THIRD BOOK
OF
MILTON'S
PARADISE LOST
HUNTER
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THE THIRD BOOK
OF
MILTON'S PARADISE LOST:

WITH

A PROSE TRANSLATION OR PARAPHRASE,
THE PARSING OF THE MORE DIFFICULT WORDS,
AND NUMEROUS ILLUSTRATIVE NOTES.

Adapted for Use in Training Colleges and Schools, and specially designed to
prepare Candidates for the

UNIVERSITY MIDDLE-CLASS EXAMINATIONS.

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Formerly Vice-Principal of the Society's Training College, Battersea.

NEW EDITION.

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**TIMON of ATHENS.**
**LOVE'S LABOUR'S LOST.**

**AS YOU LIKE IT.**
**TWELFTH-NIGHT.**
**MIDSUMMER NIGHT'S DREAM.**
The COMEDY of ERRORS.
**MEASURE for MEASURE.**
**MUCH ADO about NOTHING.**
**TAMING of the ShREW.**
**MERRY WIVES of WINDSOR.**
**TWO GENTLEMEN of VERONA.**
**ALL'S WELL that ENDS WELL.**
**MERCHANT of VENICE.**
**ROMEO and JULIET.**
**WINTER'S TALE.**
**CYMBELINE.**
**The TEMPEST.**
Among the Notes on this Third Book of the 'Paradise Lost,' and in the simple prose translation, the student will, it is hoped, find sufficient suggestion for the grammatical analysis of the more difficult passages. It has been thought unnecessary again to append formal specimens of passages analysed, as in Books I. and II., where ample means will be found of cultivating familiarity with the structure of Milton's sentences.
Hail, holy Light, Offspring of Heaven first-born!
Or of the Eternal Co-eternal 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 hearest thou rather Pure ethereal stream,

PARAPHRASE.

Hail, holy Light, First-born offspring of Heaven! Or may I, without rebuke, denominate thee the Co-eternal radiance of the Eternal Being? since God is light, and never from eternity dwelt otherwise than in unapproached light, and accordingly dwelt in thee, bright uncreated lustre of essential brightness! Or hearest thou rather the appellation Pure ethereal stream? whose source

3. Since God is light.] For God Himself is light. 'God is light, and in Him is no darkness at all.' 1 John, i. 5.

4. And never, &c.] 'Who only hath immortality, dwelling in the light which no man can approach unto.'—1 Tim., vi. 16. See line 376.

5. Dwelt then.] And therefore dwelt.

6. Increate.] This means that if light constituted the brightness of what was essentially bright, the effluence must be uncreated as well as the essence.

7. Or hearest thou, &c.] Or dost thou rather hear the name Pure ethereal stream, as more fitly describing thee? This is a Latinism: compare Horace, Sat. ii. 6, 20, 'Matutine Pater, seu Jane libentius audis.'
Whose fountain who shall tell? before the sun,
Before the heavens thou wert, and, at the voice
Of God, as with a mantle didst invest
The rising World of waters dark and deep,
Won from the void and formless Infinite.—
Thee I revisit now with bolder wing,
Escaped the Stygian pool, though long detained
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;

who shall tell? Thou wert before the sun, and before the heavens, and, at the mandate of God, didst invest as with a mantle the emerging world of waters dark and deep, gained from the infinite waste without form and void. I now revisit thee with more courageous wing, escaped from the Stygian deep, though long detained in that dark sojourn, while, borne in my flight through outer and through middle darkness, I sang of Chaos and eternal Night, in strains of another kind than those that were sung to the Orphean

8. Before the sun, &c.] When
'God said, let there be light, and there was light' (Gen., i. 3), the sun and the firmament were not yet created.

12. Won from the void, &c.] In Genesis it is said 'the earth was without form and void,' and Milton here applies the description to the whole infinite of Chaos out of which the heavens and the earth were made. In Bk. ii., 1000–4, the realm of Chaos and his consort, Night, is represented as having been twice 'encroached on,' first, to form Hell, and secondly, to form Heaven and Earth.

What our poet here calls the

Infinite is in Bk. ii., 891,

that 'dark
Ilimitable ocean, without bound,
Without dimension; where length, breadth, and highth,
And time, and place, are lost.'


16. Through utter, &c.] Borne through the outer darkness of Hell, and the middle darkness of Chaos. Through 'Hell and the gulf between,' 70.

17. With other notes, &c.] With notes of different import from those sung to the Orphean lyre. Among the poems ascribed to Orpheus are the Descent to Hades and a Hymn to Night.
Taught by the heavenly Muse to venture down
The dark descent, and up to re-ascend,
Though hard and rare;—thee I revisit safe,
And feel thy sovran vital lamp; but thou
Revisitest not these eyes, that roll in vain
To find thy piercing ray, and find no dawn;
So thick a drop serene hath quenched their orbs,

lyre; having been taught by the heavenly Muse how to venture down
the dark descent, and to ascend back to the upper world, though that
ascent is a hard thing and rarely effected. I revisit thee in safety,
and feel the influence of thy sovereign vital lamp, the sun. But thou
revisitest not these eyes, that roll in vain attempts to admit thy
penetrating ray, and find not so much as dawn; so thick is the serene
humour that has quenched their orbs, or the dim suffusion that has

19. Taught, &c.] The thought here was suggested by the old
fable of the descent of Orpheus
to hell, with recollection, perhaps,
that the mother of the
Thracian bard was the muse Cal-
liope.

20. Up to re-ascend.] The pre-
fix re here means back. The ad-
verb up is not superfluous, but
expressive of the measure of
space passed through. Compare
it., 75. and v., 198, and in Scrip-
ture, Ps., cxxxix. 8, Prov., xxx.
4, John, vi. 62, &c.

21. Hard and rare.] A thing
difficult and of rare occurrence.
This is an allusion to Virgil,
where, after speaking of the
facilis descensus Avern, he says
'Sed revocare gradum, superasque eva-
dere ad auras,—
Hoc opus, hic labor est. Pauci, quos
acquos amavit
Jupiter, aut ardens evertit ad aethera
virtus,
Dias geniti, potuere.'—Aen., vi. 128.
Among the few who thus suc-
ceeded were Orpheus, Hercules,
Ulysses, and Aeneas.

23. Revisitest not, &c.] Mil-
ton, when he was about forty-
five years of age, became blind
from excessive labour of reading
and writing.

25. Drop serene.] Gutta Se-
rena, the old name of amaurosis,
is a kind of blindness, arising
from derangement or disease of
the nerves of the eye. The name,
like gout, rheumatism, &c., ori-
ginated with the fanciful notion
of the humoral pathologists, that
most diseases are occasioned by
the flow of some morbid humour
to the part affected; the drop
being called serene, because the
eyes were, as Milton in the son-
et to Cyprian Skinner says,
'deal, to outward view, of
blemish or of spot.' He appears
not to have known distinctly of
what kind his blindness was,
By dim suffusion is meant the
first stage of cataract.
Or dim suffusion veiled. Yet not the more
Cease I to wander where the Muses haunt
Clear spring, or shady grove, or sunny hill,
Smit with the love of sacred song. But chief
Thee, Sion, and the flowery brooks beneath,
That wash thy hallowed feet, and warbling flow,
Nightly I visit; nor sometimes forget
Those other two, equalled with me in fate
So were I equalled with them in renown,
Blind Thamyris and blind Mæonides,
And Tiresias and Phineus, prophets old:

veiled them. Yet not the more do I abstain from wandering where
the Muses haunt clear spring, or shady grove, or sunny hill, being
smitten with the love of sacred song. But chiefly, I visit thes
nightly, O Sion, and the flower-bordered brooks beneath, that wash
thy hallowed feet, and warbles as they flow; and sometimes I call to
mind those other two, whose destiny would have fully corresponded
with mine, if I were equalled with them in renown—the blind bards
Thamyris and Homer; I think, too, sometimes of those blind ancient
prophets Tiresias and Phineus. Then I feed my mind with thoughts

26. Not the more cease I] This is equivalent to—not the
less do I continue. Compare, in
line 32, ‘nor sometimes forget.’
30. Brooks beneath.] The
brooks Kedron and Siloah, or
Siloam. ‘This people refuseth
the waters of Shiloh that go
softly.’ Isai., viii. 6.
32. Nor sometimes forget.] This is equivalent to—and some-
times remember.
33. Equalled with, &c.] Who
had been equalled with me in
their destined lot, if I were
equalled with them in renown.
35. Blind Thamyris, &c.] Mæonides was a surname of
Homer, derived from the name
of his father, Mæon, or from
Mæonia, a part of Lydia, where
he dwelt. Thamyris was a poet
and musician of Thrace, who
challenged the Muses to a trial of
skill, and, being vanquished, was
by them deprived of his sight,
his melodious voice, and his lyre.
He lived before the time of
Homer.
36. And Tiresias, &c.] And,
sometimes I remember also Tires-
ias, &c. The accent is on the
first syllable in the word Tires-
ias, the Greek syllabic vowel of
the second syllable being epsilon.
Tiresias was a Theban, Phineus
Then feed on thoughts, that voluntary move
Harmonious numbers; as the wakeful bird
Sings darkling, and in shadiest covert hid
Tunes her nocturnal note. Thus with the year
Seasons return; but not to me returns
Day, or the sweet approach of even 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 a universal blank
Of Nature's works to me expunged and rased,

that spontaneously flow in poetic rhythm, as the nightingale sings in
the dark, and is hidden in a covert of deepest shade when she tunes
her nightly strain. Thus it is that, while seasons return with the
year, yet to me there is no return of daylight, or of the pleasant
approach of evening or morning, or of the sight of the bloom of
spring, or the rose of summer, or flocks, or herds, or human face
so divinely expressive; but, instead of these, cloud and continual
darkness is around me, kept quite apart from the cheerful haunts of
men, and, instead of the fair instructive pages of Creation, presented
with a universal blank of what are to me the expunged and erased.

37. Then feed, &c.] Then I feed on thoughts that of their
own accord move as harmonious numbers, or that naturally flow as
harmonious verse. Numbers are the measures of verse.

38. As the wakeful bird, &c.] As the nightingale sings in the
dark. Darkling means—involved in darkness. So, in Shakspeare's
K. Lear, i. 4, 'So, out went the
candle, and we were left dark-
ling;' and in Mids. Night's
Dream, ii. 3, 'O wilt thou dark-
ling leave me?'

