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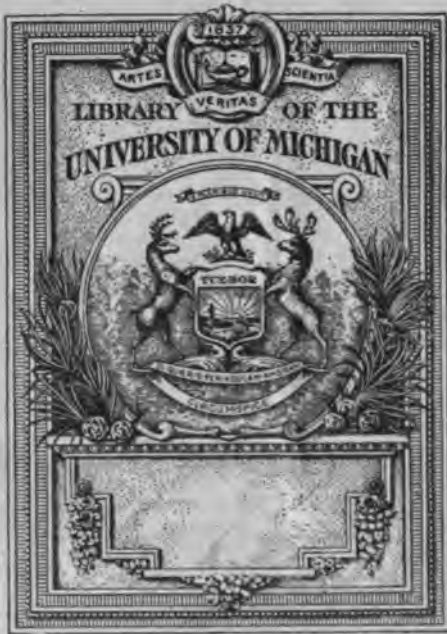
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EXPLANATORY NOTES

and

R E M A R K S

on

M I L T O N ' s

Paradise Lost.

B Y

J. RICHARDSON, Father and Son.

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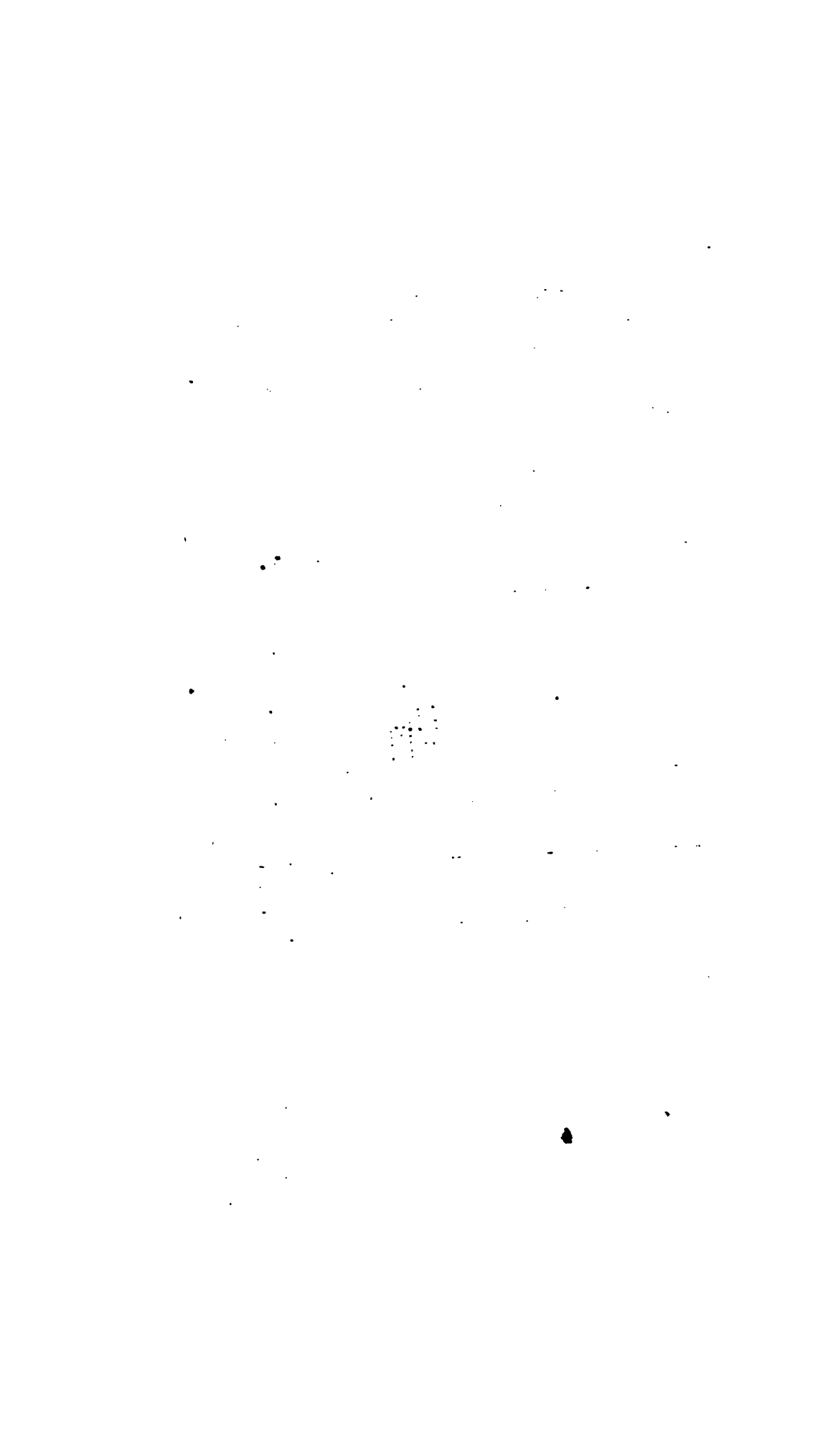
With the LIFE of the AUTHOR, and a  
Discourse on the POEM. By J. R. Sen.

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L O N D O N :

Printed for JAMES, JOHN, and PAUL KNAPTON,  
at the *Crown* in *Ludgate-street*, near the West-End of  
*St. Pauls*.

M DCC. XXXIV.





If I can give a more Exact, and a more just Idea of *Milton*, and of *Paradise Lost* than the Publick has yet had of Either, I am Assur'd it will be Acceptable to all Honest and Ingenuous Minds of What Party Soever. This is All I Intend; not a Panegyrick, not to give my Own Sense of What a Man should be, but what This Man Really was. Not to Plead for the Poet, or the Poem, but for Truth, by giving Light into What hath Hitherto lain in Obscurity, and by Dispelling Mistakes which have Injur'd the Memory of a Deserving Man, Debas'd a Work Worthy of the Highest Estimation, and Robb'd the World of the Pleasure and Advantage it Might have Receiv'd, and I presume to Hope Will Hereafter Receive. This is My Aim in the Present Undertaking. Whoever Reads without being the Better for My Labour in Some Degree, 'tis Their Own Fault; though that they are not More Benefitted may be Mine; not from any Defect in my Will, but Capacity. Concerning *Milton*, I will First of All, as well as I am Able, Show you his Person;

A 2

Then

Then his Mind; Afterwards You shall be Acquainted with the Principal Occurrences of his Life; his Provision for Maintenance; and Lastly, I will Consider the General Character of his Life, as to Happiness, by Comparing in very few Words his Sufferings and Enjoyments.

He was rather a Middle Siz'd than a Little Man, and Well Proportion'd; Latterly he was——No; Not Short and Thick, but he would have been So, had he been Somthing Shorter and Thicker than he Was. His Deportment was Manly and Resolute, but with a Gentlemanly Affability. in his Habit Plain, Clean, and Neat. his Voice was Musically Agreeable. When Young he was Esteem'd Handsom, Chiefly I believe because he had a Fine Skin, and a Fresh Complexion. his Hair was a Light Brown, which he wore Parted atop, and Somwhat Flat, Long, and Waving, a little Curl'd. the Print Prefix'd shows the Face of him who *Wrote Paradise Lost*, the Face We Chiefly desire to be Acquainted with, 'tis done from a Picture which I have reason to believe he Sate for not long before his Death, I have therefore given a little more Vigour to the Print, and but a Little. the Complexion must be Imagin'd as of One who had been Fair and Fresh Colour'd. *Toland* says he was Ruddy to the Last, My Picture and other Information does not tell us That, but that

that he might have been So not long before. the Colour of his Eyes inclin'd to Blue, not Deep; and though Sightless, they were as he says Himself, *Clear to Outward View of Blemish or of Spot*; he was Told So, and 'tis Certain the *Gutta Serena* (which was His Case) does not appear to Common Eyes, and at a little Distance; but Blindness, even of That Kind is Visible, in the Colour, Motion, and Look of the Eye which has the sad Unhappiness of being Extinguish'd by it. 'tis Wonderfully Express'd in the Picture from Whence this Print was made, as well as the Sett of the Mouth, and the rest of the Air. I have Imitated it as well as I could in a Way of Working which I Never Practic'd but on a Few Plates, and Those in my Youth, except an Attempt on One or Two near 20 Years ago. the Laurel is not in the Picture, the two Lines under it are my Reason for putting it There, not what Otherwise would have been Imagin'd. All the World has given it him long since.

One that had Often seen him, told me he us'd to come to a House where He Liv'd, and he has also Met him in the Street, Led by *Millington*, the same who was so Famous an Auctioneer of Books about the time of the Revolution, and Since. This Man was then a Seller of Old Books in *Little Britain*, and *Milton* lodg'd at his house. This was 3 or 4 Years before he Dy'd. he then wore no

Sword that My Informer remembers, though Probably he did, at least 'twas his Custom not long before to wear one with a Small Silver-Hilt, and in Cold Weather a Grey Camblet Coat. his Band was Usually not of the Sort as That in the Print I have given, That is, as my Original is, but like What are in the Common Prints of him, the Band usually wore at That time; to have a more Exact Idea of his Figure, let it be remembered that the Fashion of the Coat Then was not Much Unlike what the Quakers Wear Now.

I have heard many Years Since that he Us'd to Sit in a Grey Coarse Cloath Coat at the Door of his House, near *Bun-hill* Fields Without *Moor-gate*, in Warm Sunny Weather to Enjoy the Fresh Air, and So, as well as in his Room, receiv'd the Visits of People of Distinguish'd Parts, as well as Quality. and very Lately I had the Good Fortune to have Another Picture of him from an Ancient Clergy-man in *Dorsetshire*, *Dr. Wright*; He found him in a Small House, he thinks but One Room on a Floor; in That, up One pair of Stairs, which was hung with a Rusty Green, he found *John Milton*, Sitting in an Elbow Chair, Black Cloaths, and Neat enough, Pale, but not Cadaverous, his Hands and Fingers Gouty, and with Chalk Stones. among Other Discourse He exprest Himself to This Purpose; that was he Free from  
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the Pain This gave him, his Blindness would be Tolerable.

Sufficient Care had not been taken of This Body, he had a Partiality for his Mind; but All that Temperance, Chastity, and every Wholefom Vertue could do, was done; Nor did he forbear Sometimes to Walk and Use Exercise, as himself says, *Eleg.* I. 50. VII. 51. and in a Passage in his *Apol.* for *Smeſtymnuus* which will be Quoted Anon on Another Occasion. but This was not Enough to Support him Under that Intense Study and Application which he took to be his Portion in *This* Life. He lov'd the Country, but was little There. nor do we hear any thing of his Riding, Hunting, Dancing, &c. When he was Young he learnt to Fence, probably as a Gentlemanly Accomplishment, and that he might be Able to do Himself Right in Case of an Affront, which he wanted not Courage nor Will for, as Himself intimates, though it does not appear he ever made This Use of his Skill. after he was Blind he us'd a Swing for Exercise.

Musick he Lov'd Extreamly, and Understood Well. 'tis said he Compos'd, though nothing of That has been brought down to Us. he diverted Himself with Performing, which they say he did Well on the Organ and Bas-Viol. and This was a great Relief to him after he had lost his Sight.



in relation to his Love of Musick, and the Effect it had upon his Mind, I remember a Story I had from a Friend I was Happy in for many Years, and who lov'd to talk of *Milton*, as he Often Did. *Milton* hearing a Lady Sing Finely, *now will I Swear* (says he) *This Lady is Handsom.* his Ears Now were Eyes to Him.

This little Hint puts me in Mind to Consider Him as a Lover, which might have been Overlook'd for any thing that is Said of Him in the Accounts we have ; Only that he Marry'd Three times ; And (as he says Himself somewhere) he had a particular Fancy, for which however I don't remember he gives any Reason, he would never think of taking a Widow ; 'tis certain he did not, none of the Three Wedded by him were Such. Nor is it Observ'd he was in Love (as the Phrase is) with any of These ; on the Other Hand nothing is said to his Disadvantage with regard to Tenderness as a Husband. Once indeed it appears by a Latin Poem of his (*Eleg. VII.* written when he was about 19) he fell in Love for the First time ; He met the Lady upon Some Walks at *London*, Lost Sight of her, Never knew who she was, nor Saw her More, but Resolv'd Love should Thenceforward give him no farther Trouble.

but he was Mistaken, as appears by three fine Latin Copies of Verses to *Leonora*, a Young Lady who Sung Admirably at *Rome* ;  
and

and five *Italian* Sonnets, and a *Canzona* that seem to be for the same Lady. He was not Insensible of Beauty ; See his First Latin Elegy. but let it be remember'd This was when he was a Young Man. We hear nothing of This After his return from *Italy*.

When he was a Youth he Sometimes read Romances ; and, as Good Minds Naturally will, turn'd All to his Advantage—— *So that even Those Books, which to Many Others have been the Fuel of Wantonnefs, and Loose Living, I cannot think how, Unless by Divine Indulgence, prov'd to Me so many Incitements, as you have heard, to the Love and steadfast Observation of That Vertue which abhors the Society of Bordelloes. Apol. for Smeetymnus.*

in This Spring of Life he also Sometimes saw a Play, and visited Publick Walks, and Such Kind of Diversions. He was a Cheerfull Companion ; but no Joker : his Conversation was Lively, but with Dignity. and as he was whilst Young, he Continu'd to be in his more Advanc'd Age. in a Latin Letter (his 21st, in the Year 1656) he thus Writes to *Emeric Bigot*.

*It was extreamly Gratefull to Me that you thought Me Worthby to be visited preferably to Others when you came into England, and 'tis still more gratefull that you Now Salute me with Letters : for you came to me perhaps only led by the Opinion of the World, but your Returning by Letter is the result of your Own Judgment,*

or at least Benevolence. of which I find that I have great reason to Congratulate my Self; for Many that have been very Considerable in their Writings, have had nothing but what was Low and Vulgar in their Private Conversation. for Me, if I can obtain, that having Written something perhaps Tolerable, I may not appear to be Unequal in my Mind and Manners, I shall add a Weight to my Writings, and shall gain still more Honour and Praise from Them, (if indeed they do Deserve Any,) when it shall be seen that it has been drawn, not more from the Most Celebrated Authors, than, Pure, and Sincere from the Intimate Sense of my Own Mind, and very Soul.

He had a Competent Knowledge in the Mathematicks; but doubtless he never design'd to pursue That Science through All its Branches, nor to their Utmost Extent.

Whatever he Undertook was Dispatch'd as soon as possible. He was Always in Hast. *Cosa Fatta Capo ha* is an old Florentine Proverb. a thing Done has a Head; the Finishing Stroke is the principal One, the Work is Nothing without it. For Me, (says he in a Letter to Diodatus, Ep. 6. 1637) *Such is the Impetuosity of My Temper, that no Delay, no Quiet, no Different Care and Thought of Almost Any thing Else, can stop me 'till I come to my Journey's End, and Finish the Present Study to the Utmost I am Able.* This Last Clause shows

shows also his Exactness and Care, without Which That Eagerness to have Done is a Vice.

Temperance was with Him a Favourite Vertue; See *Parad. Lost* V. 5. XI. 472, 515, 530, &c. and when he was Young (21) he Writes Finely on this Subject to his Friend *Diodatus Eleg.* vi. Here, after he had been Praising several of the Ancient Poets on Account of This Vertue, he says,

*Diis etenim Sacer, &c.*

*Such Bards belong to Heav'n, by Heav'n are Blest,  
They breathe Great Jove who dwells within their  
Breast.*

*Milton* was not Nice, but took what was Set before him. All kinds of Strong Liquors he Hated. Let Those Ask Help from Them who want such Assistance. His Muse needed them not. His Celestial Patroness deign'd her Nightly Visitation Unimplor'd, and Dictated to him Slumb'ring, or Inspired *Easy his Unpremeditated Verse.* as *Parad. Lost* IX: 21. And he Slept but because he Must.

He set out in Life with a Disregard to Riches, or Advancement in the World. the Enriching and Adorning of his Mind; the Acquiring, Accumulating and Storing Up Great, Lovely, and Usefull Ideas, and that not for Himself Only, but for the Publick Good, was His Scheme, the Business He Conceiv'd was Appointed for Him in This Life; That he in Fact Executed This Project with Great Fervour will  
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be seen in its Place. Here I shall give you Some of his Thoughts on That Matter, as I find them in his Animadversions upon the Remonstrant's Defence against *Smectymnus*, Written soon after he came from Travel. He had resolv'd to apply Himself to Learning, but not for Gain. — *Doe they thinke then that all these Meaner and Superfluous things come from God, and the Divine Gift of Learning from the Den of Plutus, or the Cave of Mammon? Certainly never any Clear Spirit, Nurst up in Brighter Influences, with a Soul enlarg'd to the Dimensions of Spacious Art and High Knowledge, ever enter'd There but with Scorn, and thought it ever Foul Disdain to make Pelf or Ambition the Reward of his Studies, it being the Greatest Honour, the Greatest Fruit and Proficiency of Learned Studies to Despise These things ——— and a little after ——— which Poor and Low-pitch'd Desires, if they do but mix with those other Heavenly Intentions that draw a Man to this Study, it is justly expected that they should bring forth a Base-born Issue of Divinity, (That is the Subject he is upon in particular) like that of those imperfect and Putrid Creatures that receive a Crawling Life from two Most Unlike Procreants, the Sun and Mudd. and not only in these his Younger Years, but All his Life after, he shew'd he bore a Generous Mind above the Peasantly Regard of Wages and Hire. if he had Recompences of That kind for his Services*

vices to the Publick, they were not the End he propos'd in Serving, for he was a *Contemner of Filthy Lucre*. For This, (saith he in his Apology for Smeſtymnuus) *I cannot omit without Ingratitude to that Providence Above, who hath ever bred me up in Plenty, although my Life hath not been Unexpensive in Learning and Voyaging About; so long as it shall Please Him to lend me what he hath Hitherto thought good, which is enough to serve me in all Honest and Liberal Occasions, and Somthing Over besides, I were unthankful to that highest Bounty, if I should make my self so Poor as to sollicit Needily any such kind of Rich Hopes as this Fortune-teller dreams of.* It is to be Noted he was Yet Unmarried.

His Early Application to Study, and Success in it, Himself gives Us an Account of in his Introductory Discourse to his Second Book of the *Reason of Church Government*, after having *Petition'd to the Gentler Sort that it might not be Envy to him, Venturing to Divulge Unusual things of Himself*, he says, ——— *After I had from my First Years, by the Ceaseless Diligence and Care of my Father (whom God Recompence) been Exercis'd to the Tongues, and Some Sciences, as my Age would suffer, by Sundry Masters and Teachers both at Home and at the Schools, it was found that whether Ought was Impos'd me by Them that had the Overlooking, or betaken to of my Own Choice in English, or other Tongue, Profing or Versing, but Chiefly This Latter, the*  
*Style*

*Style by certain Vital Signs it had, was likely to Live.* Much to the same Purpose he says in his Apology for *Smectymnus*, Sect. 6.—  
*For This good hap I had from a Carefull Education, to be Inur'd and Season'd Betimes with the Best and Elegantest Authords of the Learned Tongues, and thereto brought an Ear that could measure a just Cadence, and Scan without Articulating; rather Nice and Humorous in what was Tolerable than Patient to read every Drawling Versifier.*

He Acquir'd Betimes an Uncommon Stock of Learning, and all Those Languages in which the Variety and Sublimity of Humane Knowledge is Treasur'd up for Those who can Unlock the Cabinet, and know how to Judge, and make Use of what they find. He understood French, Spanish, Italian, Latin, Greek and Hebrew; their Prose, and Poetick Dialects, for in all Languages These are Different. His Own Tongue, as Us'd by Him is Poetick English, 'tis Enrich'd and Strengthen'd with *Attick* and *Roman* Spoils, in Words, Phrases, and Idiom; nor has he Forgot to Restore Some Beauties which had been Long Neglected; So that His English is Worthy to be Learnt, and has been Endeavour'd to be Imitated, but His is Still his Own. Nor had he only Learnt these Languages So as to Construe them, and as a Scholar, but as a Master; and such a One as perceiv'd the Force, the Beauty, and Extent of a Word

or Phrase, so as to take from Thence Ideas which Lexicographers and Grammarians are often Strangers to; his Latin in Particular is on all hands Allow'd to be like That of the *Augustan* Age: and So remarkable was he for his Knowledge in the *Italian* Tongue that the *Crusca* (an Academy Set up for the Reducing, and keeping the *Florentine* Language to its First Purity) made no Scruple to Consult Him, Whom they had receiv'd an Academician, on Difficult and Controverted Points. and indeed he had most Diligently read All their Ancient as well as their Modern Classick Poets, Historians, and Orators. See *Francini's* fine Panegyrick Ode in Honour of *Milton* Prefix'd to the Juvenile Latin Poems, and *Milton's* Own Letter to *Buonmatteo*, the 8th of his Latin Epistles. 'twas Written from *Florence*, in 1638. I will give a small Part of it.—*for my Part I can say that my Lips are not only Moistn'd with those two Languages [Greek and Latin] but As much as my Age Allow'd, have drank as Large Cups of it as any One; Yet notwithstanding I come with Joy and Delight to your Dante and Petrarch: nor has even Attic Athens itself so beld me upon the Shoar of her clear Ilysius, nor That Dear Old Rome upon the Banks of Tyber, but that I often love to Visit your Arno, and the Hills of Fesole.*

See also his Latin Letter to his Father.

But



But no Quality of Mind is More Conspicuous in Him, not even Piety and the Love of Civil and Ecclesiastical Liberty, than his Passionate Fondness for the Muses. I said This was as *Conspicuous*; and indeed he does Now, and has Long Since Shone in the Eyes of the Generality of the World, rather as a Great Poet, than as a Good Man, though even Poetry was Long Suspended whilst he was, as He thought, Combating in the Cause of God, and his Country's Liberty. but he was a Poet Early, and Always in his Soul. and Excell'd All Ancients and Moderns. (I take leave to Say so upon Many Good Authorities; I Pretend not to be Any in This Case) he Excell'd in Lyrick, Pastoral, Dramatick, Epic, and a Kind Purely Original, Such is his *Masque*. Comedy indeed he never attempted that we know of, nor Dogrel. Much Less any thing in the Least Profane, or Indecent.

He had Read and Studied all the Greatest Poets, and had made All his Own: *Homer* he could Almost repeat without Book; and above All he found Divine Nourishment for his Muse Where 'tis Superlatively Rich, that is, in the Holy Scriptures. He, if Ever Man was, *was Smit with the Love of Sacred Song*. and he was Every way Qualify'd to Sustain the Celestial Impulse; for, besides his general Great Reading, and Thorough Knowledge of Words, he had an *F*avored Mind, and  
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an Imagination, and That Lively and Strong, Most Eminently so. Imagination is Essential to Poetry; 'tis Manifest He Conceiv'd Greatly, and Beautifully; and what he Thus Saw he Communicated as far as Words can. No Man ever Painted like Him in That way, though, (which I have Often wonder'd at) He does not appear to have Much Regarded what was done with the Pencil; no not even when in *Italy*, in *Rome*, in the *Vatican*. Neither does it seem Sculpture was Much Esteem'd by him.

He had a Gravity in his Temper, Not Melancholly, or not 'till the Latter Part of his Life, not Sour, Morose, or Ill-Natur'd; but a Certain Severity of Mind, a Mind not Condescending to Little things. his *Juvenile* Poems are So no Otherwise than as they were Wrote in his Younger Years, for their Dignity and Excellence they are sufficient to have set him among the most Celebrated of the Poets, even of the Ancients themselves; his *Mask* and *Lycidas* are perhaps Superior to all in their Several Kinds. of the First of These, Sir *Henry Wootton* in his Letter to *Milton*, gives a great Encomium, and *Toland* says, " that for the peculiar Disposition of the  
 " Story, the Sweetness of the Numbers, the  
 " Justness of the Expression, and the Moral  
 " it teaches, there is Nothing like it extant  
 " in any Language." As great an Encomium have I heard of *Lycidas* as a Pastoral,

and That when *Theocritus* was not forgot;  
*Theocritus*, of whom *Virgil* was but an Imitator  
in his Pastorals, as he was of *Homer* in his  
*Æneis*. the *Allegro* and *Penseroso* are Exquisite  
Pictures. his Latin Poems have the Same Gravity  
and Dignity, and Most of them remarkably  
Excellent, though All Written while he was a  
Young Man, or *Almost* Before. even his  
Few Love Poems have a sort of Dignity and  
Gravity in them. I will present the English  
Reader with the Concluding Stanza's of One of  
Those in Italian. Speaking of his Heart, he says,

'tis Honest, Steddy, and not soon Afraid,  
Genteel of Thought, but knows no Cunning Art:  
When the Deep World roars, and the blue  
Lightnings dart,  
Self-Adamantine-Arm'd, 'tis not Dismay'd.  
As much of Envy Careless, and of Chance,  
and Hopes, and Fears that Vulgar Minds  
Abuse,  
as in Lov'd Vertue Ardent to advance,  
and Win the Tuneful Lyre and Gentle Muse.  
There only you will find it Less Secure  
Where Love hath fixt a Wound no Time can  
Cure.

nor does he fail to tell his Mistress what  
he Loves her for; what should Excite even  
That Passion in a Wise and Good Breast.

Some of his most Particular and Distinguished  
Good Qualities I have Noted, but a  
General Love of Vertue appears throughout  
the

the whole Course of his Life. Thus he writes to *Diodatus*, Ep. VII. 1637. — *It is impossible for Me not to Love and Cherish Such as You, for, what God has Otherwise Decreed of Me I know not; This I am Sure of, He hath Instill'd into Me, if into Any One on Earth, a most Severe Love of Vertue. never did Ceres seek with Half so much Labour Her Proserpine as I persue This same Idea of Beauty, as Some most Amiable Object, through all the Forms and Faces of things, (for the Gods have many Forms;) Searching through Day and Night, and Eye her often Leading before me, and Distinguish'd by certain Undoubted Footsteps. 'tis for This, My Diodatus, that when I meet with Any one who despises the Vulgar, and Dares to Think, and Speak, and Be Her, to Him I bind my Self, my Friend, and Cling to the Utmost of my Power. for if I, whether by a Poorness of Nature, or by Some Fate, am So Made that I can not be ever Able, with all my Contention and Ardent Labour to Emerge to that Dear Splendour and Height of Glory, yet Sure both God and Men will Allow me the Humble Praise of Loving and Admiring Those who have Gain'd it, or Aspire to it with Success.*

What *Milton* meant by *Vertue* is what All should mean by it, a Constant, Uniform, Universal Regularity of Manners. *Vertue that Wavers is not Vertue, but Vice revolted from it self, and after a While returning.* These are his own Words. but of This More hereafter.

for I fear it will be to little Purpose if I proceed on *Milton's* Moral or Religious, 'till I have quenched or abated the Prejudices of Most of my Readers with Regard to his Political Character. 'tis Certain he was a Republican: So was *Cato*, So was *Brutus*, So was *Phocion*, *Aristides*. ——— Such were by Much the Most of the Greatest Names of Roman and Greek Antiquity. We have none of These Prejudices against Them, but Admire, and are Delighted with their Abilities and Vertues; and, if we are Wise and Good Our Selves, will become Wiser and Better by their Example notwithstanding they were Republicans, and Did, or Encourag'd the Doing, what We who happen to possess Other Notions of Government would Abhor to Think of. in Judging of a particular Man, let us Consider him as an Individual of the Species, as a Rational Creature, not as of any Particular Country, or as having had his small Portion of Being in whatsoever Point of the Vast Circle of Eternity. We all judge Thus when we Read *Plutarch*; Reading Mee alters not the Case in That; or if we cannot Intirely divest our Selves of all Kind of Prejudices; if we find a Byas towards a Greek or Roman upon Account of the Great Idea we have of Those People, let our own Country-man have a Share of our Partiality; and Consider *Milton* as a *Briton*, and a *Brave One too*, and One who sacrific'd More than Most  
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of us will Care to do, and Ventur'd Still More in the Cause of Civil and Religious Liberty, as He thought, though upon Principles, and in a Manner, as You and I are Far from Approving. be That to God and his Own Conscience.

and *Who art Thou that Judgest Another?* That Other has an Equal Right to Return the Reproach; and if he has not more Wit, Good Manners or Charity will do so, and with Appellations Equally Opprobrious. Whenever we differ in Our Opinions, Each Disputant Alike Thinks the Other in the Wrong: Which is So must be left to Him, whose *Thoughts are not as Our Thoughts*, but who is a Common, and an Indulgent Father to Both Parties, How much soever they are Imbitter'd against Each Other. Difference in Opinion will Always be, but All should agree in Mutual Good Will, Forbearance and Charity. *Humanum est Errare.*

Not only his Political Principles have been Censur'd, but his Behaviour under them as Virulent, and Dishonest.

*Milton* appears to have had a Natural Greatness, Warmth and Vigour of Mind, together with an Openness and Generosity, all which is True Magnanimity. This Blazes wherever he goes from One End of his Life to the Other. Such Minds are apt to take Strong and Deep Impressions; and as He was Fully persuaded he was Engag'd in the Cause

of God, and of Liberty, he exerted every Nerve. if *Hercules* Grapples with *Anteus*, Ceremony is Forgotten, the Bones must Crash. When He was a Young Man, Setting out to Travel, Sir *Henry Wootton* recommended to him that Wise Maxim, *I Penfieri Stretti, e il Viso Sciolto.* (Close Thoughts, and an Open Countenance.) he disdain'd to be the Tyrant of his own Sentiments, They were Free as Himself desir'd to be; he could not Stoop to Diffimulation. He sacrific'd his Prudence to his Zeal. at *Rome* he Talk'd as Occasion offer'd, not as a Traveller, but rather as an Apostle. and when Afterward at *Naples* he was Advis'd by no means to return home That Way, he Despis'd the Danger he was told Threat'n'd him, and went Thither, hast'ning back to his Country from all his New Acquir'd Friends, Men the Most Remarkable for Wit and Learning in *Italy* at That time, and whom he Much Lov'd, and who Equally Lov'd Him, Young as he was, and Notwithstanding his Known Difference in Opinion, and though they had seen but a Few of his Italian and Latin Poems, nor the Best of These Neither as not being Yet written. he came, Denying Himself the Pleasure he had Resolv'd on of Visiting *Sicily*, and Chiefly *Greece*, *Athens* in Particular; a Nation and City he was Always Enamour'd of as the Great Fountain from whence flow'd those Streams which Gladded his Heart, for he was more a Greek than

than a Roman; he Forsook all These Endearments to come Hither, where War was Kindling apace, to Assist with the Utmost of his Abilities on the Side where He judg'd Truth was. if any had said to him as the Elder Brother of *David* said to that *Stripling*. 1 Sam. xvii. 28, 29. *Why camest thou down Hither? and with Whom hast thou left those few Sheep in the Wilderness? I know thy Pride, and the Naughtiness of thine Heart, for thou art come down that thou mightst see the Battle.* he would have Answer'd as *David*; *What have I now done? is there not a Cause?*

Who Now would Expect he should *Dawb with Untemper'd Mortar?* he Writes in all his Controversial Works with the Same Ardour his Soul Felt, let Men call it Virulence, or Zeal as they happen to be Inclin'd.

but his Fervour was not Unrestrainable. When 'twas Evident it could be to no Purpose; for after the Restoration, he no more Engag'd in the Old Disputes; he had given Sufficient Proofs of his Courage in Former times: but even Now he Scorn'd to Flatter Power, as Many did; the Same Openness and Honesty was seen in him, his Old Principles were well known to continue, they are seen even in *Paradise Lost*.

if it be Suggested, that he had Base and Unworthy Ends in View, Applause, Gain, Revenge, in short, Any Passion that was not Honest; Besides what I am just come from



ſaying concerning the Greatneſs and Undiſguis'd Openneſs of Heart which ſeems to have been Natural to him, 'tis Certain by All the Accounts we have, that he Engag'd in the Quarrel, and Long continu'd to Write, without any Recompence more than the Eaſe he found in Undertaking what his Monitor Within call'd upon him to do, and a Conſciouſneſs of having done what He Conceiv'd was his Duty. This he did though Otherwiſe the Work was his Averſion. for This he ceas'd to *Wander where the Muſes haunt*, the Flowry Fields of *Parnaffus*, to tread the Thorny, Rough, Miry, Gloomy Ways of Diſputation; for This he Sacrific'd his Health, and Repoſe, his Eyes, and Probably Some Years of Life, not without Some Hazard of doing So in a manner very Ignominious. I am not Juſtifying his Principles, but his Sincerity, That is what I am pleading for, and for Your Indulgence to the Aſhes of a Man, to Whom I owe Much of the Happineſs of my Life, of a Man who Meant Well to Us all, and to our Poſterity; and that You, Looking on his Urn might Incenſe it with your Kind Sentiments and Benediſtions, as I ſhall to my Lateſt Breath. But behold Here he is, he will Speak for Himſelf, and he has a Right to be Believ'd in a Caſe which Himſelf can only Know, and when his Teſtimony is Supported by all the Other Parts of his Character, and by the Other Circumſtances of his Life.

*I Invoke the Immortal Deity, Revealer and Judge of Secrets, that wherever I have in This Book Plainly and Roundly (though Worthily, and Truly) laid open the Faults and Blemishes of Fathers, Martyrs, or Christian Emperours, or have Otherwise inveigbed against Error and Superstition with Vehement Expressions, I have done it neither out of Malice, nor list to speak Evil, nor any Vain Glory, but of meer Necessity to Vindicate the Spotless Truth from an Ignominious Bondage, whose Native Worth is Now become of Such a Low esteem that She is like to find Small Credit with Us for what She can say. See his Treatise of Reformation; Toland's Edit. of his Prose Works p. 252. and This was Publish'd when he first Set out on this Unpleasing Task. in Another Discourse of about the same Date (Reason of Church Government) Prose Works p. 220. he Thus Opens his Heart at Large.*

*For Surely to every Good and Peaceable Man it must in nature needs be a Hatefull thing to be the Displeaser and Molester of Thousands; much better would it like him doubtless to be the Messenger of Gladness and Contentment, Which is his chief intended business, to all Mankind, but that they Resist and Oppose their own true Happiness. but when God commands to take the Trumpet, and blow a Dolorous or a Farring Blast, it lies not in Man's Will what he shall Say, or what he shall Conceal. If he shall think to be Silent, as Jeremiah did, because of the Reproach and Derision*

*rison he met with daily, and all his familiar Friends watcht for his Halting, to be Reveng'd on him for Speaking the Truth, he would be forc'd to confess, as he confess; his Word was in my Heart as a burning Fire shut up in my Bones, I was weary with Forbearing, and could not Stay. Which might teach these times not Suddenly to condemn all things that are Sharply Spoken, or Vehemently Written, as proceeding out of Stomach, Virulence, and Ill Nature; but to consider rather that if the Prelats have leave to Say the worst that can be said, and Do the worst that can be Don, while they strive to keep to Themselves, to their great pleasure and commodity, those things which they ought to Render up, no man can be justly Offended with him that shall endeavour to Impart and Restore without any Gain to Himself those Sharp, but Saving words which would be a Terror and a Torment in him to keep back. For me I have determined to lay up as the best Treasure, and Solace of a good Old Age, if God voutsafe it me, the Honest Liberty of Free Speech from my Youth, where I shall think it Available in So dear a Concernment as the Churches good. For if I be either by Disposition, or what Other Cause, too Inquisitive, or Suspicious of my Self and mine Own doings, who can help it? but this I Foresee, that should the Church be brought under heavy Oppression, and God have given me Ability the while to Reason against that Man that should be the Author of so Foul a deed; or should Sbe, by Blessing from Above*

*on the Industry and Courage of Faithfull Men  
change this her Distracted estate into Better daies  
without the least Furtherance or Contribution of  
those few Talents which God at that present had  
lent Me, I foresee what Stories I should bear  
within my self, all my life after, of Discourage  
and Reproach. Timorous and Ingratefull, the  
Church of God is now again at the foot of her In-  
sulting Enemies: and Thou Bewailst, What mat-  
ters it for Thee, or Thy Bewailing? When time  
was, thou couldst not find a Syllable of all thou  
badst Read, or Studied, to utter in Her behalf.  
Yet Ease and Leasure was given thee for thy  
retired Thoughts out of the Sweat of other Men.  
Thou badst the Diligence, the Parts, the Lan-  
guage of a Man, if a vain Subject were to be  
Adorn'd or Beautif'd, but when the Cause of  
God and his Church was to be pleaded, for  
which purpose that Tongue was given thee which  
thou hast, God Listen'd if he could bear thy  
Voice among his Zealous Servants, but thou  
wert Dumb as a Beast; from hence forward Be  
That which thine own Brutish Silence hath made  
thee. or Else I should have heard on the other  
Ear; Slothfull, and Ever to be Set light by;  
the Church hath Now overcom her late Distresses  
after the Unwearied Labours of Many her true  
Servants that stood up in her Defence; Thou  
also wouldst take upon Thee to Share amongst  
Them of Their Joy: but Wherefore Thou?  
Where canst thou Shew any Word or Deed of  
Thine which might have hastned her Peace?  
what-*

*whatever thou dost Now Talk, or Write, or  
 Look is the Almes of Other Mens Active Pru-  
 dence and Zeale. Dare not now to Say, or  
 Do any thing better than thy former Sloath and  
 Infancy; or if thou darst, thou dost Impudently  
 to make a thrifty purchase of Boldness to thy  
 Self out of the Painfull Merits of other Men:  
 what Before was thy Sin, is Now thy Duty to  
 be, Abject and Worthlesse. These and Such like  
 Lessons as These, I know would have been my  
 Matins duly, and my Even-Song. but Now by  
 this little Diligence, mark what a Privilege I  
 have gain'd; with Good Men and Saints to  
 claim my right of Lamenting the Tribulations  
 of the Church, if She should Suffer, when Others  
 that have Ventur'd Nothing for her Sake, have  
 not the honour to be admitted Mourners. But  
 if She lift up her Drooping Head and Prosper,  
 among those that have Something More than  
 Wisht her Wellfare, I have my Charter and  
 Freehold of Rejoycing to Me and my Heirs. Con-  
 cerning therefore this wayward Subject against  
 Prelaty, the touching whereof is so distastfull  
 and disquietous to a number of men, as by what  
 hath been said I may deserve of charitable Rea-  
 ders to be Credited, that neither Envy nor Gall  
 hath enter'd me upon this Controversy, but the  
 enforcement of Conscience only, and a preventive  
 fear lest the Omitting of this Duty should be  
 against me when I would Store up to my self the  
 good provision of Peacefull hours: So lest it should  
 be still imputed to me, as I have found it hath  
 bin,*

*bin, that Some Self-pleasing humor of vain-glory hath incited me to contest with Men of high estimation, now while Green years are upon my head, from this Needleſſe Surmiſal I ſhall hope to Diſſwade the Intelligent and Equal Auditor, if I can but ſay Succesfully that which in this Exigent behoovs me, although I would be heard only, if it might be, by the Elegant and Learned Reader, to whom Principally for a while I ſhall beg leave I may addreſs my Self. To him it will be no new thing though I tell him that if I hunted after praiſe by the oſtentation of Wit and Learning, I ſhould not write thus out of mine own Seafon, when I have neither yet compleated to my-minde the full Circle of my Private Studies, although I complain not of any Injuſſiciency to the Matter in hand, or were I ready to my wiſhes, it were a folly to commit any thing Elaborately compos'd to the Careleſſe and Interrupted liſtning of theſe Tumultuous times. Next if I were wiſe only to mine Own ends, I would certainly take Such a Subject as of it ſelf might catch Applauſe, whereas This hath all the Diſadvantages on the Contrary, and Such a Subject as the Publiſhing whereof might be Delayd at pleaſure, and time enough to Pencill it over with all the curious Touches of Art, even to the perfection of a Faultleſſe Picture; when as in This Argument the Not deſerring is of great Moment to the good Speeding, that if Solidity have leiſure to do her office, Art cannot have much. Laſtly, I ſhould not chuſe  
this*

*this manner of Writing, wherein knowing my self Inferior to my Self, led by the Genial Power of Nature to Another Task, I have the use, as I may account it, but of my Left hand.*

I will subjoyn two Other Passages, Much Shorter than This. They are in his *Defensio 2<sup>da</sup> pro Pop. Anglican.* Written Many Years after, though the Passages I am going to produce, refer to a Point of Time Somewhat Earlier; that is, before he was made Latin Secretary. the First of These is in p. 91. *Tol. Edit. in English* Thus.

*—nor do I Complain of the very Small Part that hath come to Me of Reward and Advantage for My Service to the Commonwealth, and of the very Great One of Ignominy and Reproach; Contented that I have been a Zealous Asserter of what was Right, for it Self Alone, and Gratis; let Others look to That. and be it known to You that Those Conveniencies, and That Wealth You Reproach me with I have never touch'd; and that, on the Account of what You Chiefly Accuse me of, I am not made a Penny the Richer. the Other is in p. 98.*

*I have thus, from my private Study, given my Time and Labour, sometimes to the Church, sometimes to the Commonwealth, though neither This nor That hath given Me any thing in return but Security; What I have done hath, of it Self, given Me a Good Conscience within, a Good Esteem amongst the Good, and, withall, This Just and Honest Liberty of Speaking; Others*

*thers were Busy in the mean time in accommodating Themselves with Honours and Profits; Me No Man hath seen Solliciting; None seen Making under-Interest by my Friends; None Posted up in the Lobby with my Petitioning Countenance, or Assiduous at the Doors and in the Entrys of the Great. I was generally at Home, Living frugally upon my Own, though often considerably Shorten'd by these Civil Broils, and Tax'd to the Rigour, sometimes almost Unjustly.*

Another Noble Passage, wherein there is a Bright Character of a Mind Truly Pious and Honest, and what is in particular to the Present Purpose, I reserve for a yet more Proper Place, and shall proceed, Now that I am upon This Sort of Work, to Brush off more Dirt; not indeed So Black as What I have been upon, nor so Inveterate, but which, if he knows I have Undertaken to endeavour to do him Right, he Expects I should Clear him of as well as I Can, and the rather, because he has no where done it Himself that I know of, perhaps as being a Domestick Affair, or perhaps he Never Suspected his Garment Had, or would have any Such Spot upon it.

I don't remember to have Ever heard he was Sour, Ill-natur'd, or Morose in General, and in Common Life, but the Contrary: the Warmth, the Vigour which is seen Somtimes in his Writings, Especially when Defending Himself from Cruel, and Base Calumny, Charity and Honesty will impute to Other Causes.



XXX

Causēs. or Admitting he had been Commonly Peevish; at Some times, who is not So, in Some degree? his Many Provocations, Disappointments, Misfortunes, Pains, &c. would have Excus'd even a Philosopher. but in all Appearance he was too much So to have been Remarkably Blameable on This Article, or rather that Affability and Good Nature was his General Character. The Charge I am Now to Speak to is, that Whatever he was Elsewhere, How Patiently soever he bore the Provocations Two of his Wives gave him (One liv'd but a few Months after their Marriage, and we know Nothing of Her Behaviour) Yet, That he was too Rigid a Master of his Family; but more Especially, That he was a Severe and Cruel Father.

a Man that Practises Severity on Himself in an Exact Observation of Vertue's Commands, finds himself Obliged by those very Laws to Exact a like Obedience from All under his Care. I have Heard, and do Believe, and Allow, *Milton's* Family was a Well Order'd Government; Licentiousness was not Permitted by Him: he could be a Rigid Monarch Here with a good Grace; he could require Vertue, Frugality, and Strict Discipline (which Women and Children fail not to call Severity) as he Bravely Led the Way, by being an Example, and Able moreover to Stand a Retrospect into his Own Behaviour when Young, and through all the Stages of Life.

and

and Happy would it be if in these little Patriarchal Monarchies the Subjects would Obey Such Laws, Rigid though they may Seem to be to Green Years, or Green Minds; it would be Happiness to Themselves More than to their Governors, Otherwise than as *Rejoycing in Their Joy*.

'tis however very Natural for an Old Man, Enur'd to Strict Vertue, and One whose Passions are Weakened with Continual Assaults and Repulses, to Expect Too much from his Dependants in Such Different Circumstances; He should Practise that Superiority of Wisdom He Pretends to, in making Allowances as Reason Dictates, and remember This Sort of Prudence is also Vertue; He should Thus as it were Set up Another Person within Himself, and let Him make Proper Abatements to his Own Laws of Perfection. These New Laws would Then be Such, Relatively Consider'd, (which Surely is the Right way of Considering All things) as the Other are Abstractedly; and Thus save Himself a great deal of Uneasiness, Anger, and Sorrow, and Preserve Love and Peace, and Joy in his Own Mind. and all This *Milton* did for Ought We, or Any that Accuse him know to the Contrary. his Behaviour to his First Wife on a Most remarkable Occasion, (as shall Appear in its Place) makes it exceeding Probable he Conducted Himself by These Kind Reasonings; that he Exacted not from Others what

Himself would have done, but what He ought to Suppose They were Capable of doing.

but there is One very Particular Instance of Severity he is Charg'd with. the Fact is Certain, the Severity is Apparent; but Whether 'tis a Fault or no is the Question. what I mean, is his Compelling Two of his Daughters to Learn to Read, without Understanding One Word, Several Languages, and to Read To, and Write For him Continually. I speak here of Two Thus Employ'd, though Some say but One, She that dy'd a few Years Since, and was so much Spoke of, and Visited, and So Nobly Reliev'd for His Sake. An Accident Prevented My Seeing her, but I was not Unmindful of what was Due to the Memory of her Father. 'tis One of the Unhappineffes of Age to be Blam'd as Morose and Severe, when the Person 'is not Guilty of it, or not to the Degree he is Charged with, and that Partly because 'tis Probable, and therefore Expected. the World is what we are not tempted to be Better pleas'd with by Long Knowing it; Disappointments, Ingratitude, Baseness, Villany, &c. put us Somtimes out of Humour in spite of all our Philosophy; to say nothing of Other Disagreeable Circumstances from Within, Incident to Old Age. Younger People should make Allowances to Us, as They Expect We should Indulge Them in Their Weaknesses; but they are not Usually Arriv'd to That Degree of Wisdom till Themselves become

come of Our Number, and cease to Reproach Us. When Things are Wrong, as Both Parties are Somtimes in Fault, Both are Blam'd; because, though it may be One Only is justly Blameable, the World knows not Which That is, and therefore, always inclin'd to Judge Unkindly, they spread Censure as Wide as they Can. This Doubles the Injury on the Guiltless Person; and This is Many times the Case in Family Disputes, particularly betwixt Parents and Children; and Such is the Byas towards the Young People, for what Reasons I will not Stay to Enquire, (I should have said Prejudices, for Reason directs rather to the Other Side) if Any thing is Amis, and the Question is Whether the Father or the Children are to Blame, All, or the Greater Part falls to the Share of the Old Man. Would to God I could produce *Milton*, his Own Advocate on the Present, as on Other Occasions! He would do Himself Right, whether by Owning, or Denying the Justice of the Charge; He would Clear his Own Honour by Acquiring the Greatest, That of Scrupulously Adhering to Truth; but as for Ought we can learn, This Reflection on his Mind is Posthumous, I beg Leave to appear in His Stead, and hope to be heard with Patience and Candour defending an Orphan-Reputation, by Imagining, as well as I can, what He would have said; though far Otherwise than if he was Dictating to Me. Perhaps He would not have Condescended to

have Answer'd These Cavillers, Unless by Roughly Asking them what Business they had to Concern themselves with, much less to Censure His Conduct in his Domestick Affairs; there being Secrets in All Families which no Body has a Right to Enquire into, and yet without Knowing These Thoroughly, and in Every Particular, no Solid Judgment can be made? He Probably would have put These Busy-Bodies in Mind of the Spanish Proverb, *A Fool is Wiser in his Own House, than a Wise Man in That of his Neighbour.* and then have Appeal'd to the rest of his Character, Recommending them to the Great Rule of Charity, the Sum of Moral and Evangelical Vertue.

but if he had Condescended to give them Explicit Satisfaction, we may Imagine him telling them that these Daughters were born about the time his Sight first fail'd him, that is, about the Year 50. it cannot be Suppos'd they were capable of having Learnt before they were 12 years Old, till When they might as well be Thus employ'd as any how Else, not being kept to it too Strictly, which is not Pretended. We are Now therefore in the Year 62. Then, and Soon after we are Assur'd he had Plenty of Other Assistance, and in a few Years after, by that time they were about 20 Years of Age, their Father, Partly from Their Complaints, Partly from his Own Reflections, Acquitted them of This Duty. What is there in All This Much more than  
what

what is done very Commonly, That of requiring a Child to read what He or She as little Understands, or takes Pleasure in as these Girls did his Latin, Greek, Hebrew, &c? 'tis true, they were kept from what was More Delightful. and Happy would it be were Young People kept, even Thus, from What Most Nowadays are Educated in; Happy to Themselves, as well as to Those who in Reality Love them Best; and That, not Only for the Present, but Throughout every Stage of their Future Life.

but Admitting it was a Hardship; let the Father be taken into the Account, let Some regard be had to Him. Here was an Old Man, Blind, Infirm, near Ruin'd, Afflicted; Standing in great Need therefore of Assistance from Those of Whom he had reason to Expect it, and of what Consolation They could Afford; One of the Principal Branches of which was Reading, and Writing for him. he was not in a Condition to Hire a Proper Person Always to Attend as his Own Children, or, if he would have done That, he must have Lessen'd his Provision for his Family. They were Then at Work for Themselves. and was it Nothing (think ye) no Hardship upon Him to Teach Girls as These were Taught? Consider His Distress, Either way; and Pity Him you have been Blaming, and Who was by Much the Greater Sufferer, whether They Assisted Him or did not; and Consider Withall that They Deserv'd

the Uneasiness in Proportion as they Felt and Complain'd of it, as He Felt His the More, the More he found Theirs Was.

As we are at a Loss as to the Particulars of the Affair, What I have Suggested will I hope be Sufficient, Only let Me add, that That Daughter, who was Certainly One (if there was really more than One) that was Thus Serviceable to her Excellent Father in his Distress, Express'd no Uneasiness, that I ever heard of, when she gave Accounts of *Milton's Affairs* to the Many Enquirers Lately; but on the Contrary, spoke of him with Great Tenderness; particularly I have been told She said He was Delightful Company, the Life of the Conversation, and That on Account of a Flow of Subject, and an Unaffected Chearfulness and Civility. One Instance of her Tender Remembrance of him I cannot forbear relating. the Picture in Crayons I have of him was shown her After several Others, or which were Pretended to be His; when Those were shown, and She was Ask'd if She could recollect if She had ever seen Such a Face. No, No. but when This was Produc'd, in a Transport,—'tis My Father, 'tis my Dear Father! I see him! 'tis Him! and then She put her Hands to several Parts of Her Face, 'tis the very Man! Here, Here—

it has been said, This Daughter not only withdrew her Assistance in Reading, &c. but went away to *Ireland*, where She Married, all, not only

only without her Father's Consent, but even his Knowledge. but I never heard 'twas upon Occasion of any Unkindness of His, Unless as having Married; That This Mother-in-Law was as Mothers-in-Law frequently are, has been Suggested to be the Cause;————

There is no End of going into Family Affairs, in which 'tis Impossible to come At Materials to be Sufficiently Instructed, and He must be very Impertinent, and Negligent of his Own Business that should go about it. We will have done; Leaving the General Character of my Client, his Vertue, Piety, Good Disposition; his Good Sense, Prudence, &c. to Finish My Plea, in This Cause Commenc'd against him by the Pretended Friends of his Children, but in Reality by People, Malicious to His Name, or Such Who with an Affectation of Goodness which Costs Them Nothing, care not if they Wound One Already Injur'd. Let These Sort of Creatures remember how Natural it is for Offenders to Justify Themselves with Falsities and Unjust Reproaches, which the Injur'd Father rather Chooses to Bear, than to Wipe them Off by Irrecoverably Losing, or Ruining the Rebel; and Then, that, a Father's Love is Another Sort of a Feeling than that Counterfeit Good Nature, Pity, or whatever Other Name they affect to give to the Passion they are under the Influence of on Such Occasions, and which perhaps is Oftener Self-Love, Ill-Nature, or



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Malice, than they would willingly have it thought to be, or perhaps than they Imagine Themselves.

but *Milton* (So every Wise and Good Man) as

————— those Elect

*Angels, Contented with their Fame in Heav'n,  
Sought not the Praise of Men:*

Par. Lost. VI. 374.

*and what Delight to be by Such Extoll'd,  
to Live upon their Tongues, and be their Talk,  
of whom to be Disprais'd were no small Praise?  
His Lot, who dares be Singularly Good.  
th' Intelligent among them and the Wise  
are Few, and Glory scarce of Few is rais'd.  
This is true Glory and Renown, when God  
Looking on the Earth, with Approbation marks  
the Just Man, and Divulges him through Heav'n  
to all his Angels, who with true Applause  
Recount his Praises.* Par. Reg. III. 54.

'tis Now high time to proceed to *Milton's* Religious Character. if in That there are Prejudices against him, let what Wee, (Himself and I) have Already said be remembered and Consider'd, without a Feeble Narrowness of Mind, and with that Generous, Christian, and Philosophical Charity Himself so Strongly Recommends, or rather which is not Only Recommended, but Comanded by the Highest Example and Authority.

As in making a Portrait, the Complexion and each particular Feature may have been Care-

Carefully enough Observ'd and Imitated, but still what is Most Important remains ; the Air, the Mind, the Grace, the Dignity, the Capacity, the Vertue, Goodness, &c. These must be Express'd as found in the Subject, 'tis Else an Insipid, a Bad Picture. to finish the Portrait of *Milton's* Mind, I must Now say What he was with regard to Religion, Much more Important than Any of his Other Qualities. Thus to Finish in Painting, None but a Great Master Can, which, by the way, is the reason there are so Few Good Pictures. I will continue the same Faithfulness I have us'd Hitherto, in what I am upon, and hope to give at least as Just a Resemblance in what Remains, whether Beautiful or Not, and as Conspicuous to Good Eyes ; which All have not who yet Fancy they See very Clearly.

that *Milton* Believ'd in God, that he was a Christian, and a Protestant is Certain, but of what Denomination of all the Several Subdivisions of These, or if of Any, Known and Profess'd, is not Clear ; but he Ever was a Dissenter from Our Church as by Law Established. that he had a Religious Turn of Mind, an Early Tincture of Piety is evident from what he Wrote when Young, and by all the Accounts we have of him. This has been seen Already. However I will add a Fine Passage to this Purpose ; for I am always Glad to bring him, Giving his Own Account of Himself, and I doubt not, but my Reader

is

is no less pleas'd, that he Should for 'Another Reason than that it comes with such Authentick Evidence; besides his Prose Works are but too little known. Thus he says, entring upon a Theological Subject. *if I have done Well either to be Confident of the Truth, whose Force is Best seen against the Ablest Resistance, or to be jealous and Tender of the Hurt that might be done among the Weaker by the intrapping Authority of Great Names titl'd to False Opinions; or that it be lawful to attribute somewhat to Gifts of God's imparting, which I Boast not, but Thankfully Acknowledge, and fear also least at my certain Account they be reckon'd to Me Many rather than Few; or if lastly it be but Justice not to defraud of due Esteem the Wearisome Labours and Studious Watchings, wherein I have spent and tir'd out almost a Whole Youth, I shall not distrust to be acquitted of Presumption: knowing, that if Heretofore All Ages have receiv'd with Favour and good Acceptance the Earliest Industry of Him that hath been Hopeful, it were but hard Measure Now, if the Freedom of any Timely Spirit should be oppress'd merely by the Big and Blunted Fame of his Elder Adversary; and that His Sufficiency must be Now Sentenc'd not by Pondering the Reason he shews, but by calculating the Years he brings. See his Preface to his Apology for Smeſtymnuus. in That to his Reason of Church Government, he tells Us he was destin'd of a Child to the Service of*  
the

the Church by his Parents and Friends and his Own Resolutions. and, as he had an Early Religious Turn of Mind, that he persisted in it throughout the Whole Course of his Life is Apparent by his Writings, and Otherwise.

His Rule was the Holy Scripture. This was his Guide in Faith and Practice ; but Interpreted by his Own Judgment Ultimately. What Better, what Other can Any of Us Have, Desire or Pretend to ? How This led Him is not our present Business. This was his Sole Rule, not Humane Authority, as is Remarkably declar'd in the Beginning of his Discourse on *Prelatical Episcopacy*, where he says, *not contented with the Plentiful and Wholsom Fountains of the Gospel, they began after their Own Lusts to heap to Themselves Teachers ; and as if the Divine Scripture wanted a Supplement, and were to be eek't out, they cannot think any Doubt resolv'd, and any Doctrine confirm'd, unless they run to that Indigested heap and frie of Authors which they call Antiquity. Whatsoever Time, or the Heedless Hand of Blind Chance, hath drawn down from of Old to this Present, in her huge Drag-net, whether Fish, or Sea-Weed, or Shells, or Shrubbs, Unpick'd, Unchosen, those are the Fathers.*—Thus he goes on till a little after he concludes this Point by saying that *he thought he could do Religion and his Country no better Service for the time, then doing his Utmost Endeavour to recall the People of God from this vain Forraging after Straw,*  
and

*and to reduce them to their Firm Stations under the Standard of the Gospel; by making appear to them, First the Insufficiency, Next the Inconveniency; and Lastly, the Impiety of these Gay Testimonies, that their great Doctors would bring them to dote on. Concerning the Scripture, he Writes Thus in his Preface to the Reason of Church-Government.—God having to this End Ordain'd his Gospel to be the Revelation of his Power and Wisdom in Christ Jesus. and This is One Depth of his Wisdom, that he could so plainly Reveal so great a Measure of it to the Gross, Distorted Apprehensions of Decay'd Mankind. Let Others therefore Dread and Shun the Scriptures for their Darkness, I shall Wish I may deserve to be reckon'd among Those who Admire and Dwell upon them for their Clearness. and This seems to be the Cause, why in those places of Holy Writ, wherein is Treated of Church-Government, the Reasons thereof are not Formally, and Profestly set down, because to Him that Heeds attentively the Drift and Scope of Christian Profession, they easily imply Themselves.*

This then was Milton's Only Rule, or if you please, his own Reason Inform'd and Govern'd by it. but whatever it led him to, that he had Charity for all Others, Honestly Endeavouring, as He, *to Worship God A-right*, is seen by a Fine Passage in One of the Last of his Works [*of True Relig. &c. fol. 808,*] where he says, *It is a Human Frailty to Err,*  
and

*and no Man is Infallible here on Earth. but so long as all These, (he was speaking of Lutherans, Calvinists, Anabaptists, Socinians, Arminians,) profess to set the Word of God Only before them as the Rule of their Faith and Obedience; and use all Diligence and Sincerity of Heart by Reading, by Learning, by Study, by Prayer for the Illumination of the Holy Spirit to Understand This Rule and Obey it, they have done whatever Men can do. God will Assuredly Pardon them, as he did the Friends of Job, Good and Pious Men, though Much Mistaken, as there it appears, in some Points of Doctrine.*

His Contempt for a Lazy Adherence to What Men Implicitly Receive, and his Approbation of an Honest and Free Exercise of the Understanding in Finding Out, and making Use of what Helps are to be Had from Without, or the Dictates of Internal Reason, is seen in what he says, Addressing Himself to the Parliament and Assembly, with his Treatise on *Divorce* (printed 1644.)

*If it were Seriously ask'd, and it would be no Untimely Question, Renowned Parliament, Select Assembly, who of all Teachers and Masters that have ever taught, hath drawn the Most Disciples after him, both in Religion and in Manners, it might be not Untruly Answer'd, Custome. though Vertue be commended for the most Persuasive in Theory, and Conscience in the plain Demonstration of the Spirit, finds most Evincing, yet whether it be the Secret of*  
*Divine*

*Divine Will, or the Original Blindness we are born in, So it happens, for the Most part, that Custome still is Silently receiv'd for the Best Instructor, Except it be, because her Method is so Glib and Easy, in some manner like to that Vision of Ezekiel, rowling up her Sudden Book of Implicit Knowledge, for Him that Will, to Take and Swallow down at Pleasure; which proving but of Bad Nourishment in the Concoction, as it was Heedless in the Devouring, Puffs up Unhealthily, a certain Big Face of pretended Learning, Mistaken among Credulous Men, for the Wholeſom Habit of a Soundness and good Constitution; but is indeed no other than the Swol'n Visage of Counterfeit Knowledge and Literature, which not only in Private Marrs our Education, but also in Publick is the Common Climer into every Chair, where either Religion is Preach'd, or Law Reported: filling each Estate of Life and Profession, with Abject and Servile Principles; Depressing the High and Heaven-born Spirit of Man, Far beneath the Condition wherein either God Created him, or Sin hath Sunk him. To persue the Allegory, Custome being but a meer Face, as Eccho is a meer Voice, rests not in her Unaccomplishment, until by a Secret Inclination, She Accorporate herself with Error, who being a Blind and Serpentine Body without a Head, willingly Accepts what He Wants, and Supplies what Her Uncompleatnesse went Seeking. Hence it is that Error Supports Custome, Custome Count'nances Error.*

*Error. and these Two between them would Persecute, and Chase away all Truth and Solid Wisdome out of Humane Life, were it not that God, rather then Man, Once in many Ages calls together the Prudent and Religious Counsels of Men deputed to repressse the Encroachments, and to worke off the Inveterate Blots and Obscurities wrought upon our Mindes by Suttle Insnuating of Error and Custome: Who with the Numerous and Vulgar Train of Their Followers make it Their Chiefe Designe to Envie and Cry-Down the Industry of Free Reasoning under the terms of Humor and Innovation; as if the Womb of Teeming Truth were to be Clos'd up if She Presume to bring forth ought, that Sorts not with Their Unchew'd Notions and Suppositions. Against which Notorious Injury and Abuse of Mans Free Soule, to Testifie and Oppose the Utmost that Study and true Labour can attaine, Heretofore the Incitement of Men reputed Grave hath led Me among Others: and Now the Duty and the Right of an Instructed Christian calls Me through the Chance of Good and Evil Report to be the Sole Advocate of a Discount'nanc't Truth; a High Enterprize Lords and Commons, a High Enterprize, and a Hard, and Such as Every Seventh Son of a Seventh Son does not Venture on. Nor have I amidst the Clamor of So much Envie and Impertinence, Whether to Appeal but to the Concourse of So much Piety and Wisdom here Assembled. bringing in my bands an Ancient and most Necessary, most Charitable,*



*ritable, and yet most Injur'd, Statute of Moses: not Repeal'd ever by Him who Only had the Authority, but thrown Aside with much Inconsiderate Neglect, under the Rubbish of Canonical Ignorance; as once the Whole Law was by some such like Conveyance in Josiah's time. And He who shall endeavour the Amendment of any Old Neglected Grievance in Church or State, or in the Daily Course of Life, if he be Gifted with Abilities of Mind that may raise him to so High an Undertaking, I grant he hath Already Much whereof Not to Repent him; yet let me areed him not to be Fore-man of any Misjudg'd Opinion, unless his Resolutions be Firmly Seated in a Square and Constant Mind, not Conscious to itself of any Deserved Blame, and Regardless of Ungrounded Suspicions.*

For Himself, he seems to have had little Regard to the Exteriour of Religion; We hear of Nothing of That even in his Last hours; and whatever he did in the Former Parts of his Life, he frequented no Publick Worship in his Latter Years, nor used any Religious Rite in his Own Little Family. it seems very Probable that as he was Always very Anti-Episcopal, and no Lover of Our Establish'd Church, neither could he bear with the Toleraed Preachers after the Restoration; Those of whom he speaks, when he says, that they were seen under *Subtle Hypocrisy to have Preached their Own Follies, most of them not the Gospel, Time-servers, Covetous, Illiterate*  
Per-

*Persecutors, not Lovers of the Truth, Like in all things whereof they accused their Predecessors:* This Passage I have from a Fragment that was not Printed till several Years after *Milton's* Death, Anno 1681. 'twas a Part of his History of England, and Expung'd, it being but a Sort of Digression, and to avoid giving Offence to a Party quite Subdu'd, and whose Faults the Government was then Willing to Have Forgotten. there is a great deal more to This Purpose, as also on the Villanous Abuse of Power in Mony-Matters of These People, and of That Party which Himself notwithstanding his great Merits with them had Tasted of Severely.

his Aversion to, and Contempt of These Pretended Divines, I am the more persuaded of from a Story I well remember to have heard Many Years Since, in Such a manner, as to make it Credible, though Otherwise, and without what we learn from the little Tract just now Cited, I should still wish it was not true. *Milton* had a Servant, who was a very Honest, Silly Fellow, and a Zealous and Constant Follower of these Teachers; when he came from the Meeting, his Master would frequently Ask him What he had heard, and Divert Himself with Ridiculing Their Fooleries, or (it may be) the Poor Fellow's Understanding; both One and t'other Probably; However This was so Grievous to the Good Creature, that he left his Service upon it.

Now that I am Conjecturing, I will go on a little farther. Possibly *Milton* thought All National Churches or Publick Religions had Somthing in them Political, Somthing *Corrupted from the Simplicity that is in Christ*, 2 Cor. xi. 3. This is what he seems More than to Intimate, when in that Florid Discourse, his *Areopagitica*, (and which by the way, he wrote as a Specimen of the Oratorian Style) he says, *Truth indeed came Once into the World with her Divine Master, and was a Perfect Shape most Glorious to look on; but when He ascended, and his Apostles after him were laid Asleep, then strait arose a Wicked Race of Deceivers, who as that Story goes of the Egyptian Typhon with his Conspirators, how they dealt with the good Osiris, took the Virgin Truth, bew'd her Lovely Form into a thousand Pieces, and scatter'd them to the four Winds. from That time ever Since, the Sad Friends of Truth, such as durst appear Imitating the Careful Search that Isis made for the Mangl'd Body of Osiris, went up and down gathering up Limb by Limb still as they could find them. Wee have not yet found them All, Lords and Commons, (this was Written Anno 1644) nor ever shall do till her Master's Second Coming; Hee shall bring together every Joynt and Member, and shall Mould them into an immortal Feature of Loveliness and Perfection.*

the Sincerity I have Profest in Drawing This Picture, and which as I resolve to Practice,

tice, will not permit me to Pass over in Silence Another Conjecture which Some have made; I mean that *Milton* was an *Arian*; and This is built on Certain Passages in *Par. Lost*. Some of Those I am pretty Well Assur'd are very Capable of an Orthodox Construction, as All of them are for Ought I know. But as I neither Care to Meddle with a Dispute which I am not well acquainted with; and as 'tis no Other than a Conjecture, which lies against him, and seems to be Over-rul'd by So many Pious and Learned Divines (Sound in This Fundamental Article) having Approv'd and Encourag'd the Book; and as Two have very Lately Expressly Acquitted him of That Charge; and as Moreover 'tis Certain, that in his Middle-Age he has shown he was Right as to This Point, I wave it, and claim in his Behalf that he be Esteem'd as Continuing So to the Last. the Passage I mention'd is in his Discourse of *Reformation*, just at the Close of it; 'tis Thus. *Thou therefore that sitst in Light and Glory Unapproachable; Parent of Angels and Men! Next thee I implore, Omnipotent King; Redeemer of that Lost Remnant whose Nature Thou didst Assume; Ineffable and Everlasting Love! and Thou the Third Subsistence of Divine Infinitude, Illuminating Spirit, the Joy and Solace of Created things! One Tri-Personal GODHEAD! Look upon, &c.*

*Milton* had Always a Firm Belief of the Being of a God, and a Mind which could not fail

from his Existence to Infer his Government of the Universe, and all This in such a One must Produce True Piety, Veneration, Submission, Dependance, Love mix'd with Filial Awe, Joy, &c. This Appears Perpetually to every Observing Reader of his Works, Verse or Prose. His Other Speculative Religious Opinions whereby he is Distinguish'd, are rather Political than Religious, Such as relate to the Circumstantials rather than to the Essentials or Substance of Religion; Church-Government, Church-Communion, Ceremonies, the Millennium, &c. on which 'tis not necessary to Enlarge, and I am Glad it is not.

What is Practical comes Next to be Consider'd. I will Select a Few Remarkable Passages of This Sort, and from his Prose Works as Those are not so commonly known, though not less Excellent in their Kind for Great and Noble Thoughts and Expressions; his Poetical Works Abound with Morality, as well as Piety, and in Particular *Paradise Lost*. One of Those Passages I am Now upon is cited in our Note on v. 583 of the XII<sup>th</sup> Book of That Poem, to which I not only Refer you, but Recommend it to your Consideration: Here let me add what he says in p. 321 *Tol. Edit.* — *Let him not open his Lips against the Providence of Heaven, or tax the Ways of God and his Divine Truth, for they are Equal, Easy, and not Burthensome; nor do they ever Cross*  
the

*the Just and Reasonable Desires of Men, nor involve this our Portion of Mortal life into a Necessity of Sadness and Malecontent, by Laws commanding over the Unreducible Antipathies of Nature Sooner or Later found, but allow us to Remedy and shake off Those Evils into which Human Error hath led us through the Midst of our Best Intentions, and to Support our Incident Extremities by the Authentick Precept of Sovereign Charity, whose Grand Commission is to Do and to Dispose over all the Ordinances of God to Man, that Love and Truth may Advance each other to Everlasting ; while Wee, Literally Superstitious through Customary Faintness of Heart, not Venturing to pierce with our Free thoughts into the Full Latitude of Nature and Religion, Abandon our Selves to serve under the Tyranny of Usurp'd Opinions, suffering Those Ordinances which were Allotted to Our Solace and Reviving, to Trample over Us, and Hale Us into a Multitude of Sorrows which God never Meant Us. and Where he sets us in a fair Allowance of Way, with Honest Liberty and Prudence to our Guard, we never leave Subtilizing and Casuisting till we have Straitned and Pared that Liberal Path into a Razor's Edge to walk on, between a Precipice of Unnecessary Mischief on either side ; and starting at every False Alarm, we do not know which way to set a foot forward with Manly Confidence and Christian Resolution, through*

*the Confused ringing in our Ears of Panick Scruples and Amazements.*

in p. 351.—*What can be more Opposite and Disparaging to the Cov'nant of Love, of Freedom, and of our Manhood in Grace, than to be made the Yoking Pedagogue of New Severities, the Scribe of Syllables and Rigid Letters, not only Grevious to the Best of Men, but Different and Strange from the Light of Reason in them, save only as they are fain to Stretch and Distort their Apprehensions, for fear of Displeasing the Verbal Straitness of a Text, which our Own Servil Fear gives us not the leisure to understand Aright?*

p. 290.—*there is a Certain Scale of Duties, there is a certain Hierarchy of Upper and Lower Commands, which for want of Studying in right Order, all the World is in Confusion.*

This Strict Interpretation of Texts without having a Prudential and Conscientious Regard to the Great Scope and Design of Things he Somewhere calls an *Alphabetical Servility*, tending to Antichristian Cruelty.

p. 369.—*what can This be but Weak and Shallow Apprehension, to forsake the Standard Principles of Institution, Faith and Charity; then to be Blank, and Various at every Occurrence in Scripture, and in a Cold Spasm of Scruple, to rear Peculiar Doctrines upon the Place that shall bid the Gray Authority of most Unchangeable and Sovran Rules to stand by and be Contradicted?*

p. 364.—*for This is a Confeſt Oracle in Law, that He who looks not at the Intention of a Precept, the More Superſtitious he is of the Letter, the More he Miſinterprets.*

p. 368.—*that his Diſciples, and all Good Men might learn to Expound him in this Place, as in all other his Precepts, not by the Written Letter, but by that Unerring Paraphraſe of Chriſtian Love and Charity, which is the Sum of All Commands, and the Perfection.*

326. *Laſt of all, to Thoſe whoſe Mind is ſtill to maintain Textual Reſtriction, whereof the bare Sound cannot conſiſt Sometimes with Humanity, much leſs with Charity, I would ever Answer by putting them in Remembrance of a Command above All Commands, which they ſeem to have forgot, and Who ſpake it; in Comparison whereof This which they ſo exalt is but a Petty and Subordinate Precept. Let them go therefore with Whom I am loath to Couple them, yet they will needs run into the ſame Blindneſs with the Pharifees; let them go therefore and conſider well what this Leſſon means, I will have Mercy and not Sacrifice; for on That Saying all the Law and Prophets depend, much more the Goſpel, whoſe End and Excellence is Mercy and Peace: or if they cannot learn That, how will they learn This? which yet I ſhall not doubt to leave with them as a Concluſion, that God the Son hath put all Other things under his Own feet, but his Commandments he hath left all under the feet, of Charity.*



Who that Cries out These Notions Savour of Libertinism, of Licentiousness; let him Shut his Lips again, till he has consider'd on What these Masculine Sentiments are Built; and for the Present what is said by *S. Paul*, 2 Cor. v. 13. *Whether we be Besides our Selves, it is to God; or whether we be Sober, it is for Your Cause.*

Let the Tree be judg'd by its Fruit. We know of no Immoralities of any Kind. how should he be Guilty of Any? A Mind So Employ'd, So Fortify'd as His was, left no Place for an Attack; Temptation had no Inordinate Passion to work upon. However, as Some Aspersions have been cast at him, Chiefly with relation to his Moral Behaviour in his Younger Years, he shall Answer for Himself. he will be forc'd to say Something in his Own Praise, as 'tis Often Necessary for the most Modest Men to do, Hear him therefore first of all Excusing himself for That. though Supposing those Overflowings of Comfort and Self-Approbation, which is One of the Great Rewards of a Good Mind, appear to have Sometimes a Mixture of Ostentation, or Folly, 'tis not without Excuse, and the Best Examples; What think you of *St. Paul*, 2 Cor. xi. 16. &c? Here is *Milton*, he Offers to speak; Attend with Candour. p. 174. *Tol. Edit.* —  
*Not caring to burthen me with those Vices, whereof, among whom my Conversation hath been, I have been ever least Suspected; perhaps*  
not

not without some Suttlety to cast me into Envie by bringing on Me a Necessity to enter into Mine Own Praises. in which Argument I know every Wise Man is more Unwillingly drawn to Speak, than the most Repining Eare can be Averse to Heare. Nevertbelesse since I dare not wish to passe this Life Unpersecuted of Slandrous Tongues, for God hath told us that to be Generally Prais'd is Wofull, I shall relye on His Promise to free the Innocent from Causelesse Aspersions: whereof nothing Sooner can Assure me then if I shall feele Him Now Assisting me in the just Vindication of My Selfe, which yet I could Deferre, it being more meet that to those Other matters of Publick Debatement in This Book, I should give Attendance First, but that I feare it would but Harme the Truth for Me to Reason in Her behalf so long as I should suffer my Honest Estimation to lye Unpurg'd from These Insolent Suspicions. And if I shall be Large, or Unwonted in Justifying my Selfe to Those who know me not, for Else it would be Needlese, let them consider that a Short Slander will oft-times reach farder than a Long Apology; and that He who will do Justly to All Men, must begin from knowing How, if it so happen, to be not Unjust to Himself. I must be thought, if this Libeller (for Now he shews himself to be So) can find Beliefe, after an Inordinat and Riotous Youth spent at the Univerfity, to have been at length Vomited out thence. for which Commodious Lye, that he may be encourag'd in the Trade

*Trade another time, I Thank him, for it hath given Me an Apt Occasion to Acknowledge Publickly with all Gratefull Minde, that more then Ordinary Favour and Respect which I found above Any of my Equals at the hands of those Curteous and Learned Men, the Fellowes of that Colledge wherein I spent some Yeares: who at my Parting, after I had taken two Degrees, as the manner is, signifi'd many Ways, how much better it would Content Them that I would Stay; as by many Letters full of Kindnesse and Loving Respect, both Before That time and Long After, I was Assur'd of their Singular good Affection towards Me.————*

*I beg that none will interpret it Invidiously that this Man has Oblig'd me to say of My Self More than I would have said. for it is absolutely Necessary, and That, for more Reasons than One. First, That So many Good and Learned Men who now Read these my Writings in all our Neighb'ring Nations may not be induc'd by His slanders to Repent themselves of the Good Will which I am Sure they bear me, but that they may Still be persuaded that I am not One who Stains his Honest Writings with Dishonest Manners, nor What He hath Spoken as a Freeman with Actions which denote a Slave; and that My Life, by God's Goodness has ever been Far remote from Turpitude and Crime; Then, that Those Illustrious and truly Laudable Men whom I have Undertaken to Praise may Know, That I esteem Nothing more Shamefull*

*full than to come to Their Praises, My Self Vile, and Only worthy of Blame. Lastly, let the People of England know, whom either my Fate, or Duty, Certainly their Own Vertue has oblig'd Me to Defend, that if I have Liv'd Always with Modesty and Honour, My Defence of Them, I dont know whether an Honour and an Ornament, Certainly Shall Not be a Shame or Re-proach to Them. Who then I am, and Whence, I will Now tell you——he goes on to give a History of his Life. Def. 2<sup>da</sup> p. 95. against Alexander Morus. Tol.*

Let us Now proceed to the Particular Vindications of himself in Answer to his Calumniating Enemies. p. 178. Tol.——*That Care was Ever had of Me, with my Earliest Capacity, not to be Negligently train'd in the Precepts of Christian Religion: This that I have hitherto related hath been to show that though Christianity had bin but Slightly taught Me, yet a certain Reserv'dnesse of Natural Disposition, and Moral Discipline learnt out of the Noblest Philosophy was Enough to keep Me in Disdain of Farre Lesse Incontinences than This of the Bordello.——Nor did I Slumber over That place, expressing such High Rewards of Ever accompanying the Lamb, with those Celestial Songs, to Others Inapprehensible, but Not to Those who were not Desil'd with Women, which doubtless Meanes Fornication, for Marriage must not be call'd a Defilement. Thus large I have purposedly bin, that if I have bin Justly Taxt  
with*

*with This Crime it may come upon me after all this Confession with a Tenne-fold Shame: but if I have hitherto deserv'd no such Opprobrious word, or Suspicion, I may hereby Ingage my Selfe now Openly to the faithfull Observation of what I have profess't. Again in the same Discourse (his Apol. for Smectymnuus.) p. 175. Those Morning haunts are where they Should be, at Home; not Sleeping, or Concocting the Surfeits of an Irregular Feast, but Up, and Stirring, in Winter Often before the Sound of any Bell awakens Men to Labour or Devotion, in Summer as Oft as the Bird that First Rouses, or not Much Tardyer, to Read Good Authors, or cause them to be Read, till the Attention be Weary, or the Memory have its full Fraught: Then with Usefull, and Generous Labors Preserving the Body's Health and Hardiness, to render a Lightsom, Clear, and not a Lumpish Obedience to the Mind for the Cause of Religion and our Country's Liberty when it shall require Firm Hearts in Sound Bodies to Stand, and Cover their Stations, rather than see the Ruin of our Protestation and the inforcement of a Slavish Life. and a while after—I was confirm'd in the Opinion that He who would not be frustrated of his hope to write Well hereafter in Laudable things ought Himself to be a true Poem, that is, a Composition and Pattern of the Best and Honourablest things, not presuming to Sing the High Praises of Heroic Men, or Famous Cities unless he has in Himself the Experience, and the Practise of*  
all

*all that is Praise-worthy. These Reasonings, together with a certain Niceness of Nature, an Honest Haughtyness and Self-Esteem, either of what I Was, or what I Might be, (which let Envy call Pride) and Lastly, a Becoming Modesty, all Uniting the Supply of their Natural Aid together, kept me still above those Low Descents of Mind, beneath Which He must Deject and Plunge himself that can agree to Salable and Unlawfull Prostitutions.*

if I have Accumulated Passages of This Kind it has not been Meerly to Delineate the Mind of *Milton*, or to Vindicate His Character, it has been done with Yet a Nobler and a More Extensive View, it has been done not without Hopes that Others may be Excited to be Enamour'd, as Hee, with the *Beauty of Holiness*. but on This Occasion also See this Eloquent Man saying to You as to the late Lord *Ranelagh* when at the Univerfity, and in Some Measure under His Care. he Thus writes to Him. (See *Tol.* in *Milton's Life*, p. 124.) *Learn Thou from thy Childhood to Discern and Judge of Great Examples, not from Violence and Force [from the Cæsars and Alexanders] but by Justice and Temperance.*

in his *Reason of Church-Government* (written when he was between 30 and 40) B. II. Chap. 3. he gives a fine Image of a Pious and Vertuous Mind, which also Attend to; it Concerns Us All. *But He that holds himself in Reverence and due Esteem, both for the Dignity*

*nity of God's Image upon him, and for the Price of his Redemption, which he thinks is Visibly markt upon his Forehead, accounts himself both a Fit Person to do the Noblest and Goodliest Deeds, and Much better worth than to Deject and Defile with Such a Debasement and Such a Pollution as Sin is, Himself so highly Ransom'd and Enobled to a New Friendship and Filial Relation with God. Nor can he fear so much the Offence and Reproach of Others, as he dreads, and would blush at the Reflection of his Own Severe and Modest Eye upon Himself, if it should see him Doing, or Imagining that which is Sinful, though in the Deepest Secrecy.*

though 'tis Somewhat Long, you will Thank me for Subjoyning a Passage, which could not come but from a Mind truly Christian, and the Pen of One who had the Soul of an Ancient Philosopher and Poet ; 'tis a noble Instance of his good Heart, particularly in That Branch of True Philosophy, the Submitting Chearfully to the Divine Will, and making the Right Use of Afflictions, and amongst Others, of the Malice and Wickedness of Men. 'tis in the Second Defence *pro Pop. Angl.* and is a Sort of a Collection of what has been Seen in the Several Fine Passages I have given. Thus in English.

*As for what relates to Me, I call Thee, O God! to Witness, Thee the Searcher of my most Inward Mind, and of all my Thoughts, that I am Conscious to My self of Nothing (though I have,*

as much as was in Me, Often and Seriously Thought This with My Self, and Sifted all the most Private Passages of my Life) of Nothing, either of Late, or Long Since Committed, whose Hainousness might deservedly draw on me This Calamity. [his Blindness] And as for what I have Written at any Time (since the Royalists pretend I suffer This as a Judgment, and triumph on that Account) I in like Manner call God to Witness, that I have never Written any thing on that Subject, that I was not Then Persuaded was, and am Now Persuaded is Acceptable to God; And also that So I did, not Mov'd by any Ambition, Gain, or Glory, but from a Sence Alone of my Duty, of what was Honest, and of Piety to my Country; and that I did it too, not only to Restore the Liberty of the State, but also chiefly to recover that of the Church, Insomuch that when It was Enjoyn'd Me by the Publick Voice of my Country to Answer that Defence of the King, and I at the same time Labour'd under a very Ill State of Health, and withal was upon the Point of Loosing one of my Eyes; and my Physicians assur'd Me peremptorily, that if I undertook this Task, I must unavoidably loose Both in a little Time; Not at all Dismay'd by their Sentence, I thought I Heard the Voice, not of a Phisician, no nor of Epidaurian Æsculapius himself from his Secret Oracle, but that of Some more Divine Monitor Within; That I had Now Two Lots at the same time propos'd to Me by



*a certain fatal Necessity of the Divine Pleasure, Here Blindness, There My Duty; so that I must either voluntarily resign my Sight, or Desert what God Impos'd upon me. Wherefore I consider'd with my Self, that Many had bought a Lesser Good with a Greater Loss, Glory with Death; To Me on the contrary, there was propos'd a Greater Good for a Lesser Loss; An Opportunity of Achieving the most noble and Usefull Duty, with the bare Loss of my Eyes; Which Duty, as it is more Solid in it self than any Glory, so it ought sure to be far more Desirable and Preferable. I determin'd then to make Use of the short Remains of Light I had Decree'd My Self, as much as might be for the Publick Profit. You see what I Chose, what I Rejected, and by what Reason induc'd. Let then those that Calumniate me with Divine Judgements cease to Revile, and to Reproach me with their own Dreams; Let them Know that I neither am Sorry for, nor Repent me of my Lot; that I remain Unmov'd and Steddy in my Purpose; That I neither Feel God Almighty Angry, nor Is He, but rather in the Greatest things I experience his Clemency and Fatherly Goodness towards Me; but in Nothing more than in This, that from his Confirmations and Comfortings I Chearfully acquiesce in his Divine Will; thinking oftner what He hath Given Me, than what He hath Denied Me; and lastly, that I would not Exchange for any other of his greatest Benefits, the Conscience of this Action  
that*

that they Reproach Me with, nor Lay down the Remembrance of it, which is a perpetual Fund to Me of Tranquillity and Joy. To End, As for my Blindness, I prefer It, if I Must have One, either to that of Salmasius, or Your's. Your's is Sunk into your Deepest Senses, Blinding your Minds, so that You can See nothing that is Sound and Solid; Mine, Takes from Me only the Colour and Surface of Things, but does Not Take away from the Mind's Contemplation, What is in Those Things of True and Constant. Moreover, how many Things are there which I would Not See? How many which I can be Debar'd the Sight of without Repining? How Few Left which I Much Desire to See? But neither am I Disheartend that I am Now become the Companion of the Blind, of the Afflicted, of Those that Sorrow, and of the Weak; Since I Comfort my Self with the Hope, that These Things do, as it were, make Me Belong still more to the Mercy and Protection of the Supream Father. There is, according to the Apostle, a Way through Weakness to the greatest Strength; Let me be the Most Weak, Provided that in my Weakness that Immortal and Better Strength. Exert it Self with more Efficacy; Provided that in my Darknes the Light of the Face of God Shine the Clearer; So shall I prove at the same time the Most Weak and the Most Strong; Dark-Blind and at the same time Clear-Sighted; O Let Me be Consummate in this Weakness! in This, Perfected! Let Me be Thus En-

d

lighten'd

lighten'd in This Darknes! And sure, We  
 that are Blind are not the Last Care of God,  
 who hath been in This Clement above All, and  
 Bountifull to Us, that He will have Us See No-  
 thing but Himself. Vile Men that Mock Us!  
 Injure Us! and that endeavour to raise us Ene-  
 mies! The high Dispensation of God, his Favour  
 hath given Us a Protection from the Injuries of  
 Men, and render'd Us almost Sacred; Nor doth  
 He indeed seem to have brought this Darknes  
 upon Us, so much by the Dimness of our Eyes,  
 as by the Shadow of his Protecting Wings. To  
 This I Impute, that my Friends are more Ready  
 and Officious to Serve Me than Before, and more  
 frequently Visit Me, some of which are not less  
 True and Faithfull than those of Old, Pylades  
 and Theseus: For They do not Think that by  
 This Accident I am become altogether Nothing,  
 or that the only Worth of an Honest and Upright  
 Man is plac'd in his Eyes. Far from it, the  
 Greatest Men in the Commonwealth do not De-  
 sert Me, since, if My Eyes have Deserted Me,  
 it hath not been for Idly Witbering in Laziness,  
 but in Facing the Greatest Dangers, with Acti-  
 vity, and among the First, for Liberty; But,  
 Reflecting on Humane Sort, they Now Favour  
 Me, and Spare Me as One that hath Finish'd  
 his Warfare, Indulging Me Now, and Granting  
 Me Vacation and Leisure. If I have any Tro-  
 phys, they Take them not down; Publick Office,  
 they do not Deprive Me of it; If Profit from  
 Thence, They do not Lessen it, and although not  
 equally

*equally Usefull to Them Now; yet they continue no less Bountifull to Me; Doing Me that same Honour as the Athenians of Old did to Those that they Decreed should be Kept at the Publick Expense.*

*Whilst then I can thus Comfort my Self, both toward God and towards Man, for my Blindness, for Eyes that have been Lay'd Down in the Cause of What is Honest, Let None Mourn for Them, or Pity Me; Far be it also that I should Grieve for Them My Self, or that I should want Resentment to Despise with Ease Such as Rebuke my Darknes, or Charity, with more Ease, to Forgive Them.*

I will deny Self the Pleasure of Transcribing More to This Purpose. All his Writings have Intersperst an Odour of Sanctity; not that Cant which was the Character and the Blemish of the Times in which he Liv'd; but a Manly Eloquence flowing from a Heart in which shone the Divine Grace. 'tis seen Breaking forth in his most Furious Disputes, 'tis seen even There; as I once saw the Sunbeams Wreathing amongst the Flames and Smoak and Horror of a House on Fire; but his Other Works, if partly mistaken, are Fragrant with Piety and Vertue; Above All, *Paradise Lost* is a *Spring of Fragrance*; That from End to End

*Impurpled with Celestial Roses smiles.*

I know not how to Conclude my Account of *Milton's* Religion better than by recommending you to That given by Himself of

*Adam's* in his Regenerate State; 'tis in the XII Book of his Poem, beginning at v. 561. Here our Progenitor professes his Faith in One God, and that 'tis his Duty to Obey, Love, and Fear him; to consider Him as Always Present, to Depend upon his Providence, Ever Merciful and Omnipotent. and moreover that Suffering for the Sake of a Good Conscience, is the Noblest Fortitude; and then Crowns All these Articles of his Faith with an Acknowledgment of his Redemption by the Son of God. All This an Angel Approves, but with the Addition of Good Works. Integrity, Vertue, Patience, Temperance, Love, All Comprehended in One Word CHARITY. This no doubt the Poet intended as a Delineation of True Religion; and Probably 'twas Copy'd from What he found Engraven on his Own Heart; at least *Charity*, which *Hopeth, Believeth, Endureth, is Kind; Charity* Directs, Commands Us to think so. This is what he Professes to be His Sense in a Discourse Dedicated to the Parliament just before Their Dominion was at an End, *That of Civil Power in Ecclesiastical Causes*———*What Evangelical Religion is, is told in Two Words, Faith and Charity, or Belief and Practice. That Both These Flow, either the One from the Understanding, the Other from the Will, or Both jointly from Both; Once indeed Naturally Free, but Now only as they are Regenerate and wrought on by Divine Grace, is in Part evident to Common Sense and Prin-*

*Principles Unquestion'd, the rest by Scripture.*

this Last Clause is Rich in Comfort and Glory to Restor'd Mankind, and seems to Import Much the Same Idea as that of *S. Paul, Coloss. iii. 3.*—*Your Life is Hid with Christ in God.* Mix'd with that Immense Ocean of Eternal Being by vertue of our Relation to the Mediator.

Now that we have seen This Picture of the Mind of *Milton*, Drawn by Himself Chiefly, though I have put it together; not Quite So Well perhaps as it might have been; but as 'tis too Large for the Eye to take it In Clearly at One View, I will Contract it. and Thus he appears to be Studious, Grave, Chaste, Temperate, to be void of Covetousness, Ambition, or Ostentation; to have a Warm Zeal for Liberty, Civil and Religious, not for Interest, but as his Duty; to be Irreproachable as to any Wilful and Corrupt Deviations, However he may have been Mistaken; though Otherwise he has not been destitute of a Masculine Judgment. Above all, his Mind Shines with Noble Sentiments of Religion, and Piety: Lastly it is Truly Poetical. Great, Strong, Elegant and Sublime; it Raises and Beautifies all its Objects as much as Humanity Can, and Where That Fails, has gone Farther than Any Other Humane Intellect Ever Attain'd to.

the Man is Now before you, his Person, and his Mind; if the Latter is not without Blemishes, the Case is very Different from

## lxviii

That of his Corporeal Blindness, These are Spots, Motes, he is Bright All over Else. nor are his Blemishes Offensive to Charity, Who will Consider Him as a Man, Subject Therefore to Error. View him So, and Those Defects may be no more Dishonour to him than his Extinguish'd Eyes were. in fine, He was an Ancient Greek and Roman. a Philosopher, a Divine, a Christian, a Poet.—but there are Readers, who from the Materials I have brought together, will form a Nobler Idea of him than any Words of Mine can give, and Such a One as will Appear in Lustre, though at the same time they Review the Brightest Names of Antiquity.

You will Now be Desirous to know What Kind of Life was Allotted to This Extraordinary Man; How His Portion of Being in This Mortal State was Employ'd.

He was Born in *Bread-street* in *London*, 9 *December* 1608. his Father having been Disinherited for being a Protestant, for his Ancestors (Gentlemen) were Hot Papists, got his Bread by the Profession of a Scrivener. This Son, the Eldest of Two, was Educated Partly at Home, and Partly at *Paul's School*, and was Fit for the University at 15, when he went to *Christs* in *Cambridge*, where he continu'd 7 Years. he was a hard Student from his Childhood, Sate up Reading till Midnight; but Whether That, or a Natural Indisposition,

or

or Both, Occasion'd it, he was much Subject to Head-Achs, which also hurt his Eyes; or perhaps the same Cause produc'd Both those Effects: he Then Chose to rise Early in the Morning, and went to Bed at 9, and was Thus Secure from the Importunities of Less Temperate Friends. His Father design'd him for the Church; That he Avoided, upon Account of the Subscription, which he Scrupled. (See his Introduction to the second Part of *Church-Government*.) and by his Poetical Latin Letter to his Father it seems as if he Then would have perswaded him to the Law; Something was thought Necessary whereby Mony might be got. That too the Poet Avoided, and Probably the more Easily, his Father having (as by that Letter it appears) a Taste for Politeness, Scrivener though he was. 'tis Evident he Intended to Give himself to the Muses Intirely, and his Parents, who were Both very Fond of him, Indulg'd his Genius. his Father had by This time acquir'd a Moderate Estate by his Profession, and having but Three Children, was Content with it, and Retir'd into the Country, to *Horton* near *Colebrook* in *Buckinghamshire*; Here Young *Milton* continu'd 5 Years, Labouring at his Books. He Then Travell'd into *Italy* by the way of *France*; the French he Never lik'd, the Mercurial Temper of That Nation was very Different from his Solidity; he Hasten'd Thence; Stopt Some time at *Florence*; Then away to *Rome*,



where he also Stay'd ; then On till he reach'd *Naples*. He design'd for *Greece*, but the Distractions at Home brought him back, after having spent about 15 Months Abroad: but he Employ'd That time very Diligently, in the Conversation of Men, the Most Esteem'd for their Wit and Learning, and who Much Esteem'd Him. the Verses Wrote by Some of them in his Praise, and which are Printed with his Juvenile Works, and Some of his Own Latin Poems and Letters, are Proofs of This, as well as Beautiful in Themselves; particularly his *Mansus*. They had seen but Little of him Then. How was he Ador'd Afterward! and Is!

Some One or More Mistakes there must be in the Accounts of Time I have given, and I have given them as I found them; by These we are got but into the Year 1636, the 28<sup>th</sup> of *Milton's* Age, whereas 'tis certain he came from his Travels in the Year 39 or 40. we must Therefore Allow him to have Spent More time in some of the Places where we have hitherto seen him. but not Abroad, for Himself (Defen. 2<sup>da</sup>) says, That was 15 Months. *Bayle* was therefore Misinform'd, who says 'twas 3 Years.

Soon after, or upon his Return to *England*, he Settled in *London*, in *St. Bride's* Church-Yard near *Fleet-street*; though his Father was Yet Alive, and for About 7 Years after. He undertook to Educate the Sons of his Sister,  
for

for That 'tis not Probable he had Any Other, than the Recompence Such Near Relations are Suppos'd to make; he at the Same time did the Same Good Office to Some Other Young Gentlemen, Whether he receiv'd any Pecuniary Reward for That is the Question; 'tis said Not; but what if he Did?

This did not Employ All his Time and Thoughts; as it was not his Intention it should. And Now for Some Years Poetry must be Suspended, and all the Delights of the *Greek* and *Roman* Ideas Exchang'd for Modern Janglings; his Aversion, but as his Zeal represented them to be his Duty, and Somthing Within, which He Interpreted to be the Voice of God and his Country, call'd him into the Lifts of Controversy, while the Country Gentlemen, Citizens, Artificers, and Peasants became Men of the Sword, Polluting our Delightful Fields with the Blood of Relations, Friends and Neighbours.

I know not if we are to Regret the Loss of So many years in which this Fine Genius would have Busied it Self on More Delightful Subjects, Since what they Did produce, has a Kind of Excellence in Writing which is not Elsewhere to be found. the Poet is Seen, however Disguis'd by Polemical Accoutrements. Let not Us Now Consider him Whether in the Right or Not, That Point is Settled by our Superiours; Nor let us lose the Pleasure he gives us as a Writer, by Amusing our Selves

Selves with his Faults in Opinion; Whatever Allowances Divines Permit us to think God Will, or Will Not make to an Erroneous Conscience, Sure We who know our Selves so Subject to Mistake, should for our Own Interest Stretch Indulgence towards One Another as far as it Can go.

Another Change happen'd to him a little after he had been Engag'd in this New Course; in the Year 1643, the 35<sup>th</sup> of his Age, he Marry'd the Daughter of a Gentleman of *Oxfordshire*. but Whether from Difference of Party, for Her Father was a Warm Royalist, or that She coming from a House of Luxury, great Plenty, at least, and Gaiety, to One where Severity of Manners was Only found, or whatever Else was the Reason, She Forsook him, about a Month after Marriage, and Refug'd in her Former Home. at Parting She Pretended only to go for the Air, he Consented for a Certain time, but after several Frivolous Excuses in Answer to his Kind Invitations to Return, She at last, not only Absolutely Refus'd him, but dismiss'd his Messenger with Scorn. This Engag'd *Milton* in Another Intestine War, a Controversy in Another Kind, and Produc'd those Treatises of His in favour of Divorce. that he believ'd his Arguments were Solid, this Conscientious Man gave good Proof, by making his Addreses to Another, who it seems was also Convinc'd by them, a Lady of great Wit and Beauty; This was not  
how-

however till he had born the Obstinacy of his Wife for about 4 Years. but when this New Affair was in full Career, all was Stopt on a Sudden. he was at a Friend's house upon a Visit; his Wife Surpriz'd him; she came into the Room and all in Tears flung her Self at his Feet, at first he seem'd Inexorable, but the Submission of a few Minutes drove away the Provocations of So Long a Continu'd Crime, He Melted, Receiv'd her, and was Reconcil'd; Probably not only mov'd by Good Nature, and his Unextinguish'd Former Love, but as not at Liberty Now in Conscience, as when She seem'd Irreclaimable. a Like Scene between Adam and Eve in *Parad. Lost*. X. 937. seems to have been Copy'd from This.

*She ended Weeping, and her Lowlie plight,  
Immoveable till Peace obtain'd from Fault  
Acknowledg'd and Deplor'd, in Adam wrought  
Commiseration; Soon his Heart relented  
towards her, his Life so Late, and Sole Delight,  
Now at his Feet Submissive in Distress,  
Creature so Fair his Reconcilement seeking,  
his Council whom she had Displeas'd, his Aide;  
as One Disarm'd, his Anger all he lost,  
and thus with Peacefull Words Uprais'd her soon.*

Thus ended This Uncommon Misfortune; and perhaps the more Effectually by his having Shown the World his Opinion concerning Divorce; This was a Rod held over her, Exactng her Good Behaviour. but his Generosity

nerosity and Goodness, together with this great Proof of his Conjugal Love, even to the Sacrificing a New Passion, and very Probably the Quiet and Honour of a New Lover, were Nobler Engagements; yet not Content with These, Her Family, upon the Turn of the Times to the Disadvantage of the Royal Cause, found in the Man they had Horribly Ill Used, a Protector and Friend; to That Degree, as to be taken, Father and Mother and Brothers and Sisters, to his Own house, and There Entertain'd till their Affairs were in a Better Condition; to which No doubt *Milton's* Assistance and Interest did not a Little Contribute. a Noble Example of Generosity, Good-Nature, Forgiveness, and doing Good for Evil, and That, Notwithstanding Difference of Party, and His Own Flaming Zeal. I have often Wonder'd that in a Dispute on which he Wrote Several Treatises, was of Long Continuance, and made much Noise, and Especially when He Fortify'd his Arguments by the Concurrent Opinions of Several Famous Divines, that he knew not of a Case, the Same as His, only that 'twas not Quite so Justifiable, 'twas That of *Galeazzo Caraccioli* Marquis of *Vico*, who was Allow'd to take Another Wife by the most Famous Protestant Divines after a Solemn Deliberation. See *Moreri*.

Still he was Unhappily Engag'd in the Other War against Popery, Prelacy, and Monarchy, a Pure Volunteer; but after Serving  
Thus

Thus Several Years he was taken into Pay; by the Infant Common-Wealth; Afterwards he was Employ'd (as Latin Secretary still) by *Oliver, Richard* and the *Rump*. When Monarchy rose again, and They were all Sunk, *Milton's* Publick Employment Sunk too; but That gave him an Opportunity of being Much more Serviceable to the World than in that Narrow Sphere, and in the Service of a Usurpation. for Now he Wrote for Mankind, for True Religion and Vertue, and for the Delight, together with the Instruction and Edification of his Fellow-Creatures; of his Own Country more Especially; for Now *Paradise Lost* was to Break Forth.

In the time of his being Secretary, his Health greatly Abated, but whether Otherwise than by the Gout is not Certain; nor When That begun. in This time too he Intirely lost his Sight, which had been Decaying Many Years, while he too Closely Persu'd his Studies; Himself imputes this Total Extinction of Light to his Writing in the Defence of that Strange Action of his Country (as He Supposes, We say of an Up-start Faction) but That Only Demolish'd What was Tottering Before, 'twas to Learning, 'twas to the Muses he Sacrific'd his Good Eyes, his Weak Ones only were Offered up in his Controversy with *Salmasius*. Though I resolv'd to be Expeditious in the Part of his Picture I am now upon, and Have been, and Shall be So in the Main.

Main, There are Some Particulars of it, which will require a little more Finishing; This of his Blindness is One of These; I will therefore produce the Letter Milton wrote to his Friend *Leonardus Philara*, an *Athenian* by Birth, but Envoy of the Duke of *Parma* to the French King. 'tis Dated 28 *Sep.* 1654.

*As I have been from my Childhóod, if Any ever was, an Admirer of all the Greek Name, and particularly of your Athens, I have Always believ'd that One time or other that Gratefull City would make me Some Returns of Benevolence. nor hath the Ancient Genius of your most Noble Countrey Deceiv'd my Augury, having given me You, a Genuine Athenian and True Friend.* —————

*Since You advise Me not to sling away All Hopes of Recovering my Sight, for that You have a Friend at Paris, Thevenot the Physician, Particularly Famous for the Eyes, whom you offer to Consult in my behalf if you receive from Me an Account by which he may Judge of the Causes and Symptoms of my Disease, I will do what You Advise me to, that I may not seem to Refuse any Assistance that is Offer'd, perhaps from God.*

*I think 'tis about Ten Yeares, more or less, since I began to perceive that my Eye-sight grew Weak and Dimm, and at the same time my Spleen and Bowels to be Opprest and troubled with Flatus; and in the Morning when I began to Read, according to Custom, my Eyes grew*  
Painfull

*Painfull immediatly, and to refuse Reading, but were Refresh'd after a Moderate Exercise of the Body. a Certain Iris began to Surround the Light of the Candle if I look'd at it; Soon after which, on the Left Part of the Left Eye (for That was Some Years Sooner Clouded) a Mist arose which hid every thing on That side; and looking Forward if I Shut my Right Eye, Objects appear'd Smaller. My Other Eye also, for these Last Three Yeares Failing by degrees, Some Months before all Sight was Abolish'd Things which I look'd upon seem'd to Swim to the Right and Left; Certain Irreveterate Vapours seem to Possess my Forehead and Temples, which After Meat especially, quite to Evening, Generally, Urge and Depress my Eyes with a Sleepy Heaviness. nor would I omit that whilst there was as yet Some Remainder of Sight, I no sooner lay down in my Bed, and turn'd on my Side, but a Copious Light Dazzled out of my Shut Eyes; and as my Sight Diminish'd every day Colours Gradually more Obscure Flash'd out with Vehemence; but now that the Lucid is in a manner Wholly Extinct, a direct Blackness, or else spotted, and, as it were, woven with Ash-Colour, is us'd to pour it Self in. Nevertheless the Constant and Settled Darkness that is before Me as well by Night as by Day, seems nearer to the Whitish than the Blackish; and the Eye, rolling itself a little, seems to admit I know not what little Smallness of Light as through a Chink.*



Another Remarkable Circumstance of *Milton's* Life must not be Slightly pass'd over. 'tis what He calls his *Defence of the People of England* against *Salmasius*, who had wrote a *Defence of King Charles I.* after his Death. This Work was not *Milton's* Choice, he was Appointed to it by the Unanimous Voice of the Council of State, the Then Publick Authority; not but that He most Willingly Undertook it as soon as he enjoy'd such a measure of Health as would endure the Fatigue of Writing; and Such was his Ardour to Write on This *Great Subject* that he Enter'd upon it *being yet Weak in Body, forced to write by Piece-Meal, and break off almost every hour*, as he says in his Introduction to that famous Work; though, as he says Elsewhere, it was with the most Apparent Hazard of his Sight, and which in Effect was Totally Extinguish'd on This Occasion; nor could he be Unaware of the Possible, and not very Improbable Chance of being put to Death for what he did.

This Dispute continu'd four or five Years, not with *Salmasius* only, whose Heart 'tis thought *Milton* broke; that he Dy'd whilst he was preparing a Laborious Reply to the *Defence of the People of England*, is Certain; Others Abroad took up the Quarrel. These too felt the Severity of their Antagonist. the Chief of These was *Morus*, the Next, if not Equal, to *Salmasius* in Fame; Both were Esteem'd

Esteem'd as the Principal of the Learned Men of That Age till This War with *Milton*; and These Alone He condescended to Combat with. This Controversy and Victory Rais'd the Reputation of *Milton* both at Home and Abroad; He was Visited and Invited by the Foreign Ambassadors at *London*, not Excepting Those of Crown'd Heads, and Honour'd and Esteem'd by All of Whatever Party that had a True Taste of Learning, Language, Stile, Spirit, Wit, &c. though (let it be Observ'd) *Paradise Lost* was Yet Uncreated.

I will not wholly Justify His Pleasantry and Personal Reflections, all Foreign to the Argument, and Unworthy the Importance of the Subject, and Love of Truth. Somthing must however be Allow'd to the Time and Custom. The Ancients in their Wars were Barbarous Compar'd to the Moderns; at present War is a Polite Amusement to what it was an Age or two ago; 'tis much the Same in Controversy. if *Milton* was in Fault Here his Adversaries were no less So; I hope More, for they Loaded him with Lyes. After all, (as *Bayle* observes on This Occasion) " 'tis of Use to get the Laughters on One's Side; " 'tis not the Serious and the Reasonable who are to Determine, if the Majority are to be the Judges.

the Famous Serjeant *Maynard* heard One just call'd to the Bar Plead Admirably. " Young Gentleman, (says he) You have

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" Talk'd

" Talk'd Well to the Wife; but learn to please  
 " the Fools, Among Them you will find  
 " Most Clients." but not to Borrow an Excuse  
 for This Practice in Controversy from *Bayle*,  
 or any one Else, *Milton* furnishes One for  
 Himself on a like Occasion, when he was  
 Scurrilously Attack'd by an Unknown Au-  
 thor upon his Doctrine of *Divorce*. 'tis in  
 his Treatise, call'd *Colasterion*, just at the End  
 of it. *I have Now done That Which for Many  
 Causes I might have thought could not Likely  
 be My fortune, to be put to this Under-work of  
 Scouring, and Unrubbing the low and sordid  
 Ignorance of Such a Presumptuous Lozel. Yet  
 Hercules had the Labour once impos'd upon him  
 to carry Dung out of the Augéan Stable. At  
 any Hand I would be Rid of him; for I had  
 rather, since the Life of Man is likened to a  
 Scene, that all my Entrances and Exits might  
 mix with Such Persons only whose Worth  
 Erects Them and their Actions to a Grave and  
 Tragick Deportment, and not to have to do with  
 Clowns and Vices. But if a Man cannot Peace-  
 ably Walk in the World, but must be Infested;  
 Somtimes at his Face with Dorr's and Horse-flies,  
 Somtimes beneath with Baseling Whippets and  
 Skin-Barkers, and Those to be set on by Plot and  
 Consultation with a Junto of Clergymen and Li-  
 cencers, Commended also and Rejoyc'd in by Those  
 whose Partiality cannot Yet forgo Old Papij-  
 tical Principles; have I not cause to be in Such  
 a Manner Defensive, as may procure me Free-  
 dom*

dom to Pass more Unmolested Hereafter by Those Incumbrances, not so much regarded for Themselves, as for Those who Incite them? and what Defence can Properly be used in Such a Despicable Encounter as This, but either the Slap or the Spurn? if they can Afford me None but a Ridiculous Adversary, the Blame belongs not to Me, though the whole Dispute be Strow'd and Scatter'd with Ridiculous? — a little after Thus — Since my Fate extorts from me a Talent of Sport, which I had Thought to hide in a Napkin, He shall be my Bâtrachomachia, my Bavius, my Calandrino, the Common Adage of Ignorance and Over-weening. I with the more Pleasure apply These Passages to the Disputants Milton had Now to deal with, Salmâsus and Morus, as that the Character Here given of an Antagonist so well fits These Gentlemen; Contemptible in the Affair in which they were Engag'd, and with Regard to any Other Merit than as Scholars, Grammarsians or Jokers; but Milton chose much rather to Grapple with Another sort of Adversary, and with other Weapons, for Thus he Concludes. — If any Man Equal to the Matter, shall think it Appertains him to take in Hand This Controversy, — if his Intent be Sincere to the Publick, and shall carry him on without Bitterness to the Opinion, or the Person Dissenting, let him not; I intreat him, guess by the Handling, what Meritoriously hath been bestowed on this Object of Contempt

and Laughter, that I account it any Displeasure don me to be Contradicted in Print: But as it leads to the Attainment of any thing more True, shall esteem it a Benefit, and shall know how to Return his Civility and Fair Argument in Such a Sort as He shall Confess that to do So is my Choice; and to have don Thus was my Chance. This was Written about six Years before the *Salmasian* Controversy.

