bower described; their evening worship; Gabriel drawing forth his band of night-watch to walk the round of Paradise, appoints two strong Angels to Adam's bower, lest the evil spirit should be there doing some harm to Adam or Eve sleeping; there they find him at the ear of Eve, tempting her in a dream, and bring him, though unwilling, to Gabriel; by whom questioned, he scornfully answers, prepares resistance not hindered by a sign from Heaven, flies out of Paradise.
INTRODUCTORY REMARKS.

I believe that this Book is a general favourite with readers: there are parts of it beautiful; but it appears to me far less grand than the Books which precede it. It has, I think, not only less sublimity, but less poetical invention. It required less imagination to describe the garden of Eden than Pandemonium or Chaos. Adam and Eve are—the one noble, the other lovely; but still they are human beings, with human passions.—E. B.

Milton, like Dante, had been unfortunate in ambition and in love. He had survived his health and his sight, the comforts of his home, and the prosperity of his party. Of the great men by whom he had been distinguished, some had been taken away from the evil to come: some had taken into foreign climates their unconquerable hatred of oppression: some were pining in dungeons, and some had poured forth their blood on scaffolds. If ever despondency and despair could be excused in any man, they might have been excused in Milton; but the strength of his mind overcame every calamity. His temper was serious, perhaps stern; but it was a temper which no sufferings could render sullen or fretful. Such as it was, when, on the eve of great events, he returned from his travels, in the prime of health and strength, and entered, withLiterature, into the stage of life.
BOOK IV.

O roa that warning voice, which he who saw
Th' Apocalypse heard cry in heav'n aloud,
Then when the Dragon, put to second rout,
Came furious down to be revenged on men,
'Woe to th' inhabitants on earth!' that now,
While time was, our first parents had been warn'd
The coming of their secret foe, and 'scaed,
Haply so 'scaed his mortal snare: for now
Satan, now first inflamed with rage, came down,
The tempter ere th' accuser of mankind,
To wreck on innocent frail man his loss
Of that first battle, and his flight to Hell:
Yet not rejoicing in his speed, though bold
Far off and fearless, nor with cause to boast,
Begins his dire attempt, which nigh the birth
Now rolling, boils in his tumultuous breast,
And, like a devilish engine, back recoils
Upon himself: horror and doubt distrist
His troubled thoughts, and from the bottom stir

1. The opening of this Book is ingenious and happy. A prominent sub-
ject of the Apocalypse of John (Rev. xii. 2), here referred to, is Satan's
overthrow, whose first attempts upon Man's purity and happiness form the
ground-work of this part of the poem.—S.


13. In his speed: In the speed he had employed.
The Hell within him; for within him Hell
He brings, and round about him; nor from Hell
One step no more than from himself can fly
By change of place: now Conscience wakes Despair
That slumber'd, wakes the bitter memory
Of what he was, what is, and what must be
Worse; of worse deeds worse sufferings must ensue.
Sometimes tow'rd s Eden, which now in his view
Lay pleasant, his grieved look he fixes sad;
Sometimes tow'rd s Heav'n and the full-blazing Sun,
Which now sat high in his meridian tow'r:
Then much revolving, thus in sighs began:
O thou that with surpassing glory crown'd,
Look'st from thy sole dominion like the God
Of this new world; at whose sight all the stars
Hide their diminish'd heads; to thee I call,
But with no friendly voice, and add thy name,
O Sun, to tell thee how I hate thy beams,
That bring to my remembrance from what state

24. Memory: Used in the sense of consideration.
I fall, how glorious once above thy sphere; 40
Till pride and worse ambition threw me down
Warring in Heav’n against Heav’n’s matchless King:
Ah wherefore! he deserved no such return
From me, whom he created what I was
In that bright eminence, and with his good
Upbraided none; nor was his service hard.
What could be less than to afford him praise,
The easiest recompense, and pay him thanks,
How due! yet all his good proved ill in me,
And wrought but malice; lifted up so high,
I design’d subjection, and thought one step higher
Would set me high’t, and in a moment quit
The debt immense of endless gratitude,
So burdensome still paying, still to owe,
Forgetful what from Him I still received,
And understood not that a grateful mind
By owing owes not, but still pays, at once
Indebted and discharged: what burden then?
O had his pow’rful destiny ordain’d
Me some inferior Angel, I had stood
Then happy; no unbounded hope had raised
Ambition. Yet, why not? some other Pow’r,
As great might have aspired, and me, though mean,

30. That bring to my remembrance, &c.: Satan being now within the prospect of Eden, and looking round upon the glories of the creation, is filled with sentiments different from those which he discovered whilst he was in Hell. The place inspires him with thoughts more adapted to it. He reflects upon the happy condition from which he fell, and breaks forth into a speech that is softened with several transient touches of remorse and self-acquittal; but, at length, he confirms himself in impotence, and in his design of drawing back man into his own state of guilt and misery. This conflict of passions is raised with a great deal of art, as the opening of his speech to the sun is very bold and noble.—A.

40. Pride: An inordinate self-esteem. Ambition: A worse passion, as it prompted him to impious efforts to acquire equal dominion with God.

50. Diseign’d: Disdained, from the Italian disignare.

55. And connects this verb with the verbs in 50

Drawn to his part; but other Pow'rs as great
Fell not, but stand unshaken, from within
Or from without, to all temptations arm'd.
Hadst thou the same free will and pow'r to stand?
Thou hadst. Whom hast thou then or what t' accuse,
But Heav'n's free love dealt equally to all?
Be then his love accursed, since love or hate,
To me alike, it deals eternal woe.
Nay, cursed be thou; since against his thy will
Chose freely what it now so justly runes.
Me miserable! which way shall I fly
Infinite wrath, and infinite despair?
Which way I fly is Hell; myself am Hell;
And in the lowest deep a lower deep
Still threat'ning to devour me opens wide,
To which the Hell I suffer seems a Heav'n
O then at last relent. Is there no place
Left for repentance, none for pardon left?
None left but by submission; and that word
Disdain forbids me, and my dread of shame
Among the Spirits beneath, whom I seduced
BOOK IV.  157

While they adore me on the throne of HELL!
With diadem and sceptre high advanced,
The lower still I fall, only supreme
In misery! such joy ambition finds.
But say I could repent, and could obtain
By act of grace my former state, how soon
Would hitherto recall high thoughts, how soon unsay
What feign'd submission swore! ease would recant
Vows made in pain, as violent and void;
For never can true reconciliation grow
Where wounds of deadly hate have pierced so deep
Which would but lead me to a worse relapse,
And heavier fall: so should I purchase dear;
Short internecine bought with double smart.
This knows my Punisher: therefore, as far
From granting he, as I from begging peace.
All hope excluded thus, behold, instead
Of us outcast, exiled, his new delight,
Mankind created, and for him this world.
So farewell hope, and with hope farewell fear,
Farewell remorse: all good to me is lost:
Evil be thou my good; by thee at least
Divided empire with Heav'n's King I hold,
By thee, and more than half perhaps will reign;
As Man ere long, and this new world shall know.

Thus while he spake, each passion dimm'd his face;
Thrice changed with pale, ire, envy, and despair;
Which marr'd his borrow'd visage, and betray'd
Him counterfeit, if any eye beheld.

110-12. The meaning is: Evil be thou my source of happiness; by means of thee I hold at least divided empire, &c.; by thee (I repeat), and (henceafter) will reign, perhaps, more than half, by adding Earth to my empire.

114. Thus while he spake, &c.: The above speech is, perhaps, the finest that is ascribed to Satan in the whole poem. The evil spirit afterwards proceeds to make his discoveries concerning our first parents, and to learn after what manner they may be best attacked.—A. Each passion, namely, ire, envy, and despair, dimmed his face, and changed it into an intense paleness. To change with, is an idiom of Latin and Greek writers.
For heavenly minds from such distempers foul
Are ever clear. Whereof he soon aware,
Each perturbation smooth'd with outward calm,
Artificer of fraud; and was the first
That practised falsehood under saintly show,
Deep malice to conceal, couch'd with revenge:
Yet not enough had practised to deceive
Uriel once warn'd; whose eye pursued him down
The way he went, and on th' Assyrian mount
Saw him disfigured more than could befall
Spirit of happy sort; his gestures fierce
He mark'd and mad demeanour, then alone,
As he supposed, all unobserved, unseen.
So on he fares, and to the border comes
Of Eden, where delicious Paradise,
Now nearer, crowns with her inclosure green,
As with a rural mound, the champagne head
Of a steep wilderness, whose hairy sides
With thicket overgrown, grotesque and wild,
Access deny'd; and over head up grew,
BOOK IV.

Insuperable height of lofiest shade,
Cedar, and pine, and fir, and branching palm;
A sylvan scene; and as the ranks ascend
Shade above shade, a woody theatre
Of stateliest view. Yet higher than their tops
The verdurous wall of Paradise up sprung;
Which to our gen’ral sire gave prospect large
Into his nether empire neighbing round:
And higher than that wall a circling row
Of goodliest trees loaden with fairest fruit,
Blossoms and fruits at once of golden hue,
Appear’d with gay enamell’d colours mix’d:
On which the Sun more glad impress’d his beams
Than in fair ev’n ing cloud, or humid bow,
When God hath show’d the earth: so lovely seem’d
That landscape: and of pure now purer air
Meets his approach, and to the heart inspires
Vernal delight and joy, able to drive
All sadness but despair: now gentle gales,
Fanning their odoriferous wings, dispense
Native perfumes, and whisper whomso they stole

160. A sylvan scene: We are reminded of the beautiful lines of Virgil, En. i. 164:

"Tam sylvia scene coruscant
Desper, horrenstique strum semus immisit umbra."

148. Fruits: It would accord better with V. 341; IV. 249, 422; VII.
324; VIII. 307, to read fruit. The singular is used to denote hanging fruit, the plural gathered.

153. Landscape: The originals from which Milton has borrowed in describing this landscape, are the gardens of Alcinoos, and the shady grotto of Calypso, by Homer; the garden of Paradise, by Ariosto; of Armida, by Tasso; and of Venus, by Marino; and of the Bower of Brias, by Spenser; but competent judges affirm that the copy greatly transcends in beauty the originals.

158. This fine passage is taken from as fine a one in Shakespeare’s Twelfth Night:

"..... like the sweet south
That breathes upon a bank of violets,
Stealing and giving odour."
Those balmy spoils. As when to them who sail
Beyond the Cape of Hope, and now are past
Mosambique, off at sea north-east winds blow
Sabean odours from the spicy shore
Of Araby the Blest; with such delay
Well pleased they slack their course, and many a league
Cheer'd with the grateful smell old Ocean smiles:
So entertain'd those odorous sweets the Fiend
Who came their bane, though with them better pleased
Than Asmodeus with the fishy fume
That drove him, though enamour'd, from the spouse
Of Tobit's son, and with a vengeance sent
From Media post to Egypt, there fast bound.
Now to th' ascent of that steep savage hill
Satan had journey'd on, pensive and slow;
But further way found none, so thick intwined,
As one continued brake, the undergrowth
Of shrubs and tangle bushes had perplex'd
All path of man or beast that pass'd that way:
One gate there only was, and that look'd east
On th' other side; which when th' arch-felon saw,
BOOK IV.

At one slight bound high overleap'd all bound
Of hill or highest wall, and sheer within
Lights on his feet. As when a prowling wolf,
Whom hunger drives to seek new haunt for prey,
Watching where shepherds pen their flocks at eve
In hurdles cote amid the field secure,
Leaps o'er the fence with ease into the fold:
Or as a thief bent to unhoard the eash
Of some rich burgther, whose substantial doors,
Cross-barr'd and bolted fast, fear no assault,
In at the window climpes, or o'er the tiles:
So clomb this first grand thief into God's fold;
So since into his church lewd hirelings climb.
Thence up he flew, and on the tree of life,
The middle tree and highest there that grew,
Sat like a cormorant; yet not true life

181. At one slight bound, &c.: His bounding over the walls of Paradise; his sitting in the shape of a cormorant upon the tree of life, which stood in the centre of it, and overtopped all the other trees of the garden; his alighting among the herd of animals, which are so beautifully represented as playing about Adam and Eve; together with his transforming himself into different shapes, in order to bear their conversation, are circumstances that give an agreeable surprise to the reader, and are devised with great art, to connect that series of adventures in which the poet has engaged this artificer of fraud.—A.

182. Sheer: At once.

183-88. The comparison of Satan to a wolf, and to a thief, is derived from John x. 1.


193. Level: This word, in the time of Milton, was used in a wider sense than at present, to signify profane, impious, wicked, as well as wanton I. 401; VI. 182.

196. Sat like a cormorant: The thought of Satan's transformation into a cormorant, and placing himself on the tree of life, seems raised upon that passage in the Iliad, where two deities are described as perching on the top of an oak in the shape of vultures.—A.

The cormorant is a voracious sea-bird. Dr. Geo. Campbell remarks that if for cormorant Milton had said "bird of prey," which would have equally suited both the meaning and the measure, the image would have been weaker than by this specification. The more general the terms are, the picture is the weaker; the more special they are, it is the brighter.
Thereby regain'd, but sat devising death
To them who lived; nor on the virtue thought
Of that life-giving plant, but only used
For prospect, what well used had been the pledge
Of immortality. So little knows
Any, but God alone, to value right
The good before him, but perverts best things
To worst abuse, or to their meanest use.
Beneath him, with new wonder, now he views
To all delight of human sense exposed
In narrow room Nature's whole wealth, yea more,
A Heav'n on Earth: for blissful Paradise
Of God the garden was, by him in th' east
Of Eden planted; Eden stretch'd her line

207-8. In reading the poet's exquisite description of the residence fitted
up for our first parents, it is a natural inquiry, How did he proceed in forming
it? What was the mental process by which he elaborated so beautiful a de-
scription, for he writes only from imagination?
The steps by which he must have proceeded in creating his imaginary
garden, are thus felicissimously described by Dugald Stewart (Works, vol. i. 360).

200
205
210
From Auran eastward to the royal tow'rs
Of great Seleucia, built by Grecian kings,
Or where the sons of Eden long before
Dwelt in Telassar. In this pleasant soil
His far more pleasant garden God ordain'd;
Out of the fertile ground he caused to grow
All trees of noblest kind for sight, smell, taste;
And all amid them stood the tree of life,
High eminent, blooming ambrosial fruit
Of vegetable gold; and next to life,
Our death, the tree of knowledge, grew fast by,
Knowledge of good bought dear by knowing ill.
Southward through Eden went a river large,
Nor changed his course, but thro' the shaggy hill
Pass'd underneath ingul'd; for God had thrown
That mountain as his garden would high raised
Upon the rapid current, which thro' veins
Of porous earth with kindly thirst up drawn,
Rose a fresh fountain, and with many a rill
Water'd the garden: thence united fell
Down the steep glade, and met the nether flood,
Which from his darksome passage now appears,
And now divided into four main streams,

211. Auran: Or Hauran, a region of Syria south of Damascus, mentioned in Ezek. xlvii. 16, 18. Under the Romans it was called Auranitis.
212. Seleucia: On the bank of the Tigris, forty-five miles north of ancient Babylon. It was built by Seleucus, one of Alexander's generals, and was the capital of the Macedonian conquests in Upper Asia.
213. Telassar: A country adjacent to Assyria, Is. xlvii. 12.
214. Blooming ambrosial fruit: Producing fruit which is delightful both to the taste and smell; from ambrosia, a name for the food on which the gods were fed to subsist, and to which, along with nectar, they were believed to owe their immortality.
233. Compare Gen. ii. 10. It is conjectured by Newton, that the river formed by the combined waters of the Tigris and Euphrates, passed through the garden; that this river was parted into four other main streams or rivers, two above the garden, namely, Euphrates and Tigris before their junction, and two below the garden, the river separating into the rivers Euphrates and Tigris, called, in the time of Moses, Pison and Gibon.
Runs diverse, wand'ring many a famous realm
And country, whereof here needs no account;
But rather to tell how, if Art could tell,
How from that sapphire fount the crisped brooks,
Rolling on orient pearl and sands of gold,
With many error under pendent shades
Ran nectar, visiting each plant, and fed
Flow'rs, worthy of Paradise, which not nice Art
In beds and curious knots, but Nature boon
Pour'd forth profuse on hill, and dale, and plain,
Both where the morning Sun first warmly smote
The open field, and where the unpierced shade
Imbrow'n'd the noontide bow'rs. Thus was this place
A happy rural seat of various view;
Groves whose rich trees wept od'rous gums and balm,
Others whose fruit burnish'd with golden rind
Hung amiable, Hesperian fables true,
If true, here only, and of delicious taste;

234. Wondering: Travelling over in no direct course.
BOOK IV.

Betwixt them lawns, or level downs, and flocks
Grazing the tender herb, were interposed,
Or palmy hilltop; or the flow'ry lap
Of some irriguous valley spread her store,
Flow'rs of all hue, and without thorn the rose:
Another side, umbrageous grots and caves
Of cool recess, o'er which the mantling vine
Lays forth her purple grape, and gently creeps
Luxuriant: mean while murmur'ring waters fall
Down the slope hills, dispersed, or in a lake,
That to the fringed bank with myrtle crown'd
Her crystal mirror holds, unites their streams.

thither, and carry off the golden apples which hung on a mysterious tree in
the midst of the garden. Having procured access to the garden, the hero de-
stroyed the watchful serpent that kept the tree, and gathered the apples.
Here we have a strange mixture of the internal and external incidents of
Paradise, the ideas of the primeval people viewing from without the Eden
from which they were excluded, and coveting its golden fruits, mixed up with
those which belong properly to the fall, the serpent, and the tree of life, or
of the tree of knowledge—for in these old traditions the trees are not so well
distinguished as in the Mosaic account. In this legend of Hercules the idea
seems to be, that the access to the tree of life is impossible, till the Son of
God opens the way, and overcomes the serpent, by whom that access is pre-
vented.

It deserves remark also, that in most of those accounts of the dragon or
serpent, whom the heathen regarded as the source of evil, and which could
be vanquished only by the Son of God in human form, he is called Typhon
or Python, a word which signifies "to over-persuade, to deceive." Now this
very name Fitho, or Python, designates the great deceiver of mankind.
When the damsel at Philippi is said (Acts xvi. 18) to have been possessed
by "a spirit of divination," it is called in the original "a spirit of Python;" mani-
festly showing that the pagan Python was and could be no other than
"that Old Serpent, called the Devil and Satan, which deceiveth the whole
world." Rev. xii. 9.

255. Irriguous: Watered.

256. Without thorn, ʃכ.: Thorns and thistles were not brought forth until
the curse was denounced for the sin of man.

257. Another side (was) umbrageous, ʃכ.: That is, on another side were
umbrageous (shady) grots, &c.

261-63. The waters fall dispersed, or unite their streams in a lake, that
presents her clear looking-glass, holds her crystal mirror, to the fringed
The birds their choir apply; airs, vernal airs,
Breathing the smell of field and grove, attune
The trembling leaves, while universal Pan,
Knit with the Graces and the Hours in dance,
Led on th' eternal spring. Not that fair field
Of Enna, where Proserpine gathering flow'rs,
Herself a fairer flow'r by gloomy Dis
Was gather'd, which cost Ceres all that pain
To seek her through the world, nor that sweet grove
Of Daphne by Orontes, and th' inspired

bank crowned with myrtle. It is usual with the poets (as here and in III.
339) to personify lakes and rivers.—N.

265. Attune: Make musical.

266-67. While universal Pan, &c.: That is, while universal Nature, linked
with the graceful seasons, danced a perpetual round, and throughout the
Earth, yet unpolluted, led eternal spring. All the poets favour the idea of
the world's creation in the spring. Georg. ii. 338; Ovid. Met. i. 107.—H.

Pan: The name signifies the whole or all, this mythological god being
considered the god of all the natural world. He was the god of shep-
herds. The woods and mountains of Arcadia, in Greece, were sacred to
him.
Catalanian spring, might with this Paradise
Of Eden strive; nor that Nysian isle
Girt with the river Triton, where old Cham,
Whom Gentiles Ammon call and Lybian Jove,
Hid Amalthea and her florid son
Young Bacchus from his step-dame Rhea's eye;
Nor where Abasain kings their issue guard,
Mount Amara, though this by some supposed
True Paradise under the Ethiop line
By Nilus' head, inclosed with shining rock,
A whole day's journey high, but wide remote
From this Assyrian garden, where the Fiend
Saw undelighted all delight, all kind
Of living creatures, new to sight, and strange.

and beauty from a number of fountains which it contained; and thus became
a favourite resort for the citizens of Antioc.

The Catalanian spring, on Mount Paranaeus, was used for purposes of divi-
mination by the priestess of Apollo. There was another fountain of the
same name near Daphne, which, as the story is, gave to those who drank its
waters, a knowledge of futurity. To this the poet may refer.

275-79. Cham, or Ham, son of Noah, called by the Gentiles Ammon, or
Hammon, was a name given to Jupiter as worshipped in Lybia; it is derived
from a Greek word signifying said.

Amalthea was a beautiful maiden, of whom he became enamoured, which
event awakened the jealousy of Rhea. The isle to which Amalthea and
her son Bacchus were conveyed, is called Nysion from Nysius, a surname
of Bacchus; it is formed by the river Triton, and is described as possessing
verdant meads, abundant springs, all sorts of trees and flowers, which ever
resounded with the melody of birds.

281. Amara, or Amhara, the highest portion of the Abasain (Abyssin, or
Abyssinian) country. Its kings there placed their children for safe keeping.
The mount is said to have been inclosed with alabaster rocks, and to have
required a day to ascend it.

287. Two of far nobler shape: The description of Adam and Eve, as they
first appeared to Satan, is exquisitely drawn, and sufficient to make the fallen
angel gaze upon them with all that astonishment, and those emotions of envy
which are attributed to him.—A.

Dr. Thomas Reid has well observed upon this passage, that the great poet
derives the beauty of the first pair in Paradise from those expressions of
moral and intellectual qualities which appeared in their outward form and
demeanour.
Two of far nobler shape erect and tall,
Godlike erect, with native honour clad
In naked majesty seem'd lords of all,
And worthy seem'd; for in their looks divine
The image of their glorious Maker shone,
Truth, wisdom, sanctitude severe and pure,
(Severe but in true filial freedom placed),
Whence true authority in men; though both
Not equal, as their sex not equal seem'd;
For contemplation he and valour form'd;
For softness she and sweet attractive grace;
He for God only, she for God in him:
His fair large front and eye sublime, declared
Absolute rule; and hiscothine locks
Round from his parted forelock many hung
Clust'ring, but not beneath his shoulders broad:
She, as a veil down to the slender waist,
Her unadorned golden tresses wore
Dishevell'd, but in wanton ringlets waved
As the vine curls her tendrils; which imply'd
And sweet reluctant amorous delay.
Nor those mysterious parts were then conceal'd;
Then was not guilty shame, dishonest shame
Of Nature's works; honour dishonourable,
Sin-bred, how have ye troubled all mankind
With shows instead, mere shows of seeming pure,
And banish'd from man's life his happiest life,
Simplicity and spotless innocence!
So pass'd they naked on, nor shunn'd the sight
Of God or Angel, for they thought no ill.
So hand in hand they pass'd, the loveliest pair
That ever since in love's embraces met;
Adam the goodliest man of men since born
His sons; the fairest of her daughters Eve.
Under a tuft of shade that on a green
Stood whispering soft, by a fresh fountain side
They sat them down; and after no more toil
Of their sweet gard'ning labour than sufficed
To recommend cool Zephyr, and made ease
More easy, wholesome thirst and appetite
More grateful, to their supper-fruits they fell,

314. Honour dishonourable: An allusion to 1 Cor. xii. 23. The honour bestowed by dress is really a dishonour, being a memorial of the fall of our first parents, and of our own depravity.

315. Yrs: Newton prefers to read you, on the ground that the address is made to shame only.

323-24. These lines are an example of the solesism, and, strictly interpreted, would mean that Adam was one of his own sons, and Eve one of her own daughters; an evident absurdity. But the mode of expression resembles that which is often found in Latin and Greek authors, when they use the superlativa for the comparative degree. It only means that Adam was the goodliest man when compared with his sons, and that Eve was fairer than any of her daughters. Achilles is by Homer said to be "the most short-lived of others," and Nireus to have been "the most elegant of the other Grecians;" and Diana is said, by one of the poets, to be "the most beautiful of her attendants," that is, more beautiful than any of her attendants.

327. They sat them down, &c.: There is a fine spirit of poetry in the lines just follow, wherein they are described as sitting on a bed of flowers by the side of a fountain, amidst a mixed assembly of animals.—A.

Sil is used for seated.
Nectarine fruits which the complaisant boughs
Yielded them, side-long as they sat recline
On the soft downy bank damask’d with flow’rs.
The savoury pulp they chew, and in the rind
Still as they thirsted scoop the brimming stream;
Nor gentle purpose, nor endearing smiles
Wanted, nor youthful dalliance as beseems
Fair couple link’d in happy nuptial league,
Alone as they. About them frisking play’d
All beasts of th’ earth, since wild, and of all chase
In wood or wilderness, forest or den:
Sporting the lion ramp’d, and in his paw
Dandled the kid; bears, tigers, oozoes, pard’s,
Gambol’d before them; th’ unwieldy elephant,
To make them mirth, used all his might, and wrestl’d
His lithe proboscis; close the serpent sly
Insinuating, wove with Gordion twine
His braided train, and of his fatal guile
Gave proof unheeded; others on the grass
Couch’d, and now still’d with pasture, gazing sat,
Or bedward ruminating; for the Sun,

332. Compliant: Bending.
333. Recline: In a leaning posture.
334. Dandled: Delighted.
BOOK IV.

 Declined, was hast'ning now with prone career
 To th' ocean isles, and in th' ascending scala
 Of Heav'n the stars that usher evening rose:
 When Satan still in gaze, as first he stood,
 Scarcely thus at length fail'd speech recover'd and said:
 O Hell! what do mine eyes with grief behold!
 Into our room of bliss thus high advanced
 Creatures of other mould, earth-born perhaps,
 Not Spirits, yet to heav'nly Spirits bright
 Little inferior; whom my thoughts pursue
 With wonder, and could love, so lively shines
 In them divine resemblance, and such grace
 The Hand that form'd them on their shape hath pour'd.
 Ah, gentle pair, ye little think how nigh
 Your change approaches, when all these delights
 Will vanish and deliver ye to woe,
 More woe, the more your taste is now of joy!
 Happy, but for so happy ill secured
 Long to continue, and this high seat your Heav'n
 Ill fenced for Heav'n to keep out such a foe
 As now is enter'd; yet no purposed foe
 To you, whom I could pity thus forlorn
 Though I unpitied: League with you I seek,
 And mutual amity so strait, so close,

 353.  Prose: Descending.
 354.  To the ocean isles: The islands in the western ocean. That the sun
 set in the sea and rose out of it again, was an ancient poetic notion, and has
 become part of the phrasology of poetry. *And in ascending scale of Heav'n:
 The balance of Heaven, or Libra, is one of the twelve signs; and when the
 sun is in that sign, as he is at the autumnal equinox, the days and nights are
 equal, as if weighed in a balance:
 "Libra dicit nonnullae partes ubi fecit horum."* Vian Georg. l. 299.
 And hence our author seems to have borrowed his metaphor of the scales of
 Heaven, weighing night and day, the one ascending as the other sinks.—N.
 357.  With difficulty, and not till after a long time, he recovered the power
 of speech, which had failed him, through astonishment and sadness. In view
 of Adam and Eve.
 362.  Ps. viii. 5; Hab. ii. 7.
That I with you must dwell, or you with me
Henceforth. My dwelling haply may not please,
Like this fair Paradise, your sense; yet such
Accept your Maker's work; he gave it me,
Which I as freely give: Hell shall unfold,
To entertain you two, her widest gates,
And send forth all her kings; there will be room,
Not like these narrow limits, to receive
Your numerous offspring; if no better place,
Thank him who puts me loath to this revenge
On you who wrong me not, for him who wrong'd.
And should I at your harmless innocence
Melt, as I do, yet public reason just,
Honour and empire with revenge enlarged,
By conqu'ring this new world, compels me now
To do what else, though damn'd, I should abhor.
So spake the Fiend, and with necessity,
The tyrant's plea, excused his devilish deeds.
Then from his lofty stand on that high tree
Down he alights among the sportful herd
Of those fair fruits, which did his wine.
BOOK IV.

Straight couches close, then rising changes oft
His couchant watch, as one who chose his ground
Whence rushing he might surest seize them both
Gripped in each paw: when Adam, first of men
To first of women Eve, thus moving speech,
Turn'd him all ear to hear new utterance flow:

Sole partner, and sole part, of all these joys,
Dearer thyself than all; needs must the Pow'r
That made us, and for us this ample world,
Be infinitely good, and of his good
As liberal and free as infinite;
That raised us from the dust, and placed us here
In all this happiness, who at his hand
Have nothing merited, nor can perform
Aught whereof he hath need; he who requires
From us no other service than to keep
This one, this easy charge, of all the trees
In Paradise that bear delicious fruit

space. This word was originally applied to that part of a royal forest which had been severed from the rest, and made pure, or free from the forest or game laws.

405. Couchant: Reclining.

409. Speech: The speeches of these first two lovers flow equally from passion and sincerity. The professions they make to one another are full of warmth, but at the same time founded upon truth. In a word, they are the gallantries of Paradise. — A.

411. Sole part, of all, &c.: Of, here (as frequently in Milton), signifies among. The sense is: among all these joys thou alone art my partner, and (what is more) thou alone art part of me, as in 407:

"Part of my soul I seek thee, and thee claim My other half."

PEARCE.

421. Easy charge: It was very natural for Adam to enter upon this topic, and it was one that Satan was most interested in hearing him discuss. Gen. ii. 18; i. 26.

422. In Paradise, &c.: There is scarce a speech of Adam or Eve in the whole poem wherein the sentiments and allusions are not taken from this their delightful habitation. The reader, during their whole course of action, always finds himself in the walks of Paradise. In short, as the critics have
So various, not to taste that only tree
Of knowledge, planted by the tree of life;
So near grows death to life, whate’er death is,
Some dreadful thing no doubt; for well thou know’st
God hath pronounced it death to taste that tree,
The only sign of our obedience left
Among so many signs of pow’r and rule
Conferr’d upon us, and dominion giv’n
Over all other creatures that possess
Earth, air, and sea. Then let us not think hard
One easy prohibition, who enjoy
Free leave so large to all things else, and choice
Unlimited of manifold delights:
But let us ever praise him, and extol
His bounty, following our delightful task
To prune these growing plants, and tend these flow’rs;
Which, were it toilsome, yet with thee were sweet.
To whom thus Eve reply’d: O thou for whom
And from whom I was form’d flesh of thy flesh,
And without whom am to no end, my guide
BOOK IV.

That day I oft remember, when from sleep
I first awaked, and found myself repos'd
Under a shade on flow'rs, much wond'ring where
And what I was, whence thither brought, and how.
Not distant far from thence a murm'ring sound
Of waters issued from a cave, and spread
Into a liquid plain, then stood unmoved
Pure as th' expanse of Heav'n. I thither went
With unexperienced thought, and laid me down
On the green bank, to look into the clear
Smooth lake, that to me seem'd another sky.
As I bent down to look, just opposite
A shape within the wat'ry gleam appear'd,
Bending to look on me. I started back;
It started back: but please'd I soon return'd;
Pleased it return'd as soon with answer'ring looks
Of sympathy and love: there I had fix'd
Mine eyes till now, and pined with vain desire,
Had not a voice thus warn'd me. What thou seest,
What there thou seest, fair Creature, is thyself;
With thee it came and goes: but follow me,
And I will bring thee where no shadow stays
Thy coming, and thy soft embraces, he
Whose image thou art; him thou shalt enjoy
Inseparably thine: to him shall bear

450. **Answ'd.** As death is often compared to sleep, so our coming into life may well be likened to awaking. Adam speaks in the same figure, VIII. 323, which passage should be compared with this.—N.

465-6. **There.** I had fix'd my eyes till now. There may be some moral counsel under the lines in this connection, where the poet lets us know that the first woman, immediately after her creation, ran to a looking-glass, and became enamoured of her own face, that she never would have removed to view any of the other works of nature, had she not been led off to a man. The poet seems to have had in view the story of Narcissus in Ovid, Met. iii. 457, but has made a much better one.

470-72. No shadow may be considered as included in a parenthesis. The sentence may accordingly be read thus: Where he (no shadow), whose image thou art, awaits thy coming and thy soft embraces.
Multitudes like thyself, and thence be call'd
Mother of Human Race. What could I do
But follow straight, invisibly thus led?
Till I espy'd thee, fair indeed and tall,
Under a platam; yet methought less fair,
Less winning soft, less amiable mild,
Than that smooth wat'ry image. Back I turn'd:
Thou following cry'dst aloud, Return, fair Eve;
Whom fly'st thou? whom thou fly'st, of him thou art;
His flesh, his bone: to give thee being I lent
Out of my side to thee, nearest my heart
Substantial life, to have thee by my side
Henceforth an individual solace dear;
Part of my soul I seek thee, and thee claim
My other half: with that thy gentle hand
Seized mine; I yielded, and from that time see
How beauty is excell'd by many grace
And wisdom, which alone is truly fair.
So spake our gen'r'al mother, and with eyes
Of conjugal attraction unreproved,
BOOK IV.

And meek surrender, half embracing lean'd
On our first father; half her swelling breast
Naked met his under the flowing gold
Of her loose tresses hid: he in delight,
Both of her beauty and submissive charms,
Sailed with superior love, as Jupiter
On Juno smiles when he impregnates the clouds
That shed May flow'rs; and press'd her matron lip
With kisses pure. Aside the Devil turn'd
For envy, yet with jealous leer malign
Eyed them caskance, and to himself thus 'plain'd:
Sight hateful! sight tormenting! thus these two,
Imparadised in one another's arms,
The happier Eden, shall enjoy their fill
Of bliss on bliss; while I to Hell am thrust,
Where neither joy nor love, but fierce desire,
Among our other torments not the least,
Still unfulfill'd with pain of longing, pines.
Yet let me not forget what I have gain'd
From their own mouths: all is not theirs, it seems;
One fatal tree there stands, of Knowledge call'd,
Forbidden them to taste: Knowledge forbidden?

The poet adds that the devil turned away, with envy at the sight of so much happiness.—A.

499-501. Jupiter and Juno, the principal male and female divinities of the heathen, are regarded sometimes as presiding over atmospheric phenomena, such as rain, wind, &c., and also as representing the productive energies of nature. Their marriage typified the union of Heaven and Earth in the fertilizing rains. The poet here ascribes to them the sending of those rains which produced the flowers of spring. The simile is drawn by Milton from the 14th book of the Iliad, and from the Georgics of Virgil, ii. 333. Pressed: That is, Adam pressed her matron (married) lip.

500. Impregnus: Renders prolific. The word is pronounced imprunes.


504. Imparadised: Enjoying a Paradise, placed in a condition resembling that of Paradise.

509. Where, for where's. Milton not unfrequently omits the verb is, as in VIII. 621.

510. Knowledge forbidden: A most artful question from its generality, im-

515.
Suspicious, reasonless. Why should their Lord
Envy them that? Can it be sin to know?
Can it be death? And do they only stand
By ignorance? Is that their happy state,
The proof of their obedience and their faith?
O fair foundation laid whereon to build
Their ruin! Hence I will excite their minds
With more desire to know, and to reject
Envious commands, invented with design
To keep them low whom knowledge might exalt
Equal with Gods: aspiring to be such,
They taste and die. What likelier can ensue?
But first with narrow search I must walk round
This garden, and no corner leave unspy'd:
A chance but chance may lead where I may meet
Some wand'ring Spirit of Heav'n by fountain side,
Or in thick shade retired, from him to draw
What further would be learn'd. Live while ye may,
Yet happy pair; enjoy, till I return,
Short pleasures, for long woes are to succeed.
BOOK IV.

179

Slowly descended, and with right aspect
Against the eastern gate of Paradise:
Levell'd his evening rays: it was a rock
Of alabaster, piled up to the clouds,
Conspicuous far, winding with one ascent
Accessible from earth, one entrance high;
The rest was craggy cliff, that overhung
Still as it rose, impossible to climb.
Betwixt these rocky pillars Gabriel sat,
Chief of th' angelic guards, awaiting night;
About him exercised heroic games
Th' unarmed youth of Heav'n, but nigh at hand
Celestial armoury, shields, helms, and spears,
Hung high with diamond flaming, and with gold.
Thither came Uriel, gliding through th' even
On a sun-beam, swift as a shooting star

541. Slowly descended: This contradicts 363; and therefore, instead of slowly, calmly has been substituted by some. Dr. Pearce, however, would retain the present reading, and explains the difficulty by saying, that the sun descended slowly at this time because Uriel, its angel, came on a sunbeam to Paradise (554), and was to return on the same beam, which he could not have done if the sun had moved on with its usual rapidity of course.

541. With right aspect: In a position directly facing.

549. Still as it rose: More and more as it rose in height.

549. Gabriel: One of the archangels (Dan. viii. 9; Luke i.) The name signifies the strength of God.

551. Heroic games: They watched only at night, and exercised themselves vigorously during the day. So the infernal spirits were engaged, in the absence of Satan, II. 296.

555. Through the even: During the last decline of day; or, through the evening sky.

556. Swift as a shooting star: See Iliad iv. 74, where the descent of Minerva from Heaven is compared to the same object.

556. On a sun-beam, &c.: As Uriel was coming from the sun to the earth, his traveling upon a sun-beam was in the most direct and level course that he could take; for the sun's rays were now pointed right against the eastern gate of Paradise, where Gabriel was sitting, and to whom Uriel was going. The thought of making him glide on a sun-beam, I have been informed, is taken from some capital picture of some great Italian master, where an angel is made to descend in like manner.—N.
In autumn thwarts the night, when vapours fired
Impress the air, and shews the mariner
From what point of his compass to beware
Impetuous winds. He thus began in haste:
Gabriel, to thee thy course by lot hath giv'n
Charge and strict watch, that to this happy place
No evil thing approach or enter in.
This day at height of noon came to my sphere
A Spirit, zealous, as he seem'd, to know
More of th' Almighty's works, and chiefly Man,
God's latest image: I described his way
Bent all on speed, and mark'd his aery gait;
But in the mount that lies from Eden north,
Where he first lighted, soon discern'd his looks
Alien from Heav'n, with passions far obscured:
Mine eye pursued him still, but under shade
Lost sight of him. One of the banish'd crew,
I fear, hath ventured from the deep, to raise
New troubles: him thy care must be to find.
To whom the winged warrior thus return'd:
Uriel, no wonder if thy perfect sight,
Well known from Heav'n; and since meridian hour
No creature thence: if Spirit of other sort
So minded, have o'erleap'd these earthy bounds
On purpose, hard thou know'st it to exclude
Spiritual substance with corporeal bar. 585
But if within the circuit of these walks,
In whatsoever shape he lurk, of whom
Thou tell'st, by morrow dawning I shall know.
So promised he; and Uriel to his charge
Return'd on that bright beam, whose point now raised,
Bore him slope downward to the Sun, now fall'n
Beneath th' Azores; whether the prime orb,
Incredible how swift, had thatther roll'd
Diurnal, or this less volubil earth,
By shorter flight to th' east, had left him there
Arraying with reflected purple and gold

590. Return'd on that bright beam: Milton supposes that Uriel glides back on the same sun-beam that he came upon; which he considers not as a flowing point of light, but as a continued rod extending from the sun to the earth. The extremity of this luminous rod, while Uriel was discoursing, and the sun gradually descending, must necessarily be raised up higher than when he came upon it, and consequently bore him slope downward on his way back again. This has been represented by Addison as a pretty device, but below the genius of Milton (558), to make Uriel descend, for the sake of more ease and greater expedition, both in his way from the sun, and to the sun again; but Milton had no such device here. He makes Uriel come from the sun, not on a descending but on a level ray (541), from the sun's right aspect to the east, in the very margin of the horizon. Here is no trick then, nor device; but perhaps a too great desire to show his philosophy, as, in the next lines on this common occasion of the sun's setting, he starts a doubt whether that be produced in the Ptolemaic or Copernican way.—Bentley.

592. Azores: The western islands in the Atlantic, now belonging to Portugal. The word is here to be pronounced in three syllables. Prime orb: The sun, had roll'd thither diurnal, in a day's time. Or this less volubil earth: The second syllable is long; when short, Milton spelled it voluble, as in IX. 436. Less voluble, means rolling less. It required less motion for the earth to move from west to east, upon its own axis, according to the system of Copernicus, than for the heavens and heavenly bodies to move from east to west according to the system of Ptolemy. Our author, in like manner, III. 575, questions whether the sun was in the centre of the world or not, so scrupulous was he in declaring for any system of philosophy.—N.
The clouds that on his western throne attend.
Now came still ev'ning on, and twilight grey
Had in her sober liv'ry all things clad;
Silence accompanied: for beast and bird,
They to their grassy couch, these to their nests,
Were slunk, all but the wakeful nightingale:
She all night long her am'rous descent sung:
Silence was pleased. Now glow'd the firmament
With living sapphires: Hesperus, that led
The starry host, rode brightest, till the Moon,
Rising in clouded majesty, at length
Apparent queen, unveil'd her peerless light,
And o'er the dark her silver mantle threw.
When Adam thus to Eve: Fair Consort, th' hour
Of night, and all things now retired to rest,
Mind us of like repose, since God hath set
Labour and rest, as day and night, to men
Successive; and the timely dew of sleep
Now falling, with soft slumb'rous weight inclines
Our eye-lids. Other creatures all day long
Rise idle, unmepair'd, and lay prood rest:
BOOK IV.  

Appointed, which declares his dignity,  
And the regard of Heav'n on all his ways;  
While other animals inactive range;  
And of their doings God takes no account.  
To-morrow, ere fresh morning streak the east  
With first approach of light, we must be rais'n,  
And at our pleasant labour, to reform  
You flow'ry arbours, yonder alleys green,  
Our walk at noon, with branches overgrown,  
That mock our scant manuring, and require  
More hands than ours to lop their wanton growth:  
Those blossoms also, and those dropping gums,  
That lie bestrown unsightly and unseemly,  
Ask riddance, if we mean to tread with ease;  
Meanwhile, as Nature wills, Night bids us rest.  
To whom thus Eve, with perfect beauty adorn'd:  
My Author and Disposer, what thou bidst,  
Unargued, I obey; so God ordains;  
God is thy law, thou mine; to know no more  
Is woman’s happiest knowledge and her praise.  
With thee conversing I forget all time;  
All seasons and their change, all please alike.  
Sweet is the breath of Morn, her rising sweet,

625. Reform : Improve.
630. Manuring : Cultivation, from the French mainsev, to work with
hands.

640. Seasons of the day are intended, as in VIII. 69; IX. 200.

641–56. Milton has been supposed to have derived many of his ideas re-
pecting landscape from Tasso, Spenser, Ariosto, and Italian romances. But
a poet, accustomed to the environs of Lodlow, could want no adventitious
aid to form a taste naturally elegant. Nature alone was Milton’s book.
After reading Comus, and the pictures in Paradise Lost, how astonished
are we at the assertion of Johnson, that Milton viewed nature merely
through “the spectacle of books.” Mistaking allusion for description, this
poet moralist imagines Milton to call in learning as a principal, when he
calls it in only as an auxiliary.—Bucke.

641–56. The variety of images in this passage is infinitely pleasing; and
the resuscitation of each particular image, with a little varying of the ex-
pression, makes one of the finest turns of words imaginable.—A.
With charm of earliest birds; pleasant the Sun,
When first on this delightful land he spreads
His orient beams, on herb, tree, fruit, and flower,
Glist'ring with dew; fragrant the fertile earth
After soft show'rs; and sweet the coming on
Of grateful ev'ning mild; then silent Night,
With this her solemn bird, and this fair Moon,
And these the gems of Heav'n, her starry train;
But neither breath of Morn, when she ascends
With charm of earliest birds; nor rising Sun
On this delightful land; nor herb, fruit, flower,
Glist'ring with dew; nor fragrance after showers;
Nor grateful ev'ning mild; nor silent Night
With this her solemn bird, nor walk by Moon,
Or glitt'ring star-light, without thee is sweet.
But wherefore all night long shine these? For whom
This glorious sight, when sleep hath shut all eyes?
To whom our general ancestor reply'd:
Daughter of God and Man, accomplish'd Eve,
These have their course to finish round the earth
By narrow ev'ning, and from land to land.
BOOK IV.

On earth, made hereby apter to receive
Perfection from the Sun’s more potent ray.
These then, though unbeheld in deep of night,
Shine not in vain; nor think, tho’ men were none,
That Heav’n would want spectators, God want praise.
Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep;
All these with ceaseless praise his works behold,
Both day and night. How often from the steep
Of echoing hill or thickest have we heard
Celestial voices to the midnight air,
Sole, or responsive each to other’s note,
Singing their great Creator! Oft in bands
While they keep watch, or nightly rounding walk
With heav’nly touch of instrumental sounds,
In full harmonic number join’d, their songs
Divide the night, and lift our thoughts to Heav’n.
Thus talking hand in hand alone they pass’d

and improvement of old Hesiod’s notion of good geniuses, the guardians of mortal men, clothed with air, wandering over the earth. Hesiod i. 120-135.

—N.

574. Deep of night: Late hours of night.

577-78. This is an ancient sentiment. Hesiod and Plato frequently allude to the existence of invisible beings. Hesiod represents them as wandering over the earth, keeping account of human actions, both just and unjust. Chrysostom believed that every Christian has a guardian angel. Cardan insists that he was attended by one, as Socrates and Iamblichus, and many others supposed themselves to have been. Hermes, a contemporary with St. Paul (Rom. xv. 14, assigned to every one not only an angel-guardian, but a devil, as a tempter. The late Sir Humphrey Davy firmly believed that there are “thinking beings” nearly surrounding us, and to us invisible. To insist that nothing exists but what the human eye can see, is move worthy the intellect of a Caliban than that of a Milton, a Newton, a La Place, or a Davy—Bocas.

A similar expression to “walk the earth,” is found in Book VIII. 477, “creep the ground.”

593. Solo: Alone.

595. Nightly rounding: Nightly going round, as a guard.

598. Divide the night into watches or periods.

599. Thus talking, &c.: Adam and Eve, in the state of innocence, are
On to their blissful bow'r; it was a place
Chosen by the Sov'reign Planter, when he framed
All things to Man's delightful use. The roof
Of thickest covert was inwoven shade
Laurel and myrtle, and what higher grew
Of firm and fragrant leaf: on either side
Acanthus, and each odorous bushy shrub
Fenced up the verdant wall; each beauteous flow'r,
Iris all hues, roses, and jessamine,
Rear'd high their flourish'd heads between, and wrought
Mosaic: underfoot the violet,
Crocus, and hyacinth, with rich inlay
Broder'd the ground, more colour'd than with stone
Of costliest emblem. Other creature here,
Beast, bird, insect, or worm, dustt enter none:
Such was their awe of Man. In shadier bower

characters well imagined, and well supported; and the different sentiments arising from difference of sex, are traced out with inimitable delicacy and philosophical truth. After the fall, the poet makes them retain the same characters, without any other change than what the transition from inno-
More sacred and sequester'd, though but feign'd,
Pan or Sylvanus never slept, nor Nymph
Nor Faunus haunt'd. Here, in close recess,
With flowers, garlands, and sweet-smelling herbs,
Espoused Eve deck'd first her nuptial bed,
And heav'ly choirs the hymenean sung,
What day the genial Angel to our sire
Brought her in naked beauty more adorn'd,
More lovely than Pandora, whom the Gods
Endow'd with all their gifts: and O too like
In sad event, when to th' unwiser son
Of Japhet brought by Hermes, she enam'd
Mankind with her fair looks, to be aveng'd
On him who had stole Jove's authentic fire.
Thus at their shaly lodge arrived, both stood,

707. Pan: A fabled Grecian divinity, who presided over flocks and herds.

Sylvanus: A rural Italian God. Nymph: In mythology, a goddess of the
mountains, forests, meadows, or waters. According to the ancients, all the
world was full of nymphs—some terrestrial, others celestial; and these had
names assigned to them according to their place of residence, or the parts of
the world over which they were supposed to preside.—Brande.

708. Faunus: Among the Romans, a kind of demi-god, or rural divinity,
resembling the Pan, of the Greeks; being possessed, like him, of the power
of prophecy. In form he resembled a satyr, being represented as half goat
and half man. He sometimes bears the name of Sylvestus.

714. Pandora: In Grecian mythology, the first mortal female, created by
Jupiter, for the purpose of punishing Prometheus for stealing fire from
Heaven, the authentick, or original fire. All the gods vied in making her pre-
sents, beauty, eloquence, &c., hence her name, which means all-gifted; but
Jupiter gave her a box, filled with numberless evils, which she was desired
to give to the man who married her. She was conducted by Mercury to
Prometheus, who, sensible of the deceit, would not accept the present; but
his brother Epimetheus, not being equally prudent, fell a victim to Pan-
don's charm, accepted the box, from which, on its being opened, there
issued all the ills and diseases which have since continued to afflict the
human race. Hope remained, however, at the bottom of the box, as the
only consolation of the troubles of mankind.—Brande.

For another version of the story consult Anthon's Class. Dict.

715. The epithet unwiser, does not imply that his brother Prometheus was
unwise. Milton uses unwiser as any Latin author would imprudensier for not
so wise as he might have been.—Jortin.
Both turn'd, and under open sky adored
The God that made both sky, air, earth, and heav'n,
Which they beheld, the moon's resplendent globe,
And starry pole: Thou also mad'st the night,
Maker omnipotent, and thou the day,
Which we in our appointed work employ'd
Have finish'd, happy in our mutual help
And mutual love, the crown of all our bliss
Ordain'd by thee; and this delicious place
For us too large, where thy abundance wants
Partakers, and unceopt falls to the ground.
But thou hast promised from us two a race
To fill the earth, who shall with us extol
Thy goodness infinite, both when we wake
And when we seek, as now, thy gift of sleep.
This said unanimous, and other rites
Observing none, but adoration pure
Which God likes best, into their inmost bower
Handed they went; and ceased the putting off
These troublesome disguises which we wear,
Straight side by side were laid; nor turn’d I ween
Adam from his fair spouse, nor Eve the rites
Mysterious of conubial love refused:
Whatever hypocrites austerely talk
Of purity, and place, and innocence,
Defaming as impure what God declares
Pure, and commands to some, leaves free to all.
Our Maker bids increase; who bids abate
But our Destroyer, foe to God and Man?
Hail wedded Love, mysterious law, true source
Of human offspring, sole propriety
In Paradise of all things common else.
By thee adult’rous lust was driven from men,
Among the bestial herds to range; by thee,
Founded in reason, loyal, just, and pure,
Relations dear, and all the charities
Of father, son, and brother, first were known.
Far be ’t, that I should write thee sin or blaine,
Or think thee unbecning holiest place,
Perpetual fountain of domestic sweets,
Whose bed is undefiled and chaste pronounced,

743–750. Mysterious: Involving a secret or hidden meaning, being represented by the apostle as emblematic of the spiritual union between Christ and his church, Eph. v. 32.

744. Whatever supererogies, &c.: Our author calls those who, under a notion of greater purity and perfection, deny and forbid marriage, as they do in the Church of Rome, supererogies; and says afterwards (749), that it is the doctrine of our Destroyer, in allusion to that passage of St. Paul in i Tim. iv. 1, 2, 3.—N.

751–52. Sole propriety: The only property; the only object of which the exclusive possession belonged to themselves. Of all. &c.: Of, as elsewhere in this poem, is used in the sense of omnium.

756. All the charities: A word used in the Latin signification, and, like caritas, comprehends all the endearments of consanguinity and affinity, as in Cicero de Officiis, i. 17, “Cari sunt parentes, cari liberi, propinqui, familiares; sed omnem omnium caritas patris una complexa est.”—N.

761. An allusion is made to Heb. xiii. 4. Though this panegyric upon wedded love may be condemned as a digression, yet it can hardly be called
Present, or past, as saints and patriarchs used.
Here Love his golden shafts employs, here lights
His constant lamp; and waves his purple wings,
Reigns here and revels; not in the bought smile
Of harlots, loveless, joyless, unendear'd,
Casual fruition; nor in court-amours,
Mix'd dance, or wanton mask, or midnight ball,
Or serenade, which the starved lover sings
To his proud fair, best quitted with disdain.
These, lul'd by nothingless, embracing, slept,
And on their naked limbs the flow'ry roof
Shower'd roses, which the morn repair'd. Sleep on,
Blest pair! and O yet happiest, if ye seek
No happier state, and know to know no more.
Now had Night measured with her shadowy oon.
Half way up hill this vast sublunar vault,
a digression when it grows so naturally out of the subject, and is introduced so properly while the action of the poem is in a manner suspended, and while Adam and Eve are lying down to sleep: and if morality be one great end of poetry, that end cannot be better promoted than by such digressions as this. 

BOOK IV.

And from their ivory port the Cherubim
Forth issuing at th' accustom'd hour, stood arm'd
To their night-watches in warlike parade,

When Gabriel to his next in power thus spake:

Uzziel, half these draw off, and count the south
With strictest watch; those other wheel the north;
Our circuit meets full west. As flame they part;
Half wheeling to the shield, half to the spear.

From these, two strong and subtle Spirits he call'd
That near him stood, and gave them thus in charge:

Thabriel and Zephon, with wing'd speed
Search thro' this garden; leave unsearch'd no nook;
But chiefly where those two fair creatures lodge,
Now laid perhaps asleep, secure of harm.

This evening from the Sun's decline arrived
Who tells of some infernal Spirit seen
Hitherward bent (who could have thought?) escaped
The bars of Hell, on errand bad no doubt:
Such where ye find, seize fast, and hither bring.

778. Ivory port, or gate: There is no allusion here to the ivory gate of
sleep mentioned by Homer and Virgil, whence false dreams proceeded; for
the poet could not intend to insinuate that what he was saying about the
angelic guards, was all fiction. As the rock was of alabaster (543), so he
makes the gate of ivory. Houses and palaces of ivory are mentioned, as
instances of magnificence, in Scripture, as are, likewise, doors of ivory, in
Ovid, Met. iv. 185:

"Laminitus extemplo subeas patellis claramus." N.

782. Uzziel: In Hebrew this means "the strength of God."

784. As flame they part: A short simile, but expressive of their rapidity of
movement, and of the brightness of their armour, at the same time. It
is suited to those beings of whom the Scripture says, "He maketh his angels
spirits, and his ministers a flame of fire."

785. Shield and spear, are here elegantly put for left hand and right. The
expression may have been borrowed from a phrase in Livy, "Declinare ad
horum et ad acustum," to wheel to the right or left.—Hor.

786. The names of these angels are significant of the offices they per-
formed. Thabriel, in the Hebrew means the discovery of God. Zephon, signi-
ifies a secret, or searcher of hearts.
So saying, on he led his radiant files,
Dazzling the moon; those to the bower direct,
In search of whom they sought: him there they found,
Squat like a toad, close at the ear of Eve,
Assaying by his devilish art to reach
The organs of her fancy, and with them forge
Illusions as he list, phantasms and dreams;
Or if, inspiring venom, he might taint
Th' animal spirits that from pure blood arise,
Like gentle breaths from rivers pure, thence raise
At least distemper'd, discontented thoughts,
Vain hopes, vain aims, inordinate desires,
Blown up with high conceits, ingenerating pride.
Him thus intent Ithuriel with his spear
Touch'd lightly; for no falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness. Up he starts,
Discover'd and surprised. As when a spark
Lights on a heap of nitrous powder, laid
Fit for the tun some magazine to store
Against a rumour'd war, the smutty grain.
BOOK IV.

Yet thus, unmoved with fear, accuse him soon:
Which of those rebel Spirits, adjudged to Hell,
Com'st thou, escaped thy prison? and transform'd,
Why sat'st thou like an enemy in wait,
Here watching at the head of those that sleep?
Know ye not then, said Satan, fill'd with scorn,
Know ye not me? Ye knew me once no mate
For you; there sitting where ye durst not soar.
Not to know me, argues yourselves unknown,
The lowest of your throng; or if ye know,
Why ask ye, and superfluous begin
Your message, like to end as much in vain?

To whom thus Zephon, answering scorn with scorn,
Think not, revolted Spirit, thy shape the same,
Or diminish'd brightness, to be known
As when thou stood'st in Heav'n upright and pure;
That glory then, when thou no more wast good,
Departed from thee; and thou resembl'st now
Thy sin and place of doom obscure and foul.
But come; for thou, be sure, shalt give account
To him who sent us, whose charge is to keep
This place inviolable, and these from harm.

So spake the Cherub; and his grave rebuke,
Severe in youthful beauty, added grace
Invincible. Abash'd the Devil stood,
And felt how awful goodness is, and saw
Virtue in her shape how lovely; saw and pined
His loss; but chiefly to find here observed
His lustre visibly impair'd; yet seem'd

834. To whom thus Zephon, &c.: Zephon's rebuke, with the influence i
835. on Satan, is exquisitely graceful and moral. Satan is afterwards led
836. awry to Gabriel, the chief of the guardian angels, who kept watch in Para-
837. dise.—A.

834-36. The meaning seems to be this: Think not, revolted spirit, thy
838. shape to be) the same, or diminished (thy) brightness, (so as) to be known
839. (recognised) as when, &c.

844. Cherub: A spirit next in order to a seraph.

Undaunted. If I must contend, said he,
Best with the best, the sender not the sent,
Or all at once; more glory will be won,
Or less be lost. Thy fear, said Zephyr bold,
Will save us trial what the least can do
Single against thee wicked, and thence weak.
The Fiend reply'd not, overcome with rage;
But like a proud steed rein'd, went haughtily on,
Champing his iron curb. To strive or fly
He held it vain; swc from above had quell'd
His heart, not else dismay'd. Now drew they nigh
The western point, where those half-rounding guards
Just met, and closing stood in squadron join'd,
Awaiting next command. To whom their chief,
Gabriel from the front, thus call'd aloud:
O friends, I hear the tread of nimble feet
Hasting this way, and now by glimpse discern
Ithuriel and Zephyr through the shade,
And with them comes a third of regal port,
But faded splendour wan; who, by his gait
And fierce demeanour, seems the prince of Hell.
BOOK IV.

And brief related whom they brought, where found, 875
How busy'd, in what form and posture couched.

To whom with stern regard thus Gabriel spake:

Why hast thou, Satan, broke the bounds prescribed

To thy transgressions, and disturb'd the charge

Of others, who approve not to transgress

By thy example, but have pow'r and right

To question thy bold entrance on this place;

Employ'd it seems to violate sleep, and those

Whose dwelling God hath planted here in bliss?

To whom thus Satan with contemptuous brow:

Gabriel, thou hast in Heav'n th' esteem of wise,

And such I held thee; but this question ask'd

Puts me in doubt. Lives there who loves his pain?

Who would not, finding way, break loose from Hell,

Though thither doom'd? Thou would'st thyself, no doubt,

And boldly venture to whatever place

Farthest from pain, where thou might'st hope to change

Torment with ease, and soonest recompense

Dole with delight, which in this place I sought;

To thee no reason, who knowest only good,

But evil hast not try'd: and wilt object

His will who bound us? Let him surer bar

His iron gates, if he intends our stay

In that dark durance: thus much what was ask'd.

The rest is true, they found me where they say;

877. Regard: Look.

879-80. Transgressions and transgress, are both used in a physical, and not
in a moral sense. The boundaries of Hell were those prescribed to the
movements of Satan, and beyond these Satan was not legally allowed to pass;
the holy angels appeared not to pass beyond the limits prescribed for their
own motions or excursions.

893. With ease: A Latin idiom. The English idiom would be "for ease."

*The meaning is the same.

894. Dole: Grief.

895. And wilt object: And wilt thou object, &c. A concise mode of ex-
pression similar to "and known as for whom," II. 730.

But that implies not violence or harm.

Thus he in scorn. The warlike Angel moved,
Disdainfully, half smiling, thus reply'd:

O loss of one in Heav'n to judge of wise,
Since Satan fell, whom folly overthrew,
And now returns him from his prison 'scape'd,
Gravely in doubt whether to hold them wise
Or not, who ask what boldness brought him hither,
Unlicensed from his bounds in Hell prescribed;
So wise he judges it to fly from pain
However, and to 'scape his punishment.
So judge thou still, presumptuous, till the wrath,
Which thou incur'st by flying, meet thy flight
Sev'nfold, and scourge that wisdom back to Hell
Which taught thee yet no better, that no pain
Can equal anger infinite provoked.

But wherefore thou alone? Wherefore with thee
Came not all Hell broke loose? Is pain to them
Less pain, less to be fled? or thou than they
Less hardy to endure? Courageous Chief,
BOOK IV.

I therefore, I alone first undertook
To wing the desolate abyss, and spy
This new-created world, whereof in Hell
Pain is not silent, here in hope to find
Better abode, and my afflicted Pow’rs
To settle here on earth, or in mid-air;
Though for possession put to try once more
What thou and thy gay legions dare against;
Whose easier bus’ness were to serve their Lord
High up in Heav’n, with songs to hymn his throne,
And practised distances to oringe, not fight.
To whom the warrior Angel soon reply’d:
To say and straight unsay, pretending first
Wise to fly pain, professing next the spy,
Argues no leader, but a liar traced,
Satan, and couldst thou faithful add? O name,
O sacred name of faithfulness profaned!
Faithful to whom? to thy rebellious crew?
Army of Fiends, fit body to fit head.
Was this your discipline and faith engaged,
Your military obedience, to dissolve
Allegiance to th’ acknowledged Pow’r Supreme?
And thou, sly hypocrite, who now wouldst seem
Patron of liberty, who more than thou
Once sown’d, and cringed, and servilely adored
Heav’n’s awful Monarch? wherefore but in hope
To dispossess him, and thyself to reign?
But mark what I arsecd thee now, Amanu.
Fly thither whence thou fledst: if from this hour
Within these hallo’d limits thou appear,
Back to th’ infernal pit I drag thee chain’d,
And seal thee so, as henceforth not to scorn

945. And: “With” is understood.
946. Arsecd: Advise, or award.
945. I drag, for I will drag. The present is often thus used for the
future, to indicate the certainty of the execution of the threat. Compare
Rev. xx. 3.
The facile gates of Hell too slightly barr'd.
So threaten'd he; but Satan to no threats
Gave heed, but, waxing more in rage, reply'd:
Then when I am thy captive, talk of chains,
Proud limitary Cherub; but ere then
Far heavier load thyself expect to feel.
From my prevailing arm, though Heav'n's King
Ride on thy wings, and thou with thy compeers,
Used to the yoke, draw'st his triumphant wheels
In progress through the road of Heav'n star-paved.
While thus he spake, th' angelic squadron bright
Turn'd fiery red, sharp'ning in mooned horns
Their phalanx, and began to hem him round
With ported spears, as thick as when a field
Of Ceres ripe for harvest waving bends
Her bearded grove of ears, which way the wind
Sways them; the careful plowman doubting stands,
Lest on the threshing-floor his hopeful sheaves
Prove chaff. On th' other side Satan, alarm'd,
Collecting all his might, dilated stood,
Sat horror plumèd; nor wanted in his grasp
What seem'd both spear and shield. Now dreadful deeds 990
Might have ensued, nor only Paradise
In this commotion, but the starry cope
Of Heav'n perhaps, or all the elements
At least had gone to wrack, disturb'd and torn
With violence of this conflict, had not soon 995
Th' Eternal to prevent such horrid fray,
Hung forth in Heav'n his golden scales, yet seen

999. Sat horror pluméd: Horror is personified, and is made the plume of his helmet. How much nobler an idea is this than the horses' tails, and sphinxes, and dragons, on the helmets of the ancient heroes, or even than the Chimæra vomiting flames, on the crest of Turnus, Æn. vii. 785.—N. 992. Cops: Arch, or concave.