42. Day, &c.] The poet in
this line means daylight, and the
evening and morning twilight.

49. Of Nature's works, &c.] The blank was that of expunged
and rased works. There should
be no comma after works.
And wisdom at one entrance quite shut out.
So much the rather thou, celestial Light,
Shine inward, and the mind through all her powers
Irradiate, 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 highth, bent down his eye,
His own works and their works at once to view.

works of Nature; and thus wisdom at one of its entrances is in my
50 case quite shut out. So much the rather do thou, O heavenly Light,
shine within, and illuminate all the powers of the mind; plant eyes
there, clear away and dispel from it all obscurity, that I may see and
tell of things that are invisible to man's outward sight.

Now had the Almighty Father bent down his eye from above, from
55 the pure Empyrean heaven where he sits enthroned far above all height,
to survey at once his creatures and their works. Around him all the

50. *Wisdom, &c.* Wisdom is quite shut out at one of the
senses or inlets of knowledge.

51. *The rather.* Rather is originally the comparative of the
Saxon adjective *rathe*, which means early. Our poet, in his
*Lycidas* (142), has 'the rathe primrose;' and Spenser, in his
Shepherd's Calendar (February), has 'the rather lambs.' Such
expressions as the rathe, the more, the sooner, the oftener,
&c., are adverbial, because they are abridgments of adverbial pre-
position phrases, in which the comparative was originally an
adjective defining some noun.

55. *To mortal sight.* To the
corporeal eye.

58. *High throned above all highth.* Enthroned high above all conceivable height. This is
an example of the sublime indefinite so characteristic of Milton.
Compare, iv. 76,

'And in the lowest deep a lower deep
Still threatening to devour me opens wide.'

59. *Their works.* The things wrought or done by His works;
the doings of all His living creatures. The quaint repetition
of *works* here is quite in Milton's manner. He often degenerates
into such jingling word-play. Compare 144, 145; 214, 215;
227, 228.
About him all the Sanctities of Heaven
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 beheld
Our two first parents, yet the only two
Of mankind, in the Happy Garden placed,
Reaping immortal fruits of joy and love,
Uninterrupted joy, unrivalled love,
In blissful solitude. He then surveyed
Hell and the gulf between, and Satan there
Coasting the wall of Heaven on this side Night,

holy Intelligences of Heaven stood like the stars in multitude, and
through beholding him experienced bliss ineffable; on his right hand
sat his only Son, the bright image of his glory. He first looked
upon our two first parents on Earth, as yet the only human beings,
placed in the Happy Garden, where they reaped in blissful solitude
immortal fruits of joy and love, joy without interruption, and love
without rivalry. Then he viewed Hell, and the gulf separating it
from Earth and Heaven, and Satan, where he was now flying by the
wall of Heaven, on the hither side of Night, aloft in the dusky air,

60. Sanctities.] Holy ones; angels. See Rev. v. 11, and vii. 11. Milton often thus uses an
abstract noun, or the name of a quality, to denote a being possessing
the quality.

61. From his sight.] From the sight of Him; from their beholding Him. The seeing God in
heaven is called the beatific vision. See i. 684. With the expression 'his sight' compare
Shakspere, in Coriol., v. 3, 'Thy sight, which should make our eyes flow with joy;' in Merry
Wives, iv. 4, 'Upon their sight we two in great amazedness will fly;' and in Mids. Night's Dream,
iii. 2, 'So at his sight away his fellows fly.'

63. The radiant image, &c.] The brightness of His glory, and the express image of His person.' Heb., i. 3.

64. Beheld.] Looked on.

68. Unrivalled.] Without rivalry.

70. The gulf between.] 'Between us and you there is a great
In the dun air sublime, and ready now
To stoop, with wearied wings and willing feet,
On the bare outside of this World, that seemed
Firm land embosomed, 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
Heaped 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,

and now ready to descend, with wearied wings and willing feet, on
the extreme outside of this Universe, that seemed a mass of firm
land, having no firmament, embosomed in ocean or in air, which of
these it was being uncertain. God beholding him from that high
stand in which he beholds past, present, and future, thus spoke,
according to his foreknowledge, to his only Son:

"Only-begotten Son, seest thou what rage transports our Adversary, whom no prescribed bounds, no bars of Hell, nor all the chains
with which he was there loaded, nor even the main widely interrupting Abyss, can restrain; so determined does he seem on desperate revenge, that shall recoil upon his own rebellious head. And now,
Through all restraint broke loose, he wings his way
Not far off Heaven, in the precincts of light,
Directly toward 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 glozing 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.

90. To assay.] To essay or try. The word *assay* now refers only to the testing of ores and metals.

91. Glozing lies.] To *gloze* is to pretend to expound; to misconstrue artfully. So in *Comus*, 161,
Amongst words of gloze "...I have found..." in Shakspeare's *Henry V.*, i. 2,

92. Right.] Upright. "God hath made man upright; but they have sought out many inventions." Eccles., vii. 29.

93. His faithless progeny.] His progeny made guilty of faithlessness through the faithlessness of him, their representative or surety.
Such I created all the ethereal Powers
And Spirits, both them who stood and them who failed;
Freely they stood who stood, and fell who fell.
Not free, what proof could they have given sincere
Of true allegiance, constant faith, or love,
Where only what they needs must do appeared,
Not what they would? what praise could they receive?
What pleasure I from such obedience paid?
When will and reason—reason also is choice—
Useless and vain, of freedom both despoiled,
Made passive both, had served necessity,
Not me? They therefore, as to right belonged,
So were created, nor can justly accuse
Their Maker, or their making, or their fate,
As if Predestination overruled

Powers and Spirits, both them who remained upright and them who
failed. They that stood did so of their own choice, and so with
them that fell. Had they not been endowed with free-will, what
genuine proof could they have given of sincere loyalty, of constancy
in faith or love, when exhibiting in their conduct not what they
would do, but what they of necessity must do? What praise
could be given to them? What pleasure could I receive from
obedience so rendered? when will and reason—which as well
as will implies choice—useless and absurd, both being bereft
of freedom, both made passive, would have been the servants
of necessity, not of me. They, therefore, were so created as pro-
priety required, and cannot justly accuse their Creator, or the condi-
tion in which they were created, nor yet their fate, as if Predestina-

105. Needs.] Of necessity. This is an old Saxon possessive
used adverbially.

106. Reason.] The faculty that judges between right and
wrong.

111. They therefore, &c.] They therefore were so created as be-
longed to right; that is, they were made ‘just and right, suffi-
cient to have stood, though free to fall,’ which was in accordance
with equity.
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 unforeknown.
So, without least impulse, or shadow of fate,
Or aught by me immutably foreseen,
They trespass, authors to themselves in all,
Both what they judge and what they choose; for so
I formed them free, and free they must remain,
Till they entral themselves; I else must change
Their nature, and revoke the high decree
Unchangeable, eternal, which ordained
Their freedom; they themselves ordained their fall.
The first sort by their own suggestion fell,

...
Self-tempted, self-depraved; Man falls, deceived
By the other first: Man therefore shall find grace,
The other none. In mercy and justice both;
Through Heaven and Earth, so shall my glory excel;
But mercy, first and last, shall brightest shine."

Thus while God spake, ambrosial fragrance filled
All Heaven, 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 expressed; and in his face
Divine compassion visibly appeared,
Love without end, and without measure grace,
Which uttering thus he to his Father spake:

transgressors fell by their own incitement, self-tempted, self-corrupted. Man falls after being first deceived by the other; Man therefore shall obtain grace, the other shall not. So shall my glory both in mercy and justice display its excellence through means of Heaven and Earth; but mercy shall ever shine the brightest."

While God thus spoke, ambrosial fragrance filled all Heaven, and diffused in the blessed elect Spirits the inexpressible feeling of a hitherto inexperienced joy. The Son of God appeared beyond comparison most glorious: the fulness of the Father shone forth visibly expressed in him; and in his face Divine compassion was openly manifested, love everlasting, and grace unlimited, and giving utterance to these he spoke to his Father thus:—

130. Depraved.] Deteriorated; made degenerate.
133. Through heaven and earth.] In justice through what has happened in heaven, and in mercy through what will happen in earth.
134. First and last, &c.] From first to last; always.
137. New joy.] The angels had never before known the attribute of mercy.
140. Substantially.] Visibly.

'Son, in whose face invisible is beheld Visibly, what by Deity I am.'
See also iii. 385.
BOOK THIRD.

"O Father, gracious was that word which closed
Thy sovran sentence, that Man should find grace;
For which both Heaven and Earth shall high extol
Thy praises, with the innumerable sound
Of hymns and sacred songs, wherewith thy throne
Encompassed 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 joined
With his own folly?—that be from thee far,
That far be from thee, Father, who art judge
Of all things made, and judgest only right.
Or shall the Adversary thus obtain
His end, and frustrate thine? shall he fulfil

"O Father, that was a gracious word which closed thy sovereign
determination, that Man should obtain grace; for which both Heaven
and Earth shall heighten thy praises, with the infinitely varied
sound of hymns and sacred songs, and thy throne encompassed
therewith shall resound thee as ever blest. For ought Man to be
finally lost, ought Man, thy recent offspring so beloved, thy youngest
son, to fall thus ensnared by fraud, though his own folly be com-
bined with that fraud?—that be far from thee, far be that from thee,
Father, who art the judge of all created things, and ever judgest
rightly. Or shall the Adversary in this manner attain his object,
and defeat thine? shall he realise his malice, and annihilate thy

144. Gracious, &c.] This ad-
jective is quaintly used, and in
bad taste, to describe the word
grace. See note on line 59.
147. The innumerable sound.] So, in i. 101, 'Innumerable force
of spirits armed.' Shakspeare,
in Hen. VIII., iii. 3, imitating
Holinshed's Chronicle, writes 'in-
numerable substance.'
148. Wherewith, &c.] And
thy throne being encompassed
with these hymns and songs shall
resound, &c.
151. Thy creature late.] Thy
recently created one.
153. That be from thee far,
&c.] The language here was
suggested by Gen., xviii. 25.
His malice, and thy goodness bring to nought?
Or proud return, though to his heavier doom,
Yet with revenge accomplished, and to Hell
Draw after him the whole race of mankind,
By him corrupted? or wilt thou thyself
Abolish thy creation, and unmake
For him what for thy glory thou hast made?—
So should thy goodness and thy greatness both
Be questioned and blasphemed without defence.”