One would be tempted to Wonder what was become of the English, Especially the Great Names among the Clergy of That time, Such Zealous Preachers for the Church and Monarchy, that the Poor Banish'd King was put to the Great Expence (to Him Then) of a Hundred Jacobus's to *Salmasius*, for Writing against Those who had put his Father to Death, in a Manner So Amazing to the Whole World: and how came it to pass, that as the Dispute Spread we hear of None of them; only that *Bramball* was Suppos'd to be the Author of an Inconsiderable Piece, which *Milton* made his Younger Nephew Answer? Who would not have thought to have found Numbers of Great Writers of our Own, Men of Piety, Learning, Judgment, and Wit, Engaging as Volunteers in Such a Cause? No, All are Quiet. the Work is left to a Mercenary Foreigner, and at That time a Professor of a Republican University, and a Pensioner to that State; a Man of Learning indeed, and a Great Etymologist, but a Meer Meer

Meer Scholar, without Genius, Judgment, or Knowledge of the World; *Morus* was also a Worded Man; and he was a Celebrated Preacher, but That Fame was Owing to his Grace of Action as an Orator, or rather to that False Wit which produces Puns, Jokes, Conceits, &c. Always Odious, but Abominable in the Pulpit; for Such Qualities as These, Insolence, Self-Conceit, Lying, Pride and Ill-Nature, not to say worse, it has been *Milton's* Fate to have had his Enemies Remarkable. Thus it was in This Dispute, and it ended Accordingly; in Their Confusion, and in his Glory.

a haughty Wave Whelming on Ocean's back,  
 Insults the Navy, and Derides the Wrack;  
 but Pouring On Triumphant to'ard the Shoar  
 Assaults a Rock; the Rock disdains the Roar,  
 Receives the Stroak; 'tis but a Boasting Sound,  
 nor more than Dash, and Foam, and Froth  
 is found.

From the Year 52, to the time of the Restoration, *Milton* liv'd in a House, which look'd into the Park, Whither he had remov'd from his Lodgings in *Whitehall* for the Benefit of the Air, his Health being much Impair'd, as well as his Sight gone. He was Allow'd a Substitute, and his Salary as Secretary was Continu'd.

Soon after his coming to This House, his Wife Dy'd, in Childbed. 'twas not long e'er

he Marry'd Again, Blind and Ill as he was; This Second Wife dy'd also in Childbed within a Year, and the Child soon after. he continu'd a Widower 'till after the Great Change of Government, and seems to have pass'd his Time after his *Salmasian* Controversy was ended, which was in the Year 1655, as an Infirm, Blind Man could, but One who Lost both Health and Sight in the Pursuit of Knowledge, in Conversing with the Beauties of the Ancient Writings, and Applying All he could Attain in the Service (as he was Fully Persuaded) of Religion and National Liberty. a Great Part of This time he also had the Pleasure of seeing what he Conceiv'd a National Happiness, which Himself had Largely Contributed to, though he also, in the Latter part of These Years must be Suppos'd to Observe the Tottering Condition of that Fabrick with Grief and Terror. He Publish'd three or four small Treatises on Religion and Government.

Probably in This Period he went on with what he had Began Before, the English History from the Earliest times in which Any Accounts of it are Extant; he Discontinued it where he had brought it down to the *Norman* Conquest. he also set himself to Collect out of all the Classics in Verse and Prose, a Latin *Theaurus*, in Emendation of That done by *Stephanus*, and to the Framing a Body of Divinity out of the Bible. the History was Publish'd

lish'd; but not till the Year 1670. the Other two were Never Printed, though said to have been finish'd. but the *Thesaurus* is not Lost to the World, as appears by the Preface to *Littleton's Dictionary*.

He was still preparing Himself for his Great Work; *Wood* says 'twas Begun in This time, but it does not appear he had gone in Earnest about it; not but that it seems to have been in View when he Wrote to *Henry Oldenburgh*, Minister of *Bremen* to the Senate of *England*, Anno 1654. This Letter gives an Idea of Him at That time; in It he says to this Effect. *Now that I have done with these Disputes I prepare for Other things, I know not whether more Noble or more Usefull than Asserting Liberty, if I can do it for my Ill Health, and this want of Sight more Grievous than any Old Age, if, in fine, for these Clamours and Evil Tongues which perpetually Surround Me, for an Idle Leisure never pleas'd Me, and These Unforeseen Controversies with the Adversaries of Liberty Dragg'd me Unwillingly, Intent upon very Different, and Much more Delightfull Subjects; Yet So that I do not Repent me at all of having Undertaken them Since 'twas Necessary, for I am very far from thinking that That Controversy was Vain and Trifling, as You seem to Intimate.*

it has been said *Milton* was put upon Translating *Homer*; he was Certainly the Best Fitted



ted for it of any Man on Some Accounts, on Others not at All. for as he says in the P. S. to the Judgment of *Bucer* concerning Divorce———*Me, who never could delight in long Citations, much Less in whole Traductions; whether it be Natural Disposition, or Education in Me, or that my Mother bore me a Speaker of what God made mine Own, and not a Translator.* A good Reason for Declining it, as he did.

the Year 1660, as all the World knows, Open'd a New Scene in *England*; it did so to *Milton* to be sure in Particular.

'twas Necessary for him to Abscond. he Quitted his House where he had Liv'd in great Honour and Convenience Eight Years, and was thick Envelop'd in the Cloud which, amidst the Glaring Sun-shine of That time, rose on Some Few, whose Active Zeal or Crimes had put a Mark upon them for Ruin.

That *Milton* escap'd is well known, but not How. by the Accounts we Have 'twas by the Act of Indemnity; only Incapacitated for any Publick Employment. This is a Notorious Mistake, though *Toland*, the Bishop of *Sarum*, *Fenton*, &c. have gone into it, Confounding Him with *Goodwin*, their Cases were very different, as I found upon Enquiry.

Not to take a Matter of this Importance upon Trust, I had first of all Recourse to the Act itself; *Milton* is not Among the Excepted. if he was so Conditionally Pardon'd, it must Then be by a Particular Instrument;

That

That could not be after he had been Purify'd Intirely by the General Indemnity ; nor was it Likely the King, who had Declar'd from *Breda* he would Pardon All but whom the Parliament should judge Unworthy of it, and had Thus Lodg'd the Matter with Them, should Before They had come to a Determination bestow a Private Act of Indulgence, and to One so Notorious as *Milton*. 'tis true *Rapin* says several Principal Republicans apply'd for Mercy whilst the Act was Yet depending ; but quotes no Authority ; and upon Search, no Such Pardon appears on Record, though Many are two or three Years after, but then they are without Restrictions ; Some people were willing to have a Particular, as well as the General Pardon. but whatever was the Case of Others, there is a Reason besides what has been already noted, to believe no Such Favour would Now be shewn to *Milton* ; the House of Commons (16 June, 1660) Vote the King be mov'd to call In *Milton's* two Books, and That of *John Goodwin* Written in Justification of the Murder of the King, in Order to be Burnt. and that the Attorney-General do proceed against them by Indictment or Otherwise. June 27. An Order of Council, Reciting that Vote of the 16th, and that the Persons were not to be found, Directs a Proclamation for calling In *Milton's* two Books, which are here Explain'd to be that against *Salmasius* (*the Defence*)

It will Now be expected I should declare What Authority I have for This Story. My first Answer is Mr. *Pope* told it me. Whence had He it? from Mr. *Betterton*. Sir *William* was His Patron. to obtain full Credit to This piece of Secret History, 'twill be Necessary to Digress a little, if indeed it be a Digression. *Betterton* was 'Prentice to a Bookfeller, *John Holden*, the same who Printed *Davenant's Gondibert*. There Sir *William* Saw him, and persuading his Master to Part with him, brought him first on the Stage. *Betterton* then may be Well Allow'd to know This Transaction from the Fountain Head, that Sir *William* was under Condemnation, as has been said, his Postscript to that Book, shews; 'twas Printed in 51. for the Great Curiosity of it, I will present the Reader with That part which relates to This Affair. 'tis Dated from *Cow's Castle in the Isle of Wight*, October 22, 1650. " I am here arriv'd at  
 " the Middle of the 3d Book, which makes an  
 " Equal Half of the Poem; and I was Now  
 " by Degrees to present you (as I promis'd in  
 " my Preface) the Several Keys of the Main  
 " Building, which should convey you through  
 " Such Short Walks as give an Easy View  
 " of the whole Frame. but 'tis high time  
 " to Strike Sail, and Cast Anchor (though  
 " I have run but Half my Course) when at  
 " the Helm I am threatned with Death, who  
 " though he can Visit us but Once, seems  
 " Troublesome; and even in the Innocent  
 " may beget such a Gravity, as diverts the  
 " Musick

*radise-Loft* was not yet produc'd, and the Writings on which his Vast Reputation Stood were Now Accounted Criminal; Every One of them, and Those Most which were the Main Pillars of his Fame; *Goodwin* was an Inconsiderable Offender Compar'd with Him.

Some Secret Cause must be recurr'd to in Accounting for This Indulgence. I have heard that Secretary *Morrice* and Sir *Thomas Clargis* were his Friends, and manag'd Matters Artfully in his Favour; Doubtless They, or Sombody Else did, and They very Probably, as being very Powerful Friends at That time. but still How came They to put their Interest on Such a Stretch in Favour of a Man So Notoriously Obnoxious? Perplex'd and Inquisitive as I was, I at length found the Secret; which He from Whom I had it Thought he had Communicated to Me Long Ago, and Wondred, he had not. I will no Longer keep You in Expectation; 'twas Sir *William Davenant* obtain'd his Remission in Return for his Own Life procur'd by *Milton's* Interest when Himself was under Condemnation, Anno 1650. A Life was owing to *Milton*, (*Davenant's*) and 'twas Paid Nobly, *Milton's* for *Davenant's* at *Davenant's* Intercession. the Management of the Affair in the House of Commons, whether by Signifying the King's Desire, or Otherwise was Perhaps by Those Gentlemen Nam'd.

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 " Musick

“ Masick of Verse. And I beseech Thee  
 “ (if thou art so Civil as to be pleas'd with  
 “ what is Written) not to take it Ill that I  
 “ run not on 'till my Last Gasp. for though  
 “ I intended in this Poem to Strip Nature  
 “ Naked, and Cloath her again in the Per-  
 “ fect Shape of Vertue; yet even in so Wor-  
 “ thy a Design, I shall ask Leave to desist  
 “ when I am interrupted by so great an Ex-  
 “ periment as Dying: and 'tis an Experiment  
 “ to the most Experienc'd; for None (though  
 “ his Mortification may be Much Greater  
 “ than Mine) can say, *he has Already Dy'd.*”

After all it is to be Observ'd, that the Par-  
 don which Secur'd *Milton* to us, was That of  
 the Parliament, into whose Hands the King  
 had Committed the Affair, and Who did as  
 they thought fit; in Some Points, no doubt,  
 Complying with the Royal Intimations, in  
 Others Ostentatious of Their Zeal, and,  
 Then most Remarkably Fashionable Loyalty.  
 Though the King had Express'd his Desire,  
 that the Indemnity should Extend to All who  
 were not Immediately Guilty of the Murder  
 of his Father, and had said it Mainly in his  
 Speech of 27th *July*; Yet That Restriction  
 was far from being Punctually Observ'd. the  
 Interest that Sav'd *Milton* was Therefore Made  
 To, and was Effectual with the Parliament, or  
 rather the Legislature; the Nation Forgave him,  
 though they Little Knew how Well he would  
 Reward their Clemency by his Future Wri-  
 tings,

tings, Chiefly *Paradise Lost*. and what made This Clemency the More Remarkable, is, that This very Year whilst his Fate was in Suspense, the Old Controversy was Rais'd up with Bitter Invectives. *Salmasius* Dy'd Some Years before, whilst he was Preparing a Furious Reply. This Work, though Imperfect, was Now Printed; but *Milton's* Fortune and Merit withstood this Malicious Attack.

'Twas Enough that *Milton* was Screen'd from being Excepted in the General Pardon, his Life and Person were Then Safe, his Two most Obnoxious Books being Sacrific'd in his Stead, was the most that his Friends could Hope for. Bishop *Burnet's* Conclusion of what he says on This Head I will add.

“ *Milton* had appear'd so Boldly, though  
 “ with Much Wit and great Purity and Elegancy of Style, against *Salmasius* and Others, upon that Argument of the putting  
 “ the King to Death, and had discover'd  
 “ Such Violence against the late King and all  
 “ the Royal Family, and against Monarchy,  
 “ that it was thought a Strange Omission if  
 “ He was forgot, and an odd Strain of Clemency if it was Intended he should be  
 “ Forgiven. He was not Excepted out of  
 “ the Act of Indemnity. and Afterwards he  
 “ came out of his Concealment, and lived  
 “ many Years Much Visited by All Strangers,  
 “ and much Admir'd by All at Home for the  
 “ Poems he Writ, though he was then Blind,  
 “ chiefly

" chiefly That of *Paradise Lost*, in which  
 " there is a Nobleness both of Contrivance  
 " and Execution, that, though he Affected  
 " to Write in Blank Verse, without Rhyme,  
 " and made many New and Rough Words,  
 " yet it was esteem'd the Beautifullest and  
 " Perfectest Poem that ever was Writ, at  
 " least in Our Language." This Passage is  
 put in This place Intire, though the Latter  
 part of it refers to what comes after. I will  
 only further Observe, that had the Bishop  
 known This Story of Sir *William Davenant*,  
 he would not have been One of the Wor-  
 derers at *Milton's* Escape. How many things  
 appear Unaccountable, meerly because Our  
 Selves cannot Account for them. the Wisest  
 Men fall into This Folly in Some degree e-  
 very Day of their Lives.

Secur'd by Pardon, *Milton* Appear'd again  
 in Publick, and in a short time Marry'd his  
 Third Wife. He was Now Blind; Infirm,  
 and 52 Years Old. He had several Dwellings  
 in the remaining part of his Life. One in  
*Jewen-street* [Elwood 156.] This was in  
 1662, and about 1670 I have been told by  
 One who Then knew him, that he Lodg'd  
 Some time at the House of *Millington* the  
 Famous Auctioneer Some Years ago, who  
 Then Sold Old Books in *Little Britain*, and  
 who us'd to Lead him by the Hand when he  
 went Abroad. He Afterwards had a Small  
 House near *Bunhill-Fields*, where he Dy'd,  
 about



about 14 Years after he was out of Publick Affairs. Besides Those Dwellings *Elwood* says in his *Own Life*, (p. 246) “Himself took a Pretty Box for him in *Giles-Chalfont*, [Bucks] for the Safety of Himself and Family, the Pestilence Then growing Hot in *London*.”

His Time was Now Employ'd in Writing and Publishing, particularly *Paradise Lost*. and after That, *Paradise Regain'd*, and *Samson Agonistes*. the Last of These is Worthy of Him, the Other of any One else. if it be True that he preferr'd This to the First of the Three, What shall we say?—

Well it was for Him that he had So Fine an Amusement, and a Mind Stor'd with Rich Ideas of the Sublimest Kinds: for besides what Affliction he Must have from his Disappointment on the Change of the Times, and from his Own Private Losses, and probably Cares for Subsistence, and for his Family; he was in Perpetual Terror of being Assassinated, though he had Escap'd the Talons of the Law, he knew he had Made Himself Enemies in Abundance. he was So Dejected he would lie Awake whole Nights. He then kept Himself as Private as he could. This Dr. *Tancred Robinson* had from a Relation of *Milton's*, Mr. *Walker* of the Temple. and This is what is Intimated by Himself, VII. 26.

*On Evil Daies though fall'n and Evil Tongues,  
in Darknes, and with Dangers compass round,  
and Solitude;*

His Melancholy Circumstances at This time are describ'd by an Enemy, in what my Son found written in the Spare Leaf before the Answer to *Eicon Basilike*.

“ Upon *John Milton's* not Suffering for his  
“ Traiterous Book when the Tryers were  
“ Executed 1660.

“ That thou Escap'd'st that Vengeance which  
“ o'ertook,

“ *Milton*, thy Regicides, and thy Own Book,  
“ was Clemency in *Charles* beyond compare,  
“ And yet thy Doom doth prove more Gre-  
“ vious farr.

“ Old, Sickly, Poor, Stark Blind, thou Writ'st  
“ for Bread,

“ So for to Live thou'dst call *Salmasius* from  
“ the Dead.

if This Writer had known of the Terrors mention'd Above, he would have been glad to have Added to his Other Miseries This which was Equal to All the rest put together. if He can be said to be Miserable who Could write *Paradise Lost*.

But He is at Rest, and has Enrich'd the World with what is Inestimable. and his Name, as Party Malice Dies, or Fades with Time, will Bloom; it has Bloom'd Long Since, 'twill Open and Spread Beauty and

f

Fra- ↓

Fragrance More and More, if not Nippt by a Deprav'd Taste. *Thou shalt bide [him] in the Secret of thy Presence from the Pride of Man: Thou shalt keep [him] Secretly in a Pavilion from the Strife of Tongues*, Pl. xxx. 20. He Dy'd Nov. 10, 1674. of the Gout, but with So Little Pain, that Those in the Room knew not when he Expired.

I cannot find what Children he had at his Death. three Daughters his First Wife brought him, and then a Son who Dy'd an Infant. Another Daughter his Second Wife Dy'd in Childbed of, the Child soon follow'd. by his Last he had None. What became of One of those Daughters, even Long before his Death, is Uncertain. *Toland* says Two were Assistant to him, 'till it growing Intolerable to them, they were sent to Learn what was More Proper for Young Women than Hebrew, Greek, &c. *Wood* says but One; *Deborah* the Youngest, was his Amanuensis. This then must be She who was So Visited and Reliev'd a few Years Since.

When just before his Death *Socrates* was ask'd How he would be Bury'd, his Answer was to This Effect; have I been talking to you all this while to so little Purpose? [on the Soul's Immortality] *Socrates* will be gone far out of your reach; as for the Body of *Socrates* Dispose of it with Decency, and as the Laws direct. what was call'd *Milton*, has Long been Mouldring under the Pavement of the

the Church of *S. Giles Cripplegate*, close by his Indulgent Father. the Circumstances of his Family Excus'd a Monument, nor was any Such Necessary.

I have heard however that One was a few Years ago Intended to have been Set up for him in *Westminster-Abby*; by Whom I know not; but it was not permitted upon Account of his Political Principles. a Case not much Unlike That of poor *Ophelia* in *Shakespear*, who was suppos'd to have had Wrong Notions concerning Self-Murther. What her Brother *Horatio* says is Admirable,

————— *I tell thee, Churlish Priest,  
a Ministring Angel shall my Sister be  
when Thou ly'st Howling.*

I have shewn you *Milton's* Face, his Person, his Mind. I have then told How he pass'd through Life. Let us Now Enquire what were his Circumstances with regard to his Fortune, his Means of Subsistence. Which I have Chosen to make a Distant Article, that, as in a Composition in Painting there Ought to be Certain Groups or Masses, that the Eye may not be Perplex'd and Confounded; in This Picture of this Extraordinary Man there should be the Like Art used to Assist the Reader to View and Comprehend the Whole, Clearly and at Ease.

How Long *Milton's* Father Subsisted him is not said; he had no Employment whereby to Get Any thing, if 'tis true he was not Paid for his Trouble in the Education of Young Gentlemen, which I confess I don't very thoroughly Believe; for his Father's Estate was not Large, nor had he Design'd him for a Gentleman, without an Employment for his Maintenance; and besides 'tis said he not only Instructed his two Nephews, and the Sons of a particular Friend or two, but when he had Discontinu'd That for a while, he Undertook it again in a Larger House, hired for That Purpose; tho' That also was laid Aside in a short time, and Himself Engag'd in an Employment of Honour and Advantage for about 12 years. I have been told he had 200 *l.* per Ann. *Salmajius* in his *Responsio*, p. 16. says the Parliament allow'd him 4000 Livres Annually for Writing for them. about a Year or two before This Alteration in his Affairs his Father Dy'd, and He became possess'd of an Elder Brother's Share of his Estate. 1000 *l.* 'tis said was besides given him for Writing his *Defence of the People of England*; So that Now he was in Plentiful Circumstances, though he made no Use of them in Luxury or Ostentation. but not only upon the Change of the Government he Lost his Employment, he was Otherwise a Great Sufferer in his Fortune. he had put 2000 *l.* in a Fund of Those Days, the Excise; That

That was all Lost; Another Large Sum went for want of Management in Money-Matters, which People of *Milton's* Turn of Head are rarely Expert at; and in the Fire of *London* the House in which he was Born, (all that was remaining of his Paternal Estate) was Burnt. Nevertheless, what by Money he had Sav'd, what by the Sale of his Library a little before his Death, and perhaps by Presents, for So I have heard it Intimated, he Left at his Death 1500 *l.* besides his Goods. So that he was in no Difficulties Considering His Temper and Manner of Life, Austere and Frugal. That Daughter, who a few years since was So much Visited and Reliev'd for her Father's Sake, and for the Share She had in Producing the *Paradise Lost*, Reading and Writing for him, Satisfy'd Us in That particular.

But how Easy soever *Milton* was on That Article, 'tis More than Probable his Wife, who was not a Philosopher and Poet as He, nor consequently So Amus'd and Delighted with what Such a Mind, and So Stor'd as His, was, 'tis Exceeding Probable She Disturb'd him Somtimes for his Carelessness, or want of Skill of This Sort. Especially if She was, as I have heard, a Termagant. What Fortune She, or Either of his Other Wives brought him is not said, only that All were the Daughters of Gentlemen, but be That as it will, She cannot be Blam'd if She Wish'd for a Better Maintenance at Present, and a More

## C

Promising View of the Future than She had. This is Natural to think, but the Story with which I shall conclude this Branch of the Account of the Author of *Paradise Lost*, Confirms what I have Suggested, but what is More Important, it Alone gives us an Amiable Picture of that Beloved Man.

My Authority is *Henry Bendish* Esq; a Descendant by his Mother's side, from the Protector *Oliver Cromwell*; Their Family and *Milton's* were in Great Intimacy Before and After His Death, and the thing was known among them; Mr. *Bendish* has heard the Widow or Daughter or Both say it, that Soon after the Restauration the King Offer'd to Employ this Pardon'd Man as his Latin Secretary, the Post in which he Serv'd *Cromwell* with So much Integrity and Ability; (that a like Offer was made to *Thurlow* is not Disputed as ever I heard) *Milton* Withstood the Offer; the Wife press'd his Compliance. *Thou art in the Right* (says he) *You, as Other Women, would ride in your Coach; for Me, My Aim is to Live and Dye an Honest Man.*

Upon the whole Matter, as he never made Riches or Show his Aim, he was not Troubled with Either; nor on the Other hand with the Want of the Necessities, or Conveniencies, or, as far as he Desir'd, of the Elegancies of Life. but from his Cradle to his Grave he Liv'd in Honour and Content; and Such a Man is Truly Great and Rich, and  
Such

Such Only. Above all whatever Valuable Notices may be imparted to him. He Appears to have been Rich. and ignorant in a Consciousness of his Own Ignorance, and upon That Foundation with a Noble Contempt for the Tongue of Ignorance, Malice, and Detraction.

Pleasure, I mean not what is Sensual, and as it is Oppos'd to Vertue, but That which is Consistent with, and Often the Effect of Religion and Philosophy, This Pleasure, as 'tis what makes Existence Valuable, is the Main Affair of Life. to form an Idea therefore of the Life of any Particular Man, the Way must be to Balance his Enjoyments and Sufferings One against the Other, and then to Observe How the Account stands. I have long thought Men are Nearly Equal in this Great Circumstance, how widely their Lives may Differ in the Substances of them, yet by my Intention to Publish the Journal of my Education at This time, as to my own Education I should not compare myself with any one which was as I have said before, *deus est in seipso*, as well as I was before, I therefore do Consider some of the most illustrious with regard to Education.

It has been said that the most illustrious with regard to Education, were those who were through the various Sciences, and that they had enough of a plainness of mind to be able to say



nor had the Affluences of Fortune, Perhaps was Somtimes a little Streightned, at least his Family was not Easy, how much Soever Himself was, Only on Their Accounts. he had Other Domestick Vexations, particularly that Uncommon and Severe One of the Affront and Scorn of a Wife he Lov'd, and the Continuance of it for some Years. and This without Allowing him time to know what Conjugal Happiness was. Many of his Choicest Years of Life were Employ'd in Wrangling, and Receiving and Racqueting Back Reproach, Accufation, and Sarcasm. Which though he had an Arm and Dexterity fitted for, 'twas an Exercise of his Abilities very Disagreeable to Him: as it must needs be to One Accustom'd to Praise, as He was in his Younger Years, to One Ever Labouring to Deserve Esteem and Love, to find Himself Laden with Obloquy and Hatred by a Great Part of Mankind, and even by Many of Those from whom he had a Right to Expect and Demand the Contrary. And when he return'd to those Employments of his Faculties he Chiefly Delighted in, Especially Poetry, it must Grieve him to find Them So little Regarded, as in the Case of *Paradise Lost*, of which More in its Place. Add to All This, that Latterly when Publick Affairs ran in a Channel he had All his Life before been Labouring to Dam up, it must give Him no Small Affliction; Considering withal his Own  
Par-

Particular Sufferings, and Danger of Worse. All which must have an Additional Weight as Age and Infirmities, and perhaps their Usual Concomitant, Lowness of Spirits, Gain'd Ground upon Him. What Now of Pleasure had He to Balance against This? if his Fortune and Appearance were not Considerable, Neither did he Desire they Should; nor did he Wish the Applauses of Other than Wise and Good Men, that is, Those he Judg'd to be So; the Praises of the Rest he Well knew were not to be had in behalf of the Most Uncommon Merit. and that This Rest is Always the Majority: but he was Greatly Honour'd by Those whose Approbation is True Glory. the Gratifications of Sense, Otherwise than as Nature, and Temperance had given them a Pure, and Wholesom Relish, he knew little of. Only Musick he Enjoy'd. Whilst he had Sight, the Source of Perpetual Pleasure to Refin'd Eyes, he seems to have Little by Their Means, at least Little from the Labours of Art. though that he saw Nature Beautifully, I am Sure by the Pictures of That Kind he has Enrich'd our Collections with. He, (in a Word) was All Mind, an Intellectual Man. and Such were his Pleasures. A Strong Tide of Knowledge which his Soul Thirsted after was Ever Flowing. With his Learning Came in the Noblest Ideas, Philosophical, Divine and Poetical; nor were Such Wanting Perpetually Suggested from  
Within,

Within, Equal, or Superiour to the Best of his Wellcom Acquisitions; These Sweetned and Improv'd All the Incidents of Life; All Such a Man Sees, Tastes, Touches, All that is Common, and Un-Notic'd to Vulgar, or not Exalted Minds, to Such as His becomes Joyous. Above All, He had Vertue and Piety; not only an Unmolested Conscience, Unpolluted, but a strong Sense of having Done his Duty, What He Conceiv'd to be So; the very Utmost the Best of Us Can do, and which Whoever Has, will believe he finds *the Spirit it Self bearing Witness with His Spirit that He is a Child of God.* This was His Rejoycing. Whether he was in the Right or Not, Alters not the Case as to the Approbation and Exultation of his Own Mind. Mr. *Locke* wrote a Letter to a Friend, (Mr. *Collins*) not to be deliver'd to him till After Himself was Dead. I have seen the Original, it has These Words, as near as I can remember, 'tis Many Years ago that I saw it.—

“ May You Continue to Enjoy Plenty, and  
 “ Health, which Providence has Bestow'd on  
 “ You, and which your Vertue Intitles you  
 “ to. I know you Lov'd me while I was  
 “ Living, and will Honour my Memory now  
 “ that I am Dead; the best Use to be made  
 “ of it, is to Believe there is no Happiness  
 “ Equal to a Consciouſness of having done  
 “ Well; This I have found, and This You  
 “ will find when you come to make up the  
 “ Account.”

“ Account.” A Man always Bufied as *Milton* was, Poffefs’d of Such Sublime Ideas and Sentiments, and of Such a Confciousnefs——I enquire not what were the Other Circumftances of his Life, and will admit (as it muft happen to the Wifeft and Beft of Men, and of the moft Poetical Genius) Nature Sometimes broke in upon the Strongeft Ramparts the Mufe, Philofophy, and Religion could Provide; Yet Surely *John Milton* was in the Main, and upon the foot of the Account, a Happy Man. to What Degree Who can tell?

—————*though fall’n on Evil Dayes,  
on Evil Dayes though fall’n, and Evil Tongues;  
in Darknefs, and with Dangers compaft round,  
and Solitude; Yet not Alone while Thou  
Vifit’ft my Slumbers Nightly, or when Morn  
Purples the Eaft:——Parad. Loft. VII. 25:*

in the Mufe was His Joy and Crown of Rejoycing, and in the Testimony of a Good Confcience;

—————this Sensual World was not a Paradiſe to Him, but he Poſſeſt a Paradiſe Within Him, Happier far!

We have been Entertain’d (Greatly I may ſay, Speaking of My Self) with the Picture of a Man, of a Mind, as well Worthy our Conſideration and Eſteem, as Moſt of Thoſe whoſe Lives are Written by any Ancient or Modern; More than far the Greater Number;  
and

and the rather as being within the reach in Some degree, I mean his Piety and Vertue, of our Imitation. Whatever Spots, or Blemishes appear upon his Judgment in certain Points, let the Charitable Eye look beyond Those on his Immaculate Integrity. Such who have not Hitherto done This, but have Suffer'd what They have been Taught, or Chosen to Dislike in Him, to Eclipse him, so as that, though they See him to be a Great Poet, they look on him as Shining with a Sort of *Disastrous* Light, will, if they possess Good Minds, Rejoice in finding a Character Amiably Bright, where they Expected no Such; and will perhaps Read Him with More Delight, and Enrich their Own Minds the More by So doing, than if Themselves had continu'd Labouring under their Old Prejudices. Had he liv'd in Ancient *Rome* or *Athens*, what a Lustre would his Name have been Cloath'd with! Yes, and Here too, and Now, had our Publick Affairs Continu'd in the Channel in which He had Help'd to put them.

My Other Delightful Task remains; 'tis to give the History of *Paradise Lost*, and Some Idea of it.

As *Milton* intended Some Such Work, tho' the Subject was not Resolv'd on, We must Date its Original from That Intention, Especially as it Answers to the Main Scope of what

what was Then envelop'd in a General Idea. This was So Early as his Acquaintance and Friendship with *Giov. Batta. Mansò*, Marquis of *Villa at Naples*; as appears by that admirable Latin Poem address'd to that Nobleman, and which must have been Written about the Year 1639. the Subject first thought on, was the Story of King *Arthur*. This is seen by his Latin Elegy on *Damon*, written upon his Return from *Italy*, a little after the Other.

the Same Resolution continu'd, and the Same Subject was in View, though far from being Resolv'd on, after he was Engag'd in the Controversies of the Times. in his Preface to the 2d Part of *the Reason of Church-Government*, printed in 1641, he discourses Largely on what was his Design in a More Seasonable time. See *Toland's* Edit. of his Prose-Works, p. 221. I will quote Two or Three Passages.—*I began Thus far to Assent both to Them [his Italian Friends] and divers of my Friends Here at Home; and not less to an Inward Prompting which Now grew daily upon Me, that by Labour and Intent Study, (which I take to be my Portion in This Life) join'd with the strong Propensity of Nature, I might perhaps leave Something So Written to After times, as that they should not Willingly let it die. and presently after—— there ought no regard be Sooner had than to God's Glory by the Honour and Instruction of*  
my

my Countrey. For Which Cause, and not Only for that I knew it would be hard to Arrive at the Second Rank among the Latins, I apply'd my Self to that Resolution which Ariosto follow'd against the Perswasions of Bembo, to fix all the Industry and Art I could Unite in the Adorning of my Native Tongue; not to make Verbal Curiosities the End, That were a Toy-lsom Vanity, but to be an Interpreter and Relater of the Best and Sagest things among mine own Citizens throughout this Iland in the Mother Dialect, that what the Greatest and Choicest Wits of Athens, Rome, or Modern Italy, and those Hebrews of Old did for Their Country; I in my proportion, with This, Over and Above, of being a Christian, might do for Mine. — He then proceeds upon the Undetermin'd Situation of his Mind, as to the Story, and Manner of Treating it; but expatiates on the Great Advantage Poetry might be to a Nation, and then thus. *the thing which I had to say, and those Intentions which have Liv'd within Me ever since I could conceive my Self any thing Worth to my Countrey, I return to crave Excuse that Urgent Reason hath pluckt from me by an Abortive and Forcdated Discovery; and the Accomplishment of them lyes not but in a Power Above Man's to Promise; but that None hath by more Studious ways Endeavour'd, and with more Unwearied Spirit that None shall, That I dare almost Aver of my Self as far as Life and free Leisure will extend.* —

*Neither*

Neither do I think it Shame to Covenant with any knowing Reader, that for some few Years I may go on Trust with him towards the Payment of what I am Now Indebted, as being a Work not to be rais'd from the Heat of Youth, or the Vapours of Wine, like That which flows at Wast from the Pen of some Vulgar Amorist, or the Trencher-Fury of a Riming Parasite; nor to be obtain'd by the Invocation of Dame Memory, and her Siren Daughters, but by Devout Prayer to that Eternal Spirit who can enrich with all Utterance and Knowledge, and sends out his Seraphim with the hallow'd Fire of his Altar to Touch and Purify the Lips of whom he pleases: to This must be added Industrious and Select Reading, Steady Observation, Insight into all Seemly and Generous Arts and Affairs; till which in some measure be compass'd, at mine Own Peril and Cost I refuse not to sustain this Expectation from as many as are not loth to Hazard so much Credulity upon the Best Pledges that I Can give them.—Such he had already given in Those of his Juvenile Poems as were Known, particularly the *Mask*, &c. and in What of Him were already publish'd, More were given afterwards even in his Controversial Works, for in These were seen the Fire and Spirit, and often the Flights of a Poet, as well as the Characters of a Scholar, an Orator and a Disputant. but the Promise was not Fulfill'd 'till near 30 Years after 'twas made; and though the Poem Intirely  
and



and most Remarkably Answers the Description here given of it, except as to the Subject, the World Easily Forgives That (which indeed was not Promis'd) 'tis not *Arthur*, or any Other Story of *Roman*, *Greek*, or *Jewish* Antiquity, but of the Ancestor of Human Kind of which he Treats. And it came at a Time such as He Promis'd it.—*With such Abstracted Sublimities as These it might be worth your Listning, Readers, as I may One day hope to have Ye in a Still time, when there shall be no Chiding; not in these Noises, the Adversary, as ye know, Barking at the Door.*—See in his Apology for *Smectymnuus*, at p. 177 of his Prose-Works, where are also Abundance of Fine Thoughts concerning Himself, with relation to such a Work as he Always had in his View to be produc'd One day, how Remote soever.

When he wrote that Letter to *Henry Oldenburg* bin 1654, quoted Already (p. lxxxv.) he Seems to be Entering upon his Long Projected Work, as was Then Observ'd, but This is Uncertain; as it is whether he had even Yet resolv'd on the Form of his Poem. 'tis said he had Once thoughts of a Tragedy, and that Some of the Sketching of it is in his Own Hand amongst the MSS. of *Trinity College* in *Cambridge*.

Whatever Preparations he had made, it seems Probable, he set not about the Work in good Earnest 'till after the Restoration. the  
Begin-

Beginning of the IXth Book gives Grounds for This Conjecture. the Subject he was *Long Choosing and Beginning Late*: he Apprehends his Vigour is Decay'd by Years, or that the Cold Climate may Affect him too much, So Entering on his VIIth Book, he Complains he is *fall'n on Evil Dayes and Evil Tongues, compass'd round with Dangers, &c.* an Exact Description of This time according to Him, though So Gay and Happy to the Nation in General. But Whenever it was Wrote 'twas Shewn, as Done, to *Elwood* in the Year 1665, at *Chalfont St. Giles*, Whither *Milton* was then retir'd upon Account of the Plague, as has been seen. *Elwood* says he left it with him; desiring his Opinion of it. Which I have often Thought was a great Argument of his Modesty. See p. 246 of that Honest Quaker's Life.

How had that Man, *Milton*, the Courage to Undertake, and the Resolution to Pursue in Such a Work with the Load of Such Difficulties upon his Shoulders! Ill Health, Blindness; Uneasy in his Mind, no doubt, on Occasion of the publick Affairs, and of his Own; not in Circumstances to maintain an Amanuensis, but Himself Oblig'd to teach a Couple of Girls (or as Some say One) to Read Several Languages, and to Pronounce them, so as not to be Grievous to an Ear as Delicate as His, or even to be Intelligible. to be perpetually Asking One Friend or Another

who Visited him to Write a Quantity of Verses he had ready in his Mind, or what should Then occur.—This Reflection brings to my Remembrance what Himself says on Another Occasion (*Address to the Parliament, Prose Works, p. 390.*) *God it seems Intended to Prove me whether I Durst Alone take up a Rightfull Cause against a World of Disesteem, and found I Durst.* He was Now to be Try'd if he Durst Under all his Discouragements *Affert Eternal Providence, and Justifye the Wayes of God to Men* in an Epic Poem (said to be the Utmost Stretch the Human Mind is Capable of.) He Undertook the Work, and was Equal to it.

For the truth is, though he was in Some respects in a Disadvantageous Situation for Such an Enterprize, in Others he had Peculiar Encouragements. That Inexhaustible Fund of Learning in all the Languages in which Science is deposited, particularly what relates to Poetry; a most Intimate Knowledge of All the Poets worthy his Notice, Ancient or Modern; Chiefly the Best, and above All *Homer*; nor will I forbear to say the Scripture, Infinitely Superiour to *Homer*, as in Other respects, so in its being a Treasure of the Sublimest Poetry. More even than All This, and without Which All his Other Great Talents had been of no Avail on This Occasion, he Possess'd the Soul of Poetry, the Soul of a Poet of the First and Purest Ages, with the  
Addi-

**Additional Advantages. of Later Times ;**  
**Chiefly of Christianity.** Add yet to All This  
 the vast Amusement and Pleasure it must be  
 to Him Amidst his Difficulties and Distresses  
 to have the Noblest Ideas continually making  
 his Imagination a Scene of Happiness ; the  
 Hope of Fame, in the Accomplishment of  
 what had been from his Youth Resolv'd on  
 as the Great Work of his Whole Life, the  
 Great Fruit of all his Laborious Studies ;  
 which Work Compar'd with all that he did  
 Else, all Those however Esteem'd by All Men  
 of Taste at Home and Abroad, were but as  
 if done with his *Left hand* ; 'tis his own Ex-  
 pression.

the Coldness of the Climate being men-  
 tion'd as One of the Disadvantages he was  
 Under in Writing this Poem, gives Coun-  
 tenance to what has been said, that he Wrote  
 it only in Spring and Summer. that Sweet  
 part of the Year he certainly Lov'd, Every  
 body does, Those of a Poetical Turn are Re-  
 markable for it, and He in particular, See  
 his Latin Poem on Spring ; his Muse was  
 us'd to Revive as the Vegetable World does  
 at That Season, it did So when he was Young,  
 as well as in his Advanc'd Years. *Toland* says  
 he had been inform'd he wrote only in the  
 Winter, but he does not believe it, to be Sure  
 'twas a Mistake. for My Own part I cannot  
 Comprehend that Either is Exactly True ;  
 that a Man with Such a Work in his Head  
 can Suspend it for Six Months together, or

but One; though it may go on more Slowly, but it must go On. This laying it Aside is contrary to that Eagerness to Finish what was Begun, which he says was his Temper. You have had the Passage, *p. viii.* Other Stories I have heard concerning the Posture he was Usually in when he Dictated, that he Sat leaning Backward Obliquely in an Easy Chair, with his Leg flung over the Elbow of it. that he frequently Compos'd lying in Bed in a Morning ('twas Winter Sure Then) I have been Well inform'd, that when he could not Sleep, but lay Awake whole Nights, he Try'd; not One Verse could he make; at Other times flow'd *Easy his Unpremeditated Verse*, with a certain *Impetus* and *Æstro*, as Himself seem'd to Believe. Then, at what Hour soever, he rung for his Daughter to Secure what Came. I have been also told he would Dictate many, perhaps 40 Lines as it were in a Breath, and then reduce them to half the Number.— I would not Omit the least Circumstance; These indeed are Trifles, but even Such contract a Sort of Greatness when related to What is Great.

After all Difficulties were Overcome, and Advantages Employ'd, the Book was in Danger of lying Buried in Manuscript, by the Impertinence, Folly, Malice, or whatever Else, of the Licencer, who besides Other Objections fancy'd there was Treason in that  
Noble

Noble Double Simile. *As when the Sun new ris'n, &c.* I. 594.

the Price for which *Milton* Sold his Copy is Astonishing. and Here we were in Another Danger of Losing This Poem. Happy was it for the World that *Milton* was Poor and Depress'd, Certainly he must be so at This time. the Price this Great Man Condescended to take for Such a Work; Such a Work! was Ten Pounds, and if a Certain Number went off, then it was to be made up Fifteen. the Contract was in being a few Years since; I need not tell you I have Try'd to get a Sight of it; they say 'tis Lost.

What is also Wonderful, there was great Appearance of Danger that *Milton* should have had but the Lesser Sum. the Man so Qualify'd by Nature and Education, who had made So *Eclatant* a Figure in the Learned World, who had been So Employ'd and Honour'd by the most Potent Republick upon Earth, and by Her Rewarded with 1000*l.* for a Work however Great, Much Inferiour to This as to the Requisite Abilities for its Production, and its Use, and Duration; for This Man to be Recompenc'd so Contemp- tibly for Such a Work! what could be the Meaning of it? Unless Party-Malice, and Folly; or that the Gay Beginning of the Reign of *Charles II.* diverted the Taste of the Publick from what was of So Sublime a Nature: or was it not That Very Sublimity that Dazzled

tóo Strongly Eyes Unacquainted with any thing that bore the least proportion with it?

the Contract juſt Now mention'd, was dated 27 *April* 1667. So ſays *Fenton* in his Short Account of *Milton* prefix'd to his Edition of the Poem, in which he Aim'd at Pointing it Better. He affures us of the Subſtance of the Bargain concerning the Price; I have more Reaſons to believe the thing is as he ſays. but *Fenton* tells us that the Book was Firſt Publish'd 1669. Others have thought ſo too; and 'tis true there are of the Firſt Quarto Editions with That Year in the Title-page. the Caſe is Thus; there are Three ſeveral Titles with a little Variation in Each, beſides That of the Date; there are of 67, and 68, as well as of 1669. the Same Sheets, only a Word and a Point or two alter'd, the Sheet Otherwiſe the Same, not Cancell'd, but the Alteration made as 'twas Printing; So that Part of the Impreſſion was So far different from the Other part. and not only there were Three Several Title-pages but a Short Adverſement to the Reader, the Arguments to the Several Books, and an Errata is Added, with a little Diſcourſe concerning the Kind of Verſe. but Theſe little Additions were not Exactly the Same in Every Year, as neither were the Names of the Booksellers, through whoſe Hands it paſs'd. the Firſt Title, That of 67 was immediately follow'd by the Poem, Naked of Adverſement, Errata, &c.

in 74 (the Year in which the Author Dy'd) he put out Another, the 2d Edition, with Some few Alterations, Additions Chiefly; and Now the Poem was divided into Twelve Books, which at First was in Ten. the VIIth and Xth Books are each Divided into Two. This is the Only Authentic Edition of the *Paradise Lost* as Thus Perfected; and 'tis very scarce. Another Octavo came out in 78. Ten Years after 'twas Printed in Folio, with Cuts by Subscription. In 95 Mr. *Tonson* gave us All our Author's Poetical Works, with the same Cuts as to the Former Folio Edition, together with Copious Notes by P. H. (I have been told, This was *Philip Humes*) on *Paradise Lost*. This is its 6th Edition. Since then it has been Reprinted in Several Sizes, the Last in 1732, the 15th, if That of 1730 was, as its Title-page says, the 14th, for the Last says not what Edition it is. We have Endeavour'd, but never could see the 5th, nor the 11th or 12th, for That of the Year 20 is One of them, but which, it does not say.

It has been a Current Opinion that the late Lord *Sommers* first gave this Poem a Reputation. is it not a sufficient Reproach to our Country that *Paradise Lost* lay Neglected for Two or Three Years? though even for Those it may be Pleaded that Party-Partiality, and the Then Gay Taste of Wit are answerable for a great Share of the Guilt; 'Twas not Altogether Stupidity; *Hudibras* about



the same time had its due Regard ; and Deserv'd what it had, if it did not (as of late the *Beggar's Opera* did by That where were heard *Senesino, Cuzzoni, &c*) draw away the Juice from a Much Nobler Plant. *Paradise Lost* was known and Esteem'd Long before there was Such a Man as Lord *Sommers*. the Pompous Folio Edition of it with Cuts by Subscription in the Revolution-Year, is a Proof of what I Assert. Lord *Dorset, Waller, Dryden, Sir Robert Howard, Duke, Creech, Flatman, Dr. Aldrich, Atterbury*, (since Bishop of *Rocheſter*) Sir *Roger L'Eſtrange* ; and I will take Leave on This Occaſion, to remember Mr. *Riley* (whoſe Diſciple I was in Painting, and who Convers'd with the Greateſt Men of his Time, and was juſtly Esteem'd by them not only as a Painter, but as a Gentleman) Theſe were Subſcribers ; Lord *Sommers* was So too, but He was Then *John Sommers, Eſq* ; No doubt, when he was So conſpicuous Himſelf as He Afterwards was, His Applauſe and Encouragement Spread and Brightned its Luſtre. but it had Beam'd Out Long before. I, even I, while a Youth, and not having ever Honour'd Other Names in Modern Poetry than *Shakeſpear, Cowley, Dryden, &c.* and whom, eſpecially the two firſt, I was fond of (as I always was of the Muſes) but *Milton* I had never heard of ; I happening to find the Firſt Quarto in Mr. *Riley's* Painting-Room was Dazzled with it ;  
and

and from that Hour all the rest (*Shakespear* excepted) Faded in my Estimation, or Vanish'd. I immediately began to Store up in my Mind Passages to Regale and Nourish my Mind with at All times. Such a Work could not fail of reaching Better Eyes; as it did Soon, from whatever Cause it First Rose *Shorn of its Beams*. Sir *George Hungerford*, an Ancient Member of Parliament, told me, many Years ago, that Sir *John Denham* came into the House one Morning with a Sheet, Wet from the Press, in his Hand. What have you there, Sir *John*? Part of the Noblest Poem that ever was Wrote in Any Language, or in Any Age. This was *Paradise Lost*. However 'tis Certain the Book was Unknown 'till about two Years after, when the Earl of *Dorset* produc'd it. Dr. *Tancred Robinson* has given Permission to Use his Name, and what I am going to relate He had from *Fleet Shephard*, at the *Grecian* Coffee-House, and who often told the Story. My Lord was in *Little-Britain*, Beating about for Books to his Taste; There was *Paradise Lost*; He was Surpriz'd with Some Passages he Struck upon Dipping Here and There, and Bought it; the Bookfeller Begg'd him to speak in its Favour if he Lik'd it, for that they lay on his Hands as *Wast Paper*. Jesus!—*Shephard* was present. My Lord took it Home, Read it, and sent it to *Dryden*, who in a short time return'd it: *This Man* (says *Dryden*) *Cuts us All*

*All Out, and the Ancients too.* Much the Same Character he gave of it to a North-Country Gentleman to whom I mention'd the Book, he being a Great Reader, but not in a Right Train, coming to Town Seldom, and keeping Little Company. *Dryden* Amaz'd him with speaking So Loftily of it. Why *Mr. Dryden*, says he, (Sir *W. L.* told me the thing Himself) 'tis not in Rime. *No. nor would I have done my Virgil in Rime if I was to begin it again.* 'twas when That Work was in Hand. and yet *Dryden* had some Years before *Rim'd Milton* in his *State of Innocence*, Tagg'd his Lines, as *Milton* said. the Fashion was in those days to wear much Ribbon, which Some Adorn'd with Taggs of Metal at the Ends.

the Book was Now fallen into Good Hands, and Poor *Milton* was Secure of his Full Pay, the Whole 15 *l.* Thus Encourag'd, This Man fet forth Another Improv'd Edition, as was said juſt now, but Liv'd not to ſee the Succeſs of That; He Dy'd Aſſoon as he had Thus Perfected the Work Providence Seeme Chiefly to have Appointed for him.

Himſelf Intended it for his Native Country, Other Nations were to Enjoy it as much as Translations could Beſtow it on them. *Hog* put it into Latin Anno 1690. It has had Several *French, HigbandLow Dutch* Translations. Half of it has been done in *Itakian*, by *Rolli*, and we hope for the Other ſix Books. the Famous,  
Learned

Learned Abbè *Salvini*, the same who Translated *Addison's Cato* into Italian, shew'd my Son at *Florence* an Intire Translation of it, and said he Intended to Print it. 'tis not yet done that we know of. And now I take the Liberty Once more to mention my Self on This Occasion, though I will not do it without setting *Milton's* Example to Plead in my behalf. He having spoken already in a Sort of Praise of Himself [*Reason of Church-Government*, B. 2.] goes on Thus. *and though I shall be Foolish in saying More to this Purpose, yet since it will be Such a Folly as Wisest Men going about to Commit, have only Confest and so Committed, I may Trust with more Reason, because with more Folly, to have Courteous Pardon.* What I would say is, that Our Books of Painting having been Translated into French and Dispers'd all over *Europe* by That Means, Especially where any Store of Good Pictures are, and These having Abundance of Quotations from *Milton* as from a Classic, Those being the First Books that have So Consider'd him: This has given a Specimen of the Whole, which has at least done Some Service to the Name of *Milton*, how much More Soever the Translation of Mr. *Addison's* Spectators on the Subject, and the Passages He has given may have done.

Thus, what by One means, what by Another, and Those Complicated and Manag'd as Providence well Can, This Poem, this  
*Waste*

*Waste Paper*, (like an Acorn Hid and Loft) has, by its Inherent Life, and a Little Cultivation, Sprung Out of the Earth, Lifted up its Head and Spread its Branches, a Noble Oak; has become a Richer Treasure to the World than it has receiv'd from Most of Those Names which Glitter in the Records of Time.

Who would have Imagin'd Now that *Milton's Paradise Lost* was not Yet Safe! 'tis in our Possession indeed in Many Editions, but *Milton's* Blindness and Other Disadvantages has Occasion'd Suggestions and Assertions that we have it not as the Author *gave* it, but as Corrupted by Presumption, Folly, Carelessness, and I know not What. Presumption, Folly, or Something Worse, has been at Work, in Suggesting, or Believing Such things, which is the more Dangerous because founded on a Specious Probability, which Commonly Cheats Us, Few having the Opportunity, or the Skill to Distinguish between Probability and Truth; and Fewer yet that are not too Lazy to Examine with that Degree of Care and Pains which Truth will Demand. Persuasion is Cheaper come at by Probability.

Some may perhaps Imagine the Poem had been more Perfect if the Author had not been depriv'd of his Sight. I will Consider This in the First place.

and

and 'tis Such a Compliment to the Abilities of *Milton*, that I confess I cannot come up to; how Poetical soever My Imagination may be thought to be in That Instance; I rather think that we owe some of the most Sublime Beauties of the Poem to That Circumstance; his Mind being not Depress'd with it, but Richly Arm'd against the most Calamitous Dispensations of the Divine Will by an Humble and Devout Resignation, and a Philosophical, a Christian Resolution, with a Competent Measure of Supernatural Assistance Enabling him to lay hold of the Advantages which are to be found Accompanying Every Accident, or Providential Event that Can possibly happen in Human Life; as there is No Good, how Bright Soever in Appearance, but carries with it Some Alloy. Blindness (God knows) is Terrible; I, who take In More Pleasure at my Eyes than Most Men, for I Perpetually find my Self Surrounded with what I see Abounds with Beauty; I conceive Strongly of That Calamitous Disease; but at the Same time know that in That Case the Thoughts may be More Collected, Intense and Fixt than when a Multiplicity and Variety of Objects call them off, or Divide their Powers. 'tis a Common Observation, that a Loss or Defect in One Faculty is Compensated with Advantages to the rest. Nor is it Unnatural to a Good Mind, call'd off from Worldly Enjoyments by Some Disastrous  
Cir-

Circumstance, to Raife it Self, with More Vigour than Otherwise it would Ever have Exerted, Thither where are hid the Treasures of Wisdom, Unattainable in This Atmosphere, the Cares and Joys of Sense in which the Generality of Us are Envelop'd. That *Milton* was Thus *Rapt above the Pole* when he Wrote *Paradise Lost* Seems to Me Apparent whenever I open the Book, or recur to that Treasury of Fine Passages of it laid up in my Mind. the Poem it Self does *More than Whisper* it lost Nothing by its Author's Blindness. but I love as often as I can, to bring Him to tell my Reader what I would Say if I were able. be pleas'd then to turn back to pag. lxiii; to which add what he says in a Letter (Ep. 21.) to *Emeric Bigot* Anno 1656. ————— *I rejoyce then that you have a just Sense of the Tranquillity of my Mind in This so Great a Loss of my Sight* ————— *as for the being bereav'd of my Sight wherefore should I not bear it with Patience since I hope 'tis not so much Lost, as call'd Inward, and Added to the Vigour of my Mental Sight.* as II. 51.

*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,* —————

As

As little did his Book Suffer by This Misfortune in regard to the Correctness of the Impression, how much Soever the Contrary may at First Sight seem Probable. the Work is Compleat, and Pure.

*Milton's* Blindness, and Suppose Poverty, hindred not his being Agreeable to Such Kind of Friends Who Alone are Worthy of the Name, and Who Alone were like to be Serviceable to him on This Occasion; Others indeed Fled him; So much the better for Us, and Him. and may Such Abject Minds keep far away from every Good Man! Providence has Kindly taken Care for That, and Did also take Care that *Milton* should not be Destitute of Abundant Assistance to Supply his Want of Sight. I have Already given a Noble Passage from his *Defensio* 2<sup>da</sup>. at Length, and Recommended it just now, a Small Part of it is Full to my Present Purpose, This I will give my Self the Pleasure of Transcribing that the Reader should not be at the Trouble of Turning to it again.———*My Friends are more Ready and Officious to Serve me than Before, and more Frequently Visit me, Some of which are not Less True and Faithfull than those of Old, Pylades and Theseus. For They did not think that by This Accident I am become Altogether Nothing, or that the Only Worth of an Honest and Upright Man is plac'd in the Eyes. Far from it, the Greatest Men in the Commonwealth do not Desert me, since if my Eyes have*  
Deserted



*Deserted me it hath not been for Idly Withering  
in Lazyness, but in Facing the Greatest Dan-  
gers with Activity, and among the First for  
Liberty.*

But it may be said This was in 54, the  
Case was Alter'd after the Restoration when  
'tis Exceeding Probable, or rather Certain,  
*Paradise Lost* was what he was Mostly Em-  
ploy'd upon. the Friends of a Good Man are  
Usually Good Men; He had Doubtless Al-  
ways Such who Still Lov'd him for What  
he had Not Lost, however his Fortune and  
Figure in the World might be Chang'd; and  
who Lov'd him the More as he More stood  
in Need of their Assistance. That Party,  
whatever their Guilt was, was never Charg'd  
with Sordid Self-Interestedness. But suppose  
they had been Base, As well as Rebels and Re-  
publicans; he was Otherwise Assisted in rela-  
tion to what we are Upon. Thus we are As-  
sur'd from *T. Elwood*, p. 154. " This Per-  
" son [*Milton*] having filled a Publick Station  
" in the Former Times, lived Now a Private  
" and Retired Life in *London*: and having  
" Wholly lost his Sight, kept Always a Man  
" to Read to him; which Usually was the  
" Son of Some Gentleman of his Acquain-  
" tance, whom, in Kindness, he took to  
" Improve in his Learning." This was in  
1662.

*Elwood* Himself was One of Those who  
So Assisted him; Nor was it Easy for Such  
to

to get Admittance on Those Terms, So many were Glad of the Office for their Own Sakes, as this Honest Writer goes on to say. Himself was forc'd to wait Some time e'er he could have the Privilege to be receiv'd to This Service; and This (let it be Observ'd) was in Those years in which *Paradise Lost* was Wrote and Publish'd; for his Acquaintance with *Milton*, which Began in 62, Improv'd into a Continu'd Friendship; and no Wonder, *Elwood* was a Most Honest Sincere Man, had Learning, and Lov'd it, and Try'd also to be a Poet, He, or Some Other of These Young Gentlemen were Able by *Milton's* Direction to do all that is said to be Wanting, and Would Gladly, as well as Write for him. Nor can it be Suppos'd in a Work, which he had almost All his Life consider'd as One of the Chief Busineses of it, *Milton* would fail to take Care, in All that was Material to its Perfection, as the Correct Pointing and Printing most Certainly is, as well as the Writing. One that Writes for the Publick Good, or Fame, has done but Half what he Intended if This is not taken Sufficient Care of, Rather if his Work is Noble, he Thus Exposés a Beautiful Offspring on the Mountains to be Mangled by Savage Beasts; or Chang'd into a Monster by the *Circean* Wand of Some Accursed *Comus*. *Milton* would no doubt provide against This as far as Human Wisdom could Then Foresee.

He spar'd not his Pains; as he wanted not Ability to do what I am saying. He Did much the Same for Others. *Ekwood*, a Most Honest Creature, and a Hearty Admirer and Lover of his Master (as he calls him) says that——“ having a Curious Ear, he understood by my Tone when I Understood what I Read, and when I did not: and accordingly would stop me, and Examine me, and open the most Difficult Passages to me.”

but what we learn from *Milton* Himself sets us at Perfect Ease on This Article. Thus he Writes, concluding a Latin Letter to *Heimbachius*, Counsellor of the Elector of *Brandenburg*. 'twas in the year 1666——*I will finish, but must first beg you to Excuse it if you find any thing Wrong Written, or not Rightly Pointed, because I have only a Boy which I Dictate to, who knows nothing of Latin, and to whom I was forc'd with Great Uneasyness and Pain to Count every Letter.* by the way, *Paradise Lost* was Finish'd the Year before This, and Printed the Year after; This appears to have been an Accident, he did not Use to be Thus Destitute; but it shows *Milton's* Exactness even in the Pointing of a Familiar Letter. That Such Accidents must needs have been very Rare is Manifest by what has been said just Now; but what is This to *Paradise Lost*? That was of Another Sort of Concernment, and might be taken  
Care

Care of when the time was Proper, and all the Necessary Helps Ready.

What has been alledg'd as Probabilities, appears in Fact to be Certain. That the Original MS. was of the Hand-Writing of Several is Agreed, but does That appear by the Printed Book? Nothing Less; 'tis Uniform Throughout: it must have Then been Revis'd and Corrected by Some One, Directed at least. and that This was *Milton* himself is Evident by its Exact Conformity with his Spelling and Pointing in What he Publish'd when he had his Sight; as also with his Other Works after That was gone. for full Satisfaction, Those that please may have recourse to Those Works, the Original Editions, for They are to be had. in the Mean time if they will give Me Credit, they will be Assured, that not only the Printing is Equally Accurate with what is to be found in Any of them, but 'tis rather More So than in most of the rest. as indeed 'tis of more Importance, that it should be Just Here than in Any of his Other Works, as 'tis his Principal One, and That in which even the Points Direct and Determine the Sense most Often and most Remarkably. We have found, in Several Instances, that what seem'd at first Sight to be the True One, was far Inferiour to what was indeed So, but would not have been Discover'd, unless by following Those Guides, Almost Universally Faithful.

There are Some Peculiarities in the Spelling of certain Words in *Paradise Lost*, not by Accident, but from One End to the Other; the Same is in what he Wrote with his Own Hand Years before. to go into a Detail of These would be Dry to the Reader, nor is it Agreeable to Me; but One remarkable Instance I will give: the Word *Their* in This Poem, as in Many of his Writings, is *Thir*. What led him to This way of Spelling this Word I know not, but he began it long After he was a Publisher, though long Before *Paradise Lost*. 'tis not an Ancient Way of Writing, it was Always *Their* or *Theyr*.

Several Other Particularities of This Kind are to be found in *Milton's Works*, Which let any One peruse, they will be Convinc'd that there is Such a Similitude of Spelling between Those Published when he was Blind, and Those Before, that shows they were All under the same *Direction*. Had we not known it Otherwise the Author would not have been suspected to be Blind by Any want of Exactness in This.

In *Paradise Lost* Care has been taken of the Orthography where the Sense was in no Danger, and meerly for the sake of Accuracy; as in the Word *Scent* Thus Always Spelt, to distinguish it from *Sent*. to Smell is *Sentir* (Fr.) *Sentire* (It.) Thence we have *Scent*, but as no *c* is in the Word we borrow from, *Milton* rejects it. So the Word *Rhime* being

being deriv'd from *Rhythmos* (Gr.) signifying (as Milton Himself has explain'd it) *Apt Numbers, fit Quantity of Syllables, and the Sense Variously drawn out from One Verse into Another*; and we having Made the same Word to stand for *the jingling Sound of Like Endings*, He has Distinguish'd the Different Ideas by Spelling the Latter without the *b*. This is of Consequence, the Sense of the place not being Always Sufficient to keep the Reader from Confounding those Ideas. This Difference in the Spelling of these Words is seen in the short Discourse concerning the Verse in the first Quarto Edition, That of 68 or 69, and the Octavo of 74, I. 16. the Neglect of This in the Edition of 78, the First after the Author's Death, was the First Corruption that crept into the Copies of this Poem, and which has been follow'd by More, particularly in the Pointing, which Consequently has also Somtimes Corrupted, Somtimes Perplexed the Sense; not but that Words also have been Chang'd, though indeed but Rarely, the Spelling Frequently; *Sent, Thir, Perfet, Then*, (when a Comparative) *Solle, Eeven, Minde, Don, Burden*, &c. All Moderniz'd and Spelt as Now.

in *Paradise Lost* there is a Remarkable Proof of Care which we have not Observ'd in any of our Author's Other Works, or Those of any Other Writer; and that is, the Words *He, we, me, ye*, are with a Double or a Single

as the Emphasis lies upon them, or does not. We could produce a great Number of Instances of This. Take only Two, II. 102 1-2-3. VI. 286, 288. Nay, a Neglect of This kind is put into the Errata of the First Edition, the Fault is in II. 414. but the Second Edition has happen'd to Overlook it, though Otherwise Exceedingly Correct.

There is Still Another Uncommon Instance of Care in the Printing: in the First Edition. Faults were discover'd when Part of the Impression was wrought off; 'twas not thought worth while to Cancel the Leaf, but the Correction was made, and the Sheet gone On with So Corrected, and for the Sake of Those that were already Printed, Notice was taken in the Errata, by which means Those who happen'd to have the Perfect Sheet, if they compar'd the Text with the Errata, must be at a loss to know what was the Occasion. One of the Instances I am speaking of, is III. 760, *with* is chang'd to *in*. This Fault was Probably discover'd early; we have Six of the First Edition, and but One of them has *with*. I must observe further of This Leaf, the Numbers of the Verses were Wrong mark'd, and Alter'd, but not with due Care. the true Number of the Lines of this Third Book is 743. Another Instance of the Same Nature I have been giving is in V. 257. the Leaf is Evidently the Same, but the Sheets Printed off began a new Paragraph with this Line,  
and

and had no Comma after Cloud; a Comma was put, and the Line went on with the rest without beginning a Paragraph.

*From hence, no Cloud, or, to obstruct his Sight,* and so it is in the Second Edition, and as it Ought to be. but This Fault was not Seen so Early as the Other; Three of my Six of the First Edition have it, the Other Three are Corrected.

These kind of Niceties must be Tedious to a Reader, they are to Me, and would not have taken up so much of my Time and His, but that the producing them are Important to the Book. I will however give but One Proof more of the great reason we have to Depend upon the Two First Editions of *Paradise Lost*.

*Milton* was Always Careful in the Printing; Little Tracts had an Errata, if wanted, as well as Larger Works, and This After He was Blind as well as Before; though Generally what he publish'd needed them as Little as any I have Observ'd, and he was particularly Scrupulous herein; Faults are put into His Errata's, which Few, or None but Himself, would have taken Notice of, but he knew of what Importance to the Sense, the Misplacing or Omission even of a Comma Oftentimes is. He complains of the Dutch Reprinter of his *Second Defence* for his Carelessness or Malice in This Particular. He shows the like Concern in his Letter to



CXXXIV

*Heimbacbius* mention'd lately. Accordingly though at the First Publication of *Paradise Lost*, it had no Errata, as in truth it scarce Needed Any, but at the Reprinting of the Title-page One was Added, tho' it consisted of what None but a Most Exact Writer would have Notify'd. Such as are above mention'd. the Second Edition, that of 1674, never had Any, Those of the Other are There Corrected, All but a Trifle or two, but by Much Comparing One with the Other, as we have had Occasion, and by very Often Reading over that Second Edition (for That we have made our Standard Book, Undoubtedly we Ought) we have found it had no New Faults to make an Errata Necessary, a Word or Two, and perhaps Here and There, Rarely, a Point. So That Agreeing So nearly with the First Edition, and That having been so Thoroughly Sifted for Faults and Corrected, we have reason to Assure our Selves, especially if we take Both These Authentick Editions together, that we are in Possession of the Genuine Work of the Author As much as in Any Printed Book whatsoever.

and I dare Appeal to Any Intelligent Reader for the Truth of This, Provided he Presumes Not on his Own Sense of a Passage, and Then Blames the Words or Points as not Expressive of That. Let him come Honestly to receive *Milton's* Sense, as Wee have done,

done, and you will rarely hear him Complain of the Printer, or the Editor.

And not only we have the Genuine Work as much as can be Hop'd for from Printing. Why not as from Any Manuscript can be Expected? since such a Number of Verses, Written and Corrected by a very Careful Man, with his own Hand, will go off with Some Faults, and I think Rarely without as Many, and as Material as in the Edition I am speaking of; I know of None, but Here and There a Point, and perhaps I am Sometimes Mistaken in Those I think are Wrong, for Words I Know of, or Remember but Three, Nor is it quite Certain One of These is not what *Milton* Intended; That is *Smelling*, instead of *Swelling*, VII. 321. another is in the same Book, and just by v. 451, *Fowl* instead of *Soule*, nor is the Intire Word Mistaken, for *Milton* spells *Fowle* v. 389, as I have done here, So *Soule* with an *e*. the Other is *Me*, instead of *we*, IX. 1019. how Easily These Faults might be Committed by the Printer, and the most Exact Authors with *Lynxes* Eyes, I leave the Reader to judge; and then Whether This Book affords any Pretence or Excuse to a New Editor, who shall Dare to Change though it were with the Utmost Deliberation, and Taste. He may indeed Honestly Say Thus and Thus the Author Should have Thought or Said, but let him not Palm Himself upon us as a Genuine *Milton*.

Con-

Concerning This Kind of Licentiouſneſs, our Divine Author Speaks like Himſelf in his *Areopag*. I ſhall with Pleaſure Tranſcribe two or three Paſſages.————as good almoſt kill a Man as kill a good Book: who kills a Man kills a reaſonable Creature, God's Image; but he who Deſtroys a Good Book, kills Reaſon it Self, Kills the Image of God, as it were in the Eye. Many a Man lives a Burthen to the Earth, but a Good Book is the Pretious Life-blood of a Maſter-Spirit, Imbalm'd, and Treasur'd up on Purpoſe to a Life beyond Life—Revolutions of Ages do not oft Recover the Loſs of a Rejected Truth, for the Want of Which whole Nations fare the Worſe.——Which Courſe Leo the 10th, and his Succeſſors follow'd, until the Council of Trent, and the Spaniſh Inquiſition Engendring together, brought forth, or perfected thoſe Catalogues, and Expurging Indexes that rake through the Entrails of Many an Old Good Author with a Violation Wors than Any could be offer'd to his Tomb.——Yet if Theſe Things be not Reſented Seriously and Timely by Them who have the Remedy in thir Power, but that ſuch Iron-Moulds as Theſe ſhall have Authority to know out the Choiceſt Periods of Exquiſite Books, and to commit Such a Treacherous Fraud againſt the Orphan remainders of Worthieſt Men after Death, the more Sorrow will belong to that Haples Race of Men, whoſe Miſfortune it is to have Underſtanding. Henceforth let no Man care to learn, or care to be  
more

*more than Worldly Wise ; for Certainly in Higher Matters to be Ignorant and Slothful, to be a Common Stedfast Dunce, will be the Only Pleasant Life, and only in request.*

Every Author has a Right to say What a Lady said to a Painter (not to Me upon my Word) when She Observ'd him, under Presence of Complimenting her, making a Face for her which She had not been Acquainted with. Sir, (says She) *I see what you are about, You don't like my Face, and are for giving me a Better in the Stead of it. I'd have you to know My Face is as Good as Any You will make, let me have That if you Can, but I will have no Other, nor Other do my Friends Desire.* If any Author could put his Head out of his Grave, and say Thus to an Editor, Milton might, and he may say it as justly as the most Beautiful Woman Alive, were She Sitting for her Picture to the Best Painter in the World. But when Conceited Daubers, though they have seen All that *Italy* is Adorn'd with, when Such as have neither *Pittoresque* Eyes, nor Hands, Pretending to Excel Beauty, show us a Monster instead of an Angel, who can have Patience? if a Like Attempt is made upon an Admir'd Poetical Work, Who can forswear saying, *Pray you Sir, no more of your Patches in a Poem quite Elevated above Your Reach and Imitation?* Such Kind of People as These were in Ancient times as Now, and are well Describ'd by  
Him

**CXXXVIII**

Him who says, *As a Madman who casteth Firebrands, Arrows, and Death, So is the Man that Deceiveth his Neighbour, and saith, Am I not in Sport?*

in a word, as *Milton's* Care in This Matter is not to be doubted, nor his Ability and Opportunity to Prevent the Corruption Pretended, or to Detect any Such, had it been Attempted (for Fact, as well as Probability is on Our Side) Whatsoever Suggestion or Assertion, in Jest or in Earnest, concerning Some Unknown, Pragmatical, or Rascally Editor has been flung out, 'tis spilt on the Ground, and Stinks in the Nostrils of all who have a right Sense of the Veneration Due to the Ashes of an Excellent Writer and a Good Man, and to Good Nature, Good Manners, Truth and Justice. but they shall not hurt the Book, That, and its Author are safe. So — *Go thy Ways, the Flour and Quintessence of all Editors.* the Edition of 1674 is the Finish'd, the Genuine, the Uncorrupted Work of *John Milton.*

the Subsequent Editions are not very Faulty, Some of them Especially, but This ought to be the Model of Some Future Edition, and follow'd Letter for Letter and Point for Point, with very few Exceptions, and Those should Methinks be taken no Notice of in the Text but the Margin, or by way of Errata. I mention a Future Edition, and hope to See Such

a: One as I have mention'd, That of 74 being  
Exceeding Rare.

I proceed to Other Particularities of *Paradise Lost*. There is Musick in all Language; the Meanest Peasant Varies the Sound as he Speaks, though in That he is Easly known from a Gentleman. Sound is abundantly more Expressive of the Sense than is Commonly Imagin'd; Animals who have not the Use of Words, that We understand at least, Express their Minds by Sounds as well as by Gestures, Looks and Actions; and we know Their Meaning as we know That of a Man whose Language we are Absolute Strangers to. Verse and Prose have Each their Peculiar Musick, and whether One, or the Other 'tis Different according to the Subject. All kinds of Verse have Sounds of their Own; Blank Verse comes nearest to Prose, and as the Prose of Some Writers Approaches Verse, *Milton's* Blank Verse, That of *Paradise Lost*, has the Beauty of Both; it has the Sweetness of Measure, without Stopping the Voice at the end of the Line, or Any where else but as the Sense requires; One Verse runs into Another, and the Period concludes in any part of a Line Indifferently, and as if 'twas his Choice 'tis very often Not at the End of One or of a Couplet, as is too Frequent with Those who write in Rime. He has frequently Eleven Syllables in a Verse, but 'tis rarely So unless  
Those

Those are no more in Quantity than the Ten of Another.

*Fall'n Cherube, to be Weak is Miserable  
Doing or Suffering: but of This be Sure,*

the *e* in the Middle of the Word *Suffring* must be Melted in the Pronunciation, as if written Without it as here; and the two Syllables made by that Vowel, and the *a* that follows in *Miserable* are so Short as to be Equal to but One in any other part of the Line. So

*Assur'd me and still Assure. though what thou  
tell'st*

here *Me* and *and* are both so Short as to be no more in Quantity than if they were but One Syllable. to read right requires Some Judgment, and some Experience in *Milton's* Manner who Abounds More with These Instances than most English Poets; but, well Read, the Musick of His Verse is Exceeding Delicate and Noble, though Somewhat Peculiar to Himself; for He, (as in his Language) has Profited Himself of the Greeks and Latins; His *Ictus*, or *Cadence*, or Musick bears towards Them, as he has form'd himself Upon Their Examples into Something of his Own, by his Own Ear, and which was a very Musical, Experienc'd and Judicious One. See further concerning his Versification in his Short Discourse before the Poem.

It will seem Strange to Those who do Me the Honour to Entertain themselves with what I Offer them, when they find Me remarking  
on

on the Greek and Latin Writers, whose Languages I have Acknowledg'd my Self not to Understand. My Time of Learning was Employ'd in Business. but after All, I Have the Greek and Latin Tongues, I have them because a Part of Me Possesses them to Whom I can recur at Pleasure, just as I have a Hand when I would Write or Paint, Feet to Walk, and Eyes to See. My Son is my Learning, as I am That to Him which He has Not; We make One Man; and Such a Compound Man (what Sort of One Soever He is whom We make) May Probably, produce what no Single Man Can. When therefore I, in my Own Person talk of Things which in my Separate Capacity I am known to be a Stranger to, let Me be Understood as the Complicated *Richardson*. 'Twas Necessary to Say This as having Engag'd in a Work I am, Singly, as Unqualify'd for as the Ear is to Write; but when I want to do That I make use of my Hand; so if I would see the Satellites of *Jupiter*, or those of *Saturn*, or the Belts of One, or the Ring of the Other, I know well enough my Naked Eye is as no Eye at all on This Occasion; I then apply to my Telescope: In what depends on the Knowledge of the Learned Languages my Son is my Telescope. 'tis by the help of This I have seen That in *Milton* which to Me Otherwise had been Invisible; though before I had my Instrument I saw a Sky of shining



shining Stars, How much more Throng'd and Bright soever That Sky Now appears.

*Milton's* Language is English, but 'tis *Milton's* English; 'tis Latin, 'tis Greek English; not only the Words, the Phraseology, the Transpositions, but the Ancient Idiom is seen in All he Writes, So that a Learned Foreigner will think *Milton* the Easiest to be Understood of All the English Writers. This Peculiar English is most Conspicuously seen in *Paradise Lost*, for This is the Work which he Long before Intended should Enrich and Adorn his Native Tongue—— *not caring to be once Nam'd Abroad though Perhaps I could Attaine to That, but Content with these British Ilands as My World, whose Fortune bath Hitberto bin, that if the Athenians, as Some say, made their Small Deeds Great and Renown'd by their Eloquent Writers, England bath had her Noble Atchievements made Small by the Unskillfull Handling of Monks and Mechanicks.* See More to the Present Purpose in the Preface (Cited more than Once already) to his second Book of *Church-Government*.

to this *Miltonick* English may be apply'd what Himself Says of the New-Testament-Greek—— *He therefore who thinks to Schol-laze upon the Gospel, though Greek, according to his Greek Analogies, and bath not been Auditor to the Oriental Dialects, shall want in the heat of his Analysis no Accomodation to Stumble.* *Tetrachord. Tol. Ed. 365.*

Poetry

Poetry pretends to a Language of its Own: That of the Italian Poetry is so remarkably peculiar that a Man may Well understand a Prose Writer, and not a Poet. Words, Turns of Expression, the Order of them, All has Something not Prosaic. This is Observable particularly in *Shakefpear*. Milton has Apply'd it to that Sublimity of Subject in which he perpetually Engages his Readers, above what *Shakefpear* ever Aim'd at and where This is Peculiarly Necessary.

Nor does he want Abundant Instances of what All Good Poets Have. the Sound of the Words, their Harshness, Smoothness, or Other Properties, and the Ranging, and Mixing them, all help to Express as well as their Signification. We have Noted This Occasionally, in Particular on VII. 303.

As his Mind was Rich in Ideas, and in Words of Various Languages to Cloathe them with, and as he had a Vast Fire, Vigour and Zeal of Imagination, his Style must Necessarily Distinguish it Self; it Did So; and even in his Younger days, his Juvenile Poems, English, Latin, and Italian, have a Brilliant not Easily found Elsewhere; Nor is it not seen in his Controversial Prose Works; *Paradise Lost* wants it not, in which there are Specimens of All his Kinds of Styles, the Tender, the Fierce, the Narrative, the Reasoning, the Lofty, &c. So Early as when he Wrote for Divorce, though he Conceal'd his Name his Hand

was known — *My Name I did not Publish* (says He) *as not willing it should Sway the Reader, either For me or Against me, but when I was told that the Style, which what it Ails to be so soon distinguishable, I cannot tell, was known by most Men* — There is Something in Every Man's whereby he is Known, as by his Voice, Face, Gait, &c. in *Milton* there is a certain Vigour, whether *Verse* or *Prose*, which will Awaken Attention be She never so Drowsy, and then Persuade her to be Thankful though She was Disturb'd.

A Reader of *Milton* must be Always upon Duty; he is Surrounded with Sense, it rises in every Line, every Word is to the Purpose; There are no Lazy Intervals, All has been Consider'd, and Demands, and Merits Observation. Even in the Best Writers, you sometimes find Words and Sentences, which hang on so Loosely you may Blow 'em off; *Milton's* are all Substance and Weight; Fewer would not have Serv'd the Turn, and More would have been Superfluous.

His Silence has the Same Effect, not only that he leaves Work for the Imagination when he has Entertain'd it, and Furnish'd it with Noble Materials; but he Expresses himself so Concisely, Employs Words so Sparingly, that whoever will Possess His Ideas, must Dig for them, and Oftentimes pretty far below the Surface. if This is call'd Obscurity let it be remembred 'tis Such a One as is Complaisant  
to

to the Reader, not Mistrusting his Ability, Care, Diligence, or the Candidness of his Temper; not That Vicious Obscurity which proceeds from a Muddled Inaccurate Head, not Accustomed to Clear, Well Separated and Regularly Order'd Ideas, or from want of Words and Method and Skill to Convey them to Another, from whence Always Arises Uncertainty, Ambiguity, and a Sort of a Moon-Light Prospect over a Landscape at Best not Beautiful; whereas if a Good Writer is not Understood 'tis because his Reader is Unacquainted with, or Incapable of the Subject, or will not Submit to do the Duty of a Reader, which is to Attend Carefully to what he Reads.

What *Macrobius* says of *Virgil* is Applicable to *Milton*. "He keeps his Eye Fix'd and Intent upon *Homer*, and emulates Alike his Greatness and Simplicity; his Readiness of Speech and Silent Majesty." by *Silent Majesty*, he seems to Mean with *Longinus*: "His Leaving more to the Imagination than is Express'd."

and Now 'tis of no great Importance whether this be call'd an Heroic or a Divine Poem, or only, as the Author himself has call'd it in his Title-page, a Poem. What if it were a Composition Intirely New, and not reducible under any Known Denomination? but 'tis Properly and Strictly Heroic, and Such *Milton* intended it, as he has Intimated

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in his Short Discourse concerning the Kind of Verse, and which is prefix'd to it; as also in his Entrance on the Ninth Book; and 'tis not His Fault if there have been Those, who have not found a Hero, or Who he is. 'tis *Adam, Adam*, the First, the Representative of Human Race; He is the Hero in This Poem, though as in Other Heroic Poems, Superiour Beings are Introduc'd. the Business of it is to conduct Man through Variety of Conditions of Happiness and Distress, All Terminating in the Utmost Good. from a State of Precarious Innocence, through Temptation, Sin, Repentance, and finally a Secure Recumbency Upon, and Interest In the Supreme Good by the Mediation of his Son. He is not Such a Hero as *Achilles, Ulysses, Æneas, Orlando, Godfrey, &c.* all Romantic Worthies, and Incredible Performers of Fortunate, Savage Cruelties: He is one of a nobler Kind, Such as *Milton* Chose to Write of, and found he had a Genius for the Purpose. he is not Such a Conqueror as Subdu'd Armies or Nations, or Enemies in Single Combat, but his Conquest was What Justly gave Heroic Name to Person, and to Poem; His Hero was More than a Conqueror through Him that Loved us. as Rom. viii. 37.

This was declar'd to be the Subject of the Poem at the Entrance on it, Man's First Disobedience and Misery 'till our Restoration to a More Happy State. the Design of it is also  
De-

Declar'd ; 'twas to Justify Providence, All which is Done. the Moral we are also Directed to, and This the Poet has put into the Mouth of an Angel. Many Moral Reflections are excited throughout the Whole Work, but the Great One is Mark'd Strongly XII. 745, &c. PIETY AND VERTUE, ALL COMPRIZ'D IN ONE WORD CHARITY, IS THE ONLY WAY TO HAPPINESS.

if the Sublimity and Peculiarity of the Matter of this Poem, if its Superiority in That Respect has rais'd it above Some of the Rules given by *Aristotle*, or Whatever Other Criticks, and Gather'd From, or Founded on the *Iliad*, *Odyssey*, or *Æneid*, it has Distinguish'd it to its greater Glory ; 'tis not only an Heroic Poem, but the Most So that Ever was Wrote. *Milton* did not despise Rules, Such as were Built upon Reason, So far as those Establish'd Reach'd ; but as his Free and Exalted Genius Aspir'd Beyond what had Yet been Attempted in the Choice of his Subject, Himself was his Own Rule when in Heights where None had gone before, and Higher than Which None Can Ever go.

*Milton's* true Character as a Writer is that he is an Ancient, but born two Thousand Years after his Time. his Language indeed is Modern, but the Best, next to Greek and Latin, to Convey those Images Himself Conceiv'd ; and That moreover Greek'd and Latiniz'd,

tiniz'd, and made as Uncommon and Expressive as our Tongue could be, and yet Intelligible to us for whom he Wrote. But All his Images are Pure Antique. So that We read *Homer* and *Virgil* in reading Him. We hear Them in our Own Tongue, as we See What They Conceiv'd when *Milton* Speaks; Yes, and We find Our Selves amongst Persons and Things of a more Exalted Character. *Connoisseurs* in Painting and Sculpture can Best tell what is the Difference of Taste in Ancient and Modern Work, and can therefore Best Understand what I am Now Saying; it must Suffice that I tell Others that there is a Certain Grace, Majesty and Simplicity in the Antique which is its Distinguishing Character. the Same Kind of Taste is Seen in Writing; and *Milton* has it, I think, to a Degree beyond what We have ever found in Any Modern Painter or Sculptor, not Excepting *Rafaëlle* Himself.

Those who are unaccustom'd to this Train of Thinking, may only please to Dip into *Chaucer*, *Spencer*, *Ariosto*, even *Tasso* or any of the Moderns, and observe what *Gotwick* Figures and Things present Themselves to their Imagination, or what are Comparatively Mean. let them read even the Ancients, the Best of Them (always excepting the Most Ancient of all, the *Pentateuch*, *Job*, and Some Other of the Sacred Books) and they will find even These Fill not, nor Enrich the  
Mind

Mind as *Milton* does ; His *Eden*, His *Chaos*, Hell, Heaven ; His Human Figures, His Angels, Good and Evil, His Mediator, His God, all is Superiour to what is Elsewhere to be found, All are with regard to the rest like what *Rafaelle's* Pictures Exhibit, Compar'd with what we See in Those of any Other Master ; Or, (to Speak more Familiarly to Common Observation) they are as *Westminster Abbey*, or even *St. Paul's*, Compar'd with the *Pantbeon*, the *Coliseum*, the Temple of *Theſeus*, or Other Remains of Architecture of the Purest Antiquity ; even the Prints of them, Those I mean done by the Best Hands, and which are not very Rare, will Explain, and Prove what I Advance.

in the *Parnassus*, (One of the Famous Pictures of *Rafaelle* in the *Vatican*) *Dante* is represented as having his Eye upon *Homer* ; had *Milton* been put there, *Homer* and He ought to have been Embracing Each other. he Knew him Perfectly ; it should not be said he Copy'd, he Imitated him, but that they both Wrote by the Self-same Poetical Genius. what is Purely *Milton's* Own is Equal at least to the Best of that Prince of Poets, and when he Profits himself of What He has done, 'tis with Equal Beauty and Propriety. a Simile, for Instance, in *Paradise Lost*, Shines no less than in the *Iliad* or the *Odyssey*, and Some of *Milton's* have the Same Peculiarly as we find in Some of *Homer*, they



Strike firmly on the Point they are directed to, and the Main Business being done, the Poet gives the rein a little to Fancy, Entertaining his Reader with what is not Otherwise to the Purpose. This by the way. *Virgil* has also Borrow'd from *Homer*, and Much more than *Milton*. but even *Virgil* has not Always done it with Equal Success. it has been said 'twas as Easy to take the Club out of the Hand of *Hercules*, as a Simile from *Homer*. *Virgil* has made use of That in Od. VI. 102, where *Nausicaa* Daughter of King *Alcinous* is said to be Distinguish'd amongst her Maids as *Diana*, Taller than her Nymphs about her; This Simile *Æn.* I. 502 is apply'd to *Dido*, surrounded by, not Maids or Women, but Men whom the Reader will imagine to be Soldiers, Guards. Who sees not the Simile Now has not only Lost its Beauty, but, as a Flower cropt from its Native Stalk, 'tis Faded, 'tis Offensive. You will find No Such Instances in *Milton*. And not only Similes, whatever Other Passages He Transplants they rear their *Flourish'd beads*, are as Gay and as Fragrant as whence they were taken. and what Glory the Invention has not in Such Occasions is fully recompenc'd to the Genius and Judgment; What is Inserted Fits as well as in the Original Work; or if That is not Equal to *Milton's* Own, He makes it So by Raising its Native Character. to call Large Fields, or a far Extended

tended Plain, an Ocean, is Beautifully Poetical, Some of the Ancients have done so; the same Bold Allusion Offends the Imagination when it strikes upon it yet Unprepar'd; as in *Spencer*, B. II. Can. II. St. 22, where a Bear and Tyger are introduc'd as Fighting on the *Lybick* Ocean. *Milton's* Boldest Borrow'd Figures, as his Own, when they Awaken the Mind do it not with a Sudden Crash, but as with Musick; if they Surprise, they don't Startle Us. You will not find a Single Instance of Such Improperities in Him.

the Earliest Antiquity had the Best Writers; whether from the Natural Vigour, Greatness and Simplicity of Mind in that Youth of the World, or that Those Writers having had their Choice, took the finest Thoughts, which Their Followers must either Borrow, or Copy, or if they affected to be Originals, must be Content with Worse, or give Those a Sort of Novelty by departing from the Original Simplicity. *Milton* has Profited Himself of what All, whether Ancients of One or the Other Class, have done, and of All that is to be found of Excellent among the Moderns, Little however in Comparison of the Other, but all He touches becomes as if 'twas the Pure Gold of the Best Antiquity.

My Son has a very Copious Collection of These, and as they Often Assisted Us in Our Understanding Our Author's true Meaning; they would (if insert'd) have been Our Vouchers

in

in These Cases. to have added All These Fine Passages would have been Improper in Our Present Undertaking, though perhaps they may be seen Together Hereafter.

But whatever *Milton* has Woven into his Poem of Others, still his Sublimest Passages are More So than could enter the Heart of *Orpheus, Hesiod, Homer, Pindar, Callimachus, &c.* Such as the Heathen World were Incapable of by Infinite Degrees, Such as None but the Noblest Genius could attain to, and That Assisted by a Religion Reveal'd by God Himself. We have then in *Paradise Lost* a Collection, the Quintessence of All that is Excellent in Writing; Frequently Improv'd and Explain'd Better than by the Best of their Profess'd Commentators, but Never Debas'd; and a Sublimity which All other Human Writings put Together have not. to Compleat All, He has made Use of All These, so as to be subservient to the Great End of Poetry, which is to Please and Inrich the Imagination, and to Mend the Heart, and make the Man Happy.

that This was His Idea of the Use of Poetry, and his Intention in This his Principal Work; This, for the Production of Which All his Study, Learning, Capacity, and Genius; his Whole Life was Mainly given to, will appear by what he Says, though Much more, by what he has Done.

in his Preface to the second Book concerning Church-Government, So often mention'd, he Writes Thus———*These Abilities, wheresoever they be found, are the Inspired gift of God rarely bestow'd, but yet to Some (though Most Abuse) in every Nation: and are of power, beside the Office of a Pulpit, to Inbreed and Cherish in a Great People the seeds of Vertu, and Publick Civility, to Allay the Perturbations of the Mind, and set the Affections in Right Tune; to celebrate in Glorious and Lofty Hymns the Throne and Equipage of God's Almightyness, and what he Works, and what he suffers to be Wrought with high Providence in his Church; to sing the Victorious Agonies of Martyrs and Saints, the Deeds and Triumphs of Just and Pious Nations, doing Valiantly through Faith against the Enemies of Christ; to Deplore the General Relapses of Kingdoms and States from Justice and Gods true Worship. Lastly, whatsoever in Religion is Holy and Sublime, in Vertu Amiable or Grave, whatsoever hath Passion or Admiration in all the Changes of That which is call'd Fortune from Witbout, or the Wily Suttleties and Reflexes of Mans thoughts from Witbin; all These things with a Solid and Treatable Smoothness to Paint out and Describe. Teaching over the whole Book of Sanctity and Vertu, through all the instances of Example, with Such Delight to those, especially of Soft and Delicious Temper, who will not so much as look upon Truth her Self, unless they*

*they See her Elegantly Drest; that whereas the Paths of Honesty and Good Life appear now Rugged and Difficult, though they be Indeed Easy and Pleasant, they would Then appear to all Men both Easy and Pleasant, though they were Rugged and Difficult indeed. And what a Benefit this would be to our Youth and Gentry, may be soon guess'd by what we know of the Corruption and Bane which they Suck in daily from the Writings and Interludes of Libidinous and Ignorant Poetasters, who having Scars ever heard of that which is the main Consistence of a true Poem, the choys of such Persons as they ought to introduce, and what is Moral and Decent to each one, do for the most part Lap up Vicious Principles in Sweet Pils to be Swallow'd down, and make the tast of vertuous Documents Harsh and Sour.*

Another, a Shorter Account he gives of the Great Business of Poetry in his Discourse of Education Written Some Years Afterwards. He having directed What were the Sciences which Youth should First Apply themselves to, goes on Thus ——— to which Poetry would be made Subsequent, or rather Precedent, as being Less Suttle, and Fine, but more Simple, Sensuous, and Passionate. I mean not here the Prosody of a Verse, which they could not but have hit on before among the Rudiments of Grammer; but that Sublime Art which in Aristotle's Poetics, in Horace, and the Italian Commentaries of Castelvetro, Tasso, Mazzoni, and Others,

*teaches*

*teaches what the Laws are of a true Epic Poem, what of a Drammatic, what of a Lyric, what Decorum is, Which is the Grand Master-Piece to observe. This would make them Soon Perceive what Despicable Creatures our Common Rimers, and Play-Writers be, and show them What Religious, what Glorious, and Magnificent Use might be made of Poetry both in Divine and Human things.*

Were I call'd upon to Define Poetry in General, which *Milton* has not done in the Passages I have Cited, nor any where Else that I know of, I would do it by saying 'tis ORNAMENT. This Implies Fiction, for Dress, Lace, Gold, Jewels, &c. is not the Body. Poetry therefore is not Truth, but Something More Agreeable, at least than Meer Truth.

and its Business is, Consequently, to Awaken, to Please, to Allure; 'tis Address'd to the Imagination, to the Passions, and This Supposes Energy as well as Beauty.

Verse and Prose are Opposites, but Verse may be Destitute of Poetry, as Prose may be Poetick, by having All the Beauties of Poetry Except the Numbers. Verse, With, or Without Rime, is but One of the Advantages Poetry makes Use of, 'tis not Alone Worthy of That Name. 'tis Prosaick Verse.

Argument, History, even Oratory it Self is not Allow'd the Gaudiness and Splendour which Poetry demands; but should an Orator

Deck Himself with the Utmost of These, without the Musick of *Numerous Verse* he would not be a Poet; for tho' Verse Alone is not Poetry, 'tis, strictly speaking, Essential to it.

as We are Most Easily Led, or Intic'd by Pleasure, Poetry has Proportionable Influence on the Mind, Whether to carry it to Good or Evil; Whether 'tis made Subservient to One, or the Other, 'tis na Less, or More Poetry Still. if you Ask What is the Most Excellent, the most Amiable Poetry, the Answer is Easy; 'tis That Whose Elevation of Language, Arrangement of Words, its Sentiments and Images are Directed, and made Subservient to, not Only the Delight, but the Improvement of Mankind. and This after All Terminates in Pleasure, as True Wisdom and Goodness has the Greatest Tendency to our Happiness. in This Use of Poetry, and not its Power over Us, consists its Real, its most Important Dignity.

Poetry Pleases by a Peculiarity and Majesty of Stile and Language; its Numbers, its Rime (if us'd, and Skilfully) Pleases as Musick does, and as Painting, the Imagery of things, not only Real, but Fictitious: for Poetry is a Sort of New Creation, not only as it Produces to the Imagination What is Unknown to Nature, Such as Harpyes, Sphynxes, Gorgons, Hydraes, Centaurs, &c. or a Sort of Men as *Shakespeare's Caliban*, or the People of Romances, Men  
Better

Better or Worse than ever were; but as it raises and Embellishes (where 'tis possible) what is Seen in Nature, or Related in History, and by so doing shows Things Otherwise than they Really Are, or ever Were; and This not only agreeably Entertains the Mind, 'tis a Sort of New Acquisition; but it Helps Us oft-times to See Real Beauties, and which would Else have pass'd Unregarded, and perhaps makes us Fancy we See What in Truth we do not.

there is Another Pleasure in Poetry, Oftener Felt perhaps than plac'd to its Account; 'tis This. Much of Art is Essential to This kind of Writing, and to Observe the Address and Capacity of the Poet is vastly Pleasing. 'tis So for Example when we meet with a True Poetical Word, Phrase or Expression, an Apt Simile, a Beautiful Allusion, a Noble Sentiment, a Sublime Image, &c.

Besides the Pleasure we have in These Particulars, 'tis Some Addition to it when we Reflect, (as Self-Love will teach us) on our Own Ability to Discover, and lift up our Selves to the Perception of the Brilliant of these Beauties; and Thus, as it were, become Sharers in the Honour of them. There is yet a further Pleasure in Thinking This is the Work of Our Friend, Our Country-Man, at least of One of Our Species. 'tis true This Kind of Pleasure is to be had from Prose, but not the Degree.

Thought



Thought is the Life of the Mind, 'tis the *Intellectual Being* (II. 147.) and has the Universe, and Beyond what is Real, even the Immense Regions of Fancy to range and *Wander* in, and as it cannot be Limited by Time, it Expatriates Eternity. the Soul's Natural Vigour produces a Constant Succession of Ideas; but These are Improveable by Art, by Frequent Reflection, Observation of what is offer'd to our Senses, or by Conversation; Reading is Conversing only in Somewhat a Different Manner from Discourse *Viva voce*. When we take a Book in hand 'tis to Supply our Selves with Thoughts which we could not Suggest from Within, or did not Expect would Arise Spontaneously; We Read for Amusement, Delight, Information, Instruction, Edification, to Awaken or to put our Passions into a more Vigorous Motion; in Short, to Rouze up the Intellectual Fire which Then gives Us a Kindly Warmth, a Wholesom Glow, a Lucid and Noble Flame; or it Pollutes the Mind with Black Exhalations, and Scorches, or Torments Us. Always the Mind is Fed, with its Proper Nourishment, Ideas. thus the Scripture, the Best of Books, is said to be *Profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness*. but None are Destitute of Some Juice, Something to Feed the Mind; though Those where 'tis Richest and in Greatest Abundance are to be Chosen.

'tis of no Small Consequence towards the Happiness of Life to have a Lively, Inventive,

tive, a Great and Beautiful Imagination, 'twill Always furnish Us with Delight, Fill up all the Chasms in Time, and Intervals of Business, and Sweeten even Those, which Most People seem to consider but as the Offals, if not the Incumbrance of Life; but the Happiest in This particular may be made Happier by Assistance from Abroad, by Conversation and Reading.

*Paradise Lost* is Such a Fountain in This Case as the Sun, VII. 364. Whence even These may in their *Golden Urns* draw Light. Here the *Morning Planet* may *Gild its Horns*; Those too who are not So Expert at this Poetical Imagery may Richly *Augment their Small Peculiar* Here. All may Gather Something that will Adorn and Delight their Minds.

if Ever any Book was Truly Poetical, if Ever Any Abounded with Poetry, 'tis *Paradise Lost*. What an Expansion of Facts from a Small Seed of History! What Worlds are Invented, What Embellishments of Nature upon what Our Senses Present Us with? Divine things are More Nobly, more Divinely Represented to the Imagination than by Any Other Poem, a More Beautiful Idea is given of Nature than any Poet has Pretended to; Nature as just come out of the Hand of God, in its Virgin Loveliness, Glory, and Purity; and the Human Race is Shown, not as *Homer's*, More Gigantick, more Robust, more Valiant, but without Comparison more Truly Amiable,

more So than by the Pictures and Statues of the Greatest Masters. and all These Sublime Ideas are Convey'd to Us in the most Effectual and Engaging Manner. the Mind of the Reader is Tempered, and Prepar'd, by Pleasure, 'tis Drawn, and Allured, 'tis Awaken'd and Invigorated to receive Such Impressions as the Poet intended to give it: it Opens the Fountains of Knowledge, Piety and Virtue, and pours Along Full Streams of Peace, Comfort and Joy to Such as can Penetrate the true Sense of the Writer, and Obediently Listen to his Song.

· · in reading the *Iliad* or *Æneis* we Treasure up a Collection of Fine Imaginative Pictures as when we read *Paradise Lost*; Only that from Thence we have (to speak like a *Connoisseur*) More *Rafaelles, Correggios, Guidos, &c.* Milton's Pictures are more Sublimely Great, Divine and Lovely than *Homer's*, or *Virgil's*, or those of Any Other Poet, or of All the Poets, Ancient, or Modern.

· to have the Mind Thus Stor'd, besides the Advantage of it intended by the Poet, is of no Small Importance to Us. the Works of the Best Masters in Painting or Sculpture Deserve the Great Price they bear, upon Account of the Fine Ideas they give us whenever we please to have recourse to them, or as we happen to Remember them; a Well-Chosen Collection of Poetical Pictures, to Such as know How to Form them, Answers Much the Same  
· · · Purposes;

Purposes, but More may Possess Such, and at a Much Easier Price.

*Paradise Lost* not only Aims at a More Noble and More Extensive Moral, not only leads the Mind towards it by the Way of Pleasantry, All the Flowers in that Way are not only Fragrant, but Wholesome and Balsamick; All is Interesting, All not only Delight the Mind, but Contribute to make it Better,

“ *What’s Hecuba to Him, or He to Hecuba?* ”

what does the War of *Troy*, or the Original of the *Roman* Name, say it was That of *Britain*, Concern You and Me? the Original of Things, the First Happy, but Precarious Condition of Mankind, his Deviation from Rectitude, his Lost State, his Restoration to the Favour of God by Repentance, and Imputed Righteousness; and That upon a Foundation which Cannot be Shaken. the Great Doctrines of the Christian Religion, Regeneration, Adoption and Glorification, Happiness Here, and For Ever; These Concern Us All Equally, and Equally with our First Parents, whose Story, and That of the Whole Church of God, this Poem sets before us; that is, These things are of the Utmost Importance, Such Importance as that what all the World calls Great are Comparatively Trifles, and Known to be So upon the least Serious Reflection. Without a Solid Establishment of Mind in These Sublime

Truths, All Comprehended in a Just Idea of God, (So far as we are Enabled to Cōceive of Him, and He has Sufficiently Reveal'd Himself to Us for That Purpose, More we Need not) whatever Happiness Any One may Seem to Enjoy, 'tis a Cheat, Precarious, and Will Fail, when the Mind is it Self, when Awaken'd by its Own Vigour, or by Some Adventitious Circumstance: Whereas Whoever Profits, as he May, by This Poem will, as *Adam* in the Garden, Enjoy the Pleasures of Sense to the Utmost, with Temperance, and Purity of Heart, the Truest and Fullest Enjoyment of them; and will Moreover perceive his Happiness is Establish'd upon a Better Foundation than That of his Own Impeccability, and Thus possess a Paradise Within Far more Happy than that of *Eden*.

O *Milton* thou hast employ'd all thy Vast Treasure of Wit, Learning and Ability, all the Beauty, Energy, and Propriety of Words Our Language was Capable of, all the Sweetness and Harmony of Numbers thy Musical and Judicious Ear furnish'd thee with, All the Fire and Beauty and Sublimity of Imagination Peculiar to thy Self, Added to what could be Supply'd by Those who have most Excell'd in That Angelical Faculty, in whatever Ages or Languages, All the Firmness, Force and Dignity of Mind thy Vertue and Piety Excited in thee, or Rewarded thee with; and together with All These a Genius Perfectly

fectly Poetical, if Ever Any Man's was, and  
That Regulated by a most Solid Judgment.  
All These thou hast Consecrated to Produce a  
Poem, more Instrumental than any Other  
Human Composition, to Calm and Purify the  
Mind, and through the Delightful Regions of  
Poetry, to Exalt and Fix it to the Mysteries,  
Sublimities and Practice of Religion; to a State  
of Tranquility and Happiness, the Utmost  
Mortality is Capable of,

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it will be Expected Something should be said  
Concerning our NOTES and RE-  
MARKS; and indeed 'tis Necessary for  
our Own Sakes, as well as the Reader's.

No Book was ever Written but 'twas Con-  
fin'd as its Language Happen'd to be. *Homer*,  
for Example, wrote Only to Those who un-  
derstood Greek; a Translation of Him, though  
by *Pope* Himself, cannot be but as a Print, or  
at most a Copy in Colours of Another Sort,  
after One of the Cartons of *Rafaelle*; the  
Thoughts may be seen in a great degree, and  
perhaps Improvements in Some Instances, but  
still 'tis not the Same Beauty, 'tis not the Same  
Aires of Heads, Tinct of Colouring, &c.

'till *Paradise Lost* was written, the Best Po-  
ems in the World that We know of were gi-  
ven but to *Jews, Greeks, Romans, and Ita-  
lians*; *Milton* has Presented Us, He has Ho-  
nour'd Our Language with One Worthy to  
be rank'd among them; but He has not  
However given *Paradise Lost* to All who un-  
derstand English Sufficiently for the Common  
Purposes of Life 'till it be Explain'd and Re-  
mark'd upon in the Vulgar Tongue; and  
Then it may be much better known to an  
Englishman than a Greek, Latin, or Italian  
Poem can be by the Best Translation.

though after all, Every Book is Obscure  
to Him who brings not with Him good Sense,  
Candour,

Candour, Modesty and Application, which are the Same in All Languages ; and if a Poem is to be Read They will best Understand it, whether in the Original, or Translated or Explain'd and Remark'd upon, who have Most of the Poetical Genius by which it was Wrote, and which Those may be possess'd of who have not, or are not Known to have Attempted *to build the Lofty Rhyme.*

Learning is Unquestionably Necessary to a Thorough Understanding of *Milton*: but is That Sufficient? As Unquestionably No. 'tis Here as in the Case of being a *Connoisseur* in Painting; Seeing the Finest Works in *Italy*, is a Very Proper Qualification, but With That a Man must have Several Others, or he may be Very Ridiculous, Pretending to Understand a Picture. I will go on to say, that the Knowledge of Books in a Certain View, or Learning in a Certain Branch of it, though Useful in Some Respects, may in Others be not only Useless, but a Hindrance, but may lead us Out of the Way ; and Particularly as 'tis too Apt to Occasion a Self-Sufficiency and Arrógance upon Account of What is Quite Beside the Purpose in Hand ; and where Another Kind of Reading, or perhaps Only Good Sense is Requisite ; as This Last is Always without Comparison Preferable to All the Learning of the World, how Pertinent Soever. in our Judgments of Men, as well as when We Apply to Theirs as Guides, These Observations are Evermore to be Care-



fully remember'd ; and the Rather as the Not doing So has Commonly Pernicious Effects.

*Paradise Lost* is Remarkably Obscure to the Generality of its Readers. There are Abundance of Gentlemen and Ladies who find in this Poem Wherewith to Delight and Instruct them, to give them Great and Lovely Ideas, and who Therefore Pass Through it with Love and Admiration ; but All the While they meet with abundance of what is Waste and Defart Ground to Them ; which not only Abates of the Pleasure and Advantage of Reading, but gives Them an Unpleasing Mortification from a Sense of their Own Deficiency, as well as Regret for what they Lose ; and not Seldom Wrong Ideas and Notions are taken, Inferiour, no doubt, to what *Milton* Had, and Intended for Them. This kind of Obscurity is so far however from being an Imputation, that it infers One part of the Excellence of the Poem ; for it Arises from Causes which help to make it Admirable as it is: Such are the Sublimity of the Matter, and of the Beings which are Introduc'd, the Variety and Nobleness of the Sciences treated of, or Alluded to, the Perpetual Use made of Ancient Stories and Fables, and of the Writings of the Best Authors in Several Languages, Ancient and Modern, not Commonly Known, or not well Understood ; to which must be added a Peculiarity of Language ; Words Seldom or Not at all Us'd in English,

or not in the Sense *Milton* Understands them, which is generally That in which Those from whence they were derived to us were taken by the People who Originally made use of them; the like is to be said of Phrases, and Turns of Expression; *Milton* also Somtimes restores to Our Native Tongue what it had laid Aside and Forgotten; His Transpositions and Syntax are more Bold and Masterly than English Readers are Us'd to; and Lastly, he is a Notable Oeconomist of his Words, he leaves it to his Reader to Supply Some which a Common Writer would have furnish'd them with; and his Sense is Crowded So Close, that Those who have been us'd to be indulg'd with Words and Sentences to Play withall, will find no Such Here; they must Attend Diligently, or Something Material will pass away, and they will be at a Loss for the Thread of the Description, Argument, Narration, or whatever part of Discourse he is upon.

there is Another Sort of Obscurity which *Paradise Lost* is fall'n into; 'tis This. the Original Edition, (That of 74, the Former was not Perfected by the Author, This apparently is) is Exceeding Scarfe, and when any of the Subsequent Ones are read, Especially Some of them, the Mis-Printing, or Mis-Pointing, and That not Always by Mistake or Oversight, but on Pretence of Correcting the Text, makes it Unintelligible, or Misleads from the True Thought of the Poet; and That in  
Pro-

Proportion to the Negligence or Ignorance of the Printer, or Some Other More Mischievous Qualities of the Editor.

This being the Case, We have Presum'd to Offer our Assistance. Our First Intention was only in Favour of the Generality of the Readers and Lovers of *Milton*; and These are Yet Our Principal Care; but as it has been Necessary, even in This View, frequently to have Recourse to the Best Writers in the Learned and most Polite Languages, Chiefly the Poets, Somthing may perhaps be found not Unacceptable to Those whom we pretend not to Instruct; Such may be Put in Mind of what Possibly might not have Occur'd to Them. if This happens, it will give Our Work a Greater Dignity than it would Otherwise have had, and We shall have the Honour of being in some Degree Serviceable to Those whose Assistance we should have been proud of.

To Explain and Remark upon the Poem we have presum'd to Undertake, requires an Extent and Variety of Qualifications Rarely to be found in Any One Man; and 'tis not Usual to find More than One who are So Fitted to Each Other as to Unite Heartily and Effectually in an Enterprize of This Nature, which demanded so much Time, Labour, and Application. I have Often Thought, I Always Think it my (perhaps) Peculiar Happiness to be as it were Enlarg'd, Expanded, made Another Man  
by

by the Acquisition of My Son; and 'tis an Addition to that Happiness that I believe He thinks Much in the Same Manner concerning My Union with Him. if in the Other respect We were Equally Qualify'd, the Reader might be Easy, All is Safe.

Whatever Our Several and United Abilities are, We have Exerted them to the Utmost; nor have Spar'd our Pains after a Constant Love, and Continu'd Application to the Reading of *Paradise Lost* Almost ever Since we could read Any thing. nor has the Assistance of Books, or of Friends, the Best Qualify'd to Assist, Especially in those Sciences our Selves are the least acquainted with, been wanting. Had we Leave to Name those Friends it would do Us Honour, and our Work.

We should have been Justly Blamable, if we had Neglected all Possible Helps, whether from Reading or Conversation; it was our Unquestionable Duty to Apply to Such; and Consequently to Profit Our Selves by All we could come at; Whoever Writes or Discourses makes a Present of his Sentiments. But we have taken Nothing Implicitly which we were capable of Examining Our Selves; we have done so in the Same manner as if it had been Suggested from Within; or by Me to My Son, or by my Son to Me. and have Altred, or Not as our Own Joynt Reason Dictated, from Arguments our Own Conceptions furnish'd Us with. if after This we happen to  
have

have Judg'd as Some Others had done before Us, Our Thought is Nevertheless our Own, Honestly Earn'd by the Sweat of our Brows. There are many Instances of This Kind in This Work ; As there are also, Doubtless, of Our Saying what has been Said by Another without Our having Remembred, or So much as ever Known Any thing of the Matter ; Some We could give which we have found to be of This Sort after They had Pass'd with Us as Intirely New, and Purely our Own. It has been a pleasure to Us When we have found Those, whose Abilities we have had a Veneration for, have Confirm'd our Sentiments, as when we have had the Honour to be Able to Agree with Such in what They first Hinted to Us. 'Tis no Wonder, as Deprav'd and Weak as Human Reason is, that Several should hit upon the Same Truth from Arguments Obvious to All. We have rather Admir'd how it was possible Some should shoot so wide from So Plain and Broad a Mark as in Cases we could mention. We are taught by Experience to Suspect All, as having a Mixture of Folly or Passion ; That we know All have, but we fear, in a Greater Degree than We Commonly Imagine.