994. Collecting all his might: Satan clothing himself with terror when he prepares for the combat, is truly sublime, and, at least, equal to Homer's description of Discurd, celebrated by Longinus, or to that of Fame, in Virgil, who are both represented with their feet standing on the earth and their heads reaching above the clouds. It may here be remarked, that Milton is everywhere full of hints, and sometimes literal translations, taken from the greatest of the Greek and Latin poets.—A.

997. Scales: The breaking off of the combat between Gabriel and Satan by the hanging out of the golden scales in heaven, is a refinement upon Homer's thought, who tells us that before the battle between Hector and Achilles, Jupiter weighed the event of it in a pair of scales.

Virgil, before the last decisive combat, describes Jupiter in the same manner, as weighing the fates of Turnus and Æneas. Milton, though he fetched this beautiful circumstance from the Iliad and Æneid, does not only insert it as a poetical embellishment, like the authors above-mentioned, but makes an artful use of it for the proper carrying on of his story, and for the breaking off of the combat between the two warriors, who were upon the point of engaging. To this we may further add, that Milton is the more justified in this passage, as we find the same noble allegory in holy writ, where a wicked prince, some few hours before he was assassinated and slain, is said to have been "weighed in the scales and to have been found wanting."—A.

Further illustrations may be found in Job xxviii.; xxxvii.; Is. xi.; 1 Sam ii. 3; Prov. xvi. 2.
Betwixt Astraea and the Scorpion sign,
Wherein all things created first be weigh'd,
The pendulous round earth with balanced air
In counterpoise, now ponders all events,
Battles, and realms: in these he set two weights,
The sequel each of parting and of light;
The latter quick up flew, and kick'd the heaven;
Which Gabriel spying, thus bespake the Fiend:

Satan, I know thy strength, and thou know'st mine;
Neither our own, but giv'n. What folly then
To boast what arms can do? since thine no more
Than Heav'n permits, nor mine, though doubled now.
To trample thee as mire: for proof look up,
And read thy lot in ye celestial sign,
Where thou art weigh'd, and shown how light, how weak,

998-99. Yet see betwixt Astraea, &c.: The constellation Libra, or the Scales, situated between Astraea, or Virgo, and the Scorpion constellation.
1000. Pendulous: Suspended.
1003. Bentley suggests signal as a better word than equal, but it does not
BOOk IV.

If thou resist. The Fiend look'd up, and know
His mounted scale aloft: nor more; but fled
Murm'ring, and with him fled the shades of night.

Dan. v. 27, "Thou art weighed in the balances and found wanting." So true it is, that Milton often imitates Scripture than Homer and Virgil, even when he is thought to imitate them most.—N.

DIFFICULTIES IN EXECUTING THE PORTRAIT OF OUR FIRST PARENTS.

The difficulty which met Milton in his portrait of our first parents was, obviously, to make them perfect, without being unnatural; to make them sinless, and yet distinguish them from angels; to show them human, yet un-fallen; to make, in short, a new thing on the earth; a man and woman beautiful beyond desire, simple beyond disguise, graceful without conscious-ness, naked without shame, innocent but not insipid, lofty but not proud; uniting in themselves the qualities of childhood, manhood, and womanhood as if, in one season, spring, summer, and autumn could be imagined. This was the task Milton had to accomplish; and, at his bidding, there arose the loveliest creatures of the human imagination, such as poet's eye never, before or since, imaged in the rainbow or the moonshine, or saw in the light of dreams; than fairies more graceful, than the Cherubim and the Seraphim themselves more beautiful.

Milton's Adam is himself, as he was in his young manhood, ere yet the cares of life had plunged his forehead, or quenched his serene eyes. Eve, again, is Milton's life-long dream of what woman was, and yet may be—a dream from which he again and again awoke, weeping, because the bright vision had passed away, and a cold reality alone remained. You see in her every lineament, that he was one, who, from the loftiness of his ideal, had been disappointed in woman. In the words, frequently repeated as a speci-men of a blunder,

"Adam, the goodliest man of men, since born
His son; the fairest of her daughters, Eve," he has unwittingly described the process by which his mind created them. Adam is the goodliest of his sons, because he is (particularly) formed by com-bining their better qualities; and thus are the children the parents of their father. Eve is the fairest of her daughters; for it would require the collected essence of all their excellences to form such another Eve.—GILPILLAN.

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BOOK V.

THE ARGUMENT.

Morning approached, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her; they come forth to their day labours; their morning hymn at the door of their bower. God, to render man inexcusable, sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand, who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise, his appearance described, his coming discerned by Adam afar off, sitting at the door of his bower: he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise ght together by Eve; their discourse at table: Raphael performs his message, minds Adam of his state and of his enemy: relates, at Adam's request, who that enemy is, and how he came to be so, beginning from his first revolt in Heaven, and the occasion thereof; how he drew his legions after him to the parts of the north, and there incited them to rebel with him, persuading all but only Abdiel, a Seraph; who in argument dissuades and opposes him, then forsakes him.

INTRODUCTORY REMARKS.
BOOK V.

Now morn her rosy steps in th' eastern clime
Advancing, sowl'd the earth with orient pears,
When Adam wak'd, so custom'd, for his sleep
Was aery light from pure digestion bred,
And temp'rate vapours bland, which th' only sound
Of leaves and fuming rills, Aurora's fan,

2. Orient peard was esteemed the most valuable. In Don Quixote is this passage: "She wept not tears but seed-peard, or morning dew; and he thought higher, that they were like orient pearls."

The goddess Aurora, says Dr. Anthon, sometimes represented in a saffron-coloured robe, with a wand or torch in her hand, coming out of the golden palace, and ascending a golden chariot. Homer describes her as wearing a flowing veil, which she throws back to denote dispersion of the night, and as opening with her rosy fingers the gates of day. Others represent her as a nymph crowned with flowers, with a star above her head, standing in a chariot drawn by winged horses, while in one hand she holds a torch, and with the other scatters roses, as illustrative of the flowers which spring from the dew, which the poets describe as diffused from the eyes of the goddess in liquid pearls.

5. Only: for alone.

6. Fuming: Virg. Georg. ii. 217. Aurora's fane is here put for the morning wind, or breeze; thus, in the translation of a poem of Du Bartas, is this line: "Call forth the wind. Oh Heaven's fresh fane, quoth he." Also in this passage:

"... and began
Aurora's usher with her windy fane,
Gently to shake the woods on every side."
Lightly dispersed, and the shrill matin song
Of birds on ev’ry bough; so much the more
His wonder was to find unawaken’d Eve
With tresses discomposed, and glowing cheek,
As through unquiet rest; he on his side
Leaning, half raised, with looks of cordial love
Hung over her enamour’d, and beheld
Beauty, which whether waking or asleep,
Shot forth peculiar graces; then with voice
Mild, as when Zephyrus on Flora breathes,
Her hand soft touching, whisper’d thus: Awake,
My fairest, my espoused, my latest found,

7. Matutin: Virg. Aen. viii. 426:
   "Et matutini volucrum sub colmine cumbae."

Though Milton seems to have derived hints and expressions from a great variety of sources, yet, as Brydges well observes, "he almost always gave a new character to what he took. The similar passages so numerous pointed out by commentators, are not similar in force and poetical spirit. Words, simple or compound, may be borrowed, as in line 5, above, and in other lines, from Sylvester’s ‘Du Bartas’), but the context and application are different. Just as the brick which is taken from a cottage may be
Heav'n's last best gift, my everlasting delight,
Awake; the morning shines, and the fresh field
Calls us; we lose the prime, to mock how spring
Our tender plants, how blows the citron grove,
What drops the myrrh, and what the balmy reed,
How Nature paints her colours, how the bee
Sits on the bloom extracting liquid sweet.

Such whispering waked her, but with startled eye
On Adam, whom embracing, thus she spake:
O sole in whom my thoughts find all repose,
My glory, my perfection, glad I see

(Book of Casticles (Song of Solomon), in which there is a noble spirit of eastern poetry, and very often not unlike what we meet with in Homer, who is generally placed near the age of Solomon. There is no question that the poet, in the speech that follows, remembered those two passages which are spoken on a like occasion, and filled with the same pleasing images of nature. "My beloved spake, and said unto me. 'Rise up, my love, my fair one. and come away; for lo! the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise, my love, my fair one, and come away.'"—"Come, my beloved! let us go forth into the field; let us get up early to the vineyards; let us see if the vine flourish; whether the tender grapes appear and the pomegranates bud forth.")

His preferring the garden of Eden to that

"... . . . . where the fairest king
Held dalliance with his fair Egyptian spouse,
shows that the poet had this delightful scene in his mind.—A.

21. Prime: Best part of the day (170; IX. 200).

34. I am inclined to think that this mention of Nature is the only blemish in the passage. None of Adam's curious questionings, which writers have reproached, were unnatural in a being continually contemplating the universe with an undimmed eye; but it is very inconsistent to suppose he would personify the principle of things, and separate its operation from the immediate action of the divine hand. Nature was a noble and splendid conception in the minds of the heathen poets and philosophers, but it is a puerile contradiction after the thoughts have been long fixed on a personal deity.—S.

36. O sole: O thou only one.
Thy face, and morn return'd; for I this night 30
(Such night till this I never pass'd) have dream'd,
If dream'd, not as I oft am wont, of thee,
Works of day past, or morrow's next design,
But of offence and trouble, which my mind 33
Knew never till this irksome night. Methought,
Close at mine ear one call'd me forth to walk,
With gentle voice; I thought it thine: it said,
Why sleep'st thou, Eve? now is the pleasant time,
The cool, the silent; save where silence yields
To the night-warbling bird, that now awake 40
Tunes sweetest his love-labour'd song; now reigns
Full orb'd the moon, and with more pleasing light
Shadowy sets off the face of things; in vain,
If none regard; Heav'n wakes with all his eyes,
Whom to behold but thee, Nature's desire? 45
In whose sight all things joy, with ravishment
Attracted by thy beauty still to gaze.
I rose as at thy call, but found thee not;
To find thee I directed then my walk;
And on, methought, alone I pass'd through ways 50
BOOK V.

That brought me on a sudden to the tree
Of interdicted knowledge: fair it seem'd,
Much fairer to my fancy than by day:
And as I wond'ring look'd, beside it stood
One shaped and wing'd, like one of those from Heav'n
By us oft seen. His dewy locks distill'd
Ambrosia: on that tree he also gaz'd;
And O fair plant, said he, with fruit enraptured,
Deigns none to ease thy load and taste thy sweet
Nor God, nor Man? is knowledge so despis'd?
Or envy, or what reserve forbids to taste?
Forbid who will, none shall from me withhold
Longer thy offer'd good: why else set here?
This said, he paused not, but with vent'rous arm
He pluck'd, he tasted! Me damp horror chill'd
At such bold words vouch'd with a deed so bold:
But he thus overjoy'd, O fruit divine,
Sweet of thyself, but much more sweet thus crop't,
Forbidden here, it seems, as only fit
For Gods, yet able to make Gods of Men:
And why not Gods of Men, since good, the more
Communicated, more abundant grows,
The Author not impair'd, but honour'd more?
Here, happy creature, fair angelic Eve,
Partake thou also; happy though thou art,
Happier thou may'st be, worthier canst not be:
Taste this, and be henceforth among the Gods
Thyself a Goddess, not to earth confined,

33. Much fairer to my fancy than by day: As the sensations are often
more pleasing, and the images more lively, when we are asleep, than when
we are awake; and what can be the cause of this? Our author plainly
thinks it may be effected by the agency of some spiritual being upon the
sensory while we are asleep.—N.

37. Ambrosia: Virg. Aen. 1. 463:

"Ambrosia, genus divinum verticis odorum
Spicieras."


67. Overjoy'd: After this word supply declared.
But sometimes in the air, as we, sometimes
Ascend to Heav’n, by merit thine, and see
What life the Gods live there, and such live thou.
So saying, he drew nigh, and to me held,
Ev’n to my mouth, of that same fruit held part
Which he had pluck’d. The pleasant sav’ry smell
So quicken’d appetite, that I, methought,
Could not but taste. Forthwith up to the clouds
With him I flew, and underneath beheld
The earth outstretch’d immense, a prospect wide
And various; wond’ring at my flight and change
To this high exaltation; suddenly
My guide was gone, and I, methought, sunk down,
And fell asleep; but O how glad I waked
To find this but a dream! Thus Eve her night
Related; and thus Adam answer’d sad:
Best image of myself and dearer half,
The trouble of thy thoughts this night in sleep
Affects me equally; nor can I like
This uncouth dream, of evil sprung I fear;
Yet evil whence? In thee can harbour none.
BOOK V.

All what we affirm or what deny, and call
Our knowledge or opinion; then retires
Into her private cell when Nature rests.

Oft in her absence mimio Fancy wakes
To imitate her; but misjoining shapes,
Wild work produces oft, and most in dreams,
Ill matching words and deeds long past or late.
Some such resemblances methinks I find
Of our last evening's talk, in this thy dream,
But with addition strange; yet be not sad.
Evil into the mind of God or Man
May come and go, so unapproved, and leave
No spot or blame behind: Which gives me hope
That what in sleep thou didst abhor to dream
Waking thou never wilt consent to do.
Be not dishearten'd then, nor cloud those looks
That wont to be more cheerful and serene
Than when fair morning first smiles on the world;
And let us to our fresh employments rise
Among the groves, the fountains, and the flowers
That open now their choicest bosom'd smells,
Reserved from night, and kept for thee in store.

So cheer'd be his fair spouse, and she was cheer'd;
But silently a gentle tear let fall
From either eye, and wiped them with her hair.
Two other precious drops that ready stood,
Each in their crystal aline, he ere they fell
Kiss'd as the gracious signs of sweet remorse
And pious awe, that fear'd to have offended.
So all was cheer'd, and to the field they haste.
But first, from under shady arborous roof
Soon as they forth were come to open sight

117. The word God, in this line, may be regarded as synonymous with angel, being sometimes used by the sacred writers in this sense. John x. 35. The poet, in lines 60, 70, uses the word in this sense.—S.

129. So cheer'd is, &c.: Adam, conformable to his character for superior wisdom, instructs and comforts Eve upon this occasion.—A.

137. Arborous roof: Roof composed of branches of trees.
Of day-spring, and the Sun, who scarce up risen,
With wheels yet hover*ring o'er the ocean brim,
Shot parallel to th' earth his dewy ray,
Discovering in wide landscape all the east
Of Paradise and Eden's happy plains,
Lowly they bow'd, adoring, and began
Their orisons, each morning duly paid •
In various style; for neither various style
Nor holy rapture wanted they to praise
Their Maker, in fit strains pronounced or sung
Unmeditated; such prompt eloquence
Flow'd from their lips, in prose or numerous verse,
More tuneable than needed lute or harp
To add more sweetness; and they thus began:
These are thy glorious works, Parent of Good,
Almighty, thine this universal frame,
Thus wondrous fair: thyself how wondrous then!
Unspeakable, who sit'st above these Heav'n's
To us invisible, or dimly seen
In these thy lowest works: yet these declare
Angels; for ye behold Him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing! ye in Heav’n,
On Earth join all ye Creatures to extol

Him first, him last, him midst, and without end.
Fairlest of stars, last in the train of night,
If better thou belong not to the dawn,
Sure pledge of day, that crownest the smiling morn
With thy bright circle, praise him in thy sphere,
While day arises, that sweet hour of prime.

Thou Sun, of this great world both eye and soul,
Acknowledge him thy greater; sound his praise
In thy eternal course, both when thou climbest,
And when high noon hast gain’d, and when thou fall’st.

Moon, that now meets the orient Sun, now fly’st,
With the fix’d stars, fix’d in their orb that flies,
And ye five other wand’ring fires that move

182. Day without night: Without night such as ours; yet, not without a grateful vicissitude. See Book V. 629-9, 645-6; VI. 8.

185. Fairlest of stars: Venus, here spoken of as the morning star, being so a part of the year. There is a discrepancy, however, with Book IV. 605, if we consider Milton as implying that at this time the planet was a morning star. We must regard this as a general hymn of praise, suited to any season of the year.

170. Prime: Dawn; so called because it is the first part of day.

172. Thy greater: Thy superior. The sun is here beautifully personified.

175-76. The train of thought is this: Thou moon, that sometimes dost approach the bright sun in thy monthly circuit (from full moon to new moon), and dost sometimes recede as from new to full moon; resound his praise in connection with the fixed stars, &c. See note on 177.

176. Fixed in their orb (or concentric, crystalline sphere), that flies, or revolves rapidly around the earth; that is, appears to do so. VIII. 19, 21.

177. Ye fixe other: Dr. Bentley reads four. Venus and the Sun and Moon having been already mentioned, and only four more remaining. Mercury, Mars, Jupiter, and Saturn, according to the discoveries of Milton’s age. We must either suppose that Milton did not consider the morning star as the planet Venus, which would explain the difficulty suggested in line 166; or he must be supposed to include the earth, to make up the other five besides those he had mentioned; and he calls it, VIII. 129, the planet Earth, though
In mystic dance not without song, resumed
His praise, who out of darkness call'd up light.
Air, and ye Elements, the oldest birth
Of Nature's womb, that in quaternion run
Perpetual circle, multiform, and mix
And nourish all things; let your ceaseless change
Vary to our great Maker still new praise.
Ye Mists and Exhalations that now rise
From hill or steaming lake, dusky or grey,
Till the Sun paint your fleecy skirts with gold,
In honour to the world's great Author rise,
Whether to deck with clouds of uncolour'd sky,
Or wet the thirsty earth with falling show'rs,
Rising or falling still advance his praise.
His praise, ye Winds, that from four quarters blow
Breathe soft or loud; and wave your tops, ye Pines,
With every plant; in sign of worship wave.
Fountains, and ye that warble, as ye flow,
Melodious murmurs, warbling tune his praise.
Join voices all ye living Souls; ye Birds,
BOOK V. 213

That singing up to Heaven-gate ascend,
Bears on their wings and in your notes his praise.
Ye that in waters glide, and ye that walk
The earth, and stately tread, or lowly creep,
Witness if I be silent, morn or ev'n,
To hill or valley, fountain, or fresh shade,
Made vocal by my song, and taught his praise.
Hail Universal Lord, be bounteous still
To give us only good; and if the night
Have gather'd aught of evil, or conceald,
Disperse it, as now light dispels the dark.
So pray'd they innocent, and their thoughts
Firm peace recover'd soon, and wonted calm.
On to their morning's rural work they haste,
Among sweet dews and flow'rs; where any row
Of fruit trees over-woody reach'd too far
Their pamper'd boughs, and needed bands to check
Fruitless embraces; or they led the vine
To wed her elm; she spoused about him twines

198. To Heaven gate ascend: Shakespeare had used the same hyperbole, Cymbeline, Act ii.; also in Sonnet xxi.

202. It is a curious question, why the singular pronoun I is here used instead of the plural, since Adam and Eve were both engaged in this religious service. The most plausible explanation is that Stebbing furnishes. He says, that from Milton's known opinion on the subject of female modesty and subjection, it is easy to suppose he never intended to represent Eve as audibly accompanying the devotions of her husband; an idea which is strengthened by referring to 1 Cor. xiv. 34, and 1 Tim. ii. 11. But Bishop Newton explains the matter by saying, that Milton here imitates the ancient chorus, where sometimes the plural and sometimes the singular number is used.

205-6. This petition resembles a well-known petition in Plato, offered to Jupiter: "Give us good things whether we pray for them or not, and remove from us evil things, even though we pray for them; and Xenophon tells us that Socrates was in the habit of praying to the gods simply for good things, as they knew best what things were best.

214. Pamp'erd boughs: Boughs overgrown with superfluous leaves and fruitless branches; from the French pamprer. — N.

216. To wed her elm: An allusion to Ovid, Met. xiv. 661. Virgil likewise employs the metaphor of the vine embracing the elm, Georg. ii. 387.
Her marriageable arms, and with her brings
Her dow'r th' adopted clusters, to adorn
His barren leaves. Them thus employ'd beheld
With pity Heav'n's high King, and to him call'd
Raphael, the sociable Spirit, that deign'd
To travel with Tobias, and secured
His marriage with the sev'n'times-wedded maid.

Raphael, said he, thou hear'st what stir on Earth
Satan from Hell, 'scaped thro' the darksome gulf,
Hath raised in Paradise, and how disturb'd
This night the human pair, how he designs
In them at once to ruin all mankind.
Go, therefore, half this day as friend with friend
Converse with Adam, in what bow'r or shade
Thou find'st him from the heat of noon retired,
To respite his day-labour with repast,
Or with repose; and such discourse bring on
As may advise him of his happy state,
Happiness in his pow'r left free to will,
Left to his own free will, his will though free,
Yet mutable, whence sour him to bane.
BOOK V.

Thousand celestial Arours, where he stood
With his gorgeous wings, up springing light
Flew through the midst of Heav’n; th’ angelic choirs,
On each hand parting, to his speed gave way
Through all th’ empyreal road; till at the gate
Of Heav’n arrived, the gate self-open’d wide
On golden hinges turning, as by work
Divine the Sov’reign Architect had framed.
From hence no cloud, or, to obstruct his sight,
Star interposed, however small, he sees,
Not unconform to other shining globes,
Earth and the gard’n of God, with cedars crown’d
Above all hills. As when by night the glass
Of Galileo, less assured, observes

240. Arours: This term is applied to heavenly spirits either on account of their brightness or their zeal. Seraphim has the same meaning in Hebrew.

253. Empyreal: Formed of pure fire, or refined light.

254-56. Till at the gate, &c: This passage contrasts beautifully in sound with that which describes the gates of Hell, Book II. 879-83. See Hooper’s Ædile, v. 749.

Raphael’s departure from before the throne and his flight through the choirs of angels, is finely imagined. As Milton everywhere fills his poem with circumstances that are marvellous and astonishing, he describes the gate of Heaven as framed after such a manner that it opened of itself upon the approach of the angel who was to pass through it.

The poet in these lines seems to have regarded two or three passages in the 18th Iliad, as that in particular where, speaking of Vulcan, Homer says that he had made twenty tripods running on golden wheels, which, upon occasion, might go of themselves to the assembly of the gods, and, when there was no more use for them, return again after the same manner.

But, as the miraculous workmanship of Milton’s gates is not so extraordinary as this of the tripods, I am persuaded he would not have mentioned it had he not been supported in it by a passage of Scripture which speaks of wheels in Heaven that had life in them, and moved of themselves, or stood still, in conformity with the Cherubim whom they accompanied.

There is no question that Milton had this circumstance in his thoughts, because, in the following Book he describes the charriot of the Messiah with living wheels, according to the plan in Ezekiel’s vision.—A.

256. Interposed: Being interposed; no cloud or star being interposed to obstruct his sight, he sees, however small, &c.

262. Assured: Certain, or accurate. Galileo was the first who used the
Imagined lands and regions in the moon:
Or pilot, from amidst the Cyclades
Delos or Samos first appearing, kms
A cloudy spot. Down thither prone in flight
He speeds, and through the vast ethereal sky
Sails between worlds and worlds, with steady wing
Now on the polar winds, then with quick fan
Winnows the buxom air: till within soar
Of tow'ring eagles, to all the fowls he seems
A Phœnix, gazed by all, as that sole bird,

264. The Cyclades, embracing Delos and Samos, are Islands of the Grecian Archipelago.

265. *Kens a cloudy spot* : Describes indistinctly those islands; judging them at their first appearance to be clouds. The angel had a more distinct view of the Earth and Paradise.

267-83. *He speeds, &c.* : Raphael's descent to the earth, with the figure of his person, is represented in very lively colours, and conformably to the no-
BOOK V.

When to imbrine his reliques in the Sun's
Bright temple, to Egyptian Thebes he flies.
At once on th' eastern cliff of Paradise
He lights, and to his proper shape returns,
A seraph wing'd; six wings he wore, to shade
His lineaments divine; the pair that clad
Each shoulder broad, came mantling o'er his breast
With regal ornament; the middle pair
Girt like a starry zone his waist, and round
Skirted his loins and thighs with downy gold
And colours dipt in Heav'n; the third his feet
Shadow'd from either heel with feather'd mail,
Sky-tinctured grain. Like Maia's son he stood,
And shook his plumes, that heav'nly fragrance fill'd
The circuit wide. Straight knew him all the bands
Of Angels under watch; and to his state,
And to his message high in honour rise;
For on some message high they guess'd him bound.
Their glittering tents he pass'd, and now is come
Into the blissful field, through groves of myrrh
And flowing odours, cassia, nard, and balm:
A wilderness of sweets; for Nature here

This fable, which varies in form in different writers, has been used as an
illustration of the doctrine of the resurrection; sometimes as an emblem of
the renovation of the world, and the revival of a golden age of the world.
See Brande's Dict.

276. Proper shape: His own shape, or rather, his usual attitude. When
saying he assumed to the birds a phoenix; now, with his wings adjusted, in the
manner afterwards described, he appears what he really was, a Seraph.

284. Feathered mail: The feathers lie one short of another, resembling
the plates of metal of which coats of mail are composed.—R.

Sky-tinctured grain: The fibre, or substance dyed of a sky colour; there-
fore beautiful and durable.

285. Maia's son: Mercury. The poet alludes to the account given by
Homer and Virgil of Mercury's rapid descent to the earth as a messenger of
the gods. Iliad, xxiv. 339; Æn. iv. 553. See Dryden's translation of the
latter.

294-97. Wilderness of sweets: A wild, uncultivated forest of sweet odours.
Wanted as in her prime: Roved without restraint, as being in her first and

10
Wanton'd as in her prime, and play'd at will
Her virgin fancies, pouring forth more sweet,
Wild above rule or art, enormous bliss.
Him through the spicèd forest onward come
Adam discern'd, as in the door he sat
Of his cool bow'r, while now the mounted Sun
Shot down direct his fervid rays to warm
Earth's inmost womb, more warmth than Adam needs:
And Eve within, due at her hour prepared
For dîner sav'ry fruits, of taste to please
True appetite, and not disrelish thirst
Of nect'rous draughts between, from milky stream,
Berry or grape. To whom thus Adam call'd:
Haste hither, Eve, and, worth thy sight, behold
Eastward among those trees, what glorious shape
Comes this way moving; seems another morn
Risen on mid-noon; some great behest from Heav'n
To us perhaps he brings, and will vouchsafe
This day to be our guest. But go with speed,
And what thy stores contain bring forth, and pour
BOOK V.

More fruitful; which instructs us not to spare.

To whom thus Eve: Adam, earth's hallow'd mould,
Of God inspired, small store will serve, where store,
All seasons, ripe for use hang on the stalk,
Save what by frugal storing firmness gains
To nourish, and superficial moist consumes:
But I will haste, and from each bough and brake,
Each plant and juiciest gourd, will pluck such choice
To entertain our Angel guest, as he
Beholding shall confess, that here on Earth
God hath dispensed his bounties as in Heav'n.
So saying, with dispatchful looks in haste
She turns, on hospitable thoughts intent

321-22. Earth's hallow'd mould, &c.: Form or model. A phrase descriptive of Adam.
325. Superficial moist consumes: This is rather too philosophical for the female character of Eve. One of the poet's greatest faults is his introducing inconsistencies in the characters both of angels and man, by mixing too much with them his own philosophical notions.—T.
326. Each bough and brake, &c.: The bough belongs to fruit trees; the plant is such as that which produces strawberries, &c.; the gourd includes such as lie on the earth; and the brake is the species between trees and plants; a bush.—P.
332. On hospitable thoughts, &c.: The author here gives us a particular description of Eve in her domestic employments. Though in this and other parts of the same Book, the subject is only the housewifery of our first parent, it is set off with so many pleasing images and strong expressions, as make it some of the least agreeable parts in this divine work.—A.
Sir E. Brydges, however, expresses a different and discordant opinion. "If I may venture," says he, "to express my frank opinion, I confess that I do not admire this description of Eve's housewifery and table-entertainment of the angel: it was not necessary, and had been better omitted. The picture is too earthly, too familiar—I had almost said too coarse. It breaks in upon the imaginative spell,—that dimness and mysteriousness in which spiritual poetry delights." In defence of Milton, however, against the force of this criticism, it may be urged, that he probably designed to inculcate, and to enforce, by the highest example of female loveliness, a virtue which in some quarters is too much neglected—that of looking well "to the ways of one's household."—Job xxxi. 16, 27.
What choice to choose for delicacy best,
What order, so contrived as not to mix
Tastes, not well join'd, inelegant, but bring
Taste after taste upheld with kindliest change;
Bestir her then, and from each tender stalk
Whatever Earth, all-bearing mother, yields
In India East or West, or middle shore
In Pontus or the Punic coast, or where
Aclinous reign'd, fruit of all kinds, in cost
Rough or smooth rined, or bearded brust, or shell,
She gathers, tribute large, and on the board
Heaps with unsparing hand: For drink, the grapes
She crushes, inoffensive must, and makes
From many a berry, and from sweet kernels press'd
She tempers dulceet creams, nor these-to hold
Wants her fit vessels pure, then strews the ground
With rose and odours from the shrub unfumed.
Mean while our primitive great sire, to meet
His god-like guest, walks forth, without more train
Accompany'd than with his own complete
BOOK V.

Perfections: in himself was all his state,
More solemn than the tedious pomp that waits
On princes, when their rich retinue long
Of horses led, and grooms besmeared with gold,
Dazzles the crowd, and sets them all a-gape.
Nearer his presence Adam, though not awed,
Yet with submiss approach and rev'rense meek,
As to a superior nature, bowing low,
Thus said: Native of Heav'n, for other place
None can than Heav'n such glorious shape contain;
Since by descending from the thrones above,
Those happy places thou hast deign'd a while
To want, and honour these, vouchsafe with us
Two only, who yet by sov'reign gift possess
This spacious ground, in yonder shady bow'r
To rest, and what the garden choicest bears
To sit and taste, till this meridian heat
Be over, and the Sun more cool decline.

Whom thus the angelic virtue answer'd mild:
Adam, I therefore came; nor art thou such
Created, or such place hast here to dwell,
As may not oft invite, though Spirits of Heav'n,
To visit thee. Lead on then where thy bow'r
O'ershades; for these mid hours, till ev'n'ing rise,
I have at will. So to the sylvan lodge
They came, that like Pomona's arbour smiled
With flow'rets deck'd and fragrant smells; but Eve

time, his submissive behaviour to the superior being who had vouchsafed to
be his guest; the solemn "hall" which the angel bestows (388) upon the
mother of mankind, with the figure of Eve ministering at the table (444–51),
are circumstances which deserve to be admired.—A.

340. To sit and taste: That is, to taste while sitting. II. 917.
374. Afters invite, as is to be understood.
377. At will: At my disposal.
Undeck'd save with herself, more lovely fair
Than Wood-Nymph, or the fairest Goddess feign'd
Of three that in mount Ida naked strove,
Stood to entertain her guest from Heav'n. No veil
She needed, virtue-proof; no thought infirm
Alter'd her cheek. On whom the Angel Hail
Bestow'd; the holy salutation used
Long after to blest Mary, second Eve.

Hail Mother of Mankind, whose fruitful womb
Shall fill the world more numerous with thy sons,
Than with these various fruits the trees of God
Have heap'd this table. Raised of grassy turf
Their table was, and mossy seats had round,
And on her ample square, from side to side,
All autumn piled, tho' spring and autumn here
Danced hand in hand. A while discourse they hold;
No fear lest dinner cool; when thus began
Our author: Heav'nly stranger, please to taste
These bounties which our Nourisher, from whom
All perfect good, unmeasured out, descends,
BOOK V. 223

To us for food, and for delight hath caused
The earth to yield; unsav'ry food perhaps
To spiritual natures: only this I know,
That one celestial Father gives to all.

To whom the Angel: Therefore, what he gives
(Whose praise be ever sung) to Man in part
Spiritual, may of purest Spirits be found
No ingratitude: and food alike those pure
Intelligent substances require,
As doth your rational; and both contain
Within them ev'ry lower faculty
Of sense, whereby they hear, see, smell, touch, taste,
Tasting concoct, digest, assimilate,
And corporeal to incorporeal turn.
For know, whatever was created, needs
To be sustain'd and fed: of elements
The grosser feeds the purer; earth the sea,
Earth and the sea feed air; the air those fires
Ethereal, and as lowest first the moon;
Whence in her visage round those spots, unpurged
Vapours not yet into her substance turn'd.

402. Spiritual : Angelic.

407-8. Pure intelligent substance: Unbodied minds. In man, the
rational substance is united with a material body. This poetic account
of angels' food, may have been suggested by the expression "angels' food," in
Ps. lixviii. 25.

414. For know, &c.: Here follows a rather curious and obsolete disser-
tation upon physics. Modern science repudiates such representations.

419-20. Spots, &c.: It is certainly a great mistake to attribute the spots
in the moon to vapours not yet turned into her substance. They are owing to
the irregularities of her surface, and to the different nature of its constituent
parts, land, and water. It is certainly very unphilosophical to say (426) that
the sun 
supra
 with the oceans, but it is not unpoetical. And whatever other 

faults are found in this passage, they are not so properly the faults of Milton
as of his times, and of those systems of philosophy which he had learned in
his younger years. If he had written after the late discoveries and improve-
ments in science, he would have written in another manner: yet a greater
latitude may be indulged to a poet than to a philosopher, in writing upon
physical subjects.
Nor doth the moon no nourishment exhale
From her moist continent to higher orbs.
The Sun, that light imparts to all, receives
From all his alimental recompense
In humid exhalations, and at even
Sups with the ocean. Though in Heav'n the trees
Of life ambrosial fruitage bear, and vines
Yield nectar; though from off the boughs each morn
We brush mellifluous dew, and find the ground
Cover'd with pearly grain, yet God hath here
Vary'd his bounty so with new delights,
As may compare with Heav'n; and to taste
Think not I shall be nice. So down they sat,
And to their viands fell; nor seemingly
The Angel, nor in mist, the common gloss
Of Theologians; but with keen dispatch
Of real hunger and concoctive heat
To transubstantiate; what redounds, transpires
Through Spirits with ease: nor wonder, if by fire
Of sooty coal the empiric alchemist
Can turn, or holds it possible to turn,
Metals of drossiest ore to perfect gold.
Deserving Paradise! if ever, then,
Then had the sons of God excuse to have been
Enamour'd at thy sight; but in those hearts
Love unlibbidion reign'd, nor jealousy
Was understood, the injured lover's Hell.

Thus, when with meats and drinks they had sufficed,
Not burden'd nature, sudden mind arose
In Adam, not to let th' occasion pass
Giv'n him by this great conference, to know
Of things above his world, and of their being
Who dwell in Heav'n, whose excellence he saw
Transcend his own so far, whose radiant forms
Divine effulgence, whose high pow'r so far
Exceeded human; and his wary speech
Thus to th' empyreal minister he framed:

Inhabitant with God, now know I well
Thy favour in this honour done to Man,
Under whose lowly roof thou hast vouchsafed
To enter, and these earthly fruits to taste,
Food not of Angels, yet accepted so,
As that more willingly thou couldst not seem
At Heav'n's high feasts to have fed; yet what compare?
To whom the winged Hierarch reply'd:

447. An allusion to Gen. vi. 2, though it denotes angels, and not, as in that
passage, the pious portion of the human family. The repetition of the
adverb then, gives great emphasis to the sentiment advanced.
452. Not burdened: This furnishes an invaluable hint as to the proper use
of food. Milton was a very temperate man himself.
458. Divine effulgence is in apposition with radiant forms, and is explana-
tory of the latter phrase.
468. To whom, &c.: Raphael's behaviour is every way suitable to the
dignity of his nature, and to that character of a sociable spirit with which
the author has so judiciously introduced him. He had received instructions
to converse with Adam, as one friend converses with another, and to warn
him of the enemy who was contriving his destruction. Accordingly he is
represented as sitting down at table with Adam, and eating of the fruits of
Paradise. The occasion naturally leads him to his discourse on the food of
O Adam, one Almighty is, from whom
All things proceed, and up to him return,
If not depraved from good, created all
Such to perfection, one first matter all,
Endued with various forms, various degrees
Of substance, and in things that live, of life:
But more refined, more spirituous, and pure,
As nearer to him placed, or nearer tending
Each in their sev'ral active spheres assign'd,
Till body up to spirit work, in bounds
Proportion'd to each kind. So from the root
Springs lighter the green stalk, from thence the leaves
More aery, last the bright consummate flow'r
Spirits od'rous breathes: flow'rs and their fruit,
Man's nourishment, by gradual scale sublimed,
To vital spirits aspire, to animal,
To intellectual: give both life and sense,
Fancy and understanding; whence the soul
Reason receives, and reason is her being,
Discursive or intuitive: discourse
BOOK V.

Is oftent yours; the latter most is ours,
Diff'rent but in degree; of kind the same.
Wonder not then, what God for you saw good,
If I refuse not, but convert, as you,
To proper substance: time may come, when Men
With Angels may participate, and find
No inconvenient diet, nor too light fare;
And from these corp'ral nutriments perhaps
Your bodied may at last turn all to spirit,
Improved by tract of time, and wing'd ascend
Ethereal, as we, or may at choice
Here or in heav'nly Paradises dwell;
If ye be found obedient, and retain
Unalterably firm his love entire,
Whose progeny you are. Mean while enjoy
Your full what happiness this happy state
Can comprehend, incapable of more.

To whom the patriarch of mankind reply'd:
O favourable Spirits, propitious guest,
Well hast thou taught the way that might direct
Our knowledge, and the scale of nature set
From centre to circumference, whereon
In contemplation of created things,
By steps we may ascend to God. But may,

cerning the truth of propositions immediately, without resorting to argumentation. Discourse: Discursive reason. The power and the act of comparing propositions, and, from this comparison, of drawing conclusions or consequences.

491. What: The object of refuse—that is, wonder not then if I refuse not what God saw good for you.

496. Tact: Duration.

504. Your fill: Here may be appended a comma, or the preposition of may be supplied.

509-10. The scale, or ladder, of nature ascends by steps from a point, a centre, to the whole circumference of what mankind can see or comprehend. The metaphor is bold and expressive. Matter—first matter is that centre. Diversified nature is the scale which reaches on all sides beyond our utmost conceptions.—R.

515. Every part of the vast system of the universe is not only connected
What meant that caution join’d, If ye be found
Obedient? Can we want obedience then
To him, or possibly his love desert,
Who form’d us from the dust, and placed us here
Full to the utmost measure of what bliss
Human desire can seek or apprehend?

To whom the Angel: Son of Heav’n and Earth,
Attend. That thou art happy, owe to God;
That thou continuest such, owe to thyself;
That is, to thy obedience: therein stand.
This was that caution giv’n thee; be advised.
God made thee perfect, not immutable;
And good he made thee: but to persevere
He left it in thy pow’r; ordain’d thy will
By nature free, not over-ruled by fate
Inextricable, or strict necessity,
Our voluntary service he requires,
Not our necessitated: such with him
Finds no acceptance, nor can find; for how
Can hearts, not free, be try’d whether they serve
Willing or no, who will but what they must
BOOK V.

To whom our great progenitor: Thy words
Attentive, and with more delighted ear,
Divine Instructor, I have heard, than when
Cherubio songs by night from neighb'ring hills
Aereal music send; nor know I not
To be both will and deed created free;
Yet that we never shall forget to love
Our Maker, and obey him whose command
Single is yet so just, my constant thoughts
Assured me, and still assure: tho' what thou tellst
Hath pass'd in Heav'n, some doubt within me move,
But more desire to hear, if thou consent,
The full relation, which must needs be strange,
Worthy of sacred silence to be heard;
And we have yet large day; for scarce the Sun
Hath finish'd half his journey, and scarce begins
His other half in the great zone of Heav'n.
Thus Adam made request: and Raphael,
After short pause, assenting, thus began:

549. Nor knew I not, &c.: The two negatives in this clause give an
affirmative sense. The meaning, therefore, is: I knew both will and deed
to be created free; I knew that our will and actions are free.

551. Whose command, though single, and, therefore, on that account to be
obeyed, is yet so just, is besides so just, that it lays a farther obligation upon
our obedience.—N.

554. Some doubt: That is, of the constancy of our love to our Maker: a
higher order of beings have ceased to love him.

557. Sacred silence: Such as prevailed in offering sacrifices, and perform-
ning other religious ceremonies. Horace speaks of this, Ode ii. 13: 26, 30,
in these terms:

"Utrunque sacro digna silentio
Minutus umbra silentis."

562. Prime: First. It is customary with the epic poets to introduce, by
way of episode and narrative, the principal events which happened before
the action of the poem commences. And as Homer's Ulysses relates his
adventures to Alcinous, and as Virgil's Aeneas recounts the history of the
sieg of Troy, and of his own travels, to Dido; so the angel relates to
Adam the fall of the angels and the creation of the world, beginning his
narrative of the former event much in the same manner as Aeneas com-
ences his account of the destruction of Troy, Virg. AEn. ii. 3:

"Inthadum, region, jubet renovare dolorem."
High matter thou enjoin'st me, O prime of men,
Sad task and hard; for how shall I relate
To human sense th' invisible exploits
Of warring Spirits: How without remorse
The ruin of so many, glorious once
And perfect while they stood? How last unfold
The secrets of another world, perhaps
Not lawful to reveal? yet for thy good
This is dispensed; and what surmounts the reach
Of human sense, I shall delineate so,
By lik'ning spiritual to corp'ral forms,
As may express them best: though what if Earth
Be but the shadow of Hav'n, and things therein
Each to other like, more than on earth is thought?
As yet this world was not, and Chaos wild
Reign'd where these Hav'n's now roll, where Earth now rests
Upon her centre poised; when on a day
(For time, though in eternity, apply'd
To motion, measures all things durable
By present, past, and future) on such day
As Hav'n's great year brings forth, th' empyreal host
Of good, having with consorts a Pill.
BOOK V.

Forthwith from all the ends of Heav'n appear'd
Under their Hierarchys in order bright:
Ten thousand thousand ensigns high advanced,
Standards and gonfalons 'twixt van and rear
Stream in the air, and for distinction serve
Of hierarchies, of orders, and degrees;
Or in their glistening tissues bear embossed
Holy memorials, acts of zeal and love
Recorded eminent. Thus when in orbs
Of circuit inexpressible they stood,
Orb within orb, the Father infinite,
By whom in bliss impos'd sat the Son,
Amidst as from a flaming mount, whose top
Brightness had made invisible, thus spake:
Hear, all ye Angels, progeny of light,
Thrones, Dominations, Princedoms, Virtues, Pow'rs,
Hear my decree, which unrevok'd shall stand:
This day I have begot whom I declare
My only Son; and on this holy hill
Him have anointed, whom ye now behold
At my right hand; your Head I him appoint;
And by myself have sworn, to him shall bow
All knees in Heav'n, and shall confess him Lord:
Under his great vicegerent reign abide
United as one individual soul,
For ever happy. Him who disobeys,
Me disobeys, breaks union, and that day
Cast out from God, and blessed vision, falls,
Into utter darkness, deep anguished, his place
Ordain'd without redemption, without end.

So spake th' Omnipotent: and with his words
All seem'd well pleased; all seem'd, but were not all.
That day, as other solemn days, they spent

590. Gonfalons: Colours.
601. Thrones, &c.: Names or titles for distinguishing the various orders or ranks of angels.
607. Hose: Isaiah xlv. 23; Phil. ii. 9-11.
In song and dance about the sacred hill;
Mystical dance, which yonder starry sphere
Of planets and of fix'd, in all her wheels
Resembles nearest, mazes intricate,
Eccentric, interwoven, yet regular
Then most, when most irregular they seem;
And in their motions harmony divine
So smooths her charming tones, that God's own ear
Listens delighted. Ev'n ing now approach'd
(For we have also our eve'ning and our morn,
We ours for change delectable, not need)
Forthwith from dance to sweet repast they turn
Desirous; all in circles as they stood,
Tables are set, and on a sudden piled
With angels' food, and rubied nectar flows
In pearl, in diamond, and masy gold,
Fruit of delicious vines, the growth of Heav'n.
On flow'rs repos'd, and with fresh flow'rets crown'd,
They eat, they drink, and in communion sweet
Quaff immortality and joy, secure
Of surfeit, where full measure only bounds
Excess, before th' All-bounteous King, who show'-d
With copious hand, rejoicing in their joy.
Now when ambrosial night with clouds exhaled
From that high mount of God, whence light and shade
Spring both, the face of brightest Heav'n had chang'd
To grateful twilight (for night comes not there
In darker veil) and roseate dews disposed
All but th' unsleeping eyes of God to rest:
Wide over all the plain, and wider far
Than all this globose earth in plain outspread
(Such are the courts of God) th' angelic throng,
Dispersed in bands and files, their camp extend
By living streams among the trees of life,
Pavilions numberless, and sudden rear'd,
Celestial tabernacles, where they slept
Fann'd with cool winds; save those who in their course
Melodious hymns about the sov'reign throne
Alternate all night long: but not so waked
Satan; so call him now, his former name
Is heard no more in Heav'n; he of the first,
If not the first Arch-Angel, great in pow'r,
In favour, and pre-eminence, yet fraught
With envy 'gainst the Son of God, that day
Honour'd by his great Father, and proclaim'd
Messiah King anointed, could not bear
Through pride that sight, and thought himself impair'd.

them; they have full measure, but they cannot
overflow: without overflowing, full.
612. Ambrosial night: Refreshing by the sleep which it affords, as the
cool, called ambrosia, was refreshing to the beings using it. Homer's Iliad,
37.
650. Rev. xxii.
653. Their camp, embracing pavilions or tents, numberless, and suddenly
rared.
657. Alternate melodious hymns; that is, sung by turns. Not so waked:
Did not so employ his waking powers.
662. With envy: Here is set forth the origin of the apostasy in heaven.
Deep malice thence conceiving, and disdain,
Soon as midnight brought on the dusky hour
Friendliest to sleep and silence, he resolved
With all his legions to dislodge, and leave
Unworshipp'd, unobe'y'd the throne supreme
Contemptuous, and his next subordinate
Awak'ning, thus to him in secret spake:
Sleep'st thou, companion dear? What sleep can close
Thy eye-lids? and remeuber'st what decree
Of yesterday, so late hath pass'd the lips
Of Heav'n's Almighty! Thou to me thy thoughts
Wast wont, I mine to thee was wont to impart;
Both waking we were one; how then can now
Thy sleep dissent? New laws thou seest imposed;
New laws from him who reigns, new minds may raise
In us who serve, new counsels to debate
What doubtful may ensue: more in this place
To utter is not safe. Assemble thou
Of all those myriads which we lead the chief;
Tell them that by command, ere yet dim night
Her shadowy cloud withdraws, I am to haste.
BOOK V.

Fit entertainment to receive our King

The great Messiah, and his new commands;
Who speedily through all the hierarchies
Intends to pass triumphantly, and give laws.

So spake the false Arch-Angel, and infused
Bad influence into th' unwary breast

Of his associate: he together calls,
Or several one by one, the regent pow'rs,
Under him regent: tells as he was taught,
That the Most High commanding, now ere night,
Now ere dim night had discomumber'd Heav'n,
The great hierarchial standard was to move;
Tells the suggested cause, and caste between
Ambiguous words and jealousies, to sound
Or taint integrity: but all obey'd

The wonted signal and superior voice
Of their great potentate; for great indeed
His name, and high was his degree in Heav'n!
His countenance, as the morning star that guides
The starry flock, allured them, and with lies
Drew after him the third part of Heav'n's host.

Mean while th' Eternal Eye, whose sight discerns

think, Milton may have also seen, and been indebted to. It describes the battle of the angels against Lucifer. The poem of Tasso on the Creation, has been generally neglected, but seems not to have altogether escaped the notice of Milton in preparing Paradise Lost. Todd mentions yet another obscure poem, by a different author, printed at Venice, in 1608, and also treating upon the subject of the Creation, to which, possibly, Milton had access.

702. Tells the case that Satan had suggested, namely, to prepare entertainment for their own king, and to receive his laws, interspersing his remarks with ambiguous words, and words provocative of jealousy in angel minds.

708-9. Countenance .... with lies, etc.: Satan's countenance, not revealing the base intentions he sought to fulfill, allured, and deceived them, as with lies. Compare Rev. xii. 3, 4.

711. Milton frequently takes a liberty, allowable in a poet, of expressing only some part or quality of a person, where he means the person himself, and goes on to say things, which, properly speaking, are applicable only to the person himself. His countenance and th' Eternal eye (711), are employed as
Abstrusest thoughts, from forth his holy mount,
And from within the golden lamps that burn
Nightly before him, saw without their light
Rebellion rising; saw in whom, how spread
Among the sons of morn, what multitudes
Were banded to oppose his high decree;
And smiling to his only Son, thus said:
Son, thou in whom my glory I behold
In full resplendence, Heir of all my might,
Nearly it now concerns us to be sure
Of our omnipotence, and with what arms
We mean to hold what anciently we claim
Of Deity or empire; such a foe
Is rising, who intends to erect his throne
Equal to ours, throughout the spacious north;
Nor so content, hath in his thought to try
In battle what our pow'r is, or our right.
Let us advise, and to this hazard draw
With speed what force is left, and all employ
In our defence, lest unwares we lose
This our high place, where we are.
Lest at their vain designs and tumults vain,
Matter to me of glory, whom their hate
Illustrates, when they see all regal pow'r
Giv'n me to quell their pride, and in event
Know whether I be dextrous to subdue
Thy rebels, or be found the worst in Heav'n.

So spake the Son; but Satan with his pow'r
Far was advanced on winged speed, an host
Innumerable as the stars of night,
Or stars of morning, dew-drops, which the Sun
Impears on ev'ry leaf and ev'ry flow'r.
Regions they pass'd, the mighty regencies
Of Seraphim, and Potentates, and Thrones,
In their triple degrees; regions to which
All thy dominion, Adam, is no more
Than what this garden is to all the earth,
And all the sea, from one entire globe
Stretch'd into longitude; which having pass'd,
At length into the limits of the north

739. Illustrates: Brings into clearer notice.

742. Worst: Weakest.

746. Stars of morning: Casimer calls the dew "stellul na noctis decedentia." The sun impears the drops of dew; that is, gives them the appearance of pearls. V. 2.

747. Impears: Du Bartas, in the translation, thus writes:

".... the snowy beads
Impears'd with tears, which sweet Aurora sheds."

T.

750. Triple degrees: An idea borrowed from Tasso and the schoolmen.

753. Globes: Globe.


755. At length into the limits, &c.: The revolt in Heaven is described with great force of imagination, and a fine variety of circumstances. The learned reader cannot but be pleased with the poet's imitation of Homer, in 762. Homer mentions persons and things, which, he tells us, in the language of the gods are called by different names from those they go by in the language of men. Milton has imitated him with his usual judgment in this particular place, wherein he has, likewise, the authority of Scripture to justify him.—A.
They came, and Satan to his royal seat
High on a hill, far blazing, as a mount
Raised on a mount, with pyramids and towers
From diamond quarries hewn, and rocks of gold;
The palace of great Lucifer (so call)
That structure in the dialect of men
Interpreted) which not long after, he
Affecting all equality with God,
In imitation of that mount whereas
Messiah was declared in sight of Heav'n,
The Mountain of the Congregation call'd;
For thither he assembled all his train.
Pretending so commanded to consult
About the great reception of their King,
Thither to come, and with solemnious art
Of counterfeited truth, thus held their ear:
Thrones, Dominations, Princenesse, Virtue, Pow'res,
If these magnifie titles yet remain
Not merely titular, since by decree
Another now hath to himself ingros'd
This great and solemn Temple.
BOOK V.

Natives and sons of Heav’n possess’d before
By none, and if not equal all, yet free,
Equally free; for orders and degrees
Jar not with liberty, but well consist.
Who can in reason then or right assume
Monarchy over such as live by right
His equals, if in pow’r and splendour less,
In freedom equal? or can introduce
Law and edict on us, who without law
Err not? much less for this to be our Lord,
And look for adoration, to th’ abuse
Of those imperial titles which assert
Our being ordain’d to govern, not to serve.

Thus far his bold discourse without control
Had audience, when among the Seraphim
Abdiel, than whom none with more zeal adored
The Deity, and divine commands obey’d,
Stood up, and in a flame of zeal severe,
The current of his fury thus opposed:
O argument, blasphémous, false, and proud!
Words which no ear ever to hear in Heav’n
Expected, least of all from thee, Ingrate,
In place thyself so high above thy peers.
Canst thou with impious obloquy condemn
The just decree of God, pronounced and sworn,

790. Possessed refers to Heaven. The meaning is: No one possessed Heaven before them; they are a sort of Aborigines. This idea is more fully expressed in 839.

792. Jar: Disagree. The metaphor is drawn from discords in music.

799. Much less, &c.: The construction is difficult, but may thus be understood: Much less (in reason or right) can he introduce law and edict on us for this purpose, namely, to be our Lord.

800. To the abuse, &c.: It means, and thus abuse those titles by which Satan addressed his associates, 772-74. The above argument is answered by Abdiel, 831.

803. Bold discourse: Satan had impiously assumed an equality with God; and on this ground had refused him the homage of obedience.

809. Blasphemous: It will be noticed that the second syllable must be pronounced long, or receive the stress of voice.
That to his only Son, by right ensign
With regal sceptre, ev'ry soul in Heav'n
Shall bend the knee, and in that honour due
Confess him rightful King? Unjust, thou say'st,
Flatly unjust, to bind with law the free,
And equal over equals to let reign,
One over all with unsuccessed pow'r.
Shalt thou give law to God? Shalt thou dispute
With him the points of liberty, who made
Thee what thou art, and form'd the pow'r of Heav'n
Such as he pleased, and circumscribed their being?
Yet, by experience taught, we know how good,
And of our good and of our dignity
How provident he is, how far from thought
To make us less, bent rather to exalt
Our happy state under one head more near
United. But to grant it thee unjust,
That equal over equals monarch reign:
Thyself, though great and glorious, dost thou count,
Or all angelic nature join'd in one,
Returns our own. Cease then this impious rage, 845
And tempt not these; but hasten to appease
Th' incensed Father, and th' incensed Son,
While pardon may be found, in time besought.
So spake the fervent Angel; but his seal
None seconded, as out of season judged,
Or singular and rash, whereat rejoiced
Th' Apostate, and more haughty thus replied:
That we were form'd then, say'st thou? and the work
Of secondary hands, by task transferr'd
From Father to his Son? Strange point, and new!
Doctrine which we would know whence learn'd: who saw
When this creation was? Remember'st thou
Thy making, while the Maker gave thee being?
We know no time when we were not as now;
Know none before us, self-begot, self-raised
By our own quick'ning pow'r, when fatal course
Had circled his full orb, the birth mature
Of this our native Heav'n, ethereal sons.
Our puissance is our own; our own right hand
Shall teach us highest deeds, by proof to try
Who is our equal: then thou shalt behold

853. The opinion that the angels were not created, but self-existent, is not advanced, or alluded to by Satan. In Book IX. 145, he proposes the opinion as a matter of question.

855. Point: Assertion.

861. Fatal course: Destiny. An allusion seems here to be made to ancient philosophy, according to which Destiny (or Fate) was a secret and invisible power or virtue, which, with incomprehensible wisdom regulated all the occurrences of this world, which to human eyes appear irregular and fortuitous. The Stoics, however, understood by Destiny a certain concatenation of things, which, from all eternity, follow each other of absolute necessity, there being no power able to interrupt their connection. To this invisible power even the gods were compelled to succumb.—Brande.

We may observe that our author makes Satan a fatalist. We angels (say he) were self-begot, self-raised, by our own quick'ning power when the course of fate had completed its full round and period: then we were the birth mature—the production, in due season, of this our native Heaven. No compliment to fatalism to put it into the mouth of the devil.—N.

Whether by supplication we intend
Address, and to begirt th' almighty throne
Beseeching or beseeing. This report,
These tidings, carry to th' Anointed King;
And fly, ere evil intercept thy flight.
He said, and as the sound of waters deep
Hoarse murmur echo'd to his words applauses
Through the infinite host; nor less for that
The flaming Seraph fearless, though alone
Encompass'd round with foes, thus answer'd bold:
O alienate from God, O Spirit accursed,
Forsaken of all good! I see thy fall
Determined, and thy hapless crew involved
In this perfidious fraud, contagion spread
Both of thy crime and punishment: henceforth
No more be troubled how to quit the yoke
Of God's Messiah: those indulgent laws
Will not be now vouchsafed; other decrees
Against thee are gone forth without recall;
That golden sceptre, which thou didst reject,
In essence, is the royal and imperial key.
BOOK V.

Among the faithless, faithful only he;
Among innumerable false, unmoved,
Unshaken, unseized, untarried,
His loyalty he kept, his love, his zeal;
Nor numbers, nor example, with him wrought
To swerve from truth, or change his constant mind,
Though single. From amidst them forth he pass'd,
Long way through hostile scorn, which he sustain'd
Superior, nor of violence fear'd aught;
And with retorted scorn his back he turn'd
On those proud tow'rs to swift destruction doom'd.

This infinite host of angels that preserved his allegiance to his Maker, exhibited to us a noble model of religious singularity. The zeal of the Seraph breaks forth in a becoming warmth of sentiments and expressions, as the character which is given us of him denotes the generous scorn and intrepidity which attends heroic virtue. The author, doubtless, designed it as a pattern to those who live among mankind in their present state of degeneracy and corruption.—A.

MILTON'S PORTRAIT OF THE ANGELS AND DEVILS.

Milton's management of his angels and devils proves, as much as anything in the poem, the versatility of his genius, the delicacy of his discrimination of character, that Shakspearian quality in him which has been so much overlooked. To break up the general angel or devil element into so many finely individualized forms; to fit the language to the character of each; to do this is quite of the dignified and somewhat unwieldy character of his style; to avoid insipidity of excellence in his seraphs, and impurity of horror in his serpents; to keep them erect and unwinded, whether in the presence of Satan on the one side, or of Messiah on the other,—was a problem requiring skill as well as daring, dramatic as well as epic powers. No mere mannerist could have succeeded in it. Yet, what vivid portraits has he drawn of Michael, Raphael (how like, in their difference from each other, as well as in their names, to the two great Italian painters!); Abdiel, Uriel, Beelzebub, Moloch, Belial, Mammon—all perfectly distinct; all speaking a levithian language, which, in all, however, is modified by the character of each, and in none sinks into mannerism. If Milton had not been the greatest of epic poets, he might have been the second of dramatists. Macaulay has admirably shown how, or rather that Shakspeare has preserved the distinction between similar characters, such as Hotspur and Falconbridge; and conceded even to Madame D'Arlay a portion of the same power, in depicting several individuals, all young, all clever, all clergymen, all in love, and yet all unlike each other. But Milton has performed a much more difficult achievement. He has re-
presented five devils, all fallen, all eloquent, all in torment, hate, and hell, and yet all so distinct that you could with difficulty interchange a line of the utterances of each. None but Satan, the incarnation of egotism, could have said—

"What matter where, if I be still the same?"

None but Moloch—the rash and desperate—could thus abruptly have broken silence—

"My sentence is for open war!"

None but Belial—the subtle, far-revolving fiend—could have spoken of

"Those thoughts that wander through eternity."

None but Mammon—the down-looking demon—would ever, alluding to the subterranean riches of Hell, have asked the question—

"What can Heaven show more?"

Or, who but Beelzebub, the Metternich of Pandemonium, would have commenced his oration with such grave, terrific irony as—

"Thrones, and imperial powers, offspring of Heavens, Ethereal virtues, or those titles now most we reverence, and changing style, be called Prince of Hell!"
BOOK VI.

THE ARGUMENT.

Raphæl continues to relate how Michael and Gabriel were sent forth to battle against Satan and his Angels. The first fight described; Satan and his Powers retire under night; he calls a council, invents devilish engines, which, in the second day's fight, put Michael and his angels to some disorder; but they at length, pulling up mountains, overwhelmed both the force and machines of Satan. Yet the tumult not so ending, God on the third day sends Messiah his Son, for whom he had reserved the glory of that victory; He, in the power of his Father, coming to the place, and causing his legions to stand still on either side, with his chariot and thunder driving into the midst of his enemies, pursues them, unable to resist, towards the wall of Heaven; which opening, they leap down with horror and confusion into the place of punishment prepared for them in the deep; Messiah returns with triumph to his Father.
INTRODUCTORY REMARKS.

The battle of the rebellious angels is the grand feature of this Book, and is generally regarded as one of the most admirable parts of the poem. I will frankly confess that I cannot entirely subscribe to this opinion. In the first place, the introduction of the invention of artillery into the combat is objectionable: in the war of spirits it is degrading, and almost ludicrous. In the whole mode of carrying on this mighty effort against Heaven, there is too much of earth and materialism. It will be answered, that this was of necessity; for how was a war of spirits to be expressed? Perhaps such a difficulty was insurmountable; but then the subject should have been covered with a mantle; at least the elements might have been made to contend—a universal tempest of fire, wind, and water. Here everything is conducted almost in the ordinary manner, and with the technical skill of human warfare, except that the degree of force is more gigantic.

It will be pleaded that Milton had the authority of the language of Holy Writ for such descriptions, and that he generally speaks in the very words of the Bible. It is true that he adapts those words with astonishing skill and genius; but he contrives to go into details which break up the spell of their
BOOK VI.