To whom the great Creator thus replied:
“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;

goodness? or return in pride, though to suffer a heavier judgment, yet
with revenge accomplished, and draw after him to Hell the whole
human race corrupted by him? Or wilt thou thyself reduce to no-	hing thy creation, and unmake, because of him, what thou hast
made for thy glory? Thus both thy goodness and thy greatness
should be impugned and blasphemed without vindication.”

To him then the great Creator thus replied:—“O Son, in whom
my soul chiefly delights, Son of my bosom, Son, who alone art my
word, my wisdom, and my effective power, thou hast spoken alto-
going according to my thoughts, altogether as my eternal purpose
has decreed. Man shall not be quite lost, but whosoever will shall

168. In whom my soul, &c.] Here Milton's descriptions of the
Son of God are derived from 1 Cor., i. 24, 'Christ, the power
of God, and the wisdom of God;' Matt., xvii. 5, 'My beloved Son,
whom I am well pleased;' by Him,' &c.; Heb., i. 2, 'By
John, i. 18, 'The only begotten Son, which is in the bosom of
the Father;' Rev., xix. 13, 'His
170. Effectual might.] Executive power. Heb., i. 2.
Yet not of will in him, but grace in me
Freely vouchsafed. Once more I will renew
His lapsed powers, though forfeit and enthralled
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 fallen 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 warned
Their sinful state, and to appease betimes
The incensed Deity, while offered grace
be saved; yet not by reason of will in him, but of grace on my part
freely extended. Once again I will renew his fallen powers, though
by transgression forfeited and enslaved to impure inordinate lusts;
once again sustained by me, he shall stand on even ground against
his mortal enemy; by me sustained, that he may be sensible of the
frailty of his fallen condition, and owe all his salvation to me, and
to none but me. By an act of special grace I have chosen some,
preferred before the rest; such is my good pleasure; the rest shall
hear me call them, and he often admonished of their sinful state,
and warned to conciliate the offended Deity in time, while freely

174. Yet not of will, &c.] Rom., ix. 16, 'It is not of him
that willeth, nor of him that runneth, but of God that sheweth
mercy;' Phil., ii. 13, 'It is God which worketh in you both to
will and to do of His good plea-
sure.'

177. Exorbitant.] Out of the
course of rectitude.

183. Some have I chosen, &c.] Milton was a moderate Calvinist.
He thought that some of man-
kind were elected by peculiar
grace of God, and were certain
of salvation; but that of the rest
all might be, and probably many
would be, saved, through God's
ordinary grace.

185. Warned their sinful state.] Warned of, &c. Milton often
suppresses a preposition in this way. See P. L., ii. 413; iv. 6.
Invites; for I will clear their senses dark,
What may suffice, and soften stony hearts
To pray, repent, and bring obedience due.
To prayer, repentance, and obedience due,
Though but endeavoured 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,
Light after light, well used, they shall attain,
And to the end persisting safe arrive.
This my long sufferance and my day of grace
They who neglect and scorn shall never taste;
But hard be hardened; blind be blinded more,
Offered grace invites them; for I will enlighten their dark minds to
a sufficient degree, and soften their hard hearts, so as to enable them
to pray, repent, and render due obedience. My ear shall be ready
to hear prayer, my eye ever open to regard repentance and due obe-
dience, though only attempted with sincerity of purpose. And I
will place within them, for their direction, Conscience, my arbiter of
right and wrong; to whom if they will listen, they shall attain light
additional to well-used light, and persevering to the end shall arrive
in safety. They who despise my long-suffering, and neglect my
season of grace, shall never experience this blessedness; but their
hard hearts shall be more hardened, and their blind minds more

189. *What may suffice.*] As much as may suffice; with what
degree may suffice. This clause is an objective one, governed by
some preposition, as *to, with,* or *by,* understood.

Soften stony hearts.] Ezek., xxxvi. 26, 'I will take away the
stony heart out of your flesh, and I will give you an heart of
flesh.'

197. *And to the end,* &c.] Matt., x. 22, 'He that endureth
to the end shall be saved.'

198. *This my long sufferance,* &c.] They who neglect and scorn
my long sufferance, &c. shall never taste this.

200. *But hard be hardened,* &c.] But being hard shall be
more hardened, &c. John, xii. 40, 'He hath blinded their
eyes and hardened their heart,' &c.
That they may stumble on and deeper fall;  
And none but such from mercy I exclude.—  
But yet all is not done; Man disobeying,  
Disloyal, breaks his fealty, and sins  
Against the high supremacy of Heaven,  
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, heavenly Powers, where shall we find such love?  
Which of ye will be mortal, to redeem

blinded, that they may go on stumbling, and fall more and more deeply; and such only of the human race do I exclude from mercy.  
But all is not yet perfected. Man transgressing and disloyal, violates the bond of creatureship, and sins against the high supremacy of Heaven in aspiring to Godhead, and thus forfeiting all that he possessed, has nothing left wherewith to expiate his treason; but he, with all his descendants, doomed and devoted to destruction, must die. He must die or justice must; unless some other, able and as willing as able, render in his stead the rigorous satisfaction, death for death. Say, heavenly powers, where shall we find such love? Which of you is willing to devote himself to death, in order to

206. Affecting godhead.] Desiring or aspiring to be a god. This refers to Gen., iii. 5, 'Ye shall be as gods, knowing good and evil.'  
208. Sacred and devote.] Sacred here means doomed as a sacrifice. So the Latin sacer was often used. Devote is for devoted, as forfeit (176), for forfeited.  
214. Which of ye, &c.] Mortal in this line means liable to death, in the next, deadly. See note on line 59. Spenser often repeats as rhyme a word applied in a different sense, as in the Faery Queen, I. i. 18. To redeem here signifies to pay the penalty of.
Man's mortal crime, and just the unjust to save? 

Dwells in all Heaven charity so dear?"

He asked, but all the heavenly quire stood mute, And silence was in Heaven; on Man's behalf
Patron or intercessor none appeared,
Much less that durst upon his own head draw
The deadly forfeiture and ransom set.
And now without redemption all mankind
Must have been lost, adjudged to Death and Hell
By doom severe, had not the Son of God,
In whom the fulness dwells of love divine,
His dearest mediation thus renewed:

"Father, thy word is passed, Man shall find grace:
And shall Grace not find means, that finds her way,
The speediest of thy winged messengers,
To visit all thy creatures, and to all

expiate man's deadly crime, the just for the salvation of the unjust?
Does charity so precious exist anywhere in Heaven?"

Thus he asked, but all the heavenly choir stood speechless, and
there was silence in Heaven. No advocate or mediator for man
presented himself, much less any one bold enough to draw upon his
own head the deadly forfeit and the determined ransom. And now
all mankind unredeemed must have been lost, sentenced by strict
judgment to death and hell, had not the Son of God, in whom dwells
the fulness of divine love, thus renewed his most dear interposition.

"Father, thy word has gone forth, that man shall obtain grace:
And shall not Grace find means, that finds her way, most speedily
of all thy winged messengers, to visit all thy creatures, and comes

215. And just, &c.] And be just, &c. See 1 Pet., iii. 18.
219. Patron, &c.] An allusion to Isai., lix. 16, 'He saw that
there was no man, and wondered that there was no intercessor.'
None is an adjective defining patron, &c., and although it cannot stand before its noun, it is
grammatically equivalent to (only more emphatic than) no before the noun.
220. That.] One that.
227. Passed.] Uttered; pronounced.
Comes unprevented, unimplored, unsought? Happy for man so coming! he her aid Can never seek, once dead in sins and lost; Atonement for himself or offering meet, 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 wreck all his rage. Under his gloomy power I shall not long Lie vanquished; thou hast given me to possess Life in myself for ever; by thee I live, to all unanticipated, unimplored, unsought? Fortunate it is for man, that she comes thus; he, when once dead in sins, and lost, can never seek her help; he, bankrupt and ruined, has no atonement for himself, or suitable offering to present. Lo, then, I come! for him I offer myself, my life for his life; on me let thy wrath descend; regard me as representing Man: For his sake I will leave thy bosom, and cheerfully lay aside the glory of this place next to thee, and for him will I at the last gladly die; on me let Death spend all his rage; I shall not long lie subjected to his gloomy dominion; thou hast caused me to possess life everlasting in myself; in virtue of thee I live, though I now yield to death, and

231. Unprevented.] Unanticipated;preceded by expectation or prayer. From the Lat. praevienio. Psal., lxxviii. 13, 14, 'In the morning shall my prayer prevent thee.'

235. None.] See note on line 219.

237. On me, &c.] This repeated prominence of the pronoun me, has been thought to indicate eagerness, in imitation of Virgil's

'Me, me: adsum qui feci: in me convertite ferrum.'—Aen., ix. 427, and a similar passage in the same book, line 493.

241. Wreck.] Wreak; vent; spend.

243. Thou hast given me, &c.] John, v. 26, 'As the Father hath life in Himself, so hath He given to the Son to have life in Himself.'
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 loathsome grave,
His prey, nor suffer my unspotted soul
For ever with corruption there to dwell;
But I shall rise victorious, and subdue
My vanquisher, spoilt of his vaunted spoil.
Death his death's wound shall then receive and stoop
Inglorious, of his mortal sting disarmed;
I through the ample air, in triumph high,
Shall lead Hell captive, maugre Hell, and show
The powers of Darkness bound: thou, at the sight
Pleased, out of Heaven shalt look down and smile,
While, by thee raised, I ruin all my foes,

All that of me can die. Yet, that debt paid,
Though now to Death I yield, and am his due,
All that of me can die. Yet, that debt paid,
Though now to Death I yield, and am his due,
All that of me can die. Yet, that debt paid,
Though now to Death I yield, and am his due,
All that of me can die. Yet, that debt paid,
Though now to Death I yield, and am his due,
All that of me can die. Yet, that debt paid,
Death last, and with his carcase glut the grave; Then, with the multitude of my redeemed, Shall enter Heaven, 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 breathed immortal love To mortal men, above which only shone Filial obedience; as a sacrifice Glad to be offered, he attends the will Of his great Father. Admiration seized All heaven, what this might mean; and whither tend,

thee, I destroy all my enemies, and with the carcase of Death, the last enemy, satiate the grave. Then, with the multitude of my redeemed people, I having been long absent shall enter Heaven, and return, O Father, to behold thy face, in which there shall be no remaining gloom of displeasure, but confirmed peace and reconcilement; thenceforth wrath shall exist no longer, but in thy presence shall be perfect joy.”