After all, we Thankfully Acknowledge our Selves to have Profited Much by what Other Commentators have done, whether in English or French, for there are Several Extant in Both Languages; the Principal of Which is  
That

That I mention'd, p. cxvii; but That Edition is very Difficult to be had; though if it were Not, and though All the Others were at Hand, we hope we may have Leave to say What We have done was far from being Unnecessary on Several Accounts which shall not be Here Enumerated, but which will be found by an Impartial Examiner. Every body knows that no Translation can give All the Beauties of a Fine Original, but They tell us How the Translator Understands their Author, and Thus they also are Commentators: We have not been wanting to Our Selves in getting what Assistance we could from These; Nor shall fail of making our Thankful Acknowledgments.

it has been Our Good Fortune and the World's, that we have not been put to Conjecture what were the Genuine Thoughts of our Author from a Corrupted Text, or Even from an Incorrect One. We have Prov'd That of 74, to be Neither One, nor the Other. There are Several Careful Editions, I mean Those in which That has been follow'd without Pretending to make a Better; but This we are to consider as That which the Author bequeath'd as his Legacy to the World, and 'tis As much His as if his Own Manuscript, He having his Sight, had been in Our Hands; and Probably more Exact than Such would have been; Unless Revis'd Sheet by Sheet with the Same Care and Diligence, and

by

by as many Eyes as a Well Printed Book is: We have Therefore Consider'd This Edition, as bearing the Image and Superscription of *Milton*; and that to Mutilate or Alter any thing in it, (except the Error of the Printer, or Oversight is Apparent,) is Clipping or Coining, and Capitally Criminal in the Republick of Letters.

Thus we have had but One Single Point in View, That Important One, to give Our Author's Sense, as we Conceiv'd He would have Explain'd Himself, had he risen from his Urn and Dictated to Us. We have Always Consulted Him in his Own Words, Pointed as Himself gave them to us; We have seen what he has said in Other Parts of his Work, or in Other Works of His, and brought him to be his own Expofitor. We have Consider'd his Opinions and Turn of Mind, as particularly in Our Explanation of the Four Last Books. He had from his Youth been Thoroughly Imbu'd with those Noble and Divine Principles of Genuine Christianity, Regeneration, and Union with God; and Seems to have Persisted in Them to the Last; and indeed the Sublimest Poetry can desire Nothing more for its Purpose; These Include the Idea of God, and his Goodness to Mankind by the Mediation of his Son, *the Riches of the Glory of his Inheritance in the Saints*. And as *Milton* possess'd These Doctrines Fully as they were Those of the People he Always  
Con-

Convers'd with; and as they are Moreover the Greatest Ornaments of his Poem, and Such as make Him in That respect, whatever he is in Others, Indisputably, Superiour to the Greatest of the Ancient Poets. We have Explain'd and Expatiated on him Accordingly. We have also Consider'd him as a Poet, and Such he was, if ever Human Nature could Boast it had produc'd One; Not only he had a Genius, truly Exalted Above the Species in General, but he had Grasp'd All That Poetry had Adorn'd the World with. in Expounding Him we have Therefore Always given, as well as we were Enabled, a Poetic Sense, either as what was found in Other Great Poets whence it Seem'd Himself had receiv'd it; and innumerable Instances there might be given of This Kind; Or where the Thoughts seem'd to be his Own, we have Understood him in the Noblest Sense we could Attain to, as believing That to be most Probably His. for a Poem, Such a One as This Especially, is not to be Read, and Construed as an Act of Parliament, or a Mathematical Dissertation; *the things of the Spirit are Spiritually Discern'd.*

We have Reverenc'd our Text, have hand- led it as Somthing which it would be a Sort of Prophaneness, as well as a Ridiculous Pre- sumption in Us to Aim at Improving, by Ad- ding or Diminishing. If any Man Could do it, 'tis not his Business; 'tis his Author's  
Thoughts,



Thoughts, not his Own, which the Publick Expects from an Expositor, and Such Only We pretend to be. if in Any thing we may Seem to have done Otherwise it has been in That View, That is Our End in All we have done.

Thus what Passages we have Selected as most Necessary to be Explain'd are Printed just as we find them in the Authentick Edition of 74. the Spelling and Pointing is the Same as There; but we have Offer'd a Specimen of *Emphasing*, which certainly would be of Great Use if Always done by Writers, the want of which, Especially at First Reading, Occasions Frequent Mistakes, and False Pronunciations, Somtimes so as to be Obscure, and Unintelligible; and Somtimes Impressions are taken at First reading which are not Easily, if Ever Eradicated, though what the Writer was an Utter Stranger to. Something of This, Marking where the Stress was, is done in Every thing that is Printed or Written; but not being Carefully observ'd Throughout 'tis of Little use, the Reason of doing it at All is Good However for Constantly doing it; and indeed 'tis in a Manner as Necessary as Pointing, as 'tis done for the Same Purpose, the Clearing and Establishing the Sense, and Immediately. We have Us'd Great Letters, wherever any particular Weight is to be laid on the Word; and not Else, though at the beginning of a Paragraph in Prose, or of a  
Line

Line in Verse, where there is no Other Pre-  
 tence for One than Custom, and an Imagin'd  
 Beauty in it; for 'tis Imagination Only; or  
 if it Really was Handsomer to the Eye; or,  
 if So many Great Letters as We put into the  
 Page Look'd not So well as None at all, or  
 very Few, as in the Old Italian Books by  
*Giolito*, or the *Giunti* and Some Others, is  
 That Sufficient to stand in Ballance with what  
 is so much more Important?

in our Exposition We have done what per-  
 haps has not been attempted by any Expo-  
 sitor before, but which is Necessary to the  
 Understanding of an Author when he speaks  
 to the Imagination, and would Convey the  
 Image Himself Sees. *Milton* was as Great a  
 Master in This Kind of Painting as Ever was;  
 but Few have Pencils to Copy his Images in  
 their Own Minds; we have Endeavour'd to  
 Assist Such: as when he speaks to the Un-  
 derstanding, particularly in Sett Orations (in  
 which he is Excellent) we have by Analyzing,  
 Paraphrasing, or Varying the Words of our  
 Author endeavour'd to Assist him in Com-  
 municating These Ideas.

With all our Care, Helps, or other Advan-  
 tages of what Kind soever, we Expect to  
 have it Frequently said We are Mistaken,  
 and Those that Say so will be Somtimes in  
 the Right; we pretend to no Other; but hope  
 we may have Leave to Presume They will

be Much Oftner in the Wrong than We: Let them be fo Just as to Suspend their Af-  
 furance 'till they have Confer'd as We have  
 done ; at leaft let them, How Wife, Learn-  
 ed, and Poetically Qualify'd foever, be withal  
 fo Civil as not to Set Their *Extempore* Fancy  
 upon the Same Foot with Our Joint, Deli-  
 berate Judgment, and perhaps with That of  
 Many Others of Much Greater Weight.

Some will Say we have Explain'd what  
 Needed no Explanation ; Others that we have  
 Not done So much as we Ought. Our An-  
 fwer to the Firft Sort is, Every Tittle which  
 They Think Too much is Precisely what was  
 Never Intended for Them, Unlefs to put them  
 in Mind of what perhaps they would not have  
 Thought of. However if Such parts of our  
 Labour are Ufelefs to Them, There are E-  
 now who will be Glad of Thofe. They  
 who Complain we have not done Enough  
 Ought to be Thankful for the Pains we have  
 been At for Their Sakes, and we Intreat them,  
 Confidering What a Laborious Work, both  
 of Thinking, Writing, &c. we have gone  
 through, to Excufe Us that we Condescended  
 not to Write Too Low.

If, though not fo Perfectly as Others Might,  
 We have made This Admirable *Sallie* of Hu-  
 man Nature of more Univerfal Ufe than it  
 has Yet been, we fhall to Such who are Af-  
 fifted by it, in Proportion as That Affiftance  
 happens

happens to be, do for Them what *Milton* Himself did Not. What he gave to Others of a Superiour Class we have Handed down to Them. With respect to Them *Paradise Lost* is So far Our Gift. We found This Book, as a Picture of the Greatest Master, Obscur'd for want of a Proper Light; We hold it Up to Them in Such a One; but we Abhor to do what is Too Often done by the Best Pictures, We dare not Scour, much Less Retouch it. I must give my Reader an *a-propos* Story which I had from a Friend of Mine, well Acquainted with These Matters, and who, as I remember, told it of his Own Knowledge. a Gentleman visited an Old Painter who Understood Pencils, Cloath, and Colours Extreamly well, but was Absolutely Void of a *Pittoresque* Genius; This Creature was found very Busy with a Fine Picture of *Van-Dyke*; there were Two Hands in the Picture, One of which was in Shadow. What are you doing Here! says the Gentleman; Doing, says That Beast; See here your Great *Van-Dyke*, as you call him; Was there ever Such a Blunderer! he has made a Man with a pair of Hands, a White One and a Black One; *Outrageous Nonsense!* then with great Triumph show'd Both his Own Hands as being Both White; and to work he went to Mend *Van-Dyke*. and did So as He thought, but the Picture would have been Utterly Ruin'd had not that

Wretch's Colours been got off while they were Yet Wet.

I have from my Infancy Lov'd and Practic'd Painting and Poetry; One I Possess'd as a Wife, the Other I Kept Privately, and shall Continue to do So whilst I Live. I have Already Endeavour'd to be Serviceable to the Lovers of Painting in what has been Publish'd by My Self First, and Afterward in Conjunction with My Son; Particularly having on All Occasions Strove to give an Idea of the Dignity and Usefulness of the Art as Understood and Practic'd in its Best Times and Where it was Most Esteem'd. an Idea Always Necessary to be Inculcated, but Never More So than at Present, when the Miserable Low Taste of our Ancestors Seems to be Returning upon us every day More and More. Now I have Try'd to be Useful in the Other Way. Both these Arts have Contributed to the Greatest Happiness of My Life, and I wish with all my Soul I may be Instrumental in making Them Greatly Serviceable to Ingenious Minds: they are by All Acknowledg'd to be Noble, and Sure they are Well Worthy the Most Exalted Abilities of Human Nature. I could not with More Delight to my Self, though with Vast Labour and Application, have Employ'd That Leisure which the Industry in Business of Much More than Half a Century (besides That of my most Juvenile days)

days) has Entitled me to, than in doing My Part in Remarking upon, and Explaining a Poem which for Threescore years has been Consider'd as a "*Perfect, Absolute, Faultless Composition; the Best Pens in the Kingdom Contending in its Praises, as Eclipping all Modern Essays whatsoever; and Rivalling, if not Excelling, both Homers and Virgil.*"

a Poem, whose Subject is the most Advantageous Imaginable; All whose Persons are Superiour by many Degrees to Those of any Other; All whose Images of Things are More Great and Beautiful than any Human Poet has given Us; and whose Design is to make its Readers Better and More Happy than Any Other Can pretend to have Aim'd at; and a Poem whence may be learnt the Whole Art of Poetry, as being Written with the Utmost degree of Genius, Spirit, Accuracy and Judgment; but withal a Poem Partly Hid, not by Clouds, but its Own Lustre. if Now I have Contributed to Assist the General Eye in Contemplating this Noble Luminary; Or (to descend to a more Familiar Allusion) if I have had Some Share in giving my Country a *Paradise Lost* Written in a Plain, Fair Character, instead of One in a Hand Oftentimes Scarce Legible; and have Thus been Instrumental in making the Best Poem in the World (All things Consider'd) of More Extensive Use, More Understood, More Delightful, More  
In-

clxxx

Instructive, and More Edifying than it Was, or Could have been made by the Poet without Somewhat Debasing his Own Work: if Moreover I have Help'd to Demolish that too Common Notion that how Excellent and Sublime Soever 'twas in *Milton's* Mind, and on his Tongue, in Our Hands the Poem is, at least, Imperfect for want of His Eyes to Watch over the Editor and the Printer: if besides All This I have done Justice to One to Whom I am Infinitely Oblig'd; if I have shown a Man who has done More Honour to Our Species than Most of Those we have been Accustom'd to be Dazzled with and Abused by; a Character where is found Honesty, Vertue, Piety; a Mind like That of the most Celebrated Philosophers when Suppos'd to be blest with the Improvements of Christianity, together with an Heroical and Poetical Greatness; and This instead of a Man who, upon Account of One Mistake in Opinion, has Hitherto, by Most people, been Worse thought of, as a Man, however he has been Honour'd as a Poet, than many a Worthless Profligate: if, Lastly, by What has been done I have in any Degree been Serviceable to the Interest of Religion and Vertue, which I am Sure Was, and Is, and Ever Shall be My Sincere Intention, I shall Rejoice in it More than in Any thing my most Sanguine Expectations have Yet in Store for Me whilst I am Continu'd on the Present Stage of Being.

in

in This Consciouſneſs, and the Hopes of a Candid Acceptance from Thoſe I have Endeavour'd to Serve, and of Somthing of Succeſs, I do Already Rejoice; and withal that I have Finish'd This Work, which though Very Delightful and Edifying, has been Long, Difficult, and Laborious; it has requir'd great Intenſeneſs, Variety and Compaſs of Thought; and That many times from One thing to Another of Very Different Kinds with Sudden Tranſitions. Not that I Now Purpoſe to be Idle: I have indeed no further Deſign upon the Publick, (Unleſs perhaps Somthing may come to them after Men ſhall *ſee my Face no more*) but as from my Infancy I have Always known How to Crowd every Particle of Time with Somthing not to be Bluſh'd at upon a Retroſpect, (if Purity of Intention Secures Thought, Word, and Action; with the Supream Judge I Trust it will) I Reſolve to go On in the Old Track as Vigorouſly as I Can; Thought, Books, the Pencil, the Pen, Enough will be Ready Fully to Employ my Many Beloved Retir'd Hours, as doing what Good Offices of Benevolence and Friendſhip I am able, Converſation, Exerciſe and Refreshment will be Sufficient to Fill All the Reſt, Except what Higher Obligations Demand; and This till the time ſhall Come, which Now cannot be at any great Diſtance, it Cannot be Long before Health, Vigour, Hands and Eyes ſhall Begin to Decay; it cannot Now be Long *before he cauſe Darkneſs,*



**clxxxii**

*ness, and before my Feet Stumble upon the Dark Mountains.*

Reader, be so Good to Forgive Me, I fear I have Talk'd Too much of My Self, and am Sure I have Not Said as Well as I Should what More Concerns You; Chiefly have the Wisdom Your Selves to make Your Utmost Advantage of My Best Intention; That's Your Principal Affair; as it was Mine, How Unequal Soever to the Undertaking. Adieu.

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( 1 )

# PARADISE LOST

EXPLAINED.

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## BOOK I.

2 **F** *Orbidden Tree,*  
that it was an Apple-Tree is commonly fancy'd, but upon no solid Foundation; *Milton* has however gone into the common Opinion: 'twas for the Beauty of his Poem to Fix it, and he was at Liberty as a Poet so to do. 'tis done IX. 585.

ibid ——— *Mortal Taste*  
*Brought Death,* ———

Tautologies of This Kind are common with the Antients; *Milton* has Here and Elsewhere done as They. Such may add a Force to the Idea on the Mind of the Reader.

4 *Eden,*  
'tis the Name of the Region in which was the Garden, or Paradise so call'd; suppos'd to be the same as *Mesopotamia*, a Province of *Afia*, in which *Babylon* was. See III. 742. IV. 126. 210, &c.

B

ibid.

ibid. — 'till one Greater Man  
*Restore us, and Regain the Blissful Seat*  
 as 'tis a Greater Man, 'tis a Happier *Eden*.  
 That Litteral *Eden* was Not Regain'd, but the  
*Blissful Seat*, the Happy State Was, and with  
 Advantage XII. 464, 587. And so *Milton* Ex-  
 plains this Passage *Parad. Reg. l. 1.*

*I who e'erwhile the happy Garden sung,  
 by one Man's Disobedience Lost, now sing  
 Recover'd Paradise to all Mankind;  
 by one Man's firm Obedience fully try'd  
 through all Temptations —  
 and Eden rais'd in the wast WilderNESS.*

6 — the secret Top  
*Of Oreb or of Sinai —*

These are not two Mountains, but several  
 Parts of the Same; the highest is call'd *Sinai*,  
 from Thence the Law was given; Another  
*Horeb* or *Oreb*; There God appeared; to *Moses*  
 in the Burning Bush, and There he entered  
 into Covenant with his People; the Other has  
 no Name.

Whoever knows not the History of this  
 Inspiration will infallibly be Caught by this  
 Epithet *Secret*; his Head will be upon a  
 Mountain whose Top is envelop'd and hid in  
 Clouds and Mists, and lost in Distant Air;  
 and if he can Imagine well, he will see a fine  
 Picture of That Kind; but all this is quite out  
 of the Way; we have nothing to do to en-  
 quite

quire whether the Top of this Mountain was Naturally apt to be Hid or not; the Inspiration here spoken of had this remarkable Circumstance, that it was in Secret. The Top of this Mount was Hid with Clouds, Thick Clouds and Fire, and *the Smoak ascended as Smoak of a Furnace; and the Sigt of the Glory of the Lord was like devouring Fire on the Top of the Mount in the Eyes of the Children of Israel*, See *Exod.* xix. and xxiii. And thus *Moses*, the Person Inspir'd, was Hid with God, whose Holy Spirit wrought the Inspiration; he was Thus in Secret with him at several Times, and once for Forty Days together. 'Twas this great Circumstance *Milton* intended to mark, and not to make a common Landscape.

This Epithet Thus understood, unavoidably conveys the Idea of *Sacredness*, Holiness, being Set apart and Consecrated to God; when one considers the History the Mind must receive such Impressions of Awe and Reverence without any other Help than knowing thus much of it; but the same Account also tells us this Whole Mountain was Sacred and Sequester'd, and the Epithet it self also includes this. *Milton* is very remarkable for using Words in the Learned and an Uncommon Sense; *Secretus* in *Latin* signifies Seperated, Set apart to a Religious Purpose; so that this single Word *Secret* conveys the whole Idea the Poet had to do withall, and 'tis a Noble

one; This Epithet therefore is most Judiciously Chosen.

### 8 *That Shepberd*

*Moses* kept the Sheep of his Father-in Law *Jethro*, *Exod.* iii. 1. he was also a Shepherd in a Poetical Sense, God having *led his Chosen thro' the Wilderness as a Flock by the Hand of Moses and Aaron*, *Pf.* lxxvii. 20.

### 9 *In the Beginning how the Heav'ns and Earth Rose out of Chaos.*

there are Two Notions of Creation:

1. Something Produc'd out of Nothing.
2. a New Form and Properties given to something Already Existing. This is Four-fold,
  1. Order brought out of Confusion, as the World out of Chaos.
  2. One Inanimate Being produc'd out of Another, as the Sun from Ether, VII. 356, Plants from the Earth, &c. v. 315.
  3. An Inanimate Substance New Formed and Animated, as *Adam*, the Beasts, Birds, &c.
  4. One Animated Being formed out of Another, as *Eve*. The Scripture is not clear in Which Sense the Heaven and Earth, Light, the Sun, Moon and Stars, were Created, nor even the Vegetables, for *Gen.* i. 11. the Earth is said to have brought them forth *Ch.* ii. 5.  
'tis

## I.

5

'tis said God had Made them Before; but as *Adam* and *Eve* are said to have been Created, tho from something Pre-existing, Creation may mean no more when apply'd to the rest. However *Milton* extends not the Notion of Creation beyond the second Sense of it; and So doubtless he Understood the Text, for he is very Exact in That.

Much is suggested by these few Words, *Rose out of Chaos*: one sees a vast Globe containing the Heavens and Earth, the new Creation, as yet without its Finish'd Beauty, and Uninhabited; Slowly and Silently rising out of the Immense Ocean of Universal Matter, in Hubbub, Confusion, and Darkness, for this is *Chaos*.

15 *th' Aonian Mount.*

*Parnassus* in *Bæotia*, more antiently called *Aonia*. *Milton* well knew that how good soever the Word *Parnassus* might have been, the common Use of it has Debas'd it, he therefore wisely instead has call'd it the *Aonian Mount*. And as that Hill was the Seat of the *Muses*, what he says here is very Poetically to say, he aims at a Heighth to which No Poet has Yet attain'd. See also IX. 13. &c.

16

— *in Prose or Rhime*

Rhime is not here to be understood as Commonly, but as signifying Verse in Opposition

B 3 .

to

to Prose, which was its Antient and Original Signification.

*Milton* in the short Preface which is before this Poem, in the two Editions published in his Lifetime Distinguishes these two Significations by the Spelling, for in That 'Tis *Rime* without the *b*, meaning a like Sound at the End of the Verses, " a Thing (as he says) in " it self to all judicious Ears, Trivial, and of " no true Musical Delight, which consists on- " ly in apt Numbers, fit Quantity of Sylla- " bles, and the Sense variously drawn out from " one Verse into another, " and this is the true Explication of the Word *Ρυθμὸς*. But when all Verse was also Rime, no Wonder the Same Word in Sound stood for Both, or that the New Signification Swallowed the Old one.

When this Poem came out First, which was in 1667, it had not the Preface concerning the Kind of Verse 'twas wrote in; This, with the Arguments of the Books (now Twelve, at first 'twas in Ten only) was added in 1668, and continued in 1669, in both which Years New Title Pages were printed, but 'twas never call'd Another Edition, tho' it shifted Hands, as indeed the Sheets were Still those First printed.

20 ——— *with mighty Wings outspread*  
*Dove like sat'st Brooding on the vast Abyss,*  
*and mad'st it Pregnant.*

infusing Warmth and Life into the Dead Grofs  
 Heap,

Heap, and giving it moreover a Power of Fruitfulness. VII. 235.

22

— *What in Me is dark*

*Illumine, what is Low Raise and Support,  
that to the Height of this Great Argument  
I may Assert Eternal Providence  
and Justify the Ways of God to Men.*

give me Invention, Knowledge and Wisdom; Raise, Exalt my Thoughts, and Keep them to that Height; let there be no Chasm of Dullness, but a uniform Vigour and Sublimity Throughout; and in This Manner may I treat the Noblest Subject, show and Prove the Divine Eternal Providence; and that *Righteous are all his Ways, and all his Judgments Just.* Thus the Poet Prays, and his Prayers are Heard.

The Providence of God, his Eternal Providence is Manifested in that as He from all Eternity Knew what he Intended throughout the whole Race of Time, from the Creation of Angels to the Consummation of all Things, he Knew that Whatever Evil might arise from the Free Agency of Intellectual Created Beings, it should be the Occasion of Greater Good. and his Ways are Justified; he is Not the Author of Evil, Moral or Natural, Misery is the Effect of Sin, it's Punishment, and Vindicates Divine Justice.

39 *To set himself in Glory above his Peers*

B 4

here



here is in short *Satan's* Design in this War; it was to set himself not only above his Equals, the Angels, the whole Heavenly Host, for he was so advanced Already; V. 812; but his Presumption was still Higher, as appears by the three following Verses; he was an Angel, he would be More, he would be Equal to God, perhaps Dethrone him, and Usurp the Sovereignty, see also V. 725. VI. 88. VII. 141. &c.

45

— from the *Ethereal Sky*

that is, from the highest Heaven, the *Empyreum*.

as Fire is the Purest, the most Active, and the most approaching to Spirituality of all Matter we know, it has been thought its Place in the Universe is the Highest, and the most in Dignity; and that the Dwelling of God and the Angelick Orders was in Fire; but then a Kind of Fire was imagin'd without those Corrosive and Terrible Qualities which That We are acquainted with has; its Brightness, Purity, Activity, &c. were only taken into the Idea, and Those conceived to be in the Utmost Degree Possible. Such a Region of Fire was thought to be the Supreme Heaven, the Heaven of Heavens; and 'twas called the *Empyreum*; which Name *Milton* has made Use of, tho' he no where intimates any such Notion as That implies, for it signifies a Place of Fire.

Some

Some have imagined (St *Basil* in particular) that such was the Brightness of the *Empyreum* that it's Glory is Infinitely extended, but that the Creation has it's own Light, because 'tis as a Tent in Noon-Day, excluding the Rays of the Sun.

*Ether* is an Air of the utmost Purity, Partaking Of, or Approaching To the Nature of Fire, and of like Velocity; but 'tis Balsamick, Cordial, and all that can be imagin'd of Air far more exquisitely Sweet than our Elementary Air, and *Milton* distinguishes them as VII. 14. 16. 265. This is the Air of Heaven, and all along signifies Celestial, as here the *Ethereal Sky*; so the Angels are call'd the *Ethereal Powers*, *Ethereal Sons*, &c.

These Heavenly Beings are so often mentioned in this Poem that it will be proper also to fix the Idea of Them thus Early.

*Milton* calls them Spirits, and tho' they were created in Time, seems to suppose them Naturally Immortal; but he also speaks of them in such a Manner, and as having such Properties as do not agree with the Notion we have of Spirits in the Strictest and most Sublime Sense of that Term. See I. 423. V. 434. 491. VI. 326. 344. 349. VIII. 110. 612, &c. This necessarily occasions a Confusion in our Thoughts when we read, and consequently takes off from the Pleasure the Imagination might have with Reconcilable Ideas, that is, with understanding the Word Spirit in an Inferior,

ferior, not in its Utmost Signification, as it has been observ'd the Term Creation must be understood. Suppose then we conceive of the Angels as Material Substances, Spirits in an Inferior Sense, Matter the nearest approaching to Spirit, but still Matter, Fire, such as is Described p. 8. *Dante*, from whom *Milton* hath taken Much of his Notion of Angels, hath imagin'd His to be of This Nature, and seems to be Justified by *Heb. i. 7. Who maketh his Angels Spirits, and his Ministers a Flame of Fire.* See II. 512. VI. 102. 413. Conf. 348.

Thus conceiving of the *Miltonick* Angels gives us a most Delightful Idea, and such a One as the Mind can, as I may say, Deal withal; we can be Familiar with Such Angels, as *Adam* is described to have been, and with almost an Equal Pleasure. and there is a further Advantage in This; the Supreme Being, God blessed for ever! is Thus conceived of as of a Nature Distinct from All others, the most Sublime Notion of Spirituality is reserved for Him, and Him only, *in whose Sight the Heavens are not Clean, nor can the Heaven, nor the Heaven of Heavens Contain him.*

46 *Hideous.*

from *Hideous, Fr. Dreadful, Gastly, Frightful.*

ibid.

ibid. *Ruin*

in the common Acceptation this Word implies Downfall, being Undone. *Milton* rather chuses to use Words in the most Antient and Learned Sense; and Thus Ruin includes the Idea of Rushing with Violence, Noise, Tumult, and Velocity.

ibid. *Combustion*

is not only Burning, Flaming, as v. 45. it carries the Idea much farther, 'tis burning in a Horrible Manner; a Planet is said to be in Combustion when it comes very near the Sun; an Intense Heat.

48 *Penal Fire,*

Fire kindled by Vengeance, Fire inflicted as a Punishment.

Almighty Power Thus Hurling Headlong from the Heights of Heaven to the Abyss of Perdition the lost Arch-Angel; what an Idea does it give!

Fire is often mentioned as one of the Torments of Hell, Penal Fire, let it be observed that we have no Idea of such Fire from Any we are Acquainted with; the Furnace of a Glafs-House is Cool to it; if a few Rays of the Sun collected by a Burning-Glass, at such an immense Distance, will melt the hardest Flint, like Snow, in a Moment, what Effect must the Body of the Sun have upon any  
Matter

Matter we know of being flung into it, that vast Ocean of Fire, a thousand Times bigger than the Earth! This may give us a more adequate Idea of this *Penal Fire* than any Thing else that comes within the Compass of our Imaginations.

53 *Confounded*

Astounded and Amaz'd, as 281, or Astonish'd, as 317.

56 *Baleful*

Hurtful, Sorrowful, weigh'd down, and overwhelmed with Grief.

62

— *yet from those Flames*

*No Light, but rather Darknes visible*

*serv'd only to discover Sights of Woe,*

no doubt when *Milton* was describing Hell as all in Flames, he found This took away the Idea of Darknes, Utter Darknes! Essential to Hell; he must therefore Reconcile these, which he does by imagining This Fire has not the Property of Light, as Ours, but instead emanates Darknes. Yet the Damn'd must no more have the Comfort of One than of the Other: This Darknes must then serve to discover Horrid Objects, and be Visible it self as One of them; 'tis Greatly and Poetically imagined.

That there may be a Kind of Fire which as Naturally gives Darknes as what we are acquaint-

acquainted with produces Light and Smoak is conceivable; the XVII. Chapter of the *Book of Wisdom* has many Sublime Passages Descriptive of Hell, among others v. 5. it says *no Power of Fire might give them Light: Neither could the bright Flames of the Stars endure to lighten that horrible Night. Only there appeared unto them a Fire kindled of it self, very dreadful. v. 14. speaks of Night intollerable, and which came out of the Bottoms of inevitable Hell.* This Darknes Cowley describes in his *Plagues of Egypt*, Stanz. 13.

*Substantial Night that does disclaim  
Privation's empty Name.*

a Real, Created Darknes, not merely an Absence of Light, but such as is not to be penetrated by a Thousand Suns, no more than the most solid Rocks, much less to be softened by Reflections from Contiguous Illuminated Bodies; 'tis true we have no Idea of such Darknes, especially as being a Property of Fire, but that such a Thing is Impossible who will presume to say? Let it be remembered this Fire was created on Purpose, created to Torment the Rebel Angels; Fire

*—which God by Curse*

*Created Evil, for Evil only Good*

as *Milton* says of Hell in general. II. 622. and if Such Fire, Such Darknes is Possible, a Poet may imagine it as Certain. See more concerning Fire as Distinguish'd from Elemental Fire in our Note on VI. 413.

Darknes

Darkness may be Seen as Smoak is: Nor is it difficult to explain how it may discover Things Visible. in Picture the Blacker the Ground is, the more Apparent are the Objects represented on it if Lighter than that Ground; the Livid Flames, Pale Spectres, Faint, Ghostlike, Frightful Apparitions, with Stone Eyes as *Spencer*, or Eyes of Brass as *Dante* has given to *Caron*, or as *Banquo's* Ghost in *Shakespear*, Eyes that *have no Speculation*, but are staring and fix'd, or Such as are mentioned in the Chap. just now quoted, ver. 4. *sad Visions appeared unto them with heavy Countenances*; such Visages as these, and such Figures in all the Attitudes of Woe must be more Conspicuous in Proportion to the Darkness of the Place, supposing their Tincts are Inherent, and not owing to what is Foreign to them as Light is to us. Why may we not suppose there may exist Beings of a Luminous Nature, and therefore Visible, but which may Not have a Necessary Power to dispense Light? or that Such Power may be Suspended in Hell? The XVII. Chapter of *Wisdom* does not say indeed that Fire pours forth Darkness, but it says that the Power of giving Light may be Suspended, or it may have no Such Power. Other Bodies may be of the same Nature. Add to all this, that Darkness fills the Imagination with Horror, and such Dreadful Ideas as are as really in effect *Sights of Woe* as any we perceive when Objects of Sense. *They were*

were scatter'd under a dark Veil of Forgetfulness, being horribly astonished, and troubled with strange Apparitions — Noises as of Waters falling down sounded about them, and sad Visions appeared unto them — being scared with Beasts that passed by and hissing of Serpents they died for Fear — whether — a terrible Sound of Stones cast down, or a running that could not be seen, or a roaring Voice of most savage wild Beasts, or a rebounding Echo from the hollow Mountains: these Things made them to swoon for fear, as in the Chapter above-mentioned.

From v. 60 to 75 inclusive, is sure the utmost Stretch of the Human Mind in conceiving the Hell of Hells, the Lowest Hell; and set in the Strongest View by that Artful Contrast with which it concludes, *O how unlike the Place from whence they fell!* This is the Uttermost Hell, its Other Regions are described occasionally throughout this First Book.

74 *As from the Centre thrice to th' utmost Pole,*  
that is, from the Centre of the Earth thrice to the Extent of the New created World, for 'tis the Pole of the Universe which is here meant, the *Utmost Pole*, this will be farther explained hereafter.

78 *Welt'ring*

Rolling, Wallowing, Convolv'd, Twisting,  
Writhing as in great Pain.

81 *Arch-*



81 *Arch-Enemy*  
the Chief, the Principal Enemy.

84 *If thou beest he* — —  
the Change and Confusion of these Enemies of God is most Artfully express'd in the Abruptness of the Beginning of this Speech: if thou art He, That *Belzebub* — he Stops, and falls into a bitter Reflection on their Present Condition compared with That in which they Lately were. He attempts again to open his Mind; cannot proceed on what he intends to say, but returns to those Sad Thoughts; still Doubting whether 'tis Really his Associate in the Revolt, as Now in Misery and Ruin; by that Time he had Expatiated on This (his Heart was oppress'd with it) he is Assured to Whom he speaks, and goes on to Declare his Proud Unrelenting Mind. *Yet not for those, &c.* Both are to be considered as just Rouzing from the almost Absence of Being which their Perdition had plunged them into.

94 — — *Yet not for Those,*  
*nor what the potent Victor in his Rage*  
*can Else inflict do I Repent, or Change,*  
*tho' Chang'd in outward Lustre; that fix'd*  
*Mind*  
*and bigb Disdain, — —*  
Yet not for those dire Arms, nor any Fear  
of

I.

17

of other Inſtitions do I (tho' Chang'd in Appearance) Change that Mind, &c.

109 *and What is Elſe Not to be Overcome?* ||  
if This is not to be Unſubdu'd What Is? ||

110 *That Glory never ſhall his Wrath or Might  
Extort from Me*

*That Glory* refers to the Words juſt Before, to *Submit or Yield*, as appears by thoſe that Follow; and it admirably expreſſes the Diftinguiſhing Character of *Satan's Pride*: He took Fire at the Mention of Submiſſion; and, as ſoon as he could finiſh that Boaſt of his being not Overcome, he goes on, Like Himſelf, full of Pride and Scorn.

The Senſe of the whole Speech is This.  
“ after Expreſſing his Grief and Confuſion,  
“ and Reflecting on their Preſent Condition by  
“ ſeveral Pathetick Abruptions, he Declares the  
“ Obſtinacy and Force of his Own Mind: He  
“ Afferts and Endeavours to Prove he is Not  
“ Conquer'd; and Diſdains to Submit, ſince  
“ they are not only Naturally Invincible, but  
“ now Improv'd by Experience, and may  
“ Hope to carry on the War Succesfully not-  
“ withſtanding the Preſent Triumph of their  
“ Adverſary.

127 *and Him Thus answer'd ſoon,*  
the Speech of *Satan* appears to have been pro-  
C nouac'd

nounc'd Slow at the Beginning, and so it ought to be Read; 'tis Answer'd Soon. *Satan* might Boast of What he had Done, or Dar'd to Do; 'Tother is not in That Humour, nor can One Moment Conceal the Dispair which Rack'd Him Equally with his Associate who endeavour'd to Conceal His.

ibid. — *his Bold Compeer.*  
Peer, is Equal or Like; Compeer, is such a One Affociated, a Companion, a Mate; and well May Such a Compeer be call'd *Bold*, who with Him *Durst Defy the Omnipotent to Arms.*  
49.

128 *O Prince! O Chief* —  
in This Speech *Belzebug* "Owns their Ruin,  
"as far as Such Beings as They Can Fall, Agreeing in That with what *Satan* had just  
"before insisted Chiefly upon as an Argument  
"for Continuing the War; but Objects that  
"This, instead of being an Advantage to them,  
"may be turn'd to the Increase of their Ruin.

ibid. — *O Chief of many Throned Powers*  
*that led* —  
the Comma after Powers, as in all the Editions we have Noted, perplexes the Sense. 'twas Not *Satan*, but Those Powers that led the *Seraphim* to War under His Conduct. One of these Powers is This Bold Companion who Here under a Compliment he makes to *Satan*  
Proudly

Proudly Innuates his Own Merit as being  
One of Those who *Endanger'd Heaven's Per-*  
*petual King.*

156 *Whereto with Speedy Words*

“*Satan* is Incens'd at his Companion; Re-  
“proaches his Weakness of Mind, which he  
“says is Miserable, Doing or Suffering; Af-  
“sures him they shall never be Employ'd in  
“Good, but Evil, which they shall Delight  
“in; and if God Intends That shall in the E-  
“vent produce Good Their Business must  
“be to Disappoint and Vex him: he then  
“Advise to Remove from where they are,  
“Rally their Forces, and Consult What is next  
“to be done.”

ibid. *the Arch-Fiend*

the Word Fiend implies a Devil, an Adversary  
and a Temptor. Arch from *Ἀρχή* (Gr.)  
Chief, Principal.

167 ——— *and Disturb*

*his Inmost Councils from their Destin'd Aim.*  
Disturb from *Disturbo*, (Lat.) Forcibly to Di-  
vert; so that This Word Here signifies more  
than to Interrupt, as 'tis Usually Understood,  
and so the following Words Explain it.

169 ——— *the Angry Victor hath Recall'd*  
*his Ministers of Vengeance and Perjuir*

This Passage, with v. 326. II. 78, and 996.

represent the Angels Pressing the Reprobates when they were driven down to Hell, in direct Contradiction to the Account the Angel *Raphael* gives to *Adam*, VI. 880. But does *Milton* therefore Contradict Himself? No; His Scheme is Consistent and Exceeding Noble; and This which has been thought a Blemish is a Vast Beauty in the Poem. Let it be Consider'd only Who tells These Different Stories: in the two first Passages 'tis *Satan*; *Moloch* Speaks in the Third. They Imagin'd they were persu'd by Millions of Victorious Spirits; but were Too much Terrified to look Behind them, and Too much Confounded to Judge of what was doing Above them. *Chaos* is the Other Relator; is He a Witness Worthy of Credit? All three of them, or if there were a Million of Such, should not induce Us to Believe Thus was the Fact; They only say what their Terrify'd Imaginations Suggested to them. *Raphael* tells *Adam* what he Knew to be the Truth; (which agrees with Another Passage, Mistaken too as will be seen in it's Place III. 395.) And This is *Milton's* Scheme, and no Other; though his bringing in the Devils and *Chaos* giving Such False Accounts Heightens Their Terror and Confusion; and Inriches his Poem with an Amazingly Fine Picture of 'These Miserable Ruining from 'Heaven, in an Infinite Variety of Attitudes and with Countenances Expressing ' Destruction, Amazement, Terror, Dispair, ' Pain,

I.

21

‘ Pain’, Anguish, Malice, Blasphemy, &c.  
‘ whilst persu’d by the Faithful Host Now  
‘ Exulting Victorious. What a Contrast!  
‘ What an Inexhaustable Fund for Imagina-  
‘ tion! to Which Add the Glory Above, and  
‘ the Dark Ocean of *Chaos* into which the  
‘ Damn’d Spirits are driven, together with  
‘ the Horrible Noise and Tumult, the Wing’d  
‘ Lightning, Scatter’d Arms and Ensigns, &c.

176 ——— *His Shafts*  
the Thunder’s Shafts.

177 *to Bellow through the Vast and Boundless Deep.*  
Who that Reads This does not Hear Such  
Thunder he had Never Conceiv’d before?

180 — *yon Dreary Plain Forlorn and Wild*  
That Plain yonder, Dismal, Sad, Sorrowful,  
Wofull, Waste, Destroy’d, Forfaken, Deso-  
lated, Unregarded, Uncultivated.

181 ——— *void of Light*  
*save what the Glimmering of these Livid Flames*  
*casts Pale and Dreadful.*

a most Dreadful Picture! Admirable! but  
Seems Contradictory to what he has said v. 62.

——— *yet from Those Flames*

*No Light* ———

’tis true he is Here speaking of a Different Re-  
gion of Hell, t’other was the Horrible Dun-  
geon into which they were first Cast. This

is the vast Dreary Plain he sees at a Distance; but still 'tis These Flames, the Flames he spoke of Before as giving No Light, 'tis These very Flames that cast that Pale and Dreadful Glimmer, that Faint, Dismal, Trembling Light on that Infernal Plain: 'tis, as I said, a seeming Contradiction; but the Power of Giving Light which was deny'd to the Fire In That Dungeon might be Allow'd in the Region Here spoken of. This Little Light, perhaps as Terrible as the Utter Darknes, might be given There. 'tis Certain it Admirably Vary's and Inriches the Picture.

186 ——— *our Afflicted Powers,*  
the Word *Afflicted* Here is intended to be Understood in the *Latin* Sense, to be Routed, Ruined, Utterly Broken.

191 *if not* ———  
the *Syntax* is Right. *Satan* is proposing to Seek Rest by Change of Place; to Collect their Shatter'd Forces; to Consult how to Offend the Enemy, to Repair their Own Loss; to Overcome their present Calamity. let us Consider what Hope will do; but if not That, if we perceive 'tis in vain, having no Hope let us at least Try what Advantage may be made of Dispair. *if not* has Here the same Import as *or else*.

198 *Titanian or Earth-born*

Every one who hath read the Antient Poets have conceiv'd such Ideas of the Gyants here Nam'd, partly from the Descriptions Themselves, and partly from the Veneration they have for the Authors, that they will Naturally Improve what are given here by Remembering Them; besides, These Additional Pictures Relieve and Entertain the Reader, and give a Variety which Enriches the Poem.

206 ——— *Skaly rind*

whatever Fish is meant by the *Leviathan*, *Milton* means That describ'd by *Job* xli. 15, 16, 17. the Whale we are acquainted with Pretends to no Skales, That had 'em.

232 *Pelorus*

a Promontory of *Sicily*, Now *Capo di Faro* Dreadfully Beetling over the Sea, and much Celebrated by the Antients on that Account; it's Name implies Terror.

233 *Thund'ring Ætna*

now also call'd *Monte Gibello*. This Epithet, 'tis well known, is properly Apply'd. *Virgil* thought so

*Horrificis juxta Tonat Ætna ruinis. Æn. III.*

235 *Sublim'd*

to Sublime is a Term of Art in Chimiſtry,



and is oppos'd to Precipitating: the Finer and more Subtile Parts are by Fire Separated, Mounted, and receive greater Force.

from 221 to 238 Inclusive, are Images well worth Attending to. ' *Satan* Rising from his ' Fiery Couch, 377. the Flames in Commotion ' wonderfully Describ'd, they are Shewn; as is ' the Horrid Vale in which his Vast Bulk had ' lain; One Trembles at the Thoughts of it. ' You see this Prince of Darknes on the Wing ' in the Encumbred, Dusky Air; Now he A- ' lights; the Soil is Admirably Painted, 'tis Such ' as when Subterraneous Winds had Rent off a ' Whole Hill from a Burning Mountain, and ' with such Violence as to Cast it at a Distance; ' a Mountain whose Entrails, not only Combustible ' Themselves, but Cram'd with more Matter ' Alike Apt to Burn; being Irritated by those ' Pent-up Winds, and by Attrition Kindled, ' the Fire is made more Intense and more Forceable ' by the Hideous Commotion, Burnings, ' Explosions and the like Fury usual in the Dark ' Caverns; All these Together become the Auxiliaries ' of the Winds that first began the Tumult, and contribute to the Effects here spoken ' of, the Rending of the Mountain, and ' that Horrid Devastation, with Infinite Stench ' and Smoak. On such a Ruin'd Burning Soil ' *Satan* Alighted: *Such Resting found the Sole ' of Un-blest feet!*

241 *Supernal Power.*  
Supream Power.

242 *is This the Region* —

you See him look with Horror Round him,  
Reflecting on the Place he has in Exchange  
for Heaven. "He submits to his Inevitable  
"Lot, Comforting himself that his Mind is  
"Invincible and Unchangeable, that It can  
"make a Heaven of Hell, and that he is in  
"no Danger of being driven from this his  
"New Kingdom, Where to Reign is better  
"than to Serve in Heaven. He resolves to  
"Rouze his Associates to Partake with him,  
"or to Try Once more the Event of Battle."

287 — *like the Moon whose Orb*  
*through Optick Glassthe Tuscan Artist views*  
like the Moon, Large as it appears in the Te-  
lescope; an Instrument first apply'd to make  
Observations on the Heavens by *Galilæo*, a Na-  
tive of *Tuscany* Cotemporary with *Milton*.

289 — *top of Fesole*  
*or in Valdarno*

*Fesole* is a City in *Tuscany*; *Valdarno*, or the  
Valley of *Arno*, a Valley There. from some  
Eminence, a Steeple or Tower in the City, or  
the Bottom of a Dark Descent; Both which  
Astronomers Chuse to make Observations in.

292 *his Spear to Equal which the Tallest Pine  
to Equal which' in Comparifon of which.*

294 *Ammiral*  
from *Ammiraglio, (Ital.)* Admiral is a very  
Un-poetical Word.

299 *Beach.*  
Shoar.

304 *Sedge*  
from *Sæg* a *Saxon* Word, a little Sword,  
which Weeds broken with, the Wind or O-  
therwife, reſemble.

305 *Orion.*  
a Conſtellation ſaid to bring Storms.

307 *Buſiris and his Memphian Cbivalry*  
*Buſiris*, thought to be the *Pbaroab* here ſpo-  
ken of. *Memphis* the Metropolis of Antient  
*Ægypt*.

320 *Vertue*  
as *Virtus* in *Latin*. Courage, Strength, Vi-  
gour of Mind.

341 *Warping*  
working themſelves forward, a Sea-term.  
*Warping* alſo ſignifies Bending. This gives  
Us

Us a better Picture. the Great Cloud of Locusts was brought by the East Wind, and we imagine we see it of a Vast Length, aloft, and Varying it's Form, Bending This way and That as Long Clouds do, or as a Large Flock of Birds.

345 *Cope*  
Arch'd Vault.

351 *a Multitude, &c.*

*Milton* is perpetually filling the Mind with New and Great Images. the Northern Nations and Barbarous, Over-stock'd with People, sent forth Multitudes, who (as *Shakespeare* says)

*cry'd Havock, and let Slip the Dogs of War.*  
This continu'd for several Ages with Infinite Slaughter and Ruin. a most Proper and Beautiful Allusion.

363 ——— *the Books of Life*

those *Heav'nly Records* just before mentioned; the Angelick Registers; Not the Book several times mentioned in Scripture, That was for Men. Book or Books makes no Difference; Either is a Poetical Way of Saying Such a One, Angel or Man, Is, or is not in the Favour of God, as his Name Is or is Not Written There.

368 ——— *God-like Shapes and Forms*  
*Excelling Human*

as there is no Point after Forms 'tis Evident  
the Words *Excelling Human* are not to Raise  
the Image, That to be Sure it does not, it con-  
tinues it only, a sort of Repetition.

369

— *and the Invisible*

*Glory of him that made them to Transform*  
to Transform the Invisible Glory of Him that  
made them, So it must be Understood, no  
Comma must break the Sentence, as it does  
being put after *them*, as in the Best Editions,  
in the First there is one also after *him*: Quite  
Wrong.

the Word *Transform* Here means only to  
Change, for what is Invisible has No Form,  
and cannot therefore be properly said to be  
Transform'd. 'tis a Metaphor. *Rom. i. 23.*

371

— *Adorn'd*

*with Gay Religions full of Pomp and Gold*

Adorn'd is Here us'd in the *Latin* Sense *Orna-  
tus*, Honour'd, Reverenc'd with Rich and  
Splendid Religious Ceremonies.

376 *Say, Muse, their Names, Then known, Who**First, Who Last,*

*Rous'd from the Slumber, on that Fiery Cocub  
at their Great Emperor's Call, as Next in  
Worth*

*came Singly —*

*Then known*; it had been said just before they  
had Lost their Ancient Names and got no  
New

Newtill after the Fall of Man, but Then they did, the Names Now to be made use of are Those New Ones Then known. *Milton* finely Consider'd that the Names he was Oblig'd to apply to these Evil Angels carry a Bad Signification, and therefore could not be Those they had in their State of Innocence and Glory; he has therefore said the Former Names are Now Lost, Ras'd from amongst Those of their Old Associates who retain their Purity and Happiness. the Construction of the rest of this Passage is in short plainly This; Say Who (Rouz'd by *Satan's* Voice) came One by One according to their Order in Merit and Dignity, as 759. 'tis not an Interrogation, a Direction only.

391 *Affront*

This Word Carries a Stronger Sense than what is Commonly intended by it, though it also has That; it is from the *Italian Affrontare*, to Meet Face to Face; an Impudent Braving, the Context shews This was the Authors Idea.

392 *First* Moloc

He was not next to *Satan*, but *Belzebub*, but *Belzebub* was already with him. 264.

Now follows a List of the Chiefs of this Rebellious Host, in Imitation of *Homer's* of the *Grecian* Kings that brought their Forces against *Troy*: in Both there is an Artful and Entertaining History, This is of the Antient Idolatry, but

Beauti-

Beautifully Pathetical. First by Comparing the Lost Condition of these Future Seducers of Mankind, with What they Had been; *Powers that erst* (heretofore) *in Heaven sate on Thrones, though of their Names be No Memorial Now; Blotted out by their Rebellion*: and all Along Observing How God's Own People *Forsook their Living Strength*; and Lamenting 'the Frequent *Idolatries of Alienated JUDAH*; so that even this Catalogue is as Entertaining, Affecting, and Instructing as Almost any Part of the Poem.

399 *Utmost* Arnon

Utmost because the Farthest Bound of *Canaan* on the S. East. *Deut.* iii. 12.

415 *Orgies*

Wild Frantick Rites; Generally by *Orgies* is understood the Feasts of *Bacchus* because They were Such, but Any Other Mad Ceremonies may be So call'd, as Here the Lewd ones of *Cbemos*, or *Peor*.

421

— *bad General Names*  
of *Baalim* and *Ashtaroth* *Those Male,*  
*These Feminine*

*Baalim* is Plural and Signifies Lords in General, as *Ashtaroth*, which is Feminine, signifies Flocks.

437 ——— *with These in Troop*  
in Company with These.

479 ——— *Monstrous Shapes*  
the *Egyptian* Idols were particularly So. See  
*Montfaucon*.

480 *Fanatick*  
Religiously Mad, Frantick, Furious.

ibid. ——— *to seek*  
*their Wandring God's Disguis'd in Brutish*  
*Forms*  
*rather than Human*

when the Gyants invaded Heaven, the Gods,  
all but *Jupiter* and *Minerva*, some say Others  
of the Chief, took Fear and fled into *Egypt*,  
Concealing themselves under the Forms of Va-  
rious Animals, but None took the Human  
Figure: the *Egyptians* Worship'd the Crea-  
tures their Gods had So Honour'd.

487 ——— *when He pass'd*  
*from Egypt Marching*  
the Children of *Israel* not only *Pass'd* from  
*Egypt*, but March'd; a Military Hostile Pas-  
sage, and God was with them.

489 ——— *Bleating Gods*  
Sheep were Sacred with the *Egyptians*; but  
the Bleating Gods Here Spoken of are the A-  
nimals



nimals they Ador'd, and Who, destitute of Human Speech, Bleated, Low'd, Mew'd, Bark'd, &c. One of which particulars is put for All, II. 494. 'tis spoken in Contempt; Gods incapable of Speech, Brutes.

503 *Witness the Streets of Sodom and that Night  
in Gibeah when the Hospitable Door  
Expos'd a Matron*

in the First Edition 'tis said *the Hospitable Doors yielded their Matrons*: Milton Altered it in the Second, and for Good Reasons; 'tis Now Conformable to Scripture: there was but One Matron, the rest were Virgins; That Matron was at *Gibeah*. See *Gen. xix. 8. Judg. xix. 24.*

the Construction of This place then is Thus; Witness the Streets of *Sodom*, and Witness That Night (when the Door Expos'd the Matron) Witness; to What? to what was said just before (v. 500) that at Night Rakes and Scoundrels, Sons of *Belial*, are abroad. This is so Plain it would have been a Shame to have taken Notice of it if it had not been Mistaken in the View of All the World, as Many Others As Plain have been.

508 *tb' Ionian Gods, of Javan's Issue held  
Javan was the Son of Japhet, the Son of Noab,  
his Posterity are said to have peopled That  
part of Greece call'd Ionia. Who Milton means  
by the Ionian God's is seen presently.*

510 *Titan Heavns first-born*  
 he was the Son of *Cælus* and *Vesta*, Heaven  
 and Earth.

511 *Enormous Brood, and Birth-right Seiz'd*  
*by Younger Saturn*

Enormous, Irregular; Vast, Monstrous. the  
*Titans*, Sons of *Titan* were Gyants. the Em-  
 pire of the World was Seiz'd by *Saturn* the  
 Younger Brother of *Titan*; not the Children.

514 ——— *These first in Crete*  
*and Ida known*

*Crete*, Now *Candia*, in which is Mount *Ida*  
 where *Jove* or *Jupiter* is said to have been  
 Nurs'd; Unheard of before.

515 ——— *the Snowy top*  
*of Cold Olympus.*

This Mountain is in *Thessaly*, a Province of  
*Greece*, and was famous in Antiquity as the  
 Habitation of the Gods, 'twas Necessary there-  
 fore that it should be represented Pompously,  
 'twas said accordingly to be Above All Clouds,  
 in a Calm and Eternally Serene Sky and it's  
 Sacred Top without Snow. This in Particular  
 is said by *Homer* in Verses always remark'd for  
 their Beauty. but We Moderns have a Diffe-  
 rent Account. 'tis a High Mountain but Less  
 so than the *Alps*, the *Pyrenees* and some o-  
 thers; nor Exempt from Snow and Storms to

D

which

which They are Subjected, and no more a Heaven than *Jupiter* was a God. This it was *Milton's* Business Here to Observe, who Now Writes not as an Ancient in This respect, he rejects and exposes their False Gods and finely Imagin'd Fables: *Jove* and the rest are of Recent Birth, they Govern'd not the World but a Small Spot of it only and their Heaven was a Bleak Mountain.

517 — *the Delphian Cliff,*  
*Delphi*, famous for the Temple of *Apollo*, on Mount *Parnassus*; Among Steep Rocks; *Cliff*, or Clift, from Cleave. a Cliff is a Split, broken, Rocky place, rising in High Points.

518 *Or in Dodona*  
 in This place was a Temple to *Jupiter*, much Celebrated. as for the Oaks which gave Oracles.

519 *Doric Land*  
 the Country where *Doris* or *Doria* is; *Greece*.

520 *fled over Adria to the Hesperian Fields,*  
*and ore the Celtic roam'd the Utmost Isles.*  
 they fled over the *Adriatic* Sea to *Italy*, thence to *France*, Part of which was call'd *Celtica*, and so away to *Brittain* and it's Neigh'ring Isles, *Ireland*, the *Orcades*, *Tbule*, or *Iceland*, as most think; Anciently thought to be the Utmost Bound of the World.

522 — with Looks

*Down-cast and Damp.*

a Suffocating Vapour rising in the Mines is call'd a Damp, it gives Sickness, and Some times Death, with Pale, Dreadful Countenances which Then may be said to be Damp'd or Damp.

the Same Word Sometimes carries Another Idea. when the Wing of a Bird is Wet, Clogg'd with Water or Mudd the Flight is Hindred, or Obstructed; So a Countenance is Damp't when the Mind being Deprest the Face shows it.

Here the Poet gives us a Wonderful Picture; 'these Evil Angels with Evident Dejection. presently we see 'em in a Seeming Joy and 'Presumption. Afterwards Other Images Arise; Let the Reader Attentively View every Scene, they are vastly Great, and wonderfully Painted.

532 *Clarions*

are a Sort of Small Shrill Trumpets.

438 *Emblaz'd*

*Blazon'd* from *Blazonner*, (*Fr.*) to *Blazon*; a term in Heraldry. to *Blazon* a Coat of Arms is to say what the Escutcheon Bears, what is Painted on it, with the Colours. to *Paint These*, to Express them in Colours, as Here, is also to *Blazon* or *Emblaze* them.

543 *Frighted the Reign of Chaos and Old Night*  
 Reign very Poetically for Kingdom; the Shout  
 fill'd the Vast, the Infinite Region with Terror!  
 Old Night, Old with respect to Created  
 Light, for Light in Heaven was before the  
 Darkness of *Chaos*, if *Chaos* was not Eternal;  
 if it Was, One is no Older than the Other.  
 Or *Milton* may give this Epithet to Night as  
 having Long Reign'd in *Chaos*, from the Be-  
 gining of it's Existence, if it had a Beginning.  
 or from Eternity; This *Milton* supposes II.  
 896. &c.

546 *Orient Colours.*

*Orient* Here has no relation to the East but  
 Expresses Beautiful and Rich, as the Antients  
 have us'd the Words Gold and Purple to Express  
 the same Thing.

548 — *Serried Shields*

their Sides Clasp'd, Lock'd together, as was  
 the Custom of the Ancients when they were  
 not Fighting, but Standing or Moving as a  
 Fortrefs, or bearing one great Great Shield.

550 *in Perfect Phalanx*

*Phalanx* is a Great Square Body of Men. See  
 the Note on IV. 979.

ibid. — *the Dorian Mood.*

Mood is the Measure, the Time in Musick;  
 the

the *Dorian* Mood was the warlike Musick of the Ancients; 'twas Grave, Solemn, Manly; and 'tis said to have had great influence on the Passions. *Doria* or *Doris* was a Part of *Greece*.

565 *Order'd Spear and Shield*

Arms are said to be Order'd when the Soldier stands holding them Upright, their Ends fix'd on the Ground; a Military Term. and This Posture of the Soldier is (as 'tis the most proper) That in which they were wont to be when they waited for Orders, as Now.

'What an Image! a Body of Angelick  
'Warriors of Depth Unmeasurable. a vast  
'Forrest of Spears and Crowd of Helmets,  
'Glittering Armour, Blazing Standards, Hor-  
'rid Faces, &c. in Hell!

573 — *for Never Since Created Man,  
Met such Imbodied Force,*

for Never since the Creation hath Such Imbodied Force Met. the pointing in the Best Editions determines this to be the True Sense.

575 — *Small Infantry  
Warr'd on by Cranes*

the *Pigmees* are said to have been a Very Little people in *India*. Some Authors have set them upon Rams and Goats; *Homer*, the most Ancient, mentions not that Circumstance. *Milton* therefore considers them as Infantry, or at least that they had Such among their

Troops; and his Thought plainly is that all Human force nam'd with the *Satanic* Host, (all Infantry) was but as That of the *Pigmees*. the Pun is made by Those that Imagine it to be One.

577 Phlegra  
where the Gyants fought with the Gods.

ibid. *the Heroic race*  
it has been imagin'd that in the very ancient Times there were Men of a Much greater Strength, Courage and Stature than what were at the Siege of *Troy*. *Neslor*, one of the Kings at that Siege, pretends to have known Such in his Youth.

578 Thebes  
a City of *Greece*, famous among other Things for the War between *Eteocles* and *Polynices* the Sons of *OEdipus*. there was another *Thebes* in *Egypt*.

ibid. Ilium  
Troy.

580 — Uther's Son.  
King *Arthur* was the Son of *Uther Pendragon*; Liv'd in the beginning of the fifth Century.

586 when Charlemain with all his Peerage fell  
by Fontarabbia.

it is not true that *Charlemain* fell There, nor his Peerage; He Dy'd Many years after in his Bed, and was not so much as Present at that Rout, which was but of a Small Part of his Troops led by One of his peers. See *Mezeray* and the rest of the *French Writers*.

589 ——— *He above the rest  
in Shape and Gesture Proudly Eminent  
Stood like a Tower*

He most Eminent in Shape and Gesture, Stood like a Tower.

600 ——— *his Face  
Deep Scars of Thunder had intrench'd,*  
the Scarrs had made Trenches There.

Devils are usually painted with Horns, Sawcer Eyes, Ugly Faces, Tayls, Cloven Feet, &c. *Milton's* Devils are No Such, He must be read Without Such Images, His are Seen to be Angels still, though Scarr'd, and Disfigur'd.

'tis Hard, Impossible, to Conceive a Character of Beauty proper to a Blessed Spirit; but more So to Communicate that Idea by Painting; Some have given us Such as Few besides Themselves would ever have had Otherwise, nor even Themselves had they not Apply'd their Fine Geniuses to get the Best they could Attain to; but These are known Only to Those who Converse with the Works of *Rafaele, Corregio, Guido, &c.* the An-



cients had not Those Sublime Subjects; a Christian Angel has Something more than a Heathen Deity, and very Different. More Difficult yet is it to Imagine a proper Idea of a Ruin'd Arch-Angel; Nor *Guido*, nor *Raffaello* has Succeeded Here, it was not a Subject Agreeable to their Kind of Genius. *Michael Angelo* was more Fit for it, and he has done Vastly beyond any Other, and without falling Deep into the Common Follies, Such as are mention'd Above; but still they are not what *Milton* has directed Us to Imagine. *Tasso*, from whom he has taken many Fine thoughts, has been Avoided by him here; for *Tasso* has gone into the Horns, Tayls, &c. No Man has Ever Thought in This, (as in Other Respects) like *Milton*. O that he had Painted! and as he Conceiv'd! What are we to do in This Case? Let us Imagine Virgin Beauty with Masculine Strength and Vigour, all in the Utmost Conceivable Degree, the Strength and Vigour little Impair'd, but the Beauty With'er'd, Ruin'd by Age, Disease, and Scarrs; and by Guile, Envy, Malice, Rage, Lust, Grief, Despair, &c. then add Vastness of Proportion and you have Nearly One of *Milton's* Devils, when Dress'd and Arm'd in a Suitable Manner, not as an Ancient *Greek* or *Roman*, but in a Habit, Odd, and Disagreeable, Tatter'd, Foul, &c. as the Good Angels should be Conceiv'd in the Bloom of Perfect Beauty of Body and Mind, and Habited, Arm'd, and Wing'd with a Propri-

I.

41

ry, Elegance, and Gayety beyond any thing to be seen in the Works of the Greatest Masters; beyond what Colours, even Those of Silks, Flowers, or precious Stones, can shew.

When the Imagination is Rais'd as much as Possible, let it still know More is Un-conceiv'd; Let the Lark Sing after he is Lost in Air.

605 *Passion*

from *Passio*, Grief, Disorder, Pity, &c.

609 *Amerc't*

Mulcted, Depriv'd.

610 — *and from Eternal Splendors flung* Splendors, not Glories, but Hierarchies. *Milton* also calls them Ardors, v. 219, Both which he had from *Dante*. flung from the Society of the Blest, their Names are *Blotted Out*, *Ras'd from the Books of Life*. v. 362.

611 — *yet faithful how they stood*

to see the true Construction of This we must go back to v. 605 for the Verb; the Sense Then is This, to *behold* the Fellows of his Crimes, Condemn'd, &c. yet How they stood Faithful.

613 *Scath'd*

Hurt, or Damag'd.

615 — *the Blasted Heath*

it

it was a Beautiful Forrest, 'tis Now a Barren  
Heath, Blasted with Lightning.

616 ——— *Double'd Ranks*

Crowding and Pushing upon One Another to  
hear.

622 *a Myriad*

is Ten Thousand.

626 ——— *But what power of Mind, &c.*

This Whole Period is an Impudent Boast of  
*Satan's*, Contriving with Lyes<sup>o</sup> to Draw after  
him This Wretched Host; he had but a Third  
part, and 'twould have been No Such Won-  
der They were Vanquish'd by the rest. V.  
710.

636 ——— *Councils Different*

it is not for a General to Appeal to his Army  
that he has not Differ'd from Them in Judg-  
ment; nor was This *Milton's* Thought. Coun-  
cels Different Here are private Views, 'tis a  
Latinism. *Se Exercitum non deserturos neque  
sibi separatim a reliquis consilium capturos. Cæs.  
Bell. Civ. I. C. 76.*

647 ——— *that He no less*

*Satan* had own'd just before v. 642. that  
They had been Deceiv'd by God's Conceal-  
ing his Strength; He Now says He also shall  
find Himself Mistaken in His Turn; He shall  
find

find Our Cunning such as that tho' we have  
 been Over-powr'd, we are not More than Half  
 subdu'd.

650 *Space may produce New Worlds, whereof  
 so rise*

*there went a Fame in Heaven*

Milton has very judiciously made Such an E-  
 vent as the New Creation to have happen'd,  
 not on a Sudden, but Long Resolv'd on and  
 Foretold. This gives a Dignity to it and to  
 Mankind. See also II. 345. 830.

take the Whole Speech beginning v. 622.

“ He Glories in that they Durst war with  
 “ God; Excuses their Wrong Judgment con-  
 “ cerning their own Strength, and yet Pre-  
 “ fumes on it: Casts off all Blame of his Own  
 “ Conduct and Courage, and lays it on God's  
 “ having Conceal'd His Almightyness. Now  
 “ (Better Instructed) he Advises to carry on the  
 “ War by Fraud, by which Means he hopes  
 “ that God shall find Himself Mistaken in  
 “ Them as They had been in Him. Gives  
 “ the First Hint of the Project afterwards Ex-  
 “ ecuted.

662 *Open or Understood*

Open or Meant.

670 *Grisly*

Ugly, Dreadfull. this word also carries an  
 Idea

Idea of the Colour of the Dreadful top of the Hill. *Gris* is Grey. (*Fr.*)

684

— *by Him First*

*Men Also, and by his Suggestion Taught,  
Ransack'd the Center, &c.*

Men also first Taught by his Example, and  
by his Suggestion Ransack'd, &c.

695

— *Monuments of Fame,  
and Strength and Art*

Both for Strength and Art. a Latinism.

the Sense of the whole Period beginning  
692, is This.

Let those who Boast of Mens Works, Fa-  
mous for Strength, or Art, Learn that all  
Those are Out-done with Ease by Wicked  
Spirits, and in an Hour when They (Those  
Boasters) spend Ages in the Work. Men are  
Out-done, with Ease, in the Work, and the  
Expedition of Working.

703 *Founded* [Melted] *the Massy Ore*

This is Right, and 'tis Thus in the First Edi-  
tion, but in all the rest 'till *Bentley's*, 'tis *found*  
*out*. 'twas the First Gang that Found, and  
Dug out the Ore, These Melted and Refin'd  
it, a Third Multitude Form'd the Golden Ar-  
chitecture.

704 *Bullion Drofs*

as one would say Gold-Drofs or Silver-Drofs,  
the Drofs which arose from the Melted Metal

in

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45

in Refining it. when 'tis taken out of the Mine  
'tis Ore, when Refin'd Bullion.

717 *Fretted Gold*

Fret-work is Barrs interlac'd Lozengewise; so  
in Heraldry a *Fret* is a Lozenge and a Saltire,  
or St. *Andrew's* Crofs interlac'd. This kind  
of Work has usually Flowers in the Spaces,  
and must Glitter much especially by Lamp-  
Light.

728 — *Cressets fed.*

a Cresset is any great Blazing Light, as a Bea-  
con.

729 *Naphtha and Asphaltus*

*Naphtha* is of so Unctuous and Fiery a Nature  
that it kindles at Approaching the Fire, or  
the Sun-Beams. *Asphaltus* or *Bitumen*, Ano-  
ther Pitchy Substance.

739 *Aufonian Land*  
Italy.

740 *Mulciber*  
Vulcan.

745 *the Zenith*

is That point of the Heavens which is direct-  
ly over our Heads wherever we are, as Now  
it was the Highest Point over *Lemnos*.

756

756 Pandemonium  
the Place of All the Devil's.

763 *though like a Cover'd Field,*  
Cover'd Here signifies Inclos'd; *Champ clos.*  
the Field for Combat; the Lifts. the Hall of  
*Pandemonium*, one Room only is like a Field  
for Martial Exercises on Horseback.

769 — *when the Sun with Taurus rides*  
when the Sun is in That Sign.

774 *Expatiate*  
fly about, To and Fro.

*ibid.* — *and Confer*  
*their State Affairs*  
Confer about, or Concerning them. Bees  
are said to have a settled Form of Government  
and that 'tis Monarchical.

781 — *Elves*  
an Elf is understood to be Mischievous, but  
Sometimes only an Imaginary, Un-real, Fan-  
tastick Being, as Fairies, &c.

785 *Sits Arbitress*  
as to judge who Dances best.  
the Picture is exceeding Pretty and Delight-  
ful; ' the Fairies, a Neat, Merry People, Danc-  
' ing by a Forrest Side, in the Still of the Night,  
' by

‘ by the Light of the Moon, who seems to  
 ‘ stoop down the better to observe them, and  
 ‘ to partake of the Pleasure. for ’tis not the  
 ‘ Moon towards Setting that would be Malen-  
 ‘ choly, She is Now *Overhead*, *Wheeling her*  
 ‘ *Pale Course*, and may be Imagin’d at Full.  
 ‘ There is the same thought of the Moon’s  
 ‘ Stooping towards the Earth, in the *Pense-  
 ‘ roso*, one of our Author’s Juvenile Poems.

— *the wandring Moon*  
*riding near her highest Noon,*  
*like One that had been led Astray*  
*through the Heav’ns wide Pathless way;*  
*and oft, as if her Head she Bow’d,*  
*stopping through a Fleecy Cloud.*

790 *Reduc’d their Shapes Immense, and were’ at*  
*Large,*  
*though Without Number Still amidst the*  
*Hall*

tho’ Numberless they had So Contracted their  
 Dimensions as to have room enough to be *Au-  
 Large* (Fr.) *A largo* (Ital.) and be yet in the  
 Hall. So XI. 626. *e’er long to Swim at large*

796 *in Close Recess*  
 Recess from *Recessus* (Lat.) Retirement, Privacy.

ibid. *Conclave*  
 from *Con* and *Claudo* to be shut up together  
 or *Con* and *Clavis*, with a Key; a Place to which  
 None



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I.

None can Come but with a Key, a Room  
therefore not Common and Open.

797 *Frequent and Full.*  
Throng'd Doubly Express'd.



BOOK



## B O O K II.

2 — *the Wealth of Ormus and of Ind,*  
the Richest Product of *India*, or Comodity  
Sold at *Ormus*, the Great Mart of That part of  
the World, is Diamonds; These are Therefore  
rightly call'd the *Wealth of Ormus and India*.

4 *Show'rs on her Kings* Barbaric Pearl and Gold,  
Show'rs, a Beautiful Metaphor! These Trea-  
sures come down as Rain, Given Freely. On  
*her Kings*, who have the Greatest Share of  
Wealth.

*Barbaric*, the *Greeks* call'd all Other Nati-  
ons Barbarians, but more especially the *Per-*  
*sians* as the most Considerable They were  
Acquainted with, and Their Enemies. and  
they were Famous for their Treasures of this  
Kind, as in truth the *Oriental* Pearl and Gold  
is the Finest in the World.

*Milton* Here, as Throughout, not only in  
This Poem, but in All he Wrote, Verse or  
Prose, writes like an Antient, a *Greek*, and  
it gives a Noble Beauty to his Works.

the Lofty Throne of *Satan* Glitters with  
Diamond Pearl and Gold (see v. 271). or with  
a Greater Lustre, whatever Materials 'twas  
built with, than These can give with Us. but  
as High and as Rich and Glorious as it is, 'tis

E

in

in *Pandemonium*, 'tis in Hell; not indeed in the *Horrible Dungeon* where the Flames shot forth *Visible Darknes*, not on the *Boyling Ocean*, the *Lake of Liquid Fire*, but on the *Burning Marle*, the *Dreary Plain*, *Forlorn and Wild*, where there is but a sort of *Catching*, *Flashing*, *Glimmering*, *Pale Light* which the *Livid Flames* are permitted to give at a great Distance; 'tis on the *Resting found by the Sole of Unblest Feet*, a *Solid Fire*, a *Shatter'd*, *Broken*, *Ruin'd*, *Burning Country*, an *Infernal Aetna*, a *Land Impregnated with Fire*, *Vaulted with Fire*, *Surrounded with Fire*. the *Throne* shines indeed but with such a *False Imitated Light* as the *Damn'd* are permitted to get from what they can find in that *Desert Soil* (II. 270.) There sits the *Ruin'd Arch-Angel*, whose *Face Deep Scars of Thunder had Intrench'd*, &c.

16

— and from Despair

*Thus High Uplifted beyond Hope, Aspires  
Beyond Thus High,*

Rais'd from the *Despair* into which he was at first plung'd, and *Thus High Beyond* what he Hop'd when he began to rise he Still Aims Higher.

10 " Despairs not: Heaven cannot be Lost to  
" Immortal Vigour tho' Depress'd: Their Ri-  
" sing will be more Glorious than if No Fall  
" had been. Tho' he had a Right by Nature by  
" the

“ the Laws, by Election, and by Merit, yet  
 “ their late Defeat as it is in part recover’d  
 “ hath Much more Established him in the  
 “ Throne; not Now to be Envy’d, as in Heav’n;  
 “ nor Contested for, being more Expos’d to  
 “ Danger: with This Advantage then to Uni-  
 “ on of their Powers, Agreement in their Sen-  
 “ timents and Fidelity to one another they  
 “ Renew the War, whether Open or Secret is  
 “ the Present Question ”.

it is to be noted *Satan* shows in the Strongest Light the Hazard his High Place Exposes him to, but conceals his Ambition; He says All he Aims at is to Claim their Antient Right, not only the Heaven they had been Driven from, but that Independance they pretended to.

44 — *the Strongest and the Fiercest Spirit*  
 the Characters of the Speakers are Firmly Exprest, and what Each says Perfectly Answers the Pictures given of them.

“ *Moloc* is for War; Pretends not to Craft,  
 “ Unseasonable Now when Millions are wait-  
 “ ing Impatient for the Signal: they may turn  
 “ the Victors Artillery upon his Own Host.  
 “ He Answers the Objection that ’tis Difficult  
 “ to Scale Heaven: Ascent is Natural to them:  
 “ and the Other of Incurring Greater Punish-  
 “ ment: to be More Destroy’d is to be Annihilat-  
 “ ed. why then fear his Utmost Wrath which  
 “ will Either Quite Consume them, (Better  
 E 2 “ than

“ than to be Eternally Miserable) Or, if That  
 “ cannot be, they shall be able to Disturb him,  
 “ and So have the pleasure of Revenge ”

He is for Warr, the Reason given is that  
 Nothing is to be Lost, they have a Chance to  
 Gain. But 'tis his Own Natural Inclination  
 by which he is Chiefly Guided; So it will be  
 found the Rest are perhaps. 'tis the Case of  
 Us all when we think we are most Reasona-  
 ble.

50 — *be Reck'd not*

Reckon'd not, made no Account of.

ibid. *Thereafter*

in Consequence of, Accordingly, agreeably to  
 that Careless Disposition of Mind.

54 55 *Stand and Sit.*

are Metaphorical, and no Contradiction there-  
 fore; Stand, as being Prepar'd, and Sit, as  
 Idly Lingering. a like manner of Expressing  
 himself see XI. 1. Compar'd with the last Lines  
 of the X<sup>th</sup> Book.

68 — *and his Throne it self*

*Mix'd with Tartarean Sulphur and Strange Fire,*  
*his own Invented Torments.*

*mix'd with.* The Mount of God, or his  
 Throne, V. 642, 656. is said VI. 56 to be  
 Darken'd with Clouds and Encompass'd with  
 Flames, *the Sign of Wrath Awak'd.* with

These *Moloc* here Threatens to Mix *Tartarean*,  
*Infernal Black Fire, Strange*, that is Forreign;  
 not from Heaven but Hell, in Imitation of  
 Those Torments God Himself Invented, see  
 v. 61. &c.

119 “ *Belial* should be for Open War if the Rea-  
 “ son offer’d for it did not most Dissuade him.  
 “ He who Is for it builds on Despair and Ut-  
 “ ter Dissolution after some Revenge had, but  
 “ Heaven is too well Watch’d and Guarded,  
 “ and the Throne of God Safe. Suppose An-  
 “ nihilation. Still worse! ’tis Doubtful whe-  
 “ ther God Can So Destroy them, Certainly he  
 “ never Will to do Them a Pleasure. Nor is  
 “ the Present Condition the Worst that May  
 “ be; and This in Time May Abate; or They,  
 “ Enur’d to it, be Less Sensible. Advises to  
 “ Acquiesce, and leave All to Time and Chance.

He differs from *Moloc*, thinks Nothing is  
 to be Gain’d, but Something may be Lost.  
 Not that he is for Peace; no Submission, Re-  
 pentance, Pardon; but Advises Patience in  
 hopes of a Change for the Better, in the Mean  
 time persisting in Hate, Envy, &c.

130 — that render all Access  
*Impregnable*

*Access* is put for the Gates which give Access,  
 ’tis a *Greek Figure*. He has So explain’d it  
 Himself I. 761.

— *All Access was throng'd, the Gates  
and Porches Wide,*

151 — *who knows, &c.*

when the Thought first occur'd he was Some-  
thing, tho' not Equally Doubtful of Both;  
pursuing the Question, One he finds remains  
a Doubt, Not the other.

156 *Impotence.*

wanting Power to Restrain his Passions.

174 *His Red Right hand*

His; they knew who he meant without nam-  
ing him. God's Hand, Red; from the Light-  
ning it flung.

This is Undoubtedly The Meaning of this  
place; the Thought is taken from *Horace*;  
*Virgil* has also much the same, the Hand Glim-  
mer'd with the Fire it Darted. It may be Un-  
derstood that the Hand of God was Red as a  
Sign of Wrath. So III. 977. the Angelic Squa-  
dron, Provok'd, turn'd Fiery Red. Beautifully  
Poetical!

ibid.

— *what if all*

*her Stores were Open'd*

*Her Stores, the Stores of Hell.*

229 “Mammon putting the Case that War is  
“ resolv'd on, says their End is to Dethrone God;  
“ Or

II.

55

“ Or to Recover their Ancient Right. the First  
 “ Impossible, the Other Impracticable without  
 “ That. and, should God pardon, They could  
 “ not Bear their Former Vassalage. Advises  
 “ therefore to turn their Thoughts Another  
 “ way; to raise a New Empire in Hell; to  
 “ Liberty and Peace.

he agrees with *Belial* only that he carries  
 the Thought farther.

305 — Sage he stood,  
 with Atlantean Shoulders fit to bear  
 the Weight of Mightiest Monarchies;  
 with *Atlantean* Shoulders, a Metaphor to ex-  
 press his vast Capacity.

*Atlas* was So great an Astronomer that he  
 is said to have born Heaven on his Shoulders.  
 the whole Picture from v. 299. to the end of  
 the Paragraph is Admirable! one sees him Rise  
 and Address himself to Speak

*As when of Old some Orator Renown'd*  
*in Athens or Free Rome, &c. IX. 670.*

310 “ *Beelzebub* Ridicules the Project of a  
 “ New Peaceful Empire; says War is Inevita-  
 “ ble; proposes to Change the Scene and Attack  
 “ the Expected New Creation, to Destroy or Win  
 “ it, and Drive away its Inhabitants, or Seduce  
 “ them to Their Party. the Damn'd Assent-  
 “ ing, he Applauds their Resolution; and Ad-  
 “ vises



“ wifes to Consider Who shall be sent to Re-  
 “ *connoître*.

332 ——— *for what Peace will be giv'n  
 to us Enslav'd, but Custody Severe?*

335 ——— *what Peace can we return,  
 but to our Power Hostility and Hate?*

in Both these Passages there is an Unusual Construction of the Particle *but*; it seems to put *Custody severe*. &c. in the One, and *Hostility and Hate*, &c. in the Other on the Foot of *Peace*. There are some very few Instances where the *Latins* have us'd *Nisi* (except, or but) in a Like Construction, One is in *Plautus's Menæchmi* prol. 59. *et Liberorum, nisi Divitiæ, nibilerat*; *Lambinus* says this Expression seems too unusual, for the Particle *nisi* can except none but things Like, or of a Like Kind.

345 ——— *there is a Place  
 (if Antient and Prophetic Fame in Heaven  
 Err not) Another World, the Happy Seat  
 of Some New Race call'd Man, about This  
 time  
 to be Created Like to Us, though Less  
 in Pow'r and Excellence, but Favcur'd More  
 of Him who Rules above; So was his Will  
 pronounc'd among the Gods and by an Oath,  
 that shook Heav'ns whole Circumference,  
 Confirm'd.*

This is all One Period, and 'tis Pointed as Such  
 in the First and Best Editions. That God Re-  
 solved

II.

57

solved to Create Another World, and Declar'd It with an Oath were Equally Convey'd by the same Tradition; the Devil could not have spoken so Doubtfully of the Creation had he been Affur'd God had Sworn it.

397 ——— *in some Mild Zone*  
the Surface of the Globe is divided into Five parts by four Circles, all Parallel to the *Æquator* (or the Line which divides it into Two Equal parts North and South) These five Divisions, Resembling Girdles, are call'd *Zones* (or Girdles) Two Frigid (Cold) Two Temperate, and One, (the Middlemost) Torrid, (Hot, Burning) but *Milton* Here means no more by *Zone* than Region, Soil, or Climate as I. 242.

406 *palpable*.  
*Palpabilis* (Lat.) that may be Felt.

407 *Uncouth*.  
Unknown, it also Signifies Disagreeable.

409 ——— *the Vast Abrupt*  
*Chaos*, as III. 83. *the Main Abyss, Wide Interrupt* in respect of the two Creations, Hell and Earth, which it Separates and is *Broken In between*. See this explain'd v. 438.

430 “ *Satan* Undertakes the Voyage in Search  
“ of the suppos'd New-Created World. De-  
“ scribes the Difficulty and Danger, Thereby  
“ Exalting

“ Exalting his Own Merit and Disguising under That Appearance the Pride of Royalty, as in his Speech at the Opening of the Present Consultation v. 10. He recommends to them to be as Easy in his Absence as possible, and on their Guard ”.

439 *Unessential Night*

Uncreated, oppos'd to that Darkness which is Created, as I. 63. a Darkness which was made on Purpose as the Fire of Hell was, Both which may be suppos'd to have very Different Properties from that Elemental Fire, and that Night We are Acquainted with. a Noble Imagination! and ought to be Carefully Attended to.

480 *nor fail'd they to Express how much they Prais'd,  
that for the General Safety be despis'd  
his Own*

They either believ'd his Pretence of Regarding the Publick without Considering His own Glory and Power, or like true Courtiers, finding He gave Himself That Air They Seem'd to Believe him.

482 ——— *for Neither do the Spirits Damn'd  
Loose All their Vertue; least Bad Men should  
Boast  
their Specious Deeds ———*

At least these Reprobates had still a Sense that there

there was a Beauty in Hazarding Themselves for the Common Good though Really they Acted upon a Selfish Principle. Such with Us are no Better How Specious soever their Pretences are.

496 *O Shame to Men! Devil with Devil damn'd  
Firm Concord holds.*

An Instance of Another Vertue Really Practic'd in Hell; we hear of no Dissension among Themselves.

498 ——— *though under Hope  
of Heavenly Grace: and God proclaiming  
Peace,  
yet live in Hatred,*

Men Disagree, are Enemies to Each Other, are Un-forgiving though they all Hope for Forgiveness from God, whom they Offend More than One Man can Offend Another; and though God Proclaims, Commands Peace, Men live in Hatred, &c.

511 ——— *Him round  
a Globe of Fiery Seraphim inclos'd,*  
As they were Spirits, Aloft in the Air, or on Firm Ground was alike to them. *Globe* here may be therefore *Properly* Understood, and the Seraphim may be Conceiv'd Above, Below, on Each Side, Around their *Mighty Paramount*; but as the Antients have call'd the Circle of Soldiers round the *Suggestum* from whence

whence the Emperor Harrangu'd them a  
Globe, *Milton* might probably intend that Idea  
only. *Septus Armatarum Cobertium Globis.*  
*Amm. Marcell. Lib. xx. C. v.*

513 *Horrent*

This Word sometimes means *Terrible*; but  
Here, as Rightly and much more Poetically  
*Bristled*; their Spears seem'd as the Bristles of  
an Enrag'd Wild Boar. VI. 82.

516 *Speedy Cherubim*

Speedy in Executing the Orders they receiv'd;  
'tis as if 'twas said they Instantly Obey'd.

517 *Alchymie.*

the Name of that Art which is the Sublimer  
part of Chymistry, the Transmutation of Me-  
tals. *Milton* names no particular Metal but  
leaves the Imagination at Large, Any Metal  
possible to be produc'd by that Mysterious  
Art; 'tis a Metonymy, the Efficient for the  
Effect; Vastly Poetical!

518 *by Haralds Voice*

*Harald* Thus spelt in the Two first Editions,  
Different from Usual practice *Herald* or *He-  
rauld.* the Word is from *Araldo. (Ital.)* One  
of the many proofs of the Exactness of *Milton*  
in Those his Own Editions.

550 — *th' Olympian Games, or Pythian Fields;*  
the *Olympian* or *Olympic* Games were celebrat-  
ed

ed in *Greece* every Four Years; they were Instituted by *Hercules* in Honour of his Father *Jupiter Olympius*. These were Martial Exercises in which Whoever had the Victory were Greatly Honour'd all their Lives after. the *Pythian* Games were Instituted by *Apollo* in Memory of his having Slain the Serpent *Python*, and Return'd every Ninth year at first and afterward every Fifth.

536 *Pric forth*  
Spur forward

ibid. *Couch their Spears*  
fix them in their Rests. *Couch* from *Coucher* (Fr.) to place. a Rest was made in the Breast of the Armour; and was call'd a *Rest* from *Arrester* (Fr.) to Stay.

538 *the Welkin*  
the Sky.

539 *Typhœan Rage more fell*  
*Typhæus*, or *Typhon* was one of the Gyants that  
• Invaded Heaven. *Fell*, Wicked, Cruel, Fierce.

542 *Alcides.*  
*Hercules.*

550 ——— and *Complain that Fate*  
*FreeVertue should Enibral to Force or Chance.*  
Vertue Here signifies Courage and Military  
Prowess,

Prowess, 'tis the Latin Signification; not a Rectitude of Mind and Manners as v. 482. they complain that, being Originally Free and Valiant, Fate should Subject them to Superior Force (in Comparison of Which they were Therefore Weak) or to pure Hap-Hazard, in all Cases if they are Subdu'd 'tis no Fault of Theirs, Fate must bear the Blame.

557 *Others Apart fate on a Hill retir'd  
in Thoughts more Elevate*

the Thoughts of these on the Hill were on Much the Same Subject, That of Fate or Necessity and Liberty of Will; only the Former entred not into the Dispute but took the point for Granted and Complain'd of it. These Reason and Enquire Philosophically; This cannot be done but by a greater Elevation of Mind than was Necessary to the Complainers. or to Musicians, for they are not Here consider'd as Poets and on Sublime Subjects.

558 ——— *and Reason'd bigb  
of Providence, Fore knowledge, Will, and Fate,  
Fix'd Fate, Free Will, Fore-knowledge Absolute,*

*and found no End, in Wandring Mazes lost.  
Homer and Virgil, and after them the Best Poets  
have endeavour'd, besides the Words, to Express  
what they Conceiv'd, by the Order of  
them: This is done Here to a Degree perhaps*

haps beyond what is to be found Elsewhere; 'tis a Maze indeed! a *Wandering Maze!* Here is Another *Remarkable*, what belongs to the Person in the Maze (Wandering) is apply'd to the Maze it self. So I. 266. III. 652.

There seems however to be an Inaccuracy, there is a Beautiful Repetition, but 'tis with the Omission of One of the particulars, Providence; but Providence is included in *Fore-knowledge Absolute*; *Absolutus* in Latin signifies Compleat; See VIII. 421. Now there is a Prescience which does not Influence the Event, (III. 117.) and a Prescience which also Fore-Ordains, This is Both United, Providence and Simple Fore-knowledge; 'tis *Fore-knowledge Absolute*.

Though the Text does not Say it, the Reader will from the Words naturally be led to imagine Some were Retir'd, in Thought, as well as from the Company, and Reason'd and Debated, Discours'd within Themselves, on these Perplexing, but Important Suttleties: This gives a very Proper Image here, a very Melancholly and Touching One.

as meer Prescience and Providence are Distinct Things so are Providence and Fate, though their Effects on Those under their Influence are Alike; the First is the Wise Direction of the Supream Being; the Other does not Necessarily imply any Such. Some have thought that Fate or Necessity Governs All, that every Event in all the Worlds, Every Action of every Creature is the Effect of a Cause,



Cause, as That was of Some Other and so on in an Infinite Chain; Others (and which is the General Opinion) that All things are Contingent, and May, or may Not be, as Providence, Accident, or the Free-Will of Intelligent Beings, Men for Instance, shall Direct. Some have Suppos'd an Infinite Mind, as God, Must needs Foreknow All Future Events; Others, that 'tis no Imputation on Omniscience to say He cannot Fore-know what a Free Agent will do. Some again Suppose God's Prescience, but that That is consistent with Liberty or Free-will, and This was *Milton's* Notion III. 117. but whether Fate or Providence Govern'd all, what was Prescience in God, and whether These and Liberty of Will in Intelligent Created Beings could be Reconcil'd, and whether Inferior Beings, or even God Himself is Free, were the Mazes in which the Minds of These fallen Angels, Debas'd by Sin, Wandred and were Lost; though We by the Assistance of Revelation can Extricate our Selves. See the whole Discourse above quoted.

*562 of Good and Evil*

the Distinction of Good and Evil was New to These Disputants; Evil 'till Now was Unknown to them.

*563 of Happynefs and Final Misery*

as Evil was a New thing, They have Now Experienc'd

Experienc'd Both Conditions; Happiness they had Enjoy'd ever since their Creation, but now they also know Misery.

the Word *Final* in This Line must be Apply'd to Both Happiness and Misery. Final Happiness, the *Summum Bonum*, the Chiefest Good and its Contrary the *Summum Malum*. This Disposition of the Words varies Finely from the Common.

564 *Passion and Apathy*

the Motion and Disturbance, and the Ease and Insensibility of the Mind.

ibid. *Glory and Shame*

These also are New to These Fal'n Angels; by Glory, Meaning Ambition, and by That Shame of Repulse.

565 *Vain Wisdom all, and False Philosophy:  
yet with a pleasing Sorcerie could Charm  
Pain for a while or Anguish, &c.*

as their Reasonings and Disputes found no End, but left them treading in the Dark Labyrinth 'twas Vain Wisdom and False Philosophy; Yet Some Advantage was Thus Obtain'd, they were Amus'd, their Pains and Agonies of Mind were Lull'd into Short Slumbers, they got a little Hope for a While, and some Patience, Armour against Misery.

In all this Account of the Amusements of these Wretched Spirits *Milton* seems, besides

a fine Poetical Embellishment of his Subject, to have had a View to the Humane Life. The Active and Contemplative. the Games and Martial Exercises Represent our Wars Tumults and Commotions, Conquests and Revolutions; their Travels on Discovery, Our Enterprizes for Curiosity or Gain; the Musick and Poetry, Arts and Sciences in General; and the Philosophical Disputes are the Chief of Those with which the Ancients and all since have been Agitated; Fate and Liberty, Good and Evil, What Is, and is Not So; What is Man's Chief Good, what is the Origin of Evil, what Conduces to our Happiness or Misery; whether the Passions are to be Cherish'd as Instruments of our Happiness, or Subdu'd, and if possible Destroy'd as Enemies to it; How Glory, Honour and the Praise of Men is to be made Subservient to Brave and Noble Actions, and Shame to Deter us from what is Wicked or Base, and Unworthy. Thus even This Seemingly Little Circumstance, the Amusements of these Reprobate Spirits while the Grand Apostate is on his Important Voyage contains a Noble and most Compendious Picture of Human Life. and as the Disputes and Reasonings of the Fallen Angels were Vain and Erroneous, Such were Those of the Ancients, Such (*Milton* seems to insinuate) are All Those Now, Compar'd To, or without the Assistance of Divine Revelation, and without true Piety and Purity.

568 *th' Obdured*

So 'tis in the two First Editions. not Obdurate. Hardned, a Judicial Hardness of Heart, as *Exod. ix. 12. 1 Tim. iv. 2.* or a Criminal One, as *Exod. viii. 15. Heb. iii. 13.*

590 ——— *and Ruin seems  
of Ancient Pile*

seems to be the Ruins of some Ancient Building.

594 ——— *the Parching Air  
Burns Frore, and Cold performs th' Effect  
of Fire.*

Frore. Frosty, like Frost; an Old English Word. *Eccles. xliii. 20, 21. When the Cold Northwind bloweth and the Water is Congealed into Ice, it abideth upon every gathering together of Water, and cloatheth the Water with a Breast-plate. it Devouretb the Mountains and burneth the Wilderness, and consumeth the Grass as Fire.*

As Milton has Imagin'd a Fire in Hell without Light, and even Increasing Utter Darknes it self by Emitting of Darknes, So Here he brings in Cold performing the Effect of Fire. and by the two Extreame Mutually rendring its Opposite more Intollerable. *Extreame by Change More Fierce. v. 599. Increasing the Torment of Hell.*

596 *Harpy-footed*

the Harpyes were Greedy, Filthy Monsters with Faces like Beautiful Virgins, only Pale and Livid; their Bodies and Wings were as Vultures, their Bellies Vastly Large, they had Claws instead of Nails; they made a Horrid Clattering with their Wings, and their Feathers resisted the Sharpest Sword.

but that the Furies were Harpy-footed we never have read; *Milton* surely has taken the Thought from a Passage in *Virgil* (VI. 252.) where the Harpy *Celæno* calls her self *Furiarum Maxima*. These Harpies are described just before (v. 233.)

*Turba Sonans prædam Pedibus circumvolat  
Uncis.*

with *Hooky Claws* they Hover o'er their Prey.

## 609 — and so near the Brink,

so near the Shore. Here a Circumstance of their Distress is Added by a Hint only from these few Words. they drew near the Landing Place where All their Hope of Relief was to Vanish, they therefore Struggle the more, and more Eagerly.

611 *Medusa with Gorgonian Terror*

*Medusa* was One of the *Gorgons*, there were three of them, Sisters; This Vying with *Minerva* upon Account of her Fine Hair the Goddess turned That Hair into Snakes; this  
Horrid

Horrid Head was cut off by *Perseus* and worn by *Minerva* on her Breast-plate and Shield, and whoever Look'd on it were turn'd into Stone.

613 *Wight*

Animal, Creature. Rarely, if Ever apply'd to any but a Person.

616 *Eyes Agast*

Staring, Fix'd Frighted Eyes.

618 *Dreary*

Mournful.

628 *Hydra's, and Chimera's*

*Hydra* was a Monstrous Serpent, living on Land, or in the Water, as a Crocodile; it had Many Heads, and when any One was cut off Two sprung up in its Place. *Hercules* with Fire and his Club Slew him in the Lake of *Lerna*.

*Chimæra* was a Monster with the Head of a Lyon, the Body of a Goat, and the Tail of a Serpent; it flung Fire out it's Mouth and Nostrils.

'What Scope is here for the most Active  
'and Fruitful Imagination! a Region whose  
'Light is a Pale and Dreadful Glimmer, whose  
'Earth is a Burning, Burnt, Ruin'd Soil;  
'Baleful Rivers; Extremes of Heat and Cold,  
'Tormenting by Turns. and Replenish'd with

' Monstrous Apparitions, more Dismal and Af-  
' frighting than any Fancy or Fear can Sug-  
' gest.' This Finishes the Picture of Hell Be-  
gun I. 60.

631 *puts on Swift Wings*

Beautifully Poetical to express Swift Flight!  
fo v. 700. and to thy Speed add Wings.

637 *Hangs in the Clouds*

This a Ship, or Fleet at Sea at the Utmost  
Distance Seems to do.

ibid. *Æquinoctial Winds*

Winds that always blow in Those Seas about  
the Time of the Æquinox; call'd also Trade-  
Winds.

640 *Trading Flood*

the Sea where the Trade-Winds blow.

641 *through the Wide Æthiopian to the Cape*  
the *Æthiopian* Sea to the Cape of Good Hope.

642 *Ply, Steming Nightly tow'rd the Pole.*

they work the Stem or Head of the Ship in  
the Night time to Avoid Land, bearing off  
towards the South. Ships coming from the  
*East-Indies*, making towards the Cape have  
the Vast *Æthiopian* Sea open to the South, (or  
South-pole) and are That way in no Danger  
of Land.

645 *Hell Bounds High reaching to the Horrid Roof*  
 so that not only That Region of Hell where  
 the Flames cast forth Darkness instead of Light  
 (I. 60.) but All Hell was a Great Furnace, a  
 Horrible Dungeon, Clos'd Atop as well as on  
 the Sides and the Bounds, the Gates were o-  
 ver-Head. see the Note on v. 929.

646 *and Thrice Threesfold the Gates; Three*  
*Folds were Brass,*  
*Three Iron, Three of Adamantine Rock,*  
 there were Two Gates, Nine-fold in Thickness;  
 of Brass, Iron, and Stone. See v. 436, 881,  
 884.

647 — *Impal'd with Circling Fire*  
*Impal'd, Compas'd as with Pales for further*  
 Security.

648 *Before the Gates there sate*  
*on Either Side*  
 within the Gates on the Right and Left, they  
 sate Opposite to Each Other in *Counterview*,  
 as X. 231.

Here begins the Famous Allegory of *Mil-*  
*ton*. the Affair of the whole Poem is a kind  
 of Paraphrase on those Words of St. James  
 I. 15. *Then when Lust hath conceived it bring-*  
*eth forth Sin, and Sin when it is Finished bring-*  
*eth forth Death. Of Man's First Disobedience,*  
 &c. (I. 1.) Now at the Beginning of *Satan's*



Enterprize *Milton* has Wisely given This Allegory which contains the Main of his Poem, and 'tis a Shorter Paraphrase of that Text of the Apostle. the First part of the Allegory says only that *Satan's* Intended Voyage was Dangerous to his Being and that he Resolved however to Venture; which, though Over and Above the Principal Scope of it, comes in very Properly, Poetically, and Beautifully.

654 *a Cry of Hell-hounds*

Hounds have two Properties, their Scent, and their Cry. *Virgil* has taken one, their Scent, *Æn.* IV. 132.

*Ruant Equites et Odora Canum vis.*

Out rush'd the Horsemen and a Scent of Hounds.

*Milton* has taken the other, the Cry: Both, after the Greek Manner, have put the Principal Qualities of the Things (Those which were to the Purpose in hand) for the thing it self. So *Horace* II. Sat. I. 72.

*Virtus Scipiadae et Mitis Sapiencia Læli.*

then spoke the *Virtue* of *Scipio* and the *Mild Wisdom* of *Lælius*.

655 *Cerberian*

*Cerberus* was the Three-headed Porter of Hell.

659 *Vex'd Scylla*

she was a Beautiful Virgin Belov'd by *Glaucus*; the Sorceress *Circe*, Enrag'd that He persisted

to Love *Scylla* and Rejected Her, by Poison and Inchantment so wrought that when the Beautiful Virgin Bath'd in the Sea, as her Custom was, all her Lower parts were Chang'd into Ugly Dogs. This is *Ovid's* Account. *Metam.* XIV.

661 Calabria from the Hoarse Trinacrian Shore: Calabria, now call'd *Terra d' Otranto*, the farthest Part of *Italy* toward the *Mediterranean* Sea. *Sicily* was Anciently call'd *Trinacria* from its three Promontories lying in the form of a Triangle. Hoarse, because of the Noises occasion'd by the Eruptions of Mount *Ætna* and the Tempested Sea breaking against That Shore. See the Note on I. 232.

665 — the Labouring Moon  
Eclipses at their Charms

*Labouring*, Struggling. either to get from the Darknes that Oppresses her, or to resist the *Incantations*. as the *Latin poets* call the Eclipses of the Moon *Labores Lunæ*. the Ancients believed the Moon greatly Affected by Magical Practices. the three foregoing Lines and the former part of This contain a short Account of What was Once believ'd, and in *Milton's* time not So Ridiculous as Now, and Admirably well helps to give the Idea Intended.

666 — *the Other Shape,*  
*if Shape it might be call'd that Shape had none*  
*Distinguishable in Member, Joynt or Limb,*  
*or Substance might be call'd that Shadow*  
*seem'd,*  
*for Each seem'd Either; Black it stood as*  
*Night,*

the Syntax is broken. There either wants a Verb in the Former Part of the Sentence, or if *stood* is the Verb then *it* Abounds. There is a like Particularity in the Syntax in the *Odysses* (XI. 605.) from whence *Milton* has taken this Thought.

671 *Fierce as Ten Furies*  
the Furies were *Alecto*, *Megæra*, and *Tisiphone*, call'd also the *Diræ* and the *Eumenides*; the Tormentors of the Damn'd in the Hell of the Antients. they bore Burning Torches; Foaming with Rage, Eyes Sparkling as Lightning, with Serpents and Vipers instead of Hair.

though there were but three Furies yet This Monster appear'd Terrible as These Doubled and more than Trebled, as *Pentheus* (in *Virgil's* Simile IV. 469.) sees whole *Troops* of Furies *Agmina Eumenidum*.

678 — *God and his Son Except,*  
*Created thing Naught Valu'd be nor Shun'd;*  
This appears at first sight to reckon God and his Son among Created Things, but *Except* is

used Here with the Same Liberty as *But. v.* 332. See the Note. and *Milton* has a Like Passage in his Prose works *p.* 277. *No Place in Heaven or Earth, Except Hell* —

688 *to whom the Goblin full of Wrath reply'd*  
*Goblin, or Hob-Goblin; a Frightful, Uncreated*  
*Thing, a Sprite, a Mungril-Devil. This Shape-*  
*less shape, this Shadow Black as Night (as v.*  
*666) shaking Furiously a Dreadful Dart, re-*  
*ply'd.*

*Homer* has a Like *Goblin* (*Odys. XI. 600.*)  
 “ I saw the Strength of *Hercules*, his Form,  
 “ for Himself was among the Immortal Gods  
 “ — About him was Heard the Noise of  
 “ Dead as of a Flock of Birds Trilling, Chat-  
 “ tering; He stood as Black Night and held  
 “ a Bow, upon the Nerve [the String] the  
 “ Arrow, moving his Eyes about in a Hor-  
 “ rible manner and always Seeming ready to  
 “ Shoot. Athwart his Breast was a Terrible  
 “ Belt, all of Gold, on which in Admirable  
 “ work was Engraven Boars and fearful  
 “ Lyons, Battles, Tumults, Slaughters, Ho-  
 “ micides.” — No doubt *Milton* took his  
*Goblin* from Hence.

704 *Greisly*  
 Ugly, Grey, Hoary I. 670.

709 *that fires the length of Ophiuchus huge  
in th' Arctic Sky, —*

This may at first seem strange, as the *Equator* cuts the Constellation of the *Serpentary*, or *Ophiuchus* and leaves the better half (as delineated on our Globes) to the Southward, or nearer to the *Antarctic* than the *Arctic* Pole. But it is to be noted that it has been usual among Astronomers, to divide the Asterisms into Three Classes, Those that are in the *Zodiack*, also call'd Signs, Those which are to the Northward, and Those which are to the Southward of That Circle: in this sense the *Ophiuchus* is properly said to be in the *Arctic* sky, or in that part of the Heavens which lies to the North of the *Zodiac*; and so it was always accounted by the Ancients. See *Ausonius's Signa Cœlestia*.

*Aratus* has very particularly described This Constellation, as standing with his Foot on the back of the *Scorpion*, and his Head extending to that of *Hercules*, a length of near forty degrees, which Description is also agreeable to *Ptolemy* and the other antient Astronomers.

719 *So frown'd the Mighty Combatants that Hell  
grew Darker at their Frown,*  
How Poetical! These Combatants Frown  
Darkness. See the Note on V. 733. VIII.  
367.

727 *O Father what intends thy Hand*  
 the Hand Intend, not Bolder than *Virgil*  
*Georg. I. 462.*

*Quid Cogitet humidus Auster?*  
 what Intends the moist South-Wind?

734 — *ye both*  
 So 'tis in the two first Editions, Others have  
 it *You* both.

757 — *a Goddess arm'd*  
*out of thy Head I sprung.*  
 'tis Evident *Milton* had his thoughts on the  
 Story of *Minerva* springing out of the Head  
 of *Jupiter*, but her being Ravish'd immediately  
 after by *Vulcan* who had assisted at her Birth  
 from whence he took what follows presently,  
 is a Story little known, 'tis in *Lucian's De-*  
*scription of a House.*

813 *Dint*  
 a Stroke, also Strength, Force.

815 *his Lore*  
 his Lesson.

833 *Pourlieues*  
 Bordering upon, but not Parts of a Forrest,  
 &c.

842 *Buxom Air*

Yielding Air, Joyous, Cheerful.

846 *Grinn'd Horrible.*

*Shakespeare* in his *Venus and Adonis* calls Death Grim-Grinning Ghost.

858 *Tartarus profound*

Deepest Hell.

868 *the Gods who live at Ease* —

Angels are call'd Gods in Scripture and by *Milton* as I. 116. III. 341, &c. 'tis Sin who speaks Here, and she speaks as an *Epicurean*, as appears also by the next line, they are Indolently Free from Trouble in their Pleasures. but This Phrase has Another Signification Elsewhere, as VIII. 182. See the Note.

874 *Portcullis*

a Sort of False Gate made something like a Harrow, 'tis to draw up and let down; an Additional Security beside the Gate of a Fortify'd Town.

883 *Erebus*

Hell.

890 *before their Eyes in Sudden View appear  
the Secrets of the Hoary Deep, a Dark*

Here is an Amazing Picture; 'the Horrors  
'and

‘and Confusions of *Chaos* seen by the Dread-  
 ‘ful Glimmer of Hell’s *Ruddy Flames*, Cast  
 ‘forth of her Wide Gates as from the Mouth  
 ‘of a Furnace.’ *Hoary*; to denote its Age,  
 the *Ancestor of Nature*, *Eternal Anarchy* (as  
 it immediately follows) but never Visited ‘till  
 of late when Hell was Created, and the Damn’d  
 came Ruining Thither through This Dismal  
 Empire, and Therefore *Secrets*.

892 *Illimitable Ocean, without Bound,*  
*without Dimension, where Length, Breadth*  
*and Height*  
*and Time and Place are lost;*

‘tis impossible to Bound it and accordingly it  
 Has no Bound; and as ‘tis Infinite in its Ex-  
 tent it has no Dimensions within it Self, no  
 Measure of Time or Place.

Height here Signifies Depth, ‘tis a Latinism,  
 and This Place is Explain’d by 405.

*the Dark*, Unbottom’d *Infinite Abyss*  
 Before Hell was *Prepar’d for the Rebellicus I.*  
 70. &c. Milton Imagines All consisted of the  
*Empyreum*, the Dwelling of God and his An-  
 gels, and *Chaos*, which Extended Underneath,  
 as Heaven Above, Infinitely; and was also E-  
 ternal; Eldest Night and *Chaos* the Ancestors  
 of Nature held *Eternal Anarchy* 894, 911,  
 1002.

900 *their Embryon Atoms*  
 their Imperfect, Unfinish’d, Crude Particles.



901 *Clanns*

Tribes, as among the High-Lands in *North-Britain*.

904 *Barca*

a City, and *Cyrene* a Province of *Lybia*.

ibid. *Torrid*

Hot, Burning.

905 — *and poise*

Give weight or Ballast to. *Pliny* speaks of certain Birds who when a Storm arises poise themselves with little Stones L. xi. C. x. *Virgil* has the same thought Georg. IV. 192.

906 — *to whom These most adhere,*  
*He rules a Moment ;*

to Whom most of These Embryon Atoms Adhere, He of the four Champions (v. 898) Rules, He has a Momentary Victory.

907 *Chaos Umpire fits,*  
*and by Decision more Embroils the Fray*  
*by which he Reigns : next Him high Arbiter*  
*Chance governs all.*

Arbitrators are Chosen by the Parties in Difference to determine a Controversy ; if They Cannot Agree they Chuse One Single Person whose Judgment is Final, He is call'd an Umpire.

II:

81

Umpire. *Chaos* Here Decides, but for his  
Own Advantage.

910 ——— *Into this Wild Abyfs*  
the next six lines give a Farther Account of  
what had employ'd about twenty Lines before ;  
he then returns and goes on.

917 *Into this Wild Abyfs the Wary Fiend*  
*Stood on the Brink of Hell and Look'd a while,*  
*pondering his Voyage, for, &c.*

Here is a Remarkable Transposition of the  
Words, the Sense however is very clear. the  
Wary Fiend stood on the Brink of Hell and  
Look'd a while into this Wild Abyfs ponder-  
ing his Voyage.

'tis Observable the Poet Himself seems to  
be Doing what he Describes, for the Period be-  
gins at 910. Then he goes not On Directly,  
but Lingers; giving an Idea of *Chaos* before  
he Enters into it. 'tis very Artfull! if his Stile  
is Somewhat Abrupt after Such Pondering it  
Better Paints the Image he Intended to give.

919 *Narrow Frith*  
a Streight pent in between the Lands on Ei-  
ther Side.

922 *Bellona*  
the Goddess of War.

927 *Vannes.*

Wings. from *Vannus* (*Lat.*) an Instrument with which they winnow Corn which resembles a wing and which by Corruption is call'd a Fan.

929 *Uplifted Spurns the Ground*

' *Satan* was Now on the Borders of Hell and  
' Chaos, Through which Last his Way was;  
' He was then to Mount Upwards (see v. 433,  
' 437, 645, 1013.) and Amidst the Elements  
' in War and Confusion, Blended together  
' and Varying every Moment; Fire, or Earth,  
' or Air, or Water begins to Form it Self,  
' Immediately Those Atoms are Separated,  
' That Embrio is Destroyed and Another takes  
' its Place, but is Lost, and Succeeded by Ano-  
' ther, and so on Throughout the Restless Tem-  
' pestuous, Boundless Abyss of Darkness, Noise,  
' and Horror.

935 *Rebuff*

a Back-blow. Buff is a Blow. *Spencer.* I. 11, 24.

937 *Instinct with Fire and Nitre*

Push'd Forward, Irritated with Fire and Nitre, an Explosion as by Gun-Powder. Much the same as *Sublim'd with Mineral Fury.* I. 235.