All night the dreadless Angel, unpursued,
Through Heav'n’s wide champain held his way, till morn,
Waked by the circling hours, with rosy hand
Unbarr’d the gates of light. There is a cave
Within the mount of God, fast by his throne,
Where light and darkness in perpetual round

1. **Angel**: Abdiel.
2. **Champain**: Open plain.
3. **Circling hours**: In mythology these divinities are regarded in two points of view—as the goddesses of the seasons, and hours of the day; and their number is stated in different ways accordingly. Their duty was to hold the gates of Heaven, which they opened to send forth the chariot of the sun in the morning, and receive it again in the evening. No classical poet has described them with greater beauty than Shelley, in a celebrated passage of his *Prometheus Unbound*. These goddesses are often depicted as forming the train of Venus.—*BRAND*.
   See also note, Book V. 2.
4. **Mount of God, &c.**: In his description of Heaven, Milton finds ample field for the serious as well as the sportive exercise of his unbounded imagination. He gives us the conception of a region immeasurably large. Many earths are massed together to form one continent surrounding the throne of God; a continent, not of cloud or airy light, but of fixed, solid land, with steadfast, towering mountains, and soft slumberous vales; to which Pollux, in his copy of it, has added, finely, wastes and wildernesses—retreats even there for solitary meditation. Afar, like a cloud, rises the centre and pinnacle of the region, the throne of Jehovah, now bathed in light, and now shaded by profound darkness.—*GILFILLAN*.
5. **Where light and darkness, &c.**: The making darkness a positive thing is
Lodge and dislodge by turns, which makes through Heav’n
Grateful vicissitude, like day and night;
Light issues forth, and at the other door
Obsequious darkness enters, till her hour
To veil the Heav’n, though darkness there might well
Seem twilight here: and now went forth the morn
Such as in highest Heav’n, array’d in gold
Empyreal; from before her vanish’d night,
Shot through with orient beams; when all the plain,
Cover’d with thick embattled squadrons bright,
Chariots and flaming arms, and fiery steeds,
Reflecting blaze on blaze, first met his view.
War he perceived, war in procinct, and found
Already known what he for news had thought
To have reported. Gladly then he mix’d
Among those friendly Pow’rs, who him received
With joy and acclamations loud, that one,
That of so many myriads fall’n, yet one
Return’d not lost. On to the sacred hill
They led him, high applauded, and present
It for the vict’ry of the battle.
Universal reproach (far worse to bear
Than violence); for this was all thy care
To stand approved in sight of God, though worlds
Judged thee perverse: the easier conquest now
Remains thee, aided by this host of friends,
Back on thy foes more glorious to return
Than scorn'd thou didst depart, and to subdue
By force, who reason for their law refuse,
Right reason for their law, and for their king
Messiah, who by right of merit reigns.
Go, Michael, of celestial armies prince,
And thou in military prowess next,
Gabriel, lead forth to battle these my sons
Invincible, lead forth my armed Saints,
By thousands and by millions ranged for fight,
Equal in number to that Godless crew
Rebellious; them with fire and hostile arms
Fearless assault, and to the brow of Heav'n
Pursuing, drive them out from God and bliss
Into their place of punishment, the gulf
Of Tartarus, which ready opens wide
His fiery Chaos to receive their fall.

34. Universal reproach: Another example of this inharmonious measure is found in 874: it is not common, but, as Jortin observes, Milton often inserts harsh verses, when he could easily have altered them, judging, probably, that they had the same good effect in poetry which occasional discord produce in music.

44. Go Michael, &c.: As this battle of the angels is founded principally on Rev. xii. 7, 8—"There was war in Heaven; Michael and his angels fought against the Dragon, and the Dragon fought, and his angels, and prevailed not, neither was their place found any more in Heaven"—Michael is rightly made by Milton the leader of the heavenly armies, and the name in Hebrew signifies the power of God. But it may be censured, perhaps, as a piece of bad conduct in the poem, that the commission here given is not executed. They are ordered to drive the rebel angels out from God and His, but this is effected at last by the Messiah alone. Some reasons for it are assigned in the speech of God (680), and in that of the Messiah (801). —N.

55. His fiery Chaos: Chaos may mean any place of confusion; but, if we take it strictly, Tartarus, or Hell, was built in Chaos (L. 1002), and there-
So spake the sov'reign voice, and clouds began
To darken all the hill, and smoke to roll
In dusky wreaths, reluctant flames, the sign
Of wrath awaked; nor with less dread the loud
Ethereal trumpet from on high 'gan blow:
At which command the powers millitant
That stood for Heavn, in mighty quadrat join'd
Of union irresistible, moved on
In silence their bright legions, to the sound
Of instrumental harmony, that breath'd
Heroic ardour to advent'rous deeds
Under their God-like leaders, in the cause
Of God and his Messiah. On they move
Indissolibly firm: nor obvious hill,
Nor strait'ning vale, nor wood, nor stream divides
Their perfect ranks; for high above the ground
Their march was, and the passive air upbore
Their nimble tread. As when the total kind
Of birds, in orderly array on wing,
Came summon'd over Eden, to receive
BOOK VI.

Tenfold the length of this terrene. At last, 80
Far in th' horizon to the north appear'd
From skirt to skirt a fiery region, stretch'd
In battalious aspèct, and nearer view
Bristled with upright beams innumerable
Of rigid spears, and helmets throng'd, and shields
Various, with boastful argument portray'd
The banded Pow'rs of Satan hasting on
With furious expedition; for they ween'd
That self-same day by fight, or by surprise,
To win the mount of God, and on this throne
To set the envier of his state, the proud
Aspirer, but their thoughts proved fond and vain
In the mid-way; though strange to us it seem'd
At first, that Angel should with Angel war,
And in fierce hosting meet, who wont to meet
So oft in festivals of joy and love
Unanimous, as sons of one great sire
Hymning th' Eternal Father; but the shout
Of battle now began, and rushing sound
Of onset ended soon each milder thought.
High in the midst exalted as a God,
Th' Apostle in his sun-bright chariot sat,
Idol of majesty divine, inclosed

70. Terrene: Earthly.
79-83. It appeared a fiery region, indistinctly at first, but, upon nearer view, it proved to be Satan's rebel army.—N.
80. Skirt: Margin.
81. In battalious aspèct: In appearance as an army marshalled for battle.
84. Varions, with boastful argument portray'd: Shields varions, are shiek's varied with diverse sculptures and paintings; an elegant Latinism. This line seems to be taken from the Pharnace of Euripides (1117).—N.
93. Hostling: A word coined by Milton from host, and means encounter.
101. Idol of majesty divine: In line 114, Satan is called resemblance of the Highest; but how judiciously has Milton culled out the word idol, which, though it be in its original significations the same as resemblance, yet, by its common application, always in a bad sense, served much better to express the present character of Satan.—T.
With flaming Cherubim and golden shields;
Then lighted from his gorgeous throne, for now
'Twixt host and host but narrow space was left
(A dreadful interval), and front to front
Presented, stood in terrible array,
Of hideous length. Before the cloudy van,
On the rough edge of battle ere it join'd,
Satan, with vast and haughty strides advanced,
Came tow'ring, arm'd in adamant and gold:
Abdias that sight endured not, where he stood
Among the mightiest, beat on highest deeds,
And thus his own undaunted heart explores:

O Hear'ns! that such resemblance of the High't
Should yet remain, where faith and reality
Remain not! wherefore should not strength and might
There fail where virtue fails, or weakest prove
Where boldest, though to sight unconquerable?

Stood in terrible array, &c.: It required great pregnancy of invention,
and strength of imagination, to fill the battle with such circumstances as
should raise and astonish the mind of the reader; and, at the same time, an
BOOK VI.

His puissance, trusting in th' Almighty's aid,
I mean to try, whose reason I have try'd
Unsound and false; nor is it aught but just
That he who in debate of truth hath won
Should win in arms, in both disputes alike
Victor; though brutish that contest and foul,
When reason hath to deal with force, yet so
Most reason is that reason overcome.

So pondering, and from his armed peers
Forth stepping opposite, half-way he met
His daring foe, at this prevention more
Incensed; and thus securely him defy'd:

Proud, art thou met? Thy hope was to have reach'd
The height of thy aspiring unopposed,
The throne of God unguarded, and his side
Abandon'd at the terror of thy pow'r

Or potent tongue: fool! not to think how vain
Against th' Omnipotent to rise in arms!

Who out of smallest things could without end
Have raised incessant armies to defeat

Thy folly! or with solitary hand
Reaching beyond all limit, at one blow,

Unaided, could have finish'd thee, andwhelm'd

Thy legions under darkness! but thou seest
All are not of thy train: there be who faith
Preferr, and piety to God, though then

To thee not visible, when I alone

Seem'd in thy world erroneous to dissent
From all; my sect thou seest; now learn, too late,

How few sometimes may know, when thousands err

125-26. Reason: These lines contain a fine play upon this word.
129. Prevenation: Coming forward.
130. Solitary: Single.
147. Sect: Division—that part of the angels that had not rebelled against the King of Heaven.
148. That is—how sometimes a few may discern rightly, when thousands err. The good angel said 'few, though one, and that himself, was particu-
Paradise Lost.

Whom the grand foe, with scornful eye salutes,
Thus answer'd: Ill for thee, but in wish'd hour
Of my revenge, first sought for thou return'st
From sight, seditious Angel, to receive
Thy merited reward, the first assayer
Of this right hand provoked, since first that tongue,
Inspired with contradiction, durst oppose
A third part of the Gods, in synod met
Their deities to assert, who while they feel
Vigour divine within them, can allow
Omnipotence to none. But well thou com'st
Before thy fellows, ambitious to win
From me some plume, that thy success may show
Destruction to the rest. This pause between
(Unanswer'd lest thou boast) to let thee know;
At first I thought that Liberty and Heav'n's
To heav'nly souls had been all one; but now
I see that most through sloth had rather serve,
Ministering Spirits, train'd up in feast and song;
Such hast thou arm'd, the ministrals of Heav'n's
Solvency with freedom to contend.
BOOK VI.

235

Them whom he governs. This is servitude,
To serve th' unwise, or him who hath rebell'd
Against his worthier, as thine now serve thee;
Thyself not free, but to thyself enthral'd;
Yet lewdly dar'st our ministering upbraid.
Reign thou in Hell, thy kingdom; let me serve
In Heav'n God ever blest, and his divine
Heav'n obey, worthiest to be obey'd;
Yet chains in Hell, not realms expect: meanwhile
From me return'd, as erst thou saidst, from flight,
This greeting on thy impious crest receive.
So say'ng, a noble stroke he lifted high,
Which hung not, but so swift with tempest fell
On the proud crest of Satan, that no sight,
Nor motion of swift thought, less could his shield,
Such ruin intercept. Ten paces huge
He back recoil'd; the tenth on bended knee
His massy spear upstay'd, as if on earth
Winds under ground, or waters forcing way
Sidelong, had push'd a mountain from his seat,
Half sunk with all his pains. Amazement seized
The rebel Thrones, but greater rage, to see
Thus fail'd their mightiest; ours joy fill'd and shout,
Pressage of victory and fierce desire
Of battle; whereas Michael bid sound
Th' Arch-Angel trumpet: through the vast of Heav'n
It sounded, and the faithful armies rang
Hosannah to the Highest: nor stood at gaze
The adverse legions, nor less hideous join'd
The horrid shock. Now storming fury rose,
And clamour such as heard in Heav'n till now

197. Ever: Before.
198. so Hell thy kingdom: It was to be so; the event was certain, as God had ordered him to be thrust from Heaven into Hell (59).
199. While yet speaking he raised his arm, and with amazing swiftness and power inflicted a stunning blow on the crest of Satan.
200. As of, &c.: A perfectly magnificent simile is here introduced.
Was never; arms on armour clashing Bray'd
Horrible discord, and the maddening wheels
Of brazen chariots raging; dire was the noise
Of conflict; over head the dismal hiss
Of fiery darts in flaming volleys flew,
And flying vaulted either host with fire.
So under fiery cope together rush'd
Both battles main, with ruinous assault
And inextinguishable rage. All Heaven
Resounded; and had Earth been then, all Earth
Had to her centre shook. What wonder? when
Millions of fierce encoun'tring Angels fought
On either side, the least of whom could wield

299-14.

The words brent, horrible, discord, brazen, raging, dire, his, and others, are, in their sound, admirably descriptive of the sense. Here, with great advantage, may be introduced some admirable remarks of Dr. Channing on the poetic diction of Milton. He says:

"Milton's numbers have the prime charm of expressiveness. They vary with, and answer to, the depth, or tenderness, or sublimity of his conceptions, and hold intimate alliance with the soul. Like Michael Angelo, in whose hands the marble was said to be flexible, he kneads our imaginati.
BOOK VI.

These elements, and arm him with the force
Of all their regions: how much more of pow'ry
Army against army numberless, to raise
Dreadful combustion warring, and disturb,
Though not destroy, their happy native seat;
Had not th' Eternal King omnipotent
From his strong hold of Heav'n high over-ruled
And limited their might; though number'd such
As each divided legion might have seem'd
A num'rous host, in strength each armed hand
A legion, led in fight yet leader seem'd
Each warrior single as in chief, expert
When to advance, or stand, or turn the way
Of battle, open when, and when to close
The ridges of grim war: no thought of flight,
None of retreat, no unbecoming deed
That argued fear: each on himself rely'd,
As only in his arm the moment lay

222. Elements: The old chemists erroneously applied this term to fire, water, earth, and air. The elements of the alchemists are salt, sulphur, and mercury. The term element is now used as synonymous with simple, or undecomposed body; that is, a substance which we cannot resolve into simpler forms of matter. The number of such, at present, is fifty-four. The term, as here used by Milton, probably means the various substances of which the universe is composed.

229. Though number'd, &c.: Each legion was in number like an army; each single warrior was in strength like a legion; and though led in fight was as expert as a commander-in-chief. So that the angels are celebrated, first, for their number, then for their strength, and lastly for their expeditious in war.—N.

230. As each: That each.

233. In-chief: In the place of chief.

236. The ridges of grim war: A metaphor taken from a ploughed field: the men answer to the ridges, between whom the intervals of the ranks, the furrows, are. The ridges of grim, fierce, frightful-looking, war; that is, the ranks of the army: the files are implied. The ranks are the rows of soldiers from flank to flank, from side to side, from the left to the right: the files are from front to rear.—R.

239. As only, &c.: As if upon his single arm had depended the whole weight of the victory. The moment: The weight that turns the balance, as
Of victory: deeds of eternal fame:
Were done, but infinite; for wide was spread
That war, and various; sometimes on firm ground
A standing fight, then soaring on main wing,
Tormented all the air: all air seemed then
Conflicting fire. Long time in even scale
The battle hung; till Satan, who that day
Prodigious pow'ry had shown, and met in arms
No equal, ranging through the dire attack
Of fighting Seraphim confused, at length
Saw where the sword of Michael smote, and fell'd
Squadrons at once: with huge two-handed sway
Brandish'd aloft the horrid edge came down
Wide wasting: such destruction to withstand
He hasted, and opposed the rocky orb
Of tenfold adamant, his ample shield:
A vast circumference. At his approach
The great Arch-Angel from his warlike all
Succumbed, and glad, as hoping here to end
Intestine war in Heav'n, th' arch-foe subdued,
Defeating hope, in alone with mortal form.
BOOK VI.

These acts of hateful strife, hateful to all, 259
Though heaviest by just measure on thyself
And thy adherents, how hast thou disturb'd
Heav'n's blessed peace, and into nature brought
Misery, uncreated till the crime
Of thy rebellion? How hast thou instill'd
Thy malice into thousands, once upright
And faithful, now proved false? But think not here
To trouble holy rest; Heav'n casts thee out
From all her confines. Heav'n, the seat of bliss,
Brooks not the works of violence and war,
Hence then, and evil go with thee along,
Thy offspring, to the place of evil, Hell,
Thou and thy wicked crew; there mingle broils
Ere this avenging sword begin thy doom,
Or some more sudden vengeance wing'd from God
Precipitate thee with augmented pain.

So spake the Prince of Angels: to whom thus
The Adversary: Nor think thou with wind
Of sery threats to awe whom yet with deeds
Thou cannot. Hast thou turn'd the least of these
To flight, or if to fall, but that they rise
Unvanquish'd, easier to transact with me
That thou shouldst hope, imperious, and with threats
To chase me hence? Err not that so shall end
The strife which thou call'st evil, but we style
The strife of glory; which we mean to win,
Or turn this Heav'n itself into the Hell
Thou fallest, here however to dwell free,
If not to reign. Mean while thy utmost force,
And join him named Almighty to thy aid,
I fly not, but have sought thee far and nigh.

They ended parle, and both address'd for fight
Unspeakable; for who, though with the tongue

262. The Adversary: Satan, of which Hebrew word it is a translation.
263. Err: Mistake.
Of Angels, can relate, or to what things
Liken on earth conspicuous, that may lift
Human imagination to such height
Of Godlike pow'r; for likest Gods they seem'd,
Stood they or moved, in stature, motion, arms,
Fit to decide the empire of great Heav'n.

Now waved their fiery swords, and in the air
Made horrid circles: two broad smite their shields
Blazed opposite, while expectation stood
In horror: from each hand with speed retired,
Where erst was thickest fight, th' angelic throng,
And left large field, unsafe within the wind
Of such commotion; such as, to set forth
Great things by small, if Nature's concord broke,

Among the constellations war were sprung,
Two planets rushing from aspect malign
Of fiercest opposition in mid-sky
Should combat, and their jarring spheres confound,
Together both with next to allmighty arm
Uplifted imminent, one stroke they aim'd
Of Michael from the armoury of God,  
Was giv'n him temper'd so, that neither keen  
Nor solid might resist that edge. It met  
The sword of Satan with steep force to smite  
Descending, and in half cut sheer; nor stay'd,  
But with swift wheel reverse, deep ent'ring shared  
All his right side: then Satan first knew pain,  
And writhed him to and fro convolved; so sore  
The grinding sword with discontinuous wound  
Pass'd through him: but th' ethereal substance closed,  
Not long divisible; and from the gash  
A stream of nect'rous humour, issuing, flow'd  
Sanguine, such as celestial Spirits may bleed,  
And all his armour stain'd ere while so bright.  
Forthwith on all sides to his aid was run  
By angels many and strong, who interposed  
Defence, while others bore him on their shields  
Back to his chariot, where it stood retired  
From off the files of war; there they him laid  
Gnashing for anguish, and despite, and shame,  
To find himself not matchless, and his pride

325-29. In half cut shear: Cut in two at once and completely. The pause at the word shear adds force to the idea conveyed. The passage is an imitation of the Iliad, iii. 363, and of the .Ep. xii. 731, &c. There is a peculiar adaptation in the words shared, writhed, convolved so sore, grinding, and discontinuous wound, to the end of impressing deeply on the mind of the reader the pain inflicted upon Satan by Michael's keen sword.

326. Swift wheel reverse: With a swift turn in an opposite direction.


329. This passage, wherein Satan is described as wounded by the sword of Michael, is in imitation of Homer, who tells us, in the same manner, that upon Diomede's wounding the gods, there flowed from the wound an ichor, or pure kind of blood, which was not bred from mortal viands; and that though the pain was exquisitely great, the wound soon closed up and healed in those beings who are vested with immortality.—A.

335-36. Was run by angels: A Latin form of expression for angel's ran.

Humbled by such rebuke, so far beneath
His confidence to equal God in pow'r.
Yet soon he heal'd; for Spirits that live throughout
Vital in ev'ry part, not as frail man
In entrails, heart or head, liver or reins,
Cannot but by annihilating die;
Nor in their liquid texture mortal wound
Receive, no more than can the fluid air.
All heart they live, all head, all eye, all ear,
All intellect, all sense: and as they please,
They limb themselves: and colour, shape, or size
Assume, as likes them best, condense or rare.

Meanwhile in other parts like deeds deserved
Memorial, where the might of Gabriel fought,
And with fierce ensigns pierced the deep array
Of Moloch, furious king; who him defy'd,
And at his chariot-wheels to drag him bound
Threaten'd; nor from the Holy One of Heav'n
Refrain'd his tongue blasphemous; but anon
Down cloven to the waist, with shattered arms
And uncouth rain fled hallowing. On each wing
BOOK VI. 363

"Though huge, and in a rook of diamond arm'd,
Vanquish'd Adramelech and Asmadai,
Two potent thrones, that to be less than Gods
Disdain'd, but meaner thoughts learn'd in their flight,
Mangled with ghastly wounds through plate and mail.
Nor stood unmindful Abedil to annoy
The atheist crew, but with redoubled blow
Ariel and Arioch, and the violence
Of Ramiel scorch'd and blasted overthrew.
I might relate of thousands, and their names
Eternize here on earth; but those elect
Angels, contented with their fame in Heaven,
Seek not the praise of men. The other sort
In might though wondrous, and in acts of war,
Nor of renown less eager, yet by doom
Cancell'd from Heaven and sacred memory,
Nameless in dark oblivion let them dwell.
For strength from truth divided and from just,
Illuadable, nought merits but disgrace
And ignominy; yet to glory aspires
Vain-glorious, and through infamy seeks fame:
Therefore eternal silence be their doom.
And now their mightiest quell'd, the battle swerved,
With many an inroad gored; deformed rout
Enter'd, and foul disorder; all the ground
With shiver'd dunghill strewn, and on a heap
Chariot and charioter lay overturn'd.

365. Adramelech: Afterwards one of the idols of Sepharvaim, in Samaria, 2 Kings xvii. 31. Asmadai, the same as Asmodaius, Tobit iii. 8. The name is, by some, derived from a word signifying to exterminate.

368. Plate and mail: Two sorts of armour, the former consisting of thin plates of metal laid over one another like the scales of a fish, and sewed down to a strong linen or leathern jacket; the other, called chain mail, was a coat of steel net-work, consisting of iron rings, each having four other rings inserted in it.

371. Arioch is a word meaning "lion of God," or "lion-like." 2 Sam. xxiii. 20; 1 Chron. xi. 22. Arioch is of a similar signification. Ramiel, one that exalts himself against God.

390. Bente: Army, or the main body of it.
And fiery foaming steeds; what stood, restrained
O'erwarried, through the saint Satan's heat
Defensive scarce, or with pale fear surprised,
Then first with fear surprised and sense of pain,
Fled ignominious, to such evil brought
By sin of disobedience, till that hour
Not liable to fear, or flight, or pain.
Far otherwise th' inviolable Saints
In cubic phalanx firm advanced entire,
Inviolable, impenetrably arm'd:
Such high advantages their innocence
Gave them above their foes, not to have slain'd,
Not to have disobey'd: in fight they stood
Unwearied, unobnoxious to be pain'd
By wound, tho' from their place by violence moved.
Now night her course began, and over Heaven
Inducing darkness, grateful truce imposed,
And silence on the odious din of war.
Under her cloudy covert both retired,

391. *What stood* is connected as a nominative case with the verbs *ruell'd*
BOOK VI.

Victor and vanquish'd, on the foughten field
Michael and his angels prevalent
Encamping, placed in guard their watches round,
Cerubic waving fires. On th' other part
Satan with his rebellions disappear'd,
Far in the dark dislodged; and void of rest,
His potentates to counsell call'd by night;
And in the midst thus undismay'd began:
O now in danger try'd, now known in arms,
Not to be overpow'r'd, Companions dear,
Found worthy not of liberty alone,
Too mean pretence, but what we more affect,
Honour, dominion, glory, and renown;
Who have sustain'd one day in doubtful fight
(And if one day, why not eternal days?)
What Heaven's Lord had pow'rfullest to send
Against us from about his throne, and judged
Sufficient to subdue us to his will,
But proves not so: then fallible, it seems,
Of future we may deem him, though till now
Omniscient thought. True is, less firmly arm'd,
Some disadvantage we endured and pain,

413. Cerubic waving fires: Their watches were cerubic waving fires—that is, Cerubim like fires waving; the Cerubim being described by our author, agreeably to Scripture, as of a fiery substance and nature.—N.


418. Oh, now in danger, &c.: This speech of Satan is very artful. He flatters their pride and vanity, and avails himself of the only comfort that could be drawn from this day's engagement (though it was a false comfort), that God was neither so powerful nor wise as he was taken to be. He was forced to acknowledge that they had suffered some loss and pain, but endeavor to lessen it as much as he can, and attributes it not to the true cause, but to their want of better arms and armour, which he therefore proposes that they should provide themselves withal, to defend themselves, and annoy their enemies.—N.

421. Too mean pretence: Too small a claim.

430. True is: True it is.

431–32. So Prometheus, in like manner, comforts and confirms himself against Jupiter's threats. Aeschyl. Prom. Vinct. 932.—N.
Till now not known; but known, as soon contemned;
Since now we find this our empyreal form
Incapable of mortal injury,
Imperishable, and though pierced with wound,
Soon closing, and by native vigour heal'd.
Of evil then so small, as easy think
The remedy; perhaps more valid arms,
Weapons more violent, when next we meet,
May serve to better us, and worse our foes;
Or equal what between us made the odds,
In nature none. If other hidden cause
Left them superior, while we can preserve
Unhurt our minds and understanding sound,
Due search and consultation will disclose.

He sat; and in th' assembly next upstood
Nisroch, of principalities the prime.
As one he stood escape'd from cruel fight,
Sore told, his riven arms to havoc hewn,
And cloudly in aspect thus answering spoke:
Deliverer from now Lords, leader to free
Paradise: O, quire, or God avert.
BOOK VI.

Of evils, and excessive, overturns
All patience. He who therefore can invent
With what more forcible we may offend
Our yet unwounded enemies, or arm
Ourselves with like defence, to me deserves
No less than for deliverance what we owe.

Whereunto, with look composed, Satan reply'd:
Not uninvinted that, which thou artight
Believ'st so main to our success, I bring.
Which of us who beholds the bright surface
Of this ethereal mould whereon we stand,
This continent of spacious Heav'n, adorn'd
With plant, fruit, flow'r ambrosial, gems, and gold;
Whose eye so superficially surveys
These things, as not to mind from whence they grow
Deep under ground, materials dark and crude,
Of spirituous and fiery spume, till touch'd
With Heaven's ray, and temper'd, they shoot forth
So bounteous, op'ning to the ambient light?
These in their dark nativity the deep
Shall yield us, pregnant with infernal flame;
Which into hollow engines, long and round,
Thick ram'd, at th' other bore with touch of fire
Dilated and infuriate, shall send forth
From far, with thund'r'ring noise among our foes,
Such implements of mischief, as shall dash

Ver, but there was no living in pain—a notion suitable enough to a deity of
This effeminate Assyrian.

467. To me: That is, to my apprehension, or in my judgment.
471. Main: Important.
472. The construction is, which of us who beholds, &c., is there whose eye
479. Spume: Frothy matter.
481. Ambient: Encompassing.
482. Deep: The deep ground, or soil.
483. Infernal flame: Flame such as Hell furnishes.
489. Implements of mischief: The second day's engagement is apt to startle
imagination which has not been raised and qualified for such a decrip-
To pieces, and ov'rywhelm whatever stands
Adverse, that they shall fear we have disarm'd
The Thund'rer of his only dreaded bolt.
Nor long shall be our labour; yet ere dawn,
Effect shall end our wish. Mean while revive;
Abandon fear; to strength and counsel join'd
Think nothing hard, much less to be despair'd.
He ended, and his words their drooping cheer
Enlighten'd, and their languish'd hope revived.
Th' invention all admired, and each, how he
To be th' inventor miss'd; so easy it seem'd
Once found, which yet unknown most would have thought
Impossible; yet haply of thy race
In future days, if malice should abound,
Some one intent on mischief, or inspired
With devilish machination, might devise
Like instrument to plague the sons of men
For sin, on war and mutual slaughter bent.

It was certainly a very bold thought in our author to ascribe the first use of artillery to the rebel angels. But as such a pernicious invention may be well supposed to have proceeded from such authors, so it enters very properly into the thoughts of that being who is all along described as apposing to the majesty of the Maker. Such engines were the only instruments he could have made use of to imitate those thunders which, in all poetry, sacred and profane, are represented as the arms of the Almighty. The terror of the hills (544) was not altogether so daring a thought as the former. We are, in some measure, prepared for such an incident by the description of the giants' war, which we meet with among the ancient poets. What still made this circumstance the more proper for the poet's use, is the opinion of many learned men, that the fable of the giants' war, which makes so great a noise in antiquity, and gave birth to the sublimest description in Hesiod's works, was an allegory founded upon this very tradition of a fight between the god and bad angels.—A.

196. Cheer: Cheerfulness.
196-99. So easy, &c.: How natural, and how conformed to experience, is this remark. Johnson applies it to fine writing.

544: In future days, &c.: This speaking in the spirit of prophecy adds great dignity to poetry, and very properly comes from the mouth of an ã. ã. ã. ã. ã.
BOOK VI.  

Forthwith from council to the work they flew; 510
None arguing stood; innumerable hands
Were ready; in a moment up they turn’d
Wid the celestial soil, and saw beneath
’Th’ originals of nature in their crude
Conception; sulphurous and nitrous foam
They found, they mingled, and with subtle art,
Concocted and adjusted they reduced
To blackest grain, and into store convey’d.
515
Part hidden veins digg’d up (nor hath this earth
Entrails unlike) of mineral and stone,
Whereof to found their engines and their balls
Of missive ruin; part incertive reed
Provide, pernicious with one touch to fire.
520
So all ere day-spring, under conscious night,
Secret they finish’d, and in order set,
With silent circumspection unesp’d.

Now when fair morn orient in Heav’n appear’d,
525
Up rose the victor Angels, and to arms
The matin-trumpet sung. In arms they stood
Of golden panoply, resplendent host,
Soon banded: others from the dawning hills

611–12. Crude conception: Unformed or uncompounded state.
617. Stone: This may have been that which was used for balls, or that which, in the mine, surrounded the metallic substance of which they constructed their engines and balls.
619. Incertive: Inflaming, inflammable.
621. Conscious night: Night is here personified, and described as acquainted with their operations. Ovid, Met. xiii. 15, has a similar expression:

“.... quorum oas consuea sole est.”
627. Panoply: Complete armour for the whole person.
628. Dawning hills: This epithet is usually applied to the light, but here, very poetically, to the hills, the dawm first appearing over them, and the sun seeming to bring the rising day; as the evening star is said likewise first to appear on his hill-top, VIII. 205.—N.
Look'd round, and scouts each coast, light-armed scouts,
Each quarter, to desery the distant foe,
Where lodged, or whither fled, or if for flight,
In motion or in halt. Him soon they met:
Under spread ensigns moving night, in slow
But firm battalion. Back with speediest sail
Zophiel, of Cherubim the swiftest wing,
Came fying, and in mid-air aloud thus cry'd:

Arm, Warriors, arm for fight; the foe at hand,
Whom fled we thought, will save us long pursuit
This day. Fear not his flight; so think a cloud
He comes, and settled in his face I see
Sad resolution and secure. Let each
His adamantine coat gird well, and each
Fit well his helm, gripes that his orb'd shield,
Borne ev'n or high; for this day will pour down,
If I conjecture aught, no drizzling show'r,
But rattling storm of arrows barb'd with fire.
So warn'd be them, aware themselves, and soon
In order, quit of all impediment:
Approaching gross and huge, in hollow cube
Training his devilish engine, impaled
On ev'ry side with shadowing squadrons deep.
To hide the fraud. At interview both stood
A while; but suddenly at head appear'd
Satan, and thus was heard commanding loud:
Vanguard, to right and left the front unfold,
That all may see who hate us, how we seek
Peace and composure, and with open breast
Stand ready to receive them, if they like
Our overture, and turn not back perverse;
But that I doubt. However witness Heaven,
Heav'n witness thou anon, while we discharge
Freely our part; ye who appointed stand,
Do as ye have in charge, and briefly touch
What we propound, and loud that all may hear.
So scooping in ambiguous words, he scarce

552. Code: The use of this term, if strictly interpreted (and not loosely as in 399) implies that the army was moving in the air. See lines 69-76.

553. Training: Drawing in train. Impaled: Surrounded as with paling or stakes.

557. Thus was heard, &c.: The speech that follows is full of wit and humour. The words, open breast, overture, discharge, touch, loud, are to be emphasized.

568. So scooping, &c.: We cannot pretend entirely to justify this punning verse; but we should consider that there is very little of this kind of wit anywhere in the poem but in this place; and in this we may suppose Milton to have sacrificed to the taste of his times when pass were better relished than they are at present in the learned world; and I know not whether we are not grown too delicate and fastidious in this particular. It is certain that the ancients practised them more both in their conversation and in their writings; and Aristotle recommends them in his book of Rhetoric, and likewise Cicero in his Treatise of Oratory; and if we should condemn them absolutely, we must condemn half of the good saying of the greatest wits of Greece and Rome. They are less proper indeed in serious works, and not at all becoming the majesty of an epic poem; but our author seems to have been betrayed into this excess, in great measure, by his love and admiration of Homer; for this account of the angels jesting and insulting one another, is not unlike some passages in the 16th book of the Iliad; and, as Mr. Thyss observes, Milton is the less to be blamed for this punning scene,
Had ended; when to right and left the front
Divided, and to either flank retir’d;
Which to our eyes discover’d, new and strange,
A triple mounted row of pillars laid
On wheels (for like to pillars most they seem’d;
Or hollow’d bodies made of oak or sår,
With branches lofty, in wood or mountain tall’d)
Brass, iron, stony mold, had not their mouths
With hideous orifice gaz’d on us wide,
Portending hollow truce. At each, behind,
A Seraph stood, and in his hand, a staff
Stood waving, tipt with fire: while we suspense
Collected stood within our thoughts amazed,
Not long, for sudden all at once their reach
Put forth, and to a narrow vest apply’d
With nicest touch. Immediate in a flame,
But soon obscured with smoke, all Heav’n appear’d;
From those deep-throated engines belch’d, whose roar
Embowel’d with outrageous noise the air,

when one considers the characters of the speakers, such kind of insulting
BOOK VI.

And all her entrails tore, disgorging foul
Their devilish glut, chain’d thunderbolts and hail
Of iron globes; which on the victor host
Level’d with such impetuous fury smote,
That whom they hit, none on their feet might stand,
Though standing else as rocks, but down they fell
By thousands, Angel on Arch-Angel roll’d;
The sooner for their arms; unarm’d they might
Have easily as Spirits evaded swift
By quick contraction or remove; but now
Foul dissipation follow’d and forced rout;
Nor served it to relax their serried files.
What should they do? If on they rush’d, repulse
Repeated, and indecent overthrow
Doubled, would render them yet more despised,
And to their foes a laughter; for in view
Stood rank’d of Seraphim another row,
In posture to dis pledge their second tire
Of thunder; back defeated to return
They worse abhor’d. Satan beheld their plight,
And to his mates thus in derision call’d:
O Friends, why come not on these victors proud?
Ere while they fierce were coming; and when we
To entertain them fair with open front
And breast what could we more? propounded terms
Of composition, straight they changed their minds,
Flew off, and into strange vagaries fell,
As they would dance; yet for a dance they seem’d

The row is said to do what in fact the cannon did; the property of a thing
by a common figure, being put for the thing itself. See also II. 854, for
another example. Air is here personified, and viewed as an animal.
859. Glut: What they had swallowed, viz., chained thunderbolts and
hail of iron globes.

598. Dissipation: Dispersion.
599. Nor served: Nor did it accomplish any good purpose to open their
compact files.

604. Rank’d: In ranks.
605. Tier: Tier, row.
606. In derision called: Another humorous speech here follows.

12*
Somewhat extravagant and wild, perhaps
For joy of offer'd peace. But I suppose,
If our proposals once again were heard,
We should compel them to a quick result.
To whom thus Belial, in like game some mood:
Leader, the terms we sent were terms of weight,
Of hard contents, and full of force urged home,
Such as we might perceive amazed them all,
And stumbled many; who receives them right,
Had need from head to foot well understand;
Not understood, this gift they have besides,
They shew us when our feet walk not upright.
So they among themselves in pleasant vein,
Stood scoffing, heighten'd in their thoughts beyond
All doubt of victory; Eternal Might
To match with their inventions they presumed
So easy, and of his thunder made a scorn,
And all his host derided, while they stood
A while in trouble: but they stood not long;
Rage prompted them at length, and found them arms
They pluck'd the seated hills with all their load,
Rocks, waters, woods, and, by the shaggy tops
Uplifting, bore them in their hands. Amaze,
Be sure, and terror seized the rebel host,
When coming towards them so dread they saw
The bottom of the mountains upward turn'd;
Till on those cursed engines triple-row
They saw them whelm'd, and all their confidence
Under the weight of mountains buried deep;
Themselves invaded next, and on their heads
Main promontories flung, which in the air
Came shadowing, and oppress'd whole legions arm'd.
Their armour help'd their harm, crush'd in and bruises'd
Into their substance pent, which wrought them pain
Implacable, and many a dolorous groan
Long struggling underneath, ere they could wind
Out of such pris'n, though Spirits of purest light;
Purest at first, now gross by sinning grown.
The rest in imitation to like arms
Betook them, and the neigh'ring hills uptake:
So hills amid the air encounter'd hills,
Hurl'd to and fro with joculation dire,
That under ground they fought in dismal shade;

644. They pluck'd the seated hills, &c.: It may, perhaps, be worth while to consider with what judgment Milton, in this narration, has avoided every-thing that is mean or trivial in the description of the Latin and Greek poets; and, at the same time, improved every great hint which he met with in their works upon this subject.—A.

661. The degrading tendency of sin is here well exhibited; also in lines 600-91.

662. The rest: The evil angels.

666. Under ground, &c.: One of the Spartans at the battle of Thermopylae, when told that the arrows of the Persians would be so numerous as to obscure the sun, bravely replied, "No matter, we shall have the advantage of fighting in the shade," but these lines reveal to us a more surprising shade, and more impenetrable—that of hills hurled against each other, and meeting in mid air. See Book II. 339.
Infernal noise! War seem'd a civil game
To this uproar: horrid confusion heap'd
Upon confusion rose: and now all Heav'n
Had gone to wrack; with ruin overspread,
Had not th' Almighty Father, where he sits
Shrined in his sanctuary of Heav'n secure,
Consulting on the sum of things, foreseen
This tumult, and permitted all, advised:
That his great purpose he might so fulfil,
To honour his anointed Son avenged
Upon his enemies, and to declare
All pow'r on him transferr'd: whence to his Son
Th' Assessor of his throne, he thus began:
Effalgence of my glory, Son beloved,
Son in whose face invisible is beheld
Visibly what by Deity I am,
And in whose hand what by decree I do,
Second Omnipotence, two days are past,
Two days, as we compute the days of Heav'n,
Since Michael and his Pow'rs went forth to tame
BOOK VI.  

And to disorder'd rage let loose the reins,  
With mountains as with weapons arm'd, which makes  
Wild work in Heav'n, and dang'rous to the main.  
Two days are therefore past, the third is thine;  
For thee I have ordain'd it, and thus far  
Have suffer'd, that the glory may be thine  
Of ending this great war, since none but Thou  
Can end it. Into Thee such virtue and grace  
Immensite, I have transfused, that all may know  
In Heav'n and Hell thy pow'r above compare;  
And this perverse commotion govern'd thus,  
To manifest thee worthiest to be Heir  
Of all things; to be Heir and to be King  
By sacred unction, thy deserved right.  
Go then, thou Mightiest in thy father's might,  
Ascend my chariot, guide the rapid wheels  
That shake Heav'n's basis, bring forth all my war,  
My bow and thunder; my almighty arms  
Gird on, and sword upon thy puissant thigh:  
Pursue these sons of darkness, drive them out  
From all Heav'n's bounds into the utter deep;  

693. What war can do: Within the compass of this one Book, we have all the variety of battles that can well be conceived: a single combat, and a general engagement; a fight with darts, in imitation of the ancients; a fight with artillery, in imitation of the moderns; but the images in both are raised greatly, to correspond to the superior nature of the combatants here engaged.  

698. Main: The greater part.  
705. Compare: Comparison.  
710–18. Go then, thou mightiest, &c.: Milton has raised his description in this Book with many images taken out of the poetical parts of Scripture. The Messiah's chariot is formed upon a vision of Ezekiel, who, as Grotius observes, has very much in him of Homer's spirit, in the poetical parts of his prophecy. The lines here mentioned, in that glorious commission which is given the Messiah to extirpate the host of rebel angels, is drawn from a sublime passage in the 45th Psalm. The reader will easily discover other strokes of the same nature.—A.  
712. War: Implements of war.  
714. Puissant: Mighty.
There let them learn, as likest them, to despise
God and Messiah his anointed King.

He said, and on his Son with rays direct
Shone full; he all his Father full express'd
Ineffably into his face received;

And thus the filial Godhead answering spake:

O Father, O Supreme of Heavenly Thrones,
First, Highest, Holiest, Best, thou always seek'st
To glorify thy Son; I always thee,

As is most just; this I my glory account,
My exaltation, and my whole delight,
That thou in me well pleased, declared thy will
Fulfilled; which to fulfill is all my bliss.

Sceptre and pow'r, thy giving, I assume,
And gladdier shall resign, when in the end
Thou shalt be All in All, and I in thee
For ever, and in me all whom thou lov'st:
But whom thou hast, I hate, and can put on
Thy terrors, as I put thy mildness on,

Image of thee in all things; and shall soon,
Involv'd with the bestial! By him, if thou can'st.
BOOK VI.

The chariot of paternal Deity,
Flashing thick flames, wheel within wheel undrawn,
Itself instinct with Spirit, but convoy'd
By four Cherubic shapes; four faces each
Had wondrous; as with stars their bodies all
And wings were set with eyes, with eyes the wheels
Of beryl, and careering fires between;
Over their heads a crystal firmament,
Whereon a sapphire throne, inlaid with pure
Amber, and colours of the show'ry arch.
He in celestial panoply all arm'd
Of radiant Urim, work divinely wrought,
Ascended. At his right hand victory
Sat eagle-winged; beside him hung his bow
And quiver with three-bolted thunder stored;

do not run but rush, as if hurrying from the chariot of the Son. Suggested partly by Hesiod's "War of the Giants," and partly by Achilles' coming forth upon the Trojans, it is superior to both—and indeed to anything in the compass of poetry. As the Messiah, in his progress, snatched up his fallen foes, and drove them before him like leaves on the blast, Milton, in the whirlwind of his inspirations, snatches up words, allusions, images, from Homer, Hesiod, and the Book of God, and bears them, in terror and in triumph, on. As soon call a tornado the plagiarist of the boughs, rafters, houses, and woods, which it tears up, and carries forward in the fury of its power, as Milton, in a mood like this.—GILPILLAN.

751. Undrawn: Not drawn by external force. See Ezekiel i. 4, &c.; Isa. lxvi. 15.

752. Spirit: Energy or activity.

755. Beryl: Beryl, a precious mineral of a bluish green colour. It is the same as the emerald, except that the latter has a richer green colour.

756. Ceasing fires: Rapidly moving fires, or lightnings.


761. Urim: The word means light, and hence the epithet radiant is properly applied. It denotes a certain part of the dress, which, on certain great occasions, was worn by the Jewish High Priest. It is by Bishop Newton supposed to denote, in connection with Thummim, which signifies perfection, the clearness and certainty of the divine answers which were obtained by the High Priest when he consulted God with his breastplate on, in contrast to the obscure, enigmatical, uncertain, and imperfect answers of the Hebraic oracles.
And from about him fierce effusion roll'd
Of smoke and bick'ring flame and sparkling fire:
Attended with ten thousand thousand Saints,
He onward came; far off his coming shone;
And twenty thousand (I their number heard)
Chariots of God, half on each hand were seen.

He on the wings of Cherub rode sublime
On the crystalline sky, in sapphire throne'd,
Illustrious far and wide, but by his own
First seen; them unexpected joy surprised,
When the great ensign of Messiah blazed
Aloft, by Angels borne, his sign in Heaven;
Under whose conduct Michael soon reduced
His army, circumfused on either wing.
Under their Head embody'd all in one.

Before him pow'r divine his way prepared:
At his command th' uprooted hills retired
Each to his place; they heard his voice, and went
Obsequious; Heaven his wonted face renew'd,
And with fresh flow'rets hill and valley smiled.
BOOK VI.  

Or wonders move th' obdurate to relent?  
They, harden'd more by what might most reclaim,  
Grieving to see his glory, at the sight  
Took envy; and aspiring to his height,  
Stood re-imbattled fierce, by force or fraud  
Woe coming to prosper, and at length prevail  
Against God and Messiah, or to fall  
In universal ruin last; and now  
To final battle drew, disdainfully flight  
Or faint retreat; when the great Son of God  
To all his host on either hand thus spake:  
Stand still in bright array, ye Saints; here stand  
Ye Angels arm'd, this day from battle rest:  
Faithful hath been your warfare, and of God  
Accepted, fearless in his righteous cause;  
And as ye have received, so have ye done  
Invincibly; but of this cursed crew  
The punishment to other hand belongs:  
Vengeance is his, or whose he sole appoints;  
Number to this day's work is not ordain'd,  
Nor multitude; stand only and behold.  
God's indignation on these Godless pour'd  
By me; not you, but me, they have despised,  
Yet envy'd. Against me is all their rage,  
Because the Father, t' whom in Heav'n supreme  
Kingdom, and pow'r, and glory appertains,  
Hath honour'd me according to his will.  
Therefore to me their doom he hath assign'd;  
That they may have their wish, to try with me  
In battle which the stronger proves; they all,  
Or I alone against them, since by strength  
They measure all, of other excellence  
Not emulous, nor care who them excels;  
Nor other strife with them do I vouchsafe.

797. Last: At last. Newton and Bentley suggest, as a better reading,  

800. Consult Deut. xxxii. 35; Rom. xii. 10.
So spake the Son, and into terror changed;
His countenance, too severe to be beheld,
And full of wrath bent on his enemies.
At once the Four spread out their starry wings
With dreadful shade contiguous, and the orbs
Of his fierce chariot roll'd, as with the sound
Of torrent floods, or of a num'rous host.
He on his impious foes right onward drove,
Gloomy as night: under his burning wheels
The steadfast empyrean shock throughout,
All but the throne itself of God. Full soon
Among them he arrived; in his right hand
Grasping ten thousand thunders, which he sent
Before him, such as in their souls inflamed.

824. Into terror, &c.: Into that which was terrible changed his countenance, too severe to be beheld, and bent full of wrath on his enemies. Bent is a participle, and refers to countenance.

827. Spread out, &c.: Their wings joined together made a dreadful shade, and Ezekiel says (i. 9), "Their wings were joined one to another." See also Ezek. i. 18, 24.—N.
Plagues. They astonish'd, all resistance lost,
All courage; down their idle weapons dropt;
O'er shields and helms and helmed heads he rode
Of Thrones and mighty Seraphim prostrate,
That wish'd the mountains now might be again
Thrown on them, as a shelter from his ire.
Nor less on either side tempestuous fell
His arrows, from the fourfold-visaged Four,
Distinct with eyes, and from the living wheels
Distinct alike with multitude of eyes;
One Spirit in them ruled, and e'ry eye
Glared lightning, and shot forth pernicious fire
Among th' accursed, that wither'd all their strength,
And of their wonted vigour left them drained,
Exhausted, spiritless, afflicted, fall'n:
Yet half his strength he put not forth, but check'd
His thunder in mid volley; for he meant
Not to destroy, but root them out of Heav'n.
The overthrown he raised, and, as a herd
Of goats or tim'rous flock together throng'd,

838. Plagues: The pause resting so upon the first syllable of the line,

841. Prostráté: Accent on the last syllable.

842. That wished, &c.: From Rev. vi. 16. The mountains, or hills, flying
over their heads or falling upon them (650) were terrible; but, in comparis-
on with the ten thousand thunders of Messiah (836), are now regarded and
desired as a shelter from his indignation.

843. Fourfold visage: Ezek. i.

853-35. Yet half his strength, &c.: Notwithstanding the Messiah appears
united with so much terror and majesty, the poet, in these lines, has still
sound means to make his readers conceive an idea of him beyond what he
himself is able to describe.

Milton's genius, which was so great in itself, and so strengthened by all
the help of learning, appears in this Book every way equal to his subject.
which is the most sublime that could enter into the thoughts of a poet. As
he knew all the arts of affecting the mind, he has given it certain resting-
places and opportunities of recovering itself from time to time; several
speeches, reflections, similitudes, and the like reliefs being interspersed to
diversify his narration, and ease the attention of the reader.—A.
Drove them before him thunder-struck, pursued.
With terrors and with terrors to the bounds
And crystal wall of Heav’n ; which opening wide,
Roll’d inward, and a spacious gap disclosed
Into the wasteful deep. The monstrous sight
Struck them with horror backward, but far worse
Urged them behind; headlong themselves they threw
Down from the verge of Heav’n; eternal wretch
Burnt after them to the bottomless pit.

Hell heard th’ unsufferable noise: Hell saw
Heav’n ruini ng from Heav’n, and would have fled
Affrighted; but strict Fate had cast too deep
Her dark foundations, and too fast had bound.

Nine days they fell: confounded Chaos roar’d,
And felt tenfold confusion in their fall
Through his wild anarchy, so huge a rout
Incumber’d him with ruins. Hell at last,
Yawning, received them whole, and on them closed:

Hell, their fit habitation, fraught with fire
Unquenchable, the house of woe and pain.
BOOK VI.

Diaburden'd heav'n rejoiced, and soon repair'd
Her mural breach, returning whence it roll'd.
Sole victor from th' expulsion of his foes,
Messiah his triumphal chariot turn'd:
To meet him, all his saints, who silent stood
Eye-witnesses of his almighty acts,
With jubilee advanced; and as they went,
Shaded with branching palm, each order bright,
Sung triumph, and him sung victorious King,
Son, Heir, and Lord, to him dominion given,
Worthiest to reign. He celebrated rode
Triumphant through mid heav'n, into the courts
And temple of his Mighty Father throne'd
On high; who into glory him received;
Where now he sits at the right hand of bliss.

Thus measuring things in heav'n by things on earth,
At thy request, and that thou may'st beware

879. Her mural breach: The opening in her wall. Returning (that is, the
wall returning) whence it rolled. Mural is from the Latin murus, a wall.

864. Jubilee: The blast of a trumpet. An allusion is made to the great
season of national festivity and happy changes among the Jews on every
fiftieth year, called the year of jubilee, described in Leviticus xxv. It was
announced and introduced by the animating sound of trumpets; and signal-
ized by the liberation of slaves, and the reverting of property, that had been
alienated, to the original proprietors.

899. Worthiest to reign: Rev. iv. 11.

893. Thus measuring, &c.: The same apology was made in the beginning
of the narration which is here made at the close. See v. 573, &c.:

"By likening spiritual to corporeal forms." &c.;

and it is, indeed, the best defence that can be made for the bold fictitious
in this Book, which, though some cold readers may blame, yet the coldest, I
conceive, cannot but admire. It is remarkable, too, with what art and
beauty the poet, from the height and sublimity of the rest of this Book, de-
scends here, at the close of it, like the lark from her loftiest notes in the
clouds, to the most prosaic simplicity of language and numbers; a sim-
plicity which not only gives it variety, but the greatest majesty, as Milton
himself seems to have thought, by always choosing to give the speeches of
God and the Messiah in that style.—N.
By what is past, to thee I have reveal'd
What might have else to human race been hid;
The discord which befell, and war in Heav'n
Among th' Angelic Pow'rs, and the deep fall
Of those too high aspiring, who rebell'd
With Satan; he who envies now thy state,
Who now is plotting how he may seduce
Thee also from obedience, that with him
Bereav'd of happiness thou may'st partake
His punishment, eternal misery:
Which would be all his solace and revenge,
As a despite done against the Most High,
Thee once to gain companion of his woe.
But listen not to his temptations, warn
Thy weaker; let it profit thee to have heard,
By terrible example, the reward
Of disobedience. Firm they might have stood,
Yet fell. Remember, and fear to transgress.

900. He who, &c.: He (it is) who, &c.
909. Thy weaker: Thy weaker "vessel," 1 Pet. iii. 7; thy weaker friend.
BOOK VII.

THE ARGUMENT.

Raphael, at the request of Adam, relates how and wherefore this world was first created; that God, after the expelling of Satan and his Angels out of Heaven, declared his pleasure to create another world and other creatures to dwell therein; sends his Son with glory and attendance of Angels to perform the work of creation in six days; the Angels celebrate with hymns the performance thereof, and his resurrection into Heaven.
INTRODUCTORY REMARKS.

The Seventh Book is nothing but delight; all beauty, and hope, and smiles. It has little of the awful sublimity of the preceding books, and has much less of that grand invention which sometimes astonishes with a painful emotion, but which is the first power of the poet: at the same time there is poetical invention in filling up the details.

In every description Milton has seized the most picturesque feature, and found the most expressive and poetical words for it. On the mirror of his mind all creation was delineated in the clearest and most brilliant forms and colours; and he has reflected them with such harmony and enchantment of language, as has never been equalled.

Here is to be found everything which in descriptive poetry has the greatest spell; all majesty or grace of forms, animate or inanimate; all variety of mountains, valleys, and forests, and plains, and seas, and lakes, and rivers; the vicissitudes of suns and of darkness; the flame and the snow; the murmur of the breeze; the roar of the tempest.

One great business of poetry is, to teach men to see, and feel, and think upon the beauties of the creation, and to have gratitude and devotion to their Maker: this can best be effected by a poet's eye and a poet's tongue. Poets can present things in lights which can warm the coldest heart who can himself create, can best represent what is already created.—E. B.

The author, in this Book, appears in a kind of composed and solemn majesty; and though the sentiments do not produce such intense emotions as those in the preceding Book, they abound with as magnificent ideas. The Sixth Book, like a troubled ocean, represents greatness in confusion; the Seventh affects the imagination like the ocean in a calm, and fills the mind of the reader, without producing in it anything like tumult or agitation.

In this Book which gives us an account of the six days' works, the poet received but very few assistance from heathen writers, who are stranger to the wonders of creation. But as there are many glorious strokes of poetry upon this subject in Holy Writ, the author has numberless allusions to it through the whole course of this Book.—A.
BOOK VII.

Descend from Heav'n, Urania, by that name
If rightly thou art call'd, whose voice divine
Following, above th' Olympian hill I soar,
Above the flight of Pegasus wing.

1. Urania: An allusion to one of the heathen Muses, the goddess of astronomy. But under this name (5) the poet addresses another personage—
   a heavenly personage (Urania means heavenly), and not a fiction (39). He represents her as existing prior to the creation of the world (8), as the sister of that Eternal Wisdom, whom Solomon celebrates, in the eighth chapter of his Book of Proverbs, as assisting at the formation of the heavenly bodies and of the earth. To her Solomon gives the name of Prudence, Prov. viii. 12. The poet (40) denotes her a goddess, merely in accommodation to classical poetic usage. She is introduced, though an imaginary being, to give variety to the narrative. Wisdom, in the eighth chapter of the Book of Proverbs, is a bold and happy personification of the divine attribute of that name.

3. Olympian hill: A mountain in Thessaly, which the heathen poets fabled to be the residence of the gods, because its top, rising above the clouds, was always serene.

2-4. The plain import of these lines is, that he entertained his readers with subjects of thought far more elevated than those which were exhibited by heathen poets in their loftiest excursions.

4. Pegasus wing: Pegasus, in heathen mythology, was a winged horse. Which threw Bellerophon, its owner, when attempting to fly to Heaven. Pegasus afterwards ascended to a place among the stars. The fall of Beller-
   ophon is alluded to by Milton, below (17-19).
The meaning, not the name I call; for thou
Nor of the Muses nine, nor on the top
Of old Olympus dwell'st, but heav'nly born:
Before the hills appear'd, or fountain flow'd,
Thou with eternal Wisdom didst converse,
Wisdom thy sister, and with her didst play
In presence of th' Almighty Father, pleased
With thy celestial song. Up led by thee
Into the Heav'n of Heav'ns I have presumed,
An earthly guest, and drawn empyrean air,
Thy temp'ring. With like safety guided down,
Return me to my native element;
Lest from this flying steed, unrein'd (as once
Bellerophon, though from a lower slime),
Dismounted, on th' Alcian field I fall
Erroneous there to wander and forlorn.
Half yet remains unsung, but narrower bound
Within the visible diurnal sphere;

10. Didst play: From the Latin Vulgate translation, sedem circum se, &c.
In our translation it is " rejoicing."
BOOK VII.

Standing on earth, nor rapt above the pole,
More safe I sing with mortal voice, unchanged
To hoarse or mute, though fall's on evil days,

24-5. With mortal voice, unchanged to hoarse or mute, Gr.: Edward Everett, is one of his addresses, thus beautifully illustrates this passage: In Paradise Lost we feel as if we were admitted to the outer court of the Infinite. In that all-glorious temple of genius inspired by truth, we catch the full display of the heavenly organ. With its first choral swell, the soul is lifted from the earth. In the Divina Commedia (of Dante), the man, the Florentine, the exiled Ghibelline, stands out, from first to last, breathing defiance and revenge. Milton, in some of his prose works, betrays the partisan also; but in his poetry, we see him in the white robes of the minstrel, with uplifted, though sightless eyes, rapt in meditation at the feet of the heavenly muse. Dante, in his dark vision, descends to the depths of the world of probation, and, homeless fugitive that he is, drags his proud and prosperous enemies down with him, and buries them, doubly destroyed, in the flaming sepulchres of the lowest Hell (Dei Inferno, Cantos ix. x.) Milton, on the other hand, seems almost to have purged off the dross of humanity. Blind, poor, friendless, in solitude and sorrow, with quite as much reason as his Italian rival to repine at his fortune, and war against mankind, how calm and unimpassioned is he, in all that concerns his own personality! He deemed too highly of his divine gift to make it the instrument of immortalizing his hatreds. One cry, alone, of sorrow at his blindness (Book III. 40-50), one pathetic lamentation on the "evil days" on which he had "fallen" (VII. 23-27), burst from his full heart. There is not a flash of human wrath in all his pictures of woe. Hating nothing but evil spirits, in the child-like simplicity of his heart, his pure hands undefiled with the pinch of the political intrigues in which he had lived, he breathes forth his inexpressibly majestic strain, the poetry not so much of earth as of heaven.

25. Evil days: Reference is here made to the profligate and dangerous times of Charles the Second, upon whose restoration to the throne, Milton, having been the Latin Secretary of Cromwell, and an opponent of the royal party, apprehended, in the first place, the loss of his life from the royal vengeance, and when free from that danger upon receiving pardon, his apprehensions next arose from exposure to the malice and resentments of private individuals. Richardson says that Milton, at this time of life, was always in fear, much alone, and slept ill; that, when restless, being blind, he would ring for the person who wrote for him (his daughter generally), to write what he had composed, which would sometimes flow with great ease.

Macaulay, has thus characterized the "evil days" of which Milton speaks: "Then came those days, never to be recalled without a blush—the days of servitude without loyalty, and sensuality without love—of dwarfish talents and gigantic vices—the golden age of the coward, the bigot, and the slave. The king cringed to his rival, that he might trample on his people; sunk into a
On evil days though fall'n, and evil tongues;
In darkness, and with dangers compass'd round
And solitude; yet not alone, while thou
Visit'st my slumber nightly, or when morn
Purples the east: still govern thou my song,
Urania, and fitaudiences find, though few;
But drive far off the barbarous dissonance

vicerey of France, and pocketed, with complacent injury, her degrading insults and her more degrading gold. The curses of beast, and the jests of buffoons, regulated the measures of the government, which had just ability enough to deceive, and just religion enough to pervert. In every high place, worship was paid to Charles and James—Belial and Moloch; and England propitiated those obscene and cruel idols with the blood of her best and bravest children.

23-26. Though fallen on evil days: The repetition, and change in the order of these words, are remarkably beautiful.

26. Evil tongues: As an illustration of this may be added the cruel allegation of his political enemies, referred to in a former note, that his blindness was to be regarded as a punishment of his "abusive" writings on state affairs. In one of his replies, he makes known to us incidentally his ardour in the cause of human freedom, and opposition to tyranny, as the promi-
BOOK VII.

Of Bacchus and his revellers, the race
Of that wild rout that tore the Thracian bard
In Rhodope, where woods and rocks had ears
To rapture, till the savage clamour drown'd
Both harp and voice; nor could the Muse defend
Her son. So fail not thou, who thee implores;
For thou art heav'nly, she an empty dream.
Say, Goddess, what ensued when Raphael,
The affable Arch-Angel, had forsworn'd
Adam, by dire example, to beware
Apostasy, by what befell in Heav'n
To those apostates, lest the like befall
In Paradise to Adam or his race,
Charged not to touch the interdicted tree,
If they transgress, and slight that sole command,
So easily obey'd amid the choice
Of all tastes else to please their appetite,
Though wand'ring. He with his consorted Eve
The story heard attentive, and was fill'd
With admiration and deep muse, to hear
Of things so high and strange, things to their thought
So unimaginable as hate in Heav'n,
And war so near the peace of God in bliss
With such confusion; but the evil soon

33. Of Bacchus and his revellers: It is not improbable that the poet intended this as an oblique satire upon the dissoluteness of Charles the Second and his court; from whom he seems to apprehend the fate of Orpheus, a famous poet of Thrace, who, though he is said to have charmed woods and rocks with his divine songs, yet was torn to pieces by the Bacchanalian women of Rhodope, a mountain of Thrace, nor could the muse Calliope, his mother, defend him; “so fail not thou, who thee implores.” Nor was his wish insufficent, for the government suffered him to live and die unmolested.

35. Ears, &c.: See Hor. Ode. i. 12: 11:

"...auribus stibus canoris,\nDorsaeque oerrea."

T.

39. Who: (Him) who, &c.

Driven back, rebounded as a flood on those
From whom it sprang; impossible to mix
With blessedness. Whence Adam soon repeal'd
The doubts that in his heart arose: and now
Led on, yet sinless, with desire to know
What nearer might concern him; how this world
Of Heav'n and Earth conspicuous, first began;
When, and whereof created; for what cause
What within Eden or without was done
Before his memory, as one whose drouth
Yet scarce allay'd, still eyes the current stream,
Whose liquid murmur heard new thirst excites,
Proceeded thus to ask his heavenly guest:
Great things, and full of wonder in our ears,
Far differing from this world, thou hast reveal'd
Divine interpreter, by favour sent
Down from the empyrean, to forewarn
Us timely of what might else have been our loss,
Unknown, which human knowledge could not reach:
For which to th' infinitely Good we owe
Immeasurable thanks, and his admittance.
Our knowing, as to highest wisdom seem'd, Deign to descend now lower, and relate. What may no less perhaps avail us known: How first began this Heav'n which we behold Distant so high, with moving fires adorn'd Innumerable, and this which yields or fills All space, the ambient air wide interfused Embracing round this florid Earth: what cause Moved the Creator in his holy rest Through all eternity so late to build In Chaos, and the work begun, how soon Absolved, if unforsaid thou may'st unfold What we, not to explore the secrets, ask Of his eternal empire, but the more To magnify his works, the more we know. And the great light of day yet wants to run

88-90. *This which yields,* &c.: Yields space to all bodies, and again fills up deserted space, so as to be subservient to motion.—R. *Ambient interfused,* denotes the air not only surrounding the earth, but flowing into, and span out between, all bodies.—H.

92. *So late to build:* It is a question that has been often asked, Why God did not create the world sooner? But the same question might be asked if the world had been created at any time; for still there were infinite ages before that time; and that can never be a just exception against this time, which holds equally against all time. It must be resolved into the good will and pleasure of Almighty God; but there is a farther reason, according to Milton's hypothesis, which is, that God, after the expelling of Satan and his angels out of Heaven, declared his pleasure to supply their place by creating another world, and other creatures to dwell therein.—N.