Here ended his words, but his mild countenance silently spoke still, and glowed with immortal love to mortal men, exceeded only by the expression of filial obedience. As a sacrifice gladly desiring to be offered, he awaits to hear the will of his great Father. All Heaven was seized with amazement, wondering what this might

259. Death last.] 1 Cor., xv. 26, ‘The last enemy that shall be destroyed is death.’
265. In thy presence, &c.] Psal., xvi. 11, ‘In thy presence is fulness of joy.’ Entire means unmixed, unalloyed.
270. Attends.] Waits to hear. Fr. attendre, to await or expect.
271. Admiration.] Wonder. To admire formerly meant to wonder at, whether approvingly or disapprovingly.
272. What this might mean.] This clause is an objective of respect, the construction being wondering as respected what this might mean, &c.
Wondering; but soon the Almighty thus replied:

"O thou in Heaven and Earth the only peace
Found out for mankind under wrath! O thou
My sole complacence! well thou knowest how dear
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 awhile, 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

mean, and to what it might lead; but soon the Almighty thus answered:

"O thou the only peace found in all Heaven and Earth for mankind under sentence of wrath! O thou in whom alone my satisfaction rests! thou knowest well how dear to me are all my works, and man to be not least dear though last created, since for him I let thee go from my bosom and my right hand, to save the whole race lost by losing thee for a time. Do thou, therefore, join to thy nature also of them whom thou only art able to redeem; and be thyself Man among men on earth, made flesh, when the due time shall come, of virgin seed, by miraculous generation; be thou,

276. *My sole complacence.* My only satisfaction.
277. *All my works.* Psal., cxlv. 9, 'His tender mercies are over all His works.'
278. *That.* Inasmuch as.
281. *Whom.* The antecedent for this relative is the possessive *their* in the next line. An antecedent in the possessive case is now unusual; but we have many examples of it in Shakspeare and Milton. In the Liturgy we have, 'In thy sight who livest and reignest.'
283. *Man among men, &c.* John, i. 14, 'The Word was made flesh and dwelt among us.'
284. *When time shall be.* Gal., iv. 4, 'When the fulnese of the time was come, God sent forth His Sou, made of a woman.'
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 makes 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, ransomed 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
in the place of Adam, the head of all mankind, though a son of Adam. As in Adam all perish, so in thee, as from a second root, shall be restored as many as are restored, none otherwise than by thee. His crime makes all his descendants guilty, thy merit imputed shall cancel the guilt of those who renounce their own works both righteous and unrighteous, and live engrafted in thee, and derive new life from thee. Thus Man, as is most just, shall make satisfaction for Man, he condemned and die, and having died shall rise again, and he rising shall raise with him his brethren, ransomed with his own precious life. Thus heavenly love shall outvie hellish hatred, giving up to death and dying to redeem, so dearly to redeem, the nature which hellish hatred so easily destroyed, and per-

286. The head, &c.] Compare Rev., xxii. 16, 'I am the root and the offspring of David;' and Matt., xxii. 45, 'If David then call Him lord, how is He his son?'
287. As in him, &c.] See 1 Cor., xv. 22.
288. Transplanted.] Engrafted.
289. Ransomed, &c.] Matt., xx. 28, 'To give His life a ransom for many.'
290. Giving.] Man, in the person of the Son of God, giving.
So easily destroyed, and still destroys
In those who, when they may, accept not grace
Nor shalt thou, by descending to assume
Man's nature, lessen or degrade thine own.
Because thou hast, though throned in highest bliss,
Equal to God, and equally enjoying
Godlike fruition, quitted 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 abounds;
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,

petually does destroy in the case of those who accept not grace when they may. Nor shalt thou by condescending to assume human nature impair or lower thine own. Forasmuch as thou, though enthroned in highest bliss, equal to God, and equally enjoying the Divine felicity, hast quitted all, to save a world from utter perdition, and hast been approved the Son of God more by merit than by birthright, approved the worthiest to be so by being far more good than great or high: forasmuch as love has abounded in thee more than glory abounds; therefore thy condescension shall exalt thy human nature also with thee to this throne; here thou shalt sit incarnate, here thou shalt reign both God and Man, Son of God and

301. So easily.] This expression is in contrast with 'so dearly.'
And still destroys, &c.] There is a want of due propriety, as we think, in this use of the present tense for the future. Perhaps still means ever, which is its general meaning in Shakspeare. See line 618.
305. Because thou hast, &c.] Lines 305 to 322 are founded chiefly on Phil., ii. 6-11, 'Who being in the form of God,' &c.
311. Far more.] This adverbial expression modifies good.
Anointed universal King. All power
I give thee; reign for ever, and assume
Thy merits; under thee, as head supreme,
Thrones, Princedoms, Powers, Dominions, I reduce: 320
All knees to thee shall bow, of them that bide
In Heaven, or Earth, or under Earth in Hell.
When thou, attended gloriously from Heaven,
Shalt in the sky appear, and from thee send
The summoning Archangels, to proclaim 325
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 330
Bad men and Angels. They arraigned shall sink

Son of Man together, anointed universal King. I give thee all
power; reign for ever, and assume what thou hast merited; under
thee as supreme head I place Thrones, Principalities, Powers, and
Dominions: to thee every knee shall bow, of things that dwell in
Heaven, or in Earth, or in Hell under the Earth. When thou
gloriously attended from Heaven shalt appear in the firmament, and
send forth from thy presence the summing archangels to proclaim
thy awful tribunal set; immediately from north, south, east, and
west, they that are alive, and immediately the cited dead of all past
ages, shall hasten to the general judgment; with such a peal shall
the last trumpet rouse these from their sleep. Then, all thy saints
being assembled, thou shalt judge the wicked, both men and angels;
Beneath thy sentence; Hell, her numbers full, Thenceforth shall be for ever shut. Meanwhile The World shall burn, and from her ashes spring New heaven and earth, wherein the just shall dwell, And, after all their tribulations long, See golden days, fruitful of golden deeds, 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.'

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they charged with their guilt shall sink under thy sentence; Hell, her numbers being full, shall thenceforth be for ever shut. Meanwhile the universe shall be consumed with fire, and from its ashes shall arise a new heaven and earth, in which the righteous shall dwell, and after all their long troubles see golden days productive of golden deeds, enjoying the triumphant reign of joy, and love, and beauteous truth. Then thou shalt lay aside thy regal sceptre, for such regal sceptre shall then no longer be required; God shall be all in all. But, all ye gods, worship him who dies to effect all this; worship the Son, and honour him even as ye honour me.'

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334. The world shall burn, &c.] See 2 Pet., iii. 12, 13; and Rev., xxi. 1. Her for its is allusive to the Phoenix.

337. Golden days.] The reign of Saturn in Latium was called the golden age. See Virg. Aen., viii. 324.

339. Then thou thy regal sceptre, &c.] 1 Cor., xv. 25, 28, 'For He must reign till He hath put all enemies under His feet. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.'

340. Shall need.] Shall be needed. So in x. 80, 'Attend-ance none shall need.' Compare Shakspeare, Rich. Ill., iii. 7, 'My lord, there needs no such apology;' and 3 Hen. VI., i. 4, 'It needs not, nor it boots thee not, proud queen.'

341. All ye gods, &c.] Psal., xcviit. 7, 'Worship Him, all ye gods.' See Heb., i. 6.

343. Honour him as me.] John, v. 23, 'That all men should honour the Son, even as they honour the Father.'
No sooner had the Almighty ceased, but, all
The multitude of Angels—with a shout
Loud as from numbers without number, sweet
As from blest voices—uttering joy, Heaven rung
With jubilee, and loud Hosannas filled
The eternal regions. Lowly reverent
Toward either throne they bow, and to the ground
With solemn adoration down they cast
Their crowns, inwove with amaranth and gold;
Immortal amaranth, a flower which once
In Paradise, fast by the Tree of Life,

The Almighty had no sooner ceased, when, all the multitude of
Angels uttering joy, with a shout loud as from countless numbers,
sweet-toned as from blest voices, Heaven rung with jubilee, and loud
Hosannas filled the eternal regions. They bow in lowly reverence
towards each throne, and cast down upon the ground in solemn
adoration their crowns of interwoven amaranth and gold; fadeless
amaranth, a flower which once began to bloom in Paradise, close by

344. No sooner, &c.] The con-
struction is, the Almighty had
ceased no sooner but heaven
rung with jubilee, and loud ho-
sannas filled the eternal regions,
all the multitude of angels utter-
ing joy with a shout, &c. Mul-
titude is a nominative absolute.
Such expressions as no sooner
but, nothing else but, no other but,
are antiquated; for but we use
than.

346. Without number.] An
adjectival preposition phrase.

348. Jubilee and loud hosan-
as.] The jubilee festival of the
Hebrews was celebrated with
trumpet sounds and great rejoic-
ings, at the end of seven weeks
of years, or in every fiftieth
year. Slaves were then restored
to their liberty, and lands to
their owners. The Hebrew word
hosanna, signifying save, I beseech
thee, was an exclamation frequent
among the Jews, but especially
used when the High Priest came
forth from within the veil to bless
the people. See Psal., cxviii.
25, 26.

351. Down they cast, &c.] See
Rev., iv. 10.

352. Amaranth.] Amaranth,
from the Gr. ἀμαράντος, unfading,
is the name of an ideal flower
‘that fadeth not away,’ just as
adamant, from the Gr. ἀδαμά-
νίου, impenetrable, is the name
of an ideal stone that cannot
wear away.