939 *a Boggy Syrtis,*

a Soft Quick-sand, an In-draught of Sand  
Mud

Mud and Stones, *Neither Sea nor good Dry Land.*

941 *the Crude Conflence*

the Raw, Un-Ripe, Un-Finish'd Mixture; Hot, Moist, Hard, Cold, Dry, Soft, Confounded together; the Beginning of Something, as v. 898, 912.

945 *Persues the Arimaspien*

the *Arimaspians* were a people of *Scythia*. Anciently they had a Fancy, as among the *Egyptians* and Others Now, that there were Hidden Treasures Guarded by Demons, Spirits or Monsters; a Griffon is Here one of These Keepers of Gold, and who has been Rob'd.

948 *Dense or Rare.*

Thick or Thin.

954 *be Plier*

he Bends, he Directs his Course, from *Plier* (Fr.) to Bend. a Sea-term. v. 642.

956 — *the Nethermost Abyss*

Chaos is Describ'd. to be of Infinite Extent, and Hell to be taken from it, as Afterwards the New Creation; This is *the Vast and Boundless Deep* through which the Almighty's Thunder *Wing'd with Red Lightning and Impetuous Rage*, Beilow'd, l. 174. though a Part of *Chaos* was Above Hell, 'twas an *Illimitable*

*Ocean Below*, (892) and might well be call'd  
the *Netbermost*, the Lowest Abyss.

964 *Orcus and Ades*

*Orcus* is Generally by the Poets taken for *Pluto*, as *Ades* or *Hades* for Any Dark Place. These Terms are of a very *Vague* Signification and employ'd by the Ancient Poets accordingly; *Milton* has Personiz'd them and put them in the Court of *Chaos*.

965 *Demogorgon*

a Deity, who without Danger could behold the *Gorgons* head. the ancients Consider him as they know not What, but Very Dreadful, they Avoided the mention of his Name as apprehending some Terrible Consequences. to This Circumstance *Milton* alludes by saying the *Dreaded Name* and which also very Poetically says *He* was There.

966 ——— *All Imbroil'd*

Chaos, Night, *Orcus*, *Hades*, *Demogorgon*, Rumor, Chance, Tumult, Confusion, Discord, All Embroil'd, Jangling, Quarrelling, Noisy, Perplex'd ——— *Confusion Worse Confounded*, 996. What a Picture! 'and all These, 'which are Not Persons, Personis'd; Dress'd, 'Air'd, and Attituded Properly!

971 ——— *to Explor:, or to Disturb  
the Secrets of your Realm:*

to Discover, or Interrupt your Councils in their Execution.

999 ——— if *All I Can will serve*  
*that Little which is Left So to Defend*  
*that Little.* he speaks like a Discontented  
 Loser; He had Yet a Boundless Empire.  
*So to Defend.* that is by Using All his Pow-  
 er; *All I can.*

1001 *Encroach'd on Still through Our Intestine*  
*Broils.*

Broils Weaken not the Sceptre of *Chaos*, on  
 the Contrary, 'tis by Them he Subsists, but  
 They may Nevertheless give an Opportunity  
 to Forreign Invasions, as is plainly the Mean-  
 ing Here.

1017 ——— when *Argo pass'd*  
*through Bosporus betwixt the Juggling Rocks:*  
*Argo* was (as the Poets have said) the First  
 Ship, 'twas built for the Expedition of *Jason*  
 to *Colchos* to fetch the Golden Fleece guarded  
 by a Horrible Dragon; This is That call'd the  
*Argonautick* Expedition. the Way was through  
 the Streights of the *Thracian Bosporus*; just  
 beyond, and at the Entrance into the *Euxine*,  
 or Black Sea, were two Rocks betwixt which  
 they must pass, they were so near to One A-  
 nother that they seem'd at a Distance to be  
 but One, and Near to Open and give way and  
 then Close again, chiefly when the Ship va-  
 ry'd

ry'd its Course This way and That as Usual :  
they were therefore call'd by Names signifying  
what *Milton* has said Here, *Jusling*.

1019 *Ulysses* pass'd in his way to *Sicily* between  
*Scylla* and *Charybdis* two Dangerous Seas, Here  
call'd Whirlpools (after *Virgil* and some Mo-  
dern Travellers) from the Eddies there. These  
Seas take their Names from *Scylla* a Rock,  
and *Charybdis* a Promontory, Now *Capo di*  
*Faro*, near *Messina*, as Those took Theirs from  
two Women both Metamorphos'd to Monsters,  
and infesting This Place. it may be observ'd  
*Bosporus* is Spelt without an *b*: *Milton* has been  
Exact even in so Small a Circumstance, the  
*Greeks* always call'd it So. We choose to  
Note This not only to Show *Milton's* Care in  
the Smallest things, but that We have not Ne-  
glected Such.

*ibid.* *the Larboard*

is the Left of the Ship as you stand looking to-  
wards its Head.

1037 ——— *Here Nature first begins*  
*her fardest Verge, and Chaos to Retire*  
*as from her Utmost Works a Broken Foe*  
*with Tumult less and with less Hostile Din,*  
*that Satan with less Toil, and now with Ease*  
*Wafts, &c.*

Here begin the Bounds of Nature, (the New  
Creation) and Chaos as a Broken Foe, with  
Less

Less Noise and Tumult than When in the Heat of the Conflict, Retires from his Enemies Outermost Works; So that Now *Satan* with Less Toyl Easily Wafts, &c.

1045 *or in the Emptyer Waste, resembling Air* or in the Thinnest part of that *Crude Consistence* which is like Air compar'd to What he had Pass'd through: This is a kind of Atmosphere to *Chaos*.

1046 *weighs his Spread Wings at Leisure* as a Large Fowl Suspending himself in the Air Seems to Weigh One Wing Against the Other, and he Continues Some time — Thus Hovering.

1048 — *Undetermind Square or Round,* of what Form the *Empyrean* is, Round or Square has been Disputed.

1049 — *Opal Towers* a Stone of Divers Colours partaking of the *Carbuncle's* faint Fire, the *Ametbyst's* Bright Purple, and the *Emerauld's* Cheering Green.

1051 — *hanging in a Golden Chain* *Homer*, and after Him other Antient Poets Speak of this Chain, by which is Meant Providence, or Fate.



1052 *this Pendant World, in Bigness as a Star  
of Smallest Magnitude close by the Moon.  
Thither, &c.*

This World, Our Planetary System, the New Created Heaven and Earth, at the Distance *Satan* Now is, appear'd but Such as We see a Small Star when close by the Moon, still more Diminish'd by being Compar'd with Her Orb. What a Vast Imagination! what an Idea of Distance, the Distance from Hell to where *Satan* Now is! He is as it were at his Journeys End, and yet So Remote as that the New Creation, the Immense Heavens wherein are plac'd the Fix'd Stars; This Vast Globe, to which our Earth is but as a Point, an Atom, appears but as the Smallest Star. if to be at This Distance from it is, compar'd with the Journey, to be as it were in the Neighbourhood of the New Creation, What must That be through which the Devil has pass'd on his *Bad Errand!*

His Journey and Approach to our Earth, and for Such Minute Particles of Which the Proudest Monarchs and Heroes Contend, are Describ'd in the Next Book.



## B O O K III.

Hail Holy Light! First-born Off spring of Heaven; or may I Unblam'd Address Thee as deriv'd from Light Eternal and Co-Eternal with it. for God Himself is Light, and Never from Eternity dwelt but in Light Unapproachable, He dwelt Therefore in Thee O Thou Bright Overflowing of That Bright, Uncreated, Self-Existent Being! Or wilt thou Rather hear me if I stile Thee Pure Ethereal Stream, deriv'd from a Fountain to Us Unknown? This we know, Thou wert Before the Sun, Before the Heavens were Created, and when God said *Let there be Light* didst Cloath, as with a Mantle, the New-born World of Dark and Deep Waters Rising Out of, and taken From *Chaos*.

1 *Hail*

from the Saxon Word *Hæl*, but Means a General Wishing Well to, or a Salutation of Respect, as the *Xαίρε*, and the *Salve* of the Greeks and Romans.

2 *May I express Thee unblam'd*

the Ancients were very Cautious by What Names,

Names, and in what Manner they Address'd their Deities, in Imitation of Whom *Milton* is So in This Hymn to Light. Thus Here May I have Leave to call thee Co-Eternal Beam, &c. See also VII. 1. VIII. 357, &c.

7 *or bear'st Thou Rather Pure Ethereal Stream,*  
or do'st thou rather hear This Address, *Pure Ethereal Stream.* a Latinism. 'tis not Stream doest thou rather Hear, &c. but art thou better pleas'd that I use This Stile than the Other.

8 *Whose Fountain Who shall tell!*

*Where is the Way where Light dwelleth* Job. xxxviii. 19. whence the Light was which first shon on this New World Rising out of Chaos we know not: and yet VII. 244. 'tis said it *Sprung from the Deep;* it appear'd to arise from the Surface of Chaos, but This was not her Fountain, no Light was There. whether therefore it was taken from some of the Light already Existing, and which has been just Now Spoken of, or was Created in the Strictest Sense, not as the World out of Matter tho' in Disorder, but produc'd, from Nothing, *Who can tell?*

11 *the Rising World of Waters, Dark and Deep,* *Milton* not only Supposes this our Globe of Earth to be Involv'd in Water but the Heavens Surrounding it, VII. 269. See the Note on 232. of That Book.

12 *won from the Void and Formless Infinite*  
*Void* must not Here be Understood as *Emptiness*, for *Chaos* is describ'd Full of Matter; but *Void*, as Destitute of any Form'd Being, Void as the Earth was when First Created. what *Moses* says of That is Here apply'd to *Chaos*. *without Form and Void*. How it is said to be *Infinite* see the Note on II. 891. 893. Here is a Short, but Noble Description of *Chaos*.

14 ——— *though Long Detain'd*  
*in that Obscure Sojourn*

would not one say that the Poet was Actually Present and Amongst all that he had been Describing as *Phæbus* with his Son, or rather *Euripides* with Both in That Poets *Phaeton*? See *Longinus* Sect. xv. but *Milton* is Here more Poetical and Sublime than *Euripides*, or even *Homer* Himself. And he has been Equal to Himself in several Other Instances of This Kind, as particularly in the Beginning of the VIII<sup>th</sup> Book.

16 *through Utter and through Middle Darkneſs*  
*born*

See I. 63, 72, 181. II. 1035, 1042. in One part of Hell was Utter Darkneſs, in Other parts the Flames gave a little Glimmer; *Chaos* was Dark, but not Utterly So, at least in All Parts, the Fiery Particles might, as the Flames, in some parts of Hell, a little Temper it, and the

the Verge of Chaos had a Sort of *Dawn*, a *Dubious Light*. through all These the Poet had pass'd, his Muse had.

17 *with Other Notes than to th' Orphean Lyre*

*I sung of Chaos and Eternal Night,*

*Orpheus* made an Hymn to Night which is Still extant; he also Wrote of the Creation out of Chaos. This he sung to his Lyre to divert the *Argonauts* while they were Rowing and Spent with Fatigue in that famous Expedition to *Colchos*, 'tis in the *Argonauticks* of *Apoll. Rhodius*, Lib. I. 493. *Milton* treating the Same Subject as *Orpheus*, says he Sung to the *Orphean Lyre*, just as *Horace* address'es his Own as if it was That on which *Alcæus* had been us'd to play because he Imitated That Poet. as Od. I. 32. 3.

— *Age dic Latinum,*

*Barbite, carmen,*

*Lesbio primum modulate civi.*

See the Like Od. I. 1, 34.

*Orpheus* was Inspir'd by his Mother *Calliope* only, *Milton* by the *Heav'nly Muse*; Therefore he boasts he Sung with Other Notes than *Orpheus* though the Subjects were the same, I. 17. VII. 1,

19 *Taught by the Heavenly Muse to Venture down,*  
So *Circe* taught *Ulysses* the way down to Hell,  
not how he was to come Up again, Odyf. X. 501. *Orpheus* says the same of Himself *Argonaut. v. 41. Thou know'st* (says he speaking

ing to his Muse) *I went down the Dark way  
Led into Hell by thy Lyre.*

20 ——— *though Hard and Rare*  
Difficult, and not Commonly done, as only by  
*Hercules, Orpheus, Ulysses, &c.*

25 *So Thick a Drop Serene bath Quench'd their  
Orbs,  
or Dim Suffusion Veil'd.*

*Drop Serene*, or *Gutta Serena*. It was formerly Thought that That sort of Blindness was an Incurable Extinction or Quenching of Sight by a Transparent, Watry, Cold Humour distilling upon the Optic Nerve, tho' making very Little Change in the Eye to Appearance, if Any; 'tis Now known to be most Commonly an Obstruction in the *Capillary* Vessells of That Nerve, and Curable in Some Cases. A *Cataract* for many Ages, and till about Thirty years Ago, was thought to be a Film Externally growing over the Eye, Intercepting, or Vailing the Sight, beginning with Dimness, and so Increasing 'till Vision was Totally Obstructed; but the Disease is in the *Cbrystaline* Humour lying between the Outmost Coat of the Eye and the *Pupilla*. the Dimness which is at the Beginning is call'd a *Suffusion*, and when the Sight is Lost 'tisa *Cataract*; and Cur'd by Couching, which is with a Needle passing through the External Coat and driving Down the Diseas'd *Cbrystaline*

*Staline*, the Loss of which is somewhat Supply'd by the Use of a Large Convex Glass.

When *Milton* was first Blind he wrote to his Friend *Leonard Philara* an *Atbenian* Then at *Paris* for Him to Consult *Dr. Thevenot* ; he sent his Case ('tis in the fifteenth of his Familiar Letters) what Answer he had is not known ; but it seems by This Passage that he was not Certain What his Disease was : or perhaps he had a Mind to Describe Both the great Causes of Blindness according to what was known at That time, as his whole Poem is interspers'd with great Variety of Learning.

26 ——— *Yet not the more*

*Cease I to wander where the Muses haunt  
Clear Spring, or Shady Grove, or Sunny Hill,*  
'tis Thus pointed in the Best Editions and therefore says he does as much frequent those places where the Muses haunt the Springs, Groves, &c. as before he was Blind.

29 ——— *but Chief*

*Thee Sion and Flowrie Brooks beneath*  
This shows that the Poet did not mean that he wandred Really in the Delightful places he mention'd, or not Only So, but in Imagination, for So only he could Visit *Sion*. the Passage would have been Fine, Litterally Understood, but Poetically, much Finer, and exactly as an Ancient he says he still read and studied the Beauties of the Poets, and above  
all

all Those of the Holy Scriptures. Thus he says in his Letter in Latin Verse to *Junius* who had been his School-master. 'twas He that first show'd him the *Aonian* Groves and the Springs and Haunts below'd by *Apollo*. to the same purpose he says in Prose to *Emeric Bigot* in his Latin Letter dated in 1656; Having spoken of his Blindness occasion'd by much Reading and Study, I am not Angry (says he) with Books, nor have at all intermitted their Study though they have us'd me Ill, for I have learn'd from *Telephus* the King of the *Myfians* to be Cur'd with the same Spear which Wounded me.

32 — nor Sometimes forget  
*those other two Equal'd with Me in Fate,*  
*So were I Equal'd with them in Renown,*  
*Blind Thamyris and Blind Mæonides,*  
*and Tiresias and Phineus Prophets Old.*

sometimes I think on those two Other Poets Blind as I am, O that I were Like them in Fame as in Blindness! I think also on Other Blind Men, Prophets.

'tis true Poets are often rank'd with Prophets, they are Nevertheless Distinct Characters, and are accordingly Distinguish'd Here, *Milton* wishes for the Fame of a Poet, the Fame of those Two he mentions; he thinks also of the prophets as having been Blind, but his Wish extends not to Them, but is apply'd to the Other two only. the Passage has no Difficulty



Difficulty but for want of attending to the Line, *So were I; &c.*

or if it be suppos'd (as 'tis very Natural) the word Two was Mistaken by the Writer for *too* [also] and when 'twas read to *Milton* the Mistake was not perceiv'd, as 'tis certain the Ear could not discover it, This also sets the matter right. There is a like Mistake VII. 494. where *needlest* is put for *needlefs* in the First 4<sup>th</sup> Edition, and again in the First 8<sup>th</sup> (both *Milton's* own) because the Word that follows it is such as not to alter the Sound in Reading the Sheet to Him (who was Blind) from what it would have been, if it had been spelt right.

*Thamyris* was a *Thracian* Poet much honour'd by the Ancients, and so well Satisfied with Himself that he Challeng'd even the *Muses* to Sing with him. he is said to have wrote a Poem on the War of the *Titans* against Heaven, a Subject the Same with part of *Milton's*, which Probably Occasion'd the Mention of Him here. Nothing of him remains. the Name of *Homer's* Father was *Mæon* whence *Homer* is call'd *Mæonides*. Him *Milton* had Always in View, and Imitates; no wonder he wishes Like Renown. *Tiresias* was a South-sayer or Prophet, a *Theban*. *Phineus* was King of *Arcadia*; His Blindness was suppos'd to have been inflicted as a Punishment for having Reveal'd more of the will of the Gods than was Allow'd him to Reveal.

40 ——— *Thus with the Year  
Seasons return, but not to Me returns  
Day, &c.*

Thus Employ'd the Seasons returning with the revolving Year find me, but still in Darkness.

or perhaps Thus refers to what he had said v. 22. *but Thou [Light] revisit'st not these Eyes;* Thus (Blind) as I am, tho the Seasons return, Day and Night, Spring and Summer, I see no Difference; that pleasing Variety of Objects These bring with them is all Hid from Me, &c. if This Passage is Thus understood All from the Middle of the 26<sup>th</sup> line to That of the 40<sup>h</sup> is an Excursion of Thought, and not without its Poetical Beauty, as expressing the Working of his Afflicted Mind better than if it had gone on more Regularly.

47 ——— *and for the Book of Knowledge Fair  
Presented with a Universal Blanc  
of Nature's Works to Me Expung'd and  
Ras'd,*

*and Wisdom at One Entrance quite Shut out* instead of the Fairly Written Book of Knowledge I am Presented with One in which, with Respect to Me, Nothing is Written; a Book of Nature, but all One Blor, I cannot read it, No Wisdom Enters at my Eyes.

51 *So much the Rather Thou Celestial Light  
Shine Inward, and the Mind through All her  
Pow'rs  
Irradiate, There plant Eyes, all Mist from  
Thence  
Purge and Disperse, that I may See and Tell  
of Things Invisible to Mortal Sight.*

the Antithesis between the Corporal and Mental Sight runs all through the Period, and should be Emphasis'd accordingly. 'tis Strange the Last Clause has been so Mistaken; the Sense most Evidently is, that I may See things Invisible to the Corporeal Eye, and Tell of them. Comma's after See and Of had not been Amis, but 'twas Over-look'd, or thought Unnecessary.

This Hymn is So exceeding Fine that I will give a short Account of the whole.

“ He Addresses to Light in a Three-fold  
“ Notion of it, 1. Coeternal with God, 2.  
“ Flowing from him, his First-Born, and 3.  
“ Created in Time (an Illustration of the Do-  
“ctrines of the Orthodox, the *Arrians* and  
“ *Socinians* concerning Christ) Rejoices he is  
“ Return'd to it from Darknes and Confusi-  
“ on, which he Boasts to have spoken of in  
“ a Nobler Manner than *Orpheus*, as having  
“ been Instructed by the Divine Spirit; but  
“ Laments his Own Blindnes: However he  
“ Loves (he says) to study the Ancient Poets,  
“ but is Most Pleas'd with his Nightly, Ho-  
“ ly

ly Meditations. He often thinks of those Men of Renown who were Blind as He is, wishing for the Fame of the Two Poets he mentions. Then Arise Thoughts which Easily run into Verse, and so he Sings in the Dark as does a Nightingale. Again he Laments his Blindness, but turns his Complaint into a Prayer for Recompence by an Improvement in Mental Sight."

We have seen Hell; Now Heaven opens to our View; from Darknes Visible we are come to Inconceivable Light; from the Evil One, to the Supream Good, and the Divine Mediator; from Angels Ruin'd and Accurs'd to Those who hold their First State of Innocence and Happiness; the Pictures Here are of a very Different Nature from the former: Sensible things are more Describable than Intellectual; Every One can Conceive in some Measure the Torment of Raging Fire; None but Pure Minds, and Minds Capable Of, and Accustom'd To Contemplation Can be Touch'd Strongly with the Things of Heaven, a Christian Heaven; but He that Can may Find and possess Some Ideas of what he hopes for, where there is a *Fullness of Joy and Pleasure for Evermore.*

' as the Scripture So *Milton*, without Expressly saying God had a Human Form, has led us to Conceive Such a One; but This must be the Utmost Conceivable Majesty and Beauty of Age without the least Decay. per-

‘ haps it has not been Attempted in Painting;  
 ‘ but we have an Idea of Immateriality Seem-  
 ‘ ing to be in Such a Form, and Surrounded  
 ‘ with and Penetrated by Glory. *a Shape Di-  
 ‘ vine, Presence Divine, a Bright Vision, as*  
 ‘ VIII. 295, 314, 367.

How we are to Imagine Good and Evil  
 Angels we have Attempted to shew in the  
 Note on v. 600. of the 1st Book; but there is  
 Another Picture Yet to be given, and that is  
 of the Son of God, the Mediator. ‘ *Milton*  
 ‘ has Suppos’d Him Visible, though not as  
 ‘ Cloath’d with Flesh (So he appear’d not in  
 ‘ Heaven till after the Ascension) but as Me-  
 ‘ diator. Here must be a Picture Such as we  
 ‘ have never known Aim’d at by any Master,  
 ‘ or so much as Thought of by Any other  
 ‘ Writer. Here ’tis Certain we must Avoid  
 ‘ the Traditional Likeness of what he was on  
 ‘ Earth, or in Heaven Afterwards, we are  
 ‘ alike to Avoid what is Usually given to God  
 ‘ when he is Represented by Painting, though  
 ‘ ’tis said *the Son is the Express Image of his Per-  
 ‘ son*, and though *Milton* says the Father is in  
 ‘ Him *Substantially Express’d*; There should be  
 ‘ the Paternal Majesty shining in the Filial Di-  
 ‘ vinity; a Dignity and Beauty Different from  
 ‘ the Angelic Characters, Less Youthful and  
 ‘ More Majestic; a Mediatorial Sweetness and  
 ‘ Sublimity. I wish *Rafaelle* had Attempted  
 ‘ This and had Succeeded in it as when he  
 ‘ has painted Christ a Child; or as a Man,  
 ‘ which

‘ which he did not so frequently; That we  
 ‘ have in the Cartons at *Hampton* Court in  
 ‘ the Boat is Exquisite; a Higher Character  
 ‘ should have been in That where he is giving  
 ‘ the Keys to *St. Peter*, ’twas after the Resur-  
 ‘ rection, and doubtless This Was Fine, but  
 ‘ ’tis Spoil’d; something more Sublime was  
 ‘ requir’d in the Transfiguration and ’tis Di-  
 ‘ vine; but Still what we are Speaking of is  
 ‘ Vastly Beyond, and requires the Utmost  
 ‘ Stretch of the Most Lively, Accurate, Ju-  
 ‘ dicious, and best Instructed Imagination;  
 ‘ and when Such a One has done its Utmost  
 ‘ it will have done but Little.’

Such is the Image we are to furnish Our  
 Minds with, and to have in view when we  
 read of Christ, the Son, the Mediator, in this  
 Divine Poem, for Such *Milton* directs, v. 63,  
 140, 385. VI. 681, &c.

58 *Highb Thron’d above all Heighth.*

the *Empyrean* is suppos’d to Extend in Heighth  
 Infinitely above all Positive, Determin’d  
 Heighth, There is the Throne of God and  
 Higher than any of the Thrones of the Poten-  
 tates of Heaven.

60 *Sanctities*

a Word Expressing the Holyness and Purity  
 of the Blessed Angels.

61

— and from *His Sight*

H 3

to

to see God is to see his Divine Perfections, his Wisdom, Power, Goodness, &c. 'tis to see the Wonders of Creation, Redemption, and Providence: All This we have Some Glimmerings of Here, in Proportion to our Various Capacities, Application, and Purity of Heart, and are proportionably Happy. the Idea of God is the Greatest Treasure of the Human Mind; even Here it gives *Beatitude past Utterance*. what Blessedness must it bestow above! past Utterance There too. This is the true Beatific Vision, I. 684. V. 613.

70 *Hell and the Gulph between, and Satan There  
Coasting the Wall of Heaven on this side Night  
in the Dun Air Sublime, and ready Now  
to stoop with weary'd Wings, and Willing feet  
on the bare Outside of this World,*

the second Book ends with describing *Satan* just Emerg'd from *Chaos*, he has Now got Aloft, making his Way towards the New Creation, at which he is Nearly Arriv'd, not having ris'n in a Perpendicular Line, coming out of that Dark Ocean directly under the World he had form'd his Design against; but at a great Distance to the Right or Left, So that His way Hither was in a manner Parallel with the wall of Heaven, only Something Oblique, the World being Suspended between the Surface of *Chaos*, and that Wall which There, he is said to Coast.

### III.

103

75 *Firm Land, Imbosom'd, without Firmament,  
Uncertain which in Ocean or in Air*

it seem'd to be a Solid Globe encompass'd with Air, or Water, he could not at That Distance tell Certainly Which, but without any Firmament as Earth has.

80 God speaking to his Son " Observes to him " the Bold Attempt *Satan* is upon; and says " he will succeed; but that 'tis Man's Own " Fault, having been Created Free, as all the " Heavenly Powers had also been. This he " proves by several Arguments, 1. Not Free, " no Proof could have been given of their Obedience or Love. 2. Predestination or Foreknowledge had no Influence, Themselves " Decreed their Fall, not God; and the Event " would have been the Same Unforeknown. " 3. Their Free-will was Decreed. But as " the Bad Angels fell Self-Tempted, and Man " is Seduc'd by Them, These shall find Grace " not Those. "

83 ——— *the main Abyss  
wide Interrupt*

the Chaos that Interrupts, Being an Un-created Chasm *broken in between* Hell and the New Creation.

92 ——— *and shall Pervert,*  
to Avoid the Difficulty of Reconciling Human Liberty with the Divine Prescience Some

H 4

have



have Asserted that 'tis no Imputation on God's Omniscience to say he cannot Foreknow what a Free Agent will do; *Milton* maintains the Contrary; but says this Prescience was consistent with Liberty v. 117.

108 ——— (*Reason also is Choice*)  
the Will is Unavoidably Govern'd by Reason, True or Apparent; but when Reason is not Right 'tis Consider'd as None, and the Will as exciting it Self. This is *Milton's* Distinction.

114. *Predestination*

**Fore-Ordaining.** This is a Different Notion from That of Universal Fate or Necessity; 'tis limited only to the Future State of Man, and there are Two Opinions concerning it. Some have maintain'd what they call Reprobation together with the Other; that is, that not only there are Certain Chosen, Elect from Eternity to Everlasting Happiness, but that the Rest are Reprobated, and must Necessarily be Eternally Damn'd. the Other Notion of Predestination is, that Some are Elected Peculiarly, the Rest May be Saved Complying with the Conditions; This is the Doctrine of *Milton*. and 'tis the Opinion of the Moderate Calvinists.

117 ——— *if I Foreknew*  
This *If* implies no Uncertainty. Though I did Foreknow That had no Influence on, &c. See *Gen.* xviii. 17, 18, 19.

120 *So without least Impulse or Shadow of Fate.*  
without the least Touch to the Scale of his  
Own Free-will, or the least Appearance of  
Fate Over-ruling. X. 45. See *Jam.* i. 17.

121 *or ought by Me Immutably Foreseen*  
tho what God Foresees cannot be Altered,  
That Fore-sight has no Influence on the E-  
vent as v. 118. These two Lines are a Re-  
capitulation Of, and Conclusion From what  
had been said just before.

139 ——— *in Him All his Father shon*  
*Substantially express'd*

Substantially as VI. 682. Visibly. the Deity  
is seen *Bodily Col.* ii. 9. not as the Deity, In-  
visible, but Conspicuous. though as yet Dif-  
ferent from what he was after the Incarnation.

140 ——— *and in his Face*  
*Divine Compassion Visibly appear'd,*  
*Love, &c.*

Divine Compassion, Love and Grace are seen  
in his Face. what an Amiable, what an A-  
dorable Image! what in God is Attribute in  
Him is Substance.

141 ——— *Visibly appear'd*

was made Visible, as v. 385.

*In whose Conspicuous Countenance without Cloud*  
*made Visible, th' Almighty Father Shines,*

Conf. with VI. 681.

144 “ the Son Applauds God’s Mercy; and  
 “ says it would be a Dishonour to Him should  
 “ Man, so Lately Created and So much Lov’d,  
 “ be Lost though by His Own Folly, and Sa-  
 “ *tan* obtain His End, or should God destroy  
 “ his Own Work.

147 ——— *the Innumerable sound*  
*of Hymns*

the Sound of Innumerable Hymns as I. 101.  
 the Innumerable Force of Spirits. a Beauti-  
 ful Figure!

165 *So should thy Goodness and thy Greatness both*  
*be Question’d and Blasphem’d without De-*  
*fence.*

So, upon These Suppositions, both thy Good-  
 ness and Greatness should not only be *Questi-*  
*on’d*, but on just Grounds Ill spoken of, and  
 Reproach’d.

168 “ God declares Man shall not be Lost;  
 “ but that he will Renew his Powers, and set  
 “ him Once again on Even Ground with his  
 “ Adversary. Some are to be Elected pecu-  
 “ liarly; the Rest shall have Sufficient Grace;  
 “ with Conscience for a Guide; Such of These  
 “ who Do Well shall find Mercy. the Rebel-  
 “ lious will be More and More Hardened,  
 “ and Finally Perish.

“ But Justice Must be Satisfied in Punishing  
 “ Sin; Man Cannot Satisfy, and must therefore  
 “ Suffer;

### III.

107

“ Suffer; Unless Some Other, More Able,  
“ Freely Offers to pay the Debt. God Asks  
“ which of the Heav’nly powers Will.

170 *My — Effectual Might*  
my Executive Power. 391. V. 720. VI. 682,  
683. VII. 175.

214 *Which of ye will be Mortal to Redeem  
Man’s Mortal Crime, and Just to Save?*

tho God Thus speaks it does not imply that Any but the Son was Sufficient, see v. 274, 281.

the Construction is, Which of ye will be *Mortal* to Redeem the Life Lost by Sin, and *Just* to Save for the Transgressor? but were not the Angels Just? Yes, as Creatures; but not as Christ, who was in That also Equal with God, a Degree of Justness Alone Capable of Redeeming. it is Christ that must Suffer, the Just for the Unjust. 1 *Pet.* iii. 18.

216 *Charity*  
from *Charitas*, Benevolence, Kindness..

226 “ the Son says, Since God has Offer’d Grace  
“ the Means shall not be wanting Man being  
“ Unable He Offers Himself to pay the Debt,  
“ to Submit to his Father’s Wrath, and Dye;  
“ knowing the Grave cannot hold him, but  
“ that he shall Triumph over Hell, and  
“ at

“ at length, with his Redeem'd, Re-enter  
“ Heaven.

231 — *Unprevented, Unimplor'd, Unsought, Prevent*, from *Prævenire* to come Before. This Grace is not Preceded by Merit or Supplication; it Self Prevents, or Goes Before; 'tis a Free Gift As XI. 3. *Prevenient Grace Descending bad, &c. 2 Tim. i. 9. Not according to Our Works, but according to his Own Purpose, and Grace. Pf. lxxxviii. 13. but unto Thee have I cry'd O Lord, and in the Morning shall my Prayer Prevent thee.* Here the Favour if it comes, comes Not *Unprevented*, Prayer Prevents or goes Before God's Goodness.

241 *Wreck*  
Discharge; also to be Reveng'd on, from a *Saxon* Word.

254 *I t'rough the Ample Air in Triumph bigb shall lead Hell Captive*  
*Pf. lxviii. 18. Epbes. iv. 8. Col. ii. 15.*

ibid. *Maugre Hell*  
from *Malgre (Fr.)* against One's Will, in Spite of.

260 *Tben, with the Multitude of My Redeem'd shall enter Heav'n, Long Absent*  
with the Multitude of Those who Arose out  
of

of their Graves with the Lord and were seen in the Streets of *Jerusalem*, *Mat. xxvii. 52.* *St. Ignatius* in his Larger Epistle to the *Tralians* Sect. IX. says that *Christ went down into Hell Alone and came up again with a Multitude*, and *Prudentius* (*Cathem. IX. 97.*) *Then Many Fathers and Saints followed their Redeemer, returning the third Day, putting on Garments of Flesh; He carry'd them up into Heaven, the Glorious Triumph of his Passion.*

264

— *Wrath shall be no more*

*Thenceforth, but in Thy Presence Joy Intire. and the Ransom'd of the Lord shall Return and come to Sion with Songs and Everlasting Joy upon their Heads; they shall Obtain Joy and Gladness, and Sorrow and Sighing shall flee away. Isa. xxxv. 10.*

274 “ God observes that his Love is Evident  
 “ by his Losing his Son for a Time to Redeem  
 “ Lost Man. Directs the Incarnation, and  
 “ his Son's Head-ship over the Human Race;  
 “ the Imputation of his Righteousness is a  
 “ sufficient Satisfaction. after a Short Re-  
 “ pitulation, that Christ shall Satisfy, be Judg'd,  
 “ Dye, Rise, Raise his Ransom'd, by Hea-  
 “ venly Love Thus Out-doing Hellish Hate,  
 “ God goes on to say that He, by Assuming  
 “ Man's Nature, shall not Degrade the Di-  
 “ vine; but that Both United shall Reign over  
 “ the World 'till the Judgement-day is past;  
 “ Then

“ Then shall Heaven and Earth be Renew'd in  
 “ Righteousness, Peace, and Joy, and the  
 “ Scepter shall be Resign'd to the Father who  
 “ shall Thenceforth be *All in All* as 1 Cor.  
 “ xv. 24, 25, 28.

276 *my Sole Complacence*  
 My Only Delight and Pleasure, as v. 168.

299 *Giving to Death, and Dying to Redeem*  
 the Father giving up to Death his Beloved  
 Son, v. 295, and the Son Submitting to it,  
 236.

301 *So Easily Destroy'd, and Still Destroys*  
 'tis God who speaks; He sees Future Events  
 as Past, or Present. *Views all things at One*  
*View.* II. 190.

322 — *Under Earth in Hell.*  
 This is spoken in Heaven, and There Hell  
 may be said to be Under the Earth as more  
 Distant from Thence. Heaven always im-  
 plies Height and Hell the Contrary. Hell  
 therefore in this Place is not supposed to be  
 Under the Earth, that is, in its Center as some  
 have imagin'd; This is not *Milton's* Thought,  
 as 'tis not Agreeable to his System.

333 — *Mean while*  
*the World shall Burn, and from her Ashes*  
*spring*

*New*

*New Heav'n and Earth wherein the Just  
shall dwell.*

in the Early times of the Christian Church 'twas Universally Believ'd that after the General Conflagration there should be a New Heaven and a New Earth, the Habitation of Righteousness, and that Christ should Reign on This Renovated Earth with his Saints a Thousand Years; This Therefore was called the *Millennium*. Milton has wrought the Beautifullest Part of This Notion into his Poem; he has Suppos'd the New Heavens and the New Earth where All things shall bear the Inscription of *Holyness to the Lord*, Zach. xiv. 20. when *the Earth shall be filled with the Knowledge of the Glory of the Lord, as the Waters cover the Sea*, Habak. ii. 14. but he has not taken in the Temporary Reign of Christ There. All shall be One Kingdom; the Sceptre shall be given up to the Father, who shall Reign Thenceforth for Ever. VII. 160. X. 638, 647. XI. 900. XII. 547.

339 *then thou thy Regal Sceptre shalt lay by*  
v. 317. 'tis said He should Reign for Ever, This Explains That, for Ever is to the End of Time. as Milton says in his Latin Epistle to his Father, v. 30. we also when we shall have Regain'd our Native Heaven, and Time shall be run out and stand still.



341 — *but all ye Gods*  
 Angels in Scripture are Sometimes call'd Gods,  
 as Princes also are. *Pf.* xcvi. 7. *Heb.* i. 6.  
*Pf.* lxxxii. 6. so II. 352.

344 *No sooner had th' Almighty ceas't, but all  
 the Multitude, &c.*

as 'tis pointed in the Best Editions the Sense  
 of This place in short is, that at the Instant  
 God had done speaking the Angels, uttering  
 Joy with a Shout, Heaven Rung or Resound-  
 ed with Jubilee, and Hosannas fill'd those Re-  
 gions. Thus the Grammar is Right; But the  
 Description of the Shout looses Much of its  
 Beauty; *Sweet*, not only as Blest Voices, for  
 they may not be So Always, as when they  
 denounce Wrath, &c. but Blest Voices *utter-  
 ing Joy*.

There is Another way of Understanding  
 This place by which the Fault of the former  
 is Avoyded, and the Grammar Right too, and  
 perhaps the Whole has a greater Energy and  
 Beauty. the Sense we propose will arise by a  
 little Alteration in the Pointing.

*no sooner had th' Almighty ceas't, but all  
 the Multitude of Angels, with a Shout  
 Loud as from Numbers without Number,  
 Sweet  
 as from Blest Voices uttering Joy — Heav'n  
 rung*

*with*

*with Jubilee, and Loud Hosannaes fill'd  
th' Eternal Regions!*

the Poet breaks off from speaking of the Angels, and in a Transport crys out Heaven rung, &c. Then more Calmly resumes the Thread of his Relation; *Lowly Reverent, &c.*

352 *their Crowns Inwove with Amarant and Gold.*  
that is, Crowns of *Amarant* and Gold Interwoven, as IV. 693.

— *Inwoven Shade*

*Lawrel and Myrtle*

Shade, of Lawrel and Myrtle Interwoven. and in Mask, v. 548.

*with Ivy Canopy'd and Interwove*

*with Flaunting Honey suckle.*

the Ancient Priests in their Ministerial Functions wore Fillets, White, Purple, Gold, &c. Interwove with Leaves of Lawrel, Olive, &c. or with Flowers according to the Occasion; See *Statius Theb.* III. 466. IV. 218. *Sylv.* II. I. 26. *Val. Flacc.* V. 10. and many Others. the Angels Now are in a Sort of Sacred Office, Hymning God; to Them Therefore *Milton* has given These sort of Crowns, or, as they are presently (362) call'd, Garlands.

353 *Immortal Amarant*

So the Name taken from the Greek signifies. 'Twas esteem'd the Symbol of Immortality.

359 *Rowls o're Elisian Flours her Amber stream*  
I instead

instead of the Grass, Weeds, and some kinds of Flowers commonly seen growing under Water in Rivers *Milton* has imagin'd Flowers *worthy of paradise* in *This River of Bliss*. perhaps he took the Thought from *Ausonius's Mosella* whence he has had some others.

*Inclinata tremunt viridi quod gramina fundo,  
Utque sub ingenuis agitatae fontibus Herbæ  
Vibrantes patiuntur Aquas.*

*Amber stream*

the Clearness and Transparency of Amber went even to a Proverb with the Ancients; 'tis to This One Circumstance we must fix our Idea and not at all to the Colour; This also is common with the Ancients in their Similies and Allusions. So *Milton* has said *the Marble Air* v. 564. to express the Shining whiteness of it without any regard to Hardness (see the Note)

*Purior Electro campum petit Annis*

*Virg. Georg. III. 522.*

360 *with These*

the Crowns of Amaranth and Gold Ribon v. 352, call'd also Garlands v. 362; for the Excursion upon the Amaranth from 353 to 359 Inclusive must be read as with a Parenthesis. the Sense was Interrupted and now proceeds.

361 *Resplendent Locks*

Shining Gold-like Hair. This was the most Beautiful Hair among the Ancients, and next to It the *Hyacinthian* Black, which also had a Lustre in its Kind. *Heliodorus* (*Æthiop.*

11.) says of *Cariclea* that her Hair was not quite Loose nor yet Strictly bound, but that a Lawrel Wreath Gently pressing her Temples let down the rest of her Sunny, Beamy Hair to flow about her Neck and Shoulders. So *Herodian* describes *Commodus* as with a Dazling Gleam of Bright Sunny Hair, Lib. I.

ibid. — *inwreath'd with Beams*

Angels are All Along Understood by *Milton* to Emit Rayes of Glory, chiefly from their Heads, Distinct from the Splendour of their Locks, as particularly in Describing *Uriel*, v. 625; Even the Apostate Spirits, not *Satan* only but the rest of them, lost not All their *Original Brightness*, They All retain'd a *Faded Glory*, *Wan*. This Idea must be Added to what is given in our Note on I. 600. and carry'd Throughout in reading this Poem. This will Vastly Improve the Pictures that perpetually arise to the Imagination particularly in the Battles, when the Mind sees the Celestial Splendour of the One oppos'd to the Wan Glimmer of the Other. See (besides the Passages Now before us and those just quoted) I. 86. III. 381 IV. 836, 942. V. 309. VI. 64. VII. 132. IX. 1082. X. 211, 221. XII: 627. and I 592. IV. 850, 870 VI. 107, 539. X. 451, &c.

We don't remember to have seen any Instance in Painting of this Sad Remain of Glory given to the Devil; but in Angelick Appearance

rances, not only the Head is Irradiated, but Sometimes the Whole Figure. Every body knows what Distinctions of This Kind are given to Saints and to our Lord, whether as an Infant (when he Sometimes is made to Illuminate the Whole Picture) or when in Youth, or Manhood.

363 ——— *a Sea of Jasper*  
*Jasper*, of These there are several Colours, the Green is reckoned the Best.

364 *Impurpl'd with Celestial Roses Smil'd.*  
 Now the Bright Pavement, Clad as it were in those Loose Crowns or Garlands, and Purpl'd with the *Amarant* Flowers, now call'd Celestial Roses, as the Crowns are call'd Garlands, Smil'd, look'd Gay and *Riant*.

375 *Fountain of Light, Thy Self Invisible*  
*Amidst the Glorious Brightness where thou*  
*sit'st*  
*Tbron'd Inaccessible, but when thou Shad'st*  
*the full Blaze of thy Beams, and through a*  
*Cloud*  
*drawn round about thee like a Radiant*  
*Sbrine,*  
*Dark with Excessive Bright thy Skirts ap-*  
*pear,*  
*yet Dazle Heav'n, that Brightest Seraphim*  
*Approach not, but with Both Wings Veil*  
*their Eyes.*

The

Tho All Light proceeds from Thee and thou art Surrounded with Glory, Thou art Invisible, except when thou dost Check thy Full Blaze by a Cloud drawn Around thee; then thy Skirts, the Borders of thy Glory, yet Dark with Excessive Brightness, Appear; but still Dazzle Heaven, so that More Shade is yet Necessary to the Brightest Seraphim.

*Milton* has the same thought of Darkness occasion'd by Glory, V. 599. *Brightness had made Invisible*. This also explains his Meaning Here, the Excess of Brightness had the Effect of Darkness, Invisibilty.

What an Idea of Glory! the Skirts only not to be Look'd on by the Beings nearest to God, Exceeding Bright Themselves, and Angels Accustom'd to Glory, but when Doubly, or Trebly Shaded, by a Cloud and Both Wings. what then is the Full Blaze!

383 *Thee next they Sang of all Creation first,*  
as Rev. iii. 14. *the Beginning of the Creation of*  
God. Col. i. 15. *the First Born of every Creature.*

385 *in whose Conspicuous Count'nance, without*  
*Cloud*

*made Visible, th' Almighty Father Shines,*  
in whose Conspicuous Countenance the Almighty Father Shines, made Visible without a Cloud, V. 139. VI. 681. X. 63.

388

— On Thee

*Imprest the Effulgence of his Glory abides,*  
 Heb. i. 3. *who being the Brightness of his Glory*  
*and the Express Image of his Person.* See also i. 4.

389 *Transfus'd on Thee his Ample Spirit rests.*  
 his Spirit, his Energy rests upon him in its  
 full Amplitude, pour'd forth from the Father  
 to the Son.

Here that Sublime Doctrine of the Christi-  
 an Religion, the Mediatorship of Christ, as  
 an Advocate, and as Uniting Us with God, is  
 Admirably express'd (See also VI. 681.) a  
 Doctrine Equally Comfortable and Honour-  
 able to Human Nature, and Infinitely  
 More So than has been Offer'd by any In-  
 vention of Law-givers, Philosophers or Poets,  
 Ancient or Modern. it is to be Noted that,  
 though the Son of God was not yet *Cloath'd*  
*with Flesh*, his Divinity was So Temper'd as  
 that his Face was Already Conspicuous to the  
 Angels according to *Milton*.

397 *Back from Pursuit thy Powers with loud*  
*Acclaime*

*Thee Only Extoll'd,*

His Powers Extoll'd Him as he came back from  
 the Pursuit; He Alone; the Context shows it  
 Indisputably, Agreeing Exactly with VI. 880.

400 *Not So on Man; Him through their Ma-*  
*lice Fal'n,*

*Father of Mercy and Grace,*

Here

Here is a Sudden Transition from the Son to the Father again, and Thus Uniting the two Sacred Persons. the whole Hymn is Divine! It gives the Most Sublime Idea of God and Christ, and upon the Topicks Common to Both, and Peculiar to Each.

412 ——— *thy Name*  
*shall be the Copious Matter of My Song*  
 the Poet had been Addressing himself from his Reader to the Almighty, and, as it were, Hymning him whilst he Relates How the Angels did so. he goes on to the Son, prosecuting the Hymn, and Now you find him Directly Mixing Himself with the Heavenly Host. He then returns to his Reader. it is to be noted that the Ending of This Hymn is in Imitation of the Hymns of *Homer* and *Calimachus* who always promise to return in Future Hymns.

418 *mean while upon the Firm Opacous Globe*  
*of this round World, whose first Convex divides*  
*the Luminous Inferiour Orbs, enclos'd*  
*from Chaos, and th' Inroad of Darknes Old,*  
 not our Earth, but the Solid, Lightless Globe which the Poet Imagines to contain the whole New Creation, whose Shell seperates the Luminous Orbs that are under it, and Thus encloses them from Chaos and Ancient Night, as he Elsewhere (II. 970.) calls This *Dark-*  
 I 4 *ness.*



*ness Old.* See it further Describ'd Immediately.

422 Satan *Alighted walks:*

v. 71. he is said to be

*Coasting the Wall of Heav'n on This side Night,  
in the Dun Air Sublime, and Ready Now  
to stoop with weary'd Wings, and Willing Feet  
on the Bare Outside of this World,*

Now He Has Stoop'd and is Walking on the  
Vast Globe containing the New Creation.

*ibid.*

— *a Globe far off*

*it seem'd, Now seems a Boundless Continent*

This Beautifully expresses the Vastness of this  
Globe; Diminish'd by the Distance it was  
perceiv'd to be Such, but Now even the Eye  
of *Satan* was Lost, not so much by the Con-  
vexity or Darknes as the Prodigious Stretch  
every way.

the Orbit of *Saturn* is Computed to be a-  
bove 1000 Millions of Miles in Diameter, and  
Our Planetary System to extend sixteen times  
the Distance as from the Sun to *Saturn*.

424 *Dark, Waste, and Wild, under the Frown  
of Night*

*Starless expos'd, &c.*

Here is a New Region, and the Poet has not  
let it be Un-peopled though it was so at Pre-  
sent. the Paradise of Fools is Finely Imagin'd.

434 ——— *Yeanling Kids*  
Now Yean'd, lately Born, or Fall'n.

438 ——— *where Chineses drive*  
*with Sails and Wind their Canie Wagons light*  
Heylin in his *Cosmogr.* gave Milton These Wag-  
gons driv'n with Wind as Ships; to make the  
thing more probable the Poet has added that  
they were of Cane.

457 ——— *and in vain,*  
*'till Final Dissolution, wander bere,*  
to Wander in vain as commonly understood,  
would be a weak Expression, but it has the  
force of the Greek *ἀόλως* the Latin *frustra,*  
*temere, fortuito, nullo Consilio,* at random.

459 *not in the neighbouring Moon as Some have*  
*dream'd*  
he means *Ariosto. Orlando. Fur. Cant. XXXIV.*  
*Stan. 70, &c.*

473 Cleombrotus  
was of the City of *Ambracia* in *Epirus* famous  
only for This Action in an Epigram of *Calli-*  
*machus* still extant, 'tis the 24<sup>h</sup>.

474 *Embryo's, and Idiots, Eremit's and Friers*  
These are not particulars of the *Many more* in  
the preceding Line, but a Continuation of  
what had been saying. the Poet interrupted  
his

his General Instances by Particulars in the five lines just before This. 'tis his Concise manner; Let the Reader do Something for Himself.

482 *and that Chrystalline Sphear whose Ballance weighs*

*the Trepidation talk'd, and that Firſt mov'd:*  
the Ptolemaicks plac'd beyond the Sphere of the Fix'd Stars the Crystalline, whose use was to account for the Apparent Acceleration or Retardation of the Motion of the Fix'd Stars, and therefore They suppos'd the Motion of this Sphere was by Fits Eastward and Westward, or Vibratory, which the Author expresses by — *whose Ballance weighs* the Trepidation. This Crystalline is suppos'd to be Clear and Transparent; Beyond This is the *Primum Mobile*, or First Mover, and then, Beyond all this the Heaven of Heavens, the Habitation of God and his Saints, the *Empyræum*.

it is to be Observed Here that this Crystalline Sphere, this *Primum Mobile*, are no more parts of *Milton's System* of the new Creation than the Wicket Gate in the next line; That must be Sought for in the short account of it at the Latter end of This Book and the Beginning of the Seventh. He very Poetically says These were Some of the Reveries of the Philosophers and Astronomers, *Quaint Opinions* to be Laught at, as VIII. 78. he says  
This

III.

123

This by flinging them into the Paradise of  
Fools.

489 ——— *the Devious Air*  
the Air out of the Way Desert, Uninhabited.

501 ——— *his Travell'd Steps*  
Tyr'd Steps, from *Travagliato* (Ital.)

502 *Degrées*  
Steps, or Stairs as v. 510, 516, 523.

503 ——— *a Structure high,*  
not a Ladder or plain Steps, to avoid which  
Idea *Milton* calls This a Structure.

522 *Rapt*  
Snatch'd away, carry'd off.

533 *Behests*  
Commands.

ibid. ——— *his Angels to and fro*  
*pass'd frequent, and his Eye with Choice re-*  
*gard*

the Angels and the Eye of God pass'd. 'tis  
*Milton's* Concise manner; the Eye which sees  
All things at One view is however said to Pass  
from Place to place, as God Himself, *Isa.* xxxi.  
5. and *passing over he will preserve it.* but  
what is more Common in Scripture than At-  
tributing to God what Strictly and Properly  
belongs

belongs not to Him? *Milton* in *This* and many Other places Imitates, and is Justify'd by the Spirit of God.

538 *So wide the Op'ning seem'd, where Bounds  
were set*

*to Darknefs, such as bound the Ocean wave.*

*Job. xxxviii. 11. Hitberto shalt thou come but  
no further and Here shall thy proud waves be  
said.*

540 ' *Satan* is now on the Lowermost Golden  
' Stair leading to Heaven's Gate and Looking  
' through the Aperture, (528.) discovers with  
' wonder the whole Creation — what a Pro-  
' spect!

556 — *above the Circling Canopy  
of Night's extended Shade*

the Earth casts a Shadow, the Sun Shining on  
it, which shadow however has a limited Ex-  
tent; where This is, 'tis Night; This then  
forms a Sort of Canopy of Darknefs over the  
Un-enlighten'd Hemisphere, and Round as is  
the Earth from whence it arises. but tho' 'tis  
a Canopy to those under it, 'tis a Cone, and so  
appear'd to *Satan* unless he saw it at the Point,  
and then it must appear a Circle. IV. 776.

557 — *from Eastern Point  
of Libra to the Fleecy Star that bears*

*Andro-*

*Andromeda farr off Atlantic Seas  
beyond th' Horizon;*

*Satan* was now taking his Prospect of the New Creation from the Lowest Step that leads to Heaven (v. 540.) if any one looks from *Cancer*, a Sign in the *Zodiac*, with his Face towards the South he shall see *Libra* rising in the East whilst *Aries* Sets full West. that Fleecy Star is *Aries*, a Constellation, tho' Poetically call'd a Star, and Fleecy because the *Ram*; he bears *Andromeda* because She, another Constellation, is over him, and as He moves seems to be Carry'd, Riding on Him. *far off Atlantick Seas beyond the Horizon*, for This Constellation Appearing Now in the West, where the *Atlantick* Ocean is, when it Sets it seems to carry *Andromeda* Far Away. the Poet puts his Reader in the place where he is Describing *Satan* to be, and shows him what He then Saw,

560 ——— then from Pole to Pole  
he views in Breadth

the Poles are *Artic* and *Antartic*, North and South, and are said to be in Breadth because the Ancients knowing Much more of the Earth East and West than North and South, and so having a Much Greater Journey One way than the Other, One was Called Length, or Longitude, the Other Breadth, or Latitude.

The whole Passage Only says though in a Beautiful manner, that *Satan* look'd from East to West and from North to South. There are several

several Instances of This Poetical way of saying Common things, as presently 574, and IX. 78. X. 675, &c. These Mention'd Mutually Explain Each other.

562 *Down right into the Worlds first Region  
throws*

*bis Flight Precipitant, and windes wit bease  
through the pure Marble Air bis Oblique way*

Here are two Distinct Motions, and which *Satan* would Naturally make. when he found a Passage into the New Creation he drops Perpendicularly into it the Readiest Way in Haste; being In, and not knowing where was the Seat of Man (for though 'tis said v. 530. Paradise was directly against the Gate of Heaven 'tis plain *Satan* did not see it) he Winds, Turns This way and That Obliquely, as being upon the Search.

564 *Marble Air*

Clear, Shining. without any regard to the Hardness; in Imitation of the Ancients who in their Similies and Metaphors if they struck the Imagination Strongly in the Main Circumstance had no regard to the Rest. so they use *Golden, Purple, Rosie, &c.* the *Golden Venus* Æn. X. 16. her *Rosie Neck* Æn. I. 406. her *purple Swans*, *Hor. Od. IV. I. 10. Virgil Georg. IV. 524.* calls *Orpheus's Neck Marble* because of its Excessive Beauty and Clearness, *that sbon pure as Parian Marble, as Horace says of the*

the Neck of his *Glycera*. a Greek Poet in *Athenæus* hath said the *Marble Sun*. *Apol. Rhodius* speaking of *Apollo*, that appeared to the *Argonauts* in the middle of the Sea in the Night, says, *that his Bow flashed on all Sides a Marble Splendour*, l. IV. v. 1710.

the Word it self, Marble, was from *Marmairein*, to Glister, or Shine exceedingly.

565 *Amongst Innumerable Starrs, that shon Starrs Distant,*

*shon Starrs* for there is not, nor Should be, any Comma after *Shon* in the Two Authentick Editions. They appeared by their Shining to be Starrs; 'tis a Greek Expression as *Plato* in an Epigram on his Friend *Stella* preserv'd by *Diogenes Laertius*. *You Shon whilst Living a Morning Starr, but Dead you Now shine Hesperus among the Shades.*

572 *the Golden Sun in Splendor likest Heaven Likest the Empyreum*, the Heaven he had been Accustom'd to, his Native Heaven.

574 ——— *but Up or Downe by Center, or Eccentric, Hard to tell, or Longitude*

*Satan* was now gotten within the New Creation, and among the Heavenly Bodies; and as the Sun was most Remarkably Glorious he makes His way Thitherward, not only for Curiosity, but as 'twas probable he should  
Thence



Thence discover Man's Abode. 'tis Hard to tell his Course thither; *Milton* says So because he Determines not whether the Sun or the Earth is the Centre of the Creation; if the Latter, his way to the Sun was Eccentric. nor can it be said whether he went East or West, North or South, because 'tis not known in what point the Opening was by which he Entred, or Now is. Up and Down Here signifies Latitude (as X. 675.) from Side to Side, or North and South; as Longitude is East and West, or Along the *Ecliptic*, the Sun's Course, Onwards; for That is meant by Longitude when apply'd to Celestial Bodies.

580 — in *Numbers that Compute* in Measures. See the Note on V. 150, 588.

588 *There Lands the Fiend,*

*Satan* from Chaos first Alighted on the Globe, the Out side of the Creation, Dark, Uncomfortable, Desert, &c. v. 424. the Paradise of Fools, 495. Here at length he sees a Gleam of Light which directs him to a Sight of Heaven's Gate, Beyond, Above, the *CrySTALLINE*, and *Primum Mobile* (of which just now) to This Gate there was an Ascent by Stairs, sometimes remov'd; Underneath was a Bright Sea, part of the *CrySTALLINE*, see v. 158. VII. 270. and the Argument of this Book; directly under the Stairs was an Opening, the Shortest way to Earth and *Eden*. On the Lowermost  
of

of the Steps *Satan* took his first Prospect of this New World, and Thence began his Flight Hither, but took the Sun in his way, *There Lands the Fiend.*

590 ——— *Glaz'd Optic Tube*  
Telescope, or Perspective Glafs.

592 ——— *Medal, or Stone;*  
Some of the Later Editions have chang'd Medal into Metal. *Medal Implies, and Stands for Metal* from whence its Name is taken, *Metallum*, by Corruption Medal, 'tis only a more Poetical Manner of Expressing it; and the Repetition of the same word is Avoided, for it follows immediately after, and Explains This.

593 *not all Parts Like, but All Alike inform'd*  
*with Radiant Light, as glowing Iron with*  
*fire;*

*Milton* Here describes the Sun; its Heat is Doubtless a Main Property of it, but he has very Artfully Avoided That, and insisted Only on its Excessive Brightness. Every Reader may Feel the Beauty and Judgment of This Conduct of His. he has given a Most Amiable Idea instead of a Dreadful One.

596 *If Stone, Carbuncle most or Chrysolite,*  
*Rubie or Topaz, to the Twelve that shone &c.*  
the Carbuncle resembles a Burning Coal. *Carbo*  
(Lat.) a Burning Coal, *Carbunculus* a Diminutive,  
K

tive, a Little One. Chrysolite from two Greek words signifying a Stone and Gold. the Ruby is well known. Topaz is of a Golden Green, very Vivid, and Delightful.

like Carbuncle — like to the Twelve — and to a Stone — either Really That Stone it Self, or Like to That, and of Like Qualities: if So, what wonder, &c. This is the Syntax, and the Reasoning; 'tis a Bold Transposition in English though not Uncommon in Latin, and usual with *Milton*. the *Like to* of v. 600. is apply'd to what went before, the Governing words are put at the Latter end of the Sentence instead of the Beginning. 'tis true, the Construction seems to be Connected with the Precedent Line, but we rather Chose This for the Reasons given.

602 — *though by their powerful Art they Binde  
Volatil Hermes, and call up Un-bound  
in Various Shapes Old Proteus from the Sea,*  
tho' by their Art they can Fix Quicksilver, and  
Change their Matter in all Forms *as Proteus*.  
Hence he takes occasion to say.

606 *what wonder Then*

This Then refers not so much to what was said just now as to what follows, 608. *when with One Vertuous Touch, &c.*

take the whole Description in Short:

the Sun is Inexpressibly Bright compar'd  
with the Brightest things on Earth; not that  
All

All its parts have the Same Appearance (tho' they are Equally Luminous) Some resemble This Metal or Stone, some That, or All those Twelve on *Aaron's* Breast-plate; And Another (or one Like it) Imagin'd, but not Found, tho' strange things have been done in Searching it; wonder not if in the Sun is the true Philosophers Stone [the Grand Elixir] since we see What it does Here, so Remote.

617 *Culminate from th' Æquator*

the Sun or any Star is said to Culminate when it is at its Utmost height for That Day, or Night; and when the Sun Culminates it must be Noon of Course, so that saying it Culminates at Noon is saying it Doubly. but *Milton* brings in This to Illustrate the Beautiful Description he is making of the vast Brightness of the Place, the Beams shot all Upward and projected no Shadow, as when they are Vertical, or Strike directly Down; This they do at Noon on those that Live under the Line, as 'tis commonly call'd, that is the *Æquinoctial* Line, or the *Æquator*: These People have more of these Vertical Beams than any Else on the Globe, and are the Only people that have them So at all, Strictly and Properly.

623 *the same whom John saw also in the Sun.*  
Rev. xix. 17.

625 *Tiar*

This was the Regal Ornament of the *Perſian* and Other Eastern Kings. it was a High Cap Variously Adorn'd. the Rays of Glory were an Ornament to his Head besides his Hair.

634 *but firſt he Caſts to change his Proper Shape. he Caſts.* the Metaphor ſeems to be taken from Caſting the Eye around every way, Conſidering. *Spencer* (I. 11. 40.) has the ſame Expreſſion

*he Caſt at once him to Avenge for all*  
and *Milton* himſelf again XII. 43.

643 *his Habit fit for Speed, Succinct*  
Girded, Tuck'd up.

654 *Uriel, for thou of thoſe Seav'n Spirits that*  
*ſtand*  
*Zach.* iv. 10.

656 *the firſt art wont his great Authentick Will*  
*Interpreter through bigbeſt Heav'n to bring,*  
to make known his Great, Self-mov'd, and uncontrolable Will. *Eternal Fate!* VII. 117.

660 ——— *and as his Eye*  
to View and give him an Account of things.

683 *Hypocriſie the only Evil that walks*  
*Inviſible*

'tis the Characteristic of Hypocrisy to be So.  
 Professing to be what it is is a Contradiction.

708 *I saw when at his Word*  
 as VII. 228.

715 *the Cumbrous Elements*

Even Air and Fire are So in Comparifon of  
 the Etherial Quinteffence, Celestial Fire, or  
 Pure Spirit.

716 *this Etherial Quinteffence of Heaven*

the two firft Editions and Some Others have it  
*This*, Most have *The* Etherial, &c.

the Angel who fpeaks was ftanding upon the  
 Sun, he therefore fays *This*, for the Matter of  
 the Sun was a part of it.

what a Profpert had the Angel and *Satan*  
 of the Heavenly Orbs; They faw What we fee,  
 Only from Different Globes, and that Dark-  
 nefis makes That Vifible to Us which They faw  
 In and From Excefs of Splendour.

717 *Flew Upward, Spirited with Various Forms,*  
*that rowld Orbicular, and turn'd to Starrs*

the Elements before are faid to be *Cumbrous*,  
 Now a more pure Matter is defcrib'd as in Mo-  
 tion, and faid to be Spirited, in Diftin-  
 ction from what was Grofs Compar'd with *This*,  
 even the Elementary Air, and Fire. *This* E-  
 therial Quinteffence divided it Self into Vari-  
 ous Forms which in their Motion became all

Orbicular, and at length turn'd to Stars all but what, it immediately follows, serv'd to wall the Universe, and which the same word *Spirited* intimates to be the least Subtle and pure of this Quintessence.

This whole Abstract of the Creation, and which is the Plan of what is more at Large in the Seventh Book, is taken from *Lucretius*, V. 417, &c.

721 *the Rest in Circuit Walls this Universe.*  
that is to say, the *Rest* of this Quintessence, the *Etherial Quintessence of Heaven* of which the Stars were form'd This Rest walls the Universe. This Notion is taken from *Lucretius B. V. v. 461, &c.* much (says he) as we see in the morning the Lakes, Rivers, and the Earth it self exhale Mists and Vapours, which Meeting above, Unite and Cover the Sky with Clouds; So the Light and Fusil Ether (Pushing out and Forcing its way on all sides from the pores of the Earth v. 458.) Condenses in the Highest and most Remote parts from the Centre, into a Solid and Concrete Body and Embraces All, Surrounding and Inclosing the Universe. See the like Notion in *Plutarch de placit. Philosoph. Lib. I. C. IV.*

723 — *though but Reflected, shines:*  
the Earth Shines; it is not a Luminous Body it Self, but Reflects the Sun's Beams, as does  
the

the Moon, Opaque as It, and therefore they are Reciprocally Moons to Each other.

730 *with Borrow'd Light her Countenance Transform*

the Moon has no Light in her Self, 'tis all Borrow'd from the Sun, or Reflected from Other Bodies. her Three form'd Face is, her Increase, when her Horns are turn'd toward the East, her Wane, when they stand Contrarily, and her Full. See the Note on VII. 377.

732 ——— *Checks the Night.*  
prevents its greater Darknes.

740 ——— *th' Ecliptic*  
the Sun's Road.

ibid. *Sped with Hop'd Success,*  
Hope added Wings. Urg'd him to make Haste.

741 *throws his Steep Flight in many an Aery wheel*

he throws Himself Directly Down, and turns (as they say) Heels over Head all the Way, for This is the motion describ'd, which Exactly is like the Spoke of a wheel. This Ridiculous motion is Beautifully apply'd to the Devil on This Occasion. So IV. 568. the Angel describes him *Bent all on Speed with an Aery Gate.* and 129. *to have had a Mad Demeanor.* he seems to have been in a Sort of *Gamesome Mood*



(as VI. 620,) Glad that he is just at the end of his Journey.

742 Niphates.

a Mountain in *Armenia* near where the Garden of *Eden* is suppos'd to have been. *Armenia* borders on *Mejopotamia*.

*Satan* is now gotten to the End of his Journey. the second Book brought him from *Pandemonium* through Hell and Chaos to the Sight of the New Creation, a Globe encompass'd with a Wall or Shell. and the Outside of This Globe is Defart Dark and Tempested from Chaos, Except on the part toward Heaven where there is a Gleamy Light. *Satan* wander'd Here, found the Paradise of Fools, and the Steps that lead up to Heaven's Gate with the Lake under them, but came no Nearer Heaven than to Stand on the Lowermost to *Reconnoître*. Then he saw the Aperture of Communication, and There he Entred, pass'd among the Stars to the Sun and from Thence to the Earth, and Alights near Paradise.



## B O O K IV.

5 *Wo to the Inhabitants on Earth*  
*Rev. xii. 12.*

8 *Haply*  
 Perchance, as v. 378. XI. 196.

24 ——— *Memorie*  
*of what he Was, what Is, and what Must be;*  
*Worse: ———*

we are not said to Remember what is yet to  
 Come, nor is This the Sense Here; he call'd  
 to Mind what he knew must be his Lot. so  
*Horace Od. IV. 12, 26.*

*Nigrorum memor dum licet ignium.*  
 See also Sat. II. 6.

there should be a Semi-Colon after must be;  
 'tis not in Some Editions.

30 ——— *Meridian Towre:*  
 at Noon the Sun is Lifted up as in a Tower.  
 the Metaphor is us'd by *Virgil* in his *Culex v.*  
 41.

*Ignis aethereas jam Sol penetrarat in Arces.*  
*Spencer* in his Admirable Translation of that  
 Poem has follow'd him punctually.

*The*

*The Fierie Sun was mounted Now on beight  
Up to the Heav'nly Towers.*

33

— *Sole Dominion*

not as the Moon who is Accompany'd by the Stars. None Divides, or Disputes the Empire with him.

67 — *Whom bast thou then, or What t'accuse  
but Heav'ns free Love*

by Accuse is here meant to Impute as the First Cause; he did accuse Himself, his Pride, Ambition, Malice, v. 40, 49.

72 *Rues.*

Repents.

76 *and in the Lowest Deep a Lower deep*  
the Lowest Hell he found was a Heaven to that Torment he felt from the Dread of Worse, the Hell of Hells was in his own Terrify'd Mind. Hell Has, Fear Can have no Bounds.

87 *how Dearly I Abide that Boast*

how Dearly I pay for it, how Severely I suffer for it,

*and thrice did lay bis Hand upon bis Sword,  
to have him Slain or Dearly done aby.*

Spencer, Lib. V. Cant. IV. St. 36.

*done Aby* is made him Aby. *Aby* signifies *Abide.* vid. *Skynner Etym. Guil. Vicf. v. Abay.*  
or *Abey.*

108 *So Farewell, &c.*

Here is a Plain and Beautiful place Mistaken and Confounded for want of being Rightly Printed, even in the Best Editions, Especially a Comma being omitted at the end of v. III. and the Repetition *by Thee* not Emphasis'd as Here. That Repetition adds a Force and Marks so Extraordinary, so Diabolical a Thought strongly as it ought to be

*So Farewell Hope, and with Hope Farewell  
Fear,*

*Farewell Remorse; all Good to Me is Lost;  
Evil be Thou My Good; by Thee at least,  
Divided Empire with Heav'n's King I hold,  
by Thee! and More than Half perhaps will  
reign,  
as Man, e'er Long, and This New World shall  
know.*

the Sense of the whole Speech is This;

“ 'tis Address'd to the Sun who appearing  
“ Alone in the Heavens he Imagines seems the  
“ God of this New World, tells him he Hates  
“ his Beams which put him in mind of the  
“ Glory Himself had, 'till he Lost it by his  
“ Pride and Ambition; Reproaches his own  
“ Ingratitude and Malice, Disdaining Subjecti-  
“ on, and Presuming One Step higher would  
“ Discharge the Debt, and Ease him of the  
“ Burthen of it, Fancy's he had not Fell had  
“ he been an Inferior Angel, but Soon sees;  
“ the Folly of That thought; would have laid  
“ the

“ the Fault on Necessity; Derives his Misery  
 “ from God’s Goodness, and Curses It, and  
 “ Himself. Hell and fear of Worse stares him  
 “ in the Face which way soever he turns. pro-  
 “ poses Repentance; This Disdain Forbids as  
 “ being contrary to his Boasts, which sit Heavy  
 “ on him in the midst of Infernal Acclamations;  
 “ and should he Recover his former State by  
 “ Submission he finds he shou’d Again Forfeit  
 “ it, and accumulate more Misery; God, know-  
 “ ing his wicked mind would no more Grant  
 “ than He intends to Ask Peace. Renounces  
 “ to Hope, Fear, and Remorse, and all Good;  
 “ chooses Evil as Another Empire, and Threat-  
 “ ens the New Creation. ”

115 *Thrice chang’d with Pale Ire, Envy, and  
 Despair,*

These Passions were Visible in his Face by the  
 (may we call them) *Flushings* of Paleness, as  
 these Three Passions Successively agitated him,  
 that Paleness is the *proper Hue* of Envy and  
 Despair Every body knows, and it has been ob-  
 serv’d that That is the most Diabolical Anger  
 which is accompany’d with a Pale, Livid  
 Countenance. These three Passions are Those  
*Satan* had been describ’d to be Then under the  
 Dominion of, as *v. 9, 23, 37, &c.*

It is to be observ’d that the Argument before  
 This Book instead of Ire puts Fear which is  
 Warranted by *v. 14 and 18.*

118 *Not Heav'nly Minds from Such Distempers  
foule  
are ever clear.*

This Short Reflection admirably heightens the Accursed Character of *Satan* by being Oppos'd to it, Set by it. what Reader feels it not!

123 *Couch'd.*  
Lodg'd, *Couchè.* he uses it in This Sense, 876.

126 ——— *on the Assyrian Mount  
Niphates.*

131 *So on he fares*  
*Fares* from *Faran*, an old French-Teutonic word signifying to go on a Journey. also from the Saxon *Fær*, a Step. Thus we say Fare ye well, or Fare well, wishing a Good Journey; and a Coach-man, or Water-man is paid his Fare when he is paid his Journey.

133 *Now Nearer*  
Now as *Satan* Approaches he Distinctly sees the particulars as Describ'd; Paradise is now Seen to Crown with her Green Enclosures

134 *as with a Rural Mound the Champaign head  
of a Steep Wilderness, whose Hairy sides  
with Thicket overgrown, Grotesque and  
Wilde,*

as with a high Fence such as the Country People make for Boundaries, the Open Plain top of a Steep Wilderness, whose sides are Thick hung with Tangling Bushes like Uncomb'd Hair, Odd, Irregular and Wild as in Caves and Grottoes. the Sides were the Wilderness, the Champain Aloft was Paradise.

138 *Insufferable height of Loftiest Shade,  
Cedar, &c.*

This does not contradict what is said v. 142. Other Trees might be planted higher, but None on the same Ground could Surmount them; as These were the Loftiest Kinds of Trees, These were Highest of their Kind.

143 *the Verdurous Wall*  
the Enclosure Green of v. 133.

144 — gave Prospect Large  
*into his Neather Empire Neighbouring round.*  
Adam's Neather or Under Empire was Neighb'ring round as beginning at the foot of the Mount of Paradise: and the Wall was not so High but that it might be Lookt over, and the Vast prospect seen. How Beautiful!

— *Earth in her Rich Attire*  
*Consummate Lovely Smil'd; VII. 501.*  
Earth and Ocean, Rivers, Lakes, Mountains, Valyes, Woods, and Plains, &c.

150 *On which the Sun more glad impress'd his  
Beams*

*than in fair Evening Cloud or Humid Bow,*  
the Sun Beams look'd more Lovely on these  
Trees thus Adorn'd with Blossoms and Fruit  
than when he Array'd

— *with reflected Purple and Gold*

*the Clouds that on his western Throne attend*

v. 596.

or when striking on a Moist Cloud a Rainbow  
appear'd. *Iris all hues.* v. 698.

158 *Native Perfumes.*

the Winds dispens'd Native perfumes which  
they had Stolen. This may seem Non-sense,  
but *Native* Here is not meant as being So to  
the Winds but as These Perfumes arose Natu-  
rally from the Flowers, Spices, &c. and were  
not produc'd by Art.

there is another Sense to be given to this E-  
pithet; *Native*, that is to say, Arising in the  
place where those Winds were also born. and  
This is the more likely to be *Milton's* Meaning  
because he has had it Elsewhere, as in those two  
Gentile Lines in his Juvenile Poems. *Eleg. 3.*

*Serpit Odoriferas per opes levis aura Favoni,*

*Aura sub innumeris humida Nata Rosis.*

162 *Sabean Odours*

*Saba* the Chief City of *Arabia Felix* was So  
Rich in Perfumes that *Pliny* says they burnt  
them in their Kitchens.

163



163 ——— *with Such Delay*  
*well pleas'd they Slack their Course, ———*  
 the North-East Winds are Contrary to Those  
 whose Course is from the Cape to *Mozambic*,  
 and So On; but they bring the *Arabian Per-*  
*fumes* with them, which well Recompence the  
 Forc'd Delay.

167 ——— *though with them better pleas'd*  
*than Asmodeus*  
 who was Driv'n from his Mistress by the Smell,  
 and Hurry'd Far off, and there Fast Bound.  
*Tob. VIII.*

177 *All Path of Man or Beast that past that way*  
 neither Man nor Beast who should Travel This  
 way could get Forward.

179 ——— *which when the Arch-Fellon saw*  
 when he saw the way was perplex'd and Im-  
 practicable, and that there was but One Gate  
 and That on t'other side, he Disdain'd the Or-  
 dinary Way of Ent'ring.

181 *at One Slight Bound*  
 Bound from *Bondir* (Fr.) to Leap, and Slight,  
 not because 'twas no great Height, but 'twas  
 Easy to Him.

the Fortifications made about Paradise to no  
 purpose are of the Same Kind as the Sword  
 the Sybil bids *Aeneas* draw to defend himself  
 against

against the Ghosts in his Descent into Hell; but when he was presently after going to make use of it she tells him it would be to no purpose. *Æn.* VI. 260, 292.

182 ——— *Sheer*  
Throughly, Quite, *Intirely.* VI. 325.

183 ——— *Prowling*  
to Prole, or Prowle is to Look out in order to Pilfer, from the old French word *Proyeler*, to go upon the Prey.

193 ——— *Lewd Hirelings*  
Profane, Impious Hirelings. *Milton* uses the word *Lewd* (as generally all Others) in the Sense they were Understood Anciently.

196 *Sat like a Cormorant;*  
a very Voracious Sea-Fowl; Greedily Looking for Prey.

ibid. ——— *yet not true Life*  
*Thereby regain'd*  
Immortality he had not Lost; the Life he could be suppos'd to Regain was Happiness, and Innocence by Repentance. such a Life as is mention'd, v. 317, 318. This is the only True Life.

200 ——— *what Well us'd had been the Pledge*  
*of Immortality.*

the Token, the Gage, the Warrant of Immortality.

the Well-Ufing of This Tree by *Satan* had been to Reflect on the Immortal Happiness to be Attain'd by Repentance and Future Obedience; the only Desirable Immortality; His was Eternal Death.

201 ——— *So little knows*

*Any, but God alone,*

a Spirit So Sagacious, the Wisest Persevering Angel Little knows, in Comparison of the perfect Wisdom of God, to make the Utmost Use of all the Good which is in View.

203 ——— *but Perverts Best things*

*to Worst Abuse, or to their Meanest Use.*

Things are Perverted, not only when their Main End is Frustrated in the Worst manner, but when made Subserving to the Meanest Purposes (which they are however fitted for) Preferably to the Most Noble. As of Two Evils the Least becomes a Good, of two Goods the Least being Chosen becomes an Evil; 'tis the Case Here. This Tree was us'd for Prospect, and it's Heighth was proper for that Purpose, but That was not it's Best Use, the Use Intended; 'twas to have given Immortality; to Use it for Prospect only was to Pervert it, as to make that Prospect Subserving to Death was its Worst Abuse.

What

What a Picture is here! *Satan* Boldly Perching on the Tree of Life, He had no Regard to its Dignity, but finding it most Convenient for his Accursed Purpose Us'd it accordingly. the Poet's Reflection on This Noble Incident so Finely Imagin'd, is Proper, Natural, and Beautiful.

210 ——— *Eden stretch'd her Line*  
from *Auran Eastward to the Royal Tow'rs*  
to where the Tow'rs were afterwards built.

212 of great *Seleucia*, built by Grecian Kings, *Seleucia* on the *Tygris*, now *Bagdad*, built by *Seleucus Nicanor*, Immediate Successor of *Alexander the Great* in That Part of his Conquests.

214 *Telaffar*  
as *Auran* and *Seleucia* are in *Mesopotamia*.

218 and all *Amid them* ———  
in the very *Midst*, in that *Precise Central Point*.

219 ——— *Blooming Ambrosial Fruit*  
the Tree of Life, as those v. 148. had Blossoms and Fruit at the Same time the Tree Bloom'd Fruit, not only as Those with Us producing it from its Blossom, but 'twas Always Blossoming and Ripening into Fruit; *Ambrosial Fruit*. *Ambrosia* was the Meat of the Poet's Heaven, as *Nectar* was its Drink.

225 — *Ingulph*  
Swallowed up.

226 — *Garden Mould.*

a more pure Earth as properest for Such a Garden. This Mountain is the same described, 132, &c. See the Word Mould us'd in the same Sense, V. 321.

236 — *if Art could tell,*

*Milton's* Imagination had a Picture which He Dispairs of Communicating to his Readers in its full Beauty, but does what he Can for them; They, if they are Equally Expert at This Kind of Painting may have One, if not in All respects the same, as Fine; 'tis worth their Utmost Endeavours to Try. Paradise and it's Inhabitants, and How they are Employ'd! 'tis Enchanting! 'tis Beyond Expression! 'All the possible Beauties of Earth, ' Water, Air; of Animals, their Form, Colour, Motion, Voice; all the Majesty and ' Sweetness, of Either Sex of the Humane ' Kind, in Innocence, Joy and Love; Adoring ' and Loving God, Raptur'd with his Presence, and Accompany'd and Serv'd by Angels as Brethren.'

the Poet has wrought This Picture with the Utmost Skill and Diligence. He begins, v. 132. by giving the Prospect of the Mount of Paradise as approaching to it; and Regaling  
**his**

his Reader with the Balmy, Cordial Air which grows More and More So, the Nearer he comes. Here he keeps him a while Entertain'd with Proper Similes and Reflections till v. 205. he takes him up to Shew him a General View of the Garden ; but Immediately comes back to give the Geography of *Eden*, the Province in which Paradise was ; Returns again with Another short Account, but somewhat more Particular ; Then back again to *Eden* to describe the River which supply'd the Garden with Water, whose Course is shown with great Beauty of Invention and Fancy. Now he no longer Delays his Impatient Reader, but Pours forth a Rapid Stream of Exquisite Beauties, Again and Again. Inanimate, Natural, Beauties. This Description is Improv'd and Enforc'd by Comparing Paradise with What the most Admired Writers of the Antients have given us the most Exalted Ideas of. Then passing on he observes how Delightful the Variety of Animals appear'd, but he had a far more Noble Picture before him, That of our First Parents, the Outward and the Inward Man ; and How they were Employ'd, and all the Creatures about them, Ending with v. 355. the Two Hundred and Four and twenty Lines bestow'd on This Description, as they give an Idea of Earthly Beauty and Happiness beyond what can be found in any Other Humane Writer, are Themselves the Utmost that Poetry can do ; they have Told,

150

IV.

if not what the Artift Conceiv'd, All that Art  
Can Tell.

250 ——— *Hesperian Fables True,*  
*if True, Here only, and of Delicious Taste.*  
*Fables, Stories, as XI. 11.* What is said of the  
*Hesperian Gardens* is True Here only; if all  
is not pure Invention This Garden was meant.  
and Moreover These Fruits have a Delicious  
Taste, Those There had None.

252 *Betwixt Them,*  
betwixt the Groves, v. 248, 249.

255 ——— *Irriguous*  
full of Springs, Rills, Waters.

258 *Mantling Vine*  
because it Covers as with a Mantle. the same  
Epithet, and for the Same Reason, he has  
apply'd to Wings; to those of an Angel, V.  
279. to those of a Swan, VII. 439.

266 ——— *while Universal Pan*  
*Knit with the Graces and the Hours in Dance*  
*Led on th' Eternal Spring*

The Ancients Personiz'd every thing. *Pan* is  
Nature, the *Graces* are the Beautiful Seasons,  
and the *Hours* are the Time requisite for the  
Production and Perfection of Things. *Milton*  
only says in a most Poetical manner, (as *Ho-*  
*mer* in his Hymn to *Apollo* had done before  
him)

him) that Now all Nature was in Beauty,  
and every Hour produc'd New, without any  
Change for the Worse.

269 *Enna*, as also the Grove of *Daphne*,  
(v. 273.) the *Nysean* Isle, (v 75.) and Mount  
*Amara* (281.) are Places Celebrated by the  
Ancients for their Great Beauty, the Idea of  
which adds to the Pleasure of the Reader at  
the same time as it more Strongly Paints the  
Paradise the Poet has an Idea of, and En-  
deavours to Communicate.

270 *Dis*  
*Pluto.*

273 ——— *th' Inspir'd*  
*Castalian Spring,*

not that known One at the Foot of *Parnassus*,  
but that of the Grove of *Daphne* which Fore-  
told *Hadrian's* Advancement to the Empire,  
and which he afterwards stopt up with Stones,  
and polluted with Dead Bodies, buried all a-  
bout it, that it might not in time to Come  
raise the hopes of any Other by Such a Pre-  
diction to Affect the Empire; These *Ju-*  
*lian* Remov'd, and Purg'd the Place with the  
Same Ceremonies the *Athenians* Long before  
had purg'd *Delos*. See *Amm. Marcellinus*, L. 22.  
the Grove of *Daphne* was Famous Among the  
Ancients. See *Zozomen*, *Ortelius*, &c. if *Mil-*  
*ton* had meant the Other *Castalian* Spring, he



would have said *Nor* instead of *And*; besides it would have been opposing Paradise to a Spring, whereas the water'd Garden is oppos'd to a Grove and Spring together.

279 *bid Amalthea and her Florid Son  
Young Bacchus from her Stepdame Rhea's  
Eye;*

*Bacchus* is commonly said not to be the Son of *Amalthea* but *Semele*, but *Milton* follows *Diodorus Siculus* in This, who quotes a most Ancient Poet as his Authority.

*Bacchus* is here said to be *Florid*, Gay, and Beautiful; He is always Such with the Ancients. a Fat Beast across a Tun is Modern and Barbarous.

285 *Assyrian Garden*  
*Milton* here follows *Strabo*, who comprehends *Mesopotamia* in the Ancient *Assyria*.

293 *Truth, Wisdom, Sanctitude Severe and Pure,  
Severe, but in true Filial Freedom plac'd;  
Whence true Authority in Men;*

the Image of God is Truth, Wisdom and Sanctitude, or Holiness: This Holiness is Severe, Strict, Rigid, Exact, for so the Word Imports from *Severus* (Lat.) and 'tis Thus Severe not from a Slavish Awe or Fear of Punishment but Free Filial Love. and as These Attributes in God, Truth, Wisdom, and Holiness, Command Obedience from his Creatures,

tures, when they are possess'd by Men, 'tis Their Best Title to Govern. Power may U-rp Dominion, and Extort Submission; but Filial Obedience is paid to None but Those who exercise a Legal Authority with Truth, Wisdom, and Purity of Life. and such are Secure of it. *The God of Israel said, the Rock of Israel spake to me, He that Ruleth over Men must be Just, Ruling in the Fear of God: and He shall be as the Light of the Morning, when the Sun riseth, even a Morning without Clouds; &c.* 2 Sam. xxiii. 3, 4. This was undoubtedly Milton's Notion, as appears by all his Political Writings; and seems to be his Meaning Here.

299 *He for God only, Shee for God in Him.*  
See 1 Cor. xi. 7, 8, 9. See also v. 637. *God is Thy Law, Thou Mine.* See also 440. and X. 150. All which expound what is said Here, by Obeying her Husband she Obey'd God, whose Substitute He was.

301 ——— *Hyacinthin Locks*  
Raven-Black, for as That has a Shine inclining to Purple, and the Hyacinth being probably of a Darker Colour among the *Greeks* than with Us, and much Esteem'd by them, This Beautiful Black They call'd *Hyacinthin*; particularly in Describing Hair; *Homer, Anacreon, &c.* have frequently done it. the Latter in the famous Description of his Mistress,

Mistress, *Od.* 28. calls That, not only *Hyacinthin* but Purple which four Verses before is said to be Black. So *Cant.* vii. 5. *the Hair of thine Head like Purple.*

302 ——— *Manly hung*  
*Clustering,*

*Cluster* in the *Saxon* tongue signifies a Bunch of Grapes; which *Adam's* hair on each side somewhat resembled, that is, 'twas not Straight, nor Long, 'twas Manly, or Manlike, because *1 Cor.* xi. the Sexes are thus Distinguish'd, Long Hair is a Glory to the Woman, but to the Man a Shame.

305 ——— *Golden Tresses*

Fair, Bright, Yellowish Locks, the Colour of the Hair of *Venus, Helena, &c.* much esteem'd by the Ancients, and in Later times, as agreeing Admirably with, and commonly an Indication of a Beautiful Skin. So *v.* 496. *the Flowing Gold.*

308 ——— *which imply'd*  
*Subjection*

the Vail of her Long Hair, *v.* 305. signify'd As much. as in the Chapter just now quoted, (and which *Milton* could not fail of having in his View on this Occasion) *1 Cor.* xi. 10. *for this Cause* (the Woman's having been Created for the Man) *ought the Woman to have Power on her Head.* Power, that is, *a Covering,*

## IV.

155

*vering*, in sign that she is in the Power of her Husband, as the Marginal Note to That Passage Testifies; Alluding to the Custom of the Ancients; the Bride was brought to her Spouse Veil'd.

313

— *Dishonest Shame*

Dishonest, in the Latin Signification; Dishonourable, Reproachful, Unseemly, Disgraceful.

314

— *Honor Dishonorable*

the Distinction shewn to Those Parts is in Reallity a Dishonour; a Token of our Fall from a State of Happy Innocence when no such Regard was paid to them.

321

— *the Loveliest Pair*

*that Ever since in Loves Embraces met,  
Adam the Goodlyest Man of Men since borne  
His Sons, the Fairest of her Daughters Eve.*

that is to say, Lovelier than any Pair that ever since, &c. *Adam* Goodlier than any Man since, *Eve* Fairer than any of her Daughters, So *Horace*, Sat. 1. l. 100.

— *at hunc Liberta securi*

*Divisit Medium* fortissima Tyndaridarum.

He calls this Freed Woman the most Valiant of all the Daughters of *Tyndarus*, as if She was One of them, instead of more, Valiant than any of them. See a like Instance in *Homer*, Il. B. 673.

*Adam*

*Adam* was the most Noble Figure of a Man, as *Eve* was more Beautiful and Lovely than any of her Sex, None Equal to Them have Since been Seen, How much Soever Admired or Celebrated for their Beauty.

though the Words are very Intelligible, This place more needs to be Expounded than most of the Difficult places in *Milton*, to Understand an Author is to have a Clear and Distinct Idea, the Same That Author Has, and would communicate. What Images were Intended to be set before us? ' their  
' Stature was Tall (*v.* 288.) not Equally must  
' be suppos'd: He had Bright Black Hair,  
' She fair Yellow; Both Curl'd, tho' His,  
' parted A-top, hung not below his Shoulders,  
' Her's to her Waist; and let us Suppose it in  
' Loose Natural Wavings playing about her  
' Face, &c. their Skins must be Imagin'd Such  
' as is Natural with their Several Colour'd Hair,  
' His Brown, Ruddy and Manly, but Clear,  
' not Thick: or call it Warm and Transpa-  
' rent; Hers the Loveliest Carnation that Can  
' be Imagin'd, a Bright, Soft, Pearly White,  
' Vary'd in proper Degrees with Blewish and  
' Rosy Tincts, the Finest Ivory stain'd with  
' the juice of Pomgranate — No; More Beau-  
' tiful by far; Cool but not Cold, Warm but  
' far from Hot. their Complexions cannot be  
' well Conceiv'd but with *Pittoresque* Eyes;  
' Neither can their Forms by one who is not  
' Acquainted with Antique Sculpture, nor by  
' Him

‘ Him that Is Intirely; the *Apollo* of the  
 ‘ *Belvedere*, the *Antinois*, the *Meleager*, the  
 ‘ *Venus of Medicis*, with the Body, and part  
 ‘ of the Thighs of a more Ancient, and more  
 ‘ Exquisite Statue of that Goddess (judg’d to  
 ‘ be of *Phidias*) in the Collection of the Great  
 ‘ Duke, &c. These will help our Imagination  
 ‘ as to their Limbs, and their Harmony One  
 ‘ with Another, but let us still Imagine the  
 ‘ First of the Human Race were not only of  
 ‘ more Excellent Forms than any Since, but  
 ‘ more Excellent than any of their Descen-  
 ‘ dants, even the Best of the *Greek* Sculptors,  
 ‘ were able to Represent; tho’ the Utmost of  
 ‘ Humane Wit and Skill was professedly Em-  
 ‘ ploy’d to produce the Most Exalted Forms,  
 ‘ that could be Conceiv’d to be in a Humane,  
 ‘ in a Divine Body. Or if they could give us  
 ‘ the Life-less Figures in Brass or Marble, the  
 ‘ Animated Beauty, and That which arises  
 ‘ from the Constant Variety of Attitudes,  
 ‘ Lights, Shaddows, and Reflections are ut-  
 ‘ terly Inexpressible.

‘ A Greater Difficulty is still behind, and  
 ‘ That is the Features, but More the General  
 ‘ Airs of the Faces of our Progenitors: Let  
 ‘ us try what Assistance we can have from  
 ‘ the Antique; but They had no such Cha-  
 ‘ racters. Let us try *Rafaelle*, *Guido*, *Coreggio*,  
 ‘ *Parmeggiano*, or whatever Other Modern  
 ‘ has Excell’d in the Beauty and Airs of Heads;  
 ‘ and Then a Lively *Pittoresque* Imagination  
 ‘ with

' with Poetical Good Sense will furnish the  
 ' Possessors of These Qualities with Something,  
 ' for their Own Use Only, but beyond what  
 ' they Can possibly Communicate. Others  
 ' must be contented with what they can get.  
 ' Whatever These Images are they should be  
 ' before us whenever *Milton* introduces these  
 ' Prime of Humane Race, these Prototypes,  
 ' these Originals, of God's Own Hand.

' it is not to be doubted but that *Adam* was  
 ' Created as in the Age of a Man in his Per-  
 ' fection, the Engaging Charms of Youth with  
 ' the Force and Maturity of Manhood ; he  
 ' must then have had Something of a Beard ;  
 ' Besides 'tis One Characteristick of the Sex.  
 ' *Milton* has taken no Notice of it, perhaps  
 ' because the Statues of the Gods or Men I  
 ' have spoken of as Helps to Conceive pro-  
 ' perly on This Occasion have none ; Perhaps  
 ' because *Rafael* and others have painted him  
 ' Without one ; Perhaps because Hair hang-  
 ' ing down to the Shoulders, and which he  
 ' thought was a Beauty (he wore his Own so)  
 ' would not Look well with more on his Up-  
 ' per Lip and Chin, not tho' it was such a  
 ' Beard as *Anacreon* gives to *Batbyllus*, a Just-  
 ' appearing Peachy Down ; and perhaps be-  
 ' cause the Scripture, which he for the most  
 ' part Scrupulously follows, mentions None ;  
 ' it cannot be thought he Forgot it ; be That  
 ' as it will, We are at Liberty to do for Our  
 ' selves as we think fit : Suppose then the  
 ' Hair

‘ Hair of *Adam* to be, as our Best Masters usually Represent it, short, in Large open Locks, the Downy *Hyacinthin* Blackness on the Lower part of his Face, and his Ruddy, Manly Complexion, will then make a Beautiful, as well as a Noble effect, and will better *Contrast* with That of *Eve*’s, and make a more Delightful Picture together.’

343 ——— *Ramp’d*

Stood on his two Hinder Legs in the Posture of Climbing, from the Fr. *Ramper* to Climb. in Heraldry a Lyon in This Attitude is said to be *Rampant*, and Thence Doubtless comes our Word to *Romp*, to Gambol.

344 *Ounces, Pards*

the first are also call’d *Lynxes*, very Quick of Sight, their Skins Speckled with divers Colours. *Pards* is only an Abbreviation of *Leopards*, Male Panthers.

347 *Litbe Probofcis*

his Limber Trunk.

348 *Insinuating, wove with Gordian twine  
his Braided train,*

*insinuating*, Wrapping, or rolling up Himself. *Virgil* frequently uses the Words *Sinuofus* and *Sinuare* to express the Winding Motions of This Animal.

*Gordian.*



*Gordian.* Alluding to the famous *Gordian* Knot hung up in the Temple of *Apollo* by *Gordius* King of *Phrygia*. He was formerly a Husbandman, but coming by Accident into the Temple was by the Oracle declar'd King; in Memory of what he had been, he hung up the Ropes There, with which he had formerly fast'ned his Team to the Plough, but Twist-ed and Knotted in so Intricate a Manner that Sovereignty was predicted to him who should Untye them. *Alexander* Cut them with his Sword.

*Twine, Twist.*

*Braided, Woven, Plaited.*

the Exact Picture of the Serpent is given in these few Words, only his Colour is Omitted. but 'tis given with a more Perfect Description of him. IX. 499, &c.

350 *gave Proof Unbeeded.*

that Intricate Form into which he put Himself was a Sort of Symbol or Type of his Fraud, tho' not Then regarded.

352 *Ruminating*  
Chewing the Cud.

353 — *was Hastig Now with prone Career*  
when the Sun is near Setting it seems to be Dropping down Swiftly, seeming to fall *Prone*, perpendicularly. VII. 99.

354 ——— *and in th' Ascending Scale  
of Heav'n the Starrs that Usher Ev'ning  
Rise:*

the Sun towards Setting drops down as the Weight in the Scale, when the Stars Appearing in the East and Ascending resemble the Lighter Weight.

358. v. 287. the Devil was Gazing at the Creatures, particularly Those of the Humane kind, and without being Capable of Joy Himself, saw it plentifully possess'd by Others; In This Attitude he still continues, and disburthens his Mind with This Soliloquy.

“ He Reflects on Man's Happy State, and  
“ could Love him for his Resemblance to his  
“ Maker, but soon relapses to his Own Devi-  
“ lism; Man's Ruin is Resolv'd, though with  
“ a small Mixture of seeming Pity; he Ob-  
“ serves how little they Apprehend their near  
“ Approaching Fall, Reproaches Heaven's ta-  
“ king so little Care to Secure to them the  
“ Good he had Bestow'd. Falls then to Direct  
“ Banter and Insult with his promising them  
“ a Share with Him in Hell. Imputes his  
“ Own Malice to God as having Wrong'd Him;  
“ the Aggressor, as oft with Us, Impudently  
“ Complains of Injury, and Imputes his Own  
“ Wickedness to Just Revenge, and to a Lau-  
“ dable Ambition.”

374 ——— *Thus Forlorne*  
Left Defenceless; 'tis One Signification of the  
Word, and Plainly That intended Here. So  
X. 921.

381 ——— *Hell shall unfold,*  
*to Entertain you two, her Widest Gates,*  
not that Hell had Some Gates Wider than O-  
thers, but Hell's Gates were to be Open'd to  
their Utmost Width to Express their most  
Hearty Welcome.

385 *and send forth All her Kings;*  
a Boast of *Satan* Magnifying his Own Gran-  
deur. He calls the Chiefs of the Angelick  
Orders,

——— *that earst in Heav'n sat on Thrones;*  
*though of their Names in Heav'nly Records Now*  
*be no Memorial, I. 360.*

These he calls Kings.

387 ——— *for Him who Wrong'd.*  
Instead of Him.

395 ——— *on that High Tree*  
the Tree of Life, v. 194.

404 *in some Pourlieu*  
the Pourlieus are the Borders of a Park or  
Forest, not Parts of it. II. 833.

410 *turn'd him all Eare to hear New Utterance  
flow.*

that is, *Adam* turn'd the Devil, made him *All Ear*, Eager to hear what he had never heard yet, Human Speech, and to Learn from Thence what might be for his Purpose, as v. 401. *Milton* has had the same Boldness of Expression in the Latin Poem to his Father, where, speaking of *Orpheus*, he says, that by Singing he gave Ears to the Oaks, *Quercubus addidit Aures*. So in the Mask, *I was all Ear*.

411 *Sole Partner and Sole Part of all these  
Foyes,*

he had none but Her to partake with him in what he Enjoy'd. *Among Unequals What Society can Sort*, VIII. 383. and She was a Part of what he Enjoy'd; but a Part very Different From, and Superiour To all the rest, a Part that stood Alone, No Other could come in the least Competition with it. *Sole Part, Dearer thy Self Alone than All* the rest. She was *Part of his Soul*, His Other Half, v. 487, 488.

428 *the Only Sign of our Obedience left*  
among So many Instances of our Sovereignty,  
This is the Only Mark of our Subjection; in  
all Else we Command, Here Obedience is Re-  
quir'd. See v. 520.

449 *That Day I oft remember,*  
 it appears by This Passage and several Others  
 that *Milton* supposes *Adam* and *Eve* to have  
 been Created Many days before the Fall. V. 31.  
*Such Night 'till This I never pass'd, &c.* See  
 also This Book, IV. 639, 680, 712. VIII. 25.  
 IX. 1022. and the Note on IV. 175. Fur-  
 ther, compare This Account of *Eve* with That  
 of *Adam*, VIII. 253. the Propriety of Both  
 will be seen.

478 *Under a Platan,*  
 not a Plantan as Corruptly in several Later E-  
 ditions. *Milton* in the two First has taken  
 Care to spell this Word in its Purity.

499 — as Jupiter  
*on Juno Smiles, when he impregns the Clouds*  
*that shed May Flowers;*  
 as the Air Smiles on the Earth in Spring, for  
 This is meant by the Allegory. See *Virg.*  
*Georg.* II. 325. and *Lucret.* from whence he  
 took it. I. 251.

504 *Askance*  
 Askew, Side-ways; This Malicious Leer None  
 has Painted more Strongly than *Milton* Him-  
 self, in his Latin Letter to his Father, v. 106.  
*Invidiæque acies transverso tortilis birquo.*

508 *of Blifs on Blifs,*  
 a Succession of Blifs, One Immediately following,  
 Flowing after Another; or Joys Heap'd  
 one upon Another.

520 *the Proof of their Obedience and their Faith*  
 See v. 428. by This it was to be found Whether  
 they would Submit to the Only Law impos'd  
 on them, Sovereigns in all things Else: Faith  
 is Here added; a Firm Perswasion of God's  
 Sovereignty, Truth, Goodness, &c. as appears  
 by what follows. This is what *Satan* meant  
 by Faith. Himself had it not, V. 783, &c.  
 854, &c.

539 ——— *utmost Longitude*  
 the farthest Directly Forward.

542 *Against the Eastern Gate*  
 there was no other. See v. 178. *Eastern* Here  
 is an Epithet, not a Distinction.

543 ——— *it was a Rock*  
 the Gate was, that is, the Sides of the Gateway,  
 call'd the Pillars, 549. the Gate it Self  
 was of Ivory, v. 778.

546 *Accessible from Earth,*  
 from *Adam's* Nether Empire on which Paradise  
 was rais'd. 145.

547 *the rest was Craggie Cliff, that Overhung  
still as it rose, impossible to climbe.*

Thus the Rock form'd a Gate of Alabaster,  
the Bottom, Sides, and Overhead; and This  
had a Door, or Gate to open and Shut on Oc-  
casion, which was of Ivory. the Rock was hung  
with Arms, Shields, and Armour, v. 553.

551 *About him Exercis'd Heroic Games  
th' Unarm'd Youth of Heav'n,*

they were not Now upon the Watch, they a-  
waited Night; but their Arms were ready.  
the Angels would not be Idle, but employ'd  
themselves in these Noble Exercises. So the  
Soldiers of *Achilles* during his Quarrel with  
*Agamemnon*; and so the Infernal Spirits, when  
their Chief was gone in Search of the New  
Creation. II. 528.

555 — *Gliding through the Eeven*  
as v. 792. *Uriel* is said to be Arriv'd from the  
Sun's Decline, no more a Place than the E-  
vening, but Beautifully Poetical; and Justify'd  
by *Virgil*, *Georg.* IV. 59. where a Swarm of  
Bees Sails through the Glowing Summer.

*Nare per Æstatem liquidam suspexeris agmen.*

556 *on a Sun-beam,*

*Uriel* coming from the Sun to the Earth, his  
Direct way was to keep with That of it's Beam  
which pointed on the Spot of Ground on which  
he

he intended to Alight, the Gate, there where  
*Gabriel* late; 'twas a Level flight, 543, 549.

561 *Gabriel, to Thee thy Course by Lot hath gi'v'n  
Charge and Strict Watch*

Luk. i. 8, 9. *and it came to pass that while he  
executed the Priest's Office before God in the  
Order of his Course, according to the Custom  
of the Priest's Office; his Lot was to burn In-  
cense. See also 1 Chron. iii. 6.*

567 *God's Latest Image:*  
the Earliest was Christ, *Heb. i. 3. Coloff. i. 15.*

ibid. — *I Describ'd his Way  
Bent all on Speed, and markt his Aerie Gate;  
but in the Mount that lies from Eden North,  
Where he first Lighted, soon discern'd his Looks  
Alien from Heav'n, with Passions Foul Ob-  
scur'd:  
Mine Eye persu'd him still, but under Shade  
Lost Sight of him;*

These are the Grounds of Suspicion which  
*Uriel* lays before *Gabriel*, to induce him to  
Search, fearing one of the Banisht Crew was  
come with *Mischievous Intent*. He Directed  
him in his Way (he appearing to be in Violent  
Haste) Observ'd a Particularity in his Motion,  
and that notwithstanding his Haste he took not  
the Readiest Way, for the Mountain North  
of *Eden* was not So; his Looks were Suspi-  
cious, and he Hid himself in Darkness, by



which Means he knows not what became of him, but Fears what was very probably the Case, as it Afterwards prov'd. See III. 722, 733, 741, 742. IV. 125, &c. 'tis true, IX. 60. *Uriel* is said to have *Descry'd* his Entrance into *Eden*; Here he Describes his Way Thither. This *Entrance Descry'd*, and the Description of the *Way* mention'd in the first Line of the present Passage are plainly two Distinct things.

584 ——— *Hard thou knowst it to Exclude*  
See the Note on v. 181.

592 *Beneath the Azores*; the *Azores* are Islands in the great *Atlantic*, or Western Ocean; there are Nine of them, and are commonly called the *Terceras*; Some Include the *Canaries* under That Name.

ibid ——— *Whither the Prime Orb*,  
*Whither* is Thus spelt in the two First, and Some Other Good Editions: it should be *Wbetber*; though the Sense of the Place Evidently shows it, yet this Small Mistake of the Printer has led Some Readers Wrong from whom One might have Expected Better.

594 ——— *Volúbil Earth*  
*Volúbil*, with the Second Syllable Long is Latin, and the Measure of the Verse requires it to be So pronounc'd.

603 ——— *Amorous descant*  
a Love-Song Repeated and Vary'd.

604 *Silence was pleas'd*;  
Beautifully Poetical! Silence is Personiz'd, and  
made to Listen Delighted. the Sun, the Ev'n-  
ing Star, the Moon, Night, Silence, Sleep,  
All are of the Audience while the Angel speaks.  
VII. 100, &c.

605 *with Living Saphirs*;  
the *Saphir* is a Blew Stone; 'till the Absence  
of the Sun all the Stars were Invisble in the  
Azure Sky, and as of the Same Colour with  
it, Now they seem to be Li't up, to be Alive,  
in Effect Dead Before, So we say a Live Coal  
when the Fire is in it.

ibid. ——— *Hesperus that led*  
*the Starry Host*  
*Hesperus* is the Planet *Venus*, but is call'd *He-*  
*sperus* when it follows the Sun; the Morning  
Star when it precedes him. he leads the Starry  
Host, as being the First that Appears in the  
Ev'ning. Surely Here is the most Inchanting De-  
scription of the Ev'ning that ever was made!

614 ——— *and the Timely Dew of Sleep*  
*Now falling with Soft Slumbrous Weight*  
*inclines*  
*Our Eye-lids*;

*Timely,*

*Timely*, Seasonable, Accustom'd about This time. What a Description of Drowfiness! the Dew of Sleep; falling on the Eye-lids Soft as Dew, yet giving a Grateful kind of Heaviness, Inclining, bearing down, from the Latin *Inclino*. Did not the Beauty of the Poetry keep the Mind Awake, the Words would Lull the Reader Insensibly.

Sleep it self is frequently call'd a Dew by the Poets from it's Soft falling, and the Delight and Refreshment it gives.

627 *our Walk at Noon,*

'tis *Walks* in the First Edition, but in None of the Others. Alter'd doubtless because it might be Understood as if the Arbours were for Walking in as well as the Alleys, whereas Those were for Repose after Weariness by Walking in the Long Alleys, Dressing the Garden, &c.

ibid. ——— *with Branches Overgrown,*  
too Luxuriant, So as to be Troublesome, and therefore wanted to be *Reform'd*: not that they grew Over the Alleys, so as to make what they call *Berceau Walks*; Such indeed These were, they were their Noon Walks, and the more Overgrown in That Sense the Better.

628 *Manuring* is not Here to be Understood in the Common Sense, but as Working with Hands, as the Fr. *Manouwer*; 'tis, as immediately

diately after, to Lop, to Rid away what is scatter'd.

640 *All Seasons and their Change,*  
All Times, Morning, Noon, &c. as it is explain'd Immediately Afterwards. 'tis not Spring, Summer, &c. Those were not Yet Changing, 'twas Now an Eternal Spring, v. 268. He uses Seasons for Hours, as the Greeks do Hours for Seasons. Conf. IX. 200. with V. 170.

667 *in Nature and all things,*  
in all Natural things, in all Nature, the New Creation.

So *Virgil*, *Munera Lætitiæque Dei* for *Munera Læta*, Æn. I. 640. *Squamis Auroque* for *Aureis squamis*, Æn. VIII. 436. Milton has a like Phrase (X. 345.) with Joy and Tydings for Joyful Tydings.

*Adam* Here talks very Naturally, as not being Yet Better Instructed, and *Eve* is as Naturally Fully Satisfy'd with her Husband's Superiour Understanding. 'twas another Sort of Conversation when *Adam* Enquir'd of the Angel concerning these Heav'nly Bodies, VIII. 15. but Neither Then was he Taught Much more Philosophy of This Kind, but far Better.

687 ——— *Instrumental Sounds*  
*in full Harmoniac Number join'd,*  
the Sounds of the Instruments are united in Harmonious Measure.

688 ——— *their Songs*

*Divide the Night,*

into Watches, as the Trumpet did among the Ancients, founding as the Watch was reliev'd, and which was call'd *Dividing the Night*.

———— *cum Buccina Noctem*

*Divideret*

Sil. Ital. 754.

This was in full Chorus, and with Instruments, *Oft in Bands, &c. v. 684.* but besides these Regular Watches, Other Spiritual Creatures were often heard among the Distant Hills, or in the Woods, Singing Single or in *Duette*, at any time of the Night Indifferently. *v. 680, &c.*

696 Acanthus,

a Spicy Tree or Shrub. it has Thorns and a Long, Large, Winding Leaf, Those in the Capitals of Pillars are in Imitation of them.

698 Iris

our Flower-de-luce. all hues, of all the Colours in the Rainbow.

699 *Rear'd high their Flourisht beads, &c.*

' *Iris, Roses and Jessamin were Wreath'd in,*  
' *between the Acanthus, &c. that made the*  
' *Wall, a Flourish that imitated Mosaic, as*  
' *the Crocus, Violet, and Hyacinth did on the*  
' *Ground, imitating in like manner the Various*  
' *figures of Stones Inlaid on a Mosaic Pavement,*  
' *In-*

‘Inchanting! the Roof was of Lawrel and  
 ‘Myrtle Interwoven.’ This is the Picture of  
 the Bower. Here was *Nice Art in Beds and Cu-  
 rious Knots*, &c. not as in the rest of Paradise,  
 where Nature was left to Work in her Own  
 way. v. 241.

700 *Mosaic*

Small Pieces of Stone put together (In-lay’d)  
 and forming a Picture. We have This Word  
 from the *French* and *Italians*, as They from  
 the Corrupted Latin, *Opera Musiva*.