93. *Chaos:* A part of the universe represented as not yet reduced to order, form, and use.

94. *Accomplished:* Accomplished.

97. The true and noblest end of the study of natural science is here brought to view.

98. *And the great light,* &c.: Mr. Thyer is of opinion that there is not a better instance of our author's exquisite skill in the art of poetry, than this and the following lines. There is nothing more readily to be expressed than Adam's telling Raphael his desire to hear the continuance of his relation; and yet the poet, by a series of strong and noble figures, has worked it up into half a score of as fine lines as any in the whole poem. Lord Shaftesbury has observed, that Milton's beauties generally depend upon solid
Much of his race, though steep; suspense in Haven's
Held by thy voice, thy potent voice, he hears,
And longer will delay to hear thee tell
His generation, and the rising birth
Of nature from the unapparent deep;
Or if the star of ev'ning and the moon
Haste to thy audience, night with her will bring
Silence, and sleep list'ning to thee will watch;
Or we can bid his absence, till thy song
End, and dismiss thee ere the morning shine.

Thus Adam his illustrious guest besought;
And thus the God-like Angel answer'd mild:
This also thy request with caution ask'd
Obtain; though to recount almighty works,
What words or tongue of Seraph can suffice,
Or heart of man suffice to comprehend?
Yet what thou canst attain, which best may serve
To glorify the Maker, and infer

thought, strong reasoning, noble passion, and a continued thread of moral
doctrine; but in this place he has shown what an enlaced unity, and the
mere force of poetry, can do.—N.
BOOK VII.

Thee also happier, shall not be withheld
That by hearing; such commission from above
have received, to answer thy desire
of knowledge within bounds; beyond abstain
to ask, nor let thine own inventions hope
things not reveal'd, which th' invi'ble King,
only omniscient, hath suppress'd in night;
So none communicable in Earth or Heav'n:
Enough is left besides to search and know:
But knowledge is as food, and needs no less
for temp'rance over appetite, to know
In measure what the mind may well contain;
Oppresses else with surfeit, and soon turns
Wisdom to folly, as nourishment to wind.

Know then, that after Lucifer from Heav'n
(So call him, brighter once amidst the host
Of Angels than that star the stars among)
Fell with his flaming legions through the deep
Into his place, and the great Son return'd
Victorious with his saints, th' Omnipotent
Eternal Father from his throne beheld
Their multitude, and to his Son thus spake:

At least our envious foe hath fail'd, who thought
All like himself rebellious: by whose aid
This inaccessible high strength, the seat
Of Deity supreme, us dispossess'd,
He trusted to have seiz'd, and into fraud

121. Inversion: An allusion to Eccl. vii. 29; Ps. cvi. 29. It has the sense of reasoning.
122. Night: Hor. Od. iii. 20: 29:
Prudens futuri temporis exitum
Caligiosis nocte praeit Deus.
Milton (122-23) has given almost an exact translation of those lines of Horace.
123. His place: As Judas is said (Acts i. 25) to go to his own place—an appropriate place, a place of merited punishment.
124. At least: Probably should be "at last."
125. Into fraud: This word commonly means deceit, or deception, but
Drew many, whom their place knows here no more;
Yet far the greater part have kept, I see,
Their station; Heav’n yet populous retains
Number sufficient to possess her realms
Though wide, and this high temple to frequent
With ministeries due and solemn rites:
But lest his heart exalt him in the harm
Already done, to have disapplied Heav’n,
My damage fondly deem’d, I can repair
That detriment, if such it be to lose
Self-lost, and in a moment will create
Another world; out of one man a race
Of men innumerable, there to dwell,
Not here, till by degrees of merit raised,
They open to themselves at length the way
Up hither, under long obedience try’d,
And Earth be changed to Heav’n, and Heav’n to Earth,
One kingdom, joy and union without end.
Mean while inhabit lax, ye Pow’rs of Heav’n;
And thou, my Word, begotten Son, by thee
This I perform; speak thou and be it done.
My overshadowing Spirit and might with thee
I send along; ride forth, and bid the deep
Within appointed bounds be Heav'n and Earth,
Boundless the deep, because I am who fill
Infinite, nor vacuous the space.
Though I uncreatured myself retire
And put not forth my goodness which is free
To act or not, necessity and chance
Approach not me; and what I will is fate.
So spake th' Almighty, and to what he spake,
His Word, the filial Godhead, gave effect.
Immediate are the acts of God, more swift
Than time or motion; but to human ears
Cannot without process of speech be told;
So told as earthy notion can receive.
Great triumph and rejoicing was in Heav'n,
When such was heard declared th' Almighty's will.
Glory they sung to the Most High, good-will
To future men, and in their dwellings peace:
Glory to him, whose just avenging ire
Had driven out th' ungodly from his sight.

165. Overshadowing Spirit: We learn from Gen. i. 2, that the Spirit of
God moved (or brooded) upon the face of the waters. The Spirit of God co-
operated in the creation, and, therefore is said to be sent along with the Son.
—N.

166. Boundless, &c.: The sense is: The deep is boundless, but the space
contained in it is not vacuous or empty, because there is an infinitude, and I
fill it. Though I, who am myself uncreatured, set bounds to my good-
ness, and do not exert it everywhere, yet neither necessity nor chance influ-
ences my actions, &c.—P.

173. Fate: That which is certain to take place.


182. Glory, &c.: The angels are very properly made to sing the same
divine song to usher in the creation that they did to usher in the second
creation by Jesus Christ, Luke ii. 14. We approve of Dr. Bentley's emen-
tation, to God Most High, as it improves the verse, is more opposed to men
immediately following, and agrees better with the words of Luke.—N
And th' habitations of the just: to him
Glory and praise, whose wisdom had ordain'd
Good out of evil to create, instead
Of Spirits malign, a better race to bring
Into their vacant room, and thence diffuse
His good to worlds and ages infinite.
So sang the Hierarchies: Mean while the Son
On his great expedition now appear'd,
Girt with omnipotence, with radiance crown'd
Of majesty divine; sapience and love
Immense, and all his Father in him shone.
About his chariot numberless were pow'r'd
Cherub and Seraph, Potentates and Thrones,
And Virtues, winged Spirits, and chariots wing'd
From th' armoury of God, where stand of old
Myriads between two brassen mountains lodged
Against a solemn day, harness'd at hand,
Celestial equipage: and now came forth
Spontaneous, for within them Spirit lived,
Attendant on their Lord: Heav'n open'd wide
Her ever-during gates, harmonious sound.
BOOK VII.

The King of Glory in his powerful Word
And Spirit coming to create new worlds.

On heav'ly ground they stood, and from the shore
They view'd the vast immeasurable abyss
Outrageous as a sea, dark, wasteful, wild,
Up from the bottom turn'd by furious winds
And surging waves, as mountains, to assault
Heaven's height, and with the centre mix the pole.

Silence, ye troubled waves, and thou deep, peace,

Sing has the sense of producing, as in III. 37: "Thoughts more harmonious
members." The internal doors gave out a very different music (II. 881):

"... and jarring sound

The internal doors, and on their hinges groan

Milton thunder," etc.

209. To create, &c.: In the first verse of Genesis we are assured of this
grand truth, unknown to ages and to generations, that the visible heavens
and the earth did not exist from all eternity, nor arose from accidental com-
bining of pre-existing matter, but had their beginning from God. Where-
ver that beginning was in time, or whatever it was in form, that beginning
was God's creative act. The material of the world was not eternal, as
some had dreamed, but was, in its beginning, however remote, the work of
God. The object of this revelation, then, being simply to record, for man's
instruction, how the earth assumed its present goodly frame, and acquired its
present inhabitants, nothing is said of its intermediate condition, in which it
may have lain during long ages; but the inspired writer goes on to state
that, previous to its existing organization, it lay, and had probably for a long
time lain, "without form and void," a dark and empty confusion, and that
this was of a watery nature.—K.

Milton introduces many antiquated notions, especially that of a universal
Chaos. Compare notes on lines 894, 905, 906, 1029, Book II.

210-31. On heav'ly ground, &c.: I do not know anything in the whole
poem more sublime than the description which follows, where the Messiah
is represented at the head of his angels, as looking down into the Chaos,
calming its confusion, rising into the midst of it, and drawing the first out-
line of the creation.—A.

215. And with the centre mix the pole: In Chaos was neither centre, nor
pole, nor mountains, 214; the angel does not say there were; he tells Adam
there was such confusion in Chaos, as if on earth the sea, in mountainous waves,
should rise from its very bottom to assault Heaven, and mix the centre of the
globe with the extremities of it.—R.

216. Silence, ye troubled, &c.: How much does the brevity of the command
add to the sublimity and majesty of it! It is the same kind of beauty that
Said then th' omnipro
Nor stay'd, but on the wings of O'erabim.
Uplifted, in paternal glory rode
Far into Chaos, and the world unborn;
For Chaos heard his voice: him all his train
Follow'd in bright procession, to behold
Creation, and the wonders of his might.
Then stay'd the forv'd wheels, and in his hand
He took the golden compasses, prepared
This universe, and all created things.
One foot he center'd, and the other turn'd
Round through the vast profundity obscure,
And said, Thus far extend, thus far thy bounds,
This be thy just circumference, O world!

Longinus admires in the Mosaic history of the creation. It is of the same strain with the same awufic Word's calming the tempest, in the Gospel, when he said to the raging sea, "Peace, be still," Mark iv. 39. And how elegantly has he turned the commanding words silence and peace, making use the first and the other the last in the sentence, and thereby giving the greater stress and emphasis to both; and how nobly has he concluded the time with a
Thus God the Heav'n created, thus the Earth,
Latter unform'd and void. Darkness profound
Cover'd th' abyss; but on the wat'ry calm
235
His brooding wings the Spirit of God outspread,
And vital virtue infused and vital warmth
Throughout the fluid mass, but downward purged
The black tartareous cold infernal dregs
Adverse to life: then founded, then conglob'd
Like things to like, the rest to sever'd place
Disparted, and between spurn out the air;
And Earth, self-balanced, on her centre hung.
Let there be light, said God: and forthwith light

222. The reader will naturally remark how exactly Milton copies Moses
his account of the creation. This Seventh Book may be called a sort of
paraphrase upon the first chapter of Genesis. Milton not only observes the
same series and order, but preserves, as far as he can, the very words, as we
may see in this and other instances.—N.

233. Unformed and void: Gen. i. 2.

235. Milton here follows the original Hebrew more closely than the com-
mon translation does.

239. Founded: Moulded. Conglob'd: United

240. Like things, &c.: "Disfigere inde loci partes capere, paresque
Cum paribus jungi res;" &c.

Lucret. v. 436.

243. Let there be light: Milton endeavours to give some account how light
was created the first day, when the sun was not formed till the fourth day.
He says that it was "sphear'd in a radiant cloud," and so journey'd round the
earth in a cloudy tabernacle; and herein he is justified by the authority of
some commentators; though others think this light was the light of the sun,
which shone as yet very imperfectly, and did not appear in full lustre till
the fourth day.—N.

The changes of day and night, which are described as existing before the
fourth day, could not have existed without the sun, seeing that they depend
on the earth's relation to that luminary. Geology concurs with Scripture in
declaring the existence of the watery chaos previously to the era in which
man, and his contemporary animals, received their being. The earth then
existed as the wreck of an anterior creation, with all its previous and
interim arrangements and fossil remains; but strangely convulsed and frac-
tured, submerged in water, and enshrouded in darkness. Thus it lay, prob-
ably for an immense period; life was extinct; but matter continued subject
Ethereal first of things, quintessence pure,  245
Sprung from the deep, and from her native east
To journey through the aery gloom began,
Sphered in a radiant cloud; for yet the sun
Was not: she in a cloudy tabernacle
Sojourn’d the while. God saw the light was good;
And light from darkness by the hemisphere  250
Divided: light the Day, and darkness Night
He named. Thus was the first day ev’n and morn
Nor past uncelebrated, nor unsung
By the celestial choirs, when orient light

to the same laws with which it had been originally endowed. The same
attraction, the same repulsion, the same combination of forces, which, by
the will of God, have ever been inherent in it, still existed. The sun, then,
acting by its usual laws upon so vast a body of waters, gradually, in the
continuous lapse of ages, drew up a prodigious mass of dense and dark
vapours, which, held suspended in the atmosphere, threw a pall of blackest
night around the globe. All things beneath it became invisible, and no ray
of light could pierce the thick canopy of darkness. Layer upon layer, in
almost infinite succession of closely-packed and darkling clouds, filled the
atmosphere, and absorbed every particle of light long before it could reach
BOOK VII.

305

Exalting first from darkness they behold:

Birth-day of Heaven and Earth: with joy and shout

The hollow universal orb they fill'd,

And touch'd their golden harps, and hymning praised

God and his works; Creator him they sung,

Both when first evening was, and when first morn.

Again, God said, let there be firmament.

285. Exalting: Rising as vapour.

286. Hollow universal orb: Orb of the universe, concave, and without in-
habitant. Compare 267.

281. Again, God said: The Mosaic account of the creation (which Mil-
town copies) is strictly anthropopathic, or in harmony with the feelings, views, and popular modes of expression which prevail in an early state of society, and which are always best adapted for universal use. Hence the collo-
quial or dramatic style of the account. For example: And God said—not that there was any vocal utterance, where, as yet, there was no ear to hear (each of which would imply a corporeal structure)—let there be light—let there be a firmament—let the earth bring forth; by which we are to understand that these effects were produced just as if such a flat had been, in each instance, vocally uttered, and such a formula actually employed. The bare volitions of the Infinite Mind are deeds.

In order to interpret the Mosaic cosmogony aright, another fact to be borne in mind is, that every visible object is spoken of, not according to its sciencic character, but optically, or according to its appearance; just as, with all our knowledge of the solar system, we speak, even in scientific works, of the sun as rising and setting. For example—Had there been an unscientific human spectator of the creative process, the atmosphere would have ap-
ppeared to his eye as it does still to every untutored eye—firm and solid expanse, sustaining the waters above. The sun and the moon would have appeared to be the two great lights of nearly equal magnitude, compared with which all the astral systems deserved only that which is allotted to them—a passing word. The describer is supposed to occupy an earthly position, himself the centre of the universe. The earth is said to have brought forth air, and the waters to have produced living creatures, though we are to believe that no creative power was delegated to the elements to produce them, but, that they were made in full perfection by the simple volition of omnipotence; but then, to a human looker-on, they would so appear to have been produced. And the flat is said to have been issued, "Let the dry land appear," when there was no human eye to see it; but had there been a spectator, it would have risen to his view as if such a command had been literally given. And if to this optical mode of description it be objected that as there was no human spectator, the account can only be received and interpreted as an allegorical representation, we reply that it is the very
Amid the waters, and let it divide

The waters from the waters. And God made

The firmament, expanse of liquid, pure,

Transparent, elemental air, diffused.

In circuit to the uttermost convex

Of this great round: partition firm and sure,

The waters underneath from those above

Dividing: for as earth, so he the world

Built on circumfulous waters calm, in wide

method for answering its great design—that of being popularly intelligible;

and that the way in which it becomes both intelligible and vividly graphic,

is by placing the reader, in imagination, in the position of a spectator.—

HARRIS on "Man Primeval," 11, 12.

Firmament: Kitto properly observes that the primary meaning of the

Hebrew word (Gen. i. 7) thus translated is, expansion, outstretching, attenuation, density, which are the very properties of our atmosphere; but the

word used by the Greek translators, together with the long-prevailing notion,

that the material heavens formed a solid hemispheric arch, shining and pol-

ished, in which the stars were set, led subsequent translators to render the

word by firmament. This word is, however, admissible, if by solidity is

meant no more than that the fluid atmosphere has density or consistence

similar to that of the other elements.
Crystalline ocean, and the loud misrule
Of Chaos far removed, lest fierce extremes
Contiguous might distemper the whole frame;
And Heav'n he named the Firmament. So ev'n
And morning chorus sung the second day.
The earth was form'd, but in the womb as yet
Of waters, embryou immature involved,
Appear'd not. Over all the face of th' earth
Main ocean flow'd, not idle, but with warm
Prolific humour soft'ning all her globe,
Fermented the great mother to conceive,
Satiate with genial moisture, when God said,
Be gather'd now, ye waters under Heav'n,
Into one place, and let dry land appear.
Immediately the mountains huge appear
Emergent, and their broad bare backs upheave
Into the clouds; their tops ascend the sky:
So high as heaved the tumult hills, so low
Down sunk a hollow bottom broad and deep,
Capacious bed of waters: thither they
Hasted with glad precipitance, uproll'd
As drops on dust conglobing from the dry;
Part rise in crystal wall, or ridge direct,
For haste: such flight the great command impress'd

277. **Embryo immature**: The earth, that is, the land, had not yet been brought to light: it was still unwrapped in the ocean of waters. To use the figure here employed, it was not yet born.

281. **Fermented**: Excited.

284. This act of creative power must, to be thus immediate, have been attended by a tremendous convulsion of the exterior portions of the globe, upheaving certain portions of the land, and, of course, depressing others, thereby leaving vast hollows, into which the waters, diffused over the earth's surface, receded, and within which they were confined. Most sublimely does Milton describe, in the following lines, the immediate effect of the Divine command, which the third day heard.—K.

Newton has called attention to the beautiful numbers in the following lines, and finely observed, that they seem to rise with the rising mountains, and to sink again with the falling waters.

292. **Conglobing**: Forming themselves into spherical masses
On the swift floods. As armies at the call
Of trumpet (for of armies thou hast heard)
Troop to their standard, so the wat'ry throng,
Wave rolling after wave, where way they found;
If steep, with torrent rapture; if through plain,
Soft-ebbing; nor withstood them rock or hill,
But they, or under ground, or circuit wide
With serpent error, wand'ring found their way,
And on the washy ooe deep channels wore;
Easy, ere God had bid the ground be dry,
All but within those banks, where rivers now
Stream, and perpetual draw their humid train.
The dry land, Earth, and the great receptacle
Of congregated waters he call'd Seas:
And saw that it was good, and said, Let th' earth
Put forth the verdant grass, herb yielding seed,
And fruit-tree yielding fruit after her kind,

299. Rupture: Rapidity and violence.
303. Washy ooe: Watery, soft mud.
306. Draw, &c.: The rivers are imagined as persons of quality drawing the train of their robes after them.
BOOK VII.

Whose seed is in herself upon the earth.

He scarce had said, when the bare earth, till then
Desert and bare, unendly, unadorn'd,
Brought forth the tender grass, whose verdure clad
Her universal face with pleasant green;
Then herbs of every leaf, that sudden flow'r'd
Opening their various colours, and made gay
Her bosom smelling sweet: and these scarce blown,
Forth flourish'd thick the clus'ring vine, forth crept
The smelling gourd, upstood the corny reed
Embattled in her field, and th' humble shrub,
And bush with frizzled hair implicit.
Last
Rose, as in dance, the stately trees, and spread
Their branches, hung with copious fruit, or gemm'd
Their blossoms: with high woods the hills were crown'd,
With tufts the valleys, and each fountain side,
With borders long the rivers: that earth now
Seem'd like to Heav'n, a seat where Gods might dwell,

Sentences. The history relates to the familiarly known, the visible, and the
Useful among animals. Man himself is described as created last; plainly in-
minating that all which had gone before was only a means of which he was
to be the subordinate end. If the creation itself, then, be thus designed to
subserve his welfare, it is only in harmony with this fact, that the account
of the creation should be given in a style so familiar as to be easily under-
stood by him, in a manner so graphic as to make him present, and to paint it
to his eye; and that it should confine itself chiefly to that which more
immediately concerns him.—Harrius, "Man Primeval," 13, 14.

317. Herbs: (Brought forth) herbs.

321. Smelling gourd: Bentley and Newton prefer to read it smelled

gourd.

Corny: Strong and stiff like a horn, Virg. Ec. iii. 22:

"Quo corneo summo
Virgula, et demum hastilibus horrida myrtus."

322. Embattled: Arranged as for battle.

323. Implicit: Infolded, intangled.


329. That: So that.

329. In this, as in other parts of his description of the work or creation,
Milton owes much to Du Bartas, whose curious work, in the excellent trans-
lation of John Sylvester (time of James I.), scarcely deserves the neglect
into which it has fallen. But Milton's hand turns to gold whatever it
Or wander with delight, and love to haunt
Her sacred shades. Though God had yet not rain'd
Upon the earth, and man to till the ground
None was, but from the earth a dewy mist
Went up and water'd all the ground, and each
Plant of the field, which, ere it was in th' earth
God made, and ev'ry herb, before it grew
On the green stem: God saw that it was good:
So ev'n and morn recorded the third day.

Again the Almighty spake, Let there be Lights
High in the expance of Heaven, to divide
The day from night: and let them be for signs,
For seasons, and for days, and circling years;
And let them be for lights, as I ordain
Their office in the firmament of Heav'n,
To give light on the earth: and it was so.
And God made two great lights, great for their use

touches; and here we have set before us, with wonderful skill, the essence of many pages of Du Bartas._K._

338. _Recorded._ Registered, announced.
To Man; the greater to have rule by day,
The less by night alter; and made the stars
And set them in the firmament of Heav'n
T' illuminate the earth, and rule the day
In their vicissitude, and rule the night,
And light from darkness to divide. God saw,
Surveying his great work, that it was good:
For, of celestial bodies, first the sun,
A mighty sphere, be framed, unlightsome first,
Though of ethereal mould: then form'd the moon
Globose, and ev'ry magnitude of stars,
And sow'd with stars the Heav'n thick as a field:
Of light by far the greater part he took,
Transplanted from her cloudy shrine, and placed
In the sun's orb, made porous to receive
And drink the liquid light, firm to retain
Her gather'd beams, great palace now of light.
Hither, as to their fountain, other stars

Work of the third day. Kitto has remarked upon this subject, that the sun
and moon appearing for the first time, and, of course, as new creations, they
would be described as such, in the same phraseology that has been before used;
and that it is by no means necessary to understand the sacred writer as
asserting the creation of the heavenly bodies on that day, but only their
development on that day as adapted to the purposes intended, the creation
of them having previously taken place. Milton's theory (359-360), is very
different—quite poetical, indeed, but destitute of the countenance and support
of modern science.

347. As the days are reckoned from evening to evening, the moon must
first have shone, and subsequently the sun. If man had then existed on the
earth (says Kitto) the appearance of the "pale regent of the night" would
have prepared his mind and his eye for the glory of that "greater light"
which the day was to disclose.

360. Shrine: Case, or enclosure.
361-62. Porous, yet firm: Milton seems to have taken this thought from
what is said of the Bologna stone, which, being placed in the light, will im-
bibe, and for some time, retain it, so as to illuminate a dark place.—R.

362. Liquid: Lucret. v. 282:
"Largus item liquidi fons luminae aetherus sol."

386. Other stars: The planets are meant. Their coming to the sun as a
Repairing, in their golden urns draw light,
And hence the morning planet gilds her horns;
By tincture or reflection they augment
Their small peculiar, though for human sight
So far remote, with diminution seen.
First in his east the glorious lamp was seen,
Regent of day, and all th’ horizon round
Invested with bright rays joysted to run
His longitude through heav’n’s high road. The grey
Dawn and the Pleiades before him danced,
Shedding sweet influence. Less bright the moon,
But opposite in level’d west was set

fountain for their light, is a highly poetical idea, and not to be literally under-4
stood as conveying a philosophical explanation of the matter.

568. Peculiar: Exclusive or independent property.

370-84. First in his east, &c.: The several glories of the heavens make
their appearance on the fourth day. One would wonder how the poet could
be so concise in his description of the six days’ work, as to comprehend
them within the bounds of an episode, and, at the same time, so particular
as to give us a lively idea of them. This is still more remarkable in his
account of the fifth and sixth days, in which he has drawn out to our view
BOOK VII.

His mirror, with full face borrowing her light
From him, for other light she needed none
In that aspect; and still that distance keeps
Till night, then in the east her turn she shines,
Revolved on Heav'n's great axle; and her reign
With thousand lesser lights dividual holds,
With thousand thousand stars, that then appear'd
Spangling the hemisphere. Then first adorn'd
With her bright luminaries that set and rose,
Glad ev'ning and glad morn crown'd the fourth day.
And God said, Let the waters generate
Reptile with spawn abundant, living soul:
And let fowl fly above the earth, with wings
Display'd on th' open firmament of Heav'n.
And God created the great whales, and each
Soul living, each that crept, which plentifully
The waters generated by their kinds,
And ev'ry bird of wing after his kind;
And saw that it was good, and bless'd them, saying,
Be fruitful, multiply, and in the seas,
And lakes, and running streams, the waters fill;
And let the fowl be multiply'd on th' earth.
Forthwith the sounds and seas, each creek and bay
With fry innumerable swarm, and shoals

377. His mirror: The moon is here beautifully described as the mirror of the sun.

379. Aspér: Relation, position

383. Divedosal: Divided.

387-98. Let the waters generate, &c.: Milton scarcely anywhere, in so narrow a compass, indicates his profound knowledge of biblical lore, as in this version he has given of the first clause of the Divine mandate uttered on the fifth day of creation. He knew that the word translated "moving creatures," was not "moving" or "creeping" (as elsewhere rendered), but "rapidly multiplying, or "swarming creatures;" in short, it is applied to all kinds of living creatures, inhabiting the waters, which are oviparous, and remarkable for fecundity, as we know is eminently the case with the fishes, reptiles, and reptiles noted for their swarming abundance.—K.

398-99. Œud: Creature.

14
Of fish that with their fins and shining scales
Glide under the green wave, in souls that oft
Bank the mid-sea, part single or with mate.
Graze the sea-weed their pasture, and through groves
Of coral stray or sporting with quick glance,
Shew to the sun their waved coats dropt with gold,
Or in their pearly shells at ease, attend
Moist nutriment, or under rocks their food
In jointed armour watch. On smooth the seal,
And bended dolphins play: part huge of bulk
Wallowing unwieldy, enormous in their gait,
Tempest the ocean; there leviathan,
Hugest of living creatures, on the deep
Stretch'd like a promontory, sleeps or swims,
And seems a moving land, and at his gills
Draws in, and at his trunk spouts out, a sea,
Meanwhile the tepid caves, and fens, and shores
Their brood as num'rous hatch, from th' egg that soon
Bursting with kindly rupture forth disclosed
Their callow young, but feather'd soon and fledge
BOOK VII.

They sum'n'd their pens, and soaring the air sublime,
With clang despised the ground, under a cloud
In prospect: there the eagle and the stork
On cliffs and cedar tops their eyries build:
Part loosely wing the region, part more wise
In common, ranged in figure, wedge their way,
Intelligent of seasons, and set forth
Their sery caravan high over seas
Flying, and over lands, with mutual wing,
Easing their flight; so steers the prudent crane
Her annual voyage, borne on winds; the air
Floats as they pass, fam'd with unnumber'd plumes.
From branch to branch the smaller birds with song
Solaced the woods, and spread their painted wings
Till ev'n, nor then the solemn nightingale

421. Sum'n'd their pens: Had their quills matured, or full-grown.
422. Under a cloud in prospect: The ground, to the eye appeared under a cloud, being shaded by the multitude of birds.
424. Eyries: Nests; Job xxxix. 27, 28.
425. Loosely: Scatteringly.
426. Wedge their way: The author of Spectacle de la Nature, says, "As to wild ducks and cranes they fly, at the approach of winter, in quest of more favourable climates. They all assemble at a certain day, like swallows and quails. They decamp at the same time, and it is very agreeable to observe their flight. They generally range themselves in a long column like an I, or in two lines united in a point like a P reversed. And so as Milton here says:

"... ranged in figure wedge their way."

The duck or quail that forms the point, cuts the air, and facilitates a passage to those which follow. He does this for a short time, then falls back a: the rear, and another takes his post. And thus, as Milton says,

"... with mutual wing
Easing their flight."
429. With mutual wing: With each other's wing.
434. Solaced the woods: A poetic idea. The woods are personified. See Verg. Æn. vii. 32:

"Æthera suadens cantu."

T.
435. The solemn nightingale: Milton's fondness for this little bird is very
Ceased warbling, but all night tuned her soft lays:
Others on silver lakes and rivers bathed
Their downy breast. The swan with arched neck
Between her white wings mantling proudly rows
Her state with cary feet; yet oft they quit
440
The dank, and rising on stiff pennons tow'r
The mid aerial sky: others on ground
Walk'd firm; the crested cock, whose clarion sounds
The silent hours, and th' other whose gay train
Adorns him, coloured with the florid hue
445
Of rainbows and starry eyes. The waters thus
With fish replenish'd, and the air with fowl
Ev'n ing and morn solemnized the fifth day.

The sixth, and of creation last, arose
With ev'n ing harps and matin, when God said,
Let th' earth bring forth soul living in her kind,
Cattle and creeping things, and beast of th' earth,
Each in their kind. The earth obey'd; and straight
Opening her fertile womb, teem'd at a birth
Innum'rous living creatures, perfect forms,
Limb'd and full grown. Out of the ground up rose
As from his lair the wild beast, where he wons
In forest wild, in thicket, brake, or den;
Among the trees in pairs they rose, they walk'd:

remarkable, being expressed on every proper occasion. He compares (II. 37) his own making verses in his blindness, to the nightingale singing in the dark. In IV. 298, a charming account is given of her music. She is introduced in IV. 529, 721; V. 38; VIII. 519. So in II Penacrosse, a more particular description is furnished; the first of his sonnets is addressed to this favourite bird.

438. Arched neck: This beauty of the swan has been overlooked by the ancient poets in their frequent descriptions of the swan. Mantling: Her wings are raised and spread as a mantle, with apparent pride. Her ans: Her majesty, her stately form.

441. Dank: Wet.
450. Matin: Morning.
451. Soul living: This is a more literal translation of the Hebrew than in our English Bible, which reads living creature.
457. Wone: Dwelle.
BOOK VII.

The cattle in the fields and meadows green:
Those rare and solitary, these in flocks,
Past'ring at once, and in broad herds upspring.
The grassy clods now calv'd; now half appear'd
The tawny lion, pawing to get free
His hinder parts, then springs as broke from bonds,
And rampant shakes his brinded mane: the ooune,
The libbard, and the tiger, as the mole
Rising, the crumbled earth above them threw
In hillocks: the swift stag from under ground
Bore up his branching head; scarce from his mould
Behemoth, biggest born of earth, upheaved
His vastness: fleece the flocks and bleating rose,

461. Those rare, &c.: Those refers to the wild beasts (457); these to the tame—the cattle; and it is a very signal act of Providence, that there are so few of the former sort, and so many of the latter, for the service of man.—N.

463. Calved: Brought forth animals, not those of the cow kind only. In Job xxxix. 1, bredes are said to calve, also in Ps. xxix. 9. Milton supposes the beasts to rise, out of the earth as perfect forms, lambs, and full-grown, as Raphael had painted this subject before in the Vatican; and he describes their manner of rising in figures and attitudes, and in numbers too, suited to their various natures.—N.

466. Rampant: Rearing upon the hinder feet. Brinded mane: Mane of various colours, spotted.

467. Libbard: Leopard.

472. His vastness: The numbers are excellent, and admirably express the heaviness and unwieldiness of the elephant, which Milton plainly means. Behemoth and Leviathan are two creatures described in the Book of Job, supposed by critics to be the river-horse and the crocodile, though Milton, with the concurrence of many earlier interpreters, considered them to indicate the elephant and the whale. Behemoth, biggest born: The alliteration is remarkable, all the words beginning with the same letter. Another instance of alliteration we had (286), in the production of the mountains:

"...and their broad bare backs upheave
Into the clouds."

The labour of the lines containing these alliterations, appears greater in contrast with the ease of the following measures which describe the lesser animals springing as lightly and as thick as plants:

"...fled'd the flocks and bleating rose,
As plants."
As plants: ambiguous between sea and land,
The river-horse and scaly crocodile.
At once came forth whatever creeps the ground,
Insect or worm: those waved their limber fans
For wings, and smallest lineaments exact
In all the livery deck'd of summer's pride,
With spots of gold and purple, azure and green:
These as a line their long dimension drew,
Streaking the ground with sinuous trace; not all
Minims of nature; some of serpent kind,
Wondrous in length and corpulence, involved
Their snaky folds, and added wings. First crept
The parasimonious emmet, provident
Of future, in small room large heart inclosed,
Pattern of just equality perhaps
Hereafter, join'd in her popular tribes
Of commonalty: swarming next appear'd
The female bee, that feeds her husband drone

An example of the same kind of beauty is found in Virg. Exo. i. 61.—II.
It is to be observed that the flocks rose from the ground flowers, finished
with a frame, and the wings open'd in full expansion. The other

318

PARADISE LOST.
BOOK VII.

319

Deliciously, and builds her waxen cells
With honey stored. The rest are numberless,
And thou their natures know'st, and gav'st them names
Needless to thee repeated; nor unknown
The serpent, sublimest beast of all the field,
Of huge extent sometimes, with brazen eyes
And hairy mane terrific, though to thee
Not noxious, but obedient at thy call.

Now Heav'n in all her glory shone, and roll'd
Her motions, as the great first Mover's hand
First wheel'd their course; earth in her rich attire
Consummate lovely smiled; air, water, earth,
By fowl, fish, beast, was flown, was swum, was walk'd
Frequent; and of the sixth day yet remain'd;
There wanted yet the master-work, the end
Of all yet done; a creature who not prone
And brute as other creatures, but ended
With sanctity of reason, might erect
His stature, and upright with front serene
Govern the rest, self-knowing, and from thence
Magnanimous to correspond with Heav'n,

ixales, the workers; and the males or drones. The swarm consists in general
of about six thousand bees, of which about two hundred are males, the rest
females, and of these one only, for the most part, is prolific, and she is called
the queen. It is said that she condescends to wait upon the drones, her hus-
bands, and to bring them honey, an idea which Milton has expressed.

407. Hair}' mane: Virgil, in like manner, attributes a mane to serpents

AN. ii. 306:

"...f.alepex
Sanguineus exasperant undas."

N.

505. There wanted yet, &c.: The author here remembered and copied, as
Newton supposes, Ovid, Met. i. 76.

"Beautifies his animal. mensibus capacius sitas
Decet abax, et quod dominet in cetera possit—
Finuit in edifici modorumfum cuncta Deorum.
Proreque cum spectant animales cetera terram,
Os homini roburis dedit; colunque fueri
Jussit, et erectos ad sidera tollere voltas."

505. The end: That for which all previous acts of creation had been per-
formed.
But grateful to acknowledge whence his good
Descends; thither with heart, and voice, and eyes
Directed in devotion, to adore
And worship God supreme, who made him chief
Of all his works. Therefore th’ Omnipotent
Eternal Father (for where is not he
Present?) thus to his Son audibly spake:
Let us make now Man in our image, Man
In our similitude, and let them rule
Over the fish and fowl of sea and air,
Beast of the field, and over all the earth,
And ev’ry creeping thing that creepeth the ground.
This said, he form’d thee, Adam, thee, O Man,
Dust of the ground, and in thy nostrils breathed
The breath of life: in his own image he
Created thee, in the image of God
Express; and thou became’st a living soul.
Male he created thee, but thy consort
Female for race; then bless’d mankind, and said,
Be fruitful, multiply, and fill the earth,
Subdue it, and throughout dominion hold
Over fish of the sea, and fowl of th’ air,
And ev’ry living thing that moves on th’ earth.
Wherever thus created, for no place

524–25. Adam, thee, O man, dust of the ground: The physiological truth is
that the human body is composed of the carbon, oxygen, hydrogen, and nitrogen, the lime and sulphur, iron, phosphorus, and some other substances of the mineral kingdom. And although this fact could not have been known scientifically until modern chemistry disclosed it, the Mosaic history assumed with unaltering accent—\(^\text{524}\) And the Lord God formed the man dust from the ground,\(^\text{25}\) epkar dust, denoting the sand, clay, lime, and common constituents of the general soil. And the same fact is commemorated in the name by which the father of mankind is known, for the verse just quoted is, literally rendered—Jehovah Elohim formed the adam (or man) dust from the adamah, or ground,\(^\text{25}\) the name being derived from the material of which the body was composed. And hence man is amenable to the laws of gravitation, mechanical force, chemical action, electricity, and light; and much of his practical wisdom through life consists in conforming to them.—Ezra, “Man Primal,” \(^\text{22}\).

525. On comparing Gen. ii. 8 with Gen. ii. 15, it appears that man was
BOOK VII. 391

In yet distinct by name, theme, as thou know'st
He brought thee into this delicious grove,
This garden, planted with the trees of God,
Delectable both to behold and taste;
And freely all their pleasant fruit for food 540
Gave thee; all sorts are here that all th' earth yields,
Variety without end; but of the tree,
Which, tasted, works knowledge of good and evil,
Thou may'st not; in the day thou eat'st, thou dy'st;
Death is the penalty imposed; beware,
And govern well thy appetite, lest Sin 545
Surprise thee, and her black attendant Death.
Here finish'd he, and all that he had made
View'd, and behold all was entirely good;
So even and morn accomplish'd the sixth day:
Yet not till the Creator from his work
Desisting, though unwearied, up return'd,
Up to the Heav'n of Heav'ns, his high abode,
Thence to behold this new-created world,
Th' addition of his empire, how it shew'd
In prospect from his throne, how good, how fair,
Answering his great ideas. Up he rode,

not created in the garden, but placed in it after his creation; in correspondence
with this fact, Milton says: 550

Whatever thou createdst, &c.

548. View'd: The pause which occurs after this word is in fine taste; as it
serves to impress upon us the idea of the Creator's surveying with intense
interest the wonders of creation, now completed.

552–64. Up: This word frequently occurs, and with good effect in these
lines.

In some cases, says Dugald Stewart, it may perhaps be doubted, whether
Milton has not forced on the mind the image of literal height, somewhat more
strongly than accords perfectly with the overwhelming sublimity which his
mind derives from so many other sources. At the same time, who would
venture to touch, with a profane hand, the verses now referred to, 552–64?

As it not probable that the impression produced by this association, strong
enough to be, was yet stronger in ancient times? The discovery of the earth's
density, and of the general theory of gravitation, has taught us that the
worlds above and below have only a relative import.—Stewart's Works,
"ill. iv. 276, 277." &c.
Follow'd with acclamation, and the sound
Symphonious of ten thousand harpe, that tunes
Angelick harmonies. The earth, the air
Resounded (thou remember'st, for thou hearest);
The Heav'n's, and all the constellations rung;
The planets in their station list'ning stood,
While the bright pomp ascended jubilant.
Open, ye everlasting gates, they sung;
Open, ye Heav'n's, your living doors; let in
The great Creator from his work return'd
Magnificent, his six days' work, a world;
Open, and henceforth oft; for God will deign
To visit oft the dwellings of just men
Delighted, and with frequent intercourse
Thither will send his winged messengers
On errands of supernatural grace. So sung
The glorious train ascending. He through Heav'n,
That open'd wide her blaz'd portals, led
To God's eternal house direct the way:
A broad and ample road, whose dust is gold,
And pavement stars, as stars to thee appear,
Seen in the galaxy, that milky way,
Which nightly as a circling zone thou seest
Powder'd with stars. And now on earth the seventh
Ev'ning arose in Eden, for the sun
Was set, and twilight from the east came on,
Forerunning night; when at the holy mount
Of Heav'n's high-seated top, th' imperial throne
Of Godhead, fix'd for ever firm and sure,
The Filial Pow'r arrived, and sat him down
With his great Father (for he also went
Invisible) yet stay'd (such privilege

563. Station: Position. It does not here, as Newton states, seem to be employed, in its technical sense, for that place in their orbits where they seem to go neither forwards nor backwards, but to remain stationary.

565. This language is copied from the twenty-fourth Psalm, which was sung when the ark was carried into the temple on Mount Zion.
Hath Omnipresence) and the work ordain’d
Author and End of all things, and from work
Now resting, bless’d and hallow’d the sev’n th day.
As resting on that day from all his work,
But not in silence holy kept: the harp
Had work and rested not, the solemn pipe,
And dulcimer, all organs of sweet stop,
All sounds on fret by string or golden wire,
Temper’d soft tunings, intermix’d with voice
Choral or unison: of incense clouds
Fuming from golden censers hid the mount.
Creation and the six days’ acts they sung:
Great are thy works, Jehovah! infinite
Thy pow’r! What thought can measure thee, or tongue
Relate thee! Greater now in thy return
Than from the giant Angels! thee that day
Thy thunders magnify’d! but to create,
Is greater than created to destroy.
Who can impair thee, mighty King, or bound
Thy empire! Easily the proud attempt
Of Spirits apostate and their counsels vain
Thou hast repuls’d, while impiously they thought
Thee to diminish, and from thee withdraw
The number of thy worshippers. Who seeks
To lessen thee, against his purpose serves

597. First: A division, a cross, a finger-board, of the base viol for example; contrivances for varying sounds.
598. Temper’d soft tunings: Produced soft sounds.
599. Unison: Separate or solitary.
600. Milton is generally truly orthodox. In this hymn the angels intimate the unity of the Son with the Father, singing to both as one God, Jehovah.—N.
601. Giant angels: This epithet does not, as Dr. Pierce supposes, mean fierce and aspiring in temper, but is used in allusion to Hesiod’s Giant War, and was probably designed, as Mr. Tuyler supposes, to intimate the opinion of Milton, that the fictions of the Greek poets owed their rise to some uncertain clouded tradition of this real event, and that their giants were, if they had understood the story right, the fallen angels.
To manifest the more thy might: his evil
Thou usest, and from thence creaste more good.
Witness this new-made world, another Heav'n
From Heav'n-gate not far, founded in view
On the clear Hyaline, the glassy sea:
Of amplitude almost immense, with stars
Num'rous, and ev'ry star perhaps a world
Of destined habitation; but thou know'st
Their seasons: among these the seat of Man,
Earth with her nether ocean circumsuaded,
Their pleasant dwelling-place. Thrice happy Man,
And sons of Men, whom God hath thus advanced,
Created in his image, there to dwell
And worship him, and in reward to rule
Over his works, on earth, in sea, or air,
And multiply a race of worshippers
Holy and just! thrice happy if they know
Their happiness, and preserve upright!
So sung they, and the empyrean rang
With Halleluiahs. Thus was Sabbath kept.

And thy request think now fulfilled, that we'd
BOOK VIII.

THE ARGUMENT.

Adam inquires concerning celestial motions; is doubtfully answered, and exhorted to search rather things more worthy of knowledge; Adam assents; and, still desirous to retain Raphael, relates to him what he remembered since his own creation; his placing in Paradise; his talk with God concerning solitude and fit society; his first meeting and nuptials with Eve; his discourse with the Angel thereupon; who, after admonitions repeated, departs.
INTRODUCTORY REMARKS.

No praise can be deemed too high for this Eighth Book of Paradise Lost. We are filled with the most delightful astonishment when we read Milton's picture of the creation of Adam and Eve; the beauty, the glow, the enthusiasm, the rapture running through all the senses and all the veins; the unalloyed grandeur of the man, the celestial grace of the woman; the majesty of his movements, the delicacy of hers; the inconceivable happiness of thoughts and words with which their admiration of each other is expressed the breaks, the turns of language, the inspired brilliance and flow of the strains, yet the inimitable chastity and transparency of the whole style, fill a sensitive reader with an unsighed wonder and exaltation, which it would be vain to attempt adequately to record.

The argumentative parts of the poem are as profound and excellent as
BOOK VIII.

So much the better: thank Heaven, all these were yet to come. But still in them our doom was sealed.

In their first false step we trace all our future woe, with loss of Eden. There was a short and precious interval between, like the first blush of evening before the day is overset with tempest, the dawn of nature, with its first dews and freshness on its cheek breathing ours. Theirs was the first delicious taste of life, and on them depended what was to come of it. In them hung trembling all our hopes and fears. Why were we yet alone in the world, in the eye of nature, wondering at our new being, full of enjoyment, and enraptured with one another, with the voice of their Maker walking in the garden, and ministering angels attendant on their steps, winged messengers from Heaven, like rosy clouds, descending in their sight. Was there nothing in this scene, which God and nature alone witnessed, to interest a modern critic? What need was there of action, where the heart was full of bliss and innocence without it? They stood awhile perfect, but they afterwards fell, and were driven out of Paradise, tasting the first fruits of bitterness as they had done of bliss. Their tears were "such as angels weep." The pathos is of that mild consolative kind which arises from regret for the loss of unspakeable happiness, and resignation to inevitable fate. They had received their unlooked-for happiness as a free gift from their Creator's hands, and they submitted its loss, not without sorrow, but without impious and stubborn repining.—AUSTIN.
BOOK VIII.

The Angel ended, and in Adam's ear
So charming left his voice, that he awhile
Thought him still speaking, still stood fix'd to hear;
Then, as new waked, thus gratefully reply'd:

What thanks sufficient, or what recompense
Equal have I to render thee, divine
Historian, who thus largely hast allay'd
The thirst I had of knowledge, and vouchsafed
This friendly condescension to relate
Things else by me unsearchable, now heard
glory attributed to the High

it? Something yet of doubt remains,

only thy solution can resolve.

I behold this goodly frame, this world,

av'n and Earth consisting, and compute

magnitudes; this earth, a spot, a grain,

om', with the firmament compared

all her number'd stars, that seem to roll

incomprehensible (for such

distance argues, and their swift return

al) merely to officiate light

this opaque earth, this punctual spot,

ay and night, in all their vast survey

as besides; reasoning I oft admire

Nature, wise and frugal, could commit

disproportions, with superficial hand

my nobler bodies to create,

er, so manifold to this one use,

ributed: Accent the third syllable.

sh: Uncertainty or difficulty.

ition, after having given so noble an idea of the creation of this
d, takes a most proper occasion to show the two great systems,
illed the Ptolemaic and the Copernican—one making the earth, the
sun, to be the centre; and this he does by introducing Adam pro-
ry judiciously the difficulties that occur in the first, and which was
most obvious to him. The reply of the angel touches on the
which the Ptolemaics invented to solve these difficulties and to
their system, and withal the noble improvements of the new philo-
ct, however, determining for one or the other, but, on the contrary,
our progenitor to apply his thoughts rather to what more nearly
him, and is within his reach.—R.

ubred: By the Creator only, Ps. cxlii. 4. The word may here

ervous; VIII. 620, "With stars numerous."

ses: (Through) spaces.

ural: Notions borrowed from the appearance.

ategoric: A spot no larger than a point, when compared with

ars.

mny nobler, &c.: As if he had said, so mny nobler, so mny greater;

ms the order of the words: so mny nobler, greater so mny, the

fold being used instead of mny, for the sake of the verse.—N.
For aught appears, and on their orbs impose
Such restless revolution, day by day
Repeated, while the sedentary earth,
That better might with far less compass move,
Served by more noble than herself, attains
Her end without least motion, and receives
As tribute, such a sunless journey brought
Of incorporeal speed, her warmth and light;
Speed, to describe whose swiftness number fails.

So spake our sire, and by his countenance seem'd
Ent'ring on studious thoughts abstruse; which Eve
Perceiving where she sat retired in sight,
With lowliness majestic from her seat,
And grace that won who saw to wish her stay,
Rose, and went forth among her fruits and flow'rs,
To visit how they prosper'd, bud and bloom,
Her nursery: they at her coming sprung,
And, touch'd by her fair tendence, gladlier grow.
Yet went she not, as not with such discourse
Delighted, or not capable her ear
Of what was high: such pleasure she reserved.
With conjugal caresses; from his lip
Not words alone pleased her. O! when meet now
Such pairs, in love and mutual honour join'd?
With Goddess-like demeanour forth she went,
Not unattended, for on her, as queen,
A pomp of winning graces waited still,
And from about her shot darts of desire
Into all eyes to wish her still in sight.
And Raphael, now to Adam's doubt proposed,
Benevolent and facile, thus reply'd:
To ask or search I blame thee not; for Heav'n
Is as the book of God before thee set,
Wherein to read his wondrous works, and learn
His seasons, hours, or days, or months, or years.
This to attain, whether Heav'n move or Earth,
Imports not, if thou reckon right: the rest
From Man or Angel the Great Architect
Did wisely to conceal, and not divulge
His secrets, to be scanned by them who ought
Rather admire: or if they list to try
Conjecture, he his fabric of the Heav'ns

63. Facets: Affable.

70. This to attain, is to be referred to what precedes, and not to what fol-

75. Whether Heaven move or Earth, &c.: The angel's returning a doubtful an-

78. He his fabric, &c.: "Mundum tradidit disputatiou eorum, ut non in-

Lat. Eccles. iii. 11.—Hatlin.
Hath left to their disputes, perhaps to move
His laughter at their quaint opinions wide
Hereafter, when they come to model Heav'n
And calculate the stars, how they will wield
The mighty frame, how build, unbuild, contrive
To save appearances, how gird the sphere
With centric and eccentric scribbled o'er,

79. Model Heav'n: Form a model or plan of the solar system.
80. And calculate the stars: Form a judgment of the stars by computing their motions, distance, situation, &c.—P.
82. How gird the sphere, &c.: The Ptolemaic hypothesis is here alluded to, which has in part been described in a note on 483, Book III.
83. Centric (or concentric) is a term applied to hollow spheres that revolve about a common centre—here, that of the earth. Eccentric are those which revolve about a different centre.
Cyclo is an imaginary orb or circle in the heavens. Epicycle is a circle upon a circle, and will be more fully explained below.
These terms are employed in the explanation of the Ptolemaic system, the author of which flourished at Alexandria in the second century after Christ, and nearly three centuries after Hipparchus, who was the founder of Greek astronomy, and whose principal discoveries have been transmitted in the works of Ptolemy, which was the universal text-book on astronomy, until
BOOK VIII.

Cycle and epicycle, orb in orb.

Already by thy reasoning this I guess,
Who art to lead thy offspring, and supposest
That bodies bright and greater should not serve
The less not bright, nor Heav'n such journeys run.
Earth sitting still, when she alone receives
The benefit. Consider first, that great
Or bright inferiors excellence: the earth,
Though, in comparison of Heav'n, so small,
Nor glist'ring, may of solid good contain
More plenty than the sun that barren shines,
Whose virtue on itself works no effect,
But in the fruitful earth; there first received
His beams, unactive else, their vigour find.
Yet not to earth are those bright luminaries
Officious, but to thee earth's habitant.
And for the Heav'n's wide circuit, let it speak
The Maker's high magnificence, who built
So spacious, and his line stretch'd out so far,
That man may know he dwells not in his own:
An edifice too large for him to fill,
Lodged in a small partition, and the rest
Ordain'd for uses to his Lord best known.
The swiftness of those circles, attribute,
Though numberless, to his omnipotence,
That to corporeal substances could add
Speed almost spiritual. Me thou think'st not slow,
Who since the morning-hour set out from Heav'n,
Where God resides, and ere mid-day arrived
In Eden, distance inexpressible.

100. That man may know, &c.: A fine reflection, and confirmed by the authority of the greatest philosophers, who seem to attribute the first notions of religion in man to his observing the grandeur of the universe. Cicero Tusc. Disp. lib. i. sect. 26, and De Nat. Deor. lib. ii. sect. 6.—Stillingfleet.

103. Partition: Separate part.

107. Attribute: Accent the last syllable.

108. Though numberless: Refers to circles.
By numbers that have name. But this I urge,
Admitting motion in the Heav'ns, to shew
Invalid that which thee to doubt it moved;
Not that I so affirm, though so it seem
To thee who hast thy dwelling here on earth.
God, to remove his ways from human sense,
Placed Heav'n from Earth so far, that earthly sight,
If it presume, might err in things too high,
And no advantage gain. What if the sun
Be centre to the world, and other stars,
By his attractive virtue and their own
Incited, dance about him various rounds?
Their wand'ring course now high, now low, then hid,
Progressive, retrograde, or standing still,
In six thou seest, and what if sev'nth to these.
The planet earth, so steadfast though she seem,
In sensibly three different motions move?

128. In six thou seest: In the moon, and the five other wandering stars, as they are called, V. 177. Their motions are evident: and what if the Earth should be a seventh planet, and move there different motions, though in the in-
BOOK VIII.

Which else to several spheres thou must ascribe,
Moved contrary with thwart obliquities,
Or save the sun his labour, and that swift
Nocturnal and diurnal rhomb, supposed,
Invisible else above all stars, the wheel
Of day and night; which needs not thy belief,
If earth, industrious of herself fetch day
Travelling east, and with her part averse
From the sun’s beam meet night, her other part
Still luminous by his ray. What if that light,
Sent from her through the wide transpiousious air,
To the terrestrial moon, be as a star
Enlightening her by day, as she by night
This earth? reciprocal, if land be there,
Fields and inhabitants. Her spots thou seest
As clouds, and clouds may rain, and rain produce
Fruits in her soften’d soil, for some to eat
Allotted there; and other suns perhaps
With their attendant moons thou wilt decry,
Communicating male and female light,
Which two great sexes animate the world,
Stored in each orb perhaps with some that live.
For such vast room in nature unpossess’d

134. Rhomb: Revolution; the "wheel of day and night" mentioned in the next line.
141. Transpiousious: Transparent.
142. Enlightening her, &c.: A singular supposition.
150. Male and female light: A distinction unknown to science—a mere poetic fancy and odd conceit. The sun was supposed to communicate male, and the moon female light.
153-58. The subject here introduced, namely, the peopling of other worlds besides our own with intelligent and sensitive beings, has been discussed with great minuteness of detail and ability by Dr. Thomas Dick in his "Celestial Scenery," and in a more recent work on the "Sidereal Heavens;" also, with unrivalled splendour of eloquence, by Dr. Thomas Chalmers, in his discourse on the Modern Astronomy.

As a specimen of Dr. Chalmers’s noble argument on this interesting topic, the following paragraph will be read with pleasure:

"Shall we say, then, of these vast luminaries, that they were created in
By living soul, desert and desolate,
Only to shine, yet scarce to contribute
Each orb a glimpse of light, convey'd so far
Down to this habitable, which returns
Light back to them, is obvious to dispute.
But whether thus these things, or whether not;
Whether the sun predominant in Heav'n
Rise on the earth, or earth rise on the sun,
He from the east his flaming road begin,
Or she from west her silent course advance

vain? Were they called into existence for no other purpose than to throw
a tide of useless splendour over the solitude of immensity? Our sun is only
one of these luminaries, and we know that he has worlds in his train. Why
should we strip the rest of this princely attendance? Why may not each of
them be the centre of his own system, and give light to his own worlds? It
is true that we see them not; but could the eye of man take its flight into
those distant regions, it would lose sight of our little world before it reached
the outer limits of our system; the greater planets would disappear in their
turn before it had described a small portion of that abyss which separates us
from the fixed stars; the sun would decline into a little spot, and all its splen-
did retinue of worlds be lost in the obscurity of distance, he would, at last,
BOOK VIII.

With inoffensive pace that spinning sleeps
On her soft axle, while she paces even,
And bears thee soft with the smooth air along,
Solicit not thy thoughts with matters hid;
Leave them to God above; him serve and fear!
Of other creatures, as him pleases best,
Wherever placed, let him dispose: joy thou
In what he gives to thee, this Paradise
And thy fair Eve. Heav'n is for thee too high
To know what passes there. Be lowly wise:
Think only what concerns thee and thy being;
Dream not of other worlds, what creatures there
Live, in what state, condition, or degree,
Contented that thus far hath been reveal'd
Not of Earth only, but of highest Heav'n.

To whom thus Adam, clear'd of doubt, reply'd:
How fully hast thou satisfy'd me, pure
Intelligence of Heav'n, Angel serene,
And freed from intricacies, taught to live,
The easiest way; nor with perplexing thoughts
To interrupt the sweet of life, from which
God hath bid dwell far off all anxious care,
And not molest us, unless we ourselves
Seek them with wand'ring thoughts, and notions vain.
But apt the mind or fancy is to rove
Unseason'd, and of her roving is no end;
Till warn'd, or by experience taught, she learn,
That not to know at large of things remote
From use, obscure and subtle, but to know
That which before us lies in daily life,

184. That spinning sleeps, &c. Metaphors taken from a top, of which Virgil makes a whole simile, AEn. vii. 378. It is an objection to the Copernican system, that if the Earth moved round on her axle in twenty-four hours, we should be sensible of the rapidity and violence of the motion; and therefore to obviate this objection it is not only said that she advances her usual course with inoffensive pace, that spinning sleeps on her soft axle, but it is further added, to explain it still more, while she paces even, and bears thee soft
with the smooth air along; for the air, the atmosphere, moves as well as the
earth.—N.
Is the prime wisdom; what is more is fame,
Or emptiness, or fond impertinence,
And renders us in things that most concern
Unpractised, unprepared, and still to seek.
Therefore from this high pitch let us descend
A lower flight, and speak of things at hand
Useful, whence happily mention may arise
Of something not unseasonable to ask
By suff’rance, and thy wonted favour deign’d,
Thee I have heard relating what was done
Ere my remembrance: now hear me relate
My story, which perhaps thou hast not heard:
And day is yet not spent; till then thou seest
How subtly to detain thee I devise,
Inviting thee to hear while I relate,
Fond, were it not in hope of thy reply:
For while I sit with thee, I seem in Heav’n;
And sweeter thy discourse is to my ear
Than fruits of palm-tree pleasantest to thirst.
And hunger both, from labour, at the hour
Of sweet content: they exist and soon fill
BOOK VIII.

Nor tongue ineloquent; for God on thee
Abundantly his gifts hath also pour'd
Inward and outward both, his image fair:
Speaking or mute, all comeliness and grace
Attends thee, and each word, each motion forms:
Nor less think we in Heav'n of thee on Earth
Than of our fellow-servant, and inquire
Gladly into the ways of God with Man:
For God, we see, hath honour'd thee, and set
On Man his equal love: say therefore on;
For I that day was absent, as befoul,
Bound on a voyage uncoath and obscure,
Far on excursion tow'rd the gates of Hell;
Squared in full legion (such command we had)
To see that none thence issued forth a spy,
Or enemy, while God was in his work,
Least he, incensed at such eruption bold,
 Destruction with creation might have mix'd,
Not that they durst without his leave attempt,
But us he sends upon his high behests
For state, as Sov'reign King, and to inure
Our prompt obedience. Fast we found, fast shut
The dismal gates, and barracado's strong;
But long ere our approaching, heard within
Noise, other than the sound of dance or song;
Torment, and loud lament, and furious rage.
Glad we return'd up to the coast of light
Ere Sabbath ev'n; so we had in charge.
But thy relation now: for I attend,
Pleased with thy words, no less than thou with mine.

232. Squared: Formed.

233. To see that none, &c.: As man was to be the principal work of God in this lower world, and (according to Milton's hypothesis) a creature to supply the loss of the fallen angels, so particular care is taken at his creation. The angels on that day keep watch and guard at the gates of Hell, that none may issue forth to interrupt the sacred work. At the same time that this was a very good reason for the angel's absence, it is doing honour to the man with whom he was conversing.—N.
So spake the God-like Pow'r, and thus our sire:
For Man to tell how human life began
Is hard; for who himself beginning knew?
Desire with thee still longer to converse
Induced me. As new waked from soundest sleep,
Soft on the flowery herb I found me laid
In balmy sweat, which with his beams the sun
Soon dry'd, and on the reeking moisture fed.
Straight toward Heav'n my wond'ring eyes I turn'd,
And gazed a while the ample sky, till raised
By quick instinctive motion, up I sprung,
As thitherward endea'vring, and upright
Stood on my feet. About me round I saw
Hill, dale, and shady woods, and sunny plains,
And liquid lapse of murm'ring streams: by these,
Creatures that lived, and moved, and walk'd, or flew:
Birds on the branches warbling: all things smiled;
With fragrance and with joy my heart o'erflow'd.

349. And thus our sire, &c.: Adam, to detain the angel, enters here upon his own history, and relates to him the circumstances in which he found him-
BOOK VIII.  

Myself I then perceived, and limb by limb
Survey'd, and sometimes went, and sometimes ran
With supple joints, as lively vigour led:
But who I was, or where, or from what cause,
Knew not. To speak I tried, and forthwith spake;
My tongue obey'd, and readily could name
Whate'er I saw. Thou Sun, said I, fair light,
And thou enlighten'd earth, so fresh and gay;
Ye Hills and Dales, ye Rivers, Woods, and Plains,
And ye that live and move, fair Creatures, tell,
Tell if ye saw, how came I thus? how here?
Not of myself: by some great Maker then,
In goodness and in pow'r pre-eminent!
Tell me, how may I know him, how adore,
From whom I have that thus I move and live,
And feel that I am happier than I know.
While thus I call'd, and stray'd I knew not whither,
From where I first drew air, and first beheld
This happy light, when answer none return'd,
On a green shady bank profuse of flow'rs,
Pensive I sat me down; there gentle sleep
First found me, and with soft oppression seiz'd
My drowsed sense, untroubled, though I thought
I then was passing to my former state
Inensible, and forthwith to dissolve:
When suddenly stood at my head a dream,
Whose inward apparition gently moved
My fancy to believe I yet had being,
And lived. One came, methought, of shape divine,
And said, Thy mansion wants thee, Adam; rise,
First man, of men innumerable ordain'd
First Father; call'd by thee, I come thy guide
To the garden of bliss, thy seat prepared.

286-92. I then was passing: &c. The sentiment here expressed, when,
upon his first going to sleep, he fancies himself losing his existence and fall-
ing away into nothing, can never be sufficiently admired.

His dream, in which he still preserves the consciousness of his existence,
together with his removal into the garden which was prepared for his recep-
So saying, by the hand he took me raised,
And over fields and waters, as in air
Smooth sliding without step, last led me up
A woody mountain, whose high top was plain;
A circuit wide, inclosed, with goodliest trees
Planted, with walks and bow'rs, that what I saw
Of earth before scarce pleasant seem'd. Each tree
Louden with fairest fruit, that hung to th' eye
Tempting, sturr'd in me sudden appetite
To pluck and eat; whereas I waked, and found
Before mine eyes all real, as the dream
Had lively shadow'd. Here had new begun
My wand'ring, had not he who was my guide
Up bither, from among the trees appear'd,
Presence divine. Rejoicing, but with awe,
In adoration at his feet I fell
Submit: he rear'd me, and Whom thou sough'tst I am,
Said mildly; Author of all this thou seest
Above, or round about thee, or beneath.
This Paradise I give thee; count it thine
To till and keep, and of the fruit to eat,
But of the tree whose operation brings
Knowledge of good and ill, which I have set
The pledge of thy obedience and thy faith,
Amid the garden, by the tree of life,
Remember what I warn thee: Shun to taste,
And shun the bitter consequence; for know,
The day thou eat'st thereof, my sole command
Transgress'd, inevitably thou shalt die;
From that day mortal, and this happy state
Shalt lose; expell'd from hence into a world
Of woe and sorrow. Sternly he pronounced
The rigid interdiction, which resounds
Yet dreadful in mine ear, though in my choice
Not to incur; but soon his clear aspect
Return'd, and gracious purpose thus renew'd:
Not only these fair bounds, but all the earth
To thee and to thy race I give: as lords
Possess it, and all things that therein live,
Or live in sea, or air; beast, fowl, and fowl
In sign whereof each bird and beast behold
After their kinds: I bring them to receive

323. But of the tree, &c.: This being the great hinges on which the whole
poem turns, Milton has marked it strongly. "But of the tree"—"remember
what I warn thee." He dwells, expatiates upon it, from 323 to 336, repeat-
ing, enforcing, fixing every word: it is all nerve and energy.—R.