354. Fast by.] Close by. So
in i. 11, ‘Siloa’s brook that flowed
Began to bloom; but soon, for Man's offence,
To Heaven removed, where first it grew, there grows
And flowers aloft shading the Fount of Life,
And where the River of Bliss through midst of Heaven
Rolls o'er Elysian flowers her amber stream.
With these that never fade the Spirits elect
Bind their resplendent locks, inwreathed 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, crowned again, their golden harps they took—
Harps ever tuned, that glittering by their side
Like quivers hung—and with preamble sweet

the Tree of Life, but being soon, on account of man's offences, transferred to Heaven where it first grew, now grows there, and rears aloft its blossoms shading the Fount of Life, and where the River of Bliss rolls its amber stream, through the midst of Heaven, over flowery Elysian plains. With these never-fading flowers the elect angels encircle their shining locks inwreathed with beams. These now being thrown off in loose garlands, thickly strewn about, the bright pavement that shone like a sea of jasper now smiled with the purple hue of celestial roses. Then, being crowned again, the angels took their golden harps, harps never out of tune, that hung glittering by their sides like quivers, and with sweet prelude of charming symphony

357. The fount of life.] Rev., xxii. 1, 'He shewed me a pure river of water of life,' &c.
360. Amber.] Clear or transparent as amber.
362. Now in loose garlands, &c.] These being now thrown off thickly, &c. This was when the angels cast down 'their crowns inwove with amaranth and gold.'

355. But soon, &c.] But being soon removed to heaven, &c.
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 Heaven.

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 sittest
Throned, inaccessible but when thou shadest
The full blaze of thy beams, and through a cloud,
Drawn round about thee like a radiant shrine.
Dark with excessive bright thy skirts appear,
Yet dazzle Heaven, that brightest Seraphim
Approach not, but with both wings veil their eyes.

Thee next they sang of all creation first,

they make introduction to their sacred concert, and excite sublime raptures; no voice unengaged, no voice but could well take melodious part, such concord there is in Heaven.

First they celebrated in their song thee, O Father, as the almighty, immutable, immortal, infinite, eternal King; thee as the Author of all existence, the source of light, thyself being invisible, where thou sittest enthroned amidst the glorious brightness, not accessible except when thou shadest down the full blaze of thy beams, and by means of a cloud drawn around thee like a radiant shrine. Thy train seems dark through excessive brightness, yet it dazzles heaven, so that the brightest seraphim come not near, but veil their eyes with their wings. Next they celebrated the praises of thee, who wert

379. Dark with excessive bright, &c. Isai., vi. 1, ‘I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face,’ &c.
383. Of all creation first, &c. Anterior to all creation. Col., i. 15, ‘Who is the image of the invisible God, the first-born of every creature [lit. of all creation]; for by Him were all things created,’ &c.; 17, ‘And He is before all things’; Rev., iii. 14,
Begotten Son, divine similitude,
In whose conspicuous countenance, without cloud
Made visible, the almighty Father shines,
Whom else no creature can behold; on thee
Impressed the effulgence of his glory abides;
Transfused on thee his ample Spirit rests.

He Heaven of Heavens and all the Powers therein
By thee created; and by thee threw down
The aspiring Dominations. Thou that day
Thy Father's dreadful thunder didst not spare,
Nor stop thy flaming chariot-wheels, that shook
Heaven's everlasting frame, while o'er the necks
Thou drovest of warring Angels disarrayed.

before all creation, the Begotten Son, the Image of God, in whose revealing aspect the Almighty Father shines, He being thus, without the intervention of a cloud, made visible, whom otherwise no creature can look upon; the effulgence of his glory is impressed on thee and continues so impressed, the fulness of his spirit shed on thee remains thus shed. By thee he created the Heaven of Heavens and all the Powers therein; and by thee he overthrew the Powers that aspired above their sphere. On that day thou didst not spare thy Father's terrible thunder, nor check the wheels of thy flaming chariot, though they shook the everlasting fabric of Heaven, when thou didst drive over the necks of warring angels put to rout. Returning from the

' The Amen, the faithful and true witness, the beginning of the creation of God.'

386. In whose, &c.] In whose conspicuous countenance the Almighty Father shines, made visible without cloud, whom (i.e. the Father whom) otherwise no creature can behold. John, xiv. 9, 'He that hath seen me hath seen the Father.' See note on line 140.


388. His ample Spirit rests.] Isai., xlii. 1, 'I have put my spirit upon Him.' John, iii. 34, 'God giveth not the Spirit by measure unto Him.'

389. He heaven of heavens, &c.] See 1 Kings, viii. 27, and Col., i. 15.


391. Disarrayed.] Routed, put to confusion.
Back from pursuit thy Powers with loud acclaim 
The only extolled, Son of thy Father's might, 
To execute fierce vengeance on his foes. 
Not so on Man; him, through their malice fallen, 
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 
So strictly, but much more to pity inclined, 
He, to appease thy wrath and end the strife 
Of mercy and justice in thy face discerned, 
Regardless of the bliss wherein he sat 
Second to thee, offered himself to die 
For Man's offence. O, unexampled love, 
Love nowhere to be found less than Divine! 
Hail, Son of God, Saviour of men! thy name

pursuit, thy Powers with loud acclamation extolled thee only as 
having thy Father's might to execute fierce vengeance on thy 
enemies. Thou didst not so execute vengeance on Man. Thou didst 
not, Father of mercy and grace, so strictly doom him, fallen through 
their malice, but didst much more incline to pity him than to 
punish. No sooner did thy dear and only Son see thee determined 
not to doom frail Man so strictly, but much more inclined to pity 
him, than, in order to appease thy wrath, and to end that contest be-
tween mercy and justice which was discerned in thy countenance, he, 
regardless of the bliss in which he sat next to thee, offered himself 
to die for man's offence. O love of which there never has been any 
such example, love nowhere to be found of lower nature than divine, 
Hail, Son of God, Saviour of men! Henceforth thy name shall be

398. Son of Thy Father's incline to pity. Pity here, and 
might, &c.] Son having thy in line 405, is a verb. 
Father's might. 400. Not so.] Not to do so. 
402. To pity incline.] Didst 
406. He.] Than must be sup-
plied before this pronoun.

C 3
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 Heaven, above the starry sphere,
Their happy hours in joy and hymning spent.
Meanwhile upon the firm opacous globe
Of this round World, whose first convex divides
The luminous inferior orbs enclosed
From Chaos and the inroad of Darkness old,
Satan alighted walks. A globe far off
It seemed, now seems a boundless continent,
Dark, waste, and wild, under the frown of Night
Starless exposed, and ever-threateniiig storms
Of Chaos blustering round, inclement sky;
Save on that side from which the wall of Heaven,

the fruitful subject of my song, and never shall my harp be sounded
without praising thee, and joining thy praise with thy Father's.
Thus were these spirits, in the Heaven above the starry universe,
spending their happy hours in joy and sacred song. Meanwhile,
Satan being alighted is treading the firm opaque surface of this
round universe, whose outermost convex separates and encloses the
luminous lesser spheres from Chaos and against the encroachment
of ancient Night. At a great distance it seemed to be a globe, now
it seems to be a boundless region, dark, waste, and wild, exposed,
with no starlight, under the frown of Night, and the ever-threaten-
ing storms of Chaos blustering around, an inclement sky; excepting
on that side which gains some slight reflection of glimmersing air

419. Of this round world, &c.] 'Not our earth,' as Richardson,
in Explanatory Notes on Milton, observes, 'but the solid, lightless
globe, which the poet imagines to contain the whole new crea-
tion, whose shell separates the luminous orbs that are under it,
and thus encloses them from Chaos and ancient night, as he
elsewhere (ii. 970) calls this 'darkness old.' See line 75.

426. Inclement sky.] Sky is here an exclamatory nomen-
ativa.
Though distant far, some small reflection gains
Of glimmering air, less vexed with tempest loud:
Here walked the Fiend at large in spacious field.

As when a vulture on Imaüs bred,
Whose snowy ridge the roving Tartar bounds,
Dislodging from a region scarce of prey,
To gorge the flesh of lambs or yeauling kids,
On hills where flocks are fed, flies towards the springs
Of Ganges or Hydaspes, Indian streams;
But in his way lights on the barren plains
Of Sericana, where Chineses drive
With sails and wind their cany waggons light;
So, on this windy sea of land, the Fiend
Walked up and down alone, bent on his prey;

from the wall of Heaven, though far distant, being less agitated
with noisy tempest: Here was the Fiend walking in full freedom
amidst ample space. As when a vulture reared on Imaüs, whose
snowy range forms a boundary of the wandering Tartar’s land,
quitting his abode in a region scanty in prey, to devour the flesh of
lambs or young kids, on hills where flocks are fed, flies towards the
sources of the Ganges or the Hydaspes, rivers of India: but in his
passage alights on the barren plains of Sericana, where Chineses drive
their light cane waggons by means of wind and sails; so on this windy
sea of land the Fiend walked about alone intent upon his prey; alone,

431. *Imaüs.*] A celebrated mountain ridge in Scythia. Its
name, according to Pliny, signifies snowy. It is the eastern
boundary of the Western Tartars, who live chiefly in tents or waggons, and lead a nomadic life.

434. *Yeanling.*] Young; newly born.

436. *Ganges or Hydaspes.*] Two rivers of India. The
latter, now called Jelum, is a tributary of the Indus, and flows
through the valley of Cashmere.

438. *The barren plains, &c.*] Serica, or Sericana, is a level
region between Imaüs and China. In old books of travels mention is
made of the sail waggons used by the Chinese in level parts of
their country during the prevalence of strong winds. They
were made of bamboo.