702 *Broider’d the Ground,*

’tis Thus in the two First, the Authentic Edi-  
 tions, and Thus it Ought to be; Some have  
 Alter’d it to Border’d.

703 *of Costliest Emblem;*

Emblem from the *Greek* Word *Ἐμβλημα*,  
*Emblema*. the *Pavimenta Tessellata*, or *Mosaic*  
 Pavements of the *Romans*, consisted of Small  
 Square Stones call’d *Emblemata*, from their  
 being In-laid, which is the Import of the *Greek*  
 Word; to Distinguish These from what was  
 done with *the Pencil*; for they were Gene-  
 rally form’d into Pictures. and as the Subjects  
 were Commonly Moral and Allegorical, We  
 have Transferr’d the Signification of the Word  
 to the Subject. *Milton* has restor’d it to the  
 Original Sense.

705 ——— in *Shady Bower*  
*More Sacred and Sequester'd,*  
 in the First Edition 'tis *Shadier Bower*, but  
 Alter'd in the Second, publish'd in *Milton's*  
*Life-time*. Both are Well; with the Altera-  
 tion, and as it Now Stands, the Sense is, in a  
 More Sacred, and Sequester'd Shady Bower.  
 As it was, the Sense is as good; in a Bower  
 More Shady, more Sacred, &c. We think  
 This is preferable because Thus the Circum-  
 stance of the Shadiness is most Strongly mark'd,  
 as 'tis a very Material and Beautiful One; and  
 is accordingly much insisted on Afterwards.  
*Sacred sequester'd.* Set Apart as what had  
 Something Holy.

712 ——— *the Genial Angel* ———  
 the Friendly Angel that took Care of the Pro-  
 pagation of Mankind.

714 *More Lovely than Pandora, &c.*  
 the Story is This. *Prometheus* the Son of *Jap-  
 phet* had Stolen Fire from Heaven for the Ser-  
 vice of Man, which *Jupiter* being Angry at,  
 as not his Own Act, to be Reveng'd sent him  
*Pandora*, so call'd, because all the Gods had  
 Contributed their Gifts to make her more  
 Charming, (for so the Word signifies) she was  
 brought by *Hermes* [*Mercury*] but was not  
 received by *Prometheus* the Wiser Son of *Jap-  
 phet* (as the Name implies) but by his Brother  
*Epi-*

*Epimetheus* the *Unwiser* Son, She Entic'd his Foolish Curiosity to Open a Box which She brought, wherein were Contain'd All Manner of Evils.

719 ——— *Authentic Fire.*  
first Original and Prototype of all Earthly Fire. See the Note on III. 656. where the Word has a Larger Signification but Consistent with This.

727 ——— *Happy in our Mutual Help and Mutual Love, the Crown of all our Blifs Ordain'd by Thee, and this Delicious Place*  
We should not have taken Notice of This Passage if it had not been Strangely Mistaken of Late. the Sense, as 'tis pointed in the Best Editions, is Sufficiently plain. Happy in our Mutual Help, in our Mutual Love, the Chief of All Our Blifs, thy Gift, and Happy in this Paradise.

738 ——— *into their Inmost Bower*  
not that they had several Apartments, or Bowers in This Place, (tho' they had elsewhere, as IV. 626. V. 230.) they had but One Here, 690. but Inmost Bower means only the Inmost, the Farthest part. the Word is us'd in the same Sense. V. 302. in Both very Poetically.

741 ——— *I ween*  
I think, I am of Opinion.



743 ——— *Connubial Love*  
Matrimonial Love.

750 ——— *Mysterious Law,*  
See *Ephes.* v. 32.

756 ——— *and all the Charities*  
all the Relations, all the Dearnesses. not Charities, as the Word is now Commonly understood. *Milton* Frequently uses Words to signify what they did Originally.

758 *far be it, that I should write thee Sin or Blame,*

Blame Here is a Noun, and the Sense is, Far be it from Me that I (as some) should pronounce Marriage Sinful, or even Blameable, Less Holy than a Single State, 747.

or perhaps *Blame* is Here a Verb, far be it that I should pronounce Thee Sinful, or even Blame thee.

769 *or Serenate, which the Starv'd Lover sings Serenate,* or Serenade (as that Italian Word is English'd) signifies Musick Vocal and Instrumental perform'd under the Window of a Mistress in the Absence of the Sun, whether Ev'ning, Night, or Morning: 'tis So call'd from Another Italian Word *Sereno*, (from *Sera* the Ev'ning) *Sereno* carries a Double Idea of Clearness and Coolness, Such Complements being

being Commonly made when the Air is Clear as well as Cool. 'tis the Latter Circumstance which is chiefly meant Here; the Lover is Starv'd, Shivering with Cold.

775 ——— *and know to know no more.*  
and know to Content your Selves with your Present Knowledge.

776 *Now had Night measur'd with her Shadowie Cone*

*half way Up hill this Vast Sublunar Vault,*  
a Cone is a Figure Round at Bottom, and Lessening all the Way Ends in a Point: This is the Form of the Shadow of the Earth, the Base of the Cone standing upon That side of the Globe where the Sun is Not, and Consequently when 'tis Night There. This Cone to Those who are on the Darken'd Side of the Earth, could it be Seen, would Mount as the Sun fell lower, and be at it's Utmost height in the Vault of their Heaven when it was Midnight; 'tis call'd the Sublunar Vault; a Vault whose top reaches not so high as the Moon, (Sublunar, Under the Moon;) for as the Point of the Cone could not be suppos'd to extend to a more Distant Sky, *Milton* has Imagin'd a certain Portion of the Heavens, not reaching so far as the Moon, to be the Limit of *this Circling Canopy of Night's extended Shade*, III. 556. This is the Sublunar Vault here meant. The Shadowie Cone had

N

Now

Now aris'n Half way, consequently supposing it to be about the time when the Days and Nights were of Equal Length (as it was, X. 329.) it must be Now about Nine o' Clock, the usual time of the Angels setting their Sentries, as it immediately follows. This is marking the Time very Poetically.

778 *and from their Ivory Port the Cherubim  
forth issuing*

this Ivory Port, Gate, or Door was not mention'd when the Rocky Gate or Portal was describ'd, v. 543. but Such Must be Suppos'd, and is Here Expressly given. the Rocky Portal form'd a Streight, or a Narrow Passage; but 'twas So Wide, and Continu'd so far as to give room for the Angels Unarm'd to Divert Themselves, and *Gabriel* their Leader, with *Heroic Games*; forth of this Narrow way (where was the Ivory Gate, and in that Part of it as was next the Garden) the Cherubim issu'd into the Wide Space of Paradise Adjoyning.

Perhaps *Milton* had in his View *Homer's* Gates of Sleep, One of Ivory, the Other of Horn. *Odyss.* I. 562; True Dreams passing through That of Horn, and False Ones through the Ivory Gate. *Virgil* is generally thought to have Alluded to This Passage of *Homer*, *Æn.* VI. 895. where he makes *Æneas* go out of Hell through a Gate of Ivory to Suggest that All he had said of *Æneas's* Descent

scnt into That Place, and what he saw There, was to be consider'd only as a Pure Fiction, and Poetical Invention. in like manner *Milton* might intend to Intimate Here that what he said of These Guards and Fortifications about Paradise was Fictitious, as indeed they did not Answer the End. This is only Offer'd as a Conjecture; but most Certain it is He could not Forget this Ivory Gate of *Homer*, whether he Alluded to it or No.

780 ——— in *Warlike Parade*,  
 prepar'd to receive Orders. it also signifies to  
 make their Appearance.

784 *Our Circuit Meets full West.*  
 the Angelic Guard were now with their Backs  
 to the Gate, and to Divide into Two Bodies;  
 That Commanded by *Uzziel* took Their way  
 to the Left, That by *Raphael* to the Right;  
 the Business of Both was to Search the Gat-  
 den, and to Meet just on the Opposite Side,  
 as they did, v. 863. all but the two Detach'd  
 by *Gabriel* from his Own Band, v. 786.

ibid. ——— as *Flame they part*  
 Either 'tis meant they divided as Flame di-  
 vides it self into Separate Wreaths, Or that  
 they went with the Velocity and Vigour of  
 Flame, as *Homer* says of the *Trojans*, *Iliad*,  
 B. 780. they march'd as if all the Countrey  
 was in Flames. in Both Senses This Expres-

tion apply'd to the Seraphim, has a Greater Beauty than in *Homer*.

785 *Half wheeling to the Shield, Half to the Spear.*

to the Right and Left in a Circular Motion. the Shield being held in the Left hand, and the Spear in the Other.

the Ancients us'd These Words of Command. See *Ælian's Tactics*, p. 73.

786 ——— *Strong and Suttle Spirits*

Subtilty does not Always imply what is Usually meant by Craft; 'tis us'd in a Good Sense, *Prov. viii. 12. I Wisdom dwell with Subtilty*, for So the Margin says 'tis in the *Hebrew*. and Thus the Latins frequently use the Word: Cunning, Sagacity, Prudence was Necessary to Those Sent as well as Strength.

791 ——— *Secure of Harm.*

not Apprehending Harm. as IX. 370. the Word Safe is also us'd in This Sense. IX. 815.

794 *Hitherward bent*  
towards Paradise.

796 ——— *Hither bring*

that is to Me wherever I happen to be; to Me, not to *Uzziel*, nor any here Else; to Me directly. for they were not to be Afterwards where they were at Present.

804 — *Inspiring Venom,*  
Breathing In Venom. So *Virg. Æn. VIII. 351.*  
where the Serpent that the Fury *Alecto* had  
flung upon *Amata*, creeps softly over her,  
*Viperiam Inspirans Animam* —  
— *pertentat Sensus, &c.*

not a Meer Suggestion of Discontent, Pride,  
&c. but a real Poisonous Vapour, Corrupting  
the Blood, and by It the Mind, as appears by  
what immediately follows. See also *Raphael's*  
Discourse with *Adam*, V. 404. and Our Note  
on v. 486. of that Book, part of that Dis-  
course; Where, as Here and in Other Places,  
*Milton's* System appears to be that the Souls  
of Men, as the Angels, are Spirits, but not in  
the Highest Sense; That he reserves to God  
Only. Whether This be Right or Not let Di-  
vines Judge, and *Milton* Answer, but 'tis Fine  
Poetry.

812 *Touch of Celestial Temper,*  
Temper from *Tempera*, and *Tempra*, (Ital.)  
Consolidation; and said of Iron put red hot  
into Cold Water to Harden. of This Celestial  
Temper was the Head of *Ithuriel's* Spear,  
v. 553.

816 *Tun*  
from *Tonneau* (Fr.) any Cask or Vessel.

820 — *half Amaz'd*

or Maz'd, in a Maze, not well knowing Where  
One is, or How to Extricate One's Self.

821 — *the Griefle King*;  
Grifly, or Grieflie; Ugly, Dreadful; an *Anglo-Saxon* Word, and frequently used by *Chaucer* and *Spencer*. the Verb is *Agrise*, to Fright, to Fear, to be Terrify'd. I. 670. II. 704.

846 — *Abas'd*  
Discountenanc'd, Confounded.

847 *Virtue in her Shape How Lovely,*  
the Devil saw how Lovely Vertue appear'd in  
the Angel, it's present Shape or Form.

849 — *chiefly to find here Observ'd*  
*his Lustre Vifibly Impair'd; yet Seem'd*  
*Undaunted.*

a true Diabolic Character. he Pin'd, Griev'd at, the Loss of his Purity of Mind when he saw the Advantage it gave the Angel both in Strength and Beauty; but his Greatest Concern was that his Own Glory was Evidently Faded, and Observ'd to be So, yet put on a Pretence to a Courage he had not. Pride and Hypocrisy.

What a Picture! ' the Angelic Grace,  
' Heighten'd So as to be Invincible by his  
' Grave Rebuke, Severe; Severity join'd with  
' Youthful Beauty, Awfulness, Goodness; and  
' These Contrast'd with the Faded Lustre of  
' the

## IV.

183

' the Apostate Spirit, and He Asham'd and  
' Confounded! and What a Noble Moral  
' does it Exhibit!

869 ——— *Regal Port,*  
Port, from *Porter* (Fr.) Kingly Carriage or  
Behaviour.

878 ——— *the Bounds prescrib'd*  
*to thy Transgressions,*  
that is, Transcursions. Milton hath us'd the  
Word Here in the Sense of the Pure Latinity,  
for the Common Signification did not come  
in 'till the Baser Ages. *Cic. in Pison. Cap.*  
*xxxiii. of Cæsar, Cujus Ego Imperio Al-*  
*pium Vallum contra adscensum Transgressionem-*  
*que Gallorum objicio.* 'tis true the Word is  
us'd presently after in the Common Sense, but  
Milton loves to use a Word in Different Sen-  
ses, even in the same Period. See IX. 648.  
X. 1000. XI. 625, 627.

894 *Dole*  
from *Dolor* (Lat.) Grief or Sorrow.

911 *So Wise he judges it to fly from Pain*  
*However, and to scape his Punishment.*  
However, upon Any terms, at all Adventures.  
This is the Force of This Word, as appears  
by what follows Immediately, as well as by  
the Sense of the Place. the Devil had re-  
proach'd the Angel (*v.* 887.) as having Ask'd



a Silly Question ; (878.) *Gabriel* replies, He was a Fit Person indeed to accuse Them of Folly who demanded of him How he Durst break Prison ; and yet boasted his Own Wisdom, not as having fled from Pain, for That, Singly consider'd, had been Right, but for daring to do so at all Adventures, at the Hazard of *Seven-fold* Vengeance for So doing.

927 *Thy Fiercest,*

very Concise, but very Intelligible and Strong ; Enemy, Opponent is Understood. Abundant Instances of This are perpetually found, a remarkable One we lately pass'd by, v. 852.

928 *The Blasting*

Thus 'tis in the First Edition, the Second has it Thy, but 'tis Wrong no doubt, not only that the Word occurs very often Thereabouts, and probably Occasion'd the Mistake, but the Sense requires it to be The.

944 ——— *with Songs to Hymne his Throne,*  
*and Practis'd Distances to Cringe,*  
to Hymn his Throne with Songs, and to Cringe Practis'd, Studied, Accustomed Distances.

962 *arreede*

'tis Thus Spelt in the Best Editions. Advise, Direct, Order, Decree.

*ibid.*

ibid. *Avant* ;

On, Forward. the Beauty of the Word Here is, that it gives the Idea of One Driven before Another as a Beast is driven ; it implies Contempt ; *Satan* had before Observ'd That in him, v. 926. and with Reason, v. 903.

965 — *I drag thee*

I will drag thee, the Present for the Future ; a Latinism, and very Emphatical. *Quæ prima pericula Vito.* Virg. *Æn.* III. 367. *Cui famula trador? quem Dominum Voco?* Senec. *Troad.* 473.

971 *Proud Limitarie Cberube,*

Limitary, Set to Guard the Bounds, as v. 878. a Taunt, Insulting the Good Angel as one Employ'd on a Little, Mean Office.

979 *Phalanx,*

a very Large Square Body of Foot.

980 — *Ported Spears*

held Sloping towards the Enemy, the Right hand Before, and the Other Behind. a Defensive Posture, ready also to Attack.

ibid. — *a Field*

*of Ceres*

a Field of Corn, or a Corn-field, but These had been Un-poetical, Low wayes of Saying it ;

it; *Ceres* was the Goddess of Corn, 'tis therefore a Field of *Ceres*.

987 *Teneriff or Atlas*  
*Teneriff* is said to be one of the Highest Mountains in the World, 45 Miles Perpendicular, and is seen, by the help of Perspectives, 50, 60, and when the Weather is very Clear fourscore and ten Leagues off. 'tis in an Island of the same Name, the Biggest of the *Cana-ries*. *Atlas* is a long Chain of Mountains in *Africa*, divided into the Greater and Lesser *Atlas*; 'tis the Greater which must be Here meant.

988 — on his Crest  
*Sat Horror Plum'd*;  
 Horror is Personiz'd, and is made to sit on the Cone of the Helmet, as the Ancients plac'd Sphynxes, Dragons, &c. there Horror sits shaded with a Plume of Feathers, as the *Chimæra* on the Helmet of *Turnus*, *Æn. VIII. 785*. Feathers have always been a Military Ornament, and several together is call'd a Plume, Corruptly a Plum of Feathers.

989 — in his Grasp  
 Finely Express'd, Concise. he not only Held the Spear and Shield, but held them Firmly, he Grasp'd them.

990 *What Seem'd both Spear and Shield —*  
*Milton was Here under some Difficulty. Satan*  
 could not be Suppos'd to have brought Arms  
 with him, nor was it proper to imagine he  
 had Stollen any of those belonging to the  
 Good Angels; to have Dis-arm'd Any of them  
 had been Worfe; he has therefore given him  
 what only Seem'd to be Spear and Shield. nor  
 yet is the Poet quite Extricated, the Reader  
 must Assist him by Supposing *Satan's* Power  
 Exceeding Great, who even with Such could  
 Defend himself So as to Endanger, not only  
 Paradise, but the whole New Creation, as it  
 follows; and This gives a Vast Idea of his  
 Power, though Impair'd by Sin.

997 — *bis Golden Scales, Yet seen*  
*Betwixt Astrea and the Scorpion Sign,*  
*Libra,* or the Scales, is one of the twelve  
 Signs of the *Zodiac*, as *Astrea* (or *Virgo*) the  
 Virgin and *Scorpio* also are. This does, as it  
 were, Reallize the Fiction, and gives Con-  
 sequently a Greater Force to it.

999 *Wherein All things Created first he weigh'd,*  
*the Pendulous round Earth with Ballanc'd Air*  
*in Counterpoise, Now ponders All Events,*  
*Battles and Realms:*

a Short and Noble Account of the Divine Wis-  
 dom in Creation and Providence! In the Be-  
 ginning he Fitted All the Parts of the Great  
 Work,

Work, All was Contriv'd with respect to Each as relating to the Rest; and to the Whole; for Instance, the Round Earth which was to be Suspended in the Air, was consider'd, as that Air also was, Each Weigh'd against the Other as respecting it's Place and Office. and Thus Now, (for 'tis the Poet speaks) Now, and at all times, He, the same Eternal Wisdom, *Ponders all Events*; for Example, Battles, Which Side shall prevail, and What shall be the Consequences; So Realms, States, Monarchies, These also he Weighs; Which shall Subsist, which Decay, which Subdue, and Swallow up Which, &c. as *Job* xxviii. 25. xxxvii. 16. *Isa.* xl. 12. *Matt.* x. 30. *Ephes.* i. 4. 2 *Thess.* i. 9. &c. All This and More is comprehended in these three Lines and a half. the Reader has the Clue put into his Hand, he may go on with Delight, Admiration, and Praise.

1002

———— *two Weights*

*the Sequel Each of Parting and of Fight*; the Question is, whether a Battle or Not. This is to be Determin'd by Weighing Both in the Ballance, the Weights, whatever they were, may then be said to be This One and That the Other, what they Represent being Virtually contain'd in them. Not content with This, *Milton* has Nobly extended the Thought, not only Parting and Fight, but all their Train  
of

of Consequences are Included, Each are the Sequel, One of This, the Other of That.

these Weights were the Strength of each Contending Angel, as is seen v. 1012. These Included Peace and War, and what was to follow Either. and Accordingly as the Former preponderated, *Satan* avoided the Combat.

This Allegory of the Scales is very Natural and Beautiful, and in Prose says only that *Satan* comparing His own Strength with That of his Antagonist was Intimidated, and Fled. the rest is Poetical Embellishment.

the Ballance of *Homer*, Il. VIII. 69. XXII. 209. so much Admired, is remarkably Different from This, not only that His weighs the Fatal Power of Death, so that the Preponderating Scale is Terrible to whom 'tis apply'd; but what is much more Considerable, His are made use of by *Jupiter* to Learn what was the Decree of Destiny, to which Himself was Subject; Whereas *Milton* says the Almighty us'd these Scales but as a Sign directing the Contending Parties to Act as Himself had Determin'd they should.

1006 *Satan I know Thy Strength, and Thou know'st Mine,*  
*Neither our Own, &c.*

the Sense of this whole Passage is This, and 'tis Pointed Accordingly in the Best Editions, though Confounded in Some.

We

We know One Another's Strength, and that Both receive All they Have from God; 'tis Silly then to Boast what we can do by Force, for Thy Power can Effect no more than is Permitted, no, nor even Mine, though 'tis Doubled on This Occasion: to be Convinc'd, Look up and read thy Doom in Yonder Sign if thou persistest to Contend.





## B O O K V.

*Now Morn her Rosie Steps intb' Eastern Clime  
Advancing, Sow'd the Earth with Orient Pearle,*

Morning is Personiz'd and shewn as coming Forward from the East, Strewing (as when Seed is Sown) the Earth with Dewdrops, resembling the Brightest Pearl.

Poets and Painters have given Us Various Representations of the Morning according to the Different Parts of it. Grey belongs to the Earlyest Dawn whilst the Beams of the Sun are yet too Distant to Warm th' *Uncolour'd Skie*. So v. 189. VII. 373. IX. 192. and *Lycidas* v. 25. 187. Next is the *Rosie*, Morning, when That Lovely Blush appears in the Heavens, from the Nearer Approach of the Sun, and is Thence Communicated by Reflection to the Earth, though Fainter and Fainter as remov'd Westward. This is Describ'd VI. 3. VII. 29. VIII. 511. XI. 175. when the Sun rises the Morning puts on her Saffron Robe, and This is the time Noted v. 139. IV. 642. Now is the *Rosie* Morning, Her Way lyes where spreads a General Rosyness, and shee as it were treads upon Rosés.



a *Clime*, or Climate is a Space on the Terrestrial Globe comprehended between two Circles paralel to the Equator, so that from the beginning of the Climate to that of Another Next to it there is Half an Hour's Difference in the Longest Summer-day. Or Thus. Divide the Earth in the Midst between the North and South Points, or Poles, then Subdivide Each of these Halves by Other Circles Paralel to This Greatest, and at a Certain Distance from Each Other, These Subdivisions are Climates.

3 *When Adam Wak't, so Customd,*  
He was us'd to Awake at that Early Hour  
and Somtimes Sooner. IV. 623. IX. 192.

*ibid.* ——— *for his Sleep*  
*was Aerie Light, from Pure Digestion bred,*  
*and Temperat Vapors Bland,*  
*Bland, from Blandus, (Lat.) Pleasing,*  
Chearful. a short, but Full Description of  
the Sleep of a Happy Man; the Sleep of  
Nature, the Sleep of Temperance, Innocence  
and Contentment. the Sleep of Paradise;  
in Opposition to

*Grosser Sleep*  
*Bred of Unkindly Fumes, with Conscious Dreams*  
*Encumberd*

(IX. 1049.) and from Whence the Sleeper  
Arises *as from Unrest* and finds the Morning,  
*all*

*all Unconcern'd at That, has begun her Rosie  
Progress Smiling. XI. 173.*

5 ——— *which th' Only Sound  
of Leaves and Fuming Rills, Aurora's Fan,  
Lightly Dispers'd, and the Sbrill Matin Song  
of Birds on Every Bough ;*

*th' Only Sound ; All Else was Quiet ; sent  
up their Silent Praise, or were yet Asleep.  
the Air, the Hills, the Vallyes were Now  
Silent even of the Celestial Voices and In-  
struments, or the Echoes from them which  
Somtimes Gladded Paradise, as IV. 680 ; or  
they were at too great a Distance to be  
heard by Adam. the Only Voice Now  
was That of the Leaves, the Water, and  
the Birds, United, the same as IV. 260, &c.  
and as are employ'd by Tasso to Awake Er-  
nimia, Cant. VII. Stan. 5.*

the two First of these are said to be  
Aurora's *Fan* as the *Arborets and Flours  
Imborder'd* (IX. 437.) are *the Hand of Eve* ;  
the Cause for the Effect. the Leaves and  
Rills were Shaken by the Rising Breezes,  
the ~~F~~ of the Morning. Those Ruffled  
or Rattled One against the Other, These  
Fum'd or Chaff'd as Angry ; an Idea Fre-  
quent with the Ancient Poets.

*Catullus LXII. 270. has giv'n a Fine De-  
scription of the Sea Thus Disturb'd*

*As Zephyr Crisps with Early Gales the*  
*Seas,*  
*and Wakes the Flippant Waves with Shi-*  
*v'ring Breeze,*  
*while Morn, yet Sunless, Swells by Sweet*  
*Degrees.*  
*These; Mutt'ring first, with his Soft Breath-*  
*ing: Wash,*  
*and Noisier Now, as Froward-Laughing,*  
*Dash;*  
*Then, as Air Stiffens, More, and still More*  
*Loud,*  
*Purpl'd with Rising Day, farr Off they*  
*Croud.*

Propriety and Correctness, never Wanting in *Milton*, require that the Sounds should be peculiar to the Morning, That Point of it Now describ'd; These are So, as That of the Singing of the Birds Also is, 'tis their *Matin-Song*, *shrill*, Loud, as Joyous at the Returning Day, and in Full Concert; they All Sing Then, *on Every Bough*.

this United Sound Disperses Sleep, or Remaining Drowiness.

the Term *Disperse* apply'd to Sleep is not Usual in English; the Greek and Latin Poets have it so Frequently that *Milton* could not fail of Applying it in like manner (Sleep is consider'd as a Dew, IV. 614.) *Sophoc. Trachin.* 999. *σχεδίστα ὑπνός* *Prudent. Cathem.* I. 93. 'tis Beautyfull, and

and Common. See *Orph. Argonaut. v. 555, &c.*

*the Light Aerie Sleep is Lightly, Easily Dispers'd. Easily Indeed! for These Sounds, Gentle as they are, Especially Two of them, are heard at Some Distance; Adam was with his Consoorted Eve in their Inmost Bower, IV. 738. where no Creature, not even a Bird entred, but Themselves, a Close Inwoven Shade, Deck'd with Flowers, and where no Fuming Rills, no Liquid Lapse of Murmuring Streams are found. 'tis Painted, IV. 690, &c.*

As the First Two Lines of this Book particularly Describe the Morning, Those that follow Hitherto Enlarge on That Delightful Subject; a Morning in Paradise. Our Author is particularly Excellent in Such. As besides This, and what presently follows, v. 20. See Those of IV. 641. V. 1, 139. IX. 192. XI. 135, &c.

8

— *So much the More*

*His Wonder was to find Unwak'nd Eve  
with Tresses Discompos'd,*

His Wonder Implies that She also Slept and Wak'd as He; She not Only was not Yet Awake, but appear'd to be Disturb'd in her Sleep.

11

— *Hee on his Side*

*Leaning half rais'd, &c.*

What a Picture!

16 *Milde, as when Zephyrus on Flora Breathes,*  
as when the Soft Western Gales breath on the  
Flowers. Exceeding Poetical and Beautiful!

17 — *Soft Touching.*  
Touching Lightly, Tenderly.

21 — *wee loose the Prime*  
Prime is an old *English* Word signifying the  
Early Morning, the First hour of the Day;  
Before, and about Sun rising. This Discourse  
was when the Sun was not yet risen, as 139.

26 *Such Whispering Wak'd her, but with Start-*  
*led Eye*  
*on Adam, whom imbracing, Thus shee spake.*  
' See This Exquisite Picture.

31 — *have Dream'd,*  
*if Dream'd,*  
Her Doubt whether 'twas a Dream or Not  
says very Artfully that her Imagination was  
Violently Struck, Thus all the Circumstances  
Mention'd are Painted with the Utmost Force,  
and amongst Others Those Describing a Love-  
ly Night. the whole Dream is very Dreamy  
and full of Images.

Here first Begins, This is the Dawn of the  
Fall, the First Breach of Paradisaical Happi-  
ness; the first Entrance of Sorrow, which  
Open'd the way to a Plentiful Torrent not  
Long

Long after, but all was *Cbear'd* for the Present, as v. 129.

100 ——— *but know that in the Soul  
are many, &c.*

take this Whole Account in Prose :

There are in the Soul many Faculties, which are Subordinate to Reason; the Chief of These is Fancy; She forms Ideas from what the Senses bring in, which Reason, Joyning or Disjoyning, works up into Propositions, All that we Affirm, as Certain, or only Probable, or Deny, as not being well Prov'd; and when Nature Rests, Reason Sleeps also: Fancy is Then sometimes Awake, and Mimicks her; but putting things Ill together, makes Mad Work often, in Dreams.

Dreams are the Reveries of People Asleep, as what we call Reveries are the Dreams of Those Awake. by Reveries we mean what *Spencer's* Words, in the first Stanza of his *Visions of the World's Vanity*, well describe:

*One Day, whiles that my Daily Cares did Sleep,  
My Spirit, shaking off her Earthly Prison,  
began to enter Meditation deep  
of things Exceeding Reach of Common Reason;  
On which, when as my Thought was throughly  
plac'd,*

*unto my Eyes strange Shows presented were,*  
Nature may also be said to be at rest in Madness, Deliriums, Trances, Enthusiastical Extasies or Whims, Drunkenness, &c. as in Sleep.

*Milton* therefore was in the Right in not Confining the *Wild Work* of Fancy whilst *Nature* rests, to Dreams only.

118 ——— *So Unapprov'd,*  
So it be Unapprov'd, Dislik'd.

137 *but First from under Skadie Arborous Roof,*  
the Roof of their Bower was *Inwoven Shade,*  
(IV. 693.) like that of an Arbour. Before they went into the Field they Stopt, yet under the Roof of their *Sylvan Lodge,* (V. 377.) to perform their Morning Devotions; but they were got out of their *In-most Bower* (IV. 738.) or the Farthest Part of it where they Slept; they were come to open Sight of Day-Spring; the *Open Sight,* Such as was to be had at the Door of the Bower; not the Gloom Within, Chiefly where they Slept; nor are We to suppose even That Forbid Distinguishing Day from Night; but Now they had a Full View of *Aurora's Purple Road,* and of the Sun *with Wheels yet how'ring o're the Ocean's brim,* and discovering *All the East of Paradise, and Eden's Happy Plains,*

150 ——— *Numerous Verse,*  
it's Syllables and their Sounds are Number'd,  
Measur'd.

151 *more Tuneable than needed Lute or Harp*  
*to add more Sweetness,*

↓

their

their Voices, whether in Recitative or Song, Prose or Verse, were Sufficiently Sweet and Musical; They needed no Instruments in Their Devotion.

153 *These are thy Glorious Works*

the Scene of this Hymn, the Time When, and the Voices With which it was *Pronounc'd, or Sung*, have been Already Noted, All Abounding with *Sweetness*; *O*ver-flowing: Nor is the Hymn it Self Less Sweet. Our Beautiful First Parents Are Animated with Pious Joy and Admiration upon the View of the Glorious Works of God, Now Again with the New Day presenting themselves to their Eyes and Imaginations, the *Universal Frame So Wondrous Fair*. Their Grateful Minds are Lifted up to God, Infinitely, *Unspeakably* More Wonderful, though Seen by them Only, and but *Dimly* in his Works, which they are Now Contemplating. They First Invite the Angels to declare the Wonders of his Glory, as Best Seeing and Knowing it, then All the New Created things are call'd upon to Extol him; These are Enumerated, and the Characteristick of Each Mark'd Distinctly. All are then call'd upon by this Devout Pair to Witness, if they Themselves Neglect what they Excite Others to, and then the Hymn concludes with a Short Prayer and Deprecation.

This is a Morning Hymn, and it's Circumstances Such as were Then Seen or Naturally



and Easily Suggested. See v. 153, 185, 208, &c. but 'tis also General (as is the 148 Psalm which doubtless *Milton* had Full in View) it takes in the *Universal Frame, All Creatures, all Living Souls.*

159 — *Goodness beyond thought, and Power Divine:*

“ Coming forth of their *Inmost, Skady Bower*  
 “ into the Open, Far Extended, Amazingly  
 “ Beautiful Prospect, the Sun just gotten a-  
 “ bove the Calm Ocean, (the Distant Horizon)  
 “ Purpling the not yet Azur'd Sky, the Land-  
 “ scape not yet in it's Bright Verdure, the  
 “ Mists Silently and Slowly Ascending from  
 “ the *Lakes and Hills, Grey* now, but whose  
 “ *Fleecy Skirts* are soon to be *Painted with*  
 “ *Gold*, the Morning Star Still Visible and  
 “ Bright near the Sun (as he always is) and the  
 “ Moon Descending, for She is about Her Full.”  
 (IV. 723 ) No Wonder These Devout Minds,  
 Innocent, not Knowing Ill, were Struck. but  
 How? Not with Philosophical Speculations  
 and Remarks on the Divine Wisdom in the  
 Contrivance, but with Conspicuous Goodness  
 and Power; These they Felt and Saw. *Pa-*  
*rent of Good, Almighty!* their Hearts *Over-*  
*flow'd with Joy and Fragrance*, with Admira-  
 tion and Thankfulness, and were too Busily  
 Thus Employ'd to be Amus'd with What  
 they Knew to be Above their Capacity. Not  
 but that at Proper times their Thoughts were  
 Thus

Thus Employ'd. See IV. 657. VIII. 15, 66, 70, 167. XII. 575, &c. See also *Adam's Opinion* of These sort of Studies, VIII. 188.

169 *Speak ye Who Best can tell, ye Sons of Light,*  
Ye can Best Say How Wondrous the Creator is.  
but even to Them 'tis *Unspeakable*, as v. 156.

161 ——— *and with Songs*  
*and Choral Symphonies* ———  
*Circle his Throne Rejoycing,*

*Chorus* is a Greek Word, a Dance. and, as Dances are wont to be perform'd by Several together, Several Singing at Once to the same Musick (as Dancing) was also call'd a *Chorus*; So was That which in Theatrical Entertainments Explain'd and Moraliz'd upon the Drama. (as is seen in *Milton's Sampson Agonistes*) *Symphony* is from a Greek Word; a Mixture of Sounds. We believe the present Passage takes In the Full Import of the Words in their Original Signification. Singing and Dancing round about the Throne to Instrumental Musick in full Concert. Thus the Muses Dance round the Throne of *Jupiter* in *Hesiod's Theogonia*, and *Déiope* with other Nymphs about the Bed of *Juno* in *Milton's* Lat. Poem to *Salsillus*. So in his *Mansus*.

*Hinc, quoties festo cingunt Altaria cantu*  
*Deo in Herbosâ Graiæ de more puellæ,*  
*Carminibus lætis memorant* ———

See v. 619. of This Book, &c.

162 — *Day without Night,*  
 We See his Wonders by the Help of the Re-  
 turning Day; 'tis Always Day with You; Al-  
 ways ye have Light Sufficient to Behold Them,  
 as We Now do. Ye have Night, but not like  
 Ours, as v. 628, 639, 642. VL 1.

163 — *Yee in Heav'n.*  
 a Point, as, Here, should have been after  
 Heav'n; the Best Editions have but a Com-  
 ma only.

164 *On Earth join all ye Creatures*  
 by Earth 'tis Manifest is Here meant This  
 Lower World, the New Creation, in Opposi-  
 tion to Heaven, the *Empyreum*, the Dwelling  
 of God just now mention'd; as by *Creatures*  
 is meant All Created things Inanimate, as  
 well as having Animal Life.

*Neu regio foret Ulla suis Animantibus orba,  
 Astra tenent Cæleste solum,* Ovid.

166 *Fairest of Stars, Last in the Train of Night,*  
*if Better thou belong not to the Dawn,*  
 the Morning Star is Last in the Train of Night  
 as being Last Seen, and when the rest are Lost  
 in Day, Gone off, One after Another, as their  
 Brightness was Unable to Sustain the Sun's  
*more potent Ray.* Thus This Star seems rather  
 to belong to the Morning.

168 ——— *that Crown'st the Smiling Morn  
with thy Bright Circlet,*

These two Circumstances, *Crown'd* with the *Fairest of Stars*, and *Smiling*, have Beautifully Finish'd *Aurora's* Picture; which we thought very Lovely before.

169 *Circlet,*

a Diminutive of Circle, a Little Circle, So call'd, as Compar'd with Those of the Sun and Moon to be mention'd presently. the Sun is call'd a Circle. IV. 576.

171 *Thou Sun, of this Great World both Eye  
and Soul,*

the Eye as giving Light, whereby all things are Seen; and Soul as by it's Heat Animating, Invigorating, and Preserving All things.

not but that *Milton*, who perpetually has *Homer* and the Other Ancients in View, possibly might Here Mean that the Sun sees all things; for *Homer* calls him the *All-Seeing Sun*; the Other Greek Poets do the Same. but as the Former Sense agrees Better with the other Part of the Sun's Description, and Seems also to be the more Noble, Allow *Milton* the Honour of having done Here, as on Many Other Occasions, Excell'd his Greatest Masters.

175 *Moon, that Now meet'st the Orient Sun,  
Now flit'st  
With the fixt Stars*

This Account of the Moon has Some Difficulty, and accordingly Translators, Latin, French and Italian, have left it Obscure, or Rather Seem to have Mistaken it. to Understand it Aright, it will be Necessary to Observe; that in whatever Sense the Moon may be said to Meet or Fly from the Sun, we are Only Concern'd with her as in relation to the *Orient*, the Rising Sun;

'tis fit also Here to Consider what Space of Time *Milton* Allows from the Creation to the Fall. Some have thought Both were on the Same Day, or at most that the State of Innocence was but of very Short Duration. Our Author is Not of This Opinion; *Satan* was but on his Journey, after the Creation was Finish'd, III. 70. 'twas Some time before he got Thither, found Entrance, and was Driven from Paradise by *Gabriel*, IV. Ult. it was a Week e'er he return'd; How long it was after That before he Prevail'd is not determin'd, though it Seems to have been soon done; however as 'tis not said how long Our First Parents had Enjoy'd Being and Happiness before *Satan* was seen by God making Hitherward, we are not streightned in Time, *Adam* might have had all that was Necessary  
to

to make his Observations. See IV. 449, 680, 685. V. 31, 32. VIII. 25. IX. 63, &c.

We Now come to Consider the Text as it is pointed in the Best Editions. *Milton's Own.*

the Moon may be said to Fly from the Eastern Sun when She Vanishes, Over-power'd by His Brighter Beam; and to Meet him whilst she Sustains That Superiour Brightness. This *Adam* may very well be Suppos'd to have Observ'd, and as 'tis a very Poetical Sense, 'tis what *Milton* could not fail to have thought of; and 'tis the Sense that Seems to have been That in which Most have understood this Passage. but Why Fly'ft With the Stars? Unless that by Flying With them is Interpreted to be Following them, flying After them; for They are gone Long Before Her. and the Fix'd Stars Longest; the Planet *Venus* in Particular stays a Considerable time after them.

Another Sense in Which the Meeting and Flying We are speaking of may be Understood is This. Every day from the New to the Full, the Moon Rises within Twelve Hours After the Sun, and from Thence to the New within Twelve Hours Before her. May She not be said to be Flying from Him when He, Rising, finds Her gone Before, and that She Meets Him when She is Making towards Him in his Early Progress? but 'twould be a great Impropriety to Say She Then Flies with the Stars.

Again.

Again. the Moon Meets the Sun when, Rising, he finds her in the Heavens, as he does One Half of the Month; the Other She is Absent when he Ascends his Diurnal Throne, Rising After Him, She Seems to Shun, to Fly his Company There. but Neither are the Stars concern'd in This Case. the Fix'd Stars and the Others are Equally Improperly brought In Here.

Let us try if we can have More Success with the Moon's Monthly Motion. and Here indeed She Approaches the Rising Sun, and Recedes by Turns. Every Day after the Full when She is Seen in the Heavens, 'tis more Eastwardly than on the Day before; as from the New to the Full we know she is more and More Remote from the Sun (though not Seen by Us) at His Rising. Thus in Her Monthly Progress from West to East, (which is the Only Motion that can be given to the Moon as Distinguish'd from the Sun in the *Ptolemaic* System, (*Milton's*) the Diurnal being no Motion Distinctly of Hers but of the *Primum Mobile* Carrying all the Celestial Bodies in it) the Moon Meets, and Flyes from the Sun: but not with the Stars, not with the Fix'd Stars, This Menstrual Motion has no Particular relation to Them.

But a Greater Objection to All These Meanings is yet Behind; as will be seen presently.

Every way These Stars Perplex us, and Meerly for want of a Comina after *Fly's*, for  
Then

Then the Syntax of the Intire Passage would be. Moon, together with the Fix'd Stars, and ye Planets, Praise, &c. a like Syntax and manner of Expression follows soon after, v. 194. Thus All Difficulties Vanish, at least so far as Concern the Stars, and the Moon's Meeting and Flying from the Sun may be understood in the Sense as Best Describes Her, for All Who are Call'd upon are at the same time mark'd with their Peculiar Characteristicks. Now Though *Milton's* Own Editions are as Correctly Printed as Almost Any Books Ever were, 'twould be Absurd to Contend for the Pointing, Even of These as Infallible; 'tis Certain there are Some Few Oversights, and that This is One, is Exceeding Probable, not only by the Difficulties with which the Text is Incumber'd this Comma being Omitted, but Thus the Fix'd Stars are Call'd upon with all the Other Luminous Bodies, beginning with *Hesperus*, v. 166. and Concluding with v. 179. which Intimates the Intention was to specify All which gave Light to the World, and *Milton* has made These too Considerable to give us the least reason to imagine he Purposely Omitted them. As v. 268. IV. 656, 664. VII. 382, &c. Indeed This Hymn would be Defective without them, nor would it Answer to What is said, v. 164. *Joyn All ye Creatures to Extol Him; Him First, Last, Midst, and without End. God, Blessed for Ever!*

We



We have Offer'd the several ways which Occur to Us in which This Passage May be Understood; the Reader is at Liberty to make Use of Any he Likes Best. Or if he is not yet Satisfy'd, he may perhaps find a Better; in That Case We shall be Thankful, if he is so Good as to Communicate it to Us.

*176 with the Fix'd Stars, Fix'd in their Orb that flyes;*

*Fix'd*, in Opposition to the Planets who are *Wandering*, as in the Next Line.

the Fix'd Stars, with respect to Us, are all in the same Motion as if the Heavens in which we behold them were one Vast Globe, and They fix'd in it as Studs of Gold; which Globe, or Orb flyes; Flyes, not as oppos'd to Meeting, as in the Precedent line, but as Swiftly Whirling round. Flying, as Moving with the Utmost Rapidity; So *Adam* Conceiv'd they did, VIII. 21. though Now 'tis Certainly known that the Fix'd Stars, as they are (the Nearest of them) at an Amazing Distance even from the Planets, which are Comparatively Our Neighbours, they are Variouly Remote from Them and Us; and Many, Millions, are Lost to Our Sight, though Assisted with the Best Telescopes, So that though an Eye were plac'd in any of them, the Distant View would be much the Same as That We have, Whatever Alteration there might

might be in the World, or its Planets, which should happen to be Nearest.

177 ——— and yee Five Other Wandring Fires  
that move  
in Mystic Dance

the Planets which have not been mention'd. the Five Other in the *Ptolemaic* System (Here follow'd) are *Mercury, Venus, Mars, Jupiter,* and *Saturn*; for the Ancients accounted Seven as We, but Ours are These, with the Moon, and the Earth, instead of the Sun, Our Center, as the Earth was Theirs. though indeed the Moon is but a Satellite, an Attendant upon the Earth, not properly a Planet.

the Sun and Moon had been call'd upon; So had *Venus* too; but Not by That Name, not as a Planet, but as the Morning Star; *Adam* had not yet learn'd Astronomy enough to know This Star was a Planet, his Progeny was two thousand Years in finding it to be So. *Milton's* Judgment is seen, and Frequently, in what is with great Confidence imputed to him as a Fault. 'tis Venturing Sufficiently to Allow So Young an Observer to Distinguish the Planets from the Fix'd Stars; and to know their just Number, it would have been too much to have made him Certain Which they All were. *Phosphorus*, the Morning-Star, Now known to be *Venus*, seems to be of a Kind Peculiar to Himself, upon Account of his Exquisite Beauty; So Delicate as That of the

Sun it Self, so Vastly Superiour in Light, is not Equal to him in That respect; and This makes it very Natural for *Adam* not only to Mistake it as not one of the Planets, but to call upon it First, it seems to have Engag'd his Eye even before the Rising Sun.

the Planets are call'd *Wandring Fires*, because Their Motions are Different from Those of the Fix'd Stars, and from each Other. *in Mystic Dance*; for the Ancients fancy'd there was Something of That in their Motions; not only a *Dance*, but that there was Mystery in it. So *v. 620*. They also call'd them *Fires*.

178 ——— *not without Song*

the Music of the Spheres is an Old Notion imputed to *Pythagoras*. It is Allowable in Poetry, and for *Milton* to Suppose *Adam* Heard, or Fancy'd he heard it, who was so Often, and so Divinely entertain'd with Celestial Harmony, as well in Sounds, [IV. 667.] as in the perfect Agreement of One thing with Another; which perhaps was All that Ever was Really meant by the Musick of the Spheres.

180 *Aire, and ye Elements*

Air, and ye Other Elements.

ibid. ——— *the Eldest Birth  
of Nature's Womb,*

as first produc'd out of the Confus'd Mixture  
in *Chaos*. III. 714. VII. 239.

181 ——— *that in Quaternion run*  
*Perpetual Circle, Multiform; and Mix*  
*and Nourish all things,*

the Elements in their four-fold Combination  
run a perpetual Circle, taking Various, Num-  
berless Forms; and Mix and Nourish all  
things Compos'd of them.

198 *that Singing up to Heaven Gate ascend,*  
an Hyperbole, the same as that of *Shakespear*,  
29 Sonnet, Edit. 1609.

*Like as the Lark at break of day arising*  
*from Sullen Earth sings Hymns at Heav'ns Gate.*

202 *Witness if I be Silent,*

This refers to v. 197. not to 200, the Point-  
ing and Sense shows it does So. *Adam* calls  
upon all the Animals to Praise God, and then  
to Witness He Himself is not Silent; to the  
Hills and Valleys, the Habitations of the  
Beasts and Insects; the Fountains, where Glide  
the Fish; and to the Fresh Shades where the  
Birds make their Nests; All made Vocal by  
His Song, and Taught to Praise their Creator  
in the Univerfal Chorus.

204 *made Vocal by my Song, and taught his*  
*Praise.*

Morning and Ev'ning, the Hills, the Valleys,

the Fountains and the Shades Eccho'd back  
the Voices of this Devout Couple, Praising  
their Creator and Benefactor. So X. 861.

206 ——— *and if the Night*  
*have Gather'd aught of Evil or Conceal'd,*  
*Disperse it, as Now Light Dispels the Dark.*  
in their Prayer at going to Rest the Night  
before, there appears no Apprehension of Dan-  
ger from any kind of Evil; That would Then  
have been Unfitting Paradise. (See IV. 724.)  
the *Uncouth Dream* of *Eve*, v. 98 of This  
Book gave Occasion for This Part of their  
Prayer Now.

Here Ends the Finest Hymn that Ever  
Human Wit and Piety produc'd.

Reader, Yet Stay; Again behold This E-  
difying, this Delightful Picture. 'the *Blest*  
' *Pair*, the *Goodliest*, the *Fairest* of their Sons  
' and Daughters *Since born*; See, Hear them  
' with their *Tuneable Voices* in *Prose*, or *Nu-*  
' *merous Verse* Joyfully Praising God, in Pa-  
' radise, in the View of New Created Nature,  
' the *Unperverted World*, and Themselves  
' Happy in *Simplicity and Spotless Innocence*.'  
Join in Praises with them. God is Seen in  
All. is *All in All*. Paradise is Every where  
to a Good Mind. *Joyn Voices all ye Living*  
*Souls*. — *I will Sing and give Praise. Awake,*  
*up, my Glory, Awake Psaltery and Harp: I*  
*my Self will Awake Early*, Psal. lvii. 7, 8.

218 ——— *th' Adopted Clusters*  
 Her Children which the Elm adopts as his  
 Own, for So they appear to be, Hanging up-  
 on him.

234 *as may Advise him of his Happie State,*  
 as may make him Bethink Himself, Reflect  
 upon the Happiness he enjoys, for this is the  
 Sense of *Advise* Here, from the Fr. *s' Aviser*.

235 *Happiness in bis Power left Free to Will,*  
 it depends upon his Own Choice whether he  
 Continues in it or No, as it is in his Own  
 Free Will to Comply with the Condition on  
 which he holds it, or Not. III. 99, &c.

236 ——— *bis Will though Free,*  
*yet Mutable;*

These two Properties of the Will are so far  
 from being Incompatible, or any way Incon-  
 sistent, that it would not be Free if it were  
 Immutably Determin'd: but the Sense is,  
 though it be Now Fix'd, and Freely fix'd,  
 yet let him Beware, it may Change, as Freely  
 Change.

238 *be Swerve not too Secure:*  
*Swerve*, from the German *Swerven*, to Wan-  
 der, to go Astray. *too Secure*. Presuming too  
 much on his Safety. as IX. 371.

249 ——— *Celestial Ardors,*  
 the Hierarchies. *Ardor* in Latin implies Fer-  
 vency, Exceeding Love, Eager Desire, Fiery  
 Nature, all included in the Idea of an Angel.  
*Milton* also calls them *Splendours*. I. 610.

257 *From Hence, no Cloud, or, to Obstruct his*  
*Sight,*  
*Starr interpos'd, However Small he sees,*  
*Not Unconform to Other Shining Globes,*  
*Earth and the Gard'n, &c.*

from Hence, no Cloud or Star interposing, he  
 sees, though in Little, the Earth (Shining as  
 the Other Globes, and Like Them when at  
 no Greater distance than he was Now from  
 It) and even the Garden Crown'd with it's  
 Lofty Cedars; His Angel Eye saw what We  
 could not have seen by the Help of our Best  
 Telescopes; He saw as Astronomers see Lands  
 and particular Regions in the Moon, or Ima-  
 gine them to be So; Or as a Pilot sees the  
 Largest of the *Cyclades* when it first appears  
 to the Naked Eye as a Cloudy Spot. the An-  
 gel Saw, but Better, with Greater Certainty,  
 and more Distinctly.

*Galileo* first us'd the Telescope in Cele-  
 stial Observations. the *Cyclades* are Islands in  
 the *Archipelago* or *Ægean* Sea (as it was An-  
 ciently call'd) there are about 53 of them;  
*Delos* and *Samos* of the Chief.

265 *Imagin'd Lands and Regions*  
not only they Imagin'd a Habitable World,  
but Astronomers divided it into Regions. to  
which they have given Names.

267 *Ethereal Skie*  
by This is generally meant Heaven, as I. 45.  
but Here 'tis Our Sky, That of the New  
Creation, and call'd *Ethereal* because those  
Luminous Bodies plac'd in it were of *Ether*.  
III. 716. VII. 354.

268 *Worlds and Worlds,*  
the Stars are Now call'd Worlds, 'tis the Poet  
that speaks, and he is at liberty Here, direct-  
ing his Discourse to his Reader only, to talk  
according to the New Philosophy, tho' 'tis  
not Agreeable to his General System, which  
is the *Ptolemaic*; not but that he Sometimes  
Intimates he knows the Other, as VII. 620.  
VIII. 122. Or perhaps he only means to call  
them Worlds, as Seeming to be So upon ac-  
count of their Magnitude Now Seen Near,  
as III. 566. When *Satan* was upon His Jour-  
ney Hitherward.

269 *Now on the Polar Winds, then with Quick  
Fann*

*Winnows the Buxom Air;*  
the Poles of the Earth and of the whole Crea-  
ted World must be the same, supposing the



Earth to be the Centre (which is *Milton's* System) Our Polar Winds then must be the Polar Winds where the Angel is Now on his Journey; These are North and South, or Up and Down, as has been observ'd on III. 574, &c. the Angel is Now Coming Down (266.) if These Winds Blow For him he Sails as it were upon them without Moving his Wings, or he Works with them, Winnowing, Fanning the Calm, Yielding Air.

for the Words *Fan* and *Buxom*, See the Notes on II. 842, 927. What *Winnows* signifies every body knows, and how Aptly That is Here us'd. the Picture of the Angel in his Journey to *Adam* is Amazing. 'tis from v. 247. to 311. Inclusive. 'tis Partly Owing to what *Tasso*, *Vida* and *Sannazarius* have done on like Occasions.

276 — to his proper Shape returns.

it having been said just before that he Seem'd a *Phoenix*, and Now that he Return'd to his Own Shape, 'tis no Wonder if Some Readers imagine he Affum'd That of a Bird when he was Flying. the Birds might fancy Him One, That is all *Milton* says. and when he tells us he Return'd to his Proper Shape, he Means that Now that he was Alighted he return'd to the form in which he appear'd when God gave him his Orders to Visit *Adam*; he then stood veil'd with his Gorgeous Wings, v. 250.

277 *Six Wings be wore*

the Seraphim seen by *Isaiab*, vi. 2. had This number of Wings, but Differently Dispos'd, Two only were for Flight. ' a Most Gay Figure! Especially when Flying, and his Divine Lineaments were seen together with those Gaudy Wings, and All in the Brightness of the Sun-beams.'

281 *Zone*  
a Girdle.

284 — *with Feather'd Mail,*  
*Sky Tinctur'd Grain.*

Feathers lie One Short of Another resembling the Plates of Metal of which Coats of Mail are compos'd. Sky Colour'd, Dy'd in Grain, to exprefs Beauty and Durableness.

285 — *Maia's Son*  
*Mercury* was the Son of *Jupiter* and *Maia*.

292 — *through Groves of Myrrbe,*  
*and Flouing Odours, Cassia, Nard, and*  
*Balme;*

through Groves of Myrrh, Cassia, Spikenard, and Balm, and Flow'ring Odours: through the Sweet Smells arising from the Blossoms of those Odoriferous Plants. Or through those Scents not yet Mature, but in their Bloom, and more Delicate therefore, as IX. 629.  
Trees

Trees in Blossom may be call'd Flow'ring O-  
dours; the Effect for the Cause, and the  
Cause for the Effect is very Elegant, and Com-  
mon with the Best Poets; *Milton* in Particular.

296 ——— *More Sweet,*  
Sweet in great Abundance, More, and More  
upon That.

297 *Wilde above Rule or Art; Enormous Blifs.*  
the whole force of this Line is in the First  
Word, Wild, the rest is Explanatory of That:  
Regular Nature, or the Utmost Art comes  
Short of it, 'tis an Enormous, what shall I  
call it? a Monstrous Blifs! it was before said  
Nature Here Wanton'd as a Girl; Now she  
is Stark Wild, So Profuse is she of her Beau-  
ties. Words cannot carry an Idea beyond This.

306 ——— *Milkie Stream,*  
from Sweet Kernels, v. 346.

310 ——— *seems Another Morn*  
*ris'n on Mid-Noon;*

This Brightness compar'd to the Meridian  
Glory Then Shining in Paradise, is the Morn-  
ing compar'd to Night. the Sun's *Fervid Raies*  
(v. 301) as the Misty Dawn.

*Who's This that comes Circled in Rayes that*  
*scorn*  
*Acquaintance with the Sun? What Second*  
*Morn*

at

*at Mid day opes a Presence which Heaven's Eye  
Stands off and Points at? Crashaw.*

311 *Behest*

an Old Anglo-Saxon word, it signifies Command, or Order.

314 — *What thy Stores contain, bring forth—*  
Whether *Milton* Intended it or No (Why Not?) Here is a just Image of the Several Parts the Husband and Wife are to Act; He is Lefs Wife in Household Affairs, Those are left to Her Management. *Adam* Here bids his Spouse go to her Stores, She tells him there is Small Occasion for Such, v. 322. but hastens to the Trees, &c. the Proper Place.

316 — *well may wee afford  
Our Givers their Own Gift;*

*Adam* is Now Acting in his Proper Sphere, exciting Her to Piety, to make her Grateful Acknowledgment to Heaven, from whence came all their Good; not to the Angel, only as a Servant of their Common Benefactor, for He knew that

*One Celestial Father gives to all. v. 403.*

321 — *Earths Hallowed Mould,*

Mould is Fine Earth as of a Garden, (IV. 226.) and Hallow'd is Consecrated, made Holy, Hallowed.

322 of *God Inspir'd*,  
 the Account of Man's Creation, *Gen. i.* is  
 without any Breathing Life into Him any  
 more than the rest of the Animals, That  
 comes after, *Chap. ii. 7.* We believe *Milton* Here  
 intended *Eve* to carry her Complement higher,  
 and to mean his Superior Faculties. IV. 297.

326 ——— *each Bough and Break,*  
*each Plant and Juiciest Gourd*  
 from every Tree, Bush, or Whatever Plant,  
 whether Low Standing, or Creeping on the  
 Ground, as all of the Gourd or Melon kind ;  
 that is, from whatever brings Fruit.

*Break* is Spelt as Here in the Best Editions,  
 though 'tis Undoubtedly Wrong ; 'tis always  
*Brake* in Other places of this Poem, in the  
*Mask, &c.* a Brake is a Bushy Cluster like  
*Fern, &c.*

328 ——— *as Hee*  
*Beholding shall confess that Here on Earth*  
 We cannot forbear Observing this Housewife-  
 ly Vanity of *Eve*. She is for shewing How  
 she can Entertain, rather than How Grateful  
 she is to Heaven. *Milton* has made her  
 Thoughts turn All That way, as it imme-  
 diately follows. but it was in Obedience to  
 her Husband ; He had bid her do her Utmost  
 (*v. 313.*) and She Did ; All This is Agreeable  
 to

to what she says. IV. 367. *God is Thy Law,  
Thou Mine.*

333 *What Choice to Chuse for Delicacie Best,*  
*Choice* here signifies *Best*, as v. 327, 368. to  
Chuse Choice is then to Chuse the most Ex-  
cellent. 'tis a Gingle indeed, and an Oddness  
of Style, as to Move Motion. VIII. 130. to  
Think Thoughts. IX. 289. to Sin Sin XI.  
but Herein *Milton* has the Example of *Spencer*,  
as in his *Shepherd's Calender, November*,  
at the End. to Enjoy Joys. These are Gre-  
cisms and Latinisms.

338 *Whatever Earth all-bearing Mother yields*  
*in India East or West, or Middle Shoare*  
*in Pontus, or the Punic Coast, or where*  
*Alcinous reign'd,*

*Middle Shore, Europe*; 'tis so with respect to  
the *East* and *West Indies*, *Pontus* is in *Asia*,  
the *Punic* or *Carthaginian Coast* is *Africa*.

the Gardens of *Alcinous* were Celebrated  
by *Homer*, and famous Consequently among  
the Ancients. What *Milton* says Here is, that  
*Eve* provided an Entertainment of the Choicest  
Fruits which the Earth has Since Afforded, or  
the Noblest Gardens.

345 ——— *Inoffensive Moust*  
*Moust*, or *Must*. New Wine Unsettled, Un-  
refin'd, but not as Ours Offensive.

ibid.

ibid. — *and Meates*

or, as we commonly say, Meads, or such Sweet Drinks the Sense of the whole Passage is. She Crushes the Grape, and this New Wine is Good. Grateful Liquors are press'd from many kinds of Berries, and from Sweet Kernels, Sweet Creams.

348 *Fit Vessells*

What These were is not Intimated, the *Cocoa* or other Nut-Shells of a Large kind may be Suppos'd; or Some which Themselves might Contrive; or the Angels might Instruct them to Make what was for their Purpose, or Bring them Such.

349 — *Odours from the Shrub Unfum'd.*

Odours are *Effluvia*, Exhal'd, from Flowers, or whatever is Sweet Scented. These *Effluvia* are a Sort of Vapour, Smoak or Fume, from *Fumus* [Lat.] Smoak. the Shrub is *Un-fum'd* when robb'd of What gave it's Agreeable Scent, it's Flowers for Instance; Which are Themselves Poetically call'd Odours; the Effect for the Cause. *Eve* then by plucking Off the Flowers to Strew the Ground, *Unfum'd* the Plants from which she pluck'd them; she Un-Odour'd them.

356 ——— *Besmear'd* ———

This is not a very Poetical Word. but *Virgil* has us'd the Like

*per Tunicam Squallentem auro. Æn. X. 314.*  
*Milton* has follow'd Him even in what he could not but know he had been Blam'd for by *Aul. Gell.* and *Macrob.* Another like Word Immediately follows *agape*; but That, as well as This, is Judiciously Chosen, tho' *Virgil* had never given an Example; As they are Apply'd they Better give the Image Intended than more Polite Words. the First are Often *Besmear'd* with Filth tho' Now with Gold; the Others See with their Mouths Open, *their Eyes* (as *Shakespear* says) *have No Speculation.* Thoughtless Creatures. You see the Image, or are also *set agape.*

365 ——— *Voutsafe with Us*

*two Onely, who yet by Sov'ran Gift possess  
 This spacious Ground, in yonder shadie  
 Boure  
 to Rest, ———*

Thou who hast forsaken, to Visit Us, the Heavenly Host, Condescend to remain awhile, in a Sort of Solitude, with Us Two Only; but yet we are Such as on whom God has bestow'd a Vast Empire. So it follows, the Angel's Reply Clears the Sense.



377 *Sylvan Lodge*

Woody Lodge. from *Silva* [Lat.] a Wood. See the Note on IV. 707. See also IV. 705, 720.

378 ——— *that like Pomona's Arbour Smil'd  
With Flourets Deckt and Fragrant Smells;*  
*Pomona* was the Goddess of Orchards; and Apples being a Principal Fruit She had her Name from *Pomum*, an Apple. She also presided over Gardens. Her Arbour must be a Delicious place! the *Sylvan Lodge*, the Bower of *Eve*, Deck'd, Ornamented, with Flowers, the most Elegant and Pretty, and with Various Fragrance Smil'd, look'd Gay and Joyous as That.

381 ——— *or the Fairest Goddess feign'd  
of Three that in Mount Ida Naked strove,*  
*Venus.* She, with *Juno* and *Minerva* contending for Pre-eminence in Beauty, the Judge was *Paris*, the Son of *Priam* and *Hecuba*, King and Queen of *Troy*; He was then attending his Father's Herds on Mount *Ida*, and Determin'd in favour of *Venus* by giving Her the Golden Apple brought him by *Mercury*. the Goddess to Reward *Paris* procur'd him *Helena* the Wife of *Menelaus*, which Occasion'd the War and Ruin of *Troy*.

384 ——— *no thought Infirm*  
no Loose Thought, no Thought by which the  
Mind

Mind is Weaken'd, render'd less Assur'd as by  
Impurity and Guilt. IX. 1055.

413 *and Corporeal to Incorporeal turn.*

*Milton* is as Right in saying Corporeal Here, as Corporal in 496. and 573. Corporeal is justly Oppos'd to Incorporeal, which Corporal would not have been; it would have had the Same Kind of Defect as that Verse of *Virgil*,

*Litora litoribus contraria, fluctibus undæ.*

Melt the Word *and* at the beginning of the Line, and which is of little Signification, and pronounce the Material Word Firm as it ought to be pronounc'd, and the Verse is Good. Such as This are frequently found in *Milton*. One is just before, v. 407.

414 ——— *whatever was Created needs  
to be Sustain'd and fed*

Matter is in perpetual Motion, All Bodies are Wasting and needing Nourishment, and One Changing into Others; Even the Sun it self Wafts (a Burning Globe consisting of Numbers of Burning, Smoaking Mountains must Needs do so) and if not Supply'd must in Time be Extinguish'd. Angels, though of the Purest Etherial Substance, the most approaching Spirit, must want Nourishment; and accordingly Celestial Spirits, call'd So, as being though not Strictly such, Very Different From, and Superiour in Purity To any We know of, are Here Represented as Feeding,

Q

Really

Really Feeding. This is *Milton's* Notion. the Doctrin of This Poem. and of *Gen.* xviii. 8. xix. 3.

419 — *those Spots, unpurg'd*  
*Vapours not yet into her Substance turn'd.*  
 Those Spots are Occasion'd by the Inequallities of the Moon's Body, or perhaps the Different Nature of her Regions, but they are Certainly no Vapours or Cloudy Substances, they are Always Seen the Same, only Sometimes their View is a little Alter'd, they are more This way or That when the Moon her Self shows a Different Face, not as being New, Full, &c. but as a little turn'd More or Less towards Us, which Sometimes is the Case. It has been even doubted if she has any Atmosphere; but in a Total Eclipse of the Sun she has been Observ'd to have a Whitish Ring around her, by which she is judg'd not to be quite destitute of One. Future Observations may Clear That point: but However the Moon is judg'd to be more Unlike the Earth than any of the Planets; the Belts of *Jupiter* may be of a Vapourous Nature for they Change their Place and Colour.

433 — *So Down they Sat,*  
 for all the Preceding Discourse was Standing.

438 — *What Redounds Transpires*  
*through Spirits with Ease.*

**This**

This Artfully Avoids the Indecent Idea which would Else have been Apt to have Arisen on the Angels Feeding; and witial gives a Delicacy to These Spirits which Finely Distinguishes Them from Us in One of the Most Humbling Circumstances relating to our Bodies.

444 ——— *their flowing Cups*  
*with Pleasant Liquors crown'd*  
 the Ancients both Greek and Latin call'd  
 That Crowning their Cups when they flow  
 Above the Brim, So as just to keep from run-  
 ning Over. See the Commentators upon *Il.*  
*I.* 470. and *Virg. Æn.* 728.

451 *Thus when with Meats and Drinks they*  
*had Suffic'd,*  
*Not Burthen'd Nature,*  
 the true End of Nourishment. *Milton* seems  
 much delighted with Temperance in This  
 kind, and Inculcates this Notion, So Benefi-  
 cial to Body and Mind if Duly Practic'd, *v.*  
*4, 5. XI.* 530, &c.

455 *of things above His World*  
 So 'tis in the two First Editions, but Altered  
 Afterwards to *This World*; *His* is right; 'tis  
 Oppos'd to That Above mention'd in the  
 Next line, and has more Spirit.

457 ——— *Whose Radiant Forms*  
*Divine Effulgence,*

Q 2

the

the Divine Effulgence of whose Radiant Forms.  
See the Same Syntax. VI. 650. IX. 607, &c.

471 — Created all  
*Such to Perfection*

*Such* refers to Good, the preceding Word :  
All was Perfect coming out of the Hand of  
God : but not Absolutely and Independantly ;  
As Parts of the Whole they must Themselves  
be Imperfect ; the Perfection Here meant  
must be that all had it in their Various Kinds  
and Orders.

“ Before Dinner the Angel Discoursing with  
“ *Adam* advanc’d a very Curious Notion con-  
“ cerning the Dependance all Created things  
“ have on One Another : Now in Answer to  
“ the Acknowledgment *Adam* makes of *Ra-*  
“ *phael*’s Kind Acceptance of his Entertain-  
“ ment he gives him Another, shewing how  
“ Meer Matter by Natural Gradations rises to  
“ Spirit, Unites with God, and Returns to  
“ Him if not Prevented by Depravity. Mat-  
“ ter he says is Varied and Mov’d Perpetually,  
“ still Aspiring. and he Illustrates This by be-  
“ ginning at the Root of a Tree, and Step by  
“ Step Ascending to a Kind of Spirituality.”  
’tis a Fine Paradisaical Notion ; and (by the  
way) a Comment on the Doctrine of a Natural  
Body chang’d into a Spiritual one ; or of the  
Resurrection, as 1 *Cor.* xv.

473 *Indu'd with Various Forms*  
Cloath'd with, from *Indutus*, Lat.

486 ——— *Whence the Soule*  
*Reason Receaves, and Reason is Her Being,*  
the Soul Receives Reason, 'tis her Being, 'tis  
Essential to her, but She Exists before She can  
Receive any thing, and This Existence is De-  
riv'd from Man's Nourishment. This Seems  
to be the Notion.

488 *Discurfive or Intuitive ;*  
Tracing Truth from Argument to Argument,  
Discerning, Examining, Distinguishing, Com-  
paring, Inferring, Concluding. This is Dis-  
course ; whether with One Another, or Alone ;  
whether in Words or Mentally. *Intuitive* is  
when the Mind Instantly perceives Truth as  
we with one Glance of the Eye Know if the  
Object is Red, Green, White, &c.

509 ——— *and the Scale of Nature set*  
*from Center to Circumference,*  
the Scale or Ladder of Nature, Rightly call'd  
a Scale, as That on which *by Steps we may*  
*Ascend.* (So v. 483.) from a Point, a Center,  
to the Whole Circumference of What Man-  
kind can See or Comprehend. the Metaphor  
is Bold and Vastly Expressive ; 'tis taken, not  
from a Circle, but a Globe, such as the Earth,  
for Instance, from whose Center All the Lines

Ascend towards Heaven. What the Angel says, (v. 472, &c.) and to which *Adam Here Answers, Explains This. Matter, One First Matter is This Center*; Nature Infinitely Diversify'd is the Scale which reaches to the Utmost of our Conceptions, All round, Turn every Where, We are Thus led to God; whose Circumference *Who can tell? Uncircumscrib'd he fills Infinitude.* VII. 170.

548 ——— *nor knew I not  
to be both Will and Deed Created Free*;  
Nor was it Unknown to me that my Will and Actions are Free. I knew I was Free. Two Negatives make an Affirmative.

550 *Yet that we Never shall forget to Love  
Our Maker, and Obey Him Whose Command  
Single, is yet So Just, my Constant Thoughts  
Assur'd me, and still Assure: though what  
thou tell'st  
both past in Heav'n, some Doubt within  
me moves,*

I knew before Thou saidst it, that we are Free to Love and Obey, or Not; my Mind was Always Assur'd, and Still is, that we shall Persevere in Love, and Obedience, Especially God having laid but One Command upon Us, and yet That One So Mild and Gentle; though I own my Confidence is Somewhat Abated by hearing what I could not have Imagin'd, that Angels had Offended,

**This**

This is Certainly the Sense of This Passage, and 'tis Evidently So except as to the Word *Just*, which, as 'tis Commonly Understood, Embarrasses the Sense; but *Milton*, as is Usual with Him, has Adopted a Latin Signification, *Just* from *Justus*, Mild, Kind, Gentle.

*Est mihi namque domi Pater, est Injusta no-*  
*verca.* Virg. Ecl. III. 33.

————— *Justissimus unus*  
*Qui fuit in Teucris & Servantissimus Æqui.*  
Æn. IV. 26.

'tis from not observing This is *Virgil's* way of Understanding his *Justissimus*, that he has been Wrongfully Accus'd of a Tautology in this Place.

The Exposition of *Adam's* Reasoning Here, besides the Sense of it, is Confirm'd beyond Contradiction by what he says, IV. 421.

*This One, this Easy Charge,*  
and again, v. 432.

————— *then let us not think Hard*  
*One Easy Prohibition, who Enjoy*  
*Free leave so Large to All things Else, and*  
*Choice*

*Unlimited of Manifold Delights:*

'tis true, to prune the Growing Plants and tend the Flowers was a Task, as v. 437: an Appointed Work, v. 726. a Pleasant Task Enjoyn'd, IX. 207. but 'twas what Themselves had Impos'd, their Own Choice, their Delightful Amusement, and for their Own Sakes.



a Distinction noting the Dignity of Humane Nature, as IV. 618. Appointed by God, but not as a Command, nor as a *Sign of Obedience*, as IV. 428. This appears by all the Above Cited Passages; So VIII. 319. Paradise was given, but that it must be *Till'd* and Kept in Good Order for their Own Sakes was Included in the Nature of what was given. After the Fall indeed the Case was Otherwise; to Till the Earth, to Eat his Bread in the Sweat of his Face, was a Part of the Punishment Inflicted. XI. 262. X. 205.

557 *Worthy of Sacred Silence to be heard;*  
 Worthy of Sacred Silence in the Hearing. Or Silence is Personiz'd, as VII. 106. Worthy of the Attention of Silence. *Sacred Silence;* Religious Silence, Such as was requir'd at the Sacrifices and other Religious Ceremonies of the Ancients; Alluding to that of *Horace*, Od. II. 13, 30.

*Utrumque Sacro digna Silentio  
 Mirantur Umbræ dicere,*

564 ——— *How shall I relate  
 to Human Sence th' Invisible Exploits  
 of Warring Spirits;*  
 Rom. i. 20. *for the Invisible things of Him  
 are Clearly seen being understood by the things  
 that are made.*

566 — *How without Remorse*

*Remorse* in Common use Means Sometimes Compassion, Sometimes Contrition; but Here it must be Understood as a Renewal of past Grief; which is also the Proper and True Signification. *Libertatis desiderium remordet Animos.* (*Livy* L. VIII. C. IV.) the Angel could not without Renew'd Affliction (such as X. 23.) tell of the Ruin of so many of his Companions *Glorious Once*. So *Æneas* when he was about to relate to *Dido* the Miseries of his Country in *Virgil*,

*Infandum Regina jubes Renovare Dolorem.*

568 *and Perfect while they Stood;*

Perfect, as they are Spirits, in an Inferiour, not in the Sublimest Sense, not as God. Perfect in the Order of their Being.

569 — *Perhaps*

*not Lawfull to Reveal?*

not without Order or Permission. without That the Angel would have been in Doubt, and Consequently might not have Presum'd to have done it till he had been better Inform'd and Satisfy'd and *Fully persuaded* 'twas most Probably his Duty, as *Rom.* xiv.

570 — *yet for Thy Good*

*This is Dispenc't,*

Permit-

Permitted, Bestow'd, Commanded, as *v.* 229,  
 &c. VII. 118. XI. 776.

574 — *what if Earth*  
*be but the Shaddow of Heav'n, and things*  
*Therein*  
*Each to Other Like, more than on Earth*  
*is Thought?*

By This Passage it appears, as well as by Ma-  
 ny Others, that the Spirituallity Ascrib'd by  
*Milton* to his Angels and Other Celestial Ethe-  
 rial Beings (God Excepted) is not of the most  
 Sublime Kind. See the Note on I. 45. to  
 the Passages There Cited Add V. 368. VI. 7,  
 640, &c. Indeed Such a System was Abso-  
 lutely Necessary in Poetry whatever 'tis in  
 Theology.

580 (*for Time, though in Eternitie, apply'd*  
*to Motion measures all things Durable*  
*by Present, Past, and Future)*

it has been said that Time is Swallow'd up,  
 Lost in Eternity; Himself brings In *Adam*  
 saying that at the End of the World Time  
 shall stand Fixt; shall proceed no farther XII.  
 555. and he describes Chaos (II. 894.) as  
 where Time is Not. to Avoyd This Objecti-  
 on *Milton* has Inserted this Parenthesis'd Pe-  
 riod, which says that even in Eternity all  
 Changeable Duration is Measur'd by a time  
*Present*, and Bounded by *Past*, and *to Come*;  
 though Otherwise, and no Such Determin'd  
 Instance

Instance Intervening, as in *Chaos*, and (that we have any Idea or Notice of) in the Abyſs of Eternity when This World ſhall be no more, Time has There no Place. Such an Exception is That of the Congress of Angels which Occasion'd This Parentheſis, That of the Creation Now going to be Deſcrib'd, and the Birth of the *Empyrean* Heaven. All which What He ſays in this paſſage is Conſiſtent with, as 'tis Agreeable to what is alſo ſaid of Motion's Computing Days, Months, and Years (III. 579) *More Swift than Time or Motion* (VII. 176.) and Thus *Taſſo* IX. 56. (Speaking of God) ſays

*Ha Sotto i Piedi il Fato e la Natura,  
Miniftri Umili, e'l Moto, e chi'l Miſura.*

which *Scipio Gentili*, his Commentator Thus Explains from *Ariſtotle*. Time, the Meaſure of Motion, as Motion is of Time Reciprocally.

what is Here Advanc'd may be Explain'd and Illuſtrated by Suppoſing the Sky Deſart of all the Heavenly Bodies and Clouds, Here is Eternity, no Meſuration. the Sun brought In is as One of the Exceptions given, and all the other Luminous Bodies Added repreſents the Empire of Time in all the Determin'd Diviſions of it from the Beginning (*Gen. i. 1.*) to the Conſummation of Things.

583 as *Heav'n's great year* —

*Plato's Great year of the Heavens* is the Revolution

volution of all the Spheres. Every thing returns to where it set out when their Motion first began. See *Auson. Idyl. XVIII. 15.* a proper time for the Declaration of the Vicegerency of the Son of God. *Milton* has the same Thought for the Birth of the Angels (*v. 861.*) Imagining Such Kind of Revolutions long before the Angels or the Worlds were in Being. So far Back into Eternity did The Vast Mind of This Poet carry him!

589 *Gonfalons*

the Banner of *Florence* (for Instance) is a Large Streamer Embroider'd, and is call'd *Gonfalone* from *Gonfiare* (Ital.) to swell with the Wind.

592 *Imblaz'd*

from *Blasfonner* (Fr.) to Blazon, as in Heraldry, to Express the Bearings (as they are call'd) and Colours of a Coat of Arms.

594 ——— *Thus when in Orbes*  
*of Circuit Inexpressible they stood,*  
*Orb within Orb,*

See the Note on II. 512.

598 *Amidst as from a Flaming Mount, whose Top*  
*Brightness had made Invisible,*

God Spake, and his Voice was heard as from a Mountain Flaming a-top, and Invisible by the Brightness of it. He was on his Throne *v. 586.* a High Mount *v. 643.* above all Hight

III. 58. Amidst the Glorious Brightness 376.  
a Secret Top. therefore as I. 6. See the Note  
on That place.

603 &c. See *Pf.* II. 6, 7. *Phil.* II. 10, 11. *Heb.*  
I. 6, &c.

620 *Mystical Dance.*  
See the Note on v. 161.

622 *Eccentric, Intervolv'd.*  
not tending to any Certain point as the Center  
of their Motion, Wrapt, or Rolling in Va-  
rious Forms One within Another, *Intricate.*

637 *they Eat, they Drink, and in Communion*  
*sweet*  
*Quaff Immortalitie and Joy, Secure*  
*of Surfet where full measure Only Bounds*  
*Excejs;*

in the First Edition only was  
— and with *Refection Sweet*  
*are fill'd* —

*Milton* Altered it in the Second, as 'tis Now.

They Eat, Drink and Rejoyce, they Drink  
Plentifully of Immortality and Joy in Sweet  
Fellowship (as XI. 77.) the Sense of their Hap-  
piness, and that it is Eternal is as a Large  
Draught of Rich Wine. *Secure of Surfeit;*  
No Danger of it, the Utmost they can Con-  
tain is the Only Bound Set. *in Thy Presence*  
*is the Fullness of Joy; at Thy Right Hand*  
*I there*

*there are Pleasures for Evermore, Pf. xvi. 11, and xxxvi. 8. They shall be Abundantly Satisfy'd with the Fatness of thy House: and Thou shalt make them Drink of the River of thy Pleasures.*

641 — *Rejoycing in their Joy*  
as v. 626. *God's Own Ear Listens Delighted*  
what an Idea of the Divine Goodness, whose Perfect Happiness seems to receive an Addition from That of his Creatures!

642 *Now when Ambrosial Night*  
This Epithet is frequently given to **Night** by *Homer* and the other Greek Poets. 'tis also Apply'd to Sleep, Beauty, and whatever else where Exquisite Sweetness and Delight is intended to be Express'd. *Ambrosia* was the Food of the Gods, as *Nectar* was their Drink.

651 *Disperst in Bands and Filestheir Camp extend*  
Several Bands, Companies, Troops, in a Line Stretch'd out, and Many Such.

655 — *save Those who in their Course*  
*Melodious Hymns about the Sovran Throne*  
*Alternate all Night long:*  
save Those who in their Turns Sing sometimes Some, Sometimes Others, Melodious Hymns, &c. Alternate is a Verb Here. See the Note on IV. 561. 1.

657 ——— *but not So Wak'd* •  
Sathan,

not So as the Angels in Watch (v. 655.)  
though He Wak'd too, for he Slept not; he  
was Otherwise Employ'd, 666, 668.

667 *Soon as Midnight brought on the Duskie  
houre*

Compare This with 574. VI. 1, &c.

689 *the Quarters of the North*

it might be thought that *Milton* assign'd the  
• *North* to *Satan* as the Region which with Us  
is Tormented with an Inclement Sky, Car-  
rying Therefore an Unagreeable Idea; and  
perhaps he might also have had This in his  
View; but Doubtless he had a Nobler Thought  
which he took from *Isa. xiv. 12, 13, 14. How  
art Thou fall'n from Heaven O Lucifer Son of  
the Morning! — for thou hast said in thine  
Heart I will Ascend into Heaven, I will Ex-  
alt my Throne above the Stars of God, I will sit  
also upon the Mount of the Congregation on the  
Sides of the North. See 760.*

708 ——— *the Morning Starr*  
*that Guides the Starrie Flock,*

the Shepherd Guides his Flock when he Drives  
them Before him as well as when he Leads  
them. in Both Cases he Directs their way.



710 ——— *the Third part*  
as *Rev.* xii. 3, 4.

711 *Meanwhile th' Eternal Eye* ———

———— *Saw*

*and Smiling to his Onely Son Thus said.*

the plain Construction without Dispute, is that the Eye not only Smil'd but Spake. 'tis a Usual Figure in the Best Writers to put the Principal Part on the Occasion for the Person: *Milton* does it frequently, as I. 400.

———— *the Wisest Heart*

*of Solomon he led to Build* ———

and so in *Lycidas* v. 119. speaking of the Gluttonous Clergy,

*Blind Mouths that scarce Themselves know  
how to hold*

*a Sheep-book, or have Learn'd* ———

So I. 768. II. 712, 727, &c. Add X. 1060. XI. 495, 808, the like is found in *Hor. Sat.* II. 1. 72. in *Virg. Æn.* IV. 132. and in Scripture *Prov.* xxx. 17, &c.

713 — *and from within the Golden Lamps, &c.*  
*Rev.* iv. 5.

716 *among the Sons of Morn;*

the Angels are here call'd *Sons of the Morning*, as *Lucifer* in the Passage just Now Quoted. Probably upon Account of their Early Creation; Or to Express the Angelick Beauty and Gladness,

Gladness, the Morning being the most Delightfull Season of the Day. Job xi. 17. *thine Age shall be Clearer than the Noon-Day; thou shalt shine forth, thou shalt be as the Morning.* xxxviii 7. *When the Morning Stars Sang together, and all the Sons of God Shouted for Joy.* See also Cant. VI. 10. Isa. lviii. 8.

733 *to whom the Son with Calm Aspect and Clear*

*Lightning Divine, Ineffable, Serene, made Answer.*

Light'ning Divine may be understood as one of the Epithets of the Aspect of the Son of God. or as a Verb. the Son with a Calm and Clear Countenance Lighten'd, Flash'd Brightness Divine, &c. This not only has Greater Energy and Beauty, but the First, and Best Editions are Pointed as here, which if according to *Milton's* Intention determines us to Understand it Thus.

the Thought is a most Sublimely Poetical One; it may possibly have been *Milton's* Own, but 'tis more Probable He took it from *Dante* who had it Long before, and express'd it Admirably.

*Lampeggiò un Riso.*

Flash'd, or Lighten'd a Smile. a Smile from Angelic or Divine Beings is suppos'd to give a Sudden Light and Lustre, to Flash Brightness. So *Milton* VIII. 367.

— *the Vision Bright*  
*as with a Smile More Bright'n'd.* On the con-  
 trary Evil Beings *Frown Darkness.* II. 719.  
*So Frown'd the Mighty Combatants that Hell*  
*grew Darker at their Frown.*

742 — *the Worst in Heav'n.*  
 the Weakest, the Worst in Arms as I. 119.  
 in the same Manner as *Virg.* hath said *Me-*  
*lior Armis* Æn. X. 735. & *Hor.* Ep. I. 10. 34.  
*Cervus equum pugna melior communibus*  
*herbis*  
*pellebat, donec Minor in certamine longo, &c.*

746 — *Starrs of Morning, Dew-drops which*  
*the Sun*  
*Impearls.*

they dont quite resemble Pearls 'till the Sun  
 Beams give them a Warmth of Colouring.  
 When *Aurora* v. 2. Sow'd the Earth with O-  
 rient Pearle the Sun was Rising; he was above  
 the Horizon presently after v. 140. *Starrs of*  
*Morning* may be call'd a *Concetto*, but *Lucret.*  
 V. 462. explains it into a Beauty.

*Aurea cum primum gemmanteis rore per*  
*herbas*

*Matutina rubent radiati lumina Solis.*  
 and with more Justness These are call'd *Stars*  
*of Morning* than Flowers are by *Columella*  
 call'd *Earthly Stars.*

*Pingit & in varios, Terrestria Sydera, flo-*  
*res.* L. 10.

*Milton*

*Milton* does sometimes Stoop to what is Beneath his Ordinary Majesty, but never without Great Examples.

750 — *in their Triple Degrees*  
in the Angelick Orders are said to be three  
Triplicities

*Seraphim, Cherubim, Thrones,*  
*Dominations, Vertues, Powers,*  
*Princedoms, Arch-Angels, Angels.*

in the foregoing Verse only Some of These are specify'd, In Other places Others; All would have been too much at any One time.

753 — *from one intire Globoſe*  
*ſtretch'd into Longitude*

as if our Globe's Circumference was made a Streight Line; a Plain as Long as 'tis Round the Earth. the ſame thought is 649.

755 — *the Limits of the North*  
ſee the Note on 689.

761 — *in the Dialect of Men*  
for his former Name was heard no more in *Heav'n v. 658*. See alſo I, 361. in Imitation of *Homer* who frequently makes things call'd Differently *in the Dialect of Men* from what they were by the Gods ſuppoſing Theſe to call them by their more Ancient, and Obſolete, and Thoſe by their Modern and Common Names.

770 ——— *and with Calumnious Art  
of Counterfeited Truth*

*Calumnious* from *Calumniosus* of *Calumniari*  
(Lat.) to Accuse, to forge malicious Accusa-  
tions. a Diabolical Art of Malicious Lying.

772 “ *Thrones Dominations, &c.* if I may yet  
“ Stile you so, since Another hath Ingress’t  
“ all Power, for whose Glory we are Now to  
“ Consult, How Best to pay Him Homage;  
“ Too much to One, to Two Intollerable.  
“ Perhaps we may be Wiser. Ye will if I  
“ judge Right. Ye are Sons of Heaven. *Ab-*  
“ *origines*, Subject to None in particular. if  
“ All are not Equal in Dignity All are Alike  
“ Free. Who then can Assume Sovereignty  
“ over Those who are His Equals? Or Im-  
“ pose Laws on us who cannot Err as be-  
“ ing without Law? Much Less can This,  
“ to the Prejudice of our Original Right, and  
“ Independance.”

799 ——— *for this to be our Lord*  
spoken Blasphemously, with Contempt. hee  
had said None had a Right to give Laws to  
Them, not God Himself, he goes on, Much  
Less *This*, This Another *v.* 775. This *King*  
*Anointed.* 777.

809 ——— *O Argument Blasphemous, &c.*  
“ This was little Expected from Thee Ingrate!  
“ Canst

“ Canst Thou Condemn the Decree of God  
 “ that All shall Submit to his Son and Alwaies,  
 “ no other to take their Turns? Thou saist 'tis  
 “ Unjust that One should be set above his  
 “ Equals. shalt Thou prescribe to God who  
 “ made us what wee are and has been so  
 “ Bountifull to Us; and who is so farr from  
 “ Debasing, that he rather Exalts us, uniting  
 “ us under such a Head? But granting it un-  
 “ just that Any should be Lord over his Equals;  
 “ Art thou, or all the Angelick Nature Equal  
 “ to the Son of God, by whom Wee, and all  
 “ things were Created? His Dignity wee par-  
 “ take of by being under Him who Thus be-  
 “ comes One of Us. Cease then This Impious  
 “ Rage, Repent in Time.

841 — *Essential Powers,*  
 not only Nominal as v. 838 but Real.

842 — *but more illustrious made*  
*Coloff. ii. 10. And ye are Compleat in Him*  
*who is the Head of all Principality and Power.*

849 *Sathan saies* “ 'tis New Doctrin, That  
 “ of their Creation by Secondary Hands. De-  
 “ nyes that they were at all Created; but Self-  
 “ Rais'd, and Necessarily. their Power their  
 “ Own, which he Threatens the Opponents  
 “ with.

861 — *Self-Begot, Self-Rais'd*  
*By Our Own Quick'ning Power when Fa-*  
*tal Course*

*had Circl'd his Full Orbe, the Birth Ma-  
ture*

*of This our Native Heav'n, Etbereal Sons.*  
Necessarily produc'd by the Natural Course of  
things; a Link of the Chain of Fate Eternally  
'to Decreeing; and not Owing Existence to God,  
or any Other power.

862 — *the Birth Mature*

*of This our Native Heav'n,*  
in his Hymn to the Nativity, St. ult. *Milton*  
calls the Star that appear'd in the East to the  
Wise Men

*Heaven's Youngest Teemed Star*  
& Eleg. VI. 85. he calls Heaven *Stelliparum-  
que polum.*

877 *Abdiel* " sees their Ruin determin'd;  
" saies the Indulgent Laws of the Messiah  
" shall not be Now vouchsaf. Threatens  
" God's Vengeance.

880 — *perfidious Fraud*

see V. 690. and the Note on VII. 143.

888 — *Well didst thou Advise,*

*yet not for thy Advice or Threats I fly  
these Wicked Tents Devoted, lest the Wrath  
Impendent,*

well didst thou Advise, yet not for That, or  
thy Threats, but lest the Wrath Impendent  
&c.

895 *when who can Uncreate thee thou shalt  
know*

thou shalt not only know thou wert Created,  
and by Whom, but that He can also Annihi-  
late thee if he pleases. *Belial* doubted of This  
as being perhaps beyond the Power of God  
Himself. II. 153.

907 — *those proud Tow'rs*  
See v. 758.







## B O O K VI.

3 — *the Circling Hours,*  
Dancing round and Round as IV. 267.

13 — *Array'd in Gold*  
*Empyreal*  
not as with Us in a Saffron Colour'd Robe, 'tis  
Here Celestial Golden Tiffue.

19 — *Warr in Procinēt*  
put in Array, call'd v. 48 *Rang'd for Fight,*  
and v. 81 *in Batailous Aspect,* as if you should  
say ready Girded, in Allusion to the Ancients  
who just before the Battle us'd to Gird their  
Garments close to them which on Other Oc-  
casions they wore very Loose. See *Festus.*

36 *Servant of God* — *tbough Worlds*  
*Judg'd thee perverse:*  
the *Regencies of Seraphim* &c. seduc'd by *Sa-*  
*thán* (as V. 748) are Here call'd Worlds, (so  
v. 146) expressing the vast Multitude of the  
Apostate Host. *Innumerable as the Starrs, a*  
*Third part of Heaven's Host* v. 745. 710. All  
these judg'd *Abdiel* Perverse; the only One a-  
mong so Many found Faithful. V. 896. VI.

30. and Their Reproach is therefore call'd *Universal* v. 3. it was So where He Then was.

49 *Equal in Number to that Godless crew*  
Theirs was a Third part V. 710. yet innumerable 745. See also I. 302. 344. 609. &c.

53 ——— *the Gulph*  
*of Tartarus, which ready opens Wide*  
*his Fiery Chaos*  
not the *Chaos* particularly describ'd II. 890 &c.  
but the *Chaos of Tartarus*, of Hell, that Region of Confusion.

56 ——— *So spake the Sovran Voice*  
*from Midst a Golden Cloud, Milde* at first when directed to *Abdiel*; v. 38, but it must be suppos'd Chang'd when Commanding *Michael* and *Gabriel* to lead forth his Armed Saints v. 43. and now that Voice Heard in Wrath, the Black Clouds beginning to obscure that Brightness that was There before, the Smoak, the Flames, &c. what a Picture!

58 ——— *Reluctant Flames*  
they pour'd not forth but Roll'd Backward as Unwilling; according to *I/a.* xxviii. 21. Wrath is God's *Strange Work*.

62 ——— *in Mighty Quadrate*  
a vastly large Square Body; for *Mighty* Here signifies its Bulk not its Strength, That is describ'd

scrib'd by the *Union Irrestable* in the Next line; *Union*, not to be Broken, in Either Sence; not to have their Ranks Disorder'd, or their Minds Divided.

78 ——— of *this Terrene*  
of this Earthy, an Adjective Absolute; frequent in the Latin Poets, *Globe* is Understood. the Length of this Earthy *Globe* is the same as V. 753. *One Entire Globose stretcht into Longitude.* *Globose* is for Globous Earth.

79 *Farr in th' Horizon to the North appear'd*  
*from Skirt to Skirt a Fierie Region, Stretcht*  
*in Battailous Aspect,*  
All the North appear'd One Fiery Hostile Region, the whole Length, and Farr Deep in the Utmost *Horizon*, or *Boundary* of the Sight, for so That Word signifies, 'tis Greek. the Imagination it self is Thus left Boundless in Amazement of Horror.

82 *Bristled with Upright Beams Innumerable*  
*of Rigid Spears,*  
the same Image as II. 513. Horrent, Bristled, the Stiff Spears as Bristles stood up, and shining, seem'd Upright Beams.

84 *Various, with Boastfull Argument Portraid,*  
so IX. 34. *Emblazon'd Sbeilds, Imprefes Quaint*  
*with Boastfull Argument. &c.* is an Explan-  
tion

tion of *Various*. *Shields Various* is Varied with Divers Paintings. an Elegant Latinism.

*Milton* is Always Antique. Thus Painting their Shields was a Solemn Custom of the *Greeks* and first *Romans* to do Themselves Honour with some Story that Express'd their Antiquity, or Some Glorious Action of their Ancestors. See *Statius* and Other Poets. *Virg.* gives Such to *Aventinus* *Æn.* VII. 657. to *Turmus*, *Argumentum ingens* *Æn.* VII. 789. a Blanc Shield is call'd Inglorious. *Æn.* IX. 548.

86 ——— *they weend*  
they thought, suppos'd.

91 ——— *in the Midway*  
for as the Rebel Host came On from their Northern Horizon the Faithfull advanc'd to Meet them Half way, and There the *Messiah* Subdu'd them; or Metaphorically between their Hopes and the Completion of them.

93 ——— *Fierce Hosting*  
Fierce Enmity. *Hosting* from *Hostis* an Enemy. or as a Host also Signifies a Multitude That Idea may be included in this New Word *Hosting*. Vengefull Communication instead of Wonted *Fellowships of Joy*.

101 ——— *Idol of Majestie Divine*  
*Ἰδωλον*, *Idolon* signifies Any Representation, but by an Idol Wee mean what is Abus'd to  
a False

a False Worship. This Word Therefore is very Aptly us'd Here as Implying his *God-like Imitated State* (II. 511.) and his Followers Apostacy.

105 — *a Dreadfull Interwall*  
 the Interval is much more Dreadfull than the Ground on which the Armies stand. 'tis That Interval that is to be the Scene of Dreadful Deeds. Both Sides are yet Unstain'd with Blood, they must Advance Hither to be So Deform'd and Polluted.

107 — *before the Cloudie Van*  
 the Van is the Front, from *Avant* (Fr.) Before. This Epithet *Cloudie* may be understood as Dark, Faded, Dismal, (tho' the Chariot of *Sathan* was Sun-bright v. 100.) whereas the Host of the Blessed is all Beauty, Splendor and Lovely. v. 64. IV. 797. Different Ideas which should Accompany us in Reading This Poem, (as Those given on I. 589) more Especially Throughout this Battle.

by *Cloudie* may also be Understood, Sullen, Threat'ning, Sorrowfull, Sad, and Presumptuous Resolution, So 'tis v. 450. apply'd to *Nifroc*, and 539. to the Army in General. There spoken of as a Single Person, *the Foe*. This Sence may be Understood to be That meant Here, and why not Together with the Other? The Picture will then be Compleat in All respects, and Most admirable.

108 *on the Rough Edge of Battel ere it joyn'd,* Milton has Labour'd This Description. he had said *the Shout of Battel*, and the *Rushing Sound of Onset* was Begun, and had put an end to all Mild Thoughts; Wrath and Vengeance Fill'd every Breast, All was in Tempest and Hurry in the *Dreadfull Interval*; Rough was the Edge of Battel ere a Stroak was Struck, but *Rushing* Motion, preparing, Presenting, Brandishing of Weapons, Chariots and Implements of Warr, Ratling To and Fro. This is that *Rough* Edge. When a Body of Troops are Drawn up to be Re-veiw'd (for Example) the Front may be said to be the *Edge* of Battel, but 'tis a Smooth One: Here we have a Contrary Idea, *Rough* in Figure Litterally; and 'tis Metaphorically So, as being also Harsh, Terrible, Pernicious, See both Just Sketch'd; the Smooth Edge I. 565, the Other IV. 980. See also VI. 82. II. 513.

113 *and thus his Own Undaunted Heart Explores.*

and Thus he Searches his Own Heart which he finds to be Undaunted. line 127. This is call'd *pondering*; Weighing or Considering; which whilst he was doing he Courageiously Advanc'd. *Half Way be met, &c.* 128.

116 ——— *Wherefore should not Strength  
and Might*

*There*

254

VI.

*There fail where Vertue fails, or Weakest  
prove  
Where Boldest; though to Sight Unconquer-  
able?*

why should not Strength and Might, Desti-  
tute of Vertue, Fail, and Most when Most  
Presumptuous, how Formidable Soever in  
Appearance? See IX. 1059.

127 ——— *So pondering*  
Weighing Considering. IV. 1061.

129 ——— *Prevention.*  
Coming Before, Coming to Meet him. Dar-  
ing to Advance as it were to Defy him.

137 ——— *Who out of smallest Things*  
Why not out of Nothing, but that *Milton*  
Alwaies considers Creation, not as producing  
Something out of Nothing, but as if the Mat-  
ter was Already Existent. III. 708. V. 472.  
VII. 221. He is Uniform, and Agreeing  
with Himself Every where.

139 ——— *with Solitarie Hand*  
His Alone.

149 ——— *Askance*  
Askew, Leerling Maliciously, Scornfully. IV.  
504.

151 ——— *First Sought for* ———

v. 129. 'tis said *Sathan* was more *Incens't* because *Abdiel* Dar'd to Advance, and Meet him to the Combat; Here he pretends Hee First sought *Abdiel*.

152 ——— *Seditious Angel,*

Just Thus 'tis Continually with Us; the Aggressor, the Criminal Loads the Innocent with Reproach and Blame, and Thus Doubles the Injury; for the World Knows not Often which is Right, but is Alwaies prone to judge with Malignity. *Milton* has a Like Thought XII. 37.

160 ——— *to win*  
*from me some Plume*

some Feather, something to Deck your Self with, something to take Pride in, to Boast of. Thou comest with such Vain Hopes in the right time to Indicate to thy Fellows what They are to Expect.

161 ——— *that Thy Success may show*  
*Destruction to the rest*

that thy Ill Success, that the Event may show. the Word Success is us'd in the same Sence II. 9.

162 ——— *This Pause between*  
*(Unanswer'd lest thou Boast) to let thee*  
*know;*  
*at First I thought that* ———

*Abdiel*



*Abdiel* had Charg'd *Satban* with Folly, Rebellling against Omnipotence, not forgetting to Insult him in return for the Reproach and Scorn Himself had endur'd from Him and his Crew, as V. 904. *Satban* Reiterates the Affront, Denyes the Omnipotence he speaks of, Adding proud Menaces; but Delays (as he saies here) to put them in Immediate Execution Only because, Not Answering Him, He might Boast he Could not. He stops in his Career of Vengeance but just to let him know he Once thought that to Heavenly Minds Liberty and Heaven had Meant the same thing, though Now he finds Such are not Incapable of Servitude, Accustom'd to Ease and Pleasure: the most Plausible Sentiment *Milton* could have put into his Mouth, and the most Ready to Himself who was So Hearty a Republican. However as he provides *Abdiel* with a Wise Answer Immediately, That too will Serve for Himself; 'twas Tyranny he Abhor'd not Rational Subjection. See also IV. 295. XII. 24. 64. 90. &c.

the Semicolon after *know* at the End of the Second Line seems to Forbid the Sence wee have given to This Passage; but as no Other offers it Self from the whole Context, either 'tis Mis-pointed Here, or, what wee rather suppose, This is put to call upon the Reader to Stop a little on Account of the Importance of what is going to be said; a short line ——— Would have Answer'd the same Purpose. It were

were to be wish'd that This whole Poem were not only Accurately Pointed as it Is, but that it was Sett for the Pronounciation Throughout, not Unlike the Recitative of an Opera. the Reader must supply That with his Judgment, though Few Can, Especially at Sight.

182 *Yet leudly dar'ft* —

Leudly here must be taken in it's Ancient signification, Impiously, profanely. See IV. 193.

185 *Bebests.*

Commands. as V. 311.

189 — *a Noble Stroak*

Whatever Meanes This Epithet may have Contracted by Common use it does not appear to have had it when *Milton* wrote. *Noble*, from *Nobilis* (Lat.) which among Other Significations stands for Notable, Remarkable. So *Horace* calls the Trojan War *Nobile Bellum*.

204 — *the Faithfull Armies rung*  
*Hofanna to the Highest:*

*Rung* is Here very Beautyfull, it Expresses the Fierceness and Strength of the Sound throughout the Blessed Host prepar'd for Battle. See III. 347.

206 — *nor less Hideous joy'n'd*  
*the Horrid Shock:*

S

Hideous

*Hideous*, Terrible, Horrid, Frightfull; what One would Avoyd, and Hide one's Self from the Sight of, *Shock* from *Cboquer* (Fr.) to Offend, to Strike against.

that the *Faithfull Armies*, Armies Plural, to exprefs the Multitude that Fought (v. 230) that These had made the Onfet, begun the Battel, is Understood Plainly tho' not Said.

Here will be feen a Battle-Picture, Such as No Pen Before, nor any Pencil has shown to the World. *Homer's* are Not Such, tho' with His Men were Mixt *Auxiliar Gods on either Side* (l. 578.) Here One Sees *their Visages and Statures as of Gods*; All here are Gods, as Much Superiour to Those Combating before *Troy* as Those are above *Homer's* Heroes, or They beyond His Men, or those Ancients to the Men wee See. Such Ideas arife in reading every Line as we, nor any Mortal Man that We know of before this Poet ever Presented to Humane Imagination. and yet This Day's Bufinefs does but as it were Try the Mind of the Reader, and Prepare it for what is to follow. There is Besides flung In a Repofe, a Ludicrous Scene; but upon an Incident truly Great, and brought, not only to Refresh the Reader, it ferves to Vary the Action, and by representing Those that were to be Ruin'd, *with Ruin upon Ruin, Rout on Rout, Confufion Worfe Confounded* (l. 995) by fhewing Them in *Gamefom Mood* (v. 620.) This makes the Destruction appear, even That  
More

More Horrible. What follows in the Second Days War is more Amazingly Sublime than the Sublimity of the First. but That of the *Messiah* not Combating With, but Utterly Subduing the *Satanick* Host Rises in Sublimity as the Brightness of the Angel does on the Mid-day of Paradise (V. 311.)

the Hero in this War is Undoubtedly *Messiah*, but the War is an Episode only; the Hero of the Poem is *Adam*, the Representative of Mankind. See the Introductory Discourse p. cxlvi.

Permit us only to Observe further that though here are Three Days of War and Tumult They are Varied So from One Another and in Each of them; and all the Incidents are So Great and Surprizing that the Reader cannot be Tyr'd Unless the Multitude and Weight of the Ideas oppres his Mind.

Here the Reader will have Such Conceptions of Almighty Power, of the Horrors of Transgression, of the Vast Capacity of the Human Mind as will Better and Delight his Own for Ever After : and That in Proportion as 'tis Capable of Forming, Retaining, and making a Right Use of them. And if he Perceives he Can and Does Thus in any Considerable Degree, That Consciousness will be a New Pleasure which Experience Only can possibly Describe.

209

— *Clashing Bray'd*  
*Horrible Discord*

S 2

the

the very Sound of the Words express what is Intended to be Describ'd, Those immediately following contribute further to This End, Doubtless design'd. *Clash* from *κλάζω* (Gr.) *Bray'd* Sounded, made a Noise, from *Βραίζω* (Gr.) to Sound; but as this Word is almost wholly used to denote the Harsh Disagreeable Noise made by a Contemptable Animal it has Here a greater force than was Originally intended for it.

*Bray'd Discord*. Quarrelling, Reproaching, Threat'ning, Cursing, &c. is the Language, the Voyce of Discord; Clashing of Iron and Brass is Metaphorically So; the Tongue of Enmity is Always Harsh, This is *Braying*.

215 ——— *Cofe*.  
See the Note on I. 345.

221 ——— *could weild*  
*These Elements, and Arm him with the Force*  
*of all thir Regions :*  
*could weild.* could Move, Manage, Govern; from the Anglo-Saxon *Wealdan*, as *Weldy*, Another Word of the Same Language, signifies Nimbly, All included in Our *Weild*.

*All thir Regions :* The Elements had their several Districts Appointed according to their Gravity. III. 714. several *Quarters*, several *Regions*, the Force of Which is Poetically saying the Force of All those Elements; All that Earth

Earth, Water, Air and Fire could be Compell'd to do by Hands Able to Manage and Govern them with Ease.

229 ——— *though Number'd Such  
as Each Divided Legion might have seem'd  
a Numerous Host, in Strength Each Ar-  
med Hand  
a Legion, Led in Fight, yet Leader seem'd  
Each Warriour Single as in Chief, Expert  
When, &c. ———*

though their Number was Such that Each Legion might have been thought a Great Army; in Strength Each Armed Hand might have Seem'd to have had That of an Intire Legion; They were Led indeed, but Each Common Sentinel, (each *Plebeian Angel Militant* X. 442.) seem'd an Officer, a General, Expert as Such When, &c. and This Not from having been Taught the Art of War, not from having Seen Action, War was Unknown till That Day, but Such was the Angelick Capacity, Somuch was Yet Permitted to the Apostate Host. Both Armies Conflict- ing are Here Describ'd.

236 ——— *the Ridges of Grim Warr;*  
a Metaphor taken from a Plough'd Field, the Men Answer to the Ridges, between whom the Intervals of the Ranks, the Furrows are. the *Ridges of Grim*, Fierce, Frightfull Looking, *Warr*; that is, the Ranks of the Army,

the Files are Imply'd. the Ranks are the Rows of Soldiers from Flank to Flank, from Side to Side, from the Left to the Right; the Files are from Front to Rear.

239 *as only in His Arm the Moment lay  
of Victory.*

if Moment Here was understood (we believe it generally is) the Moment of Time which decides the Conflict it would be Beautyfull; but there is Another Meaning and which doubtless was intended, as v. 245. *Momentum* in Latin signifies That weight, how Small soever which Determines the Ballance, Equally poiz'd before. as only in His Arm lay That Important Decision. See X. 45. III. 120.

244 ——— *Tormented all the Air;*  
So *Spencer* in his *Mourning Muse of Thestylis*  
*Who letting loose the Winds*  
*Toss't and Tormented th' Air*

Rent, Tore, Shatter'd, Vex'd it. *Tormented* Expresses yet More than All This, 'tis putting it as it were to the Torture. as II. 181. *the Sport and i'ry of Racking Whirlwinds.*

296 *They ended Parle* ———  
from *Parler* (Fr.) to speak, they ceas'd Talking.

306 ——— *while Expectation stood  
in Horror,*

What

What fine Poetry! Expectation is Personiz'd  
and Stares Agast. in plain Prose, While Either  
Side (Looking on) Expected what was to be  
Done and the Event of the Combat, Abhor-  
ring, or in the Utmost Terror, for Both Ideas  
are Included.

317 — *Uplifted Imminent*  
by the Pointing in Both the First Editions it  
should Seem *Milton* design'd the Image Thus;  
that they were Uplifted from the Ground,  
hanging Forward toward One Another, Front  
to Front; 'tis the Sence of the Word Immi-  
nent, as we Stretch Forward and rear upon  
the Instep on like Occasions. the Simile and  
Description of *Sathan* and Death II. 718.  
gives a Like Image. Such too is found When  
*Virgil* shows us *Aeneas* and *Turnus* in the Fa-  
mous Decisive Battle *Æn.* XII. 729. from  
which doubtless *Milton* hath Colour'd his De-  
scription Here, but with Such Force as to  
make That which has Dazzl'd for 1700 Years  
look Cold and Languid.

— *Corpore toto*  
*Alte Sublatum Conjurgit Turnus in Exsem.*

325 — *and in half cut sheer*  
*sheer.* Thoroughly, perfectly, Intirely.

326 — *Sbar'd*  
Divided.



328 *and Writh'd him To and Fro Convolv'd,*  
Twisted himself, Rolling.

329 — *Griding*  
an Old Word for Cutting. *Discontinuous.* that  
Divides, or Separates, that breaks the Conti-  
nuity of the Parts.

332 *a Stream of Nectarous Humour issuing*  
*flow'd*  
*Sanguin.*

Angelick Blood, like Nectar the Drink of  
Gods; Blood produc'd by Heavenly Aliments.

333 — *Nectarous humor.*  
that is *Ichor*, the Blood of the Gods. if he  
had said *Ichorous* it would have been saying  
it was like *Ichor* which was not the Truth of  
the Case; It Was *Ichor*, and call'd *Nectarous* as  
Resembling *Nectar* which was Red.

335 *Fortbwith on all Sides to his Aid was run*  
*By Angels.*

that is, these Angels ran to his Aid. 'tis both  
a Latin and a Greek Phrase.