324. Of good and ill: Gen. ii.

330. The expression, "Thou shalt die," is well explained in the next line.

343. To receive their names: In the progress of the Mosaic narrator, we
are told that God said that it was "not good for man to be alone," and de-
clared his intention of making a suitable companion, or "help meet for
him;" but instead of proceeding with the account of this creation, the re-
cord proceeds to a very different matter. "And out of the ground, the Lord
God formed every beast of the field, and every fowl of the air, and brought
them unto Adam, to see what he would call them; and whatsoever Adam
called every living creature, that was the name thereof." What has this to
do with the providing of an "help meet!" for the first of men? The narra-
tive proceeds: "And Adam gave names to all cattle, and to the fowl of the
air, and to every beast of the field; but!"—and here comes the secret—"for
Adam there was not found an help meet for him." It was, therefore, evi-
From thee their names, and pay thee fealty
With low subjection. Understand the same
Of fish within their wat'ry residence,
Not hither summon'd since they cannot change
Their element to draw the thinner air,
As thus he spake, each bird and beast behold
Approaching two and two; these cow'ring low

dently the design of the benevolent Creator, to enhance, in the view of the
man, the value of the gift he was about to bestow upon him, by showing
him that the existing races of animated nature, abounding as they did in
elegant and beautiful species, did not afford any creature suited to be his
companion, or to satisfy the yearning of his heart for the fellowship of an
equal being. Nothing was better calculated to realize this impression, than
to bring the various animal existences under the notice of Adam, and, at the
same time, to endow him with the perception of their several qualities and
natures, as is implied in his being able to give them distinctive and appro-
priate names. It is very possible that, being as yet ignorant of the Divine
intention, Adam considered that he was expected to find out for himself a
meet companion among these creatures. So Milton understood it (360-377),
in a very remarkable passage in which he seems to ascribe the power of
reasoning to brutes.—K.
With blandishment, each bird stoop'd on his wing.  
I named them as they pass'd, and understood  
Their nature; with such knowledge God indued  
My sudden apprehension: but in these  

In the same locality in which man received his existence, afterwards dispersing themselves, as our race did, to the several parts of the earth?  
Or the sacred text may be understood to refer to the animals in or near Eden, the word "all" being often equivalent to "many," or to "a large part:" and that it is here used in a limited sense is evident, from the fishes not being specified.  
Farther, it was unnecessary that the attention of Adam should be engaged by animals he was not likely to see again, and which had no suitableness to the purpose immediately in view.  
As these various creatures, doubtless, presented themselves to the notice of Adam in pairs, he must the more deeply have been convinced of his own isolated condition.  
All these creatures had suitable companions, and he had none: each of them was already provided with a mate, and could be no "help meet" for him.—K.  

353-54. Induct my sudden apprehension: In previously describing the manning of the cattle, Milton takes the same view as we do, that the knowledge involved in that act was conveyed by instant and supernatural enlightenment.—K.  
The account given by Moses is embraced in Gen. ii. 19, 20; yet from this short record what a splendid episode has Milton here produced, and what an admirable dialogue from the latter part only of that account!  
Much has been inquired regarding the condition of Adam in respect of knowledge. All accounts necessarily assign to him the utmost physical perfection of man's nature; but in the view of some he was merely a naked savage, who had all things to acquire by experience. This is not from any intended disrespect to the father of mankind; but because it was an old theory that knowledge, intelligence, and the arts of civilisation, were progressively acquired in the first ages; and it was therefore necessary that the progenitor of the race should be in a state of ignorance, as it could not but be supposed that he would impart such knowledge as he possessed to his descendants. On the other hand, there are those who urge that Adam, instructed of God, must have been possessed of all knowledge of which the mind of man is capable, and have been deeply skilled in all the sciences and arts of civilization.  

That both extremes are wrong we have here no doubt. Adam was, at his creation, not a child; he was a man in the vigour of physical and mental life. He was taught of God, and not left to gather by slow experience all that he wanted (needed) to know. If Adam could talk at all, and we know that he could, language must have been supernaturally imparted to him. He had no means of acquiring it but from God. From the same source he must
I found not what methought I wanted still,
And to the heav'nly Vision thus presumed:
O by what name, for thou above all these,
Above mankind, or aught than mankind higher,
Surpassest far my naming, how may I
Adore thee, Author of this universe,
And all this good to man? for whose well being
So amply, and with hands so liberal
Thou hast provided all things! but with me
I see not who partakes. In solitude
What happiness? Who can enjoy alone,
Or all enjoying, what contentment find?
Thus I presumptuous; and the Vision bright,
As with a smile more bright'en'd, thus replied:
What call'st thou solitude? Is not the earth
With various living creatures, and the air
Replenish'd; and all these at thy command
To come and play before thee? Know'st thou not
Their language and their ways? They also know,
And reason not contemptibly. With these
BOOK VIII.

Fix'd pastime, and bear rule; thy realm is large.
So spake the Universal Lord, and seem'd
So ordering I, with leave of speech implored,
And humble depression, thus replied:
Let not my words offend thee, Heavenly Pow'r!
My Maker, be propitious while I speak!
Hast thou not made me here thy substitute,
And these inferior far beneath me set?
Among unequals what society
Can sort? what harmony or true delight?
Which must be mutual, in proportion due
Giv'n and received; but in disparity,
The one intense, the other still remiss
Cannot well suit with either, but soon prove
Tedious alike: Of fellowship I speak
Such as I seek, fit to participate
All rational delight, wherein the brute
Cannot be human consort: they rejoice
Each with their kind; lion with lioness,
So fitly them in pairs thou hast combined;
Much less can bird with beast, or fish with fowl
So well converse; nor with the ox the ape:
Worse then can man with beast, and least of all.
Whereeto th' Almighty answer'd not displeased:
A nice and subtle happiness I see
Thou to thyself proposest in the choice
Of thy associates, Adam, and wilt taste
No pleasure, though in pleasure, solitary.
What think'st thou then of me, and this my state?
Seem I to thee sufficiently possess'd
Of happiness, or not, who am alone

*subdued his sudden apprehension. He is said by the school divines to have exceeded Solomon himself in knowledge.—N.

396. But in disparity: But in inequality, such as is between rational and brute: the one intense, man, high, wound up and strained to nobler understanding, and of more lofty faculties; the other still remiss, the animal, let down, and slack, grovelling in more low and mean perceptions, can never suit together. A musical metaphor, from strings, of which the stretched and highest give a smart and sharp sound—the slack a flat and heavy one.—H.
From all eternity! for none I know
Second to me, or like, equal much less.
How have I then with whom to hold converse
Save with the creatures which I made? and those
To me inferior? infinite descents
Beneath what other creatures are to thee.
He ceased; I lowly answer’d: To attain
The height and depth of thy eternal ways,
All human thoughts come short, Supreme of things!
Thou in thyself art perfect, and in thee
Is no deficiency found. Not so is Man,
But in degree; the cause of his desire
By conversation with his like to help,
Or solace his defects. No need that thou
Should’st propagate, already infinite,
And through all numbers absolute, though one;
But Man by number is to manifest
His single imperfection, and beget
Like of his like, his image multiplied
In unity defective, which requires
Enlarged love, and higher sight.
BOOK VIII.

Thus I embolden'd spake, and freedom used
Permissive, and acceptance found; which gain'd
This answer from the gracious voice divine:

Thus far to try thee, Adam, I was pleased;
And find thee knowing, not of beasts alone,
Which thou hast rightly named, but of thyself;
Expressing well the spirit within thee free,
My image not imparted to the brute,
Whose fellowship therefore unmeet for thee,
Good reason was thou freely should'st dislike:
And be so minded still. I, ere thou spak'st,
Knew it not good for Man to be alone;
And no such company as then thou saw'rt
Intended thee; for trial only brought,
To see how thou could'st judge of fit and meet.
What next I bring shall please thee, be assured;
Thy likeness, thy fit help, thy other self,

Of Ovid (lib. i. 84-86), which it will gratify the classic reader here to

Quote:

"Proximae cum speciebus animallia castra terras;
Os hominis sublimis destit; non tamen terral
Jussit, et erectas ad anster tollere saltus."

"It seems to be the expression of mental elevation, conveyed by the "as sublime" of man, and by what Milton calls "the looks commencing with the

crasis," which is the foundation of the sublimity we ascribe to the human

figure. In point of actual height, it is greatly inferior to various tribes of

other animals; but none of these have the whole of their bodies, both trunk

and limbs, in the direction of the vertical line, coinciding with that tendency

to rise, or to mount upwards, which is symbolized of every species of im-

provement, whether intellectual or moral, and which typifies so forcibly to

our species the pre-eminence of their rank and destination among the inha-

bitants of this lower world.

"Intimately connected with the sublime effect of man's erect form, is the

Imposing influence of a superiority of stature over the mind of the multi-

tude. 'And when Saul stood among the people, he was higher than any of

them, from his shoulders and upward. And all the people shouted, and said,


On this principle Milton has described our first parents as

".... of the nobler shape and tall,

Godlike erect."
Thy wish exactly to thy heart’s desire.
He ended, or I heard no more, for now
My earthly by his heav’ly overpower’d,
Which it had long stood under, strain’d to th’ hight
In that celestial colloquy sublime,
As with an object that excels the sense
Dazzled and spent, sunk down, and sought repair
Of sleep, which instantly fell on me, call’d
By nature as in aid, and closed mine eyes.
Mine eyes he closed, but open left the cell
Of fancy, my internal sight; by which
Abstract, as in a trance, methought I saw,
Though sleeping, where I lay, and saw the shape
Still glorious before whom awake I stood;
Who stooping, open’d my left side, and took

453. **Earthly**: Earthly nature. The cause is here assigned for sleep into which Adam now sunk, preparatory to the reception of partner—another self.75 **Mine eyes he closed**: The order of the w-beautifully changed from that in the last line. Sleep is personified

469. It is probable that the "deep sleep" was supernatural, or trance, in which he had been conscious, although without pain, b
BOOK VIII.

From thence a rib, with cordial spirits warm,
And life-blood streaming fresh; wide was the wound;
But suddenly with flesh fill’d up, and heal’d,
The rib he form’d and fashion’d with his hands:
Under his forming hands a creature grew,
Manlike, but different sex; so lovely fair,
That what seem’d fair in all the world, seem’d now
Mean, or in her summ’d up, in her contain’d,
And in her looks; which from that time infused
Sweetness into my heart, unfelt before;
And into all things from her air inspired
The spirit of love and amorous delight.
She disappear’d, and left me dark. I waked

Terribly emphatic when, after the fall, man heard the awful words, "Dust thou art, and unto dust thou shalt return."

Whether there was some peculiar organization in Adam (such as an additional rib), in order to provide for the formation of woman, or that God substituted another rib for the one he had taken, it is not very important for us to know; but it is important to understand that he, to whom all modes are the same, chose one which should serve vividly to impress upon the mind of man and woman, their peculiarly intimate relation to each other. In other creatures there was no natural connection between the pair in the very act of creation. The sexes were, in them, created independently of each other. But the fact of woman’s derivation from man—a part of himself—separately to be in another form re-united to him—was calculated to indicate and to originate an especial tenderness in their mutual state, and its indissoluble character, Eph. v. 28-31. Surely to teach such lessons as these, was a sufficient reason for the mode of woman’s creation. She was to be created in some mode or other, and however created, in that would have been the miracle.—E.

477. Cordial spirits warm: Spirits warm with the energy of the heart.

471-73. Mean: The position of the words, with the pause upon this particular word, gives great force to the sentiment expressed.

478. Left me dark: She that was my light vanished, and left me dark and comfortless. In almost all languages light is a metaphor for joy and comfort, and darkness for the contrary. The poet uses this metaphor in a sonnet on his deceased wife. After describing her as having appeared to him, he says,

"She fled; and day brought back my night."

N.

Adam’s distress upon losing sight of this beautiful phantom, with his exclamations of joy and gratitude at the discovery of a real creature who re-
To find her, or for ever to deplore
Her loss, and other pleasures all abjure:
When, out of hope, behold her, not far off,
Such as I saw her in my dream, adorn'd
With what all Earth or Heaven could bestow
To make her amiable! On she came,
Led by her Heav'nly Maker, though unseen
And guided by his voice; nor uninform'd
Of nuptial sanctity and marriage rites.
Grace was in all her steps! Heav'n in her eye!
In ev'ry gesture dignity and love!
I overjoy'd, could not forbear aloud:
This turn hath made amends! Thou hast fulfill'd
Thy words, Creator bounteous and benign,
Giver of all things fair, but fairest this
Of all thy gifts, nor enviest! I now see
Bone of my bone, flesh of my flesh, myself
Before me! Woman is her name; of Man
Extracted. For this cause he shall forego
Father and mother, and to his wife adhere:
And they shall be one flesh, one heart, one soul. She heard me thus; and thou divinely brought, yet innocence and virgin modesty, her virtue, and the conscience of her worth, that would be wo’d, and not unsought be won, not obvious, not obtrusive, but retired, the more desirable; or to say all, nature herself, though pure of sinful thought, wrought in her so, that seeing me, she turn’d. I follow’d her: she what was honour knew, and with obsequious majesty approved my pleaded reason. To the nuptial bower I led her, blushing like the morn. All Heav’n, and happy constellations on that hour Shed their selectest influence! The earth

499. This line is an amplification of the statement in Genesis, "And they shall be one flesh." It is an instance also of a monosyllabic line, and that one of great beauty. In Book II., 621-650, are lines of similar construction and force.


504. Not obvious: Not coming to meet me; not throwing herself in my way. She was "divinely brought." line 500.

507. Wrought: This verb stands related, not only to nature but to innocence, vigour, modesty, virtue, and conscience of worth, as its nomitives.

511—20. All Heavens, &c.: In poetry, personifications are extremely frequent, and are, indeed, the very life and soul of it. We expect to find everything animated in the descriptions of a poet who has a lively fancy. One of the greatest pleasures we receive from poetry, is, to find ourselves always in the midst of our fellows, and to see everything thinking, feeling, and acting as we ourselves do. This is, perhaps, the principal charm of this sort of figured style, that it introduces us into society with all nature, and involves us even in inanimate objects, by forming a connection between them and us, through that sensibility which it ascribes to them. This is exemplified remarkably in the passage here quoted.—Blair.

513—18. Homer’s Iliad, xiv. 347—351. In all his copies, however, of the beautiful passages of other authors, he studiously varies and disguises them, the better to give himself the air of an original, and to make by his additions and improvements, what he borrowed the more fairly his own; the only regular way of acquiring a property in thoughts taken from other
Gave sign of gratulation, and each hill!
Joyous the birds; fresh gales and gentle airs
Whisper'd it to the woods, and from their wings
Plung rose, flung odours from the spicy shrub,
Disporting, till the amorous bird of night
Sung spousal, and bid haste the ev'n'ing star
On his hill-top, to light the bridal lamp.

Thus have I told thee all my state, and brought
My story to the sum of earthly bliss
Which I enjoy; and must confess to find
In all things else delight indeed, but such
As used or not, works in the mind no change,
Nor vehement desire; these delicacies
I mean of taste, sight, smell, herbs, fruits, and flow'rs,
Walks, and the melody of birds; but here
Far otherwise, transported I behold,
Transported touch. Here passion first I felt,

writers, if we may believe Horace, whose laws in poetry are of undoubted authority. De Art. Poet. 131. Milton, indeed, in what he borrows from Scripture, observes the contrary rule, and generally adheres minutely, or rather religiously, to the very words, as much as possible, of the original.

—N.

519-20. The evening star: (Venus) is said to light the bridal lamp, as it was the signal among the ancients to light their lamps and torches in order to conduct the bride home to the bridegroom. "Vesper adest, juvenes consurgite," &c., says Catullus.

On his hill-top, says our author, writing in the language as well as in the
BOOK VIII.

Commotion strange, in all enjoyments else
Superior and unmoved; here only weak
Against the charm of beauty’s pow’rful glance.
Or nature fail’d in me, and left some part
Not proof enough such object to sustain;
Or from my side subduing, took perhaps
More than enough: at least on her bestow’d
Too much of ornament; in outward show
Elaborate; of inward, less exact.
For well I understand, in the prime end
Of nature, her th’ inferior in the mind
And inward faculties, which most excel,
In outward also her resembling less
His image who made both, and less expressing
The character of that dominion gi’vn
O’er other creatures; yet, when I approach
Her loveliness, so absolute she seems,
And in herself, complete; so well to know
Her own, that what she wills to do or say,
Seems wisest, virtuouset, discreetest, best!
All higher knowledge in her presence falls
Degraded! Wisdom in discourse with her
Losses, discount’ned, and like folly shews.

337. The same sentiment is more fully expressed by Milton in his Samson
Agonistes:

"Is it for that each outward ornament
Was lavish’d on their sex, that inward gifts
Were left for haste unfinished, judgment scant,
Capacity not rais’d to apprehend
Or value what is best
In choice, but often to affect the wrong?"

541–45. We have here an expression of the poet’s opinion upon the ques-
tion of the comparative intellectual strength of the sexes, much discussed in
our own day; also upon the retired position which she was designed to oc-
cupy with reference to the exercise of authority or government.

547. Absolute: Finished, complete.

550. Virtuouset, discreetest: These terms are more expressive than the
ordinary forms of the superlative degree

553. Discount’ned: Abashed.
Authority and reason on her walk,
As one intended first, not after made
Occasionally; and to consummate all,
Greatness of Mind and Nobleness their seat
Build in her, loveliest, and create an awe.
About her, as a guard angels placed!

To whom the Angel, with contracted brow:
Accuse not Nature; she hath done her part
Do thou but thine, and be not diffident
Of wisdom; she deserts thee not, if thou
Dismiss not her, when most thou need'st her might,
By attributing overmuch to things
Less excellent, as thou thyself perceivest.
For what admir'st thou? what transports thee so?
An outside? Fair no doubt, and worthy well
Thy cherishing, thy honouring, and thy love;
Not thy subjection. Weigh with her thyself,
Then value. oft-times nothing profits more
Than self-esteem, grounded on just and right
Well managed. Of that skill the more thou know'st,
The more will she make thee such as she.
But if the sense of touch, whereby mankind
propagated, seem such dear delight
Beyond all other, think the same vouchsafed
To cattle and each beast; which would not be
To them made common and divulged, if aught
Therein enjoy’d were worthy to subdue
The soul of man, or passion in him move.
What higher in her society thou find’st
Attractive, human, rational, love still.
In loving thou dost well, in passion not,
Wherein true love consists not. Love refines
The thoughts, and heart enlarges; hath his seat
In reason, and is judicious; is the scale
By which to heavily love thou may’st ascend,
Not sunk in carnal pleasure: for which cause
Among the beasts no mate for thee was found.

To whom thus, half abash’d, Adam reply’d:
Neither her outside, form’d so fair, nor aught
In prosecution, common to all kinds,
(Though higher of the genial bed by far,
And with mysterious reverence I deem)
So much delights me as those graceful acts,
Those thousand dejects, that daily flow
From all her words and actions, mix’d with love
And sweet compliance; which declare unfeign’d
Union of mind, or, in us both one soul:
Harmony to behold in wedded pair,
More graceful than harmonious sound to th’ ear.
Yet these subject not: I to thee disclose
What inward thence I feel, not therefore foil’d,

579. Occasioned by what Adam had said (529-30).

595-603. Half-abash’d, &c.: Adam’s discourse, which here follows the
averse rebuke which he had received from the angel, shows that his love,
however violent it might appear, was still founded in reason, and consequently
not improper for Paradise.—A.

603-10. Variously representing: The most difficult passage in the poem.
It may be paraphrased thus: For these subject not (these bring me not into
subjection, 570, 584, 592). I indeed discover to thee the strong emotions which
these accomplishments and graceful actions of Eve have excited (530-35);
Who meet with various objects, from the sense
Variously representing; yet, still free,*
Approve the best, and follow what I approve.
To love thou blam'st me not; for love thou say'st
Leads up to Heav'n; is both the way and guide.
Bear with me then, if lawful what I ask:
Love not the heav'nly Spirits? and how their love
Express they? by looks only? or do they mix
Irradiance, virtual or immediate touch?
To whom the Angel, with a smile that glow'd
Celestial rosy red (love's proper hue),
Answer'd: Let it suffice thee that thou know'st
Us happy; and without love no happiness.
Whatever pure thou in the body enjoy'st
(And pure thou wert created) we enjoy
In eminence, and obstacle find none
Of membrane, joint, or limb, exclusive bars.
Easier than air with air, if Spirits embrace,
Total they mix, union of pure with pure
Desiring; not restrain'd conveyance need,
As flesh to mix with flesh, or soul with soul.
BOOK VIII.

Be strong, live happy, and love; but, first of all,
Him whom to love is to obey, and keep
His great command: take heed lest passion sway
Thy judgment to do sught which else free will
Would not admit; thine and of all thy sons
The weal or woe in thee is placed; beware.
I in thy persevering shall rejoice,
And all the Blest. Stand fast; to stand or fall
Free in thine own arbitration it lies.
Perfect within, no outward aid require;
And all temptation to transgress repel.
So saying, he arose; whom Adam thus
Follow'd with benediction: Since to part,
Go heav'nly Guest, eternal Messenger,
Sent from whose sov'reign goodness I adore.
Gentle to me and affable hath been
Thy condescension, and shall be honour'd ever
With grateful memory; thou to mankind
Be good and friendly still, and oft return.
So parted they; the Angel up to Heav'n
From the thick shade, and Adam to his bow'r.

433-43. Raphael closes the interview with some appropriate and solemn counsels and commands.
437. Admit: Used in the Latin sense, and equivalent to commit.
445. Since to part, &c.: Adam's speech at parting with the angel has in it a reference and gratitude agreeable to an inferior nature, and at the same time certain dignity and greatness suitable to the father of mankind in his state of innocence.—A.
Benediction has the sense of thanks, as Milton has explained the word in Pen. Reg. iii. 157: "Glory and benediction, that is, thanks."
Since to part, is an abbreviation for, "since it is necessary to part."
447. Whose: (Him) whose.
452. Bower: To meet an objection of Dr. Bentley, Newton observes that this place is meant Adam's own bower, as it is called, IV. 738. There was a shady walk that led to Adam's bower. When the angel arose (444), Adam followed him into this shady walk; and it was from this thick shade that they parted, and the angel went up to Heaven, and Adam to his bower.
BOOK IX.

THE ARGUMENT.

Sathan, having compassed the earth with meditated guile, returns as a mist by night into Paradise, enters into the Serpent sleeping. Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places. Each labouring apart; Adam consents not, alleging the danger, lest that enemy, of whom they were forewarned, should attempt her, found alone; Eve, loth to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields; the Serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve, wondering to hear the Serpent speak, asks how he attained to human speech and such understanding not till now; the Serpent answers, that by tasting of a certain...
INTRODUCTORY REMARKS.

The Ninth Book is raised upon that brief account in Scripture, wherein we are told that the serpent was more subtil than any beast of the field, that he tempted the woman to eat the forbidden fruit, that she was overcome by this temptation, and that Adam followed her example. From these few particulars Milton has formed one of the most entertaining narratives that invention ever produced. He has disposed of these several circumstances among so many beautiful and natural fictions of his own, that his whole story looks only like a comment upon sacred writ, or rather seems to be a full and complete relation of what the other is only an epitome. The disposition and continuance of the story I regard as the principal beauty of the Ninth Book, which has more story in it and is fuller of incidents, than any other in the whole poem.—A.

The Ninth Book is that on which the whole fate and fall of man turns; and so far is the most important. It is called the most tender. If the submission to sensual human passions be tenderness, it is so; taking the resistance to those passions to be softness. The serpent himself appears to have been enamoured of Eve's beauty and loveliness of mien, and for a moment to have repented of the evil he was plotting to bring upon her.

All that we know from the Mosaic history is, that the serpent tempted Eve, and Eve tempted Adam to eat of the forbidden fruit; but we do not know by what wiles this sin was brought about. We may suppose that by the serpent, the operation of the evil passions of contradiction, disobedience, rebellion, and scepticism is meant: just as we may suppose that Eve persisted in roaming alone in spite of Adam's dissuasions, merely because her pride was thwarted by her husband's fear that "some harm should befall her" in his absence.—E. B.

The sentiments advanced by Sir F. Bredges in the last paragraph are not in accordance with Scriptural truth or sound philosophy, as will be made evident from the following statements and reasonings of Dr. Kitto:

In the sad history of the fall, there is scarcely any one incident which more exercises our thoughts than the nature of the creature by whose baneful suggestions that ruin was brought to pass. The sacred record, in the third
chapter of Genesis, says plainly enough that it was "a serpent," described as being "more subtle than any beast of the field," and the final curse also indicates the serpentine condition.—Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

Hence, some have regarded the tempter as a serpent, and nothing more. This opinion has many more advocates than the reader might suppose; or rather, it has had them, for there are few who now entertain this opinion. To the question, How could a mere serpent tempt Eve, it is answered, that it lay in the repeated use by the serpent of the forbidden fruit in her presence, without any of the apparent effects upon him which she had been taught to dread. The influence of this example, and the thoughts that hence arose in her mind, are then represented, agreeably to the genius of oriental and figurative language, in the form of a conversation. The great objection to this is, that the alleged figurative style here, is adverse to the literal tone and character of the whole narrative; and, what is far more conclusive, that another agent is clearly pointed out in the New Testament, and may, by the light thus afforded, be discovered even in the original account.

That agent is the Devil; or Satan, and the general opinion is, that he employed or actuated the serpent as his instrument. Thus the latter appears to reason and to speak. The woman converses with him, and she is led, by the artful representations which the Devil enables him to make, to transgress the divine law. No mere animal could have taken the part this serpent did. But it may be doubted whether Eve knew this. It is possible that the intuitive perception of the qualities of animals which Adam possessed, was not
closely the language of the curse is examined, the more real its purport, as addressed to the intelligent agent of the temptation, under forms of speech adapted to the serpentine condition, will be apparent. The closing portion of it "I will put enmity between thee and the woman, and between thy seed and her seed: it (he) shall bruise thy head, and thou shalt bruise his heel," could have no significance with reference merely to the serpent; but to the real tempter it was of awful importance. They were words to shake Hell, and to fill the arch fiend with consternation. It is not at all likely that the fallen pair understood these words nearly so well as he did; yet even to them it must have appeared that it promised some great and crowning triumph to "the seed of the woman," and perhaps a recovery from the fall, after the enemy had seemed for a time to triumph over him, and to "bruise his heel." But we know its meaning better, probably, than either the first pair or even Satan did then. We can see that it was the first gospel promise, foretelling the sufferings of Christ and his final triumph over the Evil One; his victory in our behalf, by suffering.
BOOK IX.

No more of talk where God or Angel guest
With Man, as with his friend, familiar used
To sit indulgent, and with him partake
Rural repast, permitting him the while
Venial discourse, unblamed: I now must change
Those notes to tragick; foul distrust, and breach
Disloyal on the part of Man, revolt,
And disobedience: on the part of Heav’n
Now alienated, distance and distaste,
Anger and just rebuke, and judgment given,
That brought into this world a world of woe,

1. No more of talk, &c.: The poet says that he must now treat no more of familiar discourse with either God or angel; for Adam had held discourse with God, as we read in the preceding Book, and the whole foregoing episode is a conversation with the angel, and as this takes up so large a part of the poem, it is particularly described and insisted upon here. The Lord God and the angel Michael, both indeed afterwards discourse with Adam in the following Books, but those discourses are not familiar conversations with a friend: they are of a different strain, the one coming to judge, the other to expel him from Paradise.—N.

5. Venial discourse: Discourse upon familiar topics, or of a familiar character. I must now change, &c.: As the author is now changing his subject he proposes, likewise, to change his style agreeably to it. What follows
BOOK IX.

Sin and her shadow Death, and Misery,

death's harbinger. Sad task! yet argument

not less but more heroic than the wrath

Of stern Achilles on his foe pursued 15

Thrice fugitive about Troy wall; or rage

Of Turnus for Lavinia dispossessed,

Or Neptune's ire, or Juno's, that so long

Perplex'd the Greek and Cytherea's son:

If answerable style I can obtain 20

Of my celestial patroness, who deigns

Her nightly visitation unimplored,

And dictates to me slumbering, or inspires

Easy my unpremeditated verse:

Since first this subject for heroic song

Pleased me long choosing, and beginning late;

it must be admitted that Milton's puns are often very expressive, as in this instance.

12. Shadow Death: A beautiful figure to illustrate the sad connection of death with sin. As in the presence of light an opaque body casts a dark shadow, so in the light of the Divine government sin casts the dismal shadow of death. Misery here denotes any of those sufferings and diseases which undermine health and life.

13. Sad task, yet argument: The Paradise Lost, even in this latter part of it, concerning God's anger and Adam's distress, is a more heroic subject than the wrath of Achilles on his foe, Hector, whom he pursued three times round the walls of Troy, according to Homer; or than the rage of Turnus for Lavinia dispossessed (17), having been first betrothed to him, and afterwards promised to Eneas, according to Virgil; or Neptune's ire that so long perplexed the Greek, Ulysses, as we read in the Odyssey; or Juno's ire (18); that for so many years perplexed Cytherea's son, Eneas, as we read at large in the Iliad. The anger that he is about to sing is an argument (subject) more heroic not only than the anger of men, of Achilles and Turnus, but than that even of the gods Neptune and Juno. In this respect he has the advantage of Homer and Virgil; his argument is more heroic, as he says, if he can but make his style answerable.—N.

22. Celestial patroness: Called, in other parts of the poem, heavenly Muse, Urania, in conformity to classical usage.


30. Long choosing, &c.: Our author intended pretty early to write an epic poem, and proposed the story of King Arthur for the subject of it; but that
Not sedulous by nature to indite
Wars, hitherto the only argument
Heroic deeds, chief must try to dissect
With long and tedious havoc fabled knights
In battles foign'd; the better fortitude
Of patience and heroic martyrdom
Unsung; or to describe races and games;
Or tilting furniture, emblazon'd shields,
Impresses quaint, caparisons and steeds;
Bases and tinsel trappings, gorgeous knights
At joust and tournament; then marshal'd feast
Served up in hall with sewers and seneschals;
The skill of artifice or office mean,
Not that which justly gives heroic name
To person or to poem. Me of these
Nor skill'd nor studious, higher argument
Remains, sufficient of itself to raise

was laid aside, probably for the reason here intimated. The Paradise Lost he
designed first as a tragedy. It was not till long after that he began to form
it into an epic poem, and indeed for several years he was so badly wounded
BOOK IX.

That name, unless an age too late, or cold
Climate, or years, damp my intended wing
Depress'd, and much they may, if all be mine,
Not hers who brings it nightly to my ear.

The sun was sunk, and after him the star
Of Hesperus, whose office is to bring
Twilight upon the earth, short arbiter
Twixt day and night, and now from end to end
Night's hemisphere had well'd th' horizon round,
When Satan, who late fled before the threats
Of Gabriel out of Eden, now improved
In meditated fraud and malice, bent
On Man's destruction, mangre what might hap
Of heavier on himself, fearless return'd
By night he fled, and at midnight return'd
From compassing the earth, cautious of day,
Since Uriel, regent of the sun, desery'd
His entrance, and forewarn'd the Cherubim
That kept their watch: thence full of anguish driven,
The space of sev'n continued nights he rode.

45. Or years, damp, &c.: He was near sixty when this poem was published; and it is surprising that at that time of life, and after such trouble-some days as he had passed through, he should have so much poetical fire remaining.—N. Intended: Stretched out.

47. Hers: See line 21.

49. Hesperus, a brother of Atlas, according to the fabulous account, was a great astronomer, who, ascending Mount Atlas to take celestial observations, was blown away by a tempest, and seen no more. This gave rise to the story that he was transformed into the evening star.

Another story is, that Hesperus was the son of Aurora, and vied in beauty with Venus. On this account the beautiful star of evening received his name, and the name of Venus was also applied to the same planet.

50. Short arbiter, &c.: An expression probably borrowed from the beginning of Sir Philip Sidney's Arcadia, where, speaking of the sun about the time of the equinox, he calls him an indifferent arbiter between the night and the day.—N.

56. Mangre: In spite of.


63. The space, &c.: It was about noon when Satan came to the earth, and
With darkness; thrice the equinoctial line
He circled; four times cross'd the ear of night
From pole to pole, traversing each colure;
On th' eighth return'd, and on the coast averse
From entrance or Cherubic watch, by stealth
Found unsuspected way. There was a place,
Now not, tho' sin, not time, first wrought the change,
Where Tigris at the foot of Paradise
Into a gulf shot under ground, till part
Rose up a fountain by the tree of life:
In with the river sunk, and with it rose

having been discovered by Uriel, he was driven out of Paradise the ensuing night (Book IV). From that time he was a whole week in continual darkness for fear of another discovery.

63-83. Role, &c. Satan's traversing the globe, and still keeping within the shadow of the night, as fearing to be discovered by the angel of the sun who had before detected him, is one of those beautiful imaginations with which he introduces this his second series of adventures. Having examined the nature of every creature, and found out one which was most proper for his purpose, he again returns to Paradise; and to avoid discovery, sinks by night with a river that ran under the garden, and rises up again through a mountain that stood from it by the tree of life.
Satan involved in rising mist, then sought
Where to lie hid. Sea he had search'd and land
From Eden over Pontus, and the pool
Moeotis, up beyond the river Ob;
Downward as far antarctic; and in length
West from Orontes to the ocean barr'd
At Darien, thence to the land where flows
Ganges and Indus: thus the orb he roam'd
With narrow search, and with inspection deep
Consider'd every creature; which of all
Most opportune might serve his wills, and found
The serpent subllest beast of all the field.
Him, after long debate, irresolute
Of thoughts revolved, his final sentence chose;
Fit vessel, fittest imp of fraud, in whom

77. As we had before an astronomical, so here we have a geographical
account of Satan's peregrinations.—N.

Pontus: The Black Sea. Pool Moeotis, or sea of Asot, a marshy lake
northeast of the Black Sea and connected with it by the Cimmerian Bos-
phorus. Ob, or Oby: The largest river in Siberia, in Asiatic Russia.

79. Downward as far antarctic: As far southward. The northern hemi-
sphere being elevated on our globes, the north is called up and the south
downward. Antarctic south, the opposite of arctic north (from the Greek
word for bear), the most conspicuous constellation near the north pole; but
no particular place is mentioned near the south pole, these being all sea, or
land unknown. And in length: As north is up, and south is down, so is
length is east or west.—N.

80. Orontes: A river of Syria, running westward of Eden into the Medi-
terranea.

81. Darien: The isthmus of that name, connecting North and South America,
and barring the ocean—hindering it from rushing between them. Job
xxviii. 10. “And set bare to the sea.”

86. Subtlest beast: Gen. iii. 1. The subtlety of the serpent is commended
likewise by Aristotle and other naturalists, and, therefore, he was the fitter
instrument for Satan, because (as Milton says, agreeably to the doctrine of
the best divines) any sleights in him might be thought to proceed from his
native wit and subtlety, but, observed in other creatures, might the more
easily beget a suspicion of a diabolical power acting within them beyond
their natural sense.—N.

89. Fittest imp of fraud: Fittest stock to graft his diabolical fraud upon
f improvement: from a Saxon word that signifies, to put into, to graft upon.—H.
To enter and his dark suggestions hide
From sharpest sight: for, in the wily snake,
Whatever sleights, none would suspicious mark,
As from his wit and native subtility
Proceeding, which, in other beasts observed
Doubt might begot of diabolic power
Active within beyond the sense of brute.
Thus he resolved; but first from inward grief
His bursting passion into plaints thus pour'd:

O Earth, how like to Heav'n, if not preferr'd
More justly! seat worthier of Gods! as built
With second thoughts, reforming what was old!
For what God after better worse would build!
Terre-strial Heav'n, danced round by other Heav'ns
That shine, yet bear their bright officious lamps,
Light above light, for thee alone, as seems,
In thee concentrating all their precious beams
Of sacred influence! As God in Heav'n
Is centre, yet extends to all, so thou
Centring receiv't from all those orbs; in thee,

370 PARADISE LOST.
BOOK IX.

With what delight could I have walk'd thee round,
If I could joy in aught! sweet interchange
Of hill and valley, rivers, woods and plains,
Now land, now sea, and shores with forests crown'd,
Rocks, dens, and caves! but I in none of these
Find place or refuge; and the more I see
Pleasures about me, so much more I feel
Torment within me, as from the hateful siege
Of contraries: all good to me becomes
Bane, and in Heav'n much worse would be my state.
But neither here seek I, no, nor in Heav'n
To dwell, unless by mast'ring Heav'n's Supreme;
Nor hope to be myself less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound:
For only in destroying I find ease
To my relentless thoughts; and, him destroy'd,
Or won to what may work his utter loss,
For whom all this was made, all this will soon
Follow, as to him link'd in weal or woe;
In woe then, that destruction wide may range.
To me shall be the glory sole among
Th' infernal Pow'r's, in one day to have mar't'd
What he, Almighty styled, six nights and days
Continued making, and who knows how long
Before had been contriving? though perhaps
Not longer than since I in one night freed
From servitude inglorious well nigh half

115. Of growth, sense, reason, &c.: The three kinds of life rising, as it
were, by steps: the vegetable, animal and rational; of all which man partakes
and he only. He grows, as plants, minerals, and all things inanimate; he
rises, as all other animated creatures; but is, over and above, endowed with
reason. — S.

116. It means, find place (to dwell in) or refuge from punishment. Com-
pare 134—95.

120. Siege: Struggle.

130. Him: The objective is here used for the nominative case absolute;
An Book VII. 142.
Th' angelic name, and thinner left the throng
Of his adorers: he to be avenged,
And to repair his numbers thus impair'd,
Whether such virtue spent of old now fail'd
More Angels to create, if they at least
Are his created; or, to spite us more,
Determined to advance into our room
A creature form'd of earth, and him endow,
Exalted from so base original,
With heav'nly spoils, our spoils. What he decreed
He effected; Man he made, and for him built
Magnificent this world, and earth his seat,
Him lord pronounced, and, O indignity!
Subjected to his service Angel wings,
And flaming ministers, to watch and tend
Their earthly charge. Of these the vigilance
I dread, and to elude, thus wra'd in mist
Of midnight vapour, glide obscure, and cry
In ev'ry bush and brake, where hap may find
The serpent sleeping, in whose mazy folds
To hide me, and the dark intent I bring.
BOOK II.

170 As high he soar’d, obnoxious first or last
To basest things. Revenge, at first though sweet,
Ritter ere long back on itself recoils.
Let it: I reck not, so it light well aim’d,
Since higher I fall short, on him who next
Provokes my envy, this new fav’rite
Of Heav’n, this man of clay, son of despite,
Whom us the more to spite his Maker raised
From dust. Spite then with spite is best repaid.
So saying, through each thicket dank or dry,
Like a black mist low creeping, he held on
His midnight search, where soonest he might find
The serpent: him fast sleeping soon he found,
In labyrinth of many a round self-roll’d,
His head the midst, well stored with subtle wiles:
Nor yet in horrid shade or dismal den,
Nor noonts yet, but on the grassy herb
Fearless, unfear’d, he slept. In at his mouth

175 The use of such adverbs for verbs:
"Henry the Fifth is crowned: up vanity!"
Down, royal state!"

173. A truly diabolical sentiment this! So he can but be any ways re-

174. Since higher. fc.: That is, since I fall short of a higher object (the

175. There is not, in my opinion, in the whole Book, any speech that is

176. Through each thicket, fc.: Satan is here described as gliding through

177. Innocent. Grassy herb: Virg. Æn. v. 28: "Graminis her-

barm."
The devil enter'd; and his brutal sense,
In heart or head, possessing, soon inspired
With act intellectual; but his sleep
Disturb'd not, waiting close th' approach of morn.
Now when as sacred light began to dawn
In Eden on the humid flow'rs, that breathed
Their morning incense, when all things that breathe,
From th' earth's great altar send up silent praise
To the Creator, and his nostrile fill
With grateful smell, forth came the human pair,
And join'd their vocal worship to the choir
Of creatures wanting voice: that done, partake
The season, prime for sweetest scents and airs;
Then commune how that day they best may ply
Their growing work: for much their work outgrew
The hands' dispatch of two gard'ning so wide:
And Eve first to her husband thus began:
Adam, well may we labour still to dress
This garden, still to tend plant, herb, and flow'r,
Our pleasant task enjoin'd; but till more hands
BOOK IX.

Aid us, the work under our labour grows,
Luxurious by restraint; what we by day
Lop overgrown, or prune, or prop, or bind,
One night or two with wanton growth derides
Tending to wild. Thou therefore now advise,
Or hear what to my mind first thoughts present:
Let us divide our labours; thou where choice
Leads thee, or where most needs, whether to wind
The woodbine round this arbour, or direct
The clasping ivy where to climb; while I
In wonder spring of roses, intermix'd
With myrtle, find what to redress till noon:
For while so near each other thus all day
Our task we choose, what wonder if so near
Looks intervene and smiles, or object new
Casual discourse draw on, which intermit
Our day's work brought to little, though begun
Early, and th' hour of supper comes unearn'd.

To whom mild answer Adam thus return'd:

214. *Spring of roses*: Small thicket, or coppice of roses.
216. *So near*: The repetition so near, is extremely beautiful, and naturally
comes in here, as the chief intent of Eve's speech was to persuade Adam to
let her go from him: she therefore dwells on so near, as the great obstacle to
their working to any purpose.—**Stillington**.
217. *Intermit*: Causes to cease for a time.
218. *To whom mild answer, &c.*: The dispute here carried on between our
two first parents is represented with great art. It proceeds from a difference
of judgment, not of passion, and is managed with reason, not with heat. It
is such a dispute as we may suppose might have happened in Paradise, had
man continued happy and innocent. There is a great delicacy in the moralities
which are interspersed in Adam's discourse, and which the most ordinary
reader cannot but take notice of. That force of love which the father of
mankind so finely describes in the Eighth Book, shows itself here in many
fine instances, as in those few regards which he casts towards Eve at her
parting from him, 399–400; in his impatience and amusement during her
absence; but particularly, in that passionate speech (806–816) where, seeing
her irrecoverably lost, he resolves to perish with her rather than to live
without her.—A.
Sole Eve, associate sole; to me beyond
Compare above all living creatures dear,
Well hast thou motion'd, well thy thoughts employ'd
How we might best fulfill the work which here
God hath assign'd us; nor of me shalt pass
Unpraised: for nothing lovelier can be found
In woman, than to study household good,
And good works in her husband to promote.
Yet not so strictly hath our Lord imposed
Labour, as to debar us when we need
Refreshment, whether food, or talk between,
Food of the mind, or this sweet intercourse
Of looks and smiles; for smiles from reason flow,
To brute denied, and are of love the food;
Love, not the lowest end of human life.
For not to irksome toil, but to delight
He made us, and delight to reason join'd.
These paths and how's doubt not but our joint hands
Will keep from wilderness with ease, as wide
As we need walk, till younger hands are long
Assist us: but if much converse perhaps
BOOK IX.

And short retirement urges sweet return.

But other doubt possesses me, lest harm
Befall thee, severed from me; for thou know’st
What hath been warn’d us; what malicious foe,
Envy ing our happiness, and of his own
Despairing, seeks to work us woe and shame
By sly assault; and somewhere nigh at hand
Watches, no doubt, with greedy hope to find
His wish and best advantage, us sunder;
Hopeless to circumvent us join’d, where each
To other speedy aid might lend at need.
Whether his first design be to withdraw
Our fealty from God, or to disturb
Conjugal love, than which perhaps no bliss
Enjoy’d by us excites his envy more;
Or this, or worse, leave not the faithful side
That gave thee being, still shades thee, and protects.
The wife, where danger or dishonour lurks,
Safest and seemliest by her husband stays;
Who guards her, or with her the worst endures.
To whom the virgin majesty of Eve,
As one who loves, and some unkindness meets,
With sweet austere composure thus replied:
Offspring of Heav’n and Earth, and all Earth’s Lord,
That such an enemy we have, who seeks
Our ruin, both by thee inform’d I learn,
And from the parting Angel overheard,
As in a shady nook I stood behind,

practised. It was a saying of Scipio, “Nunquam minus solus cum so-
is,” which means, “Never less alone than when alone.”

270. The virgin majesty of Eve: The ancients used the word virgin with
more latitude than we. Virgil calls Pasiphae virgin after she had three chil-
dren. It is here put to denote beauty, bloom, sweetness, modesty, and all the
amiable characters which are usually found in a virgin, and these with ma-
tron majesty. What a picture!—R.

277. This occurred a week before the present interview. After Satan fled
from Paradise (end of Book IV) we have no account of Adam and Eve ex-
cept on the first day after; on which day Eve (Book V.) relates her dream,
Just then return'd at shut of ev'n ing flow'rs. 
But that thou should'st my firmness therefore doubt 
To God or thee, because we have a foe 
May tempt it, I expected not to hear. 
His violence thou fear'st not, being such 
As we, not capable of death or pain, 
Can either not receive, or can repel. 
His fraud is then thy fear: which plain infers 
Thy equal fear that my firm faith and love 
Can by his fraud be shaken or seduced? 
Thoughts, which how found they harbour in thy breast, 
Adam, mis-thought of her to thee so dear? 
To whom with healing words Adam replied: 
Daughter of God and Man, immortal Eve, 
For such thou art, from sin and blame entire: 
Not diffident of thee do I disabuse 
Thy absence from my sight, but to avoid 
The attempt itself, intended by our foe. 
For he who tempts, though in vain, at least asperses 
The tempted with dishonour foul, supposed 
Not incorruptible of faith, not proof.
BOOK IX.

Though ineffectual found: misdeem not then,
If such affront I labour to avert
From thee alone, which on us both at once
The enemy, though bold, will hardly dare,
Or daring, first on me th' assault shall light.
Nor thou his malice and false guile contemn;
Subtle he needs must be who could seduce
Angels; nor think superfluous other's aid.
I from the influence of thy looks receive
Access in ev'ry virtue; in thy sight
More wise, more watchful, stronger, if need were
Of outward strength; while shame, thou looking on,
Shame to be overcome or over-reach'd
Would utmost vigour raise, and raised unite
Why shouldst not thou like sense within thee feel
When I am present, and thy trial choose
With me, best witness of thy virtue tried?
So spake domestic Adam, in his care
And matrimonial love: but Eve, who thought
Less attributed to her faith sincere,
Thus her reply with accent sweet renew'd:
If this be our condition, thus to dwell
In narrow circuit straighten'd by a foe,
Subtle or violent, we not endured
Single with like defence, wherever met,
How are we happy, still in fear of harm?
But harm precedes not sin: only our foe

301. Misdeem not: Think it not wrong.
312. Thou looking on: An example of the nominative case absolute.
314. Raised unite: Would unite, or concentrate, that vigour of intellectual and moral character when raised.
315. Sense: Sensation.
318. Domestic Adam: Adam fond of the family state, and devoted to its best interests.
320. Less attributed, &c.: That is, less than there should be; an instance of conformity to the Latin idiom.
Tempting, affronts us with his foul esteem
Of our integrity: his foul esteem
Sticks no dishonour on our front, but turns
Foul on himself: then therefore shunn'd or fear'd.
By us? who rather double honour gain
From his surmise proved false, find peace within,
Favour from Heav'n, our witness from this event.
And what is faith, love, virtue unessay'd
Alone, without exterior help sustain'd?
Let us not then suspect our happy state
Left so imperfect by the Maker wise,
As not secure to single or combined.
Frail is our happiness, if this be so,
And Eden were no Eden thus expos'd.
To whom thus Adam fervently replied:
O Woman, best are all things as the will
Of God ordain'd them: his creating hand
Nothing imperfect or deficient left
Of all that he created, much less Man,
Or aught that might his happy state secure,
Secure from outward force. Within himself
The danger lies, yet lies within his pow'r:

328. Esteem: Opinion, estimation. Affronts literally means to encounter
Against his will he can receive no harm.
But God left free the will; for what obeys
Reason is free, and reason he made right;
But bid her well be ware, and still erect,
Lost by some fair-appearing good surprised,
She dictate false, and misinform the will
To do what God expressly hath forbid.
Not then mistrust but tender love enjoins,
That I should mind thee oft; and mind thou me.
Firm we subsist, yet possible to swerve,
Since reason not impossibly may meet
Some specious object by the foe suborn’d,
And fall into deceipt unaware,
Not keeping strictest watch, as she was warn’d.
Sick not temptation then; which to avoid
Were better, and most likely if from me
Thou sever not: trial will come unsought.
Wouldst thou approve thy constancy, approve
First thy obedience; th’ other who can know?
Not seeing thee attempted, who attest?
But if thou think, trial unsought may find
Us both securer than thus warn’d thou seem’st,
Go: for thy stay, not free, absents thee more.
Go, in thy native innocence, rely
On what thou hast of virtue, summon all,

353. Be sure: These words, the latter of which is here an adjective, are now usually printed as one word, forming a verb. Err is an adjective in this sentence, connected with sure.

357. Approve: Prove.


372. Go; for thy stay, not free, &c.: It is related of Milton’s first wife, Mary Powell, that she had not cohabited with him above a month, before she was very desirous of returning to her friends in Oxfordshire, there to spend the remainder of the summer. We may suppose that, upon this occasion, their conversation was somewhat of the same nature as Adam and Eve’s; and it was upon some such considerations as this, that after much solicitation he permitted her to go. It is the more probable that he alluded to his own case in this account of Adam and Eve’s parting, as, in the account of their reconciliation, it will appear that he copied exactly what happened to himself.—N.
For God tow'rs thee hath done his part; do thine.
So spoke the patriarch of mankind: but Eve Persisted; yet submit, though last, replied:
With thy permission then, and thus forewarn'd Chieflly by what thy own last reason'ing words Touch'd only, that our trial, when least sought,
May find us both perhaps far less prepared,
The willing' I go; nor much expect
A foe so proud will first the weaker seek;
So bent, the more shall shame him his repulse.
Thus saying, from her husband's hand her hand Soft she withdrew, and, like a Wood-Nymph light,
Oread, or Dryad, or of Delia's train,
Betrook her to the groves; but Delia's self In gait surpass'd, and Goddess-like deport;
Though not as she with bow and quiver arm'd,
But with such gard'ning tools as art yet rude,
Guillless of fire, had form'd, or Angels brought.
To Pales, or Pomona, thus adorn'd,
Likest she seem'd; Pomona when she fled
Vertumnus, or to Ceres in her prime,
Yet virgin of Proserpina from Jove.

385. From her husband's hand, &c. : A pleasing image. Notwithstanding this difference of judgment, while Adam is reasoning and arguing with Eve,
BOOK IX.

Her long with ardent look his eye pursued, 383
Delighted; but desiring more her stay.

Oft he to her his charge of quick return
Repeated; she to him as oft engaged
To be return'd by noon amid the bow'rs,
And all things in best order to invite
Noontide repast, or afternoon's repose.

O much deceived, much falling, hapless Eve,
Of thy presumed return! event perversé!

Thou never from that hour in Paradise
Found'at either sweet repast or sound repose!

Such ambush hid among sweet flow'rs and shades
Waited with hellish rancour imminent
To intercept thy way, or send thee back
Despoil'd of innocence, of faith, of bliss.

For now, and since first break of dawn, the Fiend,
Mere serpent in appearance, forth was come,
close of gardens and fruits, whose love he gained at last after changing himself into many forms; from which circumstance his name (Ov. Met. xiv. 625) was derived.—F87.

Pales was an Italian goddess who presided over cattle. While Eve resembled Diana in her majestic gait, she more resembled the rural goddesses Pales, Pomona, and Ceres in her equipment, thus adorned likewise she went, &c. She resembled these in beauty, in the office of gardening, and in the act of carrying the implements of that art.

Ceres: A goddess to whom were ascribed the discovery and improvement of agriculture; also, the establishing of laws and the regulation of civil society.

385. Ceres: The meaning is, When yet a virgin, before the birth of Proserpina, who descended from Jove. The mode of expression is borrowed from classical writers, and is quite elliptical.

386. The meaning is, When yet a virgin, before the birth of Proserpina, who descended from Jove. The mode of expression is borrowed from classical writers, and is quite elliptical.

404–5. That is, much failing of thy presumed return. These beautiful apostrophes and anticipations are frequent in the poets, who affect to speak like men inspired with the knowledge of futurity, Aen. x. 301. There is something very moving in such reflections concerning the vanity of all human hopes, and how little events answer our expectations.—N.

412-13. The fiend, mere serpent, &c.: The several wiles which are put in practice by the tempter, when he found Eve separated from her husband; the many pleasing images of nature which are intermixed in this part of the story, with its gradual and regular progress to the fatal catastrophes, are so
And in his quest, where likeliest he might find
The only two of mankind, but in them
The whole included race; his purposed prey.
In bow'r and field he sought, where any tuft
Of grove or garden-plot more pleasant lay,
Their tendence or plantation for delight:
By fountain, or by shady rivulet
He sought them both; but wish'd his hap might find
Eve separate; he wish'd, but not with hope
Of what so seldom chanced, when to his wish,
By and his hope. Eve separate he spies,
Veil'd in a cloud of fragrance, where she stood,
Half spied, so thick the roses blushing round
About her glow'd, oft stooping to support
Each flow'r of slender stalk, whose head, though gay
Carnation, purple, azure, or speck'd with gold,
Hung drooping unsustain'd: them she upstays
Gently with myrtle band, mindless the while
Herself, though fairest unsupported flow'r,
From her best prop so far, and storm so nigh.
Ne'er the he drew; and many a walk traversed
BOOK IX.

Alcinous, host of old Laertes’ son,
Or that, not mystic, where the sapient king
Held dalliance with his fair Egyptian spouse.
Much be the place admired; the person more.
As one who long in populous city pent,
Where houses thick, and sewers annoy the air
Forth issuing on a summer’s morn to breathe
Among the pleasant villages and farms
Adjoin’d, from each thing met conceives delight;
The smell of grain, or tedded grass, or kine,
Or dairy, each rural sight, each rural sound:
If chance with nymph-like step fair virgin pass,
What pleasing seem’d, for her now pleases more,
She most, and in her look sums all delight.
Such pleasure took the Serpent to behold
This flow’ry plat, the sweet recess of Eve
Thus early, thus alone. Her heav’nly form
Angelic, but more soft and feminine,
Her graceful innocence, her ev’ry air
Of gesture or least action, overawed
His malice, and with rapine sweet bereaved
His fierceness of the fierce intent it brought.
That space the Evil One abstracted stood

441. Laertes’ son: Ulysses, who, on his return from Troy, was generously entertained by King Alcinous, the proprietor of a celebrated garden. Pliny tells us that there was nothing which the ancients more admired than the gardens of the Hesperides, and those of Alcinous and Adonis. To such as these Milton compares that particular part of Paradise, more delicious than any other, upon which the tasteful Eve had employed the labour of her hands.

442-43. Or that, not mystic: Not fabulous as the rest; not allegorical as some have fancied; but a real garden, which Solomon made for his wife, the daughter of Pharaoh, king of Egypt. See Canticles. And thus, as the most beautiful countries in the world (IV. 288-289) could not vie with Paradise, so neither could the most delicious gardens equal this flowery plat, the sweet recess of Eve (IX. 456).—N.

450. Tedded grass: Grass just mowed, and spread for drying.—R.

452. Chance: By chance.

453-54. Abstracted stood from his own evil, &c.: This passage is pre-eminent beautiful, and of extraordinary originality.—E. B.
From his own evil, and for the time remain'd
Stupidly good; of enmity disarm'd,
Of guile, of hate, of envy, of revenge;
But the hot Hell that always in him burns,
Though in mid Heaven, soon ended his delight,
And tortures him now more, the more he sees
Of pleasure not for him ordain'd. Then soon
Fierce hate he recollects; and all his thoughts
Of mischief, gratulating, thus excites:

Thoughts, whither have ye led me! With what sweet
Compulsion thus transported to forget
What kither brought us! hate, not love, nor hope
Of Paradise for Hell, hope here to taste
Of pleasure, but all pleasure to destroy,
Save what is in destroying: other joy
To me is lost. Then let me not then let pass
Occasion which now smiles. Behold alone
The woman, opportune to all attempts,
Her husband, for I view far round, not nigh,
Whose higher intellectual more I shun,
And strength, of courage haughty, and of limb
BOOK IX.

Not terrible, though terror be in love
And beauty, not approach'd by stronger hate,
Hate stronger, under show of love well feign'd;
The way which to her ruin now I tend.

So spake th' enemy of mankind, inclosed
In serpent, innate bad, and toward Eve
Address'd his way, not with indented wave,
Prone on the ground, as since, but on his rear,
Circular base of rising folds, that tower'd
Fold above fold a surging mass, his head
Created asleep, and carbuncle his eyes;
With burnish'd neck of verdant gold, erect
Amidst his circling spires, that on the grass
Fleoted redundant. Pleasing was his shape,
And lovely: never since the serpent kind
Lovelier: not those that in Illyria changed

490. Though terror, &c.: That is, though an awe-inspiring majesty be in
dow (amiableness) and beauty (when), not approached by stronger hate, a
hatred which overpowers such majesty, and causes it to be disregarded; hate
stronger, shown to be the stronger, under show, &c., that is, from the guise
of well-aimed love, which I have assumed.

495. Address'd: Directed. With indented wave: With a motion in and
out, like the teeth of a saw.

496. Fold above fold, &c.: Our author has not only imitated Ovid, but has
ransacked all the good poets who have ever made a remarkable description of
a serpent.—N.

500. Satan is not here compared, and preferred to the finest and most
memorable serpents of antiquity—the Python and the rest; but only to the
most memorable of those serpents into which others were transformed, and
with the greater propriety, as he was himself now transformed into a ser-
pent. And in this view it is said that none were lesser—not those that
in Illyria changed Hermione and Cadmus (that is, varied their external form;
for these persons still retained their sense and memory as Ovid relates, just
as Satan was Satan still when enclosed in the form of a serpent).

This Cadmus, together with his wife Hermione, or Harmonia (as some-
times written), leaving Thebes in Boeotia, which he had founded, and for
diverse misfortunes quitted, and coming into Illyria, they were both turned
into serpents, for having slain one sacred to Mars (Ovid, Met. Book IV.)
—N.

505. Not those: Not those serpents were more beautiful that, &c.
Hermione and Cadmus, or the God
In Epidaurus; nor to which transform'd
Ammonian Jove, or Capitoline was seen;
He with Olympia, this with her who bore
Scipio the height of Rome. With tract oblique
At first, as one who sought access, but fear'd
To interrupt, side long he works his way.
As when a ship by skilful steersman wrought,
Nigh river's mouth or foreland, where the wind
Veers oft, as oft so steers, and shifts her sail,
So varied he, and of his tortuous train
Cur'd many a wanton wreath in sight of Eve,
To lure her eye: she busied, heard the sound
Of rustling leaves, but minded not, as used
To such disport before her through the field
From ev'ry beast; more duteous at her call
Than at Cirean call the herd disguised.

506-7. Or the god in Epidaurus: That is, Esculapius, the god of physic.
the son of Apollo, who was worshipped at Epidaurus, a city of Peloponnesus, and being sent for to Rome, in the time of a plague, assumed the form of a serpent and accompanied the ambassadors (Liv. Book XI.; Ovid, Met.
BOOK IX.

He bolder now, uncall'd, before her stood,
But as in gase admiring, oft he bow'd
His turret crest and sleek enamel'd neck,
Fawning, and lick'd the ground whereon she trod.
His gentle dumb expression turn'd at length
The eye of Eve to mark his play. He, glad
Of her attention gain'd, with serpent-tongue
Organic, or impulse of vocal air,
His fraudulent temptation thus began:

Wonder not, sov'reign Mistress, if perhaps
Thou canst, who art sole wonder; much less arm
Thy looks, the Heav'n of mildness, with disdain,
Displeased that I approach thee thus, and gase
Insatiate, I thus single, nor have fear'd
Thy awful brow, more awful thus retired.
Fairest resemblance of thy Maker fair!
Thee all things living gaze on, all things thine
By gift, and thy celestial beauty adore
With ravishment beheld! there best beheld
Where universally admired: but here
In this enclosure wild; these beasts among,
Beholders rude, and shallow to discern
Half what in thee is fair, one man except,
Who sees thee? (and what is one?) who should'st be seen
A Goddess among Gods, adored and serv'd
By Angels numberless, thy daily train.

So glosed the Tempter, and his proum tuned;

530. Organic, or impulse of vocal air: That the Devil moved the serpent's tongue, and used it as an instrument to form the tempting speech he made to Eve, is the opinion of some; that he formed a voice by impression of the sounding air, distant from the serpent, is that of others, of which our author has left the curious to their choice.—H.

531. This speech is similar to that (V. 37) which Satan had made to her in her dream, and it had a fatal effect. To cry her up as a goddess, was the readiest way to make her a mere mortal.—N.

537. Retired: secluded.

Into the heart of Eve his words made way,
Though at the voice much marvelling. At length,
Not unnamazed, she thus in answer spoke:
What may this mean? Language of man pronounced
By tongue of brute, and human sense express'd!
The first at least of these I thought denied
To beasts, whom God on their creation-day
Created mute to all articulate sound:
The latter I demur; for in their looks
Much reason, and in their action oft appears.
Then, Serpent, subtlest beast of all the field,
I knew, but not with human voice endowed.
Redeemable then this miracle, and say,
How can'st thou speakable of mute; and how
To me so friendly grown above the rest
Of brutal kind, that daily are in sight!
Say! for such wonder claims attention due.
To whom the guileful Tempter thus replied:
Empress of this fair world, resplendent Eve,
Eas'y to me it is to tell thee all
What thou comand'st; and right thou should'st be obey'd.
I was at first as other beasts that graze
The trodden herb, of abject thoughts and low,
As was my food: nor aught but food discern'd,
(On earth alone endowed with this bliss.)
Of ewe or goat dropping with milk at ev'n,
I 'snuck'd of lamb or kid, that tend their play.
To satisfy the sharp desire I had
Of tasting those fair apples, I resolved
Not to defer; hunger and thirst at once
(Pow'rful persuaders) quicken'd at the scent
Of that alluring fruit, urged me so keen.
About the mossy trunk I wound me soon,
For high from ground the branches would require
Thy utmost reach or Adam's: Round the tree
All other beasts that saw, with like desire
Longing and envying stood, but could not reach.
Amid the tree now got, where plenty hung
Tempting so nigh, to pluck and eat my fill
I spared not; for such pleasure till that hour
At feed or fountain never had I found.
Sated at length, ere long I might perceive
Strange alteration in me, to degree
Of reason in my inward pow'rs, and speech
Wanted not long, though to this shape retain'd.
Thenceforth to speculations high or deep
I turn'd my thoughts, and with expacious mind,
Consider'd all things visible in Heav'n,
Or Earth, or Middle; all things fair and good:
But all that fair and good in thy divine
Simblance, and in thy beauty's heav'nly ray
United I beheld. No fair to thine
Equivalent or second; which compell'd
Me thus, though importune perhaps, to come
And gaze, and worship thee, of right declared

583. Tend: Are attentive to.
597. Feed: Time, or act of eating; meal.
599-601. To degree of reason: To the higher state of reason, &c.; to that degree in which I was endowed with reason. Wanted: I wanted.
605. Middle: Space between Heaven and Earth.
607. Simblance: Form.
610. Importune: Unseasonable, or troublesome.
PARADISE LOST.