Alone, for other creature in this place, 
Living or lifeless, to be found was none; 
None yet; but store hereafter from the Earth 
Up hither like aërial vapours flew
Of all things transitory 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 the 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 the unaccomplished works of Nature's hand, 
Abortive, monstrous, or unkindly mixed, 
Dissolved on Earth, fleet hither, and in vain,

for in this place no other creature, animate or inanimate, was to be found; none as yet; but in after times there flew up hither from the Earth, like aërial vapours, a store consisting of all things transitory and vain, when sin had made men abound in works of vanity: both all things vain, and all who in vain things built their foolish hopes of greatness or lasting renown, or happiness either in this life or in the next; all who have their reward confined to this world, the produce of superstitious austerity and ignorant devotion, seeking nothing but the praise of men, here find proper retribution, empty as their deeds were. All the uncompleted works of Nature's hand, abortions, monsters, or incongruous mixtures, when dissolved on

443. To be found was none.] The construction is, None other creature, &c., was to be found.
451. All who have, &c.] Of the Pharisees who sought the praise of men, and not the honour that cometh from God only, Jesus said, 'Verily I say unto you, they have their reward.' Matth., vi. 2.
455. Unaccomplished.] Uncompleted.
456. Unkindly.] Unnaturally; not according to kind.
457. In vain.] At random, or recklessly.
Till final dissolution, wander here; 
Not in the neighbouring moon, as some have dreamed: 
Those argent fields more likely habitants, 
Translated Saints or middle Spirits hold 
Betwixt the angelical and human kind. 
Hither, of ill-joined sons and daughters born, 
First from the ancient world those Giants came, 
With many a vain exploit, though then renowned; 
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 deemed

earth, fleet to this resort, and wander here in vain till the period of 
final dissolution: not in the Earth's neighbouring planet, the moon, 
as some have idly supposed; those silvery plains contain inhabituants 
more appropriate,—translated saints, or intelligences of a nature 
between the angelic and the human, First from the old world 
those giants who were the offspring of the ill-assorted union of the 
sons of God with the daughters of men, came hither with many vain 
though then achievements. Next came those who built 
Babel on the plain of Sennaar, and who would evermore build new 
Babels, with fruitless purpose, if they had the means. Others 
came individually; Empedocles, he who to be thought a god

459. *As some have dreamed.* Ariosto, in his *Orlando Furioso*, 
xxxiv. 70, speaks of the moon as 
a strange storehouse where many 
vain things lost on earth are de- 
posited. Pope, in his *Rape of 
the Lock*, v., has an allusion to 
this notion.

460. *Those argent fields, &c.* It seems to be a little uncertain 
whether *fields* is nominative or 
objective to *hold*; if the latter 
was intended, the meaning is—

Inhabitants more appropriate 
occupy those silvery plains.

463. *Ill-joined sons, &c.* This 
refers to the posterity of Seth 
intermarrying with the idolat-
rous posterity of Cain. See 
Gen., vi. 1–4.

467. *Sennaar.* Shinar, a pro-
vince of Babylon. Newton ob-
serves that Milton frequently 
follows the Vulgate in the names 
of places. After *Sennaar* the 
verb *came* is understood.
38  PARADISE LOST.

A god, leaped fondly into Ætna flames, 
Empedocles; and he who, to enjoy  
Plato's Elysium, leaped 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 strayed so far to seek  
In Golgotha him dead who lives in Heaven;  
And they who, to be sure of Paradise,  
Dying put on the weeds of Dominic,  

fourishly leaped into Ætna's fire; and Cleombrotus, the youth who  
to obtain the joy of Plato's Elysium leaped into the sea; and many  
more, too long to name, embryos and idiots, hermits, and friars  
white, black, and grey, with all their impostures. Here wander  
pilgrims, that went so far astray to seek in Golgotha him dead,  
who lives in Heaven; and they who to ensure their admission into  
Paradise, put on, when they are dying, a Dominican priest's robe, or  

471. Empedocles.] A Pythagorean philosopher of Agrigentum, in Sicily. It was reported  
that he leaped into the crater of Ætna, that there might be no  
trace of his death, but that the volcano threw up one of his  
sandals, and thus made known that he had perished by fire.  
473. Cleombrotus.] A youth  
of Ambracia in Epirus, who after reading the Phaedo of Plato, was  
so eager to enter upon the enjoyment of immortality that he  
threw himself into the sea.  
474. Eremites.] Hermits; literally, dwellers in solitudes or deserts. Gr., ἐρέμος, desert, solitary.  
475. White, black, &c.] The  
white friars were the Carmelites,  
an order originating in the  
monastery on Mount Carmel;  
the black friars were the Dominicans, of the order of St. Dominic;  
the grey friars were the Franciscans, of the order of St. Francis.  
The names white, black, and grey referred to their distinguishing  
habits.  
476. That strayed so far, &c.] Milton here condemned as vain  
the visits of pilgrims to the Holy Sepulchre. He had in his mind  
Luke, xxiv. 5, 'Why seek ye the living among the dead? He is not here, for He is risen, as  
He said.'  
479. Dying put on, &c.] The  
robe of a priest of the order of  
St. Dominic, or of St. Francis,  
when put upon dying persons,  
was supposed to carry them safe  
through purgatory.
Or in Franciscan think to pass disguised.

They pass the planets seven, and pass the fixed,
And that crystalline sphere whose balance weighs
The trepidation talked, and that first moved;
And now Saint Peter at Heaven’s wicket seems
To wait them with his keys, and now at foot
Of Heaven’s ascent they lift their feet, when lo!
A violent cross-wind from either coast
Blows them transverse, ten thousand leagues awry,
Into the devious air. Then might ye see
Cowls, hoods, and habits, with their wearers tost
And fluttered into rags; then reliques, beads,

think to pass disguised in a Franciscan habit; they pass the seven
planets, and the firmament of the fixed stars, and that crystalline
sphere the balance of which poises the vibration which is talked of,
and that first moved sphere; and now Saint Peter at Heaven’s gate
is presumed to be awaiting them with his keys, and now at the foot
of the ascent to Heaven they raise their feet, when, lo, a violent
adverse wind from each side blows them transversely, ten thousand
leagues off their course into the trackless air; then might be seen
cowls, hoods, and habits, tost with their wearers, and shaken into
rags; then might be seen reliques, beads, indulgences, dispensations,

480. Franciscan.] Franciscan crystal, to which the Ptolemaics
attributed a sort of libration or shaking (the trepidation so much
talked of), to account for certain irregularities in the motion of the
stars; and beyond this that first moved, the primum mobile, the
sphere which was both the first moved and the first mover,
communicating its motions to all the lower spheres; and be-
yond this was the empyrean heaven, the seat of God and the
angels.'—NEWTON.
Indulgences, dispenses, pardons, bulls, 
The sport of winds: all these, upwhirled aloft, 
Fly o'er the back side of the World far off 
Into a Limbo large and broad, since called 
The Paradise of Fools, to few unknown 
Long after, now unpeopled and untrod. 

All this dark globe the Fiend found as he passed; 
And long he wandered, till at last a gleam 
Of dawning light turned thitherward in haste 
His travelled steps. Far distant he descries, 
Ascending by degrees magnificent 
pardons, bulls, made the sport of winds: all these, whirled up aloft, fly 
far off over the outermost boundary of the universe into a broad 
spacious Limbo, since called the Paradise of Fools, to few unknown 
long afterwards, but at this time unpeopled and untrod. All this 
the Fiend found to be a dark globe when he passed over it; and 
long he wandered, till at last a gleam of dawning light attracted 
hastily towards it his weary steps. He descries afar off a lofty 
structure ascending by magnificent steps up to the wall of Heaven; 

492. Dispenses.] Dispensa-
tions; licences exempting from penalty. 

Bulls.] The edicts and letters issued by Popes were so called 
from the bulla, or leaden seal affixed to them. 

493. The sport of winds.] Horace, Od., i. 14, 'Nisi ventis 
debeas ludibrium, cave.' See also 
Virgil, Æn., vi. 75. 

495. Limbo.] Besides the limbus 
patrum, or paradise of patriarchs 
and saints, the schoolmen im-
agined another locality, called 
the limbus fatuorum, or paradise 
of fools; both were on the skirts 
of Hades. In Shakspeare's 
Romeo and Juliet, ii. 4, the Nurse 
says, 'If ye should lead her into 
a fool's paradise, as they say, it 
were a very gross kind of beha-
viour.' Limbo is Italian, from 
the Latin Limbus, a border. 

497. Now.] At this time of 
Satan's coming. 

500. Thitherward.] Towards 
the quarter from which the light 
proceeded. 

501. Travelled.] Tired; toil-
some. Fr., se travailler, to toil. 

502. Degrees.] Steps. So, in 
Shakespeare's Julius Caesar, ii. 1, 
'He then unto the ladder turns his 
back, 
Looks in the clouds, scorning the base 
degrees 
By which he rose.'
Up to the wall of Heaven, a structure high;
At top whereof, but far more rich, appeared
The work as of a kingly palace-gate,
With frontispiece of diamond and gold
Embellished; 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 Luz
Dreaming by night under the open sky,
And waking cried, This is the gate of Heaven.
Each stair mysteriously was meant, nor stood
There always, but, drawn up to Heaven, sometimes
Viewless; and underneath a bright sea flowed

at the top of which appeared a work like the gate of a royal
castle, but far richer than that, splendidly faced with diamond and
gold; the portal shone with thick profusion of bright sparkling
gems, and could not on earth be imitated by model, or drawn by
colouring pencil. The stairs were such as those on which Jacob
saw angels ascending and descending, bands of bright guardians,
when he was fleeing from Esau to Padan-Aram, and dreamt by
night, in the field of Luz, under the open sky, and on awaking
cried, This is the gate of Heaven. Each stair had a mysterious
design, and did not stand there continually, but sometimes was
drawn up to Heaven out of sight; and under this flowed a bright

506. Frontispiece.] Front view, from Lat. frons and species. In architecture, the principal face of a building.
507. Orient.] Bright.
513. Padan-Aram.] The northern part of Mesopotamia.
In the field of Luz, &c.]
Of jasper, or of liquid pearl, whereon
Who after came from Earth sailing arrived
Wafted by Angels, or flew o’er the lake
Rapt in a chariot drawn by fiery steeds.
The stairs were then let down, whether to dare
The Fiend by easy ascent, or aggravate
His sad exclusion from the doors of bliss;
Direct against which opened from beneath,
Just o’er the blissful seat of Paradise,
A passage down to the Earth, a passage wide,
Wider by far than that of after-times
Over Mount Sion, and, though that were large,
Over the Promised Land to God so dear;
By which, to visit oft those happy tribes,

sea of jasper or of liquid pearl, and on this they who afterwards came from the Earth arrived sailing, being wafted over it by Angels, or flew over the sea, transported in a chariot drawn by fiery steeds. The stairs were at this time let down, whether to provoke his daring by the easiness of the ascent, or to aggravate the sadness of his exclusion from the doors of bliss; and directly opposite to these there opened from beneath, just over the blissful seat of Paradise, a passage down to the Earth, a wide passage, wider by far than that of after times over Mount Sion, and wider than that over the Promised Land so dear to God, wide as that would have been; by which oftentimes his angels, charged with high commissions, passed to and fro,

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521. Wafted by angels.] Luke, xvi. 22, 'The beggar died, and was carried by the angels into Abraham's bosom.'
522. Rapt.] Borne away; transported. Lat. raptor. 2 Kings; ii. 11, 'There appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.'
526. Direct against which.] i.e. Directly against the stairs.
528. A passage down, &c.] This was meant for the visits of angels from heaven to the terrestrial paradise.
530. Though that were large, &c.] Were is not here the past subjunctive, but is used for would be, as had is often used for would have.
On high behests his Angels to and fro
Passed frequent, and his eye with choice regard,
From Paneas, the fount of Jordan’s flood,
To Beersaba, where the Holy Land
Borders on Egypt and the Arabian shore;
So wide the opening seemed, where bounds were set
To darkness, such as bound the ocean-wave.