348 — *Liquid Texture* —  
This does not clash with the Fiery Substance  
of these Cherubim; it signifies Plyable, Flex-  
ible, Fluid, and has no more to do with Moi-  
sture, than Hardness hath with Marble in III.  
564. where see the Note. *Virgil* applies Li-  
quid

quid to Fire. Ec. VI. 33. & *Liquidi simul Ignis.*

350 *All Heart they Live, all Head, all Eye,  
all Ear  
all Intelleſt, all Sence,*

the whole Paſſage beginning at v. 344. Says that Spirits (Angels) cannot Die but by Annihilation (not Die what we call a Natural Death, by Diſeaſe or Decay) nor receive a Mortal Wound, (they cannot Die by Violence) and the reaſon given is they are *Vital in every Part* (v. 345) and becauſe *All Heart they Live, &c. Every Part* (for Parts they have) does the Office of every Other; the Foot, or What is Analogous to it, Thinks as much as the Brain, the Ear ſees as the Eye, the Mind is Suſceptible of the Impreſſions of Sence as the Lip; and That, and every Other Part Thinks: and as to Form, its Conſiſtence, Dimenſions, Shape, and Colour, 'tis as They Pleaſe, and Vary'd at Pleaſure. This is *Milton's* Idea of a Spirit in the Inferiour Sence, Such as Angels are by Him Suppos'd to be throughout his whole Poem. See I. 789. III. 636. IV. 393. 800. V. 406. 414. 436. VI. 660. VIII. 626. X. 450. &c. Agreeable to what we have ſaid in Our Note on I. 45.

We know that the Pureſt Lambent Fire the Sun-Beams, Light, the Rays whereby the Object is convey'd to the Eye, All are Matter; How much Nearer it Approaches to Spirit

Spirit in the Proper, in the Sublimest Sence  
Who can tell? but this we are Assur'd of,  
the Purest the Humane Mind can Conceive  
is Infinitely Distant, as Distant as the Crea-  
ture is from the Creator.

353 ——— *Condense or Rare.*  
Gross or Fine.

356 *and with Fierce Ensigns peirc'd the Deep*  
*Array*  
*of Moloc*

when a Body of Troops breaks into Another  
with Ensigns Advanc'd, to Those who see  
the Conflict at a Distance it seems as if Those  
Ensigns *Wedg'd their Way*, pierc'd into That  
Body.

*Array* is Troops in Order of Battle.

362 *Uncouth.*  
*Unknown.* See v. 327.

368 ——— *Plate and Maile,*  
Plate is the Broad Solid Armour. Maile is  
That Compos'd of Small pieces like Shells,  
or Scales of Fish laid One over the Other; or  
Something resembling the Feathers as they lye  
on the Bodies of Fowl. V. 224.

386 ——— *the Battel swerv'd,*  
*With Many an Iroad Gor'd;*  
*Swerv'd* from the Saxon *Swerven*, to Wander  
out

out of its Place, to be Bewilder'd; Here, by Analogy, to Bend, to Ply; for in That Case an Army in Battel Properly Swerves. *Gor'd* Pierct, Broken into as a Crowd of Men with the Horns of a Wild Bull. Every Word is Strong Painting. and as Strong is what follows; *Deformed Rout*, and *Foul Disorder*.

391 ——— *what stood Recoil'd*  
*O'er weary'd &c. Or fled.*

Those that were not Overturn'd, as in the foregoing Verse, Gave back Scarce Maintaining a Defensive Fight; or Shamefully fled.

399 *in Cubic Phalanx*

a Body of Warriours not only Square as if (for Example) there was 1000 in Length and Breadth, 1000 every Way Front, Rear and Flanks, but in Heighth too, in the form of a Dye, or Cube, for they flew v. 71. 'Tis a New Image, but Never were Such Armies Describ'd.

413 *Cherubic Waving Fires.*

the Idea This gives is very Remarkable, and Agrees with That we gave in the Note (Book I.) concerning the Nature of the *Mil-tonic* Angels; Not Spirits in the Stricteft and Utmost Sence, but in an Inferiour One; Pure Etherial Fire, Matter that has Parts, not Firm and Solid, but of a Liquid, Fluid Texture, and Variable at Pleasure as to Form,  
 Colour,

Colour, &c. as Describ'd 344. &c. of This Book; and as Here, Waving as Flame, whether Mov'd by the Wind, or in it's Own Nature. See the Note on v. 350.

And what Confirms This Notion is the Account *Milton* gives of Heaven v. 473. 510. V. 574. and Elsewhere; All Material.

418 " Dear Companions, Now Try'd in  
 " Danger, and found to be Invincible, and  
 " not Worthy of Liberty Only, but Glory  
 " and Empire, who have Sustain'd One Day,  
 " (and if One Day why not for Ever) what God  
 " Could send against us, and what he Thought  
 " Sufficient; Fallible Therefore. 'tis Con-  
 " fess'd hap'ning to be Worfe Arm'd we have  
 " Experienc'd what Pain is; but we know  
 " withall of how Little Consequence it is, So  
 " Soon Heal'd; and that we Cannot be De-  
 " stroy'd. Perhaps Better Arms may give  
 " us Victory. Those may be found. Con-  
 " sult.

'tis Observable How Artfully *Milton* has made *Sathan* Advantage Himself of the Only Comfort they could gather from This day's Experience, he Infers from what had Happen'd (tho' he judg'd Wrong however) that God was not So Powerfull, nor so Wise as Some pretended.

421 *Pretense*,  
 a Claim, not an Excuse, or Evasion.

422 *Honour.*

Title; the Other Sence of the Word is included in Glory and Renown. Splendour with Admiration, and This Spread abroad and continu'd to Future times.

449 *Riven Arms.*

Rent, Hack'd. the Poet Imagines These of a Less Pure Substance than the Angels Themselves.

*Ibid. Havoc.*

Destruction. II. 1009. to cut it all to pieces.

455 *Impassive.*

Incapable of Suffering.

## 467 ——— to Me Deserves.

to Me, in My Opinion, it Seems to Me he Deserves.

468 *no less than for Deliverance what we Owe Nisroc* is speaking [v. 447.] he had Complimented *Sathan* (v. 451) with the Title of Deliverer; Here he Ventures to say that Whoever could Invent the New Engine of War would be Equal to Him in His Estimation. *Milton* has taken Care that This Deliverer should also have This Merit, and be without a Competitor; *Sathan* is both One and t'other as it follows Immediately.

the

the Sence of the whole Speech in Short is  
 “ That ’tis to no purpose Subjected to Pain  
 “ to Contend with Those who are Not. an  
 “ Absence of Pleasure may be Born, but  
 “ Pain, especially when Excessive, is Intol-  
 “ lerable. a Remedy to This Whoever finds  
 is the Deliverer.

470 *Sathan*, “ telling them his Invention,  
 “ Gun-powder, Encourages them.

477 ——— *from Whence they grow*  
*Deep under ground, Materials Dark and Crude*  
 They, the Plants, Fruits, Flowers, &c. grow  
 from Dark and Crude Materials Underneath.

479 *Spume*.  
 Froth, Foam, as explain’d v. 512.

482 ——— *the Deep*.  
 though *Milton* Generally applies this Term  
 to the Chaos, Here it only Signifies as v. 478,  
 and as oppos’d to the Surface 472.

483 ——— *Infernal Flame*.  
 it may appear Strange that the Celestial Soil  
 should be productive of Infernal Fire. but  
 ’tis call’d so in Opposition to What was in  
 Heaven, the Thunderbolts, and Alike Perni-  
 cious. tho’ these Evil Spirits had not yet Ex-  
 perienc’d Hell they had Heard of it. VI. 183.  
 276. 291.

484. *Which into Hollow, &c.*

*Which*; that is, the Materials 478. These (482) the Deep shall yield, which into Hollow Engins ramm'd, with touch of Fire shall send forth.

496 ——— *their Drooping Cbear*

*Inlighten'd*

gave a little Glimmering of Joy to their Gloomy Sinking Countenances.

514 *Concocted and Adusted*

Mingled, Digested, and Dry'd.

516 *Part bidd'n Veins digg'd up (nor bath This Earth*

*Entrails Unlike) of Mineral and Stone, whereof to Found their Engins and their Balls*

—— *of Miffive Ruin;*

We have given this Period Intire as in the Best Editions because it has been Corrupted and Mistook Latterly.

That there ever were Stone Cannon or Mortars we cannot learn, nor even that 'tis possible on Earth. but we know a Burning-Glas will Melt Flint. and though Stone, Any we are acquainted with, is Improper to make Cannon of, the Minerals Now spoken of, if not Unlike Ours, if Analogous to them, are not the Same: the Minerals Here, as well as the Fire May have, they Must be Suppos'd

to



to have Powers Unknown to Us. the Poet to Help our Conceptions, as the Angel V. 571 Likens Things Above Us to what we find Below, as the Holy Scripture also does; 'tis Our Affair Not to Debase these Sublime things by bringing them Upon a Level with This World, but Always to keep Aloft as well as We can, and only just in Sight of what our Eyes are Accustom'd to and can Look Steadily upon; Still we must remember we are in a Superiour Region. Hee that Reads *Milton* must Always put Himself in This Situation, and Support Himself There; if he perceives Himself Sinking towards This Earth let him Use his Poetick Wings with Fresh Alacrity. This is Necessary Throughout the Whole Work, but in No part of it More than in This Sixth Book.

*Missive Ruin.* Ruin Sent, Convey'd to a Distant Place. the Effect for the Cause, the Mischief instead of the Bullet.

519 *Incentive.*  
apt to give Fire.

520 *Pernicious.*

This Word is here to be understood in the Common Sence Mischievous, and as another Epithet to Reed, not as deriv'd from the Latin *Pernix* Swift, for That Circumstance is express'd immediately after *with One Touch to fire.* Pernicious, to give Fire, or Influence.

'tis

## VI.

273

'tis a Greek Construction, and Latin, as *Horace* Od. I. 12, II.

*Blandum & auritas fidibus canoris*

*Ducere quercus.*

and Frequent.

527 *Panoplie.*

Compleat Armour. Such as when the Warriour is Arm'd at All Points. A Greek Word.

528 *Dawning Hills.*

Beautyfully Poetical! the Dawn appear'd over the Hills so that They Seem'd to bring the Rising Day.

532 *in Motion or in Alt*

Marching, or Stopping, Approaching, Retreating, or Halting, XI. 210.

539 ——— *So Thick a Cloud.*

So Large a Body. 'tis an Ancient Phrase on This occasion. *Livy*, L. V. *Equitum pediatumque Nubes.* See also II. IV. 274. and *Milton* himself *Par. Reg.* III. 326. *Nor wanted Clouds of Foot.*

541 *Sad Resolution and Secure.*

Sullen, Determin'd, and Presumptuous.

543 *Gripe Fast.*

Expreses Holding with the Hand's Utmost Strength.

T

546

546 *Barb'd with Fire.*  
Bearded, Headed with Fire.

552 ——— *in Hollow Cube.*  
*Training his Devilish Enginry, Impal'd*  
*on Every Side with Shaddowing Squa-*  
*drons deep*  
*to Hide the Fraud.*

v. 399. Milton had the Same Thought of a Cubic Body; Here such a One was More Necessary, *to Hide the Fraud.* This Hollow Cube Impales, Incloses, as with *Pales*, the New Invented Engines, which are *Train'd* Drawn Heavily Along on the Ground, but Mounted on their Carriages. This Cube then consists of Angels on All the Four Sides, and Above.

Not but that (after all) 'tis possible *Milton* might Mean no more by these Cubic Bodies than what he saies in his Reason of Ch. Gov. *Those Squares in Battle Unite in one great Cube, the Main Phalanx*, but as the Sence we have chose is more Poetical as giving a Greater, and more Uncommon Idea and Such a One as the Text will allow we Believe 'tis what was Intended.

557 *Vanguard, to Right and Left the Front*  
*Unfold;*  
the *Avantgarde*, the Front or Foremost Troops. open your Foremost Ranks to the  
Right

Right and Left. This Punning Scene has Afforded a Share in the Mirth with the Wretches Here to Others Who Seem to Glory in a More Refin'd Taste. but as Ridiculous as This Kind of Wit may be Thought Now, the Best Greek and Latin Writers were of Another Mind; *Cicero* in Particular in his Book *de Oratore* Recommends it as a Considerable Beauty. if This Poem had been without it It had not been an Intire Collection of what was thought Excellent, and Practic'd by the Ancients, as it Is. Though 'tis Here but short, and All Together; Rarely, if at All Elsewhere throughout the Whole Poem. Besides, it has it's Use. See our Note on v. 206. No Need Therefore of Excusing it by Saying the Devils are made to Punn. Nor would This Serve the Turn, if an Excuse were Necessary, that is, if 'twere a Fault in it Self, though false Wit, Supposing it to be Such, is Better in Their Mouths than in Any Other; but 'tis not These Only, the Angel Puns as They, v. 578. As This Particularity has its Uses Here, (as has been Noted,) 'tis One of the Beauties of the Whole, Whatever it might have been thought Consider'd in it Self; Such there are Many Instances of in Nature and Providence, and in the Best Books in the World.

572 a Triple Mounted Row of Pillars laid  
on Wheels

T 2

there

there were Three Rows or Tire of these Seem-  
ing Pillars, Mounted, Laid on Wheels,  
their Carriages, the *Devilish Enginrie* v. 553.

Pillars and Wheels were not Unknown to  
the Angels. I. 714. IV. 549. VI. 711. 751.

573 *On Wheels for like to Pillars most they  
Seem'd  
or Hollow'd Bodies made of Oak or Firr  
with Branches lopt, in Wood or Mountain  
fell'd)*

the Sence of This Passage, as 'tis Connected  
with what goes Before, and Follows, is that  
the Angels should have taken This Artillery  
to have been Pillars or Pipes but that they  
were Hollow. Hollownes was a reason to  
Convince them, they were not Pillars, but  
'twould have been Absurd to have Offer'd That  
as a Proof they were not Pipes, it should  
Therefore have been Printed Thus.

*on Wheels, for like to Pillars most they Seem'd,  
(or Hollow'd Bodies made of Oak or Firr,  
with Branches lopt, in Wood or Mountain  
fell'd)*

Brass, Iron, &c.

576 *Brass, Iron, Stony Mould*  
as v. 518. 'twas Intimated the Materials were  
to be *Founded*, Melted; Here 'tis said they  
were so, and Cast into this Pillar-like Mould,  
or Form.

580 — *a Reed**Stood Waving*

the Reed was held Erect, but not Motionless; 'tis a very Natural Image; these Reeds, their Ends not flaming, but as a burning Coal, for Such Fire is us'd to give Touch to Gunpowder. These Reeds wav'd, for 'tis not to be Imagin'd Those that held them were without Motion; nor would have been so if their own Nature had not been as Those Angels mention'd v. 413. *Cberubic Waving Fires*, the whole Picture is Fine as Describ'd from 524.

586 — *whose Roar**Embowell'd with Outragious Noise the Air*

the Roar of the Discharge of the Cannon flew and spread it Self Bellowing, Rolling, Echoing; the Air was Fill'd Embowell'd with the Outragious Noise Occasion'd by that First Dreadfull Clap. See I. 542. VI. 244.

599 *Nor serv'd it to Relax their Serried Files*

was to no Purpose to Relax, to Open, to Spread their Files which Stood Close to One Another, as it were, Lock'd together, from *Serriè* (Fr.) This Artillery reach'd in whatever Form, or Order they put themselves.

the Romans us'd to Lock, Fix their Shields together on Certain Occasions in Warr; These were Then *Serried* Properly; Here the Word seems not to be Meant in This Strictest Sence.

649 ——— *the Seated Hills* ———  
Fixt, deep-rooted.

662 ——— *the Rest*  
Those Bad Angels which were not Over-  
whelm'd.

665 *Hurl'd To and Fro with Jaculation Dire,*  
Jaculation is Hurling ; Hurl'd to and From, a  
Dreadfull Hurling !

672 *Sbrin'd in his Sanctuary of Heav'n Secure,*  
Safe notwithstanding all this Horrible Com-  
bustion, in his Inmost, his most Holy Sanctu-  
ary. *Sbrin'd* 'tis Metaphorical. Shrine (from  
*Scrinium*) a Chest, That in which the Re-  
licks of a Saint are deposited.

673 *Consulting on the Sum of Things*  
——— *Advis'd:*

not that he Deliberates or Advises with Him-  
self, as We, He sees All things; and the  
Sum of things, the Total, which He **Alwaies**  
Considers, not Only the Single Articles. **Thus**  
Here; the Tumult in Heaven Consider'd in  
it Self he would Never have Permitted, but  
as it's Consequence would be the Honour  
of his Son (v. 676) as he Foresaw it he Al-  
low'd it to be, and that Advisedly. **Designedly.**  
*Auvisatamentè* (Ital.) the same with the **La-**  
**tin**

tin *Consultò* or *Prudens*, as That of *Horace*.  
Od. I. 3. 21.

*Nequicquam Deus abscidit,  
Prudens oceano dissociabili  
Terras.*

*Advis'd* is Here a Participle Adverbial, and very Elegant.

679 *th' Assessor of his Throne*  
Who Sate by him on his Throne.

680 *Effulgence of my Glory*  
Fulgence from *Fulgeo* to Shine; Effulgence, Shining Forth. God Shines, but with Glory Unapproachable; a Fulgor which no Creature can behold, as III. 375. 387. Agreeable to *Job*. i. 18. *1 Tim.* vi. 16. but the Effulgence, the Shining Forth of his Glory whereby it is Communicated to Us is in his Son. III. 63. 139. 388; 720. X. 65, and the Passage we are Now upon. The Mediatorship of the Son of God, as it is a Most Sublime and Comfortable Doctrine of the Christian Religion, *Milton* has it Always in View, Often and strongly Inculcates, and Setts it in the Clearest Light, and in a Manner Concise and Noble as Nearly Approaching to the Sublimity of the Subject as is Permitted to Humane Art.

681 *Son in whose Face Invisible is beheld  
Visibly, what by Deity I am,*



*Bright, and out of the Fire went forth Lightning; and the Living Creatures ran and Return'd as the Appearance of a Flash of Lightning.* This is vastly Expressive. Lightning darting out of the Fire Streight, then Turning Quick and again and again in Acute Angles.

757 *Over their Heads a Crystal Firmament a Clear Solid Expanse.* See *Ezek. i.*

760 — *in Celestial Panoplie all Arm'd of Radiant Urim,*  
Compleat Heav'nly Armour. *Urim* Signifies Light. the *Urim* and *Thumim* were Something Added To or put On *Aaron's Breast-plate.* (*Exod. xxviii. 30.*) but What These were Commentators are not agreed in.

766 — *Bick'ring Flame*  
Bickering is when two People begin to Quarrel; Fretfull, Peevish, Provoking, or as Cats Spitting. So Bickering Flame we understand to be, Not what Blazes out in Utmost rage, but with Sudden Flashes, and as Kindling into Fury. *Ezek. i. 4. a Fire infolding it Self,* or as the Hebrew (which *Milton* alwaies follows) *Fire Catching it Self.*

*Ibid.* — *and Sparkles dire;*  
*Ezek. i. 7. and they sparkled like the Colour of Burn'ish'd Brass.* a most Expressive Image!  
Burnish'd

Burnish'd Brass, Reflecting the Sun-beams  
with Prodigious Activity; or Like a Smith's  
*Fire-Spitting Forge.* *Spencer* II. 8. 3.

778 — *Circumfus'd*  
Spread round about.

787 — *Hope conceiving from Despair.*  
Utter Despair, Despair in the Strictest Sence  
Admits of no Hope; but in Somewhat a Less  
Degree, as 'tis often understood, it pushes on  
to Enterprize, but nothing Can be done with-  
out Some Glimmering of Hope. See II. 6.

828 *with Dreadfull Shade Contiguous*  
the Cherubim Stretch'd out their Wings,  
which Touching One Another, Together  
made a Dreadful Shadow.

*Ibid. the Orbs*  
the Wheels.

832 *Gloomy as Night.*  
v. 768. 'tis said *Farr off his Coming Shon*, but  
Now he Changes into Terror, v. 824. So v.  
56.

— *Clouds began*  
*to Darken all the Hill and Smoak to rowl*  
*in Duskie Wreathes, reluctant Flames, the*  
*Sign*  
*of Wrauth awak'd:*

846 *Distinct with Eyes*  
Thick set with Eyes.

859 *with Terrors and with Furies.*  
Not the Furies so often Mention'd by the  
Ancient Poets, nor what was Meant by Those;  
the Terrors of Conscience but *Furores*, or  
what *Virgil* means by the Word *Furia* *Æn.*  
IV. 474. such Inward Frights and Distur-  
bances of Soul as drive to Madness.

Milton's Devils are More Devils than to  
have that First Spark of Goodness, the Least  
Sence of Guilt, Compunction, or Shame, he  
has not yet Once intimated that they had;  
though This they were to have Eternally  
Hereafter, as appears 739. for This is Doubt-  
less meant by *th' Undying Worm*.

Ibid. — *and would have Fled*  
*Affrighted.*

Hell Personiz'd. Terryfy'd, Dreading Worse!  
Another Hell to which her Present Horrors  
Seem a Heaven. but Strict Fate had Cast too  
Deep her Dark Prison and Bound her too  
Fast. All must be Born.

865 — *Eternal Wrauth*  
*Burnt after them to the Bottomless pit.*  
the Measure is right tho' in the Pronouncing  
it does not Seem to be so; but the Smoothest  
most Sonorous Verse that ever was made  
would

would have been Tame to This; 'tis Inimitable! no Other Words could have Equal'd These.

878 *Disburthen'd Heav'n rejoic'd, and soon repair'd  
her Mural Breach returning whence it rowl'd*

v. 860 'tis said the Crystal Wall of Heav'n opening wide rowld inward and made a Wide Gap. This Breach in the Wall is Now Clos'd again; Heav'n return'd to its place; the Whole put for a Part; or to speak Strictly Heaven it Self return'd, its Bounds again Ascertain'd, and fix'd, Laid Open by the Mural Breach.

' the Rebel Angels Defeated and Ruining  
' from Heav'n, Contrast'd with the Trium-  
' phal Return of the *Messiah* to the Courts of  
' God attended by all the Host of the Faith-  
' full Witnesses of his Victory is Sure the  
' most Amazing Picture that can be con-  
' ceav'd.' and Here Ends a Description, the  
Utmost that Can be found or Hop'd for in a  
Humane Poet; and in English, What No Lan-  
guage Has Express'd or Can.



## B O O K VII.

1. *Descend from Heav'n Urania,*  
*Urania* was One of the Muses, but 'tis the Holy Spirit he Invokes, the *Meaning (Urania in Greek Signifies Heavenly)* 'tis That, the Celestial Muse, not the Name, not Her Usually meant by that Name, 'tis the *Heav'nly Muse* he had Before Invok'd I. 6. the Spirit v. 17. the Celestial Light III. 51. the *Celestial Patroness*, IX. 21. 47. he Invokes This Muse, This True *Urania*; but with a little Diffidence upon account of his making Use of a Name often Apply'd to One who is but *an Empty Dream* v. 39.

3 — *above th' Olympian Hill I Soare;*  
*above the Flight of Pegasean wing.*  
*Olympus* was by the most Ancient Poets said to be the Seat, as well as the Birth place of the Muses, who were Therefore call'd *Olympiades*. See *Hesiod Theogon.* v. 60. *Pegasus* was the Winged Horse of *Parnassus*, where also the Muses Dwelt. *Milton* by This saies his Subject is More Sublime than has been Attempted by Any of the Ancient Heathen Poets. I. 15.

9 *Tbou*

9 *Thou with Eternal Wisdom didst converse,  
Wisdom thy Sister, and with Her didst play,  
in presence of th' Almighty Father, pleas'd  
with thy Celestial Song.*

Prov. viii. 30. *I was daily in his Sight, Rejoycing alwaies before him.* Milton has a remarkable Expression to this Purpose. *Tetrachord.* p. 335. Tol. Edit. "God Himself Conceals  
"not his Own Recreations before the World  
"was built. I was, saith the Eternal Wis-  
"dom, Daily his Delight, Playing Alwaies  
"before him."

15 *Thy Tempring*

his Divine Guide led him Above Mortal things, but That *Empyrean* Air was Temper'd, So Qualify'd as to make Him Capable of it. Alluding probably to what is said of Those whose Curiosity leads them to the top of Mount *Teneriff*, that they are forc'd to carry Wet Spunges to Breath through, the Air There being too Pure unless So Temper'd.

17 *Least from this Flying Steed Unrein'd (as  
Once*

*Bellerophon, &c.*

the Story of *Bellerophon* is that he was a most Beautyfull and Valiant Youth; *Antea* Wife of *Prætus* King of *Argos* was in Love with him, but being refus'd she Accus'd him to her Husband of an Attempt on her Chastity; the  
King

King Enrag'd, but not willing to cause the young Prince, who was his Guest, to be Murder'd in his Own Court, Sent him to *Jobates* King of *Lycia* with Letters Desiring he might be destroy'd: He put him on several Enterprizes full of Hazard, in Which However he came off Conqueror. The King Relents, gives him his Own Daughter, and with Her he lives in *Lycia* in great Honour, 'till Attempting to Mount to Heaven on his Winged Horse *Pegasus* he Fell, and Wander'd in the *Aleian* field. the Moral is, that when the Best and Wisest Presume Too Much, they are Undone and Lose the Glory they had Justly gain'd.

19

— on th' *Aleian Field I fall**Erroneous There to Wander and Forlorn:*

Left (as v. 17) I fall on the *Aleian Field*  
 There to Wander Erroneous and Forlorn.  
*Milton's* Sence, and which he has Here taken  
 from *Homer* Whose This Story is, is most  
 Strongly Express'd, *Aleian* is Greek for Wandring,  
 Erroneous is Also Wandring. This Wandring,  
 This being Bewilder'd and Left is Express'd  
 Over and Over, 'tis a *Pleonasm*, an Abundant  
 Fullness, a Beauty Common with the Best  
 Greek and Latin Writers; and *Forlorn*,  
 This also is Strong. *Lorne* is an *Anglo-Saxon*  
 Word for Left, Forsaken; *For* only Adds a  
 Greater Strength to it; Quite Abandon'd,  
 Forsaken of Gods and Men, as *Homer*  
 Says

Says *Bellerophon* was.

21 *Half yet remains Unfung,*

Half what? the Context if Attended to Explains This Matter. He says he had been led up by the Muse to draw *Empyrean Air* and he is Now Coming to his Own Native Element. he had in the Person of the Angel given an Account of Things above Humane Reach, a most Arduous Enterprize; Now, *More Safe* he Sings of what was done within This Visible World; These are the two Great Subjects of this Noble Episode, the Warr in Heaven, and the New Creation. 'tis the Half of The Episode Not of the Whole Work is Here Meant. for when his Poem was divided into but Ten Books he calls the Four that Then remain'd the Half of Those, That Edition had This Passage at the Beginning of the 7<sup>th</sup> as Now. Nor could he Mean that he had been *Rapt above the Pole* 'till Now, and was Hereafter to keep within the Bounds of the New Creation. He had been in Hell, in Chaos, in Heaven, and on Earth, All which he has given Most Sublime Ideas of; and of Paradise and the Happy Life There, whilst this World was in it's Virgin Bloom of Beauty and Innocence, he has given the Most Engaging, Interesting and Edifying Picture that Imagination, the Best Inform'd and Purify'd, and the most Lively and Expert can Possibly bestow upon the World: This however is not being *Rapt above the Pole*; as in What is yet



to Come he is not Confin'd to This *Diurnal Sphere*; Heaven, Hell, and Chaos is Again Sometimes the Scene of Action; though indeed the Principal is Some Part of the Happy Life, (but That Soon Lost) the Temptation, and the Fall, Ending with the History of the Church of God to the Consummation of things; in which, Besides the Importance, and Variety of the Subject, there is a Simplicity and Beauty of Narration Perhaps Not to be Equall'd by any Humane Writer Ancient or Modern.

22 ——— *Diurnal Spheare*

Diurnal is Daily. This Sphere wherein we have a Daily return of the Sun's Light.

*Intra Anni Solisque Vias.* ——— Æn. VI. 796.

23 *Rapt*

Snatcht, Caught with Violence.

24 ——— *Mortal Voice,*

Distinguish'd from That when he drew Em-pyrean Air [14] his Style therefore you will find more Easy and Intelligible.

Ibid ——— *Unchang'd*

*to Hoarse, or Mute,*

He Writes as well as he Did; Those Lofty Subjects he has Sung have not Crack'd his Voice; nor is he Discourag'd, he Goes on in such a Manner as his Present Subject requires.

26 *On Evil Dayes though fall'n, and Evil  
Tongues,  
in Darknes and with Danzers compass'd  
round  
and Solitude; yet not Alone while Thou  
Vist'st my Slumbers Nighty, or when Morn  
Purples the East —*

This is explain'd by a piece of Secret History for which we have Good Authority. *Paradise Lost* was Written after the Restorat on when *Milton* Apprehended himself to be in Danger of his Life, First from Publick Vengeance (having been very Deeply engag'd against the Royal Party) and, when Safe by a Pardon, from Private Malice and Resentment He was Always in Fear; Much Alone, and Slept Ill; when Restless he would Ring for the Person who Wrote for him, (which was his Daughter Commonly) to Write what he Compos'd, which Sometimes flow'd with Great Ease.

— *my Celestial Patroness who deigns  
ber Nightly Visitation un-implor'd  
and Dictates to me Slumbring, or Inspires  
Easy my Un-premeditated Verse. IX. 21. &c.  
Nightly I Vist. — III. 32.*

Sometimes he could do Nothing, or would destroy what he had done.

33 *Revellers*

from *Reveille* to keep Awake, to Watch. So do Those who spend the Night design'd for Rest in Disorderly Diversions; Generally Drunkeness, &c.

34 *the Thracian Bard*

*Orpheus*, the Son of *Apollo* and the Muse *Calliope*, born in *Thrace*, a Poet and Philosopher; he lost his Beloved Wife *Eurydice* and was very Chaste, the *Ciconian* Women, mad Worshipers of *Bacchus*, tore him to pieces on The Mountain *Rhodope*. The Trees and Stones are said to have listen'd to him.

35 ——— *had Eares**to Rapture*

the Woods and Rocks not only Heard, but were Ravish'd with the Musick. So in his Epistle to his Father, v. 53.

*Qui tenuit Fluvios & Quercubus Addidit Aures*

*Carmines* ———

Those that have Ears find Musick in the Sweet Notes of Our Bard, and 'tis not from Any Defect in Him if they are not Also Transported with Delight; They have not *Ears to Rapture*.

*for while I Sit with Thee I seem in Heav'n.*  
VIII. 210.

40 *Say Goddess,*

*Urania* or Divine Wisdom, the Same Muse he Invok'd, l. 17. the Muse who has Assisted him Hitherto, Still Visits him, and is Implor'd by him. He here Stiles her a Goddess, in Imitation of the Ancient Poets, Particularly *Homer* and *Virgil*, who Thus Frequently Address their Muse.

It must be remembred *Milton* is Writing a Poem, not a System of Divinity or Philosophy, as Now Understood, Especially the Latter. though as he has Always the Scripture in View, his Muse is Divine, but she is Also a Muse. He is Consistent in his System, but 'tis a Poetical One. the great Points of Religion, what Concerns God, the Fall and Redemption of Mankind, the Mediatorship of the Son, a Holy Life, &c. are Set in the Noblest Light. in his Philosophy he has taken Greater Liberty; 'tis perfectly Agreeable to Scripture, So far as That Reveals Those Matters, the rest are Poetical Embellishments, and for the Most part what were the Opinions of the Wisest Ancients. Let any One put Himself in the Place of *Milton*, and He will find he did Wisely, nor could have done Otherwise than he Has. He was upon a Scripture Story, he takes his Accounts from Thence; That seems to Suppose the Earth to be the Center of the Creation, not the Sun; So must He. and if the Sun's being the Center, and the Earth a Planet

was Imagin'd by Some in All Ages, the Other was the Most Prevailing Opinion 'till of Late, even in *Milton's* Time 'twas far from being Receiv'd as Now. to have made the Angel *Raphael* talk Otherwise than the Scripture, and the Ancients who agreed with That, had done, to have made Him talk as Sir *Isaac Newton* and the Present Philosophers, would have been Ridiculous. But He has most Judiciously and Artfully, by the Objections and Reasonings of *Adam*, and the Discourse of the Angel in the beginning of the Eighth Book, as well as by Occasional Passages, Such as V. 268. Introduc'd What is Now call'd the New Philosophy; New, as being Better Prov'd and more Assented to, but Thought of and Guess'd at Many Ages past, Such as that the Fixt Stars are So many Centers to Their Habitable Planets, as Our Sun is to our Planetary System, and as Perhaps *Milton* Himself was not Determin'd in Those Matters, for they were not Yet so well known, as Now; but rather for a Better Reason he puts it into the Mouth of the Angel to Advise *Adam* not to enter farther into This Kind of Knowledge than God has thought fit to Reveal to Him by his Sences, his Reason, or Angelick Instruction, and by doing Thus he also Hints to his Readers not to Cavil at Him on That Subject; but to Better their Minds by what More Concerns them, and which they may find in Great Abundance. See v. 115. &c. of This Book, the Beginning  
of

of the Next. XII. 875. This we thought fit to Premise for the Benefit of Some, who Otherwise might have Lost a Pleasure they may have in the Reading, and if they please May Avoyd the Shame of making Silly Objections when they Imagine Themselves Triumphant over their Author.

45 ——— *to Adam or his Race*  
*or his Race*, because if *Adam* had not Transgress'd, his Posterity had remain'd in Paradise, Subject to the Same Law as he was, and lyable to the Same Punishment on Disobedience.

50 ——— *He with his Consorted Eve*  
*the Story heard Attentive* ———  
 the Imagination is Here furnish'd with a pleasing Picture; ' the Angel with Dignity has ' related a most Amazing piece of History, and ' our first Parents with Attention and Admiration express'd in their Beautyfull Countenances.

59 *Repeal'd*  
*r'appelloit*, Recall'd, as a Law sent forth is said to be Repeal'd, Call'd in again, when Abrogated, So the Doubts of *Adam* are Recall'd, Anull'd.

62 ——— *how this World*  
*of Heav'n and Earth Conspicuous*  
 Conspicuous, Visible, in Opposition to the  
 U 4 Invisible

Invisible World the Angel had been speaking of.

79 — *the End*  
*of what wee Are*

th Will of God is the End to which All we are, all our Faculties and Powers, all our Enjoyments and Afflictions should be Subservient.

88 — *and This which Yields, or Fills,*  
*all Space, the Ambient Air, Wide Inter-*  
*fus'd*

Yields Space to all Bodies, and again Fills up the Deserted Space so as to be Subservient to Motion. *Ambient*, Surrounding, *Interfus'd*, Mixing it Self with, Insinuating Into, and Betwixt all other Bodies; for it Self, the Purest that can be Conceiv'd, is also Body.

92 — *so Late to Build*

what Induc'd the Creator Resting Through all Eternity to Create the World Now, and not Before. Eternal Ages pass'd makes This seem Late, though had it been Millions and Millions of Ages Before, it had been Late with Regard to what was Past.

94 *Absolv'd*  
Finish'd, Compleated, Perfected. from *Ab-*  
*solutus* [Lat.] See the Note on VIII. 547.

99 — *His Race though Steep, Suspense in  
Heav'n*

*Suspense* from *Suspensus*, Suspended. a Latin Word made English by Abreivation. we have there a Beautyful Image; though the Remaining Part of the Sun's Race was Steep, yet the Voice of the Angel kept him Suspended in the Sky.

When the Sun passes Aloft in the Heavens about Noon, and several Hours Before and After it seems almost to Travel in Length, but to Climb in the Morning pretty Early, and to Drop down as from a Height towards Night, *his Race Then is Steep*; as IV. 352. the Sun Declin'd was Hastening now with Prone Career to th' Ocean Isles.

106 — *Sleep Listening to Thee will Watch,*  
though Nature demands Sleep, tho' Drowsyness hovers o'er the Eye-lid's, Attention will make him Wakefull. Beautyful Poetry! as is the whole Period, the Sun, *Hesperus*, the Moon, Night, Silence, Sleep, All Crowd to Hear when the Angel speaks.

118 — *Such Commission from Above  
I have receiv'd,*  
See V. 233. 376. 570.

121 — *nor let thine Own Inventions hope  
Inventions Personiz'd. Poetry delights in This  
kind*



kind of Fiction. Hope not that Thy Inventions, Thy Guesſes, thy Conjectures will Discover God's Secrets.

143 ——— *and into Fraud*

*Drew Many,*

an English Reader will Naturally Imagine This Paſſage needs no Explanation, He will underſtand it as ſaying *Sathan* Drew his Associates into the Net Himſelf had Spread, into the Cheat He had Firſt been Guilty of; Himſelf having been Deceiv'd Already by his Own Pride, his Vanity and Ambition, as appears by v. 139. and This is So far Right; but 'tis not the Intire Idea Theſe Words are Big with. 'tis true, *Fraud* in Common Acceptation means no more than Deceit, nor does it Sometimes ſtand for any Other Idea in Latin. So *Terence Andr. V. 4. 8.*

——— *Tu ne bic Homines Adoleſcentulos*

*Imperitos rerum in Fraudem Illicis*

*Solicitando, & Pollicitando eorum Animas laetas.*

*Cicero Ep. Fam. VII. 26.*

*Lex Sumptuaria mihi Fraudis fuit*

*Virg. Ec. V. 60.*

——— *nec Retia Cervis*

*Ulla dolum Meditantur.*

and Thus *Milton* underſtands it. III. 152. but *Fraud* often Signifies Misfortune. So *Virg. Æn. X. 72.*

*Quis*

*Quis Deus in Fraudem, quæ dura Potentia  
nostra Egit?* See **SERVIUS**.

*Hor. Od. II. 1920.*

*Nodo coerces Viperino*

*Bistonidum sine Fraude Crineis,*

See also *Terence Heaut. III. 1. 33.*

*Milton*, who so Constantly makes Latin or Greek of English, does it Here, and Extends the Idea to the Misery, the Punishment Consequent upon the Deceit as well as the Deceit it Self (What That was is seen V. 685.) and He uses the Same Phrase as Here to the same purpose, V. 880. IX. 643. *Par. Reg. I. 372.* So that *Sathan* is said Here, not only to have drawn Many into Fraud, not only that he

*Allur'd them, and with Lyes*

*Drew after him the Third part of Heav'ns Host:* as V. 709. but that he Ruin'd as well as Cheated them.

*Millions of Spirits for His Fault Amerc'd  
of Heav'n, and from Eternal Splendors flung  
for his Revolt. I. 609.*

152

— *I can repaire*

*That Detriment, if Such it be to Lose  
Self-lost, and in a Moment will Create  
Another World,*

This seems to be a Resolution Consequent on the Revolt, contrary to what is said I. 650. II. 345. 834. but what God says Here does not imply that he had not Long Before Resolv'd

on

on the Creation, tho' the Occasion of it was  
not Declar'd till Now.

160 *and Earth be chang'd to Heav'n, and  
Heav'n to Earth,*

*One Kingdom,*

they shall be Blended together ; Heaven shall  
be as Earth was, as describ'd just before, the Ha-  
bitation of Saints, Holy Men ; till when 'tis  
the Dwelling not of Men but Angels. See III.  
335. XI. ult. XII. 549.

162 — *Inhabit Large*

Dwell more at Large. Now that So many of  
Heaven's Inhabitants are gone, 'till I create  
Another Race who shall supply Their Vacant  
Room, You have More than you will have  
Hereafter.

166 — *Bid the Deep*

*Within appointed Bounds be Heav'n and  
Earth,*

*Boundless the Deep, because I am who fill  
Infinitude, nor Vacuous the Space.*

*tho' I Uncircumscrib'd My Self Retire  
and put not forth my Goodness, which is  
Free*

*to Act or Not, Necessitie and Chance  
Approach not Mee, and what I Will is  
Fate.*

This whole Passage is Marvelously Sublime!  
*Bid, Command Chaos, Uncreated, Unform'd,  
Infinite*

Infinite Space, within Certain Bounds to become a Determin'd, Form'd, Heaven and Earth. Still *Chaos* is without Bound, and Infinitely Extended. [as II. 891. III. 712.] Because *I am*, I Exist who am Infinite, I who Fill Infinitude, *I am*, Throughout, no Part of Space, Infinite Space, is Empty, the Vacuities of Nature are Full of Me; *I am*, Alike in All, Filling All Immensity. but though I be not, Cannot be Circumscrib'd, I can Bound, can Retire the Actual Exercise of my Goodness, as in Confining it for the Present to This New Creation; for My Goodness is Free to Exert it Self, to Act or Not. I am not Compell'd by Necessity, nor Act without Reason and Choice, by Chance; Compulsion and Accident Approach not Me, These are far Remote. Nor is my Deity under Subjection to an Over-ruling Fate. My Will, my Wise Uncontrollable Will Governs All, and is That Fate. Unerring, Irresistable Decree is Fate, is the Will of God, Immutably Wise, Just, Holy, Good, &c. This Seems to be *Milton's* Notion Here and Elsewhere, as III. 172. 184. V. 602. VI. 683. &c.

174 *So Spake th' Almighty, and to what he  
spake  
His Word, the Filial Godhead, gave  
Effect.*

as VI. 683. God the Father Decrees, the Son Executes. *Second Omnipotence.*

176 *Immediate are the Acts of God, more Swift  
than Time or Motion, but to Humane  
Ears*

*cannot without Process of Speech be told,  
So told as Earthly Notion can receive.*

Milton seems Here to intimate a Noble Thought of Creation, as if it was Instantaneous; and that the Progressive Account given of it by *Moses*, and which he follows, was in Compliance to Humane Capacity, as in many other Cases where the Litteral Sence is not to be taken.

“ God spake — the Void Immense was  
Full, and Worlds,

“ and Peopl’d Worlds Innumerable Shon;

“ Nature, though Unexisting heard him  
Call,

“ Being, Life, Substance, Form, receiv’d  
with Joy,

“ This Moment was Not, and This Moment  
Was,

“ and God was *All in All*.

See v. 154. — *and in a Moment will Create.  
Another World —*

192 — *Mean while the Son  
on his great Expedition Now appear’d,  
Girt with Omnipotence, &c.*

the Girding up the Loins is preparing with Vigour for an Undertaking, VI. 713. he was Girt with Almighty power, VI. 714. and  
Crown’d

Crown'd with Divine Wisdom and Love; Infinite. *All his Father in him Sbon*; Visibly as VI. 680. &c.

the Latter end of the Last Book gave a Two-fold Picture of the Son of God; One, Arm'd in *Celestial Panoplie*, Thron'd in his *Chariot of Paternal Deity*, *Illustrious far and Wide*; the other, Driving *Gloomy as Night*, Grasping Ten Thousand Thunders, the Enemy Pouring Out of Heaven Down to Uttermost Perdition. Here we see the Same Son of God in *Paternal Glory*, on the *Wings of Cherubim*, Angels Innumerable and Glorious Surrounding him *Coming to Create New Worlds*, out of Chaos Beneath him, *Dark, Wastefull, Wilde*. We See him in Chaos, Now a Pacific Ocean, we see him Separating That part of it Destin'd to become a New World *Answering his Great Idea V. 557*. the rest of the Book furnishes most Delightful and Engaging Pictures, Each Day Vary'd with Inimitable Beauty, both of Nature and Poetry, Such an Account of the Beginning of Things, Founded on Divine Revelation, is not to be Seen in Any Other Author Ancient or Modern, Much Less in Painting or Sculpture; That of *Raffaelle* in the *Vatican* is Sublime, but Here Writing has the Advantage, it Must be Own'd. but That would have been More Beautiful as well as more Just if Instead of an Old Man, in Some of these Pictures He seems to be a Feeble

Feeble One, he had given Such a One as *Milton* Describes, the Filial Godhead in Paternal Glory and Majesty. 'tis pity this Great, This Only Master had not Consulted the New Testament as well as the Old on This Occasion as *Milton* did.

206 ——— *Gates, Harmonibus Sound  
on Golden Hinges moving,*

Gates moving Sound on Hinges. So III. 37. Thoughts move Harmonious Numbers. *Horace* Expresses it in the same manner Ep. ii. 2. 86.

*Verba Lyrae Motura Sonum connectere digner?*

*the Infernal Doors* had no Such Harmony, They *Greated Harsh Thunder* that shook *Erebus* II. 881.

215 ——— *and with the Center Mix the Pole.* 'tis certain that in Chaos was neither Center nor Pole; So neither were there any Mountains, as in the preceding line; the Angel does not say there was; He tells *Adam* there was Such Confusion in Chaos as if On Earth the Sea in Mountainous Waves should rise Tempested from it's very Bottom to Assault Heaven; or the Center of the Globe should Mix with the Extremities of it. the Aptest Illustration he could possibly have thought of to have given *Adam* Some Idea of the thing.

219 *Uplifted*

not Rais'd. he was going from *Heavenly Ground, the Shore* from whence they View'd the Abyfs. *Uplifted* Here is, he was Born upon, he Rode *on the Wings of Cherubim.*

224 *then staid the Fervid Wheeles,*  
*Fervid,* Hot with the Rapidity and Violence of their Motion, or rather Metaphorically So, as Eager, Zealous to Obey the Divine Will.

225 *He took the Golden Compasses.*  
*When he prepared the Heavens I was there;*  
*when he Set a Compass upon the Face of the Deep.* Prov. viii. 27.

228 *One foot he Center'd and the Other turn'd*  
*Round through the Vast Profunditie Ob-*  
*scure,*

if ever Words Express'd an Action and gave a Picture These do, One sees the Compass Fix'd, and then Whirl'd round in the Vast, Dark Depth. What follows is Infinitely Great Expressing Divine Omnipotence.

232 *Thus God the Heav'n Created, Thus the*  
*Earth.*

Concerning Creation, See our Note On I. 9.

233 *Matter Unform'd and Void:*

These Words are Applicable to the Earth Only in Gen. i. 2. though Here they are Apparently



rently design'd to extend to the Whole Mass of the New Creation ; and therefore by Earth *Milton* must have Understood it as Thus Explain'd by him. the Earth according to Him was not yet Form'd (see v 239 ) any more than the Other Elements, and All were Void of Inhabitants; Themselves, or their Seeds or Scatter'd Particles had no Life, no Vegetation, That was given, to All v. 236.

Ibid. — *Darkness profound*

*Cover'd th' Abyss*

*Moses* says *the Face of the Deep* Gen. i. 2. which he Distinguishes from the Waters, as it immediately follows. This Abyss, this Deep is what *Milton* also calls *Chaos*. So that This Notion seems Authoriz'd by Scripture, from whence possibly the Ancient Poets had it. All was yet Dark though in the Presence of the Creator in *Paternal Glory*, and follow'd by *his Train in Bright Procession*. Whatever Glory was Among Themselves it extended not to *Chaos*, nor even to That Globe of *Chaotic Matter* which was Separated from it and Now call'd the *World; Heaven and Earth*.

234 — *the Watric Calme*

call'd *the Face of the Waters* in the Verse just now quoted from *Moses's Account*, and by *Milton* v. 237. *the Fluid Mass*. for according to Him ( who therefore Understands These Waters not to be Properly and Strictly  
Such

Such but that Fluid Mass as it was in *Chaos*) the Elementary Water was not yet form'd, as will be seen presently. the *Chaotick* Matter Appears to have been a Sort of Substance Different from any thing We can have an Adequate Conception of, *Hot, Cold, Moist, Dry, Neither Sea, nor Shore, nor Air, nor Fire,* but *All these Mixt in their Pregnant Causes: Bog, Steep, Streight, Rough, Dense, Rare, Loose, Unconnected Embryon Atoms; a Crude Consistence;* but in General a Sort of Fluid, an Ocean, a Depth *Illimitable.*

*Outragious as a Sea, Dark, Wastefull, Wild,  
Up from the Bottom turn'd by Furious  
Winds,*

*and Surging Waves as Mountains.*

and Now that This Part of it, These *Appointed Bounds*, had been Calm'd, as v. 216. This *Chaotick* Fluid Milton Here calls the *Watry Calm.*

235 *His Brooding Wings the Spirit of God out-  
spread,  
and Vital Vertue infus'd, and Vital  
Warmth*

as I. 20. the First Act of Creation was Separating the Portion of Matter, Now 'tis Vivify'd, indu'd with an Animal Virtue; All but Such part of it as was *Adverse to Life*, as v. 239. That was Rejected as too Bad to be made use of, and purg'd Downward, Flung Back into *Chaos.* a like Circumstance with

That of I. 704. Where they *Scum'd the Bullion Drofs.*

239 ——— *Then Founded, Then Conglob'd  
Like Things to Like*

the Poet is Now Expatiating upon the Materials *Mofes* has furnish'd him with, and the Better to Understand Him Here it will be of Use to Recurr to the Short account of what he is Now more at large Describing, though Concise too, and somewhat Obscure withal, not Unusual with Him who Writes as if he Intended to be Read by People who Know More, and who will at least take More Pains than the Generality of Those who yet would be Thought to Admire him. ( ——— *Fit Audience find though Few* v. 31.) the Account I speak of is in Book III. beginning at v. 708. He There says that when the *Formless Mass* came to a Heap, the Globe of *Chaotick Matter* Separated as v. 230. of This Book, and was Quieted as v. 234. Order Sprung from Confusion, and the *Cumbrous Elements* took their Several Distinct Quarters. the very Same thing must be Meant Here, for Nothing Else Can, only Here This is more particularly Describ'd, as First, that these *Like Things to Like*, these things Like to One Another, or the Earthy, Watry, Airy and Fiery Particles which were Before Blended Promiscuously, and in perpetual Tempest, Perplexing, and Combating, were Now Combin'd and Fix'd

as

as a Foundation is. for Founded does either signify That from *Fundare*, or to *Melt* from *Fundere* this Latter it cannot mean, 'twas Already Fluid. Thus *Pf. lxxxix. 11. As for the World and the Fullness thereof Thou hast Founded them,* So *Prov. iii. 19. the Lord by Wisdom hath Founded the Earth; by Understanding hath he Establish'd the Heavens.* to *Establish*, and to *Found* are Terms Synonymous; the Margin makes the Word *Prepared* to signify the Same thing. These Homogeneous Principles, or Particles, were then not only Collected, but Fix'd, Establish'd, prepar'd to be *Conglob'd*. Not only *Milton* Himself Explains This Term by the Use he makes of it *v. 292*, where the Dust and Warer Conglobe, that is, there is a Globe of Dust as it were Swimming upon That of Water, and joyn'd with it, but the Fact shows this to be Meant, the Earth which Consisted of Terrestrial Solids, *Like Things*, was Encompas'd with a Globe of Waters *v. 276*. and That These Waters were Encompas'd with Elementary Air, and Fire, will appear from *III. 715*. Compar'd with *v. 87, 88, 89*. of This Book, and Other Passages. if *Milton* is not So Explicit as to Elementary Fire, or if he Confounds it with the Ethereal Quintessence, of which more presently, 'tis Probable the Silence of the Scripture as to That Commanded His being So too, or at least his being Somewhat Obscure or Less Explicit. Thus These Ele-

ments are Natures Eldest Birth as V. 180. See further concerning This Article, VI. 223. V. 415. *Manilius* Explaining *Ovid's* Account of the Creation in his Own. *Lucret.* V. 437. to 449. *Boet.* III. Metre 9. *Claud.* Rape of *Proserpine* I. 247. &c.

240 ——— *the Rest to several place*  
*Disparted,*

Dispos'd into Various Distant Stations. the *Rest* here meant must be That which is not Comprehended in the Things Homogeneous, but Something Different from the Now Elementary Bodies, and That (III. 716.) is Determin'd to be the Ethereal Quintessence, of which the Heavenly, Luminous Bodies were Form'd, and of what remain'd, the Wall, or Outward Shell, or (as *Milton* calls it III. 418.) *the Firm Opacous Globe of This round World.*

This Quintessence, or Fifth Element is a *Platonick* Notion, He Imagines it to be Something Compos'd of the Purer parts of the Elements, to partake of the Qualities of All but more Rarify'd and Approaching to a Spiritual Nature, a Kind of Ethereal Substance, an *Ethereal Quintessence.* See the Note on III. 717. A Notion of Excellent Use in Poetry whatever it may be in Philosophy.

Ibid. ——— *and between Spun Out the Air,*  
Though the Air had its Region between the Water and Fire, yet as 'tis not Excluded from  
the

the pores of the Earth, or from Any Other of the Elements, nor from the Parts where their several Regions Neighbour each Other, the Air Spins Out, as it before Insinuated it Self, Continually from the Earth's Center to the Uttermost Convex of This great Round v. 266. 89. and which, by the Way, is Perhaps the reason why *Milton* in the Hymn V. 180. Distinguishest That Element from the rest.

242 *and Earth Self Ballanc'd on her Center bung.*

This is not Inconsistent with what is said, IV. 999.

— *first be weigh'd*  
*the pendulous round Earth with Ballanc'd*  
*Aire*  
*in Counterpoise,*

(what is said II. 1051. of This Pendant World hanging in a Golden Chain is plainly Allegory) for This Latter Passage relates to the Terraqueous Globe, Such as it is Now, and was when the Angel said This. God Consider'd the Air in which it was to be Pendulous or Hanging, Suspended as the whole Creation II. 1051. the Earth might be also Pois'd on its Own Center, as in the Text before Us, at its First Formation and Encompas'd with Water, *Job. xxvi. 7. and hangeth the Earth upon Nothing.*

243 *Let there be Light*

X 4

This

This seems to Differ as to the Order of Creation from the Account Book III. There Light is said to have been produc'd, and Then the Elements to be Separated. the First Command was the Same as Those of 216. and 230. of this VII<sup>th</sup> Book, the *Second Bidding* III. 712. takes In Light and the Elements; which Contradicts not This more Exact Account. That, it must be remembred, is but an Occasional, Cursory Mention, wherein the Exact Order in Circumstantials was not Necessary.

the Idea we Now have of the New Creation, So far as 'tis yet Advanc'd, is That of a Vast Globe consisting of Concentral Globes, the Elements, and the Fifth Essence, the Ethereal Quintessence; but All is Yet Opaque, all Dark, Now *God said Let there be Light; and there was Light.* Gen. i. 3.

It id. — *and forthwith Light*  
*Ethereal, First of Things, Quintessence*  
*Pure*

Light is of all Matter the Most Pure, the most Ethereal, and of the Swiftest Motion; it Arrives to Us from the Sun in Ten Minutes, That is about Five Millions and Four hundred Thousand Miles. and 'tis Here call'd the *First of Things*, not as being Co-Eternal with God, or Heaven's First-born as III. 1; 2. for the Light Here spoken of, This Ethereal Quintessential Light is That mention'd

v. 7. of that Book, &c. which is There said to be not only Before the Sun, but before the Heavens Themselves Investing as with a Mantle, the rising World and Streaming from a Fountain Unknown.

245 *Sprung from the Deep, and from her Native East*

*to Journe through the Airie Gloom began,  
Sphear'd in a Radiant Cloud,*

as it seem'd to Arise out of *Chaos*, not that Her Fountain was There, That Deep was Void of Light. nor was the part of the New Created Globe Where Light, as the Sun afterward, First appear'd, and still does, the Place of the Nativity of Either Properly, but as First appearing there. 'tis further to be Observ'd Here that *Milton* does not represent the First Light to be as a Sudden Flash at Once Illuminating the whole Creation Equally, as seems to be Intimated by that Famous Passage, *Let there be Light: and there was Light;* (Famous amongst the Heathens by the Sublimity remark'd to be in it) but a Progressive, Regular, Slow Motion of a Cloud journeying through the Gloom in That Tabernacle, her Dwelling 'till 'twas Afterward remov'd to the Sun, Moon and Stars, not yet created. *Milton's* Reason for This will be seen Presently.



250 *And Light from Darkneſs by the Hemif-  
phere*

*Divided:*

the Hemisphere is Half the Globe, and Theſe Hemifpheres are the Conſtant Meaſures of Light and Darkneſs, for as faſt as Light gains upon One Side of the Globe, Darkneſs in Juſt and Equal proportion Seizes the Other. It muſt be remember'd that the Earth is yet *In-  
volv'd* in Water, So that the Hemisphere here ſpoken of muſt relate to That Globe of Wa-  
ter, That of Earth being Hid within it. *Mil-  
ton*, as Uſual in Poetry, has put the Singular (Hemisphere) for the Plural.

252 — *Thus was the Firſt Day Ev'n  
and Morn:*

for as there was Day and Night in the two Different parts of the Great Globe of the Creation according as Light or Darkneſs prevail'd, there muſt be Conſequently Even and Morning in This Firſt, as well as in the two Succeeding Days 'till the Light was Tranſ-  
planted into the Sun, &c. and as the Scrip-  
ture divides theſe Three Firſt Days, and gives Them, as the Following, an Evening and a Mor-  
ning, it was Absolutely Neceſſary to Suppoſe the Light to Move Progreſſively as when the Sun had the Diſtribution of it. a Sudden Univerſal Illumination would have Excluded  
any

any Such Division into Day and Night, Morning and Evening.

257 *the Hollow Universal Orb*

the Firm Opacuous Globe of this Round World, *Hollow*, for as Yet 'twas Empty of all but the Conglob'd Earth and Water, from Thence to the Uttermost Convex of this Great Round was without Sun, Moon or Stars, without Inhabitants, Hollow of all but Air; and the *Radiant Cloud* the *Tabernacle* of Light. but This *Hollow* was fill'd with Joy and Shout, with the Sound of Angelick Golden Harps; and Hymning Celestial Voices.

261

— *Let there be Firmament*

whatever Opinions some of the Greek Philosophers have had concerning the Firmament, as being Something Solid, and therefore call'd *στέρωμα*, the Hebrew Word which in Our Translation is Firmament Signifies Expansion, and accordingly *Milton* says 'tis an *Expanse* of Air, in Short 'tis no Other than that which the Scripture calls Heaven, *Gen. i. 8.* the Region in which the Heavenly Bodies move, *v. 17.* the Fowl Fly *v. 20.* III. 574. and it was to extend to the *Uttermost Convex of this Great Round*, this New Creation: by the Way, *Convex* is Here instead of *Concave*, not Unusual with the Latin Poets. *Virg. Æn. I. 314.* IV. 451. &c.

As the Air had already taken its Region with the rest of the *Cumbrous Elements* (*Cumbrous* Compar'd with the Ethereal Quintessence, or even That Liquid, Pure, Transparent Air of which the Firmament is Compos'd, we may imagine that the Work of This Second Day was to Rarify this Air, and to make it fit for the Uses to which it was Design'd, as for the Animals to Breath in when Created, though no Other is at Present mention'd than to Divide the Waters Underneath from Those Above, as *Gen. i. 7.* the First were Those which Yet flow'd round the Earth, its Elementary Region as v. 276; Those Above are the Pure *Crystalline Ocean*, the *Clear Hyaline* Above the Outermost Boundary of this New Created World. See III. 518. Explain'd by *Wilton* himself in the Argument before That Book. See also v. 270. and 619. of This Book, &c.

St. *Aug.* upon *Gen. L. 11. c. 10.* *It is not call'd Firmament as being a Solid Body, but because it is a Bound or Term between the Upper and the Nether Waters; a Partition Firm and Immoveable, not upon Account of its Station, but of its Firmness and Intransgressibility.*

269 ——— for as the Earth, So He the World  
 Built on Circumfluous Waters Calme, in  
 Wide  
 ChrySTALLINE Ocean,  
 as *Moses Gen i. 7.* says there were Waters above

bove and Under the Firmament, *Milton* Supposes a *Chrystalline Ocean*, a Sea Clear as the Purest *Chrystal*, flowing round the New Creation, a Fence (besides the Wall, III. 721.) against Chaos. But This is not the *Chrystalline* mention'd III. 482. That was a Sphere, and for a Different use, nor is it a part of *Milton's* System. See our Note on the Place.

276 *the Earth was Form'd, but in the Womb  
as yet  
of Waters, Embryon Immature Involv'd,  
Appeer'd not:*

the Earth had receiv'd its Globular Form but as an Embryo, not yet Ripe for Birth, was hid in the Womb of Waters. Nothing but *Main Ocean* and Firmament were seen. the Work of this Third day is to produce the Teraqueous Globe, and then to Adorn it. When *Like Things were Conglob'd with Like*, the Elements separated, the Earth was form'd of all the Solid Terrestrial Particles, Earth of all kinds, Stone, Minerals, &c. This made One Globe, the Center of this New World; but Now it was to take Another Form and to be Produc'd to View, a Globe Still, but Consisting of Earth and Water, Sea and Land, as *Gen. i. 9, 10.* the Hills Therefore were to Heave up to the Clouds, as *v. 285.* and then

289 *Down Sunk a Hollow Bottom Broad and  
Deep,*

Capa-

*Capacious Bed of Waters:*  
 this Bed was Soon fill'd with Ocean. Thither  
 These Waters

291 *Hasted with Glad Precipitance,*  
 as the Place prepar'd was Deep their fall into  
 it was Precipitate (as from a Precipice) and  
*Glad*, a Metaphor taken from the Quick Mo-  
 tion of Those who Rejoice to Go where they  
 desire.

Ibid. — *Uproll'd*  
*as Drops on Dust conglobing from the*  
*Drie:*

This is One, and the most Distinguish'd Mo-  
 tion of the Waters of the Sea, the whole Mass  
 rises up in a Globular Form, as Water does  
 Dropt on a Dusty place, Were they not Thus  
 Uproll'd they would not with the Earth Con-  
 stitute One Globe as they Certainly do, and  
 Visibly in Large Seas, as when a Ship appears  
 at a Great Distance the Top-Sails are First  
 Seen, Then Lower, and so On, as must hap-  
 pen when the Space between is Round and  
 not Level.

293 *Part rise in Chrystial Wall, or Ridge di-*  
*rect*  
*for Haste*  
 as in Great Waves or Cataracts. the Other  
 Various Motions of Water follow.

300 ——— *nor withstood them Rock or Hill,*  
 not So Withstood 'em but they pass On, they  
 found their way either under Ground, or by  
 taking a Circuit as the Rivers are seen to do.

303 *and on the Washy Oose deep Channells were*  
*Easy, e'er God had bid the Ground be Dry,*  
*all but within those Banks where Rivers*  
*Now*  
*Stream, and Perpetual draw their Hu-*  
*mid Train.*

the Earth was Now just Emerg'd from the  
 Waters in which it had been Wrapt, 'twas  
 Therefore all One great Washy Oose, Slime  
 and Mud; in This Soft Earth Deep Chan-  
 nels were Easily Worn by the Streaming Wa-  
 ter 'till 'twas Dry every where but within  
 the Banks, the Bounds set to the Rivers,  
 where they Now Perpetually draw Along af-  
 ter them their Moist Train; The Rivers are  
 imagin'd as Persons of Great Quality, the  
 Length of their Robe Training after them.  
 Let it be Noted, that the Words, the Pronoun-  
 ciation of them without the Sense describes  
 the Course of a Gentle River.

——— *where Rivers now*  
*Stream, and Perpetual draw their Humid*  
*Train*

You cannot Read it Otherwise than Slowly,  
 and so as to give your Mind a Picture of the  
 thing Describ'd. Many Examples of the Like  
 Kind

Kind are to be found in Our Author, and all Good Poets.

314 *Desert and Bare, Unfightly, Unadorn'd,*  
Here begins the Other Great Work of the Third day, the Globe Now Appear'd, the Waters Below the Firmament were Now no More *Main Ocean*, as v. 279. They were divided; and Distributed, as the Earth was New Form'd to receive them; Now 'twas a Globe of Hills, Plains, Vallies, among Seas, Lakes, and Rivers, but without Ornament, All Mud or Bare Earth and Water, 'till it

315 *Brought forth the Tender Grass,*  
the Earth was at its first Appearance Bare and Unfightly; ' Now comes the *Universal*  
' *Green* the Herbs and Flowers, and all the  
' Vegetable Creation Increasing in Heighth  
' and Bulk; not at Once, but Progressively,  
' Swiftly however, and what a Beautiful Land-  
' scape Soon appear'd, a Landscape very Dif-  
' ferent from Any we have seen in Nature or  
' in Picture. for besides that every thing had  
' its Primitive, Original, Vernal Beauty, the  
' Vast Over-bearing Brightness of the Sun,  
' with the Strong, Hard Shadows These Fierce  
' Beams Occasion'd, was not; Light yet So-  
' journ'd in her *Cloudy Tabernacle* (v. 248.)  
' but it was a *Radiant Cloud*, There was a  
' Soft, Pearly, Brilliant Day spread Sweetly  
' Throughout, which must produce Won-  
' derful Pleasing Tincts of Colours, and  
' which

## VII.

321

‘ which if we can Imagine well must give  
 ‘ Us Vast Delight. We recommend it to the  
 ‘ Reader, and let him Add the Air, Pure,  
 ‘ and Perfum’d with this Virgin Fragrance  
 ‘ from the Herbs and Flowers, and even the  
 ‘ Earths *Bosom Smelling Sweet.* v. 319.

321 *The Smelling Gourd,*

This is a part of the Poet’s Description of the Progressive Creation of Vegetables; and This is done (as the Animals afterwards in Their Turns) by Instancing in, and Characterizing Some of the Several Kinds under which All the rest are Tacitly included; as the Universality and Verdure of the Grass, the Flowering and Scent of the Herb-kind, the Flourishing (Wildly Spreading, or as he Elsewhere says of the Honey-Suckle, *Flaunting*) and Clustering of the Vine, and all the rest of That Sort; Now the Gourd is the Representative of the Melon, Cucumber, and all plants that *Creep* on the Ground, and are further Remarkable for their *Smell*. but is That a Characteristick of These Vegetables as *Creeping* is? That, together with *Swelling*, is a Proper and Full Description of them; (*Jucieß* is much the same with *Swelling* V. 327.) but tho’ One of This Class, the Melon, is Remarkable for its Scent, ’tis a Property by no means Applicable to the Tribe; Nay, Admit it Was, if the Other Epithet were but Equally So, It would have been Chosen, This

Y

having



having been Unavoidably Employ'd just before. Doubtless Therefore *Swelling* was what *Milton* Here intended, Especially if to what has been Offer'd (which Surely is Alone Sufficient) it be further Consider'd how Easily Such a Mistake might Slip into the Most Carefully Printed Book; and be Overlook'd There by the most Accurate and Diligent Author, and Editor, the Difference being so little to the Eye and Ear; but *Milton* Wrote with Too much Propriety and Judgment to Confound These Ideas so Widely Different. Besides *Swelling*, as it is the just Epithet in This Case, 'tis what the Ancients Generally Apply to the Gourd; and Those *Milton* never fails to follow where he Can, to be Sure not when he Ought. Lastly, Not only in This Day's Work, but throughout the Whole Creation, and indeed in All he Writes, he is a Painter, he Directs his Discourse to the Eye, next to the Heart, he Sets the Pictures of Things Before us with all the Strength and Beauty that Words can Image. So Here the Herbs and Flowers had their *Colours*, the Earth's Bosom was *Gay*, &c.

After having done This Justice to our Author, we Owe no Less to the Printer, and to Him who had the Care of the Press (whoever he was, Probably *Milton* Himself had the Principal Part in that Troublesome Work, notwithstanding his Blindness, of which More in a More Proper Place) This Small, though  
**Important**

## VII.

323

Important Oversight, is the Only Considerable One, except just Such another not far off v. 451, that is to be found throughout this whole Poem of 10565 lines.

Ibid. ——— *the Cornie Reed*

*Embattell'd*

*the Cornie Reed*, the Reed with its Corn, or bearing Corn, *Embattell'd*. a Corn-Field is as a great Body of Soldiers in Battel Array with Spears Erect, or as the Military Term is, *Order'd* (I. 565.) or, if the Wind Blows, *Ported* (IV. 980.)

323 *And Bush with Frizl'd hair Implicit:*  
Curl'd Hair, Small Curls, Tangled. Such the Bushes resembled. he had This Thought before but Differently Express'd, IV. 135.

324 *Rose as in Dance the Stately Trees,*  
Stately, not as the Humbler Plants describ'd before, and in Dance from the Gracefulness, Majesty and Order of their Appearance, their Seeming Pride, the Magnificence of their Dress, and the Gay Motion taking their Places Appointed by the Creator.

325 ——— *or Gemm'd*

*their Blossoms:*

*Budded* their Blossoms, from *Gemma* (Lat.) a Bud.

328 *with Borders Long the Rivers.*  
the Rivers were Crown'd (v. 326.) with Long  
Borders.

Ibid. ——— *Earth now*  
*Seem'd like to Heav'n, a Seat where Gods*  
*might Dwell,*

'Twas not yet inhabited, but Seem'd another  
Heaven upon Account of its Beauty, and pre-  
par'd for the Dwelling of Gods, (Angels,) as  
V. 373.

331 ——— *though God had Yet not Rain'd*  
*upon the Earth,*

This, and what follows to the Middle of the  
337 verse is not said by *Moses* 'till *Gen.* ii. 5,  
6. *Milton's* Thought Seems to have been that  
Rain would still Add to the Pleasure of the  
Place.

332 ——— *and Man to Till the Ground*  
*None was,*  
and that Art might Improve Nature.

333 ——— *but from the Earth a Dewie*  
*Mist*  
*Went up*

All was Supply'd by this Moisture; God sent  
what was Equivalent to Rain; Himself sup-  
ply'd the Office of a Gardener 'till He Inten-  
ded was Created.

338 *So Ev'n and Morn Recorded the Third Day,*

*Recorded, Celebrated, Caus'd to be Remem- ber'd.* This was done by the *Ev'n and Morn- ing Chorus* (v. 275.) the *Ev'ning Harps and Mattin* (450) What is done by the Voices and Instruments is Poetically Ascrib'd to the Time in which they were Employ'd.

346 *and God made Two Great Lights, Great for their Use to Man, the Greater to have Rule by Day, the Less by Night*

it was Sufficient for *Moses*, who Undertook not Here, as neither did *Milton*, to talk as an Astronomer, to Describe these Lights as they Appear, Great indeed Compar'd with the Stars; but the Poet has taken Care to Intimate that he was not Ignorant of the Vast Difference of their Magnitudes, by Explaining what is Also to be Understood by *Great; Great for their Use.* And though the Moon has no Light Inherent in her Self, as he also Observes, v. 377. and III. 730. She being made to Administer Light, in what Manner soever, is Properly and Strictly a Light as well as the Sun, *Great Palace Now of Light.*

348 — *Alterne:*  
First This, then That, then This again, and So On.

Ibid. — *and made the Stars,  
and Set them in the Firmament*  
the Stars come In Here just as in *Gen. i. 16.* as  
it were by the By. *Them* in *v. 349.* refers to  
the Sun, Moon, and all the Host of Heaven.

351 — *Unlightsome First,  
though of Ethereal Mould:*  
*Milton* Imagines the Sun, though form'd of  
the Quintessence, the Ethereal Matter as *III.*  
*716.* was at First Opaque, without any Light:  
So the Moon and Stars, and that Then they  
were Supply'd from the *Cloudy Tabernacle*  
where the Light had been Deposited as *v. 247,*  
*360.*

358 *And sow'd with Stars the Heav'n thick as  
a Field*

This Allusion is extremely Elegant *Manil. V.*  
*726.*

*Tunc conferta licet Cæli fulgentia Templa  
Cernere Seminibus densis, totisque micare  
Floribus.*

Where *Milton* seems to have read *Conferta,*  
much more Beautiful, and his Reading to be  
Prov'd by the Word *Densis,* which would be  
Unnecessary, and even Bad with the Word  
*conferta.*

361 — *made Porous to receive*  
*and*

*and Drink the Liquid Light, Firm to  
Retaine*

*Her gather'd Beams,*

Porous yet Firm. *Milton* seems to have taken This Thought from what is said of the *Bologna* Stone, which being plac'd in the Light will Imbibe, and for Some time Retain it so as to Enlighten a Dark place.

362 *and Drink the Liquid Light*

*Largus item Liquidi fons Luminis Ætherius  
Sol,*

LUCRET. V. 282.

364 *Hither, as to their Fountain Other Stars  
Repairing, in their Golden Urns draw  
Light,*

the Sun is Here call'd a Star, *Other Stars*; Common in Poetry. That *Milton* means the Stars in General, and not the Planets only, appears from the Context, and from III. 579. and that the Sun's being call'd *their Fountain* refers only to that Augmentation of Light he supposes they have from Him appears, v. 368. where 'tis said they had *their own Peculiar*. This is Strange Doctrine to a New Philosopher who Considers the Fixt Stars as Sunlike Ours, and as Him Attended by their Planets; Each a Sovereign in his Own System throughout Immenſe Space. a Most Sublime Idea of God! But This, though not Forgotten in This Poem, could not be a part of its System.

Milton's Thought Here is Warranted by *Spenser*, Prolog. to his V. Book, Stanz. 7. *Shakesp.* *Venus and Adonis*, p. 38. Edit. 1609. *Camoens Lufiad*, Book II. Stan. 60. 'Tis a Fine Thought, and a Natural One.

365 — *in their Golden Urns draw Light.*  
This is finely Imagin'd, and I think in no Poet Latin or Greek; *Shakespear* only has  
*O thou Clear God, and Patron of all Light*  
*From whom each Lamp and Shining Star*  
*doth Borrow*  
*the Beauties Influence that makes him bright.*  
Ven. and Adon. p. 38. Edit. 1609.

366 and Hence the Morning Planet guilds her  
Horns;

*Venus* is Horned as the New and the Decreasing Moon. the Other Planets receive their Light from the Sun, This does So more Remarkably, as being his Constant Attendant, Never far from Him, and very properly taken more particular Notice of, not only for That reason, but upon account of Her distinguish'd Splendour and Exquisitely Beautiful Colour.

She is said to be the *Morning Planet* as being also the Morning Star, and Then call'd *Phosphorus*. In the First Edit. 'twas *His* Horns Therefore, and as being a Planet which is Masculine in Greek and Latin: but as Morning Star 'tis not a Planet, as Such 'tis *Venus*; and

and therefore in the Second Edition *Milton* has Alter'd it to *Her*. He has by Calling her the *Morning Planet* United both the Properties of This Distinguish'd Star. by the way it may not be Amis to Observe that he makes Heav'n Masculine, Feminine, and Neuter, Sometimes One and Sometimes the Other, Our Tongue being at Liberty in This Case though 'tis Masculine in Greek, in Latin Neuter.

367 by *Tincture or Reflection they Augment their Small peculiar,*

that the *Other Stars*, that is, the Moon, Planets, and Fix'd Stars, have a Light Peculiar to Themselves, though not Expressly, is said by Implication, v. 359. when the Greatest part by far of the Light in the *Cloudy Shrine* (360.) or the *Radiant Cloud* (v. 249.) was said to be *Transplanted, and plac'd in the Sun's Orb*. v. 360, and 'twas the Universal Opinion of the Ancients. This however was thought to be but Small, at least comparatively to the *Greater part by Far* which fell to the Share of the Sun Alone. This Small Peculiar was Augmented by Tincture or Reflection. Tincture is Immersion, Dipping into, Dying.

*Globus* —

— *Candenti Lumine Tinctus.*

LUCR. V. 720.

Speaking of the Moon; So the Stars Dip into and receive a Tincture from the Sun's Beams,  
Another



Another Metaphor expressing the same thing as was said just before, that they receiv'd Some Light from the Sun: to which is Added Light Reflected from One Another, as III. 723.

369 *So far Remote with Diminution seen.*  
Though these Heavenly Bodies Seem so Inconsiderable as to the Light they Afford Us, They are Glorious Worlds, V. 268. *the Heavens Declare the Glory of God, and the Firmament sheweth his Handy Work*, Pf. xix. i. Milton would Fill the Imagination of his Reader with This Vastly Noble and Delightful Idea.

370 *First in bis East* —  
'till Light appear'd as v. 245. no part of the New World was Distinguish'd by East, West, North or South; Where That Appear'd, as Now where the Sun on Our Globe, That Point was call'd East.

372 *Jocond*  
Merry, from *Giocondo* (Ital.) *Jucundus* (Lat.)

373 *bis Longitude*  
the Longitude of Celestial Bodies is the Ecliptic, or *Via Solis*, their Course from the first point of *Aries* through all the Signs of the *Zodiac*: but at the Creation the Sun's Road is Intimated to have been the *Equinoctial* X. 672. what is meant Here is Undoubtedly  
his

his Diurnal Course from East to West. IV.  
539.

Ibid.

— *the Gray*

*Dawn, and the Pleiades before him Danc'd  
Shedding Sweet Influence:*

the Dawn gives place to the Rising Sun, Here  
'tis Personiz'd, and Dancing, as in Joy.

*Pleiades* (Gr.) *Vergiliæ* (Lat.) as Appear-  
ing in the Spring, and upon That Account  
much Celebrated by the Ancient Poets, and  
Dancing as Here. See *Virg. Georg. IV. 232.*  
*Propert. III. 5, 36. Hor. Od. IV. 14. 21. Hy-*  
*gin. c. 22.* their *Sweet Influence* is observ'd by  
*Job xxxviii. 31.* as they denote Spring the  
Sweets of That Season are Attributed to Their  
Influence. What *Milton* Means to say Here  
therefore is very Poetically to tell us that at  
the Sun's First Appearance the Dawning of  
That Day was in Joy, and All the Delights of  
that Sweetest Season were in their Utmost  
Perfection. the *Pleiades* are a Constellation  
Vulgarly call'd the Seven Stars.

375

— *Less Bright the Moon,*

She had a Large Share of the Light Origin-  
ally Created on the First Day, but Less by  
Much than the Sun.

378

— *for Other Light she needed None  
in That Aspect,*

When the Moon is at Full, as She is repre-  
sented

presented to be at the Creation, though She had Light of her own, and Augmented That Peculiar by Reflection from Other Luminary Bodies, as VIII. 140. III. 724. She Now has So much from *Tincture* from the Sun, that She Needs no more.

379 ——— *and Still that Distance keeps  
'till Night, Then in the East Her Turn  
she Shines*

when the Sun is Rising, and the Moon Setting at the same time their Distance is from One Side of the Hemisphere to the Other: She still keeps the Same Distance; for as He comes On, She Retires; and by That time He Sets in the West She has gotten to Where He Rose in the Morning; She Now Ascends the Throne of Night as He had Rul'd the Day. This is the Case when the Moon is at Full as Now represented, but As She Wanes the Distance Diminishes 'till their Conjunction, it Increases Afterwards every Day 'till the Full again. See the Note on V. 175.

383 *with thousand thousand Stars that then  
appear'd*

Whatever Number Astronomers allow to the Fixt Stars, it must be remembered That is All They see, even by the Help of their Telescopes; the Angel is Here relating what Really was, what appear'd to Angel-Eyes. Were these

these Astronomers plac'd in the Sun, in *Saturn*, or in one of the Fixt Stars, or wherever Else at a Distance from our Earth they would see Multitudes of Stars Strangers to their Glassés, tho' perhaps no more from any One point than Now. 'tis these Numberless Multitudes are here meant by the *Thousand Thousand*, and no determin'd Number.

384 ——— *Then first Adorn'd*  
*with their Bright Luminaries that Set*  
*and Rose,*  
*Glad Evening and Glad Morn Crown'd*  
*the Fourth Day.*

the Fourth Day was Crown'd, by its Evening and Morning; Glad as being Adorn'd with their Bright Luminaries.

388 *Reptile*

Creeping things, for So the Hebrew Word is rendred by Interpreters as well as *Moving Creatures*, Gen. i. 20. Creatures which move without Legs are Here Meant; all of the Fish kind, as Psal. civ. 25. and so it follows, Here and in *Moses's* Account. Other Creeping things are mention'd, v. 475. but Those are Such as *Creep the Ground* and were Created the Next day as *Gen. i. 24.*

399 ——— *the Sounds*

‡ *Sound* in Geography is any great In-draught  
of

of the Sea betwixt two Head-lands. So what is call'd *the Sound* is the Narrow Streight leading out of the *German Ocean*, and running into the *Baltick*, whence there is no Out-let. These *Sounds*, as they are Narrow, and Usually not very Deep are Here distinguish'd from the wide Ocean; and are perhaps call'd *Sounds* from *Sonder*, to Fathom, they are Fathomable.

400 *with Frie Innumerable Swarme*

*Frie*, Small Fish. the Middle Sort, the Large and the Shell Fish are Severally Specify'd Afterwards, So that the whole Fishy Nation are Comprehended; the Like is done in all the Other Parts of the Creation.

402 ——— *in Sculles that Oft*

*Bank the Mid-Sea :*

Sculles and Shoals are the Same Word vary'd, the Signification is the Same, Both deriv'd from the Saxon Word *Sceole*, an Assembly. These vast Crowds or Multitudes of Fish seem at a little Distance as Banks of Sand or Earth, tho' in the Midst of the Sea. the Construction is, Shoals of Fish Glide near the Surface of the Water, such Shoals as Bank, &c. it seems probable, that the Resemblance of these Multitudes, these Shoals of Fish, On, or Near the Surface of the Water, to Banks of Sand gave the Name of Shoal-Water to That where such Banks appear,

pear, or which was Shoaly, Thence Shallow Water. So a small Boat we call a *Scatterer* was So call'd as being a *Shoaler*, one that was fit for Water which had no Depth. Scallops will naturally melt into Shoals, and Sculles is still more easily pronounc'd.

409 in *Jointed Armour Watch*  
Shell-Fish, the Lobster in particular taught Men to make Armour, it resembles their Natural Defence. and these Animals are said to Watch as Expecting their Food to come within their reach.

Ibid. — *on Smooth the Seale,*  
*and Bended Dolphins play*  
in Calm Seas the Seal, or Sea-Calf, and Dolphin sports. the *Bended Dolphin*; not but that He is as Streight as any Other Fish; but he seems Bent when with Quick Motion he Leaps up out of the Water and forming an Arch drops into it again Head foremost. Poetically Describ'd.

— *Tergo Delphina Recurvo.*

Ovid Fast. Lib. II.

412 — *There Leviathan*  
the Fish spoken of by *Job*, Chap. xli. is Not the same with our Whale. See the Note I. 206. but Here the Whale is meant and call'd *Leviathan*.

414 a *Promontory* is a Tongue of Land Thrusting it self into the Sea.

416 the Long Snout or *Proboscis* of the Elephant is also call'd his Trunk; Here the Nose of the Whale is So Call'd.

417 *Tepid*  
Warm.

420 *Fledge* is when the Bird is not only Feather'd, but the Feathers of their Wings are so Strong as to Enable them to Fly.

421 *they Summ'd their Penns,*  
*Penns,* from *Penna* a Feather. *Summ'd* is a Term in Falconry, a Hawk is said to be full *Summ'd* when his Feathers are grown to their full Strength. So *Parad. Reg.* I. 14.

422 *Clang.*  
*Clangor,* a Harsh or Shrill Noise. (See XI. 833.) is a Word *Homer* always uses for the Noise made by Large Birds Rifing.

*Ibid.* — *Despis'd the Ground, under a*  
*Cloud*

*in Prospect;*

*Despis'd the Ground* finely Expresses the Vigour with which these Birds Rose, and the Heighth to which they Mounted Like That in  
II. 929.

VII.

337

II. 929. *Uplifted Spurs the Ground. Under a Cloud*; the Ground being Shaded by the Multitude of Birds Seem'd as when a Cloud passes over it.

424 *Eyries*  
Nests.

426 ——— *rang'd in Figure Wedge their way,*

*Pliny says they are led by One, and follow'd by Others, still forming a Body Wider and Wider in form of a Wedge with which they Seem to Work and Push Onward This is spoken of Wild Geese and Swans, L. X. Sect. 32. See also Ælian of Animals, III. 13.*

427 *Intelligent of Seasons*

for the whole Tribe of these Birds of Passage Assemble and agree to Travel together at a Certain Season of the Year Constantly.

428 *Caravan*

a *Caravan* is when great Companies Travel together for Mutual Security and Convenience, as is Common in the *Levant, Turkey, Arabia, &c.*

429 ——— *with mutual Wing Easing their Flight;*

*Pliny has Describ'd certain Birds of Passage that in their Journey Relieve One Another*

Z

in



in This manner; Those that are most Tyr'd,  
Rest upon Others who can better bear the  
Fatigue 'till They are something Recover'd,  
and then their Companions Bear upon Them  
in Their Turn.

This possibly may have been in *Milton's*  
View; but as Large Birds frequently Ease  
their Flight by making their Wings Mutu-  
ally Assist One Another, Resting This whilst  
That Labours, and so Changing them at Plea-  
sure, This must have been also His Meaning.

438 — *the Swan with Arched Neck*  
the Ancient Poets have not hit upon This  
Beauty, so Lavish as they have been in their  
Descriptions of the Swan. *Homer* calls him  
Long-Neck'd *δελχίδειρον* but how much more  
*Pittoresque* if he had Arched this Length of  
Neck!

439 — *Mantling Proudly*  
her Wings are then a little Detach'd from her  
Sides, Rais'd and Spread as a Mantle; which  
she does with an Apparent Pride, as is also  
seen in her whole Figure, Attitude and Mo-  
tion. V 279.

440 — *Oarie Feet:*  
that serve the purpose of Oars with the Film  
between the Claws, Such as Those of Geese,  
Ducks, &c. also have.

441 *Dau*  
Moist, Wet.

443 *Clarion*  
These are Small Shrill Trumpets. I. 532.

448 *Ev'ning and Morn Solemniz'd the Fifth day.*

*the Sixt, and of Creation Last arose  
with Ev'ning Harps and Mattin,*

but why is it said the Day Arose with Ev'ning as well as Morning Harps? They were Both, as Celebrating both One and the Other in all the preceding Days.

451 ——— *Fowl Living* ———

'tis Strange that So many Editions have left This Un-corrected 'till of Late, 'tis most Manifestly wrong. The Fowl were Created the Day before: But as *v. 388* the Fish are call'd *Living Souls*; and in the Scripture the Term us'd is *Living Creature* instead of what is Here, it must be *Soul Living*; Beasts, Insects, Worms; These, with Man, were the Work of This Day. When *v. 388*, 'tis said the Waters Generated *Living Soul*, 'tis in Opposition to What had been done just before, Vastly Great and Noble Creatures, and *Great for their Use to Man* had been Created, but they were Inanimate; the Waters, and the Air were to produce what had Life, *Living Soul*,

as Now the Earth was also to bring Animals,  
*Soul Living in Her Kind.*

457 his *Laire*, or Layer  
 his Bed, or place of rest. the Word is still  
 us'd when we say of things put one on Ano-  
 ther there is a *Laire* or *Layer* of This and  
 That. So of the *Strata*, or Kinds of Earth  
 often seen, there is a Layer of Earth, Ano-  
 ther of Chalk, &c.

Ibid. — *Wonns*  
 is wont to be, inhabits, dwells.

458 — *Brake*  
 a Ferny, Shrubby place. V. 326.

461 *Those Rare and Solitary,*  
*Those*, that is, the Wild Beasts, v. 457; *Rare*,  
 not in any great Number; and by *Themselves*,  
 only One Male and Female.

Ibid. — *These in Flocks*  
*Pasturing at Once and in Broad Herds*  
*up Sprung.*

*These*, the Tame Cattle Sprung up in Whole  
 Flocks and Herds; and *at Once*, not by De-  
 grees as the Other Sort, v. 464, &c. and they  
 Rose so Suddenly *Pasturing*, Feeding too, as  
 is Natural to *Those* Animals. So the Angel  
 V. 275 not Only Alighted, but return'd to his  
*proper*

*proper Shape at Once.* the same Phrase see again 475.

463 *the Grassy Clods now Calv'd; Now Half  
appear'd  
the Tawny Lyon*

*Calv'd*, Brought forth, as *Job xxxix. 1. Psal. xxix. 9.* Milton Imagines the Beasts to rise out of the Earth ready Form'd. This is the Same Thought as *Raffael* had who has Thus painted this Subject in the *Vatican*. *Spenser* has had the Same Imagination *Fairy Qu. I. 1. 21.* but these have had it from the Ancients, *Ovid. Diod. Sic. &c.*

466 — *Rampant shakes his Brinded Main; — Rampant.* See the Note on IV. 343. *Brinded*, inclining to Grey.

*Ibid.* — *the Ounce,*  
*Lynx* a Creature Fierce, and Exceeding Sharp-Sighted.

467 *the Libbard (or Leopard) and the Tyger*  
All These, as the Lion first Specify'd, are of the Cat-Kind.

475 — *whatever Creeps the Ground*  
*Insect or Worm, Those wav'd their Limber Fans*  
*for Wings,*

it may seem strange that *Milton* reckons the Fly-kind amongst the Creeping things; 'tis

not Expressly said when They were Created; Creeping things are put into This Day's work by *Moses*, and Flyes may be also said to Creep, as Walking so like Creeping, so Near what they walk upon. They could not have been so Properly plac'd as Here, and ought to be Specify'd. *Their Fanns.* See the Note on II. 927.

477 — *and Smallest Lineaments Exact* their very Small Parts are as Exactly made, as Carefully Form'd as those of Larger Animals; and being So Little have therefore a Wonderful Neat Beauty.

478 *in all the Liveries Deft of Summers Pride with Spots of Gold and Purple, Azure and Green:*

the Sense of the Whole period is This, They Deft their Neat, Little Lineaments in all their Summer's Pride with Gold, Purple, Blue and Green. other Colours are Understood, as Red, Browns of all Kinds, &c. we have given the Whole Passage pointed as in the First Editions, because it is a Beautiful One, but (as many others) has been Confounded by being Mispointed Since.

480 *These as a Line their Long Dimension drew, Streaking the Ground with Sinuous Trace; These, the Worm-kind, mark'd the Ground with their Winding Track.*

486 — in *Small room Large Heart enclos'd,*  
*Pattern of Just Equallity*

*Milton* could not forbear on Occasion to show his Principles of Government, so XI. 697 XII. 64. the Bees are said to have a King; the Pismires, Ants, or Emmets to be Republicans, *Prov.* vi. 7, 8.

490 *The Female Bee that feeds her Husband*  
*Drone*

*Deliciously,*

Besides what has been said by *Virgil* and *Pliny* &c. among the Ancients, *Butler*, *Warder*, &c. Moderns, a late Anonymous Writer (said to be the *Abbé Pluche*, *le Spectacle de la Nature*) gives a very Curious Account of this Matter. that the Common Bee is neither Male nor Female; but that there is in every Hive One Larger than the rest which is the Queen of the Hive, and who is also to Propagate by the help of the Drones, who have no other Business. and are Expell'd by Violence after the Season is over, and who Probably Perish by Hunger, Of These Drones there are about 100 in a Hive of seven or eight thousand Bees, and more in Proportion to a Larger Hive. the Queen is Mother of near 20,000 in One Summer.

497 *And Hairie Main Terrific,*

*Virg.* — *Jubeq. Sanguineæ exuperant undas.*  
 See *Val. Flac.* VIII. 88, & *Callimach. Hym.*  
*Del.* 92.

501 ——— *Earth in ber Rich Attire*  
*Consummate Lovely Smil'd; Aire, Water,*  
*Earth,*  
*by Fowl, Fish, Beast, was Flown, was*  
*Swum, was Walkt*  
*Frequent;*

*Consummate*, Finish'd. the Aire was Flown,  
 Water Swum, &c. commonly Thus express'd  
 in Greek and Latin, though not Usual in Our  
 Tongue, *Frequent*, is Full, Crowded. I. 797.  
 X. 1091. 1103.

508 *with Sanctity of Reason*  
 Reason has Sanctity apply'd to it as being a Ray  
 of the Divinity Shining in the Humane Soul.

510 ——— *Self-Knowing, and from Tbence*  
*Magnanimous to Correspond with Heaven,*  
 Man, Conscious of his own Dignity Exalts  
 his Mind beyond his present Dwelling, and as-  
 pires towards God; But, as it follows, Grateful-  
 ly Humble, Devout and Pious. See VIII. 257.

524 ——— *He Form'd Thee, Adam, Thee O Man*  
*Dust of the Ground, and in Thy Nostrils*  
*breath'd*  
*the Breath of Life;*

though from the Dust yet form'd by the  
 Hand of God and Animated by His Breath. a  
 more Noble Original than Humane Pride it  
 Self has yet produc'd: Very Different from  
 Some

Some of the most Ancient Poets who have Imagin'd that Men Sprung from Oaks or Craggy Stones, or Holes in the Earth. Ancient even in *Hesiod's* time, *why*, (says he) *do I talk of these Old Fables of a Stone and a Cave?* Hence People of Mean and Obscure Birth were said to be the Offspring of Oaks, So *Penelope* says to *Ulysses* (*Odyss.* T. 143,) *Tell me Who you are, and from Whence, for You are not from the Ancient Oak.* Vid. *Æn.* VIII. 315.

526 — in his Own Image hee  
Created thee, in the Image of God  
Express,

*Milton* Always Abounds with Great Ideas Here is One of Man *the Image of God*, his *Express Image*, That Repetition is full of Beauty and Energy. IV. 288, &c. Man is at Large Describ'd, the Humane Form, but This is not the Image Here Meant. That consisted Partly in his Sov'raignty on Earth, his Dominion over the Creatures; *Eve* her self Owns it also extends to Her IV. 637. *God is Thy Law, Thou Mine.* Partly in the Liberty of his Will, III. 98; but Chiefly in his Moral Perfections, *the Beauty of Holiness*, Truth, Wisdom, and Purity, IV. 293. and see the Note on VII. 221. This is *Milton's* Idea of That in which consists the Divine Resemblance; and he has Copy'd it from *Gen.* i. 26. *Wisd.* ii. 23. *Eccl.* xvii. 3. *Eccl.* vii. 29. *Coloss.* iii. 10. Which Glorious Image Defac'd by  
Transgres-



Transgression is Now Restor'd, and may yet  
 Brightly Shine by Putting *On the New Man*  
*which after God is Created in Righteousness*  
*and True Holiness; or, as the Word May be*  
 Otherwise rendred, *the Holiness of Truth, Epb.*  
 iv. 24. Happy, and Truly Great is He Who,  
 Knowing the Dignity of his Nature  
*Retaining still Divine Similitude*  
 Knows to Revere *God's Image in Himself.*

528 — *and thou becam'st a Living Soul.*  
 as *Gen. ii. 7.* Immediately after he was *form'd*  
*of the Dust of the Ground* God *breathed into*  
*his Nostrils the Breath of Life,* and Man, as  
 the other Animals 388. 451. *became a Living*  
*Soul.*

556 — *how Good, how Fairc,*  
*Answering his Great Idea.*  
 What an amazing Picture! *Now Heav'n in all*  
*her Glory shon, and rowl'd her Motions. Earth*  
*in her Rich Attire, Completed, Smil'd Love-*  
*ly. Air, Water, and Earth, Inhabited by A-*  
*nimals of all Kinds, All in Primitive Beauty,*  
 and in the Beauty of Holiness. Not like the  
 Works of Men who Conceive beyond what  
 their Hands can Execute, What God Under-  
 takes, Fully, and most Exactly Answers his  
 Intention, the *Great Idea* Existing in his In-  
 finite Mind.

562 *the Heav'ns and all the Constellations rung,*  
*the Planets in their Station list'ning stood,*  
 the vast Circumference of the Heavens, and  
 the Fixt Stars, Fixt in that Immense Orb,  
 This Universal Starry Orb Rung; *the Earth,*  
*the Air Resounded* (v. 560) the Planets Atten-  
 dant Stood in their several Stations List'ning.  
 These were Near in Comparifon of the Ec-  
 choing Constellations.

573 ——— *Supernal Grace*  
 Supreme, Divine.

581 *Pouder'd with Starrs.*  
 the *Galaxie* or Milky way which is feen in the  
 Heavens in a Clear Night as a Road, or as  
 a Girdle or *Zone*, feems as Powder, not di-  
 ftinct Stars. *Poud'red* is a Term in Heraldry,  
 as, Poudred with Ermin, that is, the Spots are  
 thrown over the Field as Duft, without any  
 certain Number.

597 *all Sounds on Fret by String, or Golden*  
*Wire.*

on the Finger-board of a Bafs-Viol, for In-  
 ftance, are Divifions athwart by which the  
 Sound is Regulated and Varied; Thefe Divifi-  
 ons are call'd Frets.

599 *Choral or Unifon*  
 Many Parts together, or One only.

602 *Great are thy Works Jehovah,*  
 Here the Angels ascribe to the Son the Great,  
 Paternal Name; Intimating Thereby his Unity  
 with the Father; Or they Hymn the Father  
 together with the Son, as having been Present  
 and Acting in All, as v. 588, &c.

605 *then from the Gyant Angels*  
 the Hebrew word *Gibbor* rendred Gyant by  
 the *Septuagint* signifies a Proud, Fierce, and  
 Aspiring Temper; 'tis Therefore Doubtless  
 that *Milton* puts This Expression into the  
 Mouths of the Angels, not that They Alluded  
 to that Poetical Story. Though his Readers  
 having it in their Thoughts would be Affisted  
 by That Idea to Conceive Better of This Sto-  
 ry, Allowing for the Difference This being  
 without Comparifon more Sublime.

619 *on the Clear Hyaline*  
 immediately translated the Glassy Sea. *Milton*  
 Sometimes when he Uses Greek Words gives  
 the English with them; as in speaking of the  
 Rivers of Hell, II. 577, &c. The Glassy Sea  
 Here is the same as the Chryftallin Ocean, v.  
 268. 271. III. 482.

621 — *And every Star perhaps a World of*  
*Destin'd Habitation.*

See *Lucr.* II. 1073.

624 *Earth with her Nether Ocean Circumfus'd,*  
 her *Nether Ocean* the Waters Underneath not  
 those Above (*v.* 268.) not that Ocean, the  
 Glassy Sea. and Circumfus'd, Pour'd around  
 it.

635 — *think now Fulfill'd,* —  
 So 'tis in the two Authentick Editions, 'tis  
*How fulfill'd* in Some Others.

Now that I have Answer'd thy Question if  
 thou desirest to know any thing further Say on,  
 for so it follows.

The Question was *v.* 86, &c. How the  
 Heavens and Earth began; a Noble Enquiry,  
 and 'tis Answer'd, as Indeed by the Tongue  
 of an Angel.



## B O O K VIII.

3 ——— *still Stood fixt to bear;*  
*Stood*, from *Stava* (Ital.) Remain'd, Conti-  
 nu'd; not that *Adam* was in a Standing Po-  
 sture, Probably he Sat as at Dinner V. 433.  
 'tis not his Attitude which is Here Describ'd  
 but his great Attention.

13 ——— *Something yet of Doubt remains,*  
*which Only thy Solution can resolve.*  
 Doubt is consider'd as a Knot, Intricate, which  
 the Angel only can Untye. *Livy* L. XL. C.  
 55. *Homo unus omnium qui Nodum bujus Er-*  
*roris Exsolvere possit.*

15 *When I behold this Goodly Frame, this*  
*World*  
*of Heav'n and Earth consisting, ———*  
*Milton* after having given So Noble an Idea of  
 the Creation of this New World takes a most  
 proper Occasion to show the two Great Syst-  
 ems, the Great Parts of them, Those usually  
 call'd the *Ptolomæan* and the *Copernican*, One  
 making the Earth, the Other the Sun to be  
 the Center; and This he does by Introducing  
*Adam*

*Adam* proposing very Judiciously the Difficulties that Occur in the first, and which was the System most Obvious to Him. The Reply of the Angel touches on the Expedients the *Ptolomaicks* Invented to Solve Those Difficulties, and to Patch up their System, and then Intimates that perhaps the Sun is Center, and So Opens That, and withal the Noble Improvements of the New Philosophy. Not However Determining for One or the Other; On the Contrary He Exhorts our Progenitor to Apply his Thoughts rather to what More Nearly Concerns him, and is within his Reach, which the Rest after his most Diligent Search will be found Not to be. Thus near 200 Lines are Excellently Employ'd. and are So far Useful to Us, that Neither should We Presume beyond the Means God has been pleas'd to Furnish us with.

19 *And all her Number'd Starrs,*  
 the Stars are Number'd but by whom? By the Lord their Creator, and by Him Alone *Psal.* cxlvii. 4. *He telleth the Number of the Stars: He calleth them All by their Names.* Astronomers Also Tell their Number, but 'tis of that Small Part only which They See and give Names to. Neither is This the *Number'd* Meant in This place. *Adam* only would say they are not a Few, but a vast Number, Numerous. He must be Always understood as speaking according as things Appear'd to Him, and to the Knowledge

Knowledge he had. as Here he supposes the Earth to be the Centre and all the Heav'nly Bodies to Move round Her. the Devil thought so too IX 103. Nor must the Angel be Suppos'd to say All he Knew on Those Matters, but (as in other cases) what he was Commanded or Allow'd to say as tending to Man's Happiness in his present Circumstances V. 239. VII. 640. *Adam*, till he had been Told so, did not Conceive perhaps that the Sun was a *Mighty* Sphere, VII. 355. nor did the Angel tell him (if himself knew v. 72.) 'twas a Million of times bigger than the Earth, and distant from it Fifty four Millions of Miles; and that the Nearest of the Fixt Stars was so Remote, that the Distance of the Earth from the Sun was but as a Point; that as They fill'd Infinite Space their Number must be Infinite and yet Each a Sun as Ours, with their Attendant Planets and Habitable Worlds. Something of This is Intimated in the Sequel of this Conference and with which he is Advis'd to be satisfy'd, v. 177. A Larger portion of These Matters has been Vouchsaf'd to Us, and but of Late; Our Great Grand-Fathers knew little more than *Adam*. But sure the Modern Astronomy gives a more Exalted Idea of God, More Adorns Elevates and Expands the Humane Mind than any Other Effort of Natural Reason ever did. *Sing, O ye Heavens, for the Lord hath done it. Isa. xlv. 23.*

20

— (for. Such

*Thir Distance argues and thir Swift Return Diurnal)*

Speaking of *Spaces Incomprehensible*. That they are Such he Proves 1<sup>st</sup> by the Apparent Distance of the Stars; but as This Alone is not Sufficient, he adds, 2<sup>dly</sup>, that These have a Circular Motion, which is prov'd by their Constant Return to their Place having quitted it; a Return after a Regular, Progressive Motion from East to West; the Argument is Solid, Both these Branches being taken in, the Distance from the Center if Vastly great infers the proportionable Magnitude of the Circle, and that Magnitude the Incomprehensibility of the Spaces Orbs moving Along That Circle Roll. The Time employ'd in This Journey has no relation to the Argument; the Spaces are Neither More nor Less on That Account; but *Swift* and *Diurnal* are of Use Here, as Epithets Describing the *Return* on which the whole Weight of the Argument depends. Not but that the Swiftnes is a Difficulty as well as the Magnitudes, the Brightness, and the Journey of the Heavenly Bodies in Order to be Subservient to This Earth, Comparatively So Inconsiderable, and 'tis accordingly Strongly Urged. by *Adam* (v. 37) and Answered by the Angel Afterwards (v. 107) Here it comes in only Occasionally, as an Epithet, as has been said.



22 ——— *to Officiate Light*  
 To administer *Officiose* (Lat.) with Readiness, Always Ready at Hand, as v. 99. IX. 104.

23 ——— *this punctual Spot*  
 A Spot, but as Small as a Point, as indeed the Earth, tho' its Circumference is near 9000 Leagues, is No more, Compar'd to the Firmament, or place of the Fix'd Stars, of which *Adam* is speaking.

24 ——— *in all their Vast Survey*  
 As Far, and Wide, and Deep as we view them in their Diurnal Circuit through the Vast of Heaven.

36 ——— *a Sumless Journey*  
 No Sum, no Arithmetick can express it. *Adam* might say So, as well as that the Speed was *Incorporeal*, though 'tis not Strictly true Now. *Milton* uses the Word *Numberless* in the same Sence as *Sumless* here, v. 108. So *Spencer* III. 10, 12. *Countless Sum*. *Shakesp.* Hen. V. Act. I. *with Sunken Wreck and Sumless Treasure*.

41 ——— *she sat Retir'd in Sight,*  
 At a Distance Retir'd, but yet in View. As she had *Minister'd at Table*, V. 443. though the Angel had shown her Great Respect,  
 v. 385.

v. 385. and had her proper Dignity (as it immediately follows) *and Knew her Own* (548) yet as at Table, So neither Afterward did she Mix with the Company when the Angel was with her Husband.

42 *with Lowliness Majestic from her Seat,  
and Grace that Won, who saw to Wish her  
Stay,  
Rose, and went forth among her Fruits and  
Flours,*

With Lowliness, yet with Dignity and Grace, Such as whoever Saw could not but Wish she would stay; *Eve* rose from her Seat, and went forth. Transpositions are very Frequent in *Milton*, this is a Remarkable One; but what a Lovely Picture! Most Lovely!

61 *a Pomp of winning Graces*  
a Magnificent Apparatus or *Accompaniment*.  
*a Pomp* is Here us'd in the Same Sence as in that Fine Image given by *Philostratus* of the Ghost of *Achilles* which frequently Appear'd to the People in the Fields about *Troy*. "They easily knew him to be *Achilles* by the exquisite Beauty of his Form, and the Flash of his Arms; Storms and Tempests Wrapt the Hero about, *the Pomp* of the Spectre." This Dreadful Pomp finely Contrasts with that Gentle one of *Eve*; we Therefore Insert it at Large.

63 *and from about her shot Darts of desire  
into all Eyes to wish her still in Sight.*

This passage must be pointed Thus, as in *Milton's* Editions; as Some have done it, it makes Wild work. Darts of desire but Only to Wish her Stay, 43.

71 — *the Rest*  
*From Man or Angel the Great Architeēt  
did Wisely to Conceal*

Heaven is allow'd to be as the Book wherein to Learn and Admire the Works of God, and to Note the Seasons; but to attain to know whether the Sun, or the Earth Moves is not of Use to Us; and as for the Rest, *his Secrets*, v. 74. 105. the *Causes* of Things, III. 707, they are Hid Deep, or, as Here, Conceal'd from Men and Angels Themselves.

74 *Scann'd*  
From *Scandere* to Climb up to. to be Exam-  
in'd, Criticis'd.

75 — *or if they list to Try*  
They, Men are Now only meant though An-  
gels were Before included. See v. 80, 86.

78 *bis Laughter*  
So XII. 59. *Pf.* ii. 4. xxxvii. 13. lix. 8. *Prov.*  
i. 26. &c.

**Ibid.**

Ibid. *Quaint*

Strange, Uncommon, Curious, Elegant.

80 *And Calculate the Starrs*

*Calculate*, from *Calculus*, a little Stone; because the Ancients made use of Such in their Computations and Calculations. to Calculate the Stars is Explain'd by a Learned and Judicious Writer in Better Words than any We can Substitute in their Stead: They are These; "To form a Judgment of the Stars by Computing their Motions, Distance, Situation, &c. as to Calculate a Nativity, signifies to form a Judgment of the Event Attending it, by computing what Planets, in what Motions, preside over That Nativity." We will Add another very Curious Passage from *Vitruvius*, L. IX. C. 4. *de Zonâ* 12. *Signorum* & 7. *Astrorum*, *Contrarioque eorum opere* & *Cursu*, *quibus Rationibus & Numeris transeant ex Signis in Signa, & Circuitum suum perficiant, uti a Præceptoribus accepi, exposui.* & *Antholog. p.* 139. in an Epigr. on the Nine Muses.

Ὀυρανίη ψήφοιο θεορρήτω τινὶ μέτρῳ  
Ἀτρώλω ἐδίδαξα παλινδίνητον ἀνάγκην

*i. e. Urania* Taught, by a certain Strange and Divine Measure of Calculation, the Stated Revolutions that God hath impos'd on the Stars.

Ibid. *Wield.* See the Note on VI. 221.

82 *to save Appearances*

To Defend the Appearances from the Attacks and Objections, which would Naturally Arise, or to prevent their being Made.

83 *with Centric and Eccentric*

Centric or Concentric are Such Spheres whose Center is the Same With, and Eccentric Such whose Centers are Different from That of the Earth.

84 *Cycle and Epicycle, Orb in Orb*

*Cycle* is a Circle, *Epicycle* is a Circle whose Center is upon the Circumference of Another Circle. An Orb is a Sphere, or Globe. Contrivances, Expedients of the *Ptolemaicks*, to save the Apparent Difficulties in Their System.

107 *the Swiftnes of those Circles attribute,  
though Numberless, to his Omnipotence,*

The Luminaries, v. 98. are here call'd Circles, (as the Morning Star is call'd a Circler, v. 169.) The Swiftnes of those Numberless Stars impute to Omnipotence, who to Bodies so Many, and so vastly Great, could give Speed Almost Incorporeal. So it follows, it would not have been proper in Poetry to have been more particular; Besides, it might Almost have Stagger'd *Adam's* Faith if the Angel had  
told

told How Swift their Motion was, if for Example it had been said, the Earth, a Globe of above Eight Thousand Miles in Diameter, went a Thousand Miles in a Minute in her Annual Journey, and *Mercury* a Hundred Thousand in His Periodical motion round the Sun.

122 ——— *What if the Sun  
be Center to the World*

This is what is call'd the *Copernican* System, Reviv'd by *Copernicus* Two Hundred Years ago, but was known Long Before by *Pythagoras*, &c. That Other, where the Earth was Suppos'd the Center, was receiv'd many Ages, and call'd the *Ptolomean* from *Ptolomy* a Mathematician in the Time of the Emperour *M. Aurelius*.

123 ——— *and Other Starrs*  
The Planets of This System.

127 *Progressive, Retrograde,*  
Going Forward, Backward,

128 *in Six thou Seest, and what if Seventh to  
These  
the Planet Earth,*

*Milton* could not but know that in This System the Moon was not a Primary Planet, there was no Occasion for More Exactness Here. Nor does he beg the Question by calling the Earth a Planet; What he says is, that

Upon the Supposition of v. 122, it would be One. He has Express'd his Thought Shorter, and Better to Those who Read with a Good Mind; Good in Both Sences.

130 *Insensibly Three Different Motions move? Insensibly*, that is, to Those who are its Inhabitants, *Adam*, to whom This is said, could perceive no such thing, v. 164. the Three Different Motions are her Diurnal, her Annual, and That which is call'd the Motion of Reflection of her Axis by which she keeps in the same Direction. There is no real Occasion to suppose This Motion; but it was thought there was, in *Milton's* time the *Copernican System* was not so well Understood as Now.