"Vision of creatures, universal Dame,
S. talk'd the spirit'd ely Snake; and Eve,
Yet more an arm, unrav'ry, thus replied:
"Suppose thy wing'd aspiring leaves in doubt
The virtue of that fruit, in thee first proved.
I ask, where grows the tree? from hence how far?
How many are the trees of God that grow
In Paradise, and various, yet unknown
Tree, in such abundance lies our choice,
As leaves a greater store of fruit untouch'd,
Still hanging the irruptible, till men
Grow up to their provision, and more hands
Help to disurb it Nature of her birth.
"To whom the wily adder, blithe and glad:
Empress the way is ready, an not long;
By a row of myrtles, on a flat,
Past by a fountain, one small thicket past
On flowing myrtles and balm. If thou accept
My e'en here, I can bring thee thither soon.
"In all this, said Eve. He leading swiftly roll'd
In tangled, and made intricate seem straight,
BOOK IX.

Compact of unctuous vapour, which the night
Condenses, and the cold environs round,
Kindled through agitation to a flame,
Which oft, they say, some evil Spirit attends,
Hovering and blazing with delusive light,
Misleads th’ amased night-wand’rer from his way
To bogs and mires, and oft through pond or pool,
There swallow’d up and lost, from succour far:
So glister’d the dire Snake, and into fraud
Led Eve, our credulous mother, to the tree
Of prohibition, root of all our woe!
Which when she saw, thus to her guide she spake:
Serpent, we might have spared our coming hither,
Fruitless to me, though fruit be here to excess,
The credit of whose virtue rest with thee,
Wondrous indeed, if cause of such effects.
But of this tree we may not taste nor touch;
God so commanded, and left that command
Solo daughter of his voice: the rest, we live
Law to ourselves; our reason is our law.
To whom the Tempter guilefully replied:
Indeed! Hath God then said, that of the fruit
Of all these garden-trees ye shall not eat,
Yet Lords declared of all in earth or air?
To whom thus Eve, yet sinless: Of the fruit
Of each tree in the garden we may eat:
But of the fruit of this fair tree amidst
The garden, God hath said, Ye shall not eat.

633. Compact: Composed, consisting.
634. Cold: Cold air.
635. Glister’d: Shone, sparkled. Fraud: Hurt, injury; used by Milton in the Latin signification. En. x. 72.
644. Tree of prohibition: Hebrew form of expression for “prohibited tree.”
647. A play upon the word fruit, used figuratively in the first instance.
653. Daughter of his voice: A beautiful Hebraistic form of expression, to denote precept or command—the utterance of the voice. Solo daughter: The only command given to our first parents. The rest: A classical idiom for as to other things.
Thereof, nor shall ye touch it, lest ye die.

She scarce had said, though brief, when now more bold
The Tempter, but with show of zeal and love
To Man, and indignation at his wrong,
New part puts on, and as to passion moved,
Fluctuates disturb’d, yet comely, and in act
Raised, as of some great matter to begin.
As when of old some orator renown’d
In Athens or free Rome, where eloquence
Flourish’d, since mute, to some great cause address’d
Stood in himself collected, while each part,
Motion, each act won audience, ere the tongue,
Sometimes in hight, began, as no delay
Of preface brooking through his zeal of right:
So standing, moving, or to hight up grown,
The Tempter, all impassion’d, thus began:
O sacred, wise, and wisdom-giving Plant,
Mother of science, now I feel thy pow’r
Within me clear, not only to discern
Things in their causes, but to trace the ways
Of highest agents, deem’d however wise.
Of death denounced, whatever thing death be,  
Deterr'd not from achieving what might lead  
To happier life, knowledge of good and evil!  
Of good, how just! of evil, if what is evil  
Be real, why not known, since easier shunn'd?  
God therefore cannot hurt ye and be just:  
Not just, not God; not fear'd then, nor obey'd:  
Your fear itself of death removes the fear.  
Why then was this forbid? Why but to swe,  
Why but to keep ye low and ignorant,  
His worshippers. He knows that in the day  
Ye eat thereof, your eyes that seem so clear,  
Yet are but dim, shall perfectly be then  
Open'd and clear'd, and ye shall be as Gods,  
Knowing both good and evil as they know.  
That ye shall be as Gods, since I as Man,  
Internal Man, is but proportion meet;

702. Your fear, &c.: Justice is inseparable from the very being and essence of God, so that could he be unjust, he would be no longer God, and then neither to be obeyed nor feared; so that the fear of death, which does imply injustice in God, destroys itself, because God can as well cease to be, as cease to be just: a Satanic syllogism.—H.

709-10. Satan's language is so constructed that while he meant one thing, she would naturally understand another. By “opening the eyes” she understood a farther and higher degree of wisdom; but he meant it of their perceiving their own misery and feeling remorse of conscience. By “being as Gods” (Elohim), she probably understood the being elevated almost to an equality with the Deity himself in point of knowledge and dignity; but he probably meant it of their being brought to the condition of the angels that fell, as angels are sometimes styled Elohim, Ps. viii. 6. By “knowing good and evil,” she doubtless understood a kind of divine consciousness; whereas he's meaning was, that they should have a woeful experience of the difference between good and evil, or between happiness and misery, such as he himself had. The same equivocal character distinguished the responses of the ancient oracles, which were probably the special engines of Satan; and wicked deceivers in all ages have employed the same diabolical subtility in the use of double senses, to compass their ends, concealing the essence of a lie under the semblance of the truth.—Burr.

710-11. Since I (have become) as man, internal man: That is, intellectually.
PARADISE LOST.

1. of brute, human; ye, of human, Gods.
So ye shall die perhaps, by putting off
Human, to put on Gods; death to be wish'd,
The threat'en'd, which no worse than this can bring.
And what are Gods, that Man may not become
As they, participating Godlike food?
The Gods are first, and that advantage use
On our belief, that all from them proceeds.
I question it; for this fair earth I see,
Warm'd by the sun, producing ev'ry kind;
Them nothing. If they all things, who inclosed
Knowledge of good and evil in this tree,
That whose eats thereof, forthwith attains
Wisdom without their leave? and wherein lies
Th' offence, that Man should thus attain to know?
What can your knowledge hurt him, or this tree
Impart against his will, if all be his?
Or is it envy? And can envy dwell
In heav'nly breasts? These, those, and many more
Causes, import your need of this fair fruit.
Goddess humane, reach then, and freely taste.
Meanwhile the hour of noon drew on, and waked an eager appetite, raised by the smell of savoury fruit, which with desire, inclination now grown to touch or taste, solicited her longing eye; yet first, pausing a while, thus to herself she mused:

Great are thy virtues, doubtless, best of fruits, though kept from man, and worthy to be admired, whose taste, too long forborne, at first essay gave elocution to the mute, and taught the tongue not made for speech to speak thy praise.

Thy praise he also, who forbids thy use, conceals not from us, naming thee the tree of knowledge, knowledge both of good and evil: forbids us then to taste; but his forbidding commends thee more, while it infers the good by thee communicated, and our want:

For good unknown, sure is not had; or had and yet unknown, is as not had at all.

In plain then, what forbids he but to know; forbids us good! forbids us to be wise!

Such prohibitions bind not. But if death bind us with after-bands, what profits then our inward freedom? in the day we eat of this fair fruit, our doom is, we shall die.

How dies the Serpent? he hath eaten and lives, and knows, and speaks, and reasons, and discerns: irrational till then. for us alone was death invented? or to us denied this intellectual food, for beasts reserved?

740. An eager appetite: This is a circumstance beautifully added by our author to the Scripture account, in order to make the folly and impiety of Eve appear less extravagant and monstrous.—N.

742. Inclinate: Somewhat disposed.

750. Thy praise: Thy worthiness of praise.

656. In plain then: In plain (language) then.

761. after-bands: Future links.
For beasts it seems; yet that one beast which first
Hath tasted, envies not, but brings with joy
The good befall'n him, author unsuspect,
Friendly to man, far from deceit or guile.
What fear I then? Rather, what know to fear
Under this ignorance of good and evil,
Of God or death, of law or penalty?
Here grows the cure of all; this fruit divine,
Fair to the eye, inviting to the taste,
Of virtue to make wise. What hinders then
To reach, and feed at once both body and mind?
*So saying, her rash hand, in evil hour,
Forth reaching to the fruit, she pluck'd, she eat!
Earth felt the wound; and Nature from her seat
Sighing, through all her works gave signs of woe,
That all was lost! Back to the thickest slunk
The guilty Serpent, and well might, for Eve,
Intent now wholly on her taste, nought else
Regarded; such delight till then, as seem'd,
In fruit she never tasted, whether true
Or fancy'd so, through expectation high
SOVREIGN, virtuous, precious of all trees
rudrise, of operation blest
spience, hitherto obscured, infamed,
thy fair fruit let hang, as to no end
ed; but henceforth my early care,
without song, each morning, and due praise,
tend thee, and the fertile burden ease
y full branches, offer'd free to all;
dicted by thee, I grow mature
knowledge, as the Gods who all things know;
gh others envy what they cannot give;
and the gift been theirs, it had not here
grown. Experience, next to thee I owe,
guide; not following thee I had remain'd
norance: thou openst Wisdom's way,
giv'st access, though secret she retire.
I perhaps am secret: Heav'n is high,

one may observe the same judgment, in his varying and adapting
condition of her fallen nature. Instead of those little defects in her
al faculties before the fall, which were sufficiently compensated by
and charms, and were rather softening than blemishes in her cha-
see her now running into the greatest absurdities, and indulging
at imaginations.—Tenny.

vrous: Efficacious. Precious of all trees: Most precious, &c.;
degree, as is common in the ancient classics, being used for the

Of operation blest to spience: Of happy operation, or influence, to
that is, for the imparting of wisdom. Infamed: Defamed.


ough others envy, &c.: She means the gods, though for decency's
names them not. She is now arrived at that pitch of impiety,
tributes envy to the gods, as Satan had taught her (728), and ques-
ther this tree was their gift, as Satan had likewise suggested (718):
version had his doctrines made on her.—N.

see, best guide: To thee, Experience, my best guide, I am next in
Experience (derived from the act of tasting) is here personified,
d in the nominative case independent, the word "guide" being in

rest: Though she retire into a secret place.

a secret: She questions even God's omniscience, and flatters her-
High and remote, to see from thence distinct
Each thing on earth, and other care perhaps
May have diverted from continual watch
Our great Forbider, safe with all his spies
About him. But to Adam, in what sort
Shall I appear? Shall I to him make known
As yet my change, and give him to partake
Full happiness with me, or rather not,
But keep the odds of knowledge in my pow'r
Without copartner? so to add what wants
In female sex, the more to draw his love,
And render me more equal, and perhaps,
A thing not undesirable, sometime
Superior; for inferior, who is free?
This may be well; but what if God have seen,
And death ensue? Then I shall be no more;
And Adam, wedded to another Eve,
Shall live with her enjoying; I extinct.
A death to think! Confirm'd then, I resolve
Adam shall share with me in bliss or woe:
So dear I love him, that with him all deaths
That dwelt within, whose presence had infused
Into the plant siential sap, derived
From nectar, drink of Gods. Adam the while
Waiting, desirous her return, had wove
Of choicest flow'rs a garland, to adorn
Her tresses, and her rural labours crown,
As reapers oft are wont their harvest-queen,
Great joy he promised to his thoughts, and new
Solace in her return, so long delay'd;
Yet oft his heart, divine of something ill,
Mislave him: he the faltering measure felt;
And forth to meet her went, the way she took
That morn when first they parted. By the tree
Of knowledge he must pass: there be her met,
Scares from the tree returning: in her hand
A bough of fairest fruit, that downy smiled,

Reduced as an immediate consequence of the fall. The remaining portion
this Book may be considered, I think, as in some respects superior to any
part of the poem. The mention of Adam, unconscious of the coming
e, weaving flowers for Eve, is exquisitely pathetic; the misgivings of his
in meeting her, the description of her agitated appearance, and the
cause, deep and passionate, which follows, are all conceived in the finest
of tragic genius. In no other part of his poem had Milton an opportun-
ity of displaying his power in the delineation of human passion, but he
here proved, that, had his subject admitted it, it would have possessed
less pathos than sublimity.—S.

388. Adam the while. &c. : Andromache is thus described as amusing her-
f, and preparing for the return of Hector, not knowing that he was
ready slain by Achilles, Hom. Illiad, xxii. 440, &c.—N.

145. Divine of something ill: Foreboding or suspecting ill; a Latin phrase,
in Hor. Od. iii. 27: 10:

"Interim aequum avia imminentium."

48. He the faltering measure felt: This phrase may be interpreted either
a moral or physical sense: in the first, it would mean, that he had a pre-
timent of the faulty act of his absent partner, for the primary, though
obsolete meaning of the word faltering, is defective. faulty. The other
is thus given by Patrick Hume. He found his heart kept not true
he felt the false and intermitting measure—the natural description of
minds foreboding ill, by the unequal beatings of the heart and pulse.

51. That downy smiled: That covered with soft down, looked sweetly.
Now gather'd, and ambrosial smell diffused,
To him she hasted. In her face excuse
Came prologue, and apology too prompt,
Which with bland words at will she thus address'd:
Hast thou not wonder'd, Adam, at my stay?
Thee I have miss'd, and thought it long, deprived
Thy presence; agony of love till now
Not felt! nor shall be twice; for never more
Mean I to try, what rash untried I sought,
The pain of absence from thy sight! But strange
Hath been the cause, and wonderful to hear.
This tree is not, as we are told, a tree
Of danger tasted, nor to evil unknown
Opening the way, but of divine effect
To open eyes, and make them Gods who taste!
And hath been tasted such. The serpent wise,
Or not restrain'd as we, or not obeying,
Hath eaten of the fruit, and is become,
Not dead, as we are threaten'd, but thenceforth
Endued with human voice and human sense,
BOOK IX.

Tedium, unshared with thee, and odious soon. 880
Thou therefore also taste, that equal lot
May join us, equal joy, as equal love!
Last thou not tasting, different degree
Disjoin us, and I then too late renounce
Deity for thee, when Fate will not permit.

Thus Eve, with countenance blithe, her story told;
But in her cheek distemper flushing glow'd.
On th' other side, Adam, soon as he heard
The fatal trespass done by Eve, amaz'd,
Astonied stood and blank, while horror chill
Ran through his veins, and all his joints relax'd;
From his slack hand the garland, wraith'd for Eve,
Down dropt, and all the faded roses shed.
Speechless he stood and pale, till thus at length,
First to himself, he inward silence broke:

O fairest of creation, last and best
Of all God's works, Creature in whom excell'd
Whatever can to sight or thought be form'd,
Holy, divine, good, amiable, or sweet!
How art thou lost! how on a sudden lost!
Defaced, disfavour'd, and now to death devote!
Rather, How hast thou yielded, to transgress
The strict forbiddance? how to violate
The sacred fruit forbidden? Some cursed fraud

890-91. Blank, l. c. Virg. Enn. ii. 120
"Obstaculorum anima, gelidusque per ima curcavit Omen tremor." 

Also, xii. 951:
"Ill solventur frigores membrrum."

899-3. Down dropt: The beauty and expressiveness of the numbers, as well as the beauty of the image here, must strike every reader.—N.


This line is a good example of alliteration: defaced, defavour'd, devote. The ancient poets were fond of this peculiarity of diction. Among the moderns Dryden regarded it as a great attainment in the art of versification. In the use of it Milton but seldom indulged, and has thus shown his good taste
Of enemy hath beguiled thee, yet unknown,
And me with thee hath ruin'd! for with thee
Certain my resolution is to die.
How can I live without thee! how forego
Thy sweet converse and love so dearly join'd,
To live again in these wild woods forlorn?
Should God create another Eve, and I
Another rib afford, yet loss of thee
Would never from my heart. No, no, I feel
The link of nature draw me: flesh of flesh,
Bone of my bone thou art; and from thy state
Mine never shall be parted, bliss or woe.
So having said, as one from sad dismay
Recomforted, and after thoughts disturb'd
Submitting to what seem'd remediless,
Thus in calm mood his words to Eve he turn'd:
Bold deed thou hast presumed, adventurous Eve,
And peril great provoked, who thus hast dared,
Had it been only coveting to eye
That sacred fruit, sacred to abstinence,
Much more to taste it: under ban to touch.
BOOK IX.

Is not so heinous now, for tasted fruit,
Profaned first by the serpent, by him first
Made common and unhallow'd ere our taste;
Nor yet on him found deadly, he yet lives;
Lives, as thou saidst, and gains to live as Man
Higher degree of life: inducement strong
To us, as likely tasting, to attain

Proportional ascent, which cannot be
But to be Gods, or Angels, Demi-Gods.
Nor can I think that God, Creator wise,
Though threat'ning, will in earnest so destroy
Us his prime creatures, dignify'd so high,
Set over all his works, which in our fall,
For us created, needs with us must fail,
Dependent made: so God shall uncreate,
Be frustrate, do, undo, and labour lose,
Not well conceived of God, who tho' his pow'r
Creation could repeat, yet would be loth
Us to abolish, lest the Adversary
Triumph and say, Fickle their state whom God
Most favours: who can please him long? Me first
He ruin'd, now Mankind. Whom will he next?

Matter of scorn, not to be giv'n the Foe.
However, I with thee have fix'd my lot,
Certain to undergo like doom. If death
Consort with thee, death is to me as life:
So forcible within my heart I feel

into false judgments and reasonings by passion and inclination. Adam had
but just condemned the action of Eve in eating the forbidden fruit, and yet,
drawn by his fondness for her, immediately summons all the force of his
reason to prove what she had done to be right—a proof of our author's ex-
quisite knowledge of human nature. Reason, too often, is but little better
than a slave, ready, at the beck of the will, to dress up in plausible colours
any opinions that our interest or resentment have made agreeable to us.—

Tav. 935. As likely tasting: That is, since there was a probability that we
would taste.

944. Frustrate: Disappointed.
The bond of nature draw me to my own,
My own in thee! for what thou art is mine!
Our state cannot be severed; we are one,
One flesh. To lose thee were to lose myself.

So Adam; and thus Eve to him replied:
O glorious trial of exceeding love!
Illustrious evidence! example high!
Engaging me to emulate, but, short
Of thy perfection, how shall I attain,
Adam? from whose dear side I boast me sprung,
And gladly of our union hear thee speak,
One heart, one soul in both; whereof good proof
This day affords, declaring thee resolved,
Rather than death or ought than death more dread
Shall separate us, link'd in love so dear,
To undergo with me one guilt, one crime,
If any be, of tasting this fair fruit,
Whose virtue (far of good still good proceeds,
Direct, or by occasion) hath presented
This happy trial of thy love, which else
So eminently never had been known.
Taste so divine, that what of sweet before
Hath touch’d my sense, flat seems to this, and harsh.
On my experience, Adam, freely taste;
And fear of death deliver to the winds.
So saying, she embraced him, and for joy
Tenderly wept; much won that he his love
Had so ennobled, as of choice t’ incur
Divine displeasure for her sake, or death.
In recompense (for such compliance bad
Such recompense best merits) from the bough
She gave him of that fair enticing fruit
With liberal hand: he scrupled not to eat
Against his better knowledge; not deceived,
But fondly overcome, with female charm.
Earth trembled from her entrails, as again
In pangs; and Nature gave a second groan;
Sky lour’d, and, muttering thunder, some sad drops
Wet as completing of the mortal sin
Original; while Adam took no thought,
Eating his fill; nor Eve to iterate
Her former trespass fear’d, the more to sooth
Him with her loved society, that now,

999. Winds: A proverbial expression. See Hor. Od. i. 26: 1:

“Tristitiam et mutus
Trodam protever in mare Cristicum
Pictura ventos.”

999. There is great beauty, and the truest passion, in this picture of Eve.
It well prepares the mind for the fall of Adam, who is represented as sin-
ing more through the intoxication of love and fondness, than any ignorance
of his danger.—8.

999-99. Paul declares “Adam was not deceived, but the woman,” &c.,
1 Tim. ii. 14. He is charged, Gen. iii. 17, with hearkening to the voice of
his wife, in view of which we may say with Virgil, *Aen.* iv. 412:

“Improbis amor, quid non mortalipectus anguis”

997-1003. He scrupled not, &c.: When Adam participated with his wife
in guilt, the whole creation is a second time convulsed. Compare note on
780. As all nature suffered by the guilt of our first parents, these symptoms
of trouble and consternation are wonderfully imagined, not only as prodigies,
but as marks of her sympathizing in the fall of man.—A.
As with new wine intoxicated both,
They swim in mirth, and fancy that they feel
Divinity within them breeding wings
Wherewith to scorn the earth: but that false fruit
For other operation first display’d,
Carnal desire inflaming: he on Eve
Began to cast lascivious eyes; she him
As wantonly repaid. In lust they burn:
Till Adam thus ’gan Eve to dalliance move:
Eve, now I see thou art exact of taste,
And elegant, of sapience no small part,
Since to each meaning savour we apply,
And palate call judicious. I the praise
Yield thee, so well this day thou hast purvey’d,
Much pleasure we have lost while we abstain’d
From this delightful fruit, nor known till now
True relish, tasting. If such pleasure be
In things to us forbidn’; it might be wish’d,
For this one tree had been forbidden ten.
But come, so well refresh’d, now let us play,
As meet is, after such delicious fare;
BOOK IX.

Than ever, bounty of this virtuous tree.
So said he; and forbore not glance or toy
Of amorous intent: well understood
Of Eve, whose eye darted contagious fire.
Her hand he seized, and to a shady bank,
Thick overhead with verdant roof imbower'd,
He led her, nothing loth. Flow'res were the couch,
Pansies, and violets, and asphodel,
And hyacinth, earth's freshest softest lap.
There they their fill of love and love's disport
Took largely, of their mutual guilt the seal,
The solace of their sin, till dews sleep
Oppress'd them, wearied with their amorous play.
Soon as the force of that fallacious fruit,
That with exhilarating vapour bland
About their spirits had play'd, and inmost pow'r
Made err, was now exhaled, and grosser sleep
Bred of unkindly fumes, with conscious dreams
Incumber'd, now had left them, up they rose
As from unrest, and each the other viewing,
Soon found their eyes how open'd, and their minds
How darken'd. Innocence, that as a veil
Had shadow'd them from knowing ill, was gone;
Just confidence, and native righteousness,

1033. Virtuous tree: Tree having powerful properties, or producing great effects.

1034. Top, &c.: Sport. What a striking contrast does this description of the amorous follies of our first parents, after the fall, make to that lively picture of the same passion in its state of innocence in the preceding Book, 510.—Tarsus.

1045. The preceding passage is principally copied from Homer, and would be exceptionable did it not form part of the moral of the poem.
That which seems in Homer an impious fiction, becomes a moral lesson in Milton, since he makes that lascivious rage of the passions the immediate effect of the sin of our first parents after the fall.—N.

1046. Groser sleep, &c.: Very unlike the sleep they enjoyed in a state of innocence, V. 3–5.

1053. Knowing ill: Being conscious of ill, or of ill-doing.

18
And honour from about them, naked left
To guilty shame; he cover'd, but his robe
Uncover'd mere. So rose the Danite strong,
Herculean Samson, from the harlot-lap
Of Philistéan Dalilah, and waked
Shorn of his strength; they destitute and bare
Of all their virtue: silent, and in face
Confounded long they sat, as striken mute,
Till Adam, though not less than Eve absah'd,
At length gave utterance to these words, constrain'd:
O Eve! in evil hour thou didst give ear
To that false worm, of whomsoever taught
To counterfeit Man's voice; true in our fall,
False in our promised rising! Since our eyes
Open'd we find indeed, and find we know
Both good and evil; good lost, and evil got!
Bad fruit of knowledge, if this be to know,
Which leaves us naked thus, of honour void,
Of innocence, of faith, of purity,
Our wonted ornaments now soil'd and stain'd,
And in our faces evident the signs.
BOOK IX.

Be sure then. How shall I behold the face
Henceforth of God or Angel, erst with joy
And rapture so oft beheld? those heav'ly shapes
Will dandle now this earthy with their blaze,
In suferably bright! O might I here
In solitude live savage, in some glade
Obscured, where highest woods impenetrable
To star or sun-light, spread their umbrage broad,
And brown as evening! Cover me, ye Pines;
Ye Cedars, with innumerable boughs
Hide me, where I may never see them more!
But let us now as in bad plight, devise
What best may for the present serve to hide
The parts of each from other, that seem most
To shame obnoxious, and unseemliest seen;
Some tree, whose broad smooth leaves together sew'd,
And girded on our loins, may cover round
Those middle parts, that this new comer, Shame,
There sit not, and reproach us as unclean.
So counsel'd be; and both together went
Into the thickest wood; there soon they chose
The fig-tree; not that kind for fruit renown'd,
But such as at this day, to Indians known
In Malabar or Deccan, spreads her arms

1080. Leaves together sew'd, &c.: The sacred text, Gen. iii. 7, says that they sewed fig leaves together, and Milton adheres to the Scripture expression (in our translation), which has given occasion to the sneer. What could they do for needles and thread? But the original Hebrew text signifies no more than they twisted (tied or fastened) the young twigs of the fig-tree round about their waists, in the manner of a Roman crown (laurel wreath worn about the head); for which purpose the fig-tree, more than all others, especially in those Eastern countries, was the most serviceable, because it has, as Pliny says, lib. xvi. cap. 26, folium maximum, umbrosissimumque, the greatest and most shady leaf. Our author follows the best commentators in supposing that this was the Indian fig-tree, the account of which he borrows from Pliny, lib. xii. cap. 5, as Pliny had from Theophrastus. It was not that kind for fruit renown'd, and Pliny says that the largeness of the leaves hindered the fruit from growing.—N.

1100. Malabar: The southwestern coast of the peninsula of Hindostan.
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow 1105
About the mother-tree, a pillar’d shade
High over-arch’d, and echoing walks between:
There oft the Indian herdsman, shunning heat,
Shelters in cool, and tends his pasturing herds
At loop-holes cut through thickest shade. Those leaves 1110
They gather’d, broad as Amazonian targe,
And with what skill they had together sew’d,
To gird their waist. Vain covering, if to hide
Their guilt and dreaded shame! O how unlike
To that first naked glory! Such of late 1115
Columbus found th’ American, so girt
With feather’d cincture, naked else and wild
Among the trees on isles and woody shores.
Thus fenced, and as they thought, their shame in part
Cover’d, but not at rest or ease of mind, 1120
They sat them down to weep; not only tears
Rain’d at their eyes, but high winds worse within
Began to rise, high passions, anger, hate,
Mistrust, suspicion, discord, and shook sore
BOOK IX.

Would thou hadst hearken'd to my words, and stay'd
With me, as I besought thee, when that strange
Desire of wand'ring this unhappy morn,
Know not whence, possess'd thee; we had then
Remain'd still happy, not, as now, despoil'd
Of all our good, shamed, naked, miserable.
Let none henceforth seek needless cause to approve
The faith they owe: when earnestly they seek
Such proof, conclude, they then begin to fail.

To whom, soon moved with touch of blame, thus Eve:
What words have pass'd thy lips, Adam, severe!
Imput'st thou that to my default, or will
Of wand'ring, as thou call'st it, which who knows
But might as ill have happen'd thou being by,
Or to thyself perhaps? Hadst thou been there,
Or here th' attempt, thou couldst not have discern'd
Fraud in the Serpent, speaking as he spake;
No ground of enmity between us known,
Why he should mean me ill, or seek to harm.
Was I to have never parted from thy side?
As good have grown there still, a lifeless rib!
Being as I am, why didst not thou, the head,
Command me absolutely not to go,
Going into such danger as thou saidst?
Too facile then thou didst not much gain'st,
Nay, didst permit, approve, and fair dissim.
Hadst thou been firm and fix'd in thy dissent,
Neither had I transgress'd, nor thou with me.

To whom then, first incensed, Adam replied:
Is this the love, is this the recompense
Of mine to thee, ingrateful Eve, express'd
Immutable when thou wert lost, not I;

1140. Approve: Prove, put to the test; as Eve had boasted (335).
1149. Or here the attempt had been made. 1141. Faith: Fidelity.
1162. First incensed: As Adam is now first angry, his speech is abrupt and his sentences broken.—N
Who might have lived and joy'd immortal bliss,
Yet willingly chose rather death with thee?
And am I now upbraided as the cause
Of thy transgressing? not enough severe,
It seems, in thy restraint. What could I more?
I warn'd thee, I admonish'd thee, foretold
The danger, and the lurking enemy
That lay in wait. Beyond this had been force;
And force upon free-will hath here no place.
But confidence then bore thee on, secure
Either to meet no danger, or to find
Matter of glorious trial; and perhaps
I also err'd in overmuch admiring
What seem'd in thee so perfect, that I thought
No evil durst attempt thee; but I rue
That error now, which is become my crime,
And thou th' accuser. Thus it shall befall
Him who, to worth in woman overtrusting,
Let's her will rule. Restraint she will not brook;
And left to herself, if evil thence ensue,
BOOK X.

THE ARGUMENT.

Man's transgression known, the guardian angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approved, God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors, who descends and gives sentence accordingly; then in pity clothes them both, and re-ascends. Sin and Death, sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by Man there committed, resolve to sit no longer confined in Hell, but to follow Satan, their sire, up to the place of Man. To make the way easier from Hell to this world to and fro, they pave a broad highway or bridge over Chaos, according to the track that Satan first made; then, preparing for Earth, they meet him, proud of his success, returning to Hell; their mutual gratulation. Satan arrives at Pandemonium; in full assembly relates with boasting his success against Man; instead of applause, is entertained with a general hiss by all his audience, transformed with himself also suddenly into serpents, according to his doom given in Paradise; then, deluded with a show of the forbidden tree springing up before them, they, greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death; God foretells the final victory of his Son over them, and the renewing of all things; but for the present commands his angels to make several alterations in the heavens and elements. Adam, more and more perceiving his fallen condition, heavily bewails, rejects the condolence of Eve; she persists, and at length appeases him; then, to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not; but, conceiving better hope, puts her in mind of the late promise made them, that her Seed should be revenged on the Serpent; and exhorts her with him to seek peace of the offended Deity, by repentance and supplication.
INTRODUCTORY REMARKS.

Certainly Milton has in this Book shown to an amazing extent all the variety of his powers in striking contrast with each other: the sublimity of the celestial persons; the gigantic wickedness of the infernal; the mingled excellence and human infirmities of Adam and Eve; and the shadowy and terrible beings, Sin and Death. Of any other poet, the imagination would have been exhausted in the preceding Books; in Milton, it still gathers strength and grows bolder and bolder, and darts with more expanded wings. When Sin and Death deserted the gates of Hell, and made their way to Earth, the conception and expression of all the circumstances are of a supernatural force.

I see no adequate reason why the whole of an Epic poem should (may) not consist of allegorical or shadowy beings: nor do I see why they should (may) not be mixed in action with those imaginary persons who represent realities. Certainly the poetical parts of the Scriptures everywhere embody such shadowy existences. (See note on 230.)
BOOK X.

When they know the displeasure of the Almighty, and are oversown with fear and remorse, each express themselves according to their supramente casts of mind, disposition, and circumstances: their means are deeply affecting. To my taste, this Book is much more lofty and much more pathetic, than the Ninth: as the subject was much more difficult, so it is executed with much more wonderful vigour and originality.

The whole of "Paradise Lost," from beginning to end, is part of one inseparable web; and however beautiful detached parts may appear, not half their genius or wisdom can be felt or understood except in connexion with the whole.

Such is the condition applied to this most wonderful work, that nothing less than the conjoined attempts of a whole body of learned men for a century have been able to explain its inexhaustible allusions; and even yet the task is not completed.—E. B.
BOOK X.

Meanwhile the hainous and spiteful act
Of Satan done in Paradise, and how
He in the serpent had perverted Eve,
Her husband she, to taste the fatal fruit,
Was known in Heav'n: for what can 'scape the eye
Of God all-seeing, or deceive his heart
Omniscient! who in all things wise and just,
And manifold in sin, deserved to fall.
Up into Heav’n from Paradise in haste
Th’ Angelic guards ascended, mute and sad

acquiesced in the Divine arrangement. The quarrel is, then, not with the nature of the law, but with the supposed consequences of its violation. Its character is left unconsidered, and all that is thought of is its issue. And thus, indulging in the very spirit which led to the transgression of the law, men judge of its character by its results. The first transgressors acted on the persuasion that, judging by the fallacious advantage of its violation, it would be better to break it than to keep it. Their perversity are apt to think that it would have been better had it not been enacted; both uniting in the implied sentiment, that man’s will, and not God’s, should rule. The first law appears to be as good a test still, of man’s moral disposition, as it was on the day of its Divine appointment.

Dr. Harris further remarks, that the particular prohibition was only the indirect occasion of transgression. The same spirit of disobedience would have been developed, it may be assumed, in some other manner (although not necessarily), even if that prohibition had never existed. Indeed the probability is, that the prohibitory arrangement did not even hasten the moment of transgression, but actually delayed it; for had not the entrance of evil been provided against at every avenue save one, the likelihood is that it would, in however a mitigated form, have earlier made its appearance. Neither must it be imagined that the outward act itself constituted the guilt of the first transgressor. This was only the external manifestation of the fatal change within. Had the forbidden object eluded his grasp, or vanished from his sight as he essayed to take it, the sin would yet have been completed in purpose, and, therefore, in the eye of God and of conscience, though still incomplete in outward and muscular action. So that the consequences which ensued are not to be viewed as resulting from the outward breach of a positive law. however reasonable and benevolent that law might be, but from that breach as indicating the internal change of man’s nature, or his disregard to the will of God formally and solemnly expressed.

For a full discussion of this subject, and masterly vindication of the Divine permission of the introduction of sin into the world, consult the “Man Pri-meval” of Dr. Harris, pp. 392-418.

10. Manifold in sin: Having committed a complicated sin, involving disobedience, unbelief, luxuriance, self-will, and other irregularities.

11. The angelic guards, &c.: The Tenth Book of Paradise Lost has a greater variety of persons in it than any other in the whole poem. The author, upon the winding up of his action, introduces all those who had any concern in it, and shows with great beauty the influence which it had upon each of them. It is the last act of a well-written tragedy, in which all who had a part in it are generally drawn up before the audience, and represented...
For Man; for of his state by this they knew,
Much wond'ring how the subtle fiend had stolen
Entrance unseen. Soon as th' unwelcome news
From Earth arrived at Heaven-gate, displeased
All were who heard: dim sadness did not spare
That time celestial visages; yet, mix'd
With pity, violated not their bliss.
About the new-arrived, in multitudes
Th' ethereal people ran, to hear and know
How all befell: they tow'rd the throne supreme,
Accountable, made haste to make appear
With righteous plea their utmost vigilance,
And easily approved; when the Most High
Eternal Father, from his secret cloud,
Amidst, in thunder utter'd thus his voice:
Assembled Angels, and ye Pow'rs return'd
From unsuccessful charge, be not dismay'd
Nor troubled at these tidings from the earth,

under those circumstances in which the determination of the action places them.
BOOK X.

Which your sincerest care could not prevent,
Foresaid so lately what would come to pass,
When first this tempeter cross'd the gulf from Hell.

I told ye then he should prevail and speed
On his bad errand; Man should be seduced
And flatter'd out of all, believing lies
Against his Maker; no decree of mine
Concurring to necessitate his fall,
Or touch with lightest moment of impulse
His free-will, to her own inclining left
In even scale. But fall'n he is; and now
What rests, but that the mortal sentence pass
On his transgression, death denounced that day;
Which he presumes already vain and void,
Because not yet inflected, as he fear'd,
By some immediate stroke; but soon shall find
Forbearance no acquittance, ere day end.
Justice shall not return as bounty scorn'd.

But whom send I to judge them? Whom but thee,
Viegerent Son? To thee I have transferr'd
All judgment, whether in Heav'n, or Earth, or Hell.
Ease it may be seen that I intend
Mercy colleague with justice, sending thee
Man's Friend, his Mediator, his design'd
Both Ransom and Redeemer voluntary,
And destined Man himself to judge Man fall'n
So spake the Father, and unfolding bright
Tow'r'd the right hand his glory, on the Son
Blazed forth unclouded Deity: he full
Resplendent all his Father manifest
Express'd, and thus divinely answer'd mild:

40. I told ye then, &c.: See Book III. 85-96.
42. Believing lies against his Maker: Such as Satan had suggested, that all things did not proceed from God, that God kept the forbidden fruit from them out of envy, &c.—N.
45. Moment: Force, VI. 239.
49. Reets: Remains.
57. All judgment: John v. 22-27.
59. Psalm lxxxv. 10.
Father Eternal, thine is to decree;
Mine, both in Heav'n and Earth, to do thy will
Supreme, that thou in me, thy Son beloved,
May'st ever rest well pleased. I go to judge
On earth these thy transgressors; but thou know'st,
Whoever judged, the worst on me must light,
When time shall be, for so I undertook
Before thee; and not repenting, this obtain
Of right, that I may mitigate their doom
On me derived; yet I shall temper so
Justice with mercy, as may illustrate most
Them fully satisfy'd, and thee appease.
Attendance none shall need, nor train where none
Are to behold the judgment, but the judged,
Those two. The third, best absent, is condemn'd,
Convict by flight, and rebel to all law:
Conviction to the serpent none belongs.
Thus saying, from his radiant seat he rose
Of high collat'ral glory: him Thrones and Pow'rs,
Princeloms and Dominations ministrant,
Accompanied to Heaven-gate; from whence
Eden and all the coast in prospect lay.

Down he descended straight: the speed of Gods
Time counts not, tho' with swiftest minutes wing'd.

Now was the sun in western cadence low
From noon, and gentle airs due at their hour

To fan the earth, now waked, and usher in
The even'ing cool, when he, from wrath more cool,

Came the mild Judge and Intercessor both,
To sentence Man. The voice of God they heard

Now walking in the garden, by soft winds
Brought to their ears, while day declined: they heard,

And from his presence hid themselves among
The thickest trees, both man and wife, till God

Approaching, thus to Adam call'd aloud:
Where art thou, Adam? wont with joy to meet

My coming, seen far off! I miss thee here,

Not pleased, thus entertain'd with solitude,

Where obvious duty erewhile appear'd unsought:
Or some I less conspicuous? or what change

Absents thee, or what chance detains? Come forth!

He came, and with him Eve, more loth, tho' first

T' offend; discount'nanced both, and discomposed:

92. Cadence: Decline.

93. Walking: This word is to be joined, not with "Lord," but with "voice," as it is in the original (in Genesis) the same word with that used to signify the sound of the trumpet upon Mount Sinai, Ex. xix. 19, "And when the voice of the trumpet sounded long; (Heb. 'walked'). A voice may be said to sound or go when it increases in intensity, waxing louder and louder. The same term is applied to a constantly brightening light. Prov. iv. 18, "Shineth more and more (Heb. 'walketh') to the perfect day."—Bruce on Genesis.

The phrase "Voice of the Lord God," is usually applied to thunder, Job xxxvii. 4, 5; Ps. xxix. 3-9; but seems here to denote the act of calling to Adam. See 119-21.

102. See Gen. iii. It is curious to observe how the poet paraphrases and enlarges upon the divine historian.—N.

105. Obvious duty: Open, manifest respect or dutifulness. Erewhile: A short while since.
Love was not in their looks, either to God
Or to each other, but apparent guilt,
And shame, and perturbation, and despair,
Anger, and obstinacy, and hate, and guile.
Whence Adam, failling long, thus answer'd brief:
I heard thee in the garden, and of thy voice
Afraid, being naked, hid myself. To whom
The gracious Judge, without revile, replied:
My voice thou oft hast heard, and hast not fear'd,
But still rejoiced: how is it now become
So dreadful to thee? That thou'rt naked, who
Hath told thee? Hast thou eaten of the tree
Whereof I gave thee charge thou shouldst not eat?
To whom thus Adam, sore beset, replied:
O Heav'n! in evil strait this day I stand
Before my Judge, either to defend
Myself the total crime, or to accuse
My other self, the partner of my life;
Whose failing, while her faith to me remains,
I should conceal, and not expose to blame
By my one breath, that strict necessity.
BOOK IX.

She gave me of the tree, and I did eat.

To whom the Sov'reign Presence thus replied:

Was she thy God, that her thou didst obey

Before his voice? or was she made thy guide,

Superior, or but equal, that to her

Thou didst resign thy manhood, and the place

Wherein God set thee 'bove her, made of thee,

And for thee, whose perfection far exceed'd

Here in all real dignity? Adorn'd

She was indeed, and lovely to attract

Thy love, not thy subjection; and her gifts

Were such as under government well seem'd,

Unseemly to bear rule, which was thy part

And person, had'st thou known thyself aright.

So having said, he thus to Eve in few:

Say, Woman, what is this which thou hast done?

To whom sad Eve, with shame nigh overwhelm'd,

Confessing soon, yet not before her Judge

Bold or loquacious, thus abash'd, replied:

The Serpent me beguiled, and I did eat.

Which when the Lord God heard, without delay

To judgment he proceeded on th' accused

Serpent, though brute, unable to transfer

The guilt on him who made him instrument

Of mischief, and polluted from the end

Of his creation: justly then accused,

As vitiated in nature: more to know

Conceiv'd not Man (since he no further knew)

Nor alter'd his offence; yet God at last

To Satan, first in sin, his doom applied,

Though in mysterious terms, judged as then best;

And on the serpent thus his curse let fall:

151-29. The same idea was communicated by the angel Raphael, VIII.

58. Milton often thus inculcates the superior authority belonging to the

unbless.

156. Person is here used in the sense of the Latin persona (dramatis), char-

acter. It was thy part and thy character, in the drama of life; to bear rule.

157. In few: In few (words).
Because thou hast done this, thou art accursed
Above all cattle, each beast of the field;
Upon thy belly grov'ling thou shalt go,
And dust shalt eat all the days of thy life.
Between thee and the Woman I will put
Enmity, and between thine and her seed:
Her Seed shall bruise thy head; thou bruise his heel.
So spake this Oracle, then verify'd

175. This is taken from Genesis iii. 14, 15. The object of the curse in this case was both the natural visible serpent employed as the instrument; and Satan himself, by whom he was instigated. It was not the serpent alone, and by itself, that tempted the first pair; it was that animal, as moved and impelled by the devil, which accomplished their ruin. The expressions used in denouncing the sentence, appertain to both; not that a brute reptile could really be guilty of sin, or a fit subject of punishment, but it is entirely in accordance with the usual method of the Divine dispensations to put some token of displeasure upon the instrument of an offence, as well as upon the offender who employs it. Thus the beast who had been lain with by man, Lev. xx. 15, was to be burned to death as well as the man himself, and even the censers of Korah and his companions were condemned as no longer fit to be applied to a sacred use. This is done in order to express more forcibly the Divine detestation of the act, while at the same time we may freely ad-
Book XI.

When Jesus, Son of Mary, second Eve,
Saw Satan fall like lightning down from Heav'n,
Prince of the air; then, rising from his grave,
Spoil'd principalities and pow're, triumph'd
In open show, and, with ascension bright,
Captivity led captive through the air.
The realm itself of Satan long usur'd;
Whom he shall tread at last under our feet;
Men he who now foretold his fatal bruise,
And to the Woman thus his sentence turn'd:
Thy sorrow I will greatly multiply
By thy conception: Children thou shalt bring
In sorrow forth; and to thy husband's will
Thine shall submit: he over thee shall rule.
On Adam last thus judgment he pronounced:
Because thou'st hearken't to th' voice of thy wife,
And eaten of the tree, concerning which
I charged thee, saying, Thou shalt not eat thereof;
Cursed is the ground for thy sake; thou in sorrow
Shalt eat thereof all the days of thy life:
Thorns also and thistles it shall bring thee forth
Unbid; and thou shalt eat th' herb of the field;
In the sweat of thy face shalt thou eat bread,
Till thou return unto the ground; for thou
Out of the ground wast taken (know thy birth);
For dust thou art, and shalt to dust return.
So judged he Man, both Judge and Saviour sent,
And th' instant stroke of death, denounced that day,
Removed far off; then pitying how they stood
Before him naked to the air, that now
Must suffer change, disdain'd not to begin
Thenceforth the form of servant to assume,
As when he wash'd his servants' feet; so now,
As Father of his family, he clad

narrow ground to build an epic poem on. In that work he has amplified his
scanty materials to a surprising dignity, but yet being cramped down by a
wrong choice, without the expected applause.—Bentley.

216. It was formerly believed that some animals shed their skins like
Their nakedness with skins of beasts, or slain,
Or as the snake with youthful coat repaid;
And thought not much to clothe his enemies:
Nor be their outward only with the skins
Of beasts, but inward nakedness, much more
Opprobrious, with his robe of righteousness,
Arriving, cover'd from his Father's sight.
To him with swift ascent he up return'd,
Into his blissful bosom re-assumed
In glory, as of old; to him appeased,
All, thro' all-knowing, what had pase'd with Man
Re-counted, mixing intercession sweet.
Meanwhile ere thus was sinn'd and judged on Earth,
Within the gates of Hell sat Sin and Death,
BOOK X.

In counterview within the gates, that now
Stood open wide, beholding outrageous flame
Far into Chaos, since the Fiend pass’d through,
Sin opening, who thus now to Death began:
O Son, why sit we here each other viewing
Idly, while Satan our great author thrives
In other worlds, and happier seat provides
For us, his offpring dear? It cannot be
But that success attends him; if mishap,
Ere this he had return’d, with fury driven
By his avengers, since no place like this
Can fit his punishment, or their revenge.

Milton has very often made use of the same way of speaking; as where he tells us that Victory sat on the right hand of the Messiah, when he marched forth against the rebel angels; that, at the rising of the sun, the Hours unbarred the gates of light; that Discord was the daughter of Sin. Of the same nature are those expressions, where, describing the singing of the nightingale, he adds, "Silence was pleased;" and upon the Messiah’s bidding peace to the Chaos, "Confusion heard his voice." There are numberless instances of our author’s writing in this beautiful figure. It is plain that these which have been mentioned, in which persons of an imaginary nature are introduced, are such short allegories as are not designed to be taken in the literal sense, but only to convey particular circumstances to the reader after an unusual and entertaining manner. But when such persons are introduced as principal actors, and engaged in a series of adventures, they take too much upon them, and are, by no means, proper for a heroic poem, which ought to appear credible in its principal parts.—A.

The opinions just expressed differ, it will be noticed, from those contained in the Introductory Remarks, prefixed to this Book; and also from those expressed by Bishop Newton, and here subjoined.

Milton may rather be justified for introducing such imaginary beings as Sin and Death, because a great part of his poem lies in the invisible world, and such fictitious beings may better have a place there; and the actions of of Sin and Death are at least as probable as many of those ascribed to the good or evil angels. Besides, as Milton’s subject necessarily admitted so far real persons, he was in a manner obliged to supply that defect by introducing imaginary ones; and the characters of Sin and Death are perfectly agreeable to the hints and sketches, which are given of them in Scripture. The Scripture had made persons of them before in several places; only it represented them, as I may say, in miniature, and he has drawn them in their full length and proportions.—N.

231. In counterview: With a front view of each other.
Methinks I feel new strength within me rise,
Wings growing, and dominion given me large
Beyond this deep; whatever draws me on,
Or sympathy, or some connat'ral force,
Powerful at greatest distance to unite
With secret amity things of like kind
By secretest conveyance. Thou, my shade
Inseparable, must with me along;
For Death from Sin no power can separate.
But lest the difficulty of passing back
Stay his return perhaps over this gulf
Impassable, impervious, let us try
Advent'rous work, yet to thy pow'r and mine
Not unagreeable, to found a path
Over this main from Hell to that New World,
Where Satan now prevails; a monument
Of merit high to all th' infernal host,
Easing their passage hence, for intercourse
Or transmigration, as their lot shall lead.
Nor can I miss the way, so strongly drawn
By this new-felt attraction and instinct.
Whom thus the mesgry Shadow answer'd soon:
Go whither Fate and inclination strong
Leads thee; I shall not lag behind, nor err
The way, thou leading, such a scent I draw
Of carnage, prey innumerable, and taste
The savour of Death from all things there that live:
Nor shall I to the work thou enterprisest
Be wanting, but afford thee equal aid.
So saying, with delight he snuff'd the smell
Of mortal change on earth. As when a flock
Of ravenous fowl, though many a league remote
Against the day of battle, to a field
Where armies lie encamp'd, come flying, lured
With scent of living carcasses design'd
For death the following day, in bloody fight;
So scented the grim Feature, and upturn'd
His nostril wide into the murky air,
Sagacious of his quarry from so far.
Then both from out Hell-gates into the waste
Wide anarchy of Chaos, damp and dark,
Flew diverse, and with pow'r (their pow'r was great)
Hovering upon the waters, what they met,
Solid or slimy, as in raging sea
Tost up and down, together crowded drove
From each side shoaling towards the mouth of Hell:
As when two polar winds, blowing adverse

286. Err: Mistake.
277. With scent of living carcasses: A fabulous story is here introduced from Pliny by way of illustration; for such a purpose no simile could be more appropriate.
278. The grim Feature: The grim Form.
281. Sagacious of his quarry: Quick of scent to discern his prey.
289. As when two polar winds, &c.: Sin and Death, flying into different parts of Chaos, and driving all the matter they meet with there in shoals towards the mouth of Hell, are compared to two polar winds, north and south, blowing adverse upon the Cromian Sea, the Northern frozen seas, and driving together mountains of ice that stop the imagin'd way, the northwest passage, as
Upon the Cronian sea, together drive
Mountains of ice, that stop th' imagined way
Beyond Ptosora eastward, to the rich
Cathsian coast. The aggregated soil
Death with his mace petrifies, cold and dry,
As with a trident smote, and fix'd as firm
As Delos floating once; the rest his look
Bound with Gorgonian rigour not to move;
And with asphalitic slime, broad as the gate,
Deep to the roots of Hell the gather'd beach
They fasten'd, and the mole immense wrought on
Over the foaming deep high arch'd, a bridge
Of length prodigious, joining to the wall
Immoveable of this now fenceless world
Forfeit to Death: from hence a passage broad,
Smooth, easy, inoffensive down to Hell.
So, if great things to small may be compared,
it is called, which so many have attempted to discover, beyond Ptosora eastward (292), the most north-eastern province of Muscovy, Russia, to the rich
Cathsian coast—Cathay, the northern part of China.—N.
BOOK X.

Xerxes, the liberty of Greece to yoke,
From Susa his Memnonian palace high
Came to the sea, and over Hellespont
Bridging his way, Europe with Asia join'd,
And scourged with many a stroke th' indignant waves.
Now had they brought the work by wondrous art
Pontificial, a ridge of pendent rock,
Over the vex'd abyss, (following the track
Of Satan to the self-same place where he
First lighted from his wing, and landed safe
From out of Chaos,) to the outside bare
Of this round world. With pins of adamant
And chains they made all fast, too fast they made
And durable; and now in little space
The confines met of Empyrean Heav'n
And of this World, and on the left hand Hell

309-10. And over the Hellespont bridging his way: Building a bridge, resting on ships, over Hellespont, the narrow sea by Constantinople, that divides Europe from Asia, to march his large army over it.

310-11. Europe with Asia joined, and scourged with many a stroke the indignant waves: Alluding particularly to the madness of Xerxes in ordering the sea to be whipped for the loss of some of his ships.

311. Indignant waves: Scorning and raging to be so confined; as Virgil says, "Postem indignantus, Araxes," Aen. viii. 728.

312. By wondrous art pontificial: By the wondrous art of building bridges. The high priest of the ancient Romans was distinguished by the name of Pontifex, from ponte, a bridge. and facere, to make: "Quis subtilius ponis a Pontificibus factius est primum, et restitutas arpi;" as Varro relates. Art pontificial, says Warburton, is a very bad expression to signify the art of building bridges, and yet, to suppose a pun, would be worse, as if the Roman priesthood were as ready to make the way easy to Hell, as Sin and Death did.

312-318. The prominent statements are: Now had they brought the work over the vex'd abyss, to the outside bare of this round world, following the track of Satan, &c.

315-17. For an explanation of outside bare of this round world, consult note on Book iii. 34; iii. 1029-30.

322. On the left hand Hell: Virgil locates Hell on the left, and Elysium on the right hand. Aen. vi. 542.
With long reach interposed: three several ways
In sight, to each of these three places led.
And now their way to Earth they had descried,
To Paradise first tending, when, behold,
Satan, in likeness of an Angel bright,
Betwixt the Centaur and the Scorpion steering
His zenith, while the sun in Arics rose.
Disguised he came; but those his children near
Their parent soon discern'd, though in disguise.
He, after Eve seduced, unmind'd slunk
Into the wood fast by, and changing shape
T' observe the sequel, saw his guileful act.
By Eve, though all unweaving, seconded
Upon her husband, saw their shame that sought
Vain covertures; but when he saw descend
The Son of God to judge them, terrify'd
He fled, not hoping to escape, but shun
The present, fearing, guilty, what his wrath

323. Reach: Extent.
328. Steering his wrath: Alluding to a ship steering her course between.
suddenly inflict; that pass'd, return'd right, and list'ning where the hapless pair their sad discourse, and various plaint, e gather'd his own doom, which understood want, but of future time, with joy
idings fraught, to Hell he now return'd,
the brink of Chaos, near the foot
s new wondrous pontifice, unhoped
ho to meet him came, his offspring dear.
joy was at their meeting, and at sight
st stupendous bridge his joy increased.
be admiring stood, till Sin, his fair
ating daughter, thus the silence broke:
'arent, these are thy magnific deeds,
rophies, which thou view'dst as not thine own!
art their author and prime architect:
soon in my heart divined,
heart, which by a secret harmony
oves with thine, join'd in connexion sweet,
hou on earth hadst prosper'd, which thy looks
iso evidence, but straight I felt, 
distant from thee worlds between, yet felt
'must after thee with this thy son;
inal consequence unites us three:
could no longer hold us in her bounds,
as unvoyageable gulf obscene
from following thy illustrious track.
hast achieved our liberty, confin'd

vick understood: Which being understood.
'ih joy and tidings: That is, with joyful tidings: an idiom of the are, as in En. viii. 436, "Suumace auropae," instead of "Auritis En. i. 636, "Munera laticampae Dei," for "Munera lata Dei."—

ster: Bridge-work.
at (go) after thee.
ial consequence: Fated connection of cause and effect.
l liberty: The liberty of us. For similar instances of this use of
Within Hell-gates till now; thou us impower'd
To fortify thus far, and everlay
With this portentous bridge the dark abyss.
Thine now is all this world; thy virtue hath won
What thy hands builded not; thy wisdom gain'th
With odds what war hath lost, and fully ronged
Our foil in Heav'n: here thou shalt monarch reign;
There didst not; there let him still victor sway,
As battle hath adjudged, from this new world
Retiring, by his own doom alienated,
And henceforth monachy with thee divide
Of all things parted by thy empyreal bounds,
His quadrature, from thy orbicular world,
Or try thee now more dangerous to his throne.

Whom thus the Prince of darkness answer'd glad:
Fair Daughter, and thou Son and Grandchild both,
High proof ye now have given to be the race
Of Satan (for I glory in the name,
Antagonist of Heav'n's Almighty King);
Amply have merited of me, of all
Th' infernal empire, that we near Heav'n's door.
BOOK X.  437

Descend through darkness, on your road with ease,
To my associate Pow'rs, them to acquaint
With these successes, and with them rejoice,
You two this way, among these numerous orbs
All yours, right down to Paradise descend;
There dwell and reign in bliss, thence on the earth
Dominion exercise, and in the air,
Chiefly on Man, sole lord of all declared;
Him first make sure your thrill, and lastly kill.
My substitutes I send ye, and create
Plenipotent on earth, of matchless might
Issuing from me. On your joint vigour now
My hold of this new kingdom all depends,
Through Sin to Death exposed by my exploit.
If your joint pow'r prevail, th' affairs of Hell
No detriment need fear. Go, and be strong.

So saying, he dismiss'd them; they with speed
Their course through thickest constellations held,
Spreading their bane; the blasted stars look'd wan,
And planets, planet-struck, real eclipse
Then suffer'd. Th' other way Satan went down
The causey to Hell-gate; on either side
Disparted Chaos over-built exclaim'd,
And with rebounding surge the bars assail'd
That scorn'd his indignation. Through the gate,
Wide open and unguarded, Satan pass'd,
And all about found desolate; for those
Appointed to sit there had left their charge,

402. Thrall: Slave.

409. Go and be strong: The words of Moses to Joshua, Deut. xxxi. 7, 8.

412. Spreading their bane, &c.: Ovid's description of the journey of Envy to Athens, Met. ii. 791-94, and Milton's of the journey of Sin and Death to Paradise, have a great resemblance. But whatever Milton imitates, he adds a greatness to it: as in this place, he alters Ovid's flowers, herbs, people, and cities, to stars, planets, and worlds.

413. And planets, planet-struck: We say of a thing when it is blasted and withered, that it is planet-struck; and this is now applied to the planets themselves. And what a sublime idea does it give us of the devastations of Sin and Death!-N.

Flown to the upper world; the rest were all
Far to th' inland retired, about the walls
Of Pandemonium, city and proud seat
Of Lucifer, so by allusion call'd,
Of that bright star to Satan paragon'd.
There kept their watch the legions, while the Grand
In council sat, solicitous what chance
Might intercept their emperor sent; so he
Departing, gave command; and they observed.
As when the Tartar from his Russian foe
By Astraeus over the snowy plains
Retires, or Bactrian Sophi from the horns
Of Turkish crescent, leaves all waste beyond
The realm of Aladule, in his retreat
To Tauris or Casbeen, so these the late
Heav'n-banish'd host, left desert utmost Hell

Poem: "Paradise Lost"

424. **Pandemonium**, referred to Book I. 756, and there said to be the high capital of Satan and his peers. It is derived from **siris**, all, and **demons**.

425. **Lucifer**: Light bringer. The old poets give this name to Venus when she is a morning star and thus bears the most gift of light.
BOOK X. 439

Many a dark league, reduced in careful watch
Round their metropolis, and now expecting
Each hour their great advent'rer from the search
Of foreign worlds; he through the midst, unmark'd,
In show plebeian Angel militant
Of lowest order, pass'd; and from the door
Of that Plutonian hall, invisible,
Ascended his high throne, which under state
Of richest texture spread, at th' upper end
Was placed in regal lustre. Down a while
He sat, and round about him saw, unseen.
At last, as from a cloud, his fulgent head
And shape star-bright appear'd, or brighter, clad
With what permissive glory since his fall
Was left him, or false glitter. All amazed
At that so sudden blaze, the Stygian throng
Bent their aspect, and whom they wish'd beheld,
Their mighty chief return'd. Loud was th' acclaim:
Forth rush'd in haste the great consulting peers,
Raised from their dark divan, and with like joy
Congratulatant approach'd him, who with hand
Silence, and with these words attention, won:

Thrones, Dominations, Princedoms, Virtues, Pow'rs,
For in possession such, not only of right,
I call ye, and declare ye now, return'd

445-47. Ascended his high throne. &c. His first appearance in the assembly of fallen angels is worked up with circumstances which give a delightful surprise to the reader; but there is no incident in the whole poem which does this more than the transformation of the whole audience, that follows the account their leader gives them of his expedition. The gradual change of Satan himself is described after Ovid's manner, and may vie with any of those celebrated transformations which are looked upon as the most beautiful parts in that poet's works.—A. State: Canopy, elegant covering.

454. Bent their aspect: Directed their look.

457. Raised from their dark divan: The devils are frequently described by metaphors taken from the Turks. Satan is called the Sultan (I. 348), as here he council is styled the divan. The said council is said to sit in secret consilium (I. 793), the Devil, the Turk, and the Pope being commonly thought be nearly related, and often joined together.—N.
Successful beyond hope, to lead ye forth
Triumphant out of this infernal pit
Abominable, accursed, the house of woe,
And dungeon of our tyrant. Now possess,
As Lords, a spacious world, to our native Heav'n
Little inferior, by my adventure hard
With peril great achieved. Long were to tell
What I have done, what suffer'd, with what pain
Voyaged th' unreal, vast, unbounded deep
Of horrible confusion, over which
By Sin and Death a broad way now is paved
To expedite your glorious march; but I
Toil'd out my uncouth passage, forced to ride
Th' untractable abyss, plunged in the womb
Of unoriginal Night and Chaos wild,
That jealous of their secrets fiercely opposed
My journey strange, with clamorous uproar
Protesting Fate supreme; thence how I found
The new-created world, which fame in Heav'n
Long had foretold, a fabric wonderful,
Of absolute perfection, therein Man.
Both his beloved Man and all his world,
To Sin and Death a prey, and so to us,
Without our hazard, labour, or alarm,
To range in, and to dwell, and over Man
To rule, as over all he should have ruled.
True is, me also he hath judged, or rather
Me not, but the brute Serpent, in whose shape
Man I deceived. That which to me belongs
Is enmity, which he will put between
Me and mankind: I am to bruise his heel;
His seed (when is not set) shall bruise my head.
A world who would not purchase with a bruise,
Or much more grievous pain? Ye have th’ account
Of my performance: What remains, yo Gods,
But up and enter now into full bliss?
So having said, a while he stood, expecting
Their universal shout and high applause
To fill his ear; when, contrary, he hears
On all sides, from innumerable tongues
A dismal universal hiss, the sound
Of public scorn. He wonder’d, but not long
Had leisure, wonder’d at himself now more:
His visage drawn he felt to sharp and spare,
His arms clung to his ribs, his legs intertwining
Each other, till supplanted down he fell

494. True is: True (it) is.

495. That which to me belongs, &c.: The sentence referred partly to Satan, and partly to the serpent, his instrument, as explained fully in the Introductory Remarks of Book IX. and in note Book X. 175.