Satan from hence, now on the lower stair,
That scaled 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

534. Frequent.] Sometimes Milton uses this word to denote
in great numbers, as in vii. 504; but here it seems to mean often.
Compare vii. 569–573.
And his eye.] And his eye
passed frequent.
535. From Paneas, &c.] From
Dan to Beersheba is the Scripture
statement of the limits of Palestine north and south. Caesarea
Philippi was afterwars built on
the site of Dan, or Paneas, by
Philip the Tetrarch, who called
it Caesarea in honour of Tiberius.
It was at the foot of Mount
Hermon, near the sources of the
Jordan.
537. The Arabian shore.] The
shore of the Sinus Arabicus, or
Red Sea.
540. From hence.] From this
opening in the surrounding
’canopy of night’s extended
shade.’ (556.)
541. Heaven-gate.] Heaven is
here used as an adjective; the
same expression occurs in v. 198.

535
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 renowned metropolis, 
With glittering spires and pinnacles adorned, 
Which now the rising sun gilds with his beams:
Such wonder seized, though after Heaven seen, 
The Spirit malign, but much more envy seized. 
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

547. Discover unawares.] Shows or presents unexpectedly. To discover often signifies to show in our old writers.

552. Such wonder, &c.] Such wonder seized the malignant spirit, though this was after Heaven itself had been seen by him. After Heaven seen, is a Latinism, like ante Christum natum, ab urbe condita, post ignem subductum, &c. Compare Comus, 48, 'After, the Tuscan mariners transformed.'

556. The circling canopy, &c.] The poet refers to the chaotic darkness surrounding the universe. See lines 418 to 425. His meaning here is generally misapprehended.

557. From eastern point, &c.] That is, from east to west; for when the sign Libra rises in the east, Aries, the fleecy Ram, sets in the west. 'Aries is said to bear Andromeda, because that constellation is placed just over Aries, and therefore when Aries sets, he seems to bear Andromeda far off Atlantic seas, the great western ocean, beyond the horizon; then from pole to pole he views in breadth, that is, from north to south.'—Newton.
Of Libra to the fleecy star that bears
Andromeda far off Atlantic seas,
Beyond the horizon; then from pole to pole
He views in breadth, and, without longer pause,
Down right into the World's first region throws
His flight precipitant, and winds with ease
Through the pure marble air his oblique way
Amongst innumerable stars, that shone
Stars distant, but nigh-hand seemed other worlds;
Or other worlds they seemed, or happy isles,
Like those Hesperian gardens famed of old,
Fortunate fields, and groves, and flowery vales,
Thrice-happy isles; but who dwelt happy there
He stayed not to inquire. Above them all
The golden sun, in splendour likest Heaven,

eastern position of Libra to Aries that bears Andromeda far off the Atlantic, beyond the horizon; then he surveys across from pole to pole, and without longer delay, downright he flies headlong into the first region of the universe, and winds easily his indirect passage through the pure clear air among countless stars, that shone as stars far off, but when near seemed other worlds: they seemed either other worlds, or blest isles, like those Hesperian gardens of old renown, fortunate fields, and groves, and flowery vales, thrice-blest isles; but he stopped not to inquire who were blest dwellers there. Above them all, the golden sun, most resembling Heaven in splendour.

564. Marble.] Clear and white like marble. The Latin marmor, marble, is derived from the Greek μαρμαρόν, to shine or glisten.

568. Hesperian gardens.] Hesperium, or Cape Verde, was one of the farthest points along the African coast to which the knowledge of the ancients extended. At some little distance from it were the Cape Verde islands, wrongly identified by some with the 'Fortunate fields,' the Fortunatae Insulae, or Islands of the Blest, which were probably the Madeira group of the Canary Islands.
Allured 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 his all-cheering lamp
Turn swift their various motions, or are turned
By his magnetic beam, that gently warms
The Universe, and to each inward part
With gentle penetration, though unseen,
Shoots invisible virtue even to the deep:

This passage describes the movement of celestial bodies and the influence of the sun. It discusses the concept of longitude and the direction of motion (upwards, downwards, towards the centre of the universe, or away from it) in relation to the sun's position.

575. By centre or eccentric, &c.] Whether it was toward the centre or from the centre, it not being determined whether the sun is the centre of the world or not.'—Newton. In viii., 160, the angel says to Adam,

576. Longitude.] East or west. So in vii., 372, the sun is described as 'Jocund to run His longitude through Heaven's high road.'
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,
Compared with aught on Earth, metal or stone;
Not all parts like, but all alike informed
With radiant light, as glowing iron with fire:
If metal, part seemed gold, part silver clear;
If stone, carbuncle most or chrysolite,
Ruby or topaz, to the twelve that shone
In Aaron's breastplate, and a stone besides
Imagined rather oft than elsewhere seen,
That stone, or like to that, which here below

wondrously was his brilliant station ordained. There the Fiend
arrives, and a spot like to this never yet, perhaps, did astronomer
through his telescope see in the sun's luminous orb. He found the
place bright to a degree that could not be expressed by comparison
with anything on earth, whether metal or stone; all its parts were
not of one uniform appearance, but all were equally actuated with
radiant light, as red-hot iron is with fire: if to be called metal, part
seemed to be gold, part bright silver; if to be called stone, there
seemed to be chiefly carbuncle or chrysolite, ruby or topaz, and
the rest of the twelve stones that shone in the breast-plate of
Aaron, and a stone besides, often rather imagined than seen else-
where, that stone, or of a like nature to that, which, in this lower

588. A spot, &c.] "The spots in the sun are visible with a
telescope; but astronomer perhaps never yet saw through his
poised optic tube, such a spot as Satan, now that he was in the
sun's orb."—NEWTON.

593. Informed.] Endued; actuated.

595. If metal.] If compared with metal. See line 592.

596. Most.] The most part seemed.

597. To the twelve, &c.] That is, and all the rest, reckoning to
the twelve, that shone in Aaron's
breast-plate. Exod., xxviii. 15.

600. That stone, &c.] The philosopher's stone, called also
elixir, the powder of projection,
Philosophers in vain so long have sought;
In vain, though by their powerful art they bind
Volatile Hermes, and call up unbound
In various shapes old Proteus from the sea,
Drained through a limbecc to his native form.
What wonder then if fields and regions here
Breathe forth elixir pure, and rivers run
Potable gold, when, with one virtuous touch,
The arch-chemic sun, so far from us remote,

world, philosophers so long have vainly sought, vainly, though by
their powerful art they can fix the volatile Mercury, and call up from
the sea in various shapes old Proteus unbound, and drain him
through an alembic to his original form. What wonder is it, then,
if fields and regions here exhale pure elixir, and rivers run potionale
gold, when the sun, chief chemical power, so far distant from us, with

or the medicine of projection,
was a preparation which the old
alchemists sought as a means of
transmuting quicksilver, copper,
&c., into gold, and also of pro-
longing life indefinitely.

Bacon, in his Advancement of
Learning, Bk. II., refers to the
chimerical notion 'that some
grains of the medicine projected
should in a few moments of
time turn a sea of quicksilver or
other material into gold.'

603. Hermes.] That is, 'Mer-
cury or quicksilver, which is very
fluid and volatile, and hard to be
fixed.'—Newton.

607. Run potionale gold.] Pour
forth potionale gold. A solution
of gold, called aurum potionale,
was once regarded as a medicine
of great virtue for invigorating
the constitution.

Virtuous.] Efficacious. So
in Il Penseroso, 113, 'The virtu-
ous ring and glass;' and in
Comus, 621, 'Every virtuous
plant.'

609. Arch-chemic.] Chief of
chemical powers.
BOOK THIRD.

Produces, with terrestrial humour mixed, here in the dark so many precious things, Of colour glorious, and effect so rare! Here matter new to gaze the Devil met 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 the equator, as they now Shot upward still direct, whence no way round Shadow from body opaque can fall; and the air, Nowhere so clear, sharpened 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 turned, but not his brightness hid;

one touch of his virtue, produces, with mixed terrestrial humours, here in the dark so many precious things of splendid hue, and of such extraordinary efficacy? Here the Devil met, without being dazzled, matter new to his gaze; his eye commands far and wide; for sight found here no interruption, nor obscurity, but the full radiance of the sun, as when his beams at noon radiate vertically downward from the equator, as they now shot ever straight upward, so that nowhere around can a shadow from an opaque body fall; and the air, nowhere so clear as here, made him quick-sighted toward far distant objects, whereby he soon saw within observation a glorious angel standing, the same whom John also saw in the sun. His back was turned, but his

613. New to gaze.] Strange to gaze upon.
617. Culminate from the equator.] At the equator the sun at noon being directly vertical, men and other objects there cast no shadow in any direction around them.

618. Still.] Always. See note on line 301.
620. Shot upward still direct, whence no way round.
624. But not his brightness hid.] Because he himself was bright.
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 employed
He seemed, or fixed in cogitation deep.