133 ——— *and that Swift*  
*Nocturnal and Diurnal Rhomb Suppos'd,*  
*Invisible Else*

That swift Wheel of Day and Night, as 'tis immediately Explain'd, (for so *Rhombos* Signifies in Greek) 'twas Suppos'd, Seen in Imagination, no Otherwise. This is the *Primum Mobile*, an Expedient of *Ptolomy* to Solve his System, 'twas Suppos'd to be beyond the Fix'd Stars, and a Sphere, the Utmost Extremity of the Creation.

140 ——— *What if that Light*  
*sent from her through the Wide transpi-*  
*cuous Aire,*  
*to the Terrestrial Moon be as a Starr*  
What

What if the Light sent from the Earth through the Wide, Transparent Air be as a Star to the Moon, Another Earth. that the Moon is Like our Earth, is a Notion as Ancient as *Pythagoras*; the *Egyptians* call'd her the *Ethereal Earth*. And that not only the Moon but the Other Heavenly Bodies were Inhabited was imagin'd in those Early times. See *Lucret. II. 1073.*

145

— *Her Spots thou seest*

Those Spots are not Clouds or Vapours (as V. 419.) but Are, and Ever were Seen as Now, the Moon Always turning the Same Face to Us.

149

— *thou wilt Descrie*

Here 'tis not Meant *Adam* only but He, or his Posterity, v. 86. He has Elsewhere Hinted This Notion to be Known from Future Discovery, III. 566. V. 268, &c. He Alludes to the Invention of Telescopes, it could be *Descry'd* (Discern'd, Seen with Exactness) no Otherwise.

150 *Communicating Male and Female Light*, That of the Sun and Moon. *Plin. L. I. C. 100, 101. Solem esse Masculum fidus — e contrario ferunt Lunæ, &c. i. e.* We consider the Sun as a Masculine Star, Drying and Contracting all things; on the Contrary the Moon is Feminine, Soft'ning and Dissolving.  
in



“ in This manner the Powers of Nature are  
 “ So Distributed that all things are preserv’d  
 “ in a Medium, Some of the Stars Binding  
 “ the Elements, and Others Loosing them.

151 *which two great Sexes Animate the World,*  
 the Ancients have Suppos’d Sexes not in Light  
 only, but in All other Inanimate, as well as  
 Animated Beings. So in Trees in particular  
*Philostr.* L. I. 9. Milton has had That Thought  
 V. 215. the Sexes *Animate*, Propagate Being.

157 — *this Habitable,*  
 an Adjective us’d Substantively, Earth is Un-  
 derstood as V. 753, *one Intire Globoſe.* VI. 78,  
*this Terrene,* *This Habitable* is pure Greek  
 Ὀικσμένη, the Inhabited, for the Earth.

Ibid. — *which returns*  
*Light back to them*

So 140. 144. III. 723. the Angel is Intima-  
 ting a Probability that the Heavenly Bodies  
 are Peopled as well as This *Habitable* of Ours,  
 not only because Else ſo Vaſt a part of the  
 Univerſe would be in a manner Deſert and  
 Uſeleſs, but because, as They ſerve Us with a  
 Small Portion of Light, We Return Some to  
 Them, which would be to no Purpoſe if no  
 Creatures dwelt There to receive the Benefit  
 of it. See V. 259.

160 *Whether the Sun Predominant*

## VIII.

363

as III. 571. *Above them all*, IV. 33. *Sole Dominion.*

162 ——— *his Flaming Rode*

Elegantly Applying to the Road what belongs to the Sun. So I. 786. he says the Moon *Wheels her Pale Course.*

164 ——— *that Spinning Sleeps*  
*on her Soft Axle*

an Exceeding Apt Illustration, tho' taken from a Common, Mean Circumstance, (but warranted by *Virg. Æ. VII. 378.*) a Top the Boys play with will Thus Spin and Sleep, Seem to be without any Motion while it is Whirling round very Swiftly on its Perpendicular Axle. the Same Top Explains the Progressive Motion of the Heavenly Bodies going On in their Circular Course, and still turning themselves Spinning Swiftly round.

Almost every Word in This Description of the Earth's motion serves to convince the Mind of the Insensibility of it (as v. 130.) and to Answer the Objection Naturally Suggested; her *Silent Course*, *Inoffensive Pace*, *Sleeps*, *Soft Axle*, *Soft with the Smooth Air*. *Plin. II. 3. nobis qui intus agimus juxta diebus noctibusque Tacitus Labitur Mundus.*

182 ——— *taught to live*

*the Easiest way,*  
to pass Life Sweetly. *Traducere Leniter Æ-*  
*vum.*

364

VIII.

*vum.* *Hor.* Ep. I. 18. 97. or as *Theocrit.* *ῥαῖσα*  
*διὰ γ' ὁ Κύκλωψ* *Idyl.* XI. 7. *Ter. Adelpb.* II. 4.  
56. *Quam vos Facillime Agitis.*

194 *Fume.*  
Smoak.

195 ——— *Fond Impertinence*  
*Fond,* Foolish, Idle, Trifling, as *v.* 200. X.  
834. *Spenc. Shep. Kal.* Feb. and Sep. from  
*Fon,* a Fool; hence *Fondle,* to make a Fool of.

216 *Imbu'd*  
Seafon'd, moisten'd with or Ting'd; a Meta-  
phor taken from Dying, the Thing Dy'd  
Drinks In the Colour. the same Metaphor  
as when the Stars are said to Augment their  
Own Light by *Tincture* from the Sun, par-  
taking of that Great Fountain (VII. 367.) So  
here the Angels Lips have plentifully Im-  
bib'd Divine Grace.

221 *Inward and Outward Both, His Image*  
*faire:*

This is Explain'd by IV. 291.

——— *for in their Looks Divine*  
*the Image of their Glorious Maker Sbon,*  
*Truth, Wisdom, Sanctitude* ——

228 ——— *his Equal Love:*  
he Loves Him Equally with the Angels.

229

229 *for I That Day was Absent*  
 the Sixth day of Creation. Of all the rest, of which he has given an Account, he might have been an Eye-Witness, and speak from his Own Knowledge; What he has said of This day's Work, of *Adam's* Original, to be sure, he must have had by Hear-say, or Inspiration. *Milton* had very good Reason to make the Angel Absent Now, Not only to Vary his Speaker, but *Adam* could Best, or Only, tell Some Particulars not to be Omitted.

230 *Uncouth*  
 Unknown, Strange. Usually Understood as Disagreeable, Offensive.

235 *Least be Incens'd at Such Eruption bold*  
*Destruction with Creation might have mixt.*

*Nequa inter Sanctos Ignes in honore Deorum*  
*Hostilis Facies occurrat, & Omina Turbet.*  
 Æn. IV. 406.

237 *not that they Durst without his Leave attempt,*  
 his *Leave*, his Permission, not Consent or Approbation; as I. 366. *God's high Sufferance.*

250 *for Man to tell how Humane Life Began*  
*is Hard, for Who Himself Beginning knew?*

'tis *Hard*, that is, 'tis Impossible, and he gives the Reason. what was *before his Memory* the Angel had Already Inform'd Him of. VII. 519. but the desire *Adam* had to Detain his Celestial Guest Overcame his Modest Diffidence of Himself to Relate what he had any Sence or Remembrance of, So it follows in the next lines.

Here is another of *Milton's* New, and Surprizing Images; a Man who knew no Infancy; a Man Born, relating How he Perceiv'd Himself, and what his Thoughts were at First, and Immediately Attaining Maturity; in Joy, and Inferring a God from the First View of Created things.

254 *Soft on the Flourie Herb*  
Herb, Grafs (Lat.) as IX. 186, 572.

263 ——— *Liquid Lapse*  
*Lapsus* (Lat.) a Sliding, a Placid Flowing.

*Quum vada lene meant, Liquidarum & Lapsus aquarum*  
*Prodit cærulea dispersas luce figuras.*  
*Auson. Mosella, v. 61.*

265 ——— *all things Smil'd,*  
*with Fragrance and with Joy my Heart*  
*overflow'd.*  
———— *all things Smil'd*  
*with*

*with Fragrance, and with Joy my Heart  
o'erflow'd.*

*Milton's Own*, and Most of the Other Editions have This passage as the First of These, Others have it as the Latter; the Difference is only in the Placing of a Comma, but That Vary's the Sence considerably. In the One *Adam* says, All things Smiling, his Heart overflow'd with Fragrance and Joy; in the Other, that All things Smil'd with Fragrance, and his Heart o'erflow'd with Joy: Both are Beautiful, but we will Adhere to the First, not only because 'tis as in *Milton's Own* Editions, which we would never Alter even in the least Pointing, unless 'tis Manifestly an Error of the Printer, but This Sense is the Best; it takes in the other, and with an Additional, and more Noble Idea. All things Smile, not with Fragrance Only, but in Every respect. That Universal Balmy, Cordial, Exhilarating Air which He breath'd continually whilst he Beheld the General Loveliness around him is also Express'd, together with the Overflowing Joy Arising from All. Moreover the Period is Rounder, the Cadence more Musical, and the Expression more Poetical.

By *Fragrance Milton* has endeavour'd to give an Idea of that Exquisite and Delicious Joy of Heart *Homer* so often expresses by *ιαivéσαι* a Word that signifies the Fragrance that Flowers emit after a Shower, or Dew, as *Apoll. Rhod.* III. 1018. describing the Joy of *Medea*

when

when she discover'd *Jason's* Love by his Eyes,  
says " Her Heart Overflowing with Love and  
" Joy, Mantled and Flower'd like a Rose that  
" the Morning Sprinkled with Dew. See II.  
741. and Note.

*Milton* by This Line has Express'd all the  
Grace of those two famous Passages of *Ho-*  
*mer* and *Virgil*, where after having describ'd  
the Beautiful Figure *Diana* makes Dancing  
among her Nymphs, they add, with a Pause,  
*Latona's Silent Breast O'erflows with Joy.*

*Milton* has us'd a Like Expression in his *Re-*  
*formation of Church Discipline*, p. 6. Ed. 1641.  
" Methinks a Sovereign and Reviving Joy  
" must needs Rush into the Bosom of him  
" that Reads or Hears; and the sweet Odour  
" of the Returning Gospel Imbath his Soul  
" with the *Fragrance* of Heaven.

278 — by *Some Great Maker then*  
it has been Observ'd before on v. 250. how  
Early *Adam's* Native Reason Inform'd him of  
a God; Here his Argument is put in its Just  
and Beautiful Light. the Sun first caught  
his Eye, then the Landcape and the Crea-  
tures, Animating, Enriching and Adorning  
it; the Suggestion and Inference Staid not Be-  
hind, nor that That Great and Good Being  
Ought to be More Known and Ador'd. but  
How? That his Reason Taught him Not as  
yet; but he was not Long without a Sufficient  
Revelation. IV. 619. 636. 721.

282 *and Feel that I am Happyer than I know.*  
 I perceive that I am Happy, Exceeding Happy, but Methinks I Feel Something persuading me I possess a Fund of Happyness of which I am not Yet Sensible. That Persuasion Alone is a Present, Additional Happyness to What he Otherwise enjoy'd, the rest is Yet in Store.

289 ——— *I thought*  
*I then was passing to my Former State*  
*Insensible,*

a very Natural Thought, Like That of the First Men in *Statius* (Theb. IV. 282.) Mourning when the Sun Set; but more Noble; more Agreeable to *Adam's* Exalted Character.

296 ——— *thy Mansion wants thee,*  
 as V. 365. where *Adam* says the Angel deign'd a While to *Want* Heaven, to be Without it; Here the Place is Poetically said to *Want*, to Desire to Possess.

302 *Smooth Sliding without Step,*  
 What a Dreamyness! Like That of the Vestal in *Ennius*, p. 124.

——— *Semita Nulla Pedem Stabilibat*

Ibid. ——— *Last led me up*  
*Last Expresses the Great Progress they had taken,*



ken, One place after Another, over Fields,  
Waters, &c. So XII. 545. *Sampf. Agon.* 945.

303 *a Woodie Mountain*

*Adam* was not Created in Paradise, but *put*  
There afterwards, *Gen.* ii. 8. *Milton* has Poeti-  
cally Suppos'd he was Carry'd Sleeping, and  
first Shewn that Happy Place in Vision. So  
much more Beautiful and Pleasant than what  
he had seen Before in his *Lower Empire* that  
Now That *Scarce Pleasant seem'd*. His Joy-  
ous Heart (282.) had Rightly Foretold an  
Addition of Happyness.

320 *to Till and Keep*

*Gen.* ii. 15. says *Adam* was to *Dress* and *Keep*  
(in Order) the Garden; but *Milton* was of  
the Opinion of Those who have Thought  
that Paradise was to have been Plough'd and  
Sown; and that Therefore Our Translation  
Here is Faulty. the Hebrew Word rendred  
*Till* in Chap. III. 23. is the same as That in  
the Text above-mention'd, which is rendred  
*Dress*.

333 — *Sternly be pronounc'd*  
*the Rigid Interdiction,*

Sternly, not Angrily, but with the Authority  
of a Sovereign. that Mild Aspect of Paternal  
Love was a-while laid Aside, but soon Resum'd.  
the *Interdiction*, the Prohibition was *Rigid*,  
Stiff,

VIII.

371

Stiff, Inflexable, to be Comply'd with and Obey'd without any Relaxation.

This being the Great Hinge on which the Whole Poem turns, *Milton* has Mark'd it Strongly. *But of the Tree* — *Remember what I warn thee* — he dwells, Expatriates upon it from v. 324. to 336. Repeating, Inforcing, Fixing every Word; 'tis all Nerve and Energy.

336 *Not to Incur* ;  
not to *run into* the Consequence of Disobey-  
ing that Interdiction.

350 ——— *Cowering Low*  
*with Blandishment,* ———  
Creeping near the Ground and Fawning.

351 ——— *Stoop'd on his Wing.*  
Came down, a term in Falconrie.

353 ——— *with Such Knowledge God en-*  
*du'd*  
*my Sudden Apprehension :*  
an Exact Account of Occasional Inspiration.

357 *O by what Name,*  
as has been Noted concerning his Other Invo-  
cations, *Milton* follows the Ancients, as in  
all things Else; he is Cautious How to Ad-  
dresse

drefs his Patron; So here *Adam* is represented doing the Same.

368 *as with a Smile More Brighten'd,*  
See V. 733.

373 *thir Language*

This does not Contradiēt what is said, IX. 199. 557, where these Creatures are said to *Want voice*, to be *Mute*, They are So with respect to the Articulate Speech given to the Human Kind; but that They also have a Language, Certain Sounds Expressing the Various Passions of Love, Joy, Fear, Anger, &c. and are well Understood by One Another, and by Us, is Indisputable; They Thus Converse, and make known their Wants to all Their Useful Intents and Purposes, as well Altogether as Our Selves in what Concerns Us; Who perhaps might have been no Less Happy had Our Language been Empty of a deal of the Jargon of Unprofitable Science, and the Uncertainty, Ambiguity, and Confusion, which has Occasion'd Infinite Perplexity, Folly, Wranglings, Wars, &c. with relation to This, and the Subsequent Note permit us to Observe Here, that if *Milton* Raises the Brutal he Thereby the More Exalts the Human Character, to Which Theirs is Nevertheless kept So much Inferiour. *Ajax* is Valiant; What then is *Achilles*?

374 *and Reason not Contemptibly*;  
 'tis Certain Brutes Seem to Infer, and Act from  
 Known Premisses, as We, in Things that are  
 the Objects of Sence, though it does not ap-  
 pear they have Abstract Ideas; and that Those  
 their Senses furnish them with are very Few,  
 Dim, and not Long retain'd is Evident E-  
 nough. There are Degrees among Them  
 too, not Only in the Several Kinds, but  
 Doubtless in the Individuals of Those Kinds  
 as with Us; Not so Apparently indeed because  
 there is so great a Difference in the Compass  
 of the Knowledge between Us and Them.  
 But whether Human Reason has Gain'd or  
 Lost more Honour by Aiming Above her  
 Reach, and by Medling with Notions (beyond  
 what *Milton* speaks of *v.* 278, 279 and 280.)  
 let Others Determine, We only propose our  
 Poet's Opinion, which See IV. 774. VIII.  
 167. &c. 182. 194. XII. 575. &c. and See  
 also V. 486. &c.

388

— *but Soon prove**Tedious alike :*

the Period begins, *v.* 383. What Society can  
 Fit when the Parties are Unequal, what Har-  
 mony, what Delight? Society must be Mu-  
 tual, and a due proportion of Obligations be  
 Given and Receiv'd; but where there is a Dif-  
 parity, One Affectionate and the Other Indif-

B b 3

ferent,

ferent, the Society agrees not Well with Either, but soon proves Tedious to Both.

389 ——— *of Fellowship I speak*  
*Such as I seek,*

the Fellowship or Society *Adam* Desires and Pleads for, is That in which is found *Rational Delight*; This he goes on to say is not to be had from Brutes though they can Rejoyce with Each Other; for Example, the Lion with the Lioness, as being Fitted to That End; but 'tis not So with Bird and Beast, with Fish and Fowl, as being of Quite Different Species; not even the Ox and Ape can well Converse, though they are of the same Species, being Different only in Kind; Man then Doubtless can least of all Enjoy Fit Fellowship with Them, Since He is Still Far Wider Different from them All than They are from One Another, not only he is of a Different Kind, but is also endu'd with a vast Superiority of Reason, a Prerogative that makes Him Far more Different From Them, and They Utterly Incapable of Entertaining Him with what he pleads for, a participation of *Rational Delight*.

401 ——— *and will taste*  
*no Pleasure, though in Pleasure, Solitarie,*  
 though Surrounded with Delight yet being Alone All is Rejected as Insipid.

417 *but in Degree*

not Absolute in Himself as God, but in respect of all the Living Creatures *Adam* knew of, many Descents, many Degrees below Him, v. 410. There are Degrees of Perfection in all Other Beings but God. He is Perfect in the Sublimest Sense; All Other Beings are Perfect in Degree, that is, in respect of the Place they hold in the Universe.

421 *and through all Numbers Absolute*

*Absolute*, that is, Finish'd, in the Best Latinity, *Through all Numbers*, a Latin Expression, and taken from the Publick Shows and Exercises where the Lessons and Parts that the Young Gladiators, &c. were taught were call'd Numbers, there being Many of Those Lessons taught in Succession; and when they had Learnt All they were said to be Compleat through all their Numbers; *Omnibus Numeris Absoluti*.

426 *Collateral Love*

As IV. 485. 741.

453 *My Earthly by his Heav'nly Over-power'd,*  
Man Conversing, talking Together, with God  
Stands under a Burden, His Weak Nature  
cannot Long Sustain. Greatly Imagin'd!

462

— *Metbought I saw,*

B b 4

i. e.

*i. e.* I exercis'd the Act of Seeing though in Sleep. it follows, *and saw the Shape, Saw,* first in General, Then particularly *the Shape, &c.*

478 *Shee Disappear'd and left me Dark*  
very Dreamy and Natural; Her Absence Spread a Gloom on his Fancy, which Thus Violently Disturb'd, first by the Transport at the Sight of *Eve* in Vision, Then by her Loss, Sleep Fled also.

*Milton* had given a Like Image on the Appearance of his Own Wife, Thus Offer'd to him in his Sleep, and Thus Snatch'd Away, Sonnet 19. and *Shakespeare* has given a Beautiful Picture, as Usual, on the Same Occasion in a Sonnet of His the 27th, Edit. 1609.

*Looking on Darknes* —

*Save that my Soul's Imaginary Sight  
presents a Shadow to my Sightless View,  
Which like a Jewel hung in Ghastry Night  
Makes Black Night Beauteous.*

it is to be Observ'd that Here is the First of *Eve's* History, which is Completed by what she says to *Adam*, IV. 449. &c. and by what follows, v. 481.

504 *Obvious*  
Forward.

517 — *Odours from the Spicie Sbrub,*  
*Disporting*

the

the Gentle Gales flung Rosy Sweets from their Wings and Odours from the Spicy Shrubs, Sporting, and Whispering Joy to the Woods.

518 ——— 'till the Amorous Bird of Night  
Sung. Spousal  
the *Epithalamium*, or Wedding Song was Sung by Nightingales as IV. 771.

519 ——— and bid Haste the Evening Starr  
On his Hill top, to Light the Bridal Lamp.  
in Allusion to the Custom of the Ancients who carry'd a Torch or Lamp before the Bride as she was led to the Bridegroom's House, which was not done till the Dusk of the Evening; *Hesperus* the Evening-Star, or the Star of *Venus*, Appearing, was the Signal for Lighting that Torch. So *Virg. Eclog. VIII. 30.* to *Mopsus* going to be Married.

——— *Tibi Deserit Hesperus* (Etam  
See XI. 588. See also *Appol. Rhod. I. 774.*  
Fragment of *Sappho*, *Catull. Epithal. Carmen Nuptiale*, *Claud. Rapt. II. 361.* and others. So *Spenser* in his *Epithal.*

When this Star appear'd in the Evening it was said it had gain'd the Top of *Æta*, as in the Morning That of *Ida*, the One of these Mountains being to the West, the Other Eastward of *Athens*. And the *Romans* who Copy'd the *Greeks* said as They, even in Local things, when in Respect of *Italy* the Fact was not True; They were pleas'd with the  
Words



Words as with the Ideas. It is to be Noted that *Phosphorus*, and *Hesperus* are the same Star, the Planet *Venus*, though that was not known to the Most Ancient *Greeks*.

the Evening-Star is not Visible till about the Setting of the Sun (nor far distant from Him at any time) Consequently when Seen 'tis near the Horizon, that is, on the Mountain Top, and seems to have been just Risen. Poetry Speaks to the Imagination, and calls on the Star to *Haste on her Hill top to Light the Bridal Lamp*; it being Lit at the Appearance of that Star, that Star is Elegantly said to Light it.

‘ O Now for the Pencil of *Titian* and *Co-*  
 ‘ *reggio* for the Colouring; of *Rafaëlle* and *Gui-*  
 ‘ *do* for the Airs, Contours and Proportions; of  
 ‘ *Claude* for the Landscape — Or rather that  
 ‘ we could see This Picture by the Hand of  
 ‘ Some Master Equal to the Best of the An-  
 ‘ cients for Design, and of the Moderns for  
 ‘ Colouring, or if Possible Superiour in These  
 ‘ and all the Other Parts of Painting, That  
 ‘ we might See the utmost Perfection of the  
 ‘ Human Form. Tincts as Strong and Lovely  
 ‘ as Art or even Nature can Produce. Mas-  
 ‘ culine Vigour Rejoycing Contrasted with  
 ‘ Virgin Delicacy and Modesty; the Som-  
 ‘ brous Beauty of a Glowing Clear Evening  
 ‘ after a Summer’s Day, the Flowers not yet  
 ‘ shut up, but Expanding their Leaves, Ob-  
 ‘ sequious to Adorn the Bridal Scene, the  
 ‘ Trees,

‘ Trees, the Earth in Vernal Beauty, the  
 ‘ Birds, shewing all the Perfection and Vari-  
 ‘ ety of Colours that are to be found in an  
 ‘ *Indian Grove, Hesperus* Enriching the Com-  
 ‘ position, and Imagination Supplying the O-  
 ‘ dours and the Harmony, Chiefly That of  
 ‘ the Nightingale, All that Painting, and Po-  
 ‘ etry cannot reach.’ Such is the Picture  
 ‘ *Milton* has given to his *Audience Fit*, though  
*Few*. VII. 31.

528

— *but Here*

*Farr* *Otherwise, Transported I Behold,*  
*Transported Touch;*

I Look with Transport, and I Touch with  
 Transport.

547

— *So Absolute*

*So Compleat.* See the Note on v. 420. and  
 ’tis So Explain’d Immediately.

554

*Authority and Reason on her waite,*

the Superiority of Dominion and Reason given  
 to Man Refigns to Her, as if She was Inten-  
 ded in His Place.

576 *made So Adorn*

So Adorn’d by her Maker. ’tis an *Italianism*.  
*Adorno* for *Adornato*. So he has said Fledge for  
 Fledg’d, III. 627. and VII. 420. See also X.

151.

Ibid.

Ibid. — *for thy Delight the more,  
So Awfull, that with Honour thou may'st  
love*

Another *Italianism*; *the more is il più* which means Chiefly. the Chief reason why she was Made so Beautiful was for Thy Sake, not her Own, for Thy Delight; X. 151. as she had That Dignity that thou might'st be Justify'd in Loving, and Love not with a Weak Fondness but Superiour Dignity; or, as it follows, She will See, and perhaps Triumph over Thy Weakness.

591 — *is Judicious*  
in Choosing the proper Quality to Love, the Other is Lust. Judicious Love Oppos'd to Passion in which *True Love consists not*, being also Vouchsafed to Beasts, v. 579. Passion Chooses Those Qualities in *Eve* that Gratifies it Self, whereas Love is Judicious, and Chooses Only Those that are Rational and Human, as Oppos'd to Bestial 579, 587. Therefore is the Scale, the Guide, and the Way, 613. V. 508.

As IV. 741. and so on for near forty lines a most Beautiful Idea is given of Wedlock; Here Love Before and After is Deliciously Describ'd; Warm, Inchanting, but *Human Love Divine*, Rational and Pure, Rewarded with the Joys of Sense, the More Exquisite

as Innocent, without Remorse, Shame, Fear,  
 &c. *the Sum of Earthly Bliss*, v. 722.

598 *the Genial Bed*

the Bed not for Rest only but Matrimonial  
 Enjoyment, Propagation.

599 *Mysterious Reverence.*

See IV. 750.

616

— *do they mix*

*Irradiance, Virtual, or Immediate Touch?*

Mix they their Pure Emanations like Streams  
 of Liquid Light; or Touch, Virtually, by In-  
 fluence as the Sun at a Distance; or Immedi-  
 ately as We One Another.

618

— *the Angel with a Smile that*

*Glow'd*

*Celestial Rosie Red, Love's proper hue,*

‘ Imagine the Blush of the most Beautiful  
 ‘ Virgin, and then This of the Angel. What  
 ‘ Compare! If at least we could Teach our  
 ‘ Imagination to make Such a Picture.

627 *Total they Mix, Union of Pure with Pure*  
*Desiring;*

Union and Commixture of Pure with Pure,  
 Alike Kindled with Desire.

629

— *or Soul with Soul*

to Mix These with Us requires Corporeal,  
*Refrain'd*

*Restrain'd Conveyance*, we Communicate our Thoughts, Sentiments and Passions, by Looks, Words, Actions, Gestures, &c.

631 *beyond the Earth's Green Cape and Verdant Isles*

*Cape Verd* and the Green Islands Thereabouts are Here Suppos'd to be West of *Eden*.

632 *Hesperian Sets*  
Sets Westward.

Ibid. — *my Signal to Depart*.  
for V. 376. he says he was to Stay but 'till Evening rise.

645 *follow'd with Benediction*.  
Benediction Here is not Blessing, as 'tis Usually Understood, but Well-speaking, Thanks. So *Milton* has explain'd the Word. *Parad. Reg.* III. 127.

*Glory and Benediction, that is Thanks*.  
See also *Pf.* cix. 17.

Ibid. — *since to Part*,  
Since thou must needs go, as he had said, v. 630.

653 *from the Thick Shade, and Adam to his Bow'r*

the Angel came at Noon through a Spicy Forrest and Among the Trees, V. 298. and There he

he was seen by *Adam* from the Door of his Bower as he Sat Expecting Dinner; he Rose and Met him in this Shady Walk leading to the Bower (350) Invites him Thither (367) Thither they come (377) and There was the Entertainment, and There the Discourse afterward, the Subject of the remaining part of the Fifth, Sixth, Seventh, and this Eighth Book. the Angel from this Bower could perceive the Sun was Setting, as v. 630. he then rose to Part; *Adam* follows him, 645. and whilst he was making his Benedictions, &c. they were got into that Shady Walk where they first Met, Thence the Angel Ascended to Heaven, and *Adam* return'd to his Bower where *Eve* Expected him. Yet Innocent, and Happy in their *Mutual Help and Mutual Love, the Crown of all their Bliss.*

What Scenes have we pass'd through! Amazingly Great, Surprizing, and Interesting, of Both Kinds, Beauty and Horror; Heaven, Hell, Chaos; in Paradise we Still are. We have seen the War of Angels, the Ruin of Myriads of them; a New World created, Heaven and Earth, and Man Happy There, Happy in his Own Innocence, and the Purity of All Around him. We must Now prepare our Thoughts, and our Utmost Attention to what yet more Nearly Concerns us, the Great Affair of the Whole Poem, the Fall of Man, *Paradise Lost.* in the Two next Books we shall find the Causes and Steps which

which Lead to the Great Catastrophe, and the Completion of it. This Noble Fabrick Tottering, and Falling into Ruin and Desolation; That Ruin and Desolation is Painted Inimitably; where is Seen the Happyness of Innocence and Piety Contrasted with the Misery of Transgression, Guilt and Alienation from the Supream Good, together with Inordinate Love, Anger, Grief, Shame, Fear; and All the Train of Natural Evils, Touch'd with a Masterly Hand; At the End of the Tenth Book Appears behind These Dark Mountains the Dawn of a More Glorious Day than That of *Paradise*. the Quickening of the New Birth, the New Man *which after God is Created in Righteousness, and true Holyness*. Ephes. iv. 24. *and the Ransomed of the Lord shall return and come to Zion with Songs, and Everlasting Joy upon their Heads: They shall obtain Joy and Gladness, and Sorrow and Sighing shall Flee away*. Isa. xxxv. 10.

Thus the Poem Rises as it goes On, and Ends with the Meridian Brightness of the New Creation; *New Heavens and a New Earth wherein dwelleth Righteousness*. 2 Pet. iii. 13.

Hitherto the Imagination has been Greatly Entertain'd, Now the Heart is call'd upon, Every Line is Important to Us, and cries Aloud *Thou art the Man*. So that what *Milton* says at the Beginning of his Seventh Book, *Half yet remains Unsung*, is Applicable Here,  
and

and 'tis the Better, the Nobler Half. What we have Yet Seen is but a Kind of Shadow, Typical, Prophetical of what Remains: The Rebellion of the Angels and the World's Creation is, as it were, Verify'd in the Fall of Man, and his Regeneration and Adoption. *The Eternal God is thy Refuge, and Underneath are the Everlasting Arms,* Deut. xxxiii. 27. Thus the remaining Books with respect to Those we have read are something as the *Odysses* of *Hommer* Compar'd with the *Iliad*; but the New Testament to the Old shows a more Exact Resemblance. *By the Deeds of the Law there shall no Flesh be Justified in his Sight; but there is — no Condemnation to them which are in Christ Jesus, who walk not after the Flesh but after the Spirit: For the Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death.* Rom. iii 20. viii. 1, 2.

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## B O O K IX.

1 *No more of Talk where* —

I must no more Sing of Discourse where, &c. that This is the Sence appears from what follows (*v. 5.*) *I Now must change Those Notes to Tragic*; — to say they Sing is the Poets Stile; *Sing Heav'nly Muse I. 6. Half yet remains Unjung, VII. 21.* the Ancients us'd to Sing their Verse; and Generally to Musick; and That not only their Lyric Poems, but all Others.

Ibid.

— *God or Angel Guest*

not Guest, Sometimes God, Sometimes Angel; for, besides that there is no Comma after God, what immediately follows agrees not with That Construction.

*Milton* who Knew and Study'd the Scripture Thoroughly; and continually Profits Himself of its Vast Sublimity, as well as the More Noble Treasures it contains, and to Which his Poem Owes its Greatest Lustre, has done it Here very Remarkably. the Episode which has employ'd almost a Third Part of the Work, and is a Discourse betwixt the Angel *Raphael* and *Adam*, is Plainly Copy'd from the xviii Chap. of *Gen.* and which (by the way) has a Sublimity and Air of Antiquity

quity to which *Homer* Himself is Flat and Modern; Here *God or Angel Guest* holds Discourse with *Abraham* as *Friend with Friend*, *Sits Indulgent*, *partakes Rural Repast*, *permitting Him the While Discourse* in His Turn. No more must Now be Sung of *Such* a Heavenly Conversation. God himself indeed is not properly a Speaker in it, though *Adam* in His part of it Relates his having been Honour'd with the Divine Presence, and a *Celestial Colloquy*, VIII. 455. as Several Others, XI. 318, &c. All hitherto is evident beyond Contradiction. but why *God or Angel Guest*? Read that Chapter and 'twill be seen that This Remarkable Expression is taken from the Ambiguity There. *the Lord* and *the Young Men* (always Understood to be Angels) are used as Words of the same Signification, Denoting that the Divine Presence was so Effectually with his Messengers, that Himself was also There; *Such Privilege hath Omnipresence*; *He Went, yet Staid*, as VII. 589, 588. The Same *Milton* Intimates in the Passage before Us; and 'tis a Master-Stroke of Sublimity;

5 *Venial Discourse*

Discourse Ask'd Leave for, as VIII. 202, 204, &c. 'tis permitted, VIII. 228, 247, &c.

6 *Foul Distrust*

as v. 746, 805, 928.

11 *that brought into this World a World of Woe,*

the Greatest Writers have given into This Sort of *Paronomasia*, Repeating a Word, the Sound therefore the same, but with a Different Sence. *Donatus*, in his Note on That of *Terence*, *Andr.* I. 4. 13.

*Inceptio est Amentium haud Amantium* says, that the Ancients Lov'd This sort of Jingle, and gives Instances of it ; to which might be Added several more out of *Homer*, *Theocrit.* *Virg.* *Cic.* *Hor.* &c. it has oftentimes Good Effects, it Awakens the Attention, and gives a Like Pleasure to the Ear as Rhyme.

12 *Sinne and her Shadow Death, and Miserie Death's Harbinger :*

*Sinne, and her Shadow.* X. 249. *Milton* also Explains what he Means when he says *Misery* is the *Harbinger* of *Death*, XI. 476. he calls those *Diseases* which lead to *Death*, *Misery*.

13 ——— *Sad Task, yet Argument not Less but More Heroick then the Wrauth of Stern Achilles, &c.*

Though Several Other Particulars are Specify'd as Parts of his present Subject, v. 6. &c. That of the Anger of God (v. 10.) was the Consequence of Those, and is his Only Subject. This Anger he says is a more Fit Subject

ject for Heroic Poetry than Those as Yet most Noble Angers Describ'd by *Homer* and *Virgil*. *Milton* does not Here compare his Intire work with the *Iliad*, *Odyssees*, and *Æneid* in General, but Those Parts of them with This Part of the present Poem. He had before made the General Comparifon Much to the Advantage of *Paradise Lost*. I. 15. III. 17. VII. 3.

19 Or Neptune's Ire or Juno's, that so long  
Perplex'd the Greek and Cytherea's Son;  
Neptune's Anger perplext the Greek (*Ulysses*)  
and Juno's, Æneas, the Son of Venus (*Cytherea*.)

*Perplex'd*. This word is perfectly Proper and Strong, because *Neptune's* Anger and *Juno's* were perpetually flinging variety of Difficulties in the Way, still as those Heroes appear'd to be Nearer to the Accomplishment of their Desires. *Perplex'd*, Knotted, Weav'd, Tangled; from *Plecto* Lat. to Weave, to *Intricate*.

22 Her Nightly Visitation Unimplor'd,

This Reflection was Strongly on *Milton's* Mind, 'twas There Early, when he was very Young. See his Fifth Latin Prose Ep. That to his Father in Verse, and his *Mansus*: So Eleg. V. 10. VI. 87. and Now, v 47. III. 32. VII. 29. and 'tis a most Pleasing and Alluring Circumstance to have the Mind so Imbu'd, so Impregnated with those Sweet Poetical I-

deas, Sleeping, Slumbring, or Waking, in the Noon-day's Sun, Evening Shade, or (as in his *Lycidas*.)

— *e'er the High Lawns appear'd*  
*Under the Op'ning Eye-lids of the Morn.*  
 When the *Celestial Patroness* deigns Such *Vi-*  
*sitations* as to *Milton*

*Not Sin, not Grief, no Storm Such Bosoms*  
*know,*  
*a God dwells There, 'tis Paradise Below.*

26 — *Long Choofing and Beginning*  
*Late;*

He seems to have had a Subject Like This in his Thoughts in his Younger Years; Afterwards the Story of King *Arthur* was Intended, but wisely laid Aside; the reason is Intimated by what Immediately follows — but This Matter will be more particularly Treated in the Prefatory Account of *Milton*. We will only observe Here that he Long Deferr'd this Great Work 'till he was Disengag'd from Disputes with which he Conceiv'd Himself Bound to mix in Those Tempestuous Days that Unhappily made So Great a Part of the Life of This Inestimable Man. but he promis'd it. — *I may One day hope to have ye in*  
*Still time when there shall be no Chiding.*

*Apol. for Smectymnus.*

28 ——— *Hitherto the Onely Argument*  
*Heroic deem'd*

He particularizes what he Means, and in which he has his Eye chiefly on that Gothism found in the most Celebrated Modern Poets, *Chaucer, Spenser, Ariosto, Tasso, &c.*

29 ——— *Chief Maistrise to Dissect*

as the Admir'd Subjects for an Heroic Poem were Mistaken, so Those were Wrong who Thought the Dissecting of *Knights* was a principal Part of the Skill of a Poet; Describing Wounds, as a Surgeon, He doubtless here Glanc'd at *Homer's* perpetual Affectation of This Sort of Knowledge, which Certainly Debases his Poetry. *Milton*, as he was *not Sedulous by Nature to Indite Wars*, wars in That Manner had no Room in his Poem, none for Trivial Circumstances, 'tis Crowded Close with Variety of what is Important and full of Dignity.

34 ——— *Emblazon'd Shields*  
Explain'd in the Note on II. 513.

35 *Impreses quaint, Comparisons* ———  
*Bases* ———

*Impreses quaint*, Uncommon, Witty Devices, or Emblems, Painted on their Shields usually with a Motto. We remember One which was Not Painted, 'twas a Blank Shield, the

Motto Imported that the Wearer would Win by his Valour wherewith to adorn it. *Caparisons*, Harness, a Warlike Ornament for Horses; a French and Italian Word. *Bases*, from *Bas* (Fr.) they fall Low, to the Ground; they are also call'd the Housing, from *Houffe*, Bedaggl'd.

38

— *Sewers and Seneschalls*

*Sewers* from *Affeoir* Fr. to Set down; for Those Officers set the Dishes on the Table; in Old French *Affeours*. *Seneschalls*, from two German Words signifying a Servant of a Family; and was Apply'd by Eminence to the Principal Servant, the Steward.

39 *the Skill of Artifice or Office Mean.*

Little Art is requir'd in a Poet to do This, and 'tis a Mean Employment; it gives no Great Character to the Writer or the Work.

43

— *Sufficient of it Self to raise**That Name*

His Higher Subject is it Self Sufficient to give a Dignity to a Poem; This has been Left, Remains, was Reserv'd for him, as v. 42. He Despises the Others.

44

— *Unless an Age too Late,*

Unless the Vigour of Human Nature is too much Declin'd in these Later Ages of the World; an Age too Long after the Ancients have

have Written, So far Superiour to what the  
Moderns have to Boast,

*Nati Melioribus Annis.*

Ibid. ——— or Cold

*Climat*, as Milton in his *Mansus*

*Manse Pater, jubeo longum salvere per ævum*

*Missus Hyperboreo juvenis peregrinus ab axe.*

*Nec tu longinquam bonus aspernabere Musam,*

*Quæ nuper gelidâ vix enutrita sub arcto, &c.*

48 *the Sun was Sunk,*

That Sun whose Setting was the Angel's Sig-  
nal to Depart; as VIII. 630. the next Setting  
Sun Sees our First Parents Naked of their In-  
nocence, Joy, and Peace.

50 ——— *Short Arbiter*

*Twixt Day and Night,*

Neither One nor the Other, an Indifferent  
Person Therefore, and fit to Decide the Dis-  
pute between them, Which should prevail.

58 *by Night he Fled*

Driven from Paradise by *Gabriel*, IV. 1014.

63 *the Space of Seven Continu'd Nights he rode  
with Darknes,*

*Cautious of Day* fearing to be Discover'd as  
v. 59. he was a Whole Week in Darknes,  
So that all the Seven Four and Twenty  
Hours was with Him One *Continu'd Night.*



64 ——— *Thrice the Equinoctial line  
be Circled, Four times Cross'd the Carr of  
Night*

*from Pole to Pole, Traversing each Colure;*  
the Equinoctial Line divides the Globe in  
Twain, making the North and South Hemi-  
spheres, at the Greatest distance from which  
Line are the Two Points which are call'd the  
Poles. the Colures are Two Great Circles  
which perpendicular to That, Cut it at Right  
Angles, One at the first point of *Aries* and  
*Libra*, which is call'd the Colure of the *E-*  
*quinox*, the other 90 Degrees Distant at *Can-*  
*cer* and *Capricorn*, and is call'd the *Solstitial*  
*Colure*. [Ladies, be pleas'd to Cut an Orange  
in the Middle, between the Top and Bottom,  
That Cut seen on the Rind is the Equinoctial,  
Cut it again from the Stalk Downwards,  
Twice, dividing it into Quarters, There are  
your Colures.] the Chariot, or Road of the  
Night, as That of the Day, goes, East and  
West, the Poles lye North and South. to  
*Traverse* the Colures is to go Athwart them  
Obliquely (from *Transversus*, Oblique) So  
that what is here said is, *Sathan* flew Three  
times round the Earth from East to West as  
the Sun, but always on the Opposite side of  
the Globe, Four times he Cross'd That Road  
towards the Poles, but Obliquely still to Avoid  
the Sun; by which Oblique Course he must

at

## IX.

395

at each Turn Traverse One of the Colures. and thus the Seven Four and Twenty Hours of continu'd Night are Employ'd; by this Obliquity of the Way Toward and From the Poles, and the Direct passage East and West, the whole Globe was Thoroughly searched: that is, he Sought High and Low, Far and Wide; but 'tis said Poetically, Such is the Difference between Common Speech, and the Language of the Muses; Much the Same as That between Common Poetry, and an Air Accompany'd with Instruments. Not that the Latter has Always More Eloquence, as Neither has Poetry than Prose; Each has it's Peculiar Advantages and All Depend on the Audience.

67

— and on the Coast Averse  
from Entrance or Cherubic Watch, by  
Stealth  
found unsuspected Way.

Averse from Aversus, Turn'd from Where the Entrance Seem'd most Difficult, and was Therefore left Unwatch'd; he Stole in.

72 into a Gulph shot under Ground  
See IV. 225.

76

— Sea he had Search'd and Land  
as before an Astronomical Account of his  
Journeying was given, Now 'tis Repeated Ge-  
ographically; 'twas partly to Avoid the Day,  
the

the Fugitive Malice fear'd Discovery, Partly to find Which of all the Creatures *most opportune*, [most Ready and Convenient] *might serve his Wiles*, v. 85. and partly to get Entrance again into Paradise.

77 From *Eden* over *Pontus*, &c.

The River *Ob*, *Oby*, is a Vast River pouring through *Muscovy*, and away into the Frozen Sea just under the North Pole. Thence to the *Antartic* or Southern Pole; no Place is There nam'd in particular, being All Sea or Land unknown. his way West is fix'd from *Orontes* a River flowing from Mount *Lebanus* near *Eden*, then the Whole Length of the Mediterranean, and away Cross the *Atlantic* Ocean to *America*, and so to the *East-Indies*. the Land where Flows *Ganges* and *Indus*.

79 *Downward as farr* Antartic

the *Antartic* is the South pole, as the *Artic* is the North, or the Utmost South and North Points on the Surface of the Globe. Here it must be Noted that *Sathan* was between the two Poles, that is between the Utmost North and South Points, he must then go Up to One and Down to the other (Up beyond the River *Ob*, *Downward as far*, &c. 'tis true there is Neither Up nor Down, as there is Neither North nor South in a Globe but as 'tis Arbitrarily fix'd, and as One place respects  
Another,

Another, but as 'tis So Fix'd, and as the place where we dwell, and (where Paradise is Suppos'd to have been) is on That Side of the *Equator* as has the Northern, or *Artick Pole* Elevated on our Globes; therefore to go North is to go Up, South to go Down. See this Beautyfully Describ'd by *Virg. Georg. I. 240.*

Ibid. — and in Length

*West*

still imagining as before; if 'tis Up to go North, and Down, South; to go East or West is to do Neither, 'tis to go on, to go in Length. This is also call'd Longitude, as III. 576. Latitude is Breadth, 561. X. 673.

80 — to the Ocean, Barr'd

*at Darien*

the Isthmus of *Darien* (in, the *West-Indies*) is a Neck of Land that Stops the *South-Sea* as a Bar; and by this the South and North *America's* are Tack'd together.

87 *Him after long Debate, Irresolute  
of Thoughts Revolv'd, his Final Sentence  
chose,*

of the many Thoughts rolling To and Fro in his Mind not yet knowing Which to Fix upon, at Length he Determin'd, and Chose Him, the Serpent.

89 *Fit Vessel, Fittest Imp of Fraud,*

Imp

2

*Imp* is Son. So *Spenser* in his *Introd. Fairy Queen*.

*and thou most dreaded Imp of bigbest Jove  
Fair Venus's Son*

as *Venus* was *Jove's* Daughter, *Cupid* was his Grand-Son, Son or Grandson, (the Ancients call'd Both Sons) *Imp of Fraud* is Son of Fraud, Instrument of Fraud. as *1 Sam. xviii. 17. be thou Valiant for Me*, (or as in the Margin) *a Son of Valour*. the Serpent was then the Fittest Instrument of *Sathan's* Fraud, the Subtlest Beast, *v. 86*. See the Note on *v. 176*. of this Book. *Milton* himself has in the *Allegro*, *v. 133*. call'd *Shakespeare* a Poet above all remarkable for his Fancy,

*sweetest Shakespeare Fancie's Child.*

*102 for what God after Better Worse would  
build?*

the Poet making the Devil, who had Seen Heaven, be in Doubt Which was Preferable, says More than he had said, *V. 575*. or any where Else, it must be Consider'd however, Earth was in its Virgin Beauty, and 'twas New to Him; for though he had seen it Before, 'twas Chiefly by Night. 'tis Natural to Depreciate what is irrecoverably Lost, or Not to be Attain'd, as to Exaggerate Hop'd for Good; though 'tis Observable *Milton* as a Poet, whatever his Thoughts were Otherwise, reduces All but God Himself to some degree of Materiality.

103 ——— *Danc't round by Other Heav'ns  
that Shine,*

the *Ptolomean* System, III. 380. VIII. 22. *Sathan* Thus judg'd as being what was most Obvious. the Planets are call'd Heavens for their Brightness, as the Earth is Here So call'd upon account of its Beauty.

113 *of Growth, Sence, Reason, All summ'd up  
in Man.*

the three Kinds of Life rising as it were by Steps, the Vegetable, Animal, and Rational; of all which Man partakes, and He only; he grows as plants, Minerals, and all things Inanimate; he Lives as all Other Animated Creatures, but is over and Above endu'd with Reason.

118 ——— *but I in None of These  
find Place or Refuge;*

a Habitation, or Security from Divine Wrath.

121 ——— *the Hatefull Siege  
of Contraries*

Siege of Contraries, Batter'd on Both Sides; the Beauty of the Earth puts him Strongly in Mind of the Heaven he has Lost, and That by Comparifon makes his Hell appear More Hell; the Contrast gives greater Force to Both, as II. 599. He is the Seat of War; So v. 467. *Parad. Reg. I. 416. &c.*

130 *to my Relentless Thoughts ;*  
*Relentless* towards Himself, 'till Eas'd by De-  
 stroying; an Elegant Use of the Word.

Ibid. — *and Him Destroy'd,*  
*or Won to What may work His Utter Loss*  
*For Whom all This was made, All This*  
*will soon*  
*Follow as to Him Linkt in Weal or Woe*  
 the Construction is, All this will soon follow  
 Him in Destruction or Ruin; Him Once De-  
 stroy'd, or Ruin'd.

141 — *wel'nigh Half*  
 'twas one Third, he Exaggerates.

146 — *if they at least*  
*are his Created,*  
 Created by him, he Doubts it, as V. 856.

148 *Determin'd to Advance into Our Room.*  
*Sathan* Imagines to Himself Three Motives  
 God had to Create Man; to be Reveng'd, to  
 Repair his Own Loss of his Adorers, and to  
 Spite Them. See the True, III. 260. VII. 152.  
 505.

151 *with Heav'nly Spoiles, Our Spoiles:*  
 with Beauty, Power, Reason, Happyness, &c.  
 Lost by the Fal'n Angels. Because, as was  
 said just before, Man was to Supply Their pla-  
 ces

ces in Heaven, and enjoy the Prerogatives they had forfeited. See X 484.

164 — *am Now constrain'd,*  
*into a Beast, and mixt with Bestial Slime,*  
*This Essence to Incarnate and Imbrute,*  
 I am Now forc'd into a Beast, and to Incarnate, &c. the Verb *Constrain'd* governs Both the Members. There are Innumerable Instances in *Milton, Horace*, and the Best Latin and Greek Poets of the Same Verb Governing in One Member of the Period, a Noun, &c. and in the other a Verb, &c.

173 — *I reckon not* —  
 I Care not, I put it not into the Account, as Comparatively inconsiderable. *Reck* is an *Angl. Saxon* Word signifying Care. So *Spensf. Shep. Cal. Decemb.*

*What Recked I of Wintry Ages waste?*

Ibid. — *So it light Well Aim'd,*  
*Since Higher I fall Short, on Him who*  
*Next*  
*provokes my Envie,*

So it Strikes Sure, Him, who after the Greater and First Object of my Envy, and who is out of my Reach, I Next would be Reveng'd on.

176 — *Son of Despite,*  
 the Effect of Spite, as 147. *Son of* is a  
 D d Phrase



Phrase much us'd in the Hebrew Language, and has Significations Somewhat Vary'd, but always with the Same General Tendency. Sons of *Belial* is very Frequent. *Son of Valour* was quoted on, v. 89. *Sons of Death*, 1 Sam. xxvi. 16. *Sons of the Band*, 2 Chron. xxv. 13. (Margin) of *Affliction*; of *Destruction*, *Perdition*; of *the Burning Coal* (Margin) *Job* v. 7. of *his Quiver*, Sam. iii. 13. (Margin) of *Oil*, *Zach.* iv. 14. (Margin) Agreeable to *Son of Despise*. Very Poetical.

179 *Dank*

Moist, but not as with Us, Dirty, Muddy; This Moisture was of Pure Water or *Dewy Mist*, Such as VII. 333.

180 *Like a Black Mist low Creeping*  
a *Black Mist*; Something Infernal broke through his Disguise. Grey and Blue Mists were Usual in This Garden, not Black Ones. See the Note on XII. 629.

This Mist is the Same with which he Stole into Paradise this Second time through the Same Cavity by which the River entred, as v. 70.

185 *Not yet in Horrid Shade or Dismal Den*,  
no Such yet were.

186 *nor Nocent yet*,  
in the First Edit. 'tis *Not Nocent*.

. Ibid.

Ibid. — *the Grassie Herbe*

Herb is Grass

— *Non Graminis attigit Herbam.*

*Virg. Eccl. V. 26.*

*Herb* would have been a Low Word Alone,  
So would Grass have been; he Always puts  
them together, or makes some Addition, as  
the *Flourie Herb*, &c.

189 *in Heart or Head,*  
in Disposition, or Understanding.

192 *Now when as Sacred Light began to  
Dawne*

*In Eden on the Humid Flours that breathd  
thir Morning Incense, when all things  
that breath,*

*from th' Earths great Altar send up Si-  
lent Praise*

*to the Creator, and his Nostrils fill  
with Gratefull Smell,*

what an Inchanting Description of the Earliest Morning! the Day is just opening her Grey Mantle, the *Mists* and *Exhalations* Now rise from the Earth and Waters; the Dewy Flowers and Plants Breath Refreshing Sweetness, and Silently praise their Creator offering their pleasing Scents, &c. None Here can be meant but the Vegetable and Terrestrial Breath, a truly Silent Praise; 'till the Human Pair came forth, the First of the Animal Kind,

and added their *Vocal Worship*: They lost not any of that Season, *Prime for Sweetest Scents and Aires, for their Sleep was Light*, bred from *pure Digestion, &c.* as V. 4. A Happy Morning, but the Last in Paradise that was so.

That by Creatures v. 199. is meant Every thing Created, whether Animate, or Inanimate, See the Note on V. 164.

218 ——— *Spring of Roses*  
as if the intire Treasure of a whole Spring was Here Collected.

227 *Sole Eve, Associate Sole*  
but One *Eve*, but One Companion, as IV. 411. VIII. 363, 390.

239 ——— *Smiles from Reason flow,*  
Risibility, or the power of Laughing or Smiling has by Some Philosophers been Thought to be the Distinction of Man, as allow'd to no Other Animal.

244 *These Paths and Bowers*  
*These*, Thus 'tis in the First and Best Editions, not *The*, as afterwards by Mistake.

270 ——— *the Virgin Majestie of Eve*  
the Ancients (*Milton* is One perpetually) us'd the Word *Virgin* with more Latitude than *We*, as *Virgil Eclog.* VI. 47. calls *Pasiphae* Virgin after she had had three Children, and *Ovid*

*vid* calls *Medea, Adultera Virgo*. It is put Here to Denote Beauty, Bloom, Sweetness, Modesty, and all the Amiable Characters which are Usually found in a Virgin, and These with Matron Majesty; what a Picture!

271 *As One who Loves and some Unkindness meets,*

*with Sweet Auster Composure*

That Lovely Picture is Already Chang'd, that Sweetness is Now join'd with a *New-Comer, Auster Composure*, a sure Indication All is not Right within. Here is the First Check to Conjugal Happyness; This is the Black Line that Parts Happyness and Misery.

283 ——— *not Capable of Death or Paine,*  
being yet Innocent, as 292, 327.

288 *Thoughts, which how found they harbour in thy Breast*

*Adam Mistbought of Her to Thee so Dear?*

the Note of Interrogation at the end of the Sentence gives a Poignancy to it; the Construction and Sence being Thus. You said just now (*v.* 228) how Dear I was to you, how came you to Harbour such Ungrounded Suspicion of my Prudence, Fidelity and Love?

291 *Daughter of God and Man*

of God as being Form'd by Him, of Man, the Matter, the Rib being Supply'd by *Adam*.

310 *Access*  
Increase.

312 *of Outward Strength*  
That *Sathan* should be afraid of *Adam's*  
Strength is Explain'd, v. 484, &c.

314 *would Utmost Vigor Raise, and Rais'd*  
*Unite.*  
would give utmost Vigour to my Vertues, and  
so rais'd Unite them.

318 *So spake Domesick Adam in his Care*  
*and Matrimonial Love*  
Family Care, *Adam*, as the Head of it, had  
the Care of All; to which was Added his  
Conjugal Love, regarding Her in particular.

320 *Less Attributed*  
*Less*, that is, too Little, an Elegant Latinism.

330 *Sticks no Dishonour*  
if This Phrase appears Low, 'tis however Au-  
thoriz'd by *Shakespeare* speaking of the Ho-  
nour of young *Harry Percie*, II. Hen. IV.  
Act II. Sc. 3.

— *it Stuck upon him as the Sun*  
*in the Grey Vault of Heaven*

333 — *find Peace within*

*Favour*

*Favour from Heav'n, Our Witness from  
th' Event.*

Witness of our Vertues standing the Tryal,  
v. 317. That is *proof of our Constancy*, 367,  
as Heb. xi. 3. *Abel's Sacrificing obtain'd Wit-  
ness that he was Righteous, God Testifying, &c.*  
See Rom. viii. 16. Job xvi. 19. Eve says the  
Event will be a Witness of our Vertues having  
been Try'd and Stood the Test.

335 *and what is Faith, Love, Vertue, Unaf-  
say'd*

*Alone, without Exteriour Help Sustain'd?*  
and what Merit is there in Any Vertue till it  
has Stood the Test Alone, and without Other  
Assistance?

*Paullum Sepultæ distat inertiae  
Celata Virtus.*

*Hor. Od. IV. 9, 29.*

353 *But bid her well beware, and still Erect,  
beware* should have been printed Thus, be  
Ware; be Wary. So in the Mask *Silence was  
took e're she was Ware*, 562. *Par. Reg. I. 225.*  
*but Unware Misled.*

*Still Erect*, Constantly keeping *Stricteft  
Watch*. See v. 362, 363.

354 *Least by some Fair Appearing Good Sur-  
priz'd*  
*Shee Dictate False, and Misinforme the  
Will*

Here is the whole Progress of Voluntary Action. the Understanding Perceives, Judges the thing is Good; Will and Action follow, if not superseded by New Perception, Determination and Will; Thus it is Always, though Sometimes almost Instantaneously. the Whole depends upon Reason, Perceiving and Judging; so it follows, v. 359, &c.

367 *wouldst thou Approve thy Constancy, Ap-  
prove  
First thy Obedience; th' Other who can  
know,*

*Not seeing thee Attempted, who Attest?*  
the Superiority of Adam over his Wife was a Point agreed, IV. 440, 636. VIII. 540. on This Foundation He argues Strongly. Indeed he offers no Compulsion, or Absolute Command (IX. 1174) but he Sufficiently intimates his Pleasure. Now says He, you seem very Secure of your Constant Perseverance in your Obedience to God, That I cannot be Assur'd of 'till I have Seen the Tryal, but if thou would'st Persuade Me of it let Me Now See thy Obedience to thy Husband.

370 *But if thou think, Tryal unsought may find  
Us Both Securer than Thus Warn'd thou  
Seemst,*

if thy Opinion is, that an Attempt when Unexpected may find us Less upon our Guard  
than

than thou Seem'st to Think we should be  
when Thus Warn'd (381.)

372 *Go; for thy Stay, not Free, Absents thee*  
*More;*

what is Done Unwillingly is in Effect Deny'd;  
to which is Added the Harsh Sense of Con-  
straint.

Already the Fall is Begun; the Harmony  
of Paradise is Broke by *Eve's* Pride: She will  
not bear being Advis'd, as Implying some Sus-  
picion of Her.

the whole Scene is Admirably Wrought up,  
the Breach was Occasion'd by a Trifle in Ap-  
pearance, and What Seem'd to have a Right  
Motive, a Concern to Do Well; Exceeding  
Plausible; but by Insensible Steps This  
Little-Suspected Cause produc'd a Melancholly  
Effect, which produc'd a Much worse. They  
Part; she triumphing in her Obstinacy, and  
not Content with His Diffidence of Her; and  
He as Little pleas'd to find Her not so Perfect  
as He had imagin'd. Seeds of Harsher Dif-  
cord.

378 *with thy Permission then,*  
a Forc'd Permission, Extorted by Her Per-  
sisting, yet built upon as a Voluntary Appro-  
bation. the Consequence Fatal. See X. 155,  
1171, 1184.

385 *Thus saying, from her Husbands Hand*  
*her*



*ber Hand*

*Soft ſhee withdrew,*

'Tis Pity any Reader ſhould Overlook the Beauty and Force of This Paſſage. Impatient to Compleat her Conqueſt, while ſhe was yet ſpeaking what did not really Convince Herſelf, ſhe was Going; His Forc'd Conſent is finely Mark'd, ſhe Drew away Her Hand from His, yet Wiſhing to Detain her, Loath, Dreading to Part. In vain! 'tis a Maſter-Touch of Tenderneſs in Few Words.

387 *Oread, or Dryad, or of Delia's Traine,*

Mountain Nymphs were call'd *Oreads*, the *Dryads* preſided over the Groves, and Chiefly the Oaks; Each had One, and Dy'd with it. *Delia* is one of *Diana's* Names, as born in *Delos*.

391 — *ſuch Gardning Tools as Art yet Rude,*

Rude, from *Rudis*, Ignorant, Unpoliſh'd.

392 *Guiltleſs of Fire*

Alluding to the Story of *Prometheus* who had Stolen Fire from Heaven which the Gods had Refus'd, Theſe Tools were then made without the Help of that Criminal Advantage, not of Iron Therefore.

393 *to Pales, or Pomona, Thus adorn'd,*

*Likeſt ſhee Seem'd Pomona when ſhee fled*  
Ver-

Vertumnus, or to Ceres in her Prime,  
 yet Virgin of Proserpina from Jove.  
*Pales* Goddess of Shepherds, *Pomona* of Gar-  
 dens and Orchards; *Vertumnus* King of *Tuf-*  
*cia* who taught the Art of Gardening. Thus  
*Adorn'd*, a Woman's Best External Ornament  
 is what denotes her good Housewifry. The  
 Others are well known.

*Likest*, not *Likelyest*, as we think 'tis in  
 All the Editions except the First.

Thus *Adorn'd*, furnish'd with Gardening  
 Tools, she seem'd most like *Pales*, or *Pomona*  
 when she fled *Vertumnus*; or *Ceres* in her  
 Bloom of Beauty; *Unstain'd*, *Guiltless* of, not  
 the Mother of *Proserpina*, her Daughter by  
*Jove's* Embraces, from *Jove*, as *Plaut. Cur-*  
*cul.* I. 1. 51. *she is Chaste from me, &c.*

*Tam a me pudica est quasi Soror mea fit.*  
 So *Ovid Trist.* II. 1.

*Facta fit unde Parens Ilia namque leget—*  
*Æneiadum Genetrix unde fit Alma Venus.*  
*from whence Ilia* is become a Mother, *i. e.*  
*from Mars*; *from whence Venus* is the Mo-  
 ther of *Æneas*, *i. e.* from *Anchises*. 'till then  
*Ilia* was yet Virgin of *Romulus* from *Mars*,  
 and *Venus* of *Æneas* from *Anchises*. *Lucret.*  
*says* IV. 1162. *Ceres ab Iacco. Ceres* from  
*Bacchus*, as Here *Proserpina* from *Jove*.

400 ——— *Shee to him as Oft engag'd*  
*to be return'd by Noon amid the Bowre,*  
*and*

*and all things in best Order to invite  
Noontide Repast, or Afternoons Repose.*

She Engag'd to be Return'd amid the Bowre  
and amid every thing There prepar'd to In-  
vite, &c.

*Return'd*, as if Already done; very Elegant  
and New, and full of Energy. it Expresses  
great Punctuallity and Household Care, as  
IV. 624. *O Much Deceiv'd, much Failing  
Hapless Eve!*

408 *Such Ambush Hid*

*Hid* is in the two First Editions, Some have  
*Laid*, Corruptly.

409 *Waited with Hellish Rancour Imminent.*  
Confirm'd and Settled Hatred just ready to fall  
on. Hellish Rancour Watching Diligently  
the Occasion Now at Hand.

425 *Veil'd in a Cloud of Fragrance, where shee  
stood.*

*Half Spy'd, so Thick the Roses Bushing  
round*

*about her Glow'd;*

*Così dentro una nuvola di Fiori*

*Che da le Mani Angeliche Saliva,*

*E ri cadeua giù, dentro e di fuori*

*Donna m'apparue.*

Dante says This, speaking of *Beatrice* when  
she came to him at his first Arrival in Hea-  
ven. a Lady (says he) appear'd to Me within  
a Cloud

a Cloud of Flowers which rain'd on all sides from Angel hands.

A Cloud of Fragrance, the Fragrance for the Roses which gave it. True Poetry; Prose would say the Bushing Roses gave a Delicious Fragrance. This is the *Spring of Roses* of v. 218. Spring, Bushing, both denote a great Number; So a *Cloud* here is not to express a Vapour, as if Fragrance rose in a kind of Smoak like That of Incense; Cloud as the rest, Means to express the Multitude of Roses. See the Note on VI. 539. This Cloud of Roses Glow'd, a Property apply'd to Roses by Ancients and Moderns; for though the Colour of a Blown Rose is Cool and Delicate, it Glows among the Dewy Verdure, as does *Aurora's Purple Mantle* in the Early Sky. ' Thus  
' *Veil'd, Half Spy'd is Eve's Virgin Beauty*  
' *and Majesty Seen*; Busy with her Roses and  
' other Flowers which she often Stoops down  
' to Support with her Fine Hand, *They*  
' *Touch'd by Her fair Tendance Gladlier grew,*  
' VIII. 47. *if Ever, Then, Then had the Sons*  
' *of God Excuse to have been Enamour'd.* Here is a Picture, which should All the Great Names we know, in whatever Age, Concur in Painting, Imagination Must Supply what Colours cannot: And Happy is That Imagination that Can, or that even Can Attain to form Such a Picture as Some One of Those great Masters could make.

431 ——— *Mindless the while*  
*Herself,*

Mindless Herself unsupported; Unmindful, not reflecting, that she her Self was Unsustain'd. a Grecism; Familiar too with the Best Latin Poets.

——— *Sensit Medios delapsus in Hostes.*  
*Virg. Æn. II. 377.*

436 *Then Voluble and Bold, now Hid, Now Seen*

*among Thick-wov'n Arborets and Flowers.*

Rowling to and fro, the Motion of a Serpent, he *Fluctuates*, as v. 668. *Bold*, as not being Now Afraid to Approach since she is Alone. He Hastens, rolling Quick and Voluminous, as 631, 633. He had Travers'd many a Walk in Search of his Prey; perceiving *Eve* alone, Thus Embolden'd he moves more Swift, Now hid, Now Seen, Thridding the Underwood, and Flickering among the Thick woven Arborets (Little Arbors) and Flowers, making his way Directly towards her.

We may imagine the Serpent Crept, or Mov'd Erect as serv'd his Purpose; for though he chose the Latter when he Address'd *Eve*, v. 497, he is rank'd among those of the Worm-kind, VII. 482. IV. 347. he could do Either; Now he is condemn'd to Crawl Always.

438 *Im-border'd on each Bank, the Hand of Eve:*

*Im-border'd*, the Banks were Border'd with the various Flowers.

*the Hand of Eve.* Her work. *Hapless Eve!* That Work of Hers was not Intended for such a Guest.

439 ——— *those Gardens Feign'd or of Reviv'd Adonis, or renown'd Alcinous, Host of Old Laertes Son,* the Fabulous Gardens of *Adonis*, or of *Alcinous* who entertain'd *Ulysses* the Son of *Laertes*, a Story in *Homer's Odyssey*. the Gardens of *Adonis* (said to be restor'd to Life after having been Slain by a Boar) are famous in Ancient and Modern Authors, and most Beautifully Describ'd by several of them, among the rest by *Marino* in his whole VI<sup>th</sup> Canto, *Spenser* III. Can. 6. and *Basilus Zanchius* in his *Hortus Sapientiæ*. *Milton* Himself has mention'd them in his Masque.

There are also Other kind of Gardens spoken of frequently by the Ancients, but most particularly by *Theocritus* in his Fine Description of the Feast of *Adonis*, as it was Celebrated in His time at *Alexandria* by *Arfnoe* Queen of *Egypt*; a Mixture of all things chosen for the most Delicious Look and Smell, the most Beautiful Gardens that could be Imagin'd in *Miniature*; and these in Silver Baskets;

Baskets; and Carry'd (as we learn Elsewhere) by young Ladies of the Greatest Beauty and Quality, Dress'd with the Utmost Magnificence. *Milton* speaks of these Religious Ceremonies, I. 447. and Here they are the most proper Illustrations that could have been thought of; Delicious in All respects, but the Circumstance of these Gardens of *Adonis* being to Last but a very little while, which even became a Proverb among the Ancients, adds a very Pathetick propriety to the Simile: Still More, as that 'tis not the Whole Garden of *Eden* which is Now spoken of, but that One *Delicious Spot* where *Eve* was, This *Flowrie Plat* (456) and This was of her Own Hand, as those Gardens of *Adonis* were always of the Hands of those *Lovely Damsels*, Less *Lovely* yet than She.

*Adonis* is said to be *Reviv'd* because these Ceremonies always began with Mourning for him as Dead, and Ended with Rejoycing and Praises upon his Suppos'd Revival. See *St. Jerom* on *Ezek.* VIII. 14. *Lucian*, or whoever wrote that little Treatise *de Dea Syria*, and *Theocritus* in the *Idyl* above cited.

442 Or Those, not Mystic where the Sapiant  
King  
held Dalliance with his faire Egyptian  
Spouse.

Not Allegorical, as Some have Imagin'd, but  
Real Gardens. *Eccl.* ii. 5. *Cant.* vi. 2. 1 *Kings*  
iii. 1.

450 — *Tedded Grafs*  
Grafs juſt Mow'd and ſpread for Drying.

Ibid. — *Kine*,  
the Plural of *Kub*, a Cow in the *Teutonick*  
Language.

457 — *Her Heav'nly Forme*  
*Angelic, but more Soft and Feminine*,  
the Angels were Beautyfully Delicate, but  
Maſculine (X. 890.) *Prime in Manhood where*  
*Youth ended.* (XI. 245.) *Eve* had that Ange-  
lic Bloom more Softned, Such as, if diffe-  
rence of Sex were in Heaven, Female Angels  
would have. Beauty, which together with  
the *Graceful Innocence*, and Lovely Aire in Ge-  
ſture and Action preſents New, and thoſe  
Delightful Pictures to the Imagination. Such  
Beauty when the Devil ſaw, his Malice was O-  
veraw'd, he was Abſent from his Evil Self,  
and for a Moment became, Negatively, *Stu-  
pidly Good*.

461 — *Rapine Sweet Bereav'd*  
Sweetly Snatch'd; Sweet Robbery.  
*Then thou our Fancy of it Self bereaving*  
ſaid to *Shakeſpear* by *Milton* in his Juvenile  
Works.

468 *though in Mid Heaven*  
Hell would Burn Within him though he were



in the Midst of Heavenly Blifs, Surrounded by it.

472 *Gratulating*

Rejoycing within Himself. He had been Snatch'd from Himself into a State of Infipidity; Now the Flood-gates of Evil are again fet open, Forth Gushes the Torrent; Soon he Recollects Fierce Hate, and Excites all his Thoughts of Mischief, duly Rejoycing to Prosecute his Diabolick Purpose of Destruction, the Only Joy of which his Damn'd Mind is Capable, as v. 478.

490 *not Terrible, though Terrour be in Love.  
And Beautie, not Approacht by Stronger  
Hate,*

*Sathan* had been saying that he dreaded *Adam*, Such was his Strength of Body and Mind, and his Own so Debas'd from what it Was in Heaven; but *Eve* (he goes on to say) is Lovely, not Terrible, though Terrour be in Love and Beauty, Unless 'tis Approached by a Mind Arm'd with Hate as His is; a Hate the Greater as 'tis Disguis'd under Dissembled Love.

a Late Excellent Writer hath Observ'd on This Passage, that “ a Beautyfull Woman is  
“ Approach'd with Terror Unless He who  
“ Approaches her has a Stronger Hatred of  
“ Her than Her Beauty Can beget Love in  
“ Him.” See II. 160.

499 ——— *a Surging Maze*  
 Surging from *Surgens* (Lat.) Rising, a *Maze*,  
 Intricate. He was not Prone, Waving, as  
 Serpents are Now, but Rising from his Tail  
 in Circles, One above Another.

Ibid. ——— *his Head*  
*Crested Aloft, and Carbuncle his Eyes;*  
*with Burnisht Neck of Verdant Gold,*  
*Erect*  
*Amidst his Circling Spires, that on the Grass*  
*Floted Redundant:*

Pleasing was his Shape, and Lovely. *Crested*,  
*Crista* (Lat.) is a Comb as of a Cock, or a  
 Tuft of Feathers, as Some Birds have on their  
 Heads, Thence an Ornament on the Head  
 as That on a Helmet is call'd a Crest (See IV.  
 989) Thus This Serpent's Head was Crested.  
 a Carbuncle is so Nam'd (for So the Word  
 Signifies *Carbunculus*, from *Carbo*, (Lat.) from  
 its Resemblance to a Burning Coal; Such were  
 his Eyes; his Neck a Bright Grass Green,  
 Smartly Touch'd up (as the Painters say) with  
 Gold. his Body rising in Circling Spires, Cir-  
 cles One above Another, Lessening as they  
 rise, and ending in a Point. These Spires  
 Floated Swiftly and in Abundance, More  
 than Enough: A most Wonderfully Natural  
 Description of a Serpent Thus Erect, *not No-*  
*cent Yet*, as v. 186.

505 — *not Those that in Illyria Chang'd*  
*Hermione and Cadmus,*  
*Cadmus* Son of *Agenor* King of the *Phœnicians*, and *Harmonia* the Daughter of *Mars* and *Venus* were turn'd into Serpents for having Slain One Sacred to *Mars*. She is also call'd *Hermione* by Some Authors, as particularly by *Apollon Rhodius*, and the Ancient Scholiast on *Horace*. *Cadmus & Hermione in Angues conversi sunt, nam Hermione filia Martis & Veneris.* *Milton* has chosen the Less known Name, Perhaps because it was So, but Probably as more Sonorous.

the Serpents are Here said to have Wrought the Change, and very Poetically; for as the Serpentine Nature prevail'd, They Seem'd to have Subdu'd the Humane. *Ovid* taught *Milton* This Bold Description in his History of This Transformation (Metam. IV.) *Hermonia, (Hermione)* Seeing *Cadmus* becoming a Serpent,

— *Teque his ait exue Monstris*

says she. Divest your Self of This Monster. the Idea This Naturally gives is of a Serpent coming to Change him. So the *Nile* is said to Change the Sea. *Lucan*. I. 684.

*Qua Mare Lagæi Mutatur gurgite Nili.*

the River pouring with great Violence into it, the Sea So far became *Nile*. and it might be said to the Sea, if it would again be it Self, *Exue Te hoc Nilò.* the Learned Well know how

IX.

421

how Free the Ancients, Greek and Latin,  
have been with the Verb *to Change*.

506 ——— or the God

*in Epidaurus*

*Esculapius* the God of Physick, Son of *Apollo*,  
and worship'd in *Epidaurus*; he turn'd Him-  
self into a Serpent, and came to *Rome* with  
the Ambassadors that were sent for him on  
account of a Great Plague then at *Rome*. See  
*Livy*, L. XI. 13.

507 ——— nor to which Transform'd

Ammonian Jove or Capitoline were seen,  
Hee with *Olympias*, This with Her who  
bore

Scipio

nor Those Serpents to which were Seen Trans-  
form'd, *i. e.* made themselves Visible under  
That Shape, *Jupiter*, &c. *Jupiter Ammon*  
and *Jupiter Capitolinus*, One the pretended  
Father of *Alexander*, Conversing with his  
Mother *Olympias* in That form; the Other of  
*Scipio Africanus* Begot in the Same manner.

516 *Tortuous*.

Crooked, Twisted.

522 then at *Circean* Call the Herd *Disguis'd*.  
Men turn'd into Beasts by *Circe*.

564 ——— Speakable of Mute,

E e 3

Capable

Capable of Speech. the word *Speakable* is Here us'd in an Active Sence, as *Hor.* Od. II. 14. 6.

— *Places illacrymabilem*

*Plutona tauris:*

'tis frequently So us'd among the Ancients. *Milton* has done the like, v. 359. VII. 58.

613 — *the Spirited Sly Snake;*  
the Cunning Serpent, Naturally So, but Now  
Otherwise Assisted, by an Infernal Spirit within him.

624 *Beartb.* in the two first Authentick Editions 'tis Thus Written, tho' corrupted Afterwards to Birth. it Signifies Fruitfulness, from *Bearan* the Saxon word to *Bring forth*; from whence the Old Word *Bearne*.

641 *To Boggs and Mires,*  
So 'tis in the First Editions. 'tis *Througb* Boggs, &c. in Some Others. the Change is not *Milton's*. Another Corruption.

643 *into Fraud.*  
See the Note on VII. 143.

653 *Sole Daugbter of bis Voice*  
a Hebraism of which, see many Examples in the Note on v. 176. to those add *Job* viii. 30. but why *Sole* Daughter, his Voice had Other Offspring? 'tis true, but not of That Sort, not  
a Pro-

a Prohibition, not an Interdiction, This was the Only One, IV. 428, 433. VIII. 334, &c.

673 *Stood in Himself Collected, while each Part, Motion, each Act won Audience ere the Tongue,*

*Sometimes in Highth began, as no Delay of Preface brooking through his Zeal of Right.*

*So Standing, Moving, or to Highth Upgrown*

*the Tempter all Impassion'd Thus began.*

While Each Part, Head, Hands, &c. Each Motion, Those which happen as he prepares himself to speak, Such as turning Himself towards the Audience, Looking Round him, &c. Each Act, Such as are proper to him as an Orator, Gathering up his Robe, Extending his Hand, Raising himself to his Utmost Highth, &c. just So the Serpent *Standing* on his *Rear* not *Prone*, as v. 497. *Moving, Fluctuating Disturb'd*, (668) *to Highth Upgrown, in Act Rais'd*, (669) *Impassion'd began*. What Milton Means by Each Part of an Orator, (of his Person) is Beautyfully Explain'd in his Description of *Beelzebub* on a Like Occasion, II. 301, &c. and *Rafaele* in his Carton of *St. Paul* Preaching had the Same Idea; *Standing, Moving, and to Highth Upgrown*; Each Part, Motion, Action, for You see All These Plainly in the Picture though Immoveable, All Engage the Attention of his

us'd often by the Latins too. *Oppian Halieut.*  
II. 106.

— ἅδ' ἐνόησαν σπεύδοντες ὄλεθρον.

they knew not Hast'ning their Death. the  
Good Seed was Choaked with the Pleasures of  
Sin, as *Luke* viii. 14. Eating the Fruit which  
brought Death was Eating Death as being  
Virtually contain'd in it.

795 — *Precious of all Trees*  
the Positive for the Superlative; the Most  
Precious of all Trees. So *Plaut. Rud* IV. 4.

*Eo tacent quia tacita bona 'st Mulier semper  
quam loquens.*

as *Virg. Æn.* IV. 57'. — *Sequimur te Sancte  
Deorum,* & *Hom.* II. E. 381. Δία θεάων, &c.

799 — *my Earlie Care*  
*Eve* us'd to be Early at her Business, IV. 623.  
v. 457. of this Book. XI. 275.

805 *Though Others Envie*  
She Now was Arriv'd to Think as the Enemy  
had Taught her, v. 729. See also IV. 517.

807 — *Experience, next to Thee I owe,*  
She had Complimented the Tree already, Next  
I am Oblig'd to Thee Experience; the Ser-  
pent's, v. 765 and her Own 787. I Owe,  
Absolute; very Elegant!

812 *High and Remote to see from Thence Dis-*  
*tingt*

a Greek

derate with the Enemy. None so Dangerous as a False, Pretended Friend. This Whole Soliloquy is the Language of Pride, Lust of Forbidden Knowledge, Appetite; Infidelity with regard to God, and Confidence in the Serpent. This Who has not Experienc'd in Some Degree? But most Men seem to Trust to God's Forgiving Goodness; *Eve's* Transgression was with a Mind Destitute of That Small remain of Piety, 'tis full of Atheistical Presumption, and Absurdity.

784 ——— *Back to the Thicket Slunk  
the Guiltie Serpent,*

and with Him *Sathan, Inmate Bad*, a farther Account of him is found, X. 332. His Business was Now to Avoid being Discover'd; the Great Affair for the Sake of which he had taken so much Pains, and Ventur'd on Such Dangers was Now Effected; as for *Adam* he Trusted his New Friend *Eve* to Manage Him; she is Now become, instead of God's *Last Best Gift, Fittest Imp of Fraud*. Every One has a Predominant Passion too oft too Potent for Reason. *Jam. i. 13, 14. Let no Man say when he is Tempted I am Tempted of God:*

——— *but every Man is Tempted, when he is drawn away of his Own Lust and Enticed.*

792 *And knew not Eating Death.*

Unmindful, as v. 432. 'tis a Greek Phrase,  
us'd



a Greek and Latin Manner of Speaking.

— *Dubiis quis litibus addere finem*

*Iustior, & mersum latebris educere verum*

*Claud. IV. Conf. Honor. 511.*

835 *But first low Reverence done, as to the  
Power*

*that dwelt within.*

*Eve* falling into Idolatry upon the Taste of the Forbidden Tree, as the First Fruit of Disobedience is Finely Imagin'd.

845 — *Divine of Somthing Ill,*  
Foretelling, Boding Something Ill. a Greek and Latin Phrase.

*Imbrium Divina avis imminentium*

So *Milton VI. 428.*

*Hor. O. III. 27, 10.*

846 *Misgave him, be the Faultring Measure  
felt*

two Lines before describe the Joy of Heart which *Adam*, who had been providing a Garland for his Absent Wife, found, Now that Joy is Mixt with an Unusual Fear; That Heart *Misgave* him, Either as it presented him with what was Ill, or fail'd when it attempted to offer him Joy; at the same time he felt the Faultring Measure, the Unequal Pulses and Throbbings which None are Ignorant of.

853

— *in her Face Excuse*

*came*

*came Prologue, and Apology to Prompt,  
which with Bland Words at Will she Thus  
addrest.*

She put on those forc'd Smiles and Appearances of Love and Joy, which yet were intended as Silent Pleadings in Extenuation, or to Cover a Conscioufnefs of Guilt, and to prepare for a Verbal Apology which follow'd in Words, never wanting to *Eve*; *Bland* pleasing, Soft, Fawning, &c. See v. 886.

858 ——— *Agony of Love 'till Now  
not felt,*

Agony is Great, Violent, Anxiety and Disturbance of Mind; This mix'd with Love is a New Composition not Before felt in *Paradise*. Mistrust, Taking Amifs and Concealing Real Sentiments had been Before. *Eden* is Withering Apace.

886 *Thus Eve with Countenance Blithe her  
Story told;*

*But in her Cheek Distemper Flushing Glowd.*  
All was not Right within: The Blithe, the Cheerful, Glad Countenance Betray'd it Self in Conscious Blushes, Diffimulation and Shame, First Fruits of Sin; They rise Thick. See v. 853.

890 *Blank, or Blanc*

White, Pale; but Metaphorically 'tis Empty, void, as *Chart-blanc*, a void Paper, and Thus  
'tis

'tis Here; he was Confounded, had not distinct Thought, All in Hurry, and Lost: The Paleness is mention'd afterward; This describes the Mind, not the Complexion of the Face.

895 *first to Himself he Inward Silence broke.*  
Speech is not Yet Return'd but Words are, he begins to put his Recovering Order of Thought into Language, but without Using his Tongue; 'tis a Reflection only. 'I see his Griev'd Eye  
' Stedfastly fix'd on Lost *Eve.*

902 *Rather, How hast thou Yeilded*  
Lost, rather how hast thou brought this Misery on Thy Self; Ruin'd not only, but by thy Own Fault.

908 ——— *how foregoe*  
*thy Sweet Converse and Love so Dearly*  
*joyn'd?*

Conversation More Sweetned and Endear'd by Love, if he Lost Her, he could Only Converse with Angels where he should want the Dear Addition of Love; as *Eve* prefers the Conversation of *Adam* before That of the Angel for the Same Reason. VIII. 54.

——— *Hee, She knew would intermix*  
*Gratefull Digressions, and Solve high Dis-*  
*pute*  
*with Conjugal Caresses, from His Lip*  
*not Words Alone pleas'd Her.*

Some

Some Later Editions have put a Comma after Love;

— *Converse and Love, So Dearly  
joyn'd?*

the Sense Then may be, How can I foregoe Thy Sweet Converse and Love, So Dearly Joyn'd as we Are. as VIII. 485. So IV. 485. 760. VIII. 58. IX. 970. a Dearer Charity than Father, Son and Brother, IV. 756. and This would have been a Just and Proper Explanation of the Words, if the Comma had been in the Authentick Editions; as it is Not, Our First Note is Right. we have Added the Other to Show of What Consequence even a Comma is to the Sense. Not but That This Last given is Good, but 'twas not what *Milton* Intended, nor So Fine. His is exceeding Tender and Delicate.

910 *to live again in These Wild Woods, Forlorn!*  
Again, as Before he had her, when even *Eden* was a Wild Desert; Now having known the Happy Conjugal State it must be More Forlorn; Losing Her.

911 *Should God Create Another Eve,*  
No Second Wife could supply Her Place; His Tenderest Thoughts would Always bend towards Her. She would be Always Present to Him, Exciting Love, Pitty, Grief, Desire, Despair, &c. Mixing With, and Spoiling all Present Enjoyments, or which Otherwise  
would

would have been so; Or if not Spoiling, Diminishing their Sweetness, and Real Merit.

920 *Thus in Calm Mood his Words to Eve be turn'd.*

he had 'till now been Speaking to Himself in Silence; Now he is so far Recover'd as to Utter his Thoughts, and his Speech Turns from Himself to Her, but not with Violence, not with Noise and Rage; 'tis a Deep, Considerate Melancholly. the Line cannot be pronounc'd but as it Ought; Slowly, Gravely.

922 *and Peril Great Provok'd who Thus hast Dar'd*

to Provoke Danger is not only to go within it's Reach, but to do the Utmost to bring it On; not only to come Near the Lyon, but to Anger Him and Urge him to Mischief. the 8vo Ed. has *Hath* by Mistake.

927 ——— *Yet so*

This Phrase is us'd by the Greeks and Latins to Signify Notwithstanding, Although thou hast Tasted and Incurr'd.

928 ——— *Perhaps the Fact is not So Hainous Now,*

He had Already Resolv'd to Eat (v. 907. 952)  
How apt we are to find Reasons for what we  
Would do, or to Sooth the Mind Not However  
Convinc'd! 'Twas Passion Counterfeit  
Reason,

Reason, his Better Knowledge Blush'd the while, as v. 998.

970 ——— *Linkt in Love so Dear,*  
See 909. and Note.

979 ——— *and not Perswade Thee; rather die*

*Deserted than Oblige Thee with a Fact  
Pernicious to thy Peace.*

This is Pointed a little Different from what it is in the two First Editions, nor do They agree with Each Other. the Sense Evidently shows the Oversight. 'tis Thus, if I thought Death would be the Consequence of This my Attempt I would Suffer Alone, I'd not Perswade Thee; I would rather Die forsaken of Thee than Oblige Thee, Tie thee to Me, with an Action of Thine which might give Thee Sorrow Afterwards.

the Word *Oblige* here is capable of a Double Sense. Either to Tie to, to Drag Along With, or After, or to make Guilty, and Punishable, to Devote to Death, as v. 901. *Obligare Morti.* So *Hor. Od. II. 8, 5.*

————— *Sed tu simul Obligasti  
Perfidum Votis Caput.*

Both Senses are Included.

997 ——— *He Scrupl'd not to Eat  
Against his Better Knowledge, not Deceav'd,*

*but*

*but Fondly Overcome with Female Charm.*  
 O the Anguish of that Mind! Subdu'd by  
 Passion, Foolishly Subdu'd by *Sensual Appe-*  
*tite* Usurping over *Sov'reign Reason*, as v.  
 1130. *Calm Region Once and full of Peace.*  
 1125. *How art thou Fallen from Heaven O*  
*Day Star [Heb.] Son of the Morning! How art*  
*thou Cut down to the Ground! Isa. xiv. 12. E-*  
*very Man that Sins is Thus Fondly Overcome*  
 by Some Sensual Charm or Other, Not De-  
 ceiv'd, not Erroneous, but Knowingly.

1000 *Earth trembl'd from her Entrails, as*  
*again*  
*in Pangs, and Nature gave a Second*  
*Groan,*  
 the First was when *Eve* Sinn'd, v. 782.

1002 *Skie Lowr'd, and Muttering Thunder,*  
*som sad drops*  
*Wept —*  
 the Skie Look'd Angrily, Gloomy and Wept,  
 Muttering Thunder. it Mutter'd, not Bel-  
 low'd Out a Loud Thunder; nor was it Such  
 as when heard at a Distance, but a Melan-  
 cholly, Mournful Chiding; a Mixture of An-  
 ger and Grief rather than Terror.

1008 *As with New Wine Intoxicated Both.*  
 Here is yet a More Dreadful Condition; a Sad  
 Effect of Sin; a Polluted Conscience soon be-  
 comes Callous. *Take heed Brethren lest there*

*be in any of You an Evil Heart of Unbelief in departing from the Living God; but Exhort one Another Daily, while it is called to Day, lest any of you be Hardened through the Deceitfulness of Sin. Heb. iii. 12, 13.*

1017 *Eve, Now I see thou art Exact of Taste, and Elegant, of Sapience no Small part, Since to each Meaning, Savour we apply, and Palate call Judicious;*

I now perceive thou can'st not only well Distinguish Tastes, but hast an Elegant Fancy in the Choice of 'em; One proof of the Knowledge thou hast lately acquir'd; and no Small part of Wisdom, Since we apply the Word Savour or Taste to what is the Object of the Understanding; and we say a Nice Palate is a Judicious one. See X. 1043. his Head was full of the Opinion he had of the Vast Accession of Wisdom they had Purchas'd So Dearly; he Fancies This is an Instance of it; This *Adventrous Eve* was Now, he thought, Wiser than Ever. *Fallacious Fruit!* But we have all Tasted it; Oft Most Fools when we Seem to Our selves Most Wise.

1046 — *Fallacious Fruit,*  
They imagin'd another Kind of Knowledge than what they found: Good they know, and Evil, but How? Not a General Knowledge of All things, but Evil, which had been bet-



ter still Unknown, and Good by Comparison  
with it. Bad fruit of Knowledge, as v. 1073.

1049

— *Grosser Sleep**Bred of Unkindly Fumes,*

Not Such Sleep, as V. 3. So

*nor Poppy, nor Mandragora**Nor all the Drowsie Syrups of the World**Shall ever Medc'in thee to that Sweet Sleep**which thou owd'st Yesterday.**Shakesp. Othell.*

1057

— *Naked left**to Guiltie Shame be cover'd, but his Robe**Uncover'd more.**Robe* an Old Fr. Word, any kind of Covering,

This is the Fig Leaf. See 1091, 1097, 1113.

So IV. 313. X. 336.

'tis the Poet Speaks, He makes a Short pathetic Reflection on the sad State of These, Once so Happy, He afterwards relates the Particulars in Order of time as they happen'd, but cannot forbear Immediately pouring out his Own Tenderest Sentiments. He is Himself Strongly Touch'd with the Sad Change, as all Good Minds, (such was His) Naturally must be on This occasion. Innocence is gone; It Vail'd their Eyes from Ill, Those Eyes are Open'd but the Mind is Seen to be Polluted; They sought Vain Coverings, Vain, as Hiding only what was Now the Body's Reproach, but the Guilt, the Soul's Deformity is the more Expos'd by That Igno-

minious Robe, the Mark of their Transgression. *O how Unlike to that First Naked Glory!* as v. 1114.

1059 ——— *Rose the Danite Strong*  
 Herculean Sampson *from the Harlot-*  
*Lap*  
*of Philistean Dalilah, and wak'd*  
*Slorn of his Strength, They Destitute*  
*and Bare*  
*of all their Vertue:*

*Sampson* wak'd destitute of his Strength,  
 They of their Vertue: What Immediately  
 follows begins a New Period. the Pointing  
 in the First Editions plainly Determines This  
 to be the true Construction, and no Other.

1063 ——— *Silent, and in Face*  
*Confounded Long they Sate,*  
 ‘ a Melancholly Picture! But Less So howe-  
 ‘ ver than when we Saw them Triumphant  
 ‘ in their Guilt, as v. 1008. Let Imagination  
 ‘ Paint the Shame and Confusion of these  
 ‘ Once Lovely Faces: We know no Pencil  
 ‘ that could have Sufficiently Express'd them.

1079 *Even Shame the last of Evils; of the First*  
*Be sure then.*  
 the Last, the Utmost Evil. Shame, *Guilty*  
*Shame*, as v. 1058. O *Adam!* This is a Bet-  
 ter State than *Guilty Mirth*, as v. 1009.  
 When *Socrates* saw a Young Rake Blush, *All's*  
*Safe!*

## IX.

437

*Safe!* He Blushes. Shame is the First Step  
to Repentance ; even Now, Already the Happy  
Change is Begun, the New Creation, the  
Divine Spirit

— *with Mighty Wings Outspread*  
*Dove-like Sits Brooding on the Vast Abyss,*  
I. 20.

and Once more Man — *Shall stand*  
*on Even ground against his Mortal Foe.*  
III. 178.

1090 *Hide me, where I may never see them*  
*more.*

Shame is indeed the *Last of Evils*, the Pre-  
sence of God and his Angels is Shunn'd. in  
This One Line is a Greater Distress shown  
than in All the Tragedies that were ever writ-  
ten. *Behold and See if there be Any Sorrow*  
*like unto my Sorrow.* Sam. i. 12. but God and  
Angels were Present though *Doubt and Car-*  
*nal Fear That Day Dimm'd Adam's Eye.* XI.  
211.

1102 — *Such as at this day to Indians*  
*known*

See Sir *Walter Rawleigh's* Hist. of the World,  
L. I. C. 4.

1110 *at Loopholes* —  
*Ere the Blabbing Eastern Scout*  
*the Nice 'Morn on th' Indian Steep*  
*from her Cabin'd Loop-hole peep* Mark 133.

F f 3

1126

1126 — *Now Tost and Turbulent*  
This Intellectual Chaos will hear the *Omni-*  
*fic* Word Pronounce *Silence ye troubl'd Waves,*  
as VII. 216.

1128 *Lore*  
Direction, Rule, Advice.

1131 — *from Thus Distemper'd Breast*  
from a Breast Thus Distemper'd.

1173 — *Beyond This had been Force,*  
*and Force upon Free-will hath Here no*  
*place.*

She had Upbraided Him as not having laid his Absolute Command on her, being her Lord. This He Understands to be Force, which the Conjugal Sovereignty does not Admit of, but Admonition and Advice only. Indeed 'tis All that can be done to any Purpose except Violence, the Last of Evils in Almost Any Domestick Relation. but *Adam* had in Effect laid his Command on her, having Sufficiently Intimated his Mind; and 'till Then She would have So Understood it; her Excuse Here is but *Words Cloath'd in Reasons Garb,* as II. 226. Commands Submitted to Unwillingly, the Will not Obedient, is Rebellion in the Most Essential part, v. 372.

1188 — *Neither Self-Condempning*  
*Only*

Only that *Adam* blames Himself, or rather Supposes he may possibly have been in the Wrong in having Over-valu'd her. 1179. but *Eve* has *no* Fault When She was Determin'd to Eat the Apple She provided her Self with an Excuse in which the Crime, if any, was to Terminate upon God. 773. Now *Adam* is Blam'd for not making Use of his Preheminence, and when Sentence is pronounc'd it will be Seen She Dares not Charge God, Will not Accuse *Adam*, but 'twas the Serpent that Beguil'd her.

A more Just and Lively Picture of Corrupted Nature was Never Painted. Pride and Self-Love, the Predominant Passions of All Mankind; Passions however not Ill in Themselves, they are of Admirable Use Wisely Regulated, but most Pernicious, Otherwise. These are the Principal Figures in This Picture, and Most Conspicuous. These very Lately so Happy, are Now Exceedingly Wretched, and by their Own Faults; Yet instead of Applying their Minds to Remedy their Evils, without Considering Whom they had Both Offended, of Infinitely the Greater Consequence, they Reproach One Another as the Occasion, where Neither were Really to Blame, though they Were in the Progress of the Quarrel; There Both gave Just Provocation; and Thence came Bitter Enmity, and in Appearance Irreconcilable. Is there a Man Living who cannot feel This is Nature

from his Own Experience, or Observation at least? Such Minds are not Yet ready for the Still, Soft, Salutary Voice of the Divine Spirit. These are the Perverse Workings of Fallen Humane Nature, which has not yet purged off its New Contracted Uncleaness in These First Transgressors, and a True Copy of That, We their Descendants Continually Exhibit. Whereas in All Publick or Private Calamities, Instead of such *Vain Contests*, and which only Increase the Evil, Every Man should Apply to the Remedy. *I will lift up mine Eyes to the Hills from Whence cometh my Help.* Pf. cxxi. 1. *Take a Censer, and put Fire therein from off the Altar, and put on Incense, and go Quickly unto the Congregation and make an Atonement for them: For there is Wrath gone out from the Lord, the Plague is begun.* Numb. xvi. 46.



## B O O K X.

I *Mean while*

while the Unhappy Pair Sensible Already of their Misery and Alienation from God, While They instead of Humbling Themselves before him whom they had Ungratefully Offended, and Flying to his Throne of Mercy, were Unprofitably Lamenting their Misery, and Mutually Un-forgiving One Another, with Rancorous Minds, their Sin *was known in Heaven*, and God's Paternal Goodness was Buied in their Behalf. God, and his Son *Jesus Christ, the Same Yesterday, and to Day, and for ever.* Heb. xiii. 8. See *Ephes.* ii. 1.

14 *Whoever Tempted;*

Foe or Seeming Friend, v. 11. Alluding also to the Excuse of *Eve.* IX. 1150. Not Unknown to God.

16 *And Manifold in Sin,*

not Any Transgression against God or Man, but is Complicated in Some Degree. with Relation to This, See v. 113. and IX. 6.

23

— *Dim Sadness did not spare*  
*That*

*That time Celestial Visages, yet mixt  
with Pitie, Violated not their Blifs.*

That Lovely Sentiment Pity felt in the Heart gives a Consciousness of a God-like Disposition which makes Amends for what Uneasy Thoughts Occasion'd That Pity. the Brightness which the Face looses for the Present Shines Within in more Pleasing Beams.

Here is a New and Delightful Picture. ' We  
' have seen Angelic Faces in Wrath Flaming;  
' not before Dim'd with Sadness. 'tis Diffi-  
' cult to Conceive, but More to Express this  
' Image; though We have One Fine Instance  
of it by *Leonardo da Vinci*, the Head of an  
Angel as present at the Passion. We have  
seen many Attempts, but not with Success E-  
qual to This.

38 *Foretold so Lately*  
III. 92.

42 ——— *believing Lies*  
*against his Maker;*  
Sathan had persuaded *Eve* that the Fruit was  
kept from her Only out of Envy. IX. 805.

45 *or touch with Lightest Moment of Impulse*  
the least Weight to Incline the Scale. See  
the Note on VI. 239. or the least *Touch*, as in  
this passage of *Livy*, *Ejus Sylvæ Galli Arbores*  
*ita inciderant ut immotæ starent, momento levi*  
*impulsæ occiderent.*



50 *which he Presumes already Vain and Void,*  
 it must be Suppos'd God knew he did so Pre-  
 fume, but it does not appear. He flatter'd  
 Himself with Such Hopes, IX. 928, &c. but  
 was far from Trusting to them, as v. 1167. of  
 that Book, though by v. 798. of This it will  
 be seen Those Hopes were not Extinguish'd.  
 What has been said Clears This Passage if  
 the Word Prefume be understood, as it fre-  
 quently is; but as *Milton* usually Means what  
 the Words import in their Proper and Orig-  
 inal Sence, 'tis most Likely he Intended Here  
 to say Only that *Adam* Suppos'd, or Imagin'd.

65 *Blaz'd forth Unclouded Deitie; He full  
 Resplendent*

Clouded to the Angels. See v. 32. but not to  
 his Son. the Syntax of the Whole Sublime  
 Passage is This. Unfolding his Glory, Blaz'd  
 forth his Whole Deitie on his Son, He Shi-  
 ning back (Resplendent) Full. *Light of  
 Light conceiving* (*Parad. Reg. IV. 594.*) Ex-  
 press'd all his Father *Manifest*. That Glory  
 which in the Father was Invisible, is in the  
 Son Express and Manifest. This is his Me-  
 diation. See III. 385.

72 ——— *Thy Transgressors* ———  
 Transgressors of Thee, Thy Law.

73 *Whoever Judg'd,*  
 See v. 55.

444

X.

74 ——— *So I Undertook*  
See III. 235.

86 ——— *Collateral Glorie.*  
*Acts* VII. 55, 56. See above, v. 64. in VIII.  
426. he calls the Love of *Adam* and *Eve* Col-  
lateral with the Same Allusion.

98 ——— *by Soft windes*  
*brought to thir Ears,*  
Alluding, as is Usual with *Milton*, to the Ori-  
ginal Hebrew. *Gen.* iii. 8. *And they heard the*  
*Voice of the Lord God walking in the Garden*  
*in the Wind of the Day*, or as some Translate  
it, in the *Breatb* of the Day. for So the *He-*  
*brews* Paraphrase the Evening because of the  
Freshness of That Season.

115 ——— *Faultring Long,*  
the Anger, Obstinacy, &c. of the preceeding  
line was in regard to *Each Other*, as v. 112.  
the Shame, &c. was Godward; This appears  
in his *Faultring* words; the Good Spirit keeps  
his Wing hovering over him. This Shame  
will produce its Effects.

130 *I skould Conceal, and not Expose to Blame*  
the Anger, Hate, &c. Abate, and Other Tur-  
bulent Passions. the New Birth goes on.

155 *Unseemly to beare Rule, which was Thy*  
*part*

*Eve,*

*Eve* is justify'd in what she said. IX. 1155.

156 *And Person*

a pure Latinism. *Person*, the *Personæ Dramatis*. So *Cic. pro Muren. C. 3. Has partes Lenitatis & Misericordiæ, quas me Natura ipsa docuit, semper ago libenter, illam vero gravitatis, severitatis personam non appetivi.* *Milton* in his *Hist. of England* p. 37. Uses the Word *Thus*; *if it were an honour to that Person which he sustain'd.*

159 ——— *Sad Eve with Shame nigh  
Overwhelm'd,  
Confessing Soon, &c.*

We may here apply the Words of *Jacob, Gen. xviii. 16. Surely the Lord is in this Place, and I knew it not.* the *Quick'ning Spirit* goes on. 'twas So Promis'd, III. 188.

165 ——— *though Brute,*  
though not Able for want of Understanding and Speech to Transfer the Blame from Himself to *Sathan*, as *Adam* had Endeavour'd to do (at least in Part) to *Eve*, and She to the Serpent.

184 *Saw Sathan fall like Lightning down*  
Luk. X. 18.

185 ——— *then rising from his Grave*  
*Spoil'd Principalities* ———

Ephes.

Ephes. iv. 8. Pf. lviii. 18.

188 *Captivity led Captive*

Judg. v. 12. *Awake, Awake, Deborah: Awake, Awake, utter a Song: Arise, Barac, and lead thy Captivity Captive, thou Son of Abinoam.*

*Captivity Captive* is, Those who had led Us Captive are themselves led Captive. At Christ's Resurrection All our Enemies were led in Triumph. *Coloss. ii. 15. Pf. lxxviii. 18.*

190 *Whom he shall tread at last under our feet;*  
Rom. xvi. 20. *And the God of Peace shall bruise Satan under your feet shortly.*

204 ——— *and thou shalt eat th' Herb of the Field,*

*Gen. iii. 18.* in Paradise they eat Fruit, *Nectarine fruit.* See their Board describ'd, V. 341. therefore *Eve* says, XI. 285. that they were accustom'd to Immortal Fruits, agreeing with *Gen. ii. 9. 16.*

217 ——— *or Slain,*  
by one another, as v. 707. XI. 185. 188.

219 ——— *his Enemies:*  
Rom. V. 10.

221 ——— *but Inward Nakedness Much more*

*Oppro-*

X.

447

*Opprobrious, with his Robe of Righteousness,  
Arraying Cover'd —*

I Cor. i. 30. *But of Him are ye in Christ Je-  
sus, who of God is made unto Us Wisdom, and  
Righteousness, and Sanctification, and Redemp-  
tion. Jer. xxiii. 6. the Lord Our Righteousness.*

229 — *ere Thus was Sin'd and Judg'd  
on Earth*

'till Sin was committed and Judgment pass'd  
they were confin'd within the Gates of Hell,  
as v. 368. but Now All was Expos'd.

231 *in Counterview  
Each Other Viewing, v. 235. or On Either  
Side. II. 649.*

240 — *with Fury driv'n  
by his Avengers*

See the Note on I. 169.

246 *Connatural force*  
An Attraction equally Natural to Both, as  
Here Sin, the person speaking, and *Sathan*.

254 *Impervious*  
through which is No Passage.

256 *Not unagreeable*  
not Unfuitable; 'twas Their Proper Work,  
for according to the Allegory None but They  
could have built That Bridge. That Com-  
muni-

munication, That *Easy Intercourse* between Hell and Earth was made by Sin, and its Inseparable Follower Death.

266 ——— *for Intercourse,*  
*or Transmigration, as thir Lot shall lead.*  
*Intercourse*; passing frequently Backward and Forward. *Transmigration*, Quitting Hell Once for All to Inhabit the New Creation; they were Uncertain Which their Lot should be.

267 ——— *Such a Sent*  
 Sent Here is Spelt Thus in the two first Editions, as 'tis Twice more within the Compass of a few lines. 'tis from *Sentire* (Ital.) to perceive by Smell or any other of the Senses, So Exact has This Author been even in the least things.

268 ——— *and taste*  
*the Savour of Death*  
 he Already Imagines the Mortal Smell and Taste, as if all were already Putrifying Carcasses.

276 *Lur'd*  
 a Lure is a Device us'd by Falconers to bring the Hawk to the Fift. Metaphorically us'd, 'tis to Entice.

279 *So sented the Grim Feature,*  
*Feature,*

## X.

449

*Feature, Form or Figure; or Make, Fattura*  
Ital. *Dante Parad. Cant. IX.*

*Abi Anime ingannate e Fatture empie!*  
*Spens. IV. 5, 12. V. 5, 12. VI. 7, 28.*

280 *Murkie Air,*

Tainted, Sluggish, Thick, Dark, Heavy, Foggy Air, as *v. 283, 847.* So *Spens. I. V. 28.*

281 *Sagacious of his Quarry*

Knowing How to find it out. *Quarry, Game, Prey,* from *Querir* (Fr.) to Seek for. *Sagacious* is the proper Word for a Hound's Winding his Game. See *Lucan VII. 829.* Describing the Dogs, Fowl, &c. that Scented the Battle of *Pharsalia*, from whence *Milton* has taken *This Part.*

— *quidquid nare sagaci*

*Aëra non Sanum, motumque cadavere Senfit.*

285 *Hovering upon the Waters;*

*Chaos* is describ'd as an Ocean, as having Waves, as a Foaming Deep; Here 'tis call'd Waters, as having Part of the Properties of Waters. See *VII. 212, 216, 234.* and see *Gen. i. 2.*

288 *from each side Shoaling*

*Shoaling,* This Various Stuff was driven in Shoals. See the Note on *VII. 400.*

290 *the Crohian Sea*

G g

the

the North-East Frozen Sea, the *Scythian Sea*.

292 *Petfora*

the most N. E. Province of *Muscovy* through which Attempts have been formerly made to get to the *East-Indies*, call'd therefore the North-East passage.

293 *Cathaian Coast*.

*Cathay* is a Province of *Tartary* bounded on the North with the *Cronian Sea*, and on the South with *China*.

Ibid.

— *the Aggregated Soyle*

the Consistent Stuff which Floated on the Fluid Matter, and was now Gather'd together as *Delos* a Floating Island, for So it follows.

294 *Death with his Mace Petrific*,

*Mace*, from *Massa* (Lat.) *Masse* (Fr.) a Club. *Petrific* which had the Property of turning into Stone.

295 *as with a Trident*

So call'd from its having Three Fangs or Teeth. the Sceptre of *Neptune* by which he could Pacify the Raging Ocean.

296 *Delos*

an Island in the *Archipelago* said to have floated about in the Sea 'till it became the Birth place of *Apollo*. *Callimachus* in his Hymn call'd



X.

45 L

call'd *Delos* has given a most Inchanting Description of this Matter.

Ibid. — *the rest his Look*  
*the rest*, That part of Chaos on which the other Floated. This was Look'd into Quiet and Firmness.

297 *Bound with Gorgonian Rigor*  
the *Gorgon's* head turn'd into Stone whoever look'd on it. *Rigor*, Hardness, Stiffness.

298 *and with Asphaltic Slime; Broad as the Gate,*  
*Deep to the Roots of Hell the Gather'd Beach*  
*they Fasten'd,*

a little Oversight in the Pointing has made Nonsense Here, his Look Bound with Rigor and Slime. the Fault is easily seen; the Comma after *move* in the preceding line, and the Semicolon after *Slime*, have Chang'd places. This little Accident Corrected Clears this fine Passage Effectually. the Syntax Then from v. 293 will stand Thus; the Soil was Fix'd by the Mace, the Rest by a Look, then All was Fasten'd by *Asphaltum* to the Roots of Hell.

300 *Mole*

a Vast Pile or Heap; wherefore what is built in the Sea to Secure a Harbour is So call'd.

303 ——— *this Now Fencelss World*  
*Forfeit to Death;*  
 this New Creation, III. 418. Fenc'd before a-  
 gainst Death, Now Forfeited, and its Prey.

308 ——— *Memnonian Palace high*  
 because *Memnon* had reign'd there. the Word  
*Highb* seems to be of those Words the Latins  
 call *Tibicines*, Props; because they are of no  
 Use but to Support the Measure. Such occur  
 not very Unusally in *Virgil*, as *Servius* re-  
 marks on *Æn.* V. 186. Quoting Other Verses  
 which have These kind of Crutches.

312 ——— *by wondrous Art*  
*Pontifical,*  
 Far Superiour to any Art of Bridge-Building  
 We know.

313 ——— *a Ridge of Pendent Rock*  
*Over the Vext Abyss,*  
*a Ridge* as being a Narrow Slip in Comparison  
 of its Length. *Pendent*, Hanging, the true  
 Description of a Bridge, or Arch, v. 301.  
*Rock*, for all the Stuff of *Chaos*, *Solid* or *Slimy*,  
 driven together, was turn'd into Stone, v. 294.  
 and 297.

the Word *Vext* Here, has a greater Force  
 than an *English* Reader will be apt to give it,  
 'tis more than is Usually Meant by those who  
 use it. 'tis Latin, *Vexare*, not only to Teize,  
 Harraße,

Harras, Perplex, but to Tear, to Torment.  
the Abyfs was So Vex'd as the Air was, VI.  
244, 587. See the Note on I. 306.