499. When: (The time) when.

513. Till supplanted, &c.: We may observe her a singular beauty and elegance in Milton’s language; and that is in using words in their strict and literal sense which are commonly applied to (used with) a metaphorical meaning, whereby he gives a peculiar force to his expressions, and the literal meaning appears more new and striking than the metaphor itself. We have an instance of this in the word supplanted, which is derived from the Latin supplanto, to trip up one’s heels, or overthrow (a planta pedis subitus emota), and there is an abundance of other examples in several parts of this work.—N.
A monstrous serpent on his belly prone.
Reluctant, but in vain; a greater Pow'r
Now ruled him, punish'd in the shape he sinn'd;
According to his doom. He would have spoke,
But his for his return'd with forked tongue
To forked tongue; for now were all transform'd
Alike; to serpents all as accessories
To his bold riot. Dreadful was the din
Of hissing through the hall, thick swarming now
With complicated monsters, head and tail,
Scorpion, and Asp, and Amphisbaena dire,
Cerastes horn'd, Hydras, and Elops drear,
And Dipzas (not so thick swar'm'd once the soil
Bedropt with blood of Gorgon, or the isle
Ophiusa); but still greatest he the midst,

514. A monstrous serpent, &c.: Our author, in describing Satan's transform-
ation into a serpent, had, no doubt, in mind the transformation of Cer-
(ovid Met. book iv.), to which he had alluded before in Book IX. 502.: but
there is something far more astonishing in Milton than in Ovid; for the
only Cadmus and his wife are changed into serpents, but here myriads of
BOOK X.

Dragon grown, larger than whom the sun
der'd in the Pythian vale on slime,
Python, and his pow'r no less he seem'd
the rest still to retain. They all
'low'd, issuing forth to th' open field,
all yet left of that revolted rout
a-fall'n, in station stood or just array,
with expectation when to see
umph issuing forth their glorious chief:
saw, but other sight instead, a crowd
y serpents. Horror on them fell,
norrid sympathy; for what they saw,
elt themselves now changing. Down their arms,
fell both spear and shield, down they as fast,
be dire hiss renew'd, and the dire form
'd by contagion, like in punishment,
their crime. Thus was th' applause they meant
to exploding hiss; triumph to shame,
emselves from their own mouths. There stood
ve hard by, sprung up with this their change,
ill who reigns above, to aggravate
penance, laden with fair fruit, like that
1 grew in Paradise, the bait of Eve
by the Tempter. On that prospect strange
earnest eyes they fix'd, imagining
forbidden tree a multitude
isc'd, to work them further woe or shame;
arch'd with scalding thirst and hunger fierce,
'to delude them sent, could not abstain,
catalogue of species of serpents seems to have been taken fron
harsalia, book ix. 696.

gew: This name is applied to the Devil, who is also called the
at in Rev. xx. 2. Lucan had described the dragons as the greatest
errible of the Lybian serpents.
type Python: A famous serpent, in the vicinity of Delphi in Greece,
save sprung from the mud which remained upon the earth after the
r. i. 439.
But on they rolled in heaps, and up the trees
Climing, sat thicker than the snaky locks
That curl’d Megara. Greedily they pluck’d
The fruitage, fair to sight, like that which grew
Near that bituminous lake where Sodom flamed;
This more delusive, not the touch, but taste
Deceived: they fondly thinking to allay
Their appetite with gust, instead of fruit
Chew’d bitter ashes; which th’ offended taste
With spatt’ring noise rejected. Oft they assay’d,
Hunger and thirst constraining, drugg’d as oft
With hatefulest disrelish, writhed their jaws
With soot and cinders fill’d; so oft they fell
Into the same illusion, not as Man
Whom they triumph’d once lapsed. Thus were they plagu’d,
And worn with famine long, and ceaseless hiss.

560. Megara: One of the Furies, whose hair, like Medusa’s, consisted of serpents.

562. Bituminous lake, &c.: The lake Asphaltites (or Dead Sea), near which Sodom and Gomorrha were situated. Josephus affirms that the shapes and fashions of them and those other cities called the cities of the plain, were twice to be seen on the summit of the mountain, and three times visible from the sea.
Till their lost shape, permitted, they resumed;  
Yearly enjoin’d, some say, to undergo  
This annual humbling certain number’d days,  
To dash their pride, and joy for Man seduced.  
However, some tradition they dispersed  
Among the Heathen of their purchase got,  
And fabled how the Serpent, whom they call’d  
Ophion with Eurynome, the wide  
Encroaching Eve perhaps, had first the rule  
Of high Olympus, thence by Saturn driv’n  
And Ops, ere yet Dictaean Jove was born.  
Mean while, in Paradise the hellish pair  
Too soon arrived, Sin there in Pow’r before,

578-79 It deserves remark, says Kitto, that in most of the accounts of the dragon, or serpent, whom the heathen regarded as the source of evil, he is called Typhon, or Python, a word which signifies “to over-persuade, to deceive.” Now, this very name Pitho or Python, designates the great deceiver of mankind. When the damsel at Philippi is said to have been possessed by “a spirit of divination,” it is called, in the original, “a spirit of Python,” manifestly showing that the pagan Python was, and could be, no other than “that Old Serpent, called the Devil and Satan, which deceiveth the whole world” (Rev. xii. 9).

580-84. Our author is endeavouring to show that there was some tradition among the heathen of the great power that Satan had obtained over mankind; and this he proves by what is related of Ophion with Eurynome. Ophion with Eurynome, he says, had first the rule of high Olympus, and were driven thence by Saturn and Ops, or Rhea, ere yet their son, Dictaean Jove, was born, so called from Dicte, a mountain of Crete, where he was educated. Milton seems to have taken this story from Apollonius Rhodius.

Now Ophion, according to the Greek etymology, signifies a serpent, and therefore Milton conceives that by Ophion the Old Serpent might be intended, the serpent whom they called Ophion; and Eurynome, signifying wide-ruling, he says, but says doubtfully, that she might be the wide-encroaching Eve perhaps. This epithet is applied to Eve, to show the similitude between her and Eurynome, and why he takes the one for the other; and therefore, in allusion to the name of Eurynome, he styles Eve the wide-encroaching, as extending her rule and dominion further than she should over her husband, and affecting goathed.—N.

586. Sin in power: That is, sin potential. Sin at first existed in possibility, not in act. Actual once: It became actual, though not “in body,” when Adam violated God’s prohibition. It came to body upon the arrival of this
Once actual, now in body, and to dwell
Habitual habitant; behind her Death
Close following, pace for pace, not mounted yet
On his pale horse: to whom Sin thus began:
Second of Satan sprung, all-conquering Death,
What think'st thou of our empire now, tho' earn'd
With travel difficult? Not better far
Than still at Hell's dark threshold to have sat watch,
Unnamed, undreaded, and thyself half starved?
Whom thus the Sin-borne monster answer'd soon:
To me, who with eternal famine pine,
Alike is Hell, or Paradise, or Heav'n;
There best, where most with ravin I may meet;
Which here, tho' plenteous, all too little seems
To staff this maw, this vast unhide-bound corpse.
To whom the inceustous mother thus reply'd:
Thou therefore on these herbs, and fruits, and flow'rs,
Feed first, on each beast next, and fish, and fowl,
No homely morsels; and whatever thing
The scythe of Time mows down, devour unspared;
 Till I in Man, residing through the race,
His thoughts, his looks, words, actions, all infect,
And season him thy last and sweetest prey.

This said, they both betook them severall ways,
Both to destroy or unimmortal make
All kinds, and for destruction to mature
Sooner or later; which th' Almighty seeing,
From his transcendent seat the Saints among,
To those bright Orders utter'd thus his voice:

See with what heat these dogs of Hell advance
To waste and havoc yonder world, which I
So fair and good created, and had still
Kept in that state, had not the folly of Man
Let in these wasteful furies, who impute
Folly to me! So doth the Prince of Hell
And his adherents, that with so much ease
I suffer them to enter and possess
A place so heav'ly, and conniving seem
To gratify my scornful enemies,

That laugh as if, transported with some fit
Of passion, I to them had quitted all,
At random yielded up to their misrule,

which he constantly devours and produces snow. He was generally represented as an old man bent through age and infirmity, holding a scythe in his right hand, with a serpent, which bites its own tail, in the left; which is an emblem of Time, and of the revolution of the year. In his left hand he holds a child, which he is raising up, as if with the design of devouring it. See Anchor's Dict.

611. Unimmortal: Mortal; implying that these things would have been immortal had not sin entered the world.

616. These dogs of Hell, &c.: Upon the arrival of Sin and Death into the works of the creation, the Almighty is again introduced as speaking to his angels that surrounded him.—A.

Newton thinks some of the expressions in this speech too coarse and low to accord either with the dignity of an epic poem, or with the majesty of the Divine Speaker; yet they are not altogether without vindication, on the ground that similar expressions are attributed to the same speaker in the sacred writings; and besides, it has been remarked that Homer often puts such language into the mouths of his gods and heroes.
Then Hears'n and Earth rep"nd
To sanctity, that shall receive
Till then, the curse pronounced

He ended, and the heav'nly
Sung Hallelujah, as the sound
Through multitude that sung:
Righteous are thy decrees on a
Who can extenuate thee?
Destined Restorer of mankind,
New Hear'n and Earth shall to


630. Death and solemn Grave, &c. The same, is a phenomenon, an abounding futilens and energy, and calling forth the attention of writers. But not for that reason only has thus joined Death and the Grave, Hos. xii. where the word rendered "Hell" signifies.

640. On both proceeds: That is, on. Hear'n terms are meant the Earth and its atmosphere, the sin of man had polluted, and which were sanctity. Till sin and Death should be over and the curse pronounced upon them proceeds (as) with the common reading, proceeds, Mr. Rick meaning, that the curse pronounced shall go

Death, and shall direct and lead...
Or down from Heaven descend. Such was their song, While the Creator, calling forth by name His mighty Angels, gave them several charge, As sorted best with present things. The sun Had first his precept so to move, so shine, As might affect the earth with cold and heat Scarcely tolerable; and from the north to call Decrepit winter; from the south to bring Solstitial summer’s heat. To the blank moon Her office they prescribed; to the other five Their planetary motions and aspects

The sea, &c. This accorded with John’s description of the New Jerusalem sing down from God out of Heaven, Rev. xxi. 2.

50–714. Several charges, &c.: Here notice the command which the angels rived to produce the several changes in nature, and mar the beauty of a tion. They are represented as infecting the stars and planets with ma- sant influences, weakening the light of the sun, bringing down the winter: the milder regions of nature, planting winds and storms in several quar- es of the sky, storing the clouds with thunder, and, in short, perverting the ole frame of the universe to the condition of its criminal inhabitants. A incident is embraced in those lines of this passage, in which we see the ele heaving up the earth and placing it in a different posture towards the from what it had before the fall of man: it is conceived with that sub- e imagination which was so peculiar to this great author.—A.

55. From the south, &c.: This quarter was represented by the ancient as the region of heat. Solstitial: Such as exists at the time of the sum- r solstice, about the 22d of June

56. Blank: Pale, white, from the French word blancl

58. Aspects: The relative situations of the planets with respect to each er, determined by the angle formed by the rays of light proceeding from two planets and meeting at the eye. These are five aspects: sextile, en the planets thus viewed are 60° apart, or the sixth part of the Zodiac; xed, quadrature or quadrilis, when their angular distance is 90°, or fourth part the Zodiac; trine, when a third part, or 120°; opposite, or in opposition, n occupying an opposite position in the Zodiac, or 180° apart; conjunction, when seen in the same part of the heavens. To this last aspect Milton re- in the expression, join in synod (561). Fixed: That is, the stars, in distin- from the planets, which, unlike the former, move in relation to each other. h aspects above described, for ages were groundlessly supposed to exert individuals and nations a controlling influence, favourable or disastrous; it was the object of astrology, from these aspects, to attempt to predict fortunes of men. See Brande, Art. Astrology.
... the terror through the air.
Some say, he bid his Angel,
The poles of earth twice ter:
From the sun's axle; they

660. Of noxious efficacy, &c.: If we
as Mr. Addison observes, one of our
aggravation of it when he not only
thusiastic, unphilosophical notions as
up of—Tenny.

665. Their corners, &c.: Their indi
must prefix "and taught them," as it
when to roll the thunder. Dark aera.
whence the thunder proceeds.

668. Had his Angels, &c.: It was et
and he is now accounting for the chan-
tions the two famous hypotheses. S
the position of the Earth, by turning t
aside from the Sun's axle, he bid his an
of the Earth are about twenty-three at
the ecliptic.

670. They with labour pushed oblique
erect before, but is oblique now. Cen
according to the Ptolemaic system, wh
Some say again (671.), this change w
the sun; the sun was bid turn—\ldots\ldots\ldots
BOOK X.

Oblique the centric globe. Some say, the sun was bid turn reins from th' equinoctial road Like distant breadth to Taurus with the seven Atlantic Sisters, and the Spartan Twins Up to the Tropic Crab; thence down amain By Leo, and the Virgin, and the Scales, As deep as Capricorn, to bring in change Of seasons to each clime; else had the spring Perpetual smiled on earth with vernant flow'rs, Equal in days and nights, except to those Beyond the polar circles; to them day had unblest shone, while the low sun, To recompense his distance, in their sight Had rounded still th' horizon, and not known Jr cast or west, which had forbid the snow From cold Estotiland, and south as far Beneath Magellan. At that tasted fruit, The sun, as from Thyestean banquet, turn'd

lation Libra, as deep as Capricorn, the tropic of Capricorn, which is the sun's farthest progress southwards. This motion of the sun in the ecliptic occasions the variety of seasons, else had the spring perpetual smiled on earth with vernant flow'rs (678-79), if the sun had continued to move in the equator.—N.

672. Turn reins: There seems to be an allusion here to the story of Phaeton, who having obtained permission of the sun-god, his father, to guide for a single day the chariot of the sun, grasped the reins, but was unable to keep in their proper course the flame-breathing steeds.

673. To Taurus: Dr. Bentley reads, through Taurus, which Dr. Newton approves, as answering to by Leo. 676.

682. Unblest: Without night to succeed it.


698 Thyestean banquet: The legend is thus told: Astrea, a king of Mycen, had a quarrel with his brother Thyestes, but invited him to a feast in token of reconciliation. At this feast he, however, indulged his revenge by serving up the flesh of two sons of Thyestes whom he had killed, and while Thyestes was eating, he caused the heads and hands of his slaughtered children to be brought in and shown to him. The sun, it is said, at the sight of
And snow, and hail, and sto
Boreas, and Cercias, and Ar
And Thrascias, rend the wo;
With adverse blast upturns t
Notus and After black, with t
From Serraliona. Thwart of
Forth rush the Levant and th
Eurus and Zephyr, with their
Sirocco and Libeccio. Thus
Outrage from lifeless things; l
Daughter of Sin, among th’ irn
Death introduced, through fierce
Beast now with beast ’gan war,
And fish with fish; to graze the

this horrible deed, checked his chariot i
then, art. Atreus, and the "Agamemnon"

693. Sideral blast: Pernicious influence.
694. Norumbega: A province of the
The northeast shore of Asiatic Russia.
699. Boreas: North wind. Cercias:
cias: N. N. W., the wind blowing from
702. Notus: South wind. After: S.
703. From Serraliona: — — —
BOOK X

Devour'd each other; nor stood much in awe
Of man, but fled him, or with countenance grim
Glared on him passing. These were from without
The growing miseries, which Adam saw
715
Already in part, though hid in gloomiest shade,
To sorrow abandon'd, but worse felt within;
And in a troubled sea of passion tost,
Thus to disburden sought with sad complaint:
O miserable of happy! Is this the end
Of this new glorious world, and me so late
The glory of that glory, who now, become
Accursed of blessed, hide me from the face
Of God, whom to behold was then my height
Of happiness? Yet well, if here would end
720
all grazed before the fall, and immediately after began to devour one another by classes: the fowl preyed upon fowl, fish upon fish, and beast upon beast. Of the fish, Milton says, VIII. 404, that they "graze the sea-weed their pasture."

713. But fled him, under the influence of fear. They did not stand in awe. This would not have induced flight, being a mingled emotion of reverence and affection.

714. These were from without, &c.: The transition to Adam here is very easy and natural, and cannot fail of pleasing the reader. We have seen great alterations produced in nature, and it is now time to see how Adam is affected with them, and whether the disorders within are not even worse than those without.—N.

718. And in a troubled sea, &c.: A metaphor taken from a ship in a tempest, unloading, disburdening, to preserve itself from sinking by its weight.—R.

720. Of happy: From happy, from (being) happy. So (723) of blessed, from (being) blessed. According to Webster, the primary meaning of the preposition of is from, out of, proceeding from.

723. Milton's art is nowhere more shown than in his conducting the parts of our first parents. The representation he gives of them, without falsifying the story, is wonderfully contrived to influence the reader with pity and compassion towards them. Though Adam involves the whole species in misery, his crime proceeds from a weakness which every man is inclined to pardon and commiserate, as it seems rather the frailty of human nature than of the person who offended. Every one is too apt to excuse a fault which he himself might have fallen into. It was the excess of love for Eve that
My head? Ill fare our souls
For this we may thank Ad.
Shall be the excrement!
Mine own that bide upon me
Shall with a fierce reflux on
On me, as on their natural
Heavy, though in their place
Of Paradise, dear bought with
Did I request thee, Maker, for
To mould me man? Did I
From darkness to promote me
In this delicious garden? As
Concur'd not to my being, it
ruined Adam and his posterity. I see
in this particular by many of the fathers
A.

729. Propagated curse: Meat and drink and children, by carrying it on beyond
729. Reflux: A flowing back.
740. As on their natural centre, he
exploded notions in philosophy, which
plain. Bishop Newton's explanation
itself.
And equal to reduce me to my dust;
Desirous to resign and render back
All I received, unable to perform
Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that,
Sufficient penalty, why hast thou added
The sense of endless woe? Inexlicable
Thy justice seems; yet, to say truth, too late
I thus contest: then should have been refused
Those terms whatever, when they were proposed.
Thou didst accept them. Wilt thou enjoy the good,
Then cait the conditions? And though God
Made thee without thy leave, what if thy son
Prove disobedient, and rep roved, retort,
Wherefore didst thou beget me? I sought it not.
Wouldst thou admit for his contempt of thee
That proud excuse? yet him not thy election,
But natural necessity be got.
God made thee of choice his own, and of his own
To serve him: thy reward was of his grace;
Thy punishment then, justly, is at his will.
Be it so, for I submit: his doom is fair,
That dust I am, and shall to dust return.
O welcome hour whenever! Why delays
His hand to execute what his decree

758. Thou didst, &c.: The change of persons, sometimes speaking of himself in the first, and sometimes to himself in the second, is very remarkable in this speech, as well as the change of passions. In like manner he speaks sometimes of God and sometimes to God.—N.

783. All I: All of me. See, 792. A similar expression is used by Horace in Book iii. Od. 30: 6:
"Non cumis morior; multaque para mei
Vitat bibit seis.
"

771-782. Why delays, &c.: Adam here recovers from his presumption, own's his doom to be just, and begs that the death which is threatened him may be inflicted on him. The whole speech is full of emotion, and varied with all those sentiments which we may suppose natural to a mind so broken and disturbed. The generous concern which our first father shows in it for his posterity is suited to affect the reader, 723-735, 817-825.—A.
Fix'd on this day? Why do I overlive? Why am I mock'd with death, and lengthen'd out To deathless pain? How gladly would I meet Mortality, my sentence, and be earth

In-sensible! How glad would lay me down, As in my mother's lap! There I should rest, And sleep secure; his dreadful voice no more Would thunder in my ears! No fear of worse To me and to my offspring would torment me With cruel expectation! Yet one doubt Pursues me still, lest all I cannot die;

Lest that pure breath of life, the spirit of Man Which God inspired, cannot together perish With this corporeal clod! then in the grave, Or in some other dismal place, who knows But I shall die a living death! O thought Horrid, if true! Yet why? It was but breath Of life that sinn'd. What dies but what had life And sin? The body, properly, hath neither. All of me then shall die. Let this appease The doubt, since human reach no farther knows;
BOOK X.

In punish'd Man, to satisfy his rigour,
Satisfy'd never? That were to extend
His sentence beyond dust and Nature's law,
By which all causes else, according still
To the reception of their matter, act,
Not to the extent of their own sphere. But say
That death be not one stroke, as I supposed,
Bereaving sense, but endless misery
From this day onward, which I feel begun
Both in me and without me, and so last
To perpetuity! Ah me! that fear
Comes thund'ring back with dreadful resolution
On my defenceless head! Both Death and I
Am found eternal, and incorporate both!

He argues, further, that a deathless death is an absurdity, a contradiction in
terms. But will be, for anger's sake, give to the finite being of punished
man, infinity! Will be, for the sake of satisfying his extreme rigour, give
to man a capacity which does not belong to him—a capacity like his own?
That would be a transcending of the sentence passed upon man, "Dust thou
art, and unto dust shalt thou return." It would also transcend a law of
nature, by which all causes, act, etc. (806-8)—that is, by which all efficient
causes act according to the capacity of the recipient, (reception of their mat-
ter), and not to the extent of their own sphere or capacity.

This must have been Milton's meaning, if, as Newton supposes, he allude-
to the following scholastic axiom: "Omne efficiens agit secundum vires
recipientias, non suas." The school divinity of the middle ages, was much
studied and admired by some in Milton's day, and hence the acquaintance
with it he himself discovers; yet, in our day, the greater part of it is held
of small account.

810. Bereaving sense: Taking away sensibility, and rendering incapable of
feeling, and, of course, of pain.

814. Comes thund'ring, &c.: The thought is as fine as it is natural. The
sinner may invent ever so many arguments in favour of the annihilation and
utter extinction of the soul; but, after all his subterfuges and evasions, the
fear of a future state, and the dread of everlasting punishment, will still pur-
sue him. He may put it off for a time, but it will return with dreadful revo-
lutions; and let him affect what serenity and gaiety he pleases, will, not-
withstanding, in the midst of it all, come thund'ring back on his defenceless
head.—N.

818. And incorporate both: Lodged both together in one mortal body
Rom. vii. 24, "Who shall deliver me from the body of this death."—H.

2)
but all corrupt, both mind
Not to do only, but to will
With me! How can they
In sight of God? Him, as
Forced, I absolve. All my
And reasonings, tho' throug
But to my own conviction.
On me, me only, as the sour
Of all corruption, all the blin
So might the wrath. Fond
That burden, heavier than th
Than all the world much hea
With that bad Woman? Th
And what thou fear'st, alike c
Of refuge, and concludes thee
Beyond all past example and :

834. So might the wrath: A wish were I equalled with them in renown
835-36. Heavier, &c.: This word is "Heavier than the earth," "than all contrast, and a fine climax. The burn but heavier than all the world—the un
much heavier.
BOOK X.

To Satan only like, both crime and doom.
O Conscience! into what abysses fears
And terrors hast thou driven me! out of which
I find no way! from deep to deeper plunged!

Thus Adam to himself lamented loud
Through the still night, not now, as ere Man fell,
Wholesome, and cool, and mild, but with black air
Accompany'd, with damps and dreadful gloom,
Which to his evil conscience represented
All things with double terror. On the ground
Outstretched he lay, on the cold ground, and oft
Curse'd his creation; Death as oft accused
Of tardy execution, since denounced
The day of his offence. Why comes not Death,
Said he, with one throe-accepting stroke,
To end me! Shall Truth fail to keep her word!
Justice divine not hasten to be just?
But Death comes not at call; Justice divine
Mends not her slowest pace for pray'r's or cries.
O woods, O fountains, hills, dales, and bow'r's!
With other echo late I taught your shades
To answer, and resound far other other song!
Whom thus afflicted, when sad Eve beheld,
Desolate where she sat, approaching night,

841. Crime: As to crime.
846. The still night: Newton assigns various reasons for the opinion, that this was some other night than that immediately after the fall.
850. On the ground: Who can behold the father of mankind extended upon the earth, uttering his midnight complaints, bewailing his existence and wishing for death, without sympathizing with him in his distress?—A.
861. With other echo: Alluding to a part of Adam's morning hymn, V. 262-5.
863. When sad Eve, &c.: The part of Eve in this Book is no less passionate, and apt to sway the reader in her favour. She is represented with great tenderness as approaching Adam, but is spurned from him with a spirit of upbraiding and indignation, conformable to the nature of man, whose passions had now gained the dominion over him.—A.
Any inward fraud
Henceforth, lest t
To hellish falsehood
I had persisted hap;
And wand'ring van
Rejected my foresaw;
Not to be trusted;
Though by the Devil
To overreach; but
Fool'd and beguil'd;
To trust thee from m
Constant, mature, pre
And understood not a
Rather than solid virtue
Crooked by nature, be
More to the part siniste
Well if thrown out, as
To my just number fou

872. Pretended to hellish false
which is, held before, or in front
876. Not, modifies to be trusted
878. Overreaching, etc.: Conce
880. The meaning is: Thou
fooled and humavv, etc.
BOOK X.

Creator wise, that peopled highest Heav'n
With Spirits masculine, create at last
This novelty on earth, this fair defect
Of nature, and not fill the world at once
With Men, as Angels, without feminine,
Or find some other way to generate
Mankind? This mischief had not then befall'n,
And more that shall befall; innumerable
Disturbances on earth, through female snares,
And straight conjunction with this sex: for either
He never shall find out fit mate, but such
As some misfortune brings him, or mistake;
Or whom he wishes most shall seldom gain,
Through her perverseness, but shall see her gain'd
By a far worse; or if she love, withheld
By parents; or his happiest choice too late
Shall meet, already link'd and wedlock-bound
To a fell adversary, his hate or shame:
Which infinite calamity shall cause
To human life, and household-peace confound.
He added not, and from her turn'd. But Eve,

opinion that Milton here alludes, and makes Adam say, It was well if this rib was thrown out, as supernumerary to his just number.—N.

O why did God, &c.: This thought was originally that of Euripides, who makes Hippolytus in like manner expostulate with Jupiter for not creating man without woman.—Hippol. 615.

And Jason is made to talk in the same strain in the Medea, 573. And such sentiments as those procured Euripides the name of the woman-hater. Nor are similar examples wanting in old English authors that Milton may have read: in Thomas Brown's Religio Medici, sec. 9. and in Shakespeare's Cymbeline, act 2, and Midsummer Night's Dream, act 1.—N.

896. Straight: Intimate. For either, &c.: I have often thought it was a great pity that Adam's speech had not ended where these lines begin; as he could not very naturally be supposed at that time to foresee so very circumstantially the inconveniences which he describes.—Texvz.

909-46. He added not, &c.: The following passage, wherein Eve is described as renewing her addresses to Adam, and the whole speech that follows it, are exquisitely moving and pathetic. Adam's reconcilement to her is worked up in the same spirit of tenderness.—A.
Not so repulsed, with tears that ceased not flowing,
And tresses all disorder'd, at his feet
Fell humble, and embracing them, besought
His peace; and thus proceeded in her plaint:
Forsake me not thus, Adam! Witness, Heav'n,
What love sincere, and rev'rence in my heart
I bear thee, and unweeting have offended,
Unhappily deceived! Thy suppliant,
I beg, and clasp thy knees. Bereave me not,
Whereon I live, thy gentle looks, thy aid,
They counsel in this uttermost distress,
My only strength and stay. Forlorn of thee,
Whither shall I betake me? where subsist?
While yet we live, scarce one short hour perhaps,
Between us two let there be peace; both joining,
As join'd in injuries, one enmity
Against a foe by doom express assign'd us,
That cruel Serpent. On me exercise not
Thy hatred for this misery befall'n,
On me already lost, me than thyself
Vain miserable. Both have sinned, but thou...
She ended weeping; and her lowly plight, Immovable till peace obtain'd from fault Acknowledged and deplored, in Adam wrought Commiseration. Soon his heart relented Tow'rd's her, his life so late, and sole delight, Now at his feet submissive in distress, Creature so fair his reconciliation seeking, His counsel, whom she had displeased, his aid; As one disarm'd, his anger all he lost, And thus with peaceful words upraised her soon:

Mary Powell, as a wife, was quite hasty, and proved to be adverse to his happiness. Being strongly attached, like all her family, to the royalist party, and accustomed to the affluent hospitality of her father's house, she soon became tired of a studious, recluse, and republican husband. After a month's experience of her new life, she sighed for the quietness she had left behind, and, by the earnest request of her relatives, obtained permission to pay a short visit to Forest Hill, her father's residence, in Oxfordshire. But when the period fixed for her return arrived, she evinced no disposition to keep her word, but, on the contrary, treated her husband's letter with silence, and sent back her messenger with disdain. [Edinburgh Encyclopaedia] The royalist party being now in the ascendant, the Powells were the more inclined, on that account, to break their connection with Milton, and Milton was provoked to form the scheme of repudiating a wife who had deserted him without just grounds. Probably to prepare the way for this act, he wrote several treatises in vindication of divorce, on other grounds besides adultery. He had begun, also, to pay addresses to another lady, with the intention of seeking her hand in marriage. The Powells hearing of this, and having met with disasters and losses in the recent defeat of the royalist cause, were eager to bring about a reconciliation with the poet, who might aid them in their now broken fortunes. Milton's wife repaired to the hot se of one of his relatives, whom, as she knew, her husband often visited, and awaited his arrival. Great was his surprise to meet her there, and especially for such a purpose. It is said that she threw herself at his feet, confessed, in the most humble manner, her fault, and, with flowing tears, supplicated his forgiveness.

At first he appeared to be unmoved and inexorable; but, at length, the generosity of his temper, and the intercession of some mutual friends, conquered his anger, and a perfect reconciliation took place, with the promise of oblivion of everything which had happened. Her relatives, on political grounds, it is supposed, being of the opposite party from her husband, had, probably, been the principal cause of these domestic troubles, though Milton himself is suspected of a supercilious and haughty demeanour towards his wife previous to this
Unwary and too desirous, as before,
So now of what thou know'st not, who desir'st
The punishment all on thyself; alas,
Bear thine own first, ill able to sustain
His full wrath, whose thou feel'st as yet least part,
And my displeasure bear'st so ill. If pray'st
Could alter high decrees, I to that place
Would speed before thee, and be louder heard,
That on my head all might be visited;
Thy frailty and infirm sex forgiven,
To me committed, and by me exposed.
But rise, let us no more contend, nor blame
Each other, blamed enough elsewhere, but strive
In offices of love, how we may lighten
Each other's burden, in our share of woe;
Since this day's death denounced, if aught I see,
Will prove no sudden, but a slow-paced evil,
A long day's dying to augment our pain,
And to our seed (O hapless seed!) derived.
To whom thus Eve, recovering heart, reply'd:
Adam, by sad experiment, I know
How little and how much with thee and I.
By Death at last; and miserable it is
To be to others cause of misery,
Our own begotten, and of our joins to bring
Into this cursed world a woful race,
That after wretched life, must be at last 985
Food for so foul a monster! In thy pow'r
It lies, yet ere conception, to prevent
The race unhlest, to being yet unbegot.
Childless thou art, childless remain; so Death
Shall be deceived his glut, and with us two 990
Be forced to satisfy his rav'rous maw.
But if thou judge it hard and difficult,
Conversing, looking, loving, to abstain
From love's due rites, nuptial embraces sweet,
And with desire to languish without hope, 995
Before the present object languishing
With like desire, which would be misery
And torment less than none of what we dread,
Then both ourselves and seed at once to free
From what we fear for both let us make short; 1000
Let us seek Death, or he not found, supply
With our own hands his office on ourselves.
Why stand we longer shivering under fears,
That shew no end but death, and have the pow'r
Of many ways to die, the shortest choosing, 1005
 Destruction with destruction to destroy?
She ended here, or vehement despair
Broke off the rest; so much of death her thoughts
Had entertain'd, as dyed her cheeks with pale.
But Adam with such counsel nothing sway'd, 1010
To better hopes his more attentive mind
Labouring had raised; and thus to Eve reply'd:

990. Desire'd his glut: Cheated of that which he hopes to swallow.

1000. With pale: With paleness.

1011. More attentive mind: Attending more to what had passed, calling to mind with hand their sentence, 1030.—N.

1019-20. To Eve replied: The arguments of Adam in opposition to Eve's
Eve, thy contempt of life and pleasure seems
To argue in thee something more sublime
And excellent than what thy mind contends;
But self-destruction therefore sought, refutes
That excellence thought in thee, and implies,
Not thy contempt, but anguish and regret
For loss of life and pleasure overloved.
Or if thou covet death, as utmost end
Of misery, so thinking to evade
The penalty pronounced, doubt not but God
Hath wiser arm'd his vengeful ire than so
To be forestall'd; much more I fear lest death
So snatch'd will not exempt us from the pain
We are by doom to pay: rather such acts
Of contumacy will provoke the Highest
To make death in us live. Then let us seek
Some safer resolution, which methinks
I have in view, calling to mind with heed
Part of our sentence, that thy seed shall bruise
The Serpent's head. Piteous amends! unless
Be meant, whom I conjecture, our grand foe
Without wrath or reviling! We expected Immediate dissolution, which we thought Was meant by death that day; when lo! to thee Pains only in child-bearing were foretold, And bringing forth; soon recompensed with joy, Fruit of thy womb. On me the curse aslope Glanced on the ground. With labour I must earn My bread. What harm? Idleness had been worse: My labour will sustain me. And lest cold Or heat should injure us, his timely care Hath unsought provided, and his hands Cloth'd us, unworthy, pitying while he judged; How much more, if we pray him, will his car Be open, and his heart to pity incline, And teach us farther by what means to shun Th' inclement seasons, rain, ice, hail, and snow! Which now the sky with various face begins To shew us in this mountain, while the winds Blow moist and keen, shatt'ring the graceful locks Of these fair spreading trees; which bids us seek Some better shroud, some better warmth to cherish Our limbs benumb'd, ere this diurnal star -Leave cold the night, how we his gather'd beams Reflected, may with matter sere foment, Or, by collision of two bodies, grind The air attrite to fire, as late the clouds Justling, or push'd with winds, rude in their shock, Tine the slant lightning, whose thwart flame driv'n down Kindles the gummy bark of fir or pine, And sends a comfortable heat from far, Which might supply the sun. Such fire to use,


1069. *Diurnal star:* The sun, the star of day.

1071. *With matter sere foment, &c.:* With dry, withered matter, increase the heat produced by the rays of the sun reflected from a mirror, Æn. i. 175-76, "\[\textit{Transpa\'tante ignem solis, signe a\'ris circum Nutrimenta \'e\'nt, requitisque in fe\'rite Samman.}\]"
And what may else be remedy or cure
To evils which our own misdeeds have wrought,
He will instruct us praying, and of grace
Beseeching him, so as we need not fear
To pass commodiously this life, sustain'd
By him with many comforts, till we end
In dust: our final rest and native home.
What better can we do, than to the place
Repairing where he judged us, prostrate fall
Before him, reverent, and there confess
Humbly our faults, and pardon beg, with tears
Watering the ground, and with our sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek?
Undoubtedly he will relent, and turn
From his displeasure; in whose look serene,
When angry most he seem'd, and most severe,
What else but favour, grace, and mercy alone?
So spake our father penitent: nor Eve
Felt less remorse. They forthwith to the place
Repairing where he judged them, prostrate fell
BOOK XI.

THE ARGUMENT.

The Son of God presents to his Father the prayers of our first parents, now repenting, and intercedes for them; God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a band of Cherubim to dispossess them; but first to reveal to Adam future things; Michael's coming down; Adam shews to Eve certain ominous signs; he discerns Michael's approach; goes out to meet him; the Angel denounces their departure; Eve's lamentation; Adam pleads, but submits; the Angel leads him up to a high hill; sets before him in vision what shall happen till the flood.
INTRODUCTORY REMARKS.

Probably there is less invention in this than in some other books, but the descriptive parts are not less powerful, nor less important, instructive, and awful in their topics. The Deluge was a trial of strength with the ancients, since it forms so important a feature in Ovid’s poems. So far as there is invention in this Book, it lies in the selection of circumstances, in picturesque epithets, and in moral, political, and religious reflections. Its intellectual compass is vast and stupendous. Such a view opened upon Adam of the fate of his posterity, as could only be conceived and comprehended by the splendid force of the poetical pen of Milton.
BOOK XI.

Thus they in lowliest plight, repentant, stood
Praying; for from the mercy-seat above
Prevenient grace descending, had removed
The stony from their hearts, and made new flesh
Regenerate grow instead, that sighs now breathed
Unutterable, which the Spirit of prayer
Inspired, and wing'd for Heav'n with speedier flight
Than loudest oratory: yet their port
Not of mean suitors; nor important less
Seem'd their petition, than when the ancient pair

1. *Repentant stood,* &c.: Milton has shown a wonderful art in describing that variety of passions which arise in our first parents upon the breach of the commandment that had been given them. We see them gradually passing from the triumph of guilt through remorse, shame, despair, contrition, prayer, and hope, to a perfect and complete repentance.—A.

3. *Prevenient,* &c.: Going before. Divine grace had preceded the act of prayer, and prepared them for it by producing religious sensibility and tenderness.

8. *Yet their port,* &c.: Their behaviour. The *yet* refers us to the first part of the second line. "*Stood praying, yet their port,*" &c.: The intermediate lines are to be regarded as included in a parenthesis.

11. *In fables old,* &c.: Milton has been often censured for his frequent allusions to the Heathen Mythology, and for mixing fables with sacred truths; but it may be observed in favour of him, that what he borrows from the Heathen Mythology, he commonly applies only by way of similitude;
In fables old, less ancient yet than these,
Decalion and chaste Pyrrha, to restore
The race of mankind drown'd, before the shrine
Of Themis stood devout. To Heav'n their pray'rs
Flew up; nor miss'd the way, by envious winds
Blown vagabond or frustrate. In they pass'd
Dimensionless, through heavily doors; then clad
With incense, where the golden altar fumed,
and a similitude from thence may illustrate his subject as well as from any-
thing else, especially since it is one of the first things that we learn at
school, and is made by the ancients such an essential part of poetry, that it
can hardly be separated from it; and no wonder that Milton was ambitious
of showing something of his reading in this kind, as well as in all others.
—N.

13. Decalion was a Thessalian prince, who, with his wife Pyrrha, escaped
the general flood that happened in his times, 1541, a. c. This is one of the
first events recorded in profane history. All the inhabitants, except these
two, having been destroyed, they consulted the oracle of Themis, the God-
ess of Justice, to ascertain by what means the human race might be re-
stored. On being ordered to throw stones behind them, those thrown by
Decalion became men, and those by Pyrrha women. In this fable the
history of some partial inundation seems to be confounded with the tradition
BOOK XI.

By their great Intercessor, came in sight
Before the Father’s throne: then the glad Son
Presenting, thus to intercede began:

See, Father, what first fruits on earth are sprung
From thy implanted grace in Man; these sighs
And pray’rs, which in this golden censer, mix’d
With incense, I thy priest before thee bring:
Fruits of more pleasing savour from thy seed
Sown with contrition in his heart, than those
Which his own hand manuring, all the trees
Of Paradise could have produced, ere fall’n
From innocence. Now therefore bend thine ear
To supplication; hear his sighs though mute.
Unskilful with what words to pray, let me
Interpret for him, me his Advocate
And propitiation. All his works on me,
Good or not good, ingraft; my merit those
Shall perfect, and for these my death shall pay.
Accept me, and in me from these receive
The smell of peace tow’rd mankind. Let him live
Before they reconciled, at least his days
Number’d, tho’ sad, till death, his doom (which I
To mitigate thus plead, not to reverse)
To better life shall yield him; where with me
All my redeem’d may dwell in joy and bliss;
Made one with me as I with thee am one.

To whom the Father, without cloud, serene:
All thy request for Man, accepted Son,
Obtain: all thy request was my decree.
But longer in that Paradise to dwell,
The law I gave to nature him forbids:
Those pure immortal elements that know
No gross, no harmonious mixture foul,
Eject him, tainted now, and purge him off

32. The order of the sense is: Let me interpret for him unskilful with what words to pray, me his, &c., 1 John ii. 1, 2.

36. The smell of peace: The peace-offering, says Moses, is of a sweet savour unto the Lord, Lev. iii. 5.
As a distemper gross, to air as gross,
And mortal food; as may dispose him best
For dissolution wrought by sin, that first
Distemper'd all things, and of incorrupt
Corrupted. I at first with two fair gifts
Created him endow'd; with happiness
And immortality: that fondly lost,
This other serv'd but to eternize woe;
Till I provided death; so death becomes
His final remedy, and, after life,
Tried in sharp tribulation, and refined
By faith and faithful works, to second life,
Waked in the renovation of the just,
Resigns him up with Heav'n and Earth renew'd.
But let us call to synod all the Blest
Through Heav'n's wide bounds; from them I will not hide
My judgments, how with mankind I proceed,
As how with peccant Angels late they saw,
And in their state, tho' firm, stood more confirm'd.
He ended; and the Son gave signal high
To the bright minister that watch'd—Hee.
BOOK XI.

To know both good and evil, since his taste
Of that defended fruit; but let him boast
Happier, had it sufficed him to have known
Good by itself, and evil not all.
He sorrow now, repents, and prays contrite,
My motions in him. Longer than they move,
His heart I know how variable and vain
Self-left. Lest therefore his now bolder hand
Reach also of the tree of life, and eat,
And live for ever (dream at least to live
For ever) to remove him I decreed,
And send him from the garden forth to till
The ground whence he was taken, fitter soil.

Michael, this my behest have thou in charge:
Take to thee from among the Cherubim
Thy choice of flaming warriors, lest the Fiend,
Or in behalf of Man, or to invade
Vacant possession, some new trouble raise.
Haste thee, and from the Paradise of God,
Without remorse, drive out the sinful pair,
(From hallow'd ground th' unholy), and denounce
To them and to their progeny, from thence
Perpetual banishment. Yet, lest they faint
At the sad sentence rigorously urged,
For I behold them soften'd, and with tears
Bewailing their excess, all terror hide.

88. Defended: Forbidden, from defendre, a French word.
91. Longer than, &c.: After my motions within him cease.
99. Behest: Command. As Michael was the principal angel employ'd in driving the rebel angels out of Heaven, so he was the most proper to expel our first parents too out of Paradise.—N.
105. Remorse: Pity.
111. Their excess, &c.: God in here represented as pitying our first parents, and even while he is ordering Michael to drive them out of Paradise, orders him at the same time to hide all terror; and, for the same reason, he chooses to speak of their offence in the slightest manner, calling it only an excess—a
If patiently thy bidding they obey,
Dismiss them not disconsolate. Reveal
To Adam what shall come in future days,
As I shall thee enlighten. Intermix
My cov’nant in the Woman’s seed renew’d;
So send them forth, tho’ sorrowing, yet in peace;
And on the east side of the garden place
Where entrance up from Eden easiest climbs,
Cherubic watch, and of a sword the flame
Wide-waving, all approach far off to fright,
And guard all passage to the tree of life,
Lost Paradise a receptacle prove
To spirits foul, and all my trees their prey,
With whose stol’n fruit Man once more to delude.

He ceased; and the Archangelic Pow’r prepared
For swift descent; with him the cohort bright
Of watchful Cherubim. Four faces each
Had, like a double Janus: all their shape
Spangled with eyes, more numerous than those
Of Argus, and more wakeful than to drowse,
Charm’d with Arcadian wine. the pastoral reed
BOOK XI.

135

"Lenotheas waked, and with fresh dew imbal'd
The Earth; when Adam and first matron Eve
Had ended now their orisons, and found
Strength added from above, new hope to spring
Out of despair; joy, but with fear yet link'd:
Which thus to Eve his welcome words renew'd:

Eve, easily may faith admit, that all
soever he pleased. With this pipe and this rod, he lulled Argus asleep, and
cut off his head. It is an allusion to a celebrated story in Ovid, Met. i.
625, &c.:

"Centum lumanibus elictum cepit Argus habitat." &c.

N.

Ovid is conceived to have been a favourite with Milton, among other
reasons from so many of his subjects having a relation to Scripture, such as
the creation, the deluge, the foreshowing of the destruction of the world by
fire, &c.

135. Lenothea waked, &c.: The white goddess, as the name in Greek im-
ports; the same with Maitua in Latin, as Cicero affirms; and this is the
eyearly morning that ushers in the Aurora rosy with the sunbeam, according
to Lucretius, v. 655:

"Tempore item sero rossam Maitua per oras
Etheris Aurora defert, et lumina pandit."

This is the last morning in the poem—the morning of the fatal day
whereon our first parents were expelled out of Paradise. According to the
best calculation we can make, this is the eleventh day of the poem; we mean
of that part of it which is transected within the sphere of day.

But Addison reckons only ten days to the action of the poem, supposing
that our first parents were expelled out of Paradise the very next day after
the fall. Bishop Newton shows this to be an error.

But indeed the poet is not very exact in the computation of time, and per-
haps he affected some obscurity in this particular, and did not choose to de-
fine, as the Scripture itself has not defined, how soon after the fall it was that
our first parents were driven out of Paradise.—N.

140. Which refers to Adam. An ingenuous writer, quoted by Newton,
describes upon the beauty of several of the lines that follow; of 141, in
which the last five words are alliterated with the same vowel, a; of 143, in
the solemn pause after the first syllable, but, and the casura upon the mono-
syllable as that follows; of 150, in the word kno'd, followed, as it is by a
pause, the effect of which is such, that we actually see Adam upon his knees
before the offended Deity, while, by the concluding words of the paragraph,
sending his eye, infinite goodness is visibly represented to our eyes, as inclin-
ing to hearken to the prayers of this penitent creature.
Methought I saw him playwright;
Bending his ear! Persuasion
That I was heard with favour,
Home to my breast, and
His promise, that thy seer
Which, then not minded in
Assures me that the bitter
Is past, and we shall live!
Eve, rightly call'd mother
Mother of all things living;
Man is to live, and all things
To whom thus Eve, with
Ill worthy I such title should;
To me transgressor, who, for
A help, became thy snare!
Rather belongs, distrust, and
But infinite in pardon was n't.
That I, who first brought death
The source of life; next favor
Who highly thus to entitle one
Far other name deserving.
To labour calls us, now with
All unconcern'd with our unrest, begins
Her rosy progress smiling; let us forth;
I never from thy side henceforth to stray,
Where'er our day's work lies, though now enjoin'd
Laborious, till day droop. While here we dwell,
What can be toilsome in these pleasant walks?
Here let us live, though in fall'n state, content.

So spake, so wish'd much-humbled Eve, but Fate
Subscribed not. Nature first gave signs, impress'd
On bird, beast, air; air suddenly eclipsed
After short blush of morn: nigh in her sight
The bird of Jove, stoop'd from his aery tour,
Two birds of gayest plume before him drove.
Down from a hill the beast that reigns in woods,
First hunter then, pursued a gentle brace,
Goodliest of all the forest, hart and hind:
Direct to th' eastern gate was bent their flight.

Adam observed, and with his eye the chase
Pursuing, not unmoved, to Eve thus spake:
O Eve, some further change awaits us nigh,

175. Her rosy progress smiling: Compare 135, where Leonothan is spoken
of as the most early morning that abodes in the Aurora. She was pale and
white before, but now she is rosy red, with the nearer approach of the sun-
beams. The expression of the morn's beginning her progress seems to be
copied from Shakespeare, Henry IV. Act. 3:
"... the heavenly harness'd team
Begin his golden progress in the east."

182. Subscribed not: Did not agree to it; from subscriber, to under-write.

185. The bird of Jove, stoop'd, &c.: The eagle; sometimes called the king
of birds, from his great strength, the elevation to which he flies, and the
rapidity of his movements. Stoop'd is a participle, and means, coming down
as his prey. An event of this kind is sometimes represented by the poets as
ominous, as by Virgil, Æn. i. 363.

These omens, says Newton, have a singular beauty here, as they show the
change that is produced among animals, as well as the change that is going
to be made in the condition of Adam and Eve; and nothing could be in-
vented more apposite and proper for this purpose. An eagle, pursuing two
beautiful birds, and a lion chasing a fine hart and hind, and both to the eastern
gate of Paradise, as Adam and Eve were to be driven out by the angel at
the eastern gate of Paradise.
Which Heav’n by these mute signs in nature shows,
Forerunners of his purpose, or to warn
Us haply, too secure of our discharge
From penalty, because from death released
Some days. How long, and what till then our life
Who knows? or more than this, that we are dust,
And thither must return, and be no more?
Why else this double object in our sight,
Of flight pursued in the’air, and o’er the ground
One way the self-same hour? Why in the east
Darkness ere day’s mid-course, and morning light
More orient in you western cloud, that draws
O’er the blue firmament a radiant white,
And slow descends, with something heav’nly fraught?
He err’d not; for by this the heav’nly bands
Down from a sky of jasper lighted now
In Paradise, and on a hill made halt;
A glorious apparition, had not doubt
And carnal fear that day dimm’d Adam’s eye.
Not that more glorious, when the Angels met
Jacob in Mahanaim, where he saw
BOOK XI.

Nor that which on the flaming mount appear’d
In Dothan, cover’d with a camp of fire,
Against the Syrian king, who, to surprise
One man, assassin-like, had levied war,
War unproclaim’d. The princely Hierarch
In their bright stand there left his Pow’rs to seize
Possession of the garden; he alone,
To find where Adam shelter’d, took his way,
Not unperceived of Adam, whom to Eve,
While the great visitant approach’d, thus spake:
Eve, now expect great tidings, which perhaps
Of us will soon determine, or impose
New laws to be observed; for I desoy
From yonder blazing cloud that veils the hill,
One of the heav’nly host, and by his gait
None of the meanest; some great Potentate
Or of the Thrones above; such majesty
Invests his coming; yet not terrible,
That I should fear, nor sociably mild,
As Raphael, that I should much confide;
But solemn and sublime; whom not to offend,
With reverence I must meet, and thou retire.
He ended: and th’ Arch-Angel soon drew nigh,
Not in his shape celestial, but as man
Clad to meet man. Over his lucid arms
A military vest of purple flow’d,

219. One man: Elisha, who had provoked the anger of the king of Syria by disclosing his designs to the king of Israel.
339-50. Th’ archangel soon, &c.: It may be observed how properly the poet, who always suite his parts to the actors whom he introduces, has employed Michael in the expulsion of our first parents from Paradise. The archangel, on this occasion neither appears in his proper shape, nor in the familiar manner with which Raphael, the sociable spirit, entertained the father of mankind before the fall. His person, his port, and behaviour, are suitable to a spirit of the highest rank, and exquisitely described in this passage.—A.
341. Purple: The colour worn by distinguished persons among the

E x
Livelier than Meliboean, or the grain
Of Sarra, worn by kings and heroes old
In time of truce; Iris had dipt the woof;
His starry helm unbuckled shew'd him prime
In manhood where youth ended. By his side,
As in a glist'ring zodiac, hung the sword,
Satan's dire dread; and in his hand the spear.
Adam bow'd low: He, kingly, from his state
Inclined not, but his coming thus declared:

Adam, Heav'n's highest behest no preface needs;
Sufficient that thy pray'rs are heard, and Death,
Then due by sentence when thou didst transgress,
Defeated of his seizure, many days
Giv'n thee of grace, wherein thou may'st repent,
And one bad act, with many deeds well done,
May'st cover: well may then thy Lord, appeased,

ancients. Near Meliboea, in Thessaly, was found a species of fish, from which was extracted a celebrated scarlet dye.

243. Grain of Sarra. Dye of Tyre, Sarra being the earlier Latin name of Tyre. This dye was derived from a scale-fish, and was highly valued. This beautiful and highly-prized colour of purple, which was so ex-
Redeem thee quite from Death's rapacious claim;
But longer in this Paradise to dwell
Permits not. To remove thee I am come,
And send thee from the garden forth, to till
The ground whence thou wast taken; fitter soil.
He added not; for Adam at the news
Heart-struck, with chilling gripes of sorrow stood,
That all his senses bound. Eve, who unseen,
Yet all had heard, with audible lament,
Discover'd soon the place of her retire.
O unexpected stroke, worse than of Death!
Must I thus leave thee, Paradise! thus leave

our first parents were admitted to favour, and redeemed from death in its highest penal sense. Milton, in the Third Book (203-12, 227-41, 283-99) has given the correct view of the divine method of covering our bad deeds.

256. **Retire**: Retirement.

260. When Michael announces to Adam and Eve the necessity of their immediate departure from the garden of Eden, the poet's art in preserving the decorum of the two characters is very remarkable. Eve, in all the violence of ungovernmental sorrow, breaks forth into a pathetic apostrophe to Paradise. Adam expresses without a figure his regret for being banished

".... from this happy place, our sweet
Repose," etc. 304.

The use of the apostrophe in the one case, and its omission in the other, not only gives a beautiful variety to the style, but also marks that superior elevation and composure of mind by which the poet had all along distinguished the character of Adam.—Beattie.

269-70. **Must I thus leave thee, Paradise**: The highest degree of the figure of personification, is that wherein inanimate objects are introduced, not only as feeling and acting, but as speaking to us, or hearing and listening when we address ourselves to them.

All strong passions prompt us to use this figure. Not only love, anger, and indignation, but even those which are seemingly more dispiriting, such as grief, remorse, and melancholy. For all passions struggle for vent, and, if they can find no other object, will, rather than be silent, pour themselves forth to woods, and rocks, and the most inexpressible things; especially if these be in any way connected with the causes and objects that have thrown the mind into this agitation. Of this figure Milton has here furnished an extremely fine example, in the moving, tender, and womanly address which Eve makes to Paradise, just before she is compelled to leave it.—Blair.
From the first opening
Who now shall rear ye
Your tribes, and water
Thee lastly, nuptial bower
With what to sight or
How shall I part, and with
Into a lower world, to that
And wild? How shall I part
Less pure, accustomed to
Whom thus the Angel
Lament not, Eve, but pae
What justly thou hast lost

70-71. Fit haunt of gods: To whom the excitements of conflict not be happy unless they can "r
the Paradise of Eden may seem merely as a condition of life. E
hateful; who faint beneath the
air by the necessities of daily to
sins, the repose, the rest, the hap
God, appears beyond all means.
Adam, what hast thou done, to I

272. Day: Period.
279. Ambrosial: Delightful.
immortal
Thus over-fond, on that which is not thine;  
Thy going is not lonely; with thee goes  
Thy husband; him to follow thou art bound.  
Where he abides, think there thy native soil.  
Adam by this from the cold sudden damp  
Recov'ring, and his scatter'd spirits return'd,  
To Michael thus his humble words address'd:  

Celestial, whether among the Thrones, or named  
Of them the high' st, for such of shape may seem  
Prince above princes! gently hast thou told  
Thy message, which might else in telling wound,  
And in performing end us. What besides  
Of sorrow, and dejection, and despair,  
Our frailty can sustain, thy tidings bring;  
Departure from this happy place, our sweet  
Recess, and only consolation left  
Familiar to our eyes; all places else  
Inhospitable appear and desolate;  
Nor knowing us nor known: and if by prayer  
Incessant I could hope to change the will  
Of Him who all things can, I would not cease  
To weary him with my assiduous cries.  
But prayer against his absolute decree  
No more avails than breath against the wind,  
Blown stifling back on him that breathes it forth:  
Therefore to his great bidding I submit.  
This most afflicts me, that departing hence  
As from his face I shall be hid, deprived

315-33. This most affects, &c.: Adam's speech abound's with thoughts which are equally moving, but of a more masculine and elevated turn than those of Eve. Nothing can be conceived more sublime and poetical than this passage.—A.

The circumstance here named indicates the piety of Adam. The presence of God was to him the chief attraction of Paradise. It is the chief attraction of Heaven, and on earth should be diligently sought. "Adam grieves," as Pope remarks, "that he must leave a place where he had convers'd with God and his angels; but Eve laments that she shall never more behold the fine flowers of Eden. Here Adam mourns like a man, and Eve like a woman."
Of grassy turf, and pile
Of lustre from the broo
Or monument to ages,
Offer sweet-smelling gu
In yonder nether world,
His bright appearances,
For though I fled him at
To life prolong'd and pro
Gladly behold, though bu
Of glory, and far off his a
To whom thus Michael
Adam, thou know'st Hea
Not this rock only. His t
Land, sea, and air, and ev
Fomented by his virtual p
All th' earth he gave thee
No despicable gift: surmis
His presence to these narr
Of Paradise or Eden. Th
Perhaps thy capital seat, t

325. In memory of the places w
All generations, and had hither come
From all the ends of th' earth, to celebrate
And rev'renсе thee, their great progenitor.
But this pre-eminence thou'rt lost; brought down
To dwell on even ground now with thy sons.
Yet doubt not, but in valley and in plain
God is as here, and will be found alike
Present, and of his presence many a sign
Still following thee, still compassing thee round
With goodness and paternal love, his face
Express, and of his steps the track divine:
Which, that thou may'rt believe, and be confirm'd
Ere thou from hence depart, know I am sent
To shew thee what shall come in future days
To thee and to thy offspring. Good with bad
Expect to hear, supernal grace contending
With sinfulness of men; thereby to learn
True patience, and to temper joy with fear
And pious sorrow, equally inured
By moderation either state to bear,
Prosperous or adverse: so shalt thou lead
Safest thy life, and, best prepared, endure
Thy mortal passage when it comes. Ascend
This hill. Let Ere (for I have drench'd her eyes)
Here sleep below, while thou to foresight wak'st;
As once thou sleptst, while she to life was form'd.
To whom thus Adam gratefully reply'd:
Ascend; I follow thee, safe Guide, the path
Thou lead'st me, and to the hand of Heav'n submit,
However chast'ning; to the evil turn
My obvious breast, arming to overcome

323-34. Face express: Countenance revealed, or his favour manifested.
329. Supernal: Celestial.
367. Drenched her eyes: Made an application to her eyes.
373-74. Turn my obvious (unprotected, open) breast; arming (preparing)
To overcome by suffering; as Virgil says:
"Quoquisid est, suprema omnis fortuna serendo est."
Ec. v. 710.
Whereon for different.
Our second Adam in th'
To shew him all earth's
His eye might there con
City of old or modern f

376. So both ascend, &c.: The
Paradise, and lays before hin
visions which were represented
of Virgil’s hero in the Aeneid, is
kind, but extends to the whole sp

396-410. It is not to be suppose
play learning; for the kind of lea
order; but his design was, by a
prominent places, to impress mor
statement made in the previous
great extent of prospect afforded to:

397. From the destined walls, &c.
of the northern parts, the destined
(which is to be understood of all th
the principal city of Cathay, a pro
Chams; and Samarcand, by Oxus,
the river Oxus. Timur’s three
of Tamerlane.

From the northern he passes t
(390) to Paquin, or Pekin, of Sin
country of the ancient Sin ur menti
Lahorr, two great cities in the emt

Chersones.
Of mightiest empire, from the destined walls
Of Cambalu, seat of Cathayan Can,
And Samarcand by Oxus, Temir's throne,
To Paquin of Sinanen kings, and thence
To Agra and Lahore of great Mogul,
Down to the golden Chersonese, or where
The Persian in Ecbatan sat, or since
In Hissahan, or where the Russian Casar
In Moscow, or the Sultan in Bixance,
Turehestan-born; nor could his eye not ken
Th' empire of Negus to his utmost port
Ereco, and the less maritime kings,
Mombasa, and Quiloa, and Melind,
And Sofala, thought Ophir, to the realm
Of Congo, and Angola farthest south:
Or thence from Niger flood to Atlas mount,
The kingdoms of Almansi, Fes, and Sus,
Morocco, and Algiers, and Tremacen:
On Europe thence, and where Rome was to sway

to Asia, as they are adjoining, and a great part of their territories lies in
Asia.—N.

396. Nor could his eye, &c.: He passes now into Africa. Nor could his eye
not ken (discover) th' empire of Negus: The Upper Ethiopia, or the land of
the Abyssinians, subject to one sovereign, styled in their own language,
Negus, or king, and by the Europeans, Prester John, to his utmost port Ereco,
or Equino, on the Red Sea, the northeast boundary of the Abyssinian empire,
and the less maritime kings, the lesser kingdoms on the sea coast. Mombasa,
and Quiloa, and Melind, all near the line (equinoctial) in Zanguebar, a great
region of the lower Ethiopia on the Eastern or Indian Sea, and subject to
the Portuguese. And Sofala, thought Ophir (400), another kingdom and city
on the same sea, mistaken by some for Ophir, whence Solomon brought
gold, to the realm of Congo (401), a kingdom in the lower Ethiopia on the
western shore, as the others were on the eastern, and Angola farthest south,
another kingdom south of Congo; or thence from Niger flood (402), the river
Niger, that divides Negroland into two parts, to Atlas Mount in the most
western parts of Africa; the kingdoms of Almansi, the countries over which
Almansi was king, namely, Fes and Sus, Morocco and Algiers, and Tremacen,
all kingdoms in Barbary.—N.

405. On Europe thence, &c.: After Africa he comes to Europe. And
where Rome was to sway the world: The less is said of Europe as it is so well
21*
The world. In spirit perhaps he also saw
Rich Mexico, the seat of Montezuma,
And Cusco in Peru, the richer seat.
Of Atabalipa, and yet unspoil’d
Guiana, whose great city Geryon’s sons
Call El Dorado; but to nobler sights
Michael from Adam’s eyes the film removed,
Which that false fruit, that promised clearer sight,
Had bred; then purged with euphrasy and rue
The visual nerve, for he had much to see;
And from the well of life three drops instill’d.
So deep the pow’r of these ingredients pierced,
E’en to the inmost seat of mental sight,
That Adam, now enforced to close his eyes,
Sunk down, and all his spirits became entranced;
But him the gentle Angel by the hand
Soon raised, and his attention thus recall’d:

known. In spirit perhaps he also saw: He could not see it otherwise, as America was on the opposite side of the globe; rich Mexico in North America, the seat of Montezuma, who was subdued by the Spanish general, Cortes; and Cusco in Peru in South America, the richer seat of Atabalipa—the last
BOOK XI.

Adam, now open thine eyes, and first behold
Th' effects which thy original crime hath wrought
In some to spring from thee, who never touch'd
Th' excepted tree, nor with the snake conspir'd,
Nor sin'd thy sin; yet from that sin derive
Corruption, to bring forth more violent deeds.

His eyes he open'd, and beheld a field,
Part arable and tilth, whereon were sheaves
New reap'd, the other part sheep-walks and folds;
In th' midst an altar as the land-mark stood,
Rustic, of grassy sord. Thither anon
A sweaty reaper from his tillage brought
First fruits; the green ear and the yellow sheaf,
Unculld, as came to hand. A shepherd next,
More meek, came with the firstlings of his flock
Choseast and best; then sacrificing, laid
The inwards and their fat, with inconceivably,
On the cleft wood, and all due rites perform'd.

422. A prophetic history, or a revelation by vision, is here granted to
Adam respecting his future disobedience.

434. A sweaty reaper (Cain), &c. Compare the account here given with
Gen. iv. 2, &c. The poet adds that Cain took the fruits unculled, as come to
hand, whereas Abel selected the choicest and best of his flock; and in this
some interpreters have conceived the guilt of Cain to consist. The poet
too makes them offer both upon the same altar, for the word brought, in
Scripture (which Milton likewise retains), is understood of their bringing
their offerings to some common place of worship; and this altar he makes
of turf, of grassy sord (ward), as the first altars are represented to be, and
describes the sacrifice somewhat in the manner of Homer. The Scripture
says only, that "the Lord had respect unto Abel and to his offering; but unto
Cain and to his offering he had not respect." The poet makes this respect to
Abel's offering to be a fire from Heaven consuming it. There are several
instances of such acceptance in Scripture. Cain's was not so accepted; for,
says the poet, his was not sincere.—N.