Glad was the Spirit impure, as now in hope
To find who might direct his wandering 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,
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 every limb

brightness not hid; a golden diadem of beaming sunny rays en-
circled his head, and not less resplendent his locks hung waving
round behind upon his shoulders fledge with wings; he seemed to
be employed on some great commission, or absorbed in deep thought.
Glad was the corrupt Spirit, as being now in hope of finding one that
might direct his wandering flight to Paradise, the blissful abode of
mankind, the end of his journey, and the beginning of our woe.
But first he devises a change of his proper shape, which if
unchanged might be a cause of danger or delay to him. And
now he assumes the form of a stripling cherub, not of the highest
order, yet such as presented the smiling aspect of celestial
youth, and gave appropriate gracefulness to every limb, so

626. Nor less, &c.] Nor less illustrious (bright) lay his locks
behind waving round on his shoulders.
627. Fledge with wings.] Fledge, for fledge, means fitted
for flight. So Herbert (poem on Death) calls dead bodies
'The shells of fledge souls, left behind.'
634. Casts.] Casts in his mind; considers. So in Luke, i. 29, it is said that Mary 'cast
in her mind what manner of salu-
tation this should be.'
637. Not of the prime.] Not
of the first or highest rank.
638. Youth smiled celestial.] Celestial youth smiled.
Suitable grace diffused, so well he feigned.
Under a coronet his flowing hair
In curls on either cheek played; wings he wore
Of many a coloured plume, sprinkled with gold;
His habit fit for speed succint, and held
Before his decent steps a silver wand.
He drew not nigh unheard; the Angel bright,
Ere he drew nigh, his radiant visage turned,
Admonished by his ear, and straight was known
The Archangel 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 Heavens, or down to the Earth
Bear his swift errands over moist and dry,
O'er sea and land: him Satan thus accosts:
'Uriel, for thou of those seven Spirits that stand
In sight of God's high throne, gloriously bright,

well did he simulate. Under a coronet his flowing hair flapped
in curls on his cheeks; he had wings of many coloured plumes
sprinkled with gold; his habit being spare for the sake of
speed; and he carried before his graceful steps a silver wand. His
approach was not unheard; before he came near, the bright Angel,
apprised by his ear, turned his beaming face, and was immediately
recognised as the Archangel Uriel, one of the seven Spirits that
stand in the presence of God, nearest to his throne, ready at com-
mand, and are his eyes that run through all the heavens, or bear
his speedy errands down to the Earth, over moist and dry, over
sea and land. Satan thus accosts him: 'Uriel, since of those
seven Spirits that stand, gloriously bright, in sight of God's high

643. Sucinot.] Tucked up, 650. And cre his eyes.] Zech.,
or girded up.
648. Uriel.] This is the name of an angel introduced in
the second book of Esdras, ch. iv.

v 2
The first art wont his great authentic will
Interpreter through highest Heaven to bring,
Where all his sons thy embassy attend;
And here art likeliest by supreme decree
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 ordained,
Hath brought me from the quires of Cherubim,
Alone thus wandering. 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

throne, thou art wont to be the first to hear, as his interpreter,
his great authoritative will through highest heaven, where all his
sons await thy embassy; and thou art likeliest to hold, by supreme
decree, similar dignity in this universe, and, as his eye, to visit
often around this new creation: an indescribable desire to see and
know all these wondrous works of his, but chiefly Man, the object
of his chief delight and favour, him for whom he ordained all these
works of his so wondrous, has brought me from the choirs of
cherubim wandering thus alone:—Brightest seraph, tell me in
which of all these shining orbs has Man his fixed abode, or
whether he has no fixed abode, but all these shining orbs of his
choice to inhabit; that I may find him, and with secret inspection,

659. Here.] In this new world of heaven and earth.
664. Favour.] Object of favour.
660. Or fixed seat hath none.] 670. His choice to dwell.] As his choice for a dwelling.
BOOK THIRD.

Or open admiration him behold,
On whom the great Creator hath bestowed
Worlds, and on whom hath all these graces poured;
That both in him and all things, as is meet,
The universal Maker we may praise,
Who justly hath driven out his rebel foes
To deepest Hell, and, to repair that loss,
Created this new happy race of Men
To serve him better: wise are all his ways.'

So spake the false dissembler unperceived;
For neither man nor angel can discern
Hypocrisy, the only evil that walks
Invisible, except to God alone,
By his permissive will, through Heaven and Earth.
And oft, though Wisdom wake, Suspicion sleeps
At Wisdom's gate, and to Simplicity
Resigns her charge, while Goodness thinks no ill,
Where no ill seems: which now for once beguiled

or open wonder, behold the being on whom the great Creator has bestowed worlds, and lavished all these favours: that in relation both to Man and all things, we may, as is right, praise the universal Maker, who has justly expelled his rebellious enemies into the lowest depth of Hell, and in order to remedy that loss, has created this new race of favoured men to serve him better: he is wise in all his ways.'

Thus spake the false dissembler, undiscerned; for neither man nor angel can discern hypocrisy, the only evil that walks invisible to all but God, by his permissive will, through Heaven and Earth: and often, though wisdom be awake, suspicion sleeps at the gate of wisdom, and gives up her charge to simplicity, while goodness thinks no ill of that in which there appears no ill: and this now

Uriel, though regent of the sun, and held
The sharpest-sighted Spirit of all in Heaven:
Who to the fraudulent impostor foul,
In his uprightness, answer thus returned:
‘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,
Pleasant 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

for the first time deceived Uriel, though regent of the sun, and
accounted the most keen-sighted spirit of all in Heaven; who in
his integrity, thus made answer to the impure treacherous impostor:
‘Fair Angel, thy desire, which seeks to know God’s works, in
order to proclaim the glory of the great Work-master, leads not
to any blameable degree of excess, but rather deserves commendation
in proportion to its excess,—the desire that led thee to this
place from thy empyreal dwelling, thus unaccompanied, to behold
with thy eyes, what some, contented perhaps with report, only hear
of in Heaven. For all his works are indeed wonderful, pleasant in
being known, and all most worthy to be always remembered with
delight. But what created mind can form conception of their num-
ber, or of the infinite wisdom that produced them, but from sources

690. And held.] And he was Psal., cxi. 4, ‘The merciful and
held to be.
698. That led.] Thy desire that led.
703. Worthiest to be, &c.]
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 confined; Till at his second bidding Darkness fled, Light shone, and order from disorder sprung. Swift to their several quarters hasted then The cumbrous elements, earth, flood, air, fire; And this ethereal quintessence of heaven Flew upward, spirited with various forms, That rolled orbicular, and turned to stars, Numberless, as thou seest, and how they move; deeply hidden? I saw, when his word was uttered, the shapeless mass, the World's material mould, come collected to one place: confusion heard his voice, and wild tumult stood controlled, the waste infinite stood bounded; till, at his second bidding, darkness fled, light shone, and disorder became order. Then the densest elements, earth, water, air, and fire, hastened swiftly to their several places; and this ethereal fifth essence of heaven flew aloft, animated with various forms that rolled as spheres, and became those countless stars which, and how they move, thou now seest;

711. Stood vast infinitude confined.] Vast infinitude stood limited, or was subjected to limitation.
712. At his second bidding, &c.] The first bidding is implied in the statement 'God created the heaven and the earth; and the earth was without form,' &c. The second was, 'Let there be light.'
715. Cumbrous.] 'Even air and fire are so in comparison of the quintessence, celestial fire or pure spirit.'—Richardson.
716. Quintessence.] Fifth essence. 'Aristotle and some other ancient philosophers supposed that besides the four elements there was likewise an ethereal quintessence, out of which the stars and heavens were formed, and its motion was orbicular. These stars are numberless, as thou seest (says the Angel), and seest how they move; and the rest of this fifth essence, that is not formed into stars, surrounds and like a wall encloses the universe.'—Newton.
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 the other hemisphere,
Night would invade; but there the neighbouring moon—
So call that opposite fair star—her aid
Timely interposes, and, her monthly round
Still ending, still renewing, through mid-heaven,
With borrowed light her countenance triform
Hence fills and empties, to enlighten the Earth,
And in her pale dominion checks the night.
That spot to which I point is Paradise,
each had a particular position and orbit assigned to it; the re-
mainder of the fifth essence walls round this universe. Look down-
ward on that globe, whose side facing us shines with light trans-
mitted from this source, though only reflected: that is the Earth,
the abode of Man; that light is his day, which, otherwise, night
would supplant, as it now occupies the further hemisphere; but
amidst that night the neighbouring moon—I mean that beautiful
star opposite—interposes her seasonable relief, and ever ending and
renewing her monthly revolution, through the midst of Heaven,
fills from this source with borrowed light her triform countenance,
and empties it to enlighten the Earth, and with the mild lustre of
her dominion controls the night. That spot to which I point is

725. Which else, &c.] Which
day, or a time which, otherwise,
night would occupy, as it now
does, the other half of the earth.
730. Her countenance triform.] This perhaps alludes to Diana's
designation as the Diva triformis; she was Diana on earth, Luna in
heaven, and Hecate in hell. But
Newton thinks the triform face of
the moon to signify: her increase
when her horns are turned to-
wards the east, her decrease when
they are turned to the west, and
her full


Adam's abode, those lofty shades his bower.
Thy way thou canst not miss, me mine requires.'  
Thus said, he turned; and Satan bowing low,
As to superior Spirits is wont in Heaven,
Where honour due and reverence none neglects,
Took leave, and toward the coast of Earth beneath,
Down from the ecliptic, sped with hoped success;
Throws his steep flight in many an aery wheel,
Nor stayed, till on Niphates' top he lights.

Paradise, Adam's abode; those lofty shades are his bower; thou canst not miss thy way, I must now pursue mine.'

His answer being thus spoken, he turned; and Satan bowing low, as is the custom towards superior Spirits in Heaven, where no one fails to render due honour and reverence, took leave, and hastened, hopeful of success, down from the ecliptic toward the coast of Earth beneath; precipitates his flight in many an aery winding, nor ever stopped till he alights on the summit of Niphates.

736. Thus said.] The participle being is often suppressed; but here having seems to be understood. The suppression of having is scarcely warrantable. Perhaps we should understand these things being.

740. The ecliptic.] Satan was now in the ecliptic, or apparent path of the sun in the heavens.

742. Niphates.] A range of mountains in Armenia, forming part of the great chain of Taurus, and bordering on Mesopotamia, where Paradise is generally placed. The summit is always covered with snow: whence the name.
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