319

— *too fast they made*

*And durable; and Now in little Space  
the Confines met of Empyrean Heav'n  
and of This World, and on the Left hand  
Hell*

*with Long reach interpos'd; Three sever'al  
wayes*

*in Sight, to Each of These Three Places led.*

Now that this Bridge is built, there is an Intire Communication of these Three places with one Another, the Distance betwixt Heav'n and the New Creation is but Little, a Long Tract lay between Those and Hell. However their Confines Met since Nothing Interrupted as *Chaos* did 'till Now. the Way by which was the Intercourse with the *Empyrean* and the New Creation is describ'd, III. 520, 528. the Angels pass'd from Heaven to the Gates of Hell, VIII. 230. the Communication with the New World, and Hell was not Open'd 'till Now, *Impassable, Impervious*, v. 254. but This Bridge made it *Easy, Smooth and Inoffensive* (305) All These Three ways were Visible at once, At, or Near the Place where this Bridge was fix'd *to the Bare Outside of this round World.*

325 *And Now thir Way to Earth they had  
descri'd,*

*to Paradise first tending, when behold  
Sathan —*

they found the Aperture, III. 526. where *Sathan* had Enter'd Looking In they Saw whom they sought, and saw him Making his way, returning towards Chaos, his Road (as he judg'd) to Hell, but least the Difficulty of Passage back should Discourage him, Sin and Death instead of persuing their first intended Journey to Paradise, Turn'd to Observe *Sathan*, to Shew him what they had done to make his Passage Easy, and they Met at the foot of the Bridge, the very place Sin and Death intended (349) that they might prevent his Plunging a Second time into that Dangerous *Abortive Gulp*, that *Wide Interrupt*.

328 *Betwixt the Centaure and the Scorpion  
steering  
His Zenith,*

Alluding to a Ship Steering her Course betwixt two Islands ; So *Sathan* directed his way betwixt these two Signs of the *Zodiac*, Upwards, the *Zenith* is over-head. Exceedingly Poetical! And a Fine Picture! ' *Sathan* *Dij-*  
' *guis'd* (as v. 330) in the Appearance of an  
' Angel no doubt, Mounting Upwards Among  
' Innumerable Constellations, the Sun Rising,  
' and All Shining with His, and their Own  
' Peculiar Light. the Twelve Signs are also  
' Constellations, or Numbers of Fix'd Stars to  
which

which Astronomers have given Names from Imaginary Figures in the Heavens.

329 — *while the Sun in Aries rose:*  
as it does in *March*. This Notion of *Milton*,  
that the World was Created in the Spring  
hath been the General Opinion of the Fathers,  
and most of the Learned. *Tasso* Disputes up-  
on it in his Dialogue of *the Father of a Fa-*  
*family*, and Determines for Spring; as *Dante*  
at the Beginning of His Poem; and our *Chau-*  
*cer* in his Tale of the *Nun's Priest*, v. 1302.

*whan that the Moneth in whiche the Worlde*  
*began*

*that bight March in whiche God first makid*  
*Man.*

After all, 'tis true *Milton* Here exprelsly says  
'twas Spring, but 'tis Such a Spring as has al-  
so all the Beauties and Advantages of Sum-  
mer and Autumn together with it; if at least  
it may be said there was any Distinction of Sea-  
sons before the Fall, for then,

— *Universal Pan*

*Knit with the Graces and the Hours in*  
*Dance*

*Led on th' Eternal Spring.* IV. 266.

345 — *with Joy*  
*and Tidings*

See the Note on IV. 667.

348 *of this New Wondrous Pontifice*

G g 4

*Pontifice*

*Pontifice* is the Art *Pontifical*, the Art of Bridge making (*v.* 312) the Art for the Bridge which is the Effect of it. Usual, and Beautiful in Poetry.

364 *Such Fatal Consequence Unites us Three* :  
Such a necessary Connection of things following One upon another as the Links of a Chain.

371 *Portentous*  
not only Vastly, Monstrously great, but Pre-  
saging Somthing Horrible. *Gabinium & Pi-*  
*sonem duo Reipub. Portenta ac pene Funera.*  
*Cic. de Provinc. Conf.*

381 *His Quadrature*, a Square.  
*Milton* has in View the Opinion of *Gassendus*,  
&c. that the Heaven of Heavens, the *Empy-*  
*reum*, is Square; as he also had, II. 1047.  
See *Rev.* xxi. 16. Let Him take His Square,  
Thou hast Thy Round Empire, a Boast, as if  
That were all the Difference. So IX. 99. and  
*v.* 467.

386 ——— (*for I Glorie in the Name,*  
*Antagonist of Heaven's Almighty King*)  
the Word *Sathan* Signifies Antagonist, I. 81.

396 *With these Successes*  
with what has happen'd. 'tis the Italian Sense  
of the Word *Successes*. *questi Successi.*

397 ——— *these Numerous Orbs,*  
they were upon the Great Orb of the New  
Creation, which contain'd all the Lesser.

413 ——— *Planets, Planet-struck*  
See the Note on IX. 648.

426 *Paragon'd.*  
So liken'd as to be Nearly Equall'd to him.

433 ——— *Bactrian Sophi*  
*Bactria*, a considerable Province of the An-  
cient *Persia* put Here for the Whole Empire.

446 *of Richest Texture,*  
most Richly Woven.

457 *Divan*  
the most Solemn Council among the *Turks* is  
call'd a *Divan*.

458 ——— *Who with Hand*  
*Silence, and with these Words Attention*  
*Won.*

the Motion of his Hand won Silence, and his  
Words Attention.

471 ——— *th' Unreal, Vast, Unbounded Deep,*  
See II. 441. 912, &c.

475 ——— *to ride*

458

X.

as IX. 63. *he Rode with Darknefs.*

*Hor. Od. IV. 4, 44.*

*Per Siculas equitavit Undas.*

480

— *how I found*

This refers to *v. 469. Long were to tell*  
*&c.*

481

— *Fame in Heav'n.*

See II. 346. and Note.

517 *According to his Doom*

*v. 172.*

523 *with Complicated Monsters Head and Taile,*  
*Complicated, Twisted, Mix'd, Confounded*  
*One among Another, Heads and Tails together,*  
*a Horrid Heap!*

524 *Scorpion, &c.*

*Scorpion*, resembling a *Craw-fish*; it *Seizes*  
with its two *Claws*, and with its *Tail Poisons*,  
*Benuming* in a *Moment*. *Asp*, rarely *Seen Ex-*  
*tended*, usually in a *Circular Figure*. *Amphis-*  
*baena*, said to have a *Head at Both Ends*. *Hy-*  
*drus*, the *Water-Snake*. *Ellops* a *Dumb Ser-*  
*pent* that gives no *Notice* by *Hissing*, to *avoid*  
him. *Dipsas*, whose *Bite occasions Horrible*  
*Thirst*.

525 *Drear*

*Sad, Dreadful. I. 180.*

526



526

— *the Soil*

*Bedropt with Blood of Gorgon,*  
*Libya.* See *Lucan IX.* 697. and *Ovid Met.*  
 IV. 617.

528 *Opbiusa.*

a small Island in the *Mediterranean*, anciently  
 So call'd. the Inhabitants Quitted it for fear  
 of being Devour'd by Serpents.

531 *Huge Python*

*Callimachus* in his Hymn to *Delos*, v. 92. says  
 that he Circl'd the Snowy *Parnassus* Nine  
 times with his Enormous Length.

556 *Sublime with Expectation.*

Rais'd Aloft, Exalted in their Imaginations.

557 *though to delude them sent*

a Transposition. 'twas the Trees, not the  
 Hunger and Thirst, that were sent to Delude.  
 See v. 563. but as the Words may also be ap-  
 ply'd to the Hunger and Thirst which might  
 also be sent to Aggravate the Punishment; the  
 Intire Idea may be taken.

560 *that Curl'd Megera*

she was one of the *Furies*, whose Hair was Ser-  
 pents, as *Medusa's*.

— *Crinita Draconibus ora**Ovid Met.* IV. 771.

568 ——— *Drug'd as oft*  
 Physick'd, tormented with the **Hateful Taste**  
 usually found in **Drugs**.

580 *And Fabl'd how the Serpent whom they*  
*call'd*

*Ophion with Eurynome, the Wide*  
*Encroaching Eve perhaps,*

the Story of *Ophion* and *Eurynome* is mention'd by *Apoll. Rhod. Argonaut.* 503. *Ophion* One of the *Titans*, and *Eurynome* the Daughter of *Ocean* possess'd the *Snowy Olympus*; but being driven Thence by *Saturn* and *Rhea* (or *Ops*) they precipitated themselves into the *Sea*. These Reign'd over the *Titans* whilst *Jupiter*, yet a Child in Age and Wisdom, liv'd in the *Diætan* Cave; nor had the *Cyclops* yet Arm'd him with *Thunder*. See also the Scholiast and Commentator of *Lycophron.* v. 1192.

*Ophion* Alludes to the Greek word that signifies *Serpent*, as *Eurynome* signifies *Wide Ruling*; which *Milton* calls *Encroaching* in *Eve*, as having no Right to Rule; *Adam* however did let *Her Will* rule. IX. 1184. for **This he** Accuses Her as the Occasion of the **Ruin** of them Both, and their **Posterity**.

586 ——— *Sin, There in Pow'r Before,*  
*Once Actual, Now in Body.*

**Sin** was **There** Potentially before the **Fall**,  
 There was a possibility of it **Man** being a **Free**  
**Agent**;

Agent; Once Actually when the Transgression was; Now it Appears, and has taken Possession in Person.

589 *not Mounted yet*  
*on his Pale Horse:*

Death had not yet exerted his Power, was not yet in his Sovereignty. the pale Horse alludes to *Rev.* vi. 8.

599 *Ravin*  
Pillage, Spoyl. from *Rapina* (Lat.) *Rapin*.

600 *All too Little seems*  
*to Stuff This Maw, This Vast Un-hide-bound Corps.*

Death is Usually Represented by a Skeleton, Not so by *Milton*, but as II. 669. a *Shadow*, a Monstrous one, v. 675. a *Greivie Terror*, 704. and v. 264. of This Book, a *Meagre Shadow*. Now we may suppose him grown Substantial, and more Monstrous, Vast and Terrible, as coming Soon to have Actual power. Animals are said to be Hide-bound when through Leanness their Skin sticks to their Ribs; This is not Death's Case; he has been kept Hungry, but is not Hide-bound; his Body will Stretch to receive the Expected Food. See *Hebak.* ii. 5.

617 *to Wast and Havoc yonder World*  
*Havoc* is here a Verb. to destroy and Ruin yonder World.

*Cry Havoc and let Slip the Dogs of War.*  
Shakesp. Jul. Cæs.

630 *Dross*  
Dreggs, Lees.

632 ——— *till Cramm'd and Gorg'd*  
Sin and Death, and the Grave, being flung to  
Hell's Mouth, their glutted Carcasses stop the  
Passage. See III. 259.

633 ——— *at One Sling*  
*of thy Victorious Arm,*  
that One Stroak of Compleat Victory is the Re-  
surrection, III. 250. XII. 424, 452. Rom. iv.  
25. 1 Cor. xv. 14, 17.

635 *Both Sin and Death, and Yawning Grave*  
*at last*  
*through Chaos burl'd, Obstruēt the Mouth*  
*of Hell*  
*for Ever,*

the word *Both* here is one of those *Tibicines*  
spoke of in the Note on v. 308. Death and  
the Grave meaning the Same Seems to be at  
least a Superfluity but 'tis a *Pleonasm*, an A-  
bounding Fullness of Expresssion, which adding  
Force and Energy, and calling forth the Atten-  
tion, is a Beauty Common in the Best Writers.  
but not for that Reason only *Milton* has Us'd  
This; the Scripture has Thus joyn'd Death and  
the Grave. *Hof.* xiii. 14. 1 Cor. xv. 55. and  
*Rev.*

*Rev. xx. 13.* where the Word rendered Hell signifies also the Grave.

at the Resurrection the Blow was given, but This Full effect of it was not to be till the *Millennium*, so often spoke of by *Milton*, III. 335. VII. 160, &c. *at last* here means That great *Epocha*. *Obstruct the Mouth of Hell*, as III. 259. 332. 'tis Beautyfully Imagin'd: The Slain Carcasses of Sin and Death, Hurl'd with a Vengeance through *Chaos* shall Damm up the Mouth of Hell. When Sin and Death are no More, Hell's Mouth is Obstructed in Effect, no more Prey can enter.

638 *Then Heav'n and Earth renew'd shall be made Pure*

*to Sanctitie that shall receive no Staine:*

shall be Purify'd to a Degree of Purity that shall be Incapable of Impurity. All this New Creation, Animate and Inanimate Now Polluted by Sin, and to Death Devoted, shall Then see a Renovation, shall Shine in a Brighter Glory than at First; as XII. 465. Never to be Polluted again.

640 *Till Then the Curse pronounc't on Both precedes.*

Heav'n and Earth shall be renew'd in due time, 'till Then the Curse pronounc'd shall go before those Ravagers Sin and Death; the Curse shall direct and lead them on, *God's Hell-bound*, *to lick up the Druff and Filth*, &c.

647 — *shall to the Ages rise,  
or down from Heav'n descend*  
to the Ages, expressing a very long, an Eternal Duration, as VII. 161. XII. 549. Which also Explain the other part of This passage whether They, the New Heaven and Earth shall rise out of the Ashes of the Old, or Come down from the *Empyreum*, There shall be no Distinction, All shall be Blended.

654 — *and from the North to Call  
Decrepid Winter, from the South to bring  
Solstitial Summer's Heat.*

that Cold comes from the North and Heat from the South is true only of the Northern Hemisphere, in the Southern 'tis just the contrary; but what is Here said must be Understood of That in which the Scene of the Poem is, and which is also the Same as Ours.

Heat proceeds from the Sun, Cold is the Effect of his Absence or Distance, he is then properly said to *Call* One, but to *Bring* the Other

*Solstitial Summer's Heat*, Such as is at the Summer Solstice. the word *Solstice* signifies the Standing Still of the Sun; when the Days are at the Longest, as when at the shortest the Alteration of their Length is so very little as he seems to stand still, neither to Gain nor Loose for a few Days.

656 ——— to the *Blanc Moone*  
*Blanc* from the Ital. *Bianca*, white; the Italian Poets, frequently say *Bianca Luna*. So III. 732. Milton says *her Pale Dominion, her Pale Course* I. 786. *her Pale Career Penferos*: 121.

657 ——— *th' Other Five*  
 Planets, the Sun and Moon had been spoken of; he speaks as a *Ptolemaic*, They took Those to be Planets, Neither are accounted So Now, the Moon is not of the Present fix, but a Secondary One, a Satellet to the Earth. See the Note on V. 177.

659 *Sextile, Square, Trine,*  
 Astronomical Terms denoting the Distances of the Planets from each other whether a Sixth, a Fourth, a Third, or Half of the *Zodiac*; that Oblique Circle on the Globe on which are the Twelve Signs through which the Sun passes every Year.

668 *Some say he bid his Angels turn Askanse*  
*the Poles, &c.*

the *Equinoctial* line was the Sun's First road, 'tis Now the *Ecliptic*, or *Via Solis*; these two Circles so Intersect one another as to make their Poles something more than twenty two degrees different from Each Other. This is what is describ'd more particularly in This and the nine following lines.

670 — *the Sun's Axle*

he has put the Axle for the Chariot, and the Chariot for the Road. the Sun's Axle then is the *Equinoctial* Road. So he has put the Carr of Night for the Road of Night. IX. 65.

Ibid. — *the Centric Globe*

So call'd as being the Center of the World, according to the *Ptolomæan* System.

671 — *Some say the Sun  
was bid turn Reins*

Another Notion still on the same System ; instead of the Alteration of the Earth's Position the Sun is Now Suppos'd to Change his Course, which produces the Same Effect.

674 *Atlantic Sisters, and the Spartan Twins*  
the seven Stars or *Pleiades*. the Twins are the Sign *Gemini*.

675 — *the Tropic Crab;*

the Crab or *Cancer* is Another of the Twelve Signs of the *Zodiac*, or Great Circle in the Heavens where these Constellations are, to which Astronomers have given these Names.

the *Tropics* are two Circles Paralel to the *Equator*, and which bound the *Ecliptic*, or the Sun's Road, which is as much Above that Great Circle in the Summer Solstice as Below it in the Winter. One is call'd the Tropic of *Cancer*,



*Cancer*, and the Other of *Capricorn*, because These Signs are at the Extreameſt Diſtances of the Sun's Courſe from the *Equator*.

678 — *Elſe had the Spring  
Perpetual Smil'd on Earth with Vernant  
Flours,*

from it's Not doing So Now, 'tis inferr'd that the Courſe of the Sun was Chang'd upon the Fall.

686 *Eſlotiland*

One of the Moſt Northerly Parts of *America*.

688 *the Sun as from Thyſtean Banquet turn'd* the Pronounciation in the Word *Thyſtean* muſt Here Strike on the firſt *é* for the Sake of the Verſe; a Poetic Licence: The Antients have profited themſelves of This Altering the Quantity for their purpoſe as *Milton* has done Here, and in Some Few Other Inſtances.

*Thyſtes* and *Atreus* Brethren, Hated each Other Outrageouſly; the Firſt in Spite Lay with the Wife of *Atreus*; but He having gotten his Brother's Children in his Power Pretended a deſire of Reconciliation, and invited him to a Banquet: *Thyſtes*, that he might ſee his Children, Diſſembling his Augmented Hatred, Came; the Feaſt being Over, his Brother let him know he had been Entertain'd with the Fleſh of his Sons, and their Blood mix'd with the Wine, and ſhew'd him the Sad

proof of what he had told him, their Heads and Hands which he had reserv'd for That Purpose. At This the Sun is said' to have turn'd away, as *Milton* here says he did when the more Dreadful Banquet was Made on the Fruit of the Forbidden Tree. See *Eurip. Orest.* v. 1001, &c. and the Fragment of his *Atreus*.

689 — *Else how had the World  
Inhabited, though Sinless, more then Now  
Avoyled Pinching Cold and Scorching  
Heate?*

the Argument Begun, v. 678. is Here carry'd on. if (says he) we do not Suppose Such a Change was made how had the World, that would have been Inhabited all over as well as *Eden*, or the Garden, XI. 343. how had it, though Sinless, Avoided Excess of Heat and Cold, just as we find it Now?

693 *Sideral Blast*  
Star-blast, planet-Struck.

696 — *Norumbega and the Samoed Shoar*  
*Norumbega*, a Province in the Northern *America*. *Samoed Shoar*, a Province of *Russia* on the Frozen Sea.

698 *Flaw*.  
a violent Sudden Blast

699 *Boreas*, the North Wind, *Cæcias*. N. W. *Argestes* N. E. *Thrafcias* blowing from *Thrace*, Northward of *Greece*, *Notus* South. *Afer* S. W. *Eurus* and *Zephyr*, the East and West, are also call'd the *Levant* and *Ponent* Winds (Rising and Setting) the One Blowing from whence the Sun Rises, the Other whence it Sets. *Sirocco* and *Libeccio*, said to come with their *Lateral* or Side-Noise, for they are of the Side of the East and West being one S. E. the other S. W.

703 *Serraliona*; or Lyon Mountains; a Range of Mountains So call'd because of the perpetual Storms There roaring like a Lyon. These are to the South-West of *Africa*, within a few Leagues of *Cape Verd*, the Western point.

712 ——— *nor stood Much in Awe  
of Man, but Fled him*

Regarded him not, had no Reverence or Respect for him, Absented themselves from their Duty towards him; or he was consider'd Now as an Enemy, as Themselves were to Each other.

718 *and in a Troubl'd Sea of Passion tost,  
Thus to Disburthen sought with Sad Com-  
plaint.*

a Metaphor taken from a Ship in a Tempest, Unlading, *Disburd'ning* to preserve it self from

470

X.

Sinking by its Weight.

728 *All that I Eat or Drink or shall Beget  
is Propagated Curse.*

Food Propagates it by Prolonging Life, and  
Children Carry it on to Posterity.

740 *on Mee as on thir Natural Center light  
Heavie, though in thir place*

Our Author in This passage has in view a  
philosophical Axiom, That Nothing is Heavy  
in its place. All Bodies tend to their Centre,  
and have Weight 'till they Arrive There, but  
not then: Thus in the Centre of the Earth as  
an Iron Ball could have no further Tendency  
it could have no Gravity, or Weight.

748 — *Equal*  
Just, Reasonable. *Æquum.*

800 *Impossible is held,*  
as we Quote the Opinions of Men with whom  
We Converse, *Adam* cannot be understood to  
do in This Case as We, but 'tis no Absurdity  
to make him refer to the Judgments of Angels  
from whence he might have learnt This. he  
Convers'd with Them tho' not with Men.

805 — *beyond Dust and Natures Law,*  
as v. 208. and *Gen. iii. 19.*

806 — *all Causes Else according still*

80

*to the Reception of their Matter act,  
not to the Extent of their Own Sphere.*

the Capacity of That which is Acted upon, not of the Cause of Action, is the Extent of That Cause in That Case. Thus God is Infinite, Man Not, God's Anger tho' Infinite in its Own Nature Apply'd to Finite Man must be Finite Also. 794.

818 *Posteritie stands curst: Fair Patrimonie*  
This Ironical Reflection on the *Propagated Curse* (v. 729. 965.) is Exceeding Touching; 'tis said in Bitterness of Soul.

834 *So might the Wrauth.*  
O that the Wrath might! III. 34.

840 *beyond all past Example and Future,  
to Sathan only Like*  
More Miserable than the Fallen Angels, and all Future Men, as having in Himself alone the Source of Misery for his Posterity; whereas both Those and These had only their Own to bear; *Sathan* was only Like to Him as being the Ring-leader; Accordingly This Circumstance aggravates his Misery, I. 609.

Future with the Latin Accent, as is frequent with *Milton*.

841 ——— *both Crime and Doom*  
a Greek Phrase. both in respect of Crime and Doom. •

861 *with Other Echo Late I taught your Shades  
to Answer, and resound Farr other Song.*

V. 203.

*To Hill, or Valley, Fountain, or fresh Shade,  
made Vocal by my Song, and taught his Praise.*

866 *but her with Stern regard be thus repell'd.  
Out of my Sight, thou Serpent,  
Here is a Change indeed! 'Tis not Now as  
when (IV. 497)*

— *He in delight*

*both of her Beauty and Submissive Charms*

— *with Looks of Cordial Love*

*hung over her enamour'd. (V. 12.)*

‘ the Wrathful Air of *Adam* in great Dejec-  
‘ tion and Perplexity of Mind, with the Sor-  
‘ row and Humility of *Eve*; Hee lying on the  
‘ Earth, Shee Approaching toward him; the  
‘ Place Gloomy and Dark as in a Tempestu-  
‘ ous Night; Some Flashes of Lightning, or  
‘ an Angel appearing as in Anger Mix’d with  
‘ Pity, to Express the Evil Conscience Noted,  
‘ v. 849. would make a most Touching and  
‘ Edifying Picture; Especially if Contrasted  
‘ with One representing Some Circumstance  
‘ of their Happy State.’

872 — *least That too Heav'nly Form,  
pretended  
to Heilish Falshood, Snare them.*

*Pretended to, Held before. So Milton Him-  
self Explains this Phrase, p. 809. Tol. Edit. —*

but

but Ecclesiastical is ever *Pretended to Political*.  
Thus *Quintil.* Pref. to L. 1. *Vultum & Tristitiam & dissentientem a cæteris habitum Pessimis moribus Prætendebant.* speaking of the False Philosophers.

916 *Unweeting*  
Un-witting, Unknowing.

921 — *Forlorn of Thee,*  
Abandon'd by Thee, left Defenceless and Expos'd.

931 — *I against God and Thee,*  
See IX. 280. IV. 442, 299, 637.

938 — *from Fault*  
*Acknowledg'd and Deplor'd, in Adam*  
*wraught*  
*Commiseration;*

*Eve* Thou hast Overcome. in Contests between Good Minds the First Step to Peace, though with Acknowledgment of having been in the Wrong, is Victory. *a Soft Answer turneth away wrath.* Prov. xv. 1. Neither of them have been in the Right from the Beginning of their Conjugal Quarrel, ('tis the Case of Most Quarrels) Now they are Both So, but Shee has the Glory and the Pleasure of being Wife First.

947 *Unwarie, and too Desirous, as Before,*  
IX.

IX. 214. She was Still Imprudent, but less So than at That time; she could Now bear not only Contradiction but Reprehension; even in a Point which with some Less Wise would have been call'd a Renewal of the Dispute. but That is Now for ever at an End. 'tis worth Observing, how Artful and Judicious *Milton* is in bringing On the Great Change wrought in Both their Hearts by the Divine Spirit; their Minds are Humbled, Softened, Prepar'd by Degrees according to III. 188. This New Creation has a Lustre which the First had Not, Bright as it was.

978 *as in our Evils,*  
that is, considering the Excess of Evil to which we are reduc'd; an Elegant Latin use of the Word *As*. *Cic. Epist. Fam. IV. 9. Nam ad huc, & factum tuum probatur, & ut in tali re, etiam Fortuna Laudatur.*

1006 *Destruction with Destruction to Destroy.*  
by Destroying our selves to prevent a Worse Destruction Intended us.

1066 — *Shattering the Gracefull Locks*  
the Latin and Greek Poets frequently speak of the Leaves of Trees as Locks.

1068 *Som better Shroud*  
Some better Covering, or Cloathing. an Anglo-Saxon Word.



1069 *Diurnal Starr*  
the Star of Day, the Sun.

1070 ——— *how we his Gather'd Beams*  
*Reflected, may with Matter Sere Foment,*  
*or by Collifion of two Bodies Grinde*  
*the Air Attrite to Fire,*

how we may, by the help of his Beams Gather'd, and Reflected on Dry Matter, Foment, Warm, Kindle, Nourish; Or by Striking two Hard Bodies, or Rubbing the Air between Such, Grind it to Fire.

Here are the three Several ways whereby to produce Fire: One by the Burning Glafs, Another by the Flint and Steel, and the Other That which is practis'd commonly among the *West-Indians*, Rubbing one Apt Substance against Another; or without going so far 'tis the same as when the Axle-tree is Kindled by the Rubbing with the Wheel. *Adam* cannot be Suppos'd to be Acquainted with the Same as These, but he might Know, or be Able to Guess at Something Analogous to them from what he had Observ'd, as That which Immediately follows.

1075 *Tine the Slant Lightning*  
*Tine*, from the Saxon Word *Tynen*, to Light, whence the Word *Tinder*. Slant, Awry, for Lightning Flashes This way and That in a Sharp Oblique Line full of Angles.

1081 *He will Instruct us Praying,*  
 here is the Beginning of Repentance, 'tis to be  
 Reliev'd from present Bodily Miseries they  
 First Apply to God by Prayer. but a Nobler  
 Principle will Arise Hereafter, for *the Smoak-*  
*ing Flax shall be not Quench.* Matt. xii. 20.

1091 *Frequenting*  
 Filling, Crowding, as I. 797.

Ibid. — *Sent from Hearts Contrite, in*  
*Sign*  
*of Sorrow Unfeign'd and Humiliation*  
*Meek.*

The Smoaking Flax Kindles apace. Here are  
 Other Motives of Prayer, Other Signs of true  
 Repentance and Regeneration. Our First Pa-  
 rents in their Happiest State of Innocence  
 made not So Lovely a Picture as Now. *Luk.*  
 xv. 7, 10.

*Ho every One that Thirsteth Come ye to the*  
*Waters, and he that hath no Money Come ye*  
*Buy and Eat; yea Come buy Wine and Milk*  
*without Money and without Price. Isa. lv. 1.*  
*(as III. 235.) Come unto Me all ye that Labour*  
*and are Heavy laden and I will give you rest.*  
*Matt. xi. 28. — unto you that fear my Name*  
*shall the Sun of Righteousness arise with Hea-*  
*ling in his Wings. Mal. iv. 2. a Brighter and a*  
*Nobler Light than when the Sun was Created;*  
 Now God says a Second time, and in a yet more  
 Salutary Manner, *Let there be Light and there*  
*was Light.* BOOK



## B O O K XI.

Man endow'd with Fallible Reason Deviates from Perfect Rectitude; but the *Wisdom*, the *Word*, the *Son* of God Mediates in His Behalf, and His Perfect Righteousness Supplys Man's Defect, Acquitting Him of Guilt. So that as Before he was Perfect in Native Innocence he is Now So in Righteousness Imputed, but upon a Secure Foundation, Fallible Before.

This, as it is the Sum and Scope of the Christian Religion, 'tis the Business of This, and the following Book to Explain and Inculcate; and withal to give the History of the Church of God from the Defection to the End of Ages. Thus the Subject still Rises as the Poem draws to a Close. Paradise is Lost, but a Happier State of Man is the Consequence; and built on an Immoveable, instead of a Precarious Foundation. *I have Rais'd him up in Righteousness, and I will Direct [or make Streight] all his Ways — Saitb the Lord of Hosts. Isa. xlv. 13.*

*Ye shall go out with Joy, and be led forth with Peace: The Mountains and the Hills shall break forth before you into Singing, and all the Trees of the Fields shall Clap their hands lv. 12.*

O Clap

O Clap your Hands all ye People, Shout unto God with a Voice of Triumph. Pf. xxvii. 1.

*the Mountain of the Lord's House shall be Established on the Tops of the Mountains, and shall be Exalted above the Hills, and all Nations shall flow unto it. Isa. xi. 2.*

*With Righteousness shall be Judge the Poor, and Reprove with Equity. xi. 4.*

*and the Earth shall be full of the Knowledge of the Lord as the Waters cover the Sea. xi. 9.*

and Thus Ends This Poem; Justly however call'd *Paradise Lost*, our First Parents being Expell'd Thence; with That Expulsion the Action Ends.

1 *Thus they in Lowliest plight Repentant stood Praying,*

*Stood* is remain'd, continu'd. See the Note on II, 54. They were Prostrate, So left at the Close of the Last Book; That is the Attitude in which we are Now Considering them. Reverent, and Suing for Forgiveness with Tears; *with Groanings which cannot be uttered.*

3 *Prevenient Grace*

*My Motions in Him, v. 91. the Grace came before any Act of Theirs procuring it. See the Note on III. 231. and v. 175, &c. of That Book. And you hath he Quickned who were Dead in Trespasses and Sins. Eph. ii. 1.*

6 ——— *the Spirit of Prayer*  
as *Rom. viii. 26.*

10 — *th' ancient Pair*  
*in Fables Old, less Ancient yet then These,*  
 less Ancient than These, that is than These  
 Two, This pair Now Praying. So the Words  
 may be Construed.

but Apply the Word *These* to the *Fables*,  
*Milton* is supported by very good Authority;  
 That Term belongs to Real, Undoubted Hi-  
 story. See *S. Jerom* Ep. i. 38. and on *S. Paul's*  
 Ep. to *Philem.* C. I. that Father of the Church  
 calls the Scripture-History of *Sampson* a Fable.  
*Longum est diversa Judicium gesta percurrere &*  
*totam Samson Fabulam, &c.* That Term fre-  
 quently occurs in Authors of the Best Latinity,  
 not implying the least Untruth; as *Plin.* Ep.  
 L. VI. 15. *Me recens Fabula exceptit,* So calling  
 an Accident that had just been related to him  
 as it happen'd. See also IV. 250.

16 — *in they pass'd*  
*Dimensionless through Heav'nly doors;*  
 as these Prayers were of a Spiritual Nature, not  
 as Matter that has Dimensions, Measure, and  
 Proportion, they pass'd *Through* Heav'n's Gates  
 without any Obstruction.

18 *Fum'd;*  
 Smoak'd. *Rev.* viii. 34.

59 *and Immortality*  
 As all the Elements had a Purity without any  
 Unwholsome

Unwholesome quality, the Food must be Nourishment to very Long Life, with that Temperance which must be Suppos'd in a State of Innocence; but This Alone does not infer an Immortality; That was the Gift of God, as v. 57. not that it is to be Imagin'd, that had the Humane Race persisted in Innocence they would have continu'd on Earth for Ever, That was Impossible, 'twould have been Over Peopled, nor could they Die; but they might be Translated as *Enoch*; or as St. *Paul* says, *1 Cor. xv. 51. be Chang'd*; or as V. 496. they might be Spiritualiz'd and Choose their Habitation. the ancient Poets have given us Lovely Ideas of their Golden Age, but 'tis greatly Inferiour in Beauty to This; and that Other yet More Lovely, because more Secure, *the New Heaven and New Earth wherein Dwelleth Righteousness.* 2 Pet. III. 13.

67 *But let us call to Synod all the Blest*  
 a Synod is any Large Assembly, and 'tis usually met to Consult, but not Here, 'tis only to be Inform'd of Something. Such was the Other Synods or Assemblies, III. 60. V. 584.

82 *and took their Seats;*  
 as *Rev. iv. 4. XI. 16.* though the Angels throughout the whole Poem are represented as expressing the utmost Reverence to God; yet they appear to be allow'd a Filial Freedom; accordingly, v. 84. calls them Sons. See V. 636.

84 ——— *like one of Us Man is become  
to know both Good and Evil,*

Gen. III. 22. Whether by *Us* God here means Himself, or the Whole Synod is not Material; 'tis Certain had Man continu'd Sinless he would no more have been able to have conceiv'd what were the effects of Sin, what Shame, Sorrow, Dread of Punishment, and all the Train of Disorder'd passions Now felt in his Breast, (IX. 1126) were, than a Born-blind Man can have an Idea of Colours; but God or the Blessed by their Superiour Knowledge Might, Ideally, though not Experimentally.

86 *Defended Fruit*

Forbidden Fruit, from *Defendre*, to forbid.  
*where can you say in any manner age  
that ever God defended Marriage?*

*Chaucer.*

102 *or in behalf of Man,*

not out of Friendship to him, but as being his Subject or Ally Now, and a part of his New Acquisition.

111 ——— *their Excess*

their Transgression, *Excessus* and *Transgressio* being Words of the very same Signification. IV. 878. *Excess* may also Mean *Inabstinence*, as v. 476. call'd Elsewhere *Bold Riot*.

112 *if Patiently thy Bidding they Obey,  
Dismiss them not Disconsolate;*

Milton has here. Woven in, as it were by the By only, One of the most Noble Acts of Obedience to God, and one of the most Advantageous to Man. He is a great Oeconomist of Words. Patient Submission to Providence, and Humble Resignation to the Divine Will, however Contrary to our Own, not only Intitles us to God's Favour and Acceptance, but Eases, or Quite Removes the Pressure of our Evils, and instead gives us Joy from a Consciousness of having Behav'd Greatly as Philosophers, and Piously as Christians. *Jam. iv. 7, 10. 1 Pet. v. 7.*

117 — *though Sorrowing, yet in Peace:*  
as XII. *ult.* As Evils must happen, and Man cannot be Insensible, Peace with God, That Peace *which passeth all Understanding* (Phil. iv. 7) of those who Feel it not, nor can They that Do Comprehend the Happiness it gives, That Peace Compensates All.

120 — *and of a Sword the Flame*  
a Flaming Sword, as XII. 643. This is a Grecism, and, as usual, imitated by the Latins.

*Hor. O. IV. 2. 15.*

— *Cecidit tremendæ*

*Flamma Chimæræ*

See our Note on II. 654.



127 *Cohort*

Brigade, a Cohort among the *Romans* consisted of five hundred fifty five Foot and sixty six Horse. ten Cohorts made a Legion.

129 — a *Double Janus*

*Janus* was King of *Italy*. he is represented with Two Faces, denoting Wisdom, Looking on things Past and to Come. the Month of *January* was Nam'd from Him as respecting at Once the Old and the New Year.

131 *Argus*

*Jupiter* having transform'd *Io* into a Cow to Deceive *Juno*, she, perceiving the Artifice, begg'd the Cow of him, and committed her to the Care of *Argus*, who had a hundred Eyes, which Slept by Two only at a time. but *Jupiter* sent his Son *Mercury*, call'd also *Hermes*, with his Pipe made of Reeds by *Pan* the God of Shepherds in *Arcadia*, and his Opiate Rod, that is, his *Caduceus*. He Drouz'd All the Eyes; Cut off *Argus's* head, and Rescu'd *Io*. *Ovid's Met.* I. Fab. 10. 11.

135 *Leucothea wak'd*,

or the *White Goddess* as the Name imports. 'tis the Earliest Morning, the Dawning of the Day, preceding *Aurora*, Purpled or Gilded with the Sun's Beam approaching. See *Lucret.* V. 565.

137 ——— and found  
*Strength Added from Above, new Hope to  
 spring  
 out of Dispaire, Joy, but with Fear yet linkt ;*  
 'tis Delightful to see how Finely *Milton* ob-  
 serves all the Growth of the New Man. Cre-  
 ation was all at Once, Regeneration is like the  
 Natural Progression, we are Babes, and come  
 by Degrees to be Strong Men in *Christ*. Or, to  
 compare it to what was just Now Describ'd,  
 there is the Dawn of *Leucothea*, the Bright-  
 ening *Aurora*, then the Rising Sun, and then  
 the Meridian Glory. Now the Morn *Purples  
 the East* in the Hemisphere of these Penitents,  
 as Pf. II. 11. *Serve the Lord with Fear, and  
 Rejoice with Trembling.*

140 *Which Thus to Eve His welcome Words re-  
 new'd.*

*His, Adam's words Renew'd, kept up, and Im-  
 prov'd those Good and Composing Thoughts  
 the found in her Breast after Prayer.*

149 *by Prayer th' Offended Deitie to appease,  
 Kneel'd and before him Humbl'd all my  
 Heart,*

True Spiritual Prayer, not for Supply of Tem-  
 poral Wants, but for Pardon and Acceptance.  
 and 'twas Immediately Answer'd. Pf. xxxviii.  
 15. lxxxvi. 7.

153 ——— *Peace return'd*

*Home to my Breast,*

Home, before the Loss of Innocence, his Breast was the Dwelling of Peace (IX. 1125) Sin drove it Thence, 'tis Now return'd to its Home.

168 ——— *am Grac't*

*the Source of Life;*

That Honour is Vouchsaf't to Me.

185 *the Bird of Jove, Stoopt from his Aerie  
tour,*

the Eagle. *Stoop* is a term in Falconry, it means coming down towards the Prey. *his Aerie Tour*, his Whirling about Aloft in Search of it, *Cinxere polum*, Æn. I. 402.

196 ——— *haply too Secure of our Discharge  
haply* as IV. 8. Perhaps too little Apprehending Danger, too Presuming.

200 ——— *and be no more*

the Souls Immortality was not yet Reveal'd to *Adam*, tho' he, as the Ancient Heathens, had some Glimerings of it, as X. 782.

204 ——— *and Morning Light*

*more Orient in yon Western Cloud*

Orient is here for Bright, as V. 2. I. 546.

I i 3

There's

There's a Brighter Morning in That Western White Cloud than what was before *the Darkness Now risen ere Mid-day*. a Sweet Description, and how properly Different from that Other Angelic Appearance, V. 310!

209 *Down from a Skie of Jasper*  
 Rev. xxi. 11. — *her Light was like unto a Stone most Precious, even like a Jasper Stone, Clear as Chrystal.* of *Jaspers* there are divers Colours, the Green is Most esteem'd. ' Now  
 ' the Azure of the Sky, mix'd with the Glory  
 ' of the Angel makes a Greenish Tinct, a *Jas-*  
 ' *per* Brightness; This with the *Radiant white*  
 ' Cloud gives an Idea of Colours most De-  
 ' lightful: Add the Angel, as Describ'd Pre-  
 ' sently after, in his *Lucid Arms*, a Flowing  
 ' Purple Drapery; his Angelick Face, Limbs,  
 ' and *Gait, Solemn and Sublime*; Imagine too  
 ' our First Parents, Beautiful Still though in  
 ' Sorrow and Fear; with the Paradiſaical  
 ' Landſcape, and what a Picture!

210 — *made Alt*  
 pure Italian. *far Alto*, a Military term to Stop, to Halt, to make Halt is Non-sense. See the *Vocab. Crusc.* where *far Alto* is explain'd by *fermarsì* (Ital.) *Consistere* (Lat.) Some Editions have *made Halt*; in Milton's Own 'tis as Here.

211 — *laid not Doubt*  
*and Carnal Fear*

Uncertain

Uncertain of their State, and what it was to be, and Fearing accordingly; Such Fear as that of *v.* 139. *Carnal*, Oppos'd to *Filial* Fear. IX. 1082. XII. 305. Still the *Bruis'd Reed*; but He will *Send forth Judgment unto Victory*. *Matt.* xii. 20.

214 *Jacob in Mahanaim*  
*Gen.* xxxii. 1, 2.

217 *in Dothan*  
*11. Kin.* VI. 13, 14.

229 *from yonder Blazing Cloud that Veils the Hill*

*One of the Heav'nly Host,*  
*that Veils the Hill* as the Cloud did Mount *Oreb* when God descended to give the Law; whence, (among Other Reasons) 'tis call'd the *Secret top*, as *i.* 6. ' the Picture begun Here ' and continu'd in the following eighteen Lines ' is Exquisite. the Cloud on the Hill, hiding ' the Top of it with its Blaze, the Angel descending from it, Solemnly Sublime, &c.' Compare This of *Michael* with the Appearance of *Raphael* in the beginning 'of the *V<sup>th</sup>* Book, Both are Admirable in their Kinds, *Adam* Himself does it, *v.* 234.

242 *Melibæan*

*Melibæa* was a Sea-port Town of *Thessaly*, famous for a Fish whence they had a Rich Purple.

Ibid. ——— *the Grain*

*of Sarra,*  
the Die of *Sarra*. See the Note on V. 285.  
This was Another Bright Purple and very Du-  
rable. *Sarra* is the Ancient Name of *Tyre*.  
the Word Grain belongs to Both, the *Melibæan*  
and the *Tyrian* Purple.

244 ——— *Iris had dipt the Wooff;*  
the Rainbow had given its Colours e'er 'twas  
Wove. One of the Colours of the Rainbow  
is Purple.

245 *His Starry Helm*  
it shon as a Star. This Epithet is frequently  
given by the Ancient Poets to Any thing very  
Glittering; 'tis even given to Youth because of  
the Gaiety of That Sweet Season of Life. *Si-  
derea Juventas. Val. Flacc. of Jason, VIII. 26.*  
The Idea *Milton* gives Here of *Michael's* Hel-  
met, is like That given of the Countenance  
of *Sathan* e'er he Fell (whatever his Name  
was Then) V. 708.

247 *as in a Glistening Zodiac*  
the *Zodiac* is a Circle in the Heavens, in which  
are the Signs through which the Sun passes in  
his Annual Course; These Signs are the *Ram,*  
*Bull, Twins, &c.* and This Circle is Oblique  
from one Tropick to the Other, somthing in  
the

## XI.

the form of a Shoulder Belt, Generally  
in *Milton's* time.

248

— *and in his hand the Spear.*

the Construction of This, and the former part of the Period is indeed Thus; by his Side hung the Sword, and the Spear in his Hand. the Image then is, that as his Sword hung loofely in his Belt he carry'd the Spear Negligently in his Hand as he Advanc'd toward *Adam*; and perhaps This is the Picture intended to be given. but the Reader is at liberty to Imagine the Spear carry'd in the Angel's hand in what Attitude pleases him Best, or Several; for 'tis Common with the Ancients for the Verb not to be Applicable to all the Members of the Period. So here *Hung* may be restrain'd to the Sword only. There is Another like Instance, IV. 509. *Pines* agrees to *Desire* only. So 707. of the same Book, VI. 202. *Markland* on *Stattius's Sylv.* I. 1. 79. gives several Instances of This in the Ancients. We do not say that Such may not be Blameable, or that they will justify whoever does the Like; but if the Sense is sufficiently obvious to Candid Minds, and by the use of Such Liberties That Sense lies in a Narrower Compass they are Excuseable, why not Beauties?

257

— *Well may then thy Lord ap-*  
*peas'd*

*il pourroit bien,* 'tis possible God upon thy Re-  
pentance,

penitance may not only Defer, but quite Remit the Mortal Sentence; What I have Now in Commission to say is, that you must no longer dwell Here. This is the Sense of the whole Passage. Here is not a Promise, but an Intimation that Possibly even Death might be defeated Intirely, and Immortality at first intended be still conferr'd as it was in a manner. *O Death where is thy Sting? O Grave (or Hell) where is thy Victory?* 1 Cor. xv. 55. But This was reserv'd for a more Bright Revelation.

262 *the Ground whence thou wast tak'n, fitter Soile.*

for he was not created out of the Earth of Paradise, but brought Thither, VIII. 305. the Common Earth was Now Fitter for his Manuring, Debas'd as he had been by Sin.

272 — *the Respit of that day*  
the Delay, the Prorogation, the time to which Our Mortal day is Respited.

283 — *how shall we breath in Other Aire*  
*Less Pure, accuslom'd to Immortal Fruits.*  
See v. 50—54.

288 — *nor set thy Heart,*  
*Thus Over-fond, on That which is not Thine;*  
Whatever Good we Enjoy is not Ours, 'tis Bestow'd, Lent only for a time; That Expir'd, Whether by Our Death, or Before, by **Whatever**



ever Means, 'tis no more Ours than the Empire of *Cbina*; and as Wrong to Regret the Loss as that we have not the Great Diamond; 'twas Our Property for Such a Time Only, That Time Expir'd, 'tis no more Ours than Any Other Enjoyment we never Had, or Could have.

290 *Thy going is not Lonely,*  
Another Excellent Precept in the Conduct of Life, *Enjoy what thou Hast* instead of being Miserable for what thou Canst not have.

Let us have leave to take Notice Here how Finely the Characters of these two Sufferers are Observ'd in This Scene, and indeed Throughout.

297 ——— *for Such of Shape may Seem*  
*Prince above Princes,*  
a Sovereign of Sovereigns may have Such an Appearance.

300 ——— *what besides*  
*of Sorrow and Dejection and Dispair*  
*Our Frailtie can Sustain, thy Tydings bring,*  
Bating the Mildness with which thou hast Temper'd thy Message, it brings all the Sorrow, &c. our Frail Natures can Sustain.

311 *but Prayer against his Absolute Decree*  
*no more Availes than Breath against the*  
*Winde,*  
*blown Stiffing back on him that breaths it*  
*forth:*

Prayer

Prayer for Pardon from a Contrite Heart, or for the Divine Assisting Grace is presented before the Mercy-Seat, Clad with Incense, v. 17. What concerns our Temporal Affairs ought to be always attended with Absolute Submission and Resignation, *Thy Will be done*, Otherwise 'tis not only *blown Vagabond and Frustrate* (v. 15) but like Breath puffed back in our Faces, ready to Stifle us.

315 *This Most Afflicts me,*

*Adam* would have Pray'd to Continue in Paradise for Two Reasons; One because of the Pleasure of the Place, the Other that he should There have more Lively Remembrances of God, and Greater Helps to Devotion. We often Pretend, and perhaps Sometimes Really think Both these are our Motives to Prayer, when perhaps One is the Principal, Sometimes the Only One. the Angel Answers to the Latter taking no Notice of the Other. What he says with relation to God's being Every where Present to a Good Mind needs no Explanation to One who Feels and Sees it

*Still following him, still compassing him round  
with Goodness and Paternal Love, his Face  
Express, and of his Steps the Track Divine.*

the Angel who says This Alludes to what had been said by *Adam*, v. 316. 319.

325

— in *Memorie,*

or *Monument to Ages,*

to put Himself in Mind of what he knew, and to remain as Records to Future Generations.

344° ——— *and bad Hitber come*  
 Thus it is in the First Editions, Some of the Others have Altered it to *Tbitber*, a Corruption. See v. 342.

359 *Supernal*  
 Sent from Above.

362 ——— *Equally enur'd*  
*by Moderation, Either State to beare,*  
*Prosperous or Adverse:*

the Angel proposes the Consideration, the Fore-knowledge, and Expectation of Bad as well as Good, together with Reflecting on the Goodness of God contending with the Perverseness of Men, as the Great Means to Arrive at an Equanimity in which consists the Happiness of Life. if we Expect no Other than a Mixture of Adversity with our Enjoyments we shall Bear it the Better; if we are Moderate in Pleasure we shall not so much dread the Loss of it, nor Pervert it by Excess; and shall moreover find Pleasure in Common things, and what is in every One's reach; whereas by Always Aiming at Higher, we shall neither Rellish what we Might, nor Attain what we Aspire to. In Adversity, Bearing it with Patience and Resignation Alleviates the Ill, and may even raise Pleasure from a Consci-  
 ousness

ousness of Behaving Right. All This is Improv'd by the Consideration of God's Goodness even to Offenders, because we Thus learn to Forgive, or not to Hate Those we see do Amis; and moreover Expect, reasonably Expect, we also shall Taste of the Same Paternal Tenderness. the Resolution of *Adam* hereupon is worthy our Best Imitation, v. 372, &c.

377 *in the Visions of God:*  
Ezek. viii. 3. xl. 2.

Ibid. — *it was a Hill*  
*it, That which they Ascended, v. 376.*

378 — *from whose top*  
*the Hemisphere of Earth in Cleerest Ken*  
*Stretcht out to the Amplest reach of Pro-*  
*spect lay.*

This is One good reason why these are said to be the Visions of God. As the Globe is round, the Best Eye from the Highest *Teneriffe*, or the Mountains of *Chili* can discern but a Small part of the Hemisphere. Now 'tis Stretcht out as a Plain. ' What a Picture does This Offer to  
' the Imagination! Even That cannot reach it  
' by Much; but This Landscape takes In all  
' the Side of the Globe on which they Stood,  
' the Various Climates, and Countries, the  
' Future Seats of many Vast Empires and  
' Mighty Kingdoms and States, the Principal of  
' which

‘ which are enumerated, but as yet Defart of  
 ‘ Human Kind.

398 ——— *the lefs Maritim Kings*  
*Kings* for Kingdoms, Elegantly Poetical.

406 ——— *in Spirit perhaps he also Saw*  
*Perhaps* is Another way of intimating he did,  
 he might as easily see the Other Hemisphere  
 as that whereon he Stood.

411 ——— *but to Nobler Sights,*  
 Michael *from Adam's Eyes the Filme re-*  
*mov'd*

that is, he Enabled him to See the Future Acts  
 of Men, as he had Now seen the Divers King-  
 doms of the World.

429 *His Eyes he Open'd,*  
 though but Part is Properly Vision, What  
 is Related, not Shewn, is Still belonging to it,  
 and takes up the remainder of the Poem, ex-  
 cept a few lines at the Close. This Vision is  
 to *Paradise Lost* what the Famous Descrip-  
 tion of the Shield of *Achilles* is in the *Iliad*,  
 and many Particulars are Colour'd from it; but  
 of How much Greater Consequence! Leave  
 out That in *Homer* the Loss will only be of a  
 Fine Piece of Poetry; This is Essential, the  
 Poem would be greatly Defective without it:  
 For besides that the Descriptions are Vastly  
 Great, Surprising, and Interesting, the Fallen  
 Man,

Man, the New Created Man, *Created in Christ Jesus* (Ephes. ii. 10) *that the Man of God may be Perfect, thoroughly furnished unto all Good Works* (2 Tim. iii. 17.) and that he might be Fully Comforted, he is Inform'd of the Intire Dispensation, the Progress of the Church and Kingdom of *Christ*, 'till the Sceptre was to be again resign'd to the Father at the End of Time. Thus what *Raphael* relates from the First Defection in Heaven to the end of the Creation, and what is Here Shewn and Told by *Michael* was to follow after the Expulsion from Paradise, the rest being Supply'd by the Poet, takes In this Great Event in the Records of Eternity, and Abundantly *Asserts a Providence and Justifies the Ways of God*; Moral and Natural Evil is Accounted for, without any Imputation on Him, on the Notion of Free Agency in Angels and Men.

433 *Rustic, of Grassie Sord;*  
Plain, of Turf

438 ——— *then Sacrificing,*  
as that Early Sacrifice is not describ'd in Scripture, *Milton* has given us One according to *Homer*. 'twas Necessary to Distinguish This from Those of the Law of *Moses* not Instituted 'till some Ages Afterwards; and Besides Those were Typical, This purely a Sort of Tribute of Acknowledgment and Gratitude.

443 ——— *for His was not Sincere,*  
 whether First Fruits, or the Firstlings of the  
 Flock imported Not, but Sincerity of Heart.  
 Another Excellent Lesson, and of Universal  
 Extent.

445 *Smote him into the Midriff with a Stone*  
 the Midriff is a Muscle that parts the Cavity of  
 the Breast from the Belly, and, as the Works  
 of Nature in the Animal Oeconomy generally  
 serve more Purposes than One, it is of very  
 great Use in Respiration. it has been thought  
 that *Cain* beat (as the Common saying is) the  
 breath out of his Brother's Body with a great  
 Stone; *Milton* gives into This, with the Ad-  
 dition however of a large wound.

452 *is Pietie Thus and Pure Devotion paid?*  
 the Common Objection from the Sufferings  
 of the Good and the present Impunity of the  
 Wicked. 'tis Answer'd, v. 457.

472 ——— *by Intemperance More*  
*in Meats and Drinks*  
 from hence for near fourscore Lines is a fine  
 Discourse on Temperance, a Favourite Vertue  
 with *Milton*, and all that know how to Im-  
 prove Life by Innocent, Commendable, and  
 withal the Highest Luxury.

481 *Spasms.*  
Cramps, Distortions.

483 *Epilepsies.*  
Falling Sicknefs

486 *Atrophy.*  
Consumption, when the Food turns not to  
due Nourishment.

487 *Marasmus*  
Another kind of Consumption; Hectical, a  
Heat Over-drying the Body.

v. 485, 486, 487 are not in the First Edi-  
tion, but were Added by *Milton* in the Second.

494 ——— *what Heart of Rock*  
See the Note on V. 711.

518 *His Image whom they Serv'd,*  
*Gluttony's; Very different from Truth, Wisdom,*  
*Sanctitude, IV. 292. the Image of God.*

519 *Inductive mainly to the Sin of Eve.*  
as IX. 739.

541 ——— *all Taste of Pleasure must forgoe,*  
*to what thou hast,*  
no Rellish of Pleasure like what thou hast Now.



551 ——— *and Patiently Attend*  
*My Dissolution.*

These words were not in the First Edition, but Added by *Milton* in the Second; *to Him* between *Michael*, and *repli'd* was left out Then for the Verse sake.

553 *Nor Love thy Life, nor Hate; but what*  
*thou Liv'st*  
*Live Well, how Long or Short Permit to*  
*Heav'n :*

a Precept worthy of an Angel. the Great Affair is to Live Well, not only Unblameably, Avoiding Sin, but Exemplarily. and for your Own Sake making the Most and Best of the Share of Life Allotted you, whatever that be, by Vertue, the most Important Oeconomy; for the rest welcome be the Will of God.

561 *Chords*  
 from a Greek Word which Signifies a Gut, of which the Strings of Musical Instruments are Chiefly made.

Ibid. ——— *his Volant touch*

*Instinct*  
 his Flying Fingers. *Instinct*, push'd forward,  
 II. 937.

563 *Fled and Persu'd transverse the resonant*  
*Fugue.*

*Transverse*, Athwart, both ways. *Fugue*, from *Fuga*, Flight. a Fugue is a Correspondency of Parts in Musick Answering in the Same Notes Above and Below, and therefore Here said to be *Resonant*, Sounding Again. How full of Strong Description is This Single line!

573 *Fufl* or *Grav'n* in *Mettle*.  
Cast, or Wrought.

576 *Guise*  
from *Guisa* (Ital.) a Manner, by their Manner,  
by their Appearance.

578 to *Worship God Aright*, and know his  
*Works*  
not *Hid*, nor those things *Lost* which might  
*preserve*  
*Freedom and Peace to Men:*

These *Just Men* were Nobly Employ'd in the  
Study of True Religion, Natural Philosophy,  
and the Good Government of Society.

the First Edition has *Lost* instead of *Left*,  
but corrected in the *Errata*.

582 *a Beavie*  
a Company. See *Spens.* II. 9. 34. and the *Shep.*  
*Cal. Apr.*

587 *Fast Caught*

So 'tis in the two Authentick Editions. Corrupted Afterwards to *First*.

588 ——— *th' Eevning Sar*  
*Love's Harbinger*

See Our Note on VIII. 519.

603 ——— *judge not what is best*  
*by Pleasure,*

that is, Sensual Pleasure, Such as That of which the Poet had been speaking, and as oppos'd to what is Holy and Pure, and which is to be found in a Conscioufness of Conformity with God; the most Supream Pleasure Man is Capable of; and He is Capable of it in a High Degree, even in This Life. Pleasure Absolutely consider'd is the Sole Motive to All our Voluntary Actions; or in other Words, our Own Happiness is our First Principle, and Inseparable from our Existence.

614 *for that fair Female troop*  
the Construction is; it was said in the preceding Verse the Men spoken of should Beget a Beauteous Offspring; it now follows, For to the Women, described in line 615, and so on 'till 621, that Sober Race of Men shall yield up all their Vertue, &c.

What is meant by a Beauteous Offspring is seen v. 686 compar'd with 642.

Here is Exhibited Another most Useful Rule in the Conduct of Life. Let not Sen-

fuality Byafs the Judgment, Created to a Nobler End, as v. 605.

619 *Appetence*  
from *Appetentia* (Lat.) Luft, Defire.

626 (*Ere long to Swim at Large*)  
Meaning the Deluge. they little think how Dear they are Soon to Pay for This Unworthy Pleasure. according to *Eccl. XI. 9. Rejoice, O Young Man, but know thou that for all Thefe things God will bring thee into Judgment.*

642 *Emprize.*  
Enterprize, Undertaking.

651 ——— *which makes a Bloody Fray;*  
the First Edition fays *Tacks*, as II. XVIII. 531, 532. the Place which *Milton* has Copy'd here. whether the Alteration was by Mistake or Direction is Uncertain; to Tack a Fray is no Other than what is Commonly faid, to join Battle.

654 *Enfanguin'd*  
Bloody, Stain'd with Blood.

660 *Scepter'd Haralds*  
the Heralds among the Ancients carry'd Scepters as the Chief Ensign of their Office. See the Note on I. 752.

661 *to Council in the Citie Gates:*  
the place where Such Affairs were Anciently  
Tranfacted; Where Assemblies were usually  
held, as *Pf. cxxvii, 5. Zech. viii. 16.*

665 *of Middle age one rising, eminent*  
*Enoch* said to be of Middle-age, because he was  
Translated when he was but 365 Years Old;  
a Middle Age Then. *Gen. V. 23. See v. 700,*  
*&c.*

694 ——— *and for Glorie done*  
*of Triumph, to be stil'd Great Conquerors,*  
Atchiev'd only for the Glory of Triumphant,  
and to be Men of Renown. All is done, not  
from a Noble Principle, but Vanity and Osten-  
tation, as *v. 790, &c.*

713 *the Brazen Throat of War.*  
the Trumpet.

725 *in Prison*  
*1 Pet. iii. 20.*

743 *Like a Dark Ceeling Stood;*  
Ceeling may be thought too Mean a Word  
in Poetry, but *Milton* had a View to its Deri-  
vation from *Cælum* (Lat.) *Cielo* (Ital.) Hea-  
ven.

746

— with *Beaked Prow**Rode Tilting o're the Waves,*

*Beaked Prow*, *Prow* the Head of a Ship, *Beaked*, because the Ancient Vessels projected like the Beak of a Bird. *Tilting*, from the Anglo-Saxon word *Tealtrian*, to Wag up and down; Thence probably Those that Rode against One Another Formerly in Great and Solemn Shows were call'd *Tilters*, the Horses Curvetting or Galloping, and the Spears Extended towards each Other making Such a Sort of Appearance. to This, That of the Ark with its *Beaked Prow* is justly Compar'd, and said to be *Tilting o'er the Waves*; for there was a Strong Gale (v. 738) not a Storm.

747

— all *Dwellings else*

*Flood Overwhelm'd, and them with all their  
Pomp*

*Deep under water rould;*

*Overwhelm'd*, from *Abwylman* Anglo-Saxon, which Sound of the Word gives an Idea of what it wou'd Express. *Milton* had us'd this Word *Whelming* with the same Success many Years before in his *Lycidas*.

*Where thou perhaps under the Whelming Tyde*  
So *rould* is another happy word on this Occasion, not only expressing the Motion of Water, but of That it rolls over, and rolls With it, all rolling along together.

749

749

— Sea cover'd Sea,

*Sea without Shoar;*

Still Wave after Wave, One riding on the back of Another; Sea upon Sea, Sea without Shoar; an Endless train of Whelming Waves. Never was the Flood So Painted.

*Milton* had *Ovid* in his Thoughts when he Wrote This, (but he Wrote More after Nature.)

*Omnia Pontus erant decerant quoque littora,*  
*Ponto* Met. I.

*Marc. Senec. Contr. XVI.* says that *Ovid* us'd to blame this Distich of *Varro*

*Desierant Latrare canes, urbisque fiebant,*

*Omnia Noctis erant, placida composita quiete* for that he did not know how to leave off when he was well, *Omnia Noctis erant*; yet *Ovid* has here done the same thing; he felt the Beauty of This Suddain Stop, but could no more Contain Himself on a Like Occasion than *Varro* had done. So *Virg. Æn. II. 325.* should have stopt at *Fuimus Troes.* *Milton's* Repetition has its due Effect, and Strongly, but That is not All, his Image is Finish'd by it, 'twas Not 'till he added his *Sea without Shoar.*

756 *Depopulation;*

the Universal Dispeopling of all the World.

*Ibid.*

— Thee Another Floud,

of Tears and Sorrow a Floud Thee also  
drown'd,

and

*and Sunk Thee as thy Sons;*  
 this Apostrophy to *Adam* is very Touching,  
 and most Artfully flung In; Still we are amidst  
 the Great Waters; a *Flood* of Tears Thee also  
 Drown'd, and Sunk.

766 ——— *Dispens'd*  
*the Burd'n of many Ages,*  
 Distributed, Dealt out in Parcels, to be a Suf-  
 ficient Burthen, Load of many Ages severally.  
*Dispensare*, from *Penso*, to Weigh; Thence  
 comes the Word *Pensum*, the quantity of  
 Wool that was weigh'd out to the Maids to  
 Spin; from Thence in general is meant a  
 Task, and to Dispense is to Distribute these  
 Tasks to every One. the Word is us'd with  
 great Propriety, and in the true Antique Sense,  
 See also III. 579.

769 *Abortive*  
 an Imperfect, Mis-shapen, Ugly Birth.

773 *Which neither His Foreknowing can prevent;*  
*and Hee the Future Evil shall no less*  
*in Apprehension*

Commonly it would have been said *Which nei-*  
*ther, &c. nor shall be, &c.* instead of *Nor*, *Mil-*  
*ton* says *And*; 'tis Latin. *Teren. Eun. V. 5. 23.*  
*Quid Agas? ne neque illis profis & tu pereas.*  
 See *Cic. ad Attic. I. 17. Boeth. I. Metr. 9.* the  
*Greeks* have done the like.



777 *Man is not whom to warne:*  
there is none left, all are Destroy'd. Exceed-  
ing Tender!

821 *Rack*  
Wee Spell the Word differently, *Wreck*, or  
Wreck, to distinguish it from *Rack*, an In-  
strument of Torment.

827 ——— *Shall heave the Ocean*  
Heave, to lift up any thing that is *Heavy*,  
*Weighty*, and *Cumberfom*. So VII. 286. the  
Mountains *Upheave their Broad, Bare Backs*.

831 ——— *push'd by the Horned flood*  
When a River is *Oppos'd* in its Course by an  
Island, a Rock, &c. it divides, and seems to  
push as with Horns, and the more Violently,  
and with the Greater Noise in proportion to  
the Rapidity of the River, 'tis doubtless from  
hence the Ancients, Poets, and Sculptors, have  
compar'd them to Bulls.

*Hor. Carm. IV. 14. 25.*

*Tauriformis volvitur Aufidus*

So *Virg. VIII. 7.*

*Corniger Hesperidum fluvius*, &c. Innume-  
rable others might be quoted. By what has  
been said the Beauty of this Passage is Seen.

833 *Down the Great River to the Op'ning*  
*Gulph,*

a Gulph

a Gulph in Geography is a Narrow Passage from the Ocean into Land, or a Streight; 'tis Sometimes understood to be a Deep Opening into the Earth, a *Gurge*, as XII. 41. Here *Milton* apparently means that this Mount of Paradise, when the Flood was not yet Universal Inundation, but pour'd among the Higher Grounds as a Vast River, should be driven down into the Wider Heap of *Congregated Waters*, growing into a General Ocean. Gulph is here put for the Sea, as *Gurges* by *Virgil*.

*Apparent rari nantes in Gurgite Vasto.*

*Æn. I. 122.*

835 *the haunt of Seales, and Orcs, and Sea-mews clang*

*Seale*, a Sea-Calf. *Orc*, a great Fish, Enemy to the Whale. *Sea-Mews Clang*, where that Harsh Noise (VII. 422.) is commonly heard.

the Haunt of the Clang. This Construction is Explain'd II. 654. the Noise is put for the Creatures that make it.

836 *to teach thee, &c.*

Another Excellent Observation. 'tis the Man that Sanctifies the Place. no Holyness is conferr'd by It on Him. Agreeable to what our Lord says, *Mark. VII. 15.*

840 *Hull*

a Ship is said to Hull when all her Sails are taken down, and She Floats To and Fro.

847

847 *Tripping*  
 from *Tripudiare*, to Dance, to  
 on the Toes, a Natural Descri  
*bing*, as VII. 300. and so it f

Ibid. ——— *that Stole*  
*with Soft foot*

This Bold Personizing is perpetually us'd by  
 the Greek, and consequently the Latin Poets  
 who always imitate them. *Hor. Epod. XVI.*  
 47.

————— *Montibus altis*

*Levis crepante lymphæ deflilit pede*  
 1 Kin. xviii. 41. *there is a Sound of Abundance*  
*of Rain*; the *Septuagint* says *the Sound of the*  
*Foot of the Rain*, So Pf. lxxviii. 62. *he gave his*  
*People also unto the Sword. Deliver'd into the*  
*Hand of the Sword* is in the Original.

886 *Though late Repenting him*  
 though he so lately Repented he had made  
 Man, as *Gen. VI. 6.*

897 *Triple-Colour'd Bow,*  
 the Rainbow. there are Three Pri  
 colours, Red, Yellow and Blew,  
 Compounded of These.



## B O O K XII.

I — *Bates at Noon.*

a Hawk is said to Bate when he Stoops in the Midst of his Flight. *Bates*, from the *Fr.-Gal. Batre, S'abatre, se demittere* (Lat.) to Stoop. So here the Angel does not proceed in his Course, but makes a Pause as it immediately follows. the Word therefore carries no Such Idea as it does Always with Us, Taking Some Refreshment, it regards only That Circumstance, the Interruption of the Journey.

11 *Henceforth what is to come I will relate,*  
the Poet varys the Manner of Narration very Judiciously to Avoid Tedioufness, and because what follows it better Told than Shewn.

15 — *Fearing the Deitie,*  
*with Some regard to what is Just and Right*  
This Answers to the Silver Age of the Poets, the Paradisaical State is the Golden One. That of Iron begins Soon, v. 24.

the Dominion over the Creatures was renew'd to *Noab*, and their Flesh was given for Food, but Blood was not Allow'd to be Eaten,  
Homicide

Homicide was Forbid. These, and some Others are call'd by Divines the Precepts of *No-ab*, because deliver'd to Him as Laws. See *Gen. ix.*

24 *Under Paternal Rule*

This Natural Monarchy was found Subsisting in Some Parts of *America* when discover'd by *Columbus*, though there were also Vast Empires.

Ibid. — *One shall rise*  
Meaning *Nimrod*.

36 *and from Rebellion shall derive his Name,*  
for so that Hebrew Word signifies.

41 — *a Black Bituminous Gurge*  
*Bitumen*, as *Asphaltum* (X. 238) is Black, but of the Nature of Brimstone. 'tis a Sort of Slime when first found in the Plain of *Shinaar* near *Babylon*.

*Gurge* from *Gurges* a Pool, as I. 411. 'tis also a Whirl-pool, a Gulph.

42 — *the Mouth of Hell:*  
Poetically, not Geographically; *Milton's Hell* has no such Mouth. 'tis Here So call'd from its Horrid Filth, and its Sulphureous Quality, together with its being a *Gurge*.

53 ——— *a Various Spirit*  
 2 *Chron.* xviii. 22. 'tis said the Lord had put a *Lying Spirit* in the Mouth of the Prophets; Here he puts a *Various Spirit* in the Mouth of these Builders; a Spirit Varying the Sounds by which they would Express their Thoughts to One another, and bringing Consequently *Confusion*, whence the Work is So call'd.

56 *a Hideous Gabble rises Loud Gabble, Prating.*

59 ——— *great Laughter was in Heav'n*  
 God Himself is said to Laugh. See VIII. 78. and the Note. Here the Angels have them in Derision. Men must speak as Men, or They must always *Gabble* as These when they Talk of Things Above their Understanding. what is Meant appears, v. 62. the Undertaking as well as the Gabble was Ridiculous.

98 *from Vertue, which is Reason,*  
 Vertue, Our Duty to One Another, and to Our Selves, Justice, Mercy, Temperance, Purity, &c. is no Other than what Reason, the Law of Nature, the Moral Law Prescribes, and for Our Own Good, even in This World Rightly Understood; as Piety also is, and Therefore These are Expressly Commanded; Such is the Goodness of God. See *Job* xxxv. 6, 7, 8, 9.

111 *and One Peculiar Nation to Select*

Hence the History is continu'd in This Small Channel, as is said by *Milton* himself in the Argument before this Book, wherein is Explain'd *Who that Seed of the Woman shall be which was promis'd Adam and Eve in the Fall; his Incarnation, Death, Resurrection, and Ascension; the State of the Church 'till his Second coming.*

128 *I see him, but Thou can'st not,*  
This Varys, and Enlivens the Narration, and, as it were, brings the Person spoken of upon the Scene, and sets him before our Eyes; a very Proper Distinction for So Principal a Figure, and so Great an *Epocha*.

132 ——— *Numerous Servitude;*  
Abundance of Servants.

155 ——— *with Twelve Sons increast,*  
a Latinism; as *Plaut. Trucul. II. 6. 55.*

——— *Cumque es Auſta liberis.*  
See also *Tacit. Agric. C. VI.*

188 *Palpable Darkneſs*  
*Darkneſs that may be Felt.* *Exod. x. 21.* a Strong Description of a very Thick Vapour filling All the Air; and Authorizes the *Darkneſs Viſible*, I. 63. See our Note.

191 *the River-Dragon*

Ezek. xxix. 3. *Behold I am against thee Pharaoh King of Egypt, the Great Dragon that lyeth in the Midst of his Rivers, which hath said My River [Nile] is mine own* —

*Pharaoh* was a Common Name for the Kings of Egypt, as *Cæsar* for the Roman Emperours. the *Pharaoh* who had these *Ten wounds Milton* has determin'd to be *Busiris*, I. 307.

*The River-Dragon*, 'tis *This* in the First Edition, Altered in the Second, which the Rest have follow'd.

210 *and Craze thir Chariot Wheels:*

Bruise, or break them in pieces. *Craze*, from the Fr. *Ecraser*, to Bruise or Break. So I. 31. the Chariot-wheels are said to have been Broken, though *Exod. xiv. 25.* 'tis only said they were *Taken off*, so that the Chariots were *driven Heavily*; *Milton* who perfectly understood the Original, has therefore Expounded *This Taking off*, to be *Breaking*; though That may Mean no more than what we do when we say Such a One is *Crazy*, Broken with Age, Disabled; he *Drives Heavily*.

214 — *thir Warr:*

their War-like Host, all the Pomp, the *Apparatus* of War is Call'd War by the Poets.



221 — *is more Sweet*  
Peace is more Desirable than War to the Noblest Minds, not Push'd on by Rashness. 'tis what All would Choose.

238 — *he Grants what they besought*  
in the First Edition it is, *He grants them their Desire*; Milton Altered it in the Second, and So it has Since stood, the Construction is, he Grants what They, Instructed that, &c. Besought.

255 *Seaven Lamps as in a Zodiac representing the Heav'nly Fires*;  
*Exod. xxv. 37.* they should appear as the Twelve Signs in the Zodiac as to their Form, but their Number was to represent the Planets, call'd also Fires, V. 177. as was Common with the Ancients.

258 *Save when they Journey,*  
*Then a Cloud Covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle. And Moses was not able to enter into the Tent of the Congregation because the Cloud abode thereon, and the Glory of the Lord filled the Tabernacle; and when the Cloud was taken up from over the Tabernacle, the Children of Israel went Onwards in all their Journeys: But if the Cloud were not taken up, then they Journied not till the day that it was taken up, for the Cloud of the*  
L 1 2 Lord

*Lord was upon the Tabernacle by Day, and Fire was on it by Night in the Sight of all the House of Israel throughout all their Journies. Exod. xl. 34, &c.* Thus it was in all Places wherever they came. and This is what *Milton* says in short, the Cloud was over the Tent by Day, and the Fire (call'd here a *Gleam*) by Night, when they Journi'd Not he takes no Notice How it was when they Did, which this Text (for the Infinite Beauty of it we have given it at Length) explains, the Cloud was Then taken up; How then? *the Lord went Before them by Day in a Pillar of a Cloud to lead them the Way, and by Night in a Pillar of Fire to give them Light, to go by Day and Night, Chap. xiii. 21.* Other Armies Pitch their Ensigns when they Encamp, and Lift them up when they March, So does the Lord of Hosts Leading forth his People. but what Ensigns! How Sublime! *Milton* seems too Concise Here.

270 *Here Adam interpos'd*

Another Artful Pause, and to fine Purpose beside; what *Adam* says shows the Humble Temper of Mind he was in. Regeneration goes On, the New Man is Strengthened More and more. *Favour Unmerited by Me, &c. v. 278. Isa. lvii. 15. Thus saith the High and Lofty One that Inhabiteth Eternity, whose Name is Holy, I dwell in the High and Holy place; with Him also that is of a Contrite and Humble Spirit, to revive the Spirit of the Humble, and to revive*  
*the*

*the Heart of the Contrite Ones.* the remaining Part of the Chapter is Sublime to the present purpose.

324

— *the like shall Sing**all Prophecie.*

*Prophecy* instead of Prophets, truly Poetical, *shall Sing*; for the Ancients consider'd Poets and Prophets as the Same. Prophecies were Frequently in Verse; Oracles were Always So down to the time of *Trajan*, or thereabouts, when they began to be Utter'd in Prose, though 'tis true, and which has given Occasion for saying Oracles ceas'd about the time of the Incarnation, they were not so Frequent nor so much in Credit as in more Remote Ages. Many of the Scripture Prophecies were Sung, that is, they were in Verse, and those that were not, are Generally in a Style and Language Truly and Sublimely Poetical. So that *shall Sing all Prophecy* is Antique, and Proper, and spoken like a Poet and a Prophet.

334

— *shall in a Glorious Temple en-**shrine.*

Relicks are put into Cases richly Adorn'd, These are call'd Shrines (See our Note on V, 272) the Ark which was the Shrine of the *Records of the Covenant* (v. 252) *the Golden Pot that had Manna*, and *Aaron's Rod that Budded*, and *the Tables of the Covenant*, Heb. ix. This Ark was Now a Relick, and what a

cent Shrine was it Deposited in! This Glorious Temple.

364

— *a Solemn Angel*

Sent in Solemnity, as an Ambassador Extraordinary. This Single Word Expresses the Importance of the Message.

367 *Carol.*

a Song of Joy and Festival.

369

— *He shall Ascend*

*the Throne Hereditarie, and bound his Reign with Earth's wide Bounds, his Glory with the Heav'ns.*

not only as King of the *Jews*, being Descended from *David*. This is his Hereditary Throne, but his Reign, his Glory, his Empire, shall extend to the Utmost Heavens. *Mat. xxviii. 18. All Power is given unto Me in Heaven and in Earth.*

375

— *Finisher*

*of Utmost Hope!*

the Utmost that Can be Desir'd, Hop'd for, and that to the Utmost height of Persuasion. the very Next degree Short of Possession. Thus the Evangelical Vertues Rise and Grow in this Regenerate Heart according to III. 196.

400 *and due to Theirs which out of Thine will*  
grow:

**Punishment**

Punishment is due to Men's Actual Transgressions, though the Original Depravity, the Transgression of *Adam*, was the Root of them.

403 ——— *though Love*

*Alone fulfill the Law ;*

See *Rom.* xiii. 8. 10. Explain'd by *Mat.* xxii. 40. See our Note on v. 583.

409 *Imputed becomes Theirs by Faith,*  
the Great Doctrine of the Christian Religion. Man *Indebted and Undone* hath not Wherewithal to Satisfy God's Perfect Law. See III. 235, and 285, &c. *but of Him are ye in Christ Jesus who of God is made unto Us Wisdom and Righteousness, and Sanctification and Redemption.* 1 *Cor.* i. 30. what *Milton* means by Faith is Seen, v. 418. *Who rightly Trust,* &c.

424 *Thy Ransom paid,*  
Thus the two first Editions, Some have it *the*, but though That is Sence it has not the Beauty of *Milton's* Own word, in That *Adam* appears as the Representative of the Whole Race, it has more Energy.

442 *Profluent*  
*Flowing Onwards.*

454 ——— *and drag in C*  
See X. 188.

459 *When this World's Dissolution shall be Ripe,*  
the Dissolution is represented as a Growing  
Fruit, when Mature, the Event shall happen.  
See the Note on v. 546.

473 ——— *full of Doubt I stand,*  
*O Felix Culpa quæ talem ac tantum Meruit ba-*  
*bere Redemptorem.* O Happy Crime that De-  
serv'd to have Such and So Great a Redeemer!  
'tis an Exclamation of St. Gregory.

514 *though not but by the Spirit understood.*  
*the Natural Man receiveth not the things of the*  
*Spirit of God for they are Foolishness unto Him;*  
*neither Can he know them because they are Spi-*  
*ritually Discerned.* 1 Cor. ii. 14. There are  
Certain things in Religion which Appear Weak  
or Absurd Consider'd in Some Views, with  
Some Eyes, and in the Common way of Judg-  
ing, which Rightly Understood, and with an  
Honest and Humble Mind shine forth in Pure,  
Placid, and Extatick Brightness. a General  
and most Useful Clue to Direct us in the Search  
of Sublime Truths; and a Sufficient Induce-  
ment of it Self if there were no Other, to En-  
deavour to Attain that due Preparation of  
Mind whereby we may Arrive to the true  
Wisdom. *And I will pray the Father and he*  
*shall give you Another Comforter that he may A-*  
*bide with you for ever, even the Spirit of Truth*  
*whom the World cannot receive, because it seeth*  
*him*

*him not, neither Knoweth him, but Ye know him  
for he dwelleth with you and shall be in you —  
He shall teach you all things. Job. xiv. 16, 26.*

522 ——— *Laws which none shall finde  
left them Inrould, or what the Spirit within  
shall on the Heart Engrave.*

*but In vain do they Worship Me teaching for  
Doctrines the Commandments of Men. Matt. xv.  
9. These Humane Ordinances are Not Reli-  
gion, Neither being found in Scripture, or  
Natural Reason.*

526 ——— *and binde  
his Consort Libertie;*

*Libertie, and the Holy Spirit, the Spirit of the  
Gospel are Inseparable. Stand fast therefore in  
the Liberty wherewith Cbrist hath made us Free.  
Gal. v. 1. a Liberty from Ceremonious Obser-  
vances, as it follows, and is frequently Incul-  
cated by that Generous Apostle. See a Noble  
Passage to This purpose, Milton Prose Works,  
Tol. Ed. p. 331. and in many Other, scatter'd  
Thick every where in All he has Written.*

Ibid. ——— *what but Unbuild  
His Living Temples,*

*Destroy by Martyrdom Those who are call'd  
the Temples of God. 1 Cor. iii. 16. vi. 19.*

534 *Will deem*

*So it is in the First Edition; but in the Second  
'tis*

'tis by Oversight *Well* deem, and so it has gone on in several of the Subsequent Ones.

Ibid. — in *Outward Rites and Specious Forms*

*Religion Satisf'd ;*

v. 515 is One Character of Counterfeit Religion, Here is Another. for *the True Worshipers shall Worship the Father in Spirit and in Truth.* *Job. iv. 23. Circumcision is that of the Heart. Rom. ii. 29. Gal. v. 2. 2 Cor. v. 16, &c.*

539

— 'till the day

*Appear of Respiration to the Just,*

of Breathing, Resting from their Labours and Sufferings. This is the Glorious time *Milton* so Often Mentions (See our Note on 547) and of which when he had been Speaking at the Close of his Treatise of *Reformation, Part II.* he Concludes with this Surprizingly Beautiful Rapture — “ Where They Undoubtedly that  
 “ by their *Labours, Counsels and Prayers, have*  
 “ been Earnest for the *Common Good of Reli-*  
 “ *gion and their Country, shall receive above*  
 “ the Inferiour Orders of the *Blessed, the Re-*  
 “ *gal Addition of Principalities, Legions, and*  
 “ *Thrones* into their Glorious Titles, and in  
 “ Supereminence of *Beatific Vision, Progress-*  
 “ *ing the Dateless and Irrevoluble Circle of*  
 “ *Eternity, shall Clasp Inseparable Hands with*  
 “ *Joy and Bliss, in Over Measure for Ever.*



541 *and Vengeance to the Wicked,*

What follows the Passage just Now Quoted, is a like Illustration of This line.

“ But They contrary, that by the Impairing  
 “ and Diminution of the True Faith, the Distresses and Servitude of their Country, Aspire to High Dignity, Rule and Promotion  
 “ Here, after a Shameful End in This Life  
 “ (which God grant them) shall be thrown  
 “ down Eternally into the Darkest and Deepest Gulph of HELL, where under the Despicable Controul, the Trample and Spurn  
 “ of all the Other Damned, that in the Anguish of their Torture, shall have no Other  
 “ Ease than to exercise a Raving and Bestial  
 “ Tyranny over them as their Slaves and Negroes, they shall remain in that plight for  
 “ ever, the Basest, the Lowermost, the most  
 “ Dejected, most Under-foot and Down-trodden Vassals of Perdition.

546

— to Dissolve

Satan with his Perverted World,

*Dissolve*; as an Image in Metal is Melted down, its Texture is Destroy'd, the Image is no more; or as *Apoll. Rhod. iv. 1170*, says of Black Night, which the Morning Advancing with her Ambrosial Beams, *Dissolves* throughout the *Æther*.

Ἦως δ' αὐμβροσίησιν ἀγέρχομένη φαίεσσιν,

Λυε νύκτα κελαινὴν δι' αἰθέρος.

547 ——— then raise,  
*from the Conflagrant Mass, Purg'd and Re-*  
*fin'd*  
*New Heav'ns, New Earth, Ages of End-*  
*less Date*  
*Founded in Righteousness, and Peace and*  
*Love*  
*to bring forth Fruits Joy and Eternal*  
*Bliss.*

*Conflagrant* All Burning together, Every Part Kindling and Enraging the Flame, a Universal Fire. *This New Heaven and New Earth in which Dwelleth Righteousness.* 2 Pet. iii. 13 is what is Several times mention'd in this Poem, III. 333. VII. 160. X. 635, 647. XI. 65, 900. XII. 370, 462, and *Milton's* Notion is Seen also at large in the Passages just Now Quoted out of his Discourse on *Reformation*, and what I will Now add. "When thou the Eternal  
 " and Shortly-Expected King, shalt open the  
 " Clouds to Judge the several Kingdoms of the  
 " World, and Distributing *National Honours*  
 " and *Rewards* to Religious and Just *Common-*  
 " *Wealths*, shalt put an End to all *Earthly*  
 " *Tyrannies*, proclaiming thy Universal and  
 " Mild Monarchy through Heaven and Earth.  
 In all these Passages Verse and Prose, Written at the Distance of Several Years, it may be Observ'd how Establish'd he was in This Opinion, and how Delighted with it; and 'tis No Wonder, 'tis a very Devout, Pleasing, Rapturous

rous and Poetical Notion, and not without Countenance from Scripture. *Isa.* lv. 17. lxvi. 22. *Rev.* xx. 21, 1, &c. *Matt.* xix. 28. *Acts* iii. 21. a great part of the Chapter above Cited of the Second Epistle of St. Peter, &c. But This Notion of *Milton's* must be Carefully Distinguished from That of the Happy days under the Gospel Dispensation. *Isa.* xi. 6, &c. as it must also be Noted, that the *Chiliasts* or *Millenarians* are not Agreed as to Circumstances (See *Burnet de Statu Mortuor: Cap. IX.*) 'tis allowed on all hands, that the Opinion in general is very Ancient, and was (or Nearly) Universal in the Earliest Ages of the Church. What *Milton* thought on This Article appears, by the Several Places we have Cited, without searching any further, to have been that, after the Conflagration and day of Judgment, These Heavens and This Earth shall be Renew'd and Pure as at the First Creation, or More Beautiful; the Habitation of Angels and Men shall be Blended together, of *Just Men Made Perfect*, and that This shall be Eternal. *Joy and Bliss in Over-measure for ever.* Which is Agreeable to, or amounts to little More than what the Angel says to *Adam* in Paradise before Sin and Death entered, V. 574.

— *what if Earth*

*be but the Shadow of Heav'n, and things therein  
Each to Other Like More than on Earth is  
thought?*

553 *How soon hath thy Prediction, Scer Blest,*  
 the Prophets are So call'd, as 2 *Sam.* xxiv. 11,  
 and Elsewhere. In what a Short Discourse hast  
 thou Represented as Present the whole History  
 of Time! and So it is as to its by Much the  
 Most Important Purposes; the Creation and  
 Fall are Imply'd and Intimated, the Redemp-  
 tion and Eternal Salvation of the Humane  
 Race, and all the Progres of that most Divine  
 Dispensation is what is Here Display'd.

555 *'till Time stand fixt:*  
 'till the Consummation of things, One Moment,  
 One Event perfu'd Another, and Each had its  
 Determin'd point, Progressive Perpetually.  
 That Race is Stopt; the Pulse of Nature Beats  
 no more, and Mortal puts on Immortality; and  
 all the Actions, all the Pride of Men, the *Bur-*  
*then of Ages* Vanish as a Morning Dream.

557 *Greatly Instructed, I shall hence depart,*  
*Greatly in Peace of Thought, and have my*  
*Fill*  
*of Knowledge, &c.*

Matt. xviii. 3 4. *Except you be Converted and  
 become as little Children ye shall not enter into  
 the Kingdom of Heaven. Whosoever therefore  
 shall Humble Himself as This Little Child, the  
 same is Greatest in the Kingdom of Heaven.* the  
 New Man Advances from Strength to Strength,  
 as was Promis'd, III. 188.

XII.

527

561 *Henceforth I learn, that to Obey is Best,*  
1 Sam. xv. 22 — *to Obey is better than Sacrifice;*  
*and to Hearken than the Fat of Rams.*

562 — *to Walk*  
*as in his Presence,*

Pf. xciv. 9. *He that planted the Ear, shall be not hear? He that formed the Eye, shall be not See?*

564 — *and on him Sole Depend*  
*Casting all your Care upon him, for he Careth for you.* 1 Pet. v. 7.

565 — *with Good*  
*still overcoming Evil,*

though Life is a Mix'd State, the Good Preponderates, So that upon the whole Our Enjoyments are more than Our Sufferings, Sensual and Intellectual, All being taken into the Account.

566 — *by Small*  
*Accomplishing Great things,*

How Little Appearance soever there may be, Providence Can Relieve, can Assist, Can Accomplish beyond all Humane Expectation. *Mighty to Save.*

569 — *that Suffering for Truth's sake*  
*is Fortitude to Highest Victory,*

He

He that is Resolutely Honest Despising the Consequences, and Can Suffer in his Estate, Person, or Reputation, for what he Judges is Right, Acting or Forbearing, Owns a Nobler Mind than *Cæsar*. *in all these things we are More than Conquerors through Him that Loved us.* Rom. viii. 37.

571 *And to the Faithful Death the Gate of Life;*

Rev. xi. 10. *Fear none of those things which thou shalt Suffer. — Be thou Faithful unto Death and I will give thee a Crown of Life.*

572

— *whom I now*

*Acknowledge my Redeemer*

He once thought Himself Secure in his Own Strength, V. 514, 550. He is Now Humbled; He Now finds that *by the Deeds of the Law there shall no Flesh be Justified.* Rom. iii. 20. He finds he must Depend on *Imputed*, not on *Personal* Righteousness. This is his Confession of Faith.

575

— *Hope no Higber,*

This Knowledge, This Mind is a greater Treasure than all that Natural Philosophy, Art, Wealth, Ambition, Grandeur, or whatever is most Glorious in the World's Eye, can give; and Thus, as the Meanest Man by Temperance may be an Epicure, he may by this  
True

True Magnanimity, Daring, Doing, or Suffering, be a Hero, IX. 31. XI. 697.

579 ——— *in Heav'n, Aire, Earth or Sea,*  
Heaven Here stands for Fire, the Region of that Element, judg'd by the Ancients to be above That of the Air; the Greeks and Latins are Here Imitated. *Ovid Met. I. 22.*

*Nam Cælo Terras, & Terris abscidit Undas,  
Et Liquidum Spisso secrevit ab Aere Cælum.*  
So v. 26.

*Igneæ convexi vis & sine pondere Cæli.*  
See also *Aristid. Orat. I. p. 5.*

581 ——— *Only add*  
*Deeds to thy Knowledge Answerable,*  
though Good Principles are the Root of all Piety and Vertue, These are of no Avail without Practice. *Faith without Works is Dead, Jam. ii. 20.* This Lesson *Milton* reserv'd for the Angel to give.

582 ——— *add Faith,*  
by Faith Here must be Meant Truth, Honesty, Integrity, Sincerity. Faith in the Other Sense is That to which This Faith is to be Added. This with what follow, Vertue, Patience, Temperance and Love, includes all our Duties to Our Neighbours and our Selves.

583 ——— *add Love,*  
*by Name to come call'd Charitie, the Soul of all the rest:*

M m

Charity

*Charity* from *Cbaritas* (Lat.) is Dearness. See IV. 756. Love to the Poor is shown by Alms, to All Men by putting the most Favourable Construction on their Words and Actions; but Charity has a more Noble and Extensive Signification or it could not be said to be the *Soul* of all the Other Vertues, nor would St. *Paul* have Wrote to *Tim.* (1 *Ep.* i. 5.) *Now the End of the Commandment is Charity out of a Pure Heart, and of a Good Conscience, and of Faith Unfeigned.* So 1 *Cor.* xiii. 13. *And now Abideth, Faith, Hope, Charity, these Three, but the Greatest of These is Charity.* That Here Intended then must be — but let *Milton* Speak for Himself, He had done it Long before he Wrote This in his *Tetrachordon*, 'tis in p. 33 i. of his Prose Works. “ *Christ* having Cancell'd  
“ the Hand-Writing of Ordinances which was  
“ against us, *Coloss.* ii. 14, and interpreted the  
“ Fullfilling of All through Charity, hath in  
“ That respect set us Over Law, in the Free  
“ Custody of his Love, and left us Victorious  
“ under the Guidance of his Living Spirit,  
“ not under the Dead Letter; to follow That  
“ which most Edifys, most Aids and furthers  
“ a Religious Life, makes us Holiest, and Lik-  
“ est to his Immortal Image, not that which  
“ makes Us most Conformable and Captive to  
“ Civil and Subordinate Precepts; whereof the  
“ Stricteft Observance may Oft-times prove  
“ the Destruction, not only of many Innocent  
“ Persons and Families, but of whole Nations.  
“ Although indeed no Ordinance, Humane,  
“ or



“ or from Heav'n can bind against the Good  
 “ of Man, so that to Keep them Strictly against  
 “ That End is all one with to Break them.”  
 he goes on, and Quotes *Cicero* in his Book of  
*Invention* saying, that *All Law we ought to re-  
 fer to the Common Good, and Interpret by That,  
 not by the Scrowle of Letters. No Man Ob-  
 serves Law for Law's Sake, but for the Good of  
 them for Whom it was made.* whether *Mil-  
 ton's* Interpretation of the Word *Charity* is  
 Right or No, 'tis His, and we Think Appli-  
 cable to the Passage we are upon; Further is  
 not Our Concern, who are, not giving Our Own  
 Meaning, but our Anthors as far as we are A-  
 ble; at least *St. Paul* is Right, whom let Every  
 one Interpret in the Sincerity of his Heart.

585

— then wilt thou not be loath  
 to leave This Paradise, but shalt possess  
 a Paradise Within thee, Happier farr.

*St. Paul's* Farewel to the *Corinthians* at the  
 Close of his second Epistle is much in the Stile  
 of the Angel Here. *Finally Brethren, Fare-  
 well, be Perfect, be of good Comfort, be of One  
 Mind, Live in Peace, and the God of Love and  
 Peace shall be with you. Adam* had declar'd  
 his Principles, *Michael* Approves them, but  
 presses Practical Religion, which he gives an  
 Epitome of, and Epitomizes That in One  
 Word *Charity*, Concluding All with Comfort,  
*That the Man of God may be Perfect throughly  
 Furnished unto all Good Works.* And Now Re-  
 stor'd Man, Regenerated Man, is Happier

than in Native Innocence, because More Secure; Safe in *Everlasting Arms*, Pure in Imputed Righteousness. O *Death where is thy Sting?* O *Grave, where is thy Victory?* Such a Man waits not *the Day of Respiration to the Just*, 'tis Come with him, for *to the Pure all things are Pure*; and the Spirit it Self beareth Witness with Our Spirit that we are the Children of God.

588

— *this top**of Speculation;*

it was a Hill, XI. 377. So *Parad. Reg. IV.*  
233. *this Specular Mount.*

589

— *for the hour precise*

*Precise*, from *Præcisus*, Cut off, Ended, Determin'd; That Hour, so ended, Exact's our Departure, Demands it Peremptorily.

592

— *Flaming Sword*

See the Note on v. 643.

600 *the Great Deliverance by Her Seed to come*  
(*for by the Womans Seed*) *on all Mankind.*

Another of the Many Instances of *Milton's* Conciseness; however 'tis Sufficiently Intelligible, and That is the Main Use of Words. the Deliverance was to be Effected by the Seed of the Woman, *Gen iii. 15. x. 181.*

620 *This further Consolation yet Secure*  
*I carry hence;*

She

XII.

533

She is Secure of this yet *Further Consolation* besides His Company, and the Propitious Dreams, u. 611, 595, XI. 367.

626 ——— and from the Other Hill  
That mention'd XI. 210. for This see 377.

629 *Gliding Meteorous*  
as a Meteor, Aloft  $\mu\epsilon\tau\epsilon\omega\rho$  So the Word Signifies, Gliding above the Surfaee, in Opposition to the Black, Low-Creeping Mist in which *Sathan* Wrapt himself, IX. 180. the Simile relates to the *Gliding* Motion of the Angels, as a Mist in That respect, not as Gathering Ground at the *Labourer's beel*; the Words Explain it So.

34 ——— *Torrid Heat,*  
and *Vapour as the Libyan Air Aduſt,*  
*Aduſt*, Scorch'd, Dry'd. *Vapour*, a Sultry  
Steam. Latin. *Hor. Epod. III. 15.*  
*Nec tantus unquam fiderum infedit Vapor*  
*Siticuloſæ Apuliæ.*

637 *in either hand*  
Gen. xix. 16. and while he *Lingered the Men*  
*laid hold upon his Hand, and upon the hand of*  
*his Wife, and upon the Hand of his two Daugh-*  
*ters, the Lord being Merciful unto him: And*  
*they brought him forth.*

643 *Flaming Brand*  
as u. 633. and XI. 120, This Word *Brand*  
implies

implies not what we commonly mean by it, but a very great Sword, Such as the Champions us'd in former times. *Brando* in *Italian* is the Poetic Word for Such a One, and Thence Doubtless *Milton* has taken it. See *Spens. V. I. 9. Ariosto. XVIII. St. 43*, and Others.

Ibid.

— *the Gate*

*with Dreadfull Faces Throng'd and Fierie Armes:*

*Dreadful*, Forbidding Entrance not only to Them, but to the Evil Angels, as XI. 123.

*Milton* in Borrowing Images from the Ancients, Frequently either Raifes them, or Applies them more Nobly, or Both: As Here, though from One of the most Beautiful Images of *Virgil*, and the most Finely Apply'd. This might have been taken Notice of throughout the Poem, but we have Industriously Avoided Citing Passages, as much as possible; Besides This Part is Reserv'd for a Future Work. 'What a Surprizing Picture is given 'Here! It Strikes the Imagination Nobly; as 'the Two Others, That Immediately Before, and That with which the Poem Concludes Touch with Exceeding Tendernefs.

648 *They Hand in Hand with Wandring Steps and Slow,*

*Through Eden took their Solitarie Way.*

These two lines are an Intire Period, as That from 640 to 645, *They looking back, &c.* as the three lines following, *Some Natural Tears They*

*They dropt, &c.* their Steps were *Wandering* though Guided by Providence, for the Places appear'd *Unhospitable and Desert, not Knowing, nor Known by Them*, XI. 305, and *Solitarie*, for though they were Company to Each Other, There was None that could be So to Them; Nor Man, nor Angel.

This last Circumstance brings our Progenitors into the Condition in Which We Are, on *Even Ground* with Us, *Wandering in Doubt and Uncertainty*; in Sorrow, but Recompens'd with Comfort and Joy, always under the *Unsleeping Eye of Divine, Paternal Goodness*; and Intituled by Piety and Vertue to *Eternal Happiness*, through *Christ*: and Herein they are the Representatives of all their Posterity, and Every One of Us in particular; now They and Wee Stand no longer on the *Sandy Foundation of Our Own Righteousness* but on *God's Paternal Goodness, who knoweth our Frame, who remembereth that we are but Dust.* a Happier State than That of *Eden*.

There are two Ways of Justifying God's Dispensations with regard to the Evils we Suffer, or are Expos'd to. One is upon the Principle of Necessity, which Excludes Punishment, and Supposes a Universal, Paternal Indulgence to All Creatures as Acting, or Moving, or being Mov'd, according to their Several Natures and Capacities; the Other on that of Liberty, whereby came Sin, Moral Evil, and its Consequences, Pain, Grief, &c. *Milton* has Wisely Chosen the Later, and shewn that God is not  
the

the Author of Evil, that our Sufferings are due to our Own Transgressions, and that Happiness is open to us, the Effect of his Infinite Goodness through *Him that Loved us, and Washed us from Our Sins in his own Blood.* Rev. i. 5.

Thus, as we have Seen the Original of Evil, the History of Human Nature, and of the Church of God; *Eternal Providence is Asserted, and the Ways of God are Justify'd to Men,* as was Undertaken at the Entrance on this Divine Poem.

And Thus the Poem is Compleat; More So than the *Iliad*, the *Odyssey*, or the *Æneid*, as it is Superiour to Them in the Dignity of the Subject, it's Concern to Us, and in the Sublimity of its Thoughts, Unattainable but by the Assistance of the Christian Revelation, on a Mind at least Equal in Other Respects to *Hommer* or *Virgil*.





If the Publick was troubled with an Account of the Causes, we Hope it would Allow of them as Our Sufficient Excuse; the Text of *Milton* is not so Exactly Correspondent with the Edition of 74 as we Intended, and as was Thought had been done when what is in p. clxxiv. of the Introductory Discourse was Written; the Words indeed are hardly ever Wrong, the Pointing Rarely, Especially in what is Material, but the Spelling Somtimes Degenerates with the Later Editions, Mostly in the Former Part of the Work. These Instances However we thought Needless to give a Detail of, as Very Little, if at All Important to the Author's Sense, or Our Explanations.

nor did We when we Examin'd the Sheets from the Press take the Pains, or had Time Alwaies to Recurr to the Books and Passages we Quote, or Referr to: Several Errors of This Sort Therefore Escap'd Us Then; but by a Carefull Review they are Corrected, as will be Seen Presently; This was Absolutely Necessary.

As for Other Oversights, bating Here and There a Word Mis-spelt, a Few Inaccurate Pointings, and Want of Noting the Emphasis by Great Letters, as our Way Generally is,

N n

They

They are as Rare as in Most Printed Books. the Most Material of all these Several Kinds of Errata are Specify'd; the Rest are left to the Judgment and Candour of those who shall do us the Honour to Read us.

We have Subjoyn'd Some Few Alterations and Additions, Improvements 'tis hop'd, which will be Acceptable if These Effects of our Great Labour and Study in This Noble and Usefull Undertaking is So in the main; As will Also be the Uncommon Index of the Principal Subjects of *Paradise Lost*, and the Contracted View of the Whole Poem.

Numbers Misprinted.		Numbers Misprinted.	
lix.	23. read 125.	135.	10. read 375, &c.
xcvi.	5. xxxi.	137.	13. Sat. II. 6. 97.
cxxiv.	25. III.	138.	24. 3.
cxlvii.	7. XII. 581.	144.	12. viii.
3.	10. xxiv.	152.	5. 278.
27.	penult. 358.	155.	21. Sat. I. 1. 100.
35.	22. 538.	160.	18. 496.
41.	14. V. 249.	161.	8. 286.
47.	24. 795.	164.	7. 1082. V. 175.
54.	19. IV.	167.	9. xxiii. 6.
71.	1. 644.	172.	7. VII. 154.
	8. 645.	178.	25. T. 562.
72.	antepen. 660.	180.	19. 371.
76.	ult. 368.	181.	2. VII.
82.	10. 644.	183.	19. 1006.
	20. 936.		22. 910.
90.	ult. 234.	192.	20. 1049.
91.	8. 892.	202.	6. 629.
93.	3. 21.	203.	11. 578.
111.	25. 318.	210.	20. 680.
115.	26. XI. 211.	221.	1. 637.
126.	14. 526.		8. XI. 427.
128.	27. v. 518.	231.	12. II. 426.
132.	21. 173.	234.	2. XI. 113.
133.	4. 230.	236.	ult. v. 585.



Numbers Misprinted.		Numbers Misprinted.	
237.	23. read 80.	402.	9. read Lament.iii. 13.
239.	16. del. 14.	24.	75.
	22. 755.	407.	5. 4.
241.	7. VI.	409.	penult. IX. 1171.
245.	22. 853.	413.	24. V. 447.
	antepen. 860.	414.	penult. v. 1068. VII. &c.
246.	21. v. 690.	418.	ult. IV. 388.
248.	antep. V.	419.	17. 988.
249.	2. 34.	425.	ult. 431.
	17. 44.	426.	15. II. E.
252.	21. 600.	437.	18. Lament.
256.	5. v. 131.	439.	3. 1177.
258.	antep. (II.	444.	2. 236.
259.	7. 311.	445.	15. xxviii.
265.	25. IV. 397.	446.	1. lxviii.
266.	24. 284.	449.	penult. 402.
267.	24. I. 45.	452.	11. VI.
274.	26. 558.	453.	3. 305.
279.	18. V. 720.	457.	5. v. 693. IX. 11.
280.	23. 719.	466.	6. 671.
295.	1. 575.		9. ibid.
296.	ult. VIII. 421. 547	478.	2. xlvii.
299.	3. 19. 20.		6. ii.
	penult. 830.	479.	26. 4.
301.	4. 892. III. 711.	482.	15. v. 6.
303.	20. v. 557.		17. 645.
326.	6. 355.	483.	ult. 655.
329.	18. 247.	487.	17. I. 6.
332.	4. 723.	488.	3. 284.
336.	17. 835.	490.	21. 284.
345.	8. 163.	502.	ult. II. 518.
	27. VIII.	503.	19. 19. 20.
358.	20. V.	506.	penult. Metr. 1.
364.	2. Adelp. III.	507.	22. 77.
365.	21. Æn. III.	511.	15. 298.
373.	17. 78. 79. 80.	514.	15. 311.
379.	17. 421.	525.	2. lxxv.
381.	2. 522.		3. xxi. 1.
388.	7. I. 3.	526.	ult. 196.
389.	9. 18.	528.	10. ii.
391.	22. I. 538.		22. 576.
399.	3. III. 664.	534.	6. XIV.

## ADDITIONS and other Alterations.

- |      |      |   |      |          |  |
|------|------|---|------|----------|--|
| 1.   | 10.  | <i>Pleonasm</i> s of.   | 214. | 13.      | del. and like Them when at no greater Distance than he was now from It.)                   |
| 13.  | 2.   | after Conceivable Add <i>Black Fire</i> v. 67.  | 229. | 23.      | 483, and 512.  |
| 20.  | 4.   | after VI. r. 51. 865. 880.  | 234. | Antepen. | del. Changeable.   |
| 24.  | 5.   | after <i>Fiery Couch</i> del. 377.  | 265. | 18.      | —part Smells and Hears; and as, &c.  |
| 31.  |      | after l. 2. Add   | 266. | 18.      | Add. V. 98. See the Note on II. 407.   |
| 439. |      | <i>Astarte, Queen of Heaven, with Crescent Horns; Astarte is Venus who is seen, as the Moon, New, Full, Waning.</i> | 273. |          | at the bot. Add. See IV. 989.  |
| 446. |      | <i>Thammuz is Another Name of Adonis whose Death was Annually Commemorated.</i>                                     | 280. | 12.      | del. See further the Note on III. 385.   |
| 77.  |      | after l. 5. Add See the Note on V. 711.   | 289. | 16.      | del. he calls the Four that then remain'd the Half of Those,                               |
| 112. | 3.   | del. Heb. i. 6.   | 295. | 16.      | r.—Dignity relates a most Amazing piece of History, and our first Parents Listen with, &c. |
| 117. | ult. | r. v. 63. 139. VI. 681. 719. X. 63. 67.   | 335. | ult.     | Add. as I. 201.  |
| 128. | 16.  | del. 588.   | 352. | 12.      | after 72 Add. of This Book.)   |
| 164. |      | at the bottom Add See also X. 668.  | 355. | 2.       | after 548. Add. of This Book.)   |
| 167. |      | to l. 9. Add xxiv. 5.   | 357. | 25.      | r. talking with God stands under a Burthen His, &c.  |
| 169. | 20.  | after Star, Add and <i>Phosphorus</i> (Gr.) <i>Lucifer</i> (Lat.) Bringer of Light, when, &c.                       | 365. | 8.       | after Inspiration Add (XI. 115.)   |
| 175. |      | Antepenult. Add See the Note on v. 361. of This Book.   | 368. | 4.       | r. See the Same Poet II. 741.  |
| 195. |      | penult. Add, to v. 26.  | 398. | 23.      | r. New to Him and that 'tis, &c.   |
| 197. | 16.  | r. Chiefly in Dreams.   | 400. | 10.      | r. follow, in Destruction or Ruin, Him, &c.  |
| 200. | 18.  | del. Bright.  | 403. | 6.       | del. have been.  |
| 207. | 21.  | with <i>Phosphorus</i> .  | 422. | Antepen. | Instead of Job viii. 30. read II. v. 1. (Marg.)  |
| 209. | 14.  | r. not a Primary Planet.  |      |          |  |
| 210. |      | after l. 14. Add. So <i>Milton</i> calls the Stars I V. 667.  |      |          |  |

451. 2. del. this Matter.	478. 18. aft. 54. Add. and VIII. 3.
457. 13. Add. See I. 795.	486. aft. I. 27. Add. VI. 532.
462. 3. r. 630. — <i>Drass and Fileb</i> Drofs, Dreggs, Lees.	511. 15. Add. I. 729.
465. 13. Add. and Oppofite.	517. 25. del. Our Note on.

E R R A T A.

ix. 13. <i>And breathe.</i>	355. 1. r. and though Shee had, &c.
xxx. 8. del. that.	357. 25. 'Ασπώνη
xxxvi. 2. r. married; all,	378. 27. a Comma. after Re-joycing,
47. 4. r. That, &c.	411. 27. <i>Iacbo.</i>
72. 14. <i>Ruunt.</i>	445. 7. <i>Soveritaffs</i>
103. 23. r. Interrupts Being,	451. 18. the . at the End of this line belongs to the Next.
138. 9. r. Impute to.	452. 2. Usually.
151. penult. <i>Sozomen.</i>	460. 9. <i>Argonaut.</i>
177. 23. r. for, as if.	477. Supplies.
254. penult. Leering.	479. Pair.
284. 6. r.—Those, the Ter- rors of Conscience, but, &c.	486. Radiant.
294. 17. r. passit; as.	498. ult. Like.
304. 16. <i>Grated.</i>	499. 17. Welcome.
316. 6. -pos'd.)	523. ult. Δὺς καλαίων ῥώλα δὲ ἕρσ.
339. 18. <i>Soule.</i>	
343. Antepen. Virg. II. 206. <i>Jubaq;</i>	

T A B L E

# T A B L E

OF THE

## PRINCIPAL SUBJECTS

IN THE

# P O E M.

**G**OD. I. 30.44.92.131.143.162.245.366. 386. 487.637. 735. II. 189. 198. III. 56.126.372.706. IV. 58. 722. 1009. V. 153. 398. 469. 511. 596. 626.640.711.735. 823. VI. 135.671. 723. VII. 168. 588.602. VIII. 357. X. 5.31.63.613.643. XI. 45.84. XII. 562.

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H. Spirit. I. 17. VI. 703. VII. 165. 235. XII. 485. 514. 519.523.

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*Raphael*. V. 247.361.461.468.570.561. VII. 41.110. VIII. 64.180.211.249.560.618.652.

*Gabriel*. IV. 549.781.797.864.877.946.1005. VI. 46.355.

*Michael*. VI. 44.250. XI. 99.126.220.230.286.334.453.515. 530.553.603.634.683.787.884. XII. 79.285.386.485.574. 636.

*Abdiel*. V. 805. VI. 29. III. 171.

*Uriel*. III. 622.648.654.690. IV. 125.555.577.589.

*Ishuriel*. IV. 788. 810. 868.

*Zepbon*. IV. 788. 834. 854. 868.

*Uzziel*. IV. 782.

*Satan*.

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- Belial*. II. 108.
- Moloc*. II. 43.
- Mammon*. I. 678. II. 229. 291.
- Nifroc*. VI. 447.
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