The more important reason for this non-acceptance was, that in Abel's case
there was the exercise of faith in God (probably in the predicted Messiah,
indicated by the kind of offering he presented—an animal sacrifice), while,
in that of Cain there was no such faith, nor outward manifestation of it.
Heb. xi. 4: "By faith Abel offered to God a more excellent sacrifice than
Cain," &c. The poet himself barely alludes to this, indeed (458).
His offering soon propitious fire from Heav'n
Consum'd; with nimble glance and grateful steam;
The other's not, for his was not sincere;
Whose at he inly raged, and as they talk'd,
Smote him into the midst if with a stone?

That beat out life. He fell, and, deadly pale,
Gore'd out his soul with gushing blood effused.
Much at that sight was Adam in his heart
Dismay'd; and thus in haste to th' Angel cry'd:
O Teacher, some great mischief hath befall'n

To that meek man, who well had sacrificed!
Is pitey thus and pure devotion paid?

Th' whom Michael thus (he also moved) reply'd:
These two are brethren, Adam, and to come
Out of thy loins. Th' unjust the just hath slain,
For envy that his brother's offering found
From Heav'n acceptance: but the bloody fact
Will be avenged, and th' other's faith approved,
Like no reward, though here thou see him die
Rolling in dust and gore. To which our sire:
Alas! both for the deed and for the cause!
Of Death, and many are the ways that lead
To his grim cave, all dismal: yet to sense
More terrible at th’ entrance than within.
Some, as thou saw’st, by violent stroke shall die,
By fire, flood, famine, by intem’r’ence more
In meats and drinks, which on the earth shall bring
Diseases dire, of which a monstrous crew
Before thee shall appear; that thou may’st know
What misery th’ inabstinence of Eve
Shall bring on men. Immediately a place
Before his eyes appear’d, sad, noisome, dark,
A lazaret house it seem’d, wherein were laid
Numbers of all diseased, all maladies
Of ghastly spasm or racking torture, qualms
Of heart-sick agony, all fav’rous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colics prove,
Demoniac frenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Mara mus, and wide-wasting pestilence,
Dropsies and asthma, and joint-racking rheums.
Dire was the tossing, deep the groans; Despair

477. Immediately a place, &c.: The second vision sets before him the image of death in a great variety of appearances. The angel, to give a general idea of those effects which his guilt had brought upon his posterity, places before him a large hospital, or lazaret house filled with persons lying under all kinds of mortal diseases.—A.

496. Atrophy: Defect of nutrition, producing emaciation.

487. Mara mus: Consumption accompanied with a wasting fever.

489. The breaks and pauses in this verse are admirable; and this beauty is improved by each period’s beginning with the same letter d:

"Dire was the tossing, deep the groans; Despair,"

Substitute any other word in the room of dire or deep, and you will perceive the difference, and then follows:

"And over them triumphant Death his dart
Shook, but delay’d to strike."

As the image is wonderfully fine, so it is excellently expressed with the solemn pause upon the first syllable of the line shook. One thinks that he almost sees the dart shaking.—N.
His best of man, and gave 
A space, till firmer thought
And, scarce recovering word
O miserable mankind! to
Degraded! to what wretched
Better end here unborn. W
To be thus wrested from us?
Obtruded on us thus? who if
What we receive, would eithe
Life offer'd, or soon beg to la;
Glad to be so dismiss'd in pea.
The image of God, in man ere
So goodly and erect, though fa
To such unsightly suff'ring be
Under inhuman pains? Why
Retaining still divine similitude
In part, from such deformities!
And, for his Maker's image sail
Their Maker's image, answer!

494. Deform: Deformed.
495. Adam wept, &c.: This thought, from Shakespeare, whose words Milton:

sentence:

"I had not..."
BOOK XI. 495

Forsook them when themselves they vilify'd
To serve ungovern'd appetite, and took
His image whom they served, a brutish vice,
Inductive mainly to the sin of Eve.
Therefore, so object is their punishment,
Disfiguring not God's likeness, but their own,
Or, if his likeness, by themselves defaced,
While they pervert pure Nature's healthful rules
To loathsome sickness; worthy, since they
God's image did not rev'rence in themselves.

I yield it just, said Adam, and submit.
But is there yet no other way, besides
These painful passages, how we may come
To death, and mix with our consnatural dust?

There is, said Michael, if thou well observe
The rule of—Not too much: by Temperance taught,
In what thou eat'st and drink'st; seeking from thence
Due nourishment, not glutinous delight,
Till many years over thy head return:
So may'st thou live till, like ripe fruit, thou drop.

Into thy mother's lap, or be with ease
Gather'd, not harshly pluck'd; for death mature.
This is old age; but then thou must outlive

517. To serve ungovern'd appetite: Appetite here is made a person. And took his image whom they served: The image of ungoverned appetite. A brutish degrading vice: That was the principal occasion of the sin of Eve. Inductive mainly to the sin of Eve: How different is this image from God's image, as described IV. 291.—N.

351. The rule of—Not too much: "Ne quid nimis."—N.

538. Mother's lap: The Earth. An allusion may here be made to an incident mentioned by Livy, Book i. chap. 36, where Brutus is said to have imprinted a kiss upon the earth, because she was the common mother of all mortals.

538. But then thou must outlive, &c.: There is something very just and poetical in this description of the miseries of old age, so finely contrasted as they are with the opposite pleasures of youth. It is indeed short, but very expressive, and I think ought to excite the pity as well as the admiration of the reader; since the poor poet is here no doubt describing what he felt at the time he wrote it, being then in the decline of life, and troubled with various infirmities.—Tavern.
To weigh thy spirits down,
The balm of life. To whom
Henceforth I fly not dealt
Life much, bent rather how
Fairest and easiest, of this
Which I must keep till my
Of rend'ring up, and patient
My dissolution. Michael re,
Nor love thy life, nor hate
Live well; how long, or short
And now prepare thee for an
He look'd, and saw a spaci
Were tents of various hue: b
Of cattle grazing; others, who
Of instruments, that made me
Was heard, of harp and organ
Their stops and chords, was at
Instinct through all proportion

553-54. Nor love, &c.: Campbell re
of the preceptive style receive no sm
important lessons are couched in these
554. Permit to Heaven: "Permitte I
557. Thanx, &c.: Those of Cain's, &c.
Fled and pursued transverse the resonant fugue.
In other part stood one who, at the forge
Labouring, two massy clods of iron and brass
Had melted (whether found where casual fire
Had wasted woods on mountain or in vale,
Down to the veins of earth, thence gliding hot
To some cave's mouth; or whether wash'd by stream
From under ground): the liquid ore he drain'd
Into fit moulds prepared; from which he form'd
First his own tools; then what might else be wrought
Fusile, or grav'n in metal. After these,
But on the hither side, a different sort
From the high neigh'ring hills, which were their seat,
Down to the plain descended. By their guise,
Just men they seem'd, and all their study bent
To worship God aright, and know his works
Not hid; nor those things last which might preserve
Freedom and peace to men. They on the plain
Long had not walk'd, when, from the tents, behold
A bevy of fair women, richly gay
In gems and wanton dress! To th' harp they sung
Soft amorous ditties, and in dance came on.

583. Resonant fugue: A musical composition, in which the several parts follow each other (from fugæ, flight, each repeating the subject at a certain interval, above or below the preceding part.—Brand.de.

564. Stand one: Tubal-Cain, Gen. iv. 20-22.

573. Fusile: Flowing, in a melted state. Grav'n: Carved. After these: As being the descendants of the younger brother. But on the hither side: Cain having been banished into a more distant country. A different sort: The posterity of Seth, wholly different from that of Cain. From the high neigh'bouring hills which were their seat: Having their habitation in the mountains near Paradise. Down to the plain descended: Where the Cainites dwelt. By their guise just men they seem'd, &c.: The Scripture itself speaks of them as the worshippers of the true God. And know his works not hid: Josephus, and other writers, inform us that they were addicted to the study of natural philosophy, and especially of astronomy (Antiq. lib. i. c. 2). Nor those things last which might preserve: Nor was it their last care and study to know those things which might preserve freedom and peace to men.—N.

583. Bery: Company.
Aymen, then first to marriage rit
With feast and music all the tent
Such happy interview, and fair ev
Of love and youth not lost, songs.
And charming symphonies, attach
Of Adam, soon inclined t' admit'd
The bent of nature; which he thu
True opener of mine eyes, prim
Much better seems this vision, and
Of peaceful days portends, than th
Those were of hate and death, or p
Here Nature seems fulfill'd in all h
To whom thus Michael: Judge a
By pleasure, though to nature seemi
Created, as thou art, to nobler end,
Holy and pure, conformity divine.
Those tents thou saw'st so pleasant.
Of wickedness, wherein shall dwell h
Who slew his brother. Studious the
Of arts that polish life, inventors ran
Unmindful of their Maker, though h
Taught them; but they his gifts and
Yet they a beauteous offspring shall
For that fair female troop thou sawb
Of Goddesses, so blithe, so smooth.
BOOK XI.

Yet empty of all good, wherein consists
Women's domestic honour and chief praise;
Bred only and completed to the taste
Of lustful appetence, to sing, to dance,
To dress, and troll the tongue, and roll the eye;—
To these that sober race of men, whose lives
Religious titled them the sons of God,
Shall yield up all their virtue, all their fame,
Ignobly to the trains and to the smiles
Of these fair atheists; and now swim in joy,
Ere long to swim at large; and laugh, for which
The world ere long a world of tears must weep.

To whom thus Adam, of short joy bereft:
O pity and shame, that they, who to live well
Enter'd so fair, should turn aside to tread
Paths indirect, or in the mid-way faint!
But still I see the tenor of Man's woe
Holds on the same, from Woman to begin.

From Man's effeminate slackness it begins,
Said th' Angel, who should better hold his place
By wisdom, and superior gifts received.

But now prepare thee for another scene.

He look'd, and saw wide territory spread
Before him; towns and rural works between;
Cities of men, with lofty gates and tow'rs,
Concourse in arms, fierce faces threat'ning war,
Giants of mighty bone, and bold emprise:
Part wield their arms, part curb the foaming steed,
Single or in array of battle ranged

622. Sons of God: Descendants of Seth, Gen. vi. 1-4; but there are pas-
sages in this poem which countenance the exploded notion of the angels
being intended, III. 463; V. 447; also in Par. Reg. II. 178.

626-27. Swim at large . . . world of tears: Witty allusions to the deluge,
which was occasioned by the depravity to which these unlawful or ill-
advised marriages gave rise, Gen. vi. 4-13.

637. Another scene: That of war, which causes Adam to shed tears, and
pour forth most pathetic and just lamentations, 674-82.

642. Enterprise: Enterprise.
Both horse and foot; nor idly must'ring stood,
One way a band select from forage drives
A herd of hebes, fair oxen and fair kine,
From a fat meadow-ground; or fleecy flock,
Ewes and their bleating lambs over the plain,
Their booty. Scarse with life the shepherds fly,
But call in aid; which makes a bloody fray.
With cruel tournament the squadrons join:
Where cattle pastured late, now scatter'd lies
With carcasses and arms th' insanguinied field
Deserted. Others, to a city strong
Lay siege, encamp'd; by battery, scale, and mine
Assaulting: others, from the wall, defend
With dart and javelin, stones and sulph'rous fire:
On each hand slaughter and gigantic deeds.
In other part the scepter'd heralds call
To council in the city gates. Anon
Grey-headed men and grave, with warriors mix'd,
Assemble, and harangues are heard; but soon
In faction opposition, till at last
Of middle age one rising, eminent
BOOK XI.

Through all the plain; and refuge none was found.
Adam was all in tears, and to his Guide
Lamenting, turn’d full sad: O what are these?
Death’s ministers, not men, who thus deal death
Inhumanly to men, and multiply
Ten thousand fold the sin of him who slew
His brother! for of whom such massacre
Make they but of their brethren, men of men?
But who was that just man, whom had not Heav’n
Rescued, had in his righteousness been lost?
To whom thus Michael: These are the product
Of those ill-mated marriages thou saw’st;
Where good with bad were match’d; who of themselves
Abhor to join, and by imprudence mix’d,
Produce prodigious births of body or mind.
Such were these giants, men of high renown;
For in those days might only shall be admired,
And valour and heroic virtue call’d;
To overcome in battle and subdue
Nations, and bring home spoils with infinite
Man-slaughter, shall be held the highest pitch
Of human glory, and for glory done
Of triumph, to be styled great conquerors,
Patrons of mankind, Gods, and sons of Gods:
Destroyers rightlier call’d, and plagues of men.
Thus fame shall be achieved, renown on earth,
And what most merite fame in silence hid.
But be the seventh from thee, whom thou behold’st
The only righteous in a world perverse,
And therefore hated, therefore so beset
With foes for daring single to be just,
And utter odious truth, that God would come

687. Prodigious births of body or mind: Milton leaves to the reader to choose between the two interpretations, that these men were either of gigantic stature and power, or of gigantic wickedness.
690. Called: Held in esteem.
694. For glory done of triumph, &c.: And shall be done for the glory of triumph, for the purpose of being styled great conquerors, &c.
He look'd and saw the fair
The brazen throat of war ha
All now was turn'd to jollity
To luxury and riot, feast and
Marrying or prostituting, as
Rape or adultery, where pass
Allured them: thence from c
At length a reverend sire an
And of their doings great disad
And testified against their way
Frequented their assemblies, w
Triumphs or festivals, and to th
Conversion and repentance, as
In prison under judgments inm
But all in vain: which when he
Contending, and removed his te
Then from the mountain, he win
Began to build a vessel of huge
Measured by cubit, length, and
Smear'd round with pitch, and i
Contrived; and of provisions lai

711. Which is governed by the more
712. Sec. To keep up an assemble...
BOOK XI.

For man and beast; when lo, a wonder strange!
Of every beast, and bird, and insect small,
Came sevens and pairs, and enter'd in as taught.
Their order: last, the sire and his three sons
With their four wives; and God made fast the door.
Meanwhile the south wind rose, and with black wings
Wide hov'ring, all the clouds together drove
From under Heaven; the hills, to their supply,
Vapour, and exhalation dusk and moist,
Sent up amain. And now the thick'ned sky
Like a dark ceiling stood; down rush'd the rain
Impetuous, and continued till the earth
No more was seen. The floating vessel swum
Uplifted, and secure with beaked prow,
Rode tilting o'er the waves: all dwellings else
Flood overwhelm'd, and them with all their pomp
Deep under water roll'd; sea cover'd sea,
Sea without shore: and in their palaces,
Where luxury late reign'd, sea monsters whelp'd
And stabled. Of mankind, so numerous late,
All left, in one small bottom swarm imbark'd.
How didst thou grieve then, Adam, to behold
The end of all thy offspring, end so sad,
Depopulation! Thee another flood,
Of tears and sorrow a flood, thee also drown'd,
And sunk thee as thy sons; till gently rear'd
By th' Angel, on thy feet thou stood'st at last,
Though comfortless, as when a father mourns.

738. The description of the deluge here given by Milton bears in many particulars a great resemblance to the deluge of Deucalion, described by Ovid, Book i. 260-355; but with great judgment has been omitted everything redundant or puerile in the Latin poet.—A.

742. Assisa: At once.

749. A new sea covered the old one.

753. All (that were) left.

754. The transition made by the poet from the vision of the deluge to the concern it occasioned in Adam, is exquisitely graceful, and copied after Virgil; yet the first thought is rather in the spirit of Ovid.
With thought that they must be
Henceforth to be foretold what
Him or his children: evil he
Which neither his foreknowing
And be the future evil shall no
In apprehension than in substance
Grievous to bear. But that can
Man is not whom to warn: those
Famine and anguish will at last
Wand'ring that watery desert.
When violence was ceased, and
All would have then gone well, p
With length of happy days the race
But I was far deceived: for now
Peace to corrupt no less than war.
How comes it thus? Unfold, ce
And whether here the race of man
To whom thus Michael: Those
In triumph and luxurious wealth,
First seen in acts of prowess emi
And great exploits, but of true vi
Who, having spilt much blood, an
Soldier.
BOOK XI.

Fame in the world, high titles, and rich prey, 
Shall change their course to pleasure, ease, and sloth, 
Surfeit, and lust, till wantonness and pride 
Raise out of friendship hostile deeds in peace. 
The conquer'd also, and enslaved by war, 
Shall, with their freedom lost, all virtue lose 
And fear of God, from whom their piety feign'd 
In sharp contest of battle found no aid 
Against invaders; therefore cool'd in zeal, 
Thenceforth shall practice how to live secure, 
Worldly or dissolve, on what their lords 
Shall leave them to enjoy; for th' earth shall bear 
More than enough, that temperance may be try'd: 
So all shall turn degenerate, all depraved, 
Justice and temperance, truth and faith forgot 
One man except, the only son of light 
In a dark age, against example good, 
Against allurement, custom, and a world 
Offended; fearless of reproach and scorn, 
Or violence, he of their wicked ways 
Shall them admonish, and before them set 
The paths of righteousness, how much more safe, 
And full of peace; denouncing wrath to come 
On their impenitence; and shall return 
Of them derided, but of God observed 
The one just man alive. By his command 
Shall build a wondrous ark, as thou beheld'st 
To save himself and household from amidst 
A world devote to universal wreck. 
No sooner he, with them of man and beast 
Select for life, shall in the ark be lodged, 
And shelter'd round, but all the cataracts

595. Shall with freedom lost, &c.: Milton everywhere shews his love of liberty: and here he observes very rightly that the loss of liberty is soon followed by the loss of all virtue and religion.—N.

800. Contrary to the example of others, good.
821. Devote: Devoted.
824. Cataracts: In the Arabic, Septuagint, Syriac, and Latin versions of
Down the great river so
And there take root an i
The haunt of seals, and c
To teach thee that God:
No sanctity, if none be th
By men who there frequent
And now what further sh

He look'd, and saw the

Genesis, this is the translation of
entered windows.

826. All fountains of the deep ground.

829. It is the opinion of many
by the deluge, and our author &

Pour'd by the horn'd flood: So that
and while it poured along like a va
anything to obstruct their passage,
it were; and hence the ancients ha

Sic tenuferos

Down the great river to the opening.
ten, to the Persian Gulf. They w
particularly is called in Scripture
Gen. xv. 18.—N.

835. Orca: A species of whale.

sh. Y...
Which now abated; for the clouds were fled,
Driven by a keen north-wind, that, blowing dry,
Wrinkled the face of deluge, as decay'd;
And the clear sun on his wide watery glass
Gazed hot, and of the fresh wave largely drew,
As after thirst; which made their flowing shrink
From standing lake to tripping ebb, that stole
With soft foot towards the Deep, who now had stopt
His sluices, as the Hear'n his windows shut.
The ark no more now floats, but seems on ground,
Fast on the top of some high mountain fix'd.
And now the tops of hills as rocks appear:
With clamour thence the rapid currents drive
Towards therett'ning sea their furious tide.
Forthwith from out the ark a raven flies,
And after him, the surer messenger,
A dove, sent forth once and again to spy
Green tree or ground whereon his foot may light.
The second time returning, in his bill
An olive leaf he brings; pacific sign.

843. Wrinkled the face, &c.: The deluge is here personified, and represented with the wrinkles of old age, being about to disappear. The image, though exact, is regarded as far-fetched.

844. The men is next personified in a happier manner. He looks into the diluvial ocean as his mirror. He drinks, as after thirst, of the fresh wave, the process of rapid evaporation produced by the sun's rays being alluded to. Ware is here put for waters, as we infer from the next line, which speaks of their flowing.

847. The ebb, or reflux water, is here beautifully personified. He steals with soft foot towards the deep. The deep is personified. He steps his sluices: The openings miraculously made, which let out his waters upon the earth. The sacred writer (Gen. vii. 11; viii. 3), and the poet 825-29) seem to suppose that, besides the ocean, there is an immense reservoir of water enclosed in the earth. They call it the "Deep," the "Fountains of the Deep," and to this source, and to the cataracts, or water-spouts of Heaven, they attribute the deluge. Heaven [849] is personified also.

860. Pacific sign: Sign of peace, of God's mercy to mankind. The olive was sacred to Pallas, and borne by those who sued for peace, as being the emblem of it, and of plenty.

"Paciferaque mauro ramum pretendit olivae."
Ec. viii. 116.
Anon dry ground appears, and from his ark
The ancient sire descends with all his train:
Then, with uplifted hands and eyes devout,
Grateful to Heav'n, over his head beholds
A dewy cloud, and in the cloud a bow
Conspicuous with three listed colours gay,
Betokening peace from God and covenant new.
Whereat the heart of Adam, erst so sad,
Greatly rejoiced, and thus his joy broke forth:
O thou, who future things canst represent
As present, heav'nly Instructor, I revive
At this last sight; assured that man shall live
With all the creatures, and their seed preserve,
Far less I now lament for one whole world
Of wicked sons destroy'd, than I rejoice
For one man found so perfect and so just,
That God vouchsafes to raise another world
From him and all his anger to forget.
But say, what mean those colour'd streaks in Heav'n
Distended, as the brow of God appeared?
Or serve they as a flow'ry verge to bind.
BOOK XI.

The earth again by flood, nor let the sea
Surpass his bounds, nor rain to drown the world
With man therein or beast; but when he brings
Over the earth a cloud, will therein set
His triple-coloured bow, whereon to look,
And call to mind his covenant. Day and night,
Seed-time and harvest, heat and hoary frost,
Shall hold their course, till fire purge all things new,
Both Heav'n and Earth, wherein the just shall dwell.

895. With men therein or beast: The last term is used in a wider sense,
as comprehending also the birds.
BOOK

THE ARGUMENT

The Angel Michael continues, from the then, in the mention of Abraham, comes Seed of the Woman shall be, which was fall; his incarnation, death, resurrection, Church till his second coming; Adam, great these relations and promises, descends the of all this while had slept, but with gent of mind and submission; Michael in eitho siss, the fiery sword waving behind them. stations to guard the place.
INTRODUCTORY REMARKS.

The Eleventh and Twelfth Books are built upon the single circumstance of the removal of our first parents from Paradise; but though this is not in itself so great a subject as that in most of the foregoing Books, it is extended and diversified with so many surprising incidents and pleasing episodes, that these last two Books can by no means be looked upon as unequal parts of this divine poem. It may be added, that, had not Milton represented our first parents as driven out of Paradise, his fall of man would not have been complete, and, consequently, his action would have been imperfect.—A.

But there is another topic of remark which the concluding Book of Milton's divine poem suggests: it is his copious allusion of invention. The sentence upon Adam might have been attended by immediate expiation; but how gracious is the divine condescension, to allow some interval of reflection, and, previously to ejectment, to fortify the minds of the repentant pair with anticipated knowledge and distant consolation! Thus the interest of the poem is kept alive with the reader to the last line. The whole of the Twelfth Book closely relates to Adam and his posterity; and so delightful are these soothing hopes of happiness administered by the archangel, that we, equally with Adam, forget that we are to quit Paradise, and are, like him, heart-struck by the sudden warning, that "the hour is come, the very minute of it," and attend the "hastening angel, to the gates of exclusion, with all the sad and lingering acquiescence of our first parents."—E. B.
BOOK XII.

As one who in his journey bates at noon,
Though bent on speed, so here th' Arch-Angel paused
Betwixt the world destroy'd and world restored,
If Adam aught perhaps might interpose;
Then with transition sweet new speech resumes.
Thus thou hast seen one world begin and end;
And man, as from a second stock, proceed.
Much thou hast yet to see, but I perceive
Thy mortal sight to fail: objects divine.
With some regard to what is just and right
Shall lead their lives, and multiply space,
Labouring the soil, and reaping plenteous crop,
Corn, wine, and oil: and from the herd or flock,
Oft sacrificing bullock, lamb, or kid,
With large wine-off'ring pour'd, and sacred feast,
Shall spend their days in joy unblamed, and dwell
Long time in peace, by families and tribes,
Under paternal rule, till one shall rise,
Of proud ambitious heart; who not content
With fair equality, fraternal state,
Will arrogate dominion undeserved
Over his brethren, and quite dispossess
Concord and law of nature from the earth,
Hunting, (and men not beasts shall be his game,)
With war and hostile snare such as refuse
Subjection to his empire tyrannous:
A mighty hunter thence he shall be styled
Before the Lord, as in despite of Heav'n,
Or from Heav'n claiming second sov'reignty;

16. With some regard, &c.: This answers to the silver age of the poets;
the Paradisical state is the golden one: that of iron begins soon (24).—B.

24. Till one shall rise, &c.: It is generally agreed that the first govern-
ments of the world were patriarchal, by families and tribes; and that Nim-
rod was the first who laid the foundations of kingly government among
mankind. Our author, therefore (who was no friend to kingly government
at the best), represents him in a very bad light; as a most wicked and im-
patient tyrant; but he has great authorities, both Jewish and Christian, to jus-
tify him for so doing. The Scripture says of Nimrod, Gen. x. 9, that "he
was a mighty hunter before the Lord." And this our author understands in
its worst sense of hunting men, and not beasts (30), by persecution, oppres-
sion, and tyranny. The phrase, before the Lord, seems to be made use of by
way of exaggeration, and in a bad sense, as in Gen. xiii. 13; xxxviii. 7.
And St. Austin translates the phrase, against the Lord, to which opinion our
author conforms, as in despite of Heaven; (34); but then adopts the opinion of
others also, that before the Lord is the same as under the Lord, usurping all
authority to himself next under God, and claiming it, Jure Divino, as was
done in Milton's own time; or from Heaven claiming second sov'reignty,
38.—N.
And from rebellion shall derive his name,
Though of rebellion others he accuse.
He with a crew, whom like ambition joins
With him or under him to tyrannise,
Marching from Eden tow'rd the west, shall find
The plain, wherein a black bituminous garge
Boils out from under ground, the mouth of Hell:
Of brick, and of that stuff, they cast to build
A city and tow'r, whose top may reach to Heav'n;
And get themselves a name, lest far dispersed
In foreign lands, their memory be lost;
Regardless whether good or evil fame.
But God, who oft descends to visit men
Unseen, and through their habitations walks
To mark their doings, them beholding soon,
Comes down to see their city, ere the tow'r
Obstruct Heav'n-tow'rs; and in derision sets
Upon their tongues a various spirit, to raise
36. Nimrod is derived from a word meaning to rebel.
37. Thou of rebellion, &c.: This was added by our author, probably not
without a view to his own time, when himself and those of his party were
Quite out their native language, and instead
To sow a jangling noise of words unknown.
Forthwith a hideous gabble rises loud
Among the builders; each to other calls,
Not understood, till hoarse, and all in rage
As mock'd, they storm. Great laughter was in Heav'n;
And looking down to see the hubbub strange,
And hear the din; thus was the building left
Ridiculous, and the work Confusion named.

Whereunto then Adam, fatherly displeased:
O execrable son, so to aspire
Above his brethren, to himself assuming
Authority usurp'd; from God not given.
He gave us only over beast, fish, fowl,
Dominion absolute; that right we hold
By his donation: but man over men
He made not lord: such title to himself
Reserving, human left from human free.

But this usurper, his encroachment proud

59. Great laughter was in Heaven: The author varies the tense in several places, and speaks of the future as past—future, with regard to the time when the angel is speaking; but past, with regard to the time which he is speaking of. Homer also represents the gods as laughing at the awkward limping carriage of Vulcan in waiting. Iliad i. 590, which Pope thus translates:

"Vulcan with awkward grace his office plies,
And unextinguished laughter shakes the skies."

But, as Mr. Thyer adds, it is rather too comic for the grave character of Milton's gods, to be represented as peeping down and laughing, like a parcel of mere mortals, to see the workmen puzzled and squabbling about their work; though there are such expressions even in Scripture. Ps. ii. 4; Prov. i. 26, &c.—N.

62. And the work Confusion named. For Babel in Hebrew signifies confusion, Gen. xi. 9. As the poet represents this confusion among the builders an object of ridicule, so he makes use of some ridiculous words, such as are not very usual in poetry, to heighten that ridicule, as jangling noise, hideous gabble, strange hubbub.—N.

71. Human left from, &c. That is, left mankind in full and free possession of their liberty. Every reader must be pleased with the spirit of liberty that breathes in this speech of our first ancestor.—N.
Stays not on man; to God his tow'r intends
Siege and defiance. Wretched man! what food
Will he convey up thither to sustain
Himself and his rash army, where thin air
Above the clouds will pine his entrails gross,
And famish him of breath, if not of bread?
To whom thus Michael: Justly thou abhorrest
That son, who on the quiet state of men
Such trouble brought, affecting to subdue
Rational liberty; yet know withal,
Since thy original lapse, true liberty
Is lost, which always with right reason dwells
Twinn'd, and from her hath no individual being;
Reason in man obscured, or not obey'd,
Immediately inordinate desires
And upstart passions catch the government
From reason, and to servitude reduce
Man till then free. Therefore, since he permits
Within himself unworthy powers to reign
Over free reason, God in judgment just
Subjects him from without to violent lords;
Done to his father, heard this heavy curse,  
'Servant of servants,' on his vicious race.  
True will this latter, as the former world,  
Still tend from bad to worse, till God at last,  
Weary'd with their iniquities, withdraw  
His presence from among them, and avert  
His holy eyes; resolving from thenceforth  
To leave them to their own polluted ways;  
And one peculiar nation to select  
From all the rest, of whom to be invoked,  
A nation from one faithful man to spring:  
Him on this side Euphrates yet residing,  
Bred up in idol-worship.  O that men  
(Canst thou believe?) should be so stupid grown,  
While yet the patriarch lived, who 'scaped the flood,  
As to forsake the living God, and fall  
To worship their own work in wood and stone  
For Gods! yet him God the Most High vouchsafes  
To call by vision from his father's house,  
His kindred, and false Gods, into a land  
Which he shall show him, and from him will raise  
A mighty nation, and upon him shower  
His benediction, so that in his seed  
All nations shall be blest.  He straight obeys,  
Not knowing to what land, yet firm believes.  
I see him, but thou canst not, with what faith

111. Nation: The Hebrew, which sprung from Abraham.
114. Ye residing: Not when the angel was speaking, but when God selected one peculiar nation, &c., 111-12.  
115. Josh. xxiv. 2. As Terah, Abraham's father, was an idolater, I think we may be certain that Abraham was bred up in the religion of his father, though he denounced it afterwards, and, in all probability, converted his father likewise; for Terah removed with Abraham to Haran and there died. See Gen. xi. 31, 32.—N.  
117. Terah, Abraham's father, was born two hundred and twenty-two years after the flood, and Noah was living till the three hundred and fiftieth year after it; so that idolatry had gained some ground before his death.—S.  
126. This is not, says Stebbing, a reverting to the former vision, as some
trift to his progeny of all that
From Hamath northward to th

commentators seem to suppose, but a n
to whom all the future was revealed.

It is well observed by Addison, that, was to give Adam an idea of the holy
nature in that happiness and perfection confines himself to the line of Abraha
sound. The angel is described as seeing
wards the land of promise, which gives a
the narrative.

Our poet, sensible that this long histori
has varied the manner of representing it
with supposing Adam to have a prospect
ing the angel the relator of it, and lastl
methods, and making Michael see it as in
livened account of it to Adam. This giv
ention of the reader.—Tyren.

130. Ur: Situated in Mesopotamia, ne
hundred miles northeast from Jerusalem.
Hearm, to which Abraham first removed.
erved this name from the worship of th
there practised.

132. And numerous servitude: Many see
crete.—N.
BOOK XII. 519.

(Things by their names I call, tho' yet unnamed),
From Hermon east to the great western sea;
Mount Hermon, yonder sea; each place behold
In prospect, as I point them: on the shore
Mount Carmel: here the double-founted stream
Jordan, true limit eastward; but his sons
Shall dwell to Senir, that long ridge of hills.
This ponder, that all nations of the earth
Shall in his seed be blest. By that seed
Is meant the great Deliverer, who shall bruise
The Serpent's head: whereof to thee anon
Plainlier shall be reveal'd. This patriarch blest,
Whom faithful Abraham due time shall call
A son, and of his son a grandchild leaves,
Like him in faith, in wisdom, and renown.

144. Double-founted: The Jordan has its origin among the mountains thirty or forty miles north of the Sea of Galilee. The original source is a large fountain just above Hasbeiya, twenty miles from Banias, or Cesarea Philippi, and the ancient idolatrous city of Dan, where again are large fountains, which have usually been regarded as the head waters of the Jordan.
—COLEMAN'S Geography of the Bible.

145. True limit eastward: Though the name of Canaan sometimes includes the whole land possessed by the twelve tribes, yet it appropriated belongs to no more than the country westward of the River Jordan; and the Jews themselves make a distinction between the land promised to their fathers, and the lands of Sihon and Og, which were to the eastward of the river. Moses does the same, Deut. ii. 29, and the land on this side Jordan was esteemed more holy than the land on the other.

146. Senir: Hermon, Deut. iii. 9, lying not far eastward of the sources of the Jordan, moistened with copious dews. It stands pre-eminent among the mountains of the land. It is thus described by an American missionary, Mr. Thompson: "Old Jebel Ez-Sheikh (the modern name), like a venerable Turk, with his head wrapped in a snowy turban, sits yonder on his throne in the sky, surveying with imperturbable dignity the fair lands below; and all around, east, west, north, south, mountain meets mountain to guard and gaze upon the lovely vale of the Huleh. What a constellation of venerable names: Lebanon and Hermon, Bashan and Gilead, Moab and Judah, Samaaria and Galilee!"

150. Abraham: See Gen. xviii. 5. It means a father of many nations. His name previously was Abram, signifying a great father.
The grandchild with twelve sons increased, departs
From Canaan to a land hereafter call'd Egypt, divided by the river Nile.
See where it flows, disgorging at seven mouths
Into the sea. To sojourn in that land
He comes, invited by a younger son,
In time of dearth; a son whose worthy deeds
Raise him to the second in that realm
Of Pharaoh. There he dies, and leaves his race
Growing into a nation, and now grown
Suspected to a sequent King, who seeks
To stop their overgrowth, as inmate guests
Too numerous; whence of guests he makes them slaves
In hospitably, and kills their infant males:
Till by two brethren (those two brethren call Moses and Aaron) sent from God to claim
His people from in thrallment, they return
With glory and spoil back to their promised land.
But first the lawless tyrant, who denies
To know their God, or message to regard,
Must be compell'd by signs and judgments dire.
BOOK XII.

Must eat, and on the ground leave nothing green:
Darkness must overshadow all his bounds,
Palpable darkness, and blot out three days;
Last, with one midnight stroke, all the first-born
Of Egypt must lie dead. Thus with ten wounds
The river-dragon tamed, at length submits
To let his sojourners depart, and oft
Humbles his stubborn heart: but still as ice
More harden'd after thaw, till in his rage
Pursuing whom he late dismiss'd, the sea
Swallows him with his host; but them lets pass
As on dry land, between two crystal walls,
Awed by the rod of Moses so to stand
Divided, till his rescued gain'd their shore.
Such wondrous power God to his saint will lend,
Though present in his Angel, who shall go
Before them in a cloud and pillar of fire
(By day a cloud, by night a pillar of fire),
To guide them in their journey, and remove
Behind them, while th' obdurate king pursues.
All night he will pursue; but his approach
Darkness defends between till morning watch
Then through the fiery pillar and the cloud
God, looking forth, will trouble all his host,
And o'er their chariot-wheels: when by command
Moses once more his potent rod extends
Over the sea; the sea his rod obeys;
On their embattled ranks the waves return

188. Palpable: In the expressive language of the Bible, "Darkness that may be felt." In the Latin Vulgate it reads, "Tam dense ut palpavi quænum." Hence our author's word palpable.

101. The river-dragon is an allusion to the crocodile, the chief inhabitant of the Nile. It was probably suggested by a sublime passage in the prophecy of Ezekiel, commencing with, "Thus saith the Lord, Behold I am against thee, Pharaoh, king of Egypt, the great dragon." &c.

207. Darkness defends between, &c.: Darkness between them keeps off his approach till, &c., Exod. xiv. 19, 20.

And overwhelm their war; the race elect
Safe towards Canaan from the shore advance
Through the wild desert, not the readiest way,
Lest, ent’ring on the Canaanite, alarm’d,
War terrify them inexpert, and fear
Return them back to Egypt, choosing rather
Inglorious life with servitude; for life
To noble and ignoble is more sweet
Untrain’d in arms, where rashness leads not on.
This also shall they gain by their delay
In the wide wilderness; there they shall found
Their government, and their great senate choose
Through the twelve tribes, to rule by laws ordain’d.
God from the mount of Sinai, whose gray top
Shall tremble, he descending, will himself
In thunder, lightning, and loud trumpets’ sound,
Ordain them laws; part such as appertain
To civil justice, part religious rites
Of sacrifice, informing them, by types
And shadows, of that destined Seed to bruise
The Serpent, by what means he shall achieve
BOOK XII.

And all the prophets in their age the times
Of great Messiah shall sing. The laws and rites
Establish'd, such delight hath God in men
Obedient to his will, that he vouchsafes
Among them to set up his tabernacle,
The Holy One with mortal men to dwell.
By his prescript a sanctuary is framed
Of cedars, overlaid with gold; therein
An ark, and in the ark his testimony,
The records of his covenant; over these
A mercy-seat of gold between the wings
Of two bright Cherubim; before him burn
Seven lamps, as in a zodiac, representing
The heavenly fires; over the tent a cloud
Shall rest by day, a fiery gleam by night,
Save when they journey; and at length they come,
Conducted by his Angel, to the land
Promised to Abraham and his seed. The rest
Were long to tell how many battles fought,
How many kings destroy'd, and kingdoms won,
Or how the sun shall in mid Heav'n stand still
A day entire, and night's due course adjourn,
Man's voice commanding, Sun in Gibeon stand,
And thou moon in the vale of Ajalon,
Till Israel overcome; so call the third
From Abraham, son of Isaac, and from him
His whole descent, who thus shall Cansan win.

255. Seven lamps as in a zodiac: That the lamps signified the seven planets, and that, therefore, the lamps stood slope-wise, as it were, to express the obliquity of the zodiac, is the gloss of Josephus, from whom, probably, Milton borrowed it, Joseph. Antiq. lib. 3, c. 6, 7, and De Bel. Jud. lib. 5, c. 5.—N.

258. See when they journey: How it was when they journeyed is set forth in Exod. xii. 34, &c. The moving of the cloud, or of the pillar of fire was an indication of the divine will, that the Hebrews should proceed on their march. See also Exod. xiii. 21. The cloud and the fiery gleam (137) were the sublime ensigns and shields of that distinguished people, and Jehovah was their invisible leader.
Of me and all mankind; but His day, in which all nations: Favour unmerited by me, whose Forbidden knowledge by forbid. This yet I apprehend not, why Among whom God will deign to So many and so various laws are So many laws argue so many sin Among them. How can God v

To whom thus Michael: Dox Will reign among them, as of th And therefore was law given the Their natural pravity, by stirring Sin against law to fight; that wh Law can discover sin, but not ret Save by those shadowy expiations

270. *Here Adam interposed:* These int good effect, for otherwise the continued us too long, and be tedious.—N.

274. *Mine eyes true opening:* For that tempter had made, Gen. iii. 5.—N.

277. *His:* John viii. 56.

283. *So many laws argue, &c.* The scrip ply of the angel, are grounded on St Paul to the Ephesians Ch.
The blood of bulls and goats, they may conclude
Some blood more precious must be paid for man;
Just for unjust, that in such righteousness
To them by faith imputed, they may find
Justification towards God, and peace
Of conscience, which the law by ceremonies
Cannot appease, nor man the moral part
Perform, and, not performing, cannot live.
So law appears imperfect, and but given
With purpose to resign them in full time
Up to a better covenant, disciplined
From shadowy types to truth, from flesh to spirit,
From imposition of strict laws to free
Acceptance of large grace, from servile fear
To filial, works of law to works of faith.
And therefore shall not Moses, though of God
Highly beloved, being but the minister
Of law, his people into Canaan lead;
But Joshua, whom the Gentiles Jesus call,
His name and office bearing, who shall quell
The adversary Serpent, and bring back,
Through the world's wilderness long wander'd man
Safe to eternal Paradise of rest.
Meanwhile they in their earthly Canaan placed,
Long time shall dwell and prosper, but when sins
National interrupt their public peace,
Provoking God to raise them enemies;
From whom as oft he saves them penitent
By judges first, then under kings; of whom
The second, both for piety renown'd
And puissant deeds, a promise shall receive
Irreproachable, that his regal throne

310. Jesus: Acts vii. 45; Heb. iv. 8. Joshua in Hebrew, and Jesus in Greek, are the same name. The Septuagint renders the former by the latter, and in the passages here quoted the one is substituted for the other. The name means Saviour.
322. A promise, &c.: Reference is made to 2 Sam. vii. 16, and Ps. lxxxix. 34-36.
...and last; for of his reign at
But first a long succession n
And his next son, for wealth
The clouded ark of God, till
Wand'ring, shall in a glorious
Such follow him as shall be at
Part good, part bad, of bad t.
Whose foul idolatries, and oth
Heap'd to the popular sum, w
God, as to leave them, and ex
Their city, his temple, and his
With all his sacred things, a a
To that proud city, whose high
Left in confusion, Babylon the:
There in captivity he lets them
The space of seventy years, the
Rememb'ring mercy, and his e
To David, 'establish'd as the day
Return'd from Babylon, by least
Their lords, whom God disposeth
They first re- edify, and for a w
In mean estate live moderate, ti
In wealth and multitude, faction
But, first, among the priests dist
Men who attend the alt--
BOOK XII.

Upon the temple itself. At last they seize
The sceptre itself, and regard not David's sons;
Then lose it to a stranger, that the true
Anointed King, Messiah, might be born
Barr'd of his right; yet at his birth a star,
Unseen before in Heav'n, proclaims him come,
And guides the eastern sages, who inquire
His place, to offer incense, myrrh, and gold.
His birth of a solemn Angel tells
To simple shepherds, keeping watch by night:
They gladly thither haste, and, by a choir
Of squadron'd Angels, hear his carol sung:
A virgin is his mother, but his Sire
The Pow'r of the Most High. He shall ascend
The throne hereditary, and bound his reign
With earth's wide bounds, his glory with the Heav'n's.

He ceased, discerning Adam with such joy
Surcharged, as had like grief been daw'd in tears,
Without the vest of words, which these he breathed:

O prophet of glad tidings! finisher
Of utmost hope! now clear I understand
What oft my steadiest thoughts have search'd in vain,
Why our great expectation should be call'd
The seed of Woman, Virgin Mother, hail!
High in the love of Heav'n, yet from my Joins
Thou shalt proceed, and from thy womb the Son
Of God Most High; so God with Man unites.
Needs must the Serpent now his capital bruise

Antiochus Epiphanes. See 3 Maccab. v., and Prideaux, and Davidson. As last they seize the sceptre (356): Aristobulus, the eldest son of Hyrcanus, high priest of the Jews, was the first who assumed the title of king after the Babylonish captivity, a. c. 107. And regard not David's sons: None of the family having had the government since the days of Zerubbabel. Then lose it to a stranger (358): To Herod who was an Idumean, in whose reign Christ was born. See Josephus and Prideaux.—N.

370. And bound his reign: A beautiful parallel passage may be read in Virg. Æn. i. 287:

"Imperium oceano, human qui terminat astra."

383. Captived bruise: Bruise on the head.
Satan, whose fall from Heaven
Disabled not to give thee the
Which he, who comes thy:
Not by destroying Satan, but
In thee and in thy seed: not
But by fulfilling that which
Obedience to the law of God
On penalty of death, and suit
The penalty to thy transgression:
And due to theirs, which out
So only can high justice rest:
The law of God exact he shall
Both by obedience and by love
Alone fulfil the law. Thy pain
He shall endure, by coming in
To a reproachful life and curse
Proclaiming life to all who shall
In his redemption, and that his
Imputed becomes theirs by faith.
To save them, not their own, t

400. *Due to theirs, &c.* Punishment
though the original depravity, the tra
them.—R.

401. *Appeal: Satisfied.*
BOOK XII.

For this he shall live hated, be blasphemed,
Seized on by force, judged, and to death condemn'd,
A shameful and accursed, nailed to the cross
By his own nation, slain for bringing life;
But to the cross he nails thy enemies;
The law that is against thee, and the sins
Of all mankind, with him there crucify'd,
Never to hurt them more who rightly trust
In this his satisfaction. So he dies,
But soon revives; death over him no power
Shall long usurp: ere the third dawning light
Return, the stars of morn shall see him rise
Out of his grave, fresh as the dawning light;
Thy ransom paid, which man from death redeems,
His death for man, as many as offer'd life
Neglect not, and the benefit embrace
By faith not void of works. This Godlike act
Annuls thy doom, the death thou shouldst have died,
In sin for ever lost from life. This act
Shall bruise the head of Satan, crush his strength,
Defeating sin and death, his two main arms,
And fix far deeper in his head their stings
Than temp'ral death shall bruise the Victor's hoof,
Or theirs whom he redeems, a death-like sleep,
A gentle waiting to immortal life.
Nor after resurrection shall he stay
Longer on earth than certain times t' appear
To his disciples, men who in his life
Still follow'd him: to them shall leave in charge
To teach all nations what of him they learn'd
And his salvation; them who shall believe
Baptizing in the profuse stream, the sign

415. Enemies: These are the law and the sins mentioned in the following line. Col. ii. 14, is alluded to.
424. Thy ransom, &c.: Adam is spoken of as a representative of the human race; so in 427.
436. An explanation is here made of the term ransom in the line above.
Of washing them from guilt of sin to life
Pure, and in mind prepared, if so befall,
For death, like that which the Redeemer died.
All nations they shall teach; for, from that day,
Not only to the sons of Abraham's loins.
Salvation shall be preach'd, but to the sons
Of Abraham's faith, wherever through the world;
Lo in his seed all nations shall be blest.
Then to the Heav'n of Heav'ns he shall ascend
With victory, triumphing through the air.
Over his foes and thine; there shall surprise,
The Serpent, prince of air, and drag in chains
Thro' all the realm, and there confounded lay;
Then enter into glory, and resume
His seat at God's right hand, exalted high
Above all names in Heav'n; and thence shall come,
When this world's dissolution shall be ripe,
With glory and pow'r to judge both quick and dead;
To judge th' unfaithful dead, but to reward
His faithful, and receive them into bliss,
Whether in Heav'n or Earth; for then the Earth
Shall all be Paradise, for loosing alone.
BOOK XIV.

By me done and occasionally, or rejoice

Much more, that much were good thereof shall spring,

To God more glory, more good-will to men

From God, and over west shall grace abound.

But say: if our Deliverer up to Heav'n

Must reascend, what will beside the few

His faithful, left among th' unfaithful here,

The enemies of truth? Who then shall guide

His people? who defend? Will they not deal

Worse with his followers than with him they dealt?

Be sure they will, said the Angel; but from Heav'n

He to his own a Comforter will send,

The promise of the Father, who shall dwell

His Spirit within them, and the law of faith,

Working through love, upon their hearts shall write,

To guide them in all truth, and also arm

With spiritual armur able to resist

Satan's assaults; and quench his fiery darts;

What man can do against them, not afraid,

Though to the death, against such cruelties

With inward consolations recompensed,

And oft supported so as shall amaze

Their proudest persecutors; for the Spirit

Pour'd first on his Apostles, whom he sends

T' evangelize the nations, then on all

Baptized, shall them with wondrous gifts endue

To speak all tongues, and do all miracles,

As did their Lord before them. Thus they win

Great numbers of each nation to receive

With joy the tidings brought from Heav'n. At length,

Their ministry perform'd, and race well run,

Their doctrine and their story written left,

They die; but in their room, as they forewarn,

Wolves shall succeed for teachers, grievous wolves,

Who all the sacred mysteries of Heav'n

To their own vile advantages shall turn

531.

57-8. Shall dwell his spirit within them: Shall cause his spirit (disposition or temper) to dwell within them; shall make them like Christ.
Of lucre and ambition; and the truth
With superstitions and traditions taint,
Left only in those written records pure,
Though not but by the Spirit understood.

Then shall they seek to avail themselves of names
Places and titles, and with these to join
Secular pow'r; though feigning still to act
By spiritual, to themselves appropriating
The Spirit of God, promised alike, and given,
To all believers; and from that pretence,
Spiritual laws by carnal power shall force
On ev'ry conscience; laws which none shall find
Left them inroll'd, or what the Spirit within
Shall on the heart engrave. What will they then
But force the Spirit of grace itself, and bind
His consort Liberty? What but unbuild
His living temples, built by faith to stand,
Their own faith, not another's? for on earth
Who against faith and conscience can be heard
Infallible? Yet many will presume:
Whence heavy persecution shall arise
BOOK XII.

Of him so lately promised to thy aid,
The Woman's Seed, obscurely then foretold;
Now ampler known thy Saviour and thy Lord:
Last in the clouds from Heav'n to be reveal'd
In glory of the Father, to dissolve
Satan with his perverted world, then raise
From the confabrant mass, purged and refined,
New Heav'n, new Earth, ages of endless date
Founded in righteousness, and peace, and love,
To bring forth fruits, joy, and eternal bliss.

He ended; and thus Adam last reply'd:
How soon hath thy prediction, Seer blest,
Measured this transient world, the race of time,
Till time stand fix'd! Beyond is all abyss,
Eternity, whose end no eye can reach.
Greatly instructed, I shall hence depart,
Greatly in peace of thought, and have my fill
Of knowledge, what this vessel can contain;
Beyond which was my folly to aspire.
Henceforth I learn that to obey is best,
And love with fear the only God; to walk
As in his presence; ever to observe
His providence, and on him sole depend,
Merciful over all his works, with good
Still overooming evil, and by small
Accomplishing great things; by things deem'd weak
Subverting worldly strong, and worldly wise
By simply meek; that suffering for truth's sake
Is fortitude to highest victory,
And to the faithful, death the gate of life:
Taught this by his example, whom I now
Acknowledge my Redeemer ever blest.

To whom thus also th' Angel last reply'd:

544. To dissuades Satan, &c.: This verb more appropriately applies to world than to Satan, and must be taken in a stricter sense in its application to the former than to the latter. The expression is derived from 3 Pet. iii. 11, 12, "Seeing then that all these things shall be dissuaded," &c.

574. Last replied: This is the last speech of the angel, as the foregoing
This having learn'd, thou hast attain'd the sum
Of wisdom; hope no higher, though all the stars
Thou knew'st by name, and all th' ethereal pow'rs,
All secrets of the deep, all Nature's works,
Or works of God in Heav'n, air, earth, or sea,
And all the riches of this world enjoy'dst,
And all the rule, one empire: only add
Deeds to thy knowledge answerable; add faith,
Add virtue, patience, temperance; add love,
By name to come call'd Charity, the soul
Of all the rest: then wilt thou not be lost
To leave this Paradise, but shalt possess
A Paradise within thee happier far.
Let us descend now therefore from this top
Of speculation; for the hour precise
Exacts our parting hence: and see the guards,
By me encamp'd on yonder hill, expect
Their motion, at whose front a flaming sword,
In signal to remove, waves fiercely round.
We may no longer stay. Go, waken Eve:
For also I with gentle dreams have calm'd
Lay sleeping, ran before; but found her waked;
And thus with words not sad she him received:

Whence thou return'st, and whither went' st, I know:

For God is also in sleep, and dreams advise,
Which he hath sent propitious, some great good
Presaging, since with sorrow and heart's distress
Weary'd I fell asleep; but now lead on;

In me is no delay. With thee to go,
Is to stay here; without thee here to stay,
Is to go hence unwilling; thou to me
Art all things under Heav'n, all places thou,
Who for my wilful crime art banish'd hence.

This farther consolation yet secure
I carry hence: though all by me is lost,
(Such favour I unworthy am vouchsafed)
By me the promised Seed shall all restore.

So spake our mother Eve; and Adam heard
Well pleased, but answer'd not; for now too nigh
Th' Arch-Angel stood, and from the other hill

608. Found her wak'd: Newton notices an inconstancy with the Argument, which relates that Adam awak'd Eve; but may he not have wak'd her by his running to the bower where she lay sleeping.

609. The poem ends very nobly. The last speeches of Adam and the archangel are full of moral and instructive sentiments. The sleep that fell upon Eve, and the effects it had in quieting the disorders of her mind, produce the same kind of consolation in the reader, who cannot peruse this last beautiful speech which is ascribed to the mother of mankind, without a secret pleasure and satisfaction.—A.

611. Advise: Admonish, give information, Numb. xii. 6. Adam had a vision, and Eve a dream; and God was concerned in both.

616. Is to stay here, &c.: She is now come to that temper of mind in which she thinks it Paradise wherever her husband is, as the angel had taught her before, XI. 290. So that the author makes woman's Paradise to be in company with her husband, but man's to be in himself, 287.—N.

624-34. Heliodorus, in his Ἑθιοπικα, acquaints us, that the motion of the gods differs from that of mortals, as the former do not stir their feet, nor proceed step by step, but slide over the surface of the earth by a uniform swimming of the whole body. The same kind of motion is here poetically attributed to the angels who were to take possession of Paradise.—A.
To their fix'd station, all in bright array  
The cherubim descended; on the ground  
Gliding meteorous, as evening mist  
Risen from a river o'er the marish glides,  
And gathers ground fast at the labourer's heel  
Homeward returning. High in front advanced,  
The brandish'd sword of God before them blazed  
Fierce as a comet; which with torrid heat,  
And vapour as the Libyan air advanc'd,  
Began to parch that temperate clime: whereat  
In either hand the hast'ning Angel caught  
Our ling'ring parents, and to th' eastern gate  
Led them direct, and down the cliff as fast  
To the subjected plain; then disappear'd.  
They, looking back, all the eastern side beheld  
Of Paradise (so late their happy seat)  
Waved over by that flaming brand, the gate  
With dreadful faces throng'd and fiery arms.  
Some natural tears they dropt, but wiped them soon:  
The world was all before them where to choose  
Their place of rest, and Providence their guide.
Through Eden took their solitary way.

649. Solitary way: It was solitary, not in regard to any companions whom they had met with elsewhere, but because they were here to meet with no object of any kind they were acquainted with, XI. 305.—P. Or it was solitary in reference to the companionship of Michael.

647-49. It has been objected to these lines, that they end the poem in too sorrowful a manner, and that they are inconsistent with other passages in this Book, which describe the joy, the peace, and consolation of our first parents. But these emotions, as Dr. Pierce remarks, are represented always as arising in our first parents from a view of some future good, chiefly of the Messiah; while the thought of leaving Paradise was always a sorrowful one to them, 613, 638, 645, 603.

As to the first-named objection, there is, says Newton, no more necessity that an epic poem should conclude happily, than that there is that a tragedy should conclude unhappily. There are several instances of a tragedy ending happily; and with as good reason, an epic poem may terminate fortunately or unfortunately, as the nature of the subject requires; and the subject of Paradise Lost plainly requires something of a sorrowful parting, and was intended, no doubt, for terror as well as pity—to inspire us with the fear of God, as well as with commiseration of man.

Newton further calls us to observe the beauty of the numbers in these concluding lines—the heavy dragging of the first line, which cannot be pronounced but slowly, and with several pauses:

"They [hand in hand, [with wand'ring steps, [and slow,"]

and then the quicker flow of the last line, with only the usual pause in the middle. As if our first parents had moved heavily at first, being loath to leave their delightful Paradise; and afterwards mended their pace, when they were at a little distance. At least this is the idea which the numbers convey. The varying of the pauses, is the life and soul of all versification, in all languages. It is this chiefl y which makes Virgil's verse better than Ovid's, and Milton's superior to that of any other English poet; and it is for want of this chiefl y that the French heroic verse can never come up to the English. There can be no good poetry without music, and there can be no music without variety.
CONCLUDING OBSERVATIONS.

No just heroic poem ever was, or can be made, without one great moral may not be deduced. That which reigns in Milton is the most general and most useful that can be imagined. It is, in short, this: THAT OBEYANCE TO THE WILL OF GOD MAKES MEN HAPPY, AND THAT DISOBEDIENCE MAKES THEM MISERABLE. This is obviously the moral of the principal story which turns upon Adam and Eve, who continued in Paradise while they kept the command that was given them, and were driven out of it as soon as they transgressed. This is likewise the moral of the principal episode, which shows us how an innumerable multitude of angels fell by their disobedience.

Besides this great moral, which may be regarded as the soul of the story.
THE LIFE OF MILTON A GREAT EPIC ITSELF.

Let us glance for a moment at what was even finer than Milton's transcendent genius—his character. His life was a great epic itself. Byron's life was a tragic comedy; Sheridan's was a brilliant farce; Shelley's was a wild, mad, stormy tragedy; Keats' life was a sad, brief, beautiful lyric; Moore's has been a love song; Coleridge's was a "Midsummer Night's Dream"; Schiller's was a harsh, difficult, waiting, but ultimately victorious war ode, like one of Pindar's; Goethe's was a brilliant, somewhat melodramatic, but finished novel; Tasso's was an elegy; but Milton, and Milton alone, acted as well as wrote an epic complete in all its parts—high, grave, sustained, majestic. His life was a self-denied life. "Susceptible," says one, "as Burke, to the attractions of historical prescription, of royalty, of chivalry, of an ancient church, installed in cathedrals and illustrated by old martyrdom, he threw himself, the flower of elegance, on the side of the reeking conventicle—the side of humanity, unlearned and unadorned." It was a life of labour and toil; labour and toil unrewarded, save by the secret sunshine of his own breast, filled with the consciousness of divine approbation, and hearing from afar the voice of universal future fame.

It was a life of purity. Even in his youth, and in the countries of the south, he seems to have remained unsullied. Although no anchorite, he was temperate. Rapid in his meals, he was never weary of the refreshment of music; his favourite instrument, as might have been expected, being the organ. It was a life not perfect; there were spots on his fame—acerbities of temper, harshness of language, peculiarities of opinion, which proved him human, and grappled him with difficulty to earth, like a vast balloon ere it takes its flight upward.

It was the life of a patriot, "faithful found among the faithless, faithful only he;" and Abdiel, that dreadless angel, is just Milton transferred to the skies. It was, above all, the life of a Christian; it was the life of prayer, of faith, of meek dependence, of perpetual communing with Heaven.

Thus faintly have we pictured John Milton. Forgive us, mighty shade! wherever thou art, mingling in whatever choir of adoring spirits, or engaged
in whatever exalted ministerial service above, or whether present now among those millions of spiritual creatures that walk the earth,?-forgive me the teachableness, for the sake of the sincerity of the offering, and reject it not? In that cloud of incense which, with enlarging volume, and deepening influence, is ascending to thy name, from every country, and in every lan-
dage.

In fine, we tell not our readers to imitate Milton's genius: that may be no such a thing for them; but to imitate his life—the patriotism, the sincerity, the manliness, the purity, and the piety of his character. When considering him, and the other men of his day, we are tempted to say, "There were giants in those days," while we have fallen on the days of little men; not to cry out with her of old, "I saw gods ascending from the earth, and one of them is like to an old man, whose face is covered with a mantle." In those days of rapid and universal change, what need for a spirit so pure, so wise, so sincere, and so gifted as his? and who will not join in the language of Wordsworth?

"Milton! thou shouldst be living at this hour.
England hath need of thee. She is a sick
Of stagnant waters. We are selfish men.
Oh, raise us up! Return to us again.

* * * * *

"Thy soul was like a star; and dwelt apart;
Fore as the naked heavens, majestic, free.
So didst thou travel on life's common way,
In cheerful godliness; and yet thy heart"
and can judge by the examples produced, how far our own sympathies go with the commentator. We cannot read, therefore, without being made converts, where the comment is right. It is not only in the grand outline that Milton's mighty excellence lies: it is in filling up all the parts even to the least minutiae. The images, the sentiements, the long argumentative passages, are all admirable, taken separately; they form a double force, as essential parts of one large and magnificent whole. The images are of two sorts, inventive and reflective; the first are, of course, of the highest order.

If our conceptions were confined to what reality and experience have impressed upon us, our minds would be narrow, and our faculties without light. The power of inventive imagination approaches to something above humanity: it makes us participant of other worlds and other states of being. Still more invention is nothing, unless its quality be high and beautiful. Shakespeare's invention was in the most eminent degree rich; but still it was mere human invention. The invention of the character of Satan, and of the good and bad angels, and of the seats of bliss, and of Pandemonium, and of Chaos, and of the gates of Hell, and of Sin and Death, and other supernatural agencies, is unquestionably of a far loftier and more astonishing order.

Though the arts of composition, carried one step beyond the point which brings out the thought most clearly and forcibly, do harm rather than good, yet up to this point they are of course great aids; and all these Milton possessed in the utmost perfection: all the strength of language, all its turns, breaks, and varieties—all its flows and harmonies, and all its learned allusions, were his. In Pope there is a monotony and technical millinefluence: in Milton there is strength with harmony, and simplicity with elevation. He is never stilted, never gilded with tinsel, never more cramped than if he were writing in prose; and, while he has all the elevation, he has all the freedom of unshackled language. To render metre during a long poem unfatiguing, there must be an infinite diversity of combinations of sound and position of words, which no English bard but Milton has reached. Johnson, assuming that the English heroic line ought to consist of iambics, has tried it by false tests: it admits as many varied feet as the Odes of Horace; and so scanned, all Milton's lines are accented right.

If we consider the "Paradise Lost" with respect to instruction, it is the deepest and the wisest of all the uninspired poems which were ever written; and what poem can do good which does not satisfy the understanding? Of almost all other poems it may be said, that they are intended more for delight than instruction; and instruction in poetry will not do without delight; yet when to the highest delight is added the most profound instruction, what fame can equal the value of the composition? Such, unquestionably, is the compound merit of the "Paradise Lost." It is a duty imperative on him who has an intellect capable of receiving this instruction, not to neglect the cultivation of it: in him who understands the English language, the neglect to study this poem is the neglect of a positive duty: here is to be found in combination what can be learned no where else.
Before such a performance all technical beauties sink to nothing. The question is: Are the ideas mighty, and just and authorized? and are they adequately expressed? If this is admitted, then ought not every one to read this poem next to the Bible? So thought Bishop Newton. But Johnson has the effrontery to assert, that though it may be read as a duty, it can give no pleasure; for this Newton seems to have pronounced by anticipation the stigma due to him. Is any intellectual delight equal to that which a high and sensitive mind derives from the perusal of innumerable passages in every Book of his inimitable work of poetical fiction? The very story never relaxes: it is thick-wove with incident, as well as sentiment, and argumentative grandeur.—Sir E. Bayly Ox.